

MODERN MUSLIM SCHOLARS, INTELLECTUALS, AND LEADERS

Jamil Ad-Din Al-Afghani (1838-1897) was a Muslim intellectual and ideologue from Persia whose belief in pan-Islamic unity and a revived Islamic civilization significantly influenced the development of Muslim thought in the 19th and early 20th Centuries. In 1871, he went to Cairo, where for the next few years he attracted a following of young writers, among them Muhammad 'Abduh, who was to become the leader of the modernist movement in Islam. Al-Afghani traveled to many world capitals, including Paris in 1883, where he, together with his former student 'Abduh, published an anti-British newspaper, al-'Urwat al-wuthqa. Al Afghani's last destination was Istanbul.

Muhammad 'Abduh (1849-1905) was an Egyptian Muslim scholar, jurist, and a very influential reformer, who led the late 19th Century intellectual movement in Egypt and other Muslim countries to revitalize Islamic teachings and institutions in the modern world. In 1872, 'Abduh fell under the influence of Jamil Ad-Din Al-Afghani, the revolutionary pan-Islamic preacher of Persian origin who had settled in Cairo and who stimulated 'Abduh's interest in theology, philosophy, and politics. As mufti for Egypt (from 1899), 'Abduh effected reforms in Islamic law, administration, and higher education. His writings include the Treatise on the Oneness of God and a commentary on the Qur'an.

Muhammad Rashid Rida (1865-1935) was a prominent disciple of Muhammad Abduh. In 1897 he left his native Syria for Cairo to convene with Abduh, with whom he launched the following year alManar, a journal comprising Qur'anic commentary at which Rida worked until his death. Rida was an early Islamic reformer, a Sufi who became Salafi. His ideas would later influence 20th Century Islamist thinkers in developing a political philosophy of an Islamic state. He promoted a restoration of the Caliphate. He did not call for the revolutionary establishment of an Islamic state itself, rather advocating only gradual reform of the existing Ottoman government.

(Mohammed) Marmaduke Pickthall (1875-1936) was a British Muslim scholar, noted for his English translation of the Qur'an. A convert from Christianity, he studied and travelled to the East, gaining a reputation as a Middle Eastern scholar and publishing numerous articles and novels, including The Meaning of the Glorious Koran. While under the service of the Nizam (ruler) of Hyderabad, Pickthall published his translation of the Qur'an, authorized by the Al-Azhar University and referred to by the Times Literary Supplement as "a great literary achievement." He was a strong advocate of the Ottoman Empire even prior to his conversion.

Said Nursi (1878-1960), commonly known as Bediüzzaman (which means "The Wonder of the Age"), was a Sunni Muslim theologian who wrote the Risale-i Nur Collection, a body of Qur'anic commentary exceeding 6,000 pages. Believing that modern science was the way of the future, he advocated teaching religious sciences in secular schools and modern sciences in religious schools. Nursi inspired a non-violent faith movement that has played a vital role in the revival of Islam in Turkey and now numbers

millions of followers worldwide. He was imprisoned several times, put under house arrest and exiled by the Kemalist regime.

Muhammad Ilyas Kandhalvi (1885-1944) was born in a small town in the United Province of British India to a family of religious scholars. As a response to degradation in practice of Islamic principles and values among the common Muslim folk and efforts to convert poorer sections of Muslims to Hinduism, Ilyas Kandhalvi revived the Tabligh Jamaat effort in the 1920s. This movement focuses on preaching fundamental Islamic values and concerns for Muslim community and mankind in general. Tabligh Jamaat is not an organized movement, it is apolitical, and has a presence in practically all countries in the world.

Mahmoud Shaltut (1893-1963) was a prominent Egyptian Sunni Islamic theologian best known for his work in Islamic reform. A disciple of Muhammad Abduh's and Muhammad Rashid Rida's school of thought, Shaltut rose to prominence as Grand Imam of Al-Azhar (Cairo) during Jamal Abdul-Nasser's years from 1958 until his death in 1963. Shaltut was viewed as a proactive leader and reformer. It was during his time that Al-Azhar incorporated modern sciences and broadened its academic disciplines. He worked on intra-Muslim rapprochement between Sunnites and Twelve-Imamate Shi'ites. Shaltut left a wealth of writings on theology, jurisprudence, and exegesis of the Qur'an.

