A remarkable scholar of Islam, and a genius in his own right, Dr. al Faruqi applied his encyclopaedic mind to many branches of Islamic studies including religion, Islamic thought, approaches to knowledge, history, culture, education, interfaith dialogue, aesthetics, ethics, politics, economics, science, and women’s issues.

He also laid the foundation for a new interpretation and analysis of Tawhid (the unity of God) and its relevance to knowledge, life, and thought. His rigorously intellectual approach and formidable logic raised the standard of Islamic scholarship to new and higher levels. He played a central and ideational role in devising a model for a contemporary Islamic university, making intellectual contributions to curriculum development and designing the research programmes of Islamic universities in several countries. Dr. al Faruqi also broke new grounds in establishing university-level Islamic studies programmes in the West.

He was – and remains – a brilliant intellectual, whose legacy of reform and scholastic efforts still reverberate today and will continue to do so.

A distinguished scholar of Islam and comparative religions and one of the most prolific and influential Muslim scholars of his day. He made unique intellectual contributions to the study of Islam and religion relevant to the contemporary age.

1921–1986

6 – 7 June 2010

Fyvie Hall,
Westminster University

Jointly Organised by
Centre for the Study of Democracy,
University of Westminster, UK

Prince Abdulaziz Bin Talal Center for
Muslim-Christian Understanding,
Georgetown University, USA

International Institute of
Islamic Thought,
UK and USA
ISMA‘ĪL RĀJĪ AL FĀRŪQĪ:
AN EXPOSE OF THE LEGACY OF A Mujtahid IN THE MODERN AGE

6 – 7 June 2010
Fyvie Hall, Westminster University

Conference Programme

Jointly organised by
Centre for the Study of Democracy, University of Westminster, UK
Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding, Georgetown University, USA
International Institute of Islamic Thought, UK and USA
Concept Paper

Almost twenty-five years since his death, the legacy of Dr. Isma’il Rāji al Fārūqī’s thought and action continue to inform and impress the discourse on Islamic reform and its institutions throughout the world.

At once a scholar, a public intellectual, and a community activist, he remained an active participant in the affairs of his small Philadelphia community as well as the major concerns of the ummah – indeed, of the whole human family. In sum, he was a true mujtahid along the lines of the great reformers of the late-nineteenth and early-twentieth centuries.

This seminar intends to explore al Fārūqī’s life and scholarly output by (1) presenting the encyclopedic range of his intellectual pursuits, from philosophy to religion to Islamic studies, and on to history, culture, politics, economics, and science; (2) analysing the genesis of his ideas and critique of the West’s philosophical and religious traditions, particularly as they relate to Christianity and modernity; and (3) discussing his programmatic approach to the “Islamization of Knowledge” in the form of an institute (IIIT) and his leading efforts to conceptualise and develop contemporary Islamic institutions of higher learning.

This two-day seminar will bring together former colleagues and friends of al Fārūqī as well as students who either studied his work or were taught by al Fārūqī, to honor him. This latter group will present papers covering the multi-faceted dimensions of his scholarly thought and contributions.
Seminar Objectives

• To commemorate the legacy of Dr. Isma’il R. al Faruqi’s life and scholastic works through testimonials of prominent statesmen, intellectuals, and friends who worked closely with him on the “Islamization of Knowledge” project and the study of religion.

• To bring together Dr. al Faruqi’s students who continue to spread his intellectual legacy through their teaching and research in the study of Islam and other disciplines.

• To highlight Dr. al Faruqi’s programmatic approach to the Islamization of knowledge and particularly the establishment of the International Institute of Islamic Thought (IIIT), the Association of Muslim Social Scientists (AMSS) and international Islamic universities.

• To present Dr. al Faruqi’s contributions to the development of Islamic Studies in American academia such as the establishment of the American Academy of Religion’s (AAR) Islamic Studies Group and his contribution to interreligious dialogue.
Dr. Isma‘il Rajī al-Fārūqī (January 1, 1921 – May 27, 1986) was a renowned Palestinian-American philosopher widely recognised by his peers as an authority on Islam and comparative religion. He was an extremely gifted and active scholar. During his years as a visiting professor of Islamic studies and scholar-in-residence at McGill University, a professor of Islamic studies at Karachi’s Central Institute of Islamic Research as well as a visiting professor at various universities in Northern America, he found the time to write over 100 articles for various scholarly journals and magazines in addition to twenty-five books, of the most notable being *Christian Ethics: A Historical and Systematic Analysis of Its Dominant Ideas*. Despite all of this academic activity, he managed to establish the Islamic Studies Group of the American Academy of Religion and chaired it for ten years. He served as vice-president of the Inter-Religious Peace Colloquium, the Muslim-Jewish-Christian Conference and as the president of the American Islamic College in Chicago.

Dr. al Fārūqī’s thinking can best be described as tawhidist. Indeed, he placed great emphasis on the concept of Tawḥīd with a view to regenerating Islamic Civilisation based on this simple yet vividly expressed concept. Towards this end he travelled widely and met educators from across the Muslim world, impressing upon them the need for thinking in Islamic categories of knowledge. He was also one of those who proposed the idea of Islamization of knowledge going on to found the IIIT (in 1981) together with Dr. AbdulHamid AbuSulayman, Dr. Taha Jabir al-Alwani, and Dr. Anwar Ibrahim.

Dr. al Fārūqī attempted to articulate an Islamic worldview by fortifying it with rational and scientific arguments. In the latter part of his career, he became more and more concerned with the...
spiritual aspects of Islam. He recognised that the crisis of the modern world was the crisis of knowledge. And this crisis, Dr. al Fārūqī thought, could only be cured via a new synthesis of knowledge in an Islamic epistemological framework, in order to galvanise Muslims to become active participants in intellectual life and contribute to it from an Islamic perspective.

