

THE ENCYCLOPAEDIA OF ISLAM
THREE

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Edited by

Kate Fleet, Gudrun Krämer, Denis Matringe,
John Nawas, and Everett Rowson

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LIST OF ABBREVIATIONS

A. PERIODICALS

- AI* = *Annales Islamologiques*
AIUON = *Annali dell' Istituto Universitario Orientale di Napoli*
AKM = *Abhandlungen für die Kunde des Morgenlandes*
AMEL = *Arabic and Middle Eastern Literatures*
AO = *Acta Orientalia*
AO Hung = *Acta Orientalia (Academiae Scientiarum Hungaricae)*
ArO = *Archiv Orientální*
AS = *Asiatische Studien*
ASJ = *Arab Studies Journal*
ASP = *Arabic Sciences and Philosophy*
ASQ = *Arab Studies Quarterly*
BASOR = *Bulletin of the American Schools of Oriental Research*
BEA = *Bulletin des Études Arabes*
BEFEO = *Bulletin de l'Ecole Française d'Extrême-Orient*
BEO = *Bulletin d'Études Orientales de l'Institut Français de Damas*
BIE = *Bulletin de l'Institut d'Égypte*
BIFAO = *Bulletin de l'Institut Français d'Archéologie Orientale du Caire*
BKI = *Bijdragen tot de Taal-, Land- en Volkenkunde*
BMGS = *Byzantine and Modern Greek Studies*
BO = *Bibliotheca Orientalis*
BrisMES = *British Journal of Middle Eastern Studies*
BSOAS = *Bulletin of the School of Oriental and African Studies*
BZ = *Byzantinische Zeitschrift*
CAJ = *Central Asiatic Journal*
DOP = *Dumbarton Oaks Papers*
EW = *East and West*
IBLA = *Revue de l'Institut des Belles Lettres Arabes, Tunis*
IC = *Islamic Culture*
IHQ = *Indian Historical Quarterly*
IJAHS = *International Journal of African Historical Studies*
IJMES = *International Journal of Middle East Studies*

ILS = *Islamic Law and Society*
IOS = *Israel Oriental Studies*
IQ = *The Islamic Quarterly*
JA = *Journal Asiatique*
JAIS = *Journal of Arabic and Islamic Studies*
JAL = *Journal of Arabic Literature*
JAOS = *Journal of the American Oriental Society*
JARCE = *Journal of the American Research Center in Egypt*
JAS = *Journal of Asian Studies*
JESHO = *Journal of the Economic and Social History of the Orient*
JIS = *Journal of Islamic Studies*
JMBRAS = *Journal of the Malaysian Branch of the Royal Asiatic Society*
JNES = *Journal of Near Eastern Studies*
JOS = *Journal of Ottoman Studies*
JQR = *Jewish Quarterly Review*
JRAS = *Journal of the Royal Asiatic Society*
JSAI = *Jerusalem Studies in Arabic and Islam*
JSEAH = *Journal of Southeast Asian History*
JSS = *Journal of Semitic Studies*
MEA = *Middle Eastern Affairs*
MEJ = *Middle East Journal*
MEL = *Middle Eastern Literatures*
MES = *Middle East Studies*
MFOB = *Mélanges de la Faculté Orientale de l'Université St. Joseph de Beyrouth*
MIDEO = *Mélanges de l'Institut Dominicain d'Études Orientales du Caire*
MME = *Manuscripts of the Middle East*
MMIA = *Majallat al-Majma' al-'Ilmi al-'Arabi, Damascus*
MO = *Le Monde Oriental*
MOG = *Mitteilungen zur Osmanischen Geschichte*
MSR = *Mamluk Studies Review*
MW = *The Muslim World*
OC = *Oriens Christianus*
OLZ = *Orientalistische Literaturzeitung*
OM = *Oriente Moderno*
QSA = *Quaderni di Studi Arabi*
REI = *Revue des Études Islamiques*
REJ = *Revue des Études Juives*
REMMM = *Revue des Mondes Musulmans et de la Méditerranée*
RHR = *Revue de l'Histoire des Religions*
RIMA = *Revue de l'Institut des Manuscrits Arabes*
RMM = *Revue du Monde Musulman*
RO = *Rocznik Orientalistyczny*
ROC = *Revue de l'Orient Chrétien*
RSO = *Rivista degli Studi Orientali*
SI = *Studia Islamica (France)*
SIk = *Studia Islamika (Indonesia)*
SIr = *Studia Iranica*

