

ISMĀ'IL RĀJĪ AL FĀRŪQĪ

AN EXPOSE OF THE LEGACY OF A
Mujtahid IN THE MODERN AGE

A remarkable scholar of Islam, and a genius in his own right, Dr. al Fārūqī 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 Fārūqī 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

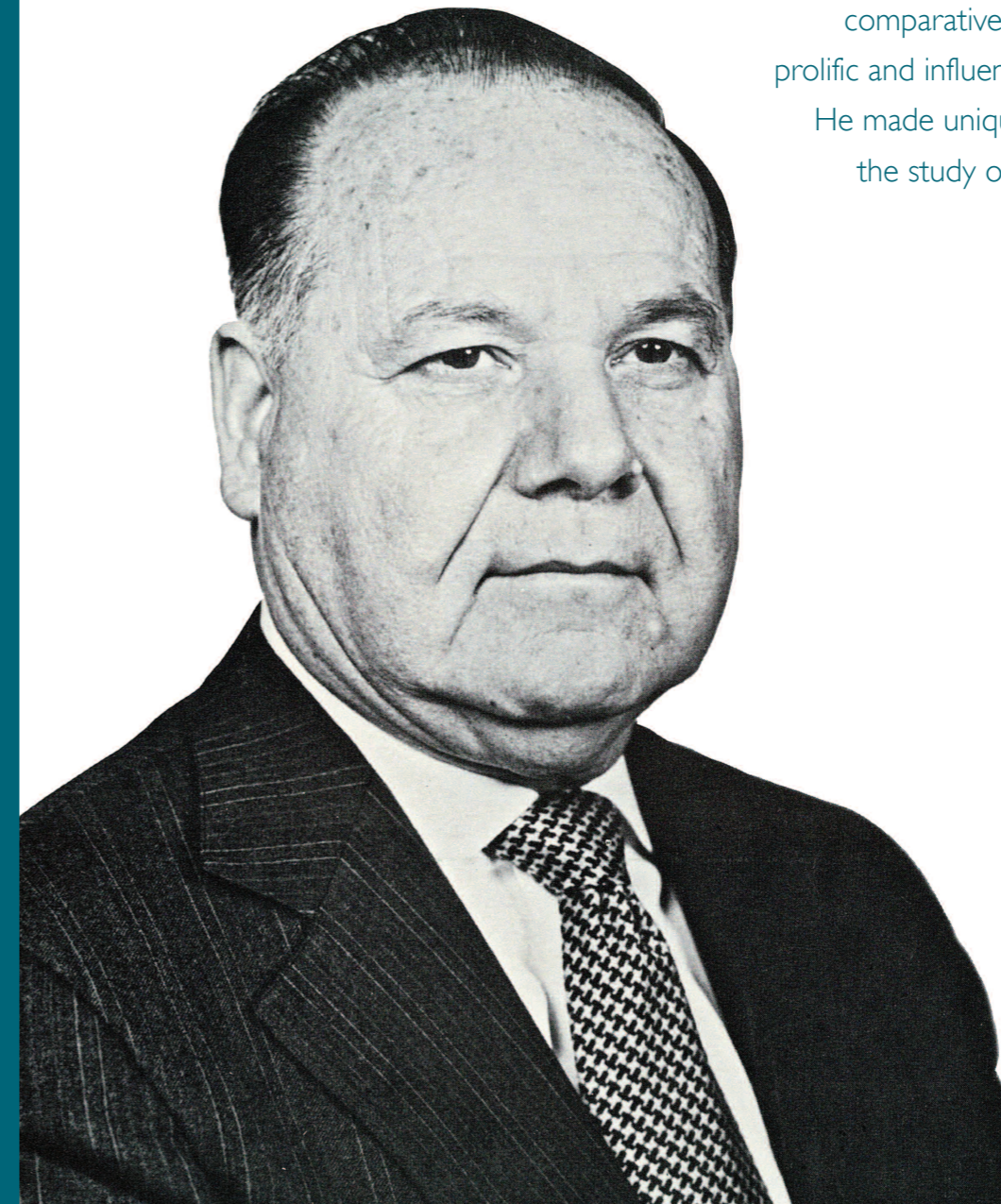
6 – 7 JUNE 2010
FYVIE HALL,
WESTMINSTER
UNIVERSITY

Jointly Organised by

*Centre for the Study of Democracy,
University of Westminster, UK*

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

*International Institute of
Islamic Thought,
UK and USA*



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Conference Programme

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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 Fārūqī’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 Fārūqī’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 Fārūqī’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 Fārūqī’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.