His work was shared by his wife, Dr. Lois Lamyā’ al Fārūqī (July 25, 1926 – May 27, 1986), who was not only an expert in Islamic Art and Music and a scholar in her own right, but also contributor to his work, co-authoring The Cultural Atlas of Islam with her husband. Both were towering intellectuals, acclaimed as the pioneers of Islamic Studies on the American continent. Through their scholarship they laid the foundation of an Islamic methodology of learning not only for the study of religion but also in other disciplines, and by doing so, fulfilled one of the most urgent intellectual needs of the Muslim world seeking to form an Islamic world view in the modern age. They left behind a tremendous legacy of knowledge to be applied as the world of Islam continues to encounter different intellectual and practical challenges which demand responses. The value of their contributions to the non-Muslim world lies to this day in their ability to make it appreciate Islam and its endowment to human civilisation.

Dr. al Fārūqī and his wife were murdered in their home in Pennsylvania, USA, on May 27, 1986.

BIOGRAPHY
• Born January 1, 1921 in Jaffa, Palestine, and homeschooled in Islam by his father, ’Abd al-Huda, an Islamic judge (qadi), and at the local mosque.
• Entered the French Dominican College Des Frères (St. Joseph) in 1936. Upon his graduation, the British Mandate government in Jerusalem appointed him to the Registrar of Cooperative Societies (1942), which, three years later, appointed him as district governor of Galilee.
• Upon the establishment of Israel in 1948, he left for Lebanon and enrolled in the American University of Beirut.
• The following year 1949 he enrolled at Indiana University’s Graduate School of Arts and Sciences, where he obtained his MA in Philosophy.
• Enrolled in Harvard University’s Department of Philosophy; graduated with a second MA in philosophy in 1951. The title of his thesis was: “Justifying the Good: Metaphysics and Epistemology of Value.”
• Enrolled in Indiana University’s Department of Philosophy; graduated with a PhD in 1952.
• 1954–1958 studied Islam at al-Azhar University, Cairo.
• Between 1959–1961 he was a visiting professor of Islamic Studies at the Institute of Islamic Studies and a fellow at the Faculty of Divinity at McGill University, Montreal, Canada where he studied Christianity and Judaism.
• During the years 1961–1963, he was professor of Islamic Studies at the Institute of Islamic Studies in Karachi, Pakistan.
• Associate professor of religion at Syracuse University (1964–68), where he developed a program of Islamic studies.
• Professor of Islamics in the Department of Religion at Temple University, Philadelphia, PA, USA (1968–86).
• Died, along with his wife on May 27, 1986.
Publications

Books


(1982) Islamic Thought and Culture, ed. Herndon, VA: IIIT.


**Translated Works**

(1953) *From Here We Start*, tr. from the Arabic of K.M. Khalid. Washington, DC: American Council of Learned Societies.


**Selected Articles**

- “A Comparison of the Islamic and Christian Approaches to Hebrew Scripture,” *Journal of Bible and Religions*, vol. XXXI, no. 4, pp. 283-93.
- “Muhadarat fi Tarikh al Adyan” (“Lectures on the History of Religions”), a précis of lectures delivered in the Faculty of Arts, Cairo University, *Bulletin of the Faculty of Arts*, vol. 21, no. 1 (May 1959, published 1963), Cairo: Cairo University Press, pp. 65-74.
- “History of Religions: Its Nature and Significance for Christian Education and the Muslim-Christian Dialogue,” *Numen: International Review for the History of Religions*, vol. XII, fasc. 2, pp. 81-86 (this article was followed by “In Response to Dr. Faruqi,” by Professor Bernard E. Meland of the University of Chicago, Numen, vol. XII fasc. 2, pp. 87-95).
• “Internal Dynamics of the Muslim Community,” Al-Ittihad, vol. XII, no. 3 (Summer 1975): 2-7.
• “Al Asas al Mushtarak bayna al Islam wa al Masihiyah,” Al `Ilm wa al Iman, no. 6, 1396/1976, pp. 64-87.
• “Al Ijtihad wa al Ijma’ ka Tarafay al Dinamikiyah fi al Islam”, Al Muslim al Mu’asir, no. 9 (March 1977): 5 – 18
• “Nahnu wa al Gharb” (We and the West), Al Muslim al Mu’asir, no. 11 (July 1977): 21-35.
• “On The Nature of Islamic Da’wah” and “Commentaries” on Christian Missions in the Muslim

- “Humanitarian and Egalitarian Aspects of Islamic Law,” Arab Perspectives, I.6 (September 1980): 6-10
CONFERENCE PROGRAMME

DAY I • SUNDAY 6TH JUNE 2010

09:00–09:15
REGISTRATION

09:15–10:45
FIRST SESSION: OPENING CEREMONY

CHAIR
Dr. Imtiyaz Yusuf

Recitation of the Qur’an

Opening Remarks
Dr. Anas S. Al-Shaikh-Ali

Opening Remarks
Dr. AbdelWahab El-Affendi

KEYNOTE ADDRESS
Dr. AbdulHamid AbuSulayman

10:45–11:15
Tea Break

11:15–12:30
SECOND SESSION: ISLAMIZATION OF KNOWLEDGE AND IJTIHAD

CHAIR
Dr. Jamal Barzinji

SPEAKERS
Professor Dr. Anis Ahmad
Al Fārūqī’s Contribution to the Islamization of Knowledge
Associate Professor Dr. Yushau Sodiq  
Ijtihad as Understood by Modern Islamic Scholars: The Case of Isma’il R. al Fārūqī

12:30–13:30  
Lunch & Prayer

13:30–15:30  
THIRD SESSION: ISLAMIC HUMANISM, INTER-RELIGIOUS DIALOGUE AND ETHICS

CHAIR  
Dr. AbdelWahab El-Affendi

SPEAKERS  
Professor Ibrahim M. Zein  
Al Fārūqī’s Theory of Value: A Plea for Islamic Humanism  
Dr. Charles Fletcher  
Muslim Interfaith Dialogue in the 21st Century: Building on the Contributions and Legacy of Isma’il R. al Fārūqī  
Professor Abul Fadl Mohsin Ebrahim  
Ethics of Fertility Treatment: A Case Study of Nadya Suleman’s Feat

