



PERSONS
OF THE YEAR



The
Muslim 500

THE WORLD'S 500 MOST
INFLUENTIAL MUSLIMS

2018



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Muslim 500

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INFLUENTIAL MUSLIMS

2018

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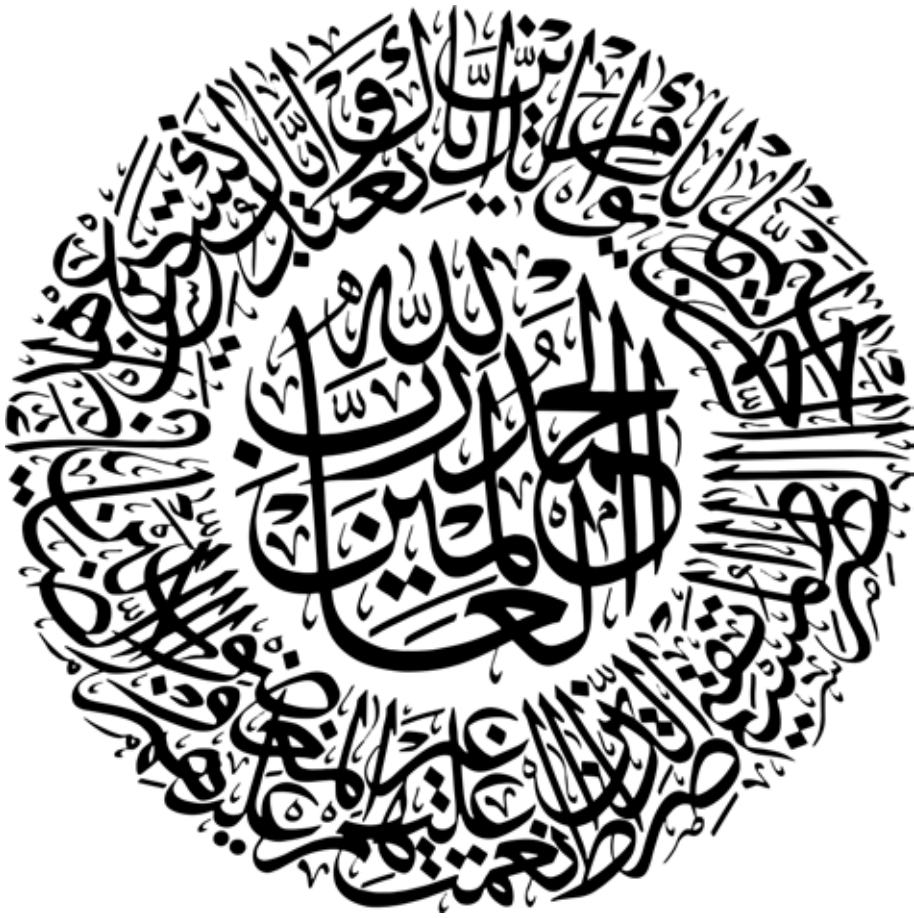
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INTRO- DUCTION



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

Praise be to God; Lord of all Worlds.

The Compassionate, the Merciful.

Master of the Day of Judgement.

You alone we worship, and You alone we ask for help.

Guide us to the straight path:

the path of those whom You have favoured, not the path of those against whom there is wrath, nor
of those who are astray."

The Opening, 1 - 7

Welcome to the ninth annual issue of *The Muslim 500: The World's 500 Most Influential Muslims*.

There are approximately 1.84 billion Muslims in the world today, making up 24.38% of the world's population, or just under one-quarter 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

The individuals are listed in each category according to geographical region (Middle East and North Africa, Sub-Saharan Africa, Asia, Europe, Oceania, North America, South America), then in

alphabetical order by country and surname.

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 followers, the number of books written, the amount of sales etc., but more often it is not something measurable in quantitative terms and is more related to the qualitative and lasting effect of that influence. A combination of social metrics, public opinion (we have a month-long open call for nominations every year, and all of the suggestions are considered) and expert opinion are the basis of this attempt to measure 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 as we give weight to people breaking barriers and to local influence as well as global influence. 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?

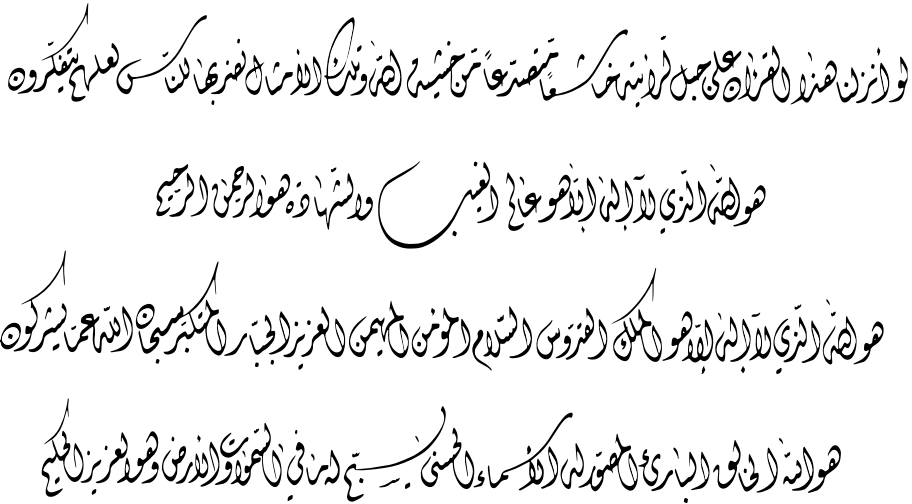
As can be seen from the front cover, we have added a new feature - Persons of the Year; two people who have made significant contributions in this particular year. Our distinguished chief editor explains why we have added this section. We always receive many questions around the word 'influence' and we hope the piece 'A Note on Influence and the Muslim 500' will address one aspect of this. As well as the updated Top 50 and 450 lists, we have our regular House of Islam essay which gives an overview of Islam and its branches. Our Guest Contributions section has exclusive articles covering a wide range of issues. We have added a new section; 'Book Reviews' where we review some of the important books that have been published recently. 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, Twitter and Instagram users, as well as the highest in the world. We now have two indices; an index by name and an index sorted by country (the former includes

names of all the 500 Muslims listed in the book as well as our guest contributors, book reviewers and people listed in the obituaries whereas the latter index includes only the names of the selected 500 Muslims).

To give a richer visual experience 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 Generations of Peace on page 148page 148, A Common Word on page 110page 110, the Marrakesh Declaration on page 117page 117, Free Islamic Calligraphy on page 134page 134, Altafsir.com on page 164page 164).

Our website—www.TheMuslim500.com—is a popular destination. We welcome your feedback and will take nominations for the 2019 edition through it.



“Had We sent down this Qur’an upon a mountain, you would have surely seen it humbled, rent asunder by the fear of God. And such similitudes do We strike for mankind, that perhaps they may reflect. He is God, than Whom there is no other god, Knower of the unseen and the visible. He is the Compassionate, the Merciful. He is God, than Whom there is no other god, the King, the Holy, the Peace, the Securer, the Guardian, the Mighty, the Compeller, the Exalted. Glorified be God above what partners they ascribe! He is God, the Creator, the Maker, the Shaper. To Him belong the Most Beautiful Names. All that is in the heavens and the earth glorify Him, and He is the Mighty, the Wise.”

Exile, 21 - 24

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Persons of the Year—2018

by Professor S Abdallah Schleifer

Over the years, we have candidly shared with our readers a certain uneasiness about our ranking system; our prevailing criteria gives the highest priority to the qualitative achievements of a lifetime over achievements within a given year.

This year, *The Muslim 500* is making an effort to recognize those Muslims who have managed to undertake exceptional accomplishments in a relatively short time span of one or two years. So we have created a new category—Persons of the Year—to recognize outstanding achievements by individuals who have managed to correspond with excellence to the most pressing issues of our present moment.

Beginning with this edition of *The Muslim 500*, we will honor the achievements of a Muslim Man of the Year and a Muslim Woman of the Year.

The Woman of the Year is Nawal al-Soufi. Nawal was born in Morocco and raised in Catania, Italy. She is known to those Syrians who have fled the horrors of war and other highly oppressive circumstances—often in the most difficult and dangerous situations—as “The Angel of Refugees.” In the past few years it is estimated she has helped save the lives of 200,000 Syrian refugees

Nawal started advocating for migrants and homeless people in Italy at the age of 14. In March 2013, in Syria as a social media activist, she followed an ambulance carrying medications in Aleppo and distributed her calling card with her mobile number on it to everyone she met who told her they intended to flee from the war to Italy.

Back in the port city Catania, Nawal received her first call that summer from a frightened migrant who was one of hundreds of Syrians on board a damaged boat lost in the Mediterranean taking water and in danger of sinking. Nawal’s knowledge of both Arabic and Italian enabled her to swiftly contact the Italian Coast Guard, who instructed her on how to help the people on board identify their position using the GPS system on their satellite phone. She relayed the coordinates to the Coast Guard and the refugees were rescued.

That was the beginning and since then she has kept her phone by her side 24 hours a day. Ever since, she has received frantic calls at all hours and acts as a liaison with the Italian Coast Guard for countless refugees at sea. This past June, Nawal was named the Arab world’s greatest “Hope Maker” and was awarded the one million Dirham prize by HH Sheikh Mohammed Bin Rashid Al-Maktoum, Vice-President and Prime Minister of the UAE and Ruler of Dubai.

The Muslim 500 Man of the Year is Sadiq Khan. He was elected Mayor of London in May 2016. At the time, Sadiq was a Labour Party MP representing the diverse neighborhood of Tooting. Khan is the 46 year old son of Pakistani immigrants and was born in Tooting, where he has lived his entire life. Not only is he the first Muslim mayor of a major European capital, but in his successful campaign for mayor he took 57 percent of the vote which totalled 1,310,143 voters giving him the largest personal mandate of any politician in UK history. He pledged to be the mayor for all Londoners.

Since being in office, he has frozen fares on the London tube and introduced the hopper bus ticket allowing London’s commuters to take two bus rides for the cost of one. Khan is implementing an ambitious affordable housing program, all of which come as welcome reforms for financially stressed Londoners in a city that has become increasingly too expensive for any but the well-to-do.





Two terrorist attacks hit London shortly after Sadiq Khan became Mayor. A series of cowardly attacks ensued, but Khan's response was swift and unequivocally reinstated his commitment to the safety and unity of Londoners. Such heinous attacks are assumed to be the work of DA'ISH or by those radicalized by their violent propaganda.

The fourth terrorist attack in London occurred in June when a Brit from Wales drove a van into a group of Muslims who had just attended late Ramadan prayers at a London mosque; an example of how Islamist terrorism stimulates a violent Islamophobia that can take a deadly turn.

Sadiq has worked closely with London security agencies and succeeded in thwarting 7 additional threats. His calm presence and hopeful messages during such potentially divisive times were praised even by his Conservative Party political opponents. Perhaps in this lies his greatest accomplishment: his election and sustained popularity in polls taken a year after taking office are proof that Londoners, in Sadiq's own words: "have chosen hope over fear and unity over division".



Glory be to Allah

Calligraphy by Hasan Kan'an © FreIslamicCalligraphy.com

Influence and The Muslim 500

by Tarek Elgawhary, PhD

When Napoleon Bonaparte invaded Egypt in 1798, overwhelmed by this new and strange land, he commissioned a group of scholars, engineers, and scientist to compile data and draw images of everything they saw and observed. The findings of this expedition were published in 34 volumes in 1809 in France and served as the first description of Egypt that the Western world had ever seen. While there were colonial experiences throughout the periphery of the Muslim world before, Napoleon's expedition/invasion had opened the door to the heartland of the Muslim world, and world fascination ensued with everything Islamic ever since.

This was not the first time, however, that the heartland of the Muslim world was exposed to outsiders. The Mongol invasion and sacking of Baghdad in 1258 and the subsequent Mongol-Muslim Sultanates that ruled over vast areas of Muslim land for centuries (the last Mongol-Muslim leader and known descendent of Genghis Khan was Emir Said Mir Mohammed Alim Khan who ruled Bukhara until the Russian invasion of 1920) was another time in history that this heartland came to face-to-face with outsiders. Yet, unlike the European experience in the Muslim world, the Mongols had a more tolerant and syncretic approach towards Islam and the other faiths they encountered, and they were able to subsume Islamic thought, legal norms, and customs into their vast empire.

Of course there were many other encounters and the comments above are only meant to make a simple point: for nearly 800 years the world has been trying to figure out how to deal with and understand the Muslim world and the Islamic faith. From "enlightened muse" to "the devil incarnate", religious leaders, political leaders, scholars, artists, poets, and merchants have sought to provide commentary and descriptions of how to interpret Islam and Muslims. This concern is true today more than it ever was in the past. The world is itching to know how the Muslim world works, how it thinks, what it thinks, and how one can *influence* these patterns.

At the turn of the 21st century the Gallup Organization, and American based polling company, sought to do something that no one in history had done before, poll the Muslim world.

If Napoleon showed the world the first images of the Muslim world, Gallup showed the world Islam in numbers. The Muslim World Poll that Gallup undertook in the first decade of the 21st century provided invaluable insight into thought trends, economic trends, political trends, sentiment analysis, etc. of the Muslim world for the first time. It also matched these with impressions that Westerners (specifically European and North Americans) had of the Muslim world. Not surprisingly, the data showed huge gaps of understanding, massive amounts of miscommunications, and at the same time gigantic opportunities based on the immense level of shared values.

As extremism and terrorist acts in the name of Islam, much of which is discussed below, became more prevalent in the second decade of the 21st century, another American based polling company, Pew, took on the task of further polling Muslim attitudes and sentiments. From attitudes towards Sharia, to perspectives on ISIS, Pew has been a leader in showcasing actual data of Muslim attitudes and attitudes towards Muslims and Islam. While the data sets provide nuances and clarification, it is not surprising that the major findings of the Gallup poll a decade earlier are still the same and not much has changed. The gaps remain, and so do the opportunities. These two examples, coupled with the fact that Islam is currently the world's fastest growing religion, (approximately 1/4 of the current world's population and according to a recent Pew report Muslims will outnumber Christians worldwide by 2035), and present in nearly every country on the planet, has made the importance of understanding Islam and Muslims today a necessity of day-to-day life; a necessity of being considered a global citizen.

Yet, these global polls do not only focus on the Muslim world and Muslim sentiment, they are global polls that seek to provide similar answers for all populations. These types of polls are used by corporations to better market their products, by politicians to better target their campaigns, by governments to rate their performance with their citizens, etc. One way of thinking about this phenomenon is to think about the importance of *influence*. The interconnectedness of the world today has made the subject of influence even more important to

identify than ever before. What makes people do what they do, buy what they buy, think what they think, and most importantly behave the way they behave? Whether in the space of consumer goods, education, popular culture, religion, or propaganda, the power of influence is a highly sought after and coveted tool. While polls are by no means the only tool used to gauge influence, they are an important one.

The importance of influence as it relates to Muslims and Islam cannot be overstated. People, ideas, and organizations that continually influence human behavior indicate that in some way they are fulfilling deep human-needs. Some people have their needs fulfilled in positive ways, what is referred to as positive behavioral vehicles. Others have their needs fulfilled in negative ways, what is referred to as negative behavioral vehicles. This means that a particular human need can be fulfilled positively or negatively, but it still has to be fulfilled and people will rarely rest until two to three of their basic needs are fulfilled. People that provide constant influence, therefore, are people that have found a way, whether consciously or subconsciously, to fulfill people's needs continually, and understanding this point can become a critical key to understanding the Muslim world and Islam. To understand who and what influences the Muslim world is to fundamentally understand what are the needs of Muslims.

1 A Sahih (rigorously authentic) hadith in Tirmidhi and Hakim.

Of course for those who self-identify with "Islam" and "Muslim", influence is related to the religion of Islam as passed down generation after generation. The Prophet of Islam (God bless him and give him peace) said, "Hold to my way and the way of the righteous successors (*khalifas*) after me. Hold onto this with your wisdom teeth!"¹ This pattern of behavior is what Muslims refer to as *sunna*. In this sense, Muslims look *back* for inspiration and compatibility with Prophetic guidance, but strive to apply these timeless teachings in a copasetic, contemporary mode. It is no wonder, then, that many of the figures of influence throughout the Muslim world are interpreters of matters related to religion and faith.

This list of the Muslim 500 provides an invaluable tool to both insiders and outsiders of the Muslim world. While not an answer to every question on everyone's mind, it does provide insight into the trends of influence in the Muslim world, trends that many in the past have gotten wrong, and only a few have gotten right. In the list and short biographies that follow we will come to learn why these people provide influence and therefore what types of human needs they fulfill. If we understand the Muslim 500 in this light, rather than see the Muslim world as containing "problems", we will see patterns of "opportunities" and clues for "solutions."



I seek forgiveness from Allah

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❧ The ❧
HOUSE
OF ISLAM

I. The House of Islam

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(with the exception of President Obama's speech)

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

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

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 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

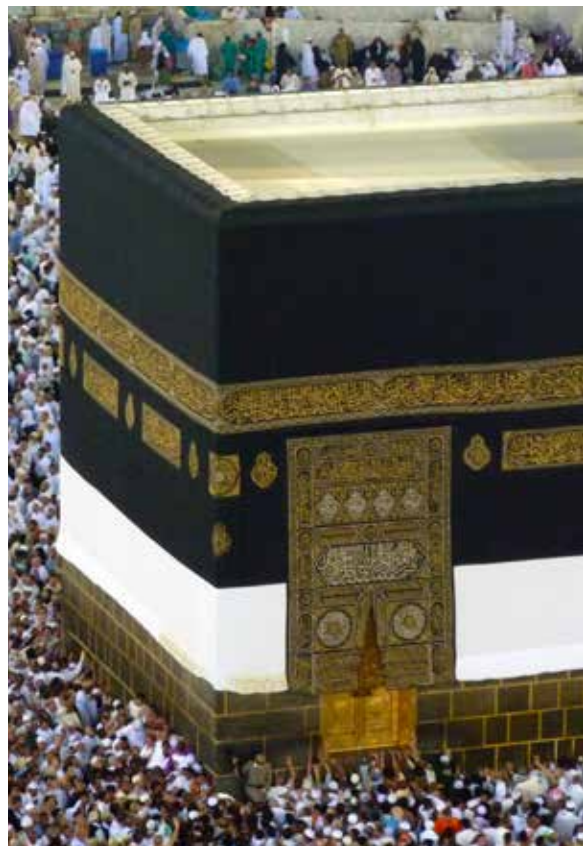
THE CANON OF ISLAM

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

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



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).

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 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 Mu-haddithin, 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

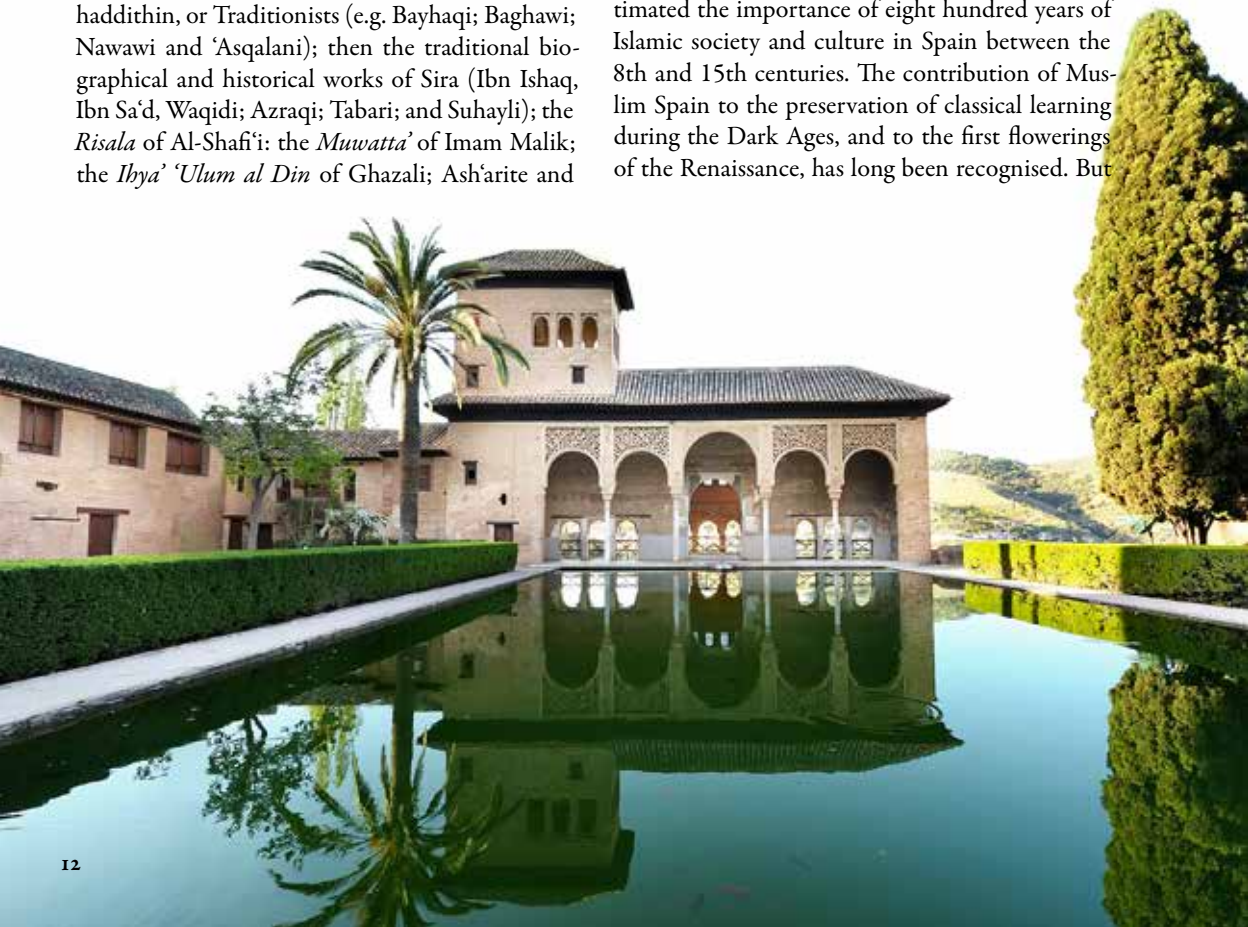


Maturidian theology; the (original) 'Aqida of Tahawi; Imam Jazuli's *Dala'il al-Khayrat*, and finally—albeit only extrinsically—Jahiliyya poetry (as a background reference for the semantic connotations of words in the Arabic language). We give a specific (but not exhaustive) list here in order to minimize 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.

TOP LEFT: A manuscript of Jazuli’s *Dalail Al-Khayrat*
LEFT: Alhambra Palace in Spain
RIGHT: Al-Azhar Mosque

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 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

(90% 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 Ibadī 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

(9% of the world's Muslims)
(8% Salafi; 1% Ikhwan)

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'h* 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 *akhbar* 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.

Shadhiliyyah

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

Yashrutiyya

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

Kubrawiyya

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

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.

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 Shia 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

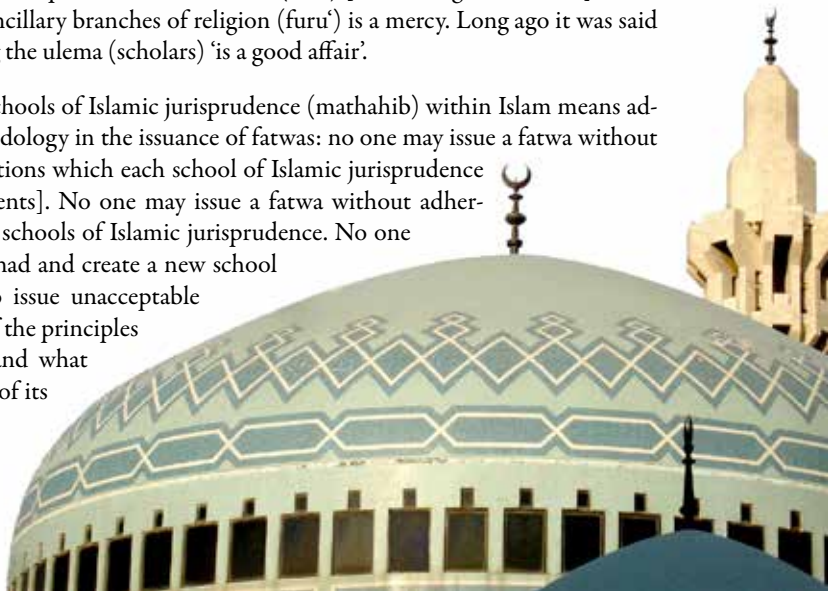
Orthodoxy in Islam is based on verse 2:285 of the Holy Qur'an, and has been best defined by the historical 2005 international Islamic consensus on the 'three points' of the Amman Message, these points being:

(a) Whosoever is an adherent to one of the four Sunni schools (mathahib) 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 (mathahib) 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.



ℳ The Top ℳ

50

The Top 50

(Number in brackets indicates last year's position.)

1. HE Professor Dr Sheikh Ahmad Muhammad Al-Tayyeb (1)
Grand Sheikh of the Al-Azhar University,
Grand Imam of the Al-Azhar Mosque
2. HM King Salman bin Abdul-Aziz Al-Saud (3)
King of Saudi Arabia, Custodian of the Two Holy Mosques
3. HM King Abdullah II bin Al-Hussein (2)
King of the Hashemite Kingdom of Jordan,
Custodian of the Holy Sites in Jerusalem
4. HE Grand Ayatollah Hajj Sayyid Ali Khamenei (4)
Supreme Leader of the Islamic Republic of Iran
5. HE President Recep Tayyip Erdogan (8)
President of the Republic of Turkey
6. HM King Mohammed VI (5)
King of Morocco
7. HE Justice Sheikh Muhammad Taqi Usmani (6)
Deobandi Leader
8. HE Grand Ayatollah Sayyid Ali Hussein Sistani (7)
Marja of the Hawza, Najaf, Iraq
9. HE Sheikh Abdullah Bin Bayyah (9)
President of the Forum for Promoting Peace in Muslim Societies
10. Sheikh Al-Habib Umar bin Hafiz (25)
Director of Dar Al Mustafa, Tarim, Yemen
11. Sheikh Salman Al-Ouda (19)
Saudi Scholar and Educator
12. HM Sultan Qaboos bin Sa'id Al-Sa'id (11)
Sultan of Oman
13. HRH Crown Prince Muhammad bin Salman (14)
Crown Prince of Saudi Arabia
14. Hajji Mohammed Abdul-Wahhab (10)
Amir of Tablighi Jamaat, Pakistan
15. HH General Al-Sheikh Mohammed bin Zayed Al-Nahyan (12)
Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces
16. HE President Joko Widodo (13)
President of Indonesia
17. HE Sheikh Abdul Aziz ibn Abdullah Aal Al-Sheikh (15)
Grand Mufti of the Kingdom of Saudi Arabia
18. Sheikh Ahmad Tijani Ali Cisse (16)
Leader of the Tijaniyya Sufi Order
19. HE President Muhammadu Buhari (17)
President of Nigeria
20. HE Sheikh Dr Ali Gomaa (18)
Senior Religious Leader
21. HH Emir Sheikh Tamim bin Hamad Al-Thani (28)
Emir of Qatar
22. Dr KH Said Aqil Siradj (20)
Chairman of Indonesia's Nahdlatul Ulama
23. HRE Amirul Mu'minin Sheikh As-Sultan Muhammadu Sa'adu Abubakar III (22)
Sultan of Sokoto

24. Mufti Muhammad Akhtar Raza Khan Qadiri Al-Azhari (23)
Barelwi Leader and Spiritual Guide
25. Seyyed Hasan Nasrallah (35)
Secretary General of Hezbollah
26. HE President Mahmoud Abbas (30)
President of Palestine
27. Sheikh Hamza Yusuf Hanson (33)
Founder of Zaytuna Institute, United States of America
28. Sheikh Habib Ali Zain Al-Abideen Al-Jifri (36)
Director General of the Tabah Foundation, UAE
29. HE Sheikha Munira Qubeysi (26)
Leader of the Qubeysi Movement
30. HE Rashid Ghannouchi (27)
Tunisia Politician
31. HE President Abdel Fattah Al-Sisi (21)
President of the Arab Republic of Egypt
32. Sheikh Moez Masoud (34)
Egyptian Preacher and Televangelist
33. Sheikh Dr Yusuf Al-Qaradawi (31)
Head of the International Union of Muslim Scholars
34. HM Queen Rania Al-Abdullah (32)
Queen of the Hashemite Kingdom of Jordan
35. Dr Amr Khaled (29)
Preacher and Social Activist
36. Maulana Mahmood Madani (39)
Leader and Executive Member of Jamiat Ulema-e-Hind, India
37. Sheikh Mustafa Hosny (47)
Egyptian Televangelist and Islamic preacher
38. HH Sheikh Mohammed bin Rashid Al-Maktoum (42)
Ruler of Dubai and the Prime Minister of the United Arab Emirates.
39. Sheikh Usama Al-Sayyid Al-Azhari (43)
Islamic Preacher, Egypt
40. HH Shah Karim Al-Hussayni (37)
The Aga Khan
41. Habib Luthfi Yahya (45)
Ra'is 'Amm of the Jam'iyyah Ahli Thariqah al-Mu'tabarah al-Nahdliyah, Indonesia
42. Sheikh Abdul-Malik Al-Houthi (46)
Leader of the Houthi Movement
43. Sheikh Mahmud Effendi (49)
Turkish Muslim Spiritual Leader
44. Maulana Tariq Jameel (new)
Pakistani Scholar and Preacher
45. HE Halimah Yacob (new)
President of Singapore
46. HE Masoud Barzani (new)
President of Iraqi Kurdistan Region
47. Sheikh Muhammad Al-Yaqoubi (new)
Syrian Scholar
48. HE Sadiq Khan (new)
Mayor of London
49. Professor Dr Seyyed Hossein Nasr (40)
Islamic Philosopher
50. HE Dr Aref Nayed (50)
Scholar

RANKINGS OF TOP 50 AND THE 25 HONOURABLE MENTIONS BY CATEGORIES

Although the influence of the Top 50 straddles many categories and cannot be limited to just one or another category, it can be insightful to place them into more general categories. To the Top 50 we have added the 25 Honourable Mentions and have chosen three general categories into which to place them: 1. Rulers and Politicians, 2. Scholars and Preachers and 3. Social Issues, Media, Social Media, Arts, Culture and Sports.

Rulers and Politicians

1. HM King Salman bin Abdulaziz Al-Saud
2. HM King Abdullah II bin Al-Hussein
3. HE Grand Ayatollah Hajj Sayyid Ali Khamenei
4. HE President Recep Tayyip Erdogan
5. HM King Mohammed VI
6. HM Sultan Qaboos bin Sa'id Al-Sa'id
7. HRH Crown Prince Muhammad bin Salman
8. HH General Al-Sheikh Mohammed bin Zayed Al-Nahyan
9. HE President Joko Widodo
10. HE President Muhammadu Buhari
11. HH Sheikh Tamim bin Hamad Al-Thani
12. HRE Amirul Mu'minin Sheikh As-Sultan Muhammadu Sa'adu Abubakar III
13. Seyyed Hasan Nasrallah
14. HE President Mahmoud Abbas
15. HE Sheikha Munira Qubeysi
16. HE President Abdel Fattah Al-Sisi
17. HH Sheikh Mohammed bin Rashid Al-Maktoum
18. HRH Shah Karim Al-Hussayni
19. Sheikh Abdul-Malik Al-Houthi
20. HE Haleemah Yacob
21. HE Masoud Barzani
22. HE Sadiq Khan
23. HRH Prince Zeid bin Ra'ad Al-Hussein
24. Sabah Al-Ahmad Al-Jaber Al-Sabah
25. Ismail Haniyah
26. Khaled Mashal
27. HE Anwar Ibrahim
28. Mohamed Bechari

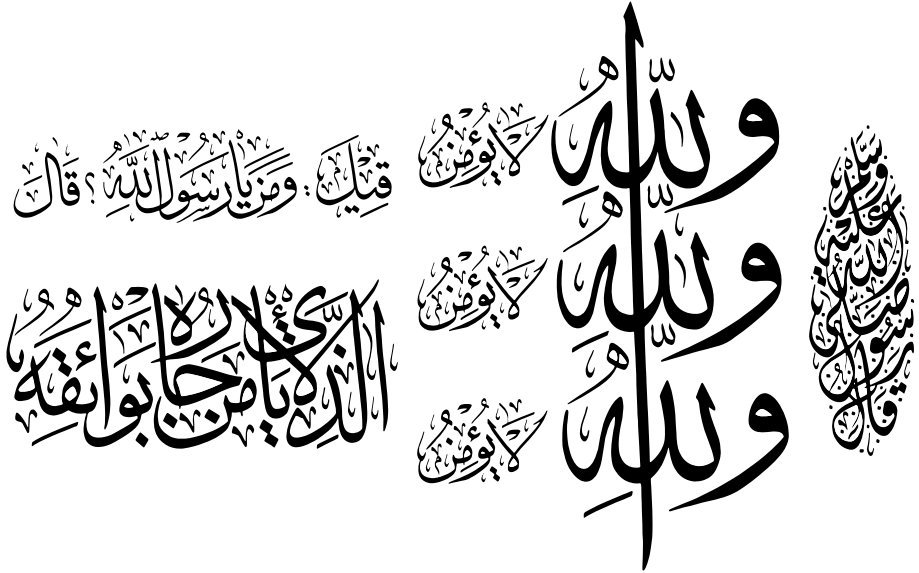
Scholars and Preachers

1. HE Professor Dr Sheikh Ahmad Muhammad Al-Tayyeb
2. HE Justice Sheikh Muhammad Taqi Usmani
3. HE Grand Ayatollah Sayyid Ali Hussein Sistani
4. HE Sheikh Abdullah Bin Bayyah
5. Sheikh Al-Habib Umar bin Hafiz
6. Sheikh Salman Al-Ouda
7. Hajji Mohammed Abdal Wahhab
8. HE Sheikh Abdul Aziz ibn Abdullah Aal Al-Sheikh
9. HE Sheikh Ahmad Tijani Ali Cisse
10. HE Sheikh Dr Ali Gomaa
11. Dr KH Said Aqil Siradj
12. Mufti Muhammad Akhtar Raza Khan Qadiri Al-Azhari
13. Sheikh Hamza Yusuf Hanson
14. Sheikh Habib Ali Zain Al-Abideen Al-Jifri
15. HE Rashid Ghannouchi
16. Sheikh Dr Yusuf Al-Qaradawi
17. Maulana Mahmood Madani
18. Sheikh Usama Al-Sayyid Al-Azhari
19. Habib Luthfi Yahya
20. Sheikh Mahmud Effendi
21. Maulana Tariq Jameel
22. Sheikh Muhammad Al-Yaqoubi
23. Professor Dr Seyyed Hossein Nasr

- | | |
|--|---|
| 24. HE Dr Aref Nayed | 32. Professor Timothy Winter (Sheikh Abdal-Hakim Murad) |
| 25. HE Grand Ayatollah Abdullah Jawadi Amoli | 33. Dr Ingrid Mattson |
| 26. HE Grand Ayatollah Mohammad Ishaq Fayadh | 34. Sheikh Abdul-Rahman Al-Sudais |
| 27. Sheikh Mohammed Ali Al-Sabouni | 35. Dr Muhammad Al-Arifi |
| 28. HE Sheikh Ibrahim Salih | 36. Dr. Zakir Abdul Karim Naik |
| 29. Mufti Abul Qasim Nomani | 37. Sheikh Muhammad Ilyas Attar Qadiri |
| 30. Professor Dr M Din Syamsuddin | |
| 31. Professor Akbar Ahmed | |

*Social Issues, Media, Social Media,
Arts, Culture and Sports*

- | | |
|-------------------------------|----------------------|
| 1. HM Queen Rania Al-Abdullah | 6. Maher Zain |
| 2. Sheikh Moez Masoud | 7. Sami Yusuf |
| 3. Dr Amr Khaled | 8. Salman Khan |
| 4. Sheikh Mustafa Hosny | 9. Mohammed Farah |
| 5. Uthman Taha | 10. Malala Yousufzai |



The Messenger of Allah ﷺ said, “By God, he does not believe; by God, he does not believe; by God, he does not believe.” It was said, “Who, Messenger of God?” He said, “One whose neighbor does not feel safe from his trespasses.”

Sahih al-Bukhari

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Country: Egypt

Born: 1946 (Age 71)

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

2014/15 Rank: 2

2016 Rank: 2

2017 Rank: 1

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

7 years

as the Grand Sheikh of al-Azhar

3 years

as Chairman of The Muslim Council of Elders (see page 120)



His Eminence Professor

Dr Sheikh Ahmad Muhammad Al-Tayyeb

HE Professor Dr Sheikh Ahmad Muhammad Al-Tayyeb

Grand Sheikh of the Al-Azhar University, Grand Imam of 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. Tayyeb was formerly the president of al-Azhar for seven years and prior to that, served for two years as the most powerful cleric in Egypt as its Grand Mufti.

Scholarly Influence: 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.

Political Stance: Over the past years of political uncertainty and unrest in Egypt and in particular during the months that led up to the Egyptian armed forces deposing Muhammad Morsi as President of Egypt, Tayyeb attempted to mediate between Morsi and his Muslim Brotherhood-dominated government on the one hand and opposition political forces on the other. It was the only time Morsi and the opposition sat together and given their mutual intransigence, Tayyeb's attempt at mediation did not succeed. While Tayyeb has been outspoken against the Muslim Brotherhood for their exploitation of Islam as a political ideology, al-Azhar has experienced recent tensions with the establishment of President Abdel Fatah al-Sisi. President al-Sisi has increasingly called on a "religious revolution" and efforts to "renew Islamic discourse," which have been met by ambivalence by the Azharite establishment. Such efforts included the suggestion to revoke the verbal divorce law in Egypt. Al-Azhar wholly rejected the President's plan, calling the law an "undisputed practice since the days of the Prophet Muhammad."

Tayyeb has been active in trying to diffuse the influence of DA'ISH, organizing many initiatives and conferences. He has also tried to improve foreign relations and accepted an invitation to meet Pope Francis in the Vatican in May 2016.

Advocate of Traditional Islam: Sheikh Tayyeb has emphasized 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 Sheikh Tayyeb has both the institute and the personal skills to authentically claim to be a representative of traditional Islam, Islam as practiced by the majority of Muslims throughout the ages. On 29 August 2016 during the World Islamic Conference held in Grozny, Chechnya, Sheikh Tayyeb, defined the Sunni community (Ahl Sunnah wa Jama'a) as those who follow Imam Abul-Hasan al-Ash'ari and Imam Abu Mansur al-Maturidi and the scholars of Hanafi, Maliki, and Shafi'i jurisprudence, as well as the moderate scholars of Hanbali school. He also included the Sufis following in the way of Imam al-Junayd.

Leader of al-Azhar University: Sheikh Tayyeb leads the second-oldest university in the world, where teaching has continued without interruption since 975 CE. Al-Azhar represents the centre 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 centre of Sunni Muslim scholarship worldwide.

Administers 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 two million students. The graduates of al-Azhar have great respect as religious leaders within the Muslim community, and this makes the head of al-Azhar an extraordinarily powerful and influential person.

Country: Saudi Arabia

Born: 31 December 1935 (Age 81)

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

2016 Rank: 3

2017 Rank: 3

“He who believe’s that the Quran and Sunnah are obstacles in the path of development or progress, has not read the Qur’an or did not understand the Qur’an.”

5.28 million
followers on Twitter

\$689 billion
is Saudi Arabia’s GDP.



2

His Majesty

King Salman bin Abdul-Aziz Al-Saud

HM King Salman bin Abdul-Aziz Al-Saud

King of Saudi Arabia, Custodian of the Two Holy Mosques

HM King Salman bin Abdul-Aziz Al-Saud was proclaimed the seventh king of the Kingdom of Saudi Arabia in January 2015, after the passing of King Abdullah bin Abdul-Aziz. He had previously held the position of Crown Prince since June 2012. King Salman's 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. On June 21st, 2017, King Salman removed his nephew, Mohammad bin Nayef, as Crown Prince of the Kingdom and appointed his son, Mohammed bin Salman bin Abdul-Aziz.

Custodian of the Two Holy Mosques: HM King Salman has significant influence in the global Muslim community through his custodianship of the two holy cities of Makkah and Madina. 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: HM King Salman 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 Salman 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. Its violent offshoots have meant that Saudi Arabia itself is a target for them and in an effort to combat this extremist ideology, King Salman launched the Global Center for Combating Extremist Ideology (GCCCEI) in an inauguration ceremony attended by US President Donald Trump during his first trip to the Middle East.

Successful Governor: King Salman was governor of Riyadh Province from 1955-60 and from 1963-2011. During that period, he oversaw the development of the capital city Riyadh from a small town into a thriving city of more than 7 million people. He

played a major role in attracting capital projects and foreign investment into his country and improved political and economic relationships with the West. He built up a strong reputation for having an efficient and corruption-free administration

Military Action: In March 2015, King Salman launched a nine-state coalition bombing campaign against Houthi rebels in Yemen. The campaign is seen by many as curbing Iranian influence in the region. Saudi Arabia is also supporting many of the anti-Assad factions in Syria.

Key Appointments: King Salman has made important decisions regarding appointments in key positions. The most important of these was the appointment of HRH Prince Muhammad bin Naif as Crown Prince. This marked the first time that a grandson of King Abdul-Aziz, rather than a son, held the position. The transfer of power to the new generation, which some feared would be an issue that would split the country, was remarkably smooth. Since then, King Salman has promoted one of his sons, HRH Prince Muhammad bin Salman, to Crown Prince. Another key appointment was of Adel Al-Jubeir, someone who is not a member of the Saudi royal family, as Foreign Minister.

Historical Decision: On Tuesday 26th September 2017, King Salman issued a historic royal decree allowing women in Saudi Arabia to hold driving licenses by June 2018 thereby ending Saudi Arabia's position as the only country in the world not to allow women to drive. The economic, social and religious effects of this momentous decision will be closely watched in the year to come.

Country: Jordan

Born: 30 Jan 1962 (Age 55)

Source of Influence: Political, Lineage

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

School of Thought: Traditional Sunni

2014/15 Rank: 4

2016 Rank: 1

2017 Rank: 2

“Radicalisation thrives on economic insecurity and exclusion. To create stakeholders in a peaceful world, people need opportunities to fulfil their potential and build good lives. Helping them is a powerful message of respect.”

41st generation

direct descendant of the Prophet Muhammad ﷺ

\$1.4 million

donated by HM King Abdullah in 2017 to the Jerusalem Waqf, the body that belongs to Jordan and is responsible for administering Al-Aqsa mosque.



۞ 3 ۞

His Majesty

King Abdullah II Ibn Al-Hussein

HM King Abdullah II Ibn Al-Hussein

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

HM King Abdullah II is the constitutional monarch of the Hashemite Kingdom of Jordan, and the Supreme Commander of the Jordan Arab Army: reportedly the best army, man for man, in the Arab World. He is also the Custodian of the Muslim and Christian Holy Sites in Jerusalem.

Prophetic Lineage: King Abdullah II is a 41st generation direct descendant of the Prophet Muhammad through the line of the Prophet's grandson Al-Hasan. 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 legacy, HM King Abdullah II has a unique prestige in the Islamic World.

Majalla Law: 80% of Jordan's laws are based on the Ottoman Majalla and hence on traditional Hanafi Shari'a. Jordan has a Chief Mufti; official Muftis in every province; Army and Police Grand Muftis and Shari'a Courts for all personal status issues for Muslims. Yet it has Orthodox-Priest-run courts for its native Christian population in Christian personal status issues, and Jordan guarantees Christian seats in the Parliament and de facto at every level of government. It has civil law for all citizens and additional tribal laws and customs for tribesmen and tribeswomen.

Support for Jerusalem (Al-Quds): HM King Abdullah II is the custodian of Al-Haram Al-Sharif in Jerusalem, the sacred compound which contains Al Aqsa Mosque and the Dome of the Rock. On 2 August 2017, King Abdullah donated \$1.4 million to the Jerusalem Waqf, the body that belongs to Jordan and is responsible for administering Al-Aqsa mosque.

Reformer: HM King Abdullah's progressive vision for Jordan is based on political openness, economic and social development, and the Islamic values of goodwill and tolerance. Under his reign, and during the Arab Spring, Jordan has witnessed sweeping constitutional changes (one third of the Constitution was amended), and political and social reforms aimed at increasing governmental transparency and accountability. King Abdullah has convened the World Economic Forum many times in Jordan and tirelessly tried to improve the Jordanian economic climate for investors.

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 20), which was unanimously adopted by the Islamic World's political and temporal leaderships. 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 (see page 164). He also founded the new World Islamic Sciences and Education University in Jordan (www.wise.edu.jo) in 2008. In 2012, King Abdullah II set up integrated professorial chairs for the study of the work of Imam Ghazali at the Aqsa Mosque and Imam Razi at the King Hussein Mosque. And in 2014, he established a fellowship for the study of love in religion at Regent's Park College, Oxford University.

Interfaith Outreach: HM King Abdullah II is also lauded as an interfaith leader for his support of the 2007 A Common Word initiative (see page 110). He was also the initiator and driving force behind the UN World Interfaith Harmony Week Resolution (see page 142). In 2014 HM King Abdullah hosted HH Pope Francis in Jordan (having previously hosted both HH Pope Benedict XVI and HH Pope John Paul II). In 2015 the Baptism Site of Jesus Christ on Jordan's River Bank was unanimously voted a UNESCO World Heritage Site. Thus, at the same time that DA'ISH was destroying Syria and Iraq's historical and archaeological treasures, King Abdullah was preserving not just Muslim Holy Sites, but Christian Holy Sites and universal historical treasures as well.

Safe Haven: Jordan has around 2 million registered and unregistered refugees from Syria and Iraq and other regional conflicts (such as Libya and Yemen), in addition to around 2 million refugees from the Palestine conflict. 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.

Country: Iran

Born: 17 July 1939 (Age 78)

Source of Influence: Political, Administrative

Influence: Supreme Leader of 77.7 million Iranians

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

2014/15 Rank: 3

2016 Rank: 4

2017 Rank: 4

"Without a doubt, Islam is a demolisher of oppression and arrogance."

28 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.

\$438 billion

is Iran's GDP.



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His Eminence

Grand Ayatollah Hajj Sayyid Ali Khamenei

HE 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. As a symbol for Iranian sovereignty, Khamenei lashed out against President Trump's "gangster" and "cowboy" rhetoric in his speech to the UN in September 2017, in which he threatened Iran and suggested that the US repeal the nuclear deal agreement signed under the Obama era.

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 right to develop a nuclear program.

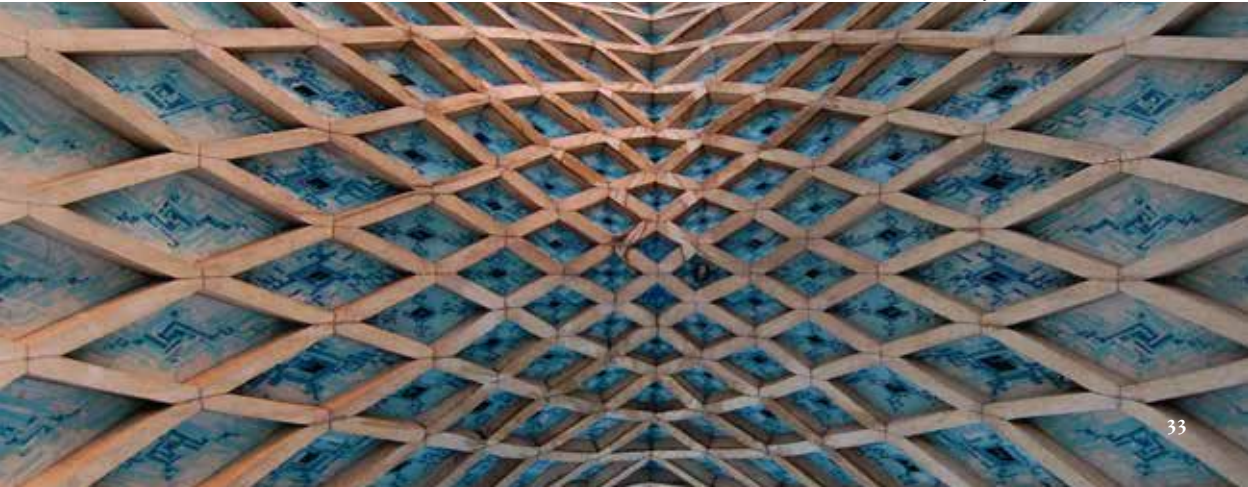
Supreme Leader, Velayat-e Faqih: Khamenei's current influence stems from his powerful position as a religious leader, which gives him a unique role in political affairs. His job is to enact the Velayat-e Faqih—the guardianship of the jurist. In real terms this means a system where scholars of fiqh (Islamic 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 Shia 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 Shia 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.

Detail of the Azadi Tower, Tehran



Country: Turkey

Born: 26 Feb 1954 (age 63)

Source of Influence: Political

Influence: President of 75.7 million Turkish citizens

School of Thought: Traditional Sunni

2014/15 Rank: 6

2016 Rank: 8

2017 Rank: 8

“There is no moderate or immoderate Islam. Islam is Islam and that’s it.”

22.8 million

followers on different social media outlets.

4.5%

is the average annual growth rate in Turkey.



ۛ 5 ۛ

His Excellence

President Recep Tayyip Erdogan

HE President Recep Tayyip Erdogan

President of the Republic of Turkey

HE Recep Tayyip Erdogan was the Prime Minister of Turkey for 11 years, winning three consecutive elections with a majority, before becoming Turkey's first popularly-elected president in August 2014. During his three terms as Prime Minister, Turkey saw unprecedented economic growth, constitutional reform, and a re-emergence as a major global power.

The President: President Erdogan won 52% of the vote in Turkey's first direct elections for president. This was a continuation of his remarkable popularity and success at the ballot box over the past decade. During his time as president he has pushed aggressively for more powers for his post, a move not welcomed by all, and criticised by many as signs of wanting excessive power. He has lost support from key members of his own party, and been criticized for cracking down on the media. In April 2017, a constitutional referendum passed by a marginal vote which grants the President broader executive powers.

Failed Coup Ramifications: The failed coup of July 15, which led to about 200 deaths, has led to huge ramifications as Erdogan looks to root out all those involved. He has squarely laid the blame of orchestrating the coup on Gulen, and has led an all-out attack on Gulen's organisations and supporters.

There has been a major crackdown on many sectors with about 100,000 civil servants being dismissed in various state institutions, with over half from the education sector. Also, 20,000 people remain in detention with this number continually rising as authorities press ahead with regular raids.

Global Relations: Under Erdogan, 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. In January 2017, President Erdogan reiterated the "eternality" of Turkish presence in Cyprus, after

receiving pressure to withdraw Turkish troops from the island.

Bait-and-Switch? In July 2015 Turkey finally declared war on DA'ISH after an agreement with the US. It immediately proceeded to bomb sites in Iraq and Syria that it said were PKK sites. Turkey was consequently accused by the Kurds and by some US officials of a 'bait-and-switch' ploy, using DA'ISH as bait to fight its old nemesis, the Kurds.

Challenges: Erdogan has been forced into a number of u-turns on both national and international issues; on its relationship with Israel, on its partnership with Russia, on how to contain DA'ISH, on how to deal with the Gulen movement, and on dissent within his own AKP movement. His dealings with these issues as well as the security of Turkey in the face of terrorist attacks are the major challenges facing him now.



Country: Morocco

Born: 21 Aug 1963 (Age 54)

Source of Influence: Political, Administrative, Development

Influence: King with authority over 32 million Moroccans

School of Thought: Traditional Sunni, Maliki

2014/15 Rank: 5

2016 Rank: 5

2017 Rank: 5

“As Commander of the Faithful, it is out of the question that I fight Islam. We need to fight violence and ignorance. It is true, when one strolls out, one sees women with scarves and men with beards. This has always been the case in Morocco. Morocco is built on tolerance.”

859^{CE}

is the year al-Qarawiyyin University was founded by Fatima al-Fihri in the city of Fez as a madrasa. It is the oldest existing, continually operating educational institution in the world, according to UNESCO, and is sometimes referred to as the oldest university.



ﷻ 6 ﷻ

His Majesty

King Mohammed VI

HM King Mohammed VI

King of Morocco

King Mohammed VI is a direct descendant of the Prophet Muhammad (PBUH) 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 (PBUH). It takes its name from Moulay Ali Cherif, who became Prince of Tafilalt 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 centre 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.

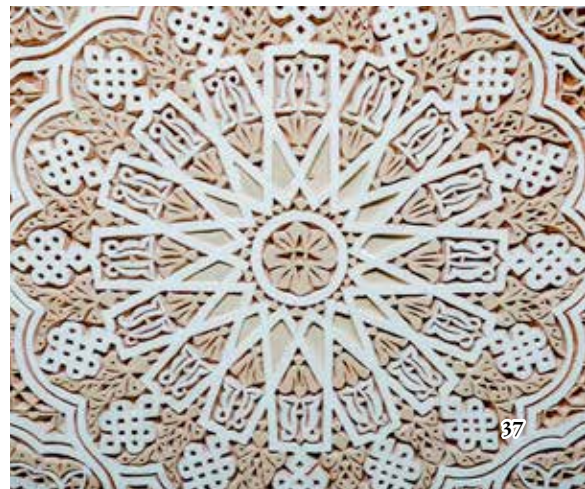
Huge Influence over Muslims in Africa: King Mohammed VI leads the largest African monarchy, with a population of 32 million. Besides political links, Morocco maintains strong spiritual ties with Muslims all over Africa. Morocco is the site of the tomb of a highly revered Sufi sheikh, Mawlana Ahmed ibn 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.

The Marrakesh Declaration: The King invited hundreds of the Islamic world's leading scholars to gather for a 3-day summit in Marrakesh in January 2016 to address the question of the treatment of religious minorities in Muslim-majority communities. Basing themselves on the Charter of Medina, also known as the Constitution of Medina, which was drawn up

by the Prophet Muhammad (PBUH) himself, they issued calls for majority-Muslim communities to respect minorities' "freedom of movement, property ownership, mutual solidarity and defense". HM King Mohammed VI of Morocco delivered the inaugural address and pointed to the history of Islam's co-existence with other religions. This showed how Islam has enshrined the rights of religious minorities, and promoted religious tolerance and diversity. (see page 49)

Support for Jerusalem (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 gradual reforms of the King have been hailed as a model for other Arab countries to follow.



Country: Pakistan

Born: 5 October 1943 (age 74)

Source of Influence: Scholarly, Lineage

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

School of Thought: Traditional Sunni (Hanafi, Deobandi)

2014/15 Rank: 19

2016 Rank: 22

2017 Rank: 6

“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.”

143 publications

he has authored in Arabic, English, and Urdu.

Sheikh Usmani pioneered the concept of Islamic banking in Pakistan when he established the Meezan Bank, the first and now the largest Islamic commercial Bank in Pakistan.



﴿ 7 ﴾

His Honourable

Justice Sheikh Muhammad Taqi Usmani

HH Justice Sheikh Muhammad Taqi Usmani

Deobandi Leader

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 specialises in Islamic jurisprudence and financial matters.

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. He has authority to teach hadith from Sheikhul Hadith Moulana Zakariya Khandelawi amongst others, and he traversed the spiritual path of Tasawwuf under the guidance of Sheikh Dr. Abdul Hayy Arifi, a student of the founder of Deoband, Moulana Ashraf Ali Thanvi. 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.

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.

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.

New Works: He is directly supervising *The Hadith Encyclopedia*, a masterful, pioneering compilation which will provide a universal number to each Hadith in a manner that will make referencing any Hadith as easy as it is to refer to an Ayat of the Quran. The Encyclopedia will be over 300 volumes.

A second major work being undertaken is entitled *The Jurisprudence (Fiqh) of Trade*. The Book concludes with a proposed Code of Islamic Law of Sale of Goods and Transfer of Property, which serves as a powerful “Call to Action” for regulators and standard setting organizations alike.

