



The Muslim 500

THE WORLD'S 500 MOST
INFLUENTIAL MUSLIMS

2013/14



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❧ 2013/14 ❧

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The Muslim 500:
The World's 500 Most Influential Muslims, 2013/14
ISBN: 978-9975-428-37-2
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The Muslim 500 was the brainchild of H. R. H. Prince
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Set in Garamond Premiere Pro & Myriad Pro
Printed in The Hashemite Kingdom of Jordan

© 2013 The Royal Islamic Strategic Studies Centre
20 Sa'ed Bino Road, Dabuq
PO BOX 950361
Amman 11195, JORDAN
<http://www.rissc.jo>

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The Holy Qur'an,
Al-Fatiba 1:1-7
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INTRO- DUCTION



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

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Foreword

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

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

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

This doesn't discount the significant amount of influence from other sectors of society. The publication selects Muslim individuals from a range of categories of influence, 13 in total: Scholarly, Political, Administration of Religious Affairs, Preachers and Spiritual Guides, Philanthropy/Charity and Development, Social Issues, Business, Science and Technology, Arts and Culture, Qur'an Reciters, Media, Celebrities and Sports Stars and Extremists. How to measure this influence is of course the most challenging aspect of the publication, and the one where opinions diverge the most. Influence can sometimes be gauged on a quantitative basis, the number of people influenced, the number of books written, the amount of sales etc., but more often it is related to the qualitative and lasting effect of that influence. The achievements of

a lifetime are given more weight than achievements within the current year. This means that our list of names will change gradually, rather than dramatically, year-on-year.

This list acts as an opportunity to shed some light on the many challenges and pioneering triumphs that are present at the very crux of shaping the Muslim community.

What's New

We are pleased to announce that publishers from Turkey and Indonesia will be translating and publishing this issue of *The Muslim 500*. This will make it accessible to a large number of non-English speakers, and we hope this will open the door to receiving more feedback from these communities.

This year we have our annual introduction surveying the major events in the Muslim world from the past year. We have also added a new section; 'Major Events' that provides a timeline of the major events that have taken place over the past year.

Our Honourable Mentions section is now 25% larger than before and we have expanded the biographies of the Final 450 making it several pages longer than previous editions. We have expanded the number of exclusive pieces from distinguished guest writers in our Issues of the Day section, which is now nearly 60% larger than before.

To give a richer visual understanding of the Muslim world we have not only increased the number of photographs in the Top 25 section but have, for the first time, added some in the Issues of the Day as well. We have also included several calligraphy pieces throughout the book, which we hope will serve as a beautiful reminder to pause and reflect as you go through the book.

We have also added write-ups within the main body of the text about major initiatives (see: A Common Word on page 117, Altafsir.com on page 164 and Free Islamic Calligraphy on 159).

Our website [www.TheMuslim500.com] which was launched last year has already proven to be a popular destination. We have recently updated the Influence Feed which shows the latest news on many of the Top 500. We welcome your feedback and will take nominations for the 2014/15 edition through it.

Introduction

Prof. S. Abdallah Schleifer

NEAR THE END OF 2013, the Arab Spring has become the “Arab Turmoil”. Even by the end of 2012, the “Spring” had already evolved into the “Summer” since the region was certainly not moving smoothly into the peaceful, consensual and constitutional mode as expected in the conventional understanding, much of which was based on a global media romance with revolution.

Indeed the only countries where such a process was underway were those monarchies – Morocco, Jordan and Oman – which were relatively untouched by the Arab Spring.

By the beginning of 2013, Syria was in a state of an increasingly sectarian and destructive war. In Yemen, the movement for greater democracy overlapped and would become increasingly overshadowed by dominant tribal rivalries and profound regional discontents. Even Egypt, demographically more or less half of the Arab world’s population, which had experienced free and fair elections, would in the final months of 2012 be moving towards that turmoil that would increasingly characterize Egypt in 2013.

For those elections, first for parliament and then the presidency, were held at a moment in which the only disciplined, grassroots political movement left in Egypt after the collapse of Mubarak’s ruling National Democratic Party, was the 85 year old Muslim Brotherhood.

The MB, weathered by long years of repression (relatively light during Mubarak’s 30 years in power), quickly rebranded itself in the political field as the Freedom and Justice Party (FJP) and came in first in the parliamentary election taking more seats than any other party and transformed this into a working majority in a de-facto Islamist alliance with a Salafi party which had come in second; this was a seemingly surprisingly strong showing for a Salafi party, surprising only for those circles ranging from Egypt’s secular liberal intellectuals to much of the foreign press corps, who had no sense of the growing support for Salafi fundamentalism, particularly in a countryside that had been overwhelmingly Sufi only a few decades ago.

The MB owed its victory in the parliamentary election to the utter disorder among the many barely organized, competing and generally secular parties, and owed its victory again in the second election, when the multitude of liberal secular (and one post-Islamist) candidates divided their votes. Muhammed Morsi and a candidate identified with the Mubarak regime (to nearly everyone’s surprise) made it into the second round, which Morsi narrowly won, if not by suspected fraud then certainly with the support of those Egyptians who voted for Morsi, not because they liked him and the Muslim Brotherhood (MB), but because at that moment in time they disliked the idea of a Mubarakist President far more.

This is old history but important because what lit the match so to speak for the political conflagration that has characterized so much of Egyptian life in 2013 were two events in 2012. The first occurred between the first and second round of that Presidential election when Morsi promised the leaders of several liberal secular political parties that he would form a broad coalition government if elected (with their support) as President.

Morsi, by and large got that support, which provided his slight winning margin. However, once in office he immediately went back on his word. Betrayal of campaign promises is of course no stranger in competitive democratic elections, but this was not a betrayal of some portion of a party’s program – this was a serious pledge to what are described in a rather curious style of Egyptian politics as “the political forces.” They did not take it well, but given their own internal divisions that had as much to do with jealousies among the leaders of newly created parties – parties largely based on a following for the leader founding the party rather than loyalty to party – and with little in the way of grass roots organization, they were unable to turn that collective sense of betrayal into any sort of serious united opposition during Morsi’s first few months in office, when he looked his best in a series of foreign policy initiatives and domestic manoeuvres (see Introduction, Muslim 500 - 2012 edition).

In late November 2012, Morsi was worried that a hostile judiciary, which had already nullified the MB-dominated parliament, would soon rule that

the Islamist-dominated constitutional assembly appointed by the remaining upper house of parliament would also be declared unconstitutional by Egypt's Supreme Court. Morsi therefore declared that he had assumed extra-constitutional powers and would not defer to the Court until there was a new constitution. The constitutional assembly proceeded to ram the new constitution through and it was approved by a dramatically dwindling portion of the electorate, which by now had been exhausted by nearly two years of instability and voting 'yes', largely in the belief that any constitution would provide stability. But constitutions only acquire that characteristic if they are consensual, which this Islamist constitution was not. By the time it had been approved by the constitutional assembly, nearly the entire minority of non-Islamist representatives, including most significantly the representative of Al-Azhar, had resigned in protest.

Still another sign of the authoritarian ambitions of the Muslim Brotherhood was the manner in which Morsi treated the vast state-owned media which included four daily newspapers and a number of television channels. The very idea of a state media is incompatible with democratic governance, yet ironically it is the monarchies in the Muslim world where the state does not own and operate the media. But instead of privatizing the media either by selling it off to diverse business interests, or better to turn owner-

ship in the form of shares to all the employees – the system known as Employee Stock Ownership – Morsi replaced the most senior managers with journalists who were either members of the Muslim Brotherhood or sympathizers.

So even before the beginning of 2013, the once divided leadership of Egypt's major opposition parties had entered into an alliance – the National Salvation Front (NSF) – and demonstrations had begun at Tahrir Square against Morsi and the MB-dominated government.

The NSF discourse stressed what it described as the ongoing "Brotherhoodising" of Egypt's government, which in a way missed the point. When Morsi appointed 17 new governors in 2013, seven of whom were members of the MB/FJP, this became a major issue for the NSF at rallies and press conferences, which seemed to be the extent of what the NSF understood as political work. But this is but one illustration of how very few of Morsi's critics seem to understand the workings of democratic Presidential regimes. In America, for reasons that go back to the United States existing as 13 quite independent states before they became united in a federal form of government, all governors are elected, and many, if not the majority of American governors are Republican. But if they were appointed, as in the case of Egypt, one can be sure President Obama would have selected all of his governors from the ranks of his own Democratic party.

Much more significant and disturbing than the "Brotherhoodising" of the governorates (which in America and Europe would simply be described as the SOP of party patronage) was that the governor Morsi appointed for Luxor came not from the MB but from the leadership of the allied Islamist party established by the formerly jihadi and now self-described Salafi movement – Al-Gama'a Al-Islamiyya – which had massacred back in the 1990s dozens of European tourists visiting one of the many spectacular Pharaonic sites in Luxor.

The Gama'a leadership which eventually (from prison) renounced armed struggle, had also killed hundreds of Egyptian security forces during an insurrection they had launched in Upper Egypt in the late 1980s and early 1990s, an insurrection which was ultimately crushed with massive detentions.

In Morsi's mind, or the minds of the MB



Man takes to a light post in El Tahrir square to wave the Egyptian flag high above the crowd.
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leadership, whom Morsi as an MB member had to “listen and obey,” the appointment made sense. The Al-Gama’a Al-Islamiyya’s party was the MB’s most constant ally, and the Gama’a’s stronghold was in Upper Egypt, where Luxor is located. So, in an utterly abstracted way, it made sense to the MB to give the Gama’a the top position in one of the Upper Egyptian governorates. What this reflected was that Morsi and the MB leadership inhabited a bubble that mentally disengaged them from the way most Egyptians think or intuitively feel (even many of those who voted for the MB), which in this case would either be horror or dismay at the inappropriateness and stupidity of this particular appointment, particularly since Egypt has been and is still suffering from a collapse of the critically important tourism industry, and in Luxor nearly everyone makes their living directly or indirectly from tourism.

Nor did it help Morsi’s standing with a security establishment that had been in a running conflict with the MB in one form or another, on and off, for nearly 60 years. And since the “spiritual” leader of the Gama’a had provided the fatwa that provided Islamist justification for the assassination of Egypt’s President Anwar Sadat, who was a member of Nasser’s Free Officers movement within the Egyptian Army,

this appointment was not appreciated. What rankled the armed forces even more was yet another example of what could be called The MB’s Bubble Problem.

When several soldiers were kidnapped by jihadi terrorists operating in the Sinai in order to negotiate an exchange for jihadi prisoners held by the army, the army prepared to launch a major operation to free the kidnapped soldiers. Morsi, however, cautioned the Army to “spare the souls of both the kidnapped and the kidnappers”. This was a stunning remark that reeked of moral equivalence by failing to differentiate between Islamist kidnappers – in effect criminals – and their victims, kidnapped soldiers.

The subsequent uproar forced Morsi to back down. Both of the above examples reflect what many observers of the Egyptian MB have always assumed: that while the MB favours working within an electoral system as the route to power – and thus has been opposed to the more militant Islamists who believe armed struggle is the only route to power; nevertheless, in a psychological rather than ideological sense, MBers tended to indulge these violent militants as basically “good boys” who have gone astray, or gone too far in their understanding of the ‘Cause.’

In June 2013 at a mass rally of pro-Morsi supporters – which included both the MB and Salafis – in

A man giving a speech during a pro military demonstration in Abbassia.
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support of the Syrian Rebels, a Salafi Sheikh took his turn at the microphone and denounced Egyptian Shia, a small community which is at the most in the hundreds of thousands, as enemies of Islam. This sort of rhetoric was common among many Salafi sheikhs and had intensified over the past couple years and had been echoed in public remarks made by members of the Muslim Brotherhood, no doubt stimulated by the sectarian nature of the Syrian civil war.

The common conception of the Syrian Alawites as Shia was based upon a formal recognition of this sect (which for centuries had been considered to be beyond the broadest boundaries of Islam) which was secured by intense intimidation of the Syrian Shia leadership by Hafez Al-Assad many years ago. But this time it was being said in the presence of the President of Egypt. Morsi said nothing and his silence was like a green light to Salafi sheikhs throughout the country, who were already upset by the renewal of contracts between Egypt and Iran, and the talk of Iranian tourists again coming to Egypt.

Only a few days later, a mob led by two Salafi sheikhs in the village of Abu Musallim in the governorate of Giza, close to Cairo, attacked a house where 21 Shia villagers had gathered to celebrate a religious feast celebrating the birth of the 12th and last Imam of the predominant school of Shia Islam. Among them, and presumably leading any prayers, was the most prominent Shia religious leader, Sheikh Hassan Shehata, from Cairo.

The mob hurled stones and Molotov cocktails at the house and called for Sheikh Hassan to come out. To spare the lives of the others, he and three others who had accompanied him left the barricaded house, stepped out onto the street where they were beaten and stabbed to death. Video, presumably from someone's mobile smart phone, showed the bloodied lifeless bodies being kicked on the ground and then dragged through the streets. The attack had gone on for some three hours before the killings, and during that time three vans of riot police had been sent to the village and were stationed nearby but did not intervene.

President Morsi said nothing, but a strong statement condemning the attack was issued by his now imprisoned foreign policy and national security adviser Essam Al-Haddad, who was probably the most sensitive and sophisticated figure in Morsi's entourage. Morsi did not attend the funeral nor did he send an official representative which might have been a gesture to redeem the MB for its own contribution to the hate speech that inspired the killings. Because of the vil-

lage's proximity to Cairo and the existence of video to corroborate the testimony of eyewitnesses, both Sunni and Shia, there is extensive documentation.

In Upper (southern) Egypt, where support for the MB and the former jihadis of the Al-Gama'a Al-Islamiyya was strong and remains relatively so, churches were attacked, many of them burnt to the ground on the same day (July 3rd) that Minister of Defense and Commander of the Armed Forces General Abdel Fattah Al-Sisi announced in a public ceremony carried by Egyptian and Pan Arab TV, that Morsi had been deposed. Sitting close to him were both the Sheikh of Al-Azhar Dr. Ahmed El-Tayyeb and the Patriarch of the Coptic Church, Pope Tawadros. Also present was the leader of Al-Nour party – the one Salafi group which had supported the army intervention – as well as the leader of Tamarod – the extraordinary youth group that in contrast to the NSF with its frequent press conferences and occasional rallies, had managed in but a few months to mobilize tens of thousands of anti-Morsi volunteers, across much of Egypt. They downloaded and printed out endless copies of the Tamarod (“Rebel!”) Declaration, calling for Morsi to step down with space for signatures, i.d. card numbers and neighbourhood references. The thousands of volunteers would then turn the forms, once filled, to a local representative of Tamarod who would then take them to Tamarod HQs. Thus it was not only possible for Tamarod to gather millions of signatures in the few months, but also in turn to mobilize many of those millions to demonstrate across much of the country against Morsi on June 30th.

But neither the headquarters of Tamarod, nor the many educational centres operated by Al-Azhar, nor the HQs of the Nour Party were attacked by pro-Morsi forces on July 3rd, although all three of these institutions had their leaders sitting alongside General Al-Sisi, as did the Coptic Church.

So again there is a sense of an undercurrent among the MB cadres of a longer, more deep-rooted contempt for the Copts of Egypt. Almost immediately after Morsi was deposed and detained by the armed forces, the MB organized two massive sit-ins, the largest at the intersection next to the Rabi'ah Al-Adawiyah Mosque, the other near Cairo University. Over the next few weeks these sit-ins took on the characteristic of an Occupied Territory, particularly at Rabi'ah Al-Adawiyah where a communal kitchen, showers, latrines, a powerful PA system and a media centre were all installed and powered by electricity taken from the main connections to an apartment building overlooking the intersection. Walled-off barricades

were made from broken paving stones and sandbags. The barricades were manned by MB security guards; the less obvious the weapon the more lethal the guards. The sit-ins began to resemble fortified settlements with swings for the children (demonstrators were encouraged to bring their families) as well as a pharmacy and a field hospital. Neither of the sit-ins was besieged by the security forces, so supplies could be brought in for the communal kitchens and many of the demonstrators would leave at night and return in the morning.

There was an exuberance at the sit-ins that impressed the foreign press, but it had nothing in common with the Occupy Wall Street phenomenon in New York which exulted in its lack of a disciplined leadership and the inspiration of Gandhi's non-violent methodology in India more than 70 years prior. At Rabi'ah Al-Adawiyah the exuberance was stirred by exultations from MB speakers extolling their readiness for martyrdom, a prevailing but usually downplayed belief within the cadres of the Muslim Brotherhood. On one occasion the children at Rabi'ah Al-Adawiyah were paraded around in white shrouds, carrying their own symbolic coffins; no doubt they thought this was all a game, oblivious to the significance of their dress.

Although both the army and the security forces issued many appeals to the sit-ins to disperse and enter into negotiations, the MB leadership always responded that there was nothing to negotiate and no intention to end the sit-ins unless Morsi was restored as president. Their ongoing operation for some six weeks was only possible due to the restraint of the armed forces and state security.

That restraint had tragic implications; for with each passing day the MB leadership became more confident and defiant. If the Army and security forces had acted against the MB with the speed with which Gamal Abdul Nasser had rounded up thousands of MBers (who were far more numerous in 1954 than in 2013) and put them in detainment camps, there would have been no cadres to organize the sit-in demonstrations, as was the case in 1954. Indeed the ultimate death of many hundreds of demonstrators and more than 40 police officers, shot down by "non-violent" and "unarmed" MB gunmen within the vast crowds and on the upper floors of the mosque may have been averted.

On August 14th, when the Egyptian security forces finally moved with considerable brutality on the two large pro-Morsi sit-ins some six weeks after Morsi's overthrow and arrest, no doubt settling old scores with the Muslim Brotherhood, attacks against churches, clergy and nuns again escalated – some 45

churches were attacked, looted and many burnt out.

There has been a double narrative at work here. In public statements and in interviews with the foreign press, MB spokesmen have insisted that the Brotherhood is committed to non-violence and democracy, and opposed to all of the attacks against churches and businesses owned by Christians. But there is another narrative, one spoken within the ranks of the MB, opposed to the Coptic Church as an anti-Muslim body, and convinced that Egyptian Christians had brought the violence down upon themselves by their large participation in the June 30th demonstrations against Morsi and then with Pope Tawadros's presence alongside General Al-Sisi when he announced that the armed forces had deposed Morsi. The foreign press never hear this second narrative. It was only heard beyond the ranks when Muslim Brothers engaged in street brawling with anti-Morsi youth in the weeks leading up to the coup. They would, instead of the customary curses when men fight, curse their opponents – almost all Muslims – as Kafir, literally a denier of Truth, figuratively, an unbeliever. Now if a Muslim becomes an unbeliever then he is effectively an apostate and according to the more strenuous interpretation of shari'a, can be killed; as indeed, and again largely unreported abroad, was the fate of a number of young Egyptians opposed to Morsi, who were caught up in the street fighting.

Nor was the presence of armed elements within the pro-Morsi sit-ins acknowledged by much of the foreign press. Aside from the Security forces' claims that they were fired upon, and the testimony of Egyptians living in apartment houses overlooking the largest sit-in at the intersection next to Rabi'ah Al-Adawiyah Mosque, one must go with the testimony of the BBC TV correspondent. The correspondent was filming the sit-in from the roof of the mosque when the security forces moved in and was pinned down by incoming gunfire. But he could also hear and see returning gunfire from the mosque.

Despite all of this, and marches launched from the sit-ins which attacked public buildings, attempting to take them over only to be repelled by security forces, or in the case of the Awqaf ministry, by local residents, it was still the first narrative: that of a non-violent Muslim Brotherhood, that tended to prevail in much of the foreign press.

In part this is because journalists required a narrative of their own to make sense of all that was going on in the turmoil that was Cairo in June, July and August. In part it was the drama of rival demonstrations – the two large pro-Morsi sit-ins and the large anti-Morsi

demonstrations at Tahrir. This drama overshadowed the pro-Morsi violence that was increasing its toll on churches in Upper Egypt.

Here is but one example: Dalga is a town of 120,000 in the southern province of Minya, which along with the province of Assiut, are simultaneously home to the two largest Christian communities in Egypt and are Islamist strongholds. There are 20,000 Christians living in Dalga and in Minya, as a whole they make up a third of the population in these two areas.

On July 3rd, the same day Morsi was ousted as President, Islamist gunmen drove the police out of Dalga and took over the station, looted and then set fire to the 1,650 year old Coptic monastery of the Virgin Mary and St. Abraam. A Catholic church and an Anglican church were also destroyed. Some 40 Christian homes and businesses were set on fire, including the home of an 80 year old Orthodox priest who lived near the monastery. Another priest's home was spared because it was defended by his Muslim neighbors – a pattern which to the credit of many Muslims was repeated at a number of churches throughout that might otherwise have been stormed.

But the Associated Press did not manage to get to Dalga until September 8th and the New York Times correspondent got there in mid-September when he apparently accompanied Egyptian security forces as well as army armoured vehicles that briefly occupied the town in pursuit of a Gama'a leader who had taken refuge in Dalga.

In Dalga the local Muslim Brotherhood leaders are all in hiding and the leadership of the pro-Morsi forces who easily make up more than half the pop-

ulation, has now been assumed by Al-Gama'a Al-Islamiyya. Pro-Morsi demonstrations and marches in Cairo have all but ended in the Fall of 2013 in part because of arrests, but largely because of the obvious open hostility of most Cairenes to the MB. By late October and early November last-stands were being staged by pro-Morsi youth, on university campuses in Cairo, and even here they have been contested by large numbers of anti-Morsi students.

At the Nasr City campus of the various secular faculties of Al-Azhar University, the Student Union leadership is Muslim Brotherhood, and in November they had begun to trash the administrative offices until finally security forces were called in.

There are other reasons why so much of the foreign press, particularly American, bought into the MB's non-violent, democratic narrative.

The skewed media coverage of Egypt is partly due to something intrinsic in journalism which makes so many of its practitioners uncomfortable or hostile to a professional army. Some Western journalists, Americans in particular, make barely conscious associations between military forces and the U.S Army's role in Vietnam (if they are old enough), Afghanistan and Iraq.

Many aspects of the media and the military are polar opposites. Scepticism is a necessary journalistic virtue versus honour and respect for one's superior officers in the military. "Nothing is sacred" is a plausible if unfortunate perspective for journalists, and there is a remarkable informality in the impromptu atmosphere of the newsroom. Compare this with the sacred duty or ritual-like ceremonies of the military: the raising and lowering of the flag and the solemn



People carrying a man that was just shot to death in Cairo.

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honour guards escorting the flag-bearer at the head of army parades.

Journalists react with great speed to an event: the need to scoop the competition is a journalistic necessity and its achievement a virtue. But armies need cautious deliberation in actions that can mean death and destruction. Military principles seem distant to the media in America and Europe, where conscription ended years ago and nearly all journalists are too young to identify with the critical role played by American armed forces in defeating the Nazis during World War II. So in coverage of Egypt, particularly since July, the journalists face something that appears unknowable and incongruous to them – the military.

Muslim Brotherhood spokesmen were articulate and informal, the best one (until he was arrested) was educated in England in comparison to the inescapable formality of Egyptian Army spokesmen. And what the MB spokesmen said fit into one of the journalists own narratives; that whoever is elected in a free and fair democratic election is a democrat – as if a free and fair election could turn the member of a religious authoritarian movement into a democrat – and whoever staged a coup d'état against the winner of a democratic election was by definition an enemy of democracy. Of course, if anyone could have persuaded the armed forces in Germany to stage a coup d'état after Hitler and his National Socialist Party (Nazi) won the 1933 free and democratic elections, the world would have been spared many million dead. As was the case, it took Hitler less than six months in power to destroy democracy.

Which suggests one of two reasons why the Muslim Brotherhood for all of its discipline and significant formal membership – 750,000 as of a year ago and still greater numbers sympathetic to the movement – failed.

In Cairo it seems everybody lays claim to “the Revolution.” The Pro-Morsi forces say they are defending the January 25, 2011 Revolution, the anti-Morsi say the MB hijacked that Revolution.

But there was no revolution in January-February 2011 – there was a brave uprising for the sake of social justice and democracy. Until now there have been no advances in social justice, but with free and fair elections it appeared Egypt was on its way to a democratic revolution but that particular moment expired as Muslim Brotherhood rule from the moment of Morsi's victory became increasingly arbitrary and authoritarian.

Instead there was a prospect of an Islamist Revolution, but that prospect was doomed from the begin-

ning. One can only make a revolution from the top if the revolutionary party has its own significant armed force available to impose it. In Germany when Hitler won the 1933 election, the Nazi party already had a paramilitary force – the SA or Stormtroopers – of at least one hundred thousand men with access to small arms and led by veterans of World War I. And the commanders of the regular German Army passively supported Hitler, whose program called for strengthening and significantly increasing the size of the Army.

In Russia, the communists who were to overthrow the provisional democratic government formed by a variety of social democrats and liberals who had overthrown the Tsar, had gained control of the armed working class militia who were deployed to seize the centre of power, while the regular army was disintegrating at the Eastern Front (World War I); in Sudan it was the Muslim Brotherhood cell of officers in the Sudanese Army who overthrew the brief democratic interval which allowed competing political parties free elections and a free press.

In Nasser's Egyptian Revolution, which started as a coup, it was the Free Officers who were able to seize control of Army HQs, detain or send home senior officers loyal to the King and take command of the entire army. Sixteen years later it was Colonel Gaddafi who took a nearly identical route to power in Libya.

But in Egypt the Brotherhood had no equivalent to the German SA. Its armed elements were scattered and its street fighting cadres were just that, skilled in brawling, capable of using knives and even occasional small arms as the level of street brawls escalated. But these street fighters were not a seriously armed and trained paramilitary force. And Morsi and the MB faced security forces under the Interior Ministry whose officers were almost openly hostile and an army that would not be a party to a revolution establishing Islamist rule.

Critics allege that the MB leadership did maintain discreet links with some of the active jihadis in the Sinai. This might be so, but the jihadis were certainly not under Morsi's control. But what points in the direction of discreet links is that as soon as the army deposed Morsi, the jihadi operations in the Sinai against security forces, Army checkpoints and government centres radically escalated – just as attacks against both police stations and churches by known armed pro-Morsi groups, be they MB or their Salafi allies, escalated throughout the rest of Egypt but particularly in Upper Egypt.

In the summer of 2012 Morsi appointed General Al-Sisi as his new Defense Minister and head of the

Armed Forces High Command (SCAF). Al-Sisi had been the youngest member of SCAF and at the time was serving as head of military intelligence. Morsi was no doubt aware of Al-Sisi's reputation for personal piety, and it is conceivable that Morsi confused personal piety with Islamist sympathies. If so, it was perhaps Morsi's greatest error, but one that some Middle East experts at universities or think tanks also made. They could not tell the difference between Islam and Islamism and they worried about the General.

Al-Sisi did offer to mediate between the NSF and Morsi in the Spring of 2013 as domestic tensions escalated, and he was turned down just as Morsi would turn down other offers of mediation or even of last minute face-saving formulas in the very last days whereby Morsi could have saved his post if he had agreed to a new broad coalition cabinet that would rule which he still nominally reigned.

Al-Sisi is a nationalist as well as a pious Muslim, and one of Morsi's remarks on his hope for a Caliphate headquartered in Jerusalem offended the General. Al-Sisi has said in an interview that by January 2013 he had told Morsi his governance was a failure. But certainly the last straw, so-to-speak, was when at the same rally in June where Morsi was silent while a Salafi Sheikh denounced Egypt's Shia, Morsi called for jihad against Syria, an intervention the Armed Forces had not and would not entertain.

These seem like tell-tale signs, but they were under the radar of foreign media and the American administration.

The coming to power of the Muslim Brotherhood was not the first rule of an Islamist regime in the Muslim world – both Iran and the Sudan are ruled by Islamist movements. But although Egypt's regional influence declined sharply at the time of Sadat, and in time declined still further during Mubarak by virtue of what appeared as indifference to the region (Sadat was politically isolated in the region in his last years but never indifferent), Egypt nevertheless remains central in both the Arab region and the broader Muslim world given its demographics (approximately one-fourth the population of the Arab world), the paramount importance of Al-Azhar for Sunni Islam, and Egypt's vigorous intellectual, literary, artistic and academic life.

So the beginning of 2013 represented the high tide of Islamist movements – be they non-violent or violent. A Muslim Brotherhood government in Egypt, an increasing number of Rebel battalions in Syria ranging from Muslim Brotherhood and Salafi forces to particularly tough Al-Qaeda affiliated battalions;

Boku Haram jihadis continue to terrorize much of northern Nigeria; Al-Shabab fighters in Somalia still strong, even after being forced out of the major cities into the countryside by the military intervention of Somalia's African neighbours; Mali almost overrun by two Salafi-jihadi armed movements but for French intervention; increasing radical Salafi violence in Tunisia in 2013 that has undermined the coalition government led by the most moderate Islamist party in the Arab world, except possibly in Morocco, where free elections for parliament had brought to power a coalition cabinet led by what is described at times as a post-Islamist party; the Pakistani Taliban and the Afghani Taliban are both more active than ever; and Al-Qaeda is significantly reviving in Iraq. In many of these countries' militant Islamists have not restricted their violence to attacks on officials and government forces. In Pakistan and Afghanistan the Taliban have attacked churches and Sufi shrines, in Iraq a revived Al-Qaeda has sent suicide bombers into Shia mosques.

In Syria this is not yet a common practice, but in February of 2013 a Rebel suicide bomber blew himself up inside a Damascus mosque killing Sheikh Ramadan Al-Buti (one of the most distinguished scholars in the Muslim world) and a number of his students. This was a turning point for some supporters of the Rebels. Sheikh Al-Buti was targeted because he refused from the beginning to support the Rebel movement, saying that it contained within it enemies of Traditional Islam (see: House of Islam on page 20) His murder seemed to confirm that judgement.

There have also been an increasing number of reports in global media (which in 2012 appeared quite sympathetic to the Rebel cause in Syria) of atrocities committed by the Rebels against Alawite civilians or Syrian soldiers who had been taken prisoner, that have begun to approach those committed by the Syrian army and pro-regime militias. By the Fall of 2013 even Turkey, which has been quite open in its support for the Rebel forces, was now beginning to talk about the need for a negotiated peace settlement and to improve relations with Iran. The tide of battle, which at the beginning of 2013 appeared to be running in the favour of the Rebels, began by the summer of 2013 to shift in favour of Al-Assad's forces thanks in part to the intervention of thousands of fighters from the Lebanese Hizbullah, substantial military supplies from Iran and Russia, and front line military "advisers" from the Iranian Revolutionary Guards. No one is now predicting either the imminent fall of Al-Assad or any inevitable victory for the Rebels.

Instead the war has continued to grind away, with

continuing great loss of civilian life. From the beginning, the war had a sectarian quality – the Syrian Sunni majority against the Alawite community, which the ruling Al-Assad family is part of and other minorities which have largely rallied to the side of the Alawite-dominated officer corps of the elite army units.

But by 2013 it is more and more a war in which the dynamic role is being taken by outside forces – Salafijihadi foreign fighters from the Sunni world flooding into Syria in increasing numbers and drawn to the toughest Al-Qaeda affiliated units within the Rebel cause, up against various militant Shia foreign forces – thousands of Lebanese Hizbullah fighters, Iraqi Shia militia and a contingent of hardened Iranian Revolutionary Guards serving as trainers and advisers for front line Syrian Army units. Instead of Syrian Sunni against Syrian Alawite/Shia it is increasingly Sunni Islamists vs Shia Islamists. That is why there is an increasing interest, and in some cases, conviction on the necessity for a political settlement to end the conflict, a position that even governments committed to one side or the other are adopting. The Syrian conflict has spilled across the border affecting both Lebanon and Jordan. In Lebanon that takes two forms – the first is the problem of Syrian refugees but by far more dangerous is a military spillover as militias of the pro-Al-Assad Alawites and the majority Sunnis periodically clash in the northern city of Tripoli and the intense involvement of Hizbullah fighters in Syria on the side of Al-Assad's forces has led to bombs being set off in the southern district of Beirut—a Shia area and stronghold for Hizbullah by either Syrian Rebels moving across the border in Lebanon or by Lebanese sympathizers.

In Jordan it is the staggering problem of over half a million Syrian refugees living in refugee camps in the north of the Kingdom, and perhaps an equal number living in Jordanian cities running small businesses and competing with Jordanians in the local labour market. (Syrian refugees are always ready to take a job at a lower wage than would Jordanians). There is also pressure from the West, as Israeli religious nationalist settlers, enjoying police protection continue to attempt to establish worship on the Haram Al-Sharif despite the 1994 Jordanian-Israeli peace treaty which acknowledges the Hashemite Kingdom as the official Custodian of the Holy Sites in occupied Jerusalem. This status was reaffirmed this past April with the Palestinian Authority in which the PA acknowledged that Jordan's King Abdallah II is the Custodian of the Holy Sites in Jerusalem.

Jordan was also the setting in 2013 of a significant gathering of Muslim scholars and intellectuals from all parts of the Muslim world who are Fellows of the Royal Aal al-Bayt Academy for Islamic Thought and who meet every third year in Amman, Jordan to present papers and discuss pressing issues in the Muslim world. The theme for the gathering this past Fall at the 2013 conference was “The Project of a Modern, Sustainable and Viable Islamic State”. Given the frequent use of the phrase “Islamic state” by Islamists this would at first appear odd since the Academy and its scholars (a number of whom are Azharis) are committed to Traditional Islam, which never used such phraseology in the past.

But in fact the overwhelming consensus of the scholars was that the most feasible form of a viable and sustainable modern Islamic state would be a “civic state” based on equality of all citizens regardless of ethnicity or religion, based upon respect of law in a manner that does not contradict the general principles of Islam as such, and can benefit from modern experiments in governance. The Islamic state was being defined by the scholars as a viable alternative to an Islamist state, in what might be described as the stirring of an intellectual counter-offensive by the Muslim scholarly establishment against Islamist rhetoric.



Syrian refugees. ©iStockphoto.com/jcarillet

So if a Muslim Brotherhood government in Egypt stood in the beginning of 2013 as the highest expression of the high tide of Islamism, it is also possible that the overthrow of that government spurred by massive popular demonstrations against Morsi on June 30th, which mandated in effect the intervention by the armed forces on July 3rd, may be a sign that this Islamist tidal wave is beginning to recede.

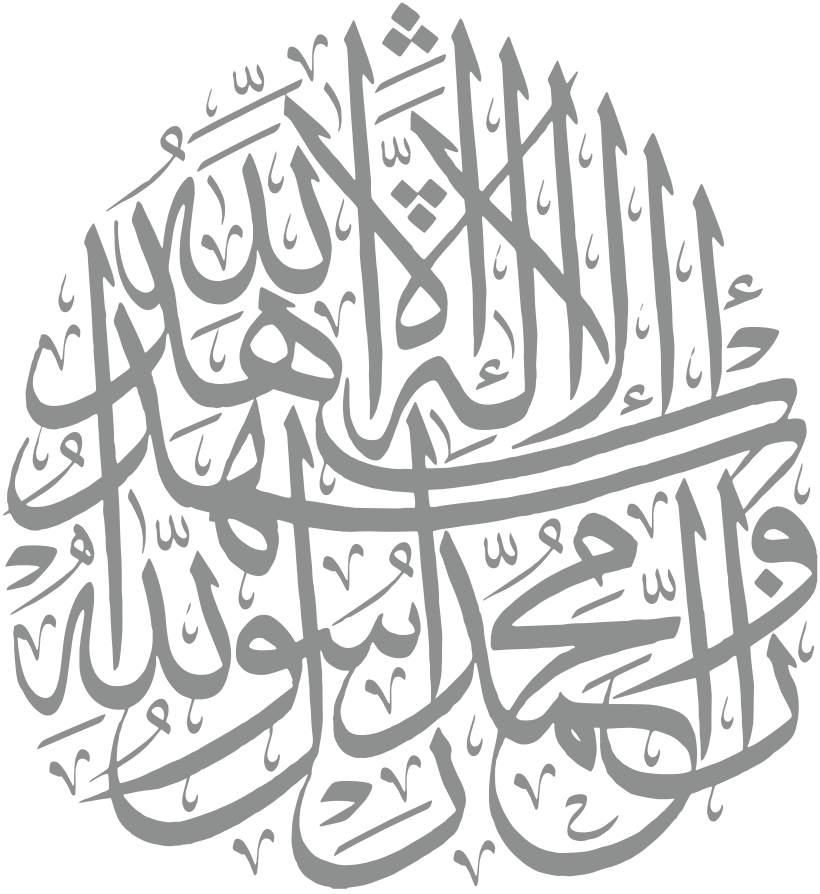
This year's Introduction has focused almost entirely upon the Arab world, and the two non-Arab countries that we touched upon in this broadly written survey – Iran and Turkey – are here to a great degree because they both border upon the Arab world and have engaged in many of its critical issues such as the Syrian civil war, as well as developments both internal and international in their own right. In a sense that is an injustice for the non-Arabic-speaking portion of the Muslim world, including those Muslim communities originally of immigrant stock to be found in the West which, with the exception of France and Italy, are predominantly, in origin from non-Arab Muslim countries.

The Arab world is neither geographically nor demographically the centre of the Muslim world, in the way that Egypt could be described as the centre of the Arab world. Islam's three most holy sites are in the Arab world, Makkah, Medina and occupied Jerusalem. That is just the point; in religious/cultural terms most holy sites, the language of Revelation, and the oldest, most canonic explication of that Revelation in sacred commentary (hadith), sacred history (sira) and application at the juridical (mathab) as well as spiritual level were, for all its dispersion and flowering across the Muslim world and for all of its great literature in Persian and other languages, nevertheless the earliest literary manifestations of tasawwuf (Sufism) in prose and poetry are in Arabic – as in the case of the canonic collections of Hadith, and the writings of the founders of schools of fiqh. Not all the authors were Arab in origin, but writers and speakers of Arabic as a native tongue, whatever their original or ancestral origin, are in contemporary usage, Arabs.

But the problems besetting the Arab world, which include the spread of extreme Islamist terrorism has, as we have already noted, become epidemic beyond the Arab world and the dramas that are still being played out in Egypt, Syria, and Lebanon cannot but have ramifications throughout the entire Muslim world.



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The *Shahadatayn*
Calligraphy by Mothana Al-Obaidy

❧ The ❧
HOUSE
OF ISLAM

I. The House of Islam

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(with the exception of President Obama's speech)

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

The Holy Qur'an says:

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

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

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

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

The Essence of Islam

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

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

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

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

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

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

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

The Canon of Islam

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

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

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



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

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

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

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

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

Islam in History

It is evidently not possible to do justice to the role of Islam in world history, thought and civilisation

in a few words, but the following paragraph by Britain's Prince Charles attempts it:

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

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



Averroes [Ibn Rushd] and Avenzoar [Ibn Zuhr], like their counterparts Avicenna [Ibn Sina] and Rhazes [Abu Bakr al Razi] in the East, contributed to the study and practice of medicine in ways from which Europe benefited for centuries afterwards.⁵

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

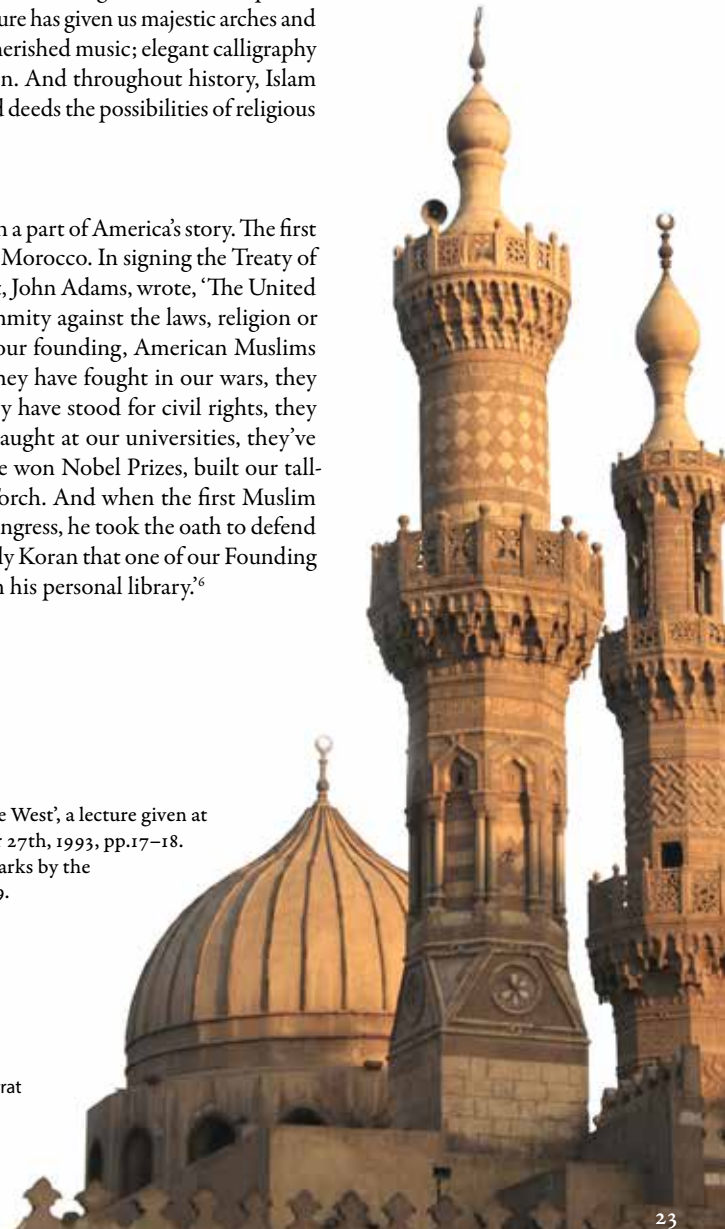
‘As a student of history, I also know civilisation’s debt to Islam. It was Islam—at places like Al-Azhar—that carried the light of learning through so many centuries, paving the way for Europe’s Renaissance and Enlightenment. It was innovation in Muslim communities that developed the order of algebra;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

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

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

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

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



II. Major Doctrinal Divisions Within Islam

Sunni Theology

1) Ash'ari and Maturidi Schools: Sunni Orthodoxy¹

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

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

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

2) Salafi School

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

3) Mu'tazili School

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

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

Shi'a Theology

1) The Twelver School

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

2) Isma'ili School

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

3) Zaidi School

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

Ibadi Theology

Ibadi School

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

III. Ideological Divisions

Traditional Islam

(96% of the world's Muslims)

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

Islamic Fundamentalism

(3% of the world's Muslims)

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

Islamic Modernism

(1% of the world's Muslims)

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

IIIa. Traditional Islam

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

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

Schools of Sunni Islamic Law

Hanafi (45%)

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

Shafi'i (28%)

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

Maliki (15%)

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

Hanbali (2%)

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

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

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

Branches

Zaidis (Fivers) (Less than 1%)

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

Twelvers (8%)

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

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

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

Schools of Islamic Law for Twelver Shi'a

Usuli

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

Akhbari

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

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

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

Mystic Brotherhoods

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

Sunni Orders

Naqshbandiyya

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

Chishtiyya

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

Qadiriyya

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

Mawlawiyya

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

Tijaniyya

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

Rifa'iyya

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

Yashrutiyya

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

Shadhiliyyah

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

Badawiyya

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

Kubrawiyya

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

Suhrawardiyya

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

Khalwatiyya

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

Shi'a Orders

Irfan

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

IIIb. Islamic Fundamentalism

Sunni

Muslim Brotherhood

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

Wahhabism/Salafism

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

Shi'a

Revolutionary Shi'ism

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

IIIc. Islamic Modernism

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



The Amman Message

www.AmmanMessage.com

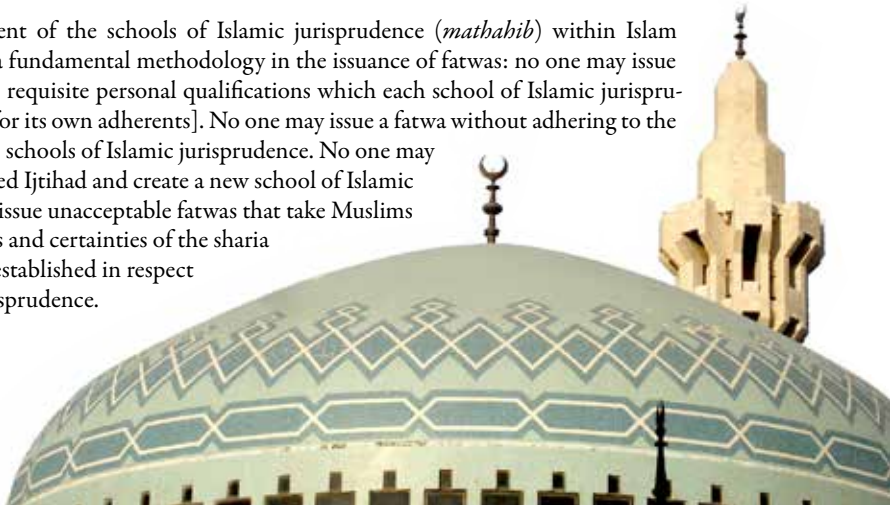
Orthodoxy in Islam is based on verse 2:285 of the Holy Qur'an, and has been best defined by the historical 2005 international Islamic consensus on the 'three points' of the Amman Message, these points being:

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

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

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

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



❧ The Top ❧

50

The Top 50

1. His Eminence Professor Dr Sheikh Ahmad Muhammad Al-Tayyeb
Grand Sheikh of the Al-Azhar University,
Grand Imam of the Al-Azhar Mosque
2. His Majesty King Abdullah bin 'Abdul 'Aziz Al-Saud
King of Saudi Arabia,
Custodian of the Two Holy Mosques
3. His Eminence Grand Ayatollah Hajj Sayyid Ali Khamenei
Supreme Leader of the Islamic Republic of Iran
4. His Majesty King Abdullah II bin Al-Hussein
King of the Hashemite Kingdom of Jordan
5. His Majesty Amir al-Mu'minin King Mohammed VI
King of Morocco
6. His Excellency Recep Tayyip Erdogan
Prime Minister of the Republic of Turkey
7. His Excellency President Susilo Bambang Yudhoyono
President of Indonesia
8. His Eminence Grand Ayatollah Sayyid Ali Hussein Sistani
Marja of the Hawza, Najaf, Iraq
9. His Majesty Sultan Qaboos bin Sa'id Al-Sa'id
Sultan of Oman
10. His Highness General Sheikh Mohammed bin Zayed Al-Nahyan
Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces
11. Hodjaefendi Fethullah Gülen
Turkish Muslim Preacher
12. His Eminence Sheikh Dr Ali Gomaa
Grand Mufti of the Arab Republic of Egypt
13. Hajji Mohammed Abd Al-Wahhab
Amir of Tablighi Jamaat, Pakistan
14. His Eminence Sheikh Abdul Aziz Ibn Abdullah Al Al-Sheikh
Grand Mufti of the Kingdom of Saudi Arabia
15. Dr K.H. Said Aqil Siradj
Chairman of Indonesia's Nahdlatul Ulama
16. Sheikh Salman Al-Ouda
Saudi Scholar and Educator
17. Her Eminence Sheikha Munira Qubeysi
Leader of the Qubeysi Movement
18. His Royal Eminence Amirul Mu'minin Sheikh as Sultan Muhammadu Sa'adu Abubakar III
Sultan of Sokoto
19. His Eminence Sheikh Ahmad Tijani Ali Cisse
Leader of the Tijaniyya Sufi Order
20. His Excellency President Abdullah Gül
President of the Republic of Turkey
21. His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah
Sultan and Yang Di-Pertuan of Brunei Darussalam
22. Mufti Akhtar Raza Khan Qadiri Al-Azhari
Barelwi Leader and Spiritual Guide
23. His Eminence Sheikh Abdullah Bin Bayyah
Deputy-Head of the International Union of Muslim Scholars

24. His Eminence Mohammad bin Mohammad Al-Mansour
Imam of the Zaidi Sect of Shi'a Muslims
25. His Eminence Justice Sheikh Muhammad Taqi Usmani
Leading Scholar of Islamic Jurisprudence
26. Sheikh Mohammad Ali Al-Sabouni
Scholar of Tafsir
27. Seyyed Hasan Nasrallah
Secretary General of Hezbollah
28. Habib Umar bin Hafiz
Director of Dar Al Mustafa, Tarim, Yemen
29. General Abdel Fattah Saeed Al-Sisi
Commander-in-Chief of the Egyptian Armed Forces, First Deputy Prime Minister, and Minister of Defense
30. His Excellency President Mahmoud Abbas
President of the Palestinian National Authority
31. Sheikh Dr Yusuf Al-Qaradawi
Head of the International Union of Muslim Scholars
32. Her Majesty Queen Rania Al-Abdullah
Queen of the Hashemite Kingdom of Jordan
33. Professor Dr M Din Syamsuddin
Chairman of Muhammadiyah, Indonesia
34. Habib Ali Zain Al-Abideen Al-Jifri
Director General of the Tabah Foundation, UAE
35. His Royal Highness Shah Karim Al-Hussayni
The Aga Khan IV, 49th Imam of Ismaili Muslims
36. Dr Mohammed Badie
Supreme Guide of the Muslim Brotherhood
37. Moez Masoud
Preacher and Social Activist
38. Dr Amr Khaled
Preacher and Social Activist
39. Professor Dr Seyyed Hossein Nasr
Islamic Philosopher
40. Dr Aref Ali Nayed
Scholar & Former Libyan Ambassador to the UAE
41. Sheikh Hamza Yusuf Hanson
Founder of Zaytuna Institute, USA
42. Sheikh Mehmet Nazim Adil Al-Qubrusi Al-Haqqani
Leader of Naqshbandi-Haqqani Sufi Order
43. His Highness Emir Sheikh Tamim bin Hamad Al-Thani
Emir of Qatar
44. Maulana Mahmood Madani
Leader and Executive Member of Jamiat Ulema-e-Hind, India
45. His Excellency Dr Abd Al-Aziz bin 'Uthman Altwajjiri
Secretary General of the Islamic Educational, Scientific and Cultural Organization
46. Her Highness Sheikha Mozah Bint Nasser Al-Missned
Chairperson of the Qatar Foundation
47. Prof. Timothy Winter (Sheikh Abdal-Hakim Murad)
Scholar
48. Sheikh Tahir Al-Qadri
Scholar
49. His Eminence Sheikh Professor Dr Mustafa Cerić
Grand Mufti of Bosnia and Herzegovina
50. Khaled Mashal
Leader of Hamas

Country: Egypt

Born: 1946 (Age 67)

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

School of Thought: Traditional Sunni

2009 Rank: 25

2010 Rank: 7

2011 Rank: 7

2012 Rank: 8

2013 Rank: 1

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

Sheikh Al-Tayyeb

57^{YRS}

The number of years he has been involved with Al-Azhar, beginning at the age of 10 when he first joined an Al-Azhar affiliated school as a student.

7^{MIL}

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



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His Eminence Professor Dr Sheikh
Ahmad Muhammad Al-Tayyeb

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H.E. Prof. Dr Sheikh Ahmad Muhammad Al-Tayyeb

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

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

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

Over the past year of political uncertainty and unrest in Egypt and in particular during the months that led up to the Egyptian armed forces deposing Muhammad Morsi as President of Egypt, Al-Tayyeb attempted to mediate between Morsi and his Muslim Brotherhood-dominated government on one hand and opposition political forces on the other. Al-Tayyeb managed by virtue of his personal prestige and the prestige of his office to bring the two sides to participate in a meeting he chaired. It was the only time Morsi and the opposition had sat together and given their mutual intransigence Al-Tayyeb's attempt at mediation did not succeed. Al-Tayyeb holds his position for life but despite his efforts to reconcile an increasingly polarised political arena, the Muslim Brotherhood-dominated Student Union of Al-Azhar transformed a food poisoning episode on the secular campus, into an attempt to force Al-Tayyeb from his position. But all sectors of Egyptian society aside from the Muslim Brotherhood rallied in defence of Al-Tayyeb, and the incident was a factor in deepening fear of Muslim Brotherhood rule throughout Egyptian society.

When the Egyptian armed forces overthrew Morsi and his cabinet, Al-Tayyeb appeared the following day alongside the Coptic Patriarch and other leading figures with the head of the Armed Forces General Al-Sisi. With his presence and in his brief remarks he effectively became a 'king-maker', but weeks later when the armed forces moved with brutality against a massive Muslim Brotherhood sit-in, Al-Tayyeb declared his disapproval of the bloodshed. These two seemingly contradictory public expressions following the coup in fact reflect Al-Tayyeb's principled position.

But even before any of these events, Al-Tayyeb was the object of Muslim Brotherhood hostility precisely because of his defence of traditional Islam, including its spiritual (Sufi) dimension, in the face of

the Muslim Brotherhood's effort to transform Islam from a religion into a power-seeking religious ideology.

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

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

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

Country: Saudi Arabia

Born: 1 Aug 1923 (age 90)

Source of Influence: Political

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

School of Thought: Moderate Salafi

2009 Rank: 1

2010 Rank: 1

2011 Rank: 1

2012 Rank: 1

2013 Rank: 2

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

King Abdullah bin Abdul-Aziz Al-Saud

\$5^{BIL}

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

\$1.247^{BIL}

Amount of Humanitarian aid between 2006 to 2012.



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2

His Majesty King
Abdullah bin Abdul-Aziz Al-Saud

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H.M. King Abdullah bin Abdul-Aziz Al-Saud

King of Saudi Arabia & Custodian of the Two Holy Mosques

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

Custodian of the Two Holy Mosques: The king has significant influence in the global Muslim community through his custodianship of the two holy cities of Makkah and Madinah. Makkah is the main pilgrimage site for 1.5 billion Muslims. Each year approximately 4 million pilgrims perform the Hajj. In addition to this, approximately 10 million pilgrims (including Saudi residents and GCC citizens) perform the umrah, 'the lesser Hajj', throughout the year. A multi-billion dollar expansion to the two mosques was started earlier this year.

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

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

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

- Granted women the right to vote in the 2015 municipal elections
 - Spent over \$60 billion in benefits to Saudi citizens—including housing and jobs, while introducing a minimum wage of \$800 per month
 - Opened the largest women-only university in the world, with a capacity of 12,000 students
 - Presented a \$10 billion endowment to the King Abdullah University of Science and Technology
 - Issued a royal decree allowing only the Council of Senior Islamic Scholars to issue fatwas (religious edicts)
 - Increased the representation of minorities in Saudi governance including increased Shi'a representation in the Shura Council
 - Transferred authority of educational administration to the education establishment instead of religious leaders
 - Convened a global interfaith summit in 2008 and subsequently issued the Madrid Declaration, which calls for tolerance between religions and a culture of peace
 - The first Saudi monarch in 51 years to address the UN General Assembly and the first reigning Saudi monarch to have met with a pope, Pope Benedict XVI in November 2007
 - Donated hundreds of millions in cash and relief materials for many devastated areas worldwide and pledged a \$1 billion donation towards the reconstruction of the Palestinian coastal territory during the Israeli war on Gaza.
- Given scholarships to over 130,000 Saudi students who are currently studying overseas [30% are female]
 - Established the King Abdullah Bin Abdul-Aziz International Centre for Interreligious and Intercultural Dialogue in Vienna, Austria

Country: Iran

Born: 17 July 1939 (Age 74)

Source of Influence: Political, Administrative

Influence: Supreme Leader of 75 million Iranians

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

2009 Rank: 2

2010 Rank: 3

2011 Rank: 5

2012 Rank: 6

2013 Rank: 3

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

Ayatollah Khamenei

24

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

95%

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



© AFP

3

His Excellency, Grand Ayatollah
Sayyid Ali Khamenei

www.TheMuslim500.com/2013/3

H.E. Grand Ayatollah Hajj Sayyid Ali Khamenei

Supreme Leader of the Islamic Republic of Iran

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

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

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

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

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



Light shines through a dome in Isfahan, Iran

Country: Jordan

Born: 30 Jan 1962 (Age 51)

Source of Influence: Political, Lineage

Influence: King with authority over approximately 6.4 million Jordanians and outreach to Traditional Islam

School of Thought: Traditional Sunni

2009 Rank: 4

2010 Rank: 4

2011 Rank: 4

2012 Rank: 7

2013 Rank: 4

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

King Abdullah II

100^{MW}

Energy that will be produced at the solar energy site in Ma'an, reducing Jordan's CO₂ emissions by as much as 160,000 tonnes a year.

6%

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



4

His Majesty

King Abdullah II ibn Al-Hussein

www.TheMuslim500.com/2013/4

H.M. King Abdullah II ibn Al-Hussein

King of the Hashemite Kingdom of Jordan & Custodian of the Holy Sites of Jerusalem

King Abdullah II of Jordan has influence in Jordan and around the world due to his lineage in the Hashemite family, his custodianship of the holy sites of Jerusalem and activism on various fronts—from freedom of the press and reformed domestic policy to international diplomacy. He is noted for having developed Jordan’s free market economy, arts and culture scene, as well as addressing issues of homelessness and poverty. He has initiated domestic political reform aiming to establish a parliamentary government.

Prophetic Lineage: King Abdullah II is a member of the Hashemite family and is the 41st generation direct descendant of the Prophet Muhammad through the line of the Prophet’s grandson Al-Hasan. The Hashemites, or Bani Hashem, link back to the tribe of Quraish; Hashem was the name of the Prophet’s great-grandfather.

Ruling Dynasty: The Hashemite family ruled Makkah from 967 CE to 1925 CE and other branches of the family have ruled Makkah from 500 CE, when Qusayy, the grandfather of Hashem, became Makkah’s first king. The Hashemite dynasty is the oldest ruling dynasty in the Islamic world, and the second-oldest in the world, after that of Japan.