TBG = *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* (of the Bataviaasch Genootschap van Kunsten en Wetenschappen)
 VKI = *Verhandelingen van het Koninklijk Instituut voor Taal-, Land en Volkenkunde*
 WI = *Die Welt des Islams*
 WO = *Welt des Orients*
 WZKM = *Wiener Zeitschrift für die Kunde des Morgenlandes*
 ZAL = *Zeitschrift für Arabische Linguistik*
 ZDMG = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*
 ZGAIW = *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*
 ZS = *Zeitschrift für Semistik*

B. OTHER

ANRW = *Aufstieg und Niedergang der Römischen Welt*
 BGA = *Bibliotheca Geographorum Arabicorum*
 BNF = Bibliothèque nationale de France
 CERMOC = Centre d'Études et de Recherches sur le Moyen-Orient Contemporain
 CHAL = *Cambridge History of Arabic Literature*
 CHE = *Cambridge History of Egypt*
 CHIn = *Cambridge History of India*
 CHIr = *Cambridge History of Iran*
 Dozy = R. Dozy, *Supplément aux dictionnaires arabes*, Leiden 1881 (repr. Leiden and Paris 1927)
 EAL = *Encyclopedia of Arabic Literature*
 EI1 = *Encyclopaedia of Islam*, 1st ed., Leiden 1913–38
 EI2 = *Encyclopaedia of Islam*, 2nd ed., Leiden 1954–2004
 EI3 = *Encyclopaedia of Islam Three*, Leiden 2007–
 EIr = *Encyclopaedia Iranica*
 EJ1 = *Encyclopaedia Judaica*, 1st ed., Jerusalem [New York 1971–92]
 EQ = *Encyclopaedia of the Qurʾān*
 ERE = *Encyclopaedia of Religion and Ethics*
 GAL = C. Brockelmann, *Geschichte der Arabischen Litteratur*, 2nd ed., Leiden 1943–49
 GALS = C. Brockelmann, *Geschichte der Arabischen Litteratur, Supplementbände I–III*, Leiden 1937–42
 GAP = *Grundriss der Arabischen Philologie*, Wiesbaden 1982–
 GAS = F. Sezgin, *Geschichte des Arabischen Schrifttums*, Leiden 1967–
 GMS = *Gibb Memorial Series*
 GOW = F. Babinger, *Die Geschichtsschreiber der Osmanen und ihre Werke*, Leipzig 1927
 HO = *Handbuch der Orientalistik*
 İA = *İslâm Ansiklopedisi*
 IFAO = Institut Français d'Archeologie Orientale
 JE = *Jewish Encyclopaedia*
 Lane = E. W. Lane, *Arabic-English Lexicon*
 RCEA = *Répertoire Chronologique d'Épigraphie Arabe*
 TAVO = *Tübinger Atlas des Vorderen Orients*
 TDVİA = *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*
 UEAI = Union Européenne des Arabisants et Islamisants
 van Ess, TG = J. van Ess, *Theologie und Gesellschaft*
 WKAS = *Wörterbuch der Klassischen Arabischen Sprache*, Wiesbaden 1957–

Encyclopaedia of Islam, THREE

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al-Faruqi, Ismail

(2,435 words)

Ismail Raji al-Faruqi (Ismāʿīl Rājī al-Fārūqī, 1921–86) was a distinguished scholar of Islam and religion and one of the most prolific and influential Muslim scholars of the modern age. He made lasting contributions to the study of Islam and comparative religion in the areas of the history and phenomenology of religion, Islamic thought, and interfaith dialogue.

1. Early life and academic career

Ismail al-Faruqi was born in Jaffa in 1921 into a religiously influential family. After obtain...

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JOSEPH A. KÉCHICHIAN

al-Faruqi, Ismail

Ismail Raji al-Faruqi (Ismā'īl Rājī al-Fārūqī, 1921–86) was a distinguished scholar of Islam and religion and one of the most prolific and influential Muslim scholars of the modern age. He made lasting contributions to the study of Islam and comparative religion in the areas of the history and phenomenology of religion, Islamic thought, and interfaith dialogue.

1. EARLY LIFE AND ACADEMIC CAREER

Ismail al-Faruqi was born in Jaffa in 1921 into a religiously influential family. After obtaining a bachelor's degree in the humanities from the American University of Beirut in 1942, he was appointed a Registrar of Cooperative Societies under the British Mandate government in Jerusalem. In 1945, he was appointed district governor of Galilee, Palestine. With the 1948 creation of Israel, al-Faruqi migrated to Beirut, enrolling briefly at the American University of Beirut. In 1949, he entered Indiana University and obtained a master's degree in philosophy. In 1951 he earned a second master's degree in philosophy, from Harvard University. In 1952, he was awarded a Ph.D.

in philosophy in the Department of Philosophy of Indiana University for his dissertation titled *Justifying the good. Metaphysics and epistemology of value*.

