The Influence of Ismail Al-Faruqi to Islam in America

Haris Sibghatullah Fil Quds
University of Indonesia, fqharis@gmail.com

Muhammad Fuad
University of Indonesia, faseha.fuad994@gmail.com

The Influence of Ismail Al-Faruqi to Islam in America

Cover Page Footnote

This paper is a part of my master's thesis that has been edited for publication purposes.

The Influences of Ismail Al-Faruqi to The Islam in America

Haris Sibghatullah Fil Quds[1] , Muhammad Fuad[2]•

[1,2] American Studies, School of Strategic and Global Studies , Universitas Indonesia

ABSTRACT

The spreading of Islam is one of the dynamic aspects of America. Islam has been brought to America by various people from different ethnicities, nationalities, and community backgrounds. This makes Islam in America appears in so many faces. One of the big moments of the history of Islam in America was the immigrant wave from Middle East which created new domination amongst American Muslims. This paper discussed one of the prominent figures from that era whose influences were big enough at that time and can still be seen today in America: Ismail Raji al-Faruqi. The author used a library study in writing this paper by using writings of al-Faruqi as primary data sources and other researchers' writings as secondary data sources. This research concluded that there was some sort of dynamics of influence between al-Faruqi and America. It means that on one hand, al-Faruqi influenced Islam in America, but on the other hand, American social-cultural conditions also influenced al-Faruqi at some level.

Keywords: Ismail al-Faruqi, Islam in America, American Muslim

1. Introduction

Islam in America today is still a minority community. The position of Islam in America in recent years is also not that good, based on the representations that appear in the media, both mass and popular entertainment. According to Khan (2003), this is happeing because American Muslims do not have any accessto mainstream media, and the majority of Muslims are choose silence. Thus, making the extremist groups, which are the minority amongts Muslims, become the 'spokesperson' of Islam in the media.

The silence of Muslims in America – who are not very interested in things outside their personal sphere – makes their existence as citizens of the United States not realized by their fellow citizens. In fact, the existence of Islam in America is almost as old as the country itself, since the days of slavery. It's just that, prior to the events of 9/11, Muslims did not really appear on the surface of society in the

---

• Correspondent Author : Muhammad Fuad
faseha.fuad994@gmail.com

form of groups that care about community issues – Khan (2003, p. 83) calls it "apathetic".

When we talk about Islamic *da'wah* (proselytize) in America, we can divide it into three periods: Pre-immigrant, Immigrant Era, and post-9/11. This division is only based on two important moments, namely the wave of migration from Asia in 1965 and the WTC attack in 2001.

The spread of Islam in the pre-immigrant period was predominated by the African-American community which appeared in the form of organizations. Among them are Moorish Science Temple of America (founded by Drew Ali in 1926) and Nation of Islam (founded by Wallace Fard Muhammad in 1930). The Immigrant Era was marked by the opening of the gates of arrival for Middle Eastern and South Asian countries after the passage of the Hart-Cellar Immigrants Act in 1965 which abolished the imigration quota from Asia and increased the granting of work visas to immigrant workers in order to improve America's unstable economy. Ismail Raji al-Faruqi and Hamza Yusuf are two of the most influencial figures from this era.

Lastly, the post-9/11 period was certainly marked by the tragedy of the attack on the WTC building in September 2001. This act of terror perpetrated by Islamic extremist groups sparked strong criticism from the United States of America against Islam. The voices of Muslim representatives that emerged in this era put forward a humanist approach to non-Muslim communities and also emphasizes their opposition to the act of terrorism.

Islam in America during the immigrant period underwent many changes. More mosques led by middle eastern people with beards and robes, sermons and sermons are slowly more often in Arabic, and Middle Eastern countries such as Egypt and Arabs became their reference of fatwas and thoughts.

In this era, Ismail Raji al-Faruqi was one of the most influential names in the development of Islam in America. Grewal states that al-Faruqi was one of the most popular Islamic revivalists in the United States (2014, p. 141). This article

examines Ismail al-Faruqi's core thoughts and how he was influential in Islamic activism in America.