Abdelhamid Ben Badis (1889-1940) was a leading figure of the Islamic reform movement in Algeria. In 1931, he founded the Association of Muslim Algerian Scholars, bringing together scholars of different schools of thought and influencing Algerian Muslim politics up to the Algerian War of Independence. The Association also published a monthly magazine, Al-Chihab, to which Ben Badis contributed regularly from 1925 until his death. The magazine covered religious reform and other religious and political issues. Sheikh Ben Badis lived and died in Constantine, a city in the North-East of Algeria.

Muhammad Asad (1900-1992), born Leopold Weiss, was one of the 20th Century's most influential European Muslims, originally from present-day Ukraine. He was a social critic, linguist, thinker, reformer, diplomat, political theorist, translator and scholar. Among others, he helped drafting the constitution of Pakistan and wrote several books, including his autobiography, *The Road to Mecca*, an account of his Middle Eastern travels and his conversion from Judaism to Islam. He also wrote *The Message of The Qur'an*, a translation and commentary on the Qur'an, as well as a translation and commentary on Sahih Bukhari, one of the most authoritative compendia of Hadith.

Abul A'la Maududi (1903-1979) was a theologian, Muslim revivalist leader and political philosopher, and a controversial 20th Century Islamist thinker in British India, and later Pakistan. In 1941, he founded Jamaat-e-Islami, an Islamic revivalist political party aimed at promoting Islamic values and practices. The party was against the creation of Pakistan, arguing that the leaders of the Muslim League did not have an Islamic outlook. Presented with a *fait accompli* after the partition of India, the Jamaat-e-Islami was

redefined in 1947 to support an Islamic state in Pakistan.

Hasan Al-Banna (1906-1949) was an Egyptian schoolteacher, best known for founding the Muslim Brotherhood in 1928 - one of the largest and most influential 20th Century Islamist revivalist and moderate movements. He became officially a member of the Hasafiyyah Shadhuliyah Sufi order in 1923. He reconciled Salafi theology and Sufi spirituality in his writings and in the Muslim Brothers' beliefs and religious practice. The then Prime Minister of Egypt, Al-Nuqrashi Pasha, outlawed the Muslim Brotherhood on 8 December 1948, confiscated its property and arrested most of its leaders. Al-Banna was assassinated on 12 February 1949.

Sayyid Qutb (1906-1966) was an Egyptian author, poet, and educator. He was a leading member of the Muslim Brotherhood in the 1950s and 1960s and one of the most famous Islamist theorists. In the Muslim world, he is best known for his work on the social and political role of Islam, particularly in his books *Social Justice* and *Ma'alim fi-l-Tariq* ('Milestones'). In the latter, written while he was in prison, he advocated the use of force. He has authored 24 books, including literary works. His *magnum opus*, *Fi Zilal al-Qur'an* ('In the Shade of the Qur'an'), is a 30-volume commentary on the Qur'an. He was executed during the reign of Nasser.

Martin Lings (1909-2005), also known as Abu Bakr Siraj Ad-Din, was an English writer and scholar, born to a Protestant family. He is best known as the author of a very popular and positively reviewed biography entitled, *Muhammad: His Life Based on the Earliest Sources* (1983). He was influenced by the writings of René Guénon, a French metaphysician and Muslim convert, and those of Frithjof Schuon, a German spiritual authority and Perennialist. He earned his Ph.D. from the School of Oriental and African Studies (University of London). His doctoral thesis became a well-received book on the Algerian Sufi Ahmad al-Alawi.

Taqiuddin Al-Nabhani (1909-1977) was the founder, in 1953, of the Islamic Liberation Party in Palestine (Hizb ut-Tahrir Al-Islami), which aims at restoring the Islamic Caliphate and implementing the Shari'a. Al-Nabhani graduated from Al-Azhar University in 1932 and worked later on at the Shari'a courts of Haifa and Ramleh until the Nakba of 1948. After the war, he became a judge at the Court of Appeal in Jerusalem until 1950, when he began teaching at the Scientific College in Amman until 1952, thereafter dedicating his time to Hizb ut-Tahrir. Among his many books are *The Khilafah* (1967) and *Thinking* (1973).