From 1954 to 1958, al-Faruqi attended al-Azhar University, in Cairo, to further his knowledge of the traditional understanding of Islam. From 1959 to 1961, he was a visiting professor at the Institute of Islamic Studies at McGill University, in Montreal, where he also studied Christianity and Judaism in the Faculty of Divinity. At McGill, he met Professor Fazlur Rahman (1919–88) from Pakistan who was then teaching at the Institute of Islamic Studies. They became friends and shared a mission to raise the level of Islamic studies in the Muslim world. Shortly thereafter, Ismail al-Faruqi and Fazlur Rahman were invited by I. H. Qureshi, the director of the Central Institute of Islamic Research in Karachi, Pakistan, to join that Institute. Ismail al-Faruqi taught there from 1961 to 1963 as a visiting professor and returned to the United States in 1964 to become associate professor of Islamic studies in the Department of Religion of Syracuse University. In 1968, he was appointed professor of Islamics in the newly established Department of Religion at Temple University, Philadelphia, and remained there until his death, in 1986.

In 1973, Ismail al-Faruqi established the Islamic Studies Group in the American Academy of Religion and chaired it for ten years. He also served as vice-president of the Inter-Religious Peace Colloquium and the Muslim-Jewish-Christian Conference and as president of the American Islamic College in Chicago.

2. CONTRIBUTIONS

Ismail al-Faruqi's main contributions were in combining the academic study of

Islam with the study of Christianity; the history and phenomenology of religion; and interreligious dialogue. He is best known for his contribution to the “Islamisation of knowledge” in the Muslim world. As a scholar-activist, al-Faruqī studied the contribution of Islam to the world of knowledge and global civilisation.

Al-Faruqī’s approach to *tawḥīd* (the unic-ity of God) was that of a modern rationalist. He was critical of Ṣūfism, which he blamed for the stagnation and corruption of Muslim societies since the Middle Ages. He was captivated by the Islamic rationalism of Muʿtazilī theologians such as al-Nazzām (158–230/775–845) and al-Qaḍī ʿAbd al-Jabbār (323–416/935–1025), the ethics of the Ikhwān al-Ṣafāʾ (Brethren of Purity), and the *tawḥīdī* theology of Muḥammad b. ʿAbd al-Wahhāb (1115–1206/1703–92).

Al-Faruqī, who wrote in English, viewed Islam as an Arabist (in the sense of someone devoted to the study of the Arabic language, literature, and culture) without being an Arab nationalist. His Islam-based understanding of *ʿurūba* (Arabism) contrasted with modern ethnic Arab nationalism. Al-Faruqī preferred the term “Arabs” over “Semites” for the inhabitants of the Middle East, as the latter term was an invention of European Biblical scholars. In his controversial view, all the people of the region have always referred to themselves as Arabs. For al-Faruqī, monotheistic Arabism was the essence of Semitism, comprising the traditions of Judaism, Christianity, and Islam, which together constituted “the Arab stream of being” (al-Faruqī, *On Arabism*, 210). He saw Arabism as the source of Muslim civilisation and Islamic monotheism as the gift of the Arab stream of consciousness to humanity.

For al-Faruqī, *ʿurūba* is an integral part of the Arab consciousness; it is an Arab view of the world based on a monotheistic view of religion. *ʿUrūba* is rooted in the emergence of monotheism through the poetic reflections and religious meditations of Arab *ḥanīfs* (followers of the religion of Abraham), monotheists, and prophets who transformed the Arabs from a tribal culture to a global religious community. According to him, all Arabs and indeed all inhabitants of the Near East have carried the divine message of monotheism since antiquity.

In the field of Islamic thought, al-Faruqī stressed the themes of *tawḥīd* (God’s oneness) and *ʿadl* (justice). These topics were of paramount importance for him, as a displaced Palestinian Muslim. In the area of history and phenomenology of religion, al-Faruqī offered a Muslim perspective on religion based on a historical critical study of classical Muslim thinkers, such as al-Bīrūnī (d. after 442/1050), Ibn Ḥazm (d. 456/1064), al-Shahrastānī (d. 548/1153), and Ibn Taymiyya (d. 728/1328), making his own contributions to the issues of *ʿurūba* (religious Arabism), pre-*hijra* Islam, Qurʾānic exegesis, Muʿtazilī thought, Christian ethics, Muslim-Christian dialogue, science and traditional values in Islam, Islam and art, the essence of religious experience in Islam, Islam and culture, and Islam and human rights. Al-Faruqī was the foremost modern Muslim phenomenologist of religion, following in the footsteps of eminent Muslim scholars, such as al-Bīrūnī and Ibn Ḥazm. In his English-language *Kūṭab al-tawḥīd*, addressed to the new generation of English-speaking Muslims, he laid the foundation for a new analysis of *tawḥīd* and its relevance to human life, thought, and practice in the modern age.