2. Literature Review

2.1 A Brief Biography of al-Faruqi

Ismail Raji Al-Faruqi, or better known as Ismail al-Faruqi, was born in 1921 in Palestine which was then under British rule. In 1945, he was appointed by the British government to be governor of the District of Galilee, an area in northern Palestine. In 1949, al-Faruqi moved to the United States for the first time to study in Master program in Indiana University.

He then obtained his second Master's degree in philosophy from Harvard University. In 1952, he returned to Indiana University to earn his Ph.D. After receiving his second PhD from Al-Azhar University (Egypt) and teaching at McGill University (Canada) for a short time, al-Faruqi returned to the United States in 1963 as an Islamic philospher and lecturer at the University of Chicago's Divinity School until 1968. His last career was as a Professor of Religion at Temple University, where he later founded the Islamic Studies Programme, until his death in 1986.

2.2. Al-Faruqi's Thoughts and Ideas

Al-Faruqi has broad thoughts, not only about America, but also about the global world. There are four main concepts that have always been the basis of al-Faruqi's writings: the Islamic World Order or what he calls Pax Islamica, *Din al-Fitrah*, the future of Islam in America which was later called by Grewal as American Medina (2014, p. 139), and interreligious dialogue.

2.3 The concept of Islamic World Order – Pax Islamica

Al-Faruqi had a dream of the realization of a world order under Islam, as had happened in the golden era of Islam, starting from the Medina to the last in Istanbul. The Islamic state that started in Medina was first formed by the Prophet Muhammad and then slowly expanded its territory to other parts of the Middle

East to Africa, Europe, and Asia. According to al-Faruqi, this happened because Islam built relationships with other religions not only in the realm of thought, but also on practical matters (2021, p. 86).

The point is, Islam allows adherents of religions other than Islam to live and cooperate with adherents of other religions in the Islamic State, and allows them to worship according to the teachings they profess. The relationship between Islam and adherents of other religions in an Islamic state is something that, according to al-Faruqi, deserves to be re-established. According to him, "The modus vivendi which Islam provided to world religions in Madinah, Damascus, Cordoba, Cairo, Delhi and Istanbul is certainly worthy of emulation by the whole world" (2021, p. 87).

In the Islamic state which was exemplified for the first time in Medina based on the Medina Charter, the position of Muslims with people of other religions, namely Jews, is equal in the eyes of the law.

Al-Faruqi noted that the term Ummah (citizen) in the Medina Charter originally referred to adherents of Islamic teachings, aiming to eliminate racial and ethnic differences and unite them as one. Later, however, Jews were also recognized as Ummah, on par with Muslims, who were also given the freedom to practice their own religious practices, laws and institutions under Islamic rule. Thus, according to al-Faruqi, "Islamic state is not really a state, but a world order, a *pax Islamica* whith a government, a court, a constitution and an army, a sort of 'United Nation' whith 'body' and 'teeth'" (2021, p. 192).

2.4 The Concept of Din al-Fitrah

As a Muslim should be, al-Faruqi recognized the truth on the basis of both Judaism and Christianity. According to al-Faruqi, "Islam declares, belongs equally to Judaism and Christianity. Islam does not therefore claim for itself superiority in this matter, but assigns to Judaism and Christianity a position on a par with its own" (2021, p. 52). This thought arose because al-Faruqi believed that

Judaism, Christianity, and Islam recognize the same God, the same prophets, and acknowledge each other's scriptures.

Moreover, al-Faruqi does not see the three religions as three completely different entities, but rather from one religion of origin, Ur-religion. According to al-Faruqi, the original religion, which on another occasion he also referred to as *Din al-Fitrah*, is a gift from God that every human being has since birth (2021, p. 23). Din al-Fitrah referred to a religion that is not taught by anyone, but a basic human instinct from birth, which believes in the existence of one Holy Entity who created humans and therefore He deserves to be worshiped. In an interview excerpt published by Imtiyaz Yusuf in Ismail al-Faruqi's Essential Writings (2021), al Faruqi stated that Islam is *Din al-Fitrah* (p. 121).