...for truth wants to be known. It exerts pressure on the knower to share his vision of it with his peers.

(al Fārūqī)

Dr. Isma‘īl Rājī 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 *Tawhid* 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 IIT (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

- (1953) *The Policy of Tomorrow*, tr. from the Arabic of M. B. Ghali. Washington, DC: American Council of Learned Societies.
- (1962) `Urubah and Religion: An Analysis of the Dominant Ideas of Arabism and of Islam as Its Heights Moment of Consciousness, vol. I of *On Arabism*, Amsterdam: Djambatan.
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- (1968) *Christian Ethics: A Systematic and Historical Analysis of Its Dominant Ideas*. Montreal: McGill University Press and Amsterdam: Djambatan, Amsterdam.
- (1968) *Al Milal al Mu'asirah fi al Din al Yahudi* (Contemporary Sects in Judaism). Cairo: Institute of Higher Arabic Studies.
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- (1975) *Historical Atlas of the Religions of the World*. New York: Macmillan.
- (1980) *Islam and Culture*. Kuala Lumpur: Angkatan Belia Islam Malaysia.
- (1980) *Islam and the Problem of Israel*. London: The Islamic Council of Europe.
- (1981) *Social and Natural Sciences*, ed. with A. O. Naseef. Sevenoaks, UK: Hodder and Stoughton, and Jeddah: King Abdulaziz University.
- (1981) *The Hijrah: The Necessity of Its Iqamat or Vergegenwartigung*, ABIM: Kuala Lumpur.
- (1982) *Essays in Islamic and Comparative Studies*, ed. Herndon, VA: IIIT.
- (1982) *Islamic Thought and Culture*, ed. Herndon, VA: IIIT.
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- (1985) *Islam*. Beltsville, MD: Amana Publications.
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(1953) *From Here We Start*, tr: from the Arabic of K.M. Khalid. Washington, DC: American Council of Learned Societies.

(1953) *Our Beginning in Wisdom*, tr: from the Arabic of M. al Ghazali. Washington, DC: American Council of Learned Societies.

(1976) *The Life of Muhammad*. tr: and ed. from the Arabic of M.H. Haykal. Indianapolis: North American Islamic Trust.

(1980) *Sources of Islamic Thought: Three Epistles on Tawhid* by Muhammad ibn 'Abd al Wahhab, tr: and ed. Indianapolis: American Trust Publications.

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Selected Articles

- "On the Ethics of the Brethren of Purity and Friends of Fidelity," *The Muslim World*, vol. L, no. 2, pp. 109-21; no. 4, pp. 252-58; vol. LI, no. 1, pp. 18-24.
- "On the Significance of Reinhold Niebuhr's Ideas of Society," *Canadian Journal of Theology*, vol. VII, no. 2, pp. 99-107. Reprinted in *Muslim Life*, vol. XI, no. 3 (Summer 1964): 5-14.
- "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.
- "Towards a New Methodology of Qur'anic Exegesis," *Islamic Studies*, vol. 1, no. 1, pp. 35-52; reprinted in *Muslim Life*, vol. XI, no. 1 (January-March 1964): 4-18.
- "Towards a Historiography of Pre-Hijrah Islam" *Islamic Studies*, vol. 1, no. 2, pp. 65-87.
- "On the Raison d'Etre of the Ummah," *Islamic Studies*, vol. II, no. 2, pp. 159-203.
- "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).
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- "Science and Traditional Values in Islamic Society," *Zygon: Journal of Religion and Science*, vol. 11, no. 3 (September 1967): 231-46.