Abdel-Halim Mahmoud (1910-1978) served as Grand Imam of Al-Azhar from 1973 until his death. He was known for his modernizing approach of teaching at Al-Azhar, preaching moderation and embracing modern science as a religious duty. During his tenure as Grand Imam, Al-Azhar witnessed

unprecedented reform and revival, including the introduction of new faculties, teaching methods and management style. He also pushed for establishing branches of Al-Azhar outside Cairo, with the support of the wider public. Abdel-Halim Mahmoud is also remembered for reviving Sufism through his prolific writings and lectures on the matter. He authored about 60 books including *Europe and Islam*.

Muhammad Mutawalli Ash-Sha'raawi (1911-1998) was an Islamic scholar famed for his style of interpreting the Qur'an. He was called one of Egypt's most popular and successful Islamic preachers.

After teaching for many years in Saudi Arabia and Algeria, Ash-Sha'raawi was appointed Minister of Islamic Endowments in Egypt (1976-1978). Later on, he became host of a very popular Friday afternoon TV program preaching Islam. After Ash-Sha'raawi passed away on 4 June 1998, over a million mourners reportedly packed Cairo's streets. In 2003, Egyptian TV produced the television series *Imam of the Missionaries*, which covered Ash-Sha'raawi's life in detail, and was aired on different networks.

Aisha Abd Al-Rahman (1913-1998) was an Egyptian author who wrote under the pen-name Bint Al-Shati' ('Daughter of the Riverbank'). After earning her Ph.D. with distinction in 1950, she was appointed Professor of Arabic Literature at the University College for Women of the Ain Shams University. Abd Al-Rahman authored and edited numerous books including biographies of early Muslim women, including the mother, wives and daughters of the Prophet Muhammad. She also wrote an exegesis of the Qur'an and contributed articles to *Al-Ahram newspaper*. During her career, she was a visiting professor in Algiers, UAE, Lebanon, Sudan, Saudi Arabia, and the Qarawiyyin University in Morocco.

Muhammad Nasiruddin Al-Albani (1914-1999) was an influential Albanian Salafi scholar of the 20th Century who spent most of his life in the Arab world. His family migrated to Damascus because of Albania's anti-Islamic politics at the time. In Damascus, Al-Albani completed his early education, his only formal education, and was taught by his father, who was a Hanafi scholar, the major Islamic sciences. By the age of 20, al-Albani began specializing in the field of *hadith* and its related sciences. He was a prolific writer compiling and editing books of prophetic traditions. He had to leave Syria and settled in Amman, Jordan.

Muhammad Al-Ghazali (al-Saqqqa) (1917-1996) was an Islamic scholar and reformer whose moderate thinking attracted a broad following with works that sought to interpret Islam and the Qur'an in a modern light. He graduated from Al-Azhar University in 1941, taught at the University of Umm al-Qura in Mecca, the University of Qatar, and at Al-Amir 'Abd al-Qadir University in Algeria. He authored more than 60 books, many of which have been translated into various languages. In 1989, he published a book criticizing what he believed to be the "literalism, anti-rationalism, and anti-interpretive approach to Islamic texts" of Salafi, *Ahl al-Hadith*.

Zaynab Al-Ghazali (1917- 2005) was an Egyptian Islamic activist and writer. She was the founder of the Muslim Women's Association (Jam'iyat al-Sayyidaat al-Muslimaat). Despite her personal allegiance to Hassan Al-Banna and being very close to the Muslim Brotherhood, she kept her institution independent. After the assassination of Al-Banna in 1949 and the imprisonment of many Muslim Brotherhood leaders, she was instrumental in regrouping the leadership. Her biography *Ayyam min Hayati* ('Days from my Life'), published in English under the title *Return of the Pharaoh*, details her life in prison and torture in the years 1965-1971, during Nasser's presidency.