If not read wisely, al-Faruqi may appear to be making a one-sided claim that only Islam follows the *Din al-Fitrah*. However, in another of his writings, he stated, "rather than assume that each of our religions is divine as it stands today, let us both… try to trace the historical development of our religions and determine precisely how and when and where each has followed and fulfilled or transcended and deviated from, *din al-fitrah*" (2021, p. 59).

What al-Faruqi is trying to say is that the three religions (Judaism, Christianity, and Islam) that exist today both have the potential to have followed and at the same time deviated from their God-given original religion. Thus, the Islam that he meant as *Din al-Fitrah* may not be the Islam that is developing at this time, which has already influenced by local culture in every part of the world, as well as Christianity and Judaism. Therefore, efforts are needed with a basic intention to return these divine religions to their roots, namely the original religion, Din al-Fitrah.

2.5 America as a New Medina

While Al-Faruqi was teaching at Temple University in 1968, he met the Muslim Student Association (MSA). Al-Faruqi's meeting with MSA can not be interpreted as a casual interatcion between a lecturer and a student association, but an

interaction of an Islamic thinker and activist with other Islamic thinkers and activists. It is not surprising that the meeting became historical, because only when he was active at MSA al-Faruqi then developed his thoughts on Islam in America in particular, no longer about Islam globally.

Al-Faruqi also believed that America had something in common with Madinah at the dawn of Islam. Medina, which became the destination for the migration (*hijrah*) of the Prophet Muhammad and the followers of Islam from Mecca. A place which promised acceptance for Muslims, even later became the center of the development of Islam in the early days. A place where Muslims and Jews unite under one Islamic leadership. This analogy made by al-Faruqi was called as American Medina by Grewal.

Grewal (2014) stated in his book that Al-Faruqi saw the United States as a land of opportunity, but the opportunity in question is not material, but religious opportunity. That is an opportunity for Muslims from various walks of life to create a community away from the cultural and political burdens of the Muslim World (p. 141). Al-Faruqi who was influenced by Muhamad bin Abd al-Wahhab, a puritan from Saudi Arabia, also had the thought that the influence of local culture could adversely affect the purity of Islam.

2.6 The Importance of Interfaith Dialogue

In order to reach *Din al-Fitrah*, dialogue with other religious communities must be held. This is a necessity, because assessing the differences and similarities between religions that exist today and the religion of origin (*Din al-Fitrah*) can not be done alone only by Muslim. This should be discussed together amongts the religious leaders. Thus, interreligious dialogue needs to be carried out.

Among the three divine religions, he often focused on Islam and Christianity when discussing inter-religious dialogue, while Judaism was more often marginalized. According to al-Faruqi, Judaism is basically an ethnocentric religion. Their religious exclusivism makes them unsuitable for dialogue with other world religions (2021, p. 62). That statement of al-Faruqi is indeed a

stigmatization of Judaism. I assume that this happened due to personal sentiment towards the Jews of Israel that occupies Palestine, his homeland.

In conducting dialogue, al-Faruqi holds a goal that is more than just the exchange of information and respect, "it has to have a religious norm in terms of which it can compose the difference between the religions. This religion norm must be common to the dialoguing parties. Islam finds this norm in *din al-fitrah*" (2021, p. 63). From this, it can be seen that the purpose of inter-religious dialogue according to al-Faruqi is to compare the two parties in dialogue the original religion. In his other writings, he also stated that, only through dialogue can two religions (Islam and Christianity) unite in one truth. The purpose of dialogue is to move towards The Truth (p. 215).

Regarding "moving towards the truth", he also emphasizes in other writings that, "we must say it boldly that the end of dialogue is conversion; not conversion to my, your or his religion, culture, mores or political regime, but to the truth" (p. 220). It can be clearly understood that "the truth" which is believed by al-Faruqi is the original religion which rooted the three divine religions, not the truth according to the teachings of their respective religions.

3. Results and Discussion

3.1 Al-Faruqi's Projects In America

In realizing the thoughts he had, al-Faruqi devoted most of his time and energy to one thing: Islamic education. The main and most influential activity that al-Faruqi carried out in the academic field was the Islamization of Knowledge and the establishment of Islamic educational institutions.