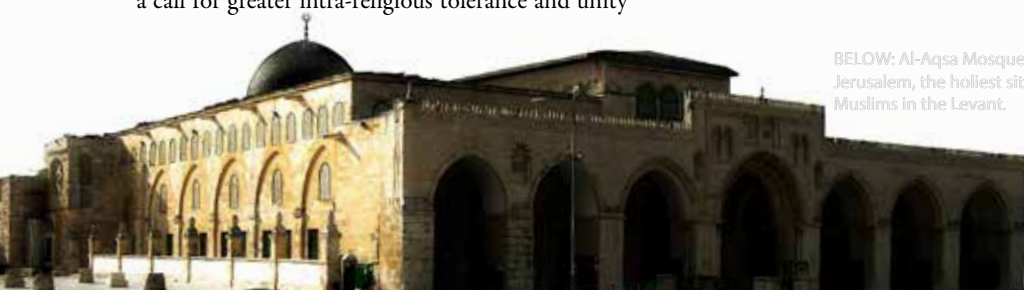
Custodian of Holy Sites in Jerusalem: March 2013 saw the signing of a historic treaty which officially confirmed the Hashemite Kingdom of Jordan’s custodianship of the Holy Sites of Jerusalem. The treaty was signed by King Abdullah II and President Mahmoud Abbas of the State of Palestine. This treaty makes formal a situation which has existed since 1919 (when prayers started to be read in the name of Sharif Hussein bin Ali), and it will not merely avoid any disputes between Jordan and Palestine, but will, more importantly, enable both countries to jointly legally protect the Holy Sites in Jerusalem against Israeli (official or unofficial) incursions, physical destruction and illegal annexation.

Islamic Outreach: King Abdullah II has proven influence at the forefront of a global interfaith movement, through the creation of the Amman Message; a call for greater intra-religious tolerance and unity

in Islam that was endorsed by representatives from all major Muslim groups in 2004. King Abdullah II is the patron of the Royal Aal al-Bayt Institute for Islamic Thought’s most authoritative website on the Qur’an and tafsir or Qur’anic exegesis (www.altafsir.com had over 15 million users in 2013 and is the largest tafsir project in the world). King Abdullah II is also noted for founding the new World Islamic Sciences and Education University in Jordan (www.wise.edu.jo). In 2012, he launched the Integral Chairs initiative (see pg. 176).

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

Safe Haven: Jordan has been home to wave-after-wave of refugees from Palestine, Iraq and now Syria. There are over 600,000 Syrian refugees living in refugee camps in Jordan, and a further million refugees living within Jordan. To welcome and accommodate all these refugees is a heavy burden on Jordan, but one it has managed to skilfully cope with so far. Jordan is seen as the most stable country in the region.



BELOW: Al-Aqsa Mosque in Jerusalem, the holiest site for Muslims in the Levant.

Country: Morocco

Born: 21 Aug 1963 (Age 50)

Source of Influence: Political, Administrative, Development

Influence: King with authority over 32 million Moroccans

School of Thought: Traditional Sunni, Maliki

2009 Rank: 3

2010 Rank: 5

2011 Rank: 2

2012 Rank: 3

2013 Rank: 5

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

King Mohammed VI

382

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

98.5%

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



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5

His Majesty Amir al-Mu'minin
King Mohammed VI

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H.M. Amir al-Mu'minin King Mohammed VI

King of Morocco, Emir Al-Mumineen

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

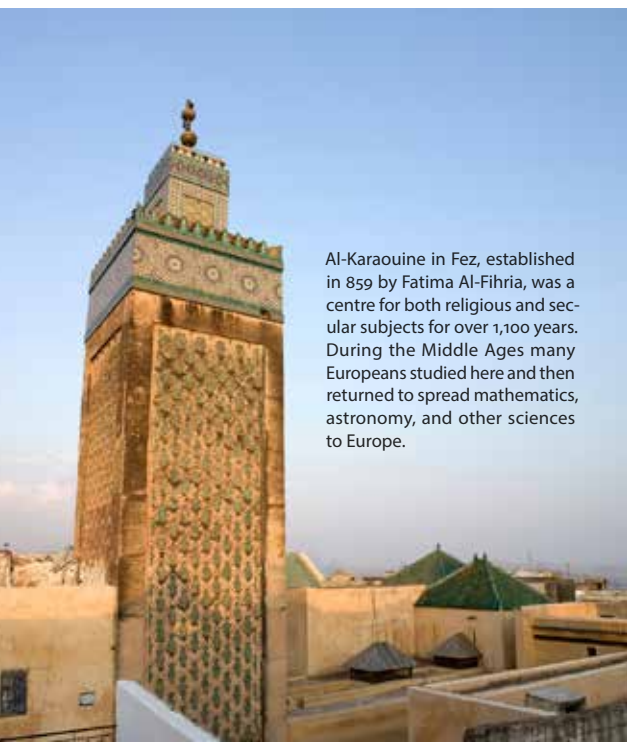
Four-Hundred Year Alaouite Dynasty: The 400-year-old Alaouite dynasty traces its lineage back to the Prophet Muhammad (PBUH). It sees itself as a continuation of the Andalusian Golden Age of Islam, which was characterised by peaceful co-existence and intellectual and cultural exchange and development.

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

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

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

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



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

Country: Turkey

Born: 26 Feb 1954 (age 59)

Source of Influence: Political

Influence: Leads government of 75.7 million Turkish citizens

School of Thought: Traditional Sunni

2009 Rank: 3

2010 Rank: 2

2011 Rank: 3

2012 Rank: 2

2013 Rank: 6

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

H.E. Recep Erdogan

450%

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

5.7%

Turkey's inflation rates – the lowest in 39 years. Erdogan inherited an economy with a 35% inflation rate when he first came into office.



© Adem Altan / AFP

6

His Excellency

Recep Tayyip Erdogan

www.TheMuslim500.com/2013/6

H.E. Recep Tayyip Erdogan

Prime Minister of the Republic of Turkey

Recep Tayyip Erdogan is the most successful Prime Minister of Turkey's multiparty era. His party, the AKP (Adalet ve Kalkınma Partisi, 'the Justice and Development Party'), won its third consecutive election in June 2011, securing approximately 50% of the vote. During his term, Turkey has seen unprecedented economic growth, constitutional reform, and a re-emergence as a major global power. This success in addition to his personal charisma and work as PM have made Turkey a model to emulate for many Muslim countries.

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

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

Arab World: Turkey's position during the various uprisings of the Arab Spring has always been to side with the people. Erdogan and other high-level officials have visited Tunisia, Egypt and Libya post-revolution to show their continuing support for the transition to democracy. In Syria, this has led to border clashes with Syrian government forces, allowing Turkey the opportunity to deploy NATO Patriot missiles on its border with Syria. Erdogan is hailed for his strong opposition toward the Israeli blockade of the Gaza Strip, and his criticism of Israel's May 31, 2010 raid

on a humanitarian flotilla to Gaza, which killed nine Turkish nationals, and which led to a freeze in all military and political cooperation. An apology from the Israeli Prime Minister has begun the process of healing relations.

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

Signs of Decline: His popularity has suffered recently with the heavy-handed response of the government to the Taksim Square protests. Also, he has lost credibility for his personal harsh criticism of the Sheikh Al-Azhar for backing the overthrow of President Morsi. Both responses have led to a fall in popularity within the Muslim world.

Erdogan rose to fame as a reformist mayor of Istanbul by combining religious values, sharp business acumen, and strong leadership in leading Istanbul to an economic boom.



Country: Indonesia

Born: 9 Sept 1949 (Age 64)

Source of Influence: Political, Development

Influence: Leader of 233.5 million citizens and residents of Indonesia

School of Thought: Traditional Sunni

2009 Rank: Top 500

2010 Rank: 10

2011 Rank: 11

2012 Rank: 9

2013 Rank: 7

“God willing, in the next five years, the world will say, ‘Indonesia is something, Indonesia is rising.’“

President Yudhoyono

17,508

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

300

The number of national and regional leaders tried and found guilty of corruption under his anti-corruption campaign.



© Saeed Khan / AFP

7

His Excellency President
Susilo Bambang Yudhoyono

www.TheMuslim500.com/2013/7

H.E. President Susilo Bambang Yudhoyono

President of Indonesia

President Susilo Bambang Yudhoyono is the political leader of the most populous Muslim country in the world (236 million people). Commonly referred to as SBY, he has had marked influence over the country as the first directly elected president of Indonesia, and over the world as a champion of anti-terrorism efforts and a beacon of democracy in the Muslim world. He has been praised both at home and abroad for instituting processes to tackle the widespread corruption in Indonesian public life and in reinforcing the mandate of the Corruption Eradication Commission (KPK).

Beacon of Democracy: President Yudhoyono came to power after a successful career with the Indonesian National Army as a four-star general—where he was dubbed “the thinking general” for his efforts toward military reform. This reputation, and a pristine political career with the administrations of former Presidents Abdurrahman Wahid and Megawati Sukarnoputri are the basis upon which the Democratic Party was founded in 2001.

This new political party was founded on Pancasila: five basic principles (belief in the Oneness of God, just and civilised humanity, the unity of Indonesia, democracy, and social justice) with the goal of launching Yudhoyono’s candidacy for the 2004 elections. Since then, he has become increasingly influential as a beacon of democracy in a country historically marred by corruption and political instability. He was re-elected for a second and final five-year term in October 2009.

Popular Reformist: Besides proposing military reform, President Yudhoyono has been recognised for his efforts to establish regional autonomy laws and resolve the separatist conflict in the Aceh and Papua provinces. He has also been credited for reviving the economy, and for his market-friendly approach to reform. He works closely with the Corruption Eradication Commission (KPK) to clean up graft and corruption in Indonesia. The resulting economic and political stability has been attributed to his unique influence and the power of his personal leadership in the country.

Anti-Terrorism Advocate: Yudhoyono’s increasing popularity is due in part to the sincerity with which he actualises his promises to the Indonesian people such as the promises for anti-terrorism enforcement made during his 2004 election campaign. Indonesia has worked closely with Australian intelligence and security forces to quell extremist threats. In March, 2010, he was awarded the Honorary Companion of the Order of Australia (AC) by former Australian Prime Minister Kevin Rudd who said the award was in recognition of the Indonesian leader’s efforts in tracking down the people behind the October, 2002 Bali bomb attack.

In response to the July 2009 hotel bombings in Jakarta, President Yudhoyono has been vigilant about openly condemning the perpetrators as agents of terrorism and simultaneously voiced his dedication to establishing peace and security in Indonesia through programs that target education and poverty-alleviation in key areas where militants may prey on youths.

Connecting with the People: In January 2010, he released a third album of romantic pop songs titled ‘I’m Certain I’ll Make It’. In a message on the album cover, President Yudhoyono said that he liked to use his free time in between his “struggle to serve the country” to “express [his] feelings in the form of arts”. He has also become a regular ‘twitterer’ and has close to 4 million followers.



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

Country: Iraq

Born: 4 Aug 1930 (Age 83)

Source of Influence: Scholarly, Lineage

Influence: Highest authority for 17–20 million Iraqi Shi'a, and also internationally as a religious authority to Usuli Twelver Shi'a.

School of Thought: Traditional Twelver Shi'a, Usuli

2009 Rank: 7 2012 Rank: 13

2010 Rank: 8 2013 Rank: 8

2011 Rank: 10

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

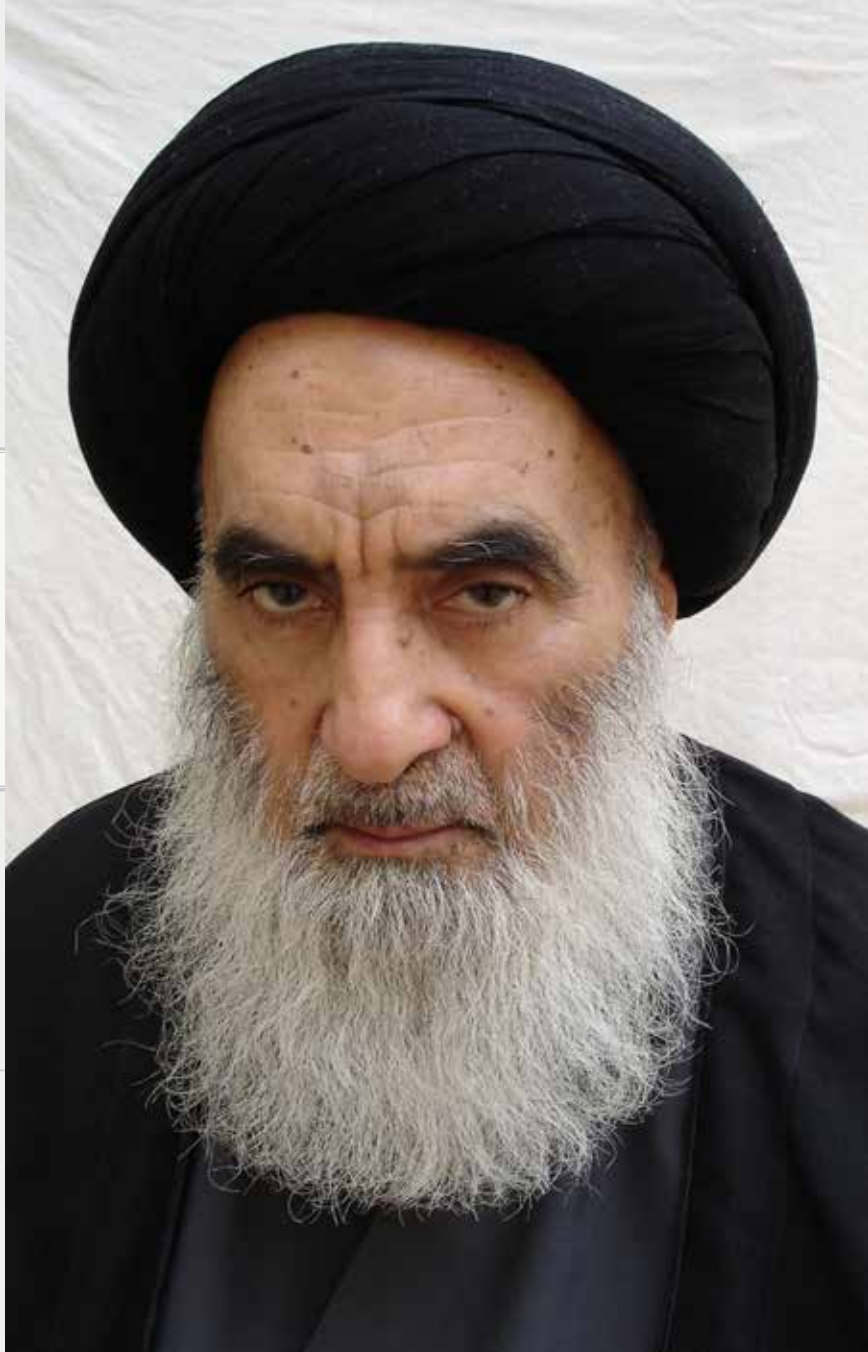
Ayatollah Sistani

50,000

The number of students that Sistani supports in Iran.

21

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



His Eminence Grand Ayatollah
Sayyid Ali Hussein Sistani

H.E. Grand Ayatollah Sayyid Ali Hussein Sistani

Marja of the Hawza, Najaf, Iraq

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

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

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

Quietist Influence: Significantly, Sistani is against the idea of Velayat-e Faqih, suggesting Shi'a clerics should not be involved in politics. Paradoxically this approach has afforded him very strong influence as a religious leader unsullied by politics. This became clear after the Iraq invasion when Sistani issued a legal ruling (*fatwa*) calling on the clergy to guide Iraq's populace, and later during the 2005 elections when he issued a ruling telling Shi'a women that they were religiously obliged to vote. Ali Sistani has used his position of quietist authority to wield influence also as a peacemaker in the turbulent post-invasion Iraq. At a time when Sistani was losing support to Sheikh Muqtada Al Sadr, he showed his sway by arranging a lasting deal between Sadr and US forces at the Imam Ali Shrine in Najaf in 2005—a deal that secured the Shrine and pushed for an American retreat. Sistani was vocal about encouraging Iraqis to participate in the 2010 parliamentary elections. He strongly condemned the Baghdad church attack in October 2010 and also advised Iraqi security forces to take more responsibility for the protection of Iraqi citizens.



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

Country: Oman

Born: 18 Nov 1940 (Age 73)

Source of Influence: Lineage, Political, Development

Influence: Leader of 2.9 million citizens and residents of Oman.

School of Thought: Traditional Ibadi

2009 Rank: 6

2010 Rank: 6

2011 Rank: 9

2012 Rank: 12

2013 Rank: 9

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

Sultan Qaboos

363

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

5.1%

Oman has the lowest government debt among Gulf Arab oil exporters at a mere 5.1 percent of its annual economic output in 2010.



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9

His Majesty

Sultan Qaboos bin Sa'id Al-Sa'id

www.TheMuslim500.com/2013/9

H.M. Sultan Qaboos bin Sa'ïd Al-Sa'ïd

Sultan of Oman

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

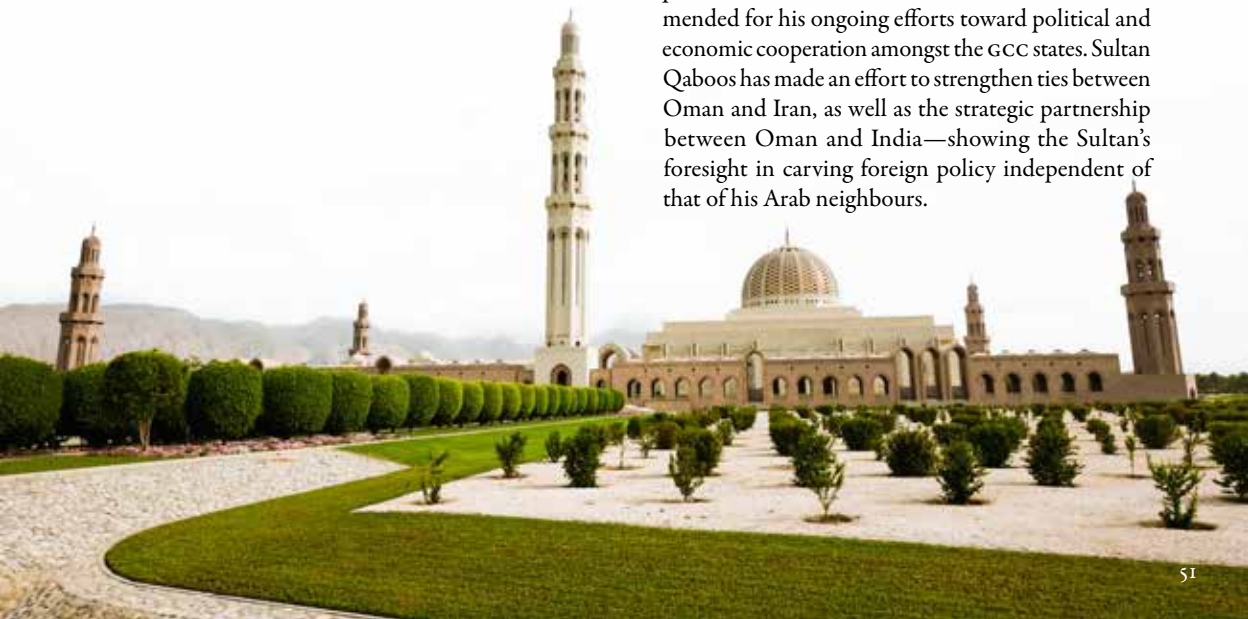
Leader of Omani Sultanate: Sultan Qaboos Al Sa'ïd reigns over a country strategically situated in the Gulf region. Oman has a stake in the crude oil market due to the Strait of Hormuz, which connects the Gulf of Oman to the Persian Gulf and the Arabian Sea, producing over 918,500 barrels per day in 2013, according to the official Oman news agency.

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

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

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

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



Country: UAE

Born: 3 Oct 1961 (Age 52)

Source of Influence: Administrative, Development, Philanthropy

Influence: Military and political leadership.

School of Thought: Traditional Sunni

2009 Rank: 22

2010 Rank: 22

2011 Rank: 18

2012 Rank: 15

2013 Rank: 10

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

Sheikh Mohammed bin Zayed

\$120^{MIL}

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

\$100^{MIL}

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



© Andrew Cowie / AFP

10

His Highness General Sheikh
Mohammed bin Zayed Al-Nahyan

www.TheMuslim500.com/2013/10

H.H. General Sheikh Mohammed bin Zayed Al-Nahyan

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

Sheikh Mohammed bin Zayed Al-Nahyan is the Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces, as well as next in line to be President of the United Arab Emirates. The UAE is increasingly becoming an important centre for global weapons trading, with Abu Dhabi as host to one of the world's largest defence expos in 2009.

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

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

Humanitarian: Sheikh Mohammed is noted for his philanthropic and humanitarian efforts in charitable giving. He has donated billions of dollars to various causes. December 2010 will mark the launch of a three-year project to establish a global centre for health care research in Abu Dhabi through the World Health Care Congress (WHCC), under the patronage of Sheikh Mohammed.

Sustainable Development: Sheikh Mohammed has been a champion of sustainable development in Abu Dhabi as an advocate for the implementation of green technologies. He pledged \$15 billion for the development of clean energy through solar, wind, and hydrogen power.



Country: Turkey

Born: 27 Apr 1941 (Age 72)
in Erzurum, Turkey

Source of Influence: Scholarly

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

School of Thought: Traditional Sunni

2009 Rank: 13

2010 Rank: 13

2011 Rank: 15

2012 Rank: 10

2013 Rank: 11

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

Fethullah Gülen

135

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

83

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



❧ 11 ❧

Hodjaefendi
Fethullah Gülen

www.TheMuslim500.com/2013/11

Hodjaefendi Fethullah Gülen

Turkish Muslim Preacher

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

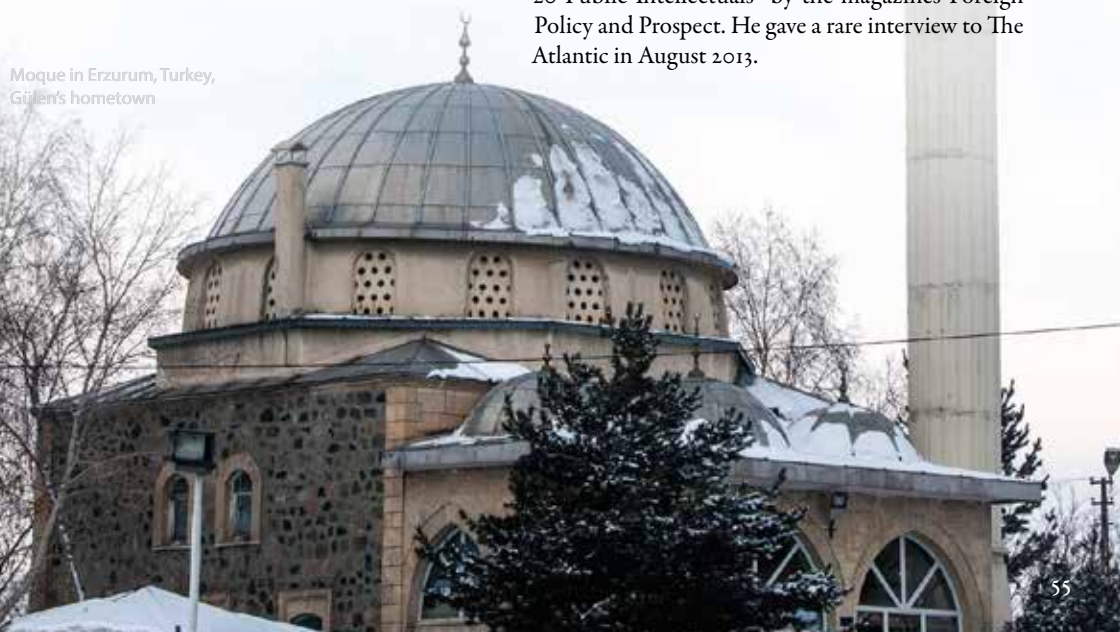
Humanitarian Reformer: Gülen and his followers have devoted considerable energy in recent years on interreligious dialogue with tens of interfaith centres in Europe and the US being opened to foster better relations between faiths. Gülen is also the head of a series of socially oriented philanthropic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

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

Influence in the Media: The Gülen movement has opened hospitals and charities, a TV and radio station, as well as a bank—Asya Finans—that operates on Islamic principles. Gülen also has two major mass-circulation daily Turkish newspapers that are affiliated with his movement: ‘Zaman’ and the English-language ‘Today’s Zaman’. The Gülen network has also initiated a Journalists and Writers Foundation and a Teachers Foundation—providing an umbrella organisation for a host of dialogue groups and charitable organisations.

Intellectual: Gülen is one of the most important thinkers and writers from Turkey, and among the most effective activists in twentieth-century Turkey. The Gülen movement is one of the best connected and therefore one of the most powerful networks competing to influence Muslims around the globe, making it likely to have an enduring impact on the modernisation of Islam and its engagement with Western ideas. Belgium’s Catholic University of Leuven established a ‘Fethullah Gülen Chair’ (for Intellectual Studies). In 2008, Gülen topped the list of “The World’s Top 20 Public Intellectuals” by the magazines Foreign Policy and Prospect. He gave a rare interview to The Atlantic in August 2013.

Moque in Erzurum, Turkey,
Gülen’s hometown



Country: Egypt

Born: 3 Mar 1953 (Age 60)

Source of Influence: Scholarly, Political

Influence: Legal authority for 80 million Egyptian Muslims

School of Thought: Traditional Sunni

2009 Rank: 9

2010 Rank: 10

2011 Rank: 12

2012 Rank: 14

2013 Rank: 12

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

Sh. Dr Ali Gomaa

30,000

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

5,000

The number of fatwas that his office issues a week. The official ones that he himself crafts are on the more important and complex issues.



12

His Eminence

Sheikh Dr Ali Gomaa

www.TheMuslim500.com/2013/12

H.E. Sheikh Dr Ali Gomaa

Former Grand Mufti of the Arab Republic of Egypt

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

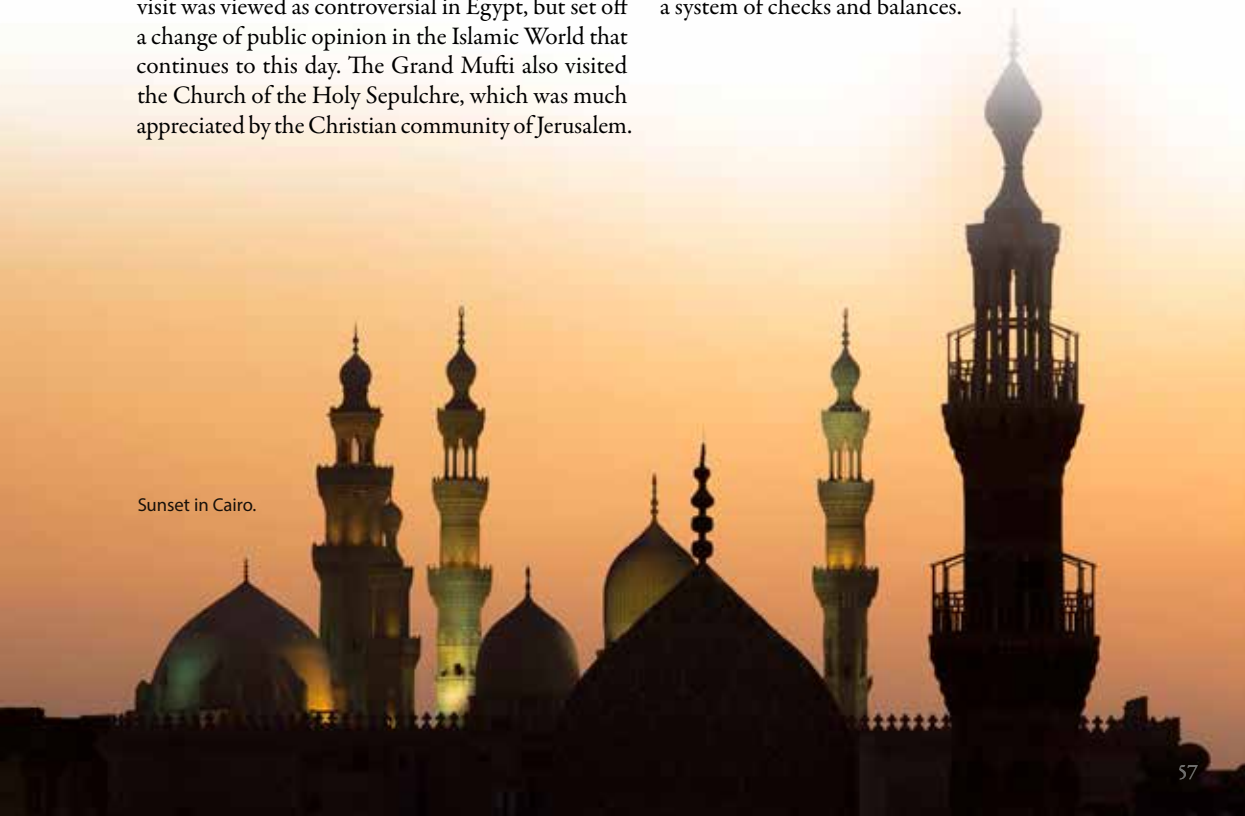
Egypt's Weight in Islamic Scholarship: Gomaa's scholarly influence is derived from his position at the centre of many of the most significant institutions of Islamic law in the world. Before becoming Grand Mufti, Gomaa was a professor of jurisprudence at Al-Azhar University—the second oldest university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

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

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

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

Sunset in Cairo.



Country: Pakistan

Born: 1923 (Age 90)

Source of Influence: Scholarly, Administrative

Influence: Leader of an international organisation with chapters in 120 countries and annual conferences that attract millions.

School of Thought: Traditional Sunni, Hanafi

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

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

2011 Rank: 16

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

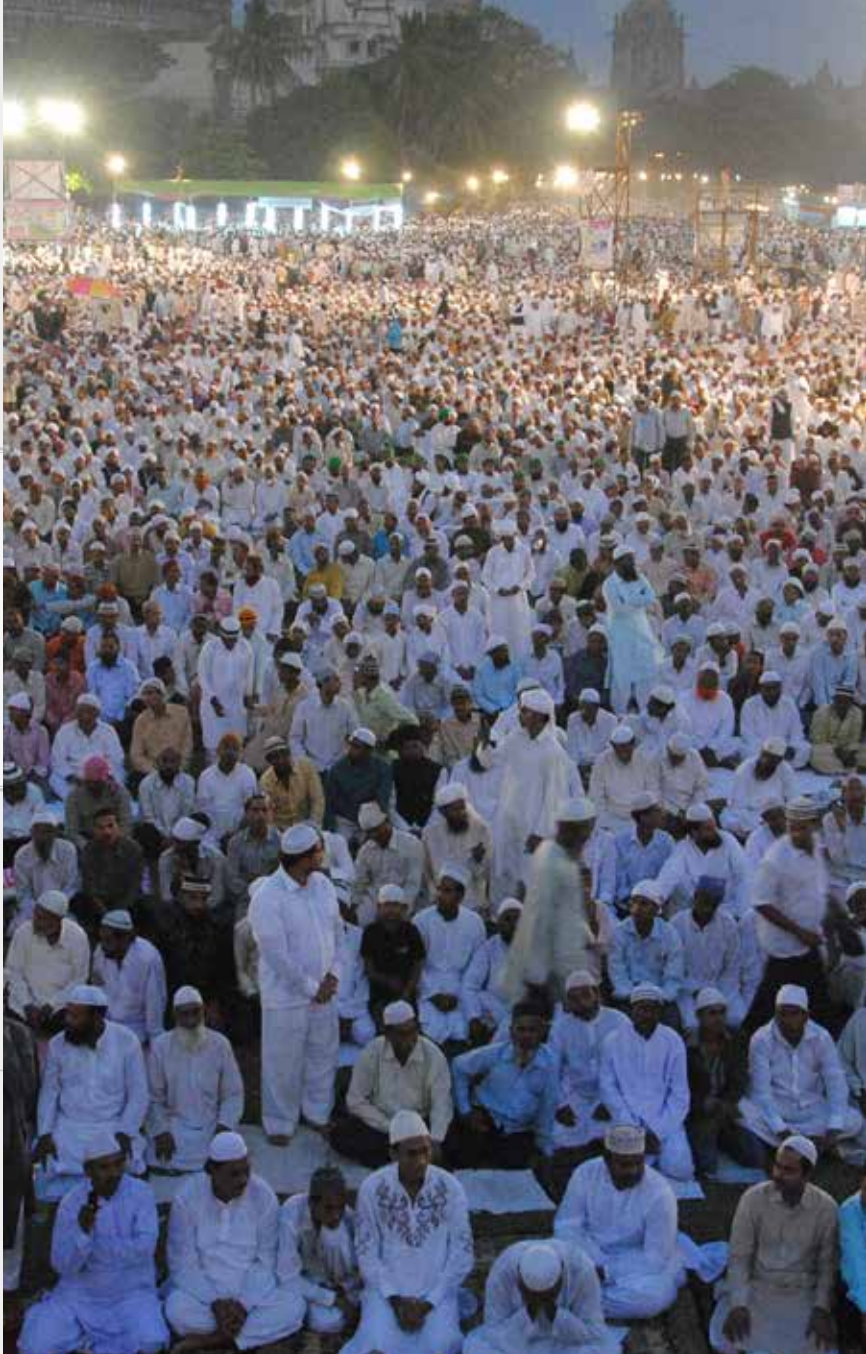
Muhammad Ilyas al-Kandhlawi, Abd Al-Wahhab's teacher and the founder of Tablighi Jamaat.

120

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

3 MIL

The estimated number of people who showed up to Tablighi Jamaat's annual gathering, the Biswa Ijtimaa, in Bangladesh.



13

Amir Hajji

Muhammad Abd Al-Wahhab

www.TheMuslim500.com/2013/13

Amir Hajji Muhammad Abd Al-Wahhab

Amir of Tablighi Jamaat, Pakistan


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

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

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

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

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



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

Country: Saudi Arabia

Born: 1943 (Age 70)

Source of Influence: Scholarly, Administrative

Influence: Grand Mufti to 26.2 million Saudi residents and the global network of Salafi Muslims.

School of Thought: Salafi

2009 Rank: 11

2010 Rank: 11

2011 Rank: 14

2012 Rank: 18

2013 Rank: 14

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

Sh. Abdul Aziz Aal Al-Sheikh

12

The age at which he memorised the entire Qur’an.

20

The age at which he lost his eyesight, 52 years ago.



© Hassan Ammar / AP

14

His Eminence

Sheikh Abdul Aziz Al-Sheikh

www.TheMuslim500.com/2013/14

H.E. Sheikh Abdul Aziz ibn Abdullah Al-Sheikh

Grand Mufti of the Kingdom of Saudi Arabia

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

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

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

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

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

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

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

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



Country: Indonesia

Born: 3 July 1953 (Age 60)

Source of Influence: Administrative, Political, Education

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

School of Thought: Traditional Sunni

2009 Rank: Unlisted

2010 Rank: 19

2011 Rank: 17

2012 Rank: 19

2013 Rank: 15

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

KH Said Aqil Siradj

6,830

The number of boarding schools under Nahdlatul Ulama.

30^{MIL}

The estimated number of members in the NU.



15

Dr

KH Said Aqil Siradj

www.TheMuslim500.com/2013/15

Dr K.H. Said Aqil Siradj

Chairman of Indonesia's Nahdlatul Ulama

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

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

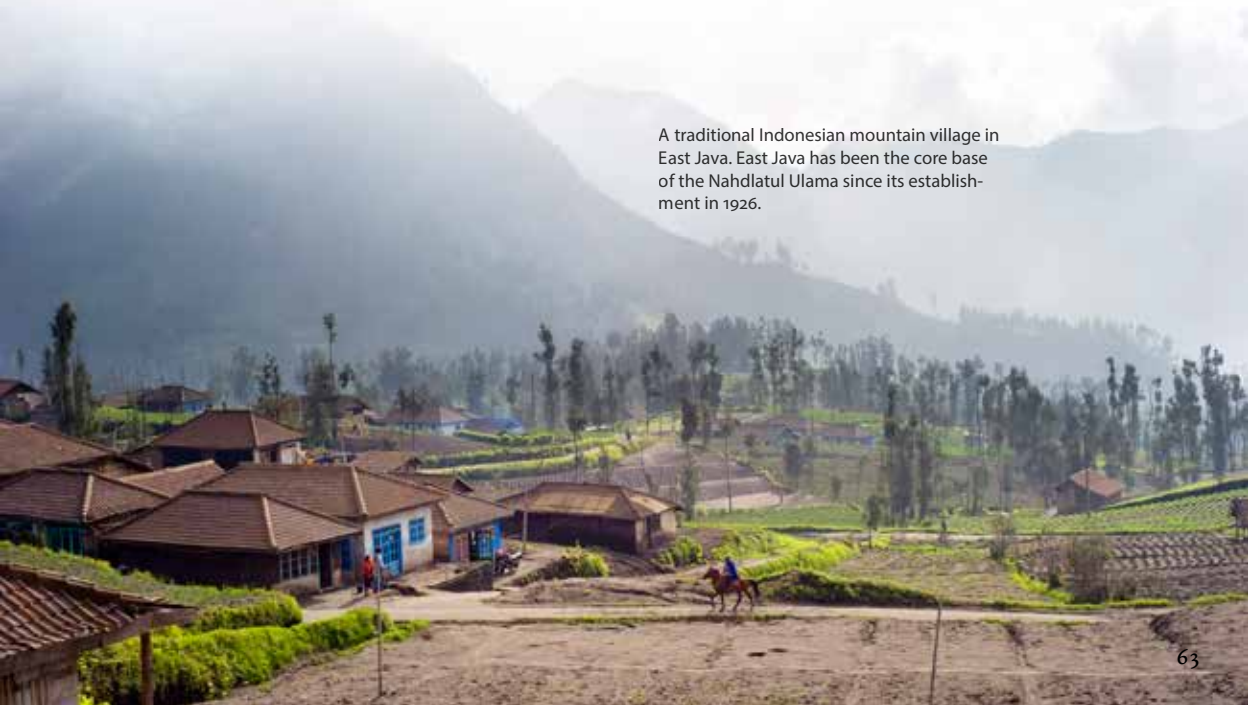
Model of Traditionalism: With a mainly rural membership base, the *Nahdlatul Ulama* distinguishes itself from other Islamic organisations in Indonesia by positioning itself as the premier organisation of traditional Islam—with an emphasis on education and political engagement based on Islamic principles.

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

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

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

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



Country: Saudi Arabia

Born: May 1955 (Age 58)

Source of Influence: Scholarly, Media

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

School of Thought: Moderate Salafi

2009 Rank: 19

2010 Rank: 25

2011 Rank: 19

2012 Rank: 20

2013 Rank: 16

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

Sheikh Salman Al-Ouda

1.7^{MIL}

Number of followers on his Facebook page with an additional 3.7 million followers on Twitter at the time of publication.

53

The number of his publications.



16

Sheikh

Salman Al-Ouda

www.TheMuslim500.com/2013/16

Sheikh Salman Al-Ouda

Saudi Scholar and Educator

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

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

Influence Through Virtual Islamic Resources: Sheikh Al Ouda supervises all content published on IslamToday.net—a website that offers virtual resources for Islamic education in multiple languages. His work has far-reaching impact in an age when religion is spread through media and technology, with IslamToday.net at the forefront of this trend. In response to a February 2010 ruling from the Al-Azhar Fatwa Committee condemning the use of Facebook, Sheikh Al Ouda defended the social networking website, stating that he uses it to communicate with Muslims across the globe and to provide Islamic guidance online. Sheikh Al Ouda has a following of over one and a half million on Facebook and nearly that many views of his official videos on YouTube. He also has over 3 million followers on Twitter.

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

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



Country: Syria

Born: 1933 (Age 80)

Source of Influence: Scholarly

Influence: More than 75 thousand students in Damascus alone.

School of Thought: Traditional Sunni

2009 Rank: 31

2010 Rank: 24

2011 Rank: 24

2012 Rank: 21

2013 Rank: 17

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

Maan Abdul Salam, (women’s rights campaigner)

75,000

Estimated number of students studying in Qubeysi educational institutes.

9,680

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

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



17

Her Eminence

Sheikha Munira Qubeysi

www.TheMuslim500.com/2013/17

H.E. Sheikha Munira Qubeysi

Leader of the Qubeysi Movement

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

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

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

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

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



Country: Nigeria

Born: 24 Aug 1956 (Age 57)

Source of Influence: Lineage, Development, Administrative

Influence: Central figure for 75.7 million Nigerian Muslims

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

2009 Rank: 16 2012 Rank: 22

2010 Rank: 23 2013 Rank: 18

2011 Rank: 25

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

Sultan M. Abubakar III

211

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

52

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



© Wole Emmanuel / AFP

18

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

www.TheMuslim500.com/2013/18

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

Sultan of Sokoto

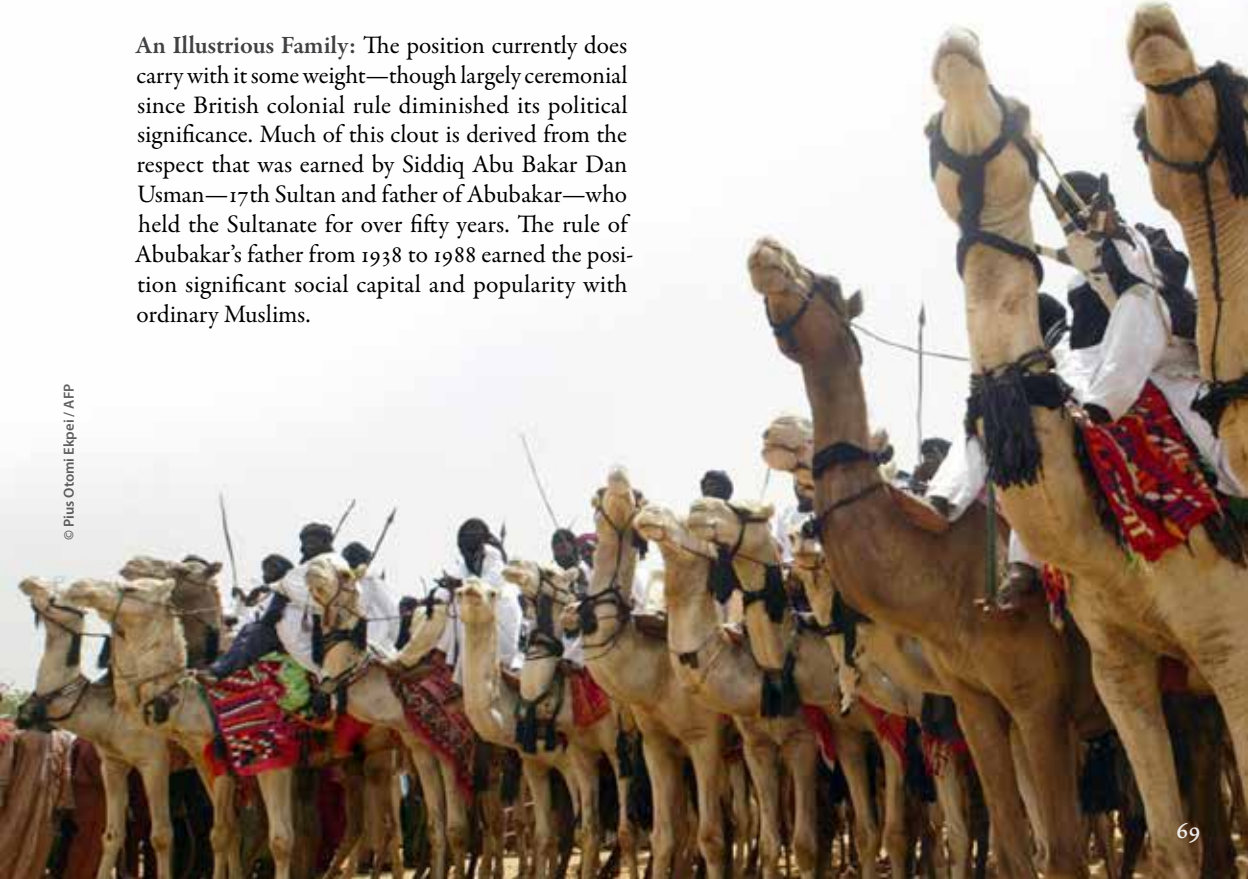
Amirul Mu'minin Sheikh as Sultan Muhammadu Sa'adu Abubakar III is the 20th Sultan of Sokoto. As Sultan of Sokoto, he is considered the spiritual leader of Nigeria's 74.6 million Muslims, who account for roughly 50 percent of the nation's population. Although the position of Sultan of Sokoto has become largely ceremonial, the holder is still a central figure for Nigerian Muslims.

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

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

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

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



Country: Senegal

Born: 1955 (Age 58)

Source of Influence: Lineage, Scholarly

Influence: Spiritual leader of around 100 million Tijani Muslims.

School of Thought: Traditional Sunni (Maliki, Tijani)

2011 Rank: 26

2012 Rank: 23

2013 Rank: 19

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

Sh Ahmad Tijani Ali Cisse

815

The year the founder of the Tijani Tariqa passed away.

1 MIL+

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



19

His Eminence

Sheikh Ahmad Tijani Ali Cisse

www.TheMuslim500.com/2013/19

H.E. Sheikh Ahmad Tijani Ali Cisse

Leader of the Tijaniyya Sufi Order

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

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

Education and Activities: Sheikh Tijani Cisse (b. 1955) studied the Qur'an, Arabic and classical texts with both his father, Sheikh 'Ali Cisse, and his legendary grandfather, Sheikh Ibrahim Niass. He then continued his studies at Al-Azhar University in Egypt, studying Arabic and Usul al-Din (theology). Upon completing his studies in Egypt, he travelled extensively throughout Africa, the Middle East and America. He has attended many conferences and participated in religious debates. He has also managed to edit and publish several important works, including Sheikh Ibrahim's *Kashif al-Ilbas*.

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

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

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

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



Country: Turkey

Born: 29 Oct 1950 (Age 63)

in Keyseri, Turkey

Source of Influence: Political

Influence: President of Turkey

School of Thought: Sunni

2009 Rank: 28

2010 Rank: 32

2011 Rank: 27

2012 Rank: 24

2013 Rank: 20

“Our aim is to show the world that a country which has a majority Muslim population can also be democratic, transparent and modern, and cooperate with the world.”

H.E. President Abdullah Gül

11TH

President of Turkey.

9

The number of Turkish activists killed when the Mavi Marmara was raided.



20

His Excellency

President Abdullah Gül

www.TheMuslim500.com/2013/20

H.E. President Abdullah Gül

President of the Republic of Turkey

Abdullah Gül is the 11th president of the Republic of Turkey and the first modern Turkish head-of-state from an Islamist background. Facing intense secularist opposition to his political career, Gül has maintained a focus on democratic reform. As prime minister and subsequently as foreign minister, Gül pursued a pro-active foreign policy and largely succeeded in striking a balance between Turkey's traditional Western-anchored foreign policy priorities and its new interests in the Middle East and the Muslim world.

Education and Work: Gül completed his basic education in his native Kayseri and then went on to study economics at Istanbul University, where he also received his doctoral degree in 1983. He then moved to Jeddah working as an economist at the Islamic Development Bank. In 1989, Abdullah Gül became an associate professor of International Economics at Istanbul University. He decided to enter politics in 1991.

Career in Politics: Gül was a member of both the Refah Partisi (elected to parliament in 1991 and 1995) and then the Fazilet Partisi (elected to parliament in 1999) both of which were outlawed by the Constitutional Court for their violation of the Constitution (especially the principle of secularism). He then helped found the Adalet ve Kalkınma Partisi (Justice and Development Party), and was elected to represent Kayseri in 2002. He briefly served as Prime Minister (during the period Recep Erdogan was banned from politics), and then assumed the Foreign Minister post from 2003-2007.

Muslim President: When the AKP announced Gül as their candidate for President in 2007, there was a boycott by opposition parties in parliament which led to a deadlock. Gül's evident adherence to Islam (with his wife wearing a head scarf) was seen as a direct threat to Turkey's secularism. When he did become President, his swearing-in was boycotted by the Chief of the Turkish General Staff and the opposition Republican People's Party.

Influence through Pragmatic Leadership: Gül's political influence in Turkey and abroad derives from his ability to reconcile the demands of a predominantly religious electorate with those of the secular establishment of the Turkish Republic. Together with Erdogan, Gül has worked to expand the sphere of democratic rights in Turkey, which in turn has benefited the predominantly traditional and religious segments of Turkish society. Gül continues to play a significant role in the current efforts to find a lasting solution to Turkey's Kurdish issue. Gül was also the first Turkish politician to visit Armenia.

BELOW: Foreign trips by Abdullah Gül as President of the Republic of Turkey



Country: Brunei Darussalam
Born: 15 July 1946 (age 67) in Brunei Town, Brunei
Source of Influen: Political, Financial
Influence: Leader of over 400,000 citizens of Brunei.
School of Thought: Traditional Sunni, Shafi'i
2010 Rank: 24
2011 Rank: 29
2012 Rank: 25
2013 Rank: 21

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

Hassanal Bolkiah

600

His collection of Rolls Royce cars alone.

40^{BIL}

His current asset evaluation.



21

His Majesty Sultan Haji Hassanal Bolkiah
Mu'izzaddin Waddaulah

H.M. Haji Hassanal Bolkiah Mu'izzaddin Waddaulah

Sultan and Yang Di-Pertuan of Brunei Darussalam

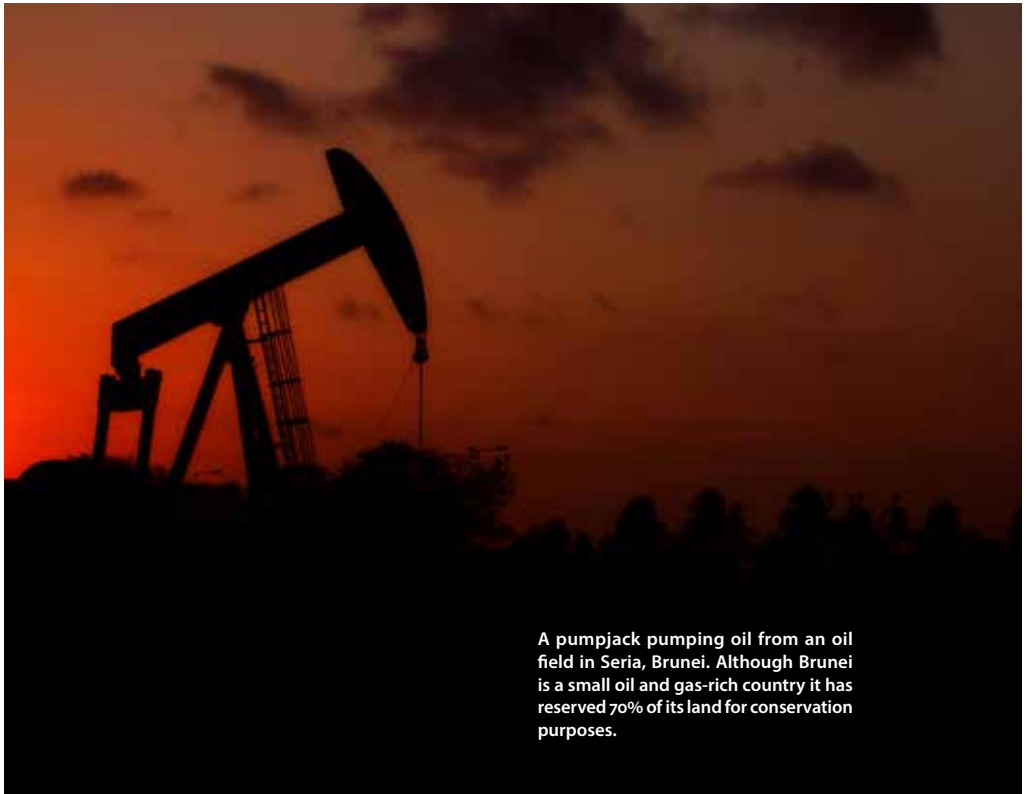
His Majesty Haji Hassanal Bolkiah Mu'izzaddin Waddaulah is one of the richest men in the world. He is the 29th Sultan of one of the oldest dynasties in existence today. Brunei is on the north coast of the island of Borneo in Southeast Asia, with a Muslim population of approximately 211,000.

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

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

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

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



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

Country: India

Born: 2 Feb 1943 (age 70)

Source of Influence: Political, Administrative, Lineage, Philanthropy

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

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

2010 Rank: 26

2011 Rank: 28

2012 Rank: 26

2013 Rank: 22

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

Mufti Raza Khan Al-Azhari

20

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

5,000+

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



22

Mufti Muhammad Akhtar
Raza Khan Qadiri Al-Azhari

www.TheMuslim500.com/2013/22

Mufti Muhammad Akhtar Raza Khan Qadiri Al-Azhari

Barelwi Leader and Spiritual Guide

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

Spiritual Tradition: Most Muslims from the sub-continent can be categorised as Barelwis (the other major group is known as the Deobandis). This group emphasises the mystical love of the Prophet (PBUH) often expressing this through devotion to a holy personage (who is part of an unbroken chain reaching back to the Prophet (PBUH)), visits to tombs of saints, and use of music (*Qawalis*, *hamds* and *naats*). To their critics these practices represent the cardinal sins of *bida* (innovation) and *shirk* (associating another being with God).

Education and Scholarly Lineage: Mufti Akhtar Raza received his basic education at Darul Uloom Manzar-e-Islam in Bareilly, India. He then went to Al-Azhar University to study tafsir and Hadith (1963–1966). Upon graduation, he was awarded the Jamia Azhar Award by Colonel Jamal Abdul Nasir. He then returned to India and has written numerous books, educated hundreds of scholars, and overseen

the development of many educational institutes. He also serves as a spiritual guide, having been given permission by his predecessor Mufti Mustafa Raza Khan to lead the Qadriya, Barakaatiyah, and Nooriyah Sufi orders in India. He was also appointed to the position of Muslim Chief Justice of India in 2006.

Dynamic Mufti: Mufti Akhtar Raza is esteemed for his extensive collection of English-language rulings, the Azharul Fatawa. He became involved in issuing Islamic rulings from the age of 17 and is noted for having issued over 5,000 rulings. In May 2000, Akhtar Raza established the Islamic university Jamiatur Raza.



Country: Mauritania

Born: 1935 (age 78) in Mauritania

Source of Influence: Scholarly

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

School of Thought: Traditional Sunni (Maliki)

2009 Rank: 30

2010 Rank: 30

2011 Rank: 31

2012 Rank: 29

2013 Rank: 23

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

Sheikh Abdullah Bin Bayyah

101

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

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

123,631

The number of Twitter followers.



23

His Eminence Sheikh
Abdullah Bin Bayyah

www.TheMuslim500.com/2013/23

H.E. Sheikh Abdullah Bin Bayyah

Deputy-Head of the International Union of Muslim Scholars

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

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

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

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

Activist: In June 2013, Sheikh Abdullah bin Bayyah visited the White House where he met with senior advisers and aides to President Obama. He called for the protection of the Syrian people and the Muslim minority in Myanmar. Also, he met with Bill Gates during the Global Vaccine Summit in Abu Dhabi in April 2013.



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

Country: Yemen

Born: 1917 (age 96) in Riyadh, Saudi Arabia

Source of Influence: Lineage, Scholarly

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

School of Thought: Traditional Zaidi (Fiver) Shia

2009 Rank: 26

2010 Rank: 29

2011 Rank: 30

2012 Rank: 30

2013 Rank: 24

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

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

H.E. Mohammad Al-Mansour

1073

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

89

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



© Richard Drew / AP

24

His Eminence

Mohammad Al-Mansour

www.TheMuslim500.com/2013/24

H.E. Mohammad bin Mohammad Al-Mansour

Imam of the Zaidi Sect of Shi'a Muslims

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



Lineage in the Imamate: Zaidi Muslims are a Shi'a sect named after the followers of Zaid bin Ali, grandson of al Hussein (grandson of the Prophet Muhammad). The sect was formed by the followers of Zaid bin Ali who led an unsuccessful

revolt against the Umayyad Caliph Hisham ibn Abd Al-Malik in 740 CE.

Current Social Influence: In the past decade a Zaidi movement known as the Shabab al Mumineen led by Hussein Al-Houthi has been gaining prominence in the northwest of Yemen. This has stoked some sectarian rivalry in Yemen between the Zaidi and radical anti-Shi'a groups who are fearful of the resurgence of Zaidi rule in Yemen. Al-Mansour has maintained his quietist approach and enjoys much respect in Yemeni society. Al-Mansour was influential in stemming the escalation of conflict in 2005.



Country: Pakistan

Born: 5 October 1943 (age 70)
in Deoband, India

Source of Influence: Scholarly, Lineage

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

School of Thought: Traditional Sunni
(Hanafi, Deobandi)

2009 Rank: 27

2010 Rank: 31

2011 Rank: 32

2012 Rank: 32

2013 Rank: 25

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

Sheikh Taqi Usmani

\$1.14^{TRIL}

The current worth of the global Islamic
financial services market.

33%

The growth in the Islamic finance in-
dustry between 2010–2012.



25

His Eminence Justice

Sheikh Muhammad Taqi Usmani

www.TheMuslim500.com/2013/25

H.E. Justice Sheikh Muhammad Taqi Usmani

Leading Scholar of Islamic Jurisprudence

Justice Sheikh Muhammad Taqi Usmani is a leading scholar of Islamic jurisprudence. He is considered to be the intellectual leader of the Deobandi movement. He specialises in Islamic jurisprudence and financial matters and presented a paper in January 2010's World Economic Forum Annual Meeting at Davos, entitled, "Post-Crisis Reforms: Some Points to Ponder".