Darul Uloom Deoband, Uttar Pradesh, India



Country: Iraq

Born: 4 Aug 1930 (Age 87)

Source of Influence: Scholarly, Lineage

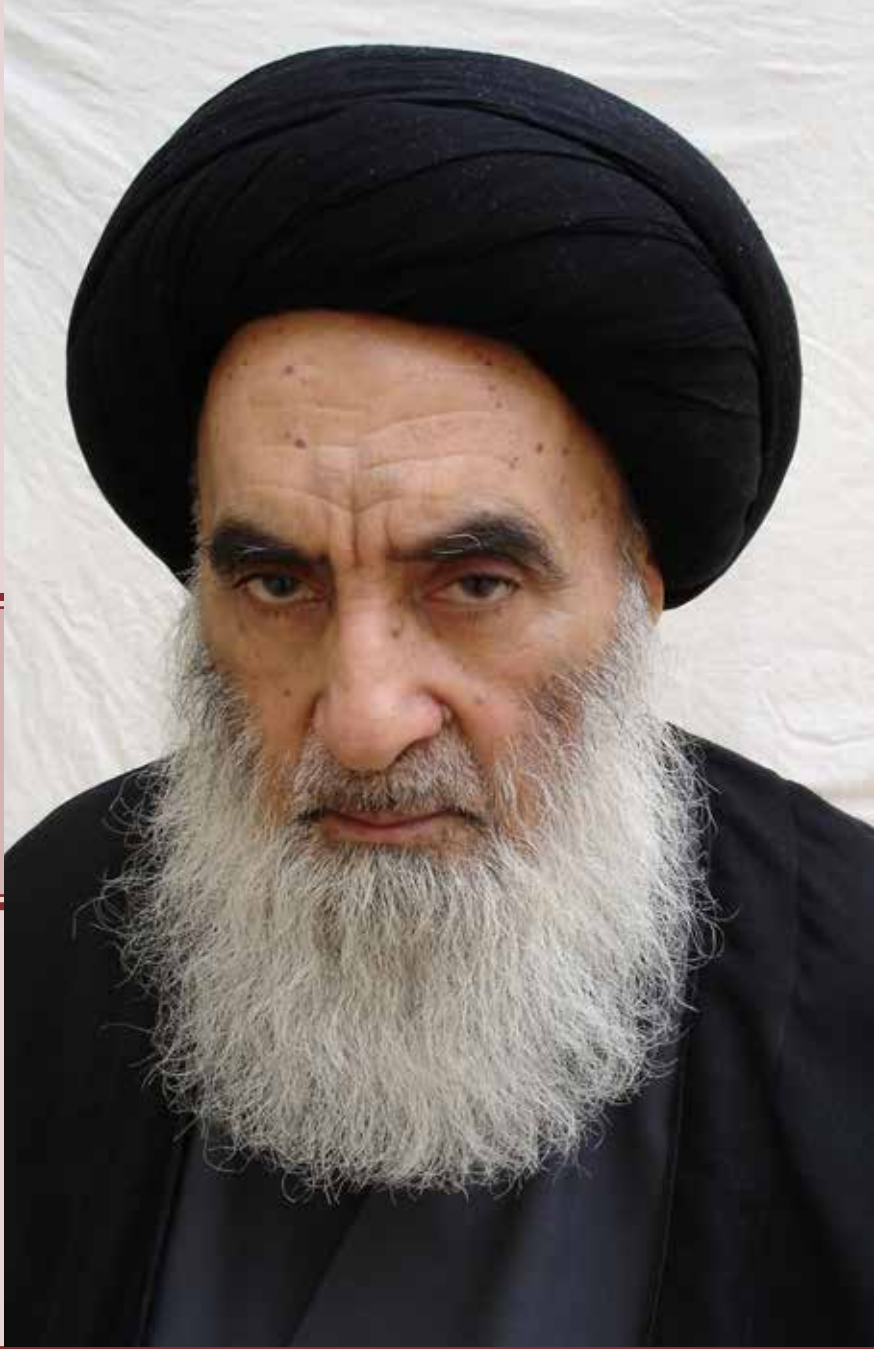
Influence: Highest authority for 21 million Iraqi Shi'a, and also internationally known as a religious authority to Usuli Twelver Shi'a.

School of Thought: Traditional Twelver Shi'a, Usuli

2014/15 Rank: 7

2016 Rank: 9

2017 Rank: 7



"The sons of the Iraqi people demand a political system based on direct elections and a constitution that realizes justice and equality for everyone"

49 thousand
students supported annually

3 hundred
theological centres funded annually



His Eminence

Grand Ayatollah Sayyid Ali Hussein Sistani

HE 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) Shia Muslims. He is the leading sheikh of the Hawza Seminary in Najaf, Iraq and the preeminent Shia cleric globally. Sistani is one of the most respected of the *marjaiyya*—the highest position of authority in the Usuli school of Twelver Shia *fiqh*.

Preeminent Shia Cleric and Marja Taqlid: Sistani's influence in the Twelver Shia 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 Shia Islam. *Marja taqlid* means literally one who is worthy of being imitated— placing Sistani in a position of great authority over Twelver Shia 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 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 Shia

development organization in the world that maintains a network of educational and humanitarian establishments for both Shia and non-Shia Muslims.

Quietist Influence: Significantly, Sistani is against the idea of Velayat-e Faqih, suggesting Shia 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.

*The Mosque of Ali
Najaf, Iraq*



Country: Mauritania
Born: 1935 (age 82)
Source of Influence: Scholarly
Influence: Significant influence as a leading contemporary scholar of Islamic Jurisprudence.
School of Thought: Traditional Sunni (Maliki)
2014/15 Rank: 20
2016 Rank: 23
2017 Rank: 9

“War is sometimes a necessity that arises out of specific conditions between conflicting states as a result of one’s aggression and belligerence. Hence, war in Islam is not acceptable, except out of necessity, in extenuating circumstances. Islam does not call to war. Islam invites to peace.”

23 positions held during his long career.

114 fatwas on his official website.



﴿ 9 ﴾

His Eminence

Sheikh Abdullah bin Bayyah

HE 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, piety 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 was 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: Sheikh 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. Sheikh bin Bayyah studied in the Mauritanian centres 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.

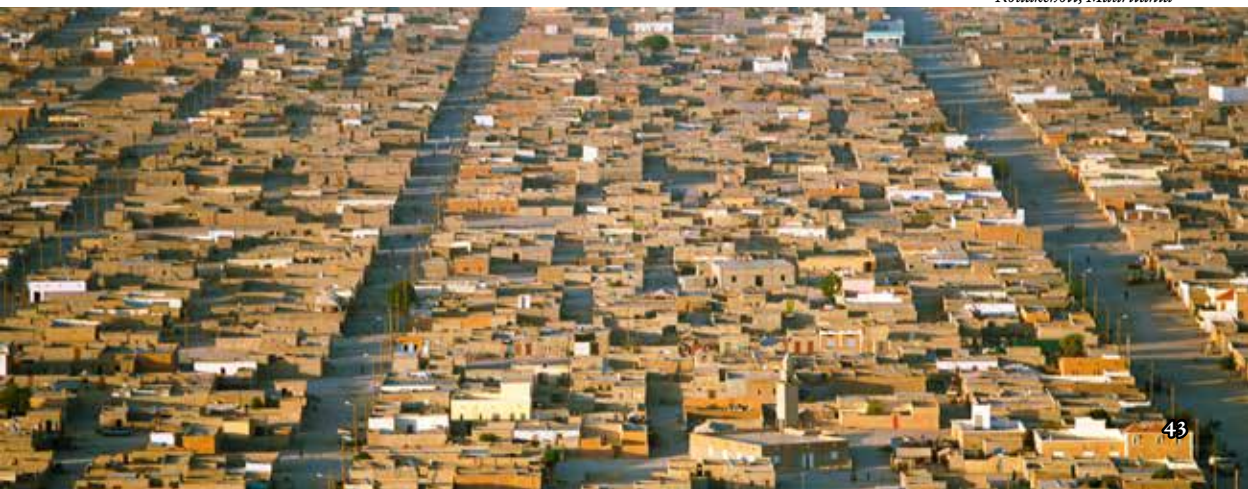
Author: Having written numerous texts, Sheikh bin Bayyah's scholarly explorations have gone global through speaking engagements that draw crowds of tens of thousands. He has spoken at length about the endurance of the Islamic legal tradition and also written extensively on rulings for Muslims living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

Activist: In June 2013, Sheikh 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'.

The Marrakesh Declaration: Sheikh Abdallah bin Bayyah led around 250 Muslim religious leaders, in addition to approximately 50 non-Muslim religious leaders, in a three day summit in Marrakesh entitled: 'The Rights of Religious Minorities in Predominantly Muslim Majority Communities: Legal Framework and a Call to Action'. The summit used the original Charter of Medina, drawn up by the Prophet Muhammad (PBUH) himself, as a basis for addressing the current crisis of religious minorities in parts of the Muslim world. With extremists committing violence in the name of Islam against other religions, as well as against most Muslims, it was necessary to voice the position of normative Islam vis-à-vis religious minorities through a gathering of its leading scholars. The summit concluded with the release of the 750 word Marrakesh Declaration (see page 117).

Nouakchott, Mauritania



Country: Yemen

Born: born 27 May 1963 (age 54)

Source of Influence: Scholarly, Spiritual leader and Preacher, Lineage

Influence: millions of traditional Muslim followers globally

School of Thought: Traditional Sunni (Shaf'i, Ba-Alawi Sufi)

2014/15 Rank: 28

2016 Rank: 28

2017 Rank: 25

“Be true in your relationship with the Sovereign Creator, for He is the greatest one with whom you could relate in all your affairs and states. Know that He cares for those who turn to Him; relieves difficulties for them; is there for them in every circumstance, condition and change; and He shelters them in His Mercy, Grace, Pardon and Forgiveness.”

15

is the age at which he started teaching and doing da'wah.

1993_{CE}

is the year Dar al-Mustafa was founded.



10

His Eminence

Sheikh Al-Habib Umar bin Hafiz

Sheikh Al-Habib Umar bin Hafiz

Director of Dar Al Mustafa, Tarim, Yemen

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

Study: Habib Umar received all his early education in the city of his birth, Tarim, at the hands of his father, the Mufti of Tarim and other revered scholars. In 1981, the situation became untenable for him to stay in South Yemen due to the communist regime and so Habib Umar migrated to the city of al-Bayda in North Yemen where he continued his studies.

Cultivation of Scholarship: Habib Umar founded and runs Dar al-Mustafa, a centre for traditional Islamic scholarship that currently hosts an array of international students, in Tarim, Yemen. Many of the graduates have gone on to become leading figures worldwide. 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. He has authored several books, such as *al-Dhakhirah al-Musharrrafah*, which is a summary of obligatory knowledge for every Muslim, three short hadith compilations and a summary of the third quarter of Imam al-Ghazali's *Ihya' 'Ulum al-Din*. His mawlid compositions, *al-Diya' al-Lami'* and *al-Sharab al-Tahur* are recited in gatherings throughout the world, as are his poems.

Da'wa and Humanitarian Efforts: Habib Umar is noted for his *da'wah* 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. His students, most notably Habib 'Ali al-Jifri (see page 77) who established the Tabah Foundation and Habib Kadhim al-Saqqaf, are luminaries in their own right. He has a substantial following on social media, via Muwasala, an organisation founded by his students to "promote the scholarly teachings of the blessed tradition of Hadramawt."

Ba Alawi Tariqah: The Ba Alawi have been centred in the region of Hadramaut, Yemen, for over a thousand years. They have produced outstanding figures of scholarship and piety and are well known for their missionary work, particularly in Malaysia and Indonesia. The Tariqah has now spread to all parts of the world and is famous for using the *Ihya* of Imam Ghazali as a basis of their teachings.

Dar al-Mustafa, Tarim, Yemen



Country: Saudi Arabia

Born: May 1955 (Age 62)

Source of Influence: Scholarly, Media

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

School of Thought: Moderate Salafi

2014/15 Rank: 16

2016 Rank: 17

2017 Rank: 19

“The greeting of peace—as-salaamu ‘alaykum—has many meanings. One of these meanings is that the person you are greeting will be safe from you—from your tongue, your heart, and your hand—and that you will not transgress against that person with your words or your deeds. This greeting is also a prayer for peace, safety, mercy, and blessings. We should take these noble meanings, which we so often say with our tongues, and make them our way of life in our dealings with other people.”

14 million
followers on Twitter



﴿ 11 ﴾

His Eminence

Sheikh Salman Al-Ouda

Sheikh Salman Al-Ouda

Saudi scholar and educator

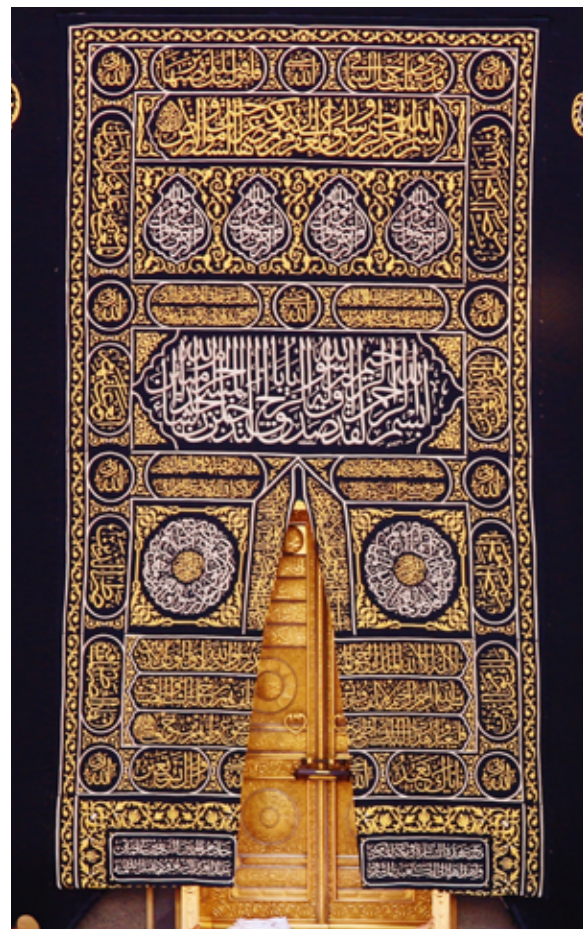
A leading Saudi sheikh, Salman Al-Ouda is a former hard-line cleric turned advocate of peaceful coexistence. He is increasingly influential due to his innovative reach in the Muslim World propagated via IslamToday.net and his persistent efforts at ministering to the needs of the global Muslim community. In September 2017, Al-Ouda was arrested by Saudi authorities along with twenty other Saudi clerics for Tweets that were seen as offensive to the State.

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. Although he is by no means a figure of dissent and is loyal to the Saudi regime, Al-Ouda espouses reformist, pan-Islamic views and sentiments on his social media outlets. His far-spanning reach places him under added scrutiny by the political establishment.

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 seven million fans on Facebook and nearly that many views of his official videos on YouTube. He also has over 16 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. He has strongly condemned DA'ISH. He also called for peace and unity between members of the GCC and Qatar, which, led to his arrest alongside other clerics in a series of clampdowns on the religious establishment in Saudi Arabia.



The door of the Kaaba

Country: Oman

Born: 18 Nov 1940 (Age 77)

Source of Influence: Lineage, Political, Development

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

School of Thought: Traditional Ibadi

2014/15 Rank: 8

2016 Rank: 6

2017 Rank: 11

“The suppression of ideas and thought is a major sin, and we will never allow anyone to stifle freedom of thought. ...In our religion there is tolerance, morality and openness, and the venerable Quran stands for knowledge and thought. These verses do not call for sitting idly, unthinking, or to go through life blindly. It has never been, at any time, against inquiry or the seeking of knowledge.”

14th ruler

of the Al Bu Sa’idi dynasty of Oman.



❧ 12 ❧

His Majesty

Sultan Qaboos bin Saïd Al-Saïd

HM 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 neighbouring countries, Oman has resolved all its border demarcation issues with all its neighbours, 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. He continues this leadership even though he is receiving treatment for cancer.

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 neighbours.

Muscat



Country: Saudi Arabia
Born: 31 August 1985 (Age 32)
Source of Influence: Political
School of Thought: Moderate Salafi
2017 Rank: 14

"We don't want to waste our lives in this whirlpool that we were in the past 30 years. We want to end this epoch now. We want, as the Saudi people, to enjoy the coming days and concentrate on developing our society and developing ourselves as individuals and families, while retaining our religion and customs."

80 projects

planned for Saudi Vision 2030, a plan to reduce Saudi Arabia's dependence on oil, diversify its economy, and develop public service sectors such as health, education, infrastructure, recreation, and tourism. Each project is estimated to cost between \$3.7 million and \$20 million.

1744_{CE}

is the year the first Saudi state was founded.



13

His Royal Highness

Crown Prince Muhammad bin Salman
bin Abdul-Aziz Al-Saud

HRH Crown Prince Muhammad bin Salman bin Abdul-Aziz Al-Saud

Crown Prince of Saudi Arabia

HRH Crown Prince Muhammad bin Salman Al-Saud is the Crown Prince of Saudi Arabia, Chief of the Royal Court, Minister of State, First Deputy Prime Minister and Minister of Defence, all at the tender age of 32, making him the youngest Minister of Defence in the world

Rapid Appointments: At the beginning of 2015, Prince Muhammad bin Salman was largely unknown in political and diplomatic circles. Since his father's accession to the throne in January 2015, Prince Muhammad has been swiftly appointed to a number of powerful positions. He was first, on 23 January, appointed Minister of Defence, and also named Secretary General of the Royal Court. Then, on 29 January, Prince Muhammad was named the chair of the Council for Economic and Development Affairs, and was given control over Saudi Aramco by royal decree. In June 2017, he was appointed as Crown Prince of the Kingdom following his father's decision to remove Prince Muhammad bin Nayef from all positions.

Military Challenges: As Minister of Defence the young prince has to deal with many key military issues which Saudi Arabia is currently involved in. He is perhaps most personally identified with the air campaigns against Houthi strongholds in Yemen. Saudi Arabia is also backing the international coalition against DA'ISH in Iraq and Syria, supporting the monarchy in Bahrain, and arming the anti-Assad forces in Syria. His ascension to the role of Crown Prince coincided with geopolitical tensions among

members of the Gulf Cooperation Council and the cutting of diplomatic ties with Qatar in the summer of 2017.

Charity Work and Youth Development: Before his recent promotions, Prince Muhammad bin Salman was known as the founder and chairman of the 'Misk Foundation', a charitable initiative seeking to bolster creativity, innovation and talent in Saudi youths in the fields of science, arts and technology. He also heads the King Salman Youth Centre. These experiences, and his own age, have made him popular amongst the youth (70% of the Saudi population is under 30).

Vision 2030: As Chairman of the Council of Economic and Development Affairs, Crown Prince Muhammad bin Salman launched "Vision 2030", a comprehensive, multi-year plan for the future of Saudi Arabia. The ambitious plan seeks to revitalize the Saudi economy by bolstering the Kingdom as a global investments powerhouse, and moving away from oil-dependency as the largest source of national income. It also seeks to strengthen government efficiency and the promotion of a "tolerant, thriving, and stable Saudi Arabia that provides opportunity for all."

Detail of a ceiling decoration inside The Prophet's Mosque, Madinah



Country: Pakistan
Born: 1923 (Age 94)
Source of Influence: Scholarly, Administrative
Influence: Leader of an international organisation.
School of Thought: Traditional Sunni, Hanafi
2014/15 Rank: 10
2016 Rank: 10
2017 Rank: 10

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

Over
150 million
followers worldwide

169 countries
have chapters of the Tablighi Jamaat.



﴿ 14 ﴾

Amir Hajji

Muhammad Abdul-Wahhab

Hajji Muhammad Abdul-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 Abdul-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, Abdul-Wahhab has been increasingly influential in his leadership of the throngs of Muslims that follow the international movement in Pakistan and abroad.

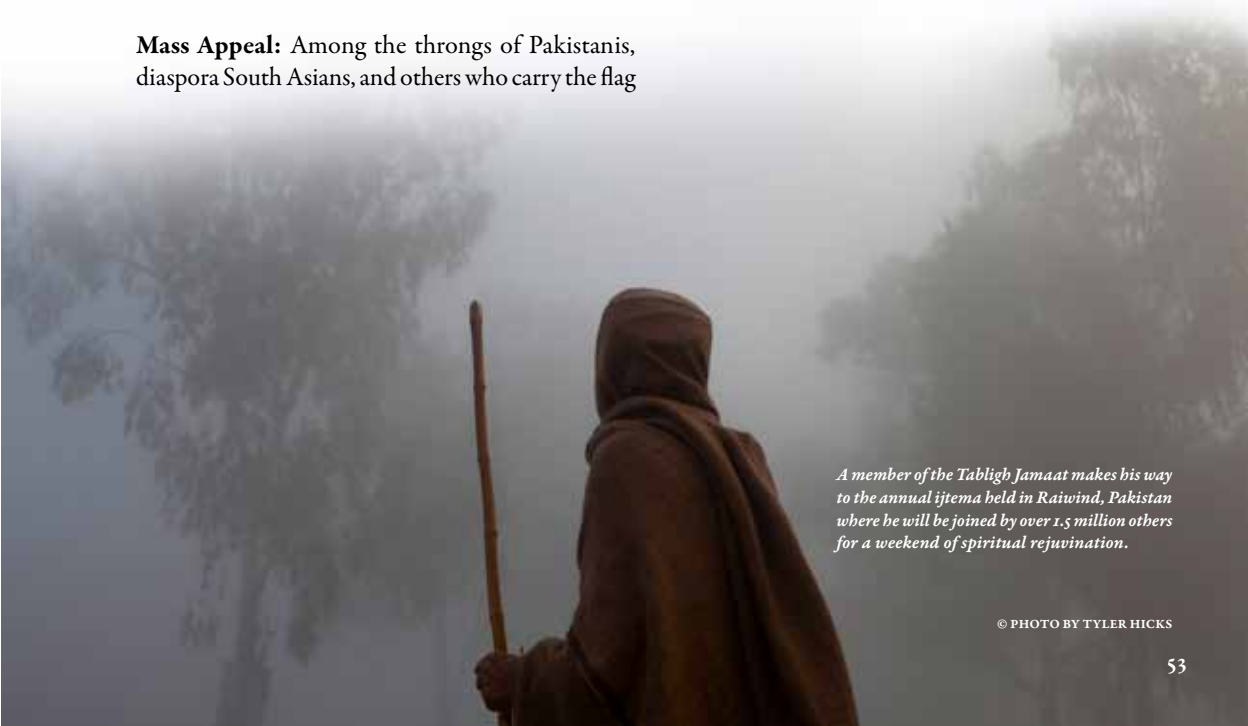
Missionary: As Amir, or leader of Pakistan's *Tablighi Jamaat*, Hajji Abdul-Wahhab's influence spans globally due to the organization's emphasis on missionary work. Considered a foremost *da'ee*, or inviter to the faith of Islam, Abdul-Wahhab has spoken about the need to return to the correct beliefs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

Champion of Conservatism: Abdul-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. Abdul-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.

Mass Appeal: Among the throngs of Pakistanis, diaspora South Asians, and others who carry the flag

of the *Tablighi Jamaat* are notable Muslim leaders. In Pakistan alone, Abdul-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, Abdul-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, Abdul-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 Abdul-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: UAE

Born: 3 Oct 1961 (Age 56)

Source of Influence: Administrative, Development, Philanthropy

Influence: Military and political leadership.

School of Thought: Traditional Sunni

2014/15 Rank: 9

2016 Rank: 7

2017 Rank: 12

"We have to strike a balance of responsibility between our duty to update other sources of energy, protecting our environment and ensuring a proper legacy for the next generations."

2017_{CE}

is the year UAE President His Highness Sheikh Khalifa bin Zayed Al Nahyan declared as the "Year of Giving" to promote the culture of giving back to the community and enhance the spirit of volunteering and loyalty to one's country.



15

His Highness

General Sheikh Mohammed bin Zayed
Al-Nahyan

HH 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 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 Deputy Supreme Commander of the armed forces, Sheikh Mohammed's directives were central to the Arab coalition military campaigns against Houthi strongholds in Yemen. He is a special advisor to UAE President HH Sheikh Khalifa bin Zayed Al-Nahyan.

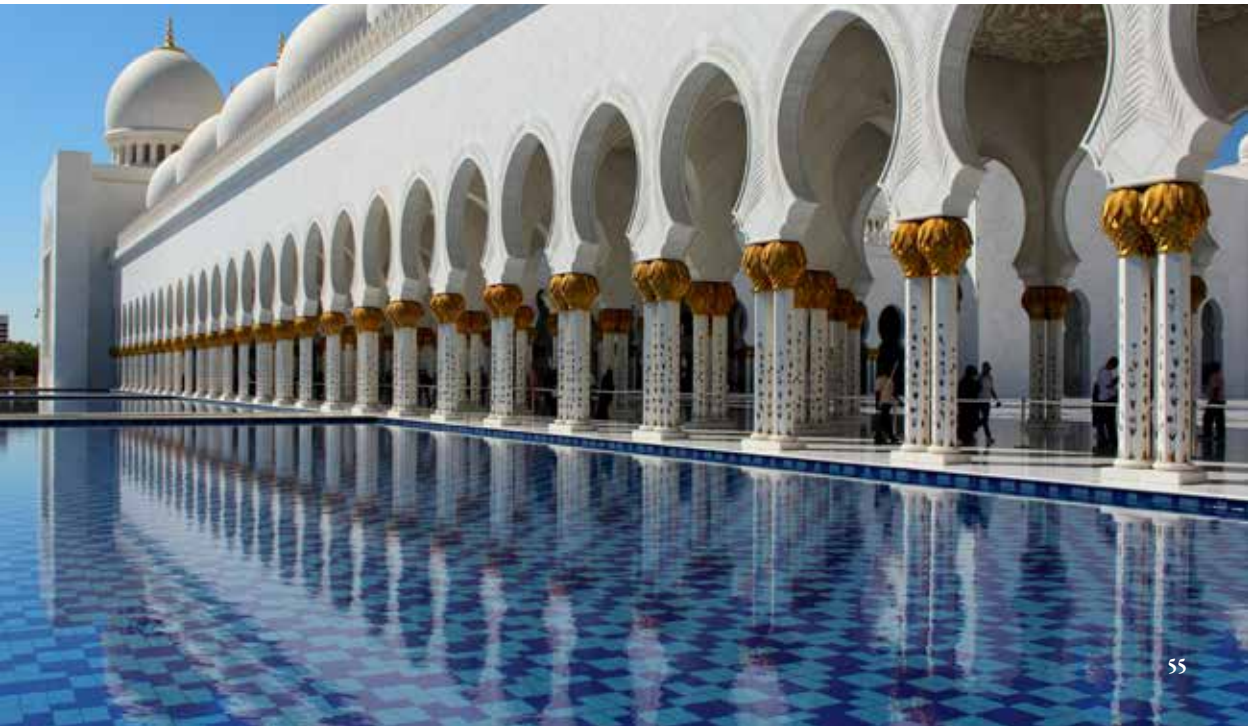
Economic Development: With Abu Dhabi sitting on the 10th of the world's proven oil reserves, Sheikh Mohammed bin Zayed Al-Nahyan maintains immense political influence in the Muslim World as a leading member of the Abu Dhabi National Oil Company—which directs development efforts for the UAE's role in 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 DH\$5 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.

Sheikh Zayed Grand Mosque, Abu Dhabi



Country: Indonesia

Born: 21 June 1961 (age 56)

Source of Influence: Political

Influence: Leader of 252 million citizens and residents of Indonesia

School of Thought: Traditional Sunni

2014/15 Rank: 11

2016 Rank: 11

2017 Rank: 12

“Pluralism has always been a part of Indonesia’s DNA. Despite many challenges, Islam in Indonesia has always been a force for moderation.”

14 million

followers on different social media outlets.

\$22 billion

allocated for the infrastructure sector in 2016, the biggest infrastructure allocation in Indonesia’s state budget history.



16

His Excellence

President Joko Widodo

HE President Joko Widodo

President of Indonesia

Joko Widodo, or Jokowi as he is popularly known, became 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%. 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: President Widodo is 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: President 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. Economic growth levels have fallen to a 6 year low leading Widodo to court international investment.

Java Sea



Country: Saudi Arabia

Born: 1943 (Age 74)

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

2014/15 Rank: 12

2016 Rank: 12

2017 Rank: 15

“Extremist and militant ideas and terrorism which spread decay on Earth, destroying human civilisation, are not in any way part of Islam, but are enemy number one of Islam, and Muslims are their first victims.”

Over

1 thousand audio fatwas and lectures on his personal website

20

is the age at which he lost his eyesight.



﴿ 17 ﴾

His Eminence

Sheikh Abdul-Aziz ibn Abdullah
Aal Al-Sheikh

HE 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 Abdul 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 has described DA’ISH as ‘evil’, and called them ‘the number one enemy of Islam.’

The Prophet’s Mosque, Madinah



Country: Senegal
Born: 1955 (Age 62)
Source of Influence: Lineage, Scholarly
Influence: Spiritual leader of around 100 million Tijani Muslims.
School of Thought: Traditional Sunni (Maliki, Tijani)
2014/15 Rank: 13
2016 Rank: 13
2017 Rank: 16

“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.”

Over
1 million
Sufi adherents under his guidance.

1781^{CE}
is the year the Tijani Tariqa was founded.



﴿ 18 ﴾

His Eminence

Sheikh Ahmad Tijani bin 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 Niassé. 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*.

A dhikr at the Mosque and Maqam of Sheikh Tijani, the founder of the Tijani Tariqa, in Fez, Morocco.



Country: Nigeria
Born: 17 December 1942 (age 75)
Source of Influence: Political
Influence: President of Nigeria
School of Thought: Traditional Sunni
2016 Rank: 20
2017 Rank: 17

“There are many reasons why vulnerable young people join militant groups, but among them are poverty and ignorance. Indeed Boko Haram - which translates in English, roughly, as ‘Western Education Is Sinful’ - preys on the perverted belief that the opportunities that education brings are sinful.”

\$485 billion
is Nigeria’s GDP.

\$1.2 trillion
is Nigeria’s worth in purchasing power parity.



19

His Excellence

President Muhammadu Buhari

HE President Muhammadu Buhari

President of Nigeria

President Muhammadu Buhari was sworn in as President of Nigeria in May 2015. He was the candidate for the All Progressives Congress and won the presidential election by almost 2.6 million votes. This was the first time in Nigeria's political history in which power transferred peacefully from one political party to another.

Military Past: President Buhari began his military career at the Nigerian Military Training School of Kaduna in 1963. He was involved in military counter-coups in 1966 and 1975, and the coup of 1983 which overthrew the democratically-elected government and resulted in him being head of state for two years. During these years, he gained fame for his all-out war against corruption and indiscipline, a reputation he has since kept. In 1985 he was overthrown and kept in detention for 3 years.

Anti-Corruption Presidential Candidate: President Buhari ran as the main opposition candidate in the presidential elections of 2003, 2007 and 2011, all ending in defeat, before winning in 2015. His platform was built around his image as a staunch anti-corruption fighter and his reputation for honesty and incorruptibility. He is considered an icon by the Muslims of northern Nigeria, but enjoys nationwide respect due to his stance on corruption.

Fighting Boko Haram: The President has put defeating Boko Haram on top of his agenda. Boko Haram's actions have consistently caused international outrage, and the President will have to show firm resolve and determination to stop the terror attacks. In July 2014, he escaped a suicide bombing attack

that killed over 50 people. On 6 May 2017, Buhari's government secured a release of 82 out of 276 girls kidnapped in 2014, in exchange for five Boko Haram leaders. President Buhari met with the released Chibok girls, before departing to London, UK, for a follow up treatment for an undisclosed illness.

Economy and infrastructure: President Buhari was the first chairman of the Nigerian National Petroleum Corporation (NNPC) and was the mastermind behind the construction of 20 oil depots throughout Nigeria, a project involving over 3200 kilometres of pipelines. Both the Warri and Kaduna refineries were built under his leadership. He also established the blueprints for the country's petro-chemical and liquefied natural gas programmes.

Environment: President Buhari is an active environmentalist who has drafted several plans to preserve wildlife in Nigeria. He has also exerted great efforts on the conservation of nature in Nigeria; such as controlling the logging industry whereby he has ensured that double the number of trees felled are replaced by loggers. He has also worked on restricting the Ecological Fund Office so it can deliver on environmental challenges.



Country: Egypt

Born: 3 Mar 1953 (Age 64)

Source of Influence: Scholarly,
Political

Influence: Legal authority for
87 million Egyptian Muslims

School of Thought: Traditional
Sunnī

2014/15 Rank: 15

2016 Rank: 16

2017 Rank: 18

“Terrorism cannot be born of religion. Terrorism is the product of corrupt minds, hardened hearts, and arrogant egos, and corruption, destruction, and arrogance are unknown to the heart attached to the divine.”

10 years

served as the Grand Mufti of
Egypt.

5 thousand

fatwas issued a week by Egypt’s
Dar al-Ifta on average.



﴿ 20 ﴾

His Eminence

Sheikh Dr Ali Gomaa

HE Sheikh Dr Ali Gomaa

Former Grand Mufti of the Arab Republic of Egypt

Sheikh Ali Gomaa 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, Gomaa has remained active on many fronts and his counsel is more in demand than ever before.

Egypt's Weight in Islamic Scholarship: Gomaa's scholarly influence is derived from his position at the centre of many of the most significant institutions of Islamic law in the world. Before becoming Grand Mufti, Gomaa was a professor of jurisprudence at al-Azhar University—the second oldest university in the world, founded in 975 CE—Gomaa 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. Gomaa 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 Gomaa, 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: Gomaa was exceedingly popular as a mufti and remains ever popular since his retirement, although some of his political statements and pro-military government stance after the Egyptian Revolution have tempered this support somewhat. Apart from appearing on popular broadcasts and satellite television programmes, he also revived the practice of informal 'knowledge circles' at the al-Azhar Mosque. At his very well attended Q&A sessions after his Friday sermons at the Sultan Hasan Mosque, Gomaa 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 vehemently oppose political Islam, as well as also making him a target for some extremist Islamists. He recently escaped an assassination attempt on his life outside a mosque in Cairo.

Popularized and Simplified Fatwas: Gomaa 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.

Cairo



Country: Qatar

Born: 3 June 1980 (age 37)

Influence: Political.

School of Thought: Sunni, Muslim Brotherhood

2014/15 Rank: 42

2016 Rank: 42

2017 Rank: 28

"We are open to dialogue to iron out all the pending issues, not only for the benefit of our peoples and governments, but also to spare our region the pointless efforts to dissipate our gains."

\$185 billion

is Qatar's GDP.

\$335 billion

is in Qatar's sovereign wealth fund.



21

His Highness

Emir Sheik Tamim bin Hamad Al-Thani

HH Emir Sheikh Tamim bin Hamid Al-Thani

Emir of Qatar

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), Sheikh 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. Packing a punch far above its weight has led to neighbouring countries questioning the purpose of so

many initiatives. He has had to repair relations with other Gulf countries over supporting the Muslim Brotherhood, and defend Qatar's world image over the treatment of labourers in Qatar. Joining a Saudi-led alliance against the Houthis, and pledges made to improve working conditions of labourers seemed to have addressed both issues.

Blockade: In June 2017, Saudi Arabia, United Arab Emirates, Bahrain, and Egypt cut all relations with Qatar and imposed trade and travel bans. This drastic action resulted from various claims that Qatar was supporting terrorism and had violated a 2014 agreement with GCC countries. Its good relations with Iran and it hosting Al-Jazeera TV network are also factors in this tense situation which has seen foodstuff imported from Iran and Turkish soldiers called in to help safeguard Qatar assets. A further complicating factor in this family feud is that Qatar hosts the largest American base in the Middle East and all the blockade partners are close allies of the US.

Doha



Country: Indonesia

Born: 3 July 1953 (Age 64)

Source of Influence: Administrative, Political, Education

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

School of Thought: Traditional Sunni

2014/15 Rank: 17

2016 Rank: 18

2017 Rank: 20

“Indonesian Islam is not Arabic Islam; it does not have to wear a robe, it does not have to wear a turban... The most important thing is the substance, that is the morality of Islam—robe, trousers, sarongs, no matter that.”

Over

40 million

members in Nahdlatul Ulama

1926^{CE}

is the year Nahdlatul Ulama was founded.



﴿ 22 ﴾

Professor

Dr KH Said Aqil Siradj

Professor 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'ab*, 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, healthcare, 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



Country: Nigeria

Born: 24 Aug 1956 (Age 61)

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

2014/15 Rank: 21

2016 Rank: 24

2017 Rank: 22

“Seeing to the welfare of people is more effective than the use of force. It has been said that the crown of a leader is his integrity, his stronghold is his impartiality and his wealth is the welfare of his people.”

\$4.8 billion

is Sokoto's GDP.

1804_{CE}

is the year the Sokoto Caliphate was founded.



۞ 23 ۞

His Royal Eminence

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

HRE Amirul Mu'minin Sheikh As-Sultan Muhammadu Sa'adu Abubakar III

Sultan of Sokoto

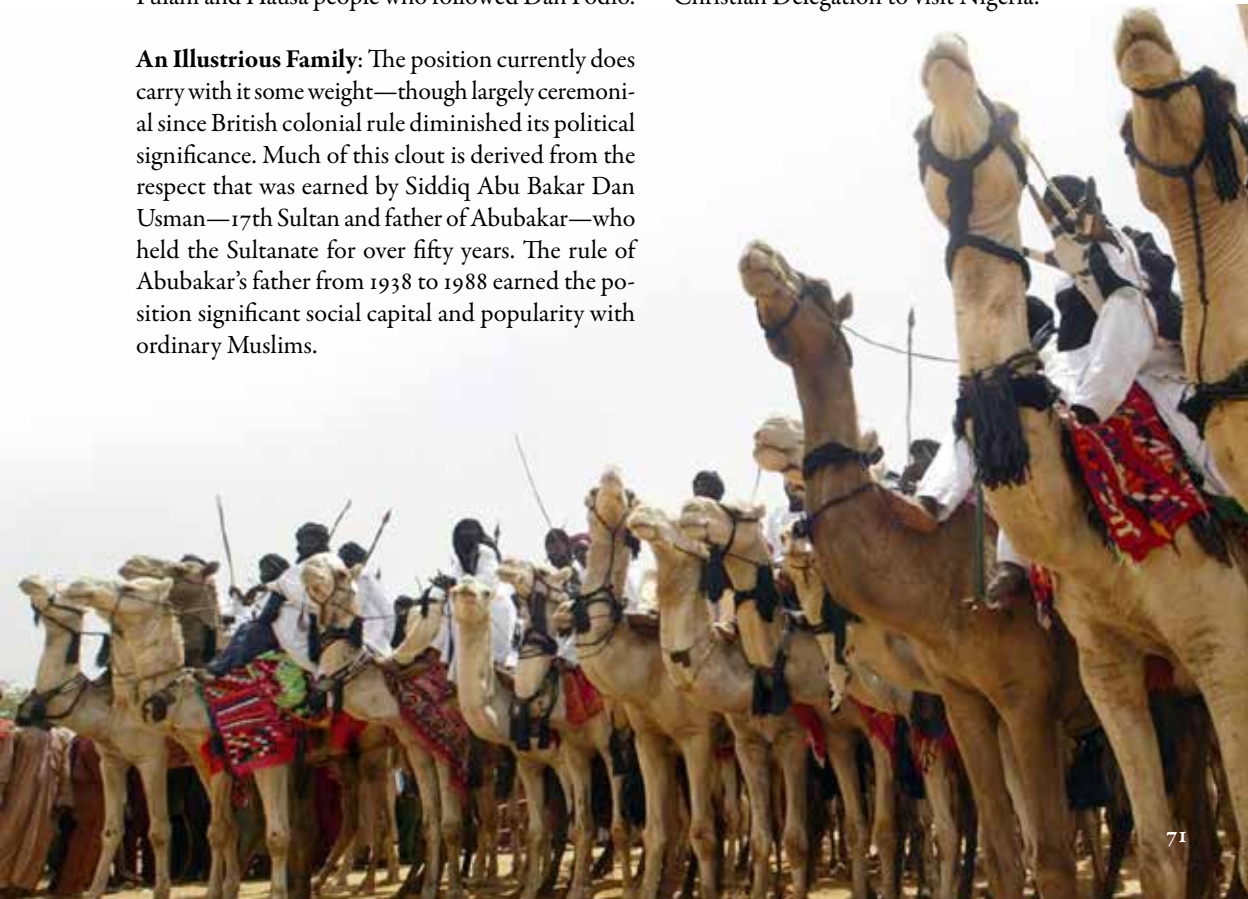
Amirul Mu'minin Sheikh as Sultan Muhammadu Sa'adu Abubakar III is the 20th Sultan of Sokoto. As Sultan of Sokoto, he is considered the spiritual leader of Nigeria's 85.5 million Muslims, who account for roughly 50 percent of the nation's population. Although the position of Sultan of Sokoto has become 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 74)

Source of Influence: Political, Administrative, Lineage, Philanthropy

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

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

2014/15 Rank: 22

2016 Rank: 25

2017 Rank: 23

“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.”

Over

200 million

followers in South Asia

1904^{CE}

is the year the Barelvi movement was founded.



۞ 24 ۞

His Eminence

Mufti Muhammad Akhtar Raza Khan Qadiri
Al-Azhari

HE Mufti Muhammad Akhtar Raza Khan Qadiri

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 *hamds* and *naats*. To their critics these practices represent the cardinal sins of *bid'a* (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: Lebanon

Born: 31 Aug 1960 (Age 57)

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

2014/15 Rank: 34

2016 Rank: 35

2017 Rank: 35

"It is unacceptable, it is forbidden, to harm the innocent."

25 years

as Secretary-General of Hezbollah

Over

45 thousand

active duty troops and reservists in Hezbollah



25

Seyyed Hasan Nasrallah

Seyyed Hasan Nasrallah

Secretary-General of Hezbollah

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 Shia Islamic political party, social and paramilitary organization based in Lebanon which seeks social justice through Islamic ideals. Nasrallah is viewed as the charismatic symbol for pro-Iranian and pro-Ba'ath party interests in the Middle East.

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. Hezbollah fighters have been key in strengthening the Syrian regime during the Syrian civil war, and their presence there has pushed out DA'ISH but draws reactions from Israel.

Social Services: Hezbollah has also won significant grassroots support by cultivating a social welfare system that provides schools, clinics and housing in the predominantly Shia 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, the majority of whom are Sunnis. His claim that the Syrian conflict is not sectarian in essence is not one that many Sunni Muslims agree with. He is widely seen as one of the main victors of the Syrian conflict. Nasrallah recently declared “victory” in the Syrian war, adding that what remained was “scattered battles.”





HE President Mahmoud Abbas

President of the Palestinian National Authority

Country: Palestine

Born: 26 March 1935 (age 82)

Influence: Political. One of the founders of Fatah.

School of Thought: Sunni

26

2015 Rank: 29

2017 Rank: 30

2016 Rank: 29

Abbas, also known as Abu Mazen, is the President of the Palestinian National Authority, 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.

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.

Future Issues: Mr Abbas is in the 12th year of what was initially meant to be a four-year term in office and the lack of any clear progress for the Palestinian situation, and an economy in ruins has led to support for Fatah waning even in the West Bank. The PNA has submitted initial documents to the International Criminal Court to investigate possible war crimes by Israel during their onslaught of Gaza in 2014. There have been strong signs of a reconciliation with Hamas and this along with the need to stop illegal Israeli settlements from ever-expanding are the main issues of the day for Abbas.



Sheikh Hamza Yusuf Hanson

Teacher and Co-Founder of Zaytuna College, USA

Country: USA

Born: 1 January 1960 (age 57)

Influence: Scholarly. Leading Islamic voice for English speaking Muslims

School of Thought: Traditional Sunni

27

2015 Rank: 33

2017 Rank: 35

2016 Rank: 36

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 and only accredited 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. His controversial Reviving the Islamic Spirit conference speech in 2016 which critiqued aspects of the Black Lives Matter movement sparked an intra-Muslim dialogue on the racial struggle in America.

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.

Advisor: He advises on Islamic Studies to several US universities, and is also on the board of advisors of George Russell's One Nation, a national philanthropic initiative that promotes pluralism and inclusion in America.

Sheikh Habib 'Ali Zain Al Abideen Al-Jifri

Director General of the Tabah Foundation, UAE

Country: UAE

Born: 16 April 1971 (age 46)

Influence: Scholarly, Lineage, Philanthropy.

School of Thought: Traditional Sunni



2015 Rank: 36

2017 Rank: 38

2016 Rank: 39

28



HE Sheikha Munira Qubeysi

Leader of the Qubeysi Movement

Country: Syria

Born: 1933 (Age 84)

Source of Influence: Scholarly

Influence: More than 75 thousand students in Damascus alone.

School of Thought: Traditional Sunni



2015 Rank: 26

2017 Rank: 18

2016 Rank: 21

29



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. He has also made statements against popular revolutions during the Arab Spring for his belief that the preservation of peace and reducing bloodshed is paramount.

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 with 6 million Facebook followers and 5 million on Twitter. 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.

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 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.



HE Rached Ghannouchi

Tunisian Politician

Country: Tunisia

Born: June 1941 (age 76)

Influence: Political, Scholarly

School of Thought: Sunni



HE President Abdel Fattah

Saeed Al-Sisi

President of the Arab Republic of Egypt

Country: Egypt

Born: 19 November 1954 (age 63)

Influence: Political

School of Thought: Sunni

30

2015 in 450

2017 Rank: 27

2016 Rank: 30

31

2015 Rank: 24

2017 Rank: 21

2016 Rank: 19

Ghannouchi is one of the world's leading Islamic thinkers and one of the most influential Tunisian politicians in the post-revolution transition period. With the fall of President Ben Ali, Ghannouchi returned to Tunisia in January 2011 after spending 20-years in exile. He led the Ennahda (Renaissance) Party to victory in the October 2011 National Constituent Assembly elections. He is currently assistant Secretary-General of the International Union of Muslim Scholars.

Politics: Ghannouchi co-founded The Ennahda Movement in the 1970s. He was imprisoned several times before being forced into exile. After successfully returning to Tunisia and winning power in 2011, Ghannouchi then, in 2014, quit government and handed power over to a technocratic government, and when elections were held later that year, Ennahda, without Ghannouchi leading them, came second to the Nidaa Tounes party. In 2012 he received the Chatham House Prize for "the successful compromises each achieved during Tunisia's democratic transition" and in 2016 he received the Jamnalal Bajaj Award for "promoting Gandhian values outside India"

Countering terrorism: Ghannouchi has stated that the widespread phenomenon of terrorism in the Arab region is due to corruption in the economic, social and political sectors. He also believes that whoever wants to fight extremism must do so in moderation by following the Tunisian model.

Former Field Marshal Abdel Fattah Saeed Al-Sisi was sworn into office as President of Egypt on 8 June 2014, having earlier that year resigned from his post as the Commander in Chief of the Egyptian Armed Forces.

Army: Sisi first came to public attention when then President Muhammed Al-Morsi of the Muslim Brotherhood retired the head of the Supreme Council of the Armed Forces (SCAF) Mohamed Hussein Tantawi and promoted Sisi to take his place; to serve as the Commander-in-Chief as well as Minister of Defence in Morsi's new cabinet.

A Coup by Popular Demand: On June 30 2013, millions of Egyptians again took to the streets in large numbers demanding that Morsi step down. The military apparatus led by Sisi removed Morsi from power and banned the Muslim Brotherhood. Morsi supporters believed that the coup violated a democratically legitimate government, albeit a hugely polarizing and unpopular one. Outbreaks of violence ensued across Egypt that included the death of many hundreds of protesters at the hands of pro-military police at Raba'a Al-Adawiya Square in Cairo.

Presidential Expectations: Sisi has inherited a politically and economically battered Egypt, with a weak infrastructure, plummeting currency, and violent insurgency and unrest in Sinai. Under Sisi, Egypt has enjoyed excellent relations with members of the Arab League, most notably with Saudi Arabia and the UAE. Sisi supported the blockade on Qatar as well as the GCC-led military intervention in Yemen. He has publically supported the Assad regime in Syria and has called on the Palestinian people to make peace with Israel in his UNGA speech in September 2017, promising the Israeli people "Egypt's unwavering support."

Sheikh Moez Masoud

Preacher and Televangelist

Country: Egypt

Born: 4 July 1978 (age 39)

Influence: Preacher.

School of Thought: Traditional Sunni



2015 Rank: 33

2017 Rank: 34

2016 Rank: 34

32



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 centred 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 2017, Masoud produced the Egyptian film "Clash" which has been hailed as "one of the most telling depictions of modern Egypt yet filmed" and the film has been selected to represent Egypt in the Oscars' 2017 Best Foreign Language Film race.

Masoud is active in various social media sites, including Youtube videos (over 10 million views), Facebook (8 million likes) and Twitter (3 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.

Sheikh Dr Yusuf Al-Qaradawi

Head of the International Union of Muslim Scholars

Country: Qatar

Born: 9 Sept 1926 (Age 91)

Influence: Leading scholar.

School of Thought: Sunni, Muslim Brotherhood/Salafi



2015 Rank: 31

2017 Rank: 31

2016 Rank: 32

33



Yusuf Al-Qaradawi is a preeminent Egyptian scholar. Articulate and widely read, he is one of the most famous Islamic scholars of our time. Al-Qaradawi has been sentenced to death in absentia by an Egyptian court along with the ousted President Mohamed Morsi and over 100 other Egyptians affiliated with the Muslim Brotherhood. Meanwhile, Interpol removed Al Qaradawi from its "Wanted" list in 2017.

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.

Fatwas: Qaradawi vocally supported the 'Arab Spring' movements issuing fatwas for the killing of Colonel Gaddafi, and fatwas against the Assad regime in Syria. He also issued a fatwa condemning the overthrow of Morsi, saying 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 a country.



HM Queen Rania Al-Abdullah
 Queen of Hashemite Kingdom of Jordan
 Country: Jordan
 Born: 31 Aug 1970 (age 47)
 Influence: Philanthropy, Social, Media, Political
 School of Thought: Modernist Sunni



Dr Amr Khaled
 Preacher and Social Activist
 Country: Egypt
 Born: 5 Sept 1967 (Age 50)
 Influence: Media, Youth. Popular preacher with massive social network following.
 School of Thought: Traditional Sunni

34

2015 Rank: 32 2017 Rank: 32
 2016 Rank: 33

35

2015 Rank: 30 2017 Rank: 29
 2016 Rank: 31

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 bestseller list) through the United Nations Bookshop in an initiative to promote cross-cultural understanding among youth. In 2017, Queen Rania received the Global Trailblazer Award and the Fellowship Award from “Fashion for Relief” in Recognition of her humanitarian efforts towards children caught in conflict.

Online Presence: Queen Rania embraced the new technologies early on and wholeheartedly. She has an amazingly popular YouTube channel with over 15 million views and a very popular website (www.queenrania.jo). She also has 8 million followers on Twitter and nearly 14 million likes on Facebook.

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 intercultural 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. Khaled is credited with the launch of the first “Muslim reality TV show” Mujaddidun on Dubai Television. 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 over 90 million views on YouTube, and he boasts 28 million likes on Facebook. Amr Khaled came under fire after releasing a video in which he prayed for his social media followers during the Hajj pilgrimage. In response, he released a broadcast message explaining how the footage was severely misunderstood and his intentions misconstrued.

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.

Maulana Mahmood Madani

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

Country: India

Born: 3 March 1964 (age 53)

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

School of Thought: Traditional Sunni



Sheikh Mustafa Hosny

Preacher

Country: Egypt

Born: 8 August 1978 (age 39)

Influence: Preacher

School of Thought: Traditional Sunni



2015 Rank: 43

2017 Rank: 39

2016 Rank: 43

36

2015 in 450

2017 Rank: 47

2016 in HM

37

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 madrasa system.

Traditional Sunni Mustafa Hosny is a well-known televangelist and Islamic preacher who presented his first show back in 2004.

Changing careers: Mustafa Hosny started his career in sales after obtaining a BA degree in Business from the Ain Shams University in Egypt. His career witnessed a great transformation when he successfully received a Certification from the Institute of training preachers, an affiliate of the Ministry of Awqaf (Egypt).

Preacher: Mustafa Hosny delivers sermons and lectures worldwide and currently presents more than 13 programs on TV and radio channels. He also delivers weekly sermons and lectures at Yousef El Sahaby and El Hosary mosques as well as delivering the Friday sermons at Al Bilal Mosque compound in Mokattam twice a month in Cairo.

Humanitarian: Some of his activities include combating drug addiction amongst youth. He is a supporting member for the Children's Cancer Hospital campaign in Cairo, and delivers seminars and campaigns for the "Life Clear of Smoking Association" in Egypt. He also supports blood donation campaigns.

Social Media: He has nearly 32 million fans on Facebook in addition to over 5 million on Twitter. He has a great following on social media where the combined followers and likes are over 37 million. His daily advice, closeness to the public and softly spoken words endear him to the public and account for his continued influence.



**HH Amir Sheikh
Mohammed bin Rashid Al-
Maktoum**
Prime Minister of UAE
Country: UAE
Born: 12 July 1949 (age 68)
Influence: Political, philanthropy
School of Thought: Sunni



**Sheikh Usama Al-Sayyid
Al-Azhari**
Scholar
Country: Egypt
Born: 16 July 1976 (age 41)
Influence: Scholarly
School of Thought: Traditional Sunni

38

2015 Rank: 46 2017 Rank: 42
2016 Rank: 46

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 a regional leader.

Philanthropist: He has launched multiple charity initiatives from Dubai, such as 'Dubai Cares', which has reached over 13 million beneficiaries in 39 developing countries since its inception in 2007. In 2008, Sheikh Mohammed launched 'Noor Dubai', an initiative helping one million people suffering from treatable blindness and visual impairment in developing countries.

Visionary: In 1995, as Crown Prince of Dubai, his chief objective was to make Dubai a resort and business destination. To that end, he helped develop the Palm Islands, the Burj Al-Arab hotel, the Burj Khalifa skyscraper, the Dubai World Cup and the Godolphin Stables. In June 2017, two new initiatives were added to the Mohammed Bin Rashid Al Maktoum Global Initiatives, the "International Institute for Tolerance" and the "Sheikh Mohammed Bin Rashid Award for Tolerance". In lieu of these efforts, Sheikh Mohammed issued a law forbidding discrimination among people on the basis of religion, sex, race, colour or language.

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.

39

2015 Rank: 47 2017 Rank: 43
2016 Rank: 47

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.

Scholar: 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 authorisations (ijazaat) 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 accommodate 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 transmitting them through a chain of transmission as a criterion of authenticity, the Qur'anic accommodation of different civilizations, among others.

HH Shah Karim

Al-Hussayni

The Aga Khan IV, 49th Imam of
Ismaili Muslims

Country: France

Born: 13 Dec 1936 (Age 81)

Influence: Leader of Nizari Ismailis

School of Thought: Modernist Shia,
Ismaili, Nizari



Habib Luthfi bin Yahya

Preacher

Country: Indonesia

Born: 10 November 1947 (age 70)

Influence: Scholarly, Spiritual Guide

School of Thought: Traditional Sunni



2015 Rank: 37

2017 Rank: 37

2016 Rank: 39

40

2015 Rank: 48

2017 Rank: 45

2016 Rank: 48

41

Shah Karim Al-Hussayni, also known simply as the Aga Khan (Imamate: 1957-present), is the leader of the Shia 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. The period from July 2017 to 11 July 2018 has been designated the Diamond Jubilee Year of the Aga Khan's 60th year of reign.

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 Development Network (AKDN) 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. Some projects include 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.

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 the major 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 authorisation (ijaza) in all the traditional fields of learning including hadith, and sufism (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*).



Sheikh Abdul-Malik Al-Houthi

Leader of the Houthi Movement
Country: Yemen
Born: 22 May 1979 (age 38)
Influence: Political
School of Thought: Traditional Shia



Sheikh Mahmud Effendi

Turkish Scholar and Preacher
Country: Turkey
Born: 1929 (age 88)
Influence: Scholarly, Preacher
School of Thought: Sunni

42

2015 Rank: 41 2017 Rank: 46
2016 in HM

Abdul-Malik Al-Houthi Leader of the Houthi Movement Abdul-Malik Al-Houthi is the current leader of the Houthi political, religious and militant movement in the Sa'dah governorate in Yemen.

Houthi: The Houthi movement was established in 1992 by Hussein Badr Al-Din Al-Houthi, a Zaydi Shia'a scholar and anti-Wahhabi who had written a number of books criticizing Wahhabism and the leading authorities of Yemen. The Zaidis ruled most of Yemen for over 1,000 years until 1962. They believe that Muslims should be ruled only by a descendant of Prophet Muhammad U, whom they call an Imam.

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. In 2007, he founded the Al-Minbar website and in March 23, 2012 he launched Al-Masirah TV channel.

Taking Yemen: Abdel Malik emerged as a leader after the February 2011 uprising. The Houthi authority seized control over Saada and Jawf provinces in March 2011. Then in 2014, the Houthis seized control over the Demag region in the Saada and Amran provinces and in September 2014 they stormed the capital Sana'a, seizing a large number of ministries and military facilities. He has driven Al-Qaeda out of the regions which the Houthis have taken.

Humanitarian Toll: Since 2015, they have been subject to aerial bombing by a Saudi led coalition of nine Arab states. This bombing of one of the world's poorest countries has led to 10,000 civilian deaths and a humanitarian crisis which has left around 70 per cent of the population (27 million) reliant on humanitarian aid and more than 500,000 people have been infected by cholera.

43

2015 in HM 2017 Rank: 4
2016 in HM

Sheikh Mahmud Ustaosmanoglu, also known as Sheikh Mahmud Effendi, is one of the most popular Islamic teachers in Turkey today. He emphasizes the Sunnah and is well-known for having revived many of the Sunnah practices.

Life: Sheikh Effendi became a Hafiz (one who has memorized the Qur'an) at the tender age of 6. He then started studying Arabic and Persian at first, and then went on to study the Islamic Sciences. Sheikh Effendi was appointed imam of the Ismail Agha mosque in Istanbul in 1954, where he remained until he retired in 1996. He devoted three weeks per-year to teach people across Turkey and made several missionary and educational tours in several countries, including Germany and the United States.

Students: He has millions 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.

Maulana Tariq Jameel

Pakistani Scholar and Preacher

Country: Pakistan

Born: 1953 (age 64)

Influence: Scholarly, Preacher

School of Thought: Sunni, Tablighi
Jamaat



HE Halimah Yacob

President of Singapore

Country: Singapore

Born: 23 August 1954 (age 63)

Influence: Political

School of Thought: Sunni



2016 in HM

2017 in HM

44



Maulana Tariq Jameel is a prominent Deobandi 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 pursuing the way of Prophet Muhammad (peace be upon him).

Background: After completing pre-medical studies, Maulana Tariq was admitted to the King Edward Medical College in Lahore. It was there—under the influence of members of the Tablighi Jamaat—that his focus changed to Islamic Education. His Islamic training is from Jamia Arabia, where he studied Qur'an, Hadith, Sufism, logic, and Islamic jurisprudence. Maulana Tariq's background in the sciences allows him to explain Islamic matters in a way that appeals to modern urban Muslims. Additionally, his simple lifestyle and eloquence in Urdu, as well as his fluency in Arabic, catapulted his fame across the Muslim world.

Influence: In addition to running a madrasa in Faisalabad, Pakistan, Maulana Tariq has delivered thousands of lectures around the world. He has been very effective in influencing all types of the community ranging from businessmen and landlords to ministers, actors, and sports celebrities.

45



Halimah Yacob became Singapore's eighth, and first female, President in September 2017 when she was elected unopposed.

Election: A former speaker of Parliament she gave up her parliamentary seat and position with the ruling People's Action Party to run for President. The government's criteria for the current President, including that the President must be an ethnic Malay, meant that Yacob was unopposed and became President unelected, a process which has drawn some criticism. She is the first ethnic Malay President for 47 years.