The Islamization of Knowledge is a direct attempt to address what al-Faruqi sees as the problems of Muslims. Meanwhile, the establishment of educational institutions, according to Grewal, was an attempt by al-Faruqi after seeing that international students who came to the United States did not return to their respective hometowns and made America their new home (2014: p. 143).

3.2 Islamization of Knowledge

As an academic, al-Faruqi paid a lot of his attention to knowledge. Not only on a small scale such as a campus or country level, he even cared about the education around the world. His concern for education is based on his belief, "education is one of the greatest Islamic duties… Every Muslim stands under the obligation… to gather all existent knowledge regardless of source and to disseminate such knowledge to all mankind (2021, p. 55). Therefore, al-Faruqi is not only concerned with scientific education in his home country (Palestine), or in the country where he lives (United States), but also on the quality of science throughout the world.

Al-Faruqi stated that, "the slump era of Islam caused Muslims to be illiterate and prone to superstition. Ordinary Muslims fall into blind faith, giving their souls into their 'sheikh'" (1984, p. 7). Al-Faruqi attributes the decline of Muslims' faith to ignorance, and he calls it a malaise. Malaise itself is actually a medical term, namely the condition of the body feeling unwell in general, which is accompanied by fatigue and loss of interest (mood).

According to al-Faruqi, the malaise of this ummah is caused by secular education. Al-Faruqi said, "The essence of this malaise or decline of the ummah lies in the education system. In schools, the alienation of students from Islam and from the Islamic heritage begins" (1984, p. 11). With the separation of Muslims from Islamic knowledge and heritage, they will leave their religion by themselves.

Al-Faruqi saw that there was no contradiction between Islam and reason, he said that, "Islam always invites people to use their intelligence, to use their critical skills towards every claim,... not to say anything but the absolute truth, always trying to conform to reality" (p. 47).

To resolve the separation between science and Islam, al-Faruqi devised a grand agenda which he called the Islamization of knowledge. What is meant by the Islamization of knowledge is the reclaiming of knowledge to conform to the Islamic heritage. Al-Faruqi stated, "as a prerequisite for eliminating the dualism of

the education system in order to find a way out of the malaise faced by the Ummah, knowledge must be Islamized" (p. 55). The final goal is to make Muslims one again feel proud of their religion through knowledge.

However, before carrying out the process of Islamizing knowledge, according to al-Faruqi, what Islamic academics must do first is to study the sciences and methods of modern science carefully. Then, this knowledge is integrated with Islamic heritage through a process of adjustment such as elimination, change, reinterpretation (p. 34). Given its requirements and scope, this grand mission seemed difficult to carry out. Therefore, al-Faruqi brought this idea in seminars and books he wrote, in order to inspire Islamic scientists around the world and do the same according to their respective abilities.

Al-Faruqi proved his seriousness on this issue by arranging a curriculum for the university. According to him, "the only antidote against the process of de-Islamization at the university level is to make it mandatory to study Islamic culture for 4 years" (p. 27). Not stopping there, al-Faruqi also compiled a Work Plan for the Islamization of knowledge which is published in the book entitled Islamization of Knowledge (1984) on pages 98-121 which consists of 12 steps to objectify the Islamization of knowledge with the tools and rules to implement it.

3.3 Educational Institutions as a Medium for Da'wah and Islamization of Knowledge

In the concept of American Medina, al-Faruqi sees Muslim immigrants in America as a group of *muhajjirin* who moved from Mecca to Medina at the time of the Prophet Muhammad. He also stated (p. 236) that the current call for Hijrah (migration to the United States) will mean nothing unless Muslims in America have the aim of preaching Islam, starting from inviting fellow Muslims and then inviting mankind, to join in the search for a peaceful, just, faithful, and good world order (Pax Islamica).

To fasilitate his vision, he founded several educational institutions ranging from study programs that operated under the name of a public college to independent

and specialized institutions to learn about Islam. According to al-Faruqi, "what is needed is a universities that act as center for Islamic thought, where these disciplines (modern science) experience the process of Islamization and this process is tested in classes and seminars (p. 36).