In the area of Islamic education, al-Faruqi held that it was necessary to construct a system of knowledge consistent with Islamic doctrines. Al-Faruqi was concerned with the post-colonial state of Muslim education from the 1960s to the 1980s, when Western secular, capitalist, orientalist, and Marxist approaches to knowledge were presented to Muslim and Third-World academics as the only valid paths to knowledge. According to him, this harmed the state of mind of Muslims and their approach to knowledge, especially in religion, politics, economics, anthropology, and agro-business, undermining the foundations of the Islamic worldview, way of life, thought, practice, and civilisation. Like contemporary Muslim thinkers such as Fazlur Rahman and Seyyed Hossein Nasr, who like him resided in the United States and engaged with Western modernity intellectually and practically, he advocated the adoption of the Islamic worldview by Muslims residing in their homelands. Such an adoption required educational reform in the Muslim world. The Islamisation of Knowledge movement, which he founded in Pakistan in 1982, did not aim at subordinating knowledge to dogmatic religious principles but at testing every truth claim according to its intrinsic coherence, correspondence with reality, and enhancement of human life and morality. As an Islam-based ideological project aimed at countering both Judeo-Christian theological and secular ideological approaches to modern knowledge and epistemology, the Islamisation of Knowledge has been subject to serious debate within and outside Muslim scholarship.

Al-Faruqi developed practical plans for alleviating Muslim educational problems through the reconstruction of higher

education in Muslim countries. He called for the First World Conference on Muslim Education in Mecca, between 31 March and 8 April 1977, which was directed towards reforming the educational system in Muslim countries. He also contributed to curriculum reform and faculty development, designing research programmes in the Islamic Universities sponsored by the Organisation of Islamic Cooperation (OIC) in Malaysia, Pakistan, Bangladesh, Niger, and Uganda.

During the 1970s and 1980s, al-Faruqi was an adviser to Muhammad Zia-ul-Haq's dictatorial government of Pakistan (1976–88). He had a central role in the building of the International Islamic University in Islamabad in 1980, which was an outcome of the 1977 First World Conference on Muslim Education held in Mecca.

Al-Faruqi also visited Malaysia as adviser to the second Mahathir Mohammad government (formed in 1982), where his conceptualisation of the Islamisation of Knowledge project translated into the establishment of the International Islamic University Malaysia in 1983. He also played an important role in the establishment of the International Institute of Islamic Thought (IIIT) in Herndon, Virginia in 1981. The objectives of the IIIT are the revival and reform of Islamic thought through the Islamisation of Knowledge project,

In Malaysia, he served also as an adviser to the Angkatan Belia Islam Malaysia (Malaysian Islamic Youth Movement) led at the time by Anwar Ibrahim (b. 1947). Al-Faruqi played an important role in Anwar Ibrahim's political career by advising him to join the United Malays National Organisation, Malaysia's largest political party, in 1981. Anwar Ibrahim

became deputy prime minister of Malaysia from 1993 until 1998, when he was ousted on accusations of corruption and homosexuality.

From the 1970s onwards, when the interreligious-dialogue movement was still in its infancy, al-Faruqi, acted as a pioneer and active participant in Muslim dialogues with members other religions, including Jews, Hindus, Buddhists, and especially Christians in the West. He adapted Muslim epistemology to changing political and world affairs in the post-colonial era. For him, the prospects for finding common religious and moral ideas in Muslim-Christian dialogue were limitless. He was, however, pessimistic about that dialogue in light of the Vatican Council document *Nostra aetate*, Declaration on the Relation of the Church with Non-Christian Religions, issued on 28 October 1965 by Pope Paul VI. He thought the document could have gone further, for Muslims still continued to feel excluded from the Catholic doctrine of salvation. In al-Faruqi's view, the interreligious dialogue between Christians and Muslims should start with the Nicene Creed (which was adopted at the Council of Nicaea in 325 C.E. and emphasises the doctrine of the Trinity and divinity of Jesus as co-eternal with God the Father) and take into account the life-affirming views of modern subjects for whom Christian notions of justification were inadequate.

Al-Faruqi left a lasting influence on Muslim research into religious studies in general and Muslim educational reform for contemporary times in particular.

He and his wife, Lois Lamya al-Faruqi, were murdered in their home in Wyncote, Pennsylvania on 27 May 1986, by an African-American convert to Islam named Joseph Louis Young, also known

as Yusuf Ali. Yusuf Ali knew al-Faruqi, as he had been accustomed to socialise with his Muslim students at Temple University, in Philadelphia, for many years.

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IMTIYAZ YUSUF