Background: Halimah Yacob came from humble beginnings, being raised by her Malay mother after her Indian father passed away when she 8 years old. She qualified as a lawyer before moving to work at the National Trades Union Congress, and then becoming Director of the Singapore Institute of Labour Studies She entered politics in 2001 and a decade later was appointed Minister of Community Development, Youth and Sports and later on Minister of Social and Family Development.



HE Masoud Barzani
 President of Iraqi Kurdistan
 Regoin
 Country: Iraq
 Born: 16 August 1946 (age 71)
 Influence: Political
 School of Thought: Sunni



Sheikh Muhammad Al-Yaqoubi
 Scholar
 Country: Syria
 Born: 7 May 1963 (age 54)
 Influence: Scholarly
 School of Thought: Sunni

46

2015 in 450
 2016 in HM

2017 in HM

Masoud Barzani has been the President of the Iraqi Kurdistan Region since 2005.

Politician: He entered the political arena at the young age of 16 under the wing of his late father the Kurdish nationalist leader Mustafa Barzani and became the leader of the Kurdistan Democratic Party in 1979. 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 has been the main force fighting DA'ISH and is adamant about establishing an independent Kurdish state.

Referendum: A referendum was held on 25th September 2017 and 93% of the electorate (8.4 million people) voted to break away from Iraq and form an independent Kurdistan. This is vehemently opposed by the Iraqi government, who have already suspended international flights into the area and are expected to ramp up more pressure, neighbouring countries, who are worried about their own Kurish populations asking for independence, and allies fighting DA'ISH, who are worried that the focus of attention moving away from DA'ISH may allow the latter to regroup.. There are approximately five million Kurds living within the Kurdish region in Iraq, 14.5 million in Turkey, 6 million in Iran, and less than 2 million in Syria.

47

2015 in 450
 2016 in HM

2017 in HM

Sheikh Al-Yaqoubi is a widely respected religious scholar who also has a significant spiritual following worldwide.

Background: Sheikh Al-Yaqoubi was born in Damascus and was trained in Islamic studies by his father, who was an Imam and instructor at the Grand Umayyad Mosque. Sheikh Al-Yaqoubi followed in his father's footsteps teaching in the same mosque, and becoming a world renowned Islamic scholar of theology, jurisprudence, and Hadith. He is widely-recognised as one of the reliable authorities for the issuing of fatwas in Islam.

Against Extremism: He was one of the first scholars to speak against DA'ISH, denouncing its atrocities and showing that its actions are unIslamic. His book Refuting ISIS has become essential reading. His criticism of the Syrian government's response to protests made his stay in Syrian untenable, and so he had to flee the country.

Educator: As a teacher, he has trained several hundred Imams and teachers who work in the Arab World, the West, in the Far East and South Africa. As a spiritual guide he focuses on the spiritual well-being of Muslims and gives personal spiritual instruction to his disciples, of which he has a significant following in the UK and USA. He is a charismatic public speaker in both Arabic and English, and one of the most vocal moderate voices of Islam making a huge positive impact via his public talks, writings and numerous media appearances worldwide.

HE Sadiq Khan

Mayor of London

Country: UK

Born: 8 Oct.1970 (age 47)

Influence: Political

School of Thought: Sunni



Professor Dr Seyyed Hossein Nasr

Philosopher and University

Professor

Country: USA

Born: 7 April 1933 (age 84)

Influence: Scholarly

School of Thought: Traditional Shia



2017 in HM

48

2015 Rank: 36

2017 Rank: 40

2016 Rank: 37

49

Sadiq Khan, the son of a London bus driver, was elected the Mayor of London in May 2016, with a huge personal mandate. He succeeded Boris Johnson.

Journey to Mayor: His journey to arguably one of the highest posts in the UK included being a human rights solicitor, chair of the human rights group Liberty, councillor for Wandsworth, and MP for Tooting (2005-2016). He is a member of the Labour Party, having served two posts as Minister in Gordon Brown's government, as well as more senior ministerial posts in Ed Miliband's shadow cabinet.

Muslim Mayor: Much has been made of his British-Pakistani ethnicity and Islamic faith, but he has stressed that those parts of his identity only strengthen his willingness to serve all elements of society. He has worked to build cohesion among London's diverse communities and been commended for his responses to the terror attacks on London.

Terror Attacks: Although the United Kingdom witnessed a series of bloody terrorist attacks allegedly perpetrated by DA'ISH, 7 additional potential attacks were foiled under the leadership of Sadiq Khan. As the first Muslim Mayor of London, the uptick in terrorism has placed Khan under the increased scrutiny of right-wing hate groups, but he has managed to unite Londoners in the face of adversity and continues to enjoy a popular and diverse backing.

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 inter-faith 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.

THE TOP 50 INS & OUTS



Dr Aref Ali Nayed

Scholar

Country: Libya

Born: 1962 (age 55), in Libya

Influence: Scholarly, Political.

Influential figure in Libyan government.

School of Thought: Sunni

50

2015 Rank: 50

2017 Rank: 50

2016 Rank: 50

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 first 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. In 2017, Nayed launched a new movement for change in Libya dubbed Ihya Libya ("Reviving Libya") which aims to create a stable, prosperous and democratic country.

THE INS

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THE OUTS

- HE Mohammad bin Mohammad Al-Mansour (formerly 24), Imam of the Zaidi Shia Muslims (Passed Away)
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- HE Shaykh Ibrahim Salih (formerly 38), The Grand Mufti of Nigeria (to Honourable Mentions)
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- Professor Dr M Din Syamsuddin (formerly 41), Former Chairman of Muhammadiyah, Indonesia (to Honourable Mentions)
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- Khaled Mashal (formerly 44), Former Leader of Hamas (to Honourable Mentions)
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- Hodjaefendi Fethullah Gülen (formerly 48), Turkish Muslim Preacher (to the 450 Lists)
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ℳ Honourable ℹ
MENTIONS

HE Grand Ayatollah Abdullah Jawadi Amoli

Scholarly

Country: Iran

Born: 1933 (age 84)



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.

HE Grand Ayatollah Mohammad Ishaq Fayadh

Scholarly

Country: Iraq

Born: 1930 (age 87)



Grand Ayatollah Fayadh, 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 among the Shia population of South Asia.



There is no god except Allah

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Sheikh Mohammed Ali Al-Sabouni

Scholarly

Country: Syria

Born: 1 January 1930 (age 87)



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 Sheikh Ibrahim Salih

Scholarly

Country: Nigeria

Born: 1 January 1946 (age 71)



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. 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. 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 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.

Professor Dr M Din Syamsuddin

Scholarly

Country: Indonesia

Born: 31 December 1958 (age 59)



Prof Din Syamsuddin served as chairman (2005-2015) of the largest modernist Islamic organisation in Indonesia, the Muhammadiyah. He also served as chairman of the Indonesian Council of Ulema and is currently acting as chairman of its Advisory Council. He is a member of Group of Strategic Vision Russia - Islamic World, Chairman of the World Peace Forum and President of the Inter Religious Council - Indonesia. 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. Syamsuddin is also very active in interfaith and intercultural dialogue. He was recently re-elected for another five-year term as President of the Asian Conference of Religions for Peace (ACRP).

Professor Akbar Ahmed

Scholarly

Country: Pakistan

Born: 15 January 1943 (age 74)



Professor Akbar Ahmed is the Ibn Khaldun Chair of Islamic Studies at American University in Washington, DC and the former Pakistani High Commissioner to the UK and Ireland. He has also been named “the world’s leading authority on contemporary Islam” by the BBC. In addition to his academic and public sector careers, Ahmed has produced a number of noteworthy films and authored more than a dozen award-winning books. He produced the Jinnah Quartet and feature film, Jinnah (1998). In the aftermath of 9/11, Ahmed conceived a quartet of studies published by Brookings Press examining relations between the West and the World of Islam. He was awarded the 2017 Sir Syed Day Lifetime Achievement Award for excellence in Poetry, Literature, Arts and the Sciences and declared the 2017 Scholar/Teacher of the Year of the American University School of International Service.

Professor Timothy Winter (Sheikh Abdal Hakim Murad)

Scholarly

Country: United Kingdom

Born: 1960 (age 57)



Dr. Timothy Winter, also known as Shaykh Abdal Hakim Murad, is an academic who has been actively involved in a variety of Islamic initiatives over the years. He is currently the Aziz Foundation Professor of Islamic Studies for the Cambridge Muslim College and Ebrahim College, two leading seminaries training leaders and Imams for the British community. He is also Shaykh Zayed Lecturer of Islamic Studies in the Faculty of Divinity at Cambridge University and Director of Studies in Theology at Wolfson College. He has published and contributed to numerous academic works on Islam and among his best known works are translations from Imam Ghazali’s Ihya and his own series of aphorisms (Commentary on the Eleventh Contentions). He is a much sought after speaker and contributes regularly to media (fluent in several languages). He is also overseeing the building of the new Cambridge eco-mosque.

Dr Ingrid Mattson

Scholarly

Country: Canada

Born: 24 August 1963 (age 54)



Dr. Ingrid Mattson is the London and Windsor Community Chair in Islamic Studies at Huron University College at Western University in Canada. Previously she had worked for 14 years as professor at the Hartford Seminary in Hartford, and served as Director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations. 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 organisations and has served as an expert witness.

HRH Prince Zeid bin Ra'ad Al-Hussein

Political

Country: Jordan

Born: 26 January 1964 (age 53)



Prince Zeid Bin Ra'ad is the UN High Commissioner for Human Rights, being the first Muslim and Arab to hold the post. He is reputed for his role in promoting peace and human rights and was nominated by UN Secretary General Ban Ki-moon for a four year mandate.

HRH Prince Zeid served as Jordan's Permanent Representative to the United Nations from 2000 to 2007, before becoming Jordan's Ambassador to the United States of America until 2010, and then returning to his previous post. In September 2014 he was nominated by the General-Secretary of the UN, Ban Ki-moon, for a four year mandate. HRH Prince Zeid has been outspoken on human right abuses whether it be criticising regimes or individuals. He has called on the US to prosecute all those responsible for CIA torture, pointed to the possibility of war crimes by the Saudi Arabian-led bombing in Yemen and criticized public figures for their racism and scare-mongering. He warned the UK and US government to prevent xenophobic attacks in the wake of Brexit and the Trump presidency.

HH Amir Sabah Al-Ahmad Al-Jaber Al-Sabah

Political

Country: Kuwait

Born: 16 June 1929 (age 88)



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: Palestine

Born: 29 January 1963 (age 54)



Haniyah was elected as the new leader of Hamas' political bureau in May 2017 after his predecessor, Khaled Mashal, had completed his two terms in office. Haniyah has been a senior political leader of Hamas for over 20 years and led Hamas to a shock win over Fatah in the 2006 elections. He served as one of two disputed prime ministers of the Palestinian National Authority. After being dismissed by President Mahmoud Abbas, Haniyah continued to exercise prime ministerial authority in the Gaza Strip until 2014 when Hamas and Fatah agreed on a reconciliatory deal. Haniyah is a popular figure in Gaza, where he lives, and has broadened the appeal of Hamas in Gazan politics.

Khaled Mashal

Political

Country: Palestine

Born: 29 January 1956 (age 61)



Khaled Mashal was Hamas' politburo chief from 2004-2017, when he stepped down after reaching the end of his term limit. His term began after the Israeli assassinations of Sheikh Ahmed Yassin, and Abdel Aziz Al-Rantisi in 2004 and ended in a peaceful transition to Ismail Haniyah. Mashal saw the organisation through multiple attempts at a roadmap to peace and a major Israeli siege of the Gaza Strip. 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.

HE Anwar Ibrahim

Political

Country: Malaysia

Born: 10 August 1947 (age 70)



Ibrahim is a Malaysian politician of global stature. He was the Deputy Prime Minister of Malaysia from 1993-98 and was then widely expected to succeed Mahathir Muhammad. A falling out between the two led to him being jailed on controversial charges. When the Supreme Court overturned his sodomy conviction in 2004, he was freed from jail and took up academic and other positions in the UK and USA. Once the term of his political ban had expired in 2008, he returned to Malaysia and was voted back into parliament. He was then charged with sodomy for a second time, but acquitted by the high court in 2012. In the 2013 elections, Anwar was re-elected to parliament and his coalition won 89 seats, losing to Najib Raza's BN party, which won 133 seats. In February 2014, his acquittal was overturned and he was back in prison. His imprisonment on sodomy charges has been condemned as unjust and a travesty by many international leaders and rights organisations. Although still in prison, in July 2017 he received the backing of Mahathir Mohamad and was named de facto leader of his country's opposition coalition - Pakatan Harapan.

Mohamed Bechari

Political

Country: France

Born: 17 December 1967 (age 50)



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.

Mufti Abul Qasim Nomani

Administration of Religious Affairs

Country: India

Born: 14 January 1947 (age 70)



Maulana Mufti Abul Qasim Nomani is the current Mohtamim (Vice-Chancellor) of Darul Uloom Deoband in India. He was elected as Mohtamim on 23 July 2011 succeeding Maulana Ghulam Muhammad Vastanvi. The Deoband Darul Uloom is where the Deobandi school was established and it is still the centre worldwide, having some 7,000 students.

Mufti Abul Qasim Nomani graduated from Darul Uloom Deoband in 1967 and was appointed as Member of Majlis Shura (Governing Body) of Darul Uloom in 1992.

Dr Muhammad Al-Arifi

Preachers & Spiritual Guides

Country: Saudi Arabia

Born: 16 July 1970 (age 47)



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 25 million followers on Facebook and almost 19 million on Twitter.

Dr Zakir Abdul Karim Naik

Preachers & Spiritual Guides

Country: India

Born: 18 October 1965 (age 52)



Zakir Abdul Karim Naik is a popular preacher and comparative religion specialist in the mould of the legendary Ahmed Deedat. He hosts huge public events where he speaks on all aspects of Islam and answers questions from the audience. Naik challenges leaders of 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. In 2015, he was awarded the King Faisal International Prize for Services to Islam. He has recently been investigated by the National Investigation Agency (NIA) on incitement to terror and money laundering charges and has subsequently had his passport revoked. He has over 17 million FB followers.

Sheikh Muhammad Ilyas Attar Qadiri (new)

Preachers & Spiritual Guides

Country: Pakistan

Born: 12 July 1950 (age 67)



Sheikh Muhammad Ilyas Attar Qadiri is a leader of the Qadiriyyah, Radaviyyah, Attariya branch of the Qadiriyyah Sufi order. Qadiri is a widely-respected sheikh with a significant global following which is supported by the Madani TV Channel. In 1981, the Sheikh founded Dawat-e-Islami, a Sunni Barelwi revivalist movement with hundreds of thousands of followers in Pakistan and over 180 other countries. It centres on the propagation of Islamic knowledge and manages two main activities: the Jamia-tul-Madina chain of religious schools, and the non-commercial Madani TV channel. Religious background: Sheikh Muhammad Qadiri studied for 22 years under the former Mufti of Pakistan, Shaykh Mufti Waqar ud Din Qadri Razavi. He has authored over 30 books, including Faizan-e-Sunnat on the merits of good deeds. The sheikh's fame is matched by his humility; his most famous quote is, "I Must Strive to Reform Myself and People of the Entire World."

Malala Yousufzai

Social Issues

Country: Pakistan

Born: 12 July 1997 (age 20)



Yousufzai's rise to prominence began tragically when the Taliban shot her in a school bus for encouraging girls to go to school in Swat. After the assassination attempt, Malala was flown to England, where she recovered and continued her schooling. She received high-profile support for her campaign

to ensure that all children worldwide be schooled. In 2013, Yousafzai addressed the UN, received the prestigious Sakharov Prize, and was nominated for the Nobel Peace Prize, which she co-received in 2014 at the age of 17, thereby becoming its youngest-ever recipient. Time Magazine listed her as one of The 25 Most Influential Teens of 2014, and she was awarded honorary Canadian citizenship in 2017. She has been granted audiences with royalty and world leaders, and this along with her high-profile international exposure has led some in her native Pakistan to question whether she has overreached.

Sheikh Abdul-Rahman Al-Sudais

Qur'an Reciters

Country: Saudi Arabia

Born: 10 February 1960 (age 57)



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. In 2017, Al-Sudais supervised the film One Day In The Haram, a film about the Haram in Makkah, told through the eyes of the workers.

Salman Khan (new)

Science and Technology

Country: United States

Born: 11 October 1976 (age 41)



Salman Khan is the founder of an online educational website that features more than 6,500 mini-lectures, free of charge, to anyone in the world. The videos are hosted on YouTube and teach a variety of 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. The academy

has delivered over 1 billion lessons in total. Khan published his international best seller, *The One World School House*, in October 2012. He appeared on the front cover of *Forbes*, where The \$1 Trillion Opportunity feature article described him as “The Most Influential Person In Education Technology”. He has 60 million followers on social media.

Uthman Taha

Arts & Culture

Country: Syria

Born: 1934 (age 83)



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 & Culture

Country: Sweden

Born: 16 July 1981 (age 36)



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. Maher's debut album *Thank You Allah* reached the number one spot on Amazon's Best World Music charts and ninth on the R&B charts. He has over 32 million fans on social media. In 2013, he took part in the Colors of Peace project, incorporating songs based on works by Fethullah Gülen. He has attended many rallies in support of refugees and the children of Gaza.

Sami Yusuf

Arts & Culture

Country: United Kingdom

Born: 19 July 1980 (age 37)



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 released eight studio albums to date, selling over 34 million copies and has about 8 million followers on Facebook.

Mohamed Farah

Celebrities & Sports

Country: United Kingdom

Born: 23 March 1983 (age 34)



The most successful British athlete ever, Farah won the gold in the 5000m and 10,000m at the 2012 and 2016 Olympic games as well as 6 other global golds. Born in Somalia but raised in the UK from the age of 7, Farah has captured the hearts of the British public with his hard work, success, smile and warm personality. He is a popular role model to follow for people from all over the world, especially in the Muslim world. He was awarded a CBE in 2013 and knighted in 2017, the year he announced his retirement from track running. His winning celebration, the 'mobot' is mimicked internationally.

Muhammed is the Messenger of Allah

Calligraphy by Hasan Kan'an © FreelslamicCalligraphy.com



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَوْمَ لَا يَنْفَعُ الْوَالِدُ بِنُورِهِ وَلَا ابْنُ بِنُورِهِ وَلَا امِينٌ إِلَّا مَنْ كَانَتْ

اللَّهُ بِقَلْبِهِ رَئِيْفًا وَأُزْفَتْ لَهُ الْجَنَّةُ مُنْقَبِرًا

الشُّعْرَاءُ ٨٨-٩٠

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“The day when neither wealth nor children will avail,
except him who comes to God with a heart that is sound.
And Paradise will be brought near for the God-fearing”

The Poets, 88 - 90

Calligraphy by Jawahir Al-Qur'an © FreeIslamicCalligraphy.com

❧ The Final ❧

450

🌀 The Lists 🌀

Scholarly

page 99

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.

Political

page 111

These leaders possess high positions of power over substantial groups of people and exert influence from their status, reputation, or political clout.

Administration of Religious Affairs

page 121

These agents of change are responsible for founding and/or directing institutions that influence the religious affairs of Muslims.

Preachers & Spiritual Guides

page 128

Preachers rely on charisma to inspire millions through multimedia while spiritual guides traditionally teach through live study circles and individualized directives to their disciples.

Philanthropy, Charity & Development

page 135

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.

Social Issues

page 138

These individuals address various social issues such as health, education, women's rights, the environment, human rights and conflict resolution.

Business

page 149

These entrepreneurs head and direct key organisations in the business world pushing innovation and financial development forward.

Science & Technology

page 154

These are the main figures from the world of science and technology.

Arts & Culture

page 158

These are artists and cultural ambassadors whose work has become part of people's daily lives.

Qur'an Reciters

page 165

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.

Media

page 166

In an age of impulsive news and innovative media, these personalities have garnered influence from their activity in the media world.

Celebrities & Sports Stars

page 170

These instantly recognisable figures have a huge public following due to their prominence in popular culture and sport.

Top Extremists

page 172

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.

Middle East and North Africa

ALGERIA

Cherif, HE Ambassador Prof Dr Mustafa

Professor Mustapha Cherif is a philosopher and researcher specializing in international relations and dialogue between cultures. Cherif has written numerous works on religion, civilization, and dialogue between cultures. He has held many senior positions including Minister of Higher Education and ambassador. He was awarded the UNESCO-Sharjah prize for Arab Culture and the Ducci Foundation peace prize in 2013. He is the founder of the largest e-learning Arab university in Algeria and current Director of the International Masters in Islamic Civilization at the Open University of Catalonia.

BAHRAIN

Yaquby, Nizam

Nizam Yaquby is one of the most respected scholars of Islamic finance and sits on over 40 Sharia advisory boards including: Arab Banking Corporation, Citigroup Inc, Abu Dhabi Islamic Bank, Barclays, BNP Paribas, Crédit 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 several awards, including the Euromoney Award for Outstanding Contribution to Islamic Finance and the Zaki Badawi Award for Excellence in Sharia Advisory in 2008.

EGYPT

Emara, Mohamed

Dr Emara is an intellectual and scholar who has authored over 70 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 in 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. He resigned from his post as Chief Editor of *Al-Azhar Magazine* in 2015.

IRAN

Amoli, HE Grand Ayatollah Abdullah Jawadi

Read bio on page 90 in Honourable Mentions.

Dabashi, Prof Hamid (new)

Hamid Dabashi is the Hagop Kevorkian Professor of Iranian Studies and Comparative Literature at Columbia University in New York. He has written extensively in major publications and peer reviewed journals on a variety of topics including religion, literature cinema and philosophy. He founded Dreams of a Nation, a Palestinian Film Project, dedicated to preserving and safeguarding Palestinian Cinema. He is also a public speaker, a current affairs essayist (contributing opinion pieces regularly to the Al Jazeera website), and a staunch anti-war activist.

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. He was honoured as a prominent figure of humanities in Iran at the 8th Farabi International Award ceremony in 2017.

Shirazi, HE Grand Ayatollah Nasir Makarim

Grand Ayatollah Shirazi is a leading theologian teaching at the Qom Seminary, 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 at the Qom Seminary, one of the two most important centres of learning in Twelver Shiism. He is the director of the Imam Sadiq Institute, Iran and was previously a member of the Society of Seminary Teachers at Qom. 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

Fayadh, HE Grand Ayatollah Mohammad Ishaq
Read bio on page 90 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.

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 among 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-Qaradaghi, Prof Ali Mohyi Al-Din

Professor Ali is 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 ISESCO, in addition to many other professional positions. He has written more than 30 works.

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.

JORDAN

Khasawneh, HE Sheikh Abdul Karim

Sheikh Khasawneh has served Jordan in his capacity as a religious scholar and mufti in various roles. He is a former mufti of the Jordanian Armed Forces, served as the Grand Mufti of Jordan between 2010-2017, and is currently Jordan's Chief Islamic Justice.

LEBANON

Qabbani, HE Dr Mohammad Rashid

Mohammad Rashid Qabbani is the former 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 on the creation of an ethical humanistic modernism on the basis of the ethics and values of Islam. 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.

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.

PALESTINE

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.

Nusseibeh, Prof Sari

Sari Nusseibeh, who comes from one of Jerusalem's oldest and most prominent families, is a professor of philosophy and a leading intellectual. He served as president of the Al-Quds University in Jerusalem 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).

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.

SAUDI ARABIA

Al-Fawzan, Sheikh Salih Bin Fawzan

He is considered to be the most senior scholar of the Salafi movement in Saudi Arabia. Sheikh Saleh is a member of the council of senior scholars and committee for fatwa and research. He has authored over 35 books and is one of the major Muftis on the program "Noor 'Ala Al Darb", one of the oldest and most famous programs broadcasted on the Quran radio channel, where a number of major scholars answer questions and give Fatwas.

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.

A former head of the Sunnah Studies Department at the Islamic University of Madinah, Al-Madkhali is a scholar who has authored over 30 works in the fields of Hadith and Islamic disciplines.

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.

Al-Shareef, Dr Hatim al-Awni

Dr Al-Awni is the General Supervisor of International Committee for the Support of the Final Prophet (ICSFP). He has also served in a number of academic and political capacities, including the Consultative Assembly of Saudi Arabia for two separate terms. While his academic research includes dozens of publications, perhaps his greatest contribution is the awakening of Salafi introspection in Saudi Arabia. His widely-read articles have pointed out clear connections between militant extremism and core Salafi texts. He also writes extensively on rapprochement between Islamic schools of thought, particularly between Salafi and Traditionalist (Ash'ari and Maturidi) approaches.

SYRIA

Hassoun, HE Sheikh Dr Ahmad Badr Al-Din

Hassoun has been the Grand Mufti of the Republic of Syria since 2005 when he succeeded the late Sheikh Ahmed Kuftaro. 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 its supporters of all backgrounds to remain united.

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. He has a million followers on social media.

Al-Sabouni, Sheikh Mohammed Ali

Read bio on page 90 in Honourable Mentions.

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* and *L'Europe et l'Islam*, and was chosen by the Arab Institution for Studies and Publishing in Beirut as the Cultural Personality of the Year for 2016.

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.

ERITREA

Said, Sheikh Faid Mohammed (new)

Sheikh Faid was born and grew up in Eritrea, where he was educated and looked after by Sheikh Hamid (*rehmatullah alaihi*), the Senior Judge of the Shari'ah Court in Asmara. While he remained in Eritrea Sheikh Faid was fortunate in being able to study under some of the greatest scholars in the country. He later moved to Medina, where he continued his studies under Sheikh Atiyah Mohammed Salim

(*rehmatullah alaihi*), the Resident Scholar of Masjid ul Nabawwi and Senior Judge of Medina. Since that time Sheikh Faid has been invited to lecture all over the world, particularly in Canada, Germany, the Maldives, Saudi Arabia, Turkey and the UK. He has also headed Almadina College, a centre of learning in London.

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.

THE GAMBIA

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, Secretary of the Muslim Scholars Council of Gambia, and Acting Vice Chancellor at the University of Gambia. After more than a decade at the University of Gambia, he is now the Pro-Vice Chancellor at the Islamic University of Technology (IUT) Dhaka, Bangladesh, where he was appointed by the Organization of Islamic Cooperation.

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 disciplines. Based in a remote village in Mauritania, he has trained hundreds if not thousands of scholars, including Sheikh Hamza Yusuf. At the age of 111, he still continues his rigorous daily routine of praying and teaching.

قال رسول الله صلى الله عليه وسلم

لَا ضَرَّ وَلَا ضَرَّ

The Messenger of Allah ﷺ said, "Let there be neither harming nor requital to harm."

Sunan Ibn Majah, Kitab al-Abkam

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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.

Salih, Sheikh Ibrahim

Read bio on page 90 in Honourable Mentions.

Zakzaky, Sheikh Ibraheem

Sheikh Ibraheem is the leading force behind the most influential Shia movement in Nigeria 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. In December 2015, the Nigerian Army raided his residence in Zaria, massacred hundreds of his followers, and held him under state detention. A year later, he was ordered to be released from detention to police custody and paid 50 million naira in compensation.

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, a department of 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 inter-religious 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

Sheikh Seraj, an internationally recognized Islamic scholar, has been Imam at the renowned Azzawia Institute in Cape Town for two decades. He spent more than a decade of study in Mecca at the Umm al-Qura University, and continued into higher education in South Africa, where he also served as the Head of the Muslim Judicial Council's Fatwa Committee. A khalifa in the tariqa of his sheikh, al-Sayyid Muhammad bin 'Alawi al-Maliki, Sheikh Seraj continues to teach widely the Islamic sciences with various institutions, and is one of the foremost reference points for Muslims in South Africa and far beyond..

Moosa, Ebrahim

Ebrahim Moosa is the Professor of Islamic Studies in Keough School of Global Affairs, the Kroc Institute for International Peace Studies, and in the Department of History at the University of Notre Dame. His interpretive and historical research on questions of tradition, ethics, and law includes two monographs as well as several edited and co-edited books. His prize-winning book *Ghazali and the Poetics of Imagination*, was awarded the *Best First Book in the History of Religions* by the American Academy of Religion. He is the author of *What is a Madrasah?* (2015). Moosa is also regarded as a prominent public intellectual. In 2007 he was invited to deliver the King Hasan Lecture (Darus Hasaniyyah) to HM King Mohammed VI of Morocco in Arabic.

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 the 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.

AZERBAIJAN**Pashazade, Sheikh ul-Islam Haji****Allahshukur Hummat**

Pashazade is the Grand Mufti of Azerbaijan, the elected mufti of the Caucasus region, and the chairman of the Religious Council of the Cauc. 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**Azami, Muhammad Mustafa (new)**

Muhammad Mustafa Al-Azami is a hadith scholar who is best known for pointing out the inadequacies of western scholarship's understanding of both the compilation of the Qur'an and hadith. He is especially critical of the theories of Ignac Goldziher, David Margoliouth, and Joseph Schacht. Al-Azami has had a unique education, having studied at Deoband, Al-Azhar and Cambridge University. He has been visiting fellow and professor at Oxford and Princeton universities respectively and is currently Professor Emeritus at King Saud University in Riyadh, Saudi Arabia.

Khan, Wahiduddin

Wahiduddin Khan, founder of Centre for Peace and Spirituality, is an Islamic scholar who advocates peaceful coexistence, interfaith dialogue, and social harmony. He is the author of over 200 books, including a translation of the Quran into simple English. He is also the co-founder of Goodword, a popular publisher of children's books on Islam. Khan has received national and international awards. He was conferred a peace award by the Forum for Promoting Peace in Muslim Societies in 2015 at Abu Dhabi. He has launched Maulana Wahiduddin Khan Peace Foundation and Quran Foundation to undertake educational courses on subjects related to Islam and peace.

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 the All India Muslim Personal Law Board, Rector of Darul-Uloom Nadwatul Ulama, and a founding member of Rabita Aalam-e-Islami, Mecca. He is also the president of multiple Islamic centres and academies.

Nadwi, Bahauddeen Muhammed Jamaluddeen

Dr Bahauddeen Muhammed Jamaluddeen Nadwi has published more than 100 works, including books, treatises, edited volumes, and translations in Arabic, English and Malayalam. His latest work, released in 2015, is the translation of Holy Quran into Malayalam. His works span Qur'anic sciences, Islamic jurisprudence, Hadith, education, Sufism, Comparative Religions, Christianity, Arabic Language and Literature, and Islamic History. He is one of the six founding fathers of Darul Huda Islamic University, the Editor-in-Chief of an international Journal of Islamic studies, and a member of regional (Kerala), national, and international organizations. He has visited more 40 countries and delivered a number of religious, academic and cultural lectures.

INDONESIA**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



"He said, 'My Lord, expand my breast for me. And make easy for me my affair.'"

Tā Hā, 25 - 26

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

of Yogyakarta and a productive author and columnist, currently writing two regular columns in 'Republika' newspaper and also in Gatra Magazine.

Syamsuddin, Professor M Din

Read bio on page 91 in Honourable Mentions.

MALAYSIA

Al-Akiti, Dato Dr Muhammad Afifi

Al-Akiti is a scholar, 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's 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

A giant in Islamic scholarship, Tan Sri Syed Al-Attas has made significant contributions to the contemporary world of Islam in the domains of the Islamisation of contemporary knowledge and of Muslim education. Responsible for the initial conceptualisation of the 'Islamic University', he founded and directed the International Institute of Islamic Thought and Civilization (ISTAC), and has written authoritative works in theology, philosophy, metaphysics, history, and literature.

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 February 2010, he worked on the new constitution of Somalia.

PAKISTAN

Ahmed, Professor Akbar

Read bio on page 91 in Honourable Mentions.

Hashmi, Dr Farhat

Dr Farhat Hashmi is an influential Islamic teacher, public speaker, and scholar. She is a prominent name in the burgeoning field of the role of women in Islam. In addition to the academic aspects of Islamic teachings, Hashmi also focuses on its relatable and practical aspects, thereby ensuring that her message resonates with a multitude of women across the globe. She holds a PhD in Hadith Sciences from the University of Glasgow, Scotland. She is the Founder of Al-Huda International, a non-profit institute founded in 1994. Al-Huda promotes Islamic learning and serves in the field of social welfare, and has branches across Pakistan as well as internationally.

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, Sheikh Dr Tahir

Sheikh Tahir al-Qadri is a professor of law and the

founder of Minhaj ul Qur'an International World-wide and the Minhaj Welfare Foundation. 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 declaring that terrorists and suicide bombers are unbelievers. He has continued to be outspoken against terrorists. His attempts to lead popular revolts against the Pakistani government has led to a fall in his standing. He is based in Canada.

Europe

BOSNIA AND HERZEGOVINA

Ceric, Sheikh Dr Mustafa

Mustafa Ceric served as the Grand Mufti of Bosnia from 1993 until 2012, when he retired. Ceric is outspoken on interfaith initiatives in the Muslim world. In 2006, Ceric 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, Ceric led the Muslim delegation of the A Common Word initiative to the Vatican. In 2015 Ceric wrote *A Friendly Letter to the European Bishops*, declaring, "We accept you and ask that you accept us." He is President of the World Bosnian Congress.

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, 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 has delivered lectures worldwide. He recently completed his book *Traditional Bosnia: Islamic Theological, Philosophical, and Logical Studies from the 15th Century Onward*, which was commissioned by Kalam Research Media's analytic theology initiative.

FRANCE

Bencheikh, Sheikh Sohaib

Bencheikh is a theologian, a modernist former Grand Mufti of Marseilles, and one of the most influen-

tial 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 Makkah 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

Gaynutdin, Mufti Sheikh Ravil

Mufti Sheikh Ravil Gaynutdin 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 Coordination with Religious Organizations, he is a key figure in relations between the Kremlin and Russia's Muslim population.

SWITZERLAND

Ramadan, Dr Tariq

Ramadan is a pre-eminent European Muslim intellectual and author about Islam in public life. He is a professor of Contemporary Islamic Studies at Oxford University, as well as holding academic positions at other institutions worldwide. 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 about 30 books in his native French, many of which have been translated into English. He also hosts a show on Press TV and has a widely followed page on Facebook.

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.

UNITED KINGDOM

Hellyer, Dr Hisham (new)

Dr Hellyer is a scholar of politics, religion, and security in the West and Muslim communities, particularly in the Arab world, based at the Atlantic Council (USA) and the Royal United Services Institute (UK). A specialist on Islam & modernity, he is also Professor (adjunct) at the Centre for Advanced Studies on Islam, Science & Civilisation (Malaysia), and researched Islamic thought with classically trained scholars in Egypt, Malaysia, South Africa, and Britain. A non-partisan academic, he was invited to be Deputy Convenor of the UK Government's Working Group into radicalization. His analysis is regularly sought by outlets such as *CNN*, *BBC*, the *New York Times*, and the *Guardian*. His career has included appointments at Brookings, Harvard, the American University (Cairo) and Gallup. He is author of *Muslims of Europe: the 'Other' Europeans*, *A Revolution Undone: Egypt's Road Beyond Revolt*, and co-author of *A Sublime Path: the Way of the Makkan Sages*.

**Motala, Hadhrat 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 founded an expansive network of students and educational institutions. He is also regarded as the spiritual *khalifa* of the famous scholar, Sheikh al-Hadith Muhammad Zakariyya al-Kandahlawi, and consequently acts as a spiritual guide for thousands of people.

Nadwi, Sheikh Dr Mohammad Akram

Sheikh Dr Mohammad Akram Nadwi is one of the most important Islamic scholars in the Western world today. He has a doctorate in Arabic Language and has authored and translated over 30 titles on Arabic, jurisprudence, Qur'an, and Hadith. He travels extensively, and his courses and lectures have a worldwide following. His biographical dictionary of women scholars in Islamic history (over 40 volumes) is now being published by al-Rabitah al-Muhammadiyah li al-ulama in Rabat. A revised edition of the English translation of the introductory volume al-Muhaddithat was published in 2013. He is the subject of the best-selling book *If the Oceans Were Ink: An Unlikely Friendship and a Journey to the Heart of the Quran* (2015).

Pirzada, Sheikh Muhammad Imdad Hussain

Sheikh Muhammad Imdad Hussain Pirzada is a scholar who has actively promoted education, community, and charity work in the UK and abroad. He has written dozens of books on educational, religious, and contemporary affairs in Arabic, Urdu, and English, including a five-volume *Tafseer Imdad-ul-Karam*, the first exegesis of the Qur'an to be written in the UK. Currently he is working on a 12-volume modern commentary to *Sabih al-Bukhari*. He is founder and principal of Jamia Al-Karam, an educational institution that has produced hundreds of young male and female British Muslim scholars, as well as imams and managers in mosques and educational centres. He is the founder and chairman of Muslim Charity—Helping the Needy, an organization that operates in 17 countries while managing five hospitals in Pakistan. He is president of the World Association for Al-Azhar Graduates (UK) and also chairman of the British Muslim Forum.

**Winter, Professor Timothy (Sheikh
Abdal Hakim Murad)**

Read bio on page 91 in Honourable Mentions.

North America

CANADA

Mattson, Dr Ingrid

Read bio on page 91 in Honourable Mentions.

UNITED STATES OF AMERICA

Abdullah, Dr Umar Faruq

Dr Umar is an American convert to Islam who 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 currently engaged in independent research, writing, and teaching activities with institutions across the United States, Europe, and Africa with a focus on Islamic theology.

El Fadl, Professor Khaled Abou

Prof Abou El Fadl is an Islamic Scholar, lecturer and author whose writings focus on universal themes of humanity, morality, human rights, justice, and mercy. He was awarded the University of Oslo Human Rights Award, the Leo and Lisl Eitingger Prize in 2007, and named a Carnegie Scholar in Islamic Law in 2005. He was previously appointed by President George W Bush to serve on the US Commission for International Religious Freedom, and also served as a member of the Board of Directors of Human Rights Watch. His book, *The Great Theft*, was named one of the Top 100 Books of the year by Canada's *Globe and Mail* (Canada's leading national newspaper).

Huda, Qamar-ul

Qamar-ul Huda is the Director of the Security and Violent Extremism program at the Center for Global Policy, a think tank in Washington, DC. He served as a senior policy advisor to former US Secretary of State John Kerry's Office of Religion and Global Affairs. Dr Huda is a former Senior Program Officer and scholar of Islam at the the United States Institute of Peace's Religion and Peacemaking Program. Dr Huda is the

editor of *Crescent and Dove: Peace and Conflict Resolution in Islam* and the author of *Striving for Divine Union: Spiritual Exercises for Suhrawardi Sufis*. His studies and writings—which have been published in international journals and newspapers—are geared toward examining religious identities, comparative ethics, the language of violence, conflict resolution, and non-violence in Islam. He is adjunct associate professor at Georgetown University and an expert for the UN Alliance for Civilizations.

Jackson, Sherman

Jackson is the King Faisal Chair in Islamic Thought and Culture and Professor of Religion and American Studies and Ethnicity, and the Director of the Center for Islamic Thought, Culture and Practice (CITCAP) 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 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

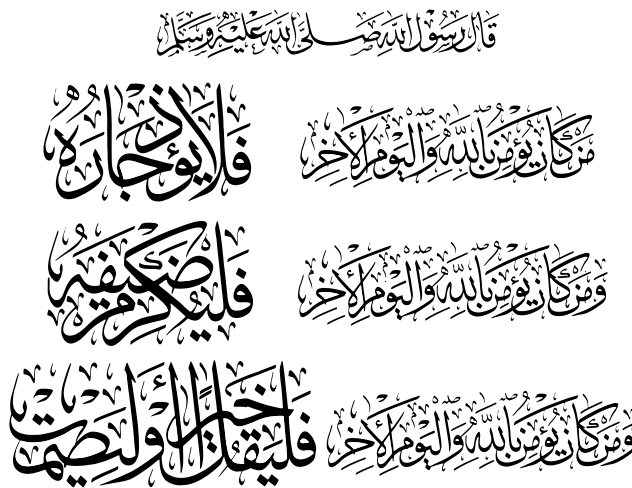
Sheikh Mokhtar Maghraoui is a popular religious teacher working mainly at Al-Madina Institute. Originally from Algeria, he is thoroughly versed in Islamic disciplines and holds a doctorate in the fields of physics and engineering. His expertise includes the disciplines of *tazkiyah* and *fiqh*. He is 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 Mecca. 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*.



The Messenger of Allah ﷺ said, “May he who believes in God and the Last Day do no harm to his neighbor, and may he who believes in God and the Last Day honor his guest, and may he who believes in God and the Last Day say what is good or keep silent.”

Sahih al-Bukhari

A Common Word

www.acommonword.com

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 ten 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, and university courses in Jordan, the Vatican, the USA (Yale University, Georgetown University and the College of William and Mary, Fuller Theological Seminary, ISNA, Oregon, 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.
- Being the subject of books, articles, PhDs and over 74 dissertations and reports.
- Founding the regular [every 3 years] Catholic-Muslim Forum, which was first held at the Vatican in 2008, at

the Baptism Site, Jordan, in 2011, and at the Vatican in November, 2014.

- Giving rise to a variety of other events, activities, initiatives and even legislative bills.

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.”

Insofar 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 Mufti Mustafa Cerić 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.

Middle East and North Africa

ALGERIA

Bouteflika, HE President Abdelaziz

Bouteflika is the longest serving 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 with 81% of the vote. Since suffering a stroke his physical health has deteriorated rapidly. In 2017, he ordered the government to reduce imports, curb spending and warned of the dangers of foreign debt. He made a call for reform in the banking sector as well as an increase in investment in renewable energy, specifically shale.

EGYPT

Al-Ayyat, HE Muhammad Morsi Isa

HE Muhammad Morsi Isa al-Ayyat, a leading member of the Muslim Brotherhood, became the first democratically elected president of Egypt in June 2012. A little more than a year later, following massive anti-Morsi demonstrations, he was deposed from office and detained by the Egyptian armed forces. 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. The Muslim Brotherhood was outlawed and Morsi was sentenced to death, a case that was overturned by the Cassation Court in 2016.

IRAN

Ebtekar, HE Dr Masoumeh

Dr Ebtekar was the first female Vice President of Iran in 1997. A scientist, journalist, and politician, she frequently writes on environmental, political, social, and women's issues in Persian and English. She is one

of the founding members of the reformist Islamic Iran Participation Front and served as Head of Environmental Protection Organization under Rouhani and Khatami. Her accolades include the Energy Globe Foundation Honorary Lifetime Achievement Award, being named 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. In 2016 Dr Ebtekar was awarded an Honorary Doctorate Degree in Political Science by the Hankuk University of Foreign Studies, Seoul, Korea. In August 2017, Ebtekar announced she will leave her current position after the end of the first Rouhani government. She is set to be appointed as Women Affairs' Vice President.

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 force's separate from the armies that report directly to the *Velayat-e Faqih*. When his 10-year stint as commander of the elite military force was due to expire in three months, it was extended for three years. 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 in bringing about many of the populist changes in his mandate, 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 Mohamad, urging an end to

أَنْتَ وَلِيُّنَا فَامْغِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْمَغْفِرِينَ

“You are our Protector, so forgive us and have mercy on us, for You are the Best of all who show forgiveness.”

The Heights, 155

Calligraphy by Hasan Kan'an © FreIslamicCalligraphy.com

Sunni-Shia violence. The Iranian media are currently banned from mentioning his name or publishing pictures of him.

Rouhani, HE President Hassan

In Iran's 2017 presidential elections, Hassan Rouhani was re-elected with an increased electoral mandate, the third incumbent Iranian president to enjoy such a political accomplishment. He was pivotal in negotiating the 2015 Iran nuclear deal framework with the USA and other world powers. 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.

Zarif, Mohammad Javad

Mohammad Javad Zarif is the current Minister of Foreign Affairs of Iran. After studying diplomacy and law in the USA, he moved back to Iran in 1980, where he has held significant diplomatic and cabinet posts. As someone with intimate knowledge of the USA at the heart of the current Iranian government, he is key to building bridges. He advised US President Trump to discuss how to avoid another September 11 attack with the Saudi hosts of his first official visit abroad.

IRAQ

Al-Saadi, Sheikh Abdul Malik

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.

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 parliamentary blocs, the Al-Sadr Bloc. Following the Khan Shaykhun chemical attack in Syria on 4 April 2017, Sadr called for Syrian president Bashar al-Assad to step down. He withdrew from politics in 2014, a move that gave Prime Minister Nouri al-Maliki a pre-election boost. Over the past few years he has spoken increasingly for Shia-Sunni unity.

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 organization's founder, Taqiuddin Al-Nabhani, Abu Rashta gained prominence in Jordan during the First Gulf War when he contested the

رَبَّنَا اَتِمِّمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

“Our Lord! Perfect our light for us and forgive us. Assuredly You have power over all things.”

Banning, 8

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Iraqi invasion of Kuwait. In 2003, he became the leader of Hizb ut-Tahrir. Hizb ut-Tahrir is popular in the Levant, the former Soviet Union, South and Southeast Asia, and Western Europe.

Hussein Al-Abdullah, HRH Crown Prince

Named Crown Prince in 2009, HRH Crown Prince Hussein bin Abdullah is the eldest son of His Majesty King Abdullah II, making him heir to the throne. 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 *Hageq* (achieve) initiative, an activity targeting school-aged children. In 2015, Crown Prince Hussein became the youngest person to chair a UN Security Council meeting, during which he oversaw a debate on how to prevent youth from joining extremist groups. He graduated from Georgetown University in 2016.

Zeid bin Ra'ad Al-Hussein, HRH Prince

Read bio on page 92 in Honourable Mentions.

KUWAIT

Sabah Al-Ahmad Al-Jaber Al-Sabah, HH Amir

Read bio on page 92 in Honourable Mentions.

LIBYA

Haftar, Khalifa

Khalifa Haftar rose to prominence after the uprising against the late General Gaddafi, and was the person who announced that the Libyan government had been suspended. A leading figure in Libya's military establishment, Haftar became a major general in the Libyan Army since 2011, commander of the forces of

the internationally recognized Tobruk government in 2015, and Libya's Army Chief in 2017. As of August 2016, Haftar had refused to support the new United Nations Security Council endorsed Government of National Accord, which led the United States and allies to believe that he was jeopardizing the stability of Libya. The United Arab Emirates, Egypt, and Russia continue to support Haftar. He is committed to establishing a democratic process in Libya.

PALESTINE

Haniyah, Ismail

Read bio on page 92 in Honourable Mentions.

Mashal, Khaled

Read bio on page 92 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 the new Republic of South Sudan was successful with the new nation declaring its statehood on July 9, 2011. In June 2015 the Supreme Court of South Africa issued an order prohibiting Bashir to leave South Africa temporarily until the International Criminal Court looked into crimes he was accused of.

Al-Mahdi, HE Imam Sayyed Al Sadiq

Al-Mahdi is the president of the moderate National 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 returned to Sudan in January 2017 and is working to restore peace and democracy in 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 later DA'ISH, though the latter group lost significant power in 2017. Approximately 400,000 people have been killed, six million displaced internally, and about five million have fled the country in a growing humanitarian crisis which is also having a destabilizing influence on neighbouring countries. The Khan Shaykhun chemical attacks of 2017—which the Syrian regimes denies carrying out—provoked airstrikes from the US military. In July 2017, the USA, Russia, and Jordan agreed to a ceasefire, with Russia giving assurances regarding Assad's compliance, and the US administration stopped equipping and training anti-government rebel groups.

UNITED ARAB EMIRATES

Khalifa bin Zayed Al-Nahyan, HH Sheikh

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. He declared 2017 as the "Year of Giving" to promote the culture of giving back to the

community and enhance the spirit of volunteering and loyalty to one's country.

Sub-Saharan Africa

CHAD

Deby Itno, HE President Idriss

Deby is the President of Chad and heads 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, a country that 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. He is current chair of the African Union.

MAURITIUS

Gurib-Fakim, Ameenah (new)

Ameenah Gurib-Fakim was elected President of Mauritius in 2015, becoming the first woman to serve that post. A biodiversity scientist, she has held a number of academic and research positions including being Managing Director of CIDP Research and Innovation, and Professor in Organic Chemistry at the University of Mauritius. She has also won numerous national and international awards. She is using her scientific background to establish intellectual and technological collaborations with international partners.

SOMALIA

Adan, Fowsiyo Yusuf Haji

Fawsiyō's influence stems from the fact that she was the first woman to be named 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 RAAD TV aimed at providing a better image of the unstable and war-torn Somalia.

Dayib, Faduma (new)

Dayib is a public health expert and social activist. In 2016, defying many death threats, she became the first woman to run for President of Somalia. Despite not making it to the second round, she has raised awareness of the roles Somalian women are now expecting to fill. Born in Kenya to illiterate Somalian parents, she did not learn to read and write until she was 14. At 18 she managed to get to Finland and completed two Masters degrees before winning a fellowship to study at Harvard.

Asia

AFGHANISTAN

Ahmadzai, HE Ashraf Ghani

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 the media, appearing regularly on *NewsHour*, *BBC*, *CNN* and US-based *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.

Akhundzada, Mullah Haibatullah

Mullah Haibatullah Akhundzada was named as Taliban leader after a US drone strike killed the previous leader Mullah Akhtar Mohammad Mansour. Akhundzada is known primarily as a religious leader who ran religious schools from which many Taliban have graduated. He has recently spoken about the need for national reconciliation.

Hekmatyar, Gulbuddin

Former Prime Minister of Afghanistan (1993-1994, 1996) Gulbuddin Hekmatyar is the founder of the Hezb-e-Islami political party that was founded as a mujahideen force against the Soviet occupation of Afghanistan. Since then, it has continued fighting, first against other mujahideen, and more recently against non-Afghan forces. He has recently changed his political position and now supports elections. Hekmatyar signed a peace deal with the Afghan government in 2016, and returned to Afghanistan in May 2017, more than 20 years after the Taliban forced him out of Kabul.

AZERBAIJAN

Aliyev, HE President Ilham

Aliyev is the current president of Azerbaijan and Chairman of the New Azerbaijan Party. Not being outwardly religious, 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

Wazed, HE Sheikh Hasina

Sheikh Hasina Wazed became the Prime Minister of Bangladesh for the third time after winning the 2014 parliamentary elections. Hasina ranked 36th in *Forbes'* list of *The World's 100 Most Powerful Women* in 2016 and was featured in Richard O'Brien's book *Women Presidents and Prime Ministers*. Poverty alleviation has become a priority for one of the poorest but most populous Muslim countries. 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 Uyghur 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 Mother's Project which helped Uyghur women start businesses. She now presides over both the World Uyghur Congress and the Uyghur American Association. She is well-known for her work in Europe and North America publicizing the plight of the Uyghur 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

Dr Farooq inherited the 14th *Mirwaiz* (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

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.

Subianto, Lt Gen Prabowo

Prabow Subianto is a former Lieutenant General turned politician. He ran for the vice presidency in 2009, and for president in 2014, where he was narrowly defeated by Joko Widodo. As a 2014 presidential candidate, Prabowo's military past prompted mixed reactions from various organizations.

Sukarnoputri, Megawati

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

MALAYSIA

Ibrahim, HE Dr Anwar

Read bio on page 93 in Honourable Mentions.

Mohamad, Dr Mahathir

Dr Mahathir Mohamad was the Prime Minister of Malaysia for 22 years. He was the key figure behind the transition of the Malaysia's economy from being agricultural-based into a newly industrialized 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, George W 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. By 2017, Mahathir had registered a new political party and had it join Pakatan Harapan (Pact of Hope), a political coalition. He has backed Anwar Ibrahim to lead this party, signalling an end to a long and bitter rift between the two.

Razak, Najib Tun

Razak became the sixth Prime Minister of Malaysia in 2009, and his party won a majority of the seats in the 2013 election. He has focused on domestic economic issues and political reform, promotes economic liberalization, 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.

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 president 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 organization 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 and widely respected philanthropist, Khan founded and became the chairman of the Pakistan Tehreek-e-Insaf (Movement for Justice) party in 1996. Khan 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 in the country, and was tasked with forming the provincial government in Khyber-Pakhtunkhwa (formerly NWFP). Along with Sheikh Tahir Al-Qadiri, he led an unsuccessful protest that demanded the Prime Minister's resignation over the issue of vote fraud in the 2013 elections. He has over 12 million followers on social media across platforms.

Sharif, HE Nawaz

Muhammad Nawaz Sharif has served as Prime Minister of Pakistan on three occasions: from November 1990 to July 1993 and from February 1997 to October 1999 and from 2013-2017. The latest term ended when

The Marrakesh Declaration

www.marrakeshdeclaration.org

In the Name of God, the All-Merciful, the All-Compassionate

Executive Summary of the Marrakesh Declaration
on the Rights of Religious Minorities in Predominantly
Muslim Majority Communities

25th-27th January 2016

WHEREAS, conditions in various parts of the Muslim World have deteriorated dangerously due to the use of violence and armed struggle as a tool for settling conflicts and imposing one's point of view;

WHEREAS, this situation has also weakened the authority of legitimate governments and enabled criminal groups to issue edicts attributed to Islam, but which, in fact, alarmingly distort its fundamental principles and goals in ways that have seriously harmed the population as a whole;

WHEREAS, this year marks the 1,400th anniversary of the Charter of Medina, a constitutional contract between the Prophet Muhammad, God's peace and blessings be upon him, and the people of Medina, which guaranteed the religious liberty of all, regardless of faith;

WHEREAS, hundreds of Muslim scholars and intellectuals from over 120 countries, along with representatives of Islamic and international organizations, as well as leaders from diverse religious groups and nationalities, gathered in Marrakesh on this date to reaffirm the principles of the Charter of Medina at a major conference;

WHEREAS, this conference was held under the auspices of His Majesty, King Mohammed VI of Morocco, and organized jointly by the Ministry of Endowment and Islamic Affairs in the Kingdom of Morocco and the Forum for Promoting Peace in Muslim Societies based in the United Arab Emirates;

AND NOTING the gravity of this situation afflicting Muslims as well as peoples of other faiths throughout the world, and after thorough deliberation and discussion, the convened Muslim scholars and intellectuals:

DECLARE HEREBY our firm commitment to the principles articulated in the Charter of Medina, whose provisions contained a number of the principles of constitutional contractual citizenship, such as freedom of movement, property ownership, mutual solidarity and defense, as well as principles of justice and equality before the law; and that,

The objectives of the Charter of Medina provide a suitable framework for national constitutions in countries with Muslim majorities, and the United Nations Charter and related documents, such as the Universal Declaration of Human Rights, are in harmony with the Charter of Medina, including consideration for public order.

NOTING FURTHER that deep reflection upon the

various crises afflicting humanity underscores the inevitable and urgent need for cooperation among all religious groups, we

AFFIRM HEREBY that such cooperation must be based on a "Common Word," requiring that such cooperation must go beyond mutual tolerance and respect, to providing full protection for the rights and liberties to all religious groups in a civilized manner that eschews coercion, bias, and arrogance.

BASED ON ALL OF THE ABOVE, we hereby:

Call upon Muslim scholars and intellectuals around the world to develop a jurisprudence of the concept of "citizenship" which is inclusive of diverse groups. Such jurisprudence shall be rooted in Islamic tradition and principles and mindful of global changes.

Urge Muslim educational institutions and authorities to conduct a courageous review of educational curricula that addresses honestly and effectively any material that instigates aggression and extremism, leads to war and chaos, and results in the destruction of our shared societies;

Call upon politicians and decision makers to take the political and legal steps necessary to establish a constitutional contractual relationship among its citizens, and to support all formulations and initiatives that aim to fortify relations and understanding among the various religious groups in the Muslim World;

Call upon the educated, artistic, and creative members of our societies, as well as organizations of civil society, to establish a broad movement for the just treatment of religious minorities in Muslim countries and to raise awareness as to their rights, and to work together to ensure the success of these efforts.

Call upon the various religious groups bound by the same national fabric to address their mutual state of selective amnesia that blocks memories of centuries of joint and shared living on the same land; we call upon them to rebuild the past by reviving this tradition of conviviality, and restoring our shared trust that has been eroded by extremists using acts of terror and aggression;

Call upon representatives of the various religions, sects and denominations to confront all forms of religious bigotry, vilification, and denigration of what people hold sacred, as well as all speech that promote hatred and bigotry; AND FINALLY,

AFFIRM that it is unconscionable to employ religion for the purpose of aggressing upon the rights of religious minorities in Muslim countries.

Marrakesh

January 2016 ,27th

we was disqualified by the Supreme Court of Pakistan from serving in public office pending corruption charges investigation against him and close family members. He has been the longest serving Prime Minister of Pakistan and 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. He is the owner of Ittefaq Group, and one of the country's wealthiest men.

Sharif, Raheel

General Raheel Sharif was appointed Chief of Army Staff of the Pakistan Army by Prime Minister Nawaz Sharif in 2013 until he retired in 2016. He played an important role in the country's fight against militants within Pakistan by changing the mindset of many who felt the danger posed by these groups was not significant, as well as leading operations against terrorist groups. In April 2017, Raheel was approved by the Pakistani government to serve as head of a Saudi-led 39-nation Islamic military alliance.

PHILIPPINES

Misuari, Nur

Nur Misuari is a revolutionary leader of the Bangsamoro. He 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. He has been in self-imposed exile since 2013. The Philippine government has tried taking him into custody.

SINGAPORE

Rasheed, HE Zainul Abidin

Rasheed is Singapore's Ambassador to Kuwait and the Special Envoy of the Minister for Foreign Affairs to the Middle East. In 2017, he was appointed to the Board of Trustees at the Nanyang Technological University of Singapore. He previously served as Senior Minister of State for Foreign Affairs for Singapore and mayor of the city-state's North Eastern district. Rasheed's activities focus on Singapore's diplomatic relations with the Muslim world and sharing Singapore's expertise in intercultural and inter-religious relations with nations that have substantial Muslim populations. Rasheed is widely

known domestically, having held numerous positions of leadership throughout his career in journalism, organized labour, and representation of Singapore's large Muslim community.

TAJIKISTAN

Rahmon, HE President Emomali

HE President Emomalii Rahmon has been President of Tajikistan since 1994. In 2013, he was elected to a fourth term in office. He has performed hajj and addressed OIC conferences. He has been a supporter of Tajiki cultural roots, changing his name in 2007 from Rahmonov to Rahmon following a decree that banned Slavic names endings and other Soviet-era practices.