Al-Faruqi can be seen as one of the leading figures in the field of Islamic academics in America. Imtiyaz Yusuf (2014) even calls him a trailblazer of what is called Islamics or Islamic Studies in the modern era (p. 101). Because al-Faruqi was noted to have established department of Islamic Studies at various universities and also became their lecturer.

The first Islamic education program he founded was Islamic Studies at Syracuse University, under the Department of Religion. The program was founded when he was a lecturer in there. Later, he also founded the Islamic Studies program under the Department of Religion while teaching at Temple University. He was even able to encourage the establishment of the Islamic Studies program at the American Academic of Religion (AAR), an institution that was originally rooted from Christianity, and at the same time headed the program for 10 years from its emergence, 1973, to 1983. According to Martin (2010), al-Faruqi resigned from the position and then left AAR because of his concern about the formation of the Qur'anic Studies program which he saw as a kind of competition, because al-Faruqi brought the ideology of Sunni Islam (p. 899).

Al-Faruqi only started to establish an independent Islamic educational institution in 1981 with Anwar Ibrahim (currently a politician and education figure in Malaysia), ander the name of International Institute of Islamic Thought (later will be called IIIT in this paper) in Pennsylvania. In addition to IIIT, in the same year, al-Faruqi also founded the American Islamic College (AIC), which became the first Islamic college in Chicago.

IIIT in particular has become the direct realization of the Islamization of Knowledge mission. Anwar Ibrahim in his speech at a symposium themed "Reform of Higher Education in Muslim Societies" (2013) even stated that the Islamization of Knowledge is a tradition from IIIT that must be followed if you

want to formulate a new 'recipe' for Islamic education (p. 16). The 'recipes' referred to in this context are important components in reforming Islamic education. The critical assessment, analysis, and creative synthesis that al-Faruqi arranged in the 12 steps of Islamization of Knowledge are important points where the philosophical process occurs, so that the whole process does not limited to only produce *syar'i* and 'Islamic' products.

IIIT since its begining until now has focused on the development of education in the Islamic world. This can be seen from the IIIT mission: "[t]o conduct and disseminate educational research to empower Muslim Societies with data-driven recommendations for transformative education policy and practice (iiit.org/en/about-us/). Since 1981, IIIT has published more than 600 titles with various themes, not only educations, but also Islamic thoughts, parentings, ethics, and Islamic studies.

IIIT is very serious in improving the education quality in the Islamic world. It is proven by the establishment of a project called Advancing Education in Muslim Societies (AEMS). Information about AEMS can be obtained easily on the official website of IIIT. AEMS itself focuses on school students to fulfill the K-12 curriculum, not to college students like the Islamization of Knowledge project that planned by al-Faruqi. According to the IIIT official website, the aim of AEMS is, "to provide effective research and means to develop students into becoming knowledgeable, empowered and productive by instilling in them values and morals that contribute to the betterment of their societies and humanity at large" (iiit.org/en/aems/).

4. The Influences of al-Faruqi and How It is Going Today

As a prominent Islamic revivalist in America, al-Faruqi left various influences on the development of Islam itself in the United States. Although he is an academic, al-Faruqi not only plays a role in academic activism, he is also active in organizations that are not very academic in nature. In this part, I will discuss current developments of al-Faruqi's ideas and also focus more on the dynamics of the influence of al-Faruqi and the United States.

4.1 Islamic Activism

Al-Faruqi's meeting with Muslim Students Assosiation (MSA) while teaching at Temple University had an impact on student activism in America and on the organization itself in particular. Grewal (2014) stated that, since meeting with MSA, al-Faruqi who initially had pride in his Arab identity then changed his perspective in seeing his identity, namely to become a Muslim who happens to be an Arab. Al-Faruqi's view of identity politics was later adopted by MSA members and became the definitive feature of the organization (p. 140).