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

Economic Catalyst: Usmani is very important as a figurehead in the Deobandi movement—one of the most successful of the Islamic revivalist initiatives of the past century. Usmani was born in Deoband, India, to Mufti Muhammad Shafi (the former Grand Mufti of Pakistan) who founded the Darul 'Uloom, Karachi, a leading centre of Islamic education in Pakistan.

Growing Influence: As one of the head Deoband scholars, his influence continues to grow as the Deoband school expands globally. His influence has increased over the last few years, particularly due to his central role in the booming Islamic finance field which is expected to continue to expand rapidly in the upcoming years. He also has significant influence over the equally booming global Halal industry serving as a primary reference for complex issues with his book on Islamic slaughter of animals for food used as a primary reference.





**Sheikh Mohammed
Ali Al-Sabouni**
Scholar of Tafsir

Country: Syria
Born: 1 Jan 1930 (age 83)
Influence: Scholarly. Significant scholarly influence as the leading contemporary authority on Qur'anic exegesis (*tafsir*).
School of Thought: Traditional Sunni (Hanafi)

2009: 29
 2010: 34
 2011: 35
 2012: 33
 2013: 33



Seyyed Hasan Nasrallah
Secretary General
of Hezbollah

Country: Lebanon
Born: 31 Aug 1960 (Age 53)
Influence: Political, Development. Political leader of 1–2 million Lebanese Shi'a and supporters of his resistance to Israel.
School of Thought: Revolutionary Shi'ism

2009: 17
 2010: 18
 2011: 23
 2012: 28
 2013: 27

An internationally respected Islamic scholar of tafsir, or Qur'anic exegesis, Sheikh Mohammed Ali Al-Sabouni is widely acclaimed for his short commentaries of the Qur'an.

Popular Commentaries: Al Sabouni is influential because of his easy-to-read, simplified commentaries of the Holy Qur'an. They are now thought of as some of the most popular short commentaries in history after those of *Jalalayn*, *Baydawi*, *Ibn Kathir* and *Ibn Juzayy*. One of Al-Sabouni's most influential commentaries is the *Tafsir Ayat Al Ahkam*, an exploration of the Qur'anic verses that pertain to legal rulings.

Traditional Authority: The Institute of Scientific Research and Revival of Islamic Heritage at the Umm Al Qura University in Makkah, Saudi Arabia commissioned Al-Sabouni to investigate the ancient tafsir manuscript of Abu Jaafar Al-Nahas (d. 949 CE/338AH). Al-Sabouni's landmark achievement of verifying the only surviving manuscript of the text has come to fruition as a six volume work published by the university.

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

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

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

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



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

Country: Yemen
Born: 1962 (Age 51)
Influence: Lineage, Scholarly. Runs one of the foremost centres for Islamic education in the world.
School of Thought: Traditional Sunni (Shafi'i, Ash'ari, Ba'Alawi Sufi)

2009: 36
 2010: 37
 2011: 37
 2012: 36
 2013: 28

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

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

Da'wa & Humanitarian Efforts: Sheikh al Habib is noted for his da'wa efforts, with significant visits to the USA and Europe. In July 2008, Sheikh al Habib Umar partnered with Muslim Aid Australia as founder of Yemen-based NGO Al Rafah Charitable Society to address issues of poverty and hunger and lack of sufficient health care that affect areas of Tarim.



General Abdel Fattah Saeed Al-Sisi
 Commander-in-Chief of the Egyptian Armed Forces, First Deputy Prime Minister, and Minister of Defence

Country: Egypt
Born: 19 Nov 1954 (age 59)
Influence: Political

Unranked previously

General Al-Sisi was promoted to the rank of General and made head of the Egyptian Armed Forces by Egyptian President Mohammed Morsi in August 2012.

Coup d'etat or Saving Democracy?: On June 30 millions of Egyptians took to the streets—in larger numbers than during the massive demonstrations of 2011 that led to the ouster of Mubarak—and echoed the demands of the Tamarod youth movement's Declaration signed by millions that Morsi step down and new elections be held. With Morsi refusing to acknowledge the protests, Al-Sisi ordered the armed forces to intervene and depose Morsi. Protests against the coup d'etat came to a head in August when MB settlement-like-encampments were demolished by the security forces. Hundreds were confirmed dead. Further heavy-handed tactics ensued including more killings, many more arrests and the declaration of a state-of-emergency.

The MB continued to renew protests in the name of an Anti-Coup Alliance which took the form of marches denouncing Al-Sisi; demonstrations which were frequently attacked by ordinary Egyptians living in the neighbourhoods through which the marches passed. At the same time, by the Fall of 2013 Al-Sisi had emerged as a popular figure and public opinion polls indicated that he was a favourite as future President. Alongside the MB, some liberals have expressed fear that Egypt is returning to the days of Mubarak, but Al-Sisi and the new transitional cabinet in which he serves have pledged to support a "roadmap" calling for a revised constitution to replace the one drafted by an Assembly dominated by an Islamist coalition; as well as free elections for president and parliament.



**H.E. President
Mahmoud Abbas**
President of the Palestinian
National Authority

Country: Palestine
Born: 26 March 1935 (age 78)
in Galilee, Palestine.

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

School of Thought: Sunni

2009: Top 500
2010: Top 500
2011: 36
2012: 35
2013: 30



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

Country: Qatar
Born: 9 Sept 1926 (Age 87)

Influence: Leading scholar for global Muslim Brotherhood movement, host of popular show with over 40 million viewers worldwide.

School of Thought: Sunni, Muslim Brotherhood/Salafi

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

Abbas, also known as Abu Mazen, is the President of the Palestinian National Authority a co-founder of Fatah, and chairman of the Palestine Liberation Organization. His standing, both nationally and internationally, improved dramatically after he submitted Palestine's bid for statehood at the UNGA in September 2011. His approval ratings currently stand over 60%.

Politics: President Abbas is one of the few surviving founding members of Fatah—the main political grouping within the PLO. He has always been committed to pursuing an independent Palestinian state through negotiations and was one of the principal architects of the Oslo Accords which he signed on September 13th, 1993 at a public ceremony held in the White House.

Problems & Statehood Bid: Abbas has faced many internal and external problems but has managed to come through largely unscathed. After seeing that years of peace negotiations were leading to nothing but the relentless growth of illegal settlements in the West Bank and East Jerusalem, President Abbas chose to look for an alternative strategy: submitting a statehood bid at the UN.

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

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

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

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

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



**H.M. Queen
Rania Al-Abdullah**
Queen of the Hashemite
Kingdom of Jordan

Country: Jordan
Born: 31 Aug 1970 (age 43) in Kuwait City, Kuwait
Influence: Philanthropy, Social, Media, Political. Queen of Jordan with millions of followers and subscribers on social media sites.
School of Thought: Modernist Sunni

2009: Top 500
2010: 32
2011: 34
2012: 37
2013: 32

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

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

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

Online Presence: Queen Rania embraced social media and new web-based technologies early on and wholeheartedly. She has an amazingly popular YouTube channel with over 6.7 million views and a very popular website (www.queenrania.jo). She also has close to 3 million followers on Twitter and 1.4 million likes on Facebook.



**Professor Dr M Din
Syamsuddin**
Chairman of Muhammadiyah, Indonesia

Country: Indonesia
Born: 31 Aug 1958 (age 55)
Influence: Scholarly, Administrative, Development. Over 35 million members in the Muhammadiyah organisation, including thousands of umbrella institutes.
School of Thought: Modernist Sunni

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

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

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

Interfaith Dialogue Leadership: Syamsuddin is also very active in interfaith and intercultural dialogue, serving as President of the Asian Conference of Religions for Peace (ACRP), Co-President of WCRP, and Chairman of the World Peace Forum.

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



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

Country: UAE

Born: 16 April 1971 (age 42)

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

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

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

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

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

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

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



**H.R.H. Shah Karim
Al-Hussayni**
The Aga Khan IV, 49th
Imam of Ismaili Muslims

Country: France

Born: 13 Dec 1936 (Age 77)

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

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

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

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

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

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



Dr Mohammed Badie

Supreme Guide of the Muslim Brotherhood

Country: Egypt

Born: 7 Aug 1943 (age 70)

Influence: Leader of a transnational movement in the Middle East, Africa, the UK, and US.

School of Thought: Sunni, Muslim Brotherhood

2010: 10

2011: 8

2012: 4

2013: 36

Dr Mohammed Badie succeeded Mohammad Mahdi Akef as the 8th Supreme Guide of the Muslim Brotherhood in January 2010. Badie was a professor of veterinary pathology at Beni-Suef University in southern Egypt.

Leader of an Expansive Muslim Network: Dr Badie is head of one of the oldest and largest Muslim social, religious, and political organisations in existence. The Muslim Brotherhood forms the leading opposition party in many Muslim countries and has branches in most of the Muslim world besides its base in Egypt. Members of the organisation can be found in Bahrain, Syria, Palestine, Israel, Jordan, Iran, Iraq, Saudi Arabia, Kuwait, Algeria, Sudan, Somalia, Tunisia, and Libya, as well as the United States.

Post-Morsi Era: Following the military coup against Morsi's leadership, many Muslim Brotherhood leaders were arrested. Badie, whose son was shot dead during one of the protests, is currently in prison on charges of 'inciting violence' during the protests that followed the ousting of the Freedom and Justice Party-dominated government, and attacks against police stations and churches in the Muslim Brotherhood strongholds in Upper Egypt that began immediately after security forces and the army had dispersed the massive pro-Morsi sit-in protests.

Imprisonment and banishment of Muslim Brotherhood leaders and members have been common occurrences that the Brotherhood has managed to endure throughout its history.



Moez Masoud

Preacher and Social Activist

Country: Egypt

Born: 4 July 1978 (age 34)
in Cairo, Egypt

Influence: Scholarly.

School of Thought: Traditional Sunni

2009: Top 500

2010: Top 500

2011: Top 500

2012: Top 500 (HM)

2013: 37

Described by *The Economist* in 2011 as one of the world's five most influential Muslim preachers, Moez Masoud is an Egyptian spiritual guide, television and radio presenter, and activist who focuses on the fields of contemporary spirituality, inter-faith dialogue, and Islam in the modern world. His influence is derived from ongoing academic work as well as media.

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

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

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



Dr Amr Khaled
Preacher and Social Activist

Country: Egypt
Born: 5 Sept 1967 (Age 46)
Influence: Media, Youth. Popular multimedia preacher with highly visited website and social network following.
School of Thought: Traditional Sunni

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

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

Popular Media Figure: Part of Khaled's influence derives from the fact that he appeals to the common person. He holds a degree in accounting; has no formal religious education; wears suits and ties, and has a clean-shaven face except for a trimmed moustache—everything you do not expect from a Muslim preacher. His everyman appeal has led to immense popularity. Khaled is credited with the launch of the first “Muslim reality show: *Mujadidun* on Dubai TV.” Khaled's speeches are published online, on bestselling cassettes and CDs. His website is translated from Arabic into nearly twenty languages and it rivals Oprah Winfrey's in terms of traffic. His videos have racked up 33 million views on YouTube, and he boasts 5 million likes on Facebook.

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



Professor Dr Seyyed Hossein Nasr
Philosopher &
University Professor

Country: USA
Born: 7 April 1933 (age 80)
Influence: Scholarly. Written major books and given countless lectures internationally.
School of Thought: Traditional Shi'a

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

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

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

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



Prof. Dr Aref Ali Nayed
Scholar & Former Libyan
Ambassador to the UAE

Country: Libya

Born: 1962 (age 51), in Libya

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

School of Thought: Sunni

2009: Top 500

2011: 50

2012: 49

2013: 40

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

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

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



**Sheikh Hamza
Yusuf Hanson**

Teacher and Co-founder
of Zaytuna College, USA

Country: USA

Born: 1960 (age 53)

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

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

2009: 38

2010: 42

2011: 43

2012: 42

2013: 41

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

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

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



**Sheikh Mehmet Nazim
Adil Al-Qubrusi
Al-Haqqani**

Leader of Naqshbandi-
Haqqani Sufi Order

Country: Cyprus

Born: 25 April 1922 (age 91)

Influence: Lineage, Scholarly. Leader
of sizeable worldwide Sufi order.

School of Thought: Traditional Sunni
(Naqshbandi Sufi)

2009: 49

2010: 49

2011: 48

2012: 45

2013: 42



**H.H. Emir Sheikh
Tamim bin Hamad
Al-Thani**

Emir of Qatar

Country: Qatar

Born: 3 June 1980 (age 33) in Doha,
Qatar

Influence: Political.

School of Thought: Sunni, Muslim
Brotherhood

Unranked
previously

As Sufi master and leader of the Naqshbandi-Haqqani order, Sheikh Mehmet Nazim Adil Al-Qubrusi is influential as one of the highest ranking Sufi spiritual guides and traces his lineage back to the prominent Sufis 'Abd Al-Qadir Al-Jilani (1077–1166 CE) and Jalal Al-Din Rumi (d. 1273 CE).

Stalwart Missionary: Al-Haqqani's travels have taken him to meet with students and followers of the Naqshbandi Sufi order across the globe. This order, which traces its spiritual lineage back to Prophet Muhammad's companion Abu Bakr, is one that practices silent remembrance of God. Al-Haqqani has a great deal of influence with Muslims around the globe, having spent time with the Muslim communities in the former Yugoslavia, the United Kingdom, the United States, Syria, and Uzbekistan—where the tomb of the founder of the Naqshbandi Sufi order is located.

Spiritual Guide: Al-Haqqani has ministered to the Sultan of Brunei, Sir Sultan Hamengkubuwono X of Indonesia, and members of the Malaysian Royal Family. He is credited for the growing popularity of the Naqshbandi order which reaches millions through his followers. In 2010 an online portal authorised by Sheikh Nazim was launched with his own official online journal titled *Saltanat.org*. The portal contains articles written by him and broadcasts his lectures via live stream.

Sheikh Tamim bin Hamad Al-Thani became the Emir of Qatar at the age of 33 after his father, Sheikh Hamad bin Khalifa Al-Thani, abdicated in June 2013. Qatar is the richest country in the world with a GDP per capita of \$90,149. It is the top exporter of liquefied natural gas, and the site of the third largest natural gas reserves in the world.

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

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

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



Maulana Mahmood Madani

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

Country: India

Born: 3 March 1964 (age 49)

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

School of Thought: Traditional Sunni (Hanafi, Deobandi)

2009: 36
2010: 40
2011: 41
2012: 40
2013: 44

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

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

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



H.E. Dr Abdulaziz bin Othman Altwajiri

Secretary General of ISESCO

Country: Saudi Arabia

Born: 3 April 1950 (age 63)

Influence: Development, Administrative. Head of largest Islamic educational organisation.

School of Thought: Traditional Sunni

2009: 50
2010: 50
2011: 49
2012: 47
2013: 45

Dr Abdulaziz Othman Altwajiri has provided invaluable intellectual and cultural services to the Muslim world. In addition to his responsibilities as Director General of the Islamic Educational, Scientific and Cultural Organization (ISESCO), a position he has held since 30 November 1991, and Secretary General of the Federation of the Universities of the Islamic World (FUIW), Dr Altwajiri is an accomplished academic with a keenly holistic vision for human development. He is also a senior lecturer and an eminent writer and poet.

Educational Influence: Dr Altwajiri played a vital part in the development, supervision and launch of sixteen strategies approved by the Islamic Summit Conference. He also established the Supreme Council of Education, Science and Culture, an alliance designated for work outside of the Islamic world.

Advocate of Dialogue: Dr Altwajiri is also a staunch advocate of dialogue between cultures and alliance of civilisations, and a fervent defender of the values of justice, peaceful coexistence and understanding among nations and peoples.



**H.H. Sheikha Moza
Bint Nasser Al-Missned**
Chairperson of the
Qatar Foundation

Country: Qatar

Born: 8 Aug 1959 (age 54) in Al Khor, Qatar

Influence: Philanthropy, Social, Media, Political. Heads The Qatar Foundation and other organisations.

School of Thought: Sunni, Moderate Salafi

2009: Top 500
2010: Top 500
2011: 38
2012: 38
2013: 46

Her Highness Sheikha Moza is the mother of the current Emir of Qatar. She plays a very active role in promoting a wide range of issues at home, in the Gulf region and internationally.

Education Initiatives & Leadership: Sheikha Moza is the Chairperson of the non-profit Qatar Foundation for Education, Science and Community Development. The foundation has brought some of the leading US university programs to Qatar. It also promotes international research and provides scholarships around the world. Sheikha Moza serves as the President of the Supreme Council for Family Affairs and is Vice Chairperson of both the Supreme Education Council, and the Supreme Health Council.

International Work & Recognition: In 2003, UNESCO appointed Sheikha Moza as the Special Envoy for Basic and Higher Education and in 2005 she was selected to be a member of the high-level group of the UN Alliance of Civilizations. Along with her UNESCO work, she actively promotes and protects the right to education in conflict-hit areas of the world; particularly Gaza, Iraq and Afghanistan. Sheikha Moza was listed as one of the “100 most powerful women in the world” by Forbes Magazine in 2007. In addition, she was named one of the “25 Most Influential Business Leaders in the Middle East” by The Times of London.



**Prof. Timothy
Winter (Sheikh
Abdal-Hakim Murad)**
Scholar

Country: UK

Born: 1960 (age 53)

Influence: Scholarly. Cambridge University Professor.

School of Thought: Traditional Sunni

2009: Top 500 (HM)
2010: Top 500 (HM)
2011: Top 500 (HM)
2012: 50
2013: 47

Winter teaches theology at Cambridge University and is the Director of Studies in Theology at Wolfson College in Cambridge. He is also the Dean of the Muslim College in Cambridge. He has written on various topics including British Muslim history and theological discourse.

Scholar: Winter graduated with a double-first in Arabic from Cambridge University and then went on to study at the Al-Azhar University in Cairo. He then studied under the direct tutelage of Islamic scholars, including Habib Ahmad Mashur Al-Haddad. Winter conveys his knowledge to the English-speaking world through his translations, articles and lectures. He has become a powerful voice of traditional Islam to the English-speaking world. He is also the Director of the Sunnah Project, which has published the foremost scholarly Arabic editions of the major Sunni Hadith collections.

Pioneer: Winter was the force behind establishing the Cambridge Muslim College – a pioneering institute which supports the development of training and Islamic scholarship to help meet the many challenges facing Britain today. He is also Chair of the Muslim Education Trust, which is overseeing the building of the new Cambridge Mosque. With its emphasis on sustainability and almost total reliance on green energy, the new Cambridge Mosque will be Europe’s first eco-mosque. Other pioneering projects include: a Muslim Choir and publication of *Muslim Songs of the British Isles*. He has also founded and is working on “Travelling Light” which is a 40-episode lecture series.



**Sheikh Dr Muhammad
Tahir Al-Qadri**
Founding Chairperson,
Minhaj-ul-Qur'an
Foundation

Country: Pakistan
Born: 15 Aug 1951 (age 62)
Influence: Scholarly, Political, Admin
School of Thought: Traditional Sunni

2009: Top 500
2010: Top 500 (HM)
2011: Top 500 (HM)
2012: Top 500 (HM)
2013: 48

Al-Qadri is a professor of law, and the founder of Minhaj-ul-Qur'an International Worldwide, and the Minhaj Welfare Foundation. During its March 2011 session, the United Nations Economic and Social Council granted special consultative status to Minhaj-ul-Quran International.

Scholar: Al-Qadri has authored some 450 published works and given more than 6,000 lectures on various subjects which are aired on international satellite channels. He also served as a jurist consult (legal advisor) on Islamic law for the Supreme Court and the Federal Shari'ah Court of Pakistan and has worked as a specialist adviser on Islamic curricula for the Federal Ministry of Education of Pakistan.

Fatwa against Terrorism: In March 2010, Al-Qadri issued a 600-page fatwa which declared terrorists and suicide bombers to be unbelievers. This authoritative and powerful fatwa against terrorism helped in the struggle to take Islam back from terrorists. The think tank "United States Institute of Peace" invited Qadri to speak about his struggle against radicalism in Islam in light of this fatwa. In August, 2012, he held the first anti-terror camp for Muslim youth at the University of Warwick.

Politician: Al-Qadri was a Member of the National Assembly before he resigned in 2004. More recently, in January 2013, he announced that he would return from Canada (where he had been residing for seven years) to lead a 'million man' march to parliament demanding political reform, more transparency and an end to corruption. His march drew thousands of his supporters, and ended after four days with an agreement called the Islamabad Long March Declaration.



**H.E. Sheikh Professor
Dr Mustafa Cerić**
Grand Mufti Emeri-
tus of Bosnia

Country: Bosnia and Herzegovina
Born: 1952 (age 61)
Influence: Administrative, Scholarly,
Grand Mufti of 1.6 million Bosnian
Muslims.
School of Thought: Traditional Sunni

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

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

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

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



Khaled Mashaal

Leader of Hamas

Country: Palestine

Born: 1956 (age 57)

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

School of Thought: Sunni, Muslim Brotherhood

2009: 37

2010: 38

2011: 39

2012: 48

2013: 50

Khaled Mashal became the leader of Hamas after the assassination of Sheikh Ahmad Yaseen in 2004. Mashal is the head of Hamas's political bureau and is the international representative of the Palestinian resistance. He was re-elected in April 2013.

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

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

Difficult Times Ahead: The fall of Morsi sees Hamas lose their biggest supporter, and the new rulers of Egypt have once again sealed the Gaza–Rafah border. The conflict in Syria first signalled an end to Hamas offices in Damascus, and then strained relations with Hezbollah and Iran.

The former Emir of Qatar's visit in October 2012, when he pledged half a billion dollars in aid to Gaza seems very distant now that the Emir has been replaced.

Top 50: Up or In

- ++: General Abdel Fattah Saeed Al-Sisi (2012: unranked, now #29)
- ++: Moez Masoud (2012: Top 500, now: #37)
- ++: H.H. Emir Sheikh Tamim bin Hamad Al-Thani (2012: unranked, now #43)
- ++: Sheikh Dr Muhammad Tahir Al-Qadri (2012: Top 500, now: #48)
- +9: Prof. Dr Aref Ali Nayed (2012: #49, now: #40)
- +8: Habib Umar bin Hafiz (2012: #36, now: #28)
- +7: H.E. Prof. Dr Sheikh Ahmad Muhammad Al-Tayyeb (2012: #8, now: #1)
- +7: H.E. Justice Sheikh Muhammad Taqi Usmani (2012: #32, now: #25)
- +7: Habib Ali Zain Al-Abideen Al-Jifri (2012: #41, now: #34)
- #6: H.E. Sheikh Abdullah Bin Bayyah (2012: #29, now: #23)
- #6: H.E. Mohammad bin Mohammad Al-Mansour (2012: #30, now: #24)
- +6: Professor Dr M Din Syamsuddin (2012: 39, now: #33)
- +5: H.E. Grand Ayatollah Sayyid Ali Hussein Sistani (2012: #13, now: #8)
- +5: H.H. General Sheikh Mohammed bin Zayed Al-Nahyan (2012: #15, now: #10)
- +5: H.E. President Mahmoud Abbas (2012: #35, now: #30)
- +5: H.M. Queen Rania Al-Abdullah (2012: #37, now: #32)
- +5: Professor Dr Seyyed Hossein Nasr (2012: #44, now: #39)

Top 50: Down or Out

- : H.H. Emir Sheikh Hamad bin Khalifa Al-Thani (2012: #6, now: Top 500)
- : H.E. Muhammad Morsi Isa Al-Ayyat (2012: #11, now: Top 500)
- : H.E. Prof. Dr Ekmelledin Ihsanoglu (2012: #43, now: Top 500)
- 32: Dr Mohammed Badie (2012: #4, now: #36)
- 15: Sheikh Dr Yusuf Al-Qaradawi (2012: #16, now #31)
- 8: H.H. Sheikha Moza Bint Nasser Al-Missned (2012: #38, now: #46)

✧ Honourable ✧
MENTIONS



**Sheikh Usama
Al-Sayyid Al-Azhari**
Scholarly
Country: Egypt

An Egyptian supervisor at the office of Al Azhar Message who speaks on the popular weekly TV show *Momken*, Sheikh Usama is an Azhari scholar and Senior Fellow of Kalam Research & Media. He teaches Hadith, Logic, and Islamic Creed at the renowned Al-Azhar Mosque's Riwaq al-Atrak in Cairo and holds a teaching post in the Faculty of Usul al-Din and Da'wa at Al-Azhar University, Egypt. The sheikh is the author of several works on the Islamic sciences, most notably the seminal '*Ihya' Ulum al-Hadith*' (The Revival of the Hadith Sciences). Over the past several years his popularity has greatly increased as his books, articles, and TV show appearances continue to increase his following.



**H.E. Grand Ayatollah
Abdullah Jawadi Amoli**
Scholarly
Country: Iran
Born: 1933 (age 79)

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



**H.E. Grand Ayatollah
Mohammad
Ishaq Fayadh**
Scholarly
Country: Iraq
Born: 1930 (age 82) in Jaghori,
Ghazni, Afghanistan

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



**Professor Mustafa
Abu Sway**
Scholarly
Country: Palestinian Territories
Born: 21 January 1958 (age 54)

In 2012 Professor Abu Sway became the first appointee to the Integral for the Study of Imam Ghazali's Work at Al-Masjid Al-Aqsa and at Al-Quds University. He has been Professor of Philosophy and Islamic Studies at Al-Quds University in Jerusalem, Palestine, since 1996. Prof. Abu Sway earned his BA from Bethlehem University (1984), and MA (1985) and PhD (1993) from Boston College, USA (Dissertation: The Development of Al-Ghazali's Genetic Epistemology). He taught at the International Islamic University in Malaysia (1993-96), and was a visiting Fulbright Scholar-in-Residence at the Wilkes Honors College at Florida Atlantic University, as well as a visiting professor of Islamic Studies at Bard College, NY.



**Dr Tariq
Ramadan**
Scholarly

Country: Switzerland
Born: 26 August 1962 (age 50)

Ramadan is Europe’s preeminent Muslim intellectual author about Islam in public life. He is a professor of Islamic Studies at Oxford University and formerly a visiting professor at the Erasmus University in Rotterdam. He is the president of the European Muslim Network think tank based in Brussels and is an advisor to the European Union on religion. Ramadan has written 15 books and produced over 100 recordings. Since a six-year bar on entrance to the US, Ramadan made his first public appearance in New York in April 2010. He hosts the popular ‘Islam and Life’ program on Press TV.



Dr Ingrid Mattson
Scholarly

Country: Canada
Born: 24 Aug 1963 (age 50) in
Kitchener, Ontario, Canada

Ingrid Mattson has recently become the first chair of Islamic studies at Huron University College in London, Canada. Previously she had worked for 14 years as professor at the Hartford Seminary in Hartford, Connecticut. In 2001 she was elected Vice President of ISNA and in 2006 she was elected president, becoming the first woman and the first convert to hold such high positions within the organisation. ISNA is the largest Muslim organisation in North America, and is an umbrella organisation for numerous local and regional Muslim societies and groups in the United States and Canada. She is the author of the acclaimed ‘*The Story of the Qur’an*’.



**H.H. Amir Sheikh
Mohammed bin
Rashid Al-Maktoum**
Political

Country: UAE
Born: 12 July 1949 (age 63)
in Dubai, Trucial State

Sheikh Mohammed bin Rashid Al-Maktoum is the Ruler of Dubai and the Prime Minister of the United Arab Emirates. After taking a heavy hit during the financial crisis, Dubai is well back on its way to recovery, and still stands out as a leader of vision and practice in the region. Al-Maktoum is a well-respected politician in the Middle East. He has launched multiple charity initiatives from Dubai, such as ‘Dubai Cares’ which has donated over \$910 million to youth education initiatives in impoverished countries since its inception in 2007.



H.E. Nawaz Sharif [new]
Politics

Country: Pakistan
Born: 25 December 1949 (age 64)
in Lahore, Pakistan

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



H.E. Dr Ahmet Davutoğlu
Political

Country: Turkey
Born: 26 Feb 1959 (age 53)
in Taşkent, Konya, Turkey

Ahmet Davutoğlu is the Foreign Minister of Turkey. He is a political science academic who became ambassador and then chief advisor to the Prime Minister before being appointed Foreign Minister on May 1, 2009. Davutoğlu is considered the most important figure for redefining the new framework of Turkish foreign policy under the AKP's rule. Dr Davutoğlu has published several books and articles on foreign policy in Turkish and English. His books include *Alternative Paradigms: The Impact of Islamic and Western Weltanschauungs on Political Theory*, *The Civilizational Transformation and The Muslim world* in English. His book *Strategic Depth* is especially influential in Turkey's foreign policy orientation.



Dr Muhammad Al-Arifi
Administration of Religious Affairs

Country: Saudi Arabia
Born: 16 July 1970 (age 43)

Dr Al-Arifi is a well-known scholar and lecturer from Saudi Arabia. He is a founding and honorary member of various Da'wa organisations, as well as a member of their advisory committees. He is also a professor in the King Saud University of Riyadh. He takes a special interest in Hadith literature and has received licenses for the chains of transmission for various Hadith texts from a number of scholars. Dr Al-Arifi has over 2 million followers on Facebook and over 6 million on Twitter.



Dr Zakir Abdul Karim Naik
Preacher

Country: India
Born: 18 October 1965 (age 47)

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



H.H. Dr Syedna Mohammad Burhanuddin Saheb
Preacher

Country: India
Born: 6 March 1915 (age 97)

Mohammad Burhanuddin Saheb is the leader of the Dawoodi Bohra community, the main branch of the Bohras, a Musta'li sub-sect of Ismaili Shi'a Islam based in India that originated from Yemen. As leader of the Bohras, he has been influential in the fields of education and the development of community institutions in Mumbai, India and across the globe and has been widely recognised by governmental and non-governmental organisations for promoting peace in the world. Saheb was appointed Da'i of the Dawoodi Bohras by his father, the previous Da'i l-Mutlaq, or absolute missionary. Over 180,000 community members from all parts of India and the world gathered in the Island city of Mumbai to attend Ashara Mubarak, the ten-day Muharram discourses that the 99-year-old Syedna Burhanuddin Saheb held in December 2010.



Habib Lutfi Yahya [new]
Preacher

Country: Indonesia
Born: 10 Nov 1947 (age 66)
in Pekalongan, Indonesia

Habib Lutfi is currently head of the Tariqah al Mu'tabarah an Nahdiyah and Head of MUI Middle Java. A descendant of Prophet Muhammad (PBUH), he is the spiritual leader of the Ba Alawi tariqah in Indonesia. Habib Lutfi receives people from all walks of life, from all over the world seeking his advice, and guidance.



Sheikh Mahmud Effendi
Spiritual Guide

Country: Turkey
Born: 1929 (age 83)
in Trabzon, Turkey

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



Malala Yousafzai [new]
Social

Country: Pakistan
Born: 12 Jul 1997 (age 16) in
Mingora, North-West Frontier
Province, Pakistan

The teenager who was shot in a school bus by the Taliban because of her blog encouraging girls to go to school in Swat. After the assassination attempt, Malala was flown to England and hospitalised, an incident that triggered a UN petition in Yousafzai's name under the slogan "I am Malala" stating that all children worldwide must be schooled by the end of 2015. Malala was featured in the 2013 Times magazine being one of "The 100 Most Influential People In The World", was granted Pakistan's first National Youth Peace Prize and was nominated for the 2013 Nobel Peace Prize. On 12 July 2013, Yousafzai spoke at the UN, and in September she became the recipient of the prestigious Sakharov Prize. She has been granted audiences with royalty and world leaders, and this along with her high-profile exposure has led some in her native Pakistan to question whether she is being used for other agendas.



Uthman Taha
Arts & Culture

Country: Syria
Born: 1934 (age 78)

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



Maher Zain

Arts & Culture

Country: Sweden

Born: 16 July 1981 (age 32)
in Tripoli, Lebanon

A Swedish R&B singer, songwriter and music producer of Lebanese origin, Maher Zain sings mainly in English. He also occasionally sings in French, Arabic, Urdu, Turkish and Malay, among others. In January 2009, Maher Zain signed up and began working on an album with Awakening Records. Maher's debut album 'Thank You Allah' reached the number 1 spot on Amazon.com World Music charts and number 9 on the R&B charts. He has over 7 million fans on Facebook. In 2013, he took part in the Colours of Peace project constituting songs based on works by Fethullah Gülen.



Sami Yusuf

Arts & Culture

Country: United Kingdom

Born: 19 July 1980 (age 33)
in Tehran, Iran

Sami Yusuf is an internationally renowned singer-songwriter and master musician. Although not the sole indicator of his achievements, his music has revolutionised the nasheed industry. Yusuf's music is about the perennial truths that enlighten and strengthen the listener. He is also known for his extensive involvement in global charitable initiatives. His songs appeal to all age groups, ethnicities and beliefs across the Middle East, Europe, Asia, and North America, thus rightfully earning him the title of 'Islam's Biggest Rockstar'. He has over 3 million followers on Facebook.



Sheikh Abdul Rahman Al-Sudais

Qur'an Reciter

Country: Saudi Arabia

Born: 10 Feb 1960 (age 52)
in Riyadh, Saudi Arabia

Al-Sudais is the chief of the Imams at the Grand Mosque of Makkah. He memorised the Qur'an at the age of 12, and studied Shari'ah at Riyadh University, Imam Muhammad bin Saud Islamic University, and Umm al Qura University. Al-Sudais is also popular for his sermons and stance on peaceful conflict-resolution.



Dr Bassem Youssef ^[new]

Media

Country: Egypt

Born: 21 Mar 1974 (age 39)
in Cairo, Egypt

Dr Youssef (a practicing cardiac surgeon) presents the famous political satire TV shows, El Bernameg (The Program) and B+. His shows have more than 120 million combined views on YouTube and almost 5 million followers on both Twitter and Facebook. His shows replicate Jon Stewart's satire program "The Daily Show". Stewart actually invited Bassem to his show and described him as: "a kind and generous friend. I am an American satirist, and Bassem Youssef is my hero." The program began with a small group working from home with Youssef before moving to professional studios where it broadcasts in front of a live audience. Youssef has been listed amongst Time's 100 Most Influential People in the World.

❧ The Final ❧

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THE LISTS

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These scholars, thinkers, and educators are well-respected leaders who have made significant contributions to the study and cultivation of Islamic knowledge and Muslim culture.
- Political** page 115
These leaders possess high positions of power over substantial groups of people and exert influence from their status, reputation, or political clout.
- Administration of Religious Affairs** page 124
These agents of change are responsible for founding and/or directing institutions that influence the religious affairs of Muslims.
- Preachers & Spiritual Guides** page 131
Preachers rely on charisma to inspire millions through multimedia while spiritual guides traditionally teach through live study circles and individualized directives to their disciples.
- Philanthropy, Charity & Development** page 137
These activists work in the field, affecting the world through poverty alleviation programmes, emergency aid, charitable giving, sponsorships of various initiatives for people and communities to become self-reliant.
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These individuals address various social issues such as health, education, women's rights, the environment, human rights and conflict resolution.
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These entrepreneurs head and direct key organisations in the business world pushing innovation and financial development forward.
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These are the main figures from the world of science and technology.
- Arts & Culture** page 155
These are artists and cultural ambassadors whose work has become part of people's daily lives.
- Qur'an Reciters** page 160
The recitation of the Qur'an is a special art that is valued by Muslim communities across the world. The word al-Qur'an literally means 'the recitation' referring to its origins as an oral text.
- Media** page 162
In an age of impulsive news and innovative media, these personalities have garnered influence from their activity in the media world.
- Celebrities & Sports Stars** page 166
These instantly recognisable figures have a huge public following due to their prominence in popular culture and sport.
- Extremists** page 169
These individuals are responsible for heinous acts and controversial statements that are rejected by Muslim orthodoxy, separating them clearly from others engaged in armed conflict.

SCHOLARLY

Middle East & North Africa

— ALGERIA —

Cherif, H.E. Ambassador Prof. Dr Mustafa

Mustafa Cherif, a former ambassador of Algeria to Egypt, is a philosopher and researcher specializing in international relations and dialogue between cultures. Co-founder and co-chair of the Muslim Christian Friendship in France and the Mediterranean, Cherif has written numerous works on religion, civilisation and dialogue between cultures.

— BAHRAIN —

Yaquby, Nizam

Nizam Yaquby is one of the most respected scholars of Islamic finance and sits on many advisory boards including Citigroup Inc., and HSBC Amanah. A highly sought-after expert with an immense breadth of experience with the Muslim community, Yaquby received the Annual Islamic Finance Summit's Outstanding Contribution to Islamic Finance Award.

— EGYPT —

Al-'Awa, Sheikh Dr Mohammed Salim

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

Al-Azhari, Sheikh Usama Al-Sayyid

Read bio on page 98 in 'Honourable Mentions'.

Emara, Mohamed [new]

Dr Emara is an intellectual and scholar who has authored over 200 books. He is currently a member of the Al-Azhar Al-Sharif Islamic Research Academy, The International Institute for Islamic Thought and The Supreme Council for Islamic Affairs. He was chosen to be part of the team re-writing the Egyptian constitution before the fall of the Muslim Brotherhood. Dr Emara is outspoken in his views against the Western intervention and influence over the Muslim

world, calling upon all Muslims to unite and form an Islamic State under a moderate Islamic rule.

— IRAN —

Amoli, H.E. Grand Ayatollah Abdullah Jawadi
Read bio on page 98 in 'Honourable Mentions'.

Damad, H.E. Ayatollah Dr Seyyed Mostafa Mohaghegh

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

Shirazi, H.E. Grand Ayatollah Nasir Makarim
Grand Ayatollah Shirazi is a leading theologian teaching at the seminary in Qom, one of the two most important centres of learning for Twelver Shi'a. He is most influential for his *Tafsir Al-Amthal*, which is a very popular simplified commentary of the Qur'an. He has also spearheaded the creation of schools and magazines devoted to young people. He has been outspoken in his support for the Palestinians..

Sobhani, H.E. Ayatollah Jafar

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

— IRAQ —

Al-Najafi, H.E. Grand Ayatollah Bashir

Grand Ayatollah Bashir Al-Najafi is one of the four marjas of the Hawza Seminary in Najaf, Iraq, and one of Iraq's most powerful Shi'a clerics. As a marja of the Hawza in Najaf, Iraq's premier Shi'a institution, Najafi holds a position of immense authority. Najafi, originally from Pakistan, holds less sway amongst Iraq's population than the other marjas but has significant clout in South Asia.

**Al-Sadr, H.E. Ayatollah Al-Faqih
Seyyed Hussein Ismail**

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

Fayadh, H.E. Grand Ayatollah Mohammad Ishaq
Read bio on page 98 in 'Honourable Mentions'.

Hakim, H.E. Grand Ayatollah Mohammed Said
Grand Ayatollah Hakim is one of the four marjas of the Hawza Seminary in Najaf, Iraq, and accordingly is one of Iraq's most important Shi'a clerics. His family is very prominent in Iraq, holding key positions in Shi'a social and religious organisations and also in government. Hakim leads around 5 percent of the Iraqi Shi'a population. His influence stems partly from his relationship to Grand Ayatollah Mohsen Al-Hakim, a former religious leader of the Twelver Shi'a in Iraq.

— JORDAN —

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

— LEBANON —

Qabbani, H.E. Dr Mohammad Rashid
Mohammad Rashid Qabbani is the Grand Mufti of Lebanon and the country's leading Sunni scholar. Qabbani speaks out regularly against sectarianism and violence.

— MOROCCO —

Abdul-Rahman, Prof. Dr Taha
Abdul-Rahman is a Moroccan philosopher famous for his work in trying to create an ethical humanistic modernism on the basis of the ethics and values of Islam. He has taught logic in Muhammad V University for over 30 years. Abdul-Rahman has won the

Moroccan Book Prize twice, and was awarded the ISESCO Prize for Islamic Philosophy in 2006. He is the president of the Wisdom Circle of Thinkers, Morocco, and a member of the International Union of Muslim Scholars.

Al-Rasuani, Mulai Ali

Mulai Ali is a Muslim scholar and historian who has worked as a preacher and lecturer all over the world for most of his life and is well-known for his gentle approach to teaching. Al-Rasuani holds positions in several religious institutions in Morocco, including The Association of Scholars of Morocco and the Committee in charge of supporting Islamic education for Muslim youth in Spain. He has written and translated a number of books in the fields of religion and history.

— OMAN —

Al-Khalili, H.E. Sheikh Ahmad

Sheikh Al-Khalili is the Grand Mufti of Oman. He is head of religious institutions there, and is charged with ensuring that the religious teachings of Oman follow a moderate path. Al-Khalili issues fatwas on behalf of Oman's establishment and represents Oman in Islamic events abroad.

— PALESTINIAN TERRITORIES —

Abu Sway, Prof. Mustafa

Read bio on page 98 in 'Honourable Mentions'.

Al-Tamimi, H.E. Justice Sheikh Dr Tayseer Rajab
Al-Tamimi is a leading scholar and Chief Islamic Justice of Palestine. Popular as an outspoken thinker and leader on Palestinian- Israeli relations, Al-Tamimi is the head of the Palestinian Centre for Religion and Civilization Dialogue.

Nusseibeh, Sari

Sari Nusseibeh is a Palestinian professor of philosophy and president of the Al-Quds University in Jerusalem. In 2008, Nusseibeh was voted the 24th in a list of Top 100 Public Intellectuals by Prospect Magazine (UK) and Foreign Policy (US). He recently wrote a popular article for Al-Jazeera website entitled 'Why Israel can't be a Jewish State.'

— SAUDI ARABIA —

Al-Madkhali, Sheikh Rabi' Ibn Haadi 'Umayr
Sheikh Rabi' Ibn Haadi 'Umayr Al-Madkhali is one of

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

Al-Saffar, Hasan Musa

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

— SYRIA —

Al-Nabulsi, Dr Mohammed Ratib

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

Al-Yaqoubi, Sheikh Muhammad

Sheikh Al-Yaqoubi traces his lineage back to the Prophet Muhammad's grandson Al-Hassan. A widely revered scholar, Al-Yaqoubi's influence has spread as far as Europe, where the Islamic Society of Stockholm elected him as the Mufti of Sweden. His criticism of the Syrian government's response to protests made his stay in Syria untenable and so he has been forced to leave the country.

Al-Zuhayli, Dr Prof. Wahba Mustafa

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

Hassoun, H.E. Sheikh Dr Ahmad Badr Al-Din

Hassoun has been the Grand Mufti of the Republic of Syria since 2004 when he succeeded the late Sheikh Ahmed Kuftaro. He is an advocate of interfaith dialogue, and is very vocal in his opinion that states

should be ruled on a civil rather than religious basis, believing that secularism is not synonymous with atheism, a sentiment that holds great sway in Syria's religiously diverse society. He has remained loyal to the Syrian regime calling upon Syrians to remain united and fight against 'foreign-backed enemies'.

Itr, Dr Nur Al-Din

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

— TUNISIA —

Djait, Professor Hisham

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

Sub-Saharan Africa

— BURKINA FASO —

Dokori, Dr Abu Bakr

Abu Bakr Dokori is the president of the Islamic University of Ouagadougou. He is a major scholar and advisor to the president. Dokori is also Burkina Faso's representative to ISESCO. He is one of the leading Muslim scholars in a country with around 9.6 million Muslims.

— ETHIOPIA —

Idris, H.E. Hajji Omar

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

— GAMBIA, THE —

Jah, H.E. Ambassador Prof. Dr Omar

Jah is an important figure in the Muslim community of

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

— KENYA —

Mazrui, Dr Ali Al'amin

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

— MAURITANIA —

Al-Hajj, Sheikh Murabit

Sheikh Murabit Al-Hajj is a Mauritanian ascetic and scholar who has devoted his life to worship, learning and teaching Islamic sciences. Based in a remote village in Mauritania, he has trained hundreds, if not thousands, of scholars; most notably Sheikh Hamza Yusuf (p. 91). At the age of 96 he still continues his daily routine of teaching.

— NIGERIA —

Ahmed, Dr Ibrahim Datti

Dr Ibrahim Datti Ahmed is the President-General of the Supreme Council for Shari'ah in Nigeria (SCSN). The SCSN is the focal Islamic religious institution that deals with Shari'ah in Nigeria, and is also a representative body of Nigeria's Muslim scholars. Recently, the SCSN has petitioned for fair treatment of Muslim military officers and has spoken out against prejudice and violence against Muslims, especially in light of the violent clashes between Christians and Muslims near the city of Jos in January 2010.

Zakzaky, Sheikh Ibraheem ^[new]

Sheikh Ibraheem is the leading force behind the most influential Shi'a movement in Nigeria (5–10 million) and heads its Islamic Movement. The movement has witnessed rapid growth and is based on the model of Hezbollah, focusing on social services, education,

charity etc, but also including military training. He has given lectures in several countries including: Nigeria, Sierra Leone, Niger, Algeria, Britain, France, Spain, the United States, Lebanon, Azerbaijan and Iran.

— SOUTH AFRICA —

Desai, Mufti Ebrahim

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

Esack, Farid ^[new]

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

Hendricks, Sheikh Seraj

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

— UGANDA —

Mamdani, Mahmood

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

— AZERBAIJAN —

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

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

— INDIA —

Al-Mustafa, Allamah Zia

Allamah Zia Al-Mustafa Sahib is a well known scholar who has taught Hadith for over 40 years in India. He has memorised 60,000 Hadiths with their chain of narrators and authenticity and his students who have become scholars in their own right number in the thousands. He has been nominated as successor (*Khilafat*) of Mufti Azam e Hind Mustafa Akhtar Rida Khan.

Khan, Wahiduddin

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

Nadwi, Bahauddin Muhammed Jamaluddeen

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

Nadvi, Rabey Hasani ^[new]

Nadvi is an Islamic scholar and a bilingual author of around 30 books in both Arabic and Urdu. His influence emanates from being the fourth president of the All India Muslim Personal Law Board, rector of Darul-Uloom Nadwatul Ulama and a founding

member of Rabita Aalam-e-Islami, Makkah Mukararamah. He is also the president of multiple Islamic centres and academics.

Sadiq, Maulana Kalbe

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

— INDONESIA —

Baswedan, Anies

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

Bisri, Kyai Haji Achmad Mustofa

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

Maarif, Syafii

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

currently writing two regular columns in 'Republika' newspaper and also in Gatra Magazine.

— MALAYSIA —

Al-Akiti, Dr Muhammad Afifi

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

Al-Attas, Dr Syed Muhammad Naquib

Dr Al-Attas is considered by many to be a giant of scholarship in the Muslim world. An influential philosopher and thinker, he has written on the traditional Islamic sciences as well as Sufism, metaphysics, and philosophy. He has served at various global academic institutions as an educator and lead administrator and is also a noted calligrapher.

Bakar, Professor Dr Datuk Osman

Dr Bakar is Director of the Sultan Omar 'Ali Saifuddin Centre for Islamic Studies, Univeristi Brunei Darussalam. He has published 15 books and over 250 articles on Islamic thought and civilisation, particularly on Islamic philosophy and science, as well as on contemporary Islam, and inter-religious and inter-civilisational dialogue. He has served as advisor and consultant to a variety of international academic and professional organisations and institutions, including UNESCO and The Qatar Foundation. He served as the Deputy Vice-Chancellor (Academic and Research) at the University of Malaya (1995–2000) and was awarded a Datukship by the Malaysian King in 2000.

Kamali, Prof. Mohammad Hashim

Originally from Afghanistan, Kamali is a dean and professor at the International Institute of Islamic Thought and Civilization (ISTAC) and the International Islamic University in Malaysia. Kamali is also the current Chairman and CEO of the International

Institute of Advanced Islamic Studies in Malaysia. He is the world's leading expert on comparative studies between Islamic and modern law. He is one of the most prolific producers of quality scholarship on Islam in the world today. Kamali received the King Abdullah II bin Hussein International Award for the year 2010 in recognition of his intellectual and academic contributions towards serving Islam and Muslims. In Feb 2010, he worked on the new constitution of Somalia.

— PAKISTAN —

Ahmed, Dr Akbar

Dr Akbar Ahmed is the Ibn Khaldun chair of Islamic Studies at the American University, Washington DC. He has also taught at Cambridge, Princeton and Harvard. An anthropologist by training, he was inducted into the Anthropology's Hall of Fame in July 2004. He has produced a TV series ('Discovering Islam') for the BBC and a more recent documentary ('Journey into America; the Challenge of Islam'). He is regularly interviewed by leading media and has authored many books about Muslim societies.

Hashmi, Dr Farhat

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

Najafi, H.E. Grand Ayatollah Muhammad Hussain

Grand Ayatollah Hussain Najafi is the only marja in South Asia. Based in the Sargodha district of the Punjab province in Pakistan, he was the first scholar from that country to be given the status of marjaiyya and is one of only two Ayatollahs from Pakistan.

— SINGAPORE —

Kassim, Ustaz Ibrahim

Ibrahim Kassim is one of Singapore's most respected Islamic scholars. A judge of the Shari'ah court in Singapore and the sheikh of the Chistiyya Sufi tariqah in Singapore, Kassim is deeply involved in the rehabilitation of Jemaah Islamiyah members that are under detention for plotting terrorist attacks in Singapore. This rehabilitation work has garnered international

attention as a model for the reintegration of suspected terrorists that could be replicated in other countries.

Europe

— BOSNIA AND HERZEGOVINA —

Karic, Dr Enes

Dr Enes Karic is a professor of Qur'anic studies and history of the interpretation of the Qur'an at the Faculty of Islamic Studies with the University of Sarajevo. He previously served as the Minister of Education, Science, Culture and Sports with the Republic of Bosnia-Herzegovina from 1994–1996. Dr Karic has written extensively on the Qur'an and Islamic studies in English and Bosnian.

— FRANCE —

Bencheikh, Sheikh Sohaib

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

— GERMANY —

Hoffman, H.E. Ambassador, Dr Murad

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

— RUSSIA —

Gaynutdinov, H.E. Sheikh Ravil Ismagilovich

Sheikh Ravil Gaynutdinov is a Moscow-based Muslim scholar. Among various academic roles he is Grand Mufti of Russia and chairman of the Union of Muftis of Russia. He is probably the single most important figure in the schema of Russian Islam. As a member

of the Russian president's Council for Relations with Religious Associations he is a key figure in relations between the Kremlin and Russia's Muslim population.

— SWITZERLAND —

Ramadan, Dr Tariq

Read bio on page 99 in 'Honourable Mentions'.

— TURKEY —

Kalin, Dr Ibrahim

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

Karaman, Prof. Dr Hayrettin

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

Çağrıçı, H.E. Prof. Dr Mustafa

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

— UNITED KINGDOM —

Ali, Dr Anas Al-Shaikh

Anas Al-Shaikh Ali, CBE, is the Chair of the small but dynamic Association of Muslim Social Scientists (AMSS) and the director of the International Institute of Islamic Thought (IIIT) London Office. Ali has been at the forefront of a number of international campaigns for better relations between faiths, specifically in promoting the 'A Common Word' initiative and also the fight against the demonisation of Islam

in media, founding the UK's Forum against Islamophobia and Racism.

Motala, Hadhrat Sheikhul Hadith Maulana Yusuf
Sheikh Motala is the founder of the Dar ul Ulum Al-Arabia Al-Ilamia in Holcombe, Bury, Lancashire. He is a scholar's scholar—many of the United Kingdom's young Deobandi scholars have studied under his patronage. Sheikh Motala has an expansive network of students and educational institutions which he has founded.

Pirzada, Shaykh Muhammad Imdad Hussain
Sheikh Muhammad Imdad Hussain Pirzada is a scholar who has actively promoted education and charity work in England and Pakistan. His works include books about the Qur'an, Islam, Arabic Grammar and many other topics in Arabic, Urdu and English. At present he is writing Tafseer Imdad-ul-Karam; a modern exegesis of the Qur'an. His charity organisations work mainly in Pakistan, but have also alleviated human suffering in other parts of the world [esp. Indonesia]. He runs a very successful school in the UK [Al-Karam Secondary School].

Shah-Kazemi, Dr Reza

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

Oceania

— AUSTRALIA —

El Imam, Sheikh Fehmi

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

North America

— CANADA —

Mattson, Dr Ingrid

Read bio on page 99 in 'Honourable Mentions'.

— UNITED STATES OF AMERICA —

Abdullah, Dr Umar Faruq

Dr Umar, as he is affectionately called, is an American convert to Islam who founded and now directs the Nawawi Foundation, a Chicago-based non-profit organisation that educates Muslims in the US about Islamic teachings, and conducts research on Islam in America. Abdullah has published 'The Story of Alexander Russell Webb', a biography of Muhammed Webb, one of the significant early American converts to Islam.

Al-Alwani, Dr Taha Jaber

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

Al-Ninowy, Sheikh Muhammad bin Yahya Al-Husayni

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

Jackson, Sherman

Jackson is the King Faisal Chair in Islamic Thought and Culture and Professor of Religion and American Studies and Ethnicity at the University of Southern California. He is a well-respected scholar and author of works dealing with Islam, Shari'ah,

A Common Word:

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

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

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

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

- Founding the regular [every 3 years] Catholic-Muslim Forum which was first held at the Vatican in 2008-, and then at the Baptism Site, Jordan, in 2011.
- Giving rise to a variety of other events, activities, initiatives and even legislative bills (see: <http://www.bit.ly/acwnewf>).

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

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

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

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

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

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

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

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

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

and the African-American Muslim community. Jackson's most recent work is his translation 'Sufism for Non-Sufis' (2012). Jackson is the co-founder of the American Learning Institute for Muslims (ALIM) and is featured on the Washington Post-Newsweek blog, 'On Faith' and the Huffington Post. He is a former member of the Fiqh Council of North America and a former professor of Law, Near Eastern Studies, and Afro-American Studies at the University of Michigan.

South America

— ARGENTINA —

Garcia, Prof. Muhammad Isa

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

Middle East & North Africa

— ALGERIA —

Bouteflika, H.E. President Abdelaziz

Bouteflika is the incumbent president of Algeria. During his ten years of presidency, Bouteflika has succeeded in ending a civil war that ran throughout the nineties and was one of the bloodiest civil unrests of the 20th century in the Muslim world. Peace was reached through a process of reconciliation and amnesty that was strongly supported by the Islamist and Nationalist belligerents. Following the constitutional amendment which allowed him to run for a third term, Bouteflika won the April 2009 election with 90.2% of the vote and is currently serving his third term as President. He suffered a stroke in mid-April which has restricted his activities.

Brahimi, H.E. Lakhdar

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

— EGYPT —

Al-Ayyat, H.E. Muhammad Morsi Isa

H.E. Muhammad Morsi Isa Al-Ayyat is the first democratically elected President of Egypt. He was sworn in on June 30, 2012, after having won 51.7% of the vote a week earlier. But a little over a year later – on July 3, 2013, he was deposed from office and detained by the Egyptian armed forces. The coup followed massive anti-Morsi demonstrations on June 30th, described by the BBC as the largest ever in the history of Egypt. Morsi was a leading member of the Muslim Brotherhood, and became the first President of its Freedom and Justice Party (FJP) in

2011. His critics accused him of trying to turn Egypt into an Islamist dictatorship while doing nothing to improve the dire state of Egypt's economy. Morsi was a professor of engineering and taught in both US and Egyptian universities.

Al-Shater, Khairat

Khairat Al-Shater is a prominent member of the Muslim Brotherhood. He was their first choice to stand for the Egyptian Presidential elections, but was disqualified by the electoral commission. He has been an active member of the Brotherhood since the 1980s and consequently, during Mubarak's regime, he was imprisoned several times. Charismatic and outspoken, he is known as the real powerhouse of the MB. He is also a very successful businessman and has financed many of the MB's activities. During the recent ousting and crackdown on the MB, he was arrested and had his assets frozen.

ElBaradei, Dr Mohamed

Former Director General of the International Atomic Energy Agency (IAEA), Dr ElBaradei, along with the IAEA, was awarded the Nobel Peace Prize in 2005. He took part in some of the protests against the Mubarak regime in 2011, but has been criticised for not doing enough and for being an 'outsider' to local Egyptian affairs. He supported the overthrow of Morsi's government and was appointed interim vice-president of Egypt, a post he resigned from in wake of the army's deadly crackdown on the MB protest camps.

Moussa, H.E. Amr

Moussa was the Secretary-General of the Arab League, a 22-member forum representing Arab states, from 2001 until 2011. He spent a total of 21 years as Egypt's Ambassador to the UN, India, and Switzerland and served as Egypt's Foreign Minister from 1991 to 2001. His extensive experience in foreign politics and public profile made him the early favourite to become Egypt's president but he fared poorly at the polls.

— IRAN —

Ahmadinejad, H.E. President Mahmoud

Ahmadinejad is the former president of Iran (2005–2013), former Mayor of Tehran, and a former University of Science and Industry lecturer. He enfranchised the politics of the nation's large, conservative, working class population, making him incredibly influential. He marginalised Iran's rising middle class who then held huge and deadly demonstrations after his con-

trouersial re-election. By the time he completed the maximum two-terms as President he had lost much of his support, with his preferred successor easily losing the 2013 election. Ahmadinejad is now working on establishing a new post-graduate university and on August 5, 2013 was appointed as a member of the influential Expediency Council by Ayatollah Khamenei.

Ebtekar, H.E. Dr Masoumeh

Dr Ebtekar was the first female Vice President of Iran in 1997, the highest political office to be reached by a woman in the country, and has been at the centre of the revolutionary movement in Iran since 1979. A scientist, journalist, and politician, she frequently writes on environmental, political, social and women's issues in Persian and English. She is a considerable force in the reformist movement in Iran, and one of the founding members of the reformist Islamic Iran Participation Front.