Yusuf Al-Qaradawi (1926-) is an Egyptian conservative Muslim theologian. He combines traditional knowledge of Islamic Law with a contemporary understanding of the issues that Muslims face today. He is best known for his program, *Ash-Shariah wal-Hayat* ('Shari'a and Life'), broadcast on *Al-Jazeera TV*, which has an audience of more than 40 million worldwide. He is also well known for IslamOnline, a popular website he helped found in 1997. Al-Qaradawi has published over 120 books, including *The Lawful and the Prohibited in Islam* and *Islam*. He has a prominent role within the intellectual leadership of the Muslim Brotherhood.

Abdessalam Yassine (1928-2012) was the founder and religious leader of one of the largest Moroccan Islamist organizations, Al-'Adl wal-Ihsan ('Justice and Charity'). In 1965, he joined the famous Moroccan Sufi order, the Boudshishiyya. Yassin was jailed for three years and six months for publishing an open letter to King Hassan II denouncing his rule as un-Islamic. He was kept under house arrest for nearly 11 years and was only released after the King's death. Yassin sought the renewal of both the individual's faith and the spiritual and worldly condition of the Muslim *Umma*.

Muhammad Amarah (1931-) is a Muslim intellectual and a prolific writer, who earned his Ph.D. in Islamic Philosophy from Cairo University in 1975. Amarah, who was a Marxist for some time, is a moderate thinker who critiques secularism and modernity, and presents his ideas from within the Islamic worldview, advancing an authentic Islamic identity. He has published over 200 works on the Qur'an, *Sunnah*, early Islamic personalities, medieval Muslim scholars, modern Muslim revivalists, and contemporary Islamic issues. Among his publications are the complete edited works of the Islamic thinkers Rifa'ah al-Tahtawi, Jamal al-Din al-Afghani, Muhammad Abduh, Qassim Amin and Abd al-Rahman al-Kawakibi.

Syed Muhammad Naquib Al-Attas (1931-) is a prominent Muslim intellectual from Malaysia. Al-Attas' philosophy of education aims at the Islamization of the mind, body and soul. He authored 27 works on various aspects of Islamic thought and civilization, including Sufism, metaphysics, and Malay language and literature. In 1970, Al-Attas was one of the founders of the National University of Malaysia, and in 1973, he founded and directed the Institute of Malay Language, Literature, and Culture at the new University. In 1987, Al-Attas established the International Institute of Islamic Thought and Civilization (ISTAC), which is part of the International Islamic University in Kuala Lumpur.

Murad Wilfried Hofmann (1931-) is a prominent author and former German diplomat who converted to Islam in 1980. He received his Ph.D. in Jurisprudence in 1957 from Munich University. Hofmann served in the German Foreign Service from 1961 to 1994. He was Director of Information for NATO (1983-1987), Ambassador to Algeria (1987-1990), and Ambassador to Morocco (1990-1994). He has authored several books on Islam, including *Islam: The Alternative* (1992), *Journey to Makkah* (1996), and *Mustaqbal al- Islam fī al-Gharb wa-al-Sharq* ("The Future of Islam in the West and the East"), co-authored with 'Abd al-Majid al-Sharafī (2008).

Khurshid Ahmad (1932-), PhD, is a Pakistani prolific economist and Islamic activist who earned fame in his pioneering development of Islamic economic jurisprudence as an academic principle. He has been a long standing member of the Pakistani Islamic movement Jamaat-e-Islami. He served as the deputy chairman of the Planning Commission in the military government of President General Ziaul- Haq, where he played an influential role in the Islamization of Pakistan's national economy in the 1970s. Ahmad is widely cited as the father of modern Islamic economics. He has authored and edited about 70 books in English and Urdu and contributed to a large number of magazines.

Hassan Al-Turabi (1932-) is an intellectual and Islamic political leader in Sudan. He received his Ph.D. from the Sorbonne, Paris, in 1964. Al-Turabi was leader of the National Islamic Front and became Minister of Justice in 1979. In June 1989, a *coup d'Etat* by allies, the "National Salvation Revolution," brought him and the National Islamic Front to power. In March 1996, Al-Turabi was elected to the National Assembly where he also served as speaker. He was imprisoned many times for his political views. Al- Turabi advocates modern ideas, including democracy and expanding women's rights.