Not only through al-Faruqi's perspective in seeing his identity as a Muslim immigrant in America, he himself also became a dominant figure in MSA. Another influence of al-Faruqi on MSA is his vision of the organization. According to al-Faruqi, MSA is an institution of the Ummah that provided opportunities for its members to transcend the historical and cultural boundaries that they have, and form a new, homogeneous and universal Islam (p. 140).

Al-Faruqi indeed saw Islam in the concept of a 'melting pot' instead of a 'salad bowl', a concept that emphasizes diversity and is more acceptable in America today. Melting Pot itself is a concept or philosophy that is believed by United States citizens during the wave of European immigrants in the late 19th to early 20th centuries. In the Melting Pot philosophy, America is seen as a melting pot of various types of metals to produce one new metal. In that era, immigrants who came to the United States were required to assimilate through the process of Americanization. This typical American concept influenced al-Faruqi's thinking in seeing Islam globally.

Besides being influenced by Melting Pot's philosophy, al-Faruqi's view of Islam was also influenced by Salafi thought, considering culture as a threat to religious purity. He proved this by opposing students who formed groups based on racial identity, because according to al-Faruqi this "undermines the principle of unity of the race-blind and cultural-blind ummah." (p. 140).

The strong influence of al-Faruqi's thoughts on MSA can also be seen in other organizations formed from MSA: the Islamic Society of North America (ISNA). ISNA is an organization founded by Islamic thinkers in America, some of whom were members of MSA. According to Siddiqui (2014), MSA leaders sought a new form of community-based organization as a transition and development from a student-based movement (p. 55).

Siddiqui's research is in line with Bowers' (1989) research which stated that in the 70s, the portion of student problems handled by MSA was only a few compared to MSA activities as a whole, so that MSA officials felt the need to form a new organizational structure. One of the forerunners of the idea of establishing ISNA was from Ilyas Ba-Yunus, the MSA president at the time, who suggested the formation of the Islamic Community of North America (ICNA) (p. 129). Al-Faruqi is the founder of the Association of Muslim Social Sciences which is one of ISNA's constituent organizations.

After being officially formed in 1982, ISNA later became an organization with a wider scope of movement than MSA, and even became the umbrella organization for MSA itself and other non-profit organizations such as the North American Islamic Trust (NAIT), Canadian Islamic Trust Foundation (CITF), Islamic Medical Association of North America (IMANA), and many more.

ISNA became an organization of ummah that really focuses on the interests of Muslims in America in particular and free from political interests. Although founded by figures whose political orientation was to Egypt, such as the Muslim Brotherhood, ISNA claimed to not carrying any political mission. Siddiqui quoted Islamic Horizon magazine published in 1978 which contained a statement that MSA and ISNA were not Islamic movements as projected by the Muslim Brotherhood and Jamaat el Islami, although MSA and ISNA agreed with the thoughts and views of the leaders of the two organizations: today's idologies are out of date, the human mental crisis is getting worse, and any solution that does not involve Islam will only exacerbate the current human condition (2014: p. 8).

Sidduqui added that ISNA's vision is to strengthen the existence of Islam in America, in order to make it easier for American Muslims to live a worthwhile lives while enjoying what characterizes Americans: freedom, democracy, pluralism, and capitalism (p. 13). ISNA's efforts to help the lives of Muslims in America are manifested in various activities such as bazaar that exhibits (and sells) Islamic books, Islamic arts, home utensils, and clothings; publishing the Islamic Horizon magazine which contains discussions on local issues; and build interactions with fellow Islamic activists in America.

One of the local issues that ISNA focuses on is Islamic education. This is very much in line with al-Faruqi's concern. According to Bowers (1989), leaders at ISNA believed that it is very possible to maintain an Islamic way of life in a society that operates in a secular system (p. 151). This belief was supported by a program carried out by Talat Sultan, so that in 1984, ISNA was noted to have provided accompaniment to 140 Islamic schools, both part-time and full-time (p. 151).