TURKMENISTAN

Berdimuhamedow, HE President Gurbanguly Mälikgulyýewiç

Berdimuhamedow has been the President of Turkmenistan since 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 2017 elections, he was re-elected with 97% of the vote.

Europe

FRANCE

Bechari, Dr Mohamed

Read bio on page 93 in Honourable Mentions.

KOSOVO

Jahjaga, Atifete

Jahjaga was Kosova's youngest and first woman president from 2011 until 2016. 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 Major General for the Kosovo Police.

NETHERLANDS

Aboutaleb, Ahmed

Ahmed Aboutaleb has served as Mayor of Rotterdam since 2009. Born in Morocco and arriving in the Netherlands at the age of 15, Aboutaleb also served

as State Secretary for Social Affairs and Employment. He has balanced the racial and interfaith tensions that exist in Rotterdam, and is favoured to be appointed for a second term.

RUSSIA

Kadyrov, HE President Ramzan

Ramzan Kadyrov is the President of Chechnya and the son of the former president, rebel leader, and mufti, Akhmad Kadyrov. In 2016, Kadyrov was re-elected with nearly 98% of the vote. He has overseen a massive reconstruction of Chechnya, and has held several important international Islamic conferences in Chechnya, including one that attempted to define Sunni Islam in 2016.

TURKEY

Davutoğlu, Ahmet

Ahmet Davutoglu was Prime Minister of Turkey from 2014, before differences with President Erdogan saw him resign in 2016. He is a political scientist academic who was appointed ambassador, chief advisor to the Prime Minister, Foreign Minister and then Prime Minister in rapid succession. Davutoglu is considered to be the most important figure for redefining the new framework of Turkish foreign policy under the AKP's rule.

UNITED KINGDOM

Warsi, Lady Sayeeda

Baroness Warsi was Britain's first Muslim Cabinet Minister. 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 was Minister of State for Faith and Communities and Senior Minister of State for Foreign and Commonwealth Affairs. Baroness Warsi chaired the Government's Task Force for Islamic Finance and was responsible for the issuance of Britain's first *sukuk* (Islamic bond). She resigned from her post in August 2014, citing her disagreement with HM Government's policy over the 2014 Israel-Gaza conflict. Baroness Warsi is now involved in a number of charities and educational institutions, and remains a powerful voice on the issue of Islamophobia. In 2017, Baroness Warsi's published her first book, *The Enemy Within: A Tale of Muslim Britain*.

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 Parliamentary Secretary to the Prime Minister. Taking his oath on the Qur'an, Husic became the first Muslim sworn in to the Australian federal government frontbench. With his rise in political prominence came growing Islamophobic abuse directed toward him.

North America

CANADA

Nenshi, Naheed

Naheed Nenshi is the mayor of Calgary, the most popular politician in Canada (prior to the election of Justin Trudeau), and was elected World Mayor of the Year in 2014. He is the first visible-minority and Muslim mayor in Canada. He has publicly defended Muslims, including the right of an immigrant woman to wear niqab during her citizenship ceremony in 2015. He has been attacked by the political and religious right for being a Muslim and has been susceptible to the usual Islamophobic attacks. He has made a huge impact on creating a positive image for Muslims in Canada. In 2017, Nenshi was awarded the Honorary Peace Patron by the Mosaic Institute for his contributions to strengthening the fabric of Canada.

UNITED STATES OF AMERICA

Carson, Andre

André 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 fifth two-year term. Congressman Carson is the Ranking Member on the Emerging Threats Subcommittee on the House Permanent Select Committee on Intelligence and plays a vital role in ensuring the United States has the tools and resources needed to identify, track, and defeat dangerous threats. He is also a rising member of House leadership. During the current 115th Congress, Carson serves as Senior Whip for the House Democratic

Caucus, sits on the powerful Democratic Steering and Policy Committee, and is a member of the Congressional Black Caucus' Executive Leadership Team.

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 his visit to Palestine in the aftermath of the Israeli attacks in 2009—have garnered international support for his outreach to the Muslim world. In 2017, he was elected as Deputy Chair of the Democratic National Committee by a unanimous vote of DNC members.

Khera, Farhana

Farhana Khera is the President and Executive Director of Muslim Advocates, an independent, non-sectarian legal advocacy organization that has had a tremendous impact on the trajectory of civil rights for Muslims and others. Previous to this she was Counsel to the US Senate Judiciary Committee, Subcommittee on the Constitution, Civil Rights, and Property Rights. She focused substantially on

the Patriot Act, racial and religious profiling, and other civil liberties issues raised by the government's anti-terrorism policies after September 11, 2001.

Omar, Ilhan (new)

Born in Mogadishu, Somalia, to a Somali father and Yemeni mother, Omar came to the USA at the age of 13 in 1995. She excelled in her studies and started work as a community nutrition educator while also working as a campaign manager. She is the Director of an association that advocates for women from East Africa to take on civic and political leadership roles. In 2016, she was elected a Democratic–Farmer–Labour Party member of the Minnesota House of Representatives, making her the first Somali American Muslim legislator to be elected to office in the United States.

The Muslim Council of Elders

www.muslim-elders.com

The Muslim Council of Elders is an independent international body that was established on 21 Ramadan 1435 Hijri (18 July 2014) in order to promote peace in Muslim communities. The goal of the Muslim Council of Elders is to create secure societies that respect knowledge and scholars; to encourage dialogue, tolerance, respect for others, and peace; to restore the role of scholars by using their expertise to improve muslim societies; and to help eliminate causes of fragmentation and promote conciliation.

The council consists of Muslim scholars, experts and dignitaries known for their wisdom, sense of justice, independence and moderateness. They work together to promote peace, to discourage infighting, and to address the sources of conflict, divisiveness, and fragmentation in Muslim communities.

Based in the United Arab Emirates' capital, Abu Dhabi, the council is the first institutional body that aims to bring the Islamic nation together by extinguishing the fire that threatens Islam's humanitarian values and tolerant principles, and putting an end to the sectarianism and violence that have plagued the Muslim world for decades.

The Muslim Council of Elders was formed as a result of the recommendations of The Forum for Promoting Peace in Muslim Societies, and it is a joint initiative by Grand Imam Sheikh Dr. Ahmad al-Tayyib, the Sheikh of al-Azhar, and the forum's chairman scholar Sheikh Abdullah bin Bayyah.

ADMINISTRATION OF RELIGIOUS AFFAIRS

Middle East and North Africa

EGYPT

Allam, Shawki Ibrahim Abdel-Karim

Allam is the 19th Grand Mufti of Egypt (succeeding Ali Gomaa). In February 2013, he was elected by Al-Azhar's Council of Senior Scholars, headed by Sheikh Ahmad Al-Tayeb. His election by peers was unprecedented, as the Grand Mufti had previously been chosen by the President of Egypt. Allam is also a professor of Islamic jurisprudence and law at the Al-Azhar University, and has written more than 25 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, he was one of many Muslim Brotherhood leaders arrested. Badie—whose son was shot dead during one of the counter-protests against the coup—was sentenced to death in April 2015 along with 13 other senior Muslim Brotherhood members. In 2017, the Cassation Court accepted the appeal of Badie and 49 other defendants against their death sentences. He is currently serving multiple life sentences in prison.

IRAN

Rashad, Prof Ali Akbar

Professor Ali Akbar Rashad founded the Islamic Research Institute for Culture and Thought, and has been its president since its establishment in 1994. Professor Rashad is a philosopher and a scholar in the field of Philosophy of Religion and Islamic studies. In addition to translations and ongoing research, he has written over 35 books and 69 articles. Professor Rashad is also active in international scholarly activities and conferences, particularly in the field of interfaith dialogues.

MOROCCO

Modghari, HE Dr Abd Al-Kabir

Modghari is the director of the Casablanca-based Bayt Mal Al Qods Asharif Agency of the Organization of the Islamic Conference, an organization devoted to safeguarding the city of Jerusalem and its religious, architectural, and cultural heritage, as well as providing developmental assistance to the people and institutions of Palestine. Modghari previously represented the late King Hassan II as the long-term Minister of Endowments and Islamic Affairs of the Kingdom of Morocco .

Al-Tawfiq, Ahmad

Al-Tawfiq is the Minister of Endowments and Islamic Affairs in Morocco and a strong supporter of Sufi groups. He is a writer for the Association of Moroccan Authors for Publication, as well as the Vice President of the Moroccan Association for Historical Research. Al-Tawfiq is an advocate of interfaith dialogue, and is currently on the Board of World Religious Leaders for The Elijah Interfaith Institute.

PALESTINE

Hussein, HE Muhammad Ahmad

Hussein was appointed the Grand Mufti of Jerusalem in 2006. Previously, he had been the manager and imam of the Blessed Al-Masjid Al-Aqsa. He is an outspoken critic of Israeli occupation, and has personally defended the Al-Aqsa Mosque from settlers and the Israeli army.

Sabri, HE Sheikh Dr Ekrima Sa'id

Sabri is the head of the Supreme Islamic Council and former Grand Mufti of Jerusalem and Palestine. He remains an imam of the Blessed Al-Masjid Al-Aqsa, where he preaches regularly. Sabri is well-respected by many in Palestine for his forthright views on Israel.

SAUDI ARABIA

Al-Othaimen, Dr Yousef Ahmad (new)

Dr Yousef Ahmad Al-Othaimen was made the Secretary General of the the Organisation of Islamic Co-

operation in November 2016, when Dr Iyad Madani stepped down due to ill-health. Al-Othaimeen was the Minister of Social Affairs for the Kingdom of Saudi Arabia, from 2007 to 2015. He holds degrees from Ohio University (1982), and the American University in Washington DC (PhD in 1986).

Altwaijiri, HE Dr Abdulaziz Othman

Dr Abdulaziz Othman Altwaijiri 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 Altwaijiri is an accomplished academic, a senior lecturer, and an eminent writer and poet. Armed with a keenly holistic vision for human civilizational development, Dr Altwaijiri played a vital role in the development, supervision, and launch of 16 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 Altwaijiri is also a staunch advocate of cultural dialogue and the alliance of civilizations.

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 literature, and training courses for imams. He has done important work 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 encouraged Kenyans to campaign peacefully in the 2017 general elections and to engage in politics on the basis of issues rather than along tribal affiliations.

MOZAMBIQUE

Cheba, Sheikh Muhamad Aboulai

Cheba is the provincial director of 139 registered madrasas (Islamic schools), where pupils start learning about HIV/AIDS as early as six years of age. He raises awareness about the disease 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

Ahmad, Abdrahman Olanrewaju

Sheikh Abdrahman Olanrewaju Ahmad is the National Missioner of the Ansar-Ud-Deen Society of Nigeria, a 93-year-old Islamic organization established for the purpose of educational, moral, and social development for Muslims. The organization boasts millions of members, with its achievements spanning Nigeria's faiths and ethnicities.

Ajibola, HE Prince Bola

HE Prince Bola Ajibola is the former head of the Nigerian High Commission in London and the president and founder of the Islamic Mission for Africa. He also served as a judge of the International Court of Justice (ICJ) in The Hague between 1991 and 1994. In 1994, Prince Bola Ajibola was appointed a member to the Permanent Court of 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 of Nigeria, as well as being the former President of the Nigerian Bar Association. He is the founder, proprietor, and president of the Board of Trustee of Crescent University in Abeokuta. Currently he serves as the Chairman of the Board of Trustees of Muslim Ummah of South West Nigeria (MUSWEN).

Oloyede, Prof Ishaq Olanrewaju

Professor Ishaq Olanrewaju Oloyede is the Secretary General of the Nigerian Supreme Council for Islamic Affairs and Executive Secretary of the Nigeria Inter-Religious Council. He also serves as the President of the Association of African Universities (AAU), and is the former Vice Chancellor of the University of Ilorin.

Sanusi, Alhaji Dr Sanusi Lamido

The 14th Fulani Emir of Kano, Sanusi succeeded his late uncle Dr Ado Bayero in 2014. He is the former

governor of the Central Bank of Nigeria (CBN) and a respected Islamic scholar who has won numerous awards.

ZIMBABWE

Menk, Mufti Ismail Musa

Dr Ismail Menk is the Mufti of Zimbabwe under the Majlisul Ulama Zimbabwe, an Islamic educational and welfare organization that caters to the needs of the country's Muslims. Mufti Menk is known internationally for his motivational lectures and social media posts. He currently has a combined online following of more than 5 million.

Asia

BANGLADESH

Sayeedi, Delwar Hossain

Sayeedi is an Islamic scholar, politician, lecturer, and Chief of the the Jamaat-e-Islami, the largest Islamist party in Bangladesh. From 1996 to 2008, he was a member of the National Assembly of Bangladesh; he also served as Member of Parliament in 1996 and 2001. In 2009, Sayeedi was put on trial for war crimes during the Bangladesh Liberation War of 1971. He was handed a death sentence in 2013, a decision which led to violent protests. Many international observers doubted the impartiality of the trial, declaring it to be politically motivated.

CAMBODIA

Adam, HE Zakaryya

HE Zakaryya Adam is a member of the Parliament of Cambodia and serves as a member of the Commission on Education, Youth, Sport, Religious Affairs, Culture and Tourism. He previously 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, 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 and other Islamic books from Arabic into Khmer. He is also the author of a Melayu-Khmer dictionary.

CHINA

Guangyuan, Imam Chen Chen

Guangyuan is the Grand Imam of China, President of the Islamic Association of China, and President of the Chinese-Islamic Institute. With China's 24.6 million Muslims coming almost exclusively from minority groups, his role is pivotal. Guangyuan has also recently spoken out in opposition to violence against Uyghurs.

INDIA

Ahmad, Sheikh Aboobackar

Sheikh Aboobackar Ahmad is the General Secretary of the All India Muslim Scholars Association, founder and Vice Chancellor of Jamia Markus Ssaquafathi Ssunniyya (Sunni Cultural Centre) in Kerala, Chief Patron of the Sunni Youth Society, and General Secretary, Jamiat Ulema (Kerala). He was awarded the Shaik Muhiyudheen Abdul Khadar Jeelani Award in 2009. In India and the Arab world, Aboobackar is often referred to by his epithet *Abul Aytam* ("Father of Orphans") for his service of orphans and the destitute.

Al-Bukhari, Sayyid Ibrahimul Khaleel

Sayyid Ibrahimul Khaleel Al-Bukhari is the founder and chairman of Jamia Ma'din (Ma'din Academy), Kerala, India. It's an umbrella body of educational and charity ventures where 22,000 students are enrolled for different courses from primary to research level. He holds other position ranging from advisor of International Interfaith Harmony Initiative, Malaysia to the vice president of Muslim Educational Board of India, New Delhi. The Annual Ramzan Prayer and Peace Conference, which has been held since 1986, is the largest Muslims gathering in India in the holy month of Ramadan.

Nomani, Mufti Abul Qasim (new)

Read bio on page 93 in Honourable Mentions.

Owaisi, MP Janab Asaduddin

Barrister Asaduddin Owaisi is an eminent Indian parliamentarian, and has served as President of the All India Majlis-e-Ittehadul Muslimeen (AIMIM) since being elected in 2008. Under Owaisi's stewardship, the party won seven assembly seats in each of 2009 and 2014. In 2014, he was also elected to the 16th Lok Sabha (House of the People). An outspoken parliamentarian, Owaisi has been instrumental in

persuading the Indian government to establish the Ministry of Minority Affairs to look after the welfare of religious minorities in India, including Muslims. The Dar-us-Salam Educational Trust (DET) is the branch of the AIMIM that oversees various social, educational, and welfare programs.

INDONESIA

Nasir, Dr KH. Haedar

Dr KH Haedar Nasir was elected as Chairman of the Muhammadiyah Movement in 2015. He previously served in a variety of other roles in the organization, which has approximately 30 million members. The Muhammadiyah Movement focuses on promoting moral and spiritual ideals through various social activities. It strongly opposes syncretism, but promotes interfaith relations.

MALDIVES

Saeed, Mohamed Shaheem Ali

Dr Mohamed Shaheem Ali Saeed is a hafiz of the Qur'an, a licensed lawyer, and the Chancellor of Islamic University of Maldives (IUM). He resigned from his post as the Minister of State for Islamic Affairs of the Republic of Maldives in 2015 and left politics altogether in 2017. Dr Saeed was central to the establishment of the Maldives Hajj Corporation, the Maldives Islamic Bank Pvt Ltd, and a *waqffund*. He is a member of the Sharia Advisory Council of the

Central Bank of the Maldives. Dr Saeed has authored many articles and books on religious issues and has spoken at forums in nine countries.

PAKISTAN

Naqvi, Ayatollah Sayed Sajid Ali

Ayatollah Syed 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 Shia Muslims in Pakistan and is now his religious representative.

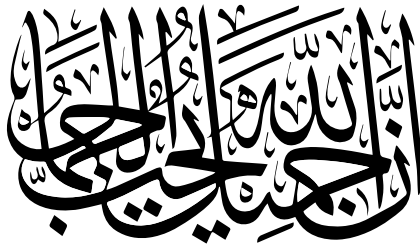
Ul-Haq, Siraj

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. In 2015, he joined the Parliament of Pakistan as the Senator of Khyber-Pakhtunkhwa.

SRI LANKA

Mufthi, MIM Rizvi

Mufti MIM Rizwi is the President of the All Ceylon Jamiyyathul Ulama (ACJU), the supreme body of Islamic theologians in Sri Lanka. Inaugurated in 1924,



The Messenger of Allah ﷺ said, "Allah is Beautiful and loves beauty."

Sahih al-Muslim

Calligraphy by Hasan Kan'an © FreIslamicCalligraphy.com

ACJU boasts a 6,000-strong membership of scholars and an executive committee of 33 senior scholars who run the organization's 150 branches throughout the island's 24 districts. Rizvi is a specialist in the field of Islamic jurisprudence, and was instrumental in bringing Islamic insurance, interest-free banking, and halal certification to Sri Lanka. He has many contributions that have benefited the Sri Lankan community at large, including the Maktab Preliminary Islamic Education System, Careline Islamic Counseling, and Mahmood Institute for Skill Development of Ulama in Sri Lanka.

TAJIKISTAN

Abdulkorizada, HE Saidmukarram

Saidmukarram Abdulkodirzoda is the state-selected Grand Mufti and thus head of Tajikistan's Muslims, most of whom are Sunnis, and whose tradition includes following the Hanafi school in matters of jurisprudence and the Naqshbandi spiritual path. They belong to the Persian-speaking Tajik ethnic group who share a language, culture, and history with Afghanistan and Iran.

UZBEKISTAN

Alemov, HE Usman

Alemov has been the Grand 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

BOSNIA AND HERZEGOVINA

Kavazovic, Husein

Husein Kavazovic has been the 14th Raisu-l-ulama (Grand Mufti of Bosnia) since 2012. Kavazovic had pushed for cooperation with other religious communities and a wider "incorporation of women into the work of the Islamic religious community". His sphere of influence is primarily with the community of 2.5 million Bosniak Muslims of Bosnia and Herzegovina, as well as the Bosniak diaspora, who number approximately 1.5 million. He speaks Bosnian, Arabic, and English.

BULGARIA

Hadzhi, HE Mustafa Alish

Hadji is Bulgaria's Chief Mufti. Bulgaria has recently been referred to as "Istanbulgaria" because of the importance of Turkish-Bulgarian relations. Hadji is the leader of the Muslim community in a predominantly Christian state with a large influx of Muslims. He defended his community from extreme nationalists who went so far as to attack mosques and worshippers.

GERMANY

Köhler, Ayyub Axel

Köhler is former chairman of the Central Council of Muslims in Germany. Ayyub Axel Köhler has written numerous articles, primarily for Islamic magazines such as *Al Islam* of the Islamic Centre of Munich, and *Al Fajr* of the Islamic Centre of Hamburg. He also published newsletters for the Muslim League around the issue of 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 Comunit 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 Idrissiyah 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 resulted in 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.

RUSSIA

Nasibullahoglu, Mufti Cafer

Cafer Nasibullahoglu is the imam of the St Petersburg Mosque. He is also the Mufti of St Petersburg, home to close to one million Muslims. His diverse congregation consists of Muslims of Tatar, Kazakh, Uzbek, Tajik, and Arab origins, among others. The sermon at St Petersburg mosque is often conducted in Arabic, Tatar, and Russian.

UNITED KINGDOM

Ahsan, Dr Manazir

Dr Muhammad Manazir Ahsan is the Chairman, Board of Trustees, The Islamic Foundation, and Rector, Markfield Institute of Higher Education, Leicester, UK. He has published and lectured extensively on Islam and Muslims in Britain. He is also the Editor of *The Muslim World Book Review*, a quarterly journal devoted to analyzing the latest publications on Islam and the Muslim World. He has chaired several major Muslim and interfaith organizations in the UK. He received an MBE in 2000 on the Queen's Birthday Honours List for his contribution to interfaith and community activities.

Oceania

NEW ZEALAND

Ghani, Dr Anwar

Ghani is President of the Federation of Islamic Associations of New Zealand (FIANZ). His work in leading FIANZ has been considerable, building bridges with the government, New Zealand's population as a whole, and leaders of other faiths.

North America

CANADA

Valiante, Wahida

Wahida Valiante is a founding member and current President of the Canadian Islamic Congress. The CIC—which is made up of 24 organizations—publishes a newsletter that has 300,000 subscribers worldwide. Valiante is a published author of books on theories of family therapy and community issues. An outspoken advocate of the rights of Canadian

Muslims, Valiante was awarded the 2014 Lifetime Achievement Award for her outstanding leadership and service to the Canadian Muslim community.

UNITED STATES OF AMERICA

Crane, Dr Robert Dickson

Dr Crane is the Chairman of the Holistic Education Center for Civilizational Renewal, based in Kerala, India, which publishes *Armonia* (armoniajournal.com) and uses his four-volume textbook, *Islam and Muslims: Essence and Practice*, together with his co-author, Professor Muhammad Ali Chaudry, in distance learning. He was formerly a professor in the Qatar Foundation's Qatar Faculty of Islamic Studies and Director of its Center for the Study of Islamic Thought and Muslim Societies, charged with studying the origins, state-of-play, and future prospects of the Arab Spring.

Ghazi, Drs Abidullah and Tasneema

Dr Abidullah Ghazi, a prominent writer, speaker, and poet, is co-founder of the IQRA' International Educational Foundation, along 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 madrasa-integrated program for the Singapore madrasa system. IQRA's programs and educational materials are used in the United States and worldwide.

Mohammed II, W. Deen

Warithudeen Mohammed II is the eldest son of Imam W Deen Mohammed. He is President of The Mosque Cares, a charitable organization established by Imam W Deen Mohammed. The organization sponsors classes in Qur'anic Arabic and financial literacy, as well as informational sessions in health and nutrition, and business and entrepreneurial initiatives.

Carribean

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 organization in Trinidad and Tobago, the Anjuman Sunnat ul Jamaat Association (ASJA), founded in 1936. Ali's organization runs numerous schools and focuses on the importance of education for Muslim youth.

South America

ARGENTINA

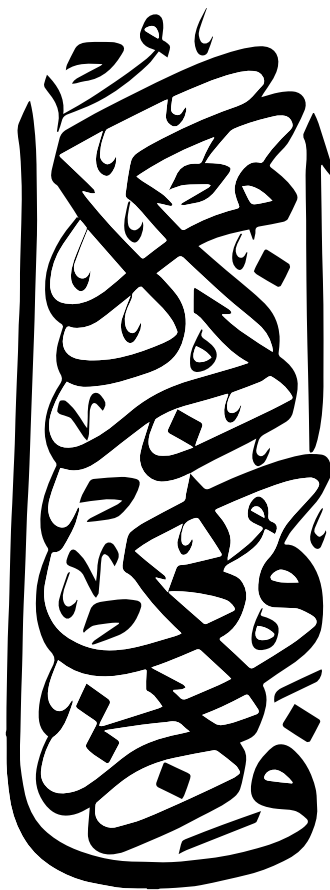
Hallar, Muhammad Yusuf

Hallar is an active figure in Argentina, and is 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. He is also a member of the Expert Committee on Minority Rights for the Organization of the Islamic Conference (OIC).

ECUADOR

Suquillo, Juan

Suquillo is an imam, 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. After the 9/11 attacks, non-Muslims became interested in learning about Islam, and Suquillo's books have been bestsellers since. He is held in high regard by South American Muslim scholars.



“So remember Me, I will remember you”

The Cow, 152

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

PREACHERS & SPIRITUAL GUIDES

Middle East and North Africa

ALGERIA

Belkaid, Sheikh Abdellatif

Sheikh Abdellatif is well-known in Algeria, Egypt, and Europe as a spiritual teacher and leader of the Hibriyya tariqa. He inherited his father's spiritual gifts. The sheikh's students include many highly-placed officials in the Algerian government, as well as the famous Egyptian scholar, Sheikh Sha'rawi, before the latter's death.

Al-Khairi, Sheikh Abdul-Nacer

Sheikh Abdul-Nacer is a master of the Shadhili tariqa, and has a wide following in his native Algeria as well as Saudi Arabia, Egypt, Malaysia, and various European countries, where his students come from all walks of life. He emphasizes the recitation of the Qur'an, as well as abundant *salawaat* (praying for the Prophet Muhammad (PBUH)). He is a descendant of the famous Sufi of Prophetic lineage, Abdul Salam ibn Mashish of Morocco.

EGYPT

Abdelkafy, Sheikh Dr Omar

Abdelkafy is an Egyptian preacher and *da'wa* practitioner. A well-respected hafiz of the Qur'an, he is also the director of the Qur'anic Studies Centre at the Dubai International Holy Qur'an Award. In addition to working in his native Egypt, he travels abroad to help Muslim communities, working specifically with the Muslim community in Canada.

IRAQ

Kubaisi, Sheikh Dr Ahmed

Kubaisi is a very popular Sunni cleric and preacher in Iraq. He advocates 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.

JORDAN

Keller, Sheikh Nuh

Sheikh Nuh Keller's *Reliance of the Traveller* is the first Islamic legal work translated into a European language to receive certification from the Al-Azhar University. He also possesses a number of *ijzas* in various disciplines, most notably as an authorized sheikh of the Shadhiliyyah Sufi order. He teaches students from his zawiyah in Jordan as well as at annual gatherings all over the world.

SAUDI ARABIA

Al-Arifi, Muhammad

Read bio on page 93 in Honourable Mentions.

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, but still has a powerful following, with over 800 lectures online and more than 30 million followers across social media.

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. In 2017, he was first prohibited from writing on his Twitter account, and later was one of 20 scholars detained in row related to Saudi-Qatari tensions.

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. While he is best known for his TV program *Khawatir* (2005-2015), Al-Shugairi is also 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 over 40 million fans across social media platforms and was listed among 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. He is the founder of Iman University in Yemen, the founder of the Commission on Scientific Signs in the Qur'an and Sunnah in Mecca, the Chairman of the Shura Council of the Islah party (the Yemeni Congregation for Reform), and the head of the Muslim Brotherhood in Yemen. He has been a vocal critic of terrorism and any killings of civilians. At the same time, he is an outspoken critic of US policies, declaring that jihad against any army that invades Yemen is self-defence and the right of its citizens. The US Treasury labelled him a Specially Designated Global Terrorist (SDGT) for his indirect association with al-Qaeda. Despite that, he is a respected scholar and has a large number of followers. *The Wall Street Journal* referred to him as "a charismatic Yemeni academic and politician".

Sub-Saharan Africa

NIGERIA

Bauchi, Sheikh Tahir Usman

Now in his mid-80s, Sheikh Tahir Usman Bauchi of the Tijaniyya Sufi order is celebrated for his Qur'anic schools which specialize in producing *huffaz* (memorizers) of the Qur'an. His public exegesis of the Qur'an, delivered in Hausa every year during the month of Ramadan, attracts thousands. Additionally, millions of West Africans listen to it on the radio or buy recordings. He has critically engaged with puritanical Islamic schools of thought since the early 1980s. In July 2014, he escaped a suicide bombing attack which killed 23 people.

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 Izalati Bidiawa Iqamatus Sunnah (Movement Against Negative

Innovations and for Orthodoxy) is an activist Sufi brotherhood that calls for a return to the practices of the Prophet Muhammad (PBUH) 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

Serigne Sidi Al Moukhtar Mbacke has been the leader of the Muridiyyah tariqa since 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 worldwide. At the age of 18 he established Al-Jame-atul-Islamia, which is now recognized as one of India's top Islamic universities. For over 50 years, he has been building organizations, institutions, mosques, colleges, and universities around the world.

Madani, Arsad

Madani is the President of the 87-year-old Jamiat Ulama-i-Hind, a group which strongly opposed the creation of a separate Muslim state of Pakistan. In 2006, Maulana Syed Arshad Madani succeeded his brother, Maulana Syed Asad Madani, but since 2008, the group has been split into two factions. Maulana Arshad is also a noted scholar, delivering a speech in Arabic in the presence of the late King Abdullah of Saudi Arabia. He also does much social work and heads a number of Islamic seminaries and bodies. He appeared on many international channels and has answered over 6000 questions live. He is an adviser to eight international Islamic schools.

Naik, Dr Zakir Abdul Karim

Read bio on page 93 in Honourable Mentions.

Saifuddin, Syedna Mufaddal

Mufaddal is the 53rd *Dai Al-Mu'talaq* (Unrestricted Missionary) of the Dawoodi Bohras, a subgroup within the Mustaali, Ismaili Shia branch of Islam. He succeeded—but not without dispute—to the office after his father, Syed Mohammed Burhanuddin, passed away in 2014. In 2017, he inaugurated the 14-acre Nairobi campus of Aljamea-tus-Saifiyah, a Dawoodi Bohra institute of higher learning. Kenyan President Kenyatta awarded him the Elder of the Order of the Golden Heart as a result. He also met Egyptian President El-Sisi in 2016 and donated 10 million EGP to the *Long Live Egypt* fund. 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 a polyglot Islamic scholar, spiritual guide, and author. He is the head of the Arusiyya branch of the Qadiri Sufi order. His 880-page research work, *Arabic, Arwi and Persian in Sarandib and Tamil Nadu*, sheds light on the cultural, political, social, spiritual, and educational activities and achievements of the Arwi Muslims of Sri Lanka and Tamil Nadu in their respective countries and abroad. In May 1994, he became the first Tamil Muslim to receive the National Award for Outstanding Arabic Scholar from the then-President of India, Dr Shankar Dayal Sharma. In April 2016, the seventh President of Sri Lanka, His Excellency Maithripala Sirisena, felicitated him for his services rendered to Islam and for his promotion of religious harmony.

INDONESIA

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. His regular audience boasted over 80 million Indonesians and had an approval rating that peaked at 91%, leading to Gymnastiar 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 and his commercial enterprises took a huge hit. Over the past several 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 *nasbeeds* (religious songs). He has over 8 million fans on social media.

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 context and simple language. He is an author of many Islamic books, including *Tafsir Al-Misbab*. 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

Awang, Abdul Hadi

Datuk Seri Abdul Hadi bin Awang is the current President of the Pan-Malaysian Islamic Party or PAS. He is also the Vice President of the International Union of Muslim Scholars. He was former Chief Minister of the state of Terengganu in Malaysia from 1999-2004, Member of Parliament for Marang Terengganu, and a state lawmaker for Rhu Rendang. He has written several books related to democracy and politics in Islam. Awang's Friday morning lectures at Rusila Mosque draw thousands of people.

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. She also incited anti-Chinese vandalism and hatred by making a false allegation that Chinese individuals burnt a Qur'an.

MrGlani, Sheikh Dr Mahmoud

Born in Medina to a family of prophetic lineage, Sheikh MrGlani himself belongs to the Shadhili Sufi tariqa but strongly emphasizes the need to recognize all authentic Islamic Sunni Sufi tariqas and sheikhs. His teachings emphasize the need to reestablish love for the Prophet (PBUH). To this end, he has founded a number of *zawiyas* around the world to establish the practice of regular and abundant *dhikr* and *salawat*. For the past several years he has been delivering a series of widely-attended public lectures titled "Divine

Gifts on the Path to Allah" in major Malaysian cities and universities. He encourages people around the world to rediscover and practice their core human values, to oppose colonial and oppressive thinking, and to espouse mutual respect and tolerance among followers of all the heavenly religions.

PAKISTAN

Awan, Ameer Muhammad Akram

Awan is a lecturer, leader, philosopher, and reformist with followers worldwide. Sheikh Muhammad is the author of four *tafsirs* and 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 developing its students into practical and enlightened young Muslims. He is also Patron of Al Falah Foundation and of *Al Murshid Magazine*; the former is aimed at helping the poor, particularly in rural areas, and the latter is aimed at providing guidance for the seekers of truth.

Bukhari, Khanum Tayyaba

Bukhari is one of 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. Outside of Pakistan, she also has a large following in Europe, North America, and Australia. Ms Bukhari is the founder of Bukhari Relief Foundation, a well-known, non-governmental charitable organization that helps people all over Pakistan who have been displaced by major natural disasters.

Qadiri, Sheikh Muhammad Ilyas Attar

Read bio on page 94 in Honourable Mentions.

SINGAPORE

Alattas, Syed Hassan bin Muhammad bin Salim

Syed Hassan, more affectionately known as Habib Hassan, has been a pillar of strength and unity in building religious harmony in Singapore and throughout Southeast Asia. He has condemned acts of terrorism and has been the force behind bringing Islam together with other religions in Singapore. In 2015, during Singapore's 50th National Day, he was conferred one of the highest awards by the Singapore Government in recognition of his outstanding work and contributions toward building a harmonious nation.

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.

TURKEY

Gülen, Fethullah (from Top 50)

Fethullah Gülen is a preacher, thinker and educator, who assumed the leadership of the Nurcu religious movement—started by Said Nursî (1878—1960 CE). He enjoyed huge support among all of Turkey's religious population until last year when he was accused of orchestrating the attempted coup of 15 July 2016, and his organizations and supporters subsequently bore the brunt of Erdogan's crackdown. Many of his followers and supporters in state institutions such as the police, judiciary and education have been targeted and removed from their posts (most estimates give the number at around 70,000). Turkey has formally asked the United States to extradite Gülen.

Haqqani, Sheikh Mehmet Adil

Sheikh Mehmet Adil Haqqani is the Sheikh of the Naqshbandi Haqqani Order established by his father, the celebrated Sheikh Nazim al-Haqqani. He is the eldest son of Sheikh Nazim, and was born and raised in Damascus, Syria, while his father was studying there under his own sheikh. With an uncanny resemblance to his father, and a soft, humble approach, Sheikh Mehmed has won over his father's thousands of students.

Topbaş, Osman Nuri

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, focuses heavily on charitable work. He has written works in history, literature, religious sciences, and poetry. Translations of his works span 43 languages, including English.

UNITED KINGDOM

Babikir, Sheikh Ahmed

With his gentle and warm disposition, Sheikh Babikir is a popular figure in the UK. He studied Islamic Sciences in Sudan and is fully authorized in a host of Islamic disciplines, including fiqh, hadith, creed, and Sufism. He holds an undergraduate degree in mathematics and a Masters in Management from the University of London. He has contributed widely to UK society through social, charitable, and educational initiatives. He was the headmaster of Islamic Primary School for many years, and is currently the Director and Founder of Rumi's Cave, a community hub in West London.

Nakshawani, Ammar

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. He was also a visiting scholar at the Centre of Islamic Studies, University of Cambridge. In 2015, he moved to the USA, where he acts as Special Representative for the Universal Muslim Association of America, engaging in interfaith dialogue and advocating on behalf of Shia Islam to a variety of elected officials, think tanks, and policy institutes.

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—including 30 books on Islam—and is especially well-known for his criticisms of modern banking and modern education. In February 2014, he distanced himself from the dinar and dirham movement.

North America

CANADA

Philips, Dr Abu Ameenah Bilal

A notable Jamaican-Canadian convert and Islamic scholar, Dr Bilal Philips is founder of Preston International University in Chennai, India, and most notably founder and chancellor of the virtual educational institution, Islamic Online University (iou.edu.gm), which currently has over 400,000 registered students studying Sharia, Education, Psychology, Banking &

Finance, IT and Business Administration, in English medium from all 228 countries in the world. He also reaches mass Muslim audiences through his television appearances on satellite channels like Peace TV, Huda TV, and Islam Channel as well as his official Facebook page's over 6 million followers. Dr Bilal is also the author of over 50 published books on various Islamic topics.

Rabbani, Sheikh Faraz

Sheikh Rabbani is the founder, education director, and an instructor at SeekersHub Global, 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. He serves as a partner and legal advisor with StraightWay Ethical Advisory.

Slimi, Sheikh Hamid

Dr Hamid Slimi has been serving as an educator, imam, chaplain, and consultant in Canada for 20 years in different religious and educational institutions. Due to his fluency in English, Arabic, and French, as well as his high level of expertise in various Islamic disciplines, he has a huge audience. He has been awarded for his work in spiritual leadership, youth engagement, community development, interfaith outreach, and bridge building. He is the Imam and founder of Sayeda Khadija Centre, and the Chairman of the Canadian Centre for Deen Studies.

UNITED STATES OF AMERICA

Kabbani, Sheikh 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 in 2014, 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

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 two million likes on Facebook, 226,000 Twitter followers and over 21 million YouTube video views for his Bayyinah Institute.

Al-Ninowy, Sheikh Dr Muhammad

bin Yahya al-Husayni

Sheikh Dr Muhammad al-Ninowy is a Syrian-American scholar and author based in Atlanta, Georgia, whose lineage is traced back to the Prophet Muhammad (blessings and peace be upon him). Al-Ninowy is considered a *muhaddith*. In addition to holding a PhD in hadith science, he also holds a bachelor's degree in microbiology from the University of Illinois, and a Doctor of Medicine degree. He is the founding director of Madina Institute and Seminaries, the Center for Non-Violence and Peace Studies, and the charitable organization Planet Mercy, which have operational activities worldwide. Madina Institute and Seminary is a groundbreaking initiative offering traditional Islamic theological education in a modern setting, and is geared toward producing homegrown leaders, thinkers, and scholars. He has been the forerunner in promoting non-violence among all people and religions worldwide. Al-Ninowy is also the spiritual guide of the Alawi-Husayni-Ninowi Zawiyah; a Shadhili Rifa'i Sufi order.

Shakir, Imam Zaid

Zaid is a senior faculty member and co-founder of Zaytuna College, Berkeley, California, the first accredited Muslim undergraduate college in the USA. He converted to Islam in 1977 while serving in the United States Air Force and obtained a BA *summa cum laude* in International Relations, MA in Political Science, and then pursued studies in Arabic, Islamic law, Qur'anic studies, and spirituality in the Muslim world. He is an influential Islamic scholar in the West and a voice of conscience for American Muslims and non-Muslims alike. He founded the New Brunswick Islamic Center (formerly Masjid al-Huda) in New Jersey, Masjid al-Islam in Connecticut, the Tri-State Muslim Education Initiative,

the Connecticut Muslim Coordinating Committee, the Lighthouse Mosque in Oakland, California, and United for Change.

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. Brooklyn Borough President, Marty Markowitz, proclaimed August 15 Siraj Wahhaj Day in honour of his "lifetime of outstanding and meaningful achievement."

Webb, Imam Suhaib

Suhaib Webb is a graduate of the University of Central Oklahoma with a background in Education from the College of Sharia, Al-Azhar University. Imam Suhaib has served various communities in North America and is currently the founder of SWISS. On December 1, 2011, Webb was inaugurated as the Imam of the Islamic Society of Boston's Cultural Center (ISBCC) the largest Islamic centre in New England. He helped raise \$20,000 for widows and children of firefighters killed in the 9/11 attacks. He has spoken out against radical clerics that seek to prey on insecure youth and their American identities. He frequently shares advice, lessons and "SnapWas" on his SnapChat. He currently resides in New York serving as Scholar-in-Residence at the Islamic Center at NYU.

Carribbean

TRINIDAD AND TOBAGO

Hosein, Sheikh Imran

Sheikh Imran N Hosein is an Islamic scholar specializing 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.



“Recite: In the Name of your Lord Who created”

The Clot, 1

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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

Daouk, Amine M.

Daouk is the President 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 organization, focusing on education, healthcare, and social issues.

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.

QATAR

Mozah Bint Nasser Al-Missned, Her Highness Sheikha

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.

SAUDI ARABIA

AbuSulayman, Muna

Muna AbuSulayman was the first Saudi woman to become a regional TV personality. She is one of the founding co-hosts of the social issues show *Kalam Nawaem*, 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 while managing one of the largest Muslim foundations. 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 (IDB), which aims to provide short and long-term solutions to poverty alleviation in the Muslim world. The IDB is the principal financing institution of the Organization of the Islamic Conference. Al-Madani is keen on taking the IDB to the next level of excellence with *Vision 1440H*, a plan that aims at alleviating poverty, eradicating illiteracy, providing better health facilities to people, strengthening ties with the private sector and NGOs, and women's development. 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.



“So whoever does an atom’s weight of good shall see it”

The Earthquake, 7

Calligraphy by Jawahir Al-Qur’an © FreeIslamicCalligraphy.com

Al-Rajhi, Sulaiman Abdul Aziz

Al-Rajhi owns the world’s largest organization for Islamic banking and finance, Al-Rajhi Bank. As Saudi Arabia’s richest non-royals, members of the Al-Rajhi family are among the world’s leading philanthropists. In 2012, Al-Rajhi received the King Faisal International Prize for dedicating half his fortune to charity. He also runs 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

Haya Al-Hussein, HRH Princess

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. 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 writes editorials and articles on hunger, nutrition, and the UN Millennium Development Goals, and serves on the boards of many non-profit organizations. She founded Tikyet Um Ali—the first Arab NGO dedicated to overcoming local hunger—which aims at feeding 30,000 families before the end of 2017. In 2016, she received the Award for Local Sports Personality from the Mohammed Bin Rashid Al-Maktoum Creative Sports Award.

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 \$103 million in aid to 41 countries around the world. The organization has also designed and developed the world’s first and largest containerized 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 Baobab for distinguished service in April 2010. In 2016, he received the Global Citizen Award from Henley & Partners in London.

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. He is currently the second wealthiest Indian (worth US \$16.1 billion) as well as being the richest Indian Muslim. In April 2017, *India Today* ranked him ninth in *India’s 50 Most Powerful People*. The Azim Premji Foundation supports programs that reach more than 2.5 million children. His

\$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. By 2015, he had already given more than 39% of his personal wealth to charity.

Qasmi, Maulana Badruddin Ajmal

Maulana Badruddin Ajmal is a prominent Indian businessman 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—and co-founder and CEO of the Mizan Publishing Company. 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

According to *Forbes*, Syed Mokhtar al-Bukhary is the eighth richest Malaysian. He owns a variety of companies including the Malaysian Mining Corporation, a behemoth that has been awarded multiple, multibillion dollar projects. 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, Bilquis

The wife of the late Abdul Sattar Edhi, Bilquis Edhi is a professional nurse and philanthropist in her own right. She runs several non-profit organizations for orphans, widows, and elderly people. Serving the

nation for more than 50 years, she is known by the honorific title “Mother of the Nation”. In 2015, she received the Mother Teresa Memorial International Award for Social Justice.

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. SIUT provides free and comprehensive services in urology, nephrology, transplantation, and liver-related diseases. He is the recipient of many awards for his life's work.

SINGAPORE

Faizal, Mohamed

Mr Mohamed Faizal is a passionate champion of educational initiatives who has conceived of scholarship programs specifically targeted at lower-income students. He has received the President's Volunteerism & Philanthropy Award, being the second Muslim in its history to receive it. Many in Singapore's Muslim community consider him the foremost jurist on the MUIS Appeal Board, the city-state's highest body of Islamic law.

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. In 2015, Islamic Relief signed a memorandum of understanding with the African Union, formalizing a partnership to tackle poverty on the continent.

Middle East and North Africa

EGYPT

Abul Magd, HE Prof Dr Kamal

Abul Magd 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, Abul Magd 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.

JORDAN

Feisal Ibn Al-Hussein, HRH Prince

HRH Prince Faisal of Jordan is the second son of the late King Hussein of Jordan and the younger brother of King Abdullah II. He has been Chief of Air Staff since 2002, and is also Deputy Supreme Commander of the Jordan Armed Forces. He has held senior positions in a wide variety of organizations. He is the President of the Jordan Olympic Committee and a member of the International Olympic Committee. He is also Chairman and Founder of Generations For Peace, a non-profit peace-building organization which has been ranked as the 32nd most effective NGO in the world.

MOROCCO

Al-Soufi, Nawal (new)

Nawal al-Soufi won the recently established UAE ‘Arab Hope Maker’ prize and was rewarded with 1 million AED. She was rewarded for her passion and dedication to helping refugees. She arranged rescue missions for an estimated 200,000 Syrian refugees fleeing across the Mediterranean Sea.

PALESTINE

Abu Elaish, Dr Izzeldin

Izzeldin Abu Elaish is a Palestinian physician and internationally recognized peace and human rights activist devoted to advancing health and educational 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*—the story of his loss of his three daughters Bessan, Mayar, and Aya and their cousin Noor to Israeli shelling in 2009 and his subsequent transformation—has achieved critical acclaim. Published in 2010 and translated into 17 languages, the book has become an international best seller. It is 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, including The Public Peace Prize in 2014.

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 a handful of Arabs and Muslims to receive that distinction. He was the First Intercultural Innovation Award winner, an award issued in partnership by the UNAOC and BMW. 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.



“God encompasses all things in knowledge”

Divorce, 12

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Al-Faqih, Judge Kholoud

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 women outside the Middle East as well. She ranked number 10 in the *100 Most Powerful Arab Women in 2012* by *CEO Middle East and Arabian Business* magazines.

Al-Hroub, Hanan

A school teacher from occupied Palestine who won The Global Teacher Prize in 2016, Hanan Al-Hroub started teaching traumatized children who had faced violence, or whose parents had been shot in front of them. Hanan Al-Hroub instilled confidence, self-esteem, and the ability to live a normal childhood. She published a book entitled *Play and Learn* that includes educational games that help children overcome the challenges they face.

QATAR

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 educational initiatives, and is leading the way to transform Qatar's education system. Amid the 2017 row between Qatar and other Gulf states, he visited King Salman at his residence in Morocco.

Aisha bint Faleh bin Nasser

Al-Thani, HE Sheikha

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 education 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.

SAUDI ARABIA

Obaid, Thoraya Ahmed

Thoraya Obaid is one of the few Saudi women on the 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 national to head a UN agency and was also Chair of the High-level Committee on Management of the United Nations System Chief Executives Board for Coordination, the principal inter-agency organization for coordinating management matters within the UN. She underlined religion and culture as important aspects for the agency's development work.

UNITED ARAB EMIRATES

Barakat, Prof Maha (new)

Prof Maha Barakat has been the Director General of the Health Authority Abu Dhabi since 2013. Previously she worked at the Imperial College London Diabetes Centre she founded in Abu Dhabi. She was awarded an OBE in 2010 and given the Imperial College Medal in 2013. An outstanding academic with a PhD from Cambridge University, she serves on various boards and committees related to research, quality and development issues in the medical field.

Mattar, Dr Maryam

Dr Maryam Matar 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 Thalassaemia by 2012 and established a number of wellness centres. 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 in 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*. In response to the January 2015 events of the 2014-15 Yemeni coup d'état, Karman spoke out against what she believes to be collaboration between former president Saleh and Houthi rebels to undo the 2011 revolution by ending the transition process.

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 by raising awareness and asking people to "stay clean". HIV/AIDS is a serious problem in Burundi, affecting close to 20 percent of the urban population and nearly 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 Côte 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 that deal with the problem of Islamophobia.

THE GAMBIA

Bensouda, Fatou

Bensouda is Chief Prosecutor of the International Criminal Court, being the first African woman to hold such a position. She is the former Attorney General and Minister of Justice. In 2012 and 2017, *Time Magazine* listed her 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 also fought against the forced teaching of religious texts to school children.

NIGER

Mindaoudou, HE Dodo Aichatou

Aichatou Mindaoudou was the UN Special Representative for Côte d'Ivoire and Head of the United Nations Operation in Côte d'Ivoire (UNOCI) from 2013-2017. Ms Mindaoudou is a former Nigerian Minister of Foreign Affairs, Cooperation, and African Integrity. She served the government since the mid-1990s and is the former Secretary General for the Network for Rural Law. Ms Mindaoudou 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 leaders encouraged hatred of others, but they changed their ways after being injured and affected by inter-religious violence. Pastor Wuye

and Imam Ashafa have gained a worldwide audience and intense interest in their story by speaking about their successful work in resolving conflicts. In April 2013, they were awarded the first prize in the World Interfaith Harmony Week by the Royal Aal al-Bayt Institute for Islamic Thought in Amman, Jordan.

SENEGAL

Kane, Zeinaba

Zeinaba Kane is the President of Women of the Rassemblement Islamique du Sénégal (Alwahda), the largest Islamic organization in Senegal, having over forty Islamic associations operating within it. Kane works on the improvement of living conditions for rural women in Senegal. She has written many articles and is frequently interviewed by the media. From 2002-2008 she was the President of Women for the Association of Muslim Students in Senegal.

Niasse, Sheikha Mariama (new)

Sheikha Mariama Niasse is a revered scholar and leader who is known as the "Khadimatul Qur'an" (Servant of the Qur'an) for establishing one of the largest and most widely known Qur'an schools in West Africa. The "Dar Al-Quran Ecole Mariama Niasse" in Dakar houses 1300 students from preschool to secondary years and instructs Arabic, French and Islamic studies alongside Quranic education. She is the daughter of one of Sheikh Ibrahim Niasse, one of the founders of the Organisation of Islamic Cooperation and one of the greatest icons of the Tijaniyya Sufi order in the 20th century. Sheikha Mariama carried her father's legacy of providing Islamic traditional knowledge and spiritual guidance to thousands of people in West Africa, especially women. She is also well-known for her influence over local and regional politics, and for negotiating conflicts between Senegal and Iran, as well as Senegal and Sudan.

SOMALIA

Abdi, Dr Hawa

For more than two decades, Dr Hawa Abdi has 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

UN World Interfaith Harmony Week

www.worldinterfaithharmonyweek.com

In September 2010, His Majesty King Abdullah II of Jordan proposed a World Interfaith Harmony Week at the Plenary session of the 65th United Nations General Assembly in New York. This was a call to establish a week every year where people of all faiths, and those of no faith, would promote the message of '*Love of God, and Love of the neighbour*', or '*Love of the Good, and Love of the Neighbour*'. The Draft Resolution for the World Interfaith Harmony Week was later written and presented by HRH Prince Ghazi bin Muhammad, Chief Advisor to King Abdullah II for Religious and Cultural Affairs and Personal Envoy of King Abdullah II, before the United Nations General Assembly where it was unanimously adopted on 20 October 2010.

UN Resolution A/65/PV.34; the World Interfaith Harmony Week, as it is called, recognises the first week of February of every year as a time when people of all faiths, and those of no faith, work together to promote and celebrate religious and cultural understanding and cooperation, to address each other in favourable terms drawn from their own traditions and to accept and respect 'the other' based on the foundations of '*Love of God, and Love of the Neighbour*', or '*Love of the Good and Love of the Neighbour*'. Remarkably the World Interfaith Harmony Week excludes no one and includes and unites everyone.



The HM King Abdullah II World Interfaith Harmony Week Prize

The Royal Aal Al-Bayt Institute for Islamic Thought in Jordan established the World Interfaith Harmony Week Prize in 2013 to recognize the three best events or texts organized during the UN World Interfaith Harmony Week (first week of February) which best promote the goals of the World Interfaith Harmony Week. Prizes are awarded to each event or text that is judged to have been most successful in promoting interfaith harmony and impacting religious understanding. Since 2014, this prize has been known as the King Abdullah II World Interfaith Harmony Week Prize. The prizes are:

First	\$25,000 and a gold medal
Second	\$15,000 and a silver medal
Third	\$5,000 and a bronze medal

In 2017, over 1,000 events held in over 50 countries were registered on the site. They were arranged by groups as diverse as government agencies, social groups, schools, private individuals and of course the numerous interfaith organizations that exist worldwide.



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, as well as providing equal access to healthcare, education, and food security for all. In 2014, Abdi received the Roosevelt Four Freedoms Award: Freedom from Want in Middelburg, the Netherlands.

Elmi, Asha Haji

Asha Haji Elmi is a peace activist 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.

Asia

AFGHANISTAN

Joya, Malalai

Malalai is 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 Most Influential People of 2010* as well as in the Guardian's top 100 women. She is renowned for her attempts to teach women and girls 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 in nine countries at all levels and ages. He was awarded the WISE Prize (established by the Qatar Foundation) in 2011 in recognition of his life's work of bringing basic primary education to some of the world's poorest communities, from Afghanistan to South Sudan. He was also awarded the Leo Tolstoy International Gold Medal by the Russian Children's Fund in 2014 and the World Food Prize in 2015. In 2017, Abed ranked 37th in the list of *The World's 50 Greatest Leaders by Fortune*.

Hossain, Dr Hameeda

Dr Hossain has published many books and articles relating to human rights and women's issues in Bangladesh and around the world. 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 focus on creating economic and social development, helping the impoverished escape poverty by providing loans on terms suitable to them, and teaching them sound financial principles. Yunus' work has 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. In 2016, United Nations Secretary General Ban Ki-moon appointed him to the High-Level Commission on Health Employment and Economic Growth, which was co-chaired by presidents François Hollande of France and Jacob Zuma of South Africa.

CHINA

Tohti, Ilham

Ilham Tohti is a university professor who has supported the rights of ethnic Uyghurs. He was sentenced to life imprisonment on charges of separatism. Much of the evidence against him included his teaching materials and interviews with foreign journalists. The sentencing was passed in the midst of a general Chinese crackdown on Muslim practice in the eastern region. There are estimated to be over 10 million Uyghurs living in the Uygur Autonomous Region of Xinjiang. His awards include the Martin Ennals Award for Human Rights Defenders and the Weimar Human Rights Award.

MALAYSIA

Anwar, Zainah

Anwar is the co-founder and Director of Musawah: A Global Movement for Equality and Justice in the Muslim Family. Prior to this, she founded and was Executive Director of Sisters in Islam, an organization committed to gender issues and increasing respect for women. She is 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 addressed the World Economic Forum in Davos and delivered a keynote address titled *Islam, Human Rights, and Activism* at Harvard University. *Newsweek* and *The Daily Beast* named Anwar one of the 150 women "Who Shake the World."

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—former President of the Supreme Court Bar Association of Pakistan—is a landmark jurist who fought many high-profile social justice cases. She co-founded and chaired the Human Rights Commission of Pakistan (HRCP). Emphasizing that democracy should continue to flourish in Pakistan, she refused an offer to become the Caretaker Prime Minister and advised retired judges to do the same. In 2014, Jehangir was awarded the Stefanus Prize, a human rights prize celebrating freedom of religion or belief. In 2017, she became the first Pakistani to deliver the Amartya Sen Lecture at the London School of

Economics, where she called for a counter-narrative of liberal politics to challenge religious intolerance.

Yousufzai, Malala

Read bio on page 95 in Honourable Mentions.

PHILIPPINES

Rasul, Santanina Tillah

The first and only Muslim woman elected to the Senate of the Philippines, former Senator Santanina Tillah Rasul is also the last Muslim Senator of the Philippines. She is the founder and Chair of the Magbassa Kita (Let us Read) Foundation Inc, which focuses on literacy and education. She is noted for her work on 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. She also 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 led to a peace agreement that was signed in 1996.

Rasul-Bernardo, Amina

Amina Rasul-Bernardo, an advocate for peace and democracy, is President and co-founder of the Philippine Centre for Islam and Democracy (PCID) and a columnist with *BusinessWorld*. Appointed 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 led the organization of the National Ulama Conference of the Philippines and the Noorus Salam (Light of Peace), a national network of *ustadzas* and Muslim women civil society leaders. She also led the development of an Islamic Model for Peace Education for Mindanao. The UN Act for Peace Programme named her the Mindanao Peace Champion in 2010. In 2013, she won second prize in the World Interfaith Harmony Week.

SRI LANKA

Ismail, Jezima

An educator for over three decades, Jezima Ismail

is the Chairperson of People's Action for Free and Fair Elections (PAFFREL), President Emeritus and Founder of the Sri Lanka Muslim Women's Conference (SLMWC), Founder and Chairperson of the Academy of Adult Education for Women (AAEW), Member of the Board of Management for the Center for Human Rights at the University of Colombo, Coordinator of the Muslim Women's Research and Action Forum, Vice President of the Girl Guides Association, and a member of the Board of Directors of Helpage in Sri Lanka. In 1989, the Government of Sri Lanka conferred on her the title of Deshabandhu, the third highest national honour.

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 the development of legal studies, as well as a prolific author with a 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 90s, 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*.

Europe

BELGIUM

van Ael, Sheikh Sulayman (new)

Sheikh Sulayman van Ael is the founder of The Ark Institute, an educational institution based in London. After becoming Muslim at the age of 18, he travelled the world to seek knowledge and gained *ijazah* (teaching licenses) in various disciplines from scholars from Sudan, Morocco, Saudi Arabia and

Jordan (where he received *ijazah* from the Grand Mufti of Amman to give religious verdicts). He graduated from Rotterdam University with a BA in Theology and MSc in Islamic Counselling. He lectures extensively and has appeared on CNN and Al Jazeera. His multi award-winning Belgian national television documentary, *My Jihad*, was translated into 12 languages. As a scholar who resonates with young and old alike, Sheikh Sulayman is a powerful, dynamic and credible voice for the emerging formation of a confident, faithful identity of Islam in Europe.

BOSNIA AND HERZEGOVINA

Mahmutćehajić, HE Prof Dr Rusmir

Rusmir Mahmutćehajić 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 a diverse Bosnia. A scholar of the Muslim intellectual tradition and a contributor to contemporary Muslim thought and the liberal interpretation of Islam, Professor Mahmutćehajić has served his country as Deputy Prime Minister and as Energy Minister through the process of independence and much of the war (1991-95). 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

Ali, Sheikh Hasan

Sheikh Hasan Ali is a popular preacher and reputable figure in London. In addition to volunteering his expertise at local mosques, community centres, and secondary schools, he contributes to local interfaith programs and various community events. He is the founder of Safar Academy and holds a Masters Degree in Educational Psychology in addition to his Islamic training.