- "Islam and Christianity: Prospects for Dialogue," *The Sacred Heart Messenger* (September 1967): 29-33.
- "Islam and Christianity: Diatribe or Dialogue," *Journal of Ecumenical Studies*, vol.V, no. 1 (1968): 45-77.
- "The Problem of the Metaphysical Status of Values in the Western and Islamic Traditions," *Studia Islamica*, fasc. XXVIII (1968): 29-62.
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- "On the Nature of the Work of Art Islam", *Islam and the Modern Age*, vol. 1, no. 2 (August 1970): 68-81.
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- "The Essence of Religious Experience in Islam", *Numen*, vol. XX, fasc. 3, pp. 186-201.
- "Internal Dynamics of the Muslim Community," *Al-Ittihad*, vol. XII, no. 3 (Summer 1975): 2-7.
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- "Al Muslimun fi Amrika", *Majallah al Buhuth al Islamiyah*, vol. 1, no. 2 (1976): 590-593.
- "Islam wa al Muslimun fi Amrika", *Al Shabab al `Arabi* (November 1, 1976): 3; (November 8, 1976): 34; (November 15, 1976): 34; (November 22, 1976): 11.
- "The Muslim-Christian Dialogue: A Constructionist View," *Islam and the Modern Age*, vol.VIII, no. 1 (February 1977): 5-36.
- "Moral Values in Medicine and Science," *Biosciences Communications*, vol. III, no. 1 (1977).
- "Al Ijtihad wa al Ijma' ka Tarafay al Dinamikayah fi al Islam", *Al Muslim al Mu'asir*, no. 9 (March 1977): 5 – 18
- "Islam and the Social Sciences," *Al-Ittihad*, vol. XIV, nos. 1-2, (January – April 1977): 38-40
- "Ab'ad al Ibadat fi al Islam," *Al Muslim al Mu'asir*, no. 10 (1977 / 1397): 25-38.
- "Central Asia Report: Muslims Survive," *Impact International* (October 1977): 14-15.
- "Islam and Other Faiths" in *The Challenge of Islam*, ed. Altaf Gauhar. London: Islamic Council of Europe, 1978, pp. 82-111.
- "Islam and Architecture," *The Muslim Scientist*, vol.VII, nos. 1- 2 (March-June 1978): 14-22.
- "Our Moral Dilemma," *The Voice of Islam*, vol.VIII, no. 5 (February 1978): 9-11.
- "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

- World, *International Review of Mission*, vol. LXV, no. 260 (October 1976): 391-400; 385-460; reprinted in *Risalah* (February 1977): 2-6.
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 - "Islamic Ideals in North America", *Silver Jubilee Messages Collection, Our Gifts to the World*. Korea Muslim Federation (September 1980): 145-159.
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 - "The Living Reality of Faith," *Today's World*, vol. I, no. 4 (December 1980): 20-22.
 - "I'adah al Bina' al Islami wa al Sultah al Siyasiyah," *Al Muslim al Mu'asir*, vol. 5, no. 22 (April-June 1980): 37-71.
 - "Al Tawhid wa al Fann," *Al Muslim al Mu'asir*, part I, vol. 5, no 23 (July-September 1980): 159-80; part II, vol. 5, no. 24 (October-December 1980): 183-196; part III, vol. 7, no 25 (January-March 1981): 137-163.
 - "Hak Bukan Islam Dalam Islam," *Diskusi*, part I, 5:7/1980 (July-August 1980): 2-5, 48; part II, 5:8/1980 (August-September 1980): 8-12; part III, 5:9/1980 (September-October 1980): 15-18, 51.
 - "Islam and Architecture," *Fine Arts in Islamic Civilization*, ed. M. A. J. Beg. Kuala Lumpur: The University of Malaya Press, 1981, pp. 99-117.
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- "Islamizing the Social Sciences;" *Social and Natural Sciences*, ed. Isma'il R. al-Faruqi and Abdullah Omar Naseef. Sevenoaks, UK: Hodder and Stoughton, and Jeddah: King Abdulaziz University, 1981, pp. 8-20.
- "Jawhar al Hadarah al Islamiyah;" *Al Muslim al Mu'asir*, vol. 7, no. 27 (July-September 1981): 9-28.
- "Why Is the Muslim a Muslim?;" *Al Nahdah*, vol. 1, no. 2 (April-June 1981): 5-7.
- "Islam in North America;" *Al Risalah*, vol. 6, no. 2 (1981): 28-37.
- "Al Nahdah al Islamiyah fi al Mujtama' al Mu'asir;" *Al Muslim al Mu'asir*, vol. 7, no. 28 (October-December 1981): 51-67.
- "On the Nature of Islamic Da'wah;" *The Muslim* (October 1981): 1-4.
- "Divine Transcendence and Its Expression;" *The Global Congress of the World's Religions, Proceedings 1980-1982*, ed. Henry O. Thompson. New York: The Rose of Sharon Press, 1982, pp. 267-316.
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- "Islam and Other Faiths;" *30th International Congress of Human Sciences in Asia and North Africa, Middle East 1*, ed. Graciela de la Lama. Mexico City: El Colegio de Mexico, 1982, pp. 153-179.
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- "Aslimat al Ma'rifah;" *Al Muslim al Mu'asir*, vol. 8, no. 32 (August-October 1982): 9-23.
- "Islam and the Theory of Nature;" *The Islamic Quarterly*, vol. XXVI, no. 1 (1982): 16-26.