Jafari, Major General Mohammad Ali

General Mohammad Ali Jafari is the Chief Commander of the Iranian Army of the Guardians of the Islamic Revolution (also known as the Revolutionary Guard), a 300,000 strong elite faction of the Iranian armed forces—separate from the army—that reports directly to the Velayat-e Faqih. The Revolutionary Guard Corps occupies cabinet positions, parliament seats, and controls an extensive business empire, which it partially used to fund and direct Shi'a movements abroad such as Hezbollah, and the Mahdi Army. Because of this, Jafari has a significant degree of influence in Iraq and Lebanon.

Jalili, Saeed

Jalili is Secretary of Iran's Supreme National Security Council and the chief Iranian nuclear negotiator. The nuclear issue is central to both Iranian domestic politics—nuclear technology has become somewhat of a goal for Iran—and international geopolitics, as many countries, particularly Israel and the US, are wary of further nuclear proliferation. Jalili was brought in after former negotiator Ali Larajani resigned. His role is pivotal in the future security of the Islamic Republic of Iran and the success of its nuclear program. He was the establishment's preferred candidate in the recent presidential elections.

Khatami, H.E. Sayyid Mohammad

Khatami is a reformist politician who served as president of Iran from 1997 to 2005. Although he was ineffective at bringing around many of the changes

from his mandate that were sought by Iranian society, he remains a figurehead of the reformist movement. Khatami was elected to the first Majles al Shura and is known internationally for his proposal of the UN 'Dialogue Among Civilizations' initiative, a movement he hopes will counter the prevailing sentiment that there was a 'Clash of Civilizations.' He continues his work in inter-civilisational dialogue and internal reform through two NGOs that he founded and heads. He recently issued a joint statement with ex-prime Minister of Malaysia, Dr Mahathir Muhammad, urging an end to Sunni-Shi'a violence.

Larijani, Mohammed;

Larijani, Sadegh; Larijani, Ali

These three brothers respectively hold the following positions in the Iranian government: Secretary of Iran's High Council for Human Rights (Mohammed); President of the Judicature (Sadegh) and Speaker of the Parliament of Iran (Ali). Two other brothers also hold prominent positions.

Mousavi, Mir-Hossein

Mir-Hossein Mousavi is an Iranian political figure who held positions such as Prime Minister and Minister of Foreign Affairs in the 1980s before retiring after 20 years to focus on architecture, art, and teaching. He resurfaced as a political leader when he ran as a primary opposition leader in the 2009 Iranian presidential elections. 'Where is my Vote?' became the slogan of the 'Green Movement' that gained speed in the aftermath of Mousavi's loss in the presidential campaign. Millions of protesters went out to the streets to call for a recount and ignited a violent confrontation with the Basij forces, under the Revolutionary Guard. He has been under house arrest since February 2011.

Rouhani, H.E. President Hasan ^[new]

In Iran's 2013 presidential elections, Hasan Rouhani won 50.7 percent of the vote to secure an outright victory. With a voter turnout estimated at 72% from over 50 million eligible voters, this was an impressive result and resulted in him becoming the 7th President of Iran in August 2013. Rouhani has held many high-level positions such as the deputy speaker of the Islamic Consultative Assembly (Majlis - the Iranian parliament), and the secretary of the Supreme National Security Council. Rouhani is also an accomplished scholar and has written 20 books (some in Persian, others in Arabic and English). His academic involvement has remained active for he

is managing editor of three academic and research quarterlies in Persian and English, and still runs the Centre for Strategic Research.

— IRAQ —

Al-Sadr, Sheikh Muqtada

The son of the late Grand Ayatollah Mohammad Sadiq al Sadr, Muqtada is a highly influential political leader who inherited control over large social institutions that served millions in the slums of Baghdad. He gained prominence after the US invasion of Iraq by creating the Mahdi Army, an armed insurgency movement that formed its own courts and system of law enforcement. Al-Sadr leads one of the largest parliament blocs, the Al-Sadr Bloc. Along with Grand Ayatollah Sistani he is one of the two most important Shi'a leaders in Iraq, and is believed to be dedicating his time studying at a seminary in Qom, Iran which will bolster his religious credentials. Over the past few years he has spoken increasingly for Shi'a-Sunni unity and has become critical of the Al-Maliki government.

Al-Dari, Harith

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

— ISRAEL —

Salah, Sheikh Raed

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

— JORDAN —

Abu Rashta, Ata

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

— LEBANON —

Hariri, H.E. Saad Rafic

Saad Rafic Hariri was the prime minister designate of Lebanon until the collapse of his cabinet on 12 January, 2011. He is a Lebanese businessman and the son of the late Prime Minister Rafic Hariri. Since his father's assassination in 2005 he has remained one of the most prominent political leaders in Lebanon.

— PALESTINIAN TERRITORIES —

Haniyah, Ismail

Haniyah is a senior political leader of Hamas and one of two disputed prime ministers of the Palestinian National Authority, a matter under political and legal dispute. After being dismissed by President Mahmoud Abbas, Haniyah continued to exercise prime ministerial authority in the Gaza Strip. Haniyah is a popular figure able to broaden the appeal of Hamas in Gazan politics.

— SUDAN —

Al-Bashir, H.E. President Omar

Al-Bashir is the current president of Sudan and head of the National Congress Party. He came to power in a coup in 1989 and has since instituted elements of Shari'ah law throughout the country, including Christian and animist areas. Although the 20-year-old civil war ended in 2005, there are still tensions between the north and south of the country. The referendum to create a new nation in south Sudan was successful and the new nation declared its statehood on July 9, 2011.

Al-Mahdi, H.E. Imam Sayyed Al-Sadiq

Al-Mahdi is the president of the moderate Islamic Umma Party, and the imam of the Sufi order Al-Ansar. He was prime minister of Sudan until the government was overthrown and he was forced into exile.

Al-Mahdi has now returned and is working to restore peace and democracy in the Sudan. He derives a significant portion of his authority from the fact that he descends from Muhammad Ahmad, who claimed to be the Mahdi, a prophesied figure that many Muslims believe will return to revive the Islamic faith.

— SYRIA —

Al-Assad, Bashar

Al-Assad is an Alawite Shi'a and president of the Syrian Arab Republic. Because of its strategic position, Syria is regarded as a major player in any peace agreement in the Middle East. Since 2011, the regime has been fighting an assortment of groups who are mainly gathered under the umbrella of the 'Free Syrian Army'. Over 100,000 people have been killed and over two million Syrians have become refugees in a growing humanitarian crisis which is also having a destabilising influence on neighbouring countries. Claims of atrocities and misinformation abound on both sides. With deep animosity between the different parties; the strong support of Assad by Russia, China, and Iran; and the presence of Al-Qaeda amongst the rebels it has been hard for Western countries to develop a case for attacking Assad directly, and the prospects for a long, drawn-out war seem likely.

— TUNISIA —

Marzouk, H.E. President Moncef [new]

The current interim president of Tunisia has been a

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

Ghannouchi, Rachid

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

— UNITED ARAB EMIRATES —

Al-Maktoum, H.H. Amir Sheikh Mohammed bin Rashid

Read bio on page 101 in 'Honourable Mentions'.

Al-Nahyan, H.H. Sheikh Khalifa bin Zayed
Sheikh Khalifa Al-Nahyan is the president of one of the fastest-growing nations in the world. Under his



"Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things."

The Holy Qur'an, 20:47

Calligraphy by Hasan Kan'an

leadership, the UAE has seen significant economic growth and the renaming of the Burj Dubai to Burj Khalifa is considered a symbol of Al-Nahyan's financial power. According to Forbes, Sheikh Khalifa is the world's third wealthiest monarch, with an estimated wealth of US\$19 billion. He has made substantial donations to many health institutions around the world, and finances a major housing programme in the Gaza Strip.

Al-Qassimi, Sheikha Lubna

Sheikha Lubna bint Khalid bin Sultan Al-Qassimi is the UAE's Minister of Foreign Trade where she is currently working hard to sign off the US Middle East Free Trade Area. She is the first woman to hold a ministerial post in the UAE when she served as the Minister of Economic and Planning from 2000–2004 after developing the technology that reduced cargo turnaround from one hour to ten minutes at one of the world's busiest ports. In 2000, she founded the successful website Tejari, the Middle East's first business-to-business online marketplace which now has franchises in Kuwait, Jordan, Iraq, Lebanon and Syria. The minister was recently ranked #1 in the list of the Most Powerful Arab Women in 2012 by Arabian Business.

Sub-Saharan Africa

— CHAD —

Deby Itno, H.E. President Idriss

Deby is the president of Chad and the head of the Patriotic Salvation Movement. He took power in 1990, leading a predominantly Muslim army. Muslims make up around 55.7 percent of Chad's 11.4 million people. Deby holds great domestic authority through his ability to consolidate power in Chad. Chad was previously affected by a high frequency of coup d'états. He participated in the negotiated peace agreement in February 2010 between the rebel groups of the Justice and Equality Movement and the Sudanese government.

— SOMALIA —

Aweys, Sheikh Hassan Dahir

Aweys is an influential Somali leader. He is a Salafi and the former head of the Shura Council of the Islamic Courts Union of Somalia. In April 2009

Aweys returned to Somalia and declared war on the African Peace Keeping Forces (AMISOM). Although marginalised from mainstream Somali politics, he continues to enjoy significant support from the Al-Shabab resistance movement in Somalia.

Mohamud, Hassan Sheikh

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

Asia

— AFGHANISTAN —

Haqqani, Sirajuddin

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

Hekmatyar, Gulbuddin

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

Karzai, H.E. President Hamid

Hamid Karzai was elected as president of Afghanistan for a full five-year term in September 2004, becoming the first directly elected president in the country's history. He was then re-elected to a subsequent five-year term in a controversial election in 2009. Karzai has been able to build up considerable support from the Afghans. Under his presidency Afghanistan's economy has been growing rapidly for the first time in many years. His administration does, however, suffer from widespread allegations of corruption. He also came to scrutiny when he announced the creation of a high peace council as part of the reconciliation effort to reintegrate some Taliban militants.

Omar, Mullah Muhammad

Mullah Muhammad Omar is the reclusive leader of Afghanistan's Taliban. A prominent figure during Afghanistan's struggle against Soviet occupation, he is better known for his support of Osama bin Laden. He is believed to be directing the Taliban in their war against NATO and Afghanistan forces.

— AZERBAIJAN —

Aliyev, H.E. President Ilham

Aliyev is the current president of Azerbaijan and the chairman of the New Azerbaijan Party. Although not outwardly religious, he is a Muslim and his advocacy of a moderate cultural Islam is representative of the demands of the population of the country. Azerbaijan, with a population of approximately 8.7 million Muslims is an active member of the Organization of the Islamic Conference.

— BANGLADESH —

Nizami, Motiur Rahman

Moriur Rahman Nizami is the leader of Jamaat-e-Islami, the third largest political party and the largest Islamic party in Bangladesh. He has played an active role in pushing the mission of the organisation through political and social reforms and propagating Islamic educational initiatives. His arrest in July 2013, along with 8 other leaders of the Jamaat, for war crimes committed in the 1971 war of independence has led to widespread protests and claims of political persecution.

Wazed, H.E. Sheikhha Hasina

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

— CHINA —

Kadeer, Rebiya

Kadeer is the de facto leader of the movement for social justice for the 15-million-strong Uighur ethnic population of China. She was formerly a successful businesswoman and philanthropist in China but was imprisoned in 2000 for leaking state secrets and now lives in exile in the United States. Before her arrest,

Kadeer was running the 1,000 Families Mothers' Project, which helped Uighur women start businesses. She now presides over both the World Uighur Congress and the Uighur American Association. She is well-known for her work in Europe and North America publicizing the plight of the Uighur ethnic group, and is partially responsible for raising the issue's status both in China and abroad. The Chinese government sees Kadeer as an agitator. She was nominated for the Nobel Peace Prize in 2006.

— INDONESIA —

Djalal, H.E. Dr Dino Patti

Djalal is the presidential spokesperson for President Yudhoyono, and is also a diplomat, speech writer, youth activist, academic, and author of a national best seller. In 2010, he was appointed Indonesia's ambassador to the United States of America.

Sukarnoputri, Megawati

Megawati Sukarnoputri was Indonesia's first female president, and the fourth woman to be the leader of a nation dominated mostly by Muslims. She is the current head of the opposition party, and despite losing two presidential elections [2004 and 2009], she remains a top contender for the next election [2014].

— MALAYSIA —

Ibrahim, H.E. Dr Anwar

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

Mat, Dato' Haji Nik Abdul Aziz Nik

Dato' Haji Nik Abdul Aziz Nik Mat is a Malaysian politician, an Islamic scholar and has been the chief minister of the State of Kelantan for the past 20 years. He holds the position of Mursyidul Am—the religious guide—within the Pan-Malaysian Islamic Party (PAS). As the religious guide of the Pan-Malaysian Islamic Party, Nik Mat is the spiritual leader of Malaysian

Islamic politics and holds very important sway over the tenor of politics in the nation. Nik Mat's fundamentalist party has close to one million members and enjoys strong support from the northern rural and conservative states such as Kelantan and Terengganu.

Mohammed, Dr Mahathir

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

Razak, Najib Tun

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

Shah, Sultan Abdul Halim Mu'adzam

Sultan Abdul Halim Mu'adzam Shah, age 84, was crowned King of Malaysia again in 2011. Malaysia uses a rotating system where the Kings of the nine states each take turns spending five years as the monarch, the Yang di-Pertuan Agong. The Yang DiPertuan Agong is the constitutional monarch of Malaysia, with a population of 27.9 million. As King, he is also considered the Head of Islam in Malaysia, plus the nominal chief of the military.

— PAKISTAN —

Fazlur Rahman, Maulana

Maulana Fazlur Rahman is the Secretary General of the Muttaahida Majlis-e-Amal coalition of religious parties in Pakistan's parliament. He is also the president of the Deobandi religio-political organisation, Jamiat Ulema-Islam, or Assembly of Islamic Scholars. Rahman leads one of two main branches of the expan-

sive organisation which is a member of the National Assembly of Pakistan. He is widely-respected as a dedicated scholar of Islam and is a seasoned politician.

Kayani, General Ashfaq

Kayani is the Pakistani army's chief of staff. He has immense influence as the Islamic Republic of Pakistan's leading military figure. Kayani has particular influence currently as the country undergoes continued unrest with significant amounts of power in the hands of non-government-controlled militia, and the federal government finds ways to regain control. Kayani was named the 34th most powerful person in 2011 by Forbes Magazine.

Khan, Imran

A sportsman turned politician who is also a widely respected philanthropist, Khan founded and became the chairman of the Pakistan Tehreek-e-Insaf (Movement for Justice) party in 1996. He also served as a member of the National Assembly from 2002 to 2007, representing Mianwali. Khan has helped establish the Shaukat Khanum Memorial Cancer Hospital & Research Centre and Mianwali's Namal College. In 2012, international polls showed him to be the people's choice for leading the country. In the 2013 general elections, his party emerged as the second largest party in the country, and were asked to form the provincial government in Khyber-Pakhtunkhwa (formerly NWFP).

Sharif, H.E. Nawaz ^[new]

Read bio on page 99 in 'Honourable Mentions.'

— PHILIPPINES —

Misuari, Nur

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

— SINGAPORE —

Rasheed, H.E. Zainul Abidin

Rasheed was a former Senior Minister of State for Foreign Affairs for Singapore and mayor of the North Eastern district of Singapore. Rasheed's activities

Europe

— FRANCE —

Bechari, Dr Mohammad

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

— KOSOVA —

Thaçi, H.E. Prime Minister Hashim

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

— RUSSIA —

Kadyrov, H.E. President Ramzan

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

Minnikhanov, H.E. President Dr Rustam

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

have a focus on Singapore's diplomatic relations with the Muslim world, and also on sharing knowledge about Singapore's experience of inter-cultural and inter-religious relations with nations with substantial Muslim populations. Rasheed is widely known domestically, having held numerous positions of leadership throughout his career in journalism, organised labour and representing Singapore's large percentage of Muslims. In 2013 he was appointed as ambassador to Kuwait.

— TAJIKISTAN —

Kabiri, Dr Muhiddin [new]

Dr Kabiri is the chairman of the Islamic Revival Party of Tajikistan. He is hailed for addressing major issues of the country, such as urging the president to forgive prisoners of the five year civil war and rewarding Tajiki medalists of the London Olympics generously. He has also managed to save Tajikistan's strongest opposition party from a possible rift and has increased its followers through developing and transforming the party's philosophies.

— TURKMENISTAN —

Berdimuhamedow, H.E. President Gurbanguly Mälikgulyýewiç

Berdimuhamedow has been the president of Turkmenistan since 21 December, 2006. He is a moderate Muslim traditionalist who has sought to normalise life in Turkmenistan after the more unorthodox religious beliefs of his predecessor Niyazov. In the 2012 elections, he was re-elected with 97% of the vote.

— UZBEKISTAN —

Karimov, H.E. President Islam [new]

Karimov is the leader of the Communist Party of Uzbekistan and has ruled the country for over 24 years. In December 2007 he won his third term as President with another extremely high portion of the vote (88+%), though none of the elections have been recognised as free and fair by the international community. Over 95% of the population of around 30 million people are Muslim, and many have felt the oppressive persecution of, and crackdowns on, 'Islamic Extremism', which usually covers any practising Muslim, be they Wahhabi or Sufi.

— TURKEY —

Davutoğlu, H.E. Dr Ahmet

Read bio on page 100 in 'Honourable Mentions'.

— UNITED KINGDOM —

Ahmed, Lord Nazir

Lord Nazir Ahmed of Rotherham was elevated as the first Muslim member of the House of Lords in 1998. On his first day in Parliament, he took oath on the Qur'an and obtained a prayer room. In 1999, he led the first delegation on behalf of the British Government for the Muslim pilgrimage of Hajj to Saudi Arabia. In 2001, he introduced a Private Members Bill against Islamophobia. He was instrumental on appointment of a Muslim advisor at the Home Office and appointment of imams in HM prison service for the religious needs of the Muslim inmates. Lord Ahmed campaigned for an appointment of an imam in the Ministry of Defence. As well as his services in the UK, he has led numerous delegations to Palestine, Kashmir, North Africa and the Arab world. His most recent efforts include campaigning for the rights of the Rohingya community in Burma.

Warsi, Lady Sayeeda

Warsi is the most senior Muslim in the Conservative Party. She is Minister of State for Faith and Communities and Senior Minister of State for Foreign and Commonwealth Affairs. On 4 September 2012, she was appointed as a minister in the Foreign Office. From May 2010 to September 2012 she was the Co-Chairman of the Conservative Party, and a Minister without Portfolio in David Cameron's Cabinet. She was the third Muslim minister and the first female Muslim to serve as a minister in the UK.

Oceania

— AUSTRALIA —

Husic, Ed [new]

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

the Australian Muslim frontbencher has been subject to growing Islamophobic abuse.

North America

— UNITED STATES OF AMERICA —

Carson, Andre

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

Ellison, Representative Keith

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

Hussain, Rashad

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

ADMINISTRATION OF RELIGIOUS AFFAIRS

Middle East & North Africa

— ALGERIA —

Ghلامallah, H.E. Bouabdellah

Ghلامallah is Algeria's long-standing Minister of Awqaf and Islamic Affairs, a position he has held since the election of current President Bouteflika in 1999. He previously held high level positions in the Ministry of Education throughout the 1980s and 1990s where he went from focusing on basic education to the organisation of Qur'anic schools and religious education. Ghلامallah maintains a strong commitment to France's Algerian Muslim community.

— EGYPT —

Al-Husseini, Dr Abd Allah

Dr Abd Allah Al-Husseini was appointed to the Presidency of Al-Azhar University upon the resignation of Sheikh Ahmad Muhammad Al-Tayeb in March 2010. Al-Husseini is formerly the Vice President for educational and student affairs at Al-Azhar, the former Minister of Awqaf and Islamic Affairs and is member of the Egyptian Council of Senior Scholars.

El-Araby, H.E. Nabil

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

— IRAN —

Vaez-Tabasi, H.E. Ayatollah Abbas

Vaez-Tabasi is at the head of Iran's single richest institution, the Holy Estate of Imam Reza. The Holy Estate owns hundreds of companies and resources. Its revenue is supplemented by the donations of the millions of pilgrims that make the journey to Mashhad, where Imam Reza (the eighth of the Twelver Imams) is buried.

— MOROCCO —

Al-Tawfiq, Ahmad

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

Modghari, H.E. Dr Abd Al-Kabir

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

— PALESTINIAN TERRITORIES —

Sabri, H.E. Sheikh Dr Ikrima Sa'id

Sabri is head of the Supreme Islamic Council, and a former Grand Mufti of Jerusalem and all of Palestine. He remains an Imam of the Blessed Al-Masjid Al-Aqsa, preaching there regularly. Sabri is an important figure who is well-respected by many in Palestine for his forthright views on Israel.

— SUDAN —

El Bashir, H.E. Dr Issam

El Bashir is the secretary general of the International Moderation Centre (IMC) in Kuwait. The IMC is an organisation set up by the Higher Committee for the Promotion of Moderation of the Kuwaiti Ministry of Awqaf and Islamic Affairs; its aim is to promote Islamic moderation domestically and around the world. The centre has worked with communities in Britain and Russia, among other places, to promote moderation among the extremist elements of their Muslim population. Locally it trains over 700 imams at a time with a focus on practices of moderation.

— UNITED ARAB EMIRATES —

Al-Haddad, Dr Ahmed

Dr Ahmed Al-Haddad is the Grand Mufti of Dubai and director of the Dubai Fatwa Administration with

the Department of Islamic Affairs and Charitable Activities. In late 2009 Dr Al-Haddad announced the start of a program designed to develop a cadre of fully-trained and certified female muftis who will be able to issue fatwas and be recognised as leading Islamic scholars alongside their male counterparts. This is considered to be the first deliberate attempt at including women at the highest levels of Islamic scholarship in Dubai, and presents the possibility of a female Grand Mufti in the future.

Sub-Saharan Africa

— CHAD —

Abakar, Sheikh Hussain Hassan

Sheikh Hussain Hassan Abakar is the Imam of the Muslims of Chad and the chairman of the Supreme Council of Islamic Affairs in Chad. He is also a founding member of the Muslim World League (MWL). Abakar oversees the activities of the Supreme Council of Islamic Affairs in implementing educational and cultural programs through Islamic schools, educational books and training courses for imams. He has been important in fundraising for the education of Muslims in Chad.

— KENYA —

Khalifa, Sheikh Mohammed

Khalifa is the organizing secretary of the Council of Imams and Preachers of Kenya, he is also the head of the as yet unregistered Islamic Party of Kenya. Relations between the Muslim population of Kenya and the broader society, especially the government, have frayed recently with the instances of demonizing Muslims as terrorists. There is widespread displeasure among the coastal Muslim population with the national government.

— MOZAMBIQUE —

Cheba, Sheikh Muhamad Aboulai

Cheba is the provincial director of 139 registered madrassas (Islamic schools), where pupils start learning about HIV/AIDS as early as six years of age. He raises awareness that the disease is not a divine punishment, and sees mosques as the perfect place for the dissemination of such knowledge. HIV/AIDS affects roughly 15 percent of the adult population of Mozambique.

— NIGERIA —

Ajibola, H.E. Prince Bola

Prince Bola Ajibola is the former head of the Nigerian High Commission in London and the president and founder of the Islamic Movement for Africa. He also served as the vice chairman of the International Court of Justice (ICJ) in The Hague between 1991 and 1994. In 1994 Prince Ajibola was appointed Judge ad-hoc to the Permanent Court of International Arbitration, with respect to the court's deliberations on the land dispute between Nigeria and Cameroon. He also served as the Attorney General and Minister of Justice in Nigeria. Most recently he founded the Crescent University, in Abeokuta, Nigeria.

Bayero, H.R.H. Amir Al-Haji Dr Ado

H.R.H. Ado Bayero is the current Amir of Kano. The Amir is the traditional ruler of the Nigerian city of Kano, which is the capital of Kano State. Bayero is a popular leader amongst a wide variety of Nigerian Muslims. He is an influential Tijani sheikh, with lineage back to the prominent Fulani jihadist and religious reformer Osman Dan Fodio. HRH Ado Bayero is regarded as a wise counsellor both at home and abroad because of his experience and ability to mediate between cultures. This makes him an important asset in promoting mutual understanding and resolving conflicts between different ethnic and religious groups.

Mohamed, Imam Ustaz Musa

Imam Mohamed is the chief imam of the Abuja National Mosque in Nigeria. As the leading imam of the national mosque of Nigeria, Imam Mohamed is often the spokesperson for Islamic religious affairs in the country.

— SOUTH AFRICA —

Hendricks, Maulana Igsaan

Hendricks is the president of the Muslim Judicial Council of Cape Town. The Muslim Judicial Council is one of the central Islamic organisations in South Africa, doing educational work as well as social work for the Muslim community. The organisation runs the International Peace University of South Africa (IPSA), and oversees the administration of Cape Town's Al-Azhar Institute. He is also the National Director of the Al-Quds Foundation South Africa and was head of the "Africa 1" Gaza Aid Convoy.

Menk, Mufti Ismail Musa

Mufti Ismail Musa Menk is the director of the Daarul Ilm (Islamic Educational Centre) of the Majlisul Ulama. The Majlisul Ulama Zimbabwe is an Islamic welfare organisation which caters to the needs of the Muslim population of Zimbabwe, especially in terms of Islamic education. Menk is a noted scholar in eastern Africa and also lectures internationally.

Asia

Rahman, Mohammad Fazlur

Rahman is the leader of the Islamic Foundation, Bangladesh. The Islamic Foundation is a quasi-governmental organisation working under the Ministry of Religious Affairs in Bangladesh. Its chief aims are educational, and organizational, researching, publishing, offering scholarships and also providing funding to maintain mosques. The head office of the Islamic Foundation is in Dhaka, and is supported by six regional offices and 58 district offices. The organisation runs seven imam training centres and 29 centres for da'wa.

Adam, H.E. Zakaryya

H.E. Zakaryya Adam is a member of the Cambodian parliament, and serves as a member of the Commission on Education, Youth, Sport, Religious Affairs, Culture and Tourism. Previously, he held the position of secretary of state in the Ministry of Cult and Religion. In addition to his government service, he serves as Vice President of the Highest Council for Islamic Religious Affairs, as the Vice President of the Cambodian Muslim Development Foundation (CMDF), general secretary for the Cambodian Islamic Centre (CIC), and as a director of Cambodian Islamic Voice Radio. Adam has translated the Qur'an, as well as other Islamic books, from Arabic into the Khmer language for Cambodian readers; he has also written a Melayu-Khmer dictionary.

Guangyuan, Imam Chen Chen

Guangyuan is the Grand Imam of China as well as the president of the Islamic Association of China and the president of the Chinese-Islamic Institute. He has a very important position, with China's roughly 23 million Muslims coming almost exclusively from minority groups. Guangyuan has also recently spoken out in opposition to violence against Uighurs.

Ahmad, Sheikh Aboobackar

Sheikh Aboobackar Ahmad is the General Secretary of the All India Muslim Scholars Association and founder and Vice Chancellor of Jamia Markus Ssaquafathi Ssunniyya (Sunni Cultural Centre), Karanthur, Kozhikode, Kerala. He is also chief patron of the Sunni Youth Society and General Secretary, Jamiat Ulema (Kerala). He was awarded with the 'Shaik Muhiyudheen Abdul Khadar Jeelani Award' in 2009. Aboobackar is known in India and in Arab countries by the title of "Abul Aytam", meaning 'the Father of Orphans', for the services he has rendered to the orphans and destitute.

Al-Bukhari, Sayyid Ibrahimul Khaleel

Sayyid Ibrahimul Khaleel Al-Bukhari has founded and directed numerous educational and charity initiatives in India over the past 25 years. His Ma'din Islamic Academy has grown into a mass movement with 25 educational institutions and has participated in international interfaith celebrations.

Noorie, Maulana Shakir Ali [new]

Maulana Noorie is the President of Sunni Dawate Islami (a non-political religious organization) in Mumbai, India. Under his leadership this organisation has been very successful in reviving Sunni Islam in India by conducting various religious events including full day congregations at state and national levels in India. The Annual Congregation is one of the largest Sunni Muslim assemblies held in India attracting around 300,000 people every year in the heart of the financial capital of India, Mumbai. The mission has been growing year on year with thousands of members and volunteers joining the organisation from across the states. He has also been very successful in establishing schools providing both modern and religious education and providing a platform for creating a new set of Muslim leaders in the country.

— INDONESIA —

Hidayat, Nurwahid

A former parliament president, Hidayat Nurwahid, is now the chair of the Prosperous Justice Party (PKS) at the House of Representatives. The Prosperous Justice Party (PKS) is looking to reclaim its past glory in the capital. It used to be the most powerful political party in the city of around 10 million people, garnering support from 23 percent of the votes in the 2004 legislative elections, before losing the council's majority to the Democratic Party in 2009.

Mahfudz, Sahal

Mahfudz was re-elected as chief of the consultative body (syuria) of the Nahdlatul Ulama in March 2010, this is his third term since 1999. Since 2000 he has been the head the Indonesia Ulema Council, which comprises both Muhammadiyah and Nahdlatul Ulama, Indonesia's most influential Islamic organisations. The Ulama Council grants halal food certification and also actively produces fatwas. Besides being a Dean of Nahdlatul Ulama Institute, Jepara, Sahal also manages Maslakul Huda, a Pesantren that actively supports the economic development of the surrounding neighbourhood through its microfinance program.

Umar, Dr Nasaruddin

Nasaruddin is the vice-minister of religious affairs at the Indonesian Ministry of Religious Affairs. He is also a rector at the Institute for Advanced Qur'anic Studies in Indonesia and Secretary General of the Nahdhatul Ulama Consultative Council. He is also founder of the Indonesian interfaith organisation Masyarakat Dialog antar Umat Beragama. He has published 28 books (many on gender issues), numerous journal articles and is a regular columnist for five daily newspapers.

— MALDIVES —

Saeed, Mohamed Shaheem Ali

Saeed is the minister of state for Islamic Affairs for the Republic of Maldives. His knowledge of Islam has provided good leadership to his ministry, especially in the drafting of regulations under the Religious Unity Act of the Maldives which, he believes, would provide a legal framework to protect Islam. Saeed is also collaborating with the Maldives National Broadcasting Corporation to introduce a new television channel which would focus on relating Islam to the broader issues of society. He was a member of the World Islamic People's Leadership and the Islamic Fiqh Academy in

the Maldives and has advocated for a study regarding comparative religion.

— PAKISTAN —

Hasan, Syed Munawar

Syed Munawar Hasan is the current Emir of the Jamaat-e-Islami-e-Pakistan (JIP), one of the most powerful religious parties in Pakistan. Founded by Syed Abul Ala Maududi in 1941, the JIP has gained a strong foothold with many middle-class Pakistanis. After the poor showing of the JIP in the 2013 General Elections, Hasan submitted his resignation, but this was refused.

Khan, Mawlana Saleemullah [new]

Mawlana Saleemullah Khan—student of the late Indian politician and scholar, Sheikh al-Islam Mawlana Husayn Ahmad Madani—is the Sheikh al-Hadith (seniormost Hadith lecturer) at Jamia Farooqia in Pakistan. He is also the head of Wifaq al-Madaris al-Arabia Pakistan, the primary Madrassa board of education in Pakistan. Wifaq al-Madaris administers the curriculum of more than 70,000 Madrassas in Pakistan with several hundred thousand students enrolled and producing thousands of scholars and graduates each year.

— PHILIPPINES —

Guiapal, Aleem Siddiqui

Aleem Siddiqui M. Guiapal, MDM Class of 2011, was recently appointed by Philippine President Benigno Aquino III as Director IV of the Bureau of Muslim Economic Affairs (BMEA) of the National Commission on Muslim Filipinos (NCMF). In 2008 he was awarded as one of the Ten Outstanding Muslim Youth (TOMY). He founded and is CEO of iInvestforum, a strategic avenue for social entrepreneurship.

— SRI LANKA —

Mufthi, M.I.M. Rizvi

M.I.M. Rizvi Mufthi is the head of All Ceylon Jamiyyathul Ulama (ACJU), an organisation that plays an active role as the Islamic religious higher authority of Sri Lanka with 3,000 active members under its 22 districts and 15 divisional branches. ACJU has recently established a Halal Certification Authority in Sri Lanka and also publishes a quarterly 'Halal Guide' which lists the organisations/ products that are certified as Halal by the authority. One of the

pioneering scholars in the field of Islamic banking and finance, Mufthi is a member of the Shari'ah advisory councils for a number of Islamic financial institutions in Sri Lanka.

— UZBEKISTAN —

Alemov, H.E. Usman

Alemov has been the chief mufti of Uzbekistan since 2006. He is respected for his moderate stance and proven record in coping with extremists in the Samarkand region where he was formerly a mufti. Alemov was instrumental in making Tashkent the ISESCO Capital of Islamic Culture for 2007.

Europe

— AUSTRIA —

Shakfeh, Anas

Shakfeh is the head of the Islamic Faith Community in Austria (IGGIO). He has been its president for around a decade, building a close relationship with the Austrian state on community integration. Shakfeh also leads the Islamic Education Authority. In 2008 he was decorated for his services to the Republic of Austria by President Heinz Fischer.

— BULGARIA —

Hadzhi, H.E. Mustafa Alish

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

— FRANCE —

Moussaoui, Mohammed

Moussaoui is the President of the French Council on Muslim Faith. The FCMF was established in 2003 by then Interior Minister Nicolas Sarkozy to be the 'official' representative body of the French Muslim community. Council members are directly elected by French Muslims.

— GERMANY —

Köhler, Ayyub Axel

Köhler is chairman of the Central Council of Muslims in Germany. Ayyub Axel Köhler has numerous articles primarily in Islamic magazines such as 'Al Islam' of the Islamic Centre of Munich, and 'Al Fajr' of the Islamic Centre of Hamburg and has published newsletters for the Muslim League in which he is mostly concerned with the integration of Islamic ways of life into German society.

— ITALY —

Pallavicini, Imam Yahya Sergio Yahe

Pallavicini is an important figure in the religious life of Italian Muslims as well as in European relations with the Muslim world. He is Vice President of CO.RE.IS (Comunità Religiosa Islamica; the Islamic Religious Community), Italy, the chairman of the ISESCO Council for Education and Culture in the West, and an advisor for Islamic affairs to the Italian Minister of Interior. Pallavicini is also the imam of the Al-Wahid Mosque of Milan in Via Meda, where he organizes the training of imams in Italian. His father is Abd Al-Wahid Pallavicini, the noted preacher and head of the Ahamadiyyah Idrissiyyah Shadhiliyyah brotherhood in Italy.

— KOSOVO —

Trnava, H.E. Sheikh Naim

Naim Trnava is the Grand Mufti of Kosovo. He is the leading religious figure in Kosovo, which emerged after an ethno-religious war that caused widespread loss of life and destruction. Trnava is a key figure in the attempts of the country's Muslim population to overcome the horrors of war. He was instrumental in the creation of the Inter-Religious Council Organization for Interfaith Relations.

— PORTUGAL —

Vakil, Abdool Magid Abdool Karim

Abdool Magid Abdool Karim Vakil is the founder and president of the Islamic Community (Comunidade Islâmica de Lisboa), the co-founder and president of the Abrahamic Forum of Portugal (Forum Abraâmico de Portugal) and a member of the Committee for Religious Freedom of the Ministry of Justice of Portugal. He is one of the leading economists from the region and has received several awards for his work from the Portuguese government.

Nasibullahoglu, Mufti Cafer

Cafer Nasibullahoglu is the imam of the St Petersburg Mosque. He is also the mufti of St Petersburg, which is home to approximately 700 thousand Muslims. His diverse congregation consists of Muslims of Tatar, Kazakh, Uzbek, Tajik, and Arab origin, among others, and the sermon at St Petersburg mosque is often conducted in Arabic, Tatar, and Russian.

Maizar, Hisham

Hisham Maizar is president of the Federation of Islamic Organizations of Switzerland. The FIOS was established as an umbrella organisation for Islamic movements in Switzerland and has member organisations representing over 100 ethnic groups including Swiss, Albanians, Arabs, Bosnians, Turks, and Africans. Switzerland has as many as 400,000 Muslims and is considered to have some of the most anti-Islamic sentiments in Europe.

Görmez, Mehmet [new]

Görmez is the president of Diyanet İşleri Başkanlığı (The Presidency of Religious Affairs) which is the highest Islamic authority in Turkey and the Turkish Republic of Northern Cyprus. He earned his PhD from Ankara University later to become professor in 2006. He frequently gives lectures at the Hacettepe University and has mastered three languages: Arabic, English and Turkish. He is a strong advocate for building mosques in Turkey and beyond.

Ihsanoglu, H.E. Prof. Dr Ekmelledin

Ihsanoglu is Secretary General of the Organization of the Islamic Cooperation (OIC), the largest inter-governmental Muslim organisation in the world, and the second largest public organisation after the United Nations. Under Ihsanoglu's leadership the organisation's remit has widened from its previously staple issues of Islamic solidarity towards more immediate humanitarian concerns of economic and social deprivation around the Muslim world, making the organisation more akin to the United Nations in its work. In January 2010, Ihsanoglu called for the creation of a Peace & Security Council as well as an Islamic Court of Justice to adjudicate between member states of the OIC. He will be retiring in December 2013.

Ahsan, Dr Manazir

Ahsan is the director general of the Islamic Foundation, Leicester. The Islamic Foundation is one of the oldest centres working for integration and understanding of Islam in the UK. It has many publications and offers many courses.

Nahdi, Fuad

Fuad Nahdi is the director of The Radical Middle Way, a UK-based Muslim initiative set up to promote youth activism, authentic Islamic scholarship and education and the development of a distinct British Muslim identity.

Oceania

Ghani, Dr Anwar

Ghani is president of the Federation of Islamic Associations of New Zealand (FIANZ). His work leading FIANZ has been considerable; building bridges with the government as well as with the broader New Zealand population and leaders of other faiths.

North America

Valiante, Wahida

A social worker and therapist by profession, Wahida Valiante is a founding member, and currently, the president of the Canadian Islamic Congress. The CIC is made up of 24 organisations and the CIC's newsletter has 300,000 subscribers worldwide. She is a published author of books on theories of family therapy and community issues. She is an outspoken advocate of the rights of Canadian Muslims and also serves as the chair of the Islamic History Month in Canada.

Crane, Dr Robert Dickson

An American Muslim activist since the early 80's, Dr Crane is the former adviser to the late President of the United States Richard Nixon. Dr Crane was Director of Da'wa at the Islamic Centre in Washington, D.C.,

and served as director of publication in the International Institute of Islamic Thought. From the early 90's, he headed his own Centre for Policy Research and was a board member of the United Association for Studies and Research, as well as being a Managing Editor of its Middle East Affairs Journal. He has more than a dozen books which he has authored or co-authored. Dr Robert Crane is currently director of the recently created Centre for the Study of contemporary Muslim Societies in Doha, Qatar.

Ghazi, Drs. Abidullah and Tasneema

Dr Abidullah Ghazi, a prominent writer, speaker and poet is cofounder of the IQRA' International Educational Foundation with his wife Dr Tasneema Ghazi. IQRA' is a non-profit organisation that creates Islamic studies textbooks and educational materials especially for children. The institution has produced a complete system of Islamic education for part and full time schools and a comprehensive madrassa integrated program for the Singapore madrassa system. IQRA's programs and educational materials are used in the United States, and worldwide.

Magid, Imam Mohamed

Imam Magid is the executive director and imam at the ADAMS Centre in Virginia, and the current president of ISNA. He is an advocate for youth and women, is the president of ISNA, and serves on the FBI's Muslim, Sikh, and Arab Advisory Committee. Imam Magid was among the ten 'Washingtonians of the year' in 2010 who were awarded the Washingtonian Magazine's award for outstanding leadership, in particular for his efforts toward interfaith bridge-building. He has served as an advisor to many in Washington, including President Obama.

Caribbean

— JAMAICA —

Muhammad, Mustafa

Muhammad is a spokesperson for the Muslim population of Jamaica and has been the president of the Islamic Council of Jamaica for the past 14 years. His work involves education and halal certification. He oversees the eleven mosques in Jamaica that are attended regularly by an estimated 5,000 Muslims.

— TRINIDAD AND TOBAGO —

Ali, Imam Yacoob

Ali is the president of the largest and most influential Muslim organisation in Trinidad and Tobago, the Anjuman Sunnat ul Jamaat Association (ASJA) which was founded in 1936. Ali's organisation runs numerous schools and focuses on the importance of education for Muslim youth.

South America

— ARGENTINA —

Hallar, Muhammad Yusuf

Hallar is an active figure in Argentina involved in community development for Muslims. He has conducted comprehensive research on Muslims in Latin America and holds a number of positions including secretary general of the Islamic Organization of Latin America and the director of the Office of Islamic Culture and is a member of the Expert Committee on Minority Rights for the Organization of the Islamic Conference (OIC).

— ECUADOR —

Suquillo, Juan

Suquillo is an imam and the director and co-founder of the Islamic Centre of Ecuador. He has received awards in recognition of his services to the nation, and has translated many books into Spanish. These have become very popular since the 9/11 attacks when non-Muslims became interested in learning about Islam. Suquillo's books have become bestsellers since then. He is very well respected, especially by South American Muslim scholars.

PREACHERS & SPIRITUAL GUIDES

Middle East & North Africa

— ALGERIA —

Al-Khair, Shaykh Abdul-Nacer

Sheikh Abdul-Nacer is a master of the Shadhili tariqah and has a wide following in his native Algeria, as well as Egypt, Malaysia and various countries in Europe. He is a descendant of the famous Sufi Sayyid, Abdul Salam Mashish.

Belkaid, Shaykh Abdellatif

Shaykh Abdellatif is well-known in Algeria, Egypt and Europe as a spiritual teacher who inherited the spiritual gifts of his father. His students include many in high positions in the Algerian government, and also included the famous Egyptian scholar, Sheikh Sha'rawi before the latter's death.

— EGYPT —

Abdelkafy, Sheikh Dr Omar

Abdelkafy is an Egyptian preacher and da'wa practitioner. He is very well-respected by his peers as a Hafiz of the Qur'an (one who has memorised the entire Qur'an). He is also the director of the Qur'anic Studies Centre at the Dubai International Holy Qur'an Award. As well as working in his native Egypt, he travels abroad to help Muslim communities, working specifically with the Muslim community in Canada.

— IRAQ —

Kubaisi, Sheikh Dr Ahmed

Kubaisi is a very popular Sunni cleric and preacher in Iraq, who preaches for the end of foreign occupation in Iraq and the institution of an Islamic state. To this end he is a spokesperson of the Sunni Ulema Council, an important association of Sunni Muslim scholars in Iraq. Kubaisi leads prayers that are televised worldwide from the state mosque of Abu Dhabi.

— JORDAN —

Keller, Sheikh Nuh

Sheikh Nuh Keller holds the distinction of translating the first Islamic legal work into a European language to receive certification from Al-Azhar University. He also possesses a number of ijazas in various disciplines, most notably as an authorised sheikh of the Shadhiliyyah Sufi order and teaches students from his zawayah in Jordan as well as at annual gatherings all over the world. His most recent work is *Sea Without Shore*, an extensive modern manual on Sufism written in English.

— MOROCCO —

Al-Boutchich, Sidi Hamza Al-Qadiri

The Tariqa (Path to God) under the leadership of Sidi Hamza Al-Qadiri Boutchich has attracted disciples from all over the world, but especially from Europe. The Bouchichiya Tariqa was founded by his grandfather who organized armed resistance against the French occupation of Morocco.

Al-Fasi, Mulana Idriss

Idriss Al-Fasi is the Imam of the oldest University in the world, the Qarawiyyin in Fes. He is also head of the Islamic Theology department as well as being a professor in the faculty of Shari'ah. He is renowned for his profound and cheerful method of teaching.

— PALESTINIAN TERRITORIES —

Al-Rifa'i, Shaykh Muhammad Said Al-Jamal

Sheikh Al-Rifa'i is a guide of the Shadhiliyyah Path, founded by Sheikh Ali Abu-l-Hassan as-Shadhili in Egypt in the thirteenth century. In 1997 he restored the 1,000 year old Sufi Council in the Holy Land and became head of the Council. He is a teacher and central figure at the Holy Al-Aqsa Mosque, one of the three holiest sites in Islam. The Sheikh has students and followers not only in the Holy Land but in America and Europe also.

— QATAR —

Philips, Dr Abu Ameenah Bilal

A notable convert and Salafi scholar, Philips is founder of Preston International University in Chennai, India, and most notably founder and chancellor of the virtual educational institution, Islamic Online University, which currently has over 100,000 registered students studying Shari'ah in English from all 215

countries in the world. He also reaches mass Muslim audiences through his television appearances on the Indian-based satellite channel Peace TV, Egyptian-based Huda TV, and the UK-based Islam Channel. Dr Bilal is also the author of over 50 published books on various Islamic topics.

— SAUDI ARABIA —

Al-Arifi, Dr Muhammad

Read bio on page 100 in ‘Honourable Mentions’.

Al-Qarni, Dr Aaidh

Dr Aaidh Al-Qarni is a prominent Saudi scholar, author, and activist preacher, best known for his popular self-help book *Don't Be Sad*. Dr Al-Qarni has garnered a substantial following through a preaching career which spans various modes of broadcast media from audio lectures to a comprehensive website, alislamnet.com. He lectures at mosques, colleges, and Islamic institutions and hosts a popular weekly television show. He was found guilty of plagiarism in 2012 and has since lost some of his standing.

Al-Qarni, Dr Awad [new]

Awad Al-Qarni is one of the most prominent Islamic preachers in Saudi Arabia. He lectures frequently, gives many TV interviews, has written several popular works and has a large social media following. Al-Qarni received his PhD in Islamic traditional law and is amongst the list of signatories of two famous statements, one against the occupation of Iraq and the other in support of the Palestinian people and Hamas, both of which have been signed by internationally renowned preachers. He is also a trainer and member of the World Federation of Neuro-linguistic Programming and heads the Saudi Federation of NLP.

Al-Shugairi, Ahmad

Al-Shugairi is a televangelist with a huge following around the world. He is at the forefront of a religious revivalist movement that is affecting young people across the Middle East. In addition to his work as a television host, Al-Shugairi is the founder of the youth-centric coffee shop, Andalus Cafe. With no formal Islamic training and an MBA, his popularity comes from repackaging a balanced understanding of Islam for his throngs of fans of all ages. He has almost 3.6 million fans on Facebook and was listed amongst the World's 500 most influential Arabs by Arabian Business in 2012.

— YEMEN —

Al-Zindani, Sheikh Abd Al-Majid [new]

Al-Zindani is an active Yemeni politician and preacher, founder of Iman University in Yemen, founder of the Commission on Scientific Signs in the Qur'an and Sunnah in Makkah, Chairman of the Shura Council of the Islah party (the Yemeni Congregation for Reform), and heads the Muslim Brotherhood political party in Yemen. He has been a vocal critic of terrorism and any killings of civilians but is outspoken against US policies and called for jihad against any army that potentially invades Yemen as the right of citizens to act in self-defense. The US treasury has labelled him a “Specially Designated Global Terrorist” for his indirect association with al-Qaeda. Despite that, he is a respected scholar with a large number of followers and has been described by the Wall Street Journal as “a charismatic Yemeni academic and politician.”

Sub-Saharan Africa

— NIGERIA —

Katsina, Sheikh Yakubu Musa

Sheikh Yakubu Musa Katsina is a popular preacher in Nigeria. He is also the leader of the Izala revivalist sect in Katsina. The Izala, or Jama'at Izalatil Bidiawa Iqamatus Sunnah (Movement Against Negative Innovations and for Orthodoxy) is an activist Sufi brotherhood which calls for a return to the practices of the Prophet Muhammad and a true practice of Islam. Hailing from Katsina, the predominantly Muslim city in northern Nigeria, Sheikh Katsina is outspoken against corruption in the country.

Asia

— INDIA —

**Azmi, H.E. Hazrat Allama
Maulana Qamaruzzaman**

Maulana Azmi is the Khalifa of Imam Ahmed Raza Khan Bareilvi's son. He is a prolific speaker and according to the Times of India, has millions of followers all over the world. At the age of 18 he established the Islamic university, Al-Jame-atul-Islamia, which is currently recognised as one of India's top Islamic universities. He has for over 50 years been building

many organisations and institutions, mosques, colleges and universities all over the world.

Naik, Dr Zakir Abdul Karim

Read bio on page 100 in 'Honourable Mentions.'

Qaudri, Professor Sayid Ameen Mian

Professor Sayid Ameen Mian Qaudri is leader of the Indian Barelwis and a sajjada nashin, or Sufi disciple of the Barkatiya Sufi tradition which stems from the Qadiriyyah tradition of eminent Sufi master, 'Abd Al-Qadir Al-Jilani (1077–1166 CE). Qaudri is also a professor of Urdu at India's esteemed Aligarh Muslim University.

**Saheb, H.H. Dr Syedna Moham-
mad Burhannuddin**

Read bio on page page 100 in 'Honourable Mentions.'

Shuaib, Sheikh Dr Thaika [new]

Sheikh Dr Thaika Shuaib of Tamil Nadu is the head of the Arusiyya branch of the Qadiri Sufi order, a prominent Tariqa in South India and Sri Lanka and whose adherents are spread in UAE and the Far East.

— INDONESIA —

Alawiyaah, Prof. Dr Tuti

Alawiyaah was the Indonesian Minister of Women's Empowerment in President Suharto's last cabinet. Alawiyaah is currently the dean of one of Indonesia's oldest and most prominent Islamic educational institutions, the As Syafi'iyah University. She is a prolific preacher and broadens her reach through her regular television appearances on almost all Indonesian television channels.

Gymnastiar, Abdullah 'Aa Gym

Abdullah Gymnastiar, more commonly known as Aa Gym (Elder Brother Gym), was for a long time Indonesia's most popular preacher. With his style of modern, youthful, enjoyable preaching he built a substantial following and a large media empire with a regular audience of over 80 million Indonesians and an approval rating that peaked at 91% leading to being courted by several political parties as a potential Vice President nominee. In 2006 Gym announced a polygamous marriage and immediately saw a huge backlash from his mainly female audience: his ratings dropped with his commercial enterprises taking a huge hit. Over the past seven years, Gymnastiar has been slowly regaining his popularity using his unique

preacher/performer style; he is an attractive, funny and charismatic man who tells engaging stories and sings nasheeds (religious songs).

Yahya, Habib Lutfi [new]

Read bio on page 101 in 'Honourable Mentions.'

Shihab, Quraish

Quraish Shihab is an Indonesian expert on Qur'anic exegesis who regularly preaches on national television. He is noted as a progressive scholar who teaches Qur'anic exegesis using actual context and simple language. He is an author of many Islamic books, including 'Tafsir Al-Misbah'. He served as Indonesian Minister of Religious Affairs in 1998 and also as chairman of the Indonesian Ulama Council since 1984. Shihab was also a director of State Islamic University, Syarif Hidayatullah 1992–1998.

— MALAYSIA —

MrGlani, Sheikh Dr Mahmoud [new]

A native of Madinah, Sheikh MrGlani has settled in Malaysia where he has built up a huge following on the basis of his spiritual teachings of excellence (ihsan) in all fields. His students often have very successful working careers, but this does not impede their dedication to their spiritual development, which is based upon meetings of Khatm Quran, and Majlis Salawaat (abundant recitation of blessings upon the Prophet (PBUH)). Although Sheikh MrGlani himself follows the Shadhili way, he aims to promote all authentic groups and to this end has opened many zawiyas in the Far East which attract members of all sufi orders. He is a frequent speaker at conferences, on TV and on radio channels.

Ibrahim, Dato Mashitah

Ibrahim is a prominent motivational preacher in Malaysia, and a lecturer at University Islam Antarabangsa Malaysia. Sultan Pahang awarded her with the honorary title 'dato' for her devotion to da'wa initiatives in 2000. Her views and opinions on contemporary Islamic issues receive wide attention.

— PAKISTAN —

Ahmad, Sheikh Zulfiqar [new]

A sheikh of the Naqshbandi-Mujaddidi Sufi order, Sheikh Zulfiqar Ahmad has several hundred thousand followers with many disciples across the world including many scholars. A former electrical engineer,

he retired at the age of forty to devote himself entirely to the service of Islam. He has travelled to over 30 countries, lecturing in Urdu and English. Sheikh Zulfiqar has also written dozens of books that have been widely translated.

Akhtar, Dr Ahmad Rafique

A university professor for many years, Dr Rafique has now dedicated himself to giving lectures on various aspects of Islam. He is particularly popular in middle-upper class circles.

Akhtar, Hazrat Maulana Shah Hakeem Muhammad

Maulana Shah Hakeem Muhammad Akhtar is a Sufi scholar of the Ashrafia order based in Karachi. He has authored numerous books on Islamic spirituality including a popular commentary on the Mathnawi of Jalaluddin Rumi. Akhtar attracts a vast audience at his spiritual centre or khanqah for islah-e-nafs (self-correction) and online, where his talks are broadcast live daily.

Qadiri, Sheikh Muhammad Ilyas Attar

Sheikh Muhammad Ilyas Attar Qadiri is a leader of the Qadiriyyah, Radaviyyah, Attariya branch of the Qadiriyyah Sufi order. He is also the founder of Dawat-e-Islami, a Sunni Bareilwi revivalist movement centring on the propagation of Islamic knowledge. Qadiri is a widely-respected sheikh with a significant global following.

Sahab, Maulana Tariq Jameel

Tariq Jameel is a prominent Islamic scholar who is also one of the most popular preachers in Pakistan. He belongs to the Tablighi Jamaat group and his lectures focus on the subject of self-purification, avoidance of violence, observance of Allah's orders and to pursue the way of Prophet Muhammad (peace be upon him). He has been very effective in influencing all types of the community ranging from businessmen and landlords to ministers and sports celebrities.

Europe

— ITALY —

Pallavicini, Sheikh Abd Al-Wahid

Sheikh Abd Al-Wahid Pallavicini is a noted preacher from Milan, Italy. After converting to Islam in 1951,

he joined the Ahamadiyyah Idrissiyyah Shadhiliyyah Sufi order and is now head of the brotherhood in Italy. His son is Imam Yahya Sergio Yahe Pallavicini, the chairman of the ISESCO Council for Education and Culture in the West and imam of the Al-Wahid Mosque of Milan.

— TURKEY —

Effendi, Sheikh Mahmud

Read bio on page 101 in 'Honourable Mentions'.

— UNITED KINGDOM —

Siddiqui, Khwaja Pir Mohammad Alauddin

Khwaja Pir Mohammad Alauddin Siddiqui is a world-renowned Islamic scholar and sheikh of the Naqshbandi Tariqa. He was born in Azad Kashmir on 1st January 1938, and spent his early life serving and studying with top traditional scholars of his time, including his father Khwaja Ghulam Mohiuddin Ghaznavi. In the late 70's and early 80's he began travelling to the UK to support its early Muslim community, and has since established various charitable, religious, educational and media institutions such as: the Al-Ehya Trust now known as Mohiuddin Trust, Noor TV and more recently, Mohiuddin International Girls College. He also leads an anti-Islamophobia movement.

As-Sufi, Sheikh Abd Al-Qadir

Sheikh as-Sufi is the founder of the Murabitun World Movement. Born Ian Dallas in Scotland, As-Sufi converted to Islam in 1967. He has written on a wide-range of subjects, and is especially well-known for his criticisms of modern banking and modern education.

North America

— CANADA —

Rabbani, Sheikh Faraz

Sheikh Rabbani is the founder, education director, and instructor at SeekersGuidance an educational institute featuring a very popular Q&A service, online courses, and occasional retreats. In August 2011 he helped launch SeekersHub in Toronto with affiliated branches being developed in Australia and elsewhere. He was formerly a central figure with SunniPath and has continuously been at the vanguard of effectively

utilizing the latest web technologies and services to teach Islam in the West for over a decade.

— UNITED STATES OF AMERICA —

Estes, Sheikh Yusuf

Sheikh Yusuf Estes is a well-known preacher of a Salafi background who lectures all over the world. He is the former national Muslim chaplain for the US Bureau of Prisons and uses multimedia to spread Islam in an accessible manner. In 2012, he was awarded the “Islamic Personality of the Year Award” by the 16th Dubai International Holy Quran Award (DIHQQA). His videos have been seen millions of times on YouTube alone.

Kabbani, Shaykh Muhammad Hisham

Sheikh Kabbani established the American branch of the Haqqani Educational Foundation, dedicated to the promotion of the fundamental Islamic teachings of tolerance, respect and peace. Since Sheikh Muhammad Nizam Adil's retirement, Kabbani has become the leader of the Naqshbandi Haqqani Sufi Order. In 1991, Kabbani moved to the United States and has since founded 23 study and meeting centres in the United States and Canada as well as an Islamic retreat centre in Michigan focusing on spreading Sufi teachings.

Khan, Nouman Ali [new]

Nouman Ali Khan is the founder and CEO of Bayyinah and serves as a lead instructor for several programs including Dream, traveling seminars and Bayyinah



“... And peace will be for him who followeth right guidance.”

The Holy Qur'an, 20:47

Calligraphy by Hasan Kan'an

TV. Nouman served as a professor of Arabic at Nassau Community College until 2006 when he decided to take Bayyinah on as a full-time project. Since then he has taught more than 10,000 students through traveling seminars and programs. With 100,000 followers on Facebook and 37,000 Twitter followers and over 3.6 million YouTube video views, Nouman is one of the most influential Western young scholars.