Wahba Mustafa Al-Zuhayli (1932-) is a prominent Syrian scholar who is widely regarded as one of the foremost experts on Islamic law and legal theory in the world. He is the Chair of the Islamic Jurisprudence Department at the College of Shari'ah, University of Damascus. Among his books are *Al-Fiqh al- Islami wa Adillatuh*, an eight-volume summary of the different schools of Islamic jurisprudence and their debates on various legal questions which has been translated into many languages, and *Al-Tafsir al-Muneer*, a 17-volume exegesis of the Qur'an. He believes that orthodox Sunni Islam includes the Ash`ari and Maturidi theological schools.

Seyyed Hossein Nasr (1933-) is an Iranian University Professor of Islamic Studies at George Washington University, and a prominent Islamic philosopher. At the age of 25, Nasr graduated with a Ph.D. from Harvard completing his first book, *Science and Civilization in Islam*. His doctoral dissertation entitled "Conceptions of Nature in Islamic Thought" was published in 1964 by Harvard University Press as *An Introduction to Islamic Cosmological Doctrines*. His writings on subjects such as philosophy, religion, and spirituality reflect perennial philosophy. He also wrote two books of poetry: *Poems of the Way*, and *The Pilgrimage of Life and the Wisdom of Rumi*.

Taha Jaber Al-Alwani (1935-), an Iraqi scholar, is the President of Cordoba University and a member of the OIC's International Islamic Fiqh Academy. He formerly served as Chairman of the Fiqh Council of North America, and as President of the US office of the International Institute of Islamic Thought. After receiving his Ph.D. in *Usul al-fiqh* (1973) from al- Azhar University in 1973, he was a professor at the Imam Muhammad Ibn Sa'ud University in Riyadh, Saudi Arabia, for 10 years, and then immigrated to the USA in 1983. Al-Alwani is the author of *Ethics of Disagreement*, *Source Methodology in Islamic Jurisprudence* and *Towards a Fiqh for Minorities*.

Abdullah Bin Bayyah (1935-) is a Mauritanian scholar who studied Law in Tunisia. He became judge at the High Court and served as minister in the government of the Islamic Republic of Mauritania. He wrote several books including *Fatwa Making and Minority Jurisprudence*, *Semantic Indications and Spots of Difference*, *Intellectual Fatawa*, and *Terrorism: Diagnosis and Solutions*. He teaches at King Abdul Aziz University in Jeddah and is the deputy head of the Union of Muslim Scholars, Beirut, a member of the European Research & Fatwa Council, Ireland, and a member of the Royal Aal al- Bayt Institute for Islamic Thought, Amman.

Mohammed Ratib Al-Nabulsi (1938-) is a wellknown Syrian religious scholar. He received his Ph.D. in Education from the University of Dublin, Ireland. His dissertation was on "Educating Children in Islam." Dr. Al-Nabulsi is known for his lectures and interviews that are broadcasted on radio and television. He supervises the Nahj Al-Islam journal which is published by the Syrian Ministry of Waqf, and has written a number of Islamic books, many of which have been translated into English, including the Encyclopedia of the Most Beautiful Names of God and the Encyclopedia of the Scientific Miracles in the Qur'an and the Sunna.

Fethullah Gülen (1941-) is a Turkish preacher, thinker and educator, who assumed the leadership of the Nurcu (Nursi) religious movement that was started by Said Nursi (1878-1960). His movement established hundreds of schools in Turkey and abroad, built hospitals, founded Asya Finans bank which operates on Islamic principles, and launched widely circulated newspapers (*Zaman* and the English *Today's Zaman*) as well as a TV station. The movement is apolitical, uses peaceful means of community organization, and is seriously involved in interfaith dialogue. Gülen has been living in the US since 1999.