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‘īl 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‘īl 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‘īl 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

Ismaʿīl 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

CONFERENCE SPEAKERS AND CHAIRS

Profiles of contributors and chairs are listed in alphabetical order by surname.

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.

Dr. Abdelwahab El-Affendi FRSA is Reader in Politics at the Centre for the Study of Democracy, University of Westminster and Co-ordinator of the Centre's Democracy and Islam Programme. He is currently an ESRC/AHRC Fellow in RCUK's Global Uncertainties Programme. Educated at the Universities of Khartoum, Wales, and Reading, he is author of *Turabi's Revolution: Islam and Power in Sudan* (1991), *Who Needs an Islamic State?* (1991–2008), *Revolution and Political Reform in Sudan* (1995), *Rethinking Islam and Modernity* (2001), *For a State of Peace: Conflict and the Future of Democracy in Sudan* (2002) and *The Conquest of Muslim Hearts and Minds: Perspectives on U.S. Reform and Public Diplomacy Strategies* (2005). He has also contributed to many leading journals, and is contributor or co-author of works including: *The Routledge Encyclopedia of Philosophy* (1998), *Social Science and Conflict Analysis* (1993), *Islam and Justice* (1997), *Islam and Secularism in the Middle East* (2000), *Islamic Thought in the Twentieth Century* (2003), *Understanding Democratic Politics* (2003), *American Power in the 21st Century* (2004), *The Arab Human Development Report* (2004), and *The Blackwell Companion to Contemporary Islamic Thought* (2006).

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 Islamic Studies 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‘īl 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 (CISMOR), 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-Azzam 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'īl 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 from 1990–92 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.

Dr. Sodiq has presented papers and participated in panels at numerous scholarly meetings and has provided Islamic legal and professional advice to Muslim communities in Philadelphia, Richmond, Fort Worth, Houston and Dallas. His published articles include “The Application of Islamic Law in Nigeria: A Case Study,” in *Islamic Studies* (Spring, 1992); “A History of Islam Among the African American Muslims of Richmond,” in *The Muslim World* (July/October, 1994); “Muslim-Christian Relations in Nigeria: Causes of Tension,” in *Journal of Ecumenical Studies*, vol. 31, no. 3 & 4 (Summer–Fall, 1994): 279–306. His recent works include entries into different encyclopaedias: “Noble Drew Ali, 1886–1929” vol. 1, pp. 86–87; Malcolm X (1925–1965), vol. 2, pp. 721–723; Nation of Islam, vol. 3, pp. 803–807; Nigeria, vol. 3, pp. 822–825; Yoruba, vol. 3, pp. 1155–1156 in *African and the Americas: Culture, Politics, and History*, edited by Richard M. Juang and Noelle Morrissette. Santa Barbara, California: ABC–CLIO, 2008. Another entry is: “Abyssinia/ Ethiopia” published in *Encyclopedia of the African Diaspora*, edited by Carole E. Boyce Davies. Santa Barbara: ABC–CLIO, 2008. His other works include: “Imam Malik and His Conception of *Maslahah* (the Public Good) as a Legal Theory,” in *Al-Hadarah, Lagos State University, Journal of Arabic and Islamic Studies*, vol.7, (June 2007): 1–26; “African Muslims in the United States: The Nigerian Case” in *African Immigrant Religions in America*, edited by Jacob K. Olupona and Regina Gemignani N. Y.: New York University Press, 2007; “Can Muslims and Christians Live Together Peacefully in Nigeria?” in *The Muslim World*, vol.99, no 4 (October 2009): 646–688.