Shakir, Imam Zaid

Shakir is an influential Islamic scholar who has long been active in the American Muslim community. He founded Masjid al Islam in Connecticut, the Tri-State Muslim Education Initiative and the Connecticut Muslim Coordinating Committee. He has worked with Sheikh Hamza Yusuf to develop the first American Islamic seminary, which graduated its inaugural class in 2008. They have since co-founded Zaytuna College, which aspires to become a fully accredited institution. He launched the annual 1 Billion Salawat initiative in 2012.

Wahhaj, Siraj

Siraj Wahhaj is imam of the Al-Taqwa Mosque in Brooklyn, a prolific lecturer, community activist, the leader of the Muslim Alliance in North America, and former Vice President of ISNA. He first became famous for his successful efforts in fighting drugs and crime in his neighbourhood. In 1991, he became the first Muslim to recite the Opening Prayer of the Qur'an (Al-Fatiha) at the US House of Representatives.

Webb, Suhaib

Suhaib Webb was a student at Al-Azhar University in Egypt from 2004–2010 and has come to prominence as a young American preacher and activist from Oklahoma. He has a substantial following of Muslim youth who visit his website and attend his lectures in throngs due to his unique appeal and moderate approach to Islam. His website, www.SuhaibWebb.com, was voted the best “Blog of the Year” by the 2009 Brass Crescent awards and his tweets won him the vote of “Best Muslim Tweeter” of 2010.

Central America

— EL SALVADOR —

Qattan, Dr Ahmad

Qattan is a Muslim convert of Palestinian origin. He is the cofounder of the Arab Islamic Centre in Salvador. Qattan has been an educator and da'wa activist for the past 17 years, and has published more than 100,000 copies of an introductory text on Islam, which has been read by an estimated 250,000 people.

— MEXICO —

Rojas, Isa

Rojas is a da'wa activist and author of numerous articles about Islam in Spanish and French. He is also a student of religion at Al-Madinah University, Saudi Arabia. Around 4 million people or more have read his articles and translations which have been published on various Islamic websites. He is one of the writers and editors at Islamweb.net.

Caribbean

— TRINIDAD AND TOBAGO —

Hosein, Sheikh Imran

Sheikh Imran N Hosein is an Islamic Scholar specialising in contemporary interpretations of Islamic eschatology. Having given up his career as a diplomat in 1985 to dedicate his life to the mission of Islam, Sheikh Imran is a tireless missionary who often travels for 2–3 years at a time in the cause of Islam and calls for Muslims to retreat to faith-based eco villages until such time as Imam Mahdi appears. He is also a respected commentator on International monetary economics, and advocates the establishment of free-markets and currency with intrinsic value as a means of savings and aversion of a pending collapse of the “world of paper money.” He has very popular videos on YouTube with millions of views, especially on the end of time, politics, and the economy.

PHILANTHROPY, CHARITY & DEVELOPMENT

Middle East & North Africa

— IRAQ —

Al-Khoei, Sayyed Jawad

Sayyed Al-Khoei is the secretary general of the London-based Al-Khoei International Foundation, an international charity promoting the welfare of Shi'a communities throughout the world. He spends his time between the United Kingdom and his native Iraq. As a researcher in Islamic Affairs, Sayyed Jawad has authored various studies and articles on the religious minorities in Iraq and the need for interfaith dialogue.

— LEBANON —

Al-Sadr, Rabab

Rabab Al-Sadr is a social and human rights activist and a philanthropist. She is a dynamic thinker and is the president of the Imam Al-Sadr Foundation, one of the most successful humanitarian organisations working in Lebanon. The foundation's projects focus on training, development and poverty alleviation across Lebanon. She is the sister of Imam Musa Al-Sadr.

Daouk, Amine M.

Daouk is the head of the Makassed Philanthropic Islamic Association of Beirut. Makassed is one of the oldest modern Islamic development organisations in Lebanon. It started as an initiative to make free education available to girls and has developed into a major Muslim development organisation, focusing on education, health care, and social issues.

— QATAR —

Al-Thani, H.H. Emir Sheikh Hamad bin Khalifa

The former Emir of Qatar, Sheikh Hamad bin Khalifa Al-Thani oversaw the emergence of Qatar as a major player on the world stage. With an estimated 15% of the world's known gas reserves, this tiny emirate (local population of 250,000) boasts the highest per capita income in the world (\$100,000). A sovereign wealth fund of \$85 billion has been used to propel projects

like: the Qatar Foundation, Al Jazeera, hosting the 2022 football world cup, arts, property investment around the world, and many more. On June 25, 2013 he abdicated the throne to his son, Sheik Tamim.

— SAUDI ARABIA —

Abu Sulayman, Muna

Muna Abu Sulayman is the former Director of the Alwaleed Bin Talal Foundation, and was the first Saudi woman to become a regional TV personality. She is one of the founding co-hosts of the show "Kalam Nawa'em" which was ranked number one across the Arab World for five years in a row. She was also chosen as the first Saudi UN Goodwill Ambassador for the UNDP as well as a Young Global Leader at the World Economic Forum in the same year.

Al-Madani, H.E. Dr Ahmad Mohamed Ali

Al-Madani is the president of the Islamic Development Bank, which aims to provide short and long-term solutions to poverty alleviation in the Muslim world. The Islamic Development Bank is the principal financing institution of the Organization of the Islamic Conference. Previously, Al-Madani served as the deputy minister of education in Saudi Arabia, and as secretary general of the Muslim World League. He currently serves as a Member of the Board of Trustees of King Abdullah University of Science and Technology.

Al-Rajhi, Sulaiman Abdul Aziz

Al-Rajhi owns the biggest stake in the world's largest organisation for Islamic banking and finance, Al-Rajhi Bank, with roughly 60 outlets in Saudi Arabia and additional outlets in Malaysia. As Saudi Arabia's richest non-royals, members of the Al-Rajhi family are among the world's leading philanthropists. They also run the SARR Foundation: a network of charities and research organisations. He has been listed as one of the "Richest Arabs 2010" by Arab Business and UAE Mega Projects.

Kreidie, Dr Samir

Kreidie is managing director of the Rabya Trading & Agriculture Company. He is the founder of the Inma Foundation, which helps provide humanitarian support to impoverished people in Lebanon. He is also a director at Development Foundation International, an organisation which strives to increase American participation in Lebanese humanitarian efforts.

— UNITED ARAB EMIRATES —

Al-Hussein, H.R.H. Princess Haya

H.R.H. Princess Haya bint Al-Hussein of Jordan is married to H.H. Amir Sheikh Mohammed bin Rashid Al-Maktoum, Vice President and Prime Minister of the United Arab Emirates and the ruler of Dubai. Princess Haya is recognised for her efforts in developing initiatives in humanitarianism, sports, health, science, culture and business, as well as advancing the Millennium Development Goals toward the alleviation of hunger and poverty. She chairs Dubai's International Humanitarian City which is now the world's largest operational centre for the delivery of aid in emergencies. She was an ambassador for the World Food Programme 2005–2007, and then appointed a UN Messenger of Peace in July 2007 by Secretary-General Ban-Ki Moon. She was a founding member of former Secretary-General Kofi Annan's Global Humanitarian Forum based in Geneva, writes editorials and articles on hunger, nutrition and the UN Millennium Development Goals, and serves on the boards of many non-profit organisations.

Al-Qassimi, Sheikh Dr Sultan bin Mohammed

Sheikh Sultan is the ruler of the Emirate of Sharjah. He had the educational vision to start 'University City' which included the American University of Sharjah, the University of Sharjah, and other colleges. Since then, his vision has inspired neighbouring emirates and countries to emulate his endeavour of bringing world-class university education to the region. He is known for his philanthropic activities and has endowed Chairs for Arabic and Islamic studies in Western universities (e.g. Exeter University).

Sub-Saharan Africa

— SOUTH AFRICA —

Sooliman, Dr Imtiaz Ismail

Sooliman is the founder of the Gift of the Givers Foundation. It is the largest disaster relief organisation of African origin on the African continent. His organisation has delivered over \$37 million in aid to 25 countries around the world. The organisation has also designed and developed the world's first and largest containerised mobile hospital, which has been deployed in Bosnia. It also runs 24 development projects in South Africa and Malawi. He was awarded

South Africa's Order of the Beobab for distinguished service in April 2010.

Asia

— INDIA —

Prenji, Azim

Prenji is an Indian business tycoon and philanthropist who is the chairman of Wipro Limited, a leader in the software industry. According to Forbes, he is currently the third wealthiest Indian as well as being the richest Indian Muslim. The Azim Premji Foundation supports programs that reach more than 2.5 million children. His recent \$2 billion donation to his foundation was the largest charitable contribution in the history of modern India. In 2011, he was awarded Padma Vibhushan, the second highest civilian award by the Government of India. In April 2013 he said that he has already given more than 25 per cent of his personal wealth to charity.

Qasmi, Maulana Badruddin Ajmal

Maulana Badruddin Ajmal is a prominent businessman in India who runs the Ajmal Group of Companies, which sells attar perfume, oils and textiles. He is a proponent and member of various social service organisations and is also a scholar of Islam, having studied at the Darul Uloom Deoband. Qasmi is also a politician who founded the Assam United Democratic Front political party. He is noted for his contributions to charitable hospitals, orphanages, and educational institutions including a women's science college.

— INDONESIA —

Bagir, Haidar

Haidar Bagir is the founder and director of Mizan, a large publishing company that significantly shapes the development of Islamic discourse in Indonesia. Bagir has founded and lectured in many educational institutions, and his philanthropic contributions include work on community development. He has written extensively on Sufism.

— MALAYSIA —

Al-Bukhary, Syed Mokhtar

Syed Mokhtar Al-Bukhary is the 8th richest Malaysian,

according to Forbes. He owns a variety of companies including Malaysian Mining Corporation. He has established many humanitarian projects including rebuilding the lives of Afghan refugees, helping Pakistan's tsunami victims and establishing an AIDS hospital in Uganda. He also supports many educational foundations.

— PAKISTAN —

Edhi, Abdul Sattar

Abdul Sattar Edhi is the founder of the Edhi Foundation; the largest and most organized social welfare system in Pakistan. For over 50 years, Edhi has devoted his time and resources to help the less fortunate by providing a range of services including a 24-hour emergency service across the country through 300 'Edhi centres', which provide free burial of unclaimed dead bodies. He also funds free hospitals and dispensaries, rehabilitation for drug addicts, shelter for the destitute, orphans and handicapped persons, and national and international relief efforts. In November 2011, Edhi was recommended for a Nobel Peace Prize by the Pakistani Prime Minister Yousaf Raza Gillani.

Rizvi, Prof. Dr Adib

Dr Rizvi is one of Pakistan's leading humanitarians, having established the largest free health organisation in Pakistan. He works as a doctor and an administrator at SIUT in Karachi, which was founded in 1971 as an eight-bed unit but is now the largest health organisation in Pakistan, providing free and comprehensive services in urology, nephrology, transplantation and liver-related diseases. He is recipient of many awards for his life's work.

Europe

— UNITED KINGDOM —

Al-Banna, Dr Hany

Al-Banna is the co-founder and president of Islamic Relief, the largest Western-based international Muslim relief and development NGO. Established in 1984, the organisation provides assistance in over 30 countries worldwide. Queen Elizabeth honoured Al-Banna's work, giving him an OBE for his services to the community.

Kazmi, Nadeem

Nadeem Kazmi is the director for International Development of the Imam Al-Khoei Benevolent Foundation based in London. The foundation is notable for its humanitarian aid and for its community work in both the UK and the United States.

North America

— UNITED STATES OF AMERICA —

Cheema, Dr Tariq H.

Dr Cheema is the founder of the World Congress of Muslim Philanthropists, a Chicago-based organisation seeking to promote effective and accountable giving. The organisation is the premier community of Muslim philanthropists in the world, with a number of high-level stakeholders. Cheema is a physician by profession and in 1998 he co-founded Doctors Worldwide, which provides medical relief in 18 countries. In early 2010 Dr Cheema announced a new global awareness initiative, 'Empowerment through Enlightenment', aimed at achieving the UN Millennium Development goal of promoting gender equality.

South America

BRAZIL

Othman, Abdul-Baqi Sayed

Othman is the director of Rio de Janeiro's Charitable Society of Muslims (Sociedade de Beneficente Muçulmana). He has represented Brazilian Muslims in many international conferences. Othman is also a da'wa activist and runs the IQRA publishing centre in Brazil where he helps publish translations of various Islamic books.

SOCIAL ISSUES

Middle East & North Africa

— EGYPT —

Abulmagd, H.E. Prof. Dr Kamal

Abulmagd was the Vice President of the National Council for Human Rights in Egypt. He is an important intellectual in Egypt and the wider Arab World, and holds significant influence over media relations and public diplomacy in the Middle East. Shortly after September 11, 2001 Abulmagd was appointed the Commissioner Responsible for Dialogue between Civilizations by the Arab League. He is noted as one of the most influential 'new Islamist' thinkers.

— IRAN —

Ebadi, Shirin

Shirin Ebadi is a lawyer who, in 2003, became the first Iranian to win the Nobel Peace Prize. She is the founder of Children's Rights Support Association and has defended and supported the rights of children and women. Ebadi lectures about the human rights situation in Iran and espouses a liberal view of Islam appreciated by many Muslim feminists. Since the presidential elections of 2009, she has been forced to live in exile (in London) while her husband is barred from travelling out of Iran.

— PALESTINIAN TERRITORIES —

Abu Awwad, Khaled

Khaled Abu Awwad is the General Manager of the Israeli-Palestinian Bereaved Families Forum and Chairman of Al-Tariq (The Palestinian Institution for Development and Democracy). He was awarded the 2011 UNESCO-Madanjeet Singh Prize for the promotion of tolerance and non-violence.

Abu Elaish, Dr Izzeldin

Dr Izzeldin Abu Elaish is a Palestinian physician and internationally recognised peace and human rights activist devoted to advancing health and education opportunities for women and girls in the Middle East. He is also known for using health as a vehicle for peace. Dr Abu Elaish's book, *I Shall Not Hate: A Gaza Doctor's Journey*, and autobiography of his loss of his three

daughters—Bessan, Mayar, and Aya—and their cousin Noor to Israeli shelling on January 16th, 2009 and his subsequent transformation, has achieved critical acclaim. Published in 2010, (currently in 17 different languages), the book has become an international best-seller. It has become a testament to his commitment to forgiveness as the solution to conflict, and the catalyst towards peace. He has received a number of national and international awards for his work.

Abu Sarah, Aziz

Aziz Abu Sarah is a Palestinian activist who is globally recognised for his work on peace and conflict resolution in the Israeli-Palestinian conflict. He is currently the Executive Director of the Centre for World Religions, Diplomacy and Conflict Resolution at George Mason University. He was named as National Geographic Explorer in 2011, being among only handful of Arabs and Muslims to get that position. He was given first prize of the intercultural innovation award by the UN. He continues to pioneer work in Palestine on the Israeli Palestinian conflict, but also been working in Afghanistan, Syria and other Muslim and Arab countries mainly on sectarian conflicts and Islamic approaches to conflict resolution.

— QATAR —

Al-Thani, H.E. Sheikha Aisha bint Faleh bint Nasser

Sheikha Aisha Al-Thani is the founder of the Doha Academy and board member of Reach Out to Asia, Qatar. She is also a member of the Qatar Supreme Education Council, the highest educational authority in Qatar. She is a modernist development thinker, who promotes a more pronounced and well-judged engagement with people of faith. Sheikha Aisha's perspective resonates with the more concerted efforts by humanitarian organisations to look at the networks of people of faith as a solution to practical development problems.

Al-Thani, Dr Abdulla bin Ali

Dr Abdulla bin Ali Al-Thani is the President of the new Hamad Bin Khalifa University in the State of Qatar, and is Chairman of the World Innovation Summit for Education (WISE). Dr Abdullah, a member of Qatar's ruling family and a former university professor, is the man at the centre of many of Qatar's education initiatives, and is leading the way to transform Qatar's educational system.

— SAUDI ARABIA —

Obaid, Thoraya Ahmed

Thoraya Obaid is one of the Saudi women recently appointed by King Abdullah to the kingdom's traditionally all-male Shura Council. She was formerly the executive director of the United Nations Population Fund, the world's largest multi-lateral fund for population assistance. She was the first Saudi Arabian to head a UN agency and was also the chair of the principle inter-agency organisation for coordinating management matters within the UN. She had underlined religion and culture as important aspects for the agency's development work.

Fageeh, Hisham [new]

A young comedian and social activist who rose to prominence after his satirical video on YouTube, "No Woman, No Drive" went viral with over 10 million views (and growing) and a peak with a peak of over 2 million video views on October 28, rising to the very top of the charts. The video is an adaptation of Bob Marley's famous reggae hit, "No Woman, No Cry". Fageeh described his satirical song as having "lyrics relevant to my culture" where he criticises Saudi Arabia's ban on women drivers, the only country in the world where women are not allowed to drive. Fageeh is a Saudi national who recently graduated from Columbia University's Department of Middle Eastern Studies. He has been a trailblazer for Arab comedians, being the first Saudi to perform in the Gotham Theater as well as being the leader of an Arabic stand-up comedy tour in the United States and England.

— SUDAN —

Al-Turabi, Hassan Abdallah

Al-Turabi is a Sudanese religious leader. He is widely regarded as a moderate and uses Islamic teachings to foster social development. Al-Turabi is an advocate for women's rights, and believes Muslim fundamentalists place prohibitions above social development. He has recently stated that Sudanese president Omar Al-Bashir should give himself up to the International Criminal Court for the sake of Sudan.

— YEMEN —

Karman, Tawakul

Karman was one of three women jointly awarded the Nobel Peace Prize 2011. She is a Yemeni journalist and activist who has regularly led protests against the

government. Over the past six years, this 32-year-old mother of three has campaigned for the release of political prisoners and advocated freedom of expression and other human rights. These activities have caused her to be jailed several times. She has repeatedly called for an end to US drone strikes in Yemen and was ranked #2 in the 2013 list of the Most Powerful Arab Women by Arabian Business.

Sub-Saharan Africa

— BURKINA FASO —

Aboubakary, Maiga

Aboubakary is the secretary general of the Burkina Faso Islamic Organization for Population and Development. His organisation promotes family-planning in mosques around the country. The tremendous growth rate in Burkina Faso has put great strain on the economy there, and threatens to sharpen the already serious problem of poverty.

— BURUNDI —

Nkunduwiga, Haruna

Nkunduwiga is the secretary general of the Muslim Community of Burundi. He has been working recently to battle the HIV/AIDS pandemic in Burundi with other faith leaders to raise awareness, asking people to 'stay clean'. HIV/AIDS is a serious problem in Burundi, affecting close to 20 percent of the urban population and near to 10 percent of the rural population.

— COTE D'IVOIRE —

Abdoulaziz, Sheikh Sarba

Abdoulaziz is the leader of the Association Soulatine Pour Les Actions De Bienfaisance. He works in Cote d'Ivoire and Burkina Faso on the development of the Muslim community, and the fair treatment of Muslims. He has been active at major international conferences trying to deal with the problem of Islamophobia.

— MALAWI —

Chabulika, Sheikh Dinala

Chabulika is the Islamic Information Bureau's national coordinator. He is known as an Islamic rights activist and has taken it upon himself to present the need to

address social issues as religious duties. Chabulika works on health issues, exploitation, and has built bridges with non-Muslims in Malawi. He has also fought against the forced teaching of religious texts to school children.

— NIGER —

Mindaoudou, H.E. Dodo Aichatou

Aichatou Mindaoudou was appointed as UN Special Representative for Côte d'Ivoire and Head of the United Nations Operation in Côte d'Ivoire (UNOCI) in May 2013. Ms. Mindaoudou is a former Nigerian Minister of Foreign Affairs, Cooperation, and African Integrity. She has served the government since the mid-1990s and is the former secretary general for the Network for Rural Law. Aichatou has written extensively about economic development and women's issues. She is one of the most senior-level women politicians in West Africa.

— NIGERIA —

Ashafa, Imam Muhammad

Ashafa is the co-director of the Muslim-Christian Interfaith Mediation Centre in the city of Kaduna, Northern Nigeria, a leading task force that resolves conflicts across the country. He works with Christian Pastor James Wuye to promote peace between religions. Previously, both were leaders who encouraged hatred of the others but have turned a leaf after being injured and affected by inter-religious violence. Pastor Wuye and Imam Ashafa have gained a wide audience and mass interest in their particular story through speaking on the issue around the world and their successful work in resolving conflicts. In April 2013, they were awarded the first World Interfaith Harmony Week Prize by the Royal Aal Al-Bayt Institute for Islamic Thought in Amman, Jordan.

— SOMALIA —

Abdi, Dr Hawa

Dr Hawa Abdi has for more than two decades been providing humanitarian assistance to the most vulnerable victims of the civil war in Somalia. She has saved tens of thousands of lives in her hospital, while simultaneously providing an education to hundreds of displaced children at the Waqaf-Dhiblawe school. Dr Abdi runs her 400-bed hospital, with the help of her daughters Deqo and Amina, who are also doctors, on her own savings and donations. She also helps

to provide food and clean water, runs a school and a women's education centre and campaigns against female genital mutilation. In 2012, she was nominated for the Nobel Peace Prize in recognition of her work in serving displaced persons and the rural population, providing equal access to healthcare, education, and food security for all.

Elmi, Asha Haji

Asha Haji Elmi is a peace activist in Somalia and a member of the Federal Parliament of Somalia. In 2008, she won the Right Livelihood Award (known as the alternative Nobel Prize). She is an activist for women's rights and formed the Six Clan 125 movement when women were excluded from the peace process in Somalia that involved the five traditional clans. Elmi is also the founder of Save Somali Women and Children (SSWC) and campaigns internationally against female genital mutilation in Somalia and in other areas of Africa.

Osman, Hibaaq

A Somali Muslim and women's rights activist, Hibaaq Osman is Special Representative to Africa for V-Day—a movement against violence against women. She is the founder of Karama, a regional movement working to end violence against women in the Arab World. She is also the founding CEO of the Arab Women's Fund and founder of the Centre for the Strategic Initiatives of Women (CSIW).

Asia

— AFGHANISTAN —

Joya, Malalai

A well known activist, writer and a former politician from Afghanistan. She was a Parliamentarian in the National Assembly of Afghanistan, later to be dismissed for publicly condemning the Afghan parliament. She was the first ever to speak against the democratically elected Karzai administration and its western supporters, specifically the United States. Her actions have received international acclaim. She was listed in the 100 Times most influential people of 2010 as well as in the Guardian's top 100 women. She is renowned for her attempts to teach females how to read and write in the refugee camp where she resided during the Soviet Afghan war, later to be smuggled

back to Afghanistan at the age of 16 to set up a secret school for girls.

— BANGLADESH —

Abed, Sir Fazle Hasan

Sir Fazle Hasan Abed is founder and Chairman of one of the largest nongovernmental organisations in the world, the Bangladesh Rural Advancement Committee (BRAC). It was established over 40 years ago and now has more than 140 million students of all levels and ages and in nine countries. He was recognised for a lifetime's work bringing basic primary education to some of the world's poorest communities, from Afghanistan to South Sudan by being awarded the WISE Prize (established by the Qatar Foundation).

Hossain, Dr Hameeda

Dr Hossain has published many books and articles relating to human rights and women's issues in Bangladesh, in Islam, and worldwide. She is a founding member of Ain o Salish Kendra, a legal aid and human rights organisation.

Yunus, Mohammad

Mohammad Yunus is the founder of the Grameen Bank. He developed the concept of microcredit for which he was awarded the Nobel Peace Prize in 2006. His efforts to create economic and social development and to help the impoverished escape poverty by providing loans on terms suitable to them and by teaching them a few sound financial principles have been recognised by many international organisations including the King Hussein Foundation, Jordan and UNESCO. In 2012, he was named the Chancellor of Glasgow Caledonian University, Scotland.

— INDONESIA —

Amalee, Irfan

Irfan Amalee created the Peace Generation Program that trains peace agents, develops peace education modules, and promotes books door-to-door. It has since grown into a community of over 15,000 young people who have set up their own training and book retail businesses from Aceh to Sulawesi. Amalee is also the youngest member of Mizan Publishers, where he established Pelangi Mizan, a Muslim children's book publication. He was a recipient of the British Council's 2008 International Young Creative Entrepreneur Award.

Muhammad, Husein

Husein Muhammad is a commissioner of Indonesia's National Commission on Violence against Women. He is one of the founders of Fahmina Institute (in 1999), an NGO that advocates women's issues using an Islamic framework and reinterpretation of Islamic classical literature, tafsir and fiqh. Muhammad has also written many articles and books about gender and women's issues in Islam. Muhammad led an anti-trafficking media campaign, which included the distribution of 22,000 leaflets each week in mosques after Friday prayers, along with outreach to village health clinics. His scholarship highlights the Islamic perspective on victims' rights, the rights of women and children, and the immorality of human trafficking, while emphasizing that victims should not be criminalised and that communities have a responsibility to combat trafficking.

— MALAYSIA —

Anwar, Zaynah

Anwar is the founder and former executive director of Sisters in Islam, an organisation committed to gender issues and increasing respect for women. She is also a journalist who has contributed to the New Straits Times and the Star, the country's two main newspapers, and has written a book about Islam in Malaysia. She also addressed prestigious overseas forums such as the World Economic Forum in Davos and has delivered a keynote address titled 'Islam, Human Rights, and Activism' at Harvard University.

— NEPAL —

Siddiqui, Mohammadi

Mohammadi Siddiqui is a pioneer female Muslim politician, social worker, and human rights activist. She established the Fatima Foundation in 2003 to ensure Muslim women's rights on two related fronts: the personal daily struggle of women against discrimination, and the social and legal practices that influence women's independence and access to basic rights. The foundation organises Muslim women's groups and works with religious scholars and women leaders to educate women and raise awareness of their rights in order to advocate for the practice of 'actual' Islamic law and ensure social justice for women. The foundation also publishes books and translations of the Qur'an in the local language and provides services to the victims of domestic violence.

— PAKISTAN —

Farooq, Ayesha [new]

Ayesha Farooq is the first and only Pakistani female fighter pilot. She has become a role model for millions of girls in Pakistan who see what can be achieved by a pious Pakistani female.

Jehangir, Asma [new]

Asma Jehangir is a well-known jurist who has fought many high-profile social justice cases. She is a former President of the Supreme Court Bar Association and founder Chair of the Human Rights Commission of Pakistan (HRCP). She refused an offer to become a caretaker Prime Minister.

Yousufzai, Malala [new]

Read bio on page 101 in 'Honourable Mentions.'

— PHILIPPINES —

Abubakar, Ismael

Abubakar is the former speaker of the Autonomous Region in Muslim Mindanao's regional legislative assembly. He is now concentrating on business and interfaith dialogue, convening the Philippine Council for Islam and Democracy. He is from the predominantly Muslim Sama tribe, which garners him a significant amount of respect in dealing with the Muslim militants.

Lao, Yasmin Busran

Yasmin Busran Lao is a prominent women's activist and peace advocate who is currently running as a senatorial candidate with the Liberal Party for the May 2010 election. The US government conferred the Ninoy Aquino Public Service Award on Busran Lao for her work in uplifting the plight of the marginalised. She has cofounded various women's rights and development organisations.

Rasul, Santanina Tillah

The first and only Muslim woman elected to the Philippine Senate, former Senator Santanina Tillah Rasul is also the last Muslim Senator of the Philippines. She is Chair and founder of the Magbassa Kita (Let us Read) Foundation Inc, which focuses on literacy and education. She is noted for her work towards women's empowerment, effective civil service, improved literacy for the Muslims of Mindanao and equitable treatment of Muslims of the Philippines. She authored much landmark legislation including: the Women in Development and Nation-Building

Act that empowered women; allocated development funds for women's initiatives; and opened the Philippine Military Academy to women. A peace champion, she was a member of the government panel during the peace talks with the Moro National Liberation Front that led to a peace agreement that was signed in 1996.

Rasul-Bernardo, Amina

Amina Rasul-Bernardo, advocate for peace and democracy, is President and co-founder of the Philippine Centre for Islam and Democracy (PCID) and a columnist with the BusinessWorld. Appointed Director of the Mindanao Development Authority, she was a member of the Cabinet of former President Fidel V. Ramos, former Commissioner for Women, former Director of the Development Bank of the Philippines and Director of the Philippine National Oil Corporation. She has led the organising of the National Ulama Conference of the Philippines, and the Noorus Salam (Light of Peace), a national network of ustadzas and Muslim women civil society leaders. She has also led the development of an Islamic Model for Peace Education for Mindanao. She was awarded as Mindanao Peace Champion by the UN-Act for Peace Programme in December 2010 "Muslim Democrat of the Year 2007" and in 2013, she won second prize of the World Interfaith Harmony Week Prize.

— SRI LANKA —

Ismail, Jezima

The founder of the Muslim Women's Research and Action Forum (MWRAF), and the President of the Sri Lanka Muslim Women's Conference (SLMWC) Jezima Ismail has been an educator for over three decades. She serves on various international committees on women's rights and is the recipient of various awards in recognition of her work.

Marsoof, Justice Saleem

Supreme Court Judge Saleem Marsoof was sworn in as the Acting Chief Justice before President Mahinda Rajapaksa in May 2013. Justice Marsoof is a former judge of the Supreme Court of Sri Lanka and former president of the Court of Appeals. He is an award-winning lecturer on law and development of legal studies and a prolific author with special interest in law reform in Sri Lanka.

— THAILAND —

Sabur, M. Abdus

Sabur is the secretary general and co-founder of the Asian Resource Foundation and the Asian Muslim Action Network. He is also co-director of the School of Peace Studies and Conflict Transformation in Bangkok. In the nineties Sabur served as coordinator of the Asian Cultural Forum on Development (ACFOD). He has edited a number of publications on peace and dialogue in Southeast Asia including *Understanding Human Rights: Perspectives from South Asia*, *Interfaith Conference on the Culture of Peace*, *Globalization and Asian Perspectives for an Alternative Development and Towards Peace in Multi-Ethnic Asia*.

Europe

— AUSTRIA —

Dirie, Waris

Dirie is a Somali-Austrian women's rights activist and former international supermodel. She was appointed UNFPA Goodwill Ambassador for the Elimination of Female Genital Mutilation (FGM), and founded several organisations, including the Desert Flower Foundation, to raise awareness about FGM. Dirie underwent FGM as a child and seeks to build awareness around the fact that Islam does not require the practice. She is the author of several bestselling books.

— BOSNIA AND HERZEGOVINA —

Mahmutćehajić, H.E. Prof. Dr Rusmir

Rusmir Mahmutćehajić is a Bosnian academic, author, and former statesman. Considered one of Bosnia's leading intellectuals and public figures, he is the foremost advocate of the idea of diverse Bosnia. A scholar of the Muslim intellectual tradition and a contributor to contemporary Muslim thought and the liberal interpretation of Islam, Professor Mahmutćehajić has served his country as Deputy Prime Minister and as Energy Minister through the process of independence and much of the war (1991–5). For the past 15 years, he has been President of International Forum Bosnia, which is dedicated to the development of critical intelligence and a plural society in Bosnia. He is the author of more than 20 books in Bosnian, some 12 of which have been published in multiple languages, and author of several hundred academic articles and essays.

— TURKEY —

Gül, Hayrünnisa

Hayrünnisa Gül is the wife of President Abdullah Gül and is the first First Lady of Turkey to wear the hijab, causing controversy and consternation among some secularist citizens and politicians. In the early 1990s, she appealed to the European Court of Human Rights to overturn Turkey's hijab ban. She is the most visible headscarf-wearing person in Turkey and has great influence in publicizing the cause of the hijab.

— UNITED KINGDOM —

Abdul Bari, Dr Muhammad

Dr Abdul Bari is the Chairman of the East London Mosque and was the secretary general of the Muslim Council of Britain, the largest Islamic umbrella organisation in the United Kingdom. The MCB has over 500 national, regional and local affiliate organisations and strives to promote a full and participatory role for Muslims in public life.

Qureshi, Prof. Khawar

Khawar Qureshi QC is one of the world's leading experts on public international law. He is the youngest advocate ever to have appeared before the International Court of Justice in 1993 for Bosnia's genocide case against Yugoslavia. As a QC, a barrister appointed as counsel to the British Crown, Qureshi was one of four 128 specially selected counsellors to appear in hearings concerning alleged international terrorists. He was a legal adviser to the Bosnian government during the Dayton Peace Talks and remains the vice chairman of the International Committee of the Bar Council of England and Wales.

Oceania

— AUSTRALIA —

Chowdhury, Shaykh Tawfique ^[new]

Chowdhury is the Founder, Chairman and CEO of Mercy Mission, which is now considered to be one of the world's fastest growing Muslim social enterprises. Its premier program is the AlKauthar Institute [alkauthar.org], established in 2005, growing from the UK and delivering weekend Islamic Courses to professionals and the public across the Western world and has now reached India, Bangladesh, Indonesia and Malaysia. Tawfique is a Medical Doctor by

profession from Australia who has also been trained in Islamic Theology specialising in Islamic finance, personal law and Islamic Medical Ethics. He also runs a successful multinational IT company, and is a corporate trainer and business coach to many successful people worldwide.

Ali, Imam Afroz

Imam Afroz studied in Saudi Arabia, Yemen, Mauritania and at Al-Azhar University before he established the Al-Ghazzali Centre for Islamic Sciences & Human Development. A professional architect, he offers commercial corporate training on Team Building, Personal Leadership, Spiritual Development, and Motivation and Goal Setting. He is involved in various community developments and sustainable environment projects in Australia and the Pacific and is a recipient of the International Ambassador for Peace award. Lately, he has worked extensively with SeekersHub Global where he serves as the Managing Director.

North America

— CANADA —

Kutty, Faisal

A leading North American Muslim lawyer, Faisal Kutty is outspoken on issues of human rights, Islamic thought and anti-terror legislation. He is a co-founder of KSM Law, a respected Toronto law firm with an international client base. He co-founded the Canadian Muslim Civil Liberties Association and served as its first legal counsel and previously served as the vice chair and legal counsel to the Council on American Islamic Relations (Canadian Chapter). He has written numerous op-eds, academic articles, papers, reviews and essays on topics ranging from national security to religion and law. He is currently an assistant professor of law at Valparaiso University School of Law in Indiana and serves as an adjunct professor of law at Osgoode Hall Law School in Toronto.

— UNITED STATES OF AMERICA —

Al-Hibri, Dr Azizah

Founder and Chair of Karamah Muslim Women Lawyers for Human Rights, Dr Al-Hibri Esq. leads a dynamic organisation dedicated to the empowerment of Muslim women by focusing on the Qur'anic principle of 'adalah and its egalitarian message of gender-equity. Al-Hibri is also a Professor Emerita of

Law at the T.C. Williams School of Law, University of Richmond, where she has published numerous articles on Islamic jurisprudence in American law journals. She was appointed by President Obama in 2011 for a two year term as a Commissioner on the U.S. Commission on International Religious Freedom.

Awad, Nihad

Nihad Awad is the co-founder and Executive Director of the Council on American-Islamic Relations (CAIR). CAIR is the most prominent Muslim lobby group in the US and is frequently sought out by the media and politicians for the Islamic perspective on events. Awad is one of the signatories of A Common Word Between Us and You and participates regularly in the U.S. Department of State's International Visitor Leadership Program.

El-Messidi, Tarek

Tarek El-Messidi is an influential social entrepreneur. In 2001, he co-founded the Fast-a-thon movement which asks non-Muslims to try fasting for one day, raising money to feed the hungry. It is now held globally at 300 college campuses and 14 Fortune 500 offices. In 2010, Tarek founded CelebrateMercy, a semi-annual online webcast about the Prophet Muhammad, now serving 10,000 viewers and over 465,000 Facebook fans. In September 2012, following the killing of US Ambassador Stevens, Tarek mobilised Muslims from 115 countries to send thousands of personalised condolence letters to Stevens' family. As an American Muslim activist, Tarek has served on the board of multiple mosques and organisations and regularly speaks at Muslim conferences.

Kavakci-Islam, Prof. Dr Merve

Merve Kavakci is a professor of International Relations at Howard University and George Washington University. In 1999, she was barred from a position in the Turkish Parliament for refusing to remove her hijab. She is an important symbolic figure for the headscarf issue in Turkey and promotes Muslim women's rights at events all over the world, criticising secular fundamentalism and Turkey's anti-Islamic policies. Kavakci is also a hafiza of the Qur'an.

Khan, Salman

Salman Khan is the founder of an online educational website which features more than 4,000 mini lectures for anyone around the world. It is a free website which has video tutorials stored on websites such as YouTube teaching subjects such as Mathematics, History, Healthcare, Medicine, Finance, Physics, Chemistry,

Biology, Astronomy, Economics, Cosmology, Organic Chemistry, American Civics, Art history, Macroeconomics, Microeconomics and Computer Science. They have over all delivered over 240 million lessons. He recently published the international best-seller, *The One World School House* in October 2012.

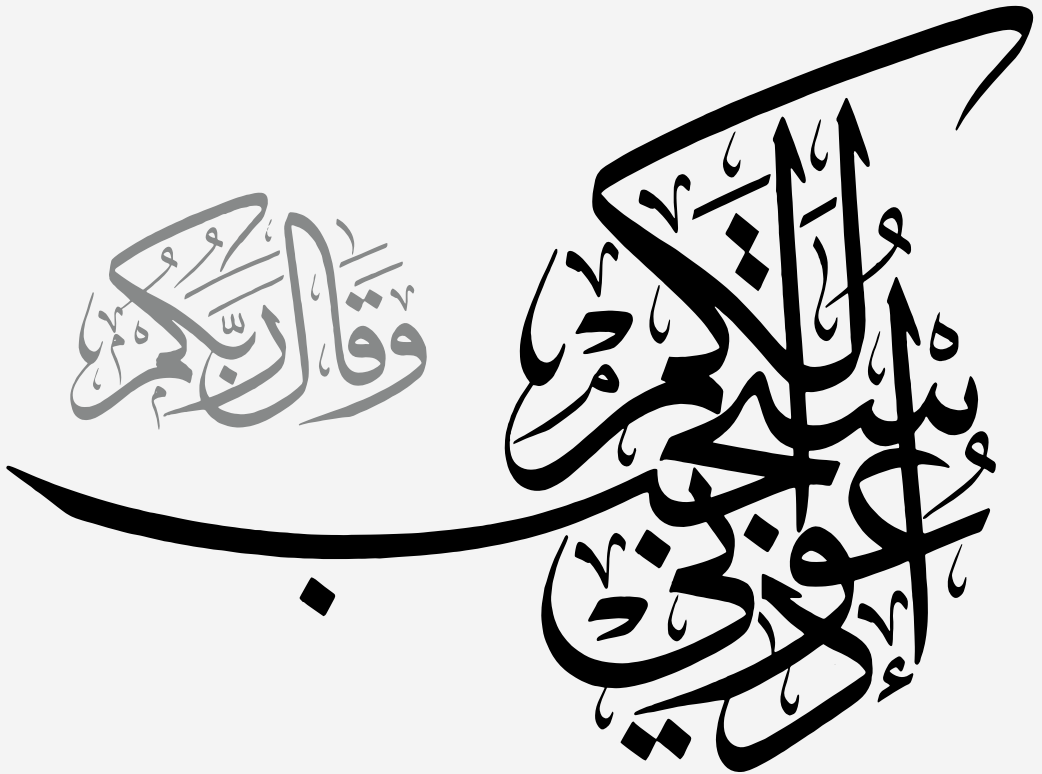
Mogahed, Dalia

Dalia Mogahed is the executive director and a senior analyst at the Gallup Centre for Muslim Studies and director of the Muslim- West Facts Initiative. She was appointed by President Obama to serve on the Advisory Council on Faith-Based and Neighbourhood Partnerships and is the first hijab-wearing Muslim woman to hold a White House position. Mogahed has also held high positions in the US-Muslim Engagement Project and is co-author of the

book *Who Speaks for Islam? What a Billion Muslims Really Think*.

Mujahid, Abdul Malik

As President of the multimedia company Sound Vision he has created a critical educational resource for Muslims. His development of the Radio Islam nightly talk show in Chicago is not only a source of support for Muslims, but an important educational link to non-Muslims in the greater Chicago area. During his tenure as Chair of the Council of Islamic Organizations of Greater Chicago and now in his role as Chair of the Parliament of the World's Religions, Mujahid speaks with eloquence not only about the destructiveness of Islamophobia but also of the need for all people to come together in a spirit of justice and peace.



"And your Lord hath said: Pray unto Me and I will hear your prayer..."

The Holy Qur'an, 40:60

Calligraphy by Hasan Kan'an

Middle East & North Africa

— BAHRAIN —

Al-Zayani, Afnan

Afnan Al-Zayani is the CEO of the multi-million dollar company Al-Zayani Commercial Services (AZCS). She is recognised internationally as one of the most powerful businesswomen of this era. She is responsible for the passing of personal status laws in Bahrain that ensure the protection of Muslim women's rights in divorce and custody proceedings, something she oversaw during her leadership of the Bahrain Businesswomen's Society (BBS). Subsequently Al-Zayani led the Middle East and North Africa Businesswomen's Network and in 2010 she received the Leadership in Public Life Award from Vital Voices, a women's empowerment organisation. She was listed among the most powerful women by Forbes and Arabian Business Magazine.

— IRAN —

Ansari, Anousheh

Anousheh Ansari is a prominent Iranian businesswoman who is chairman, CEO, and co-founder of Prodea Systems, a private US-based company which offers technological solutions for businesses. In 2004, along with other members of the Ansari family, she co-sponsored the 'Ansari X Prize' which awarded \$10 million to the first company that launched a reusable manned spacecraft. However, she garners most of her influence for being the first privately-funded woman, and the first Iranian, to explore space in 2006. She was lauded for leading a new era that financially advances scientific development while extending participation in space exploration to women and 'space tourists'.

— JORDAN —

Abu-Ghazaleh, Talal

Abu-Ghazaleh is the chairman and founder of the Talal Abu Ghazaleh Organization. He is accredited for introducing the concept of Intellectual Property into the Arab World. Abu-Ghazaleh has been selected as deputy chairman of the UN Global Compact, as well as being appointed by the UN as Chair of UN Global

Alliance for ICT and Development. He is the only person listed in the IP Hall of Fame in Chicago, USA, who is not from one of the G8 countries.

— KUWAIT —

Al-Bahar, Sheikha

Sheikha Al-Bahar is the deputy CEO of the National Bank of Kuwait and is responsible for \$16bn. She is in charge of loans, investment banking, marketing and treasury. Al-Bahar is also the chairperson of Al-Watany Bank of Egypt and is the vice-chair at NBK Capital, a subsidiary of National Bank of Kuwait. She attended business schools such as Harvard Business School, California University, Stanford University and Duke University.

Al-Ghunaim, Maha

Al-Ghunaim is an Arab Kuwaiti specialising in banking and finance. In 1998, she founded Global Investment House, one of the most renowned companies in the Arab World. She is well-known for taking the company international and into the London Stock Exchange in 2008, making it the first Kuwaiti company to be listed on the exchange. The firm is also listed on the Kuwait, Dubai and Bahrain stock exchanges.

— LEBANON —

Kassar, Adnan [new]

Kassar is a renowned award-winning Lebanese politician and businessman who held the position of President of the Beirut Chamber of Commerce and Industry for over 30 years. He was the steering power behind Lebanon remaining open for business during its long years of war and conflict. Kassar acquired "Fransabank" and has made it the largest branch network in Lebanon. He has been awarded several orders in recognition of his efforts, some of which are: The Order of Merit from France, Italy, and Hungary; Commander of the Rio Branco Order granted by the President of Brazil; China Honorary Award; and Order of Friendship State Decoration of the Russian Federation.

— MOROCCO —

Bouhia, Hynd

A Moroccan-born, Harvard PhD holder, Bouhia was a helping hand in her country's bourse as well as being the Prime Minister's advisor on economic issues in 2004. Bouhia was in the forefront of secur-

ing foreign investment and attracted \$700m US grant to aid private enterprises. She was ranked as one of the most influential women in the world by Forbes Magazine as well as Arabian Business. Bouhia was a Special Assistant to the Vice President for Middle East and North Africa, specifically in economic, technical and diplomatic issues.

— SAUDI ARABIA —

Al-Amoudi, Sheikh Mohammed Hussein Ali

Sheikh Mohammed Hussein Ali Al-Amoudi is according to Forbes, the 63rd richest person in the world. He has a portfolio of businesses in oil, mining, agriculture, hotels, hospitals, finance, operations and maintenance in various countries including Saudi Arabia and Ethiopia. His charitable and philanthropic works are substantial, especially in Ethiopia.

Al-Saud, H.R.H. Prince Mohammed Al-Faisal

Prince Mohammed Al-Faisal has been groundbreaking in the area of Islamic finance, setting up the first modern bank run in compliance with the rules of Shari'ah. The Faisal Islamic Bank of Egypt was set up in Cairo in 1977, and aimed to be a model of Islamic banking for future initiatives. The bank was set up in Egypt because at the time Saudi Arabia rejected the idea that interest went against Islamic teachings; Islamic banking is founded on the premise of lending without interest. Prince Al-Faisal remains the chairman of the board of directors of the bank.

Al-Saud, H.R.H. Prince Al-Waleed bin Talal bin Abdul Aziz

Prince Al-Waleed bin Talal is an entrepreneur and investor who has built up a fortune through real estate and the stock market. His philanthropic clout comes from his position among the richest people in the world. Prince al Waleed contributed \$20 million to found the Centre for Christian-Muslim Understanding at Georgetown University, which remains one of the key institutions globally working on Christian-Muslim relations. As of March 2011, his net worth is estimated at US\$19.6 billion, according to Forbes, making him the 26th richest person in the world on their list published in 2011. He has been nicknamed by Time magazine as the Arabian Warren Buffett.

Bin Laden, Bakr

Bakr bin Laden, half-brother of the deceased al Qaeda leader Osama bin Laden, is the chairman of the Saudi Binladin Group. Revenue of his company is estimated

at \$6 billion. He was listed number three on the 2013 Construction Week Power 100 by Arabian Business. His company is responsible for construction projects in the Al-Haram Al-Sharif in Makkah such as the expansion and the Jamarat projects. The group has been involved with several major projects in the country, including the King Abdullah Economic City, the King Abdul Aziz International Airport, and the King Saud University. The property giant has also signed a \$1 billion deal with the Kingdom Holding Group to build Kingdom Tower, the world's tallest building, in Jeddah.

Olayan, Lubna

Lubna Olayan is internationally recognised as Saudi Arabia's top businesswoman. As a leading investor in the Saudi economy, chief executive officer of the Olayan Financing Company, and a board member for organisations such as Saudi Hollandi Bank, Rolls Royce and Citigroup, among others, she is one of the most influential businesswomen in the world.

— SUDAN —

Ibrahim, Dr Mohamed 'Mo'

Mohamed Ibrahim—more commonly known as Mo Ibrahim—is a Sudanese-born entrepreneur, currently based in the UK. He became successful as a businessman in the telecommunications industry, founding one of Africa's biggest cellular phone companies, Celtel. He has recently come to prominence for his idea of the Ibrahim Prize for Achievement in African Leadership—which awards the recipient a \$5 million initial payment, plus \$200,000 a year for life. The Prize was conceived as a way to curb corruption by African leaders, who often resort to corruption to obtain financial security when they leave office, and to promote good governance. The prize is believed to be the world's largest, surpassing the \$1.3 million Nobel Peace Prize.

— SYRIA —

Alchaar, Dr Mohammed Nedal

Alchaar is the secretary general of the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI). The AAOIFI is an independent international corporate organisation supported by its 200 members from 45 countries around the globe which comprise the international Islamic banking and finance industry. It is one of the key organisations creating standards for the Islamic banking industry.

Al-Rostamani, Dr Amina

Al-Rostamani is CEO of TECOM Investments Corporation, the investment wing of the Dubai Technology and Media Free Trade Zone since July of 2005. Al-Rostamani obtained the rank of 80 in the 'Power 100: The World's Most Influential Arabs' in 2009.

Al-Abbar, Mohammed Ben Ali

Mohammed Ben Ali Al-Abbar is a member of the Executive Board of the Government of Dubai and the director of the Department of Economic Development. Under his leadership Dubai has been one of the fastest-growing economies in the world. He has been successful in increasing the financial regulations requiring transparency; making Dubai a more attractive place to invest and do business in. He is one of the main assistants of H.H. Sheikh Mohammed bin Rashid al Maktoum, and is the Chairman of Emaar, one of the world's largest real estate companies.

Al-Jaber, Fatima

Al-Jaber is an Emirati businesswoman and Chief Operating Officer of the Al Jaber Group. She supervises more than 50,000 employees and manages around \$4.9 billion in assets. She speaks on a regular basis in economic-oriented conferences. Al-Jaber was the first ever Emirati woman to be elected to the board of directors at the Abu Dhabi Chamber of Commerce in December 2009. She has received many awards.

Sub-Saharan Africa

Patel, Ebrahim

Patel is the current Minister for Economic Development of South Africa and a former spokesperson for COSATU (the umbrella organisation for South African trade unions). He is important because South Africa's booming economy is paradoxically leaving behind much of the population; this is because of both the HIV/ AIDS situation and also the fact that South Africa has one of the highest unemployment rates in the world due to mass migration caused by the unstable situation in Zimbabwe.

Asia

Abdur Rahman, B. S. [new]

B. S. Abdur Rahman is perhaps the most important Tamil Muslim billionaire business magnate and philanthropist. He was worth \$10 billion US dollars in 2010. He has a range of business interests in the UAE and India (in Tamil Nadu) including maritime shipping, real estate, insurance etc. Abdur Rahman founded numerous schools, colleges, and even a university, as well as promoting many social and health organisations.

Indrawati, Sri Mulyani

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

Bathiudeen, Abdul Rishad

Is the Minister of Industry and Commerce of Sri Lanka. He has been hailed for serving thousands of forcibly evicted Northern Sri Lankan Muslims over the past 22 years. He also helped resettle 300,000 people displaced because of the war, regardless of their race or creed.

Europe

Sabancı, Güler

Sabancı is a renowned award-winning Turkish businesswoman and the chairperson of the family-controlled Sabancı Holding, a \$25 billion industrial and financial corporation, the second largest in Turkey. Under her leadership, earnings of the corporation have soared and its operations have spread to 12 countries.

She was ranked by the Wall Street Journal, Forbes Magazine and Financial Times as one of the most prominent businesswomen in the world. In April 2012, Ban Ki-moon appointed Sabancı as a member of the Board of United Nations Global Compact, the UN's highest-level advisory body involving business, civil society, labour and employers' organisations.

North America

— UNITED STATES OF AMERICA —

El Erian, Dr Mohamed

El Erian is the CEO and co-CIO of PIMCO, a global investment management firm and one of the world's largest bond investors with approximately US\$1.2 trillion of assets under management at the end of 2010. His book, *When Markets Collide*, was a New York Times and Wall Street Journal bestseller, and was named a book of the year by The Economist. In December 2012, President Obama announced the appointment of El-Erian as the Chair of the president's Global Development Council. In April 2013, Foreign Policy named him one of the 500 most powerful people on the planet.

Khan, Shahid [new]

A Pakistani-American billionaire whose net worth was over \$2.5 billion in 2012, Shahid Khan is the owner of the Jacksonville Jaguars of the National Football League, and the English Premier League team Fulham FC. He has received numerous awards for his social services.

SCIENCE & TECHNOLOGY

Middle East & North Africa

— EGYPT —

El-Baz, Farouk

Farouk El-Baz worked with NASA as an assistant in exploring the moon as well as selecting landing sites for the Apollo missions and the training of astronauts in lunar observations and photography. He is well-known for discovering groundwater in arid land and in 1999, the Farouk El-Baz Award for Desert Research, was established by the Geological Society of America Foundation (GSAF) to annually reward excellence in arid land studies. Another award was established in 2007 by the GSAF, Farouk El-Baz Student Research Award to encourage desert research. He has received numerous honours and awards, including: Egypt's Order of Merit – First Class.

El Naggar, Zaghloul

El Naggar is an Egyptian geologist and scholar who writes and speaks on science and the Qur'an. He is a fellow of the Islamic Academy of Sciences, and is well-respected by the global scientific community for his work on geology. He has published close to 200 academic scholarly articles and scientific studies. He also works for the Arab Development Institute.

— IRAN —

Salehi, Dr Ali Akbar

Dr Ali Akbar Salehi was appointed as head of the Atomic Energy Organization in Iran in July 2009, after the resignation of Gholam Reza Aghazadeh. Salehi is an academic and politician who has been involved in developing Iran's nuclear energy program since before the Islamic revolution in 1979. He transitioned to leading the Atomic Energy Organization after serving as a permanent representative of Iran with the International Atomic Energy Agency. He has been the Minister of Foreign Affairs since 2010.

— YEMEN —

Thabet, Dr Manahel [new]

Dr Manahel Thabet is a Yemeni scientist, mathemati-

cian, engineer, economist and women's rights activist. She was named "The Woman of the Year 2000" by The Women's Federation for World Peace and in December 2010. She was also awarded "L'Officiel Woman of the Year" in Dubai in appreciation of her efforts to empower women worldwide. She has also been awarded the "Excellence of Global International Environmental and Humanitarian Award" for her exceptional work in environmental and humanitarian projects in Africa while working with the United Nations. Manahel has recently been presented with "The World Genius Directory 2013: Genius of the Year Award" for her work in leading a ground-breaking formula in quantum mathematics.

Asia

— INDIA —

Abdul Kalam, Dr A.P.J.

An engineer by profession, Dr A.P.J. Abdul Kalam is a former president of India. Before becoming president, Kalam was the Scientific Adviser to the Defence Minister and Secretary of India's Defence Research and Development Organization from 1992 to 1999, during which he led the weaponisation of strategic missile systems and nuclear testing in collaboration with the Department of Atomic Energy. This moved India from being a state with nuclear technology to a state with nuclear weapons. Kalam is also author of India 2020, which presents his vision of an Indian superpower by the year 2020.

— INDONESIA —

Mumpuni, Tri

Tri Mumpuni has spent 14 years on improving rural communities in Indonesia through rural electrification initiatives based on developments with micro-hydro electric power plants. Her influential work, which offers economic incentives for implementation of the micro-hydro system, has been applied in 65 villages across Indonesia and a village in the Philippines. She was presented with the award for Community Power at the Ashden Awards in May 2012.

— MALAYSIA —

Shukor, Dr Sheikh Muszaphar

Dr Shukor, an orthopaedic surgeon by profession, became the first Malaysian in space when he was selected

as one of two astronauts to be trained at Star City in Russia and subsequently selected to be the astronaut to further Malaysia's Angkasawan program, which sent him to the International Space Station in 2007. Images of him praying and celebrating Eid increased his popularity in the Muslim world. His launch also prompted the Malaysian National Fatwa Council to issue specific rulings regarding observance of religious obligations (praying and fasting) while in space. In 2010 Shukor was appointed as one of the ambassadors of Malaysia's nationwide reading campaign to encourage literacy among children.

— PAKISTAN —

Prof. Dr Atta-Ur Rahman

Atta-Ur Rahman is the coordinator general of the OIC's COMSTECH, the Standing Committee on Scientific and Technological Cooperation for the promotion and cooperation of science and technology activities among the OIC member states. Rahman is also former Pakistani Federal Minister for Science and Technology, former chairman of the Higher Education Commission and president of the Pakistan Academy of Sciences. In 1999 he became the first Muslim scientist to win the UNESCO Science Prize. In July 2013, in recognition of his work in the field of science, the largest Malaysian university, 'Universiti Teknologi Mara', named its Research Institute of Natural Products after Professor Atta-ur-Rahman.

Khan, Dr Abdul Qadeer

Dr Abdul Qadeer Khan is the scientist who brought nuclear technology and nuclear weapons technology in the 1970s to Pakistan which was the first—and remains the only—Muslim-majority country to have nuclear weapons. This has made him a figure of great international interest. He has continued to use his financial success and stature to improve the quality of education in Pakistan through building educational institutions for metallurgical engineering. He has also formed a political party called 'Tehreek-e-Tahafuzz Pakistan' (Save Pakistan Movement) (SPM) but didn't himself contest the general elections in 2013.

— THAILAND —

Dahlan, Prof. Dr Winai

Prof. Dr Winai Dahlan is the director of the Halal Science Centre (HASCI) in Thailand, named the Best Innovation in the Halal Industry by Malaysia's Halal Journal. HASCI promotes halal manufacturing and

service through exhibitions and regional cooperation with Halal Centres in Indonesia and Malaysia. Dr Winai Dahlan is involved in scientific training and has written more than 30 original research articles published internationally and locally. He has also produced more than 2000 scientific and nutritional articles; writing weekly in 3 magazines since 1989.

Europe

— FRANCE —

Guiderdoni, Dr Bruno Abd Al-Haqq

Dr Guiderdoni is an astrophysicist and French convert to Islam. A specialist in galaxy formation and evolution, he has published more than 140 papers and organised several conferences on these subjects. Guiderdoni serves as Director of the Observatory of Lyon. Besides his extensive writings on science, he has also published around 60 papers on Islamic theology and mysticism and is now Director of the Islamic Institute for Advanced Studies.

— TURKEY —

Oktar, Adnan

Writing under the pen name Harun Yahya, Adnan Oktar has gained international prominence as a spokesperson for creationism but also garners influence from his numerous and extensively distributed publications about Islam, and Islamic children's books. Over 200 lavishly produced books, which have been internationally distributed [often free-of-charge], most famously his *The Atlas of Creation* in which tens of thousands of copies of the book were delivered to schools, scholars and research institutes throughout Europe and the United States. He is vocal about his stance against concepts such as Darwinism and materialism and is outspoken on the implementation of his ideas in the West. His antics on his TV station, which include dancing to popular pop songs, have lost him much respect and credibility.