Rashid Al-Ghannushi (1941-) is a Tunisian intellectual and politician who co-founded the Ennahda Movement, the largest political party in Tunisia. He studied Arabic and Islamic Studies at the University of Zaytuna in Tunis (1962), and Philosophy at the University of Damascus (1968). Al-Ghannushi called for the reconstruction of economic life on a more equitable basis, the end of single-party politics and the acceptance of political pluralism and democracy. After his repeated imprisonment in Tunisia, he went to live in exile for 22 years. Following the Arab Spring that ousted President Zine El Abidine Ben Ali, Al-Ghannushi returned on 30 January 2011 to Tunisia, where he still lives.

Muhammad Salim Al-Awwa (1942-) is an Egyptian Islamic thinker, widely considered to belong to the moderate Islamic democratic strain. He is the head of the Egyptian Association for Culture and Dialogue and has formerly served as Secretary General of the International Union for Muslim Scholars based in London. Al-Awwa is one of the few Islamic thinkers who have made a serious attempt at defining what Islamism would mean in a modern society, delving into Islamic history and experimenting with new interpretations. Al-Awwa was a candidate for the post-Mubarak Egyptian presidential election. Today, he is President Mursi's advisor for transitory justice.

Abdul Majeed Al-Zindani (1942-) is a charismatic Yemeni Islamist, scholar and politician. He is the founder and head of the Iman University in Sanaa, Yemen, head of the Yemeni Muslim Brotherhood movement, and founder of the Commission on Scientific Signs in the Quran and Sunnah. Al-Zindani spent his early college years in Egypt, where he first studied Biology and Chemistry, before switching to Islamic Studies, but without completing a degree. He went to Saudi Arabia in 1967 where he became a senior official in the Islamic Call Organization. He returned to Yemen in 1970. Al-Zindani is a leading member of Yemen's Al-Islah (Reform) Party.

Yusuf Estes (1944-) is an American Muslim preacher who converted from Christianity to Islam in 1991. He was a Muslim Chaplain for the United States Bureau of Prisons, and a delegate to the United Nations World Peace Conference for Religious Leaders held in September 2000. Active in Islamic missionary work in the USA, Estes is often featured as guest presenter and keynote speaker at Islamic events and frequently appears on various Islamic TV channels. Estes was named the No.1 Islamic Personality of the Year at the 16th Dubai International Holy Qur'an Award ceremony in 2012, "for his unremitting efforts to spread and preach Islam's tolerant teachings and values in the West."

Ahmad Kutty (1946-), is a prominent North American Islamic scholar of Indian origin. He obtained his BA in *Usul Ad-Deen* (Philosophy of Islamic Law) from the Islamic University of Madinah, Saudi Arabia. In 1973, he earned an MA in Islamic Studies from the University of Toronto and then pursued his Ph.D. in Shari'a thought at McGill University, Montreal (1975-80). Kutty has served on the Fiqh Council of North America, the pre-eminent Islamic law body on the continent. As a prolific writer he has published a number of books and journal articles and is also a regular scholar answering Islamic law questions on IslamOnline.

Abla Al-Kahlawi (1948-) is an Egyptian writer, teacher and TV preacher. She earned her Ph.D. in Comparative Jurisprudence from Al-Azhar's Women's Faculty of Islamic Studies in 1978, and currently serves as Professor of Islamic Jurisprudence at Al-Azhar University, Cairo and as Dean of Islamic and Arabic Studies College for Women at its Port Sa'id branch. She holds teaching sessions for women at Sheikh Al-Husari and Al-Azhar Mosques. Previously, she has taught Islamic Jurisprudence at women's colleges in Saudi Arabia and Egypt. Dr. Al-Kahlawi has her own programs of religion on satellite channels, including *Al-Risalah* and *Iqra'*. She established a charitable society *Jam`iyyat Al-Baqiyat Al-Salihah* for the care of orphans, and cancer and Alzheimer patients.

Omar Abdelkafy (1951-) is an Egyptian preacher who holds a Ph.D. in Agriculture, in addition to an MA in Comparative Islamic Jurisprudence. He is a member of the International Union of Muslim Scholars, and the Director of the Qur'anic Studies Center at the Dubai International Holy Qur'an Award. Abdelkafy has regular TV shows on *Al-Shariqah, Dubai* and *Egypt 1* satellite channels. Since 1994 he dedicates his time to research and *da'wah* (preaching) activities. Many of his numerous programs were published as books.