15:30–16:00  
Tea Break

16:00–17:30  
FOURTH SESSION: STUDY OF RELIGION AND SCIENCE AND MODERNITY

CHAIR  
Dr. Abubaker Al Shingieti

SPEAKERS  
Emeritus Professor Datuk Dr. Osman Bakar  
Some Aspects of Isma’il R. al Fārūqī’s Thought on Islam and Natural Science  
Associate Professor Kamar O. Kamaruzaman  
From Theological Discourses to Interfaith Dialogues – Al Fārūqī’s Inter-Religious Engagements  
Dr. Abdel Aziz Bouchair  
Al Fārūqī’s Views on the Value System in Western Epistemology

19:30–21:30  
DINNER TALK: DATO’ SERI ANWAR IBRAHIM
DAY 2 • MONDAY 7TH JUNE 2010

09:30–10:30  FIFTH SESSION

CHAIR
Dr. Mehmet Asutay

KEYNOTE ADDRESS
Professor John Esposito

10:30–11:00  Tea Break

11:00–13:00  SIXTH SESSION: TAWHID AND AESTHETICS

CHAIR
Dr. Hisham Altalib

SPEAKERS
Professor Gisela Webb
Isma’il R. al Fārūqī on Art: Interpretation, Integration, and Inspiration
Professor Dato’ Dr. Md. Salleh Yaapar
Cultural Encounter and Religious Engagement in Nurturing World Peace: Lessons from Literature
Assistant Professor Dr. Vivienne S.M. Angeles
Visualizing Islam: The Art and Architecture of Philippine Mosques

13:00–14:30  Lunch & Prayer

Departure
**Dr. AbdulHamid AbuSulayman** was born in Makkah, Saudi Arabia. He holds a BA (Commerce) and MA (Political Science) from the University of Cairo, Egypt, and a PhD (International Relations) from the University of Pennsylvania. He has served in various official positions including Secretary, State Planning Council, Saudi Arabia (1963–64); Academic Staff, Department of Political Science, King Saud University, Riyadh, Saudi Arabia (1964); Founder and member, Muslim Students Association of USA and Canada – MSA (1965); Founder and Executive Committee Member, Association of Muslim Social Scientists – AMSS (1972); Founder and First President, International Institute of Islamic Thought – IIIT, USA (1981–1984); Chairman, Department of Political Science, King Saud University, Riyadh, Saudi Arabia (1982–1984); Director General, IIIT, USA (1984 – 1988); Founder and Rector, International Islamic University, Kuala Lumpur, Malaysia (1988–1999); President, IIIT, USA (1999 – present); Director General, Dar Manar Al Raid for Educational Consultations, Riyadh, Saudi Arabia, (2003– present). Dr. AbuSulayman has authored a number of publications: *The Theory of Islamic Economics: Philosophy and Contemporary Means* (1960); *Towards an Islamic Theory of International Relations: New Directions for Methodology and Thought* (1987); *Crisis in the Muslim Mind* (1987); *Management of Political Conflict in Islamic Thought* (2002); *Marital Discord: Recapturing the Full Islamic Spirit of Human Dignity* (2003); *Man Between Two Laws* (2003); *Crisis in the Muslim Will and Psyche* (2004). He has also delivered many papers and lectures and has been instrumental in organizing many international symposia, conferences and seminars.


**Associate Professor Dr. Anis Ahmad** is Vice Chancellor, Riphah International University, Islamabad and Meritorious Professor of Islamics and Comparative Religion. He obtained his PhD in Comparative Religion
and Islamics in Temple University, Pennsylvania, USA, where he was subsequently given a special award as University Fellow (1969–1971). Formerly, Professor Anis has been Vice President, International Islamic University, Islamabad; Founder Dean, Faculty of Social Sciences, International Islamic University, Islamabad; Dean, Faculty of Islamic Revealed Knowledge & Human Sciences, International Islamic University, Malaysia; Founder Dean, Faculty of Islamic Learning (Usuluddin), International Islamic University, Islamabad; Founder Director General of the Da’wah Academy of International Islamic University, Islamabad and President, Association of Muslim Social Scientists, USA. Currently, Professor Anis is the Editor-in-Chief of The West and Islam, a quarterly journal published in Islamabad. He has contributed to Encyclopedia of Islam, Istanbul, Turkey; The Oxford Encyclopedia of the Modern Muslim World, N.Y., USA; The Muslim World Book Review, Leicester, UK; The Policy Perspective, Islamabad, Pakistan.

Dr. Anas Al-Shaikh-Ali CBE, FRSA has a PhD in American Studies and has taught Literature and Translation at universities in the Middle East. Dr. Al-Shaikh-Ali is a founding member and current Chair of AMSS (UK), and current Academic Advisor to the IIIT and Director of its London Office and Translation Department. He is a Founding Trustee of FED 2000 UK (Foundation for Education and Development), a Founding Trustee and former Chair of FAIR (Forum Against Islamophobia and Racism), former Chair of the Board of Governors of The Avenue School, and Founding Executive Director of Legacy Publishing Ltd. He is also joint Editor with Shiraz Khan of the IIIT Occasional Papers Series and the AMSS UK Zaki Badawi Memorial Lecture Series. His research interests include Islam in Western Popular Culture, Islam and the Media, Muslim Education in Europe and Muslim Discourse in Europe. He has lectured and published in both Arabic and English on these topics. Among his recent published papers is “Public Opinion and Political Influence: Issues in Contemporary Popular Fiction” (in Citizenship, Security and Democracy: Muslim Engagement with the West, London: AMSS UK and SETA, 2009) and “Islamophobic Discourse Masquerading as Art and Literature: Combating Myth through Progressive Education.” His expert advice was instrumental for the production of the joint British Council / AMSS UK publication British Muslims: Media Guide. He was awarded a CBE in June 2009 for Services to Community Relations. He is currently a Research Fellow at the Department of History, Royal Holloway, University of London, and member of the Management Board of the Prince Alwaleed Bin Talal Centre of Islamic Studies, University of Cambridge. He is also a Fellow of the Royal Society of Arts. He has presented papers and lectures at local, European and international conferences and seminars many of which he developed the concept paper for and was instrumental in organising.