— UNITED KINGDOM —

Al-Hassani, Dr Salim

Dr Salim Al-Hassani is a former professor of Mechanical Engineering at the University of Manchester Institute of Science and Technology, and the celebrated author of 1001 Inventions: Muslim Heritage

in Our World—a best-selling account of scientific and technological developments in Islamic history. Dr Al-Hassani also serves as the chairman and founder of the Foundation for Science, Technology and Civilisation which partners with the Abdul Latif Jameel Foundation, a British charity, which showcased the ‘1001 Inventions Global Touring Exhibition’ across the UK, the United States, and Turkey in 2010.

North America

— UNITED STATES OF AMERICA —

Amanat, Omar

Omar Amanat is an entrepreneur, and successful businessman. He founded Tradescape Corporation before its sale to E*Trade in 2002 for \$280 million. Amanat is the founder of Summit Entertainment, a production and distribution studio in Hollywood worth \$1 billion that created the popular sitcom ‘Aliens in America’. The Wall Street Journal named Amanat one of the ‘Top Ten Most Influential Technologists.’

Ying, Jackie

Jackie Y. Ying received her PhD from Princeton University, and was Professor of Chemical Engineering at Massachusetts Institute of Technology. She is Executive Director of the Institute of Bioengineering and Nanotechnology (IBN), Singapore. Her interdisciplinary research is focused on nanostructured materials and systems for catalytic and biomedical applications. She has authored over 310 articles and has over 120 patents issued or pending. She is the Editor-in-Chief of Nano Today.

Zewail, Dr Ahmed

Dr Zewail is a Linus Pauling Professor at the California Institute of Technology who won the 1999 Nobel Prize in Chemistry for his research in femtochemistry. He serves on Obama’s Presidential Council of Advisors on Science and Technology. In January 2010 Dr Zewail was appointed one of the first US science envoys to the Muslim world. The group of scholars visited Muslim countries from North Africa to Southeast Asia to find opportunities to develop the fields of science and technology in the Muslim world.

ARTS & CULTURE

Middle East & North Africa

— ALGERIA —

Mosteghanemi, Ahlam [new]

Ahlam Mosteghanemi is a best-selling author who has won numerous prizes including the Naguib Mahfouz Prize for “Memory in the Flesh”, a novel about Algeria’s struggle against foreign domination and the problems that plagued the emerging nation after its independence. The book, written in Arabic, has sold over a million copies. Although Algerian, she earned her PhD at the Sorbonne in France, and now lives in Beirut (with her Lebanese husband). She is the first contemporary Arab author to sell millions of copies of her work and dominate book charts for years in Lebanon, Jordan, Syria, Tunisia and the UAE. She has over a million followers on Facebook.

— EGYPT —

Abo Auf, Dr Ezzat

Abo Auf is president of both the Cairo International Film Festival and the Egyptian Actors Union. A successful actor and co-host of the highly popular on-air talk show ‘Cairo Today’; he is also an accomplished musician, having played with some of today’s most celebrated Egyptian musicians.

Al-Aswany, Alaa

Alaa Al-Aswany is considered to be one of Egypt’s best-selling novelists and a leading figure in current political reform movements in Egypt. A dentist by profession, Al-Aswany came to prominence for his 2002 novel ‘The Yacoubian Building’, which has since been translated into over 23 different languages. He was a founding member of Kefaya, a political movement for change. He writes a weekly article in Al-Masry Al-Youm on Tuesdays. His articles have been published in leading international newspapers such as the New York Times, Le Monde, El Pais, The Guardian, The Independent and others.

Badreya, Sayed

Badreya is an Egyptian born actor who played signifi-

cant roles in some Hollywood movies. His production company “Zoom in Focus” emerged on the grounds of seeking to show the world the Arabic-American story. Much of his efforts with this regard have been publicized in prominent news networks, such as The New York Times, BBC, ABC and Fox News.

El Wakil, Abdel-Wahed

Abdel-Wahed El Wakil is an international architect considered by most as a contemporary icon for Islamic architecture. A student of the famous Hassan Fathy, El-Wakil has designed over 50 buildings all over the world, working for clients such as the Prince of Wales, and won various awards including the Aga Khan Award for Architecture twice and the First Prize for the Design of the Contemporary Mosque Architecture in Riyadh.

— IRAN —

Nazeri, Shahram

Shahram Nazeri is a world-famous icon of classical Persian, folkloric Kurdish and Sufi music. Hailed as ‘Iran’s Pavarotti’ by the Christian Science Monitor, Nazeri has released over 40 recordings to date and performed in major venues worldwide.

— IRAQ —

Al-Baghdadi, Abbas Shakir Al-Fattal

Abbas Al-Baghdadi is one of the world’s foremost exponents of Islamic calligraphy. He was born in 1951 in Baghdad and has had a distinguished career as a calligrapher and teacher of calligraphy. He adheres strictly to the rules of classical calligraphy and is adverse to ‘modern calligraphy’, especially when its practitioners do not master the art in its traditional form. He is well-known for the balance, clarity and majesty of his works.

— LEBANON —

Assaf, Roger

Roger Assaf is a convert to Islam. He is a prominent Lebanese director, actor and playwright. With his actress wife Hanane Hajj-Ali, he co-founded Al-Hakawati (Storyteller) Theatre Company and the Shams Cultural Cooperative for Youth in Theatre and Culture; an organisation which provides underprivileged individuals with a forum for self-expression through drama.

— QATAR —

Al-Thani, H.E. Sheikha Al-Mayassa bint Hamad

Sheikha Al-Mayassa is the chairperson of Reach Out To Asia, an NGO that is under the Qatar Foundation, that contributes to the development of societies in Asia, including the Middle East, with specific emphasis on improving the quality of both primary and secondary education, in addition to achieving some of the goals of UNESCO's Education For All (EFA) and the United Nations Millennium Development goals (MDGs). She is the chair of the board of the Qatar Museums Authority and has spearheaded Qatar's recent massive investment in art. She was named as 'the most powerful person in the art world' by 'Art and Auction' magazine.

— SYRIA —

Taha, Uthman

Read bio on page 101 in 'Honourable Mentions'.

Sub-Saharan Africa

— MALI —

Keita, Salif

Known as the 'golden voice of Africa', Salif Keita is an Afro-pop singer-songwriter from Mali. His West African music is combined with influences from Europe and the Americas. In 1977 Keita received a National Order Award from Guianese President Sékou Touré. His music is very popular in the Francophone world, and more broadly in Europe. Keita's latest album, *La Différence*, was awarded Best World Music 2010 by the Victoires de la Musique.

— SENEGAL —

N'dour, Youssou

Youssou N'dour became Senegal's Minister of Tourism and Culture in April 2012. He is a world famous composer, singer, percussionist and UNICEF Goodwill Ambassador. In 2005, N'Dour received a Grammy Award for Best Contemporary World Music Album for 'Egypt'. In 2011, N'Dour was awarded an honorary doctoral degree in Music from Yale University.

— SOUTH AFRICA —

Bhika, Zain

Zain Bhikha is a South African singer-songwriter and a pioneer performer of nasheed songs. He is known for his collaborative efforts with other prominent Muslim entertainers, including Yusuf Islam and Dawud WharansbyAli. Bhikha also writes and directs plays as well as creative expression workshops conducted specifically within schools. He has over 230 thousand followers on Facebook.

Asia

— AZERBAIJAN —

Qasimov, Alim

Alim Qasimov is an Azerbaijani musician and one of the most recognised singers of Islamic-folk music in the world. In 1999, he was awarded the prestigious International IMC-UNESCO Music Prize. Qasimov has recorded nine albums, and performed in many concerts around the world. According to The New York Times, "Alim Qasimov is simply one of the greatest singers alive."

— CHINA —

Chengzhi, Zhang

Zhang Chengzhi is considered by many to be the most influential contemporary Muslim writer in China. His historical narrative "History of the Soul", about the rise of the Jahriyya Sufi Tariqah in China's northwest, was the second-most popular book in China in 1994.

Noor Deen, Haji (Mi Guang Jiang)

Haji Noor Deen Mi Guang Jiang is a renowned master of Arabic calligraphy. He was born in 1963, in Yucheng in the Shandong Province of China. In 1997, Haji Noor Deen was awarded the Certificate of Arabic Calligrapher in Egypt, the first Chinese person to be honoured with this prestigious award. His work has been displayed in galleries and museums around the world – often as the first Chinese/Arabic artist – including the British Museum, San Francisco Asian Museum, National Museum of Scotland and Harvard University Art Museum. The focus of his work is writing Arabic using traditional Chinese calligraphic brushes and techniques of quick organic strokes which uniquely fuse both the Chinese and Arabic arts.

(A.R.) Rahman, Allah Rakha

Rahman is a prolific composer, record producer, and musician for the Indian film industry. In 2011, Time described him as the world’s most prominent and prolific film composer. He is the first Indian to receive a Golden Globe Award and two Academy Awards for his soundtrack of ‘Slumdog Millionaire’; for which he also received two Grammy awards. He was named “CNN-IBN Indian of the Year” for 2009. In 2004, Rahman was appointed the “Global Ambassador of The Stop TB Partnership”, a World Health Organization project.

Khan, Irfan

Khan is an Indian award-winning actor who has performed in internationally acclaimed movies such as ‘Slumdog Millionaire’. He became known to the public after his participation in the movie ‘The Warrior’ in 2001. He is also the recipient of 2011 Padma Shri award, the fourth highest civilian award in India.

Khan, Aamir [new]

Aamir Khan is one of the leading stars of Bollywood. His phenomenal success has won him awards in India and international acclaim. His film ‘Lagaan’ was nominated for Best Foreign language Film at the 2002 Oscars. He has moved into directing and producing films as well, again winning awards in these roles. He is also a UNICEF brand ambassador, promoting child nutrition. He performed the Hajj in 2012.

Nadia, Asma

Asma Nadia is a popular author based who has written over 40 books ranging from short stories collections, novels, and nonfiction (self improvement, sakinah family, parenting, motivational books etc). Movies have been made of two of her books. She has also established a publishing house, and a foundation to help young writers.

Rosa, Helvy Tiana

Helvy Tiana Rosa is a prominent Indonesian writer and lecturer in literature at the State University of Jakarta (UNJ). Rosa is a member of Majelis Sastra Asia Tenggara (the Southeast Asia Board of Literature) and often represents Indonesia in literary events, both at home and abroad. She also helped found the “Pen Circle Forum” (FLP) in 1997 with the goal of encouraging young writers.

Raihan

Raihan are a world famous Malaysian nasheed group with four members: Che Amran Idris, Abu Bakar Md Yatim, Amran Ibrahim and Zulfadli Bin Mustaza. Since their coming together in 1996, they have made 11 albums and received numerous awards in Malaysia.

Jamshed, Junaid

A former pop icon, Junaid Jamshed left his career as a recording artist with the group ‘Vital Signs’ to join the ranks of Pakistan’s highly respected Qur’an reciters and nasheed singers. The departure from pop music was associated with his participation in the Tablighi Jamaat organisation starting in 2004. He has since released best-selling albums of Islamic songs. Muslim Charity has achieved a great deal under his leadership and expanded its operations to 16 countries.

Parveen, Abida

Abida Parveen is an internationally-acclaimed vocalist, often referred to as the ‘Queen of Sufi mystic singing’. She is the only woman to reach this level of influence in devotional music; specializing in traditional ghazals, often performing to stadium-size audiences across South Asia and globally.

Quadri, Muhammad Owais Raza

With millions of followers, Quadri is considered a legend in the field of Naat khawan (reciter of naats). He is known for his passionate performances as well as his beautiful voice. A devout Muslim, he is particularly vocal on the subject of his love for the Prophet Muhammad (PBUH).

Europe

Deghati, Reza

Reza Deghati, more commonly known simply as Reza, is an internationally acclaimed photojournalist who has reported from all over the world for National Geographic, Vanity Fair, the New York Times and other reputable publications. He is also the founder of Aina; a non-profit humanitarian organisation dedicated to civil society development through education, information, and communication initiatives. Deghati

was the 2009 Recipient of the Lucie Award from the Lucie Foundation in New York.

Taghmaoui, Saïd

Taghmaoui is an award winning French actor and screenwriter of Moroccan origin. Speaking five languages has helped pave the way for him to work internationally. He has made films in Italy, Germany, Morocco and the United States. He was nominated for a César Award in 1996 (Most Promising Actor).

— NETHERLANDS —

Benali, Abdelkader

Abdelkader Benali is a Moroccan-Dutch writer and journalist. For his second novel, *De langverwachte* (The long-awaited one), Benalis received the Libris Prize for Literature. Besides writing novels and theatrical plays, Benali publishes essays and reviews in various media. His latest novel is *Hourglass* (2010).

El Mouhandiz, Rajae

Rajae El Mouhandiz is a Dutch-Moroccan-Algerian poet, singer, composer, producer and founder of the record label Truthseeker Records. After being the first Moroccan to study at a Dutch conservatory, El Mouhandiz left classical music to follow her own artistic path, seeking to incorporate her cultural roots. She has released two albums and is currently developing her third in Morocco. On International Women's Day 2013, El Mouhandiz premiered her first short documentary film about the acceptance of Muslim women in mainstream media and the music industry. Currently she is developing her second short film focusing on her Maghrebi heritage and the story of her grandfathers. She is also one of the 60 female curators of the international MUSLIMA exhibition. Together with the British Council Ireland and a Dutch theatre production company, El Mouhandiz is producing the Dutch version of the Hijabi Monologues project; a theater space for the experiences of Muslim women; a space to breathe as they are; a space that does not claim to tell every story and speak for every voice. The premiere is planned on International Women's Day 2014.

— SWEDEN —

Zain, Maher

Read bio on page 102 in 'Honourable Mentions'.

— TURKEY —

Yalçın, Rabia

Rabia Yalçın is a Turkish fashion designer. Her creations represent a synthesis of local and international cultures and are inspired by the opulence of her homeland's Ottoman past. With her line Rabia Yalçın Haute Couture, Yalçın has a strong presence in the European fashion scene.

Çelebi, Master Hasan

Master Hasan Çelebi is an eminent Turkish calligrapher who is hailed for his classical Ottoman calligraphy style. His exhibitions have been featured globally and he is celebrated for his restoration of calligraphic panels in mosques around the world—from the Masjid Al-Nabawi in Madinah to the Blue Mosque in Istanbul.

— UNITED KINGDOM —

Islam, Yusuf

Formerly known as Cat Stevens, Yusuf Islam is a globally influential British musician and singer-songwriter. In 1977, he converted to Islam and left the music industry for educational and philanthropic causes. His international fame and high-regard has probably made him the single most influential figure in the field of arts and culture in the Muslim world. He made a gradual return to music over the past five years with his latest albums; 'An Other Cup' and 'Roadsinger'. Islam is a vocal opponent of terrorism and extremism and in 2004 was recognised with the "Man of Peace" award by the Nobel Peace Prize Laureates Committee.

Yusuf, Sami

Read bio on page 102 in 'Honourable Mentions'.

North America

— CANADA —

Nawaz, Zarqa

Zarqa Nawaz is a journalist and filmmaker who created the award-winning Canadian sitcom 'Little Mosque on the Prairie', a comedy about a Muslim community living with its non-Muslim neighbours in the town of Mercy, Saskatchewan. The series ran for six seasons with 91 episodes produced. It was one of the most highly rated and successful shows produced by the CBC. Little Mosque on the Prairie currently airs

in over 60 countries around the world and is available in the U.S. through Hulu. Zarqa Nawaz is currently writing a comedic memoir about growing up Muslim for HarperCollins. Her book will be out in 2014.

Wharnsby, Dawud

A Canadian singer-songwriter, poet, performer, educator and television personality, Dawud Wharnsby is best known for his pioneering efforts in the musical/poetic genre of English Language nasheed and spoken word.

— UNITED STATES OF AMERICA —

Friedlander, Shems

Shems Friedlander is a writer, artist, film maker and photographer. He is the author of nine books among which are 'The Whirling Dervishes' and 'When you hear Hoofbeats think of a Zebra'. He has won over 30 awards for graphic design. Friedlander has written two monodramas and had his documentary films shown at film festivals in the U.S. He is a Professor of Practice at the American University in Cairo.

Moore, Daniel Abdal-Hayy [new]

Daniel Abdal-Hayy Moore is a convert to Islam who has gained wide popularity through his poetry. Already a published poet before his conversion, he now draws on the Sufic tradition within Islam to inspire a new generation of English-speaking Muslims. He is widely seen as the poet-laureate of the English speaking Muslim community.

Zakariya, Mohamed

A machinist by training, American-born Mohamed Zakariya is a classically educated Islamic calligrapher who earned diplomas in three calligraphic scripts from the Research Centre for Islamic History, Art, and Culture in Istanbul. His work has been collected and displayed worldwide, including most recently at the Museum of Islamic Art in Doha, Qatar. Zakariya designed Eid holiday stamps for the U.S. Postal Service in 2001 and 2011. He has been featured in several movies, including the 2002 PBS documentary "Muhammad: Legacy of a Prophet." Zakariya is represented by Linearis Art.

South America

— GUYANA —

Shah, Ryhaan

Ryhaan Shah is considered to be among the best contemporary writers in Guyana and the Caribbean, best known for her 2005 novel *A Silent Life*. Shah is also an active public figure as the president of the Guyanese Indian Heritage Association.

Free Islamic Calligraphy

FreeIslamicCalligraphy.com is a new and rapidly-growing website that is doing much to make high quality Islamic calligraphy available to the masses.

Having noticed that the Divine Names, key Qur'anic verses and sacred formulas were not available free online in the most perfect and beautiful styles of Arabic calligraphy, the Prince Ghazi Trust for Qur'anic Thought commissioned prize-winning calligrapher Mothana Al-Obaydi and other calligraphers to draw them and digitize them onto JPG and 'Word document' files so that they can be adapted, coloured and printed out by anyone according to their taste from the website. Thus, instead of paying for decorating their home with drawings or Western posters, or instead of paying for expensive name-brand calligraphy, any Muslim in the world can adapt the most beautiful pieces.

FreeIslamicCalligraphy.com is a non-profit website owned by the Prince Ghazi Trust for Qur'anic Thought, an Islamic charity (waqf) set up by H.R.H. Prince Ghazi bin Muhammad bin Talal in 1433 AH / 2012 CE. of calligraphy and decorate his or her home with it for the price of a piece of a paper. This, God willing, will not only make people's homes more beautiful, but also their lives more beautiful as they see and remember God's Name more often.

The calligraphy pieces featured in this publication are used courtesy of www.FreeIslamicCalligraphy.com.

QUR'AN RECITERS

Middle East & North Africa

— EGYPT —

Tablawi, Sheikh Mohammad

Tablawi is the deputy of The Association of Qur'an Reciters and the main reciter of Al-Azhar University. He gained popularity in the Middle East after studying at Al-Azhar and reciting the Qur'an on Egyptian television in 1956. He is widely recognised as a leading reciter of the Qur'an.

— KUWAIT —

Al-Afasy, Sheikh Mishary bin Rashid

Al-Afasy is an imam at Masjid Al-Kabir in Kuwait, and is also a singer of Arabic language nasheed. He has gained international acclaim through his innovative use of technology to promote Islam through two satellite channels, a website (www.alafasy.me), and videos on YouTube.

— SAUDI ARABIA —

Al-Ghamdi, Sheikh Sa'd ibn Sa'id

Al-Ghamdi has served as imam to Muslim communities across the globe and is currently the imam of Kanoo Mosque in Dammam, Saudi Arabia. Al-Ghamdi has studied Usul ad Din (fundamentals of religion) and isnad (chain of narration of Hadith) and is recognised as an influential Saudi theologian.

Al-Ajmi, Sheikh Ahmed Ali

Al-Ajmi is a Qur'an reciter from Khobar Province in Saudi Arabia. Prior to gaining prominence for his recitation style as an imam at mosques in Khobar and Jeddah, he studied Qur'anic interpretation in Saudi Arabia and Pakistan.

Al-Mu'ayqali, Sheikh Mahir bin Hamad

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

Al-Shatri, Sheikh Abu Bakr

Al-Shatri is an imam in Jeddah, and a leading reciter of the Qur'an. Although he studied accounting, he has become increasingly influential for his recitation of the Qur'an at international Islamic events and particularly across the Middle East and in Saudi Arabia.

Al-Shuraim, Sheikh Abu Ibrahim Sa'ud Ibn Muhammad

Al-Shuraim is a leading reciter of the Qur'an known for his unique recitation style across the world. He formally studied Usul ad Din (fundamentals of religion) in Saudi Arabia, before becoming a teacher, and subsequently became imam of the Grand Mosque in Makkah.

Al-Sudais, Sheikh Abdul Rahman

Read bio on page 102 'Honorable Mentions'.

Asia

— INDONESIA —

Ulfah, Hajjah Maria

Hajjah Maria Ulfah is an internationally acclaimed reciter of the Holy Qur'an and is the first woman to win an international Qur'an recitation competition. She has popularised the Egyptian style of recitation and currently serves as director of the women's department of the Institute for Qur'an Study in Indonesia. She also lectures at the National Islamic University in Indonesia.

Europe

— AUSTRIA —

Podojak, Hafiz Senad

Hafiz Podojak was born in Bosnia and has won numerous awards for Qur'anic recitation. He is active in the community and was recently appointed to teach Islamic religious instruction in public schools. He is a highly distinguished member of Austria's Muslim Community.

— CROATIA —

Alili, Hafiz Aziz

Alili is a Macedonian who was trained in Qur'anic recitation in Sarajevo. He is increasingly influential for his nasheed and more so for his distinct style of recitation. He is currently the imam of Medžlis Islamske Zajednice in Zagreb, Croatia.

— TURKEY —

Günesdogdu, Mustafa Özcan

Mustafa Özcan Günesdogdu is an acclaimed Qur'an reciter of Turkish descent who is based in Germany. His participation in international recitation competitions has made him one of the most popular reciters in the world. He has published a German translation of the Qur'an in an album released in 2003, is a member of a nasheed group which performs across Europe and has been a reciter and teacher of Qur'an for over 25 years.

Altafsir.com

ALTAFSIR.COM is a completely free, non-profit website providing access to the largest and greatest online collection of Qur'anic Commentary (*tafsir* or *tafseer*), translation, recitation and essential resources in the world.

It was begun in 2001 by the Royal Aal al-Bayt Institute for Islamic Thought, Jordan, being the brainchild of H.R.H. Prince Ghazi, the Chief Advisor for Religious and Cultural Affairs to H.M. King Abdullah II. Today the website is fully operational in Arabic and English and provides the original Arabic texts of 150 or more books of Qur'anic Commentary, Interpretation and Explanation (*tafsir* or *tafseer*), recitation (*tajwid*) tutorials and Hadith collections, and other fields, pertaining to the study of Qur'anic exegesis. Translations of the meanings of the Qur'an are currently available in 24 different languages, and in several cases more than one translation is available. The site also includes audio Qur'an recitations; resources on Qur'an syntax; resources on the Contexts of Revelation (*asbāb al-nuzūl*); resources on the meanings of words found in the Qur'an, and other works on the Qur'anic sciences. It contains over a million pages of Qur'anic Commentary and translation. Some of the texts presented here exist only as manuscripts and

have never previously been published in book form despite their historical importance and influence. Altafsir.com is thus a complete website for the study of the Qur'anic Sciences.

In addition to presenting the standard Classical and Modern Commentaries on the Holy Qur'an (*tafsir* or *tafseer*) texts of all eight schools of jurisprudence, the site also contains works of various mystical, philosophical, linguistic and theological currents. Moreover, the first time in one place, comparative studies between the Shafi'i, Hanafi, Maliki, Hanbali, Ja'fari, Zaydi, Ibadi and Thahiri schools can be carried out complete with multi-screen displays and search programs.

In 2012 altafsir.com added the highly praised "Love in the Holy Qur'an" as a free downloadable pdf, and received 8 million visits bringing the total number of visits to over 27 million visitors.

In 2013, the Prince Ghazi Trust for Qur'anic Thought put up a sister website www.GreatTafsirs.com with a special emphasis for iPad and iPhone devices.

15 MILLION

The approximate number of visitors to altafsir.com over the last 12 months.

Middle East & North Africa

— ALGERIA —

Benguenna, Khadija [new]

Benguenna is a TV anchor working for Al Jazeera news channel. She has participated in covering major events and conducted interviews with significant political figures and decision-makers. She also hosts a couple of key TV programs on Al Jazeera which have a huge number of audience in addition to having over half a million followers on Facebook. Khadija is an advocate of interfaith and was the first news anchor to wear the hijab on Al Jazeera. She was named one of the 100 Most Powerful Arab Women 2012 by Arabian Business.

— EGYPT —

Heikal, Mohamed Hassanein

A leading Egyptian journalist, he has been a respected commentator on Arab affairs for more than 50 years. He was considered a close confidant of Gamal Abdul Nasser, and his weekly column in Al-Ahram was considered to reflect Nasser's views. Recently, his lecture series on Al-Jazeera has given him an even greater platform in the Arab World. It is widely reported that Heikal wrote both General Al-Sisi's speech giving Morsi a 48-hour ultimatum, and Sisi's post-coup announcement.

Howeidy, Dr Fahmy

Howeidy is one of the leading columnists in the Arab World. He writes for the Egyptian daily Al-Ahram, where he is the deputy editor-in-chief; his articles, however, are syndicated to seven other Arabic publications. Howeidy is influential both through his popularity and the fact that he has highlighted issues concerning Muslim communities outside the Arab World in groundbreaking work on Chinese, Bosnian, and Senegalese Muslims, among others. Muslims appreciate and respond well to Howeidy's use of Islam as a frame of reference in his articles.

Yousef, Dr Bassem [new]

Read bio on page 102 in 'Honourable Mentions'.

— KUWAIT —

Al-Mutawa, Dr Naif

Dr Naif Al-Mutawa is founder and CEO of Teshkeel Media Group and creator of the popular Islamic-themed comic series 'The 99'. Forbes named The 99 as one of the top 20 trends sweeping the globe. He has been named as one of WEF's Young Global Leaders for 2011. In addition to having authored multiple children's books, Al-Mutawa holds a PhD in clinical psychology and has practiced in the field for many years.

Al-Mutawa, Jassem

Jassem Al-Mutawa is the president of Iqra satellite channel; an Islamic TV channel presenting programs on everyday life problems concerning spiritual, cultural, social and economic issues from a modern Islamic perspective.

Sweidan, Sheikh Dr Tariq

Tariq Sweidan is the CEO and owner of Gulf Innovation Group in Kuwait and the general manager of Al-Resalah Satellite TV. An entrepreneur and TV personality (his shows ranking among the highest in the Middle East) Sweidan is also prominent as a motivational speaker and author of books on Islam.

— LEBANON —

Jaber, Dr Ali

Dr Ali Jaber is a prominent figure in Lebanese and Arab media. Jaber has held several significant positions in the world of Arab media and participated in the launch of several important television channels. He is also Dean of the Muhammad bin Rashed College for Media at the American University in Dubai. Currently, Jaber is one of three panel judges on Arabs Got Talent, a smash hit program showcasing talent from all over the Arab World.

— PALESTINIAN TERRITORIES —

Khanfar, Waddah

In 2006, Khanfar became Al Jazeera's Director General. During his eight-year tenure at the helm, the network transformed from a single channel into a media network. During this period, the Arab world witnessed historic transformation including Arab Awakening. Khanfar, who resigned from the network in September 2011, has been named as one of Foreign Policy's Top 100 global thinkers of 2011 as well as one of Fast Company's 'Most Creative People in

Sub-Saharan Africa

Business' of the year. Khanfar has a diverse academic background with post-graduate studies in Philosophy, African Studies, and International Politics.

Omer, Mohammed

An award-winning journalist, Mohammed Omer has been credited with reporting on the crisis in Gaza for major media outlets. He was raised in Rafah refugee camp and despite calamities faced by his family—his father was imprisoned, his teenage brother was killed, his mother was injured in a demolition—he dedicates himself to journalism and reporting on the crisis. He is the recipient of the 2008 Martha Gellhorn Prize for Journalism.

— QATAR —

Al-Ruwaini, Nashwa

Al-Ruwaini worked for Qatar TV, and MBC before establishing her own production company, Pyramedia Ltd. Pyramedia is one of the largest and most successful production companies in the region producing some of the highest rated TV shows including the 'Million's Poet' and 'Prince of Poets' TV competitions on Abu Dhabi TV and her self-titled 'Nashwa' talk show on Dubai TV.

— UNITED ARAB EMIRATES —

Al-Awadhi, H.E. Najla

H.E. Najla Al-Awadhi is a former Member of Parliament (the Federal National Council) of the United Arab Emirates (UAE) and a distinguished media pioneer in the Middle East. She is one of the first women in the history of the UAE to become an MP and also holds the distinction as the youngest parliamentarian in the UAE. During her four-year parliament term she served on the Education, Youth, Media and Culture Committee. Najla Al-Awadhi is also the first Arab woman to hold a chief executive post in a state-run media organisation. With a particular focus on television, she served as the Chief Executive Officer of Television Channels at Dubai Media Incorporated (DMI - which includes Dubai TV, Sama Dubai TV, Dubai One TV, Dubai Sports TV, Dubai Racing TV, Noor Dubai TV, Noor Radio, Al Bayan (newspaper), Emarat Al Youm (newspaper), Emirates Business 24|7 (newspaper), and Masaar Printing Press.

— SOUTH AFRICA —

Haffajee, Ferial

Haffajee is editor of the City Press newspaper and former editor of the Mail and Guardian; She was the first non-white woman, and first Muslim woman to become the editor of a major daily newspaper in South Africa.

Asia

— AFGHANISTAN —

Mohseni, Saad

Mohseni is a successful businessman and the founder and head of the Moby Group, Afghanistan's largest media company which has interests in television, radio, print, production, online news services, directories, IT&T, and retail. He was named as one of the 100 most influential people by Time in 2011.

— INDONESIA —

Mohammad, Goenawan

Goenawan Mohammad is a writer, editor, activist, and award-winning journalist. He is the founder and editor of Tempo Magazine, Indonesia's most widely circulated weekly.

— PAKISTAN —

Hamid, Zaid

One of the most influential television personalities in Pakistan, Zaid Hamid is a security consultant and strategic defence analyst by profession. He is also a popular political commentator, and is the founder of Brass Tacks, a Pakistani think tank on global politics. Hamid also hosts 'BrassTacks with Zaid Hamid' on News1 Channel Although he has been deemed by some as a conspiracy theorist, he maintains a substantial audience.

Hussain, Aamir Liaquat ^[new]

Aamir Liaquat Hussain has hosted some of the most popular Pakistani TV shows. Moving between rival media networks ARY and GEO (Aalim On-Line), he has appealed to the masses with his messages of non-sectarianism, anti-corruption and love of the

Prophet (PBUH), all of which have been wrapped up in a dynamic, professional and emotional style. He is also the subject of much controversy concerning his academic qualifications, and his well-cultivated media persona. Prior to media fame he was involved in politics, but resigned from his post as a member of the National Assembly and from his seat as the Minister of Religious Affairs in 2007.

Shakil-ur-Rahman, Mir

Shakil-ur-Rahman is the owner of the Independent Media Corporation, Pakistan's largest media conglomerate. He is also currently serving as president of the All Pakistan Newspapers Society. The Geo TV network and the Jang Group are both under this umbrella organisation. Shakil-ur-Rahman is also the chief executive and editor-in-chief of the Jang Group, which publishes a number of newspapers and magazines in Urdu and English.

Europe

— TURKEY —

Dumanli, Ekrem

Ekrem Dumanli is the Editor-in-Chief of Zaman, a popular Turkish daily newspaper with close ties to the Gülen movement. Dumanli graduated from Istanbul University in Turkish and Literature. He began his career by working as a reporter in the arts sector and steadily moved up the ranks as Zaman gained popularity. During this time, he took a hiatus for a few years to finish his MA at Amherst College in Boston. Between 2001 and 2012, Zaman's circulation jumped from 174,000 to 1 million during a period when most global newspapers saw huge declines. Besides his work at Zaman, he has also published five books and has written a play.

— UNITED KINGDOM —

Atwan, Abdel Bari

Abdel Bari Atwan is a prominent Palestinian-British journalist and former Editor-in-Chief of the major daily Arabic newspaper Al-Quds Al-Arabi. He resigned from the paper in July, 2013. An expert on Middle Eastern and current affairs, Atwan is a leading writer and commentator, making regular appearances as a media consultant on major news networks.

Harrath, Mohammad Ali

Mohammad Ali Harrath was exiled from Tunisia and found a home in the UK where he founded the Islam Channel in 2004. The Islam Channel broadcasts to over 130 countries and is, according to Home Office statistics, the most watched channel by Muslims in the UK. He also organised the first Global Peace and Unity event in 2005, which now attracts over 50,000 members of the public annually. He has encouraged Muslims in British society to participate in civic politics by being one of the founding trustees of ENGAGE.

Khan, Rizwan

Rizwan Khan—known more commonly as Riz Khan—is a British television news reporter. He gained international prominence while working for the BBC and CNN in senior anchor positions, before moving to Al-Jazeera English, where he currently hosts his own political talk show. He was born in the former South Yemen.

Omaar, Rageh

Rageh Omaar is a television news presenter and writer who was stationed in Iraq and South Africa. He was the world affairs correspondent for the BBC from 1991 until 2006 when he moved to Al Jazeera English, where he presented the documentary series 'Witness', and hosted his own show called 'The Rageh Omaar Report.' From January 2013, Omaar became a special correspondent and presenter for ITV News, reporting on a broad range of news stories, as well as producing special in-depth reports from all around the UK and further afield.

North America

— UNITED STATES OF AMERICA —

Henry, Aisha Gray

Aisha Gray Henry (formerly Aisha Gouverneur) is the founder of the Islamic Texts Society and director of the non-profit, charitable foundation and publishing company Fons Vitae. Gouverneur is the co-writer of *The Life of the Prophet Muhammad* (2003).

Mandvi, Aasif

Aasif Mandvi participates the popular American show *The Daily Show* with Jon Stewart. Throughout his career, Mandvi has both transcended his ethnicity and religion and appropriated it, all without compromis-

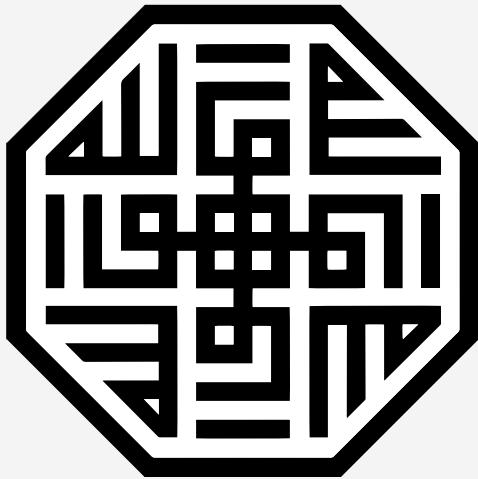
ing his talent or credibility. In 2012 Mandvi starred in *Disgraced* at The Clare Tow Theater at Lincoln Centre. He played the lead role of Amir, a Pakistani American lawyer struggling with his identity and Islam in the drama by Ayad Akhtar. The play went on to win the 2013 Pulitzer Prize for Drama.

Musaji, Sheila

Sheila Musaji runs the influential *The American Muslim (TAM)* online publication in which she writes about and documents resources on a wide variety of issues. She is especially popular for her work dispelling misconceptions about Islam, and her rebuttals of Islamophobes. A Muslim for over 40 years, she has always been active in the Islamic and interfaith communities and frequently speaks at churches, schools, service organisations and synagogues about Islam.

Zakaria, Fareed

Fareed Zakaria is one of the United States' foremost public intellectuals. He hosts CNN's *Fareed Zakaria GPS*, is Editor-at-Large for *TIME Magazine*, and a *Washington Post* columnist. He was editor of *Newsweek International* and of *Foreign Affairs* and has recently published *'The Post-American World: Release 2.0'*, an expanded version of his international bestseller. His articles can be read on his website: www.FareedZakaria.com.



LEFT: Huwa Allah (Square Kufic), RIGHT: The Divine Name (Eastern Kufic)

CELEBRITIES & SPORTS

Middle East & North Africa

— JORDAN —

H.R.H. Prince Ali bin Al-Hussein

His Royal Highness Prince Ali, son of late King Hussein and brother of Jordan's King Abdullah, has been the Vice President of FIFA for Asia since January 2011. He played a major role in lifting FIFA's ban on the hijab in women's football. In Jordan he successfully took the youth team to the FIFA World Cup finals in 2007 and also took three Jordanian national teams to the Asian finals in 2010. He also assisted in enhancing the educational and cultural values of sports by spreading football centres across the Kingdom. Prince Ali holds the rank of Brigadier in the Jordanian Armed Forces, where he served as a pathfinder and earned his military freefall parachute wings. He is married to Rym Brahimi, daughter of Algerian veteran UN envoy and advisor, Lakhdar Brahimi.

— MOROCCO —

El Guerrouj, Hicham

Known as the "King of the Mile" El Guerrouj is a double Olympic gold medal winning middle distance runner. He follows in the footsteps of track legend Said Aouita and similarly has inspired many of his fellow countrymen and women to lead more active lifestyles. Much decorated as a humanitarian, El Guerrouj is a UNICEF Goodwill Ambassador. He has also received a humanitarian award from the IAAF.

Sub-Saharan Africa

— CÔTE D'IVOIRE —

Toure, Yahya [new]

Toure is one of the world's best footballers and currently plays for Manchester City. He has previously played for elite clubs like Monaco and Barcelona. When awarded the traditional bottle of champagne for a match-winning performance, he gave it away

stating that as a Muslim he didn't drink alcohol. This prompted a review of such awards, and he now receives shields for his awards.

— SOUTH AFRICA —

Amla, Hashim

Amla is a South African cricketer. In 2004 he became the first South African team player of Indian descent. As a devout Muslim, he has actively campaigned to remove all alcohol-promoting logos from merchandise and playing gear. He was named one of the Wisden cricketers of the year in 2013.

Asia

— CHINA —

Yue, Ma

Master Ma Yue is a Chinese martial artist and national champion of traditional Wushu, Sanda (Chinese kickboxing) and Duanbing (Chinese short weapon combat). His Muslim Hui family's association with martial arts goes back six generations. In 2011 he was appointed head of his family style: Ma Shi Tongbei. Yue is a two-time gold medallist in the National Chinese Traditional Wushu Championships and a graduate of the Wushu Department of Beijing Sports University, China. His current focus is on promoting the practice of Ma Shi Tongbei and Taiji worldwide.

Europe

— FRANCE —

Kanoute, Frederic

Born in France of Malian descent, Kanoute has had a long footballing career across top European teams. Outside of his footballing career he has supported a number of philanthropic activities such as buying a \$700,000 mosque in Seville as well as setting up a charity to help children in Mali. The "Sakina children's village" was opened in September 2010 with space to house over 100 orphans.

— UNITED KINGDOM —

Farah, Mohammed

Mohammed 'Mo' Farah is an athlete who won two Olympic gold medals (in the 5,000 and 10,000 metres track events) for the UK in 2012. Born in Somalia but raised in the UK from the age of 7, Mo has captured the hearts of the British public with his hard work, success, smile and warm personality. He was awarded a CBE in 2013. His winning celebration is mimicked internationally.

Oceania

— NEW ZEALAND —

Williams, Sonny

Sonny Williams is an international rugby player, and current heavyweight boxing champion of New Zealand. Williams converted to Islam in 2008, and is the first Muslim to play for the legendary All Blacks.

North America

— UNITED STATES OF AMERICA —

Ali, Muhammad

Muhammad Ali is a legendary three-time world heavyweight boxing champion who was crowned Sportsman of the Century in 1999 by Sports Illustrated. He was an extremely important figure in the civil rights movement in the United States, using his talent and wit to draw public awareness to the inequality in American society. He has remained a figure of great influence, commenting on injustices where he sees them. As a testament to Muhammad Ali's humanitarian work, the United Nations named him a messenger of peace. He was awarded the presidential Medal of Freedom, as well as Amnesty International's lifetime achievement award. In 2005, he and his wife Lonnie opened the Muhammad Ali centre in Louisville, Kentucky. In retirement, Ali still travels and lends a hand to causes that are important to him.

Bey, Yasiin

Formally known as Mos Def (born Dante Terrell Smith), Bey is a hip-hop artist who has recently become more popular for his acting career where he received Emmy and Golden Globe nominations to go along

with his six Grammy award nominations. He is noted for his social-conscious music which often discusses US foreign policy as well as the plight of the poor and oppressed. In July 2013, Mos Def appeared in a short film, released by the human rights organisation Reprive, depicting the forced feeding methods used at the Guantanamo Bay detention camps. This occurred after a document containing military instructions for the procedure was leaked.

Oz, Dr Mehmet

Mehmet Oz is a cardiothoracic surgeon who became increasingly influential as a frequent guest on the Oprah Winfrey Show. He is professor of Cardiac Surgery at Columbia University, leads numerous organisations and charities, and has co-authored bestselling books on health and wellness which come up to approximately nine million in print. Oz was frequently featured on Oprah Winfrey's satellite radio channel and currently hosts his own talk show called 'Dr Oz' with an average 3.5 million viewers daily. He is a regular contributor to Esquire and Time magazine and is annually listed in the Castle Connolly Guide of the top United States doctors. He has over 3 million fans on Facebook.

Celebrating with a Sajdah

Muslim sportsmen are playing an increasingly prominent role in sport today and this can be demonstrated with the growing use of the sajdah as a celebration. Numerous sportsmen are prostrating before God in thanks for sporting success. Notable examples include Demba Ba and Papiss Cisse at Newcastle United, numerous Pakistani cricketers, the Olympic fencer Alaeldin Abouelkassem and Mohammad 'Mo' Farah, the Olympic and world champion double gold winner.



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EXTREMISTS

Asia

Middle East & North Africa

— EGYPT —

Al-Zawahiri, Ayman

Ayman Al-Zawahiri is now the leader of Al-Qaeda following the killing of Osama bin Laden. An alleged radical since the age of 15, he went on to become the leader of Egypt's Islamic Jihad, which he merged into Al-Qaeda in 1998, becoming bin Laden's personal advisor and physician where he was credited for serving as the "real brains" of Al-Qaeda.

— JORDAN —

Al-Maqqdisi, Abu Muhammad

Abu Muhammad Al-Maqqdisi (born Isam Mohammad Tahir Al-Barqawi) is a Jordanian-Palestinian Salafi leader who was a mentor for Abu Musab Al-Zarqawi (the initial leader of Al-Qaeda in Iraq). Al-Maqqdisi is a writer and uses the internet to spread his ideas. Al-Maqqdisi was recently found guilty on terrorism charges and sentenced to 5 years in prison by a Jordanian court.

Sub-Saharan Africa

— SOMALIA —

Zubeyr, Sheikh Moktar Ali

Somali's Al-Shabab group has been severely weakened, with both Somalian and Kenyan government forces dealing severe blows and recapturing towns as well as internal disagreements leading to killings, splintering, and large number of defections. Despite this, the group can still carry out terror raids and still has some control over large rural areas. Zubeyr (also known as Ahmed Abdi Godane) is the current leader who trained and fought in Afghanistan and recently has consolidated control of Al-Shabab through assassination of top rivals and subsequent fleeing and surrendering of others to the Somali government, most notably the elder former leader of the Union of Islamic Courts, Sheikh Hassan Dahir Aweys.

— INDONESIA —

Bashir, Abu Bakar

Abu Bakar Bashir is an Indonesian Muslim cleric and leader of the Indonesian Mujahedeen Council (MMI). He was sentenced to 15 years imprisonment at his third trial in June 2011 on charges of planning and encouraging terrorist operations.

— PAKISTAN —

Saeed, Hafiz Muhammed

Saeed is the most wanted man in India. He is the founder of the Pakistani based Lashkar e Taiba militant group, which is alleged to have organised the 2008 Mumbai attacks. His group is suggested to have inflicted severe casualties on Indian forces in the disputed Kashmir region as well as terror attacks on the Indian parliament house in New Delhi.

Final 450: Up or In

HONOURABLE MENTIONS

1. Sharif, Nawaz
2. Yahya, Habib Lutfi
3. Yousufzai, Malala
4. Yousef, Dr Bassem

SCHOLARLY

5. Emar, Mohamed
6. Zakzaky, Sheikh Ibraheem
7. Esack, Farid
8. Nadvi, Rabey Hasani

POLITICAL

9. Rouhani, President Hasan
10. Marzouk, President Moncef
11. Kabiri, Dr Muhiddin
12. Karimov, Islam
13. Husic, Ed

ADMIN OF RELIGIOUS AFFAIRS

14. Noorie, Maulana Shakir Ali
15. Khan, Mawlana Saleemullah
16. Görmez, Mehmet

PREACHERS & SPIRITUAL GUIDES

17. Al-Qarni, Dr Awad
18. Al-Zindani, Sheikh Abd Al-Majid
19. Shuaib, Sheikh Dr Thaika
20. MrGlani, Sheikh Dr Mahmoud
21. Ahmad, Sheikh Zulfiqar
22. Ali Khan, Nouman

SOCIAL

23. Fageeh, Hisham
24. Farooq, Ayesha
25. Jehangir, Asma
26. Chowdhury, Shaykh Tawfique

BUSINESS

27. Kassar, Adnan
28. Abdur Rahman, B. S.
29. Khan, Shahid

SCIENCE & TECHNOLOGY

30. Thabet, Dr Manahel

ARTS & CULTURE

31. Mosteghanemi, Ahlam
32. Khan, Aamir
33. Moore, Daniel Abdal-Hayy

MEDIA

34. Benguenna, Khadija
35. Hussain, Aamir Liaquat

SPORTS & CELEBRITIES

36. Toure, Yahya

Final 450: Down or Out

SCHOLARLY

1. Soroush, Abdolkarim
2. Ibrahimoglu, Ilgar
3. Denffer, Dr Ahmed Von
4. Godlas, Dr Alan

POLITICAL

5. Haddam, Anwar N.
6. Rahnavard, Dr Zahra
7. Farhan, Ishaq
8. Yassine, Nadia
9. Nasheed, H.E. Mohamed
10. Pitsuwan, H.E. Dr Surin
11. Rahmon, H.E. Emonalii
12. Khader, Nasser

ADMIN OF RELIGIOUS AFFAIRS

13. Siddiqui, Dr Anwar Hussain
14. Bardakoglu, Prof. Dr Ali
15. Hendi, Imam Yahya

PREACHERS & SPIRITUAL GUIDES

16. Shaikh, Mohammed
17. Ul Haq, Abu Yusuf Riyadh
18. Badawi, Dr Jamal

SOCIAL

19. Baobaid, Dr Mohammad
20. Abdul Kader, Mohideen
21. Ozdemir, Mahinur
22. Qaddorah, Jamal
23. Idriss, Shamil

SCIENCE & TECHNOLOGY

24. Doueiri, Dany

ARTS & CULTURE

25. Al Meheid, Dr Minwer
26. Khan, Shahrukh

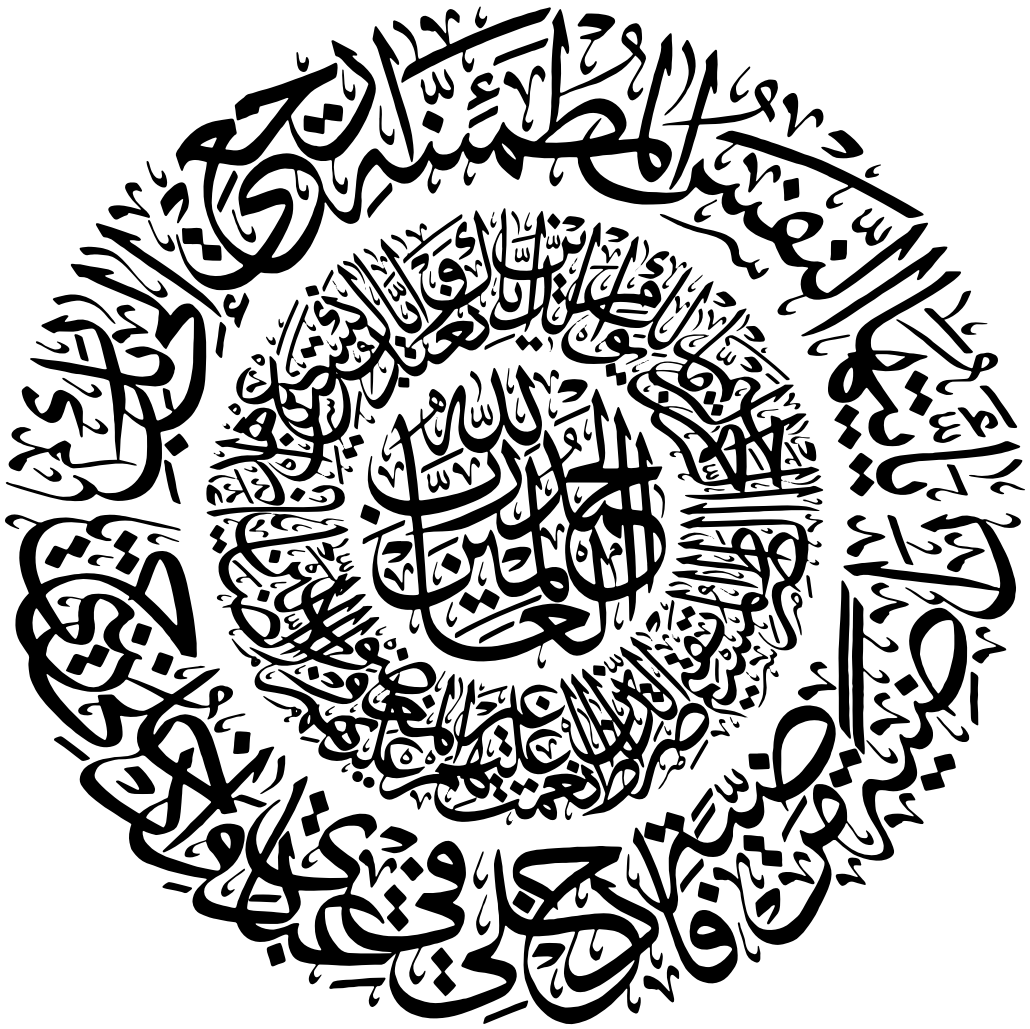
MEDIA

27. Morton, Shafiq
28. Bayuni, Endy M.
29. Joseph, Sarah
30. Baksh, Nazim

SPORTS & CELEBRITIES

31. Shehata, Hassan
32. Zidane, Zinedine
33. Abdul-Jabbar, Kareem

*** NOTE: See the Obituaries in the following pages for the other Muslims who were removed from The Muslim 500 list this year due to their demise.



The Holy Qur'an,
Al-Fajr 89:27-30
Calligraphy by Hasan Kan'an

© FreeIslamicCalligraphy.com

 The 
OBITUARIES



Sheikh Dr Muhammad Said Al-Bouti Scholarly

Country: Syria

Born: 1929

Died: 2013 (Aged 84) in
Damascus, Syria

Influence: Scholarly. Leading scholar
for 20 million Syrian Muslims

School of Thought: Traditional Sunni
(Shaf'i)

Rank:
2009: 23
2010: 17
2011: 20
2012: 27

Sheikh Muhammad Said Ramadan Al-Bouti was assassinated on March 21st, 2013 while teaching in a mosque in Damascus. Sheikh Al-Bouti was not only the leading Islamic scholar in Syria, but was also highly respected by leading scholars throughout the Muslim world.

Traditionalist Scholar: Al-Bouti was a keen supporter of madhabs (traditional Islamic schools of law), and was one of the leading critics of the significant movement to abandon these schools. He was also vocal about how a poor understanding of the term jihad has led to its abuse by both Muslims and non-Muslims. His view was that those who are unaware of the basis of fiqh have manipulated the idea of jihad for their own benefit, underlining that jihad must be conducted according to Islamic fiqh (jurisprudence).

Prolific Writer: Sheikh Al-Bouti was a prolific writer, appeared frequently on TV, and gave daily lessons in mosques. He authored over 60 books on a range of religious subjects. His lessons were frequently televised and thus made him one of the most recognised figures in Syria.



Asghar Ali Engineer Scholarly

Country: India

Born: 10 March 1939 in

Salumbar, Rajasthan

Died: 14 May 2013 (Aged 74) in
Santacruz

Engineer was a Dawoodi Bohra Ismaili. He was the leader of the progressive Dawoodi Bohra movement and a prominent Islamic scholar who is famous for his take on Islam and contemporary issues. Engineer had written many books and published articles in many international journals. He was the founding chairman of the Asian Muslim Action Network, the Institute of Islamic Studies, and the Centre for the Study of Society and Secularism.



Dr Lateef Adegbite Administration of Religious Affairs

Country: Nigeria

Born: 20 March 1933 in

Abeokuta, Ogun State

Died: 28 September 2012 (Aged 79)
in Lagos, Nigeria

Dr Lateef Adegbite passed away at home after a prolonged illness on September 20, 2013. He had been appointed Secretary-General of the Nigeria Supreme Council for Islamic Affairs (NSCIA) in 1988 and was regarded as one of Nigeri's foremost scholars. A lawyer by training, he had held various governmental posts as well as being active in Muslim organisations since his student days.

❧ The ❧
ISSUES OF
THE DAY

ISLAM AND TERRORISM

by Dr Joseph Lombard

ISLAM, AS A COMMUNITY, confronted the realities of warfare in its earliest years. Beginning in 624, Muslims were forced to meet their enemies on the battlefield or suffer annihilation. There was thus a period of eight years before the Prophet's death in 632 during which Muslims received direct guidance from God and the Prophet on matters pertaining to warfare. The guidance found in the Quran and the Hadith established binding legal precedents and set clear boundaries that Muslims have sought to implement since that time. From its first decades until the present, Islam has had a "just war theory" that treats everything from the goals for which a war can be fought to the tactics that can be employed in war under varying circumstances. The Islamic legal tradition treats war as a necessary evil that must always be constrained by justice and fairness. Any attack that has an unjust goal or employs unjust means is considered to fall outside the bounds of Islam. The ends never justify the means. It is made clear by the Quran, the Hadith, and Islamic law that war is only permissible against combatants who wage war. Non-combatant civilians have rights that cannot be violated. Islamic law even provides definitive proscriptions against the violation of animals, trees, crops, and water.

The violence emanating from strident puritanical groups in the modern Islamic world is the direct antithesis to the constraints on war enjoined by traditional Islamic law.

Efforts to justify such violence rely upon a militant recasting of jihad in purely militarist and jingoist terms.

Jihad is, however, a wide-ranging concept that encompasses all manner of 'striving' for God. Quran 25:52 states, *So obey not the disbelievers, but strive against them by means of it with a great striving (jihad kabir)*. Traditional commentators understand 'it' in this verse as a reference to the Quran. The verse is thus as an injunction to strive by means

of preaching the Quran. Jihad is understood by traditional Islam as a spiritual endeavor for which understanding the classical texts and inner spiritual purification must necessarily precede outward jihad. As the Prophet Muhammad has said, 'The best striving (*jihad*) is to strive against your soul and your passions in the way of God.'¹ And when the Prophet was asked, 'Which of those who strive has the greatest reward?' he responded, 'Those who remember God most.'² In contrast, the indiscriminate violence enjoined by modern extremist groups, such as the many branches of al-Qaeda, Islamic Jihad and Harakat al-Shabab al-Mujahidin in Somalia, Harkat-i-Jihadi-i-Islami and Lashkar-i Tayyiba in Pakistan and India and Jama'atul Mujahideen in Bangladesh, among others, violates the traditional Islamic restrictions on warfare and jihad.

Such bellicose puritanical groups directly violate traditional Islamic law in many respects. In the name of returning to the roots of Islam, they have deconstructed the established authority of the traditional legal schools. By negating the trunk, branches and fruits of classical Islam, they weakened the tree as a whole. Their new methodology amounted to an egalitarian approach wherein anyone could derive a legal ruling from the Quran and the Hadith without specialized training. This created a vacuum of authority that could then be filled with the totalitarian premises of the modern nation state read as it were into Islamic sources. More concerned with establishing an 'Islamic' state than with maintaining the moral integrity and methodological coherence of the classical legal tradition, extremist groups allowed the ends to dictate the means. This approach led to the vision of a dictatorial theocratic state that would impose its own legal will. The new vision was presented as the reemergence of 'pure' Islamic law. But having undermined the authority of the traditional scholars, the state would now dictate the law, as in the modern nation state, rather than the law constraining the state, as in traditional Islam. At the heart of this lies a totalitarian rejection of other interpretations of Islam. Such rejectionism results in efforts to quash all traditional forms of Islam. In some cases this is accomplished through financial support for mosques, educational institutions, and media outlets that support their agenda. But in many other cases it is accomplished through violence and coercion. For this reason far more

1 Tirmidhi, K. *Fada'il al-jihad*.

2 Ahmad 3/438; Tabarani.

Muslims are the victims of Islamist terrorist attacks than are people of other faiths. To legitimate such violence, these puritanical groups resort to labeling followers of all other brands of Islam as 'disbelievers' (*kuffar*), a process known as *takfir*. Having labeled other Muslims as 'disbelievers' and removed the legal constraints that Islam places on war and violence, *takfir*s then disenfranchise, intimidate or kill the representatives of alternative interpretations of Islam. Of the more than 17,000 civilians killed by terrorist attacks in Pakistan over the past ten years, the majority have been Muslims of various denominations.³ Similarly in Iraq and Afghanistan, the vast majority of terrorist attacks are aimed at the subordination or elimination of other Muslim groups. In complete contradiction to classical restrictions of Islamic law, the majority of such terrorist attacks in all countries target private civilians.⁴

*Takfir*s insist that adherents of any other religion are disbelievers. In contrast traditional Islam has always regarded Jews and Christians as People of the Book, who are necessarily protected by Islamic law. It is in fact the responsibility of Muslims to protect People of the Book against attacks by other Muslims. Recent attacks upon Christians by extremists in Pakistan, Egypt and Syria stand in stark contrast to the traditional policies and attitudes that had preserved these same communities, in some cases for over a thousand years. In this same vein, it is often forgotten that while the intolerant fascism of the *takfir*ist ideology led to the Taliban destroying the Buddhas of Bamiyan in 2001, the fundamental tolerance inherent to Islam had allowed these same Buddhas to stand in territories under Islamic rule for over a thousand years.