Begg, Moazzam (new)

Moazzam Begg is a British Pakistani who was held without charge by the US for 3 years in the notorious Bagram and Guantanamo Bay detention centres. After much public outcry he was finally released in 2005, and in 2010, the British Government announced an out-of-court financial settlement for

their complicity in the whole affair. He has written a book, 'Enemy Combatant,' which details the abuse carried out at the detention centres. He is currently a media commentator and speaks about international anti-terror measures and how they are eroding human rights.

Hasan, Mehdi

Mehdi Hasan is a leading Muslim political journalist whose analysis and comments on contemporary issues find resonance with many Muslims, especially the younger generation. In 2015, he moved to Washington DC to work full time for *Al Jazeera English* (AJE), where he hosts a weekly interview and discussion program. Prior to this, he was the host of AJE's *Head to Head*, as well as having worked for *HuffPost UK*, *The Guardian*, BBC, and *Sky News*.

Henzell-Thomas, Dr Jeremy (new)

Dr Henzell-Thomas has been a major force as a writer, editor, lecturer and advisor in the campaign to reform education in the Muslim world and the way Islam tends to be treated in Western educational circles. He founded the Book Foundation, served as first Chair of FAIR(UK Forum against Islamophobia and Racism) and now serves as Associate Editor of *Critical Muslim*. He was instrumental in advising Prince Al-Waleed bin Talal on funding the establishment of centres of Islamic Studies at two British universities and supported the newly established post of Readership in Islamic education at Warwick University. He remains a Research Associate at the Centre of Islamic Studies at Cambridge, serves as an Executive Committee member of the Association of Muslim Social Scientists UK and is a Fellow at the Royal Society of Arts. His most recent publication is *Rethinking Reform in Higher Education: From Islamization to Integration* (co-authored with Ziauddin Sardar.)

Mangera, Mufti Abdur-Rahman ibn Yusuf

Mufti Abdur-Rahman ibn Yusuf Mangera has been studying traditional Islamic disciplines for most of his life. He memorized the Qur'an by the age of 15, and has studied with accomplished scholars in the UK, South Africa, India, and Syria. He holds an MA degree from the UK and has translated and written numerous works, many of which are published through White Thread Press (www.whitethread-press.com).

Nahdi, Fuad

Fuad Nahdi is a pioneering and award-winning journalist, campaigner, thinker, and interfaith activist whose contributions have spanned three decades. He is currently Executive Director of the Radical Middle Way, an organization that has harnessed positive religious narratives to encourage civic engagement, promote positive social action, and empower relevant religious leadership to build resilience to violence and extremism. In 2014, Nahdi became the first Muslim to address the General Synod of The Church of England.

Oceania

AUSTRALIA

Ali, Imam Afroz

Imam Afroz studied with scholars in Saudi Arabia, Yemen, Mauritania, and Al-Azhar University before he established Al-Ghazzali Centre for Islamic Sciences & Human Development. Previously, he was an accomplished professional architect. Today he also offers ethical corporate training on team building, personal leadership, spiritual development, motivation, and goal setting. He leads various community developments for positive citizenship and sustainable environment projects in the Australasia-Pacific region. He is the recipient of the International Ambassador for Peace award, as well as an Ambassador for the Charter for Compassion. He has worked extensively with SeekersHub Global where he served as the Managing Director. He is currently the Scholar-in-Residence at Al-Ghazzali Centre.

Chowdhury, Sheikh Tawfique

Chowdhury is the Founder, Chairman, and CEO of Mercy Mission, one of the world's fastest growing Muslim social enterprises. Its premier program is the AlKauthar Institute (alkauthar.org), which offers courses in Islamic disciplines to the general public through a medium that is accessible to working professionals. When AlKauthar initially launched in 2005, its offerings were limited to Australia. AlKauthar Institute has since spread its reach across the Western world, South Africa, India, Bangladesh, Indonesia, and Malaysia. A medical doctor by profession, Tawfique studied Islamic theology in Medina, specializing in Islamic finance, personal law, and Islamic medical ethics. He also runs a successful 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 Canadian Council on American Islamic Relations (now renamed the National Council of Canadian Muslims). He is a widely invited public speaker and 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 associate 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

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 extremist teachings promoted by DA'ISH.

Khan, Salman

Read bio on page 94 in Honourable Mentions

Majid, Imam Mohammed

An outstanding figure in interfaith activities, Imam Magid is the Executive Director and Imam at the ADAMS Centre in Virginia, and former President of ISNA. He is an advocate for youth and women, and serves on the FBI's Muslim, Sikh, and Arab Advisory Committee. In recognition of his efforts toward interfaith bridge building, Imam Magid was

among the ten Washingtonians of the Year in 2010 presented with *Washingtonian Magazine's* award for outstanding leadership. He has served as an advisor to many in Washington, including President Obama.

Mogahed, Dalia

Dalia Mogahed is the Director of Research at the Institute for Social Policy and Understanding. She was previously a senior analyst and Executive Director at the Gallup Centre for Muslim Studies, as well as the Director of the Muslim West Facts Project. President Obama appointed her to serve on the Advisory Council on Faith-Based and Neighborhood Partnerships, making her 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, Abdul Malik Mujahid 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 of Greater Chicago. During his tenure as Chair of the Council of Islamic Organizations of Greater Chicago and in his role as Chair of the Parliament of the World's Religions (2010-2015), Mujahid spoke with eloquence about the destructiveness of Islamophobia and the need for all people to come together in a spirit of justice and peace. He is the Chair of Burma Task Force USA, National Coordinator of Bosnia Task Force USA, and collaborated with the National Organization of Women (NOW) to have rape declared a war crime. His reflections on current events can be found on his blog with *HuffPost*.

Qadhi, Dr Yasir

Yasir Qadhi is one of very few professors of Islamic studies who is also a classically trained scholar. He has established a reputation as a cleric who appreciates the cultural impact that Muslims have to face in the US. He is also renowned for reaching out to media outlets and mainstream Americans of different religions to promote a better understanding of Islam, and to challenge stereotypes about Muslims in the US. His condemnations of DA'ISH and other extremists have led DA'ISH to call for his assassination.

Sarsour, Linda

Linda Sarsour is an American-Palestinian, human rights and social justice activist, and a campaigner against increasing Islamophobia in the United States. Linda is the Executive Director of the Arab American Association of New York and Senior Strategist for the Campaign to Take on Hate. She is also the co-founder of the Muslim Democratic Club of New York, the first of its kind in New York City. Her numerous distinctions include: the White House's Champion of Change, the New York City Council's Shirley Chisholm Women of Distinction Award, and CAIR's inaugural American Muslim of the Year. Linda has also written for—and been featured in—local, national, and international media on issues related to Arab-Muslim American com-

munities, immigration, criminal justice issues, and Middle East affairs. She was one of the organizers of the 2017 Women's March which drew over 400,000 participants in the US alone.



Generations for Peace

www.generationsforpeace.org

Founded by HRH Prince Feisal al-Hussein in 2007, Generations for Peace is a leading global non-profit peace-building organization with its headquarters in Amman, Jordan. A volunteer movement, they are dedicated to sustainable conflict transformation at the grassroots in communities, promoting four values of youth leadership, community empowerment, active tolerance, and responsible citizenship. And keeping a focus on four drivers of change: innovation, quality, impact and sustainability.

Generations for Peace has developed a unique curriculum for training carefully selected volunteer leaders of youth, and mentoring and supporting them to implement sustained activities for children, youth, and adults. Conflict sensitivity, and the full participation and empowerment of girls and women, are integrated into the approach.

Sports are an entry point to engage with youth, with carefully-facilitated sport-based games providing a vehicle for integrated education and behaviour change. Generations for Peace is one of only two peace-through-sport organizations officially recognized by the International Olympic Committee.

The Generations for Peace Institute has partnerships with Georgetown University and the University of Oxford, supporting field research of the programmes. The research evidence shows programme outcomes and impacts which include: reductions in different forms of violence; increased capacity to manage conflict in nonviolent ways; strengthened ability to break-out of cycles of violence; changes in attitudes and shattering of stereotypes; greater understanding, respect and trust between different tribes, ethnic groups, religions, genders, and minorities; strengthened social capital and social networks; empowerment of girls and women; greater volunteerism, youth engagement, and responsible citizenship.

In the last ten years, they have trained and mentored more than 9,652 volunteer leaders of youth in 50 countries and territories in the Middle East, Africa, Asia, and Europe. Their activities have touched the lives of more than 380,983 people. For the past three years Generations for Peace has been ranked within the Top 35 NGOs in the World by Geneva-based NGO Advisor, based on their assessment of NGOs' innovation, impact, governance and sustainability.

Middle East and North Africa

BAHRAIN

Al-Zayani, Afnan

Afnan al-Zayani is the CEO of Al-Zayani Commercial Services (AZCS), a multimillion dollar corporation. She appeared in *Forbes' 200 Most Powerful Arab Women and Arabian Business' Power 100*. 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. In 2010, she received the Leadership in Public Life Award from Vital Voices, a women's empowerment organization. In 2016, she was honoured by the IWEC Foundation at the annual conference in Belgium.

EGYPT

Helal, Lobna (new)

Lobna Helal was appointed by a Presidential decree as Deputy Governor of Egypt's Central Bank in 2016 after having served as the first woman to serve on its board, as Second Deputy Governor from 2011-2013. Hilal also holds key positions such as the deputy chair of the Egyptian Banking Institute and recently joined Telecom Egypt's board.

IRAN

Ansari, Anousheh

Anousheh Ansari is Chairman, CEO, and co-founder of Prodea Systems, a private US-based company offering 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. The catalyst of her influence was in 2006, when she became the first privately-funded woman, and first Iranian, to explore space. In 2015, the National Space Society awarded Ansari the Space

Pioneer Award for her service to the space community. She recently received an Honorary Doctorate of Science from Utah Valley University. In 2017, Ansari co-represented Iranian filmmaker Asghar Farhadi at the 89th Academy Awards, accepting the Oscar on his behalf for his film *The Salesman*. Farhadi did not attend himself due to his opposition to President Trump's immigration ban.

JORDAN

Abu-Ghazaleh, Talal

Abu-Ghazaleh is the Chairman and founder of the Talal Abu-Ghazaleh Organization. He is credited with introducing the concept of intellectual property to 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, Shaikha

Shaikha Al-Bahar is the Deputy CEO of the National Bank of Kuwait, valued at over \$79 billion in total assets. She is in charge of loans, investment banking, marketing, and treasury. Al-Bahar is also Chairperson of Al-Watany Bank of Egypt, Vice Chair at NBK Capital (a subsidiary of the National Bank of Kuwait), and sits on the board of the International Bank of Qatar. She studied at Harvard Business School, Stanford, Duke, and California University.

Al-Ghunaim, Maha

Al-Ghunaim is a pivotal figure in Arab and Kuwaiti 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 onto the London Stock Exchange in 2008, making it the first Kuwaiti company to be listed there. The firm is also listed on the Kuwait, Dubai, and Bahrain stock exchanges.

LEBANON

Kassar, Adnan

Kassar is a landmark Lebanese politician and businessman, and was President of the Beirut Chamber of Commerce and Industry for over 30 years. He was the driving force behind Lebanon remaining open for business during its long years of war and conflict. After acquiring Fransabank in 1980, Kassar transformed it into Lebanon's largest bank by branch network. His accolades include the National Order of Merit (France), Order of Merit of the Italian Republic, Order of Merit of the Republic of Hungary, Commander of the Order of Rio Branco (Brazil), the China Award, and the Order of Friendship (Russian Federation). Kassar received the Business for Peace Award in 2014, and was elected Honorary Chairman of the Silk Road Chamber of International Commerce (SRCIC) in 2016.

MOROCCO

Bouhia, Hynd

Hynd Bouhia is the General Director of the Casablanca Stock Exchange. She holds a PhD from Harvard and has worked at the World Bank since 1996. In 2004, the then Prime Minister of Morocco appointed her as his economic advisor. Bouhia was central to securing foreign investment, attracting a \$700 million US grant to aid private enterprises. Bouhia was a Special Assistant to the World Bank's Vice President for Middle East and North Africa, specifically in economic, technical, and diplomatic issues. *Forbes* mentioned her as one of *The 100 Most Powerful Women while Arabian Business* ranked her as one of the *100 Most Powerful Arab Women*.

QATAR

Al-Ansari, Buthaina

Buthaina al-Ansari is the Senior Director of Human Resources at Ooredoo (formerly Qtel) and Founder and Chairperson of Qatariat T&D Holding Company, which helps Qatari women develop business skills in order to advance in the workplace. She is a board member of the Qatar Business Women's Association and a member of the MENA Business Women's Network. In 2012, *Arabian Business* ranked her among the *100 Most Powerful Arab Women while L'Officiel Qatar* awarded her the Most Inspirational Arab Woman of the Year Award.

SAUDI ARABIA

Al-Amoudi, Sheikh Mohammed Hussein Ali

Sheikh Mohammed Hussein Ali al-Amoudi 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 2015, *Forbes* listed him 116th on its annual billionaires' list. With his net worth at \$10.8 billion, he is both the world's second wealthiest black billionaire and second wealthiest Saudi. In January 2017, The Sheikh Mohammed Hussein Ali Al-Amoudi Stadium was opened. The stadium reportedly cost more than \$22 million, and took four and a half years to complete.

Al-Waleed bin Talal bin Abdul

Aziz Al-Saud, HRH Prince

Prince Al-Waleed bin Talal is a member of the Saudi royal family who built his fortune through entrepreneurship and investment in real estate and the stock market. His philanthropic contributions are wide-ranging and include a contribution of \$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. He recently announced that he would donate his entire fortune to charity in order to foster cultural understanding and empower women, among other motivations. In June 2015 *Forbes* listed Al-Waleed as the 34th-richest man in the world, with an estimated net worth of US \$28 billion. He claims he is worth US \$32 billion.

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 no. 3 on the *2013 Construction Week Power 100 by Arabian Business*. His company is responsible for construction projects in the Al-Haram Al-Sharif in Mecca, 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 was listed as the 67th most powerful woman in the world by *Forbes* in 2015 and the number one most powerful Arab business woman in 2017.

SUDAN

Ibrahim, Dr Mohamed "Mo"

Mohamed Ibrahim—more commonly known as Mo Ibrahim—is a Sudanese-born entrepreneur currently based in the UK. A successful telecommunications businessman, he founded one of Africa's largest cellular phone companies, Celtel. He came into prominence for establishing the Ibrahim Prize for Achievement in African Leadership in 2017, an award that provides the recipient a \$5 million initial payment, plus \$200,000 annually for life. The prize was conceived as a way to promote good governance and curb corruption by African leaders seeking financial security when they leave office. 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), an independent international non-profit organization. It is supported by its 200 members—mostly banks and financial institutions—from 45 countries around the globe. It is one of the key organizations creating standards for the Islamic banking industry.

UNITED ARAB EMIRATES

Alabbar, Mohamed Ben Ali

Mohamed Ben Ali Alabbar 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-Gurg, Raja

Raja al-Gurg is Managing Director of the Easa Saleh Al-Gurg Group LLC (ESAG). Al-Gurg is the first Emirati woman on the board of HSBC Bank Middle East Limited and is also on the advisory board of Coutts Bank, the wealth management division of the Royal Bank of Scotland Group. She also plays an active role in several philanthropic, social, and women's societies, including serving as Deputy Chair of the Dubai Healthcare City Authority and President of the Dubai Business Women Council. *Forbes* listed her as the Most Powerful Arab Woman in 2015.

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 is also a regular speaker at economic 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 has been featured in *Forbes* and *Arabian Business*.

Lootah, Haj Saeed

Haj Saeed Lootah is an accomplished entrepreneur, businessman, philanthropist, and visionary community leader. In 1975, Haj Saeed set up the first commercial Islamic bank in the world: Dubai Islamic Bank. He built his own 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. Haj Saeed was also presented with EFICA Lifetime Achievement Award for contribution to Islamic banking.

Al-Qassimi, Sheikhha Lubna

Sheikha Lubna bint Khalid bin Sultan al-Qassimi is the UAE's Minister of State for Tolerance. She was the first woman to hold a ministerial post in the UAE, where she served as the Minister of Economy and Planning from 2000-2004. 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. In March 2014, she was appointed President of Zayed University. *Forbes* ranked her as 43rd in the *World's Most Powerful Women in Politics* in 2016, and the most powerful Arab women in government for 2017.

Sub-Saharan Africa

KENYA

Merali, Naushad

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 carrier Bharti Airtel's Kenya operations. Merali appeared in *Africa's 50 Richest 2015* by *Forbes*.

NIGERIA

Dangote, Alhaji Aliko

Dangote is the Chairman and CEO of the Dangote Group, the largest industrial group in Nigeria. 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 honour, 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. As of February 2017, he had an estimated net worth of US \$12.5 billion. He appeared in *Forbes* as no. 105 in *The World's Billionaires 2017*, no. 1 in *The African Billionaires 2017*, and no. 68 in *The World's Most Powerful People 2016*.

Asia

BRUNEI

Hassanal Bolkiah Mu'izzaddin Waddahulah, HM Sultan of Brunei Darussalam Hajj

HM Haji Hassanal Bolkiah Mu'izzaddin Waddaulah has been the Sultan of Brunei since 1967. Following the death of Thai King Bhumibol Adulyadej in 2016, the Sultan is the wealthiest monarch in the world. His official residence has over 1,800 rooms and he maintains a car collection in the thousands. 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.

INDONESIA

Indrawati, Sri Mulyani

Sri Mulyani Indrawati ranks among the most powerful women in the world. She is one of few Indonesian policymakers with an international profile. During her time as Finance Minister, Southeast Asia's largest economy became one of the 20 leading economies in the world and one of the fastest growing economies in the region, partly thanks to a combination of sound economic policies and a stable political environment. She was appointed Managing Director of the World Bank in 2010, where she served until 2016.

MALAYSIA

Bin Hashim, Tan Sri Muhammad Ali

In addition to being mayor of one of Malaysia's most successful industrial townships for a period of 26 years, Tan Sri Muhammad Ali Bin Hashim served as President and CEO of Johor Corporation for more than 28 years. He is currently the President of the Malaysian Islamic Chamber of Commerce (DPIM) and has been awarded Malaysia's Ma'al Hijrah Appreciation Award. His three books speak about how to realize the highest levels of social responsibility and environmental sustainability standards while integrating Islamic aspirations into business practice, thereby aligning them with the objectives of the *Maqasid Al Shari'ah*.

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.

UNITED KINGDOM

Aziz, Asif

Asif Aziz is the founder and Chief Executive of Criterion Capital, which manages a £2 billion property portfolio across London and the South East of England. He has made significant charitable contributions across a range of sectors in the UK, and is currently consolidating them under the Aziz Foundation. The Foundation's work, particularly within the UK Muslim communities, has garnered attention. He is also a key donor to various projects in Malawi, his country of birth.

Randeree, Shabir (new)

Randeree is a hugely successful entrepreneur and philanthropist and was recognized for his efforts with a CBE. He is the Chairman of DCD Group, Deputy Chairman of Al Baraka Bank South Africa and founder director at IBB Bank plc. He is the Chair of Mosaic (founded by HRH Prince of Wales) and involved in a number of other educational institutes. He has served on Government Task Forces and in 2016 was inaugurated as the new chancellor of the University of East London.

Shafik, Nemat

An active economist who has held significant positions in international organizations, Shafik became Director of the London School of Economics in September 2017. She previously served as the Bank of England's Deputy Governor of Markets and Banking, Deputy Managing Director of the International Monetary Fund, and Permanent Secretary of the United Kingdom Department for International Development. She has written extensively on the fields of globalization, emerging markets and private investment, international development, the Middle East and Africa, and the environment. She was granted the title Dame Commander of the British Empire in the June 2015 Queen's Birthday Honours.

Oceania

AUSTRALIA

Yassine, Talal

Talal has spent 20 years in business, politics, and charity work. He is the Founder and Managing Director of Crescent Wealth, the world's first Sharia-compliant pension fund. Talal also serves as the Chairman of

First Quay Capital and LandCorp Australia and serves on the Board of the Whitlam Institute Limited, a Prime Ministerial Board connected to the University of Western Sydney. He is a Director of Finocracy Ltd (USA) and the Responsible Finance Initiative (UK). His previous positions include a number of high-profile public-sector roles. Talal is a Professorial Fellow with the Crawford School at the Australian National University and an adjunct professor with the Business School at the University of Western Sydney.

North America

UNITED STATES OF AMERICA

El-Erian, Mohamed

El-Erian's career started at the International Monetary Fund, where he worked for 15 years and served as Deputy Director. He also served as Managing Director at Citigroup in London and IMCO, a global investment management firm and one of the world's largest bond investors, serving as CEO. He is currently Chief Economic Adviser at Allianz, the world's largest insurance company. In 2012, President Obama appointed him Chair of the Global Development Council. El-Erian contributes to major economic publications such as *Financial Times*, *Bloomberg View*, *Business Insider*, *CNN*, and *Foreign Policy*. In April 2013, *Foreign Policy* named him one of the 500 most powerful people on the planet.

Middle East and North Africa

EGYPT

El-Baz, Farouk

Farouk El-Baz is a geologist who worked with NASA on the selection of landing sites on the moon and the training of Apollo astronauts in visual observations and photography. He is well-known for applying satellite images to groundwater exploration in arid lands. The Geological Society of America established two awards in his honour: the Farouk El-Baz Award for Desert Research (1999) and the Farouk El-Baz Student Research Award (2007). He has received numerous honours and awards, including Egypt's Order of Merit (First Class). El-Baz ranked no. 51 in the *Power 100 of Arabian Business*.

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 in geology. He has published close to 200 academic articles and scientific studies. He also works for the Arab Development Institute.

IRAN

Salehi, Dr Ali Akbar

Dr Ali Akbar Salehi was appointed 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. Salehi was part of the 2015 Geneva Iran P5+1 nuclear talks to discuss technical aspects of Iran's nuclear program.

JORDAN

Dajani, Prof Rana

Rana Dajani is a professor of molecular biology, and completed her studies at the University of Iowa through the Fulbright Program. Her initiative, "We Love Reading", earned her the Synergos Arab World Social Innovator Award 2009. Her other distinctions include membership in the Clinton Global Initiative 2010, a mention in the book *Innovation in Education: Lessons from Pioneers Around the World*, and appearing in Muslim-Science.com's list of the 20 most influential women scientists in the Muslim world.

SAUDI ARABIA

Al-Namankany, Abeer

Dr Al-Namankany made history when she developed a new standard for measuring patient anxiety and treating it with drug-free psychotherapy, thereby protecting patients from the risks of general anesthesia and the side-effects of sedatives. She is the winner of six distinguished clinical and research awards from the Royal College of Physicians and Surgeons of Glasgow, the British Society of Paediatric Dentistry, the Emirates Medical Association, and others. In addition to her brilliant medical career, Dr Abeer is also a social activist and a defender of women's and children's rights.

Sindi, Hayat

Hayat Sindi is a pioneer in the field of medical science with a number of significant groundbreaking scientific contributions. She was chosen among a delegation of 15 of the best scientists in the world to explore the trends and the future of science. She is 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 20th most influential Arab in the world and the ninth most influential Arab woman in 2012. Sindi was appointed by UNESCO as a Goodwill Ambassador in recognition of her efforts in promoting science education in the Middle East. Her other distinctions include membership at the Clinton Global Initiative 2014 and receiving the Leadership in Civil Society prize.

Asia

INDONESIA

Mumpuni, Tri

Tri Mumpuni spent 14 years on improving rural communities in Indonesia through 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 2012. Mumpuni is the Executive Director of IBEKA, a non-profit organization whose mission is to promote community development via the provision of local energy, mainly hydroelectricity, and also clean water. She pioneered a community private partnership model to build small power plants equally owned by the community and private sector, and is responsible for introducing an energy garden to remote villagers.

MALAYSIA

Shukor, Dr Sheikh Muszaphar

Dr Shukor, an orthopedic surgeon by profession, was the first Malaysian in space. He was selected as one of two astronauts to be trained at Star City in Russia and was 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. In 1999 he became the first Muslim scientist to win the UNESCO Science Prize. In 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, in 2014. In 2016, he was elected as Emeritus Academician of the Chinese Academy of Sciences, thereby becoming the first scientist from the Islamic world to be bestowed this honour. The same year, Prof Rahman was appointed Co-Chairman of a United Nations Committee on Science, Technology and Innovation covering the member countries of UNESCAP.

Khan, Dr Abdul Qadeer

Dr Abdul Qadeer Khan is the scientist who brought nuclear technology and nuclear weapons technology to Pakistan in the 1970s. Pakistan is the first and 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.

Saif, Umar

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: the Saif Center of Innovation. He is also the founding Vice Chancellor of the Information Technology University in Punjab and is one of the main forces behind the IT ecosystem in Pakistan. The *MIT Technology Review* named Saif in its list of the "World's Top Young Innovators for the year 2011", and he was named "Young Global Leader" by the World Economic Forum in 2010. In recognition of his services to the country, in 2014 the Government of Pakistan conferred on him the Sitara-i-Imtiaz (Star of Excellence), one of the highest civilian awards in Pakistan. In 2017, he received the British Council Alumni Award for Professional Achievement.

Siddiqui, Irfan (new)

Irfan Siddiqui is an award-winning pioneering scientist who is best known for the development of the Josephson bifurcation amplifier. He was born in Karachi and moved to the USA where he studied at Columbia, Harvard and Yale universities. He is currently Professor of Physics at the Quantum Nanoscience Laboratory (established by him) and

the Department of Physics at the University of California, Berkeley.

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 *The 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 articles on science and nutrition, writing weekly in three magazines since 1989.

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.

TURKEY

Sancar, Aziz (new)

Sancar was co-awarded (along with Tomas Lindahl and Paul Modrich) the Nobel Prize in Chemistry in 2015 for his work on DNA repair. His contributions over the years have shed light on the processes of aging, causes of cancer and how cells work. Sancar studied at Istanbul University before moving to the USA where he is currently a professor at the University of North Carolina. He is also a co-founder of a foundation which promotes Turkish culture and supports Turkish students in the USA (the Aziz & Gwen Sancar Foundation).

İmamoğlu, Ataç (new)

İmamoğlu is an award-winning physicist whose alma

mater include the Middle East Technical University in Istanbul and Stanford. He was a professor at the University of California and then the University of Stuttgart before moving to this current position as head of the research group on Quantum Photonics, at ETHZ (Swiss Federal Institute of Technology), Switzerland. His academic interests are quantum optics, semiconductor physics, and nonlinear optics.

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. The Foundation partners with the Abdul Latif Jameel Foundation, a British charity which showcased the *1001 Inventions Global Touring Exhibition* across the UK, United States, and Turkey in 2010.

North America

CANADA

Ghilan, Mohamed (new)

Mohamed Ghilan is a Canadian Muslim who has managed to combine a high degree of learning of modern science and traditional Islam. Born in Riyadh, Saudi Arabia to parents from Sudanese and Yemeni backgrounds, he attended high school and university after immigrating to Canada. In 2007 Mohamed began his full-time studies in the Islamic tradition after having made connections with several Muslim scholars. In May 2015, Mohamed earned a PhD in neuroscience at the University of Victoria, where he studied synaptic plasticity in Huntington's disease, as well as the effects and molecular mechanisms of stress on the brain in Fragile X syndrome. He hopes his research can eventually be used to develop new therapies which can be used to assist individuals with movement disorders or intellectual disabilities.

UNITED STATES OF AMERICA

Elgamal, Taher

Taher Elgamal, widely known as the "father of SSL

مِنْ مَعْرِفَةِ الْخَيْرِ نَيْتِيَانِ

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ

“He has loosed the two waters—they meet.
Between them there is a barrier. They do not overstep.”

The Beneficent, 19 - 20

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

(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

Dr Mehmood Khan is Vice Chairman and Chief Scientific Officer of Global Research and 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

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 cause behind the mysterious and deadly disorder known as amyotrophic lateral

sclerosis (ALS). He studied at Dow Medical College in Karachi, where he earned his medical degree in 1973 before moving to the USA. He was a professor of neurology and cell and molecular biology at Northwestern University's Feinberg School of Medicine before becoming 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 MIT before becoming the 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. In 2017, she was awarded the Abdeali Taybali Lifetime Achievement Award by Speaker of Parliament Halimah Jacob.

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. Written in Arabic, the book has sold over a million copies. Although Algerian, she earned her PhD at Sorbonne in France and now lives in Beirut. 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. *Arabian Business* ranked her as 70th in the *The World's Most Influential Arab Women*. In 2014, she received the Best Arabic Writer award during the Beirut International Award Festival. In 2016, she was named UNESCO Artist for Peace.

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 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 a number of Hollywood films such as *Iron Man* and *The Dictator*. His production company Zoom in Focus emerged with the purpose of showing the world the Arab-American story. Much of his efforts in 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 and a contemporary icon of Islamic architecture. A student of the famous Hassan Fathy, El-Wakil has designed over 50 buildings around the world, including one for the Prince of Wales. He is the two-time recipient of the Aga Khan Award for Architecture and received first prize for the design of contemporary mosque architecture in Riyadh.

IRAN

Majidi, Majid

Majid Majidi is an Iranian film director whose films have won many international awards. His *Children of Heaven* was nominated for *Best Foreign Film* at the Academy Awards. In August 2015, he released the first part of an intended trilogy on the life of the Prophet (PBUH), with *Muhammad: The Messenger of God* being the most expensive film in Iranian movie history (\$40 million).

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 2014, Nazeri received France's National Order of Merit.

JORDAN

Al-Baghdadi, Abbas Shakir Al-Fattal

Abbas Al-Baghdadi is one of the world's foremost experts in Islamic calligraphy. Born in 1951 in Baghdad, he 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 Hajj-Ali, he co-founded the Al-Hakawati Theatre Company and the Shams Cultural Cooperative for Youth in Theatre and Culture, an organization providing underprivileged individuals with a forum for self-expression through drama.

MOROCCO

Lalami, Laila

Laila Lalami is a professor of creative writing at the University of California, a novelist, and essayist. Her novels have received international tribute and have been translated into ten languages. In 2015, her novel *The Moor's Account* was a finalist for the Pulitzer Prize in Fiction. Her political essays have been published in renowned media platforms. In 2009, she was selected by the World Economic Forum as a Young Global Leader.

QATAR

Al-Mayassa bint Hamad Al-Thani, HE Sheikha

Sheikha al-Mayassa is the Chairperson of Reach Out To Asia, an NGO under the Qatar Foundation that contributes to the development of societies in Asia, including the Middle East. Its specific area of emphasis is 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.

SAUDI ARABIA

Al-Esa, Majed (new)

Al-Esa has produced several music videos which have gone viral online. A recent release 'Hwages' highlights issues faced by women in Saudi Arabia and has already more than 15 million views on YouTube. His previous video was the dance hit 'Barbs', which has over 45 million views. Al-Esa is connecting to the younger generation of Saudis and his videos are causing concern in more conservative circles.

SYRIA

Taha, Uthman

Read bio on page 94 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 Sekou Toure. His music is very popular in the Francophone world, and more broadly in Europe. Keita's latest album, *La Difference*, 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 Goodwill Ambassador. In 2005, N'Dour received a Grammy Award for Best Contemporary World Music Album for his album *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.

Latiff, Rashid (new)

Rashid Latiff was born in Nairobi, Kenya with the plains of wildlife his background. He was schooled in the UK and settled in South Africa with his established family run business. He is an international multi award-winning photographer with a keen

interest in all types of art. He is active on the international photography exhibition circuit. Among his achievements are: PSA Gold Medal, Best of Show, at Golden West, USA PSA Gold Medal, Best Wildlife, at Saguardo, Arizona, USA PSA Gold Medal, Best Wildlife, at Maitland, Australia.

Asia

AFGHANISTAN

Hosseini, Khaled

Khaled Hosseini is a novelist and physician. He is best known for his three groundbreaking novels that have been published in over 70 countries and sold more than 40 million copies worldwide. *The Kite Runner* spent 101 weeks on the The New York Times Best Seller list, *A Thousand Splendid Suns* (2007) was a *Times Best Seller* for 103 weeks, and *And the Mountains Echoed* (2013) debuted near the top of the Times. Hosseini is currently a Goodwill Envoy for the United Nations High Commissioner for Refugees (UNHCR). He established the Khaled Hosseini Foundation, a non-profit organization providing humanitarian assistance for the people of Afghanistan. The Foundation works with the UNHCR to build shelters for refugee families. It also provides economic opportunities, education, and healthcare for women and children of Afghanistan.

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" series.

CHINA

Noor Deen, Haji (Mi Guang Jiang)

Haji Noor Deen Mi Guang Jiang is a renowned master of Arabic calligraphy. He was born in Yucheng in the Shandong Province of China in 1963. 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—often as the first Chinese-Arabic artist—in galleries and museums around the world, including the British Museum, the Asian Art Museum of San Francisco, the National Museum of Scotland, and the Center for Government and International Studies (CGIS) at Harvard University. The focus of his work is in writing Arabic using a combination of traditional Chinese calligraphic brushes with quick organic strokes in order to uniquely fuse both the Chinese and Arabic arts. Also, he was awarded the Dubai Islamic Economy Development Centre 2016 Islamic Economy Award in the category of Islamic Arts in 2016.

INDIA

Azmi, Shabana

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, Azmi won the National Film Award for Best Actress five times and garnered several international honours. She has also received four Filmfare Awards. In addition to her successful career, Azmi 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. She was conferred with an honorary doctorate by TERI University in 2014.

Khan, Aamir

Aamir Khan is one of the leading stars of Bollywood. His phenomenal success has won him awards in India and acclaim abroad. 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. He has more than 36 million fans on social media.

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 the soundtrack of *Slumdog Millionaire*, a movie 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. In 2014, he was awarded an honorary doctorate from Berklee College of Music.

INDONESIA

Nadia, Asma

Asma Nadia is a popular author who has written over 40 books, including short stories, novels, and non-fiction on topics such as self improvement, instilling *sakinah* in the family, parenting, and motivational books. Two of her books have been made into movies. She has also established a publishing house, and a foundation to help young writers. She has approximately 5 million followers on social media.

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

Hamidun, Hafiz

Hafiz is currently the most influential *nasheed* singer in the Far East. He is a multi-platinum award winner in the music industry with approximately 4 million followers on social media.

Nurhaliza, Dato' Siti

Dato Siti Nurhaliza binti Tarudin is a Malaysian singer who has won numerous musical awards. She has also been honoured for her contributions in charitable venues, and was one of the recipients of the Icon of Malaysia Award.

PAKISTAN

Ismail, Al-Hajj Siddiq

Al-Hajj Siddiq Ismail is a world-renowned *naat* and *hamd* reciter, philanthropist, and 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 Pakistan's national award, the Sitara-i-Imtiaz, and the prestigious Pride of Performance Award, which he donated to the victims of Swat and Malakand.

Obaid-Chinoy, Sharmeen (new)

Obaid-Chinoy is an internationally acclaimed journalist, filmmaker and activist. Initially known for her film work highlighting women's rights, she has gone on to win two Oscars, six Emmy awards, the Livingston Award for Young Journalists and become the first artist to co-chair the World Economic Forum. The Government of Pakistan has honoured her with the Hilal-i-Imtiaz, the second highest civilian honour of the country.

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. She specializes in traditional *ghazals*, and often performs before stadium-sized audiences across South Asia and globally. In 2017, she was designated a Peace Ambassador by SAARC.

Qadri, Muhammad Owais Raza

With millions of followers, Qadri is considered a legend in the field of *naat* recitation. 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). He has over 2.5 million followers on social media.

Europe

FRANCE

Sy, Omar

A rising star in the film 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 César award for best actor, ahead of Jean Dujardin who won the Academy Award the same year. Recently, he has begun to break into Hollywood, landing roles in *X-Men: Days of Future Past* and *Jurassic World*.

NETHERLANDS

El Mouhandiz, Rajae

Rajae El Mouhandiz is a Dutch-Moroccan-Algerian poet, singer, composer, producer, performing artist 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 one of the 60 female curators of the international MUSLIMA exhibition. She has recently produced the theatre production *Hijabi Monologues NL*, and the music theatre production *Home, Displaced*. She continues to record, publish and perform her own music. She is also an Ariane de Rothschild fellow in Social Entrepreneurship and Cross-Cultural Dialogue.

SWEDEN

Zain, Maher

Read bio on page 95 in Honourable Mentions.

TURKEY

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 Al-Masjid Al-Nabawi in Medina to the Blue Mosque in Istanbul.

Pamuk, Orhan (new)

Pamuk is one of Turkey's most prominent writers and was the first ever Turkish Nobel laureate. His ten novels to date have been translated into over 60 languages and sold more than 13 million copies. His novels explore many aspects of Turkey's rich culture past and present as well as philosophical questions. As an academic and intellectual, his voice is important nationally and internationally and he has voiced opinions on Kurds, Armenia and the current presidency. He teaches at Columbia University, USA.

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.

UNITED KINGDOM

Ahmed, Riz

2016 was a breakout year for Riz Ahmed, who found himself in the lead role of the acclaimed HBO drama *The Night Of* as well as supporting roles in the latest Jason Bourne film and *Star Wars: Rogue One*. A British Pakistani, Riz graduated from Oxford before pursuing a career in the arts. He initially gained some recognition for his music with his satirical song *Post 9/11 Blues* before transitioning to acting. In his career, he has demonstrated great versatility with films ranging from the dark comedy *Four Lions* to the well-received thriller *Nightcrawler*. In 2017, he received two Emmy nominations for his performance in *The Night Of* and his guest spot in the final season of *Girls*. The same year, *Time Magazine* listed him as one of the 100 most influential people in the world.

Dennis, Kareem ("Lowkey") (new)

Kareem Dennis, better known by his stage name Lowkey, is a musical artist whose songs focus on political and social issues. Despite becoming successful and popular early on his career, he decided to take a hiatus from music from the years 2012-2016 to concentrate on studying. Since returning, two of his recordings 'Ahmed' and 'Ghosts of Grenfell', which deal with Europe's response to the refugee crisis and the tragedy at Grenfell tower respectively, have met with wide acclaim.

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 have 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. Islam received three distinctions in 2015: the Global Islamic Economy Award, the Steiger Award, and BBC's Lifetime Achievement Award.

Yusuf, Sami

Read bio on page 95 in Honourable Mentions.

North America

CANADA

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

Aden, Halima (new)

Halima Aden is a trailblazer in the world of fashion and beauty. She was the first ever contestant to wear a hijab and burkini in a USA pageant. She was the first hijab-wearing model to be signed by a major modelling agency and the first to appear on Allure and Vogue's covers. A far cry from her birth, 19 years ago, in a Kenyan refugee camp to Somali parents.

Friedlander, Shems

Shems Friedlander—writer, artist, film maker, photographer and educator—has published his 10th book, *Mevlana Jalaluddin Rumi's Forgotten Message*. The book contains interactive digital content via QR codes. Among his other books are *Winter Harvest*, *Rumi and the Whirling Dervishes* and *When You Hear Hoofbeats Think of a Zebra*. Friedlander has recently been appointed Emeritus Professor at the American University in Cairo where he taught graphic design and painting for 20 years. He has won over 30 awards for graphic design. Friedlander has also written two monodramas and his documentary films have been shown at film festivals in the US and abroad.

Henry, Aisha Gray

Aisha Gray Henry is the Founder and Director of the charitable foundation and publishing company Fons Vitae, which is currently engaged in bringing out Ghazali's *Ihya* in English for parents and teachers as well as adapting it to accommodate children's

workbooks, school curricula, and an instructional DVD. *The Book of Knowledge and The Principles of the Creed* educational sets are available and in use internationally with *Purity and Prayer* nearing completion. Included is a children's interactive website www.GhazaliChildren.org, a pilot school project and prison program. Translations into Urdu, Arabic, and Malay are underway. The Fons Vitae Ghazali Project has been launched with great acclaim in Morocco, Canada, Indonesia, England, and the USA so far.

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 Center 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. She came under criticism for race baiting in Guyana's 2015 election.



“And recite the Qur’an in a measured tone”

The Enshrouded One, 4

Calligraphy by RABIT / Arts College © FreelslamicCalligraphy.com

Altafsir.com

www.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 mobile devices.

Over
50 MILLION
visitors to altafsir.com

QUR'AN RECITERS

Middle East and North Africa

EGYPT

Tablawi, Sheikh Mohammad

Tablawi 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. He has more than 33 million fans on social media.

SAUDI ARABIA

Al-Ajmi, Sheikh Ahmad 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. He has over a million fans on Facebook.

Al-Ghamdi, Sheikh Saad ibn Said

Al-Ghamdi has served as imam to Muslim communities across the globe, and is currently the imam of Kanoo Mosque in Dammam, Saudi Arabia. El Ghamdi studied *usool al-deen* (fundamentals of Islam) and *isnad* (hadith transmission), and is recognized as an influential Saudi theologian. In 2009, he was appointed by Royal Decree as a co-imam for the *taraweeh* prayers in the Al-Haram Al-Madani in Medina.

Al-Mueaqly, Sheikh Maher bin Hamad

Al-Mueaqly is an imam at the Grand Mosque in Mecca. He left his career as a mathematics teacher to become a scholar in Mecca and is now a popular preacher and teacher of Qur'anic studies.

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, 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 *usool al-deen* (fundamentals of Islam) in Saudi Arabia before becoming a teacher, and subsequently became imam of the Grand Mosque in Mecca. He recently created a Twitter account which has close to 3 million followers.

Al-Sudais, Sheikh Abdul Rahman

Read bio on page 94 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 at Institut Ilmu Al-Quran in Jakarta. She also lectures at the Islamic University of Indonesia.

Middle East and North Africa

EGYPT

Howeidy, Dr Fahmy

Howeidy is one of the leading columnists in the Arab World. He writes for the Egyptian daily *Al-Abram*, 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.

Mansour, Ahmed

Ahmed Mansour is a journalist and TV presenter for *Al Jazeera*. He is best known for his coverage of wars, most prominently in Iraq and Afghanistan from where he published more than 1000 reports. He is also the presenter of a widely watched TV program *Bela Hodod* (Without Borders) and *Shahed Ala Al-Asr* (A Witness to History). He was arrested in Berlin by German police at the request of the Egyptian government, but was later released. Mansour has published 25 books. He has 5 million followers on social media.

JORDAN

Al-Fares, Ola (new)

Al-Fares is a Jordanian lawyer, TV presenter and journalist currently working for the MBC channel. She has over 9 million followers on various social media outlets and has won several awards including: Young Arab Media Professionals Award (2009), Best Jordanian Media Award (2009), Creative Youth Shield (2010), Jordanian Model for Successful Youth (2011) and Arab Woman Of The Year (2015). She is considered to be one of the most influential media figures in the Arab world.

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 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 Iqraa, an Islamic TV channel hosting programs that tackle everyday issues from a modern Islamic perspective, including spiritual, cultural, social, and economic matters. He has nearly 4 million followers on social media.

Suwaidan, Sheikh Dr Tareq

Tareq Suwaidan 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, Suwaidan is also prominent as a motivational speaker and author of books on Islam.

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 Mohammed bin Rashed School for Communication 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. Sheikh Hamdan Mohammed Bin Rashed Al-Maktoum, Crown Prince of Dubai, issued a decree on July 21, 2014 setting up The Dubai Council for Design and Fashion. The decree named Ali Jaber as Board Member along with other talented Arabs.

PALESTINE

Khanfar, Wadah

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 the 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. He has almost 3 million followers on social media.

Omer, Mohammed

An award-winning journalist, Mohammed Omer has been credited with reporting on the crisis in Gaza for major media outlets including the *Washington Report on Middle East Affairs*, *Al Jazeera*, the *New Statesman*, *Pacifica Radio*, *Electronic Intifada*, and *The Nation*. He was raised in the Rafah refugee camp and, despite calamities faced by his family—his father was imprisoned, his teenage brother was killed, and 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. He is the author of *Shell Shocked: On the Ground Under Israel's Gaza Assault*, a book that received testimonials from a wide range of well-known authors, including Noam Chomsky.

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, as well as her self-titled *Nashwa* talk show on Dubai TV. *Forbes* listed her among *The Top 100 Most Powerful Arab Businesswomen 2017* while the *Hollywood Reporter* selected her as one of the *25 Most Powerful Women in Global TV*.

SAUDI ARABIA

Al-Ibrahim, Waleed bin Ibrahim

Waleed Al-Ibrahim is the chairman of Middle East Broadcasting Center (MBC). He founded MBC in London in 1991 as the first independent Arabic satellite TV station. In 2002, he moved his headquarters to Dubai. The following year, he launched Al Arabiya, a 24-hour news channel. MBC now includes 11 channels catering to all viewers in Arabic, English, and Persian. Waleed Al-Ibrahim has received several awards for his contributions and achievements in business and media.

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 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 term in parliament, 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 organization. With a particular focus on television, she served as the Chief Executive Officer of Television Channels at Dubai Media Incorporated.

Al-Kaabi, Noura (new)

Al-Kaabi holds positions in business and public life, being the Minister of State for Federal National Council Affairs and Chairwoman of the Media Zone Authority-Abu Dhabi and twofour54. She is on the board of several media and cultural foundations and was recently appointed chairwoman of Abu Dhabi Media Company's board of directors. She has won various awards and is included on many power lists including becoming the first Emirati to be ranked on *Foreign Policy Magazine's* Top 100 Global Thinkers List.

Asia

AFGHANISTAN

Mohseni, Saad

Mohseni is a successful businessman, as well as the founder and head of the Moby Group, Afghanistan's

largest media company. The Moby Group has interests in television, radio, print, production, online news services, directories, IT&T, and retail. In 2011, *Time Magazine* named him one of the the world's most influential people.

INDONESIA

Mohamad, Goenawan

Goenawan Mohamad is a writer, editor, activist and award-winning journalist. He is the founder and editor of *Tempo Magazine*, Indonesia's most widely circulated weekly. He has 109 million followers on Twitter.

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. He hosts multiple, highly popular TV series on geo-politics, Islamic philosophy, Muslim history, and Dr Iqbal's vision for Pakistan. He maintains a huge audience within Pakistani society, with millions of followers on social media, especially among the youth and Armed Forces. In 2015, he was arrested by Saudi authorities while on umrah because of his opposition to the proposed Pakistani participation in the Saudi Arabian-led intervention in Yemen. He was released shortly afterwards.

Iqbal, Salman

Mr Salman Iqbal owns ARY Digital Network, the largest media network in Pakistan. The network's reach covers Pakistan, the Middle East, Europe, North America, and many other regions of the world. He is recognized as an independent media voice in Pakistan and one of the most powerful and influential media personalities in the Muslim World.

Shakil-ur-Rahman, Mir

Shakil-ur-Rahman is the owner of the Independent Media Corporation, Pakistan's largest media conglomerate. The Geo TV network and Jang Group are both under this umbrella organization. Shakil-ur-Rahman is also President of the All Pakistan Newspapers Society and 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

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 1991-2006, when he moved to *Al Jazeera English*. At AJE, he presented the documentary series *Witness* and hosted his own show called *The Rageh Omaar Report*. In 2013, Omaar became a special correspondent and presenter for ITV News, reporting on a broad range of news stories and producing special, in-depth reports from around the UK and further afield.

Salim, Ahmed

Ahmed Salim, as producer and director of *1001 Inventions*, has produced highly successful educational and social campaigns which have engaged millions worldwide, and have been used at venues such as the UN, UNESCO, and various leading museums around the world. His short film, *1001 Inventions and the Library of Secrets*, starring Sir Ben Kingsley, has been downloaded 25 million times and won 27 international gold and grand prix awards. To support the UN International Year of Light 2015, he launched a global campaign through science exhibits, festivals, school learning materials, competitions, and a short feature film starring Omar Sharif in what was his last acting role before his death in July 2015.

North America

UNITED STATES OF AMERICA

Mohyeldin, Ayman

Ayman Mohyeldin is an MSNBC anchor, analyst, and morning show host. He has interviewed world leaders, politicians, and diplomats, including President Erdogan after the failed coup attempt in Turkey. He reported on DA'ISH in Iraq, Syria, Europe, and Turkey. He participated in the network's coverage of the 2016 US Presidential Elections. Mohyeldin was previously an international correspondent. He covered the Euromaidan Revolution in Ukraine, the revolutions of the Arab Spring, and the attacks on the US Consulate in Benghazi, where he was one of the first journalists to report the situation. His coverage of the 2014 Israeli War was widely cited

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٌ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ مَنْ عَمِلَ صَالِحًا مِمَّا كَرِهَتْ أُنثَى وَهُوَ
مُؤْمِنٌ فَلَنُحْيِيَنَّهَا حَيَاةً رَاضِيَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

التكۃ ۹۶-۹۷

صَلَّى اللَّهُ الْعَظِيمِ

“That which is with you will come to an end, but that which is with God remains. And He shall surely pay those who were patient, their reward according to the best of what they used to do.

Whoever acts righteously, whether male or female, and is a believer, him verily We shall revive with a goodly life. And We shall surely pay them their reward according to the best of what they used to do.”

The Bee, 96 - 97

Calligraphy by Jawahir Al-Qur'an © FreeIslamicCalligraphy.com

and praised. Prior to joining *NBC News*, Ayman was a correspondent for *Al Jazeera English*. From 2008-2010, he was the only foreign broadcast journalist based in the Gaza Strip, and during the 2008-2009 War on Gaza, he was the only American journalist reporting live from Gaza.

Zakaria, Fareed

Fareed Zakaria is one of the United States' foremost public intellectuals. He hosts *CNN's Fareed Zakaria GPS* and is a *Washington Post* columnist. Prior to

this, he was Editor-at-Large for *Time Magazine* and Editor of *Newsweek International* and *Foreign Affairs*. His book, *The Post-American World: Release 2.0*, is 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

Ali bin Al-Hussein, HRH Prince

His Royal Highness Prince Ali—son of late King Hussein and brother of Jordan's King Abdullah II—has served as 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. He successfully took the Jordanian 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. In 2015, he lost the FIFA presidency election after resigning before the second round of voting. 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.

PALESTINE

Assaf, Mohammed

Mohammed Assaf won first place in the popular TV program *Arab Idol 2013* after his final performance of *Ali al-Keffiyeh* (Raise Your Keffiyeh), a nationalistic Palestinian song and de facto 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 named Ambassador of Culture and Arts by the Palestinian National Authority, and was given a position with diplomatic standing by the Palestinian President Mahmoud Abbas. He has over 16 million fans on social media.

Sub-Saharan Africa

COTE D'IVOIRE

Touré, Yaya

Touré is in the twilight of his football career, currently playing for Manchester City. He 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 does not 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. He was voted African Footballer of the Year from 2011-2014, and participated in the Africa Cup 2015.

SOUTH AFRICA

Amla, Hashim

Amla is a South African cricketer. In 2004, he became the first player of Indian descent in the South African national cricket team. 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. His bushy beard is instantly recognized the world over by cricket lovers.

Europe

FRANCE

Pogba, Paul

Pogba was the most expensive footballer in the world when he moved to Man Utd from Juventus for £89 million. A talented midfielder for Manchester United and France, he was also named Best Young Player at the 2014 World Cup after some impressive performances for the French National Team. Pogba was born to Guinean parents and is one of a growing number of European Muslim football players who

rank among the best in the world. He has more than 28 million followers on social media.

Zidane, Zinedine

Zinedine Zidane is a French footballing legend of Algerian descent. Born in a poor neighbourhood of Marseilles, he went on to become one of the greatest footballers ever, winning all major prizes at personal, club, and country level and winning player of the year three times. He has been the manager of Real Madrid since January 2016 and already won a number of trophies including the Champions League twice. His modest character has endeared him to the wider public. He has 14 million followers on social media.

GERMANY

Özil, Mesut

One of the Germany World Cup 2014 winning team, this Arsenal playmaker of Turkish descent was awarded the Bambi award in 2010 for being a prime example of successful integration into German society. The player is a well-recognized Muslim who has stated that he recites the Qur'an before matches, prays regularly, and fasts. He has a massive social media following—one of the highest in the world among sportspeople with a staggering 62 million online fans. He received plaudits for donating his World Cup winnings to children undergoing surgery in Brazil.

UNITED KINGDOM

Hussain, Nadiya (new)

Since winning the BBC's The Great British Bake Off in 2015, Nadiya Hussain has gone from being the most famous British baker to being a columnist, author and television presenter. She has produced a popular documentary giving an insight into Bangladesh, her country of origin, as well as a TV cookery series. She has become a household name and instantly recognisable face in the UK, Bangladesh and for Muslims worldwide. She was bestowed the honour of being asked to produce a cake for the 90th birthday celebrations of Queen Elizabeth II.

Farah, Mohamed

Read bio on page 95 in Honourable Mentions.

Malik, Zayn

Malik, a British-Pakistani singer, is a former member of the popular music group One Direction. In 2016, he launched his first solo album 'Mind of Mine'

which topped charts around the world. He has spoken and tweeted about his faith.

Oceania

NEW ZEALAND

Williams, Sonny

Sonny Williams is an international rugby player and former 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. He memorably gave away his World Cup winner's gold medal to a young supporter just after the 2015 final.

North America

UNITED STATES OF AMERICA

Khaled, Khaled Mohamed ("DJ Khaled") (new)
"WE DA BEST!": A phrase that will have become commonplace to the fans of the artist Khaled Mohamed Khaled (commonly known as DJ Khaled), a Miami based record producer, radio personality, record label executive, and author. In recent years he has seen his popularity and media empire rise to new heights. He is a social media presence boosted not in the least by the masterfully tactful marketing campaign centred around his son, "the world's youngest music mogul" Asahd.

TOP EXTREMISTS

IRAQ



1. Al-Baghdadi, Abu Bakr

US BOUNTY: \$25 MILLION

Abu Bakr al-Baghdadi is the leader of DA'ISH. He is the self-proclaimed Caliph of the Muslims, something denied and derided by virtually all Muslims. His appearance as leader along with the rapid gains of DA'ISH in Syria and Iraq were unexpected. DA'ISH has been responsible for numerous massacres and atrocities. While they have spared none who disagree with them, their attacks on religious minorities have received particular media attention. There are no confirmed reports of his background, but some reports say that Al-Baghdadi was born near Samarra, Iraq, and holds a PhD in Islamic Studies from the University of Islamic Sciences in the Baghdad suburb of Adhamiya. Reports from 2015 indicate that Al-Baghdadi may be injured to the point of incapacitation, or even dead, but nothing has been confirmed.

EGYPT



2. Al-Zawahiri, Ayman

US BOUNTY: \$25 MILLION

Ayman al-Zawahiri has been the leader of Al-Qaeda since the killing of Osama bin Laden. Born into a prosperous medical family in Egypt, he completed medical studies and set up a clinic. In the 80's he was already part of the Islamic Jihad group in Egypt and was arrested and tortured in prison. He went on to become the leader of Egypt's Islamic Jihad, which he merged into al-Qaeda in 1998. He emerged as bin Laden's personal advisor and physician. He is often credited with being the "real brains" of Al-Qaeda. Despite a huge US bounty on his head, he has managed to evade capture and with the demise of DA'ISH he may move to the fore again.

JORDAN



3. Al-Maqqisi, Abu Muhammad

IN PRISON

Abu Muhammad Al-Maqqisi (born Isam Muhammad Tahir Al-Barqawi) is a Jordanian-Palestinian Salafi leader who became a mentor for Abu Musab al-Zarqawi-the founder of Al-Qaeda in Iraq- while they were in prison together. Al-Maqqisi's writings are still a source of inspiration for many Salafi-Jihadis despite his criticism of the extreme violence of al-Zarqawi and other jihadis. He is especially known for his book in which he declared takfir on the Saudi regime. Al-Maqqisi was recently found guilty on terrorism charges and sentenced to five years in prison by a Jordanian court.

SYRIA



4. Al-Julani, Abu Muhammad

US BOUNTY: \$10 MILLION

Al-Julani is the current Emir and founder of the Syrian militant group now known as Jabhet Fateh al-Sham. It is the main force fighting the Syrian regime and until recently was allied to al-Qaeda. It formally renounced links with al-Qaeda in July 2016 in an attempt to show that the group is focused on regime change in Syria alone, and does not have wider regional goals.

NIGERIA

5. Shekau, Abubakar

US BOUNTY: \$7 MILLION

Shekau is the head of Boko Haram, a terrorist group in Nigeria that has carried out a number of atrocities. He speaks Hausa, Arabic, and English, and claims to have undergone theological training. He has appeared in videos posted online, most notably after the kidnapping of over 200 schoolgirls in April 2014. In March 2015, Boko Haram pledged allegiance to DA'ISH and stepped up their terror attacks, including a massacre of over 150 Muslims praying in mosques during Ramadan. In August 2016, DA'ISH appointed Abu Musab Al-Barnawi as the group's new leader, but Shekau refused to recognize Barnawi's authority. However, in December 2016, the Nigerian State Security Service arrested Barnawi. Unconfirmed reports of Shekau's death are regularly disproved with his appearance a few months later.



SOMALIA

6. Umar, Ahmad

US BOUNTY: \$6 MILLION

Ahmad Umar, also known as Abu Ubaidah, has been the Emir of al-Shabaab since 2014, after US airstrikes killed the previous emir (Ahmed Abdi Godane). When Umar became advisor to Godane in 2013, he purged al-Shabaab of its foreign fighters, and oversaw all the domestic policies of the group. Umar adheres to takfiri ideology and strives to fulfill Godane's vision for al-Shabaab. Al-Shabaab still carry out terrorist attacks in Mogadishu, Somalia, despite the presence of thousands of Somalia government as well as African Union troops. They have targeted hotels and resorts as well as Ugandan and Kenyan troops.



INDONESIA

7. Bashir, Abu Bakar

IN PRISON

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 publicly pledged allegiance to Abu Bakr Al-Baghdadi, leader of DA'ISH, and his declaration of a caliphate.



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

The Messenger of Allah ﷺ said, "A Muslim is one from whose tongue and hand Muslims are safe."