Salman Al-'Ouda (1955-) is a Saudi scholar and educator who advocates peaceful coexistence. He is increasingly influential due to his innovative outreach in the Muslim World propagated via IslamToday.net which is available in four major languages: Arabic, English, French and Chinese. He completed his Ph.D. in Islamic Jurisprudence at Imam Muhammad bin Sa'ud University. He was imprisoned for about five years (1994-1999) for demanding reforms in Saudi Arabia. He serves on the Board of Trustees of the International Union for Muslim Scholars. Al-'Ouda authored about 50 books, including *Who has the Right to Engage in Independent Juristic Reasoning?*

Timothy John "Tim" Winter (1960-), also known as **Abdal Hakim Murad**, is a British Sufi Muslim writer and academic. He graduated with a double first degree in Arabic from Pembroke College at the University of Cambridge in 1983. He then studied and taught traditional Islamic Sciences at the Al-Azhar University in Egypt for some years, and spent several more in Jeddah. In 1989, he returned to England and spent two years at the School of Oriental and African Studies, University of London, where he concentrated on Turkish and Persian. Currently, Winter is the Shaykh Zayed Lecturer of Islamic Studies in the Faculty of Divinity at Cambridge University.

Aaidh Ibn Abdullah Al-Qarni (1960-) is a Saudi Islamic scholar, author, and activist. He is best known for his self-help book *Don't Be Sad (La Tahzan)*, which is aimed at Muslims and non-Muslims alike. Other titles include, *You Can Be the Happiest Woman in the World* and *The Key to Success*. Dr. Al-Qarni is a popular preacher who garnered a substantial following through a career which uses 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 weekly television show, "Our History," on *Iqraa* satellite channel.

Hamza Yusuf (1960-) is the Western World's most influential Islamic figure. Born Mark Hanson in Washington State, he embraced Islam in 1977. He studied Arabic and Islamic Jurisprudence with some of the Muslim World's most prominent and well-respected scholars. He is instrumental in spreading traditional Sunni orthodoxy in the West through his popular programs including "Deen Intensive" and the "Revival of the Islamic Spirit" annual conventions. He has recently started a blog on sandala.org where he discusses issues of the day. He is a co-founder of Zaytuna College in Berkeley, California, the first Muslim liberal arts college in the USA.

Tariq Ramadan (1962-) is a charismatic Swiss Muslim academic, Professor of Contemporary Islamic Studies in the Faculty of Oriental Studies at Oxford University, and author of several books. He received traditional *Ijazat* (certifications) from Al-Azhar University scholars. Ramadan advocates the study and re-interpretation of Islamic texts, and emphasizes the heterogeneous identity of Western Muslims, which he explains in *To Be a European Muslim* (1999). He advocates a “moratorium” on some Islamic penal codes to allow room for discussing them. His mother is Wafa Al-Bana, the eldest daughter of Hassan al Banna, founder of the Muslim Brotherhood in Egypt.

Khaled Abou Al Fadl (1963-) from Kuwait is the Omar and Azmeralda Alfi Distinguished Professor of Law at the University of California’s School of Law, where he teaches International Human Rights, Islamic Jurisprudence, Islam and Human Rights, and Political Crimes and Legal Systems. He is the author of numerous books and articles on topics related to Islam and Islamic law. His work has been translated into several languages, and includes *The Great Theft: Wrestling Islam from the Extremists* (Harper San Francisco, 2005), and *Islam and the Challenge of Democracy* (Princeton University Press, 2004).

Ingrid Mattson (1963-) is a Canadian Muslim convert, who earned her Ph.D. in Islamic Studies from the University of Chicago in 1999. Dr. Mattson became Professor of Islamic Studies and Christian- Muslim Relations, and Director of the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations at Hartford Seminary. In 2006, she was elected the first female President of the Islamic Society of North America (ISNA). In 2012, she joined Huron University College as the inaugural London and Windsor Community Chair in Islamic Studies of the Faculty of Theology.