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*, *IIAS 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*), *Kesusasteraan Bandingan dan Kesusasteraan Asia Tenggara Abad ke-21* (Comparative Literature and Southeast Asian Literature in the 21st

Century) and *Cultural Encounter & Religious Engagement in Nurturing World Peace: Lessons from Selected Literary Works and Authors*. He sits on the editorial boards of *Sari: Journal of the Malay World and Civilization*, *Kemanusiaan: Asian Journal of Humanities*, *Jurnal Pengajian Melayu*, *Malay Literature*, *Dimension: Journal of Indonesian and Malaysian Studies*, and *Heritage Asia*. Professor Md. Salleh holds a PhD (Distinction) from Temple University, Philadelphia, USA.

Dr. Imtiyaz Yusuf was born in Tanzania, has BA (Politics) from Poona University in India, MA (Islamic Studies) from Aligarh Muslim University also in India and PhD (Religion) from Temple University, Philadelphia. He has been living in Thailand for the last 21 years. Dr. Imtiyaz Yusuf is currently Visiting Associate Professor and Malaysia Chair of Islam in Southeast Asia at ACMCU, Georgetown University, Washington DC, USA. In Thailand, Dr. Yusuf is Program Director, Dept of Religion, Graduate School of Philosophy and Religion, Assumption University in Bangkok, Thailand. He specialises in Religion with a focus on Islam in Thailand, Southeast Asia and Muslim-Buddhist dialogue. Dr. Yusuf has contributed to the *Oxford Encyclopedia of Islamic World* (2009); *Oxford Dictionary of Islam* (2003); *Encyclopedia of Qur'an* (2002); and *Oxford Encyclopedia of Modern Islamic World* (1995). His publications include: *Religion, Politics and Globalization – Implications for Thailand and Asia* (2009); *Religion and Human Development* (2009); *The Role of Religious and Philosophical Tradition in Promoting World Peace* (2007); *Doing Cross-cultural Da`wah in Southeast Asia* (2007); "Faces of Islam in Southern Thailand" (2007); *Understanding Conflict and Approaching Peace in Southern Thailand* (2006) and *Islamic Studies In ASEAN* (2000). Dr. Yusuf's recently published articles include: "The Thai Muslims and the Participation in the Democratic Process: The Case of 2007 Elections" *Journal of Muslim Minority Affairs*, vol. 29, No. 3, September 2009: 325–336; "The Southern Thailand Conflict and the Muslim World" in *Journal of Muslim Minority Affairs*, vol. 27, No. 2, August 2007: 319–339; and "Dialogue between Islam and Buddhism Through the Concepts of Tathagata and Nur Muhammadi" in *International Journal of Buddhist Thought and Culture*, vol. 5, February 2005: 103–114.

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.

CONFERENCE ABSTRACTS

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'īl Rāji al Fārūqī's Thought on Islam and Natural Science

EMERITUS PROFESSOR DATUK DR. OSMAN BAKAR

Isma'īl 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 intellectuality 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.
3. The validity for using donor sperm in fertility treatment.
4. Mother's health versus fertility treatment.
5. Responsibility towards offspring.

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

DR. CHARLES FLETCHER

Although over twenty years have passed since the death of Isma'īl 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'īl 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*, *Triologue of the Abrahamic Faiths*, among others. The paper will also share the writer's own indebtedness to the late Isma'īl 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'īl 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‘īl Rājī 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 Lamyā’ 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.

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Centre for the Study of Democracy
(CSD)
32-38 Wells Street, London W1T 3UW, United
Kingdom.
Tel: 020 7911 5138 Fax: 020 7911 5164
Email: s.robson@wmin.ac.uk
Website: <http://www.wmin.ac.uk>

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The Center for Muslim-Christian Understanding was founded in 1993 by an agreement between the Fondation pour L'Entente entre Chretiens 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.

Prince Alwaleed Bin Talal Center for
Muslim-Christian Understanding
Georgetown University
3700 O Street, NW
Bunn Intercultural Center (ICC) Suite 260
Washington, D.C. 20057
Phone: 001-202-687-8375
Fax: 001-202-687-8376
cmcu@georgetown.edu

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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.

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IIIT

500 Grove St., Suite 200
Herndon, VA 20170, USA
Tel: 703 471-1133
Fax: 703 471-3922
Email: iiit@iiit.org
Website: <http://www.iiit.org>

IIIT London Office

P.O.Box 126
Richmond
Surrey, TW9 2UD, UK
Tel: 44 208 948-9511
Fax: 44 208 940-4014
Email: iiit@iiituk.com
Website: <http://www.iiituk.com>