Sabih al-Bukhari

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ℳ The ℹ
OBITUARIES

رَبِّ قَدْ آتَيْتَنِي الْمُلْكَ وَعَلَّمْتَنِي مَا أَرِيدُ يَا أَرْحَمَ الرَّاحِمِينَ
 فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ إِنِّي مُخْلِطٌ بِكَ دِينِي وَالْآخِرَةَ تَوْفِيقِي يَا مُسْلِمًا وَالْحَقِّنِي يَا صَاحِبَ الْحَقِّينِ

“My Lord, indeed You have given me of sovereignty and You have taught me the interpretation of events. Originator of the heavens and the earth! You are my Protector in this world and the Hereafter. Take me to You in submission and join me to the righteous”

Joseph, 101

Calligraphy by Hasan Kan'an © FreIslamicCalligraphy.com

**HE Mohammad bin
 Mohammad Al-Mansour**
**Imam of the Zaidi
 Shia Muslims**

Country: Yemen
 Born: 1 January 1915
 Died: 9 September 2016



As the Imam of the Zaidi Shia, Al-Mansour held significant political clout in Yemen. He was also sought after by Sunni students of knowledge for his high (i.e. short) chains of transmission in hadith. HE Mohammad bin Mohammad Al-Mansour passed away on the 9th of September, 2016, aged 101.

Sheikh Fehmi El-Imam
Scholarly

Country: Australia
 Born: 1928
 Died: 24 September 2016



El-Imam was one of Australia's most senior Islamic scholars and leaders. As a founding member of Victoria's Islamic community, he had a major influence on the development of Islam in Australia. He was Secretary-General of the Victorian Board of Imams and also Senior Imam at the Preston Mosque in Melbourne's northern suburbs. El-Imam passed away on the 24th of September, 2016 aged 88.

**Sultan Abdul Halim
 Mu'adzam Shah**
Political

Country: Malaysia
 Born: 18 November 1927
 Died: 11 September 2017



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 Sultan made history when he became Malaysia's Yang di-Pertuan Agong for the second time in 2012. The first time he served as Agong was from 1970 to 1975. Sultan Abdul Halim Mu'adzam Shah passed away on the 11th of September 2017, aged 89.

Maulana Saleemullah Khan
**Administration of
 Religious Affairs**

Country: Pakistan
 Born: 1920
 Died: 15 January 2017



Maulana Saleemullah Khan, a student of the late Indian politician and scholar, Sheikh al-Islam Maulana Husayn Ahmad Madani, was the Sheikh al-Hadith (seniormost Hadith lecturer) at Jamia Farooqia in Pakistan. He was also the head of Wifaq al-Madaris al-Arabia Pakistan, the primary madrasa board of education in Pakistan. Wifaq al-Madaris administers the curriculum of more than 70,000 madrasas in Pakistan with several hundred thousand students enrolled and producing thousands of scholars and graduates each year. Maulana Saleemullah Khan passed away on the 15th of January, 2017, aged 97.

Khwaja Pir Muhammad Alauddin Siddiqui

Preachers & Spiritual Guides

Country: United Kingdom
Born: 1936
Died: 14 January 2017



Khwaja Pir Muhammad Alauddin Siddiqui was 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 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. Khwaja Pir Mohammad Alauddin Siddiqui passed away on the 14th of January, 2017, aged 81.

HRH Prince Mohammed Al-Faisal Al-Saud

Businesss

Country: Saudi Arabia
Born: 1937
Died: 14 January 2017



Prince Mohammed Al-Faisal was 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 remained the chairman of the board of directors of the bank. Prince Mohammed Al-Faisal passed away on the 14th of January, 2017, aged 80.

Sidi Hamza Al-Qadiri Al-Boutchichi

Preachers & Spiritual Guides

Country: Morocco
Born: 1922
Died: 18 January 2017



Sidi Hamza al-Qadiri Boutchichi was a spiritual teacher with thousands of students from all over the world, but especially from Europe. Based in Morocco he spread the spiritual teachings of Islam through the Bouchichiya Tariqa. This Tariqah was founded by his grandfather who organized armed resistance against the French occupation of Morocco. Sidi Hamza al-Qadiri Boutchich passed away on the 18th of January, 2017, aged 95.

Professor Dr Tutty Alawiyah

Preachers & Spiritual Guides

Country: Indonesia
Born: 30 March 1942
Died: 4 May 2016



Alawiyah was the Indonesian Minister of Women's Empowerment in President Suharto's last cabinet. She was also the dean of one of Indonesia's oldest and most prominent Islamic educational institutions, the As Syafi'iyah University. She was a prolific preacher and broadened her reach through her regular television appearances on almost all Indonesian television channels. Prof Dr Tuti Alawiyah passed away on the 4th of May, 2016, aged 74.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Surely we belong to God, and to Him we will return"

The Cow, 156

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا يَخَافُوا وَلَا حزنُونَ
وَأَبشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ فِيهَا أَوْلِيَاءٌ كَرِيمُونَ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَلَا يَكُونُ فِيهَا لَمَحٌ وَلَا نَبْهٌ وَلَا فِيهَا سَمْعٌ وَلَا بَصَرٌ وَلَا فِيهَا يَأْسٌ لِلْآخِرَةِ إِنَّ الَّذِينَ فِيهَا

سُورَةُ الْحَجَرِ آيَاتُ ٣٠-٣١

صَادِقِينَ الْعَظِيمِينَ

“Truly those who say, ‘Our Lord is God!’ and then remain upright, the angels descend upon them, saying to them, ‘Do not fear, nor grieve, and rejoice in the good tidings of the paradise which you were promised.

We are your friends in the life of this world, and in the Hereafter, and therein you will have whatever your souls desire, and therein you will have whatever you request,

as a hospitality from One Forgiving, Merciful.”

They are Expounded, 30 - 32

Calligraphy by Jawahir Al-Qur'an © FreeIslamicCalligraphy.com

✧ Guest ✧

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Tunisia and the Liberation of Muslim Women

By Dr Abdullah bin Hamid Ali

Tunisia is hailed by western feminist organizations as the most “progressive” Arab country in the Muslim world. Government sponsorship of abortions, the criminalization of polygyny (a crime punishable with one year’s imprisonment and/or a fine of 240,000 francs), a woman’s equal right to file for divorce, and its exemption of wives from the religious obligation to obey their husbands play no marginal role in solidifying Tunisia’s favorable reputation with European nations. Recently, Tunisian legislators added to their list of progressive policies the legality of Muslim women to marry non-Muslim men, in contravention of Islamic orthodoxy. Naturally, there has been both celebration and outrage at this latest effort to further bring Tunisia—and other Muslim majority nations—into conformity with the demands of widely perceived standards of gender equality. Even if we do accept that there is nothing socially hazardous about Muslim women being allowed to marry non-Muslim men, assuredly, for a people who profess to believe in Islam, there is a serious risk that one is gambling with one’s soul or minimally embracing a kind of duplicity.

Apparently, Tunisia’s National Dialogue Quartet (I’tilaf Jam’iyat Tunisiyah) found a loophole in the country’s personal status code of 1956 to score this success. The laws that should prohibit Muslim women from marrying non-Muslim men does not explicitly include in its lists of barriers to marriage “non-Muslim status” (ikhtilaf al-din; kufr). It was, in fact, merely the result of a 1973 decree issued by the ministry of justice stipulating that any non-Muslim man seeking marriage to a Tunisian—presumptively Muslim—woman prove his Muslim status in the presence of one of the republic’s

muftis. The Quartet motioned to have this justice ministry decree nullified in order to allow for the freedom of Tunisian women to marry whomever they please as a way of promoting equality with men who are not legally barred by this decree from marrying “non-Muslim” women. This is so, even though the absence of the “non-Muslim status” barrier to marriage from the personal status code could also be interpreted to mean that Tunisian men are similarly not permitted to marry outside the Islamic faith. This latter interpretation was preferred by some, but Tunisian legislators decided the former interpretation was sufficiently substantive to override the 1973 decree.¹

There are many reasons to marvel at this decision, the least of which is not that legislators in their struggle to balance religious with areligious concerns have marginalized the role that the Qur’an and the Islamic juristic legacy is supposed to play in the lives of Tunisian citizens per its constitution. This has produced a seemingly irreconcilable tension, which makes one skeptical about the potential success of adapting scriptural norms to the modern nation state model.² How does one adjudicate between the revealed law (Shariah) and law codes drafted by human legislators when they clash? How do Muslim governments avoid granting these laws the same transcendent status of scripture? And how do they avoid misconstruing the public offices, government institutions, and the processes meant to legitimate rule as divinely determined instruments of justice?

The tensions are many with one of the most important being the question of if Islam is a cultural or religious identity. Tunisia’s constitution seems to have settled this question by declaring in Article 1

1 “زواج التونسيات بغير المسلم يثير جدلا في تونس” Alarab.co.uk. Accessed October 1, 2017. <http://www.alarab.co.uk/?id=106066>.

2 Perhaps, this is the sort of tension that Dr. Khalid Blankinship was trying to outline in a 2011 post “Is an Islamic State Just Another Form of Muslim Zionism?” He writes in his concluding paragraph,

...I wish the Turkish AKP, the Tunisian al-Nahdah Party, and the youth wing of the Egyptian Muslim Brotherhood well in their stated attempt to re-inject ethics into political systems that had been lacking them, even though I fear that the world of politics, being the ground of compromise rather than sincerity, tends always to corrupt.

Note that this was said long before the emergence of ISIS, the Arab Spring and President Morsi’s ouster. Also, observe how it shows that Muslims have long aspired to incorporate scriptural standards into government. By modeling themselves after western nation states which aspire to treat all citizens equally without consideration of religion and sex, the tension produced by the demand for the supremacy of “Islamic” values which by its very nature privilege one religious perspective over another should not surprise us. This seems to be equally applicable to ISIS style governments, the sort of government envisioned by proponents of political Islam, and even current Muslim governments which have amalgamated Islam with secular codes. Khalid Y. Blankinship, “Is an Islamic State Another Form of Muslim Zionism?” Lamppost Education Initiative. Accessed on October 1, 2017. <https://www.lamppost-productions.com/is-an-islamic-state-just-a-form-of-muslim-zionism-dr-khalid-blankinship/>.



Traditional henna hand decorations

about the country that “Islam is its religion” (al-islam dinuha). Consequently, children born to Tunisian Muslims, who make up an estimated 98% of the population, are designated Muslim from birth. That some in Tunisia object to this default designation in order to validate marriage to non-Muslim men begs the question, ‘Do Muslims really want Islam in their lives?’

There are, naturally, pressures to mirror European nations and to live up to the image of being the “most progressive.” High unemployment among men and limited opportunities for socio-economic advancement also lead many Tunisian women to desire immigration. According to the National Institute of Statistics (al-ma’had al-watani li al-ihsa’), 30,000 Tunisian women immigrated outside the country in 2004 due to marriage. According to another study, up to 71% of Tunisian women dream of living in another country as a way of achieving happiness.³ That such conditions exist and drive

the marriage decisions of so many Tunisian women, one can see how such a law permitting them to marry foreigners could be so appealing. It’s a reality which solicits the question, ‘Should government play a definitive role in the marriage choices of its citizens? Or should it merely act as arbiter in contractual disputes, marriage being an example of such a contract?’

DOES ISLAM ACTUALLY PROHIBIT MUSLIM WOMEN FROM MARRYING NON-MUSLIM MEN?

Muslim scholars since the death of the Prophet Muhammad have dealt with the impermissibility of a Muslim woman “initiating” a marriage with a non-Muslim man as a self-evident teaching of Islam. But, while there is consensus among Muslim jurists that such marriages lack divine sanction, the Prophet’s companions did in fact differ about the marital status of women who convert to Islam prior

³ “زواج التونسيات بغير المسلم يثير جدلا في تونس” Alarab.co.uk. Accessed October 1, 2017. <http://www.alarab.co.uk/?id=106066>.

to their husbands or when their husbands refuse to convert with them.⁴

The companion 'Ali b. Abi Talib reportedly held that the woman had the right to remain with her non-Muslim husband as long as they remain in Muslim lands. The second caliph 'Umar b. al-Khattab, however, was of the view that if her husband refused to accept Islam, they are to be separated. According to Ibn 'Abbas, "If a Christian woman accepts Islam prior to her husband, she has greater control over herself", implying that she is automatically divorced from her husband by her mere acceptance of Islam.⁵

Some jurists hold that the marriage is void due to her taking flight to Muslim lands, while others say it is due to her mere acceptance of Islam.⁶ The latter view is strengthened by the report about the Prophet's daughter, Zaynab, who was separated from her non-Muslim husband, Abu al-'As b. al-Rabi', for six years, and after being reunited with him was reportedly remarried. This would indicate that merely preceding her husband to Islam invalidated the marriage. Otherwise, there would be no need to remarry. However, this report is undermined by another that states that they were reunited without a new ceremony.⁷ If true, this would serve as strong evidence for a converted woman "remaining", rather than "initiating a marriage," with a non-Muslim man. The Hanafi jurist, Al-Jassas, claims that jurists agreed that the woman is not automatically divorced from her husband if they are living in the same territory (*dar wahidah*).⁸ As for the women born into Islam, this ruling does not apply.

With regard to the prohibited degrees of marriage, other than relatives—through blood, wet nursing, and extended matrimonial relations, the Quranic references typically cited are 2:21, 5:5, and 60:10. Chapter 2 Verse 21 explicitly forbids Muslims, men and women, from marrying idolaters, reasoning that "Those invite to the Fire. But God invites to Paradise and Forgiveness from Himself." Some exegetes, however, consider "idolaters" (*mushrikin*, *mushrikat*) in this verse to be a gener-

al reference to "non-Muslims" thereby excluding the possibility that Muslims, male and female, be allowed to marry Christians and Jews.⁹ Chapter 5 Verse 5, however, makes an exception for Muslim men to marry "...the chaste women from the People of the Book."

Qur'an Chapter 60 Verse 10 turns out to be the most critical of all references prohibiting Muslim women from marrying non-Muslim men. It reads,

"O Prophet! When believing women come to you emigrating, put them to test. God is most aware of their faith. So, if you discover them to be believing women, do not return them to the unbelievers (*kuffar*). They (women) are not lawful for them (men). Nor are they (men) lawful for them (women). And give them (men) whatever they have spent."

The background of this verse is the Treaty of Hudaibiyah of year 6 AH wherein the Prophet agreed to send back any "Muslims" (written in the masculine plural) fleeing from Mecca to Medina seeking to accept Islam. Since the treaty did not specifically say anything about women nor did its signatories apparently envisage the possibility that any women might emigrate, the Qur'an authorized for the Prophet to give asylum to female refugee converts while awarding the husbands from whom they absconded financial settlements that covered monies spent on their dowers prior to marriage.

The verse, then, permits for Muslim men to marry these converted women saying, "And there is no offense in you marrying them once you have given them their marriage gifts." Then, as if to offer a lesson in equality, the chapter forbids Muslim men whose wives have fled to Mecca to free them of the marriage bond. It reads, "And do not cling to the matrimonial bonds of disbelieving women (*'isam al-kawafir*). And ask for what you have spent, and let them ask for what they have spent." In other words, just as you repay the idolaters settlements

4 Shaykh 'Abdullah Bin Bayyah lists among those who allowed for a woman to remain married to her non-Muslim husband if he is no threat to her faith: 'Umar b. al-Khattab, 'Ali b. Abi Talib, Ibrahim al-Nakha'i, Sha'bi, and Hammad b. Abi Sulayman. Bin Bayyah, 'Abd Allah b. al-Shaykh al-Mahfuz, *Sina'ah al-Fatwa wa Fiqh al-Aqalliyat*. Beirut: Dar al-Minhaj, 2007, p. 357.

5 Al-Jassas, Ahmad al-Razi, *Ahkam al-Qur'an*. Beirut: Dar al-Fikr, 1993, 3/655-56.

6 Ibn al-'Arabi, Abu Bakr, *Ahkam al-Qur'an*. Beirut: Dar al-Kutub al-'Ilmiyah, 1996, 4/229-30.

7 Al-Jazari, Ibn Al-Athir, *Usd al-Ghabah fi Ma'rifah al-Sahabah*. Beirut: Dar Ibn Hazm, 2012, p. 1525.

8 Al-Jassas, Ahmad al-Razi, *Ahkam al-Qur'an*. Beirut: Dar al-Fikr, 1993, 3/656.

9 Ibn Kathir, Abu al-Fida, *Tafsir al-Qur'an al-'Azim*. Beirut: Mu'assasah al-Kutub al-Thaqafiyah, 1996, 1/244-45.

for the loss of their wives, you should ask that they reciprocate by repaying the costs you incurred from the dowers you paid to your ex-wives.

What makes this verse so crucial for establishing the lasting prohibition is its wording. Instead of using the more specific ‘mushrik’ (idolater), ‘yahudi’ (Jew), or ‘nasrani’ (Christian), it employs the all-inclusive ‘kuffar/kawafir’ or ‘unbelievers.’ This would decisively limit the marriage options of both Muslim women and men if taken generally. One might argue, of course, that since this verse had an occasion of revelation/context, it cannot be used as a universally applicable ruling. The problems with this argument, however, are twofold. Firstly, the supermajority of legal theorists adopted a principle stating that, “Consideration is given to the generality of the statement. Not the specificity of the cause” (al-‘ibrah bi ‘umum al-lafz la bi khusus al-sabab). Secondly, gender equality activists and secular minded thinkers regularly advance the “generality” and “absoluteness” of Qur’anic verses and prophetic traditions to support their reinterpretations and revisionist opinions on the Islamic tradition. It would be hypocritical to then negate this opinion by holding up the original context.

One might also consider the hadith of Jabir b. ‘Abd Allah that Imam Al-Tabari relates in his *Jami’ al-Bayan* wherein the Prophet Muhammad is reported to have said, “We marry the women of the People of the Book, but they do not marry our women.”¹⁰ The hadith has been graded weak by traditionists, including Al-Tabari himself. But, moral revisionists in the Muslim community never really seem to be bothered by the use of weak hadiths when they fit their fancies. Some, furthermore, categorically reject the authority of hadith not realizing that it leaves them completely defenseless; Without hadiths one is incapable of making a context-based argument suggesting that “kuffar” in the aforementioned verse means merely “idolater” but not “Christian” or “Jew.”

Dismissing the authority of this hadith due to its weakness (not spuriousness) still leaves one to contend with the fact that while the Prophet and some of his companions married Jewish and Chris-

tian women, there are no reports of any women in their times marrying Jewish or Christian men. ‘Umar b. al-Khattab said, “The Muslim marries the Christian woman, but the Christian does not marry the Muslim woman.”¹¹ Similarly, the Successor, Qatadah b. Da‘amah, said, “God made lawful for us two chaste women: a believing chaste woman and a chaste woman from the People of the Book. Our women, [however], are unlawful for them. And their women are lawful for us.”¹² This shows that Muslims have lived since the earliest of times with the understanding that Muslim women may only marry Muslim men.

MARRIAGE IS A CONTRACTUAL AGREEMENT

One thing that gender equality advocates seem to overlook often is that marriage is a contractual agreement. And, like any contract or treaty, there are compromises which sometimes appear to give an undue advantage to one party over another. The Islamic obligation of wifely obedience to her husband and disparities in shares of inheritance between spouses are typically underscored as “unjust” rules that privilege men and place women at a disadvantage. This is also said of Islamic orthodoxy’s granting of men the independent prerogative to divorce their wives while denying a similar right to women. Tunisian legislators, however, have decided that equality and justice demand that women be allowed to initiate divorce proceedings as well as exempting them from the obligation of obedience in contravention of Islam’s historical teachings. They have, now, added the right to marry outside of their religion. It is only natural that the Qur’anic laws of inheritance are the next target of gender equality advocates.

According to Article 21 of the Tunisian constitution, “Citizens, male and female, are equal in rights and obligations.” If that is true, why does its personal status code obligate men to pay a dower for marriage but not women to do the same (Article 12)? And why do women still receive half of the dower if divorce happens prior to consummation (Article 33)? Why are men obligated to pay

10 Al-Tabari, Muhammad b. Jarir, *Jami’ al-Bayan ‘an Ta’wil Ay al-Qur’an*. Cairo: Dar al-Hajr, 2001, 3/716. After relating the report, Imam al-Tabari says,

“So, this report—despite what is in its chain of narration [of weakness] is adopted due to the unanimous consensus concerning its import—[and] is more applicable than the report of ‘Abd Al-Hamid b. Bahram from Shahr b. Hawshab [prohibiting Muslim men from marrying the women from the People of the Book].”

11 Abadi, Sharaf b. Amir, *Awn al-Ma’bud ‘ala Sunan Abi Dawud*. Amman & Riyadh: Bayt al-Afkar al-Dawliyah, [no date], p. 1203.

12 Ibid.

HAS PROGRESSIVE POLITICS IMPROVED TUNISIAN SOCIETY?

maintenance (Article 38) and nursing costs (Article 48) but women are not (Article 38)? Why are men required to provide for their wives and children, while a wife is only obligated if she has wealth (Article 23)? Why is a husband obligated to pay alimony to a divorcee if she is harmed financially by the divorce until she remarries or finds another sufficient source of income (Article 32)? And why are these same men threatened with imprisonment and fines for refusal to make payment on time (Article 53)? Why does the law not also obligate a woman to provide for her ex-husband if the divorce places him in a financial bind? Why is a father exclusively required to provide a home for the caretaker of his children in case of divorce when the caretaker has no residence (Article 56)? Another important question about the equal treatment of Tunisian citizens is, why is it inadmissible for a non-Muslim mother to have custody of her child after 5 years of age, while Muslim fathers can?

These questions are posed without presuming all of the aforementioned laws to be unjust. But, it is clear that Tunisians cannot live up to being both a “Muslim” country and one that treats every citizen “equally” under the law. Perhaps, the most reasonable compromise is equitable, rather than equal, treatment. Equitable treatment, at least, maintains the Qur’anic teaching that “The male is unlike the female” (Q 3:36). Another alternative would be for Tunisia and other countries to adopt a secular identity wherein government has minimal interference in the marriage choices of its citizens, merely adjudicating each relationship on the merits of the compromises underscored in their marriage agreements. If people agree to be judged by Islamic laws, they would be bound by their agreement to do so. Otherwise, they should be left to marry as their conscience dictates. This, however, will inevitably open the door to multiple forms of relationships that, perhaps, Tunisian society is not quite ready to embrace. But, it is the natural consequence of calls for complete equality.

While human rights organizations have convinced many Muslims that true justice is found in egalitarian existence, it is important to reflect on just how egalitarianism has or has not improved the lives of Tunisians. Article 23 of the Tunisian Personal Status Code declares that the husband is the “head of the family”, while maintaining silent about any presumed obligation of the wife to obey him. Rather, the law attempts to proffer equally shared authority to the husband and wife, giving them both charge over their children’s upbringing. The absurdity of the designation “head” is underscored when one considers all the financial responsibilities borne by the man even though the constitution claims that all citizens, men and women, share the same rights and obligations. How can a man be the “head” of his family without possessing the authority to command their obedience? This may explain why the divorce rate in Tunisia is higher than in any Arab/Muslim country with approximately half of marriages ending in divorce despite being hailed the Arab world’s “most progressive” nation. This is in addition to the negative social impact that divorce has on children.¹³ Suicide rates are high.¹⁴ So is drug abuse, alcoholism, and abortions by unwed mothers¹⁵ (1,146 in 2014). There are also more than two million spinsters in Tunisia.¹⁶ One has to wonder, then, whether or not there is real cause for celebration.

CONCLUSION

According to the Tunisian constitution, “The family is the basic nucleus of society. And it is upon the government to protect it.” If this is truly what Tunisian legislators believe, they do not appear to be doing a very good job showing it. That the constitution considers Islam to be the state’s official religion, one would assume that the government would do more to help its citizens value

13 “Children of Divorce.” BBC Arabic: August 2015. Accessed on October 1, 2017. https://www.youtube.com/watch?time_continue=8&v=C6P9ow7dLHI

14 Al Jazeera Staff. “Tunisia Unemployment Protests Spread to Capital: Suicide Attempts Have Been Reported as Protests Spread to Cities Across Tunisia Amid Anger Over Unemployment.” Aljazeera.com: 21 January 2016. Accessed on October 1, 2017. <http://www.aljazeera.com/news/2016/01/clashes-spreading-tunisia-unemployment-protests-160121190816218.html>.

15 Canada: Immigration and Refugee Board of Canada, “Tunisia: Situation of women who have had a child out of wedlock, including their treatment by family members and society; state protection and available services (2011-November 2014),” 9 December 2014, TUN104988.FE, available at: <http://www.refworld.org/docid/549ab8b94.html> [accessed 4 October 2017]

16 المغرب العربي Al-Maghrib Al-Arabi: 25 June 2013. <http://www.alarabiya.net/ar/north-africa/2013/06/24/-60-الى-تونس-ارتفاع-نسبة-العنوسة-في-تونس>.html [Accessed 4 October 2017]

that important part of their identity. Notwithstanding the pressures that originate from forces outside of the country, there are some blatant contradictions found in Tunisia's desire to live up to both its Islamic ideals and ideals determined by European human rights regimes. Article 20 of the constitution reads, "All accords agreed to and ratified by the representative assembly are higher than the laws but lower than the constitution." If that is so, would this not mean that Islam should be given priority to any international accords ratified by congress?

The allure of democracy and freedom are seductive. That is not to suggest that they are not values worth cherishing. If anything, choosing one's faith commitments and the freedom to follow one's conscience are not only important in our time. They are also important to God according to Islam's core teachings. God does not accept worship unless it is done sincerely for Him. And, compelling faith and conformity destroy the blessing and credit assigned to good acts. Even if a Muslim accepts Islam's historical view barring Muslim women from marrying non-Muslim men, one must consider whether or not using governmental intervention to compel conformity with things that outrage the conscience

of particular citizens is the best way to preserve their faith in Islam's moral code. Should a person who resists conforming to Islamic mores and lacks reverence for them be forced to maintain the designation of "Muslim"? If the person has little interest in living in accord with "Islamic" demands, should he/she be treated like others who are committed?

On the obverse, what lessons can be learned from the apparent failure of gender equality legislation to increase the relative happiness of Tunisian citizens? Unemployment, drug and alcohol abuse, suicide, out of wedlock pregnancies and abortions, spinsters, and an epidemic of divorce all signify that for whatever "progress" Tunisia has supposedly made, it appears that the adoption of non-Islamic standards has only deepened the suffering of citizens. Is it possible that Tunisia's problems are the result of the absence of Islam in the lives of Tunisians, rather than its presence? Could it be that the reason so many women see hope and good fortune outside of Tunisia is actually due to the failure of its governors and legislators to instill pride in its citizens and their identification with the culture, especially the part the constitution declares to be inextricably Islamic?

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Not To Strike Terror

by Muhammad Al-Yaqoubi

The Holy Quran was revealed in Arabic and its original text is preserved and recited by Muslims today as it was revealed to Prophet Muhammad ﷺ. However, its translations are human attempts to render its meanings into other languages; therefore, they are not sacred and could be prone to error.

The verse we are going to tackle in this article is, 60 of Surah 8, *al-Anfāl*. The translation of the verse, as in the most commonly used translation of the meaning of the Holy Quran, by Abdullah Yousuf Ali, (produced first in 1934, and revised by the Presidency of Islamic Researches, IFTA, Call and

Guidance, published and Printed by the King Fahd Holy Quran Printing Complex in 1987), reads as follows,

"Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into [the hearts of] the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly."

The original Arabic verse, as revealed, reads,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْحَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾

It is not our goal here to study the meanings of this verse or the legal rulings derived from it in Islamic Law. Rather, we will be looking at the translation of two words, rendered here as "to strike terror into [the hearts of]".

However, before we do that, it is of paramount importance to mention the following seven facts:

1. The translation of these two words is wrong and the original meaning in Arabic is "to deter the enemy etc". This article attempts to prove this point.
2. The verse is about the right of defence not attack. Aggression is forbidden. It instructs Muslims to take preventive measures to prevent the enemies' attacks.
3. Thus, the purpose of acquiring arms is not to use them, but rather to reach a goal that is to create awe and respect in international relations.
4. Jihad is the obligation of the State not of individuals. It is done via military service in official armies.

5. Individuals cannot declare war against a state, not even in their own homelands.
6. The responsibility for preparing arms for self-defence, as ordered by in the above-mentioned verse, rests on the shoulders of the State.
7. Islam does not sanction terror and there is no room for tolerating terrorists.

The words in question are *تُرْهِبُونَ بِهِ*. They are rendered in the translation we quoted earlier as, "to strike terror into [the hearts of]". Several other translations of the meanings of the Holy Quran provide similar or close suggestions. For instance, Ahmad Ali's, (first published in 1984), says "that you may strike terror in the hearts of". Majid Fakhri's translation (first published in 1997 under the title "The Quran: a modern English version), says "to terrify thereby, etc.". The Saheeh International translation (published in 1997) says "by which you may terrify the enemy of Allah and your enemy". Abdul Haleem's (published in 2004) suggests "to frighten off God's enemies and yours". Two translations differ from the above. Muhammad Marmaduke Pickthall provides an alternative to "strike terror" that softens the force of the word but does not penetrate to its deep meaning. He suggests "that thereby you may dismay the enemy of Allah". Finally, Muhsin Khan suggests "to threaten the enemy of Allah and your enemy".



I believe these translations of the words تُرْهِبُونَ ٥٦ are not precise and may lead people to believe that striking terror or terrifying enemies by the use of arms is legitimate. It is not. This verse is one of the major verses that speak of Jihad as the right of self-defence, not the right to attack. The verse itself was revealed after the battle of Badr, when Muslims were not prepared, so that they would prepare themselves in case they were attacked. (Abū Hayyān, v. 4, p. 511). But when Muslims read in its translation "to strike terror", some may be led to believe that they should launch attacks and that their terror is justified.

The meaning of the word *turhibūna* تُرْهِبُونَ, as presented in Ibn Manzūr's *Lisān al-Arab*, and Ibn Fāris' *Maqāyīs al-Lughab*, is a degree of fear coupled with awe. The root is *rahība* رَهَبَ which is used in contrast with desire *raghiba* رَغَبَ. From the same root comes the word *rāhib* رَاهِب, a monk, a religious man who secludes himself from worldly life and devotes himself to God, because he inspires awe. The verb *tarahhaba* تَرَهَّبَ means to seclude oneself for a religious reason.

The word used in the verse, then, means "to instil fear inspired by awe and respect", not "to terrify" or "to strike terror". The verse, contrary to what may be understood from some English translations, does not speak of inflicting any harm on the enemy, but of preparing arms to prevent the enemy from attacking Muslims. Imam ibn Jarīr al-Tabarī (d. 310 AH 923 CE) explains the meaning of the verse in a clear way when he says "to make, by your preparation of those, the enemy of Allah and your enemy amongst the polytheists afraid". In Arabic,

"يقول: تخيفون بإعدادكم ذلك عدو الله وعدوكم من المشركين
(ترهبون به عدو الله وعدوكم)"

(al-Tabarī 10:21). It is interesting how he refers the pronoun in *al-Jārr wal-majrūr* ٥٦ to the preparation of arms and horses not to their use. Al-Baydāwī (d. 685 AH 1286 CE) provided the same interpretation referring the pronoun in ٥٦ to either the preparation or the capability mentioned in the verb اسْتَطَعْتُمْ (al-Baydāwī 1: 483). This would mean "by your capability of having arms". So, according to this second meaning offered by al-Baydāwī, the ability to have arms is enough to instil fear in the enemy. This part *bibī* ٥٦ which means "thereby" is missing in several of the translations quoted above, which could be misleading. This is very important because the preposition ب denotes the instrument by which this fear or awe is achieved. It is clear, as

emphasised by the top exegetists (commentators on the Holy Quran), that the means are not fighting or using arms, but preparing them.

The goal is not to terrify or terrorise Muslim's enemies, if that had been meant, the specific root for fear - خَوْفٌ - would have been used: تُخِيفُونَ "to frighten"—has the same number of letters as تُرْهِبُونَ, and it rhymes the same and comes with the same alliteration. The Quran is impeccable in its chosen words. We believe that the word تُرْهِبُونَ was chosen in order to point out the awe and respect that is needed in international relations to prevent enemies from launching attacks. Muslims can achieve this by acquiring the best arms without using them. This is what is known today as the principle of deterrence.

There are over fifteen different Arabic words denoting various degrees and types of fear, (Ibrahim al-Yāzajī, *Nujat al-Rā'id* v. 2, p. 200), the most general of which is *khouf* "خَوْفٌ" i.e., "fear". The exegetists of the Quran used it not because *rahab* "رَهَبٌ" and *khouf* "خَوْفٌ" are synonyms, but because "خَوْفٌ" includes all types of fear. This style of explanation is known as, "explaining the specific by use of the general" or in Arabic تَفْسِيرُ الْخَاصِّ بِالْعَامِّ.

"Terror", as defined in "the Oxford English Dictionary", is "the state of being terrified or greatly frightened; intense fear, fright or dread". (*The Oxford English Dictionary*, 2nd edn 1998). With "terror" being an extreme degree of fear, it is understandable how "terrorism" was coined, as the relationship is etymologically explained. However, the issue in Arabic is different. Modern Standard Arabic chose the infinitive form "*irhāb*" إِرْهَابٌ to denote terrorism. There no barrier to coining new terms in Arabic, or to giving new meanings to already known words. But the problem here is that several forms of the Arabic three-root verb "*rahība*" رَهَبَ are used in classical Arabic to denote awe-type fear, on a level much different from what "*irhāb* / terrorism" means. Therefore, the Holy Quran absolutely cannot be interpreted according to the modern meanings and usages of its words—simply because it is *not* a modern text.

Based on the meaning of the Arabic word "*turhibūna*" تُرْهِبُونَ and its *tafsīr* in the most reliable classical works, the best translation of the verse is "to thereby deter the enemy of Allah and your enemy" (i.e. from attacking you). The verse does not in any way order or sanction attacks against non-Muslims, not even enemies, let alone allies. It talks about preventive measures, not actions of

terror.

The word "deter" is the best word fitting this context because it means to keep away from terror, not to strike terror. This is what its etymology suggests, *de* is the Latin prefix that means "away from", and *terrere* means "to frighten".

The oldest translation I have found to use "to strike terror" is George Sale's, first published in 1734, which he claimed to have translated directly from Arabic, (I have in my library an 1880 edition published by Frederick Warne and Co., London and New York). He says "Therefore prepare against them what force ye are able, and troops of horse, whereby ye may strike a terror into the enemy of God".

The error in the translation of this verse is also found in some other languages. For example, several French translations, including the famous Hamidullah translation, use *afin d'effrayer* which means "to frighten". K. V. Zetterstéen's Swedish translation (first published in 1917) renders it as *förskräcka*, "to terrify". Muhammad Knut Bernstom (his translation was published first in 1998) proposes *injagar skräck*, which is a direct translation of "to strike terror".

One translation that uses something similar to

"deter" is the German Max Henning's (first published in 1901) edited by Murad Wilfried Hofmann (published in 2001). He uses the word, *abzuschrecken*, which can be translated as "to deter" or "to scare away", consisting of *ab*, "away, off" and *schrecken*, "to frighten".

The verse we tackled here is an example of the errors found in the translations of the meanings of the Qur'an. The list is a long one to the point that I feel a new translation is needed. It is not about the style or the vocabulary, but about the subtleties of the Arabic language of which the Quran is the most eloquent text.

It remains to be repeated and emphasised that this verse does not speak to individuals. "Preparations" in this context are the responsibility of the State. Therefore, Muslims as individuals are not being addressed here. Jihad, in its best forms, is the obligation of the State. That is established now by the military service system in the national armies of Muslim countries. Jihad is not the obligation of individuals. Thus, even "deterrence", as referred to in this verse, is the duty of the State. There is no room in Islam for terror. Terrorising people or entities in the name of God is against Islam. No sacred text can justify committing acts of terrorism.

Sheikh al-Yaqoubi is a widely respected religious scholar who also has a significant spiritual following worldwide. He is sought after by international media for his insights on current events in the Middle East and religious affairs in general.

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Christians and Muslims: Believers Together in Politically Confusing Times

by Paul L Heck

There are a lot of forces in the world that want us Muslims and Christians to see each other as enemies. This makes it important for us, along with our Jewish brothers and sisters, to think deeply about what it means to live together as believers who aim to love and please God.

Nicholas Doumanis, author of *Before the Nation: Muslim-Christian Co-Existence and its Destruction in Late Ottoman Anatolia* (Oxford 2013), offers perspective. For centuries, the Muslims and Christians of Anatolia lived together in peace. And it was more than mere co-existence. They were

a single people, sharing the same villages and the same customs and culture. Despite religious differences, they realized God's care isn't limited to any one group.

It's important to emphasize this last point. They lived together in peace not despite but because of the faith. Religion taught them that they had a common destiny and that they were to interact on the basis of moral principles. How could they ever view each other as enemies?

Global events changed everything. Nationalist wars broke out at the start of the twentieth century.

ry. The Muslims and Christians of Anatolia were made to view one another not through the lens of moral principles but nationalist identity. Christians were to view Muslims as Turks, not as neighbors and friends, and Muslims were to view Christians as Greeks. The consequences were tragic. And yet even amidst nationalist clashes, trust persisted. Muslims and Christians of Anatolia remembered the goodness that bound them together for centuries. That goodness defined who they truly were as believers before God, not nationalist identities.

The lesson for today? It's in our lived experiences with one another on the local level that we discover and live out our moral commitments. It's easy for us Christians and Muslims to let global conflicts define how we view one another. We hear the horror stories—people killed for their beliefs, refugees washed up on foreign shores, ethnic conflict. And it's easy to point the finger and pull the wagons around our group. But to do so is to risk our faith traditions that call us to a new life greater than ourselves. More than ever Christians and Muslims need to enter into pro-active relation

with one another if they hope to preserve their moral commitments.

Too many forces today want us to see each other as enemies. And that puts our beliefs and values at risk. It's going to take a lot of work to counter these forces. Are we ready? It's so easy to fall into echo chambers of stereotypes and suspicions. And it's in those echo chambers that enmity is fostered, giving Satan the opportunity to sow the lies by which he thrives. We Muslims and Christians help Satan do his work when we fail to recognize we need one another—not just for co-existence but to preserve a moral way of life pleasing to God.

Scripture warns us of this peril. The Qur'an speaks of unjust people who lie about God and seek to twist God's way (*sabil Allah yabtaghūnahā 'iwajan*, Surat Hūd 19), and the Bible speaks of wicked people who pervert the truth (*fa-yabruz al-haqqu mu'awwajan*, Habakkuk 1:4). There's no shortage of examples of people who try to associate God's way with their group and its way. And it's often people who are supposed to be leaders. In every country today you can find those with

Jerusalem, The Dome of the Rock with the Church of the Holy Sepulchre in the background



power who sanction hatred because it serves their interests. But they claim it's about the way of God. Or they say they're defending the nation. So many people today, youth especially, are looking for leaders to inspire them, but that also means they can easily be drawn into a web of lies. Christians and Muslims need to be vigilant that public messaging doesn't make us forget who we are as believers, believers together before God, seeking to act for the glory of God rather than our own glory. But it's all too easy to confuse God's way with our own.

History also speaks of religious scholars and sages who call us to be wary of worldly power. It's not a call to rebellion. Muslims and Christian leaders have long valued the role of good governance in keeping peace and order in society. Rather, it's a question of those in power trying to tap into our beliefs by making us think that power is truth. If power is truth, then the early Christians would have been wrong in not submitting to the gods of Rome. If power is truth, then the early Muslims would have been wrong in not submitting to the gods of Quraysh.

One religious leader who sought to expose this lie is Tāj al-Dīn al-Subkī. He served as chief judge of Damascus in the fourteenth century when Syria and Egypt were ruled by a military dynasty known as the Mamelukes. Not unlike Saint Augustine, whose celebrated work, *City of God*, rejects any attempt to identify imperial glory with the work of the church, so, too, al-Subkī—a public official as well as a religious scholar—was keenly suspicious of the very nature of worldly power. He recognized the need for the sultan in his day, just as Augustine recognized the need for the emperor in his, but he called worldly power to task when it exalted its way as if God's.

In a fascinating work called *The Restorer of Blessings and the Dispeller of Chastisements (Mu'īd al-Ni'am wa-Mubīd al-Niqam)*, al-Subkī calls out those who would reduce God's way—*shari'a*—to a blueprint for a political order apart from the centuries-long heritage of political wisdom in Islam. It was a time of confusion in Islam. The Mongols had swept across the Abode of Islam, putting to death the last caliph in Baghdad. Some people feared that the end was at hand.

And this is the question. Do we let our fears guide us? Do we panic and confuse power with truth? Do we think that political chaos is a sign of divine displeasure? Or do we pause and remind ourselves that our trust is in God—and so we have

no cause to fear or sorrow? At that time some scholars saw the chaos as indication of God's displeasure with the community. And so they took the unprecedented step of giving authority over God's way to those in power in the hopes they'd implement it by force and thus restore the community to God's good graces.

But they ended up recasting politics as a heavenly battle, warning that whoever fails to implement God's way rules by idolatry (*taghūt*). It sounds commonsensical but it rests on a precarious assumption: Those in power should rule as if mortal gods in battle against all that is not God. To be sure, Christians and Muslims are to raise questions about what is ungodly in society and lobby for what is godly, but the idea that the state rules in the name of God risks turning God's way into a worldly agenda. This isn't to imply that God's way is a private affair. In a free society, Christians and Muslims have the right to struggle for the voice of religion to be heard in civic discourse. Why privatize anything that helps society flourish? But the public nature of religion is one thing, giving rulers the authority to determine God's way is another.

And so along came Tāj al-Dīn al-Subkī with his treatise on public life in Islam. He was no revolutionary, but he made it clear that *shari'a* is about morals, not worldly power. Much like Augustine, he argued that religion serves to check the abuses of worldly power. He certainly understood the moral purpose of government—to suppress crime and chaos and maintain order in society. But he also observed how some used it for their own glory. It's one thing to have strong rule, another thing to use power to dominate others. This is where al-Subkī pushed back with *shari'a*—with God's way. Whenever public officials use their power to lord it over others, to abuse and harm the weak, *shari'a* is there to constrain them. Indeed, just as all people, regardless of station in life, are obliged to be grateful for God's blessings, so, too, public officials are to show gratitude to God by ruling not for their own interests but for the common interest. They are not to be rapacious, taking the possessions of others at whim. They are to be lenient when disciplining and punishing. The reason they're in power is to rule with care for God's creation. God hasn't put them in power to eat, drink, and line their pockets with public money. The ruler shouldn't think that being tough on people amounts to strong rule. And if he builds a mosque and hires poets to praise him for his generosity, he's only confused his glory with

the glory of God. In a remarkable statement for his day, al-Subkī says that public officials should be quick to defend the poor and always recall that the peasant is not a slave but is a freeman and his own master (*amīr nafsihi*)! However, the problem is not only with those in power. People also tend to confuse power with truth. They delight when rulers inflict harsh penalties beyond the limits of God's way rather than helping transgressors repent and reform. Why do we often prefer displays of state violence to the leniency that God's way encourages?

Augustine, too, recognized the violent side of power, but he didn't call Christians to abandon public life. Those softened by God's mercy have a duty to bring that mercy into public life.

What lesson are we to draw from all this? Those in power would do well to reflect on the writings of Tāj al-Dīn al-Subkī and Augustine. Youth today seek leaders to inspire them to live for something greater than themselves, but all they see are oligarchies that never seem satiated. And all of us easily trick ourselves into equating truth with power. We want to be associated with worldly power, get led to mistake power for truth, and end by confusing God's way with our race, our customs, or our nation over against other peoples of a different color or creed.

Group identity rather than moral commitment hangs over today's global stage, and that makes us all vulnerable to lies. Are we prompted by group identities or God's sovereign care for all?

And here's where Christians and Muslims have important work to do. Both communities are large in numbers and resources. But it's not just about condemning hatred. It's about removing the hatred that's a poison in our souls. It's healing hearts—our own included—at a politically precarious moment, when news of identity conflict make us forget the goodness we know from our own lived experiences with one another. I suggest two things that Christians and Muslims can do to begin this work. Firstly, they can pray for one another. Muslims don't pray in churches. Christians don't pray in mosques. But they can pray for the needs of one another. It's a simple practice with great fruit. I speak from my own experience. Muslims end up in Christian hearts, and Christians in Muslim hearts. Secondly, we can discover our common wisdom. Christians and Muslims can come together to read the works of scholars like Tāj al-Dīn al-Subkī and Augustine, and that'll help us discover our shared moral commitments, and that's what will protect us from falling prey to identity battles—and from confusing our ways with God's way.

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We Must Take Back the Reins from Extremists

By Faisal Kutty

“We don't have enemies, I repeat, we don't have enemies. We have people who don't know us,” eulogised Imam Hassan Guillet at one of two ceremonies for those murdered at the Centre Culturel Islamique de Québec in Quebec City on January 29, 2017.

The terrorist gunned down his victims as they completed their evening prayers.

After speaking about the six killed, the 17 children left without their fathers, the six widows and the 19 wounded, the Imam rhetorically asked:

“Did I go through the complete list of victims? No. There is one victim. None of us want to talk about him. But given my age, I have the courage to say it. This victim, his name is Alexandre Bis-

sonnette. Alexandre, before being a killer he was a victim himself. Before planting his bullets in the heads of his victims, somebody planted ideas more dangerous than the bullets in his head. This little kid didn't wake up in the morning and say, “Hey guys instead of going to have a picnic or watching the Canadiens, I will go kill some people in the mosque.” It doesn't happen that way.

Day after day, week after week, month after month, certain politicians unfortunately, and certain reporters unfortunately, and certain media, were poisoning our atmosphere.”

Bissonnette, the 27-year-old politics student charged with six counts of murder and five counts of attempted murder is a white French Canadian

who by some accounts appears to be a rabid anti-immigrant nationalist.

The attack on the mosque, Donald Trump's not-so-veiled "Muslim Ban," growing hate crimes against Muslims around the globe, and the spike in anti-Muslim hate in Canada in the immediate aftermath of the killings, reveals the underlying bigotry. These also provide evidence of how too many have been emboldened by rhetoric that has mainstreamed anti-Muslim hate in the West. Demonisation of Muslims has a long history in Western politics and popular culture arising out of the Crusades and the legacy of colonisation, but it is now reaching a fever pitch. In the North American context, a discourse initially fuelled by a well-funded network of professional merchants of hate on the fringe infected a small segment of the Republican Party in the US and Harperites in Canada, but has now reached heights never before imagined by most analysts.

The new bigotry is rooted in the culture of fear and targeting of Muslims nurtured by too many in positions of authority on both sides of the border since the early 1990s, but most aggressively since 9/11 in the "war on terror." This legacy of "othering" and dehumanisation prepped the populace enough for Trump and other politicians to tap into.

Europe is no different with rising xenophobia, anti-immigrant sentiments and targeting of Muslims, especially women and their dress. Even institutions such as courts and legislatures which are where minorities turn for protection provide no relief in some instances.

The silver lining may be the overwhelming support and solidarity shown by non-Muslims to the Muslim community. In both Canada and the US, people came out to condemn the terrorist attack on Muslims as well as the so called "Muslim Ban". Lawyers, activists, civil society groups, religious groups, universities, even businesses have publicly expressed and demonstrated their solidarity. Numerous groups and even states sued the Trump administration to oppose the "Muslim Ban," while numerous cities have declared themselves sanctuary cities where they will not cooperate with federal authorities in taking action against undocumented immigrants.

Similarly, politicians, civil society groups and activists have stood with embattled Muslims and helped to push back in Europe.

There is much to learn from this for the Muslim world. You can substitute the language of the

imam at the beginning of this article and the same can be said about the hate that is preached by many in the Muslim world. Too many have been brought up on the extremist narrative of "us" versus "them" which harkens back to the darul harb ("abode of war") and darul Islam ("abode of peace") era of Islam which Daesh and those of its ilk seek to recreate. The persecution of non-Muslims or those deviating from a particular interpretation is rooted in this worldview which sees Muslims (and only of your variety) and non-Muslims as inherently and irreconcilably adverse to each other.

The dehumanisation of those who are different or perceived to be different has reached disturbing levels in the Muslim world. The entrenched nature of this really struck me recently when I was asked to peer review an academic paper written by a professor of Islamic law at a reputable University in the Muslim world. Rather than challenging or questioning the very idea in his article, the good professor was rationalising and defending the reasons why under certain iterations of Islamic law the punishment for a Muslim who kills a non-Muslim is less than if he had killed a Muslim. The fact that we are still having such discussions speaks volumes of the work necessary to bring the populace out of this mindset.

The influence of such views among a segment of the religious leadership which is then conveyed to the lay public partly explains why we don't see anywhere near the public outcry or opposition to the persecution of religious and other minorities whether it is by the state or even fringe groups. Dividing and conquering is one of the oldest strategies of those who seek power at all costs. The only way to overcome this is to see the humanity in all of us and appreciate that we all bleed red, feel pain and suffer heartbreak.

What we are witnessing today is a clash of extremisms where various factions of extremists in both the West and from the Muslim world are addressing and responding to each other. They are now increasingly monopolising the discourse and driving conflict. They are leading the world to a catastrophe because the silent majorities have ceded the forum to them, been shut out or are simply too busy to notice.

As prominent journalist Glen Greenwald notes: "It is often the case that extremists on both sides of a protracted conflict end up mirroring one another's attributes, mentality, and tactics. That is precisely what we are now witnessing as anti-Mus-

lim crusaders in the US adopt the same premises as ISIS and its allies.”

I would just add that it is not just ISIS in the Muslim world and it is not just the US in the West.

“The world suffers a lot. Not because of the violence of bad people. But because of the silence of the good people,” as the old adage attributed to Napoleon Bonaparte goes. It is high time that the silent majorities in both camps wake up, shake off

their indifference and take back the reins from the fanatics. The first step, as Imam Guillet implied and the Holy Quran instructs: “People, We have created you all male and female and have made you nations and tribes so that you would recognise each other. The most honourable among you in the sight of God is the most pious of you. God is All-knowing and All-aware.” (49:13).

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365 Years of South African Islam From Slave Origins to Living Beyond Contradiction

by Shafiq Morton

Islam in South Africa, which has endured for 360 years, is primarily the result of Dutch interest in the Far East – the corporate ambition of the Verenegde Oostindische Compagnie (the VOC), or the Dutch East India Company, founded in 1602 by a coterie of Dutch merchants.

In April 1652, Jan van Riebeck, a 53 year-old company bureaucrat, arrived at the Cape of Good Hope from Batavia (modern-day Jakarta). His mission: to establish a way station for VOC ships rounding Africa.

Distant from Europe and the Far East, the Cape also became a place of political exile for those who had resisted the corporate-colonial VOC. Apart from thousands of slaves who arrived at the Cape, 182 princes, emirs, advisors and imams were banished from the Indonesian archipelago from 1667 to 1793.¹ Only a few ever returned.

On 24 January 1667, the Polsbroek carrying the first exiles left Batavia and docked at the Cape in May 1668; on board were three of the Orang Cayen, or Indonesian nobility, in chains. They had been captured after the defeat at Soeroesang in Sumatra. According to local records, Tuan Ab-

durahman Matebe Shah, the last of the Malaccan Sultans, was one of the three.²

One of the men (unidentified) died on Robben Island, where 56 of the Orang Cayen would eventually be confined. The two others, Tuan³ Matebe Shah and Tuan Mahmud al-Qaderi, were sent to the “company forests” of Constantia.

Oral traditions relate that Tuan Abdurahman Matebe Shah and Tuan Mahmud, a spiritual adviser to the Sultan, befriended the slave population at Constantia—establishing the first known Muslim community in South Africa—teaching them near a stream, where they took their ablutions, meditated and said their prayers.⁴

In 1658, the first “free” group of Muslims, the Amboyna Mardykers, arrived in the Cape to provide labour, and to bolster VOC numbers against the indigenous Khoi pastoralists, justifiably resistant to enslavement. The Statute of India prohibited the Mardykers from openly practising Islam.⁵

The Mardykers, seen as company mercenaries, have left few historical footprints. On the other hand, “free blacks” – freed slaves – would provide covert support to the runaway slave communities –

1 Robert Shell (ed.), *From Diaspora to diorama: The Slave Lodge in Cape Town*, p. 451 (Cape Town: Ancestry 24, 2006-2007 CD-ROM).

2 Cape Mazaar Society, p. 26, *Guide to the Karamats of the Western Cape*, 2010.

3 The appellation “Tuan” means “master teacher”.

4 Cape Mazaar Society, p. 23, *Guide to the Karamats of the Western Cape*, 2010.

5 Ebrahim Mahida, *History of Muslims in South Africa: a Chronology*, p. 1, Arabic Study Circle, Durban 2003.

some of whom would coalesce around Sufi teachers hiding in the forests and mountains around Cape Town.⁶

In 1694, a spiritual giant, Shaykh Yusuf, arrived. Born in Makasar in 1626, he was a maternal nephew of the ruler of Goa, Sultan Alauddin. In 1644, Shaykh Yusuf left for Hajj, and remained in the Middle East to study. Regarded as the crown of the Khalwatiyyah Sufi Order, Shaykh Yusuf was called the “Jawi Shaykh” in Makkah.⁷

When he returned after 20 years, the VOC had over-run Makasar. Shaykh Yusuf entered the court of Sultan Ageng in Bantam as a Qadi. Dutch forces attacked Bantam in 1683, and Shaykh Yusuf was forced flee into the jungle. He was detained in 1684, and banished to Sri Lanka.

Regarded as a living saint, the King of Goa petitioned for Shaykh Yusuf’s release. Fearing his influence, the VOC banished Shaykh Yusuf to the

Cape. Shaykh Yusuf’s writings, of which there are over 20 extant manuscripts, reveal an Ibn ‘Arabi influence.⁸

Of interest is that while Shaykh Yusuf is hailed as a great mujahid, none of his works discuss jihad, or express resentment against his persecutors. He passed on in 1699, and his remains were taken back to the Far East. His iconic shrine, a domed mausoleum, was built in 1927.

That the rump of South African Islam arose from slave origins at the Cape is well established. However, the make-up of the community is clouded by a “Malay” nomenclature, which is only correct in the sense that “Malay” indicates Muslim identity – mainly due to Malayu being a slave *lingua franca*.

This is supported by Yusuf da Costa, in a chapter from the Pages of Cape Muslim History,⁹ which indicates that from 1652-1818 the largest group of

6 Muhammad 'Adil Bradlow, *Imperialism, State Formation and the Establishment of a Muslim Community at the Cape of Good Hope, 1770-1840: A Study in Urban Resistance*, Chapter Two, MA thesis, University of Cape Town, 1988.

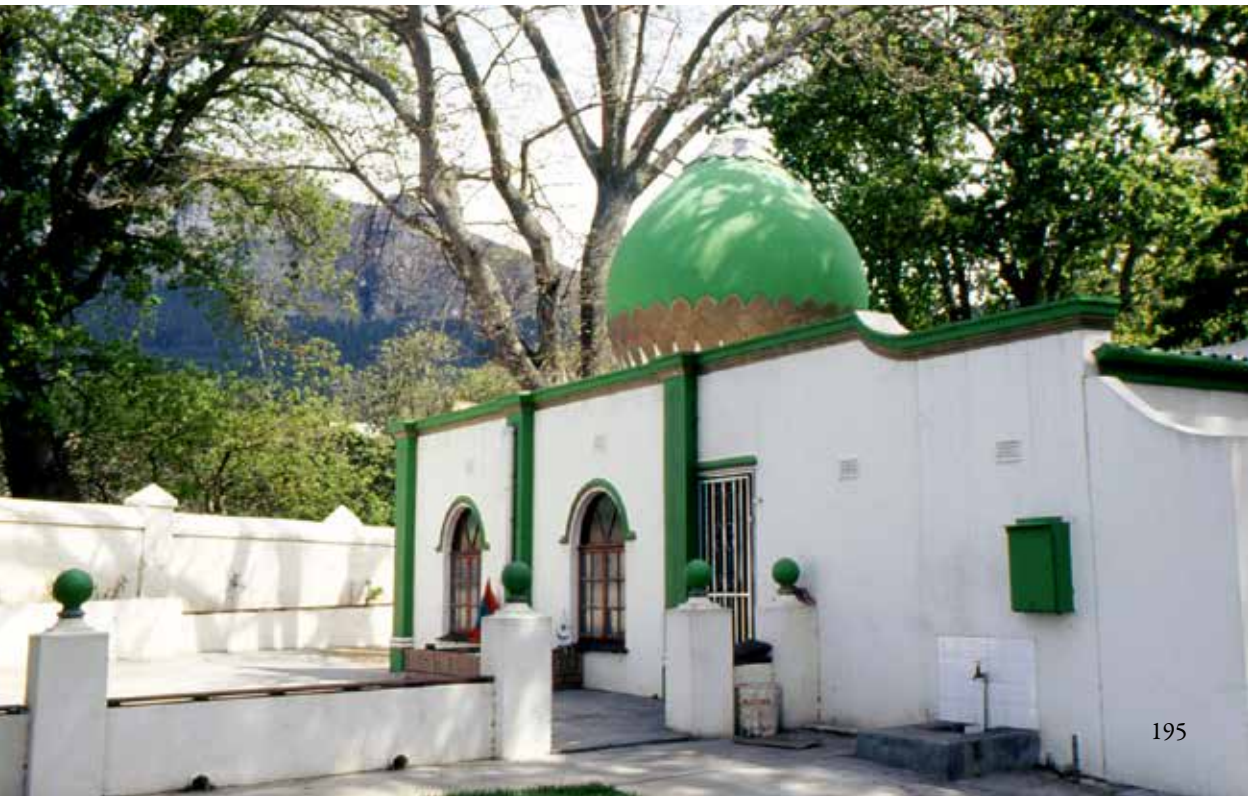
7 Abu Hamid, *Syekh Yusuf Makassar: 'Alim, Sufi, Author, and Hero: Indonesia*, PhD thesis, Hasanuddin University, 1994.