A recent example of *takfir* tactics is provided by the attacks in Libya in 2012. In addition to ransacking mosques and madrasas, *takfir* groups demolished shrines and disinterred the bodies of revered Sufi shaykhs. A similar approach was employed in Chechnya where, in the absence of effective government control, they, systematically murdered Sufi Shaykhs and intimidated other Muslim leaders in order to eliminate the most effective forms of traditional Islamic leadership in the region. Having done so, they were able to establish Chechnya as a region from which terrorist attacks could be

launched in other parts of Central Asia. This tactic is also seen in Afghanistan, where in the prelude to the attacks of September 11, 2001, al-Qaeda assassinated Ahmed Shah Masoud, the most prominent representative of traditional Islam in Afghanistan. Each of these instances demonstrates the *takfir* awareness that representatives of classical Islam and the institutions of classical Islam pose the biggest threat to their political agendas.

In other areas, other fundamentalist groups seek to co-opt other Islamic movements in the region. This has been the most effective tactic in the Indian subcontinent. Efforts to co-opt groups such as the Deobandi school and Tabligh-i Jamaa'at that were originally grounded in classical orthodox Islam have not been entirely successful. They have, however, resulted in militant *takfir* offshoots, such as Harkat-i-Jihadi-i-Islami and Lashkar-i Tayyiba in Pakistan and India and Jama'atul Mujahideen in Bangladesh. Combined with their efforts to co-opt other movements, these fundamentalists exploit the instability created by conflicts in various regions around the world from Iraq to Nigeria, Bosnia to Kashmir, and Chechnya to Aceh, to sow the seeds of their own ideology. More recently, the Arab Spring has created openings for fundamentalist groups in Libya and Syria. Many of the fighters among the Syrian rebels are in fact battle hardened fundamentalist who come with the hopes of establishing a new Islamic state fashioned according to their narrow ideology.

As demonstrated by the thousands of fatwas that have been issued against them by classically trained jurists from all schools of Islam Law, the fundamentalists are an aberration in the history of Islam. Capitalizing upon economic imbalance and political upheaval in many areas of the Islamic world, they have succeeded in making their militant-*takfir* understanding of Islam appear to less educated Muslims and to outsiders as an expression of normative Islam. But nothing could be further from the truth. The attempts to spread their extremist ideology only succeeds in spreading when there is political instability, when the representatives of traditional Islam have been weakened or eliminated, and when the institutions of traditional Islam have been compromised. Strengthening traditional Islam is thus the most effective way, perhaps the only way, to counter the extremist Islamist ideologies and their deleterious consequences.

3 <http://www.satp.org/satporgrp/countries/pakistan/database/casualties.htm>

4 <http://www.start.umd.edu/gtd/>

FLAME-OUT OF THE MUSLIM BROTHERHOOD

Options for the Future

by Dr Robert Dickson Crane

THE INTELLECTUAL AND MORAL bankruptcy of the Muslim Brotherhood's old guard and the killing of some of its more enlightened youth leaders by the military and police in the summer of 2013 threatened to further polarise society by marginalizing the so-called "moderates".

Talk of "post-Islamism" raised the question whether the search for justice as the source of freedom and democracy can continue within a redesigned structure of the former Muslim Brotherhood or at least within its informal socio-economic bases, which were the source of its power under the old Mubarak regime. Alternatively, must the search for compassionate justice start all over based on new paradigms of thought in response to the flame-out of "political Islam".

The extreme pessimism of what remained of the "moderates" led many to conceive of only two possible options. The first was the utopian but essentially pessimistic hope that the economy would deteriorate so badly that another revolt would begin within a year and perhaps this time advocate reform rather than revolution. The second option was the thoroughly fatalistic and pessimistic prediction that another chance for institutional reform within a civil government based on a civil (rather than an overtly religious) constitution, as in Tunisia under Sheikh Rachid al Ghannouchi, would not come for another decade or two.

From the very beginning of the "Arab Spring" in 2010–2011 some pessimists pointed out that the Muslim Brotherhood in its various incarnations had failed over a period of almost a century to achieve meaningful justice for two major reasons. First, the entire Arab world had been close to the status of a failed state, because it failed to absorb the best of the West into something better; and, second, because the confrontational approach of its Muslim leaders was bound to backfire. This approach resulted from the shift in leadership from Hassan al Banna, who founded the Muslim Brotherhood in 1928 as a Sufi-like movement for reform through education, to Syed Qutb, who was horrified by what he

perceived as the diabolical secularism of America from his studies there during the late 1940s, and was equally horrified by the Westernised government in Egypt, which imprisoned him for three years from 1961 to 1964, including torture. These two experiences led Syed Qutb to invent what later became known as the "clash of civilisations" as a paradigm for radical confrontation.

The confrontation between the strategies of peaceful engagement and conflict management reached its peak twice. The first was when The Supreme Guide of the Muslim Brothers, Hassan al Hodeibi, published a book in 1969 while in prison dissociating the MB from opposition to the "Free Officers State" inaugurated by Gamal Abd al Nasser in 1952. Instead he called for recognition of the Egyptian government as Islamic but in need of gradual reformation to enhance the reformation of Egyptian society as a whole. Perhaps the best analysis available on the Arab Spring as of its publication on September 12, 2013, in *The London Review of Books* is Hugh Roberts' lengthy essay, entitled "The Revolution That Wasn't". He writes that for decades after 1969, "The Brothers adhered to their non-violent strategy and behaved with prudence as well as stoicism" in order to avoid a repetition of Nasser's near annihilation of the Muslim Brotherhood in 1954.

The second great confrontation resulted in the ousting of the Muslim Brotherhood's Supreme Guide, Mohamed Mahdi Akef in 2009, who was the first Supreme Guide in the 80-year history of the Muslim Brotherhood not to hold office for life. Shortly after his election in 2004, Akef announced a strategy to avoid a direct and personal confrontation with President Hosni Mubarak by accepting the possibility of a succession by Mubarak's son, and instead to promote the redistribution of power towards the legislative branch by advocating a constitutional change designed to make Egypt a parliamentary republic. This would have appealed to the "liberals" both within and outside the Muslim Brotherhood, as well as to the military descendents of the Free Officers coup of 1952, who opposed Mubarak's marginalization of the army in favour of his own personal power.

In January, 2010, the conservative wing took over in the person of Mohamed Badie, and many of Akef's followers, including perhaps the most able, Abdul Muneim Abdu Futuh, left the Muslim Brotherhood in 2011. In the words of Hugh Roberts, which well summarise the major cause of the

Muslim Brotherhood's flame-out, "From then on it was the conservative and inward-looking wing of the Brothers that made policy. Less politically skilled and self-confident, clumsy and rigid in debate because less at ease with other points of view, inclined to be suspicious and invite suspicion in return and very much disposed to seek a deal of some kind with the regime as the precondition of everything else, the new leadership was to prove incapable of handling the endless challenges of the post-Mubarak era."

This political dead-end in the Arab Spring led some of the leading moderates to ask whether those concerned with justice through reform should rebrand the Muslim Brotherhood in pursuit of Tariq Ramadan's and Ghannouchi's call for a civil state based on global ethics, not in Hans Kung's sense of personal reformation by individuals, but in the sense of the higher principles of Islamic jurisprudence found in the transcendent essence and purpose of all the world religions and best articulated in the classical Islamic thought of the *Maqasid al Shari'ah*.

This, in turn, led to my position paper, entitled "The Global Awakening, Part I: Developing a Consensus Paradigm through a Common Language of Normative and Compassionate Justice, and Part II: Mimetic Challenges to Developing a Common Language", and Part III: The Challenge of Disunity and the Response of a Paradigm Spring", which were published on June 1st and 5th, 2012, in *The Journal of America*, an organ of the American Institute of International Studies.

The key challenge is how to design policies for both the short and long run so that they do not detract from each other in empowering the poor, while not disenfranchising the rich. In Egypt the Muslim Brotherhood had no policies of any kind other than buying the support of the corrupt military by protecting its monopoly ownership of Egypt's productive wealth. At a minimum for political purposes the MB should have adopted capital homesteading as a popular strategy to address the growing wealth gap, while introducing emergency programs to sustain human dignity until institutional reforms could begin to make a real difference. The internal discussions in the Muslim Brotherhood apparently did not even include reference to its establishment of employee-owned industries more than sixty years ago at the micro level, which were so successful that Nasser either exiled or executed all their CEOs as threats to socialism.

The three keys to economic justice are the right to produce wealth by contributing one's own labour and capital, and the right to the distribution of profits accruing from this contribution, as well as governmental supervision to assure the transparency of this input-output principle. Contributive, distributive, and harmonic justice should be the key to all economics, especially in Christianity, Islam, and Buddhism.

Equal opportunity to acquire and democratize capital ownership does not and should not aim at equal results. All the world religions recognize that there will always be a minority of rich in society, but they teach that there is no need for anyone ever to



be poor, and that charity by the rich to the poor is commendable but will never be enough to assure justice. Justice requires that at a minimum the opportunities to gain access to property ownership should be equal for everyone, but that those who have worked hard and invest wisely deserve more than those who don't.

The key distinction is between distributing or broadening capital ownership from the bottom up and re-distributing such ownership from the rich to the poor. Such re-distribution violates the fundamental Islamic principle of *haqq al mal*, which is respect for private ownership in the means of production within a free-market economy.

This distinction has a long history in America, highlighted by the populism of William Jennings Bryan and Senator Huey Long, respectively in the 1890s and 1930s, and Louis Kelso's "binary economics" in the 1960s. Former Secretary of State Bryan was chosen three times as the Democratic Party's presidential candidate but lost the presidency every time. Senator Huey Long's "share the wealth" platform back in America's Great Depression seventy-five years ago relied on redistributing the wealth from the rich to the poor by limiting personal incomes to what today would be about \$50,000,000 and giving the surplus to the poor for food, housing, and education.

In his speech inserted in The Congressional Record on March 7, 1935, Senator Long noted the deplorable wealth gap in 1916, when a committee appointed by Congress found that two percent of the people owned twice as much as all the remainder of the people put together and that 65 percent of the people owned practically nothing. Fourteen years later in 1930 a study by the Federal Trade Commission found that one percent of the people owned 59 percent of the wealth, which was twice as bad as in 1916. In recent years the concentration of capital ownership has become even worse.

Long's solution was designed to redistribute wealth from the rich to the poor in order to address the urgent problems of the wealth gap during an interim period of a few years. Louis Kelso, on the other hand, was more politically sophisticated, because his strategy was designed to broaden capital ownership by government sponsored pure credit available interest-free to every person based on future profits rather than on past wealth accumulation, which does not involve taking any property away from anyone, though it might take a decade

or more to produce a just society.

What is now known as Kelsonian capital homesteading, modelled after Abraham Lincoln's land homesteading in the 1860s and called industrial homesteading by President Ronald Reagan, gradually expands the relative share of national wealth owned by the formerly propertyless but does not reduce by theft the absolute wealth of those who already own the wealth of society. This approach, today known as The Just Third Way and developed in many books by Norman Kurland's Centre for Economic and Social Justice and in practice by its investment arm, Equity Expansion International, provides an alternative to authoritarian socialism and monopoly capitalism, as first proposed at a theoretical level by Tunisia's Grand Mufti Ibn Ashur in his classic book published in 1946.

Socialism and monopoly capitalism have produced a vicious cycle of oppression and chaos, so a Just Third Way is essential. This has never been tried at a macro level, but it may be all that is left after all the other strategies to promote peace, prosperity, and freedom in a Global Spring or Global Awakening have failed.

This option for the future after the flame-out of the Muslim Brotherhood could be an effective means to pursue the vision and mission of Sheikhha Moza, who heads the world's largest think tank, the Qatar Foundation, and is trying to bring together the best of all civilisations and religions to universalise their spiritual awareness and plurality of wisdom by interfaith cooperation in pursuing the vision of peace, prosperity, and freedom through the interfaith harmony of transcendent and compassionate justice for everyone.

Within this Qatar Foundation is the Centre for the Study of Islamic Thought and Muslim Societies, one of six centres in the Qatar Faculty of Islamic Studies. The formal mission of this Centre is to explore the past, present, and prospective future of religion as a definitive part of every society's nature and identity, especially as seen through the successes and failures of efforts to translate the dynamic pluralism of classical Islamic thought into practice.

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A JUST AND LASTING PEACE ON THE HORIZON

By Dr Amina Rasul

I. The Precursor: Government-MNLF Peace Process

OVER THE LAST 40 years, the Philippines has been on a rocky, twisted path to peace in Muslim Mindanao as government has attempted to find a political solution to the wars of independence waged by the Moro⁵ liberation fronts. The basis of the war of independence: when the United States Government granted independence to the Philippines on July 4, 1946, it had illegally annexed the sovereign sultanates to the newly established Republic. Independence, ensconced in the hearts and minds of Moro activists, has been set aside for genuine autonomy for the Bangsamoro⁶.

Any analysis of autonomy in Muslim Mindanao cannot be meaningfully accomplished without a discussion of the historical antecedents that have determined the path in which peace and development have been pursued in the southern Philippines. This discussion of autonomy cannot be divorced from the different stages in the peace efforts with the Muslim separatists, the Moro National Liberation Front (MNLF). After all, it was to conciliate the interests of the Muslims as represented by the MNLF that the idea of autonomy in Muslim Mindanao was first advanced.

The military operations of then President Ferdinand E. Marcos, who needed a justification to be able to rule indefinitely⁷, lit the fuse of the Moro war for independence. Marcos proclaimed Martial Law, using Muslim secessionism in Mindanao as

one of two major threats⁸. The MNLF, under Professor Nur Misuari, was organized in reaction to Martial Law and the fear of genocide felt by the Muslims.

Unable to win the war against the MNLF, Marcos sought the assistance of the Organization of the Islamic Conference (OIC) to broker peace talks. The government and the MNLF signed the Tripoli Agreement in 1976. The MNLF later denounced Marcos for violating the agreement and resumed hostilities⁹.

President Corazon C. Aquino, who won on the shoulders of People Power against Marcos, resumed the peace process with the MNLF. Under her administration, Congress passed Republic Act 6734 (An Act Providing For An Organic Act For The Autonomous Region In Muslim Mindanao). A plebiscite was implemented to allow the provinces identified under the Tripoli Agreement, to vote on whether or not they would join the ARMM. Only Sulu, Tawitawi, Maguindanao and Lanao del Sur¹⁰ joined. The MNLF boycotted the plebiscite, accusing the government of taking unilateral action on the creation of the ARMM.

It would take the administration of President Fidel V. Ramos to bring back the MNLF to the peace table. On September 2, 1996, the Philippine Government and the MNLF signed the "Final Agreement on the Implementation of the 1976 Tripoli

8 Then President Ferdinand E. Marcos issued Proclamation 1081 declaring martial law on September 21, 1972 to secure the state against the Communist threat in the North and the secessionist movement in the South. Proclamation No.1081 cited that the Mindanao Independence Movement (MIM) was "engaged in an open and unconcealed attempt to establish by violence and force a separate and independent political state out of the islands of Mindanao and Sulu which are historically, politically and by law parts of the territories and within the jurisdiction and sovereignty of the Republic of the Philippines".

9 On March 25, 1977, President Marcos issued Proclamation 1628 declaring autonomy in the provinces of Basilan, Sulu, Tawi-Tawi, Palawan, Zamboanga del Sur, Zamboanga del Norte (which then included Sibugay), Lanao del Norte, Lanao del Sur, Maguindanao, Sultan Kudarat, North Cotabato, South Cotabato (which included Sarangani), Davao del Sur and the 13 cities of Isabela, Lamitan, Puerto Princesa, Zamboanga, Dipolog, Pagadian, Iligan, Marawi, Cotabato, Tacurong, Marbel, Kidapawan, and General Santos. The MNLF objected, stating that this was a unilateral decision, violating the terms of the Tripoli Agreement. In spite of the MNLF objections, Marcos called for a plebiscite on April 17.

10 Only 4 of the 5 still Muslim dominant provinces joined. Basilan would join later.

5 "Moro" or "Moor" was the term used by the Spanish colonizers to refer to the Muslims they encountered when they landed in these islands. It became a derogatory term in the Philippines until adopted by the MNLF, transformed into a political badge and an identity of the indigenous Islamized tribes of Mindanao. Eventually, the term has gained acceptance among Muslim Mindanaoans.

6 "Bangsamoro" or Moro Nation.

7 The 1935 Philippine Constitution prohibited a President from serving for more than 2 terms, with four years per term.

Agreement”. The first peace agreement signed in South East Asia, the historic act earned for MNLF Chair Nur Misuari and President Ramos the UNESCO Felix Houphouet-Boigny Peace Prize.

The Final Peace Agreement (FPA) between the GRP and the MNLF contained 81 points of consensus on defence, education, economic and financial systems, mines and minerals, Shari’ah courts, representation in the national government, the functions of the Executive Department under an elected Regional Governor and the Regional Legislative Assembly.

To implement the 1996 FPA, the Philippine Congress, in 2001, passed Republic Act 9054¹¹ to amend RA 6734. During the plebiscite that followed on August 14, Muslim dominated Basilan Province and Marawi City finally joined ARMM.

II. The GPH-MILF Framework Agreement for the Bangsamoro

It has been 17 long years after the signing of the 1996 FPA. The path to peace has been tumultuous and rocky even as the government undertook a peace process with the Moro Islamic Liberation Front.

The reality of ARMM, which had led President Benigno Aquino III¹² to label it as a “failed experiment”, is this: years after the signing of the 1996 FPA, Muslim Mindanao remains as the least served region with the lowest human development indicators, poorest of the poor, and has the lowest contribution to Gross Domestic Product. It has become even more conflict affected since 1996 and has the highest unemployment rate, with half of the adult population in the dark due to illiteracy (some 600,000 of adults, half of the voting population, are functionally illiterate¹³). The ARMM Regional Government, burdened by inefficiency and lack of funds for development as well as plagued by corruption since 1996, has failed to deliver dividends of peace to the Bangsamoro.

The negotiations between the government of President Aquino and the MILF have yielded the Framework Agreement on the Bangsamoro (FAB). To us, the agreement signed on October 15, 2012, is a harbinger of hope. The details of the agreement, however, will be contained in four annexes, which will cover the transitional mechanism, revenue and wealth sharing, power sharing, and normalisation.

11 Republic Act 9054 is formally known as “An Act to Strengthen and Expand the Organic Act for the ARMM, Amending for the Purpose RA No. 6734, Entitled ‘An Act Providing for the Autonomous Region in Muslim Mindanao’, As Amended”.

12 President Simeon Benigno Aquino III is the son of the late President Corazon C. Aquino.

13 The Magbassa Kita Foundation Inc (MKFI) has been working on reducing illiteracy. Over the last 3 years, it has succeeded in graduating over 50,000 neo-literates.



To date, only the first two have been signed.

The framework agreement builds on the achievements of the 1996 FPA, which itself was based on the 1976 Tripoli Agreement. It also picks up the core issues resolved by the rejected Memorandum of Agreement on Ancestral Domain (MOA-AD)¹⁴.

With this October 15 accord, a New Political Entity for the Bangsamoro would be established. The Autonomous Region of Muslim Mindanao would be abolished and perhaps will be called the Autonomous Region of the Bangsamoro.

The FAB will recreate the existing ARMM to make it truly autonomous. The Transition Commission, tasked to draft the Basic Law that will set up the new autonomous political entity called “Bangsamoro” by June 30, 2016, has been established. President Aquino appointed members of the TC on February 25, 2013. Mohagher Iqbal, the head of the MILF Negotiating Panel, chairs the TC. Eight of the members are with the MILF and 7 are with government.

The FAB adopted a ministerial system for the new region, wherein the Bangsamoro Government’s relationship with the national government is ascribed as “asymmetric.” It may have greater territorial jurisdiction if the residents of the identified barangays and municipalities agree to join the new region, in a plebiscite to be conducted after Congress passes the Basic Law. Government believes that it is unnecessary to amend the constitution in order to create this new entity.

This historic Framework Agreement is the closest we have come to ensuring lasting and just peace as well as equitable development in Mindanao.

However, we at the PCID caution: “the greater challenge is the transition period. It would be make or break for Muslim Mindanao. MILF and all stakeholders of the Bangsamoro must be able to quickly but effectively respond to the new peace and development formation, or risk permanent failure on top of the flawed ARMM experiment.”¹⁵

The process of creating the basic law, from draft to

congressional approval, must be truly inclusive¹⁶, as the agreement states: “It shall be formulated by the people and ratified by the qualified voters within its territory.” However, PCID’s year long research on the State of Local Democracy of the ARMM has revealed the general obliviousness of local residents on autonomy and the ARMM – in spite of its decades of existence – and is generally not consulted on any crucial issue. This ignorance and lack of consultations must be rectified, if all affected citizens are to support the New Political Entity.

I believe the Philippines and the MILF should learn from the mistakes of the past, particularly the experience of the MNLF in the implementation of the 1996 Final Peace Agreement. Further, we should learn from the successes and experiences of other countries in implementing autonomy. A case in point is Catalonia, Spain. Barcelona, the centre of the autonomous region of Catalonia, is the 4th richest city in the European Union and a principal port. In addition to the economic progress of the region, perhaps the Philippine negotiating panels could study the functioning autonomous Catalan Police (the Spanish Police stays outside the region and is responsible for maintaining the borders).

Catalonia today remains a strong autonomy and economic centre within the Spanish State. Such an experience could provide a template for the transformation of Muslim Mindanao into a truly autonomous region, politically, socially and economically.

Perhaps, this time, the Bangsamoro will find a just and lasting peace. Hope springs eternal.

Post-script: The recent armed conflict between troops loyal to MNLF Chair Nur Misuari and government (September 8 to 28) in Zamboanga City is a threat to the peace process between government and the Moro Islamic Liberation Front. Zamboanga City has 73% Christian population while less than 27% are Muslims. The city serves as the hub of commerce for the Muslim dominated provinces of Sulu, Tawitawi and Basilan. MNLF troops led by Ustadz Javier Malik, loyal to Misuari, entered

14 Government negotiations with the MILF during the administration of President Gloria Macapagal-Arroyo was a dizzying roller-coaster ride crashing to a halt with the fighting that broke over the non-signing of the Memorandum of Agreement on Ancestral Domain (MOAAD) in August 2008. Over 700,000 ordinary citizens were displaced in one month of fighting in Central Mindanao.

15 PCID statement on October 16, 2012 released to media.

16 The indigenous peoples or the Lumad also claim that they have been out of the loop. A statement for the Lumad or IPs shows their alarm: “The Erumanen or Menuvu have also expressed their apprehension over the expanded ARMM area despite their long-standing protest against it in various plebiscites. ... The first people of Mindanao (“Unang Katawhan”) who were not converted to Islam were excluded in the discussion points in Kuala Lumpur because accordingly, it only pertained to the GPH-MILF.”

Zamboanga City on September 8 and held off government troops in 5 Muslim dominated barangays (villages) for over 20 days. 120,000 were displaced, some 200 killed, more than 10,000 homes burned. The Misuari loyalists reportedly laid siege to the city to protest the government's violation of the Final Peace Agreement signed by government and the MNLF in 1996, a charge Misuari had made many times in the past. The question now is this: will this armed conflict derail the government's peace process with the Moro Islamic Liberation Front, which is reportedly close to succeeding? Efforts are underway to ensure that it will not.

— *Dr Amina Rasul,*

President of the think tank Philippine Centre for Islam and Democracy.

A YEAR OF IMPROVING RELATIONS BETWEEN MUSLIMS AND NON-MUSLIMS

By Robert Amir Berry

WORKING IN THE GLOBAL media, I see a lot come across my desk. Islam and Muslims still make international headlines and the world continues to be fixated on us. The media is oft a scapegoat for deteriorating relations between Muslims and non-Muslims, accused of promoting stereotypes and putting their spin on stories that place the ummah in the spotlight.

But reflecting upon the past year, I have been largely encouraged by the many developments in relations between Muslims and non-Muslims. I dare to shake the yoke of our pessimism.

In my view, twelve years post-9/11, media in general has become more nuanced and many more voices have been folded into global coverage. Not only has Aljazeera joined the ranks of CNN and BBC, but popular online publications like the Huffington Post feature entire sections on Interfaith and Islam. Much coverage of relations has changed from the tired 'us' versus 'them' rhetoric of 2003 to new gleanings and greater responsibility of media in 2013.

When the tragic Boston bombings occurred on April 15, 2013, neither prominent media nor

Boston authorities leaped to any conclusion that perpetrators were Muslim, unlike the 1993 Oklahoma City Bombing. This was while many of us tweeted "Please don't let it be Muslims," a sentiment we all felt.

Authorities and the media explicitly stated they were not jumping to conclusions and that none of us should either. And when two Chechen men were identified as the suspects, Boston reached out to its Muslim population. Interfaith vigils were held, receiving international coverage; Muslims were given a voice to denounce the acts in the New York Times and the Washington Post; messages of empathy between Boston and Syrians caught up in the terrible war plaguing their country were exchanged via social media.

Though media is becoming more responsible and nuanced in its coverage – with of course a few instances where it hasn't yet – there are still many exciting areas of cooperation and understanding between Muslims and non-Muslims that should be amplified more in the media space for the ummah and the wider world.

A Common Word and the Muslim-Catholic Forum are high-level pioneers in interfaith relations that should be recognised, commended and continued. I have had the pleasure to correspond with members like Sheikh Mustafa Ceric, the Grand Mufti Emeritus of Bosnia-Herzegovina. A survivor of war between two ethno-religious communities and of genocide, he and other members always fills me with great inspiration and hope for our planet. World Interfaith Harmony Week, proposed by H.M. King Abdullah of Jordan II and adopted by the United Nations last year, is another great achievement that saw its first anniversary this February. Pope Francis, instated by the Catholic Church this year, shows he is a true friend of Muslims.

During Rosh Hashanah, the Jewish New Year, both Iranian President Hassan Rouhani and Foreign Minister Javad Zarif took to Twitter to wish Jews worldwide a 'Happy Near Year.' They also publically recognised the Holocaust, taking a fearless leap toward dialogue. Audacious actions like these need to be replicated by more members of the Muslim community – they are simple, courageous and have the potential to change our world for the better.

It isn't just world leaders who can make a difference to improve relations between Muslims and non-Muslims. The onus is on each one of us to act

in creative and courageous ways if we are to achieve better relations and finally dispel widespread fear and misunderstanding about Islam.

Therefore, I shift my focus to some of the unsung heroes you may not know, but have nonetheless left lasting, impactful impressions on their communities, changed relations between Muslims and non-Muslims for the better, and show we can all do something profound.

In Bradford, in the United Kingdom, several Muslim organisations came together to save the historic 1880 Reform Synagogue from shutting its doors forever due to lack of finances earlier in March.

And when the Woolwich attack occurred in London, sparking arson and vandalism of mosques throughout the United Kingdom, a Jewish patrol group called Shomrim in Stamford Hill stepped up to help protect mosques and Muslims from backlash. In response to the rise of Islamophobia in Woolwich's aftermath, rather than simply protest unfair treatment and violence against Muslims based on the evil act of two men, a mosque in York invited anti-Muslim demonstrators to their mosque for tea and biscuits – quite the different approach to Islamophobia, but perhaps a more effective response to stopping hatred and fear.

Eleven imams, sheikhs and other Muslim religious leaders from nine different countries too bravely journeyed to Auschwitz to pray for the victims of one of humanity's darkest chapters.

Some brave Norwegians lit up the country by breaking down barriers and stereotypes by simply putting together a campaign that invited non-Muslim Norwegian families to the homes of their Muslim neighbours for tea and conversation. Even Norway's royal family eventually participated.

When hate crimes sadly increased against Muslims across Europe, many young Swedish women took to social media to show solidarity with Muslim women who were assaulted for wearing hijab by donning hijab themselves.

After the violence in Egypt spiraled out of control following President Mohammed Morsi's ouster, the Copts were made scapegoats and their houses of worship were attacked by mobs. But some Muslims, living in the spirit of the Prophet Muhammad (PBUH) and his Achteiname of Saint Catherine's Monastery, stepped up to form human chains around churches, protecting them from vigilante attacks.

And lastly, young Buddhist punk rockers in Myanmar are bravely speaking out against violence against the Muslim minority in that country while so many others remain silent.

These are the unsung heroes who are changing relations between Muslims and non-Muslims for the better. And the best news I can report is that we can all be among these heroes.

Some will argue that Islamophobia is on the rise this year. Maybe it's true. But if we can shine as 1.7 billion points of light by being as courageous as these individuals were this year, relations can only get better and there can be no basis for non-Muslims to fear Islam.

But we have to be heroes.

For that, we need to confront fear and discrimination not with protest and outrage, or diatribes about what Islam really stands for. It's not working, mostly because it falls on the deaf ears of those we want most to listen because it doesn't address their – sometimes legitimate – fears and concerns.

Instead, we need to be audacious. We need to open up our mosques and our homes for tea and biscuits; be warm and of service to members of other religions; stand up and protect Jews, Christians and others facing discrimination wherever they are. We need to be the ones to take that first brave step toward improving relations.

As a media professional, daily stories of tragedy suggest I should be an embittered person. But, equipped with these and many other examples of hope and heroism, I choose to remain optimistic. We still have work to do, but I find that relations between Muslims and non-Muslims are improving. Let's all keep it going.

— *Robert Amir Berry*

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THE DILEMMA OF ISLAMIC INTERNATIONAL SCHOOLS

By Dr Abu Ameenah Bilal Philips

FROM THE LATE SEVENTIES in the USA when the first Islamic schools appeared, there was a clear vision among indigenous

Muslims that Muslim kids needed to be in their own environment. Muslim kids in government schools were faced with huge obstacles and implementation of the basics of Islam like prayer, hijab etc, were extremely difficult. Even though these rights were protected by constitution, Islam was new and ostracised on all fronts.

Muslims of foreign background/immigrant Muslims who had come to America for its economic and educational benefits readily put their children in government schools, while a few afro-American communities connected to home-grown Islamic movements or created around charismatic leaders struggled to establish the first Muslim schools. The Elijan Cult (Nation of Islam/Black Muslims) had from its inception established its own schools wherein a racist reactionary and garbled view of Islam was taught along with the American national/state curriculum. Indigenous American Muslims who put their children in these schools as an alternative, were obliged to remove them to avoid the Elijan indoctrination and misinformation. The few schools which were started during this era, like that of Ali Ahmad in Philadelphia, crumbled under mismanagement, lack of trained professionals, and financial constraints. But the candle was lit; a vision of the Muslim school was born.

A series of meetings and conferences were held in Makkah during this period in which Muslim educators from all over the Muslim world gathered and presented papers and wrote articles and a virtual encyclopedia on Islamized education was produced under the auspices of the World Muslim League. However, the recommendations and guidelines were not translated during the 80's into practical realities on the ground. Instead, Afro-Americans continued to struggle to set up their own schools. However, this time a number of first and second generation immigrant-American Muslims joined them, providing finances and academic and administrative skills which helped a number of these schools to be established and continue in some of the major cities across the USA and in Canada.

In Saudi Arabia during this period, remnants of the Egyptian Ikhwan movement had set up Arabic private schools, like the Manaret Schools of the Al-Shawis, mainly for Arab foreigners wherein Islamic movement consciousness and Qur'anic memorization was emphasized. By the end of the 70's the first

English medium version, Manaret ar-Riyadh, was born and headed academically by my parents, Bradley and Joyce Philips who were non-Muslims at the time, but sympathetic to Muslims. This new branch sought to cater for foreigners of other backgrounds, mostly professionals trained in the US and the UK who were pouring into Saudi Arabia and who were forced to put their children in British and American Embassy schools, or the Embassy schools of their original nations like Pakistani, Indian, Sri Lankan, etc, which were mostly un-Islamic.

The experiments of the 80's began to take root in the 90's, and a number of Islamic schools were born like that of al-Madeenah school in LA, and the movement for the establishment of schools mushroomed across the US and Canada. In the UK during this period, Yusuf Islam established his own school in London, and fought for a number of years with the UK governments, until he finally gained government recognition and support for Muslim schools there, as Catholic and Jewish schools were supported.

This recognition spurred the efforts of immigrant Muslims who were setting up Muslim schools in different Muslim pockets across the country, like al-Hijrah by Saqib in Birmingham. In South Africa large Muslim schools, like Al-Islamia of Maulana Ali appeared and in a short time produced some astounding academic results. Likewise in Nigeria, Aisha Lemu and others created curriculums of Islamic studies in English to be included into school curriculums.

A lot of the obvious academic benefits from Muslim schools were the consequence of their being sex-segregated. Later educational research conducted in the UK during the late 90's showed conclusively that male and female students learned better when



segregated. Less distractions; better results. This played a bigger role in their academic successes than the fact that they were “Muslim”.

In the late 90’s and early 21st century Muslim schools in local languages or in English began to spring up all around the Muslim world. Outstanding examples of purpose-built Muslim schools, like the School of Creative Science founded by Salah Bukhatir in Sharjah, UAE and others were established in the Gulf states and other countries with Muslim minorities like the Philippines. However, all of this development was mainly focused on creating schools for Muslim children, where the school was owned by Muslims, the administration and teaching faculty consisted of Muslims, the children were Muslims, and Arabic, Islamic Studies and Qur’an were taught as part of the curriculum or along with the curriculum. The graduates from these schools mostly aspired for the same things that their parents desired. Virtually all of them sought to be doctors, engineers, lawyers, dentists, and scientists. The books they used throughout their 12 years of study were either produced in the USA or the UK and were loaded with the same materialist messages taught nationally in these developed countries of the West.

I remember attending a series of meetings, conferences and seminars organized by IBERR and Yusuf Islam during the 90’s with educators representing various parts of the Muslim world, all seeking to further the cause of Muslim schools. However, when it came to the curriculum, the full focus of discussion and workshops was always on “Islamic Studies”. We spent countless hours going over the “Islamic Studies” curricula used in various schools as well as those produced by educators of that era. A few of us felt that we needed to go beyond these confines. What was happening in the other subjects of English, Maths, Science, Social Studies, and others, was actually more critical. For in these subjects Western philosophy and ideology was being poured into our childrens’ minds unhindered. But in the conferences and meetings the stress remained on “Islamic Studies”, and continues until today. The latest Islamic Studies series produced by Darussalam and the ICC of Riyadh – “Beautiful Works”, are 21st century examples.

In the mid 90’s I took it upon myself to create an alternative in order to demonstrate what was needed, and in 3 years time, with the backing of IBERR, I produced 56 books of English readers for pre-K

to grade 3 modelled after the British Ginn readers which my children were exposed to in Manaret ar-Riyadh during the 80’s. Since I was the founder and director of the English wing of Darul Fat’h Islamic Press in Sharjah, UAE at the time, I utilized the opportunity to print these books in the highest quality I could, and distributed them around the world, from Australia, Philippines, Malaysia, South Africa, India, the Gulf, South Africa, UK, Canada and the USA.

The books were well received and educators clamoured for more. However, my intended message was not understood. My message was that, this example needed to be translated into all subjects of the curriculum. What I did, virtually singlehanded, in 3 years could be done for the complete curriculum if approached in an organized fashion. Actually, it wasn’t single handed, because without my trusted assistant, Sister Kamila Abdullah from Philadelphia, an early childhood educational expert, and the many authors and artists Muslim and non-Muslim who contributed, it would not have been possible.

With no one I knew or met since then to join me on this quest, I turned my attention and focused on university education, having been a professor of Arabic and Islamic studies at the American University in Dubai for almost 10 years. Where that led me is another story. But I never forgot the need for truly Islamic Schools as opposed to Muslim Schools or schools of and for Muslims. From the late 90’s and 2000’s I gave a series of lectures and conducted workshops on the Islamization of education – different from the Islamization of Knowledge as proposed by the late Ismail Farooqi in the States during the 80’s. In my view, the Islamization of knowledge is an intellectual pursuit of philosophers and theoretical educationalists, while the Islamization of education is a practical, on the ground, approach to teaching modern knowledge from an Islamic perspective or in an Islamic package. For, as it has been said by different educators, “Education is primarily the transfer of culture and values of a civilization from one generation to the next.”

Which is why I should not have been astounded when some years ago, I requested Imam Abu Muslimah to direct some of the graduates of the Islamic School of New Jersey, which had been functioning for over 15 years, into my Islamic Online University’s accredited BA program of Islamic Studies in English medium. He responded by saying that the graduates of his school had no such interests. They

all wanted to be doctors, dentists, engineers, lawyers, etc. No one was interested in pursuing Islamic studies. At that time, I had told him that in my view the school was a failure, if after 12 years of education in a Muslim school run, taught and attended by Muslims, no one wanted to be an Islamic scholar or teacher. The bottom line was, there was no money in it!!! Students were geared to the professions that paid the highest salaries and had the greatest prestige in Westernized globalized society. In spite of the school having dedicated, qualified Muslim teachers, many of whom were converts who tried to impart their values and experience in their various classes, the graduates were completely Westernized or secularized in their thinking.

What I and others propose, is that the Islamization process must start in the classroom itself. Of course there are necessary prerequisites for the process to work. The administration of the school has to be truly Islamic. Meaning that they see the school primarily as a service to the Muslim community, a means of 'Ibaadah (worship of Allah), and not merely as a business. Many of our Muslim schools were merely shrewd investment avenues for Muslim businessmen looking for a profit. They see the community's need and desire for Muslim schools as a great business opportunity. Consequently, their administrators and boards of governors will of necessity compromise Islamic principles to maintain and increase profits. They may cut corners to increase profits by hiring, for example, the cheapest teachers without regard for their qualifications or Islamic consciousness. On the other hand, the Islamic school creates an institution of learning dedicated to raising Muslim children; a school which is prepared to compromise profits for Islamic principles. Its teachers have to be dedicated to the Islamization process, whereby they will spend extra time to Islamize their daily lesson plans.

This will be done by the addition Islamic elements into the subject matter which will not be so overwhelming that it turns the class into an Islamic Studies class. Instead, the integrity of the class topic is preserved, but the children will be made aware of its connection to Islam from the Farooqian view of divinely revealed and acquired knowledge all being from God to practically connecting everything taught to Islam in one way or another – and yes, Fundamentalist Christian schools have been successfully doing something similar to it for quite some time now in the West. This is how the Is-

lamization process can begin on a solid foundation.

In each and every class, links are made in the children's minds between modern knowledge and Islam. In most subjects, Muslim scientists and scholars have made great contributions, so the connection is made by informing the children about that great Muslim thinker, letting that name become as familiar to them as Sir Isaac Newton or Albert Einstein. In other lessons, there are Qur'anic verses or prophetic hadeeths on the subject of the lesson which can be mentioned in passing, during the class. This triggers thoughts in the children's minds and creates subconscious links. In yet others, examples used to explain abstract concepts can be taken from a Muslim perspective where familiar elements of Muslim culture and religion are mentioned like prayer, the mosque, wudoo, fasting, etc.

Finally, and most importantly, an age-appropriate moral message should be imparted in each and every class, in every period of the day. Bringing morality back into the classroom after the age of secularization will change the whole atmosphere and direction of the school. The biggest prize given annually to the children from the administration of the school should be one for outstanding moral behaviour rather than a purely academic one. Children graduating from such a school after twelve years of Islamized education should be Islamically conscious of their role in life and their debt to the ummah, morally upright to a degree rarely seen among people today, and academically equipped to further their education in gender-appropriate fields beneficial to humanity. They will be capable of ushering in a new era or renaissance in the Muslim world and the global human community.

— *Dr Abu Ameenah Bilal Philips*,
 Founder and Dean Islamic Online University

WOMEN DRIVING IN SAUDI ARABIA.

SAUDI ARABIA IS THE only country in the world that does not allow women to drive cars. This situation has its roots in the deeply conservative Bedouin culture of the Arabian peninsula. Some Saudi religious scholars have justified the ban by using the argument that allowing women

drivers will be a door leading to the possibility of many vices. A woman driving alone will be a target for attack, or she may be a temptation, or it will lead to situations where the society is harmed by encouraging other undesirable activities. Other religious scholars dismiss this and state that the current situation whereby women are forced to use chauffeurs or taxi-drivers is one that religion disapproves of. It forces women to share a space with an unrelated male, and this is against religious dictates.

This ban has been challenged on several occasions over the past twenty years with women activists taking to the wheel en masse several times. In 1990 hundreds of these protestors were arrested or lost their jobs and this served to discourage further protests. Another call to rally against the ban was issued this year, but with the authorities threatening stern penalties only a handful of women managed to respond to the call. However, many others have started posting YouTube videos of themselves driving around cities, and with others taking to social media to drum up support, this has become an issue that is gathering publicity. More and more men are lending their support as well; some behind the scenes, and others very publicly, like the Saudi comedian and social activist, Hisham Fageeh, who released a satirical video mocking the ban to the tune of Bob Marley's 'No Woman, No Cry' — his new lyrics included the refrain 'No woman, no drive'.



INTERFAITH

WHILE MOST MEDIA COVERAGE of interfaith deals with interfaith conflicts there have been significant progress in interfaith dialogue. Amongst the more prominent projects are the following:

A Common Word (ACW)

The ACW interfaith initiative celebrated its 5 year anniversary on October 13, 2012. Starting as an open letter from a group of 138 Muslim scholars and clerics addressed to Christian leaders everywhere, the ACW has become the catalyst behind a global bridge-building effort between Christians and Muslims. ACW focuses on the common ground between both religious communities, highlighting points of commonality found in the commandments to love God and one's neighbour; (see www.ACommonWord.com).

The Muslim-Catholic Forum

This is a meeting of prominent religious leaders and scholars to be held every three years. The first Catholic-Muslim Seminar was held in the Vatican in 2008, and included an audience with H.H. Pope Benedict XVI. The second forum was at the Baptism Site of Jesus Christ in Jordan in November 2011. Twenty-four Catholic and twenty-four Muslim religious leaders, scholars, and educators discussed together the themes of: Reason, Faith, and the Human Person and issued a joint declaration surrounding these issues.

The World Interfaith Harmony Week

Extending the principles of A Common Word to include people of all faiths, and those with no faith, King Abdullah II of Jordan in his address to the UNGA 2010 proposed 'Love of God and Love of Neighbour', or 'Love of the Good and Love of Neighbour' to designate the first week of February, every year, as a World Interfaith Harmony Week (WIHW). A month later, the resolution, the brainchild of H.R.H. Prince Ghazi bin Muhammad, the Chief Advisor for Religious and Cultural Affairs to H.M. King Abdullah II was adopted. The first week of February is now observed as an official week and has seen hundreds of events each year in dozens of countries with up to 50,000 attendees at the events. The second annual week, held in February 2012, saw a large increase in gatherings. The third WIHW in 2013 saw the inauguration of the WIHW Prize (\$50,000 in total) established by the Royal Aal Al-Bayt Institute for Islamic Thought, three prizes were on offer for the best events held. Over 70 submissions were received by the judges, and the winners were announced as follows:

FIRST PRIZE: The Interfaith Mediation Centre, Kaduna, Nigeria for their event 'Imam and Pastor from Vengeance to Forgiveness.'

SECOND PRIZE: Philippine Centre for Islam and Democracy and Noorus Salam and for their event 'A Common Word Towards A Common Peace'.

THIRD PRIZE: Department of National Unity and Integration for their event 'World Interfaith Harmony Week Malaysia 2013.'

More information: Download RISSC's *A Common Word: Between Us & You, 5th Anniversary Edition* for free at <http://www.ACommonWord.com>. To learn more about the WIHW visit their website at: www.WorldInterfaithHarmonyWeek.com.

Prominent Influencers: Sheikh Dr Ali Gomaa (p. 57), Sheikh Abdullah bin Bayyah (p. 87), Habib Umar bin Hafiz (p. 85), H.E. Dr Mustafa Cerić (p. 95), Dr Aref Nayed (p. 91), Dr Timothy Winter (p. 94), Dr Ibrahim Kalin (p. 111), and Dr Ingrid Mattson (p. 99).



JERUSALEM

SINCE THE VERY BEGINNING of the Israeli occupation of East Jerusalem in 1967, the holy sites of the Old City of Jerusalem have been under attack, particularly Al-Masjid Al-Aqsa, one of Islam's three holiest sites. The explicit goal of these attacks and violations is to build the 'third temple' on the site of Al-Masjid Al-Aqsa.

Attacks & Violations

In recent years economic, social, political and physical attacks on Al-Masjid Al-Aqsa have intensified. Calls for the demolition of Al-Masjid Al-Aqsa, once the preserve of extremists and fundamentalists, have now become pervasive, commonplace and to be found even in mainstream media. This, coupled with an almost daily violation of Al-Masjid Al-Aqsa by violent settlers and their ilk make the

partition or even destruction of Al-Masjid Al-Aqsa a distinct possibility. The partition of the Ibrahimic Mosque into Jewish and Muslim parts in neighbouring Hebron in the early 1990s is the blueprint for these ambitions for one of Islam's most holy and sacred sites.

Breaking of a Taboo

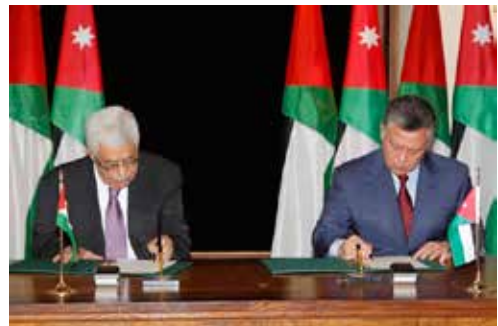
On 28 February, 2012, during a meeting for the Arab League in Doha, Qatar, Palestinian Authority President Mahmoud Abbas made a plea for Muslims to visit Al-Masjid Al-Aqsa. On April 18, 2012, H.R.H. Prince Ghazi bin Muhammad of Jordan, accompanied by the Grand Mufti of Egypt, Sheikh Ali Gomaa, broke what had been, in some parts of the Islamic World, a 45-year taboo by visiting Al-Masjid Al-Aqsa in order to pray there and support the beleaguered Jerusalemites. The visit was viewed as controversial in Egypt, but set off a change of public opinion in the Islamic World. During the trip to Jerusalem, the Prince and the Grand Mufti also visited the Church of the Holy Sepulchre. This visit was much appreciated by the Christian community of Jerusalem. This past year has seen numerous Arab officials visit Jerusalem.

Palestinian-Jordanian Agreement on the Holy Sites of Jerusalem

The Agreement signed between His Majesty King Abdullah II and Palestinian President Mahmoud Abbas on the Holy Sites, signed on March 31st 2013, reaffirmed the following:

His Majesty King Abdullah II is the Custodian of the Holy Sites in Jerusalem, and has full right to exert all legal efforts to safeguard and preserve them, especially al-Masjid al-Aqsa, defined as the entire al-Haram al-Sharif (of 144 Dunums).

Historic principles upon which Jordan and Palestine are in agreement as regards Jerusalem and their common goal of defending Jerusalem together, especially at such critical time, when the city is fac-



ing dramatic challenges and daily illegal changes to its authenticity and original identity.

The status of East Jerusalem is Palestinian sovereign occupied territory, and that all post-1967 occupation practices or aggressions against Jerusalem are not recognised by any international or legal entity.

Hashemite Custodianship of the Holy Sites started in 1924, and Jerusalem was physically part of the Hashemite Kingdom of Jordan from 1948 until 1967, and legally until 1988, when Jordan severed ties with the West Bank (excepting only the Holy Sites and the Awqaf or Religious Trusts). Thus from 1988 until 2013, there was some ambiguity as to the status of the Holy Sites. After Palestine became recognised as a state in November 2012, a treaty between Jordan and Palestine became absolutely necessary not merely to avoid any disputes between Jordan and Palestine, but more importantly, to enable Jordan and Palestine to jointly legally protect the Holy Sites in Jerusalem against Israeli (official or unofficial) incursions, physical destruction and illegal annexation.

More information: Read Dr Wasfi Kailani's *Why Should Muslims Visit Al-Masjid Al-Aqsa?* and *Keys to Jerusalem* (free downloads from www.rissc.jo).

Prominent Influencers: HM King Abdullah II ibn Al-Hussein (p. 41), Sheikh Dr Ali Gomaa (p. 57), Habib Ali Al-Jifri (p. 88), Sheikh Dr Yusuf Al-Qaradawi (p. 67), Sheikh Dr Ikrima Sa'id Sabri (p. 124), and Dr Sari Nusseibeh (p. 106).

PALESTINIAN STATEHOOD

On Friday 23 September, 2011 at the UN headquarters in New York, President Mahmoud Abbas of the Palestinian Authority submitted a request for formal recognition of a Palestinian state along pre-1967 lines. Although this move has the support of most members of the UN, the US vowed to veto it. The statehood bid at the UN has not been met with approval by all. Hamas, which controls the Gaza Strip, criticised Abbas for accepting pre-1967 borders, and thus foregoing 80% of Palestinian land. The Israeli Prime Minister dismissed the whole process. Apart from these two reactions, most other responses have been overwhelmingly in favour of Abbas' move, with 133 (68.9%) of the 193 member states of the United Nations having recognised the State of Palestine. On 29 November 2012, the

UN General Assembly passed a motion changing Palestine's "entity" status to "non-member observer state" by a vote of 138 to 9, with 41 abstentions.

Prominent Influencers: HE President Mahmoud Abbas (p. 86), Ismail Haniyah (p. 117).

GAZA

The Gaza Strip, bordering Egypt and Israel, covers approximately 25 miles by 4–7 miles and has a population of 1.7 million people. Israel withdrew its occupying force in 2005, but the Gaza Strip has been subject to a crippling economic blockade since 2007. Attempts by international peace activists to break the blockade have led to fatal confrontations with the Israeli Defence Force. Border skirmishes between the Palestinians and Israelis happen consistently, and have in 2008–2009, and in 2013 (as of print) led to massive destruction and killing in Gaza by the combined might of the Israeli air, navy and ground forces. The 2008–09 conflict saw approximately 1,400 Palestinian and 13 Israeli deaths. There was an international outcry at the number of civilians, particularly children, who were killed, and there was much evidence of the use of banned weapons (white phosphorous) by Israeli forces. The international community has mobilised much support for the people of Gaza. Including the hacktivist group 'Anonymous' which launched cyber attacks on over 700 Israeli websites.

DESTRUCTION OF SUFI SHRINES

THE PAST TWO YEARS have seen a disturbing trend of systematic grave desecration done by various Wahhabi groups in Libya, Mali, and Egypt. With the fall of ruling powers resulting from the Arab Spring many Wahhabis have decided to utilise power vacuums that opened up in Libya and subsequently Mali to ravage these lands by destroying all signs of their holy sites, which according to their puritanical view are heretical, pagan-like and akin to grave worship, despite the fact that the vast majority of Sunni scholars throughout history have held them to be valid and even

praiseworthy to maintain. Spurred on by some popular scholars in Saudi Arabia the trend continues to happen although their destruction of centuries-old heritage has been condemned by all other Muslims as sacrilege.

Libya

- March 2012 - the Tomb of a 15th-Century scholar Abdel Salam al-Asmar in Zlitan, about 160km (100 miles) south-east of Tripoli.
- August 2012 - Al-Shaab Al-Dahman mosque housed close to 50 Sufi graves inside and, outside, the tombs of Libyan Sufi scholar Abdullah al-Sha'ab and a martyr who fought Spanish colonialists.
- October 2011 - Desecration of the Al-Masry shrine in Tripoli.
- In January 2012 - fanatics wrecked the cemetery of Sidi Ubaid in Benghazi, stealing 31 corpses.
- August 2012 - digging out the blessed resting place of Hazrat Sheikh Ahmad Zaruq.
- August 2012 - The shrine of Sheikh Abdul Salam Al Asmari was blown up in addition to a large part a large part of the mosque named after him, as well as burning the ancient library which held a huge number of books and manuscripts dating back centuries.

Pakistan

- 2010 - extremists bombed the shrine of well-known Sufi master and wali, Hazrat Data Ganj Baksh Ali Hujwari, in Lahore, Pakistan, killing 42 people.
- In April 2011, during the annual festival at a large Sufi shrine in southern Punjab in Pakistan, two suicide bombers set off an explosion killing more than 40 worshippers and injuring hundreds more.

Egypt

- April 2011 - in the Egyptian town of Qalyoub, armed with crowbars and sledgehammers, two dozen Salafi fanatics arrived at the Sidi Abdel Rahman shrine in the middle of the night aiming to smash it to pieces. Five other shrines in Qalyoub were destroyed soon after Hosni Mubarak's fall from power.

- June 2012 - The Shrine of Sheikh Zowaid was brought to the ground after being blown up at the hands of anonymous vandals.
- In November 2012 a Salafi cleric called on Egyptians to destroy all ancient Egyptian landmarks, including the popular Sphinx and pyramids: the bloodline of Egyptian tourism revenue.
- August 2013 - Shrines of Sheikh Hamid Abu Jarir in central Sinai and Sheikh Salim Al-Sharif Abu Jarir in the Bir El Abd area were detonated remotely and simultaneously.

Tunisia

According to Sufi officials, Islamists in Tunisia have attacked almost 40 Sufi shrines in recent months, most prominent being

- January 2013- Sidi Bou Said's shrine in Tunisia was set ablaze by a group of vandals.
- January 2013 - Sidi Baghdadi in Monastir was torched by extremists.
- February 2013 - Mausoleums Sidi Abdeljabbar in Jammal and Sidi Amor Bouzid in Awlad Chamakh were also destroyed.

Syria

Since the outbreak of the Syrian revolution, many mosques and Islamic sites have been witnessing a new type of terrorism, the blowing up and desecration of shrines and graves of saints, whether by the Syrian Armed forces or the revolutionists. The destruction of the Sufi shrines came under the spotlight as tens have been blown up all over the Islamic world. Some famous shrines have been under the threats of being vandalised, such as the shrine of Sakina bint Ali, Roqaya bin Al Hussine and the shrine of the famous Sayeda Zeinab Bint Ali. Further examples of desecrated shrines in Aleppo and Damascus are those of: Mohsen bin Imam Hussein, Sheikh Mohammed Ejrabh, Sheikh Mohammed Hassoun, and the near-demolition of the shrine of Sheikh Ahmed Al-Muslli before the residents of his city saved it from the vandals.

Somalia

Similar incidents occurred in the capital Mogadishu, attacks on shrines mostly carried out by the militant group "Harakat Al- Shabab Al Mujahideen"; a Somalia-based cell of the militant Islamist group al-Qaeda.

- The movement destroyed the shrine of Sheikh Ali Tairi and Sheikh Ali Mu'min.
- The shrine of Sheikh Mohammed Bimalo, leader of the Qadiriyyah order in the early twentieth century.
- The shrine of Sheikh Hassan Mu'alim Mo'min, founder of the Idreesia order in Somalia
- March 2010 - The destruction of Sheikh Mohi-Al-Din's shrine

Mali

Timbuktu encompasses a lot of Sufi shrines and tombs, hence the name "The city of 333 saints". At the request of the residents of the city, UNESCO placed the city on its list of endangered world heritage sites.

- April 2012 - The mausoleum of Sidi Mahmoud, one of 16 shrines in Timbuktu, was under attack by Ansar Dine (a militant Islamist group led by one of the most prominent leaders of the Tuareg rebellion). On 30 June, it was reported by a local journalist that Ansar Dine had destroyed the mausoleum completely, along with Sidi El Mokhtar and Alfa Moya and five other sites with pick-axes, hoes and Kalashnikovs.
- July 2012 - Members of the same group took down the shrines of Sidi Elmety, Mahamane Elmety and Sidi Mahmoudou. Another major destruction during the same month was that of Sidi Yahya's mausoleum.
- Ansar Dine tore down one of the doors of the 15th century Sidi Yahya mosque.
- September 2012- Extremists destroyed the mau-

soleum of Cheik El-Kebir.

- September 2012 - The destruction of the tomb of Almirou Mahamane Assidiki in Goundam
- March 28, 2013: The Al-Andlusi mausoleum in Tajoura

In addition to this destruction, one can add the tragic assassination in August 2012 of Said Afandi, the Muslim Sufi leader of Dagestan. An outspoken critic of Wahhabism, the leader was murdered by a female suicide-bomber.

MASSACRE OF THE ROHINGYA MUSLIMS

According to the UN, the Rohingya Muslims are one of the most persecuted minorities in the world, and have been described: "among the world's least wanted". Living in the state of Rakhine (Arakan) in western Myanmar (Burma), they are a people who nobody wants. The Myanmar government classifies them as stateless Bengali Muslims, and the Bangladesh government refuses to acknowledge them. Many have fled to refugee camps in Bangladesh (where they receive no aid), or along the Thai-Myanmar border (there have been reports of boatloads of Rohingya being abandoned in the open sea). They have been subject to all kinds of persecution and recently they have become targets of violence by Rakhine Buddhists. The Burmese army and police have been accused of targeting Rohingya Muslims through mass arrests and arbitrary violence. A number of monks' organisations that played a vital role in Burma's struggle for democ-



racy have taken special procedures to block any humanitarian assistance to the Rohingya community. The scale and viciousness of the attacks have increased in the past year and have finally prompted some statements from the Dalai Lama and from human-rights champion Aung San Suu Kyi (of Myanmar). Strangely, the Myanmar government, while doing nothing to stop these massacres and ethnic cleaning, has been feted by the US and other governments who see the country as an economic and strategic (i.e. against China) opportunity. President Obama visited the country in 2012, and hosted President Thein Sein in 2013.