Dr. Hisham Yahya Altalib holds a BSc in electrical engineering from Liverpool University (1962) and a PhD in electrical engineering from Purdue University in Lafayette, Indiana, USA (1974). Dr. Altalib has held several positions in various Islamic Organizations, including first full-time director of the Leadership Training Department of the Muslim Students Association of the United States and Canada (MSA) (1975–1977) and secretary general of the International Islamic Federation of Student Organizations (IIFSO) in 1976. He has conducted many training camps and seminars in America and abroad. A founding member and Director of the SAAR Foundation (1983–1995), as well as founding member of the IIIT in 1981, he is also the author of Mithaq al-Shara al-Da’awi (Arabic) and the well-known book A Training Guide for Islamic Workers, a manual for effective personal and group skills as well as a guide for improvements in management, administration, and communication skills, which to date has been translated into over twenty languages. He is currently the director of finance of the IIIT.
Assistant Professor Dr. Vivienne S.M. Angeles teaches Islam and comparative religions at La Salle University in Philadelphia. She holds a PhD in Religious Studies, a major in Islamic Studies from Temple University where she studied with Dr. Isma’il al Fārūqī. She has published on the subjects of Muslim movements, Muslim identity and Muslim women in the Philippines and Southeast Asia and is co-editor of *Identity in Crossroad Civilisations: Ethnicity, Nationalism and Globalism in Asia and Gender, Religion and Migration: Pathways of Integration*. Her current research interest is on visual expressions of Islam in the Philippines and Malaysia. She was recipient of a Lindback Minority Faculty research grant and a Fulbright research and lecture grant to Malaysia in 2007. She was president of the American Council for the Study of Islamic Societies from 2006–2008 and is an affiliate of the Harvard University Pluralism Project.

Dr. Mehmet Asutay is Lecturer in Political Economy at the University of Durham. He is also former lecturer in Economics and Social Theory at the Markfield Institute of Higher Education (affiliated to Loughborough University) teaching International Development and Finance; Quantitative Methods; Cross-Cultural Management, and Research Methodology in the Social Sciences. He has also tutored at the Department of Economics, University of Leicester (Macroeconomics, Microeconomics and Analysing Economic Data). Dr. Asutay is a member of the AMSS UK Executive Committee.

Emeritus Professor Datuk Dr. Osman Bakar is currently the Deputy CEO of the International Institute of Advanced Islamic Studies (IAIS) Malaysia and Emeritus Professor of Philosophy of Science, University of Malaya. Formerly Malaysia Chair of Southeast Asian Islam at the Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding, Georgetown University, Washington DC, Dr Bakar is also a Senior Research Fellow at the University of Malaya’s Center for Civilizational Dialogue; and Visiting Research Fellow, Center for Interdisciplinary Studies of Monotheism (CIS MOR), Doshisha University, Kyoto, Japan. Dr Bakar is an author of 15 books and more than 250 articles on various aspects of Islamic thought and civilization, particularly Islamic science and philosophy and Islam in Southeast Asia. He is a member of the Council of 100 Leaders of the West-Islamic World Initiative for Dialogue founded by the World Economic Forum, Davos, Switzerland. He was awarded a Datoship by the Sultan of Pahang (1994) and another Datukship by the Malaysian King (2001).

Dr. Jamal al-Barzinji is a founding member, a Trustee and Vice President for Research & Publications of the IIIT. He has over forty years of progressive experience in development and leadership of diverse organizations (business, educational, think-tanks, political and charitable), such as Mar-Jac Poultry, Safa Trust, Amana Mutual Funds, SAAR Foundation, Bank Islam Malaysia, Dean of School of Islamic Revealed Knowledge & Social Sciences of International Islamic University Malaysia, Nada International, and North American Islamic Trust (NAIT). He served as President of the Muslim Students Association of the United States & Canada, Member of (MSA), Majlis Al-Shura of The Islamic Society of North America(ISNA). He is a founding member of International Charitable Foundation (KWT), the Association of Muslim Social Scientists (AMSS), and the Association of Muslim Scientists & Engineers (AMSE). Dr. Barzinji served as advisor and consultant to various educational, charitable and professional organizations. He delivered numerous lectures and wrote articles on various topics on Islamic Thought, Banking, Islamic Movements, Current Affairs, Education and Islamic Presence in the US and Europe. Dr. Barzinji holds a PhD and MSc in Chemical Engineering, with a minor in Management from Louisiana State University, USA (1974), and a BSc in Chemical Engineering & Fuel Technology from the University of Sheffield, England (1962).
Professor Abul Fadl Mohsin Ebrahim is originally from the Seychelles and now a South African citizen. He is a full Professor of Islamic Studies in the School of Religion and Theology at the University of KwaZulu-Natal, Durban, South Africa. His particular interest is in Islamic Law and Bioethics. He has thus far published three books: Abortion, Birth Control and Surrogate Motherhood – An Islamic Perspective published in 1989 by American Trust Publications, Indianapolis, USA; Organ Transplantation, Euthanasia, Cloning and Animal Experimentation – An Islamic View published in 2001 by The Islamic Foundation, Leicester, UK, and An Introduction to Islamic Medical Jurisprudence published in 2008 by the Islamic Medical Association of South Africa, Durban.

Professor John L. Esposito is University Professor as well as Professor of Religion and International Affairs and of Islamic Studies at Georgetown University. John L. Esposito is Founding Director of the Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding in the Walsh School of Foreign Service. Esposito has served as consultant to the US Department of State and other agencies and European and Asian governments as well as corporations, universities, and the media worldwide. He is a member of the E.C. European Network of Experts on De-Radicalisation and an ambassador for the UN Alliance of Civilizations. A former President of the Middle East Studies Association of North America and the American Council for the Study of Islamic Societies, Vice Chair of the Center for the Study of Islam and Democracy, and member of the World Economic Forum’s Council of 100 Leaders, he is an ambassador for the UN Alliance of Civilizations. A recipient of the American Academy of Religion’s 2005 Martin E. Marty Award for the Public Understanding of Religion and of Pakistan’s Quaid-i-Azam Award for Outstanding Contributions in Islamic Studies and the School of Foreign Service, Georgetown University Award for Outstanding Teaching.