8 Suleiman Dangor, translation of the *Essence of Secrets* (Zubdah al-Asrar), p. 24, Pages from Cape Muslim History, Shuter and Shooter, Pietermaritzburg 1994.

Seraj Hendricks, *Tasawwuf and Sufism: its role and impact on the culture of Cape Islam*, p. 2, MA thesis, UNISA 2005.

9 Yusuf da Costa, *The Early Cape Muslims, Victims of European Colonising activities in Asia and Africa*, p. 2, Pages from Cape Muslim History, Shuter and Shooter, Pietermaritzburg 1994.

Shrine of Tuan Abdurahman Matebe Shah, the last Malaccan Sultan, Constantia



slaves (36.40%) came from India, specifically the Malabar, Coromandel and Bengali coastal regions. The second biggest group originated from the East Indies (31.47%) and the third (26.65%) from Africa (chiefly Madagascar and East Africa).

In 1780, four men from the Molluccan island of Tidore were sent to the Cape, not as exiles, but as state prisoners. One was Imam 'Abdullah ibn Qadi 'Abdus Salam.¹⁰ Their crime? Conspiring with the English against the Dutch.

Imam 'Abdullah, known as Tuan Guru and who called himself "mazlum" (the oppressed one), was sent to Robben Island where he inscribed the Qur'an from memory and penned the *Mar'ifat al-Islami*, a handwritten 600 page compendium on Asharite theology. In 1793, Tuan Guru—now on the mainland—applied to build a mosque, which was turned down. However, he did establish a madrasah in the warehouse of a freed slave, Coridon of Ceylon.

The madrasah, open to all, was popular. There was no other education for slaves and free blacks. This caused the Earl of Caledon, the Governor of the Cape, to remark that if the people were left uneducated they would fall 'prey' to the 'Mohammedan priests' who already had 375 children in their school.

By 1797, Tuan Guru was able to establish a mosque. He passed away aged 95 in 1807. According to Shaykh Seraj Hendricks, Tuan Guru had been a follower of the Ba 'Alawi tradition, carried from Hadramaut to Indonesia, and then to South Africa.¹¹

Coridon of Ceylon's daughter, Saartjie (Sarah) van der Kaap, then created the first waqf in South Africa when she specified in her will in 1847 that the mosque in her husband's warehouse should remain so "for as long as Islam" remained at the Cape, and should never be sold or mortgaged.¹²

After 1798, Islam became the fastest growing faith in the colony.¹³ By 1832, there were 12 *ma-*

daris offering not only Islamic subjects, but also English, Dutch and accounts.¹⁴ By 1842, one-third of Cape Town's population was Muslim (over 6,000). With the abolition of slavery in 1834, the Cape Muslims became the city's artisans and servants, their influence seen in its cuisine, its tailoring, its furniture and its buildings.

By the mid-1800s, the community was bedevilled by doctrinal and mosque related disputes. A parliamentarian, P.E. De Roubaix, negotiated for an independent religious scholar to be sent to the Cape in conjunction with community leadership. At the behest of Queen Victoria, the Ottomans sent Shaikh Abu Bakr Effendi to Cape Town in 1862.¹⁵

Unfortunately, the colonial authorities did not know that Effendi was Hanafi and the Cape Shafi'i. Nonetheless, Tuan Guru's grandsons became his first students. Shaikh Effendi, who passed away in 1880, wrote the 354-page Afrikaans-Arabic *Bayan ad-Din* in 1877, which was published as gift by the Turkish Government to the Muslims of Cape Town.

By the mid-19th century, Islam had moved outside the Cape Colony. In 1860, indentured Indian labourers arrived in Durban. In 1869, the first "passenger Indians", who had paid their way, followed. In 1872, Hajji Aboobaker Ahmed Jhaveri set up the first Indian store in the country. In 1873, Zanzibari sugar cane workers arrived, and in 1875, the first Memon trader, Aboobaker Amod, opened his doors in West Street, Durban.¹⁶

In 1895, another great South African luminary, Shah Ghulam Muhammad Chisti – or Sufi Sahib – landed in Durban from Ratnagiri (near Mumbai). He founded the Riverside centre on the banks of the picturesque Umgeni River. In 15 years, he built 12 masajid across the province. He passed away in 1911.¹⁷

The rise of the mining industry in the late 19th century saw a migration of South Africans,

10 Achmat Davids, *The History of the Tana Baru*, p. 40, Committee for the Preservation of the Tana Baru, Cape Town 1985.

11 Seraj Hendricks, *Tasawwuf and Sufism: its role and impact on the culture of Cape Islam*, p. 234, MA thesis, UNISA 2005.

12 Achmat Davids, *The Mosques of the Bo Kaap*, p. 90, Institute of Arabic and Islamic Research, Cape Town 1980.

13 Alan Mountain, *An Unsung Heritage, Perspectives on Slavery*, p. 83, David Phillips, Cape Town 2004. See also: A Boeseken, *Slaves and Free Blacks at the Cape 1658-1700*, Tafelberg, Cape Town 1977.

14 Achmat Davids, *Alternative Education*, p. 51, Pages from Cape Muslim History, Shuter and Shooter, Pietermaritzburg 1994.

15 Achmat Davids, *The Mosques of the Bo Kaap*, p. 52, Institute of Arabic and Islamic Research, Cape Town 1980.

16 SA History online, *Indians in South Africa*, 21 March 2011. <http://www.sahistory.org.za/article/indian-south-africa>. Accessed 9/9/17.

17 Yunus Saib, *Sufi Sahib's contribution to early history of Islam in South Africa*, unpublished MA thesis, University of Durban-Westville, 1993.

including Muslims, to Kimberley and Johannesburg. However, the jobs were menial, and it soon became evident that Muslims, like the blacks, were not equal citizens—with white fear of Indian merchants leading to restrictions of Indian movement.

Space precludes detailed examination of the post-World War I decades of Prime Minister, General Jan Christiaan Smuts, until his loss to the Afrikaner Nationalist Party (NP) of DF Malan in 1948, which heralded a transition from colonialism to apartheid—and the final erosion of black rights.

Fired by anti-British sentiment, the NP was focused solely on white Afrikaner privilege. The Group Areas Act, or forced removals, shifted thousands of black South Africans to state allocated ghettos or Bantustans. Muslims, who were classified “Indian” or “Malay”, were not spared.

The community’s response to apartheid was either sullen submission, or fierce resistance. Many South Africans died in protests, political executions and state-stirred “third-force” conflicts. Detention without trial claimed five Muslims, including Imam Abdullah Haron in 1969 and Ahmed Timol in 1971, both killed by their torturers.

Thousands of South African Muslims resisted apartheid, joining civic associations, trade unions and organisations such as the New Unity Movement, the SA Indian Congress, the Federation of South African women as well as the African National Congress (ANC) or the Pan Africanist Congress (PAC).

Goolam Vahed’s book, *Muslim Portraits, the Anti-Apartheid Struggle*,¹⁸ runs into 400 pages and 360 major personalities, including Ahmed Kathrada – who spent 26 years in prison with Nelson Mandela – and women activists such as Amina Cachalia and Fatima Meer.

The youth-driven protests of 1976 and 1985 saw the emergence of the Muslim Youth Movement and its offshoot, the Call of Islam. The Call of Islam and the Cape based MJC (Muslim Judicial Council founded in 1946) allied themselves to the anti-apartheid United Democratic Front in the 1980s.

Qiblah, founded in 1979, took a hard-line stance like the right-wing Afrikaner Weerstandsbeweging (AWB), spurning the CODESA peace talks of 1990. Today, Qiblah is inactive. The Deobandi-influenced Jami’at ul-‘Ulama (founded 1923), which is Hanafi orientated and based in KwaZulu Natal and Gauteng, remained quietist, with the activist Molvi Ismail Cachalia (d. 2003) the exception.

The unbanning of the anti-apartheid movement and the release of Nelson Mandela in February 1990, ushered in a new era. Activist Abdullah Omar became the country’s first post-apartheid Justice Minister.

Nelson Mandela, who wrote a letter of appreciation to the Muslim community, visited it in April 1994 when he called on the Awwal Mosque founded by Tuan Guru. In a moving moment, he rose from his chair and knelt on the ground upon

18 Goolam Vahed, *Muslim Portraits, the Anti-Apartheid Struggle*, Madiba Publishers, Durban 2012.



hearing the Qur'an. Mandela attended the 300th anniversary of Shaykh Yusuf in South Africa, saluting him as a "source of inspiration".

In 22 years of democracy, South African Muslims—4% of 55 million people—have punched above their weight. They are well represented in Cabinet, in local government, in city municipalities, in academia, in the arts, in sport, in the media and in the economy. Of the iconic Ahmad Deedat, Mandela would narrate—with a chuckle—that in the Middle East the preacher was more famous than he was.

Since 1994, the community has been strengthened by thousands of refugees, economic migrants and academics from Africa and the Middle East. The conversion to Islam of High Court Judge, Justice John Hlope, and amaXhosa Chief Mandla Mandela – the grandson of Nelson Mandela – have been well publicised.

In July 2016, the Zulu Royal House officially acknowledged Islam¹⁹ due to certain members of the Mkhize family, the nucleus of the Royal House, having been Muslim for more than 50 years. Islam has also been on the rise in the country's black townships from Cape Town to Johannesburg, presenting new challenges in a society marked by a

high Gini-coefficient.

Political scientist Dr Hisham Hellyer,²⁰ who has visited South Africa several times, has written in *The National* that the enduring history of the South African Muslim community serves to protect it against suggestions of being alien or disloyal, as is the case with other minorities.

But beyond that, he said, there is a legacy of political activism. While many from the religious establishment did acquiesce to apartheid, many individuals did not, and they formed coalitions to fight institutionalised racism. When apartheid finally fell, Muslim South Africans had already—organically—derived social capital, which they converted into political capital.

In a democratic South Africa, this Muslim community is treated as an integral part of society. There are no doubts or suspicions in that regard. What is more, the Muslim community itself would have it no other way. However, their sense of South African patriotism does not result in an unnatural type of assimilation either. They belong to South Africa and they see no contradiction between that belonging and their own specificities as Muslims.

19 Tasneem Adams, *Zulu King to officially recognise Islam*, Voice of the Cape, 15 July 2016. <http://www.vocfm.co.za/zulu-king-to-officially-recognise-islam/>. Accessed 9/9/17.

20 Hisham Hellyer, *South Africa's Muslims are an example to all*, The National, 28 May 2015. <https://www.thenational.ae/opinion/south-africa-s-muslims-are-an-example-to-all-1.119365>. Accessed 9/9/17.

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Holistic Education on the Essence of the World Religions

by Dr. Robert D Crane

The limitations of the "engineering mindset" should not reduce the importance of "engineering". Rather the "humanities" should be re-emphasized in the broadest context of holistic education. For specialists in education this context can be expressed in the following tripartite paradigm of Classical Islam, which constitutes the essence of every world religion:

1. God engineered the entire universe as a symbol for us to contemplate the unity in its diversity pointing beyond its physical architecture to the spiritual awareness that transcends it

(**traditionalist ontology**).

2. Our greatest opportunity through our inborn freedom of choice therefore is to use critical reasoning not merely to understand the universe through scientific observation but to design entire paradigms of thought in order to understand ourselves (**epistemology**). This is a major purpose of the 500-page Volume Three of the Holistic Education Center's mega-textbook, *Islam and Muslims: Essence and Practice*, which is an index of more than one thousand concepts used in the first two vol-

umes designed to teach students how to think conceptually and engage in paradigm management.

3. The greatest challenge is to design and implement the guidelines for compassionate justice through the open-ended architectonics of the paradigm known in Islam as the *maqasid al shari'ah* (progressivist axiology).

There is no need to play down the STEM educational quadrivium (science, technology, engineering, and mathematics) as the source of an “engineering mindset”. Rather we need to play up the above trivium of ontology, epistemology, and axiology as the essence and body of the humanities in a balanced education designed to help students in every field of education rise above the secular and superficial appearances of reality in order to help everyone achieve one's ultimate purpose on earth, which is to become the unique person that one was created to be and therefore in potential already is.

This, in turn, produces the ultimate harmony of human community at every level from the nuclear family to the nation and on to the community of humankind and even beyond this to the realm of cosmic metalaw. At this level the Golden Rule is no longer “Do unto others as one would have done to oneself”, but rather “Do unto others as they would have done unto themselves”, based on the human instinct, known as *infaq*. This is the educable inclination to give rather than to take in life.

This is the best way to bring together the best of the human community and its pluralism of wisdom through the harmony of transcendent and compassionate justice for everyone.

The sky is not falling. The sun has been obscured temporarily by the rain, but the rain is followed eventually, God willing, by the sun. Hope for the future is better than fear of the past and is the key to civilizational rise and fall.

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The Poverty of Knowledge Synthesis in the Modern Muslim University

Implications for the Future Muslim Mind

by Osman Bakar

Twentieth-century modern thought was largely shaped by the analytical philosophical tradition. This tradition still thrives in the present century. The analysis approach to knowledge reigns supreme in the modern mind as if the human intellect is only capable of thinking analytically and as if things and their realities are only knowable by progressively analysing them into their ever smaller constituent parts. The issue with analysis is that, if it were to be the exclusive concern of human thought, which in fact it is, then obsession with quantification and reductionism in methodological approaches in our knowledge activity, or the craze for the quantitative and the “lowest common denominator” perspective, would be among its most impactful logical consequences.

Admittedly, as the traditional art of logical thinking would tell us, analysis has a legitimate and even important role and function to play in per-

sonal rational-intellectual advancement and in the production and development of knowledge, particularly in scientific or empirical methodological pursuits. However, as any integral epistemology and any complete cognitive psychology such as that of Islam would tell us, analysis pertains to only one of several dimensions in the structure of human thought. Another dimension of it also deserving our serious attention is the synthesis approach or the synthetic way of thinking. This dimension has proved in the past to be no less important and impactful to the realization of a wholesome or holistic reason-intellect and the advancement of human knowledge. But somehow this once highly prized dimension has become neglected or marginalised in the contemporary institutions of learning at all levels.

In a supposedly healthy art of thinking, analysis and synthesis are called upon to develop together

and interact with each other in a complementary and harmonious fashion. With respect to knowledge and information data that the intellect-reason is treating for the purpose of knowledge production, we find that, function-wise, analysis atomises, divides and details them whereas synthesis unites, integrates, and generalises. Further, we find that analysis functions in such a way that it reduces the semantic field signified by the data in question. In this way analysis narrows or reduces the perspective or context in which the data have meaning and even validity so as to result in another that is focused on specifics. The problem with the human mind is that if it is habitually concerned with reductionism in perspectives through progressive analysis without sufficient nourishment for its synthetic component, then it tends to be further and further removed from the original broader perspective that has earlier served as its starting point for its epistemological investigation, study, and research.

In contrast, function-wise, synthesis broadens the semantic field signified by the data in question when viewed in their totality. The unique power of synthesis precisely lies in its ability and capacity to

integrate all the data in view, both quantitative and qualitative, into a broader perspective that has the potential to generate wider meanings and significance of things such as when we are engrossed in the construction or formulation of theories. We thus see in the power of synthesis a tremendous potentiality for creativity. Synthesis also helps nurture contemplative minds. The flourishing of contemplative minds in any culture presupposes its rich synthesis tradition. Of course, synthesis could hardly be achieved without the aid of principles that are to function as synthesizers. Synthetic thinking absolutely needs synthesizers. But where can we find these synthesizers? In the history of human thought, more than any other branch of philosophy, it is the discipline of epistemology that is in a better position to provide us with the necessary synthesizers or principles of synthesis of ideas. Unfortunately, however, epistemology happens to be the very science in which Muslims at the moment find themselves the weakest and the most confused. It is to be noted though that for the Muslim universities it is not modern Western epistemology that should come to their rescue. Rather, it is to the traditional Islamic epistemology, which



I have termed and explained elsewhere in my writings as Tawhidic or integral epistemology that they should turn for help. From the point of view of Muslim needs for knowledge synthesis, modern Western epistemology is hardly in a position to deliver them due to its inherent systemic weaknesses.

I am arguing here for a new flourishing of *Tawhidic* or integral epistemology in the Muslim universities, particularly in its role as a key promoter of knowledge synthesis culture. Those who are familiar with this epistemology know too well that it is its principle of *tawhid* or unity of knowledge that has traditionally served as the core principle of synthesis of ideas in all fields of knowledge. This principle is both hierarchical and universal in nature. As such, it allows for multiple levels and scopes of synthesis to be performed in knowledge production, organisation, management, and applications. Moreover, the principle is applicable to both inter and intra-disciplinary synthesis. So comprehensive is its meanings and applications and so efficacious is its epistemological role in traditional Islamic knowledge culture when it was at its brilliance that it properly deserves to be considered as God's greatest gift to Islam in the realm of knowledge. It

is therefore a compelling argument for contemporary Muslims to revive the proper understanding of this *Tawhidic* epistemological principle and restore its applications in the various branches of knowledge and areas of human thought.

Modern knowledge culture as best typified by the modern West is proud of its own overarching principle of integration and synthesis. The principle in question is the evolutionary theory that has its origin in the Darwinian idea of biological evolution around the middle of the nineteenth century but which now finds application in practically every branch of knowledge. The evolutionary principle is relatively new, just over one hundred and fifty years old whereas the Tawhidic principle has been around in the world of scholarship for a much longer period. Nonetheless, the comparative epistemological worth and significance of the *tawhidic* and the evolutionary principles need to be thoroughly studied as well in the Muslim universities. By virtue of its universal nature, the *Tawhidic* principle is known to find acceptance in the thoughts of many non-Muslim thinkers. In modern times, Albert Einstein's embrace of the idea of cosmic unity is a very good case in point.



I have presented what I believe to be the essential contrast between analysis and synthesis. Their respective importance to the knowledge enterprise has also been pointed out and emphasized. However, now that synthetic thinking and its attendant knowledge synthesis are in eclipse, we may speak of the idea of the spirit of complementarity between analysis and synthesis in their epistemological roles only as an ideal that remains to be re-realized in our times. Such is also the case with the idea of balance and equilibrium between analysis and synthesis that is very much emphasized in *Tawhidic* epistemology by virtue of its importance to the realisation of a healthy knowledge culture. For both ideas to be practically relevant to our times we have to first revive synthetic thinking and knowledge synthesis in theory and practice, especially in our institutions of higher learning.

It was in the light of the loss of these two traditional ideas of complementarity and balance and equilibrium between analysis and synthesis that I decided to title this short essay "The Poverty of Knowledge Synthesis in the Modern Muslim University." The contemporary predominantly Muslim-run universities are generally characterised by an impoverishment of synthetic thinking and knowledge synthesis programmes notwithstanding the introduction of the so-called creative thinking curriculum in recent years. Reversing the impoverishment process in favour of a process of enrichment of synthesis culture would certainly not be easy, but it has to be done, that is, if we still believe in the idea of synthetic thinking as a major dimension of creative thinking, in its perennial relevance for the human mind as long as we recognise the uniquely human nature of our reason-intellect, and in the possibility of its revival or renewal through the implementation of well-designed learning and research programmes. However, given the widespread unfamiliarity of the rank and file of the university community with synthetic thinking and its programmatic demands as a consequence of long years of indifference to the issue of its importance, it would be necessary to first create an intellectual environment that is conducive to the appreciation and acceptance of this particular kind of knowledge enterprise.

It would greatly help facilitate the creation of such an intellectual environment if efforts are made to impress upon everyone concerned that many of the costly problems, structural weaknesses, and shortcomings currently plaguing the knowl-

edge enterprise in universities, particularly their knowledge organisation and management, are just symptoms of a deeper and more consequential malaise. The malaise to which I am referring is epistemological in nature. In other words, as the term 'epistemological' itself implies, it pertains to issues of vision of knowledge, both theoretical and applied, and the wholesomeness of thinking processes. The central issue in this intellectual malaise concerns the limitation of the vision of knowledge that is being contemplated and entertained by the university's collective mind, especially when seen in the light of Islam's vision of Reality and its intellectual tradition. It also concerns inadequacies in the spectrum of thinking methods that are used to be promoted in academic life and that are in currency in the university's teaching and research programmes, since notable dimensions are found missing from the spectrum. These missing dimensions include the synthetic, the symbolic, and the linguistic methods. The neglect of the synthetic thinking method in particular has proved perhaps to be the most consequential on the quality of the thinking and knowledge culture in contemporary Muslim universities.

Symptoms of the malaise are many. These include the prevalence of knowledge specialisation of the unhealthy type, the lack of inter and cross-disciplinary studies and research, the lack of universal and global perspectives in approaching knowledge and societal issues, and the poverty of philosophical and other intellectual discourses that are traditionally regarded in almost all cultures and civilisations as necessary to the cultivation of the synthetic mind. To avoid being misunderstood let me make it perfectly clear that the specialisation of knowledge that I am criticising here as unhealthy is of the kind in which detailed knowledge is pursued at the expense of other forms of knowledge deemed necessary to the development of a healthy and creative mind. What are sorely needed in contemporary Muslim universities are knowledge specialisations that are epistemologically balanced. By this I mean that the specialisations being pursued are of such a nature and endowed with such conceptual traits that they are the most likely to succeed in maintaining a semblance of unity and harmony between knowledge for holistic personal advancement and knowledge for a just societal development. After all, this is what Muslim universities are supposed to achieve.

In Islamic tradition, the idea of the necessity

of these two kinds of knowledge with their rather defined complementary roles and functions in society is embodied in the twin concepts of *fard 'ayn* and *fard kifayah*. The *fard 'ayn* category of knowledge is supposed to be obligatory for everyone given the fact that it is meant for personal human development that is desired for and expected of every well educated person. The *fard kifayah* category, on the other hand, is dictated by societal needs that are viewed as legitimate from the perspectives of Islamic ethics of knowledge and social justice. Designing and implementing a good and effective curriculum for tertiary education that would succeed in harmonising these two categories of knowledge remains a formidable challenge to academic leaders in Muslim universities. Although at the popular

level these twin concepts of knowledge are widely talked about in Muslim societies their significance and also the challenge they pose for the design of integrated university curricula are little grasped until now.

In the light of the foregoing discussion it may be forcefully argued that the future quality of the Muslim mind would depend to a large extent on how well the Muslim universities succeed in addressing the poverty of knowledge synthesis they are now experiencing and other closely related issues such as the need for an integrated *fard 'ayn* and *fard kifayah* knowledge curriculum for all disciplines. *Wa bi'Llah al-tawfik wa'l-hidayah wa bihi nasta'in.*

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Muslim Women: The Wave of the Future

by Rajae El Mouhandiz

Muslim women are the new cultural global leaders via soft power through fashion, pop-culture and art.

The Muslim world has been suffering from significant shortcomings, such as ineffective communication between citizens and their leaders and stagnation in the development of many Muslim-majority countries. Limited freedom of speech and a regressive approach towards fighting extremism and gender inequality are all too common. This attitude has to change. Leadership has to evolve in order to build trust, and must be self-critical, in order to promote human rights, accountability and to show the world that Islam stands for peace and spiritual growth, rather than tyranny and stagnation.

But why would they if it means giving up power?

The ego is not often discussed when we speak of world peace, but many of the world's problems stem from selfishness and inability to connect with others in an empathetic way. This is why some Muslim youth leave their families and countries. They seem to have no sense of identity, nor a firm spiritual base to root them and keep them from joining death cults. They hijack Islam out of vin-

dication, because their identity is in limbo. Those who abuse their positions of authority dubiously lure them astray with smart marketing tools filled with propaganda and blood-thirsty fantasies- to places far away from home, their identities, a future and the core teachings of their faith.

In a globalized world where matters of identity are complex, Muslim leaders should be using their collective power to tackle issues of connecting with youth in a more effective way. Due to ineffective communication by Muslim leaders, the responsibility to deal with this phenomena is exported to societies where these modern day problems with identity, religious interpretation and extremism have more room to fester and grow.

With the rise of a new wave of nationalism, extremism and terrorism, minority groups and women suffer the most. In America, the Black Lives Matter movement exists because young black lives are still in danger. Freedom of speech, the environment, human and women's rights are under threat by the military-industrial complex that profits from pushing young men and women into war. All the while, global leaders are oblivious to this reality, distracted by their political tactics.



POST 11/9 GENERATION

16 years after 9/11, Muslim youth are shaped by the conditions that nurtured them, be it in Muslim majority countries or as the children of immigrants or refugees in the rest of the world. This generation, which journalist Rachel Aspden calls ‘Generation Revolution’ is dancing between tradition, spirituality and global change.

Muslim youth are in search of a moral compass and intellectual/spiritual guidance. They are a generation raised by Hollywood, Netflix, Youtube and are constantly in dialogue with their online tribes via social media. They are a generation of young Muslims who base their identity on fashion, make up and phone brand names... and religion. They are caught up in having to base their choices on their gender, traditional roles at home, modern life outside, consumerism and their religion somewhere hidden in the back of their minds.

Muslim youth need direction, they need soundboards, they need stories that they can relate to and they need platforms, open spaces and art to reflect, to criticize and to grow intellectually, emotionally and artistically. Pop culture has always been working in favor of a younger generation trying and pushing forward, to outgrow, question and reclaim traditional authority. One of the primary victors of post 9/11 are Muslim women: we have witnessed leaps and bounds in their representation in mass media, and this positive aspect must be emphasized.

THE “HOLLYWOOD MUSLIM”

While Hollywood is still attached to negative stereotyping of the “Muslim male Villain or comedian” or the “Oppressed or exotic hidden erotic Muslima” stereotypes, more positive representations are coming to the fore in social media. Record labels, mainstream entertainment companies and art scenes also seem wary of pushing ‘openly’ Muslim artists, although the mainstream acceptance of pop star Zayn Malik is changing that given.

But while we all embrace Zayn, (Muslim) Record labels are still wary of pushing female Muslim artists for no valid reason other than misogyny and the ongoing discussion about whether it is permissible for a woman to make, sing or perform music. This doesn’t mean that there are no Muslim female artists out there; In the world music scene, international film industry and in Muslim majority countries there are plenty of women active, but on

a global stage and especially in the West, their representation is minimal for obvious political reasons and their participation remains minimal.

BREAKING THE GLASS CEILING

The safest and most free creative space for Muslim women seems to be social media. The savviness of Muslim women in combining their online presence with fashion, beauty and entrepreneurship is a catalyst for positive representation. Larger brands and marketing agencies have found a way to engage with young Muslim consumers via online influencers and the modest fashion industry, pushed and developed by Muslim women.

According to Forbes, Muslim consumers spent an estimated \$243 billion on clothing in 2015. Modest fashion purchases by Muslim women were estimated at \$44 billion that year.

Though these statistics signify the triumph of capitalism, Muslim youth purchasing power is an indication that they are rewriting their own narrative; using their creative power, Muslim youth today offer an alternative to mainstream stereotypes and demystify modern Muslim/West paradoxes. The impact is massive; they are successful, they inspire and are hired by international superstars to collaborate with them on large fashion and beauty campaigns. Mainstream brands are opening their doors and are starting to cater to this newly discovered audience, although not always for the most noble reasons. Still they deserve credit for doing what world leaders are refusing to do: They are listening to this young audience, studying their language and servicing their consumer needs and as a result successfully working with them and of course, their purchasing power. A perfect match in an e-commerce era.

Yet this reality has a bleak side. Upon perusing countless social media accounts, owned by Modest Fashion influencers, the question then becomes: are they commodifying the Muslim woman? The persona of the social media Hijabi icons perpetuates similar personality types, confined by photo filters, make up layers, nonchalant poses in the latest “Mipster Fashion” looks and picture perfect settings, I can’t help but ask; How will they use their newfound social influence? What kind of social impact do they envision? Is it merely the representation of Modest Hijabi women? How will they represent other Muslim women who don’t ascribe to their same unified standards of “modesty”?

Muslim women can not be approached or

boxed into one stereotype. Muslim women are diverse and they need to be given the space to be unique and layered. Like all women they live and move within various intersections: Gender, Religion, Race & Politics. All these intersections matter. All these layers need to be discovered, uncovered, showcased and discussed in order to shape a healthy psychology towards identity and most importantly to guide young Muslim girls and women into spiritually strong and confident women.

This is where I hope Muslim women will evolve further into using their collective voices to challenge regressive “leaders” who have unjust and unethical views of women. To support this vision, Muslim creatives and artists can help create impactful and insightful campaigns. Since “money talks” they can use the rise of the “halal market” to their advantage, for the greater social good. Though Muslim leadership generally falls short, the bar must be raised to include positive representation in Hollywood, international publishers, marketing firms and art institutions. Because if the representation of Muslim women in public life is only accepted if she showcases and commercializes a stereotypical, standardized version of ‘halal beauty’, the world is hypocritical about their newfound adoration of Muslim women.

It is my hope that the emerging Muslim generation will grow further out of their comfort zones and start developing a deep, meaningful artistic and philosophical dialogue with the world and its leaders.

I am grateful to be surrounded by inspiring like minded—Muslim—women, who amaze me with their talents, drive, perseverance and wisdom. In 2007, I attended the WISE conference in New York, which brought together 300 female Muslim leaders from all over the world for the first time to uplift one another and exchange ideas. I was lucky to be there at a phase in my life when I was still very much in search of guidance. I felt empowered, being in the presence of a room full of diverse Muslim female leaders of various generations, fields and cultures, who had one thing in common; to raise the bar and be game changers. Their presence removed my fear and strengthened me to pursue my artistic path and climb the steep hill that followed.

Artists and in this Zeitgeist especially female Muslim artists possess the power to broach uncomfortable topics and challenge our collective conscience and individual fears. Art is meant to help us get in touch with our fragile, human and some-

times ugly sides. Artists uncover cosmetics and touch what is broken underneath the masked society which old empires force us to wear. It is time for Muslim women in general and Muslim female artists to raise their voices. They are part of—Muslim—leadership and they are communicating with

the world, in modern times, with modern tools, on mainstream platforms... raising the standard of communication and representation. They are the game changers the world needs to pay attention to. They will lead the wave of the future, one girl at a time.

Rajae El Mouhandiz is a Dutch-Moroccan-Algerian poet, singer, composer, producer, performing artist 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 one of the 60 female curators of the international MUSLIMA exhibition. In the last years she produced theatre production *Hijabi Monologues NL*, music theatre production *Home, Displaced* and continues to record, publish and perform her music. She is also an Ariane de Rothschild fellow in Social Entrepreneurship and Cross-Cultural Dialogue.

The Myanmar Genocide

by Azeem Ibrahim

The humanitarian disaster unfolding in Myanmar has been in the works for decades. Like many such catastrophes in the past, it has been built half by accident, half by design, by a succession of political leaders who saw the Rohingya as victims of opportunity whenever they found themselves a little short on authority and legitimacy and thought that by rallying the country against a manufactured internal threat, they could sustain their power. But now, it looks like we are in the last chapters of this tragic story.

It all started in WW2. Burma was a part of the British Empire and thus became entangled in the war. But the Burmese were divided in their loyalties. Those who sought independence from Britain, naturally, aligned themselves to Britain's enemies in the war: Japan. And they were predominantly of the dominant Burmese ethnic group. The Rohingya stayed loyal to Britain. Britain won that war in 1945, but Independence for the whole of the Indian Raj was unavoidable. India proper, gained theirs in 1947. Burma got theirs in 1948.

The borders between India and Burma were set on the borders of 1824, before the start of the succession of colonial wars between Britain and Burma which eventually subdued the entire country. Upon this principle of partition, Burma gained the State of Arakan, which the old Burmese Kingdom had annexed in 1784 – a mere 40 years before the cut-off date, but which had been at times part of previous Burmese empires. And the state of Arakan was home to two, very distinct populations: the Rakhine, a Sino-Tibetan looking, Buddhist

ethnic group who was similar in most respects to the Burmese; and the Rohingya, a South-Asian looking, Muslim ethnic group who, though a distinct population for hundreds of years, was more similar to their Muslim neighbours in eastern India, modern-day Bangladesh.

The reigns of power in the newly independent country were taken over, naturally, by those who led the independence movement. And so, the Rohingya found themselves as a very visible minority on the border of a newly created state, led by people who fought on the other side in WW2. They were understandably concerned about this situation. But their attempts to do something about it turned out to be catastrophic. In 1948, just as the transition to independence was happening, some Arakanese Muslims petitioned the Constituent Assembly in Rangoon for the integration of the northern-most and majority-Muslim districts of Maungdaw and Buthidaung into East Pakistan – now Bangladesh.

Thereafter, the Rohingya have always been considered an outsider population, disloyal to the Burmese state, especially by the military – those who actually fought with the Japanese in WW2 and who were now tasked with holding the state together and fending off secessionist movements that were rife not just in Arakan, but all along the new country's long and extremely porous borders.

So long as the Burmese state remained a Westminster-style democracy though, this was not too much of a problem. The Rohingya had not been deemed one of the "native races" in Burma's first

post-independence constitution, but were treated largely as though they were full citizens of the country, and had elected representatives in the central government throughout the period.

All that changed in 1962, when a military junta took over the country in a coup d'état. The new military administration, like most military administrations, was from the very beginning in full alert mode. They saw enemies everywhere, both outside the country and inside, and waged relentless war on all border ethnic groups which questioned the authority of the central government.

Yet the Rohingya were not one of the main problems for the central government. The Shan, Kachin, Sagaing and Chin rebellions in the north and east of the country were far more serious. They were far larger in scale and ferocity. The Arakan state had its own incidents of unrest, like most of the country, but the Rohingya were far from putting up the organised, committed secessionist rebellions that the other groups were. Nevertheless, given their "history" in the eyes of the ruling military, they were treated as an equivalent threat.

But the antagonism the military juntas bore the Rohingya went deeper. The generals saw themselves rule over a divided land with little in the way of a common identity. The diverse population of the country, with its complicated history between the multiplicity of ethnic groups, was not a good basis for a modern-day nation state. The generals judged that a common, Burmese identity must be forged for the country to be viable in the long term. And the fateful decision was taken that this identity must be Sino-Tibetan and Buddhist. There were non-Sino-Tibetan Buddhists in the country, and there were Sino-Tibetan non-Buddhists. The Rohingya, uniquely, failed to qualify on both counts. The Rohingya thus became the emblematic "foreign presence" in the politically unstable and repressive country. Thus the Rohingya became the perennial target of opportunity when the military leadership needed to score some political points, as well as the scape-goats of choice.

This new status for the Rohingya in Burma was made official by the 1982 Citizenship Law, which leveraged the anomalous exclusion of the Rohingya from the "native races" list from the 1948 Constitution to disqualify virtually the entire Rohingya ethnic group from the right to have citizenship status in the country of their birth. This was very much against international law which prohibits any state to render any people born within its ter-

ritory stateless, but Burma at this point in history was already a pariah state isolated from the international community, so international law was not a consideration for the junta.

Since then, various extra restrictions were added on the Rohingya as and when the powers that be deemed it opportune. They were restricted from travelling outside of their districts in Arakan. They were, obviously, barred from public office and from electing representatives – with only a handful of exceptions, who managed to work around the restrictions imposed by the 1982 Citizenship Law. They were prohibited from marrying Buddhists. Rohingya married couples were limited to having a maximum of two children. The building of new mosques was restricted. And so on. Most of these are also gross violations of international law, and they were clearly designed to restrict population growth.

The maximum two children rule, in particular, is telling. Two children per couple is below the demographic replacement rate, which means that so long as this rule was in place, the total population of the Rohingya would be guaranteed to be shrinking. In international law, measures that are designed to reduce the population of a specific minority in a society are considered equivalent to an explicit policy of ethnic cleansing. And indeed they are: even if one is not actively trying to actively kill members of a minority, implementing such measures will achieve ethnic cleansing by population attrition given enough time.

But the Burmese authorities no longer seem content to wait this out. In light of recent developments in the country, it would not be unreasonable to expect that the Rohingya will have been completely cleansed from the country of their birth within the space of 2 months.

THE FINAL CRISIS

What looks like the final chapter in this tragedy has its roots in 2012. In Spring that year, ethnic tensions between the Rohingya and their Rakhine neighbours in the state blew up into full scale civilian war, with the two sides burning each other's villages and committing the whole range of abuses against each other. However, the two sides were far from evenly matched. The Rakhine always had the upper hand. And the local state and federal security forces either abetted them, or in some cases got involved in the fighting on their side.

Half a year later, in Autumn 2012, violence on a similar scale erupted again. And again in Spring 2013. Smaller scale violence has been erupting intermittently every few months since. In the wake of the first major waves, over 200,000 Rohingya were displaced to other countries, mostly to Bangladesh. Over 110,000 were documented to have been effectively detained in internally displaced people's (IDP) camps – they were discouraged from leaving, international NGOs like Medicins sans Frontieres and others were slowly but surely banned from entering the camps and helping, they were denied the ability to work, and had little to no access to medical services or education for the young.

The pressure on the Rohingya continued, and the results made the international headlines in 2015, with what became known as the Southeast Asia Migrant Crisis. In the Summer of 2015 large numbers of Rohingya poured out of the country in all directions. Not just towards Bangladesh, but also India, Thailand, Malaysia and Indonesia. This time in particular, refugees took to escaping Myanmar by boat, with large and consistent numbers of fatalities as a result, as people smugglers packed overwhelming numbers of people in inadequate

crafts which routinely capsized killing dozens and hundreds at a time.

All in all, there are between 2 and 2.5 million Rohingya in the world. By the start of 2012, the decades of persecution had seen as many as 1 million flee abroad, with only about 1.5 million remaining. The violence since 2012 and up until late 2015 saw the number remaining in the country to maybe under 1 million.

But then, in November 2015, in the first fairly democratic elections in decades, the NLD opposition party, led by Nobel Peace Prize laureate Aung San Suu Kyi won the largest number of seats in the country's parliament by a landslide. The new government, led by Ms Suu Kyi, was sworn in later in Spring 2016. The refugee outflows stabilised. It now looked like things could be turned around for the Rohingya, and indeed for Myanmar's wider humanitarian outlook.

The hopes of the Rohingya, who used to affectionately call Ms Suu Kyi "Mother", and indeed the hopes of the international community proved premature. Ms Suu Kyi's government failed to deliver any material improvements for the Rohingya, while Ms Suu Kyi herself echoed the stance on the

Kutupalong refugee camp, Bangladesh



Rohingya of the military junta and the Rakhine extremists before her: the Rohingya were not an indigenous population to Myanmar, they were an illegitimate group of Bangladeshi migrants (from British colonial times), and had no special claim to being in the country.

Likely as a consequence of this disappointing stance from Ms Suu Kyi, later in Autumn 2016, a group calling itself the Arakan Rohingya Salvation Army (ARSA), led by Rohingya born in Pakistan but trained in Saudi Arabia, who had been active in the region since 2013 but in non-military ways, started a low level military insurgency against the Myanmar security forces. Tensions started to rise, yet again.

Things came to a head in August 2017 – this year. A number of concerted attacks by ARSA on military outposts in the local state triggered a full blown military response from the still fully autonomous federal military leadership. A low level insurgency triggered a full-fledged anti-rebellion response from the military, complete with communal reprisals, extra-judicial killings of women and children, burnings of villages visible from satellite imagery, and allegedly, even the mining of paths

Rohingya refugees would try to take to flee to Bangladesh.

In the month and a half following that attack by ARSA, the military response has already pushed a counted 500,000 or more Rohingya, out of less than 1 million, to hastily-built refugee camps in Bangladesh. The government of Ms Suu Kyi has very little to comment on the matter, and when they do, it usually falls on the side of defending the military operations. China, who is building infrastructure in the country to extend its Silk Road initiative would like the situation resolved, but is just as happy to see it resolved by the complete removal of the Rohingya from the region. Europe has neither the capacity to intervene of its own, nor the will to aggravate the Myanmar leadership when it seems to be drifting too quickly into the Chinese sphere of influence. And the United States, which under the Obama Administration has been the only reliable advocate of Rohingya concerns since Burmese independence, is now governed by a Trump administration that neither cares about humanitarian problems, nor would be interested to intervene unless there would be something to be gained. And this time, there is more to be gained in



terms of economic ties with Myanmar, if they let the government and the military do what they will with the Rohingya.

The government of Bangladesh is currently in the process of building refugee facilities for 800,000 people. By some estimates, that may well be the entire Rohingya population which had been left in Myanmar before August 2017. These facilities will house the over 500,000 who have already crossed the border. And they will be housing those that are still to come. Bangladesh expects that Myanmar will expel its entire Rohingya population. As things stand, there is no reason to be hopeful that this process will stop in the coming weeks. And on current trends, the process will be complete inside two months.

The French President has been the first major world leader to call the events in Myanmar “genocide”. Increasing numbers of international law experts agree and the numbers are impossible to argue with. Myanmar is systematically destroying an entire indigenous population and is doing so as

a matter of policy. Under the patient eye of a Nobel Peace Prize laureate we are, once again, allowing a genocide to happen in our world. And none of us seem moved to do anything about it. This could have been prevented had the international community had the moral fibre to intervene at any time since 2012 and establish clear and credible red lines to Myanmar in its treatment of the Rohingya. We have shirked from that moral duty, hiding behind naive hopes that things will surely get better with time. And an innocent population is paying the price.

President Obama used to believe that “the arc of history is long, but it bends our way”. It is not bending our way now. And the Rohingya of Myanmar will not be around to observe it bend in any direction except against them. Craven and self-serving “faith in the future” is facilitating genocide in the present. And no amount of well-meaning platitudes can clean our hands of the complicity we have in this genocide.

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Triple Consciousness: Islamic Institutions of Higher Education, Women, and Sacred Law

by Zaynab Ansari

“What about someone who worships devoutly during the night, bowing down, standing in prayer, ever mindful of the life to come, hoping for his Lord’s mercy? Say, ‘How can those who know be equal to those who do not know?’ Only those who have understanding will take heed.” (The Qur’an, 39:9)¹

“The scholars are the heirs of the prophets.” (The Prophet Muhammad, God bless him and grant him peace)²

The twenty-first century CE/fifteenth century AH is an exciting time for the advancement of female scholarship as part of a larger project of reviving Islam’s intellectual and spiritual heritage, reviving our communal institutions, and empowering individual adherents of the faith to rise to the demands of living a life of worship and restraint in a culture increasingly marked by a rejection of divine guidance in the pursuit of physical comfort and instant gratification. My experiences working in and visiting Muslim communities across the United

1 M.A.S. Abdel-Haleem translation

2 Tirmidhi, Abu Dawud, Nasa’i, and others

States attest to the need to support, develop, and train a new generation of religious leaders that reflect the changing demographics of the American Muslim Ummah, a community that is a microcosm of the global Muslim community. Nowhere is the need for representative, responsive leadership more evident than in the growing number of institutions and seminaries established to serve the burgeoning demand for Islamic higher educational opportunities in the United States. What is particularly telling is the large number of women who enroll in these institutions. For example, at the institution where I teach, female students typically outnumber their male counterparts by four to one. In addition to being motivated by the desire to receive a firm grounding in the foundational sciences of the religion, these female students of sacred knowledge express aspirations of participating in the public life of the community in a meaningful way. Moreover, the graduates of these programs often go on to enroll in secular institutions, where they hope to earn a professional degree or otherwise receive training for a future career or vocation. The consensus among these graduates is that their experience in a more traditional setting of Islamic learning will prepare them for future success in the world that awaits them beyond the walls of the college, ma`had, or madrasa.

Administrators and teachers at these institutions shoulder an immense amanah, or trust. Not only do these eager students of knowledge enroll in these programs of study confident in the ability of the Shaykh (or Ustadha) to prepare them for the spiritual struggles and practical exigencies that shape day-to-day life as a minority in the West, they also hope to alter the often reductionist discourse surrounding the place and prospects of Muslims in the United States, and push back against a binary narrative that often casts Muslims as a fifth column, so wholly other that they simply cannot reconcile their identity as Americans AND Muslims. And while there are many arenas in which debates about integration and alienation, participation and insularity, joining and abstaining play out, no arena is perhaps more contested than the arena of Islamic

religious law and its intersection with issues of gender, representation, and larger questions of the role of religious authority in North American Muslim communities.

In fact, one of the central challenges facing Muslim communities in North America is how to define, interpret, and apply Islamic religious law, the Shari`ah, within the multiple minority contexts in which Muslims are situated. American Muslims, hearkening back to W.E.B. Du Bois's insights in the *Souls of Black Folk*, operate within a sort of triple consciousness.³ They are religious minorities and often racial and/or ethnic minorities. Muslim women, additionally, take on further minority status because of the way many community institutions are structured where leadership and religious authority is often the exclusive domain of men. Furthermore, echoing Du Bois's argument that minorities' self-image is often shaped by how others view them, the Muslim community is acutely aware of negative public perceptions of their way of life.

Nowhere is this triple consciousness more evident than in the discourse surrounding the Shari`ah. Discussion of the place of the Shari`ah in Muslim life is constrained by a political climate in which over two dozen state legislatures have attempted to pass laws banning the use of Shari`ah law in the U.S. legal system.⁴ In addition to external pressures placed on the community, internally the American Muslim *ummah* is fractured along lines of race, class, and gender.⁵ For example, when I taught a class on Islamic ritual law at a predominantly African-American masjid in a major urban center, I sensed this triple consciousness among some of the students. One of the most challenging and thought-provoking questions came from a woman who wanted to know how she—as a Muslim in a non-Muslim society, an African-American, and a woman—could relate to a body of law written and interpreted by an Arab male (and his male counterparts among succeeding generations of scholars) who lived in a Muslim-majority society centuries ago. In my response to her question, I urged her to refrain from seeing Shari`ah law as a wholly man-made construct. Certainly, scholars of Islamic law

3 W.E.B. Du Bois, *The Souls of Black Folk* (New York: Dover Publications, 1994). The book was originally published in 1903. Although over a century has transpired since Du Bois penned his classic work, his observations remain as relevant today as ever.

4 Julie Macfarlane, "Shari`a Law: Coming to a Courthouse Near You?" http://www.ispu.org/pdfs/ispu%20report_marriage%20i_macfarlane_web.pdf.

5 See Jamillah Karim's excellent book *American Muslim Women: Negotiating Race, Class, and Gender Within the Ummah* (New York: New York University Press, 2008).



Students at Zayed University, United Arab Emirates

were influenced by the prevailing gender attitudes of their time. However, that limitation should not dissuade Muslim women in twenty-first-century North America from benefiting from the universal principles that undergird sacred law. Just as God chose a human interlocutor to convey His revelation, so too must human interpreters of the Shari'ah undertake the immense responsibility of discerning the divine will. There is no reason why women should be excluded from (or exclude themselves from) this process. However, this point begs the question: How should women participate in the process of articulating an approach to Islamic religious law in a way that recognizes and responds to their multiple contexts? Is it possible to transcend the limitations of identity politics when engaging with the Shari'ah? Whether practicing Islam on an individual level or reviving its institutional manifestations on a community level, how can we best address the impact of this triple consciousness? And how can we structure our institutions in such a way that they meet these very real challenges?

There is also the question of to what extent it is desirable to encourage women to transcend the realities of this triple consciousness. For example, it is women's own awareness of certain cultural

and textual circumscriptions of women's religious authority that often compel them to seek avenues for spiritual and educational fulfillment outside of conventional madrasa or Darul Ulum settings. When I work with female students of knowledge and they pose questions about how to reconcile their lived experiences as Muslim women (and, often, ethnic minorities) in a Western context, I often encourage them to use these very experiences as way to appreciate the range of interpretive possibilities that characterize the dynamic interplay between the Shari'ah, its human interlocutors, and the end result: a fiqh, or jurisprudence, that is both the outcome of centuries of specialized scholarship, but is also the shared intellectual heritage of every Muslim, male and female.

It is my contention that the (re-)entrance of women into the domain of the traditional Islamic sciences as students, teachers, and future religious leaders only serves to extend and enrich a vibrant intellectual heritage of which Muslims should be rightly proud. Our communities and institutions will either become stagnant or moribund, or they will flourish and thrive. Women play a critical role in this evolution as their contemporary efforts to engage with Islamic law and questions of religious authority and representation connect them back

to previous generations of God-fearing, devout women (and men) who also engaged with sacred law from within their own particular contexts. This engagement is part and parcel of our larger purpose in life: to seek out the paths of guidance and walk them with intentionality, sincerity, and hearts yearning towards that which will help us transcend our contingent realities for that which is more sublime and liberative. Perhaps there is some clue to the way forward in the word “Shari’ah” itself, which, linguistically, refers to a source of life-giving water. Shari’ah is also the path that is taken to that water.⁶ As women, we must use the faculties with which God has honored us as daughters of Adam

and Eve to discern this path and drink of this clear, pure water. God says in the Qur’an, “We have honoured the Children of Adam and carried them on land and sea, and provided them with good things, and preferred them greatly over many of those We created.”⁷ Ultimately, every child of Adam has a responsibility to seek the guidance contained within the divine text, engage with the interlocutors of the Qur’an and Sunna, and tread her own path forward. It is my hope that our institutions of higher learning will rise to the challenge of facilitating the path forward for current and future generations of women and men seeking the countenance of God.

6 Faraz Rabbani, “What is the Shariah? A Path to God, a Path to Good,” <http://seekersguidance.org/blog/2011/03/what-is-the-shariah-a-path-to-god-a-path-to-good-faraz-rabbani/>.

7 A.J. Arberry, *The Koran Interpreted*, 17:70, <http://arthursclassiconovels.com/koran/koran-arberry10.html>.

Zaynab Ansari spent a decade sitting with scholars in seminaries in the Middle East. Upon her return to the United States, she earned degrees in history and Middle Eastern Studies from Georgia State University. Since 2014, Zaynab Ansari has served as a scholar-in-residence for Tayseer Foundation, offering enrichment courses and halaqahs to women and youth in the Muslim Community of Knoxville, and working on interfaith dialogue. Ustadha Zaynab has previously written for SunniPath, Azizah Magazine, SeekersHub. She has also served as the coordinator of oral histories for the After Malcolm Project, a digital archive of African-American Muslim history.

Justice, Society and Islam

by Dr Hisham A Hellyer

The 20th century polymath of Makkah, Sayyid Muhammad bin ‘Alawi al-Maliki, who was known as the *muhaddith al-hijaz* (traditionist of the Hijaz) for his proficiency in *ahadith* (Prophetic narrations), suffered tremendously during his lifetime for his commitment to what he considered to be the normative Islamic tradition. One of his most senior students, and later *khalifah* in the ‘*tariqa ‘ulama Makka*’ (‘the [Sufi] Way of the Scholars of Makkah’), Shaykh Seraj Hasan Hendricks, was himself arrested for protesting against apartheid in his native South Africa.

There are many other examples of this kind of commitment to justice in Muslim society that emanate from men and women of strong spiritual concern – because that is reflective of a deep connection between justice and belief in the Islamic context. And in a very real way, the Muslim’s notion of justice is one that is neither an optional luxury nor an unattainable utopia. Rather, it is a natural effect of a Muslim’s recognition of his or her place in the cosmos.

When, for example, the great saint, Omar al-Mukhtar, of the Sanusi order of Sufis, waged a martial campaign against the fascist occupation of his country of Libya – may it be restored to beauty; or Imam Shamil of the 19th century Caucasus of the Naqshbandi order of Sufis; – they perceived their resistance as simply a regular and consistent consequence. The state of affairs was unjust – hence the Muslim had to respond to draw nearer to justice. If the Muslim did not, then he would be unfaithful to himself, as a Muslim.

“O’ you who believe, uphold justice and bear witness to God, even if it is against yourselves, your parents, or your close relatives! Whether the person is rich or poor, God can best take care of both. Refrain from following your own desire, so that you can act justly—if you distort or neglect justice, God is fully aware of what you do!” (Surah al-Nisa’)

The *ayah* (verse) leaves little room for disagreement in this regard. But the notion of ‘justice’ in a comprehensive context is often-times used, abused,

The image shows the word 'Allah' written in a highly stylized, bold black Arabic calligraphic font. The letters are thick and fluid, with a modern, almost geometric feel. The 'Alif' (the first letter) is a simple vertical stroke. The 'Lam' (second letter) is a large, rounded shape that curves back to the right. The 'Ra' (third letter) is a large, rounded shape that curves back to the left. The 'Ha' (fourth letter) is a large, rounded shape that curves back to the right. The 'Ya' (fifth letter) is a large, rounded shape that curves back to the left. The 'Waw' (sixth letter) is a large, rounded shape that curves back to the right. The 'Ha' (seventh letter) is a large, rounded shape that curves back to the left. The 'Alif' (eighth letter) is a simple vertical stroke.

Allah

Calligraphy by Sheikh Shukri Luhafi © FreeIslamicCalligraphy.com

and instrumentalised for purely partisan and parochial purposes. Just as religion in general becomes a play thing for different political parties and different political establishments, so too is the notion of justice often sacrificed on the altar of political expediency. And just as truth itself can become a victim in the political machinations of the day, so too can justice be reduced to merely a rhetorical tool and play-thing in the hands of the powerful or those who wish to grab power for their own sakes.

Yet, justice itself remains to be a core imperative within any normative understanding of the Islamic tradition. Tan Sri Professor S.M. Naquib al-Attas, the Malaysian philosopher and sage, reminds us of the centrality of justice in much of his work – and not simply as a recurring theme that occurs again and again. Rather, justice is at the bedrock of the very nature of our worldview as Muslims. As he notes:

“We have several times alluded to the concept that justice means a harmonious condition or state of affairs whereby everything is in its right and proper place – such as the cosmos; or similarly, a state of equilibrium, whether it refers to things or living beings. With respect to man, we say that justice means basically a condition and situation whereby he is in his right and proper place.”

Were that all that al-Attas notes about justice, it would be profound indeed, because of its holis-

tic emphasis. He is not insisting that unjust acts be absent – rather, he is affirming that justice means that everything is in its ‘right place’, which is far more expansive than the mere absence of crime. But al-Attas goes further than this, which, indeed, gives an even wider and deeper notion of what justice means in the Islamic context:

“‘Place’ here refers not only to his total situation in relation to others, but also to his condition in relation to his self. So the concept of justice in Islam does not only refer to relational situations of harmony and equilibrium existing between one person and another, or between the society and state, or between the ruler and the ruled, or between the king and his subjects, but far more profoundly and fundamentally so it refers in a primary way to the harmonious and rightly-balanced relationship existing between the man and his self, and in a secondary way only to such as exists between him and another or others, between him and his fellow men and ruler and king and state and society.”

Here, al-Attas, just as all true inheritors of the Islamic tradition, makes it clear – a quietistic dualism cannot really work, consistently and faithfully. For those who would try to demand that an ‘external’ justice framework suffices in the Islamic worldview, al-Attas reminds that there is an internal framework which must also be upheld. Indeed, it is the fulfilment of that *internal* framework that

makes the external truly possible. For human beings to be deeply human – i.e., to be exemplary upholders of the Prophetic mean – then their inward must exist in a harmonious and rightly-balanced place. If that happens, then, organically, naturally and spontaneously, they will spread justice through society. If they themselves are inwardly in a right place, then it becomes unfathomable for them to move through society, without also putting things in their ‘right place’.

That holistic and comprehensive look at justice, however, is rather rare in our times, including by those who use religion as a rallying cry at the level of political opposition, or at the level of the political establishment power itself. There might be only a precious few, such as Shaykh Emad Effat, one of the muftis at Dar al-Ifta’ al-Misriyyah, who was killed some years ago.

But there are others who continue to live that life of justice-bearing. Their example in so doing makes the normative tradition of this religion continually relevant, consistently germane, constantly appropriate – because they do it not out of partisan gain or advantage. But because they do it out of the commitment to fulfilling that imperative of justice – in an organic fashion.

When, for example, the Inner-City Muslim Action Network (IMAN), a noted civil society organisation in Chicago led by the abled MacArthur Fellow, Rami Nashashibi, engages in its work to empower the disenfranchised, the downtrodden and the marginalised – that’s justice. When journalists risk life and limb in the Arab world to shed light on abuses – that’s justice. When Palestinian activists reject the demolition of their homes by occupying forces – that’s justice. When Libyans protest against extremism – that’s justice. When rights activists document exploitations and mistreatments – that’s justice.

Because all of these examples share that intrinsic imperative to put things in their right place – as part of a holistic way of looking at the world.

And we return to al-Attas for what that holistic way of looking at the world – the ‘Islamic world-

view’ – ought to look like. In true Ghazalian fashion, befitting his heritage, he notes:

“The actualization of *adab* in individual selves composing society as a collective entity reflects the condition of **justice**; and **justice** itself is a reflection of wisdom, which is the light that is lit from the lamp of prophecy that enables the recipient to discover the right and proper place for a thing or a being to be.”

It’s because of that comprehensive view of looking at the world that the *tasawwuf* (Sufism) of old and contemporary has always been, remains, and will continue to be a force that rejects abuses wherever they are found – irrespective of whether it is by those who curry favour with power for power’s sakes, or those who wish to be the power themselves. In that worldview, the spiritual demands on a truly human being cannot be segmented out – they must be consistent, and justice is a basic element that cannot be separated due to material considerations.

Al-Attas then goes on to say:

The condition of being in the proper place is what I have called justice; and *adab* is that cognitive action by which we actualize the condition of being in the proper place. So *adab* in the sense I am defining here, is also a reflection of wisdom; and with respect to society *adab* is the just order within it. *Adab*, concisely defined, is the spectacle of justice (‘*adl*’) as it is reflected by wisdom (*hikmah*).

Few indeed are those that recognise those three concepts as being endemic to the very nature of what it means to be Muslim in this time as in any other time in our history. But justice as a concept does not know partisanship, nor populism, nor party-political preferences, nor the power of the establishment. It doesn’t admit of instrumentalisation by the power-establishment for the further fraudulent burnishing of politics; its considerations are based in wisdom. And if humans would be wiser, they would be just; and if they would be more just, they would be, in the final analysis, quite simply, human.