THE INTEGRAL CHAIRS

The International Initiative for the Islamic Integral Professorial Chairs

THE SCIENCES OF TRADITIONAL Islamic knowledge are very poorly understood in the Islamic World, and taught only in selective, abbreviated versions. Fundamentalism increasingly rules the mosques while secular academic methodologies rule the institutes of learning in the Islamic World. Even in the West, though Muslims have donated hundreds of millions of dollars to create professorial chairs and academic centres in leading western universities, these chairs and centres are invariably run or occupied by non-Muslims (or secular Muslims), and so the centres and chairs—funded by Muslims!—wind up being hostile, or at least unhelpful, to traditional Islam. This situation is leading to intellectual and spiritual impoverishment in the Islamic World, a rise in fundamentalism, and ironically, at the same time, a rise in secularism.

The purpose of this initiative is to restore knowledge and teaching of traditional Islamic orthodox high culture and scholarship in philosophy, theology, mysticism, jurisprudence, Qur'anic exegesis, sociology, history and Arabic language and grammar in the Islamic World in combination with traditional Islamic teaching and preaching methods. The

goal of this initiative is to set up around 50 Integral Chairs in the Islamic World each as a *waqf* (religious endowment) in mosques and universities combined, occupied by practicing Muslim scholars, and dedicated to the intellectual and spiritual legacy of the greatest Muslim scholars and sages. Thereafter, an international institute to connect and support their activities must be established.

The Integral Chairs project, the brainchild of H.R.H. Prince Ghazi bin Muhammad, Chief Advisor for Religious and Cultural Affairs to H.M. King Abdullah II, was officially launched on January 30, 2012 in honour of the 50th birthday of H.M. King Abdullah II ibn Al-Hussein (p. 41), under whose name the waqfs for the first two chairs were established. The first chair, *The Integral Chair for the Study of Imam Al-Ghazali's Work at the Holy Al-Aqsa Mosque and Al-Quds University* formally launched in January 2013 with Professor Mustafa Abu Sway (p. 103) as the first Integral Chair along with an Academic Board that consisted of H.R.H. Prince Ghazi bin Muhammad, H.E. Sheikh Ali Gomaa (p. 57), H.E. Sheikh Dr Muhammad Said Al-Bouti (p. 172), Habib Omar bin Hafiz (p. 85), Habib Ali Al-Jifri (p. 88), and others. For further information see www.rissc.jo.

THE 'LOVE INITIATIVE

H.R.H. Prince Ghazi bin Muhammad and the Royal Aal Al-Bayt Institute for Islamic Thought co-organized—together with Rev. Prof. Paul S. Fiddes, Professor of Systematic Theology, University of Oxford and Director of Research, Regent's Park College, Oxford—co-organized a two-day open symposium on 'Love in Three Abrahamic Religions' at Regent's Park College, University of Oxford, celebrating the fifth year of the issuing of *A Common Word*, on October 12-13th 2012. This led to the establishment of a fellowship at the RPC, University of Oxford, dedicated to the study of Love in Religion, co-funded by RABBIT and Prince Ghazi's friend, American Industrialist Sam Nappi. The fellowship post is to be held by a Muslim Hafith of the Qur'an and a Christian clergyman alternately, and Mr. Sam Nappi and RABBIT will equally share the costs. It will be the first fellowship dedicated specifically to the study of love as such in a major university for centuries, and God willing, the beginning of many such fellowships in major universities all over the world.

Major
EVENTS

	Date	Event	Key Influencers	Country
2012	27/11	Huge demonstration in Tahrir Square to protest Morsi's decree.	Pres. Morsi	Egypt
	29/11	Palestine given non-member observer state status at the UN.	Pres. Abbas	Palestine
	30/11	Israel announces massive settlement building project in the West Bank.	Pres. Abbas	Israel, Palestine
	3/12	The UN General Assembly overwhelmingly approved a resolution calling on Israel to quickly open its nuclear program for inspection.		Israel
	6/12	King Abdullah II visits the West Bank, the first head of state to do so after the UN resolution.	King Abdullah II, Pres. Abbas	Jordan, Palestine
	6/12	Seven people are killed and 770 injured during Egyptian protests.	Pres. Morsi	Egypt
	8/12	Kyoto Protocol extended to 2020.	Emir Al-Thani	Qatar
	8/12	Morsi rescinds controversial decree.	Pres. Morsi	Egypt
	8/12	Tens of thousands protest in Kuwait City against parliamentary elections.		Kuwait
	8/12	The Economist publishes contents of leaked communications between the chief justice of the ICT (International Crimes Tribunal) of Bangladesh, Mohammed Nizamul Huq, and Ahmed Ziauddin, a Bangladeshi attorney in Brussels which brought further scrutiny to the neutrality of the court.		Bangladesh
	8/12	Hamas celebrates 25th anniversary with Khaled Mashal returning to Gaza for the first time.	Mashal	Palestine
	12/12	Zdravko Tolimir, former senior commander of Bosnian Serb Army, was convicted of six counts related to the Bosnian Genocide and sentenced to life imprisonment by the International Criminal Tribunal for the former Yugoslavia (ICTY).		Bosnia and Herzegovina
	16/12	Egypt backs constitution charter in first round.	Pres. Morsi	Egypt
	16/12	Rebels 'seize Syrian army school' in Aleppo.		Syria
	23/12	Municipal elections in Oman.	Sultan Qaboos	Oman
	25/12	Morsi signs constitution into law.	Pres. Morsi	Egypt
	26/12	Kazakh jet crash kills top security officials.		Kazakhstan
2013	1/1	Ghazali Chair officially launches.	H.M. King Abdullah II, Prof. Abu Sway	Jordan
	3/1	King Mohammed VI swears in new coalition government with the moderate Islamist party Islamist Justice and Development Party holding many key positions, including Prime Minister.	King Mohammed VI	Morocco
	8/1	Syrian government exchanges 2,130 prisoners for 48 Iranians kidnapped by Syrian rebels.	Pres. Assad	Syria, Iran

Date	Event	Key Influencers	Country
10/1	Ten people are killed by a US drone attack in South Waziristan.		Pakistan
10/1	Eighty-one people are killed and 120 are wounded by a twin bombing in Quetta.		Pakistan
11/1	France begins a five-month military operation in Mali at the behest of the Mali government to help root out militants.		France, Mali
11/1	King Abdullah Al-Saud appointed 30 women to the Consultative Assembly or Shura Council — the first time women are allowed in — and modified the law declaring that the female members of the assembly would consist of no less than 20 percent of 150 members. They are sworn in on February 19.		Saudi Arabia
15/1	Eighty-three people are killed and 150 are injured in a rocket attack on Aleppo University.		Syria
16/1	In Amenas, a four day occupation of an Algerian BP facility by militants begins, killing 48 hostages.		Algeria
17/1	One-hundred and six people are massacred by Syrian army forces in Homs.	Pres. Assad	Syria
17/1	Thirty-three people are killed by a series of bombs across Iraq.		Iraq
21/1	Abul Kalam “Bachchu” Azad becomes the first person found guilty by the ICT of Bangladesh and sentenced to death for war crimes committed in 1971’s War of Independence .		Bangladesh
25/1	Islamist forces are driven out of Hombori by the Malian army.		Mali
26/1	Thirty people are killed during a violent protest in Port Said.		Egypt
28/1	Report published on the new drone base that the US is building in Niger to fight extremists in neighbouring Mali.		Mali, Niger, US
28/1	Iran’s Pishgam rocket successfully completes a return trip, having sent a monkey into space.		Iran
1/2	The Nigerian Army bomb a Boko Haram camp, killing 18 people.		Nigeria
3/2	Thirty-three people are killed by a suicide bombing by an explosive-packed truck in Kirkuk.		Iraq
5/2	The ICT (International Crimes Tribunal) in Bangladesh sentenced Abdul Quader Mollah, assistant secretary of Jamaat-e-Islami, to life imprisonment, the second person found guilty this year.		Bangladesh
6/2	The 12th session of the OIC (Organization of the Islamic Conference) kicked off with 25 heads of states in attendance in Cairo.	Dr Ihsanoglu, Pres. Morsi, and many others	Egypt

Date	Event	Key Influencers	Country
6/2	Chokri Belaïd, opposition leader with the left-secular Democratic Patriots' Movement, is assassinated, leading to protests throughout the country.		Tunisia
7/2	The OIC session concludes with a statement calling for greater effort to bring the war in Syria to a negotiated end and the creation of what it called an Islamic Financial Safety Net for Palestinians.	Dr Ihsanoglu, Pres. Morsi	Egypt
14/2	Umm Al-Qura University delegation visits Zaytuna College of US and discuss cooperation regarding educational quality, academic accreditation, and the developments of Islamic and Arabic study programs.	Sheikh Hamza Yusuf, Imam Zaid Shakir	USA
16/2	Eighty-four people are killed and 190 are injured after a market bombing in Hazara Town.		Pakistan
21/2	Sheikh Al-Bouti martyred and many killed at a tafsir lesson he was giving in a mosque.	Sheikh Al-Bouti, Sheikh Al-Qaradawi	Syria
21/2	Eighty-three people are killed and 250 injured in a series of bombing attacks in Damascus.	Pres. Assad	Syria
21/2	Twenty-one people are killed and 54 are injured in a bombing in Hyderabad.		India
22/2	Thirteen Chadian soldiers and 65 extremist insurgents are killed in conflict in Northern Mali.		Mali, Chad
25/2	Abdelhamid Abou Zeid, one of the leaders of AQIM (Al Qaida in the Islamic Maghrib), as well as 40 other militants were killed by French and Chadian troops.		Mali, Chad, France
27/2	Seventeen Afghan militia are killed by Taliban insurgents in an attack in the Andar District.		Afghanistan
28/2	Twenty-eight people are killed and 60 are injured after a series of bombings across Baghdad.		Iraq
28/2	Delwar Hossain Sayeedi, the deputy of Jamaat-e-Islami, was found guilty of genocide, rape and religious persecution. He was sentenced to death by hanging. Thirty-five people are killed in violent demonstrations across Bangladesh that followed.		Bangladesh
28/2	King Abdullah Al-Saud donates \$200 million to build a massive medical city in Sanaa.	King Abdullah Al-Saud	Yemen, Saudi Arabia
3/3	Forty-five people are killed by a bomb blast in Karachi		Pakistan
4/3	Forty Syrian soldiers are killed in an ambush in Western Iraq.	Pres. Assad	Syria
6/3	Syrian rebels capture Ar-Raqqah, their first major city.	Pres. Assad	Syria

Date	Event	Key Influencers	Country
8/3	Malaysian security forces kill 31 Filipino gunmen on Borneo Island, bringing the total to nearly 100 over the past week. Within a few days they will detain 79 sympathisers who helped them enter the island intending to reclaim the historic lands of Borneo of the defunct sultanate.		Malaysia, Philippines
13/3	Cardinal Jorge Mario Bergoglio is elected as the new pope, taking the papal name Pope Francis. He names outreach to Muslims as a key issue.		The Holy See
18/3	Explosions kill 25 people at a bus park in Kano		Nigeria
18/3	Ninety-eight people are killed and 248 injured across Iraq from a series of bombings and shootings.		Iraq
20/3	Zillur Rahman, 19th President of Bangladesh, passes away.		Bangladesh
21/3	Forty-two people are killed and 84 injured by a bombing in a mosque in Damascus.	Pres. Assad	Syria
22/3	During a trip to Israel, Pres. Obama initiates a reconciliation between Israel and Turkey.	Erdogan	Turkey, Israel, USA
23/3	PM Najib Mikati resigns and calls for a unity government to rescue Lebanon from growing sectarian divisions over war in Syria.		Lebanon, Syria
24/4	Rana Plaza, an eight-story commercial building, collapsed in Savar, Bangladesh, killing 1,129 people, the deadliest garment-factory accident in history.		Bangladesh
27/3	Twenty-seventh Arab League Summit issues Doha Declaration which address many issues and establish a \$1 billion fund to finance projects that conserve the Arab and Islamic identity of Al-Quds and aid the Palestinian people suffering under the Israeli occupation.		Qatar
28/3	One-hundred-forty-three rebels and 20 government troop are killed in conflict in Pibor County.		Sudan
31/3	King Abdullah II and Pres. Abbas sign Jerusalem protection pact.	H.M. King Abdullah II, Pres. Abbas	Palestine, Jordan
3/4	Forty-six people are killed and 100 are injured by a court-house suicide bombing in Farah.		Afghanistan
8/4	One-hundred and sixty-three people are killed and 50,000 are displaced after tribal violence erupts in Darfur.		Sudan
13/4	Palestinian Prime Minister Salam Fayyad resigns.	Pres. Abbas	Palestine
14/4	Twenty people are killed in attacks in Mogadishu.		Somali
15/4	Two bombs explode at the Boston Marathon in the US, killing three and injuring 264 others.		USA
15/4	Thirty-three people are killed and 163 are injured in a wave of bombings across Iraq.		Iraq

Date	Event	Key Influencers	Country
16/4	President Idriss Deby announces the pulling out of Chad's troops of Mali, three months after a successful mission in helping France and Mali fight extremist rebels.		Chad, Mali
16/4	Thirty-seven people are killed by a 7.8 magnitude earthquake in Khash country.		Iran
19/4	Kosovo and Serbia sign the Brussels Agreement, hailed as a major step in both normalising relations between the former warring states and for the two countries to enter the EU.	Hashim Thaçi	Kosovo, Serbia
21/4	Conflict between extremists and the Nigerian military lead to 185 deaths.		Nigeria
25/4	The first annual prize-awarding ceremony of the World Interfaith Harmony Week Prize took place at the Baptism Site of Jesus (see page 187).	H.M. King Abdullah II	Jordan
25/4	The United Kingdom reopens its embassy in Somalia after 22 years.		Somalia, UK
2/5	One-hundred people are killed by the Syrian Army in a raid on al-Bayda.		Syria
3/5	Israel launches an airstrike at warehouses near Damascus. A second airstrike follows 2 days later.		Syria, Israel
4/5	Seventy-seven people are killed by the Syrian Army in Banyas.		Syria
4/5	Thirty-nine people are killed at a funeral in Wukari.		Nigeria
5/5	Malaysia parliamentary elections were held. Pres. Razack's Barisan Nasional coalition won the majority of seats again, but Anwar Ibrahim's Pakatan Rakyat coalition gained seven more seats for second place.	Pres. Razack, Anwar Ibrahim	Malaysia
7/5	Fifty-five people are killed by a Boko Haram attack.		Nigeria
9/5	Muhammad Kamaruzzaman was convicted and given the death penalty on five counts of mass killings, rape, torture and kidnapping during the 1971 war by the ICT of Bangladesh.		Bangladesh
11/5	Forty-three people are killed in two car bombings in Reyhanlı.		Turkey
16/5	Pope Francis calls for ethical financial reform to fight speculation, a continuation of previous calls by the Vatican to look at Islamic finance rules as a model.		The Holy See
17/5	Ninety people are killed and 200 are injured after a series of bombings across Iraq.		Iraq
18/5	Syria faces chemical weapon allegations.		Syria
20/5	One-hundred and thirty-three people are killed and 283 are injured in a wave of insurgency in Iraq.		Iraq
27/5	Seventy-five people are killed and 200 are injured in a continued wave of bombings across Iraq.		Iraq

Date	Event	Key Influencers	Country
28/5	The first sit-in protests at Taksim Gezi Park are organised, which quickly grow and spread throughout Turkey.	Erdogan	Turkey
30/5	Six Bosnian Croats are convicted by the UN tribunal in The Hague of persecuting and murdering Muslim civilians as a part of ethnic cleansing campaign during the 1992–95 Bosnian war.		Bosnia and Herzegovina
1/6	Lebanon's Parliament votes to delay elections, originally scheduled to take place in 10 more days, for at least 17 months.		Lebanon
5/6	Syrian government regains Al-Qusayr from the rebels.	Pres. Assad	Syria
5/6	Nawaz Sharif is sworn in as Prime Minister of Pakistan.	Nawaz Sharif	Pakistan
10/6	Seventy people are killed as a series of bombs explode across Iraq.		Iraq
10/6	The Holy Ka'aba is washed in advance of this year's Hajj pilgrimage while the governor of Madinah announces the establishment of a massive city for receiving and dispatching pilgrims near Al-Masjid Al-Nabawi.		Saudi Arabia
13/6	Sheikh Abdullah Bin Bayyah meets with Pres. Obama in the White House to discuss efforts to combat poverty, global health efforts, and work towards delegitimising Al Qaeda.	Sh. Bin Bayyah	Mauratania, USA
14/6	Hassan Rouhani is elected President of Iran and was later sworn in on August 3.	Rouhani	Iran
17/6	After years of government subsidising of gasoline prices, the Indonesian parliament approved 33% hikes in gas prices to help stabilise growing inflation.		Indonesia
18/6	Taliban open up their first official overseas office in Doha. They would later close it on July 9 in protest of failed peace talks.	Mullah Umar,	Afghanistan, Qatar
18/6	Twenty-seven people are killed and 30 are injured by a suicide bomb in Sher Garh.		Pakistan
19/6	Forty-eight people are killed by armed bandits in Zamfara State.		Nigeria
26/6	Sheikh Hamad bin Khalifa Al-Thani abdicates the thrown in favour of his son, Sheikh Tamim bin Hamad Al-Thani.	Sheikh Hamad bin Khalifa, Sheikh Tamim bin Hamad	Qatar
30/6	Large protests are organised throughout Egypt on the 1st anniversary of Pres. Morsi's inauguration.		Egypt
1/7	Demonstrations grow across Egypt with 15 million people calling for the resignation of their president, Mohammed Morsi.	Pres. Morsi	Egypt

Date	Event	Key Influencers	Country
1/7	Forty-seven people are killed and 90 are wounded in two bomb blasts in Pakistan.		Pakistan
2/7	Sixteen people are killed and 200 are injured in protest clashes at Cairo University against Egyptian President Mohamed Morsi.	Pres. Morsi	Egypt
3/7	Egypt's president, Mohammed Morsi, is deposed by the military with Adly Mansour appointed interim president and Mohamed ElBaradei as Vice President.	Pres. Morsi, Al-Sisi, Mohamed ElBaradei	Egypt
4/7	Court halts the controversial, Turkish government-backed plan to rebuild Taksim Square.		Turkey
6/7	Forty-two people are killed in an attack on a boarding school in Mamudo.		Nigeria
7/7	Abu Qatada (Omar Mahmoud Othman), the infamous militant cleric, is deported from Britain to his native Jordan to face terrorism charges, ending 10-year court battle.		UK, Jordan
7/7	State of Emergency is lifted in Mali in order to allow campaigning for the upcoming election.		Mali
8/7	Ghassan Hitto steps down as the prime minister of the opposition Syrian National Coalition.		Syria
9/7	Ramadan begins in many countries.		
9/7	Saudi Arabia pledges \$5 billion in aid to Egypt and the UAE offers an additional \$3 billion.	King Abdullah Al-Saud	Saudi Arabia, UAE, Egypt
15/7	Ghulam Azam, former leader of Jamaat-e-Islami party, is sentenced to 90 years in jail for crimes committed during Bangladesh's 1971 war for independence. Ali Ahsan Mohammad Mojaheed would be sentenced to death by hanging two days later.		Bangladesh
17/7	President Abdelaziz Bouteflika returns home after nearly three months of treatment in France for stroke, leading many to question if he is healthy enough to lead the country.	Pres. Bouteflika	Algeria
18/7	Forty-two people have been killed and hundreds injured after the Egyptian army raids a sit in protest in Cairo.	Pres. Morsi, Al-Sisi,	Egypt
26/7	Mohamed Brahmi, leader of the People's Party, is assassinated outside his home leading to renewed protests throughout Tunisia.		Tunisia
26/7	Fifty-seven people are killed in a market bombing in Parachinar.		Pakistan
27/7	One-hundred people are killed and 1,500 injured in a crackdown against protesters in Cairo.	Pres. Morsi, Al-Sisi,	Egypt
27/7	One thousand inmates escape from a prison in Benghazi		Libya

Date	Event	Key Influencers	Country
29/7	Three hundred prisoners are freed after a Taliban attack in Dera Ismal Khan.	Mullah Omar	Pakistan
30/7	Twenty-eight people are killed in a series of bombings in Kano		Nigeria
30/7	One hundred and thirty-four people are killed in tribal conflicts in Darfur.		Sudan
30/7	Mamnoon Hussain is elected President of Pakistan.		Pakistan
1/8	High Court of Bangladesh disqualifies Jamaat-e-Islami, country's largest Islamic party, from taking part in the 2014 general election.		Bangladesh
2/8	Forty people are killed after an ammunition depot explodes in Homs, Syria.		Syria
3/8	Eighty people are killed in a wave of insurgency.		Iraq
6/8	An alleged chemical weapons attack on Damascus, Syria, is claimed by Syrian rebels.		Syria
7/8	Taliban leader Mullah Muhammad Omar announces that they will not participate in Afghanistan's presidential election in 2014, arguing that they can only support a full "Islamic government".	Mullah Omar	Afghanistan
8/8	Eid Al-Fitr is celebrated across many countries		
8/8	King Abdullah Al-Saud announces \$100 million donation to UN Counterterrorism Center.	King Abdullah Al-Saud	Saudi Arabia
12/8	Thirty people are killed by gunmen in northeast Nigeria		Nigeria
12/8	Ibrahim Boubacar Keita is elected President of Mali and is later sworn in on September 4.		Mali
14/8	Egypt declares a state of emergency but protests continue as 638 people are killed in violent clashes between police and protesters across Egypt.	Gen. Al-Sisi	Egypt
14/8	ElBaradei resigned as vice president of Egypt following violent crackdowns in Egypt.	Mohamed ElBaradei	Egypt
14/8	Israelis and Palestinians officially begin peace talks in Jerusalem.	Pres. Abbas	Palestine, Israel
19–21/8	The Royal Aal al-Bayt Institute for Islamic Thought holds its 16th General Conference, 'The Project of a Viable and Sustainable Modern Islamic State' where dozens of the world's top Muslim scholars discuss this vital and controversial issue.	King Abdullah II, Sheikh Ali Gomaa, Habib Umar, Sheikh Mustafa Ceric, Dr Aref Nayed and others	Jordan
21/8	Pakistani court indicts former Pres Pervez Musharraf in connection with 2007 assassination of former Prime Min Benazir Bhutto, the first time that such a senior military leader has been indicted in Pakistan.		Pakistan
21/8	Opposition accuses Syrian government of chemical weapon attack.		Syria

Date	Event	Key Influencers	Country
23/8	Fifty people are killed at two Sunni mosque bombings in Tripoli.		Lebanon
23/8	UN inspectors are stopped by Syrian government from investigating a reported site of a chemical massacre.	Pres. Assad	Syria
26/8	Saudi cabinet approves the nation's first law that criminalises domestic violence.		Saudi Arabia
28/8	Fifty-one people are killed in a series of bombings across Iraq.		Iraq
29/8	The British parliament vote down Cameron's request for authorisation to attack Syria—a stunning rebuke to Cameron.		Syria, UK
1/9	King Abdullah Al-Saud pledges \$200 million to help build needed infrastructure in Palestinian cities.	King Abdullah Al-Saud	Saudi Arabia, Palestine
1/9	President Obama announces that he will seek Congressional approval for military action against Syria.	Pres. Assad	USA
2/9	Former president Mohamed Morsi and other Muslim Brotherhood leaders ordered to stand trial on charges including inciting murder.	Morsi, Badie, Shater	Egypt
3/9	Ismail Hakki Karadayi, former Turkish military chief, and 102 others go on trial for involvement in ousting an Islamist-oriented government in 1997.		Turkey
3–4/9	King Abdullah II organises 'The Challenges Facing Arab Christians' conference with dozens of top international Christian leaders in attendance along with Muslim scholars.	King Abdullah II, Sheikh Ali Gomaa, Sheikh Mustafa Ceric, Dr Aref Nayed	Jordan
5/9	IMF approves a \$6.7 billion loan package for Pakistan to help revive its ailing economy.	Pres. Sharif	Pakistan
9/9	Eighteen people are killed in conflict between government and Boko Haram troops in Borno State.		Nigeria
15/9	Russia and the US reach an agreement that Syria must provide an inventory of its chemical weapons and production facilities within a week and either turn over or destroy all of its chemical weapons by mid-2014.	Pres. Assad	Syria, Russia, USA
16/9	The UN confirms in a report that the chemical agent sarin was used near Damascus on Aug. 21.	Pres. Assad	Syria
18/9	Supreme Court of Bangladesh issues death penalty on senior Islamist leader Abdul Quader Mollah for war crimes committed during the War of Independence, sparking mass protests throughout the country.		Bangladesh
20/9	President Rouhani writes an opinion article in the Washington Post signalling his willingness to engage the international community and forge mutually beneficial relationships.	Pres. Rouhani	Iran, USA

Date	Event	Key Influencers	Country
21/9	Shabab militants attack an upscale mall in Nairobi, killing nearly 70 people and wounding about 175.	Moktar Zubeyr	Kenya, Somalia
22/9	Pakistan releases Mullah Abdul Ghani Baradar, former senior commander of Afghan Taliban, hoping to kick-start peace talks just two weeks after another release of seven Taliban prisoners requested by Pres. Karzai of Afghanistan and prisoner swaps between the Afghanistan government and the Taliban.	Pres. Sharif, Pres. Karzai, Mullah Omar	Pakistan, Afghanistan
23/9	Over 80 people killed when suicide bombers linked to the Taliban attack the All Saints Church in Peshawar, the deadliest attack against Christians in Pakistan's history.		Pakistan
23/9	Egyptian court issues an injunction dissolving and outlawing the Muslim Brotherhood and having its assets frozen.	Al-Sisi, Badie, Morsi, Shater	Egypt
24/9	Over 100 garment factories are shut down by worker strikes demanding \$100-a-month minimum wage and better working conditions.		Bangladesh
26/9	The five permanent members of the Security Council agree on a resolution that requires Syria to hand over its stockpile of chemical weapons.	Pres. Assad	Syria
26/9	Rouhani's addresses the UN General Assembly in a notably less aggressive tone from his predecessor offering to solve the nuclear issue with the international community within months.	Pres. Rouhani	Iran
27/9	Obama speaks with Rouhani in a historic phone call, the first time the leaders of the US and Iran have talked in 34 years.	Pres. Rouhani	Iran, USA
27/9	Turkey and the US announce creation of \$200 million fund to combat extremism by weakening the ideological and recruiting appeal of jihadists.	PM Recep Erdogan	Turkey, USA
29/9	Ennahda, Tunisia's governing Islamist party, agrees to step down and hand power to independent caretaker government.	Rachid Ghannouchi, Pres. Marzouk	Tunisia
2/10	Bangladesh's controversial war-crimes tribunal sentences opposition lawmaker Salahuddin Quader Chowdhury to death for rape, mass murder and torture committed during the country's 1971 war of independence.		Bangladesh
4/10	Akil Mochtar, chief justice of Indonesia's Constitutional Court, is arrested by the powerful Corruption Eradication Commission and accused of taking bribe to issue favourable verdict.		Indonesia
7/10	Street clashes erupt in several Egyptian cities with at least 51 people killed and hundreds injured.	Gen. Al-Sisi	Egypt
7/10	US Navy SEAL teams capture Al Qaeda leader Abu Anas al-Libi in Tripoli		Libya

Date	Event	Key Influencers	Country
9/10	Turkish government lifts ban preventing female workers in state offices from wearing head scarves.	PM Recep Erdogan	Turkey
10/10	Turkey's highest appeals court upholds convictions of 237 military officers planning to overthrow the government.		Turkey
10/10	Obama administration announces a temporary freeze on a substantial portion of military assistance to Egypt.	Gen. Al-Sisi	USA, Egypt
10/10	Morocco king names new government ending three-month deadlock caused by a key party leaving the coalition government. The moderate Islamist Justice and Development Party retains the Prime Minister position but loses a few key positions.	King Mohammad VI	Morocco
10/10	Prime Minister Ali Zeidan is kidnapped but released after several hours.		Libya
11/10	Malala Yousafzai is awarded the Sakharov Prize for Freedom of Thought by European Parliament.	Malala Yousafzai	Pakistan
14/10	Eid al-Adha is celebrated.		
15/10	Turkey shells rebel positions in Syria held by extremist rebels, the first time it has attacked a rebel group in Syria.	PM Recep Erdogan	Turkey, Syria
15/10	Malaysian court rules that non-Muslims may not refer to God using the name "Allah".		Malaysia
18/10	Saudi Arabia Declines UN Security Council Membership, the first country to ever do so.	King Abdullah Al-Saud	Saudi Arabia
22/10	Amnesty International releases an investigative report that details many indiscriminate drone killings of innocents, exposing the false claims of the Obama administration that hardly any civilians die in their drone attacks.		Pakistan, Yemen, USA
24/10	Pres. Nawaz Sharif visits Pres. Obama at the White House where they discuss many sensitive issues, in particular the US's drone warfare policies.		Pakistan, USA
25/10	French and Mali soldiers begin a major anti-insurgent sweep.		Mali, France
27/10	Satirist Bassim Yousuf returns to TV with his first show since the overthrow of Morsi. The show would be cancelled shortly later.	Bassim Yousuf	Egypt
28/10	The official film on A Common Word was premiered in Cambridge, UK.	Sh Abdul Hakim Murad,	UK
30/10	Turkey formally opened the world's first sea tunnel connecting Europe and Asia, the deepest tunnel in the world.	PM Recep Erdogan, Pres. Abdullah Gül	Turkey

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APPENDIX

Country/Territory	UN Subregion	Total Population	Total Muslim	% Muslims
Afghanistan	South-Central Asia	25,500,100	25,449,100	99.8
Albania	Southern Europe	2,821,977	2,316,843	82.1
Algeria	Northern Africa	37,900,000	37,217,800	98.2
American Samoa	Polynesia	55,519	< 56	0.1
Andorra	Southern Europe	76,246	839	1.1
Angola	Middle Africa	20,609,294	206,093	1.0
Anguilla	Caribbean	13,452	40	0.3
Antigua and Barbuda	Caribbean	86,295	518	0.6
Argentina	South America	40,117,096	1,002,927	2.5
Armenia	Western Asia	3,024,100	< 3024	0.0
Aruba	Caribbean	101,484	406	0.4
Australia	Australia & N.Z.	23,202,302	440,844	1.9
Austria	Western Europe	8,464,554	482,480	5.7
Azerbaijan	Western Asia	9,235,100	9,087,338	98.4
Bahamas	Caribbean	351,461	351	0.1
Bahrain	Western Asia	1,234,571	1,002,472	81.2
Bangladesh	South-Central Asia	152,518,015	137,876,286	90.4
Barbados	Caribbean	274,200	2,468	0.9
Belarus	Eastern Europe	9,459,800	18,920	0.2
Belgium	Western Europe	11,162,121	669,727	6.0
Belize	Central America	312,971	313	0.1
Benin	Western Africa	10,323,000	2,529,135	24.5
Bermuda	Northern America	64,237	514	0.8
Bhutan	South-Central Asia	739,260	7,393	1.0
Bolivia, Plurinational State of	South America	10,027,254	< 10027	0.0
Bosnia and Herzegovina	Southern Europe	3,839,737	1,597,331	41.6
Botswana	Southern Africa	2,024,904	8,100	0.4
Brazil	South America	201,032,714	201,033	0.1
British Virgin Islands	Caribbean	29,537	354	1.2
Brunei Darussalam	South-Eastern Asia	393,162	204,051	51.9
Bulgaria	Eastern Europe	7,282,041	975,793	13.4
Burkina Faso	Western Africa	17,322,796	10,203,127	58.9
Burundi	Eastern Africa	10,163,000	223,586	2.2
Cambodia	South-Eastern Asia	15,135,000	242,160	1.6
Cameroon	Middle Africa	20,386,799	3,669,624	18.0
Canada	Northern America	35,158,304	984,433	2.8
Cape Verde	Western Africa	491,875	492	0.1
Cayman Islands	Caribbean	55,456	111	0.2
Central African Republic	Middle Africa	4,616,000	410,824	8.9

Country/Territory	UN Subregion	Total Population	Total Muslim	% Muslims
Chad	Middle Africa	12,825,000	7,143,525	55.7
Channel Islands	Northern Europe	163,857	164	4.6
Chile	South America	16,634,603	< 16635	0.0
China	Eastern Asia	1,360,270,000	24,484,860	1.8
China, Hong Kong SAR	Eastern Asia	7,196,450	93,261	1.3
China, Macao SAR	Eastern Asia	567,441	< 582	0.1
Colombia	South America	47,550,708	< 47260	0.0
Comoros	Eastern Africa	773,344	711,987	98.3
Congo	Middle Africa	4,233,063	71,168	1.4
Congo, Democratic Republic of the	Middle Africa	69,575,394	945,196	1.6
Cook Islands	Polynesia	20,528	< 15	0.1
Costa Rica	Central America	4,793,725	< 4667	0.0
Côte d'Ivoire	Western Africa	20,594,615	8,561,538	36.9
Croatia	Southern Europe	4,387,376	55,778	1.3
Cuba	Caribbean	11,249,266	11,164	0.1
Cyprus	Western Asia	1,129,166	195,674	22.7
Czech Republic	Eastern Europe	10,565,678	< 10513	0.0
Denmark	Northern Europe	5,592,738	229,960	4.1
Djibouti	Eastern Africa	922,708	838,679	97.0
Dominica	Caribbean	67,665	143	0.2
Dominican Republic	Caribbean	10,183,339	< 9445	0.1
Ecuador	South America	14,864,987	< 15585	0.0
Egypt	Northern Africa	83,958,369	79,226,967	94.7
El Salvador	Central America	6,264,129	< 6340	0.0
Equatorial Guinea	Middle Africa	740,471	66,502	4.1
Eritrea	Eastern Africa	5,580,862	2,311,545	36.5
Estonia	Northern Europe	1,339,762	1,287	0.1
Ethiopia	Eastern Africa	86,538,534	29,275,527	33.8
Faeroe Islands	Northern Europe	49,075	< 48	0.1
Falkland Islands (Malvinas)	South America	3,036	< 3	0.1
Fiji	Melanesia	875,822	54,056	6.3
Finland	Northern Europe	5,402,627	43,539	0.8
France	Western Europe	63,457,777	4,933,200	7.5
French Guiana	South America	243,172	2,061	0.9
French Polynesia	Polynesia	276,731	< 268	0.1
Gabon	Middle Africa	1,563,873	162,184	9.7
Gambia	Western Africa	1,824,777	1,762,097	95.3
Georgia	Western Asia	4,304,363	470,799	10.5
Germany	Western Europe	81,990,837	4,026,185	5.0

Country/Territory	UN Subregion	Total Population	Total Muslim	% Muslims
Ghana	Western Africa	24,658,823	3,970,071	16.1
Gibraltar	Southern Europe	29,752	1,190	4.0
Greece	Southern Europe	10,815,197	508,314	4.7
Greenland	Northern America	56,370	< 56	0.1
Grenada	Caribbean	103,328	310	0.3
Guadeloupe	Caribbean	403,355	1,613	0.4
Guam	Micronesia	159,358	< 159	0.1
Guatemala	Central America	15,438,384	< 15438	0.0
Guinea	Western Africa	10,824,200	9,113,976	84.2
Guinea-Bissau	Western Africa	1,704,000	729,312	42.8
Guyana	South America	784,894	56,512	7.2
Haiti	Caribbean	10,413,211	< 10413	0.1
Holy See	Southern Europe	800	0	0.5
Honduras	Central America	8,385,072	8,385	0.1
Hungary	Eastern Europe	9,906,000	29,718	0.3
Iceland	Northern Europe	323,810	324	0.1
India	South-Central Asia	1,234,640,000	180,257,440	14.6
Indonesia	South-Eastern Asia	237,641,326	209,362,008	88.1
Iran, Islamic Republic of	South-Central Asia	76,947,000	76,639,212	99.6
Iraq	Western Asia	35,404,000	35,014,556	98.9
Ireland	Northern Europe	4,585,400	41,269	1.1
Israel	Western Asia	8,081,000	1,430,337	17.7
Italy	Southern Europe	59,743,676	1,553,336	2.6
Jamaica	Caribbean	2,711,476	< 2711	0.1
Japan	Eastern Asia	127,270,000	127,270	0.1
Jordan	Western Asia	6,494,200	6,416,270	98.8
Kazakhstan	South-Central Asia	17,053,000	9,617,892	56.4
Kenya	Eastern Africa	44,354,000	3,104,780	7.0
Kiribati	Micronesia	106,461	< 106	0.1
Korea, DPR (North)	Eastern Asia	24,895,000	< 24895	0.0
Korea, Republic of (South)	Eastern Asia	50,219,669	100,439	0.2
Kuwait	Western Asia	3,582,054	3,094,895	86.4
Kyrgyzstan	South-Central Asia	5,551,900	4,930,087	88.8
Lao People's Democratic Republic	South-Eastern Asia	6,580,800	< 6581	0.0
Latvia	Northern Europe	2,014,000	2,014	0.1
Lebanon	Western Asia	4,822,000	2,878,734	59.7
Lesotho	Southern Africa	2,074,000	< 2074	0.1
Liberia	Western Africa	4,294,000	549,632	12.8
Libyan Arab Jamahiriya	Northern Africa	6,202,000	5,991,132	96.6

Country/Territory	UN Subregion	Total Population	Total Muslim	% Muslims
Liechtenstein	Western Europe	36,842	1,768	4.8
Lithuania	Northern Europe	2,955,288	2,955	0.1
Luxembourg	Western Europe	537,000	12,351	2.3
Macedonia	Southern Europe	2,062,294	719,741	34.9
Madagascar	Eastern Africa	20,696,070	227,657	1.1
Malawi	Eastern Africa	16,363,000	2,094,464	12.8
Malaysia	South-Eastern Asia	29,789,400	18,290,692	61.4
Maldives	South-Central Asia	317,280	312,204	98.4
Mali	Western Africa	15,302,000	14,139,048	92.4
Malta	Southern Europe	416,055	1,248	0.3
Man, Isle of	Northern Europe	84,497	169	0.2
Marshall Islands	Micronesia	56,086	< 56	0.1
Martinique	Caribbean	394,173	788	0.2
Mauritania	Western Africa	3,461,041	3,433,353	99.2
Mauritius	Eastern Africa	1,257,900	208,811	16.6
Mayotte	Eastern Africa	212,600	210,049	98.8
Mexico	Central America	118,395,054	118,395	0.1
Micronesia, Fed. States of	Micronesia	101,351	< 101	0.1
Moldova, Republic of	Eastern Europe	3,559,500	14,238	0.4
Monaco	Western Europe	36,136	181	0.5
Mongolia	Eastern Asia	2,754,685	121,206	4.4
Montenegro	Southern Europe	620,029	114,705	18.5
Montserrat	Caribbean	4,922	5	0.1
Morocco	Northern Africa	33,608,200	33,572,891	99.9
Mozambique	Eastern Africa	23,700,715	5,403,763	22.8
Myanmar	South-Eastern Asia	53,259,000	2,023,842	3.8
Namibia	Southern Africa	2,113,077	8,452	0.4
Nauru	Micronesia	9,945	< 10	0.1
Nepal	South-Central Asia	26,494,504	1,112,769	4.2
Netherlands	Western Europe	16,801,600	924,088	0.2
Netherlands Antilles	Caribbean	227,049	454	5.5
New Caledonia	Melanesia	258,958	7,251	2.8
New Zealand	Australia & N.Z.	4,475,790	40,282	0.9
Nicaragua	Central America	6,071,045	< 6071	0.0
Niger	Western Africa	17,129,076	16,837,882	98.3
Nigeria	Western Africa	173,615,000	83,161,585	47.9
Niue	Polynesia	1,613	< 2	0.1
Northern Mariana Islands	Micronesia	53,883	377	0.7
Norway	Northern Europe	5,077,798	152,334	3.0

Country/Territory	UN Subregion	Total Population	Total Muslim	% Muslims
Oman	Western Asia	3,831,553	3,360,272	87.7
Pakistan	South-Central Asia	184,406,000	177,767,384	96.4
Palau	Micronesia	20,901	< 21	0.1
Palestinian Territory, Occupied	Western Asia	4,420,549	4,310,035	97.5
Panama	Central America	3,405,813	23,841	0.7
Papua New Guinea	Melanesia	7,059,653	< 7060	0.0
Paraguay	South America	6,600,284	< 6600	0.0
Peru	South America	30,475,144	< 30475	0.0
Philippines	South-Eastern Asia	98,444,000	5,020,644	5.1
Poland	Eastern Europe	38,533,299	38,533	0.1
Portugal	Southern Europe	10,562,178	63,373	0.6
Puerto Rico	Caribbean	3,667,084	< 3667	0.1
Qatar	Western Asia	1,864,817	1,445,233	77.5
Réunion	Eastern Africa	821,136	34,488	4.2
Romania	Eastern Europe	20,121,641	60,365	0.3
Russian Federation	Eastern Europe	143,500,000	16,789,500	11.7
Rwanda	Eastern Africa	10,537,222	189,670	1.8
Saint Helena, Ascension & Tristan da Cunha	Western Africa	4,000	< 4	0.1
Saint Kitts and Nevis	Caribbean	54,000	162	0.3
Saint Lucia	Caribbean	166,526	167	0.1
Saint Pierre and Miquelon	Northern America	6,081	12	0.2
Saint Vincent and the Grenadines	Caribbean	109,000	1,853	1.7
Samoa	Polynesia	187,820	< 188	0.1
San Marino	Southern Europe	32,438	< 32	0.1
Sao Tome and Principe	Middle Africa	187,356	< 187	0.1
Saudi Arabia	Western Asia	29,195,895	28,349,214	97.1
Senegal	Western Africa	13,567,338	13,011,077	95.9
Serbia	Southern Europe	7,181,505	265,716	3.7
Seychelles	Eastern Africa	90,945	1,000	1.1
Sierra Leone	Western Africa	6,190,280	4,426,050	71.5
Singapore	South-Eastern Asia	5,399,200	804,481	14.9
Slovakia	Eastern Europe	5,410,728	5,411	0.1
Slovenia	Southern Europe	2,061,021	49,465	2.4
Solomon Islands	Melanesia	561,000	< 561	0.1
Somalia	Eastern Africa	10,496,000	10,349,056	98.6
South Africa	Southern Africa	52,981,991	794,730	1.5
Spain	Southern Europe	46,704,314	1,074,199	2.3
Sri Lanka	South-Central Asia	20,277,597	1,723,596	8.5

Country/Territory	UN Subregion	Total Population	Total Muslim	% Muslims
Sudan	Northern Africa	37,964,000	27,106,296	80.0
Suriname	South America	534,189	84,936	15.9
Swaziland	Southern Africa	1,250,000	2,500	0.2
Sweden	Northern Europe	9,606,522	470,720	4.9
Switzerland	Western Europe	8,085,300	460,862	5.7
Syria	Western Asia	21,898,000	20,321,344	92.8
Taiwan	Eastern Asia	23,354,061	23,354	0.1
Tajikistan	South-Central Asia	8,000,000	7,920,000	99.0
Tanzania, United Republic of	Eastern Africa	44,928,923	13,433,748	29.9
Thailand	South-Eastern Asia	65,926,261	3,823,723	5.8
Timor-Leste	South-Eastern Asia	1,066,409	1,066	0.1
Togo	Western Africa	6,191,155	755,321	12.2
Tokelau	Polynesia	1,411	< 1	0.1
Tonga	Polynesia	103,036	< 103	0.1
Trinidad and Tobago	Caribbean	1,328,019	77,025	5.8
Tunisia	Northern Africa	10,777,500	10,755,945	99.8
Turkey	Western Asia	75,627,384	74,568,601	98.6
Turkmenistan	South-Central Asia	5,240,000	4,888,920	93.3
Turks and Caicos Islands	Caribbean	31,458	< 31	0.1
Tuvalu	Polynesia	11,323	11	0.1
Uganda	Eastern Africa	34,131,400	4,095,768	12.0
Ukraine	Eastern Europe	45,469,812	409,228	0.9
United Arab Emirates	Western Asia	8,264,070	6,280,693	76.0
United Kingdom	Northern Europe	63,705,000	2,930,430	4.6
United States	Northern America	316,783,000	2,534,264	0.8
United States Virgin Islands	Caribbean	106,405	< 106	0.0
Uruguay	South America	3,286,314	< 3286	0.0
Uzbekistan	South-Central Asia	30,183,400	29,126,981	96.5
Vanuatu	Melanesia	264,652	< 265	0.1
Venezuela	South America	28,946,101	86,838	0.3
Vietnam	South-Eastern Asia	88,780,000	177,560	0.2
Wallis and Futuna	Polynesia	13,135	< 13	0.1
Yemen	Western Asia	24,527,000	24,281,730	99.0
Zambia	Eastern Africa	13,092,666	52,371	0.4
Zimbabwe	Eastern Africa	12,973,808	116,764	0.9
WORLD		7,121,900,000	1,666,524,600	23.4

Muslim population statistics from the 2011 report *The Future of the Global Muslim Population* by the Pew Research Centre's Forum on Religion & Public Life. The numbers have been adjusted for 2013 population statistics. Total world population was taken from the US Census' world population clock.

 The 
GLOSSARY

Glossary

Ahl Al-Bayt (or Aal Al-Bayt): Literally, the people of the house; refers to the family of the Prophet Muhammad.

Ahl Al-Sunnah wa Al-Jama'ah: Literally, people of the practices of the Prophet Muhammad and the Muslim community.

Al-Fatiha: Literally, 'The Opening,' this is the title for the first chapter of the Holy Qur'an which is recited as a fundamental part of Muslims' daily prayers.

Allah: Arabic for God.

Aqida: Creed. This refers to theological and doctrinal beliefs of Muslims.

Ash'ari: Theological school of Sunni Orthodoxy named after the followers of the 9th century scholar Abu al Hasan Al-Ash'ari (874–936 CE).

Awqaf: Plural of waqf (see below).

Azaan/Adhan: The call to prayer.

Bid'a: Literally 'innovation'; this refers to the act of creating superfluous, or non-prescribed traditions in the practice of Islam. It is used in common speech as a denunciation toward those not acting in accordance with the prescriptions of Islam.

Caliph: The head of the entire community of Muslims, either current or in the past. Is also used by certain sects to refer to their own leader.

Chador: A loose cloth traditionally worn by Muslim women which usually covers the body from head to foot.

Da'i/ Da'ee: Missionary.

Da'wa: Islamic missionary work; literally 'making an invitation' to the religion.

Emir (or Amir): A title accorded to a leader, prince, or commander-in-chief.

Fatwa: Is a religious ruling issued by a mufti (a top legal scholar) regarding particulars of an issue in Islamic law based on circumstances surrounding the question such as the time, place, people, and details surrounding the issue. It is only considered binding when all scholars of that time agree upon it, which is extremely rare indeed.

Fiqh: Refers to the Islamic jurisprudence. A branch of shari'a that deals mainly with the observance of rituals, morals and social legislation in Islam.

Fiqh Al-Aqaliyaat: Islamic legal rulings for Muslims living as minorities in foreign lands.

Ghazal: Poetry used for describing the beauty of the loved one as well as the emotions the poet has towards the beloved. A poetic structure consisting of rhyming couplets and a refrain, with each line sharing the same meter.

Hadith: Literally 'sayings'. These are a set of references to the life of the Prophet Muhammad. There are numerous Hadith, and the practice of verifying them is an Islamic scholarly practice of its own that has been carried out since the life of the Prophet.

Hafiz (or Hafiza) Al-Qur'an: A person who has committed the entire Qur'an to memory, and can recite the Qur'an at will. This is important in Islam because the Qur'an was originally revealed as an oral text.

Hajj: The pilgrimage to Makkah. It is mandatory for every Muslim who is able to do it, and can afford it. Hajj is one of the five pillars of Islam. The pilgrimage occurs from the 8th to 12th day of Dhu Al-Hijjah, the 12th month of the Islamic calendar.

Halal: Permissible. A term referring to actions or objects that are permissible according to Islamic law. Commonly refers to food items that are permissible for Muslims to eat.

Haram: Sanctuary.

Hijab: Normally refers to the headscarf worn by Muslim women but refers to both the head cover and attire worn by Muslim woman to preserve their modesty. It is consensus as being obligatory by all the classical Islamic schools of thought.

Hijaz: The region along the west coast of the Arabian Peninsula.

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

Ihsan: Virtue through constant regard to, and awareness of God.

Ijaza: Certification. Is a certification given to a student for acquiring knowledge of a particular discipline under the authorization of a higher authority usually by face-to-face interactions. Thus, the ability to transmit the knowledge

the teacher has. This is performed under the supervision of a certified Sheikh whose chain of narrations leads to the Prophet (peace be upon him).

Ijtihad: Independent reasoning, or individual interpretation of the Qur'an.

Imam: (1) In both Sunni and Shi'a Islam an imam is the leader of congregational prayers who may also deliver the Friday prayer (Jum'a) sermon; more generally, a person of authority within the community. (2) In Shi'a Islam this exclusively refers to a series of people, descended from the Prophet Muhammad, who by lineage are considered divinely guided spiritual leaders.

Imamate: The position or institution, in Shi'a Islam, that is comprised of a series of divinely guided imams.

Iman: Faith in God.

Islam: Submission to God's will.

Isnad: The chain of narrators of the Hadith: is the list of authorities who have transmitted the sayings, actions or approbations (*hadith*) of Prophet Muhammad (peace be upon him), by one of his Companions or a later authority (*tabi*). The reliability of the *isnad* is the main criteria in the validity of a *hadith*. Modern practices of scientific citation and historical method owe a great deal to the rigor of the *Isnad* tradition of early Muslims.

Jihad: Literally, struggle. An exertion of effort in any field, not just in war, in order to achieve good or prevent evil, done so for the sake of God's pleasure. The highest level of which is to overcome one's ego and lower self. It is considered a religious duty upon every Muslim.

Ka'ba: The large cubic structure in the Grand Mosque in Makkah, adorned in gold embroidered black fabric, referred to by Muslims as the 'House of God'. This structure marks the direction in which Muslims pray and is central to the Hajj pilgrimage.

Khat: Script. Refers to the Arabic calligraphy, which is the artistic practice of handwriting of Arabic alphabets depending on certain rules and principles.

Khateeb: refers to the person who delivers the Islamic sermon (*khutbah*) during certain occasions such as the Friday prayers, or during Eid prayers. He is usually the Imam or leader of the prayer.

Khanqah: a building designed specifically for gatherings of a Sufi brotherhood, or *tariqa*, and is a place for spiritual retreat and character reformation. It is also synonymous with the regional terms *ribat*, *tekke*, and *zawiya*.

Khawarij: A group of Muslims in early Islamic history who went against the larger community and became outsiders.

A term used to describe political deviants.

Khums: Literally, 1/5 in Arabic; a religious tax of 1/5 of one's income owed by followers of Usuli Twelver Shi'a to a very senior cleric.

Madhabs: Traditional schools of Islamic legal methodology (e.g. Hanbali, Maliki, Shafi'i, Hanafi, Jafari).

Madrassa: The Arabic word for 'school'. Can refer to a religious school.

Majlis Al-Shura: Consultative religio-legislative body.

Marja/Marjaiyya: The highest position of authority in the Usuli school of Twelver Shi'i fiqh whose authority lies after the Qur'an, the Prophets and the Imams. Also referred to as *marja taqlid*, meaning literally one who is worthy of being imitated, they have the authority to make legal decisions within the confines of Islamic law for the adherers and less-credentialed clerics.

Masjid: Arabic for 'mosque'.

Maturidi: Theological school of Sunni Orthodoxy named after the followers of the 9th century scholar Muhammad Abu Mansur Al-Maturidi (853-944 CE).

Melayu Islam Beraja: The concept of Malay Islamic monarchy.

Morchidat: Literally, guides. Refers to the Moroccan cadre of trained female preachers.

Mufti: A Muslim legal expert who is empowered to give rulings on religious matters.

Mujahid: Someone engaged in acts of jihad.

Muqri: A reciter of Qur'an.

Murid: Follower of a Sufi guide or order.

Mursyidul Am: Malaysian term for religious guide.

Mushaf: Is the collection of sheets gathered after the death of Prophet Muhammad (peace be upon him) representing the words of the Qur'an and referring to the physical bound volume of the Holy book.

Mutabarrrik: Supporter or affiliate of a Sufi guide or order.

Mu'tazili: An almost obsolete school of Sunni Islam, popular in the 8th century, that advocates the belief that the Qur'an was created—as opposed to the Orthodox Sunni view that it is eternal and uncreated.

Nasheed: Islamic songs. Is the Islamic vocal music, sung individually or by a group and sometimes accompanied by the *daff*. The words sung may refer to religion, history, current issues or anything related to Islam.

Pancasila: Indonesian concept of five basic, national principles: belief in the Oneness of God, just and civilised humanity, the unity of Indonesia, democracy, and social justice.

PBUH: An acronym for “Peace be upon him”.

Pesantren: The term for Islamic schools in Indonesia.

Qibla: The direction in which Muslims offer their five daily prayers; the direction of the Ka’ba in Makkah.

Ramadan: Holy month of fasting.

Salafi: A movement of Sunni Muslims that places great emphasis on literal interpretation of the Qur’an and Hadith, with skepticism towards the role of human.

Salawat: A prayer of peace upon the Prophet (PBUH) which has many unique formulas, often consisting of the basic *Allahumma salli ala sayyidina Muhammad wa ala ahlihi wa sallim* (O God send your prayers and blessings be upon Muhammad and his family).

Shahadatayn: The two testimonies of faith: There is no deity but God. Muhammad is the Messenger of God. Stating these two sentences is sufficient to become a Muslim.

Shari’a: Literally, ‘the way to the source’, this refers to Islamic law. Islamic law is not, as is widely perceived, a standard set of written rules, but is rather an unwritten text that is interpreted by legal scholars in specific instances, drawing on the Qur’an and other reliable religious sources relevant to the tradition followed.

Sheikh: (1) A position of authority granted to people who are respected in society. (2) A religious official.

Shi’a: The second-largest denomination of Muslims referred to as Shi’atu ‘Ali or ‘party of ‘Ali,’ the fourth caliph of Islam and first imam in Shi’ism.

Sunnah: Literally ‘the trodden path’; this refers to the ways and practices of the Prophet Muhammad. Reference to these practices can be found in the Qur’an and in the Hadith.

Sunni: The largest denomination of Muslims referred to as Ahl as-Sunnah wa’l-Jama’ah or ‘people of the prophetic tradition and community’—with emphasis on emulating the life of the Prophet Muhammad.

Tafsir: Interpretation of the Qur’an, either by commentary or exegesis.

Taqlid: The practice of following rulings without ques-

tioning the religious authority. This is a core tenet of the Usuli school of Islamic law.

Tariqa: any particular brotherhood of Sufism (spiritual methodology) that leads to a path to the Divine. It consists of a group of seekers following their guide (spiritual leader), and through spiritual deeds and guidance one reaches the ultimate truth of knowing God.

Ummah: The collective Muslim community.

Umrah: The ‘lesser pilgrimage’ to Makkah. It can be performed any time of the year and has fewer rituals than the hajj.

Usul ad Din: The basic foundations of the Islamic religion, those of which represent creed, behaviour and intellectual conduct and all are based on the rudiments of the Islamic faith.

Velayat-e Faqih: A position of both spiritual and temporal powers in the Republic of Iran. Literally, Guardianship of the Jurists, referring to the fact that while the Mahdi (awaited one) is in occultation, the jurists should have guardianship over the earth.

Waqf: A religious endowment or charitable trust.

Zakat: The religious obligation to annually give one-fortieth of one’s income and savings to the poor and destitute.

Zawiya: See ‘khanqah’ above.

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Note on Format

- All dates are of the Common Era (CE) unless otherwise stated. The abbreviations CE (Common Era) and AH (Anno Hegirae: years after Hijra) are used for clarity with very old dates.
- Names are presented as individuals refer to themselves, or as they are most frequently used; therefore some professors and doctors do not have the honorifics Prof. and Dr in their title. This is except in the Top 50 where titles are included. Royalty and nobility are accorded their traditionally used honorifics.
- The honorific His Eminence (H.E.) is given to figures of religious importance, such as state-level Muftis or Muftis of high stature, and also to Ayatollahs. His Royal Eminence is used for the Sultan of Sokoto, who has a combination of spiritual and regal honours.
- Other honorifics are presented where they apply, such as Ambassador, Representative, and Lady, among others.
- The title His/Her Excellency (H.E.) is accorded to heads of state, heads of government, and senior diplomats only—as per established usage of these terms. Rarely, individuals wish to avoid such titles, in such cases, we have adhered to the individuals' preference.
- Names are presented surname-first for ease of navigating and indexing, except in cases where first names are more relevant—such as for some royalty.
- Spelling of names is, where possible, as the individuals spell their own name. In other cases we have adhered to the most common usage.
- Specific terms in languages other than English have been italicized, and described.
- Further explanations for terms are presented in a glossary at the rear of this publication.
- For ease of reading we have adhered to the more widespread and straightforward transliterations of Arabic words into English, such as: Sheikh, Hadith, and Ayatollah.



"There is no might or strength except by God"

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