Esposito is Editor-in-Chief of The Oxford Encyclopedia of the Islamic World (6 vols.); The Oxford Encyclopedia of the Modern Islamic World (4 vols.), The Oxford History of Islam, The Oxford Dictionary of Islam, The Islamic World: Past and Present (3 vols.), and Oxford Islamic Studies Online. His more than forty books and monographs include: The Future of Islam; Who Speaks for Islam? What a Billion Muslims Really Think (with Dalia Mogahed); Unholy War: Terror in the Name of Islam; The Islamic Threat: Myth or Reality?; Islam and Politics; What Everyone Needs to Know About Islam; World Religions Today; Religion and Globalization (with D. Fasching & T. Lewis); Asian Islam in the 21st Century; Geography of Religion: Where God Lives, Where Pilgrims Walk (with S. Hitchcock); Islam: The Straight Path; Islam and Democracy; Makers of Contemporary Islam (with J. Voll); Modernizing Islam (with F. Burgat); Political Islam: Revolution, Radicalism or Reform?; Religion and Global Order (with M. Watson); Islam and Secularism in the Middle East (with A. Tamimi); Iran at the Crossroads (with R.K. Ramazani); Islam, Gender, and Social Change; Muslims on the Americanization Path; Daughters of Abraham (with Y. Haddad); and Women in Muslim Family Law. Esposito’s books and articles have been translated into more than thirty languages.

Dr. Charles Fletcher completed degrees in Physics, Theology and Islamic Studies and lived in Turkey for eight years where he studied Islam. He has lectured at Trinity Western University, was a Teaching Fellow at the Institute of Islamic Studies (McGill University) and has taught in the Faculty of Religious Studies at McGill University. He currently works at the Islamic Studies Library at McGill University. His main research interest is Muslim Interfaith study and dialogue. He has published a number of articles, book reviews and his book on Isma’il al Fārūqī and interfaith dialogue is forthcoming in 2011.
Dato’ Seri Anwar Ibrahim former Deputy Prime Minister of Malaysia from 1993–1998, also served as Minister of Finance for Malaysia from 1991–1998. Highly respected for his principled stance against corruption and his skillful management of the Malaysian economy during the turbulent period of its financial crisis, Anwar is also viewed as one of the forefathers of the Asian Renaissance and a leading proponent of greater cooperation among civilizations. He is ardent supporter of democracy and is an authoritative voice bridging the widening gap between East and West. Dato’ Seri Anwar Ibrahim is currently the de facto leader of the Justice Party (KeADILan) of Malaysia. Since 2004 he has held lecturing positions at Oxford University, John Hopkins School of Advanced International Studies, and in the School of Foreign Service at Georgetown University. In March 2006 he was named Honorary President of the London based think-tank Accountability and he is also the Chairman of the Foundation for the Future.

Associate Professor Dr. Kamar Oniah Kamaruzaman teaches Comparative religion at the International Islamic University of Malaysia. She received her PhD from ISTAC of the IIUM in 1996 and her thesis title was “Early Muslim Scholarship in Religionswissenschaft: A Case Study of the Works and Contributions of Al-Biruni”, now published. Her MA was from Temple University (1985) in the field of Comparative Religion while her BA was from the University of Malaya (1979) in the field of English Literature. Dr. Kamar Oniah is also a social activist, particularly in Islamic works and inter-faith dialogues and engagement both locally and abroad, and has presented papers at seminars and workshops of the UN, UNESCO, religious agencies and organizations, among others. Currently, she is the President of IMAN (Interactive Muslimah Association of Malaysia), Deputy President 2 of WCMIR (World Council of Muslim on Inter-faith Relations), Member of IALRW (International Association of Liberal Religious Women), Founding Member of World Council of Religious and Spiritual Leaders, and a member of ACCIN (Allied Coordinating Committee of Islamic NGOs) Malaysia. She has also published books and academic papers, and the most popular ones are “Understanding Islam: Contemporary Discourse and Early Muslim Scholarship in Religionswissenschaft” (Comparative Religion), The Works and Contributions of Abu Rayhan Muhammad Ibn Ahmad Al-Biruni.

Dr. Abubaker Al Shingieti is currently the Vice President for Islamic Programs at the International Center for Religion and Diplomacy (ICRD), a Washington based think tank that applies faith-based approaches to conflict resolution. He is also a Regional Director at the IIIT coordinating IIIT research I Europe and North America. Dr. Shingieti has been a Research Associate at the Center for Muslim Christian Understanding at the Georgetown University School of Foreign Service in 1998–99. During the early 1990s, he worked as a diplomat at the Ministry of Foreign Affairs, Sudan. Dr. Shingieti graduated from the University of Khartoum in 1979 and obtained a PhD in communication from the University of Massachusetts, Amherst, in 1992.

Associate Professor Dr. Yushau Sodiq is an Associate Professor of Religion and Islamic Studies at Texas Christian University, Fort Worth, since 1992. He specialises in Islamic Studies, Islamic Law, African religions and Islam in America. He taught at Virginia Commonwealth University, Richmond from1990–92 and was a Lecturer at the Faculty of Law, University of Sokoto, Nigeria from 1980–83. He also lectured at the Muslim Teacher’s College, Farmville, VA. Dr. Sodiq holds a BA (1976) in Islamic Studies and an MA (1979) in Islamic Law from the University of Medina, Medina, Saudi Arabia and an MA (1987) and PhD (1991) in religious studies from Temple University, Philadelphia, PA.