Dr Hisham A. Hellyer is a noted international scholar of politics, religion, and security studies in the Arab world and the West, serving as senior non-resident fellow at the Atlantic Council in DC and the Royal United Services Institute in London. A visiting Professor at the Centre for Advanced Studies on Islam, Science and Civilisation in Malaysia, Dr Hellyer has researched and taught Islamic thought in South Africa, Malaysia, Egypt, and the United Kingdom. His career has included appointments at Harvard University, the Brookings Institution, the Gallup Organisation and the American University in Cairo. He is the author of “Muslims of Europe: the ‘Other’ Europeans”, “A Revolution Undone: Egypt’s Road Beyond Revolt”, and co-author of “The Sublime Path: the Way of the Sages of Makkah”. www.hahellyer.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا أَوْسَرَ مَا نَفَقُوا خَيْرٌ لَّكُمْ

لِأَنْفُسِكُمْ وَفِي ذَلِكَ لَعَلٌّ لِقَوْمٍ يُوقِنُونَ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَوْسَرَ مَا نَفَقُوا خَيْرٌ لَّكُمْ

العنكبوت

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“So fear God as far as you can, and listen, and obey and expend; that is better for your souls. And whoever is shielded from the avarice of his own soul, such are the successful.”

Mutual Disillusion, 16

Calligraphy by Jawahir Al-Qur'an © FreetslamicCalligraphy.com

Book

REVIEWS

A Thinking Person's GUIDE *to* ISLAM

The Essence of Islam in 12 Verses from the Qur'an

H. R. H. PRINCE GHAZI BIN MUHAMMAD

Foreword by H.M. King Abdullah II ibn al-Hussein

Book review by Farah El-Sharif

Our world is awash with a barrage of data and information, but wisdom and knowledge are harder to come by. This is especially true when it comes to the oft-discussed topic of Islam; a religion that is heavily discussed in global news, but so often without a semblance of grounding in the actual sources of the faith or the beliefs of the majority of its practitioners. In our present historical moment, a minority of deviant practitioners have hijacked Islam's true essence, leading misinformed onlookers to be thoroughly anxious and confused. Moved by the state of our times and a sense of urgency to explain the most fundamental basics of what Islam simply is, Prince Ghazi bin Muhammad of Jordan puts forth twelve elucidating chapters in his latest book: *A Thinking Person's Guide to Islam* (White Thread Press and Turath Publishing, 2016). In the Introduction to the book, Prince Ghazi states: "The book is intended only as an educated primer on Islam—a brief guide to the religion, its outlook and its counterfeits—for anyone willing to think about it a little bit." The emphasis on the reader exerting some thought into the topic at hand is of paramount importance, as it implies that with a little reason and mental receptivity, any confusion surrounding Islam and its place in the world today will easily falter after putting the book down.

A Thinking Person's Guide to Islam lives up to its promise of being an "educated primer": It is elegantly divided into 12 chapters, with each chapter corresponding to a single Qur'anic verse that manages to capture the entirety of an overarching question relating to Islamic thought and practice. Each chapter is titled in question form. The

First Chapter, 'What is Religion?' begins with the verse: "Truly this is in the former scrolls," (Al-A'la: 87:18). In this chapter, Prince Ghazi begins by situating the pre-eternal significance of religion on humankind, and the timeless message of Islam as one that is inextricably tied to its Abrahamic predecessors, Judaism and Christianity. Before delving into "what Islam is," the reader is thus invited to begin the book by situating Religion, broadly speaking, as a positive force in the world, one that (if understood correctly) offers "a complete program for human life" (p.19). Each chapter ends with a helpful codicil that prompts the reader reflect on "why is it important for me to know this?" The repeated deployment of this question summarizes the key point of the chapter, and situates the relevance of the ideas mentioned within "the bigger picture".

Though it is indeed a primer, the book is far from reductive and simplistic. It possesses a lucid way of prompting the reader to what seems like a simple idea, but in actuality, beneath may lay an entire ocean of ideas. In that sense, the book poses an invitation to discover more deeply the sheer beautiful multitudes of Islam. For example, in Chapter 8, 'What is the Heart?' Prince Ghazi adeptly links the hadith of the Archangel Gabriel and the idea of Ihsan (which is heavily explained prior in Chapter 1) to the remembrance of God as means to the purification of the heart, thereby making central "the heart" to understanding Islam; this link and many others are not readily seen in other introductions to Islam. Furthermore, the book does not only cite Islamic sources, but is rather interwoven with universal wisdom as Prince Ghazi draws on lines

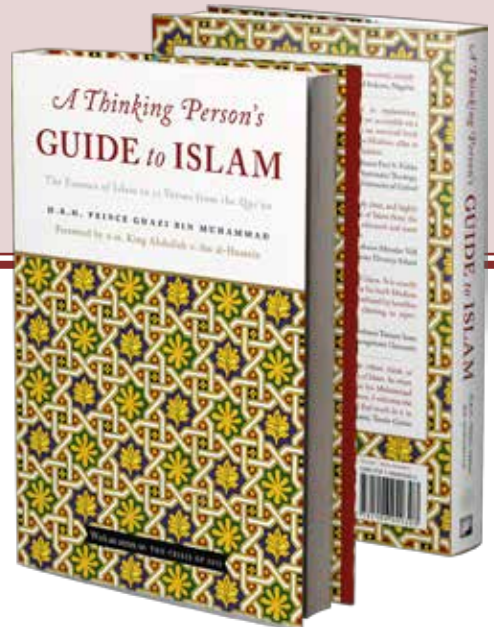
of poetry and anecdotes from the greatest works of world literature across time and civilizations.

Though the perspectives and sources of the work are rich, it is still manages to be a highly accessible page-turner that will surely leave both Muslims and non-Muslims in deep thought, as is prescribed in

the title of the book. Suffice it is say that *A Thinking Person's Guide to Islam* has been endorsed by some of the world's greatest living scholars today. Its timely publication makes it a welcome and necessary addition to novice and expert preliminary readings on one of the world's most important religions.

What is Inside:

- Conclusive chapters on key topics in Islam such as “What is the Qur’an?” “Who is the Prophet Muhammad?” “What is Jihad?” and “What is Shari’ah?”
- Arabic calligraphy drawings of each of the key 12 verses in the book (available for free at FreeIslamicCalligraphy.com)
- A Postscript on “What is Happiness?”
- An Appendix on the “Big Tent of Islam” and the ideological diversity of the faith’s practitioners.
- An Appendix entitled: “Three Questions for Every Muslim”



About the Author:

Prince Ghazi bin Muhammad bin Talal of Jordan (b. 1966 CE) was educated at Harrow School, UK; received his BA Summa cum Laude from Princeton University, NJ, USA; his first PhD from Trinity College, Cambridge University, UK, and his second PhD from Al-Azhar University, Cairo, Egypt. He is a Professor of Islamic Philosophy. His book *Love in the Holy Qur’an* has been widely acclaimed, gone into ten editions, and been translated into a number of languages. He also serves as Chief Advisor for Religious and Cultural Affairs to H.M. King Abdullah II ibn Al-Hussein of Jordan.



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“And He is the Forgiving, the Loving, Lord of the Throne, the Glorious”

The Mansions of the Stars, 14 - 15

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Ousmane Kane, *Beyond Timbuktu: An Intellectual History of Muslim West Africa*

Harvard University Press (www.hup.harvard.edu)

by Farah El-Sharif

Ousmane Kane's *Beyond Timbuktu: An Intellectual History of Muslim West Africa* is a pioneering overview of the history of knowledge production in Islamate West Africa. The methodology Kane employs in the book can be summarized as being textually-supported by various Islamic and Western secondary and primary sources, supplemented by rich doses of theoretical commentary from a consciously personal perspective by a scholar who belongs to the region, but is an authority on the subject in the Western academy. Rather than having a continuous narrative thread, the book is multi-thematic and touches on various scopes and topics. The book proves that, despite an Orientalist academic fixation on manuscripts, Timbuktu "was only one of many centers of Islamic learning in precolonial West Africa" (17). *Beyond Timbuktu* is Kane's attempt to fill the vacuum which emerged from the disproportionate scholarly attention given to Timbuktu studies in approaches to Islamate Africa, by shedding light on the plethora of other ways and centers of knowledge in West Africa. In that way, the book can be classified as a groundbreaking survey of the field of Islam in West Africa and points the areas of noticeable dearth in the field, and the many gaps that emergent scholarship has yet to fill.

The book begins with a prologue where Kane reflects on his own personal formation. He remarks that he is a product of both Qur'anic school and the French postcolonial educational system—which was seen as a status symbol to produce globally-minded African elites. Of particular interest is Kane's reference to the personal and historical impact of his grandfather, Shaykh Ibrahim Niassa, the spiritual heir of the Tijaniyya Sufi order in West Africa, and one of the most influential spiritual leaders of millions of Muslim in West Africa and beyond in the 20th century. Due to multiple references to the Tijaniyya and other orders throughout the book, Kane succeeds in treating Sufism not as a fringe cultural phenomenon alongside orthodox Islam as is often done on secondary literature on Sufism and mystical practice, but as a feature that

is integral and interwoven into the fabric of Islam in West Africa.

Chapter One is a survey of European efforts to archive and collect manuscripts in Muslim West Africa and provides for a historical overview of the field of "Timbuktu Studies" as it has been approached historically by Western scholars. Chapter Two looks at the political and economic factors that led to the development of a notion of Islamic education and the breadth of methodologies of learning that "education" encompassed. In this chapter, Kane not only discusses the many different styles of Islamic scholarship, but highlights the factors of its development such as the book publication, the emergence of Ajami scripts (Arabic alphabets used for writing African languages) and the interchange of knowledge via pilgrimage. Chapter Three discusses the emergence of what Kane calls a Muslim West African "clerical class" with its own scholarly lineages and prestige.

In Chapter Four, Kane focuses on notions of Islamic curricula and knowledge transmission. He credits the work of Bruce Hall and Charles Stewart for identifying a "core curriculum" in the larger West African Sahel, but goes beyond their hypothesis by breaking the areas of knowledge quite thoroughly. By deploying Talal Asad's notion of Islam as a "discursive tradition", Chapter Five analyzes efforts to define "an Islamic space of meaning" in Muslim West Africa, and broaches politically-charged themes such as slavery and jihād and the fixation of colonial knowledge power structures on these areas. Chapter Eight, "Islam in the Postcolonial Public Sphere" deploys a similar theoretical toolkit that seeks to dissect the meanings and power structures of secularism and modernity in postcolonial Muslim West Africa.

Perhaps the most pervasive chapter in the book is the sixth one, as it focuses on the effects of the colonial encounter on Islamic education. It discusses the effects of the rise of secondary European education and bilingualism on Islamic education, which Kane concludes did not come to a halt in this period contrary to what is assumed in second-



“My Lord, indeed I am in utter need of whatever good You send down to me”

The Story, 24

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

ary literature. This time period was marked by a great inter-regional exchange of knowledge between scholars in West Africa and those in North Africa and the Hijaz, signifying a sustained (rather than waning) focus on Islamic scholarship in the 20th century. Next, Kane discusses OIC-funded institutions of higher learning such as those of Say in Niger and Mbale Uganda and how such colleges yielded a high number of Arabophone African scholars. The term “Arabophone” is used continually throughout the text, and seems to imply a league of Arabic-speaking, “ideologically-minded” Middle East-oriented scholars, replete with the “isms” that were imported from the Arab east. Kane elaborates on this idea more fully in the book’s most contentious chapter, entitled “Arabophones Triumphant”. In it, he discusses the emergence of competing Islamic movements and ideologies in postcolonial West Africa. While he recognizes the preeminence of Sufi orders, he states that it was the Arabophones responsible for Islamization of certain groups eventually leading to a rise in Salafi-oriented groups like Boko Haram and al-Qā’ida. To what extent this hypothesis can be pushed is worth noting.

Kane further treats the issue of Arabophones in his epilogue. He reminds readers that Arabic

and Islam are not necessarily synonymous, and that Islam spread to Africa before any other continent. In concluding his work, Kane’s narrative form reminds readers that an absence of a bias is not only an impossibility, it should not necessarily tarnish one’s scholarship. All scholars possess a vantage point in the way they view and navigate their fields of research. In fine scholastic fashion, Kane is right to be transparent about his subjectivity, all while successfully giving enough attention to contending theories and views.

For a book this rich, a bibliography would have successfully served as a window into the corpus of the field. Additionally, words such as “neo-traditionalist” or “neo Sufi” went understandably undefined for brevity’s sake. In concluding the book, this work may leave the reader with a sense of overwhelming wonder: it covers a lot of ground in a relatively small space. It is a magnanimous feat, but that is testament to the dearth of the field of Islamicate West Africa, rather than the author’s over-ambition. In fact, Kane eruditely and bravely covers a wide array of themes, topics and regions, without losing sight of the overarching purpose of the book: to remind emergent scholars that there is a lot more work to be done, and many a ripe opportunity for specialization and growth in the field.

Farah El-Sharif is a doctoral student in Islamic intellectual history at Harvard University.

Shaykh Faid Mohammed Said, *The Meaning of Muhammad and our Cultural Memory*

ISRA Books (www.israbooks.co.uk)

by Maggie Blenkinsop

“Shaykh Faid Mohammed Said quotes from the the many benevolent deeds and words of the Prophet towards everyone, including those of other religions, and demonstrates that the essential nature of Islam is kindness and compassion towards the whole of humanity.”

—His Holiness Pope Francis

In these times, when almost every day brings news of yet another terrorist attack carried out by Muslim extremists, this volume by Shaykh Faid Mohammed Said is particularly welcome. Here the Shaykh goes back to the beginning and examines the attitude of the Prophet of Islam towards other cultures and other religions, as evidenced by the words of the Qu’ran and his own deeds during his life as recorded by his friends in the Hadith. Because of the nature of the times in which he lived, most everyday encounters with adherents of another culture were with Christians and Jews, in truth people who, like Muslims, were followers of Abraham and whose practices were very close to those that the Prophet was passing on to his followers.

The Shaykh gives many examples, all in simple everyday English, of the respect shown by the Prophet to these people and indeed to others whose faith remains unrecorded but whose behaviour seemed to the Prophet to be admirable in itself.

Because of its straightforward language and constant references to irrefutable sources, the

Qu’ran, and the Hadith, this book is a valuable offering to intelligent young people who might be thought to be at risk of so-called radicalisation. In fact, nothing could be more radical, in the true sense of the word, than this work which does in fact go back to the roots of Islam and shows that at base it has always been a broadminded and welcoming faith, more interested in kindness and generosity than in the cultural background of those whose deeds brought them to the notice of the Prophet. It is difficult to believe that anyone, young or old, could read this book and fail to be impressed by the massive evidence of the Prophet’s openness towards goodness and elevated morality wherever he encountered these qualities. The author shows us a portrait of one who judged human acts according to their essential nature, rather than according to the background of the individual who carried out those acts. The book is short and as simple as possible given that its intention is to reveal the “authentic voice of Islam, far removed from the thunderous sounds associated with biblical traditions”. While not a children’s book, because of the complex nature of the subject-matter and the vocabulary needed to discuss such philosophical points, this is a book that should certainly be offered to young people as soon as they can be expected to understand a text of this nature. It could certainly be used as a textbook for a course in the basic tenets of Islam where a teacher could help students with unfamiliar vocabulary and encourage them to apply the generalised points encountered in the text to situations that arise in everyday life.



May Allah bless our Master Muhammad and grant him peace.

Major

EVENTS

Major Events

Date	Event
8 October 2016	140 people are killed in an airstrike during a wake in Sanaa, Yemen.
13 October 2016	The Maldives announces its decision to withdraw from the Commonwealth of Nations.
24 October 2016	Suicide bomb kills 61 and injures 117 at a police training academy in Quetta, Pakistan, ISIS claims responsibility.
7 December 2016	Pakistan International Airways plane crashes north of Islamabad, killing all 48 on board, including singer turned preacher Junaid Jamshed.
7 December 2016	6.5 earthquake in Aceh province, Indonesia kills at least 97 people.
10 December 2016	Terrorist bomb attacks outside a stadium in Istanbul kill 38 and injure 166.
11 December 2016	Bombing at a chapel in Cairo, Egypt, kills 25 and wounds 45.
11 December 2016	Kyrgyzstan votes in a referendum to change the constitution to give the government more power.
13 December 2016	UN claims 82 civilians have been summarily executed in Aleppo by pro-government forces.
15 December 2016	Ceasefire declared in Aleppo to allow hundreds to be evacuated from last rebel held area.
16 December 2016	US State Department increases reward for information on Islamic State leader Abu Bakr al-Baghdadi to \$25 million.
19 December 2016	Andrei Karlov, the Russian ambassador to Turkey, is assassinated in Ankara.
19 December 2016	Truck driven into a Christmas market in Berlin kills 12, injures 48.
23 December 2016	United Nations Security Council adopts a landmark resolution demanding a halt to all Israeli settlement in Palestinian territory occupied since 1967. Resolution 2334 was moved by New Zealand, Malaysia, Senegal and Venezuela and passed 14-0 with a US abstention.
8 January 2017	Akbar Hashemi Rafsanjani, former President of Iran, died, aged 82.
27 January 2017	President Donald Trump issues executive order banning travel to the US for 7 mostly Muslim countries and suspending admission for refugees.
29 January 2017	Attack on mosque in Quebec kills 6 and injures 17, shooter is French-Canadian student.
3 February 2017	Louvre knife attack
6 February 2017	Qatar Airways achieves the longest-ever commercial flight in service when its B777 aircraft lands in Auckland after a 16 hour and 23 minutes flight from Doha.
16 February 2017	Suicide attack on shrine of Sufi saint Lal Shahbaz Qalandar, Sehwan, Pakistan kills 72, Islamic State claims responsibility.
16 February 2017	Car bomb in Bayaa, Baghdad kills at least 48, Islamic State claims responsibility. 3rd attack in 3 days.
6 March 2017	US President Donald Trump signs his second executive order barring travellers from 6 mostly-Muslim countries for 90 days but leaves out Iraq.
10 March 2017	The UN warns that the world is facing the biggest humanitarian crisis since World War II, with up to 20 million people at risk of starvation and famine in Yemen, Somalia, South Sudan and Nigeria.

Date	Event
22 March 2017	Terrorist attack on London's Westminster Bridge and Houses of Parliament kills 4 including a police officer and injures 40.
28 March 2017	US confirms it is likely behind the airstrike in Mosul, Iraq that led to collapse of a building that killed more than 100 civilians.
2 April 2017	Attack on visitors to Muslim shrine by a custodian and others in Sargodha, Pakistan leaves 20 dead.
3 April 2017	Bomb on St Petersburg metro kills 11, 2nd bomb defused. Putin claims Islamic terrorists responsible.
4 April 2017	Chemical weapons attack on Khan Sheikhoun, Syria by Syrian government forces kills more than 80 civilians.
6 April 2017	In response to a suspected chemical weapons attack on a rebel-held town, the U.S. military launches 59 Tomahawk cruise missiles at an air base in Syria. Russia describes the strikes as an "aggression", adding they significantly damage U.S.–Russia ties.
7 April 2017	Truck driven into a department store in Stockholm, killing 4 in a terror attack.
9 April 2017	Two Egyptian coptic churches in Tanta and Alexandria attacked by suicide bombers leaving at least 44 dead.
9 April 2017	Suicide car bombing in Mogadishu, Somalia kills at least 17, Al-Shabaab group claim responsibility.
13 April 2017	Nangarhar airstrike the U.S. drops the GBU-43/B MOAB, the world's largest non-nuclear weapon, at an ISIL base in Afghanistan.
15 April 2017	Suicide car bomb targets buses carrying Syrian evacuees at Rashidin, 126 killed including 70 children.
16 April 2017	Turkish President Recep Tayyip Erdoğan wins referendum on 18-article constitutional reform package.
20 April 2017	Terrorist attack on police van on Champs Élysées, Paris 1 police officer killed, 2 injured.
21 April 2017	Taliban attack army base at Mazar-e-Sharif, Afghanistan, killing more than 100.
6 May 2017	84 abducted schoolgirls released in exchange for Boko Haram suspects in Nigeria.
9 May 2017	Jakarta's Christian governor Ahok jailed for 2 years for blasphemy.
13 May 2017	Bus plunges off cliff near Marmaris, Turkey, killing at least 23, injuring 11.
15 May 2017	State of Emergency declared in Sanaa, Yemen after outbreak of cholera kills 115.
20 May 2017	US President Donald Trump begins his 1st foreign trip arriving in Riyadh, Saudi Arabia.
22 May 2017	Suicide bombing at Manchester Arena, England, after Ariana Grande concert kills 22 and injures 59.
25 May 2017	Pitched battles between Islamic State-linked militants and Philippine government troops in and around Marawi, leave 43 dead, with thousands fleeing.
26 May 2017	Taliesin Myrddin Namkai-Meche and Ricky John Best killed, Micah David-Cole Fletcher injured defending Muslim teenager in Portland, Oregon.
30 May 2017	Car bomb outside ice cream shop in Baghdad kills 17, Islamic State claim responsibility.
30 May 2017	Bomb outside government pension office in Baghdad kills 14, injures 34, Islamic State claim responsibility.
30 May 2017	Large suicide bomb in the diplomatic quarter of Kabul, Afghanistan kills more than 150 and injures 400.

Date	Event
3 June 2017	Terrorist attack in Borough Market, London by three men who drove a van into pedestrians then stab and kill 7 and wound 48. Attackers shot dead by British police.
5 June 2017	Bahrain, Saudi Arabia, the United Arab Emirates, and Egypt sever ties with Qatar, citing its support of terrorist groups, Yemen, the Maldives and Libya follow suit.
6 June 2017	Syrian Democratic Forces backed by the US launch offensive to take Raqqa from Islamic State in Syria.
6 June 2017	Adnan Khashoggi, Saudi arms dealer, died, aged 81.
7 June 2017	Earliest-ever evidence of Homo Sapiens from Jebel Irhoud, Morocco unearthed by archaeologists published in "Nature", at 300,000 years old.
7 June 2017	Suicide bombers attack Iranian parliament in Tehran and the mausoleum of Ayatollah Khomeini killing 12, 1st Islamic State attacks in Iran.
8 June 2017	UN states Islamic State forces have shot and killed hundreds of fleeing civilians during battle for Mosul, Iraq.
10 June 2017	The 2017 World Expo is opened in Astana, Kazakhstan.
18 June 2017	Pakistan defeat India to win cricket's Champions Trophy at the Oval in London by 180 runs, Fakhar Zaman scores 114 runs.
19 June 2017	Russia warns the US it will target US and allied aircraft over Syria after US fighter shoots down Syrian warplane.
19 June 2017	Finsbury Park mosque terror attack
21 June 2017	The Great Mosque of al-Nuri in Mosul, Iraq, is destroyed by the Islamic State of Iraq and the Levant.
23 June 2017	Saudi Arabia and allies, Egypt, UAE and Bahrain issue list of 13 conditions to Qatar in return for lifting sanctions, including closing Al Jazeera TV.
24 June 2017	UN states Yemen cholera epidemic reached 200,000 cases, with 1,300 deaths. Worst cholera outbreak anywhere in the world.
25 June 2017	Tanker carrying fuel bursts into flames near Ahmedpur East, Pakistan, killing more than 200 people.
29 June 2017	Iraqi forces retake and destroyed Great Mosque of al-Nuri from Islamic State - symbolic site where their leader declared a "caliphate".
9 July 2017	Iraqi Prime Minister Haider al-Abadi proclaims victory over Islamic State forces in Mosul.
9 July 2017	Hundreds of thousands protest against the Turkish government at a rally in Istanbul, Turkey.
14 July 2017	Maryam Mirzakhani, mathematician and Fields Medal recipient, died, aged 40.
24 July 2017	Taliban suicide bus bombing in Kabul kills at least 38, mainly employees of Afghan ministry of mines and petroleum.
24 July 2017	Taliban suicide bomber on a motorbikes kills at least 26 and injuries 50 in Lahore, Pakistan.
25 July 2017	Israeli authorities remove new metal detectors – to be replaced with cameras – from Temple Mount / Haram al-Sharif after Palestinian protests amid rising tensions in Jerusalem.
28 July 2017	Pakistan Supreme Court rules corruption accusations against Prime Minister Nawaz Sharif enough to remove him from office.
1 August 2017	Bomb blast at Jawadia Shia mosque in Herat, Afghanistan kills about 30.
3 August 2017	Iranian President Hassan Rouhani is elected for his second term as President.
13 August 2017	Gunmen kill at least 18 at a cafe in Ouagadougou, Burkina Faso, Islamic extremists blamed.

Date	Event
14 August 2017	Cholera has now infected more than 500,000 people in Yemen and killed over 2,000 according to the World Health Organisation.
16 August 2017	Three suicide bombers kill 27 people outside a refugee camp near Maiduguri in Borno state, Nigeria, Boko Haram suspected.
17 August 2017	Terror attack on Las Ramblas in Barcelona, Spain as van rams into crowds killing 16, injuring 120.
17 August 2017	Anti-immigrant One Nation party leader Pauline Hansen is widely criticized for wearing a burqa into the Australian parliament.
21 August 2017	Bajram Rexhepi, first Prime Minister of Kosovo, died, aged 63.
22 August 2017	India's highest court outlaws instant triple divorce for Muslim men.
23 August 2017	Air strike on hotel in Yemen capital Sanaa by Saudi-led coalition leaves at least 30 dead.
23 August 2017	Nearly 60 million people in the Indus Valley, Pakistan at risk from arsenic in research published in "Science Advances".
31 August 2017	International Organization for Migration states 18,500 Rohingya Muslims have fled from violence in Myanmar's Rakhine state after 110 deaths, making for Bangladesh.
4 September 2017	Nobel Peace laureate Malala Yousafzai criticizes Suu Kyi's lack of response to the Rohingya crisis in Myanmar.
1 September 2017	Turkey offers to pay all expenses if Bangladesh opens its borders to Rohingya Muslim refugees fleeing Myanmar.
10 September 2017	Sheikhs Salman al-Ouda and Awad al-Qarni arrested in Saudi Arabia in raids targeting Islamist scholars.
14 September 2017	Tunisia ends ban on Muslim women marrying non-Muslim men.
14 September 2017	Halimah Jacob is sworn in as Singapore's first female president.
17 September 2017	Hamas announces the dissolution of its administrative committee, invites the unity government (Hamas-Fatah) to operate in Gaza, agrees to general elections, and agrees to the Egyptian initiative to partake in talks with Fatah to implement the 2011 deal to end the dispute between Hamas and Fatah.
18 September 2017	Sheikh Saleh al-Munajjid arrested in Saudi Arabia.
20 September 2017	HM King Abdullah II of Jordan meets with US President Trump in New York one the sidelines of the UN General Assembly.
21 September 2017	Speaking at the UN General Assembly in New York, PM Sheikh Hasina of Bangladesh condemned the Myanmar authorities of ethnic cleansing.
25 September 2017	Kurdish referendum for independence with almost 93% voting "Yes".
25 September 2017	Israel refuses to stop selling arms to Myanmar.
26 September 2017	Saudi Arabia announced that it would allow women to drive.
26 September 2017	Interpol recognizes the State of Palestine as a member state.
14 October 2017	A truck loaded with 350 kg of explosives was detonated near a parked fuel tanker in a busy street in Mogadishu. More than 350 people were killed in what is the deadliest attack in Somalia's history.
16 October 2017	The Iraqi Army and Popular Mobilization Forces, a predominantly Shia militia, re-take control of Kirkuk.
17 October 2017	Syrian Democratic Forces fully capture the city of Raqqa. The battle began on 6 June 2017 and was supported by airstrikes and ground troops from the US-led coalition.
23 October 2017	HM King Abdullah II of Jordan meets with Iraqi PM Haider al-Abadi and Jordanian PM Hani al-Mulki in Amman to discuss bilateral relations and regional developments.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
فَمَنْ يَعْمَلْ مِثْقَالَ أُوتَاةٍ حَسَنًا يَرَهُ
وَمَنْ يَعْمَلْ مِثْقَالَ أُوتَاةٍ شَرًّا يَرَهُ
الزُّلْزَلَةُ ٧٩-٨٠

صَدَقَ اللَّهُ الْعَظِيمُ

“So whoever does an atom’s weight of good shall see it,
and whoever does an atom’s weight of evil shall see it.”

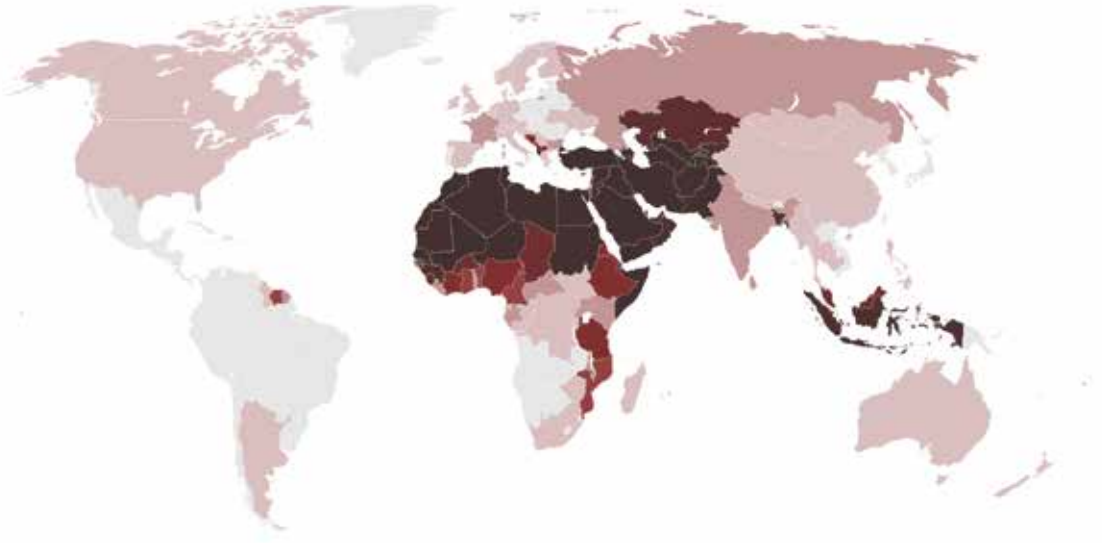
The Earthquake, 7 - 8

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ℳ Appendix I ℟

POPULATION STATISTICS

World Muslim Population



Country	Population	Percent Muslim	Muslim Population
Afghanistan	35,530,081	99.8	35,459,021
Albania	2,930,187	56.7	1,661,416
Algeria	41,318,142	98.2	40,574,415
American Samoa	55,641	< 0.1	< 56
Andorra	76,965	< 0.1	< 77
Angola	29,784,193	1	297,842
Anguilla	14,909	0.3	45
Antigua and Barbuda	102,012	0.6	612
Argentina	44,271,041	2.5	1,106,776
Armenia	2,930,450	< 0.1	< 2930
Aruba	105,264	0.4	421
Australia	24,450,561	2.6	635,715
Austria	8,735,453	8	698,836
Azerbaijan	9,827,589	96.9	9,522,934
Bahamas	395,361	< 0.1	< 395
Bahrain	1,492,584	70.2	1,047,794
Bangladesh	164,669,751	90.4	148,861,455
Barbados	285,719	0.9	2,571

Country	Population	Percent Muslim	Muslim Population
Belarus	9,468,338	0.2	18,937
Belgium	11,429,336	5.9	674,331
Belize	374,681	< 0.1	< 375
Benin	11,175,692	24.5	2,738,045
Bermuda	61,349	0.8	491
Bhutan	807,610	0.2	1,615
Bolivia	11,051,600	< 0.1	< 11052
Bosnia & Herzegovina	3,507,017	50.7	1,778,058
Botswana	2,291,661	0.4	9,167
Brazil	209,288,278	< 0.1	< 209288
British Virgin Islands	31,196	1.2	374
Brunei	428,697	67	287,227
Bulgaria	7,084,571	7.8	552,597
Burkina Faso	19,193,382	60.5	11,611,996
Burundi	10,864,245	2.5	271,606
Cambodia	16,005,373	1.9	304,102
Cameroon	24,053,727	20.9	5,027,229
Canada	36,624,199	3.2	1,171,974
Cape Verde	546,388	2	10,928
Caribbean Netherlands	25,398	0.2	51
Cayman Islands	61,559	0.2	123
Central African Republic	4,659,080	15	698,862
Chad	14,899,994	58	8,641,997
Chile	18,054,726	0.03	5,416
China	1,409,517,397	1.8	25,371,313
Colombia	49,065,615	0.2	98,131
Comoros	813,912	98.3	800,075
Congo	5,260,750	5	263,038
Cook Islands	17,380	< 0.1	< 17
Costa Rica	4,905,769	< 0.1	< 4906
Côte d'Ivoire	24,294,750	40	9,717,900
Croatia	4,189,353	1.4	58,651
Cuba	11,484,636	< 0.1	< 11485
Cyprus	1,179,551	22.7	267,758
Czech Republic	10,618,303	< 0.1	< 10618
Denmark	5,733,551	4.1	235,076
Djibouti	956,985	97	928,275
Dominica	73,925	0.2	148
Dominican Republic	10,766,998	< 0.1	< 10767
DR Congo	81,339,988	1.6	1,301,440
Ecuador	16,624,858	< 0.1	< 16625

Country	Population	Percent Muslim	Muslim Population
Egypt	97,553,151	90	87,797,836
El Salvador	6,377,853	< 0.1	< 6378
Equatorial Guinea	1,267,689	4.1	51,975
Eritrea	5,068,831	48	2,433,039
Estonia	1,309,632	< 0.1	< 1310
Ethiopia	104,957,438	34	35,685,529
Faeroe Islands	49,290	< 0.1	< 49
Falkland Islands	2,910	< 0.1	< 3
Fiji	905,502	6.3	57,047
Finland	5,523,231	0.8	44,186
France	64,979,548	7.5	4,873,466
French Guiana	282,731	0.9	2,545
French Polynesia	283,007	< 0.1	< 283
Gabon	2,025,137	9.7	196,438
Gambia	2,100,568	95.3	2,001,841
Georgia	3,912,061	10.5	410,766
Germany	82,114,224	5.8	4,762,625
Ghana	28,833,629	18	5,190,053
Gibraltar	34,571	4	1,383
Greece	11,159,773	5.3	591,468
Greenland	56,480	< 0.1	< 56
Grenada	107,825	0.3	323
Guadeloupe	449,568	0.4	1,798
Guam	164,229	< 0.1	< 164
Guatemala	16,913,503	< 0.1	< 16914
Guinea	12,717,176	84.2	10,707,862
Guinea-Bissau	1,861,283	45	837,577
Guyana	777,859	7.2	56,006
Haiti	10,981,229	< 0.1	< 10981
Holy See	792	0	0
Honduras	9,265,067	< 0.1	< 9265
Hong Kong	7,364,883	3.1	228,311
Hungary	9,721,559	0.3	29,165
Iceland	335,025	0.2	670
India	1,339,180,127	14.2	190,163,578
Indonesia	263,991,379	87.2	230,200,482
Iran	81,162,788	99.7	80,919,300
Iraq	38,274,618	99	37,891,872
Ireland	4,761,657	1.3	61,902
Isle of Man	84,287	0.2	169
Israel	8,321,570	17.7	1,472,918

Country	Population	Percent Muslim	Muslim Population
Italy	59,359,900	3.7	2,196,316
Jamaica	2,890,299	< 0.1	< 2890
Japan	127,484,450	< 0.1	< 127484
Jordan	9,702,353	93.8	9,100,807
Kazakhstan	18,204,499	70.2	12,779,558
Kenya	49,699,862	10	4,969,986
Kiribati	116,398	< 0.1	< 116
Kuwait	4,136,528	74.1	3,065,167
Kyrgyzstan	6,045,117	88.8	5,368,064
Laos	6,858,160	< 0.1	< 6858
Latvia	1,949,670	< 0.1	< 1950
Lebanon	6,082,357	59.7	3,631,167
Lesotho	2,233,339	< 0.1	< 2233
Liberia	4,731,906	12.8	605,684
Libya	6,374,616	96.6	6,157,879
Liechtenstein	37,922	4.8	1,820
Lithuania	2,890,297	< 0.1	< 2890
Luxembourg	583,455	2.3	13,419
Macao	622,567	< 0.1	< 623
Macedonia	2,083,160	33.3	693,692
Madagascar	25,570,895	7	1,789,963
Malawi	18,622,104	12.8	2,383,629
Malaysia	31,624,264	61.4	19,417,298
Maldives	436,330	100	436,330
Mali	18,541,980	95	17,614,881
Malta	430,835	0.2	862
Marshall Islands	53,127	< 0.1	< 53
Martinique	384,896	0.2	770
Mauritania	4,420,184	100	4,420,184
Mauritius	1,265,138	17.3	218,869
Mayotte	253,045	98.8	250,008
Mexico	129,163,276	< 0.1	< 129163
Micronesia	105,544	< 0.1	< 106
Moldova	4,051,212	0.4	16,205
Monaco	38,695	0.5	193
Mongolia	3,075,647	6	184,539
Montenegro	628,960	19.11	120,194
Montserrat	5,177	< 0.1	< 5
Morocco	35,739,580	99	35,382,184
Mozambique	29,668,834	22.8	6,764,494
Myanmar	53,370,609	2.3	1,227,524

Country	Population	Percent Muslim	Muslim Population
Namibia	2,533,794	0.4	10,135
Nauru	11,359	< 0.1	< 11
Nepal	29,304,998	4.2	1,230,810
Netherlands	17,035,938	6	1,022,156
New Caledonia	276,255	2.8	7,735
New Zealand	4,705,818	0.9	42,352
Nicaragua	6,217,581	< 0.1	< 6218
Niger	21,477,348	98.3	21,112,233
Nigeria	190,886,311	50	95,443,156
Niue	1,618	< 0.1	< 2
North Korea	25,490,965	< 0.1	< 25491
Northern Mariana Islands	55,144	0.7	386
Norway	5,305,383	2.3	122,024
Oman	4,636,262	85.9	3,982,549
Pakistan	197,015,955	96.4	189,923,381
Palau	21,729	< 0.1	< 22
Panama	4,098,587	0.7	28,690
Papua New Guinea	8,251,162	< 0.1	< 8251
Paraguay	6,811,297	< 0.1	< 6811
Peru	32,165,485	< 0.1	< 32165
Philippines	104,918,090	11	11,540,990
Poland	38,170,712	< 0.1	< 38171
Portugal	10,329,506	0.6	61,977
Puerto Rico	3,663,131	< 0.1	< 3663
Qatar	2,639,211	77.5	2,045,389
Réunion	876,562	4.2	36,816
Romania	19,679,306	0.3	59,038
Russia	143,989,754	15	21,598,463
Rwanda	12,208,407	4.8	586,004
Saint Helena	4,049	< 0.1	< 4
Saint Kitts & Nevis	55,345	0.3	166
Saint Lucia	178,844	< 0.1	< 179
Saint Pierre & Miquelon	6,320	0.2	13
Saint Vincent & Grenadines	109,897	1.7	1,868
Samoa	196,440	< 0.1	< 196
San Marino	33,400	< 0.1	< 33
Sao Tome & Principe	204,327	< 0.1	< 204
Saudi Arabia	32,938,213	97.1	31,983,005
Senegal	15,850,567	95.9	15,200,694
Serbia	8,790,574	3.1	272,508
Seychelles	94,737	1.1	1,042

Country	Population	Percent Muslim	Muslim Population
Sierra Leone	7,557,212	71.5	5,403,407
Singapore	5,708,844	14.7	839,200
Slovakia	5,447,662	0.2	10,895
Slovenia	2,079,976	3.6	74,879
Solomon Islands	611,343	< 0.1	< 611
Somalia	14,742,523	98.9	14,580,355
South Africa	56,717,156	1.5	850,757
South Korea	50,982,212	< 0.1	< 50982
South Sudan	12,575,714	6.2	779,694
Spain	46,354,321	4.1	1,900,527
Sri Lanka	20,876,917	9.71	2,027,149
State of Palestine	4,920,724	97.5	4,797,706
Sudan	40,533,330	97	39,317,330
Suriname	563,402	19.6	110,427
Swaziland	1,367,254	10	136,725
Sweden	9,910,701	5	495,535
Switzerland	8,476,005	5	423,800
Syria	18,269,868	82.9	15,145,721
Taiwan	23,626,456	0.3	70,879
Tajikistan	8,921,343	96.7	8,626,939
Tanzania	57,310,019	35	20,058,507
Thailand	69,037,513	5.8	4,004,176
Timor-Leste	1,296,311	< 0.1	< 1296
Togo	7,797,694	20	1,559,539
Tokelau	1,300	< 0.1	< 1
Tonga	108,020	< 0.1	< 108
Trinidad and Tobago	1,369,125	5.8	79,409
Tunisia	11,532,127	99.8	11,509,063
Turkey	80,745,020	98.6	79,614,590
Turkmenistan	5,758,075	93.3	5,372,284
Turks and Caicos	35,446	< 0.1	< 35
Tuvalu	11,192	< 0.1	< 11
Uganda	42,862,958	12	5,143,555
Ukraine	44,222,947	0.9	398,007
U.S. Virgin Islands	104,901	< 0.1	< 105
United Arab Emirates	9,400,145	67	6,298,097
United Kingdom	66,181,585	4.8	3,176,716
United States	324,459,463	0.9	2,920,135
Uruguay	3,456,750	< 0.1	< 3457
Uzbekistan	31,910,641	96.5	30,793,769
Vanuatu	276,244	< 0.1	< 276

Country	Population	Percent Muslim	Muslim Population
Venezuela	31,977,065	0.3	95,931
Vietnam	95,540,800	0.2	191,082
Wallis & Futuna	11,773	< 0.1	< 12
Western Sahara	552,628	99.6	550,417
Yemen	28,250,420	99	27,967,916
Zambia	17,094,130	1	170,941
Zimbabwe	16,529,904	3	495,897
Total	7,549,896,128		1,841,282,820

Muslim population statistics taken from Wikipedia.org. World populations taken from www.worldometers.info.



“God is the Light of the heavens and the earth. The likeness of His Light is as a niche wherein is a lamp. The lamp is in a glass, the glass as it were a glittering star kindled from a Blessed Tree, an olive neither of the east nor of the west, whose oil would almost glow forth [of itself], though no fire touched it. Light upon light. God guides to His Light whom He will. And God strikes similitudes for men; and God is Knower of all things.”

Light, 35

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℘ Appendix II ℘
SOCIAL
MEDIA
STATISTICS

Top Social Media Statistics of *The Muslim 500*

This is a list showing the most popular social media sites (Facebook, Twitter and Instagram) run by Muslims.
(Rounded values in millions.)

Rank	Name	Age	Country
1	Salman Khan	52	India
2	Zayn Malik	24	UK
3	Mesut Özil	28	Germany
4	Shahrukh Khan	51	India
5	Muhammad Alarefe	46	KSA
6	Mustafa Hosny	39	Egypt
7	Ahmad Al Shugairi	44	KSA
8	A.R. Rahman	50	India
9	Amr Khaled	50	Egypt
10	Aamir Khan	52	India
11	Aidh Al-Qarni	57	KSA
12	Maher Zain	36	Sweden
13	Sheikh Mishary bin Rashid Alafasy	41	Kuwait
14	Amr Diab	55	Egypt
15	Tamer Hosny	40	Egypt
16	Tareq Al-Suwaidan	63	Kuwait
17	HM Queen Rania Al-Abdullah	47	Jordan
18	Atif Aslam	34	Pakistan
19	Salman Al Ouda	60	KSA
20	Recep Tayyip Erdoğan	63	Turkey
21	Ahmed Helmy	47	Egypt
22	Haifa Wehbe	40	Lebanon
23	Ahlam Alshamsi	48	UAE
24	Kadim Al Sahir	60	Iraq
25	Muhammad Assaf	28	Palestine
26	Bassem Youssef	43	Egypt
27	Imran Khan	64	Pakistan
28	DJ Khaled	41	USA
29	HH Sheikh Mohammed bin Rashid Al Maktoum	68	UAE
30	Prabowo Subianto	65	Indonesia
31	Ahlam Mustaghanami	64	Algeria
32	Ragheb Alama	55	Lebanon
33	Mohamed ElBaradei	74	Egypt
34	Moez Masoud	40	Egypt
35	Habib Ali Zain Al Abideen Al-Jifri	45	UAE

Occupations	Facebook	Twitter	Instagram	Total
Actor	35m	26m	12m	73.3m
Musician	20m	24m	24m	67.8m
Footballer	32m	18m	14m	63.7m
Actor	24m	28m	3m	55.2m
Scholar	24m	19m	1m	44.7m
Preacher	32m	5m	7m	43.4m
Show Host	15m	18m	9m	41.2m
Musician	23m	17m	1m	40.0m
Preacher	28m	9m	2m	39.8m
Actor	15m	22m	0m	37.4m
Scholar	16m	17m	2m	35.7m
Musician	27m	2m	4m	31.7m
Qur'an Reciter	18m	13m	0m	31.0m
Musician	17m	7m	6m	29.9m
Musician	19m	2m	8m	28.7m
Show Host	9m	9m	9m	26.6m
Royalty	14m	8m	4m	25.3m
Musician	20m	1m	3m	23.8m
Scholar	7m	14m	2m	23.7m
Politician	9m	11m	3m	22.8m
Actor	14m	3m	5m	22.3m
Musician	12m	6m	5m	22.1m
Musician	7m	8m	7m	21.7m
Musician	13m	6m	1m	20.2m
Musician	11m	3m	4m	17.3m
Show Host	3m	10m	2m	15.1m
Politician	8m	6m	1m	15.1m
Musician	3m	4m	8m	15.0m
Royalty	4m	8m	3m	14.8m
Public Speaker	10m	3m	1m	13.4m
Novelist	12m	1m	0m	13.1m
Musician	5m	6m	3m	13.0m
Diplomat	1m	6m	6m	12.6m
Television Presenter	9m	4m	0m	12.2m
Scholar	6m	5m	0m	11.4m

Top Social Media Statistics of the General Public

This is a list showing the most popular social media sites (Facebook, Twitter and Instagram) run by Muslims.
(Rounded values in millions.)

Rank	Name	Age	Country
1	Cristiano Ronaldo	32	Portugal
2	Justin Bieber	23	Canada
3	Taylor Swift	27	USA
4	Selena Gomez	25	USA
5	Katy Perry	32	USA
6	Rihanna	29	Barbados
7	Shakira	40	Colombia
8	Kim Kardashian	37	USA
9	Beyoncé	36	USA
10	Neymar	25	Brazil
11	Lionel Messi (Leo Messi)	30	Argentina
12	Barack Obama	56	USA
13	Dwayne Johnson (The Rock)	45	USA
14	Jennifer Lopez	48	USA
15	Lady Gaga	31	USA
16	Miley Cyrus	24	USA
17	Demi Lovato	25	USA
18	Justin Timberlake	37	USA
19	Nicki Minaj	34	USA
20	Vin Diesel	50	USA
21	Eminem	44	USA
22	Adele	29	UK
23	Kevin Hart	38	USA
24	Britney Spears	36	USA
25	Drake	30	Canada
26	Bruno Mars	31	USA
27	Chris Brown	28	USA
28	Emma Watson	27	UK
29	David Beckham	42	UK
30	LeBron James	32	USA
31	Wiz Khalifa	30	USA
32	Pitbull	36	USA
33	Lil Wayne	34	USA
34	David Guetta	49	France
35	Avril Lavigne	32	Canada

Occupations	Facebook	Twitter	Instagram	Total
Footballer	123m	59m	111m	293.0m
Musician	79m	101m	92m	271.4m
Musician	74m	86m	103m	262.7m
Musician	62m	53m	127m	241.5m
Musician	70m	104m	68m	241.3m
Musician	82m	78m	57m	216.3m
Musician	104m	48m	42m	194.2m
Reality Star	30m	56m	103m	188.9m
Musician	64m	15m	106m	185.3m
Footballer	61m	33m	82m	175.3m
Footballer	89m	0m	80m	169.6m
Politician	55m	95m	15m	165.5m
Wrestler	58m	12m	94m	163.9m
Musician	45m	43m	69m	157.3m
Musician	61m	71m	25m	156.9m
Musician	46m	36m	72m	154.0m
Actress - Musician	38m	49m	61m	147.7m
Musician	39m	62m	46m	147.0m
Musician	42m	21m	82m	145.6m
Actor	101m	0m	44m	145.1m
Musician	90m	21m	14m	125.7m
Musician	66m	29m	30m	124.5m
Comedian	24m	35m	55m	114.2m
Musician	39m	56m	17m	112.2m
Musician	36m	36m	38m	110.0m
Musician	58m	35m	14m	106.6m
Musician	41m	23m	40m	104.3m
Actress	34m	26m	40m	100.3m
Footballer	55m	0m	40m	94.6m
Athlete - NBA	23m	38m	33m	94.2m
Musician	41m	32m	17m	90.5m
Musician	58m	26m	6m	89.7m
Musician	51m	31m	7m	88.8m
Musician	54m	22m	8m	84.0m
Musician	51m	21m	5m	77.5m

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ يَدْعُونَ لِلَّهِ وَالْيَوْمِ
الْآخِرِ لَا تُفَرِّقُونَ
بَيْنَ اللَّهِ وَاللَّهِ
الْعَظِيمِ

الجن ١٥٢

صَدَقَ اللَّهُ الْعَظِيمُ

“And that man shall have only what he strives for”

The Star, 39

Calligraphy by Jawahir Al-Qur'an © FreIslamicCalligraphy.com

ℳ 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, “The People of the Prophetic Practice and Community”; refers to Sunni Muslims as a community.

Al-Fatiha: Literally, “The Opening” or “The Beginning”. This is the title for the first chapter of the Holy Qur’an that is recited as a fundamental part of Muslims’ daily prayers.

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: From Arabic khalifa (“successor”), the head of the entire community of Muslims, either current or in the past. Is also used by certain sects and Sufi tariqas to refer to their own leader his successor.

Chador: A loose cloth traditionally worn by Muslim women which usually covers the body from head to foot.

Da’i/ Da’ee: Islamic missionary.

Da’wa: Islamic missionary work; literally ‘inviting’ to Islam or to acts of virtue.

Emir (or Amir): A title accorded to a leader, prince, or commander-in-chief.

Fatwa: 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 its time, place, people, and

other details. Unlike the ruling of a judge (qadi), it is not normally binding.

Fiqh: Islamic jurisprudence. A branch of the Sharia that deals with rulings related to human actions, as opposed to faith or spirituality.

Fiqh al-Aqaliyyat: Islamic rulings for Muslims living as minorities in predominantly non-Muslim lands.

Ghazal: Love poetry used for describing the beauty of the loved one as well as the emotions the poet has towards the beloved.

Hadith: Literally “saying”. These are a collection of sayings—or direct observations—of the Prophet Muhammad. There are numerous ahadeeth (plural of “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, and until today, the authenticity of Qur’anic transmission is based primarily on oral, then written, transmission.

Hajj: The pilgrimage to Mecca, one of the five pillars of Islam. It is a once-in-a-lifetime obligation upon every able-bodied Muslim who can afford it. The pilgrimage occurs from the 8th–12th days 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: In the context of a sacred precinct, like Mecca, Medina, or al-Aqsa, this term means “inviolable”. In most contexts, this term means “forbidden”, and relates to actions that are impermissible according to Islamic law.

Hijab: Normally refers to the headscarf worn by Muslim women but refers to both the head cover and attire worn by Muslim women to preserve their modesty. It obligatory by the consensus of

all classical Islamic schools of thought. In some contexts, it can mean segregation, as in between genders.

Hijaz: The region along the west coast of the Arabian Peninsula that separates Najd in the east from Tihamah in the west.

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 the Prophet Muhammad and is currently practiced by a majority of Oman's Muslim population. It is also found across parts of Africa.

Ihsan: Virtue through constant regard to, and awareness of, God.

Ijaza: 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, thereby enabling the student to transmit the knowledge the teacher has. This is performed under the supervision of a certified sheikh whose chain of narrations often leads to the Prophet (peace be upon him).

Ijtihad: Independent reasoning, or individual interpretation of the Qur'an and Sunnah.

Imam: (1) In both Sunni and Shia Islam an imam is the leader of congregational prayers who may also deliver the sermon of the Friday (Jumu'ah) prayers; more generally, a person of authority within the community. (2) In Shia 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 Shia 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; it is the list of authorities who have transmitted the sayings, actions or approbations of the Prophet Muhammad (peace be upon him) via one of

his companions or a later authority (tabi'i). The reliability of the isnad is the main criteria in the validity of Hadith. Modern practices of scientific citation and historical method owe a great deal to the rigour 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 jihad is to overcome one's ego and lower self. It is considered a religious duty upon every Muslim.

Kaaba: The large cubic structure in the Grand Mosque in Mecca, 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 Arabic calligraphy, which is the artistic practice of handwriting Arabic phrases, often in the form of verses of the Qur'an or Islamic prayers.

Khateeb: Refers to the person who delivers the Islamic sermon (khutbah) during certain occasions such as the Friday or Eid prayers. He is usually the imam or leader of the prayer.

Khalifa: See "caliph".

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, "one-fifth" in Arabic; a religious tax of one-fifth of one's income owed by followers of Usuli Twelver Shia to a very senior cleric and poor Muslims.

Madhab: A traditional school of Islamic legal methodology (e.g. Hanbali, Maliki, Shafi'i, Hanafi, Ja'fari).

Madrasa: The Arabic word for “school”. Can refer to a religious school.

Majlis al-Shura: Consultative religio-legislative body.

Marja’/Marja’iyya: The highest position of authority in the Usuli school of Twelver Shia fiqh whose authority lies after the Qur’an, prophets, and imams. Also referred to as marja’ taqlid (literally “one who is worthy of being imitated”), they have the authority to make legal decisions within the confines of Islamic law for laymen and less-qualified 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, “(female) 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: Someone qualified to teach others proper recitation of the Qur’an.

Murid: Disciple of a Sufi guide or order.

Mursyidul Am: Malaysian term for religious guide.

Mushaf: A printing of the Qur’an, referring to the physical bound volume of the Holy Book.

Mutabarrik: Supporter or affiliate of a Sufi guide or order, someone less serious in treading the spiritual path than a murid.

Mu’tazili: An almost obsolete school of Sunni Islam, popular in the 8th century, that advocates the belief that the Qur’an is created—as opposed

to the Orthodox Sunni view that it is eternal and uncreated.

Nasheed: Islamic song. Islamic vocal music, sung individually or by a group and sometimes accompanied by the daf, a shallow drum similar to the tambourine. 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 civilized 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 Kaaba in Mecca.

Ramadan: Holy month of fasting, ninth month of the Islamic lunar calendar.

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 intellect.

Salawat: Prayers of peace upon the Prophet which have many distinct formulas, often consisting of the basic Allahumma salli ala sayyidina Muhammad wa ala ahlihi wa sallim (O God send your prayers and blessings 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.

Sharia: 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 or tribal official.

Shia: 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 Shia Islam.

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 al-Sunnah wal-Jama'ah or "The 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 Shia Usuli school of Islamic law.

Tariqa: any particular brotherhood of Sufism (spiritual travel) 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 Mecca. It can be performed any time of the year and has fewer rites than the hajj.

Usul ad Din: The basic foundations of the Islamic religion, 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 Jurist", 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: Mandatory distribution of excess wealth to the poor, and one of the five pillars of Islam. It typically consists of distributing 2.5% (one fortieth) of one's excess wealth every year, as well as mandatory charity during Eid al-Fitr, following Ramadan.

Zawiya: See khanqah, above.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَكْرَامِ فِي الدِّينِ قَاتِلِينَ الشُّرُكِ مِنَ الْغَيْبِ فَمَنْ كَفَرَ بِالطَّاغُوتِ
وَيُؤْمِنُ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الثَّوِيِّ الثَّمِينِ وَاللَّهُ يَسْمَعُ الْهَمِيمِ

البقرة ٢٥٦

صَلَّى اللَّهُ الْعَظِيمِ

“There is no compulsion in religion. Rectitude has become clear from error; so whoever disbelieves in the false deity, and believes in God, has laid hold of the most firm handle, unbreaking; God is Hearing, Knowing.”

The Cow, 256

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْزِلَ السُّورَةِ الْبَارِئَةِ مِنَ الْغُفْرِ وَالْعُزْرِ
أَجْبَلُ اللَّهُ وَأَجْلًا كَثِيرًا وَكَبِيرًا وَسَلَّمَ لَنَا فِيهِ
أَجْدَلُ مِنَ السُّورَةِ وَالْوَعْدُ وَالْوَعْدُ وَالْوَعْدُ
بِتَأْوِيلِ اللَّهِ صَبِيرًا رَأْيًا كَرِيمًا نَفْسًا رَافِعًا
وَسُجُودًا لَهَا مَا كُنْتُمْ وَعَلَيْهَا مَا كُنْتُمْ
بِتَأْوِيلِ اللَّهِ خَلْقًا لَنَا مِنْ خَلْقِنَا أَوْ خَطَايَا نَسِيًا
وَلَا تَجْعَلْنَا لِيَا أَرْضِ لَكُمْ إِحْسَابًا عَلَيْكُمْ
الَّذِينَ قَوْمَانَا نَسِيًا وَلَا تَجْعَلْنَا لِيَا أَرْضِ لَكُمْ
وَلَا تَجْعَلْنَا لِيَا أَرْضِ لَكُمْ نَسِيًا وَلَا تَجْعَلْنَا

أَنْتَ يَوْمَ نَأْفَا نَصْرًا لِي الْقَوْمِ الْكَافِرِينَ

"I seek refuge in Allah from the accursed Satan.

In the Name of Allah, the Most Gracious, the Most Merciful.

The Messenger believes in what was revealed to him from his Lord, and the believers; each one believes in God and His angels, and in His Books, and His messengers. And they say, 'We hear and obey; Your forgiveness, our Lord; to You is the homecoming.'

God charges no soul save to its capacity; for it is what it is has merited, and against it is what it has earned. Our Lord, take us not to task if we forget, or err; our Lord, burden us not with a load, such as You did lay upon those before us. Our Lord, do not burden us beyond what we have the power to bear; and pardon us, and forgive us, and have mercy on us; You are our Patron; so grant us assistance against the disbelieving folk.'

The Cow, 285 - 286

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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 are 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.



“By Time!

Verily man is at loss,

except those who believe, and perform righteous deeds, and enjoin one another to [follow] the truth,
and enjoin one another to patience.”

The Declining Day, 1 - 3

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