Hiba Raouf Ezzat (1965-) is an Egyptian political scientist and Islamic thinker and activist who teaches Political Science at Cairo University. She became a major speaker on gender issues from an Islamic perspective, while refusing to be called feminist. She supports change from within to counter what she sees as secularization of the Muslim family. From 1992- 1997 she wrote a weekly column entitled, “Women’s Voice,” for *Al-Sha’b*, a newspaper that belong to the Labor Party which opened its institutions for the Muslim Brotherhood. Her publications in Arabic include *Women and Politics: An Islamic Perspective* (1995). She argues that she finds strong precedent in the Islamic sources for women’s participation as leaders in public life.

Amr Khaled (1967-) is an Egyptian Muslim activist and television preacher with many shows aired on several satellite channels including Iqra’ Islamic channel. Originally an accountant, Khaled earned his Ph.D in Islamic studies from the University of Wales, Lampeter, in 2010. In its 30 April 2006 issue, the New York Times Magazine described him as the “most famous and influential Muslim television preacher” and the Time Magazine has recently chosen him as one of the world’s 100 most influential people. He has inspired the Arab youth to contribute to the socioeconomic development of their countries by launching the “Life- Makers” program that aims to produce a renaissance for the Arab and Muslim world through action projects in numerous fields, including agriculture, education, small industries, and health.

Merve Safa Kavakçı (1968-) was elected as a Virtue Party deputy for Istanbul in 1999, but was precluded from taking her oath in the swear-in ceremony due to her headscarf. Her Turkish citizenship was subsequently revoked. Kavakçı has been an outspoken critic of Turkey's secularization policy, traveling the globe in support of Muslim women's rights, especially to the *hijab*. Kavakçı is a Hafizal Qur'an. She received her MA from Harvard University and a Ph.D. from Howard University, Washington, D.C. She is currently a Professor at George Washington University. The author of six books, she is recognized to be among the World's Most Influential 500 Muslims.

Katherine Bullock is originally from Australia and converted to Islam in 1994. She completed her Ph.D. in Political Science at the University of Toronto in 1999. Since 2002, she has been teaching a course on the "Politics of Islam" at the University of Toronto. Currently she serves as President of the Tessellate Institute, a non-profit research institute, and of Compass Books, an organization dedicated to publishing top-quality books about Islam and Muslims in English. In 2003-2008 she was the editor of the *American Journal of Islamic Social Sciences* and in 2006-2009 she served as Vice-President of the Association of Muslim Social Scientists (North America). Her books include *Muslim Women Activists in North America: Speaking for Ourselves* (University of Texas Press, 2005) and *Rethinking Muslim Women and the Veil: Challenging Historical and Modern Stereotypes* (IIIT Press, 2003). She is a community activist and lectures frequently, both to Muslim and non-Muslim groups.

Jonathan A.C. Brown (1977-) is an American Muslim scholar who is currently Assistant Professor of Islamic Studies and Muslim-Christian Understanding at Georgetown University. He was raised as an Anglican and converted to Islam in 1997. Brown completed his Ph.D. in Islamic thought at the University of Chicago in 2006 and has studied and conducted research in Egypt, Syria, Turkey, Morocco, Saudi Arabia, Yemen, Indonesia, India and Iran. He has written on *hadith*, Islamic law, Sufism, the history of forgery and historical criticism in Islamic civilization, and modern conflicts between late Sunni traditionalism and Salafism in Islamic thought. Amongst his writings is *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oneworld Publications, 2009).

Intisar Rabb (1978-) is an Associate Professor of Law and of Middle Eastern and Islamic Studies at the New York University School of Law and the NYU Middle Eastern and Islamic Studies Department. She earned her Ph.D. in Islamic Law from Princeton University in 2009. In 2010 Rabb was named a Carnegie Scholar for research on issues of contemporary Islamic law reform through processes of "internal critique" in the Muslim world. She was also a Fellow at the Berkman Center for Internet and Society at Harvard for a project designed to add scholarly context to ongoing discussions of Islamic law in new media and policy circles. She teaches Islamic and Comparative Constitutionalism. She is also a research affiliate at the Harvard Law School Islamic Legal Studies Program. She is particularly interested in questions at the intersection of criminal justice, legislative policy, and judicial process in American law and in the law of the Muslim world.