Professor Gisela Webb is Professor of Religious Studies at Seton Hall University (New Jersey, USA), Associate Director of the University Honors Humanities Program, and Faculty Fellow in the Whitehead School of Diplomacy and International Relations. Professor Webb has published primarily in the developments of Islam and Muslims in America, contemporary Islamic spirituality, and teaching religion in the age of multiculturalism. She is editor of Windows of Faith: Muslim Women Scholar-Activists in North America, a collection of essays by leading Muslim women scholars on the subject of Muslim women’s rights, Syracuse University Press, 2000. In 2004 and 2009 she received Fulbright Awards for teaching and research in Indonesia. She is author of “Intimations of the Great Unlearning: Interreligious Spirituality and the Demise of Consciousness Which is Alzheimer’s” (Crosscurrents, 2001). Her publications include: “Islam in a Different Context: Teaching, Learning, and Dialogue in Indonesia,” in Religious Studies News (American Academy of Religion’s Public Understanding of Religion Committee), May 2006; “Intimations of the Great Unlearning: Interreligious Spirituality and the Demise of Consciousness Which is Alzheimer’s” in Cross Currents, Fall 2001; Windows of Faith: Muslim Women Scholar-Activists in North America, editor and introductory chapter (Syracuse: Syracuse University Press), 2000.

Professor Dato’ Dr. Md. Salleh Yaapar is a Professor of Comparative Literature at the School of Humanities as well as Director of the USM Press, Universiti Sains Malaysia, Penang. He was formerly holder of the European Chair of Malay Studies at Leiden University, the Netherlands. Earlier on, he was the Deputy Vice-Chancellor (Research & Development) and Deputy Vice-Chancellor (Student Affairs) of Universiti Sains Malaysia. Md. Salleh’s area of specialization is Comparative Literature, Literary Theory and Malay-Indonesian literature. He has published widely, including in international journals such as The Muslim World, Asian Journal of Social Science, Indonesia and the Malay World, IIAAS Newsletter, and Muslim Education Quarterly. His books and monographs include Mysticism and Poetry: A Hermeneutical Reading of the Poems of Amir Hamzah, the award winning Ziarah ke Timur (English version: Pilgrimage to the Orient), Kesuasteraan Bandingan dan Kesuasteraan Asia Tenggara Abad ke-21 (Comparative Literature and Southeast Asian Literature in the 21st

Professor Ibrahim Mohamed Zein is currently Professor of Islamic Studies and Comparative Religion and Dean of the International Institute of Islamic Thought and Civilization (ISTAC) at the International Islamic University Malaysia (IIUM), Kuala Lumpur. He obtained a BA (Hons) in Philosophy from the University of Khartoum, and a PhD in Religion (1989), Temple University. He helped to establish the Department of Islamic Studies in the University of Khartoum, and to restructure the Department of Islamic Revealed Knowledge and Heritage in the International Islamic University Malaysia. He has written numerous articles and book reviews. Through his academic administration of Islamic Studies programmes, supervision of postgraduate research and teaching he has made a definite impact on the field.
Abstracts of papers are listed by surname in alphabetical order.

Al Fārūqī’s Contribution to the Islamization of Knowledge
Professor Anis Ahmad
This paper will explore the genesis of the concept and try to identify al Fārūqī’s concept of knowledge and its impact on contemporary Muslim thought. A historical review of the development of the concept will help in understanding the intellectual roots of the movement. The paper will also look into the contribution of other contemporary Muslim scholars who have addressed this issue in their own ways. The impact of this movement shall be explored in terms of institution building at the IIUI, IIUM, and IIIT. Being a participant in the process I cannot claim objectivity but I can at least share a detached insider’s view on the movement.

Visualizing Islam: The Art and Architecture of Philippine Mosques
Assistant Professor Dr. Vivienne S.M. Angeles
Since the introduction of Islam to the Philippines almost 600 years ago, the form and architecture of its mosques have undergone changes. From structures that featured tiered roofs that conformed to Southeast Asian architecture, Philippine mosques now include minarets and domes that are more common in the Middle East. These changes are the result of the growing linkages between the Philippines and Middle Eastern countries since the mid-1970s. This paper will trace the evolution of the Philippine mosques which reflects not only the global linkages of Philippine Muslims but also the growing pluralism of Philippine Islam. Information for this article was gathered in the course of several field trips to the Philippines.

Some Aspects of Isma‘il Raji al Fārūqī’s Thought on Islam and Natural Science
Emeritus Professor Datuk Dr. Osman Bakar
Isma‘il al Fārūqī displayed in his writings a universal interest in all the sciences covering both the natural, the social sciences and the humanities. This particular trait of intellectualty was one of the major characteristics of traditional Islamic scholarship at its best that he had inherited. Though not a scientist he took his keen intellect to the domain of science to offer reflections on the ummah’s under-performance in the field in the last two centuries. Since he attributed the under-performance to among other things intellectual factors that included the unfortunate misunderstanding of the true nature of science and scientific thinking as well as the nature of the universe studied by science, al Fārūqī tried to argue that the misfortunes of the ummah in science can be overcome once Muslims understand the true teachings of Islam on the nature of science and the nature of the universe. In this essay, I will first try to provide an account of al Fārūqī’s intellectual concern with scientific thought through an examination of his available writings. I will then present his views on the contemporary Muslim under-performance in science and technology. Lastly, I will provide some aspects of his thought on the Islamic views of science and the universe which he argued must prevail in the contemporary Muslim mind if the ummah is once again to master scientific knowledge and compete healthily with the rest of the world.
Ethics Of Fertility Treatment: A Case Study Of Nadya Suleman’s Feat

PROFESSOR ABUL FADL MOHSIN EBRAHIM

Fertility drugs and in vitro fertilization (IVF) have undoubtedly brought delight to infertile families in many parts of the world. In the early part of last year, a 33-year-old single mother, Nadya Suleman, gave birth to octuplets in California, USA, on 26 January 2009. Subsequently, what came to light is that she was implanted with eight embryos left over from her earlier treatments. It seems that her doctors did not take into consideration before proceeding with the IVF that she already had six children under the age of seven, all conceived by in vitro fertilization before conceiving the octuplets in the same way. Her case sent shockwaves through the medical fertility community. The questions that were raised were:

1. How could a healthy mother-of-six have been allowed to have fertility treatment that resulted in octuplets?
2. Should the mother’s mental health not have been considered prior to the IVF procedure being finalised?
3. Why were the medical dangers involved in giving birth to so many babies at once totally ignored?
4. Should her capacity to raise such a large family not have been mulled over?

While none can overlook the fact that fertility treatments have undoubtedly opened the door to a host of possibilities in order to rectify infertility, none may also deny the reality that what may be possible may not necessarily be morally and religiously justified. This paper addresses the ethics of fertility treatment with special reference to the case of Nadya Suleman in light of Islamic Medical Jurisprudence. Some of the issues that are deliberated upon are:

1. The dilemma in resorting to infertility treatment.
2. The legality for extending fertility treatment to a single mother.
5. Responsibility towards offspring.

Muslim Interfaith Dialogue in the 21st Century: Building on the Contributions and Legacy of Isma‘il Rājī al Fārūqī

DR. CHARLES FLETCHER

Although over twenty years have passed since the death of Isma‘il al Fārūqī, he remains the most comprehensive western educated Muslim thinker with regard to an Islamic based approach to interfaith dialogue. This article will examine his dialogical contributions and then will critically examine ways to build upon his work and move forward in Muslim dialogical encounter. The first part outlines his methodology and the thematic and practical aspects of his approach. This will include his efforts to create a meta-religious platform from which differing faiths could interact, which forms the methodological basis for his dialogical ideas. Specifically by building upon his principles of comparative religious study and his principles of meta-religion, he posited a set of dialogical principles, which he hoped would place dialogue on a rational and equal playing field where all participants could freely search for truth. Each set of his interlocking principles will be explained and placed within the context of application as al Fārūqī sought to implement his ideas in various inter-faith environments. The second part of this paper examines ways to build upon his ideas and move forward in Muslim dialogical encounters with other faiths. These include his emphasis upon ethics, rational thought, freedom for genuine encounter and
the need for his fellow Muslims to actively study other faiths. The paper concludes with one particular issue that al Fārūqī did not address and that is the impact and presence of postmodern thought upon inter-faith dialogue. It will be seen that some of al Fārūqī’s assumptions are challenged by post-modernity, such as the objective existence of truth, morality and the authoritative nature of scriptural texts. However, this need not diminish his work, but rather create the environment from which to reassess and further develop his ideas for future generations.

From Theological Discourses to Interfaith Dialogues – Al Fārūqī’s Inter-Religious Engagements

ASSOCIATE PROFESSOR KAMAR ONIAH KAMARUZAMAN

There is no doubt that Professor Isma’il Rājī al Fārūqī is indeed a legacy in Islamic history on the encounters with other religions, intellectually as well as practically, and is an inspiration to those who embark in the same field. His masterpiece, Christian Ethics illustrates just how deep this scholar-cum-activist was in his knowledge, understanding and analyses of both Judaism and Christianity. In addition, he proposed premises and principles to gauge Truth in religious understanding, his famous “meta-religion”. Grounded in such firm knowledge, he was able to involve himself in dialogue with other religious communities with confidence and upon his own terms. This paper will trace al Fārūqī’s thoughts on religious encounters particularly through analysis of his works such as Christian Ethics, “Meta Religion”, Islam and Other Faiths, Triadology of the Abrahamic Faiths, among others. The paper will also share the writer’s own indebtedness to the late Isma’il al Fārūqī as a student and a lecturer of Comparative Religion and a social activist in the arena of interfaith dialogues and engagements.

Ijtihad as Understood by Modern Islamic Scholars: The Case of Isma’il Rājī al Fārūqī

ASSOCIATE PROFESSOR YUSHAU SODIQ

Ijtihad, the art of cracking nuts, remains one of the dynamic tools which enable scholars to present Islam as relevant to the challenges that Muslims face daily. Many scholars want “change” but do not know how to initiate it; they want progress but do not know how to craft their ways to achieve it; they love Islam and want to assist the Muslims but they lack the tools that will help them. All the above could be done through Ijtihad. What is missing is the true comprehension of Ijtihad and the courage to expressing their new finding and applying it. In this paper, I present the ideas of Professor al Fārūqī about Ijtihad and how he applied it in his works. Al Fārūqī was a strong believer in Arab nationalism before he became an ardent advocate of Islamization. The idea of Islamization in itself was an act of Ijtihad. The whole process of Islamization and its articulation in writing plus concerted effort of convincing others to embrace it was a great Jihad and Ijtihad. In making that Islamization a reality, he traveled to different parts of the Muslim world, spoke to their leaders and brought students to America and gave them ample opportunity to enrich themselves with Western scholarship. Many of those highly qualified students earned their degrees from Temple University. Some went back and some stayed, spread and contributed to the better understanding of Islam in the West. Another area of his Ijtihad was his relentless effort to convince Muslims in the Muslim world of the dire need to establish a marriage between Islamic and Western scholarship, a need for thorough understanding of Islamic traditions as well as Western traditions. This paper will articulate his views about Ijtihad and how he applied it. Concrete examples will be provided to support the claim made. It is hoped that Muslim scholars today will continue to employ Ijtihad to address current challenges rather than continuously looking backward for solutions.
Isma'il Rāji al Fārūqī on Art: Interpretation, Integration, and Inspiration  
PROFESSOR GISELA WEBB  
This paper focuses on the Fārūqī critique of Art History discourses in the West as to the nature, function, and value of Islamic arts. Dr. Fārūqī – and his wife, Lois Lamya Fārūqī – were able to argue and demonstrate that the modes of teaching Islamic art through the 1950’s said more about “Orientalism” than about the nature and function of Islamic art as understood by Muslim artists, artisans, philosophers, and theologians. The Fārūqīs established a way of approaching the nature, goals, and formal elements of Islamic art in a way that resonated with cultural and religious (Muslim) values and sensibilities. Rather than the ‘horror vacui’ of the Orientalists, Muslim artists and artisans created art and architectural forms that not only spoke about, but evoked through their forms, an internal intuition of the infinite, the sublime. The work of Dr. Fārūqī has created openings for new ways of teaching Islamic beliefs, law, culture, and values to our religiously diverse student body. This paper therefore summarises Dr. Fārūqī’s critique of “Orientalist” approaches to Islamic art and discusses his particular approach to Islamic art forms (visual, architectural, and musical) as reflecting Islamic values – an approach that has been particularly useful in teaching Islam in the context of multi-cultural United States.

Cultural Encounter and Religious Engagement in Nurturing World Peace: Lessons from Literature  
PROFESSOR DATO’ DR. MD. SALLEH YAAPAR  
Time and again, conferences, seminars and workshops have been organised around the globe to discuss the subject of world peace. But, peace seems quite far removed from humanity, while conflict and violence seems to be escalating. Despite world-wide calls and prayers for peace and harmonious living at the close of the last millennium, the new millennium has been ushered in with all kinds of conflicts, violence and wars. The situation has been exacerbated by 9/11 and the “War on Terrorism” and other related conflicts and wars. For the sake of human civilization, peace gestures should be given opportunities to emerge. Humanity needs a world that transcends war, and this can only be achieved through a culture of peace that should be nurtured quickly and extensively. Diverse people from various disciplines, including Comparative Literature, can contribute in this noble endeavor by doing all that is appropriate to their individual situations. This essay is a humble contribution towards that end. It will focus on relationships between different cultural and religious communities and individuals, and their potential roles. It aims to discuss cultural encounters as well as religious engagement in nurturing world peace. In doing so, it will draw on lessons from literary works of the West and the East, including those by Johan W. Goethe, Muhammad Iqbal, Rabindranath Tagore, Amir Hamzah and Usman Awang. Indirectly, it will discuss the authors’ roles in cultural encounters and religious engagements. It will also propose a faith-based and fruitful approach to human diversity, particularly in view of nurturing peace between different cultural and religious communities.

Al Fārūqī’s Theory of Value: A Plea for Islamic Humanism  
PROFESSOR IBRAHIM M. ZEIN  
In his early writings al Fārūqī realised the importance of the concept of humanism in any ethical discourse. Most importantly, perhaps, he noted that an ethical theory that did not adhere to universality of ethics would obviously lead to relativism in ethical values. Therefore, for al Fārūqī Islamic humanism emphasised the postulate that values are relational to human beings rather than relative. In this regard, al Fārūqī made a distinction between the realization of a value in a human act and its ideal being. As it appeared the exposition of al Fārūqī’s theory of value would necessitate a deep look into his concept of Islamic humanism. Therefore, the main focus of this paper will be on his understanding of humanism and its relationship to ethical discourse.
**Conference Organisers**

**CENTRE FOR THE STUDY OF DEMOCRACY (CSD), UNIVERSITY OF WESTMINSTER**

Founded in 1989 and situated in the heart of London, the Centre for the Study of Democracy (CSD) is a leading postgraduate teaching and research centre at the University of Westminster. Led by a team of internationally renowned scholars, CSD has become a major player, both nationally and globally, in the fields of international relations, political theory and cultural studies.

CSD is widely known for its leading research activities in the fields of political theory, international relations, US politics, European Union studies, Chinese visual culture and environmental and technological politics. CSD hosts several high-quality Masters Degree Programmes and also hosts a large MPhil/PhD Programme.

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**PRINCE ALWALEED BIN TALAL CENTER FOR MUSLIM-CHRISTIAN UNDERSTANDING**

The Center for Muslim-Christian Understanding was founded in 1993 by an agreement between the Fondation pour l’Entente entre Chrétiens et Musulmans, Geneva and Georgetown University to build stronger bridge of understanding between the Muslim world and the West as well as between Islam and Christianity. The Center’s mission is to improve relations between the Muslim world and the West and enhance understanding of Muslims in the West. The geographic scope and coverage of the center includes the breadth of the Muslim world, from North Africa to Southeast Asia, as well as Europe and America. Since its foundation, the Center has become internationally recognised as a leader in the field of Muslim-Christian relations.

In December 2005, the Center for Muslim-Christian Understanding (CMCU) received a $20 million dollar gift from HRH Prince Alwaleed Bin Talal, an internationally renowned businessman and global investor, to support and expand the Center for Muslim-Christian Understanding. The Center was renamed the Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding (ACMCU). This endowed fund was the second largest single gift in Georgetown University history.

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The International Institute of Islamic Thought (IIIT) was established in 1981 in Pennsylvania (USA) as a private, non-profit, academic and cultural institution dedicated to promoting research, publications and conferences related to Islamic thought and contemporary social sciences.

The Institute has become a forum through which Muslim scholars have rekindled an ongoing debate on Islamic intellectual endeavour and thought. The Institute is governed by a Board of Trustees that meets annually, and periodically elects one of its members to serve as President. It has offices and representatives in a number of countries.

The Institute is committed to the development of Islamic scholarship in contemporary social sciences and humanities. It is dedicated to the revival and reform of Islamic thought, and its methodology is to help Muslims deal effectively with modern social challenges and ultimately contribute to the progress of civilisation by giving it a specific meaning and direction derived from Divine guidance. Through Islamic scholarship, the Institute hopes the ummah will regain its intellectual and cultural identity and re-affirm its presence as a dynamic civilisational force.

The Institute organises intellectual and cultural meetings and seminars, publishes scholarly works that help Muslims understand how to live according to Qur’anic principles and the Sunnah while interacting with Western thought and hence, produce a well balanced and guided global Muslim society. It supports research projects that study the reconstruction of Islamic thought and worldview based on Qur’anic principles and the Sunnah.

The Institute seeks to achieve its objectives by:
- Teaching, training of teachers, publication of text books.
- Supporting researchers and scholars in universities and research centres, and publishing selected scholarly, cultural and intellectual works, in English, Arabic and several other languages.
- Holding specialised scholarly, intellectual and cultural conferences, seminars and study circles.

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