Another issue that was also accommodated by ISNA is the participation of black Muslims in the ISNA committee. According to Siddiqui, ISNA saw the involvement of African-American Muslims as an important key of building a more diverse American Muslim community (p. 68). Siddiqui also saw an internal narrative within ISNA that considered the relation between immigrant Muslims and Black Muslims at ISNA in the analogy of the interaction between *muhajjirin* and *anshar* in Medina, where the differences between the two groups were no longer relevant after they merged into the same community (p. 68). In this case, it can be seen that al-Faruqi's thought on American Medina was influencial to ISNA and considered an important narrative to hold.

The influence of al-Faruqi's thought on the concept of American Medina can also be seen in other organizations, the Fiqh Council of North America (FCNA). FCNA presents itself as an organization that is sensitive to the local needs of American Muslims in a way that can not be done by Muslim scholars abroad.

FCNA, represented by Taha Jabir al-Alwani, tried to formulate a form of interpretation of Islamic law that can specifically solve the problems faced by American Muslims as a minority group. According to Grewal, it is on this emphasis that the influence of al-Faruqi's thought and moral geography appears to be mainstream in America (p. 145). Al-Faruqi's thinking that saw America as a new home for Muslims – not just a temporary shelter to seek capital and success to bring back home – had a major influence on the activities of ISNA and FCNA. This influence has triggered ISNA and FCNA to address their activities specifically for Muslims in America.

Prior to the discourse of fiqh for minority, al-Alwani saw Muslims from Western countries tend to seek *fatwas* (Islamic legal reccomendation) about the problems of their lives as minorities in the West to clerics in Arab when they performed Umrah or Hajj. They then realized that the fatwas they got from those *ulama* in Islamic countries needed to be re-contextualized to be applicable in the countries where they live (Europe and America) (al-Alwani: 2010, p. xiv).

Al-Alwani defined Fiqh for Minority as a set of rules and interpretations that apply to a group of Muslims who live under certain conditions and have special needs that may not apply to other communities (p. 3). In addition, al-Alwani added that Fiqh for Minority is not structured to give certain privileges that cannot be obtained by Muslims in Muslim-majority countries, but to make minority Muslims as representatives of Islam in non-Muslim countries. "It is a fiqh of model communities" (p. 3).

Fiqh for Minority is a kind of American phenomenon. This discourse was formed on the basis of the needs of Muslims as a minority in the United States which was observed by al-Alwani. Thus, the publication of that article was an attempt by al-Alwani and FCNA to accommodate the needs of American Muslims.

4.2. Islamic Education, International Institute of Islamic Thought (IIIT), and Islamization of Knowledge

John Esposito in a video published by the American Islamic College (2021) which can be accessed on YouTube stated that al-Faruqi's vision was an extraordinary vision, both when it was conveyed when he was alive, and until now. Al-Faruqi's vision that was mentioned refered to establishing an inclusive Islamic educational institution (Islamic Liberal Arts School) that is not only for Muslims, but also for non-Muslims. For Muslims of various faiths and sects, as well as for non-Muslims of various religions and cultures. This is realized through AIC, which al-Faruqi promised and quoted by Timothy Gianotti, the current president of AIC, "not be affiliated to any special religious group, organization, or mosque" (Gianotti, 2021).

Esposito also mentioned in the same video that al-Faruqi is an "institution builder." Esposito said that al-Faruqi once told him that Islam is relatively invisible in academia (at that time), and al-Faruqi took real action to solve the problem by establishing Islamic Studies at the American Academy of Religion and led it for 10 years. year. Under the guidance of al-Faruqi, during those 10 years, according to Esposito, Islam took an active role in AAR (Esposito, 2021).

Until the 21st century now, the two greatest legacies of al-Faruqi, IIIT and the Islamization of Knowledge, are still running side by side with changes and updates all the time. It was proved by the holding of regular conferences by IIIT related to Islamic education. In 2016, IIIT collaborated with the Faculty of Theology Istanbul University to hold a conference with the theme "Reform of Education in Muslim Society". The conference discussed the current state of Islamic education in various countries and what are the recommendations for the years ahead.

What is interesting is, according to the conference report (2016), this conference began by narrowing the context of the main topics of the conference into "the shift from Islamization to Knowledge Integration, the obstacles faced by education reform, and the emphasis on understanding the importance of both terms in their literal and connotative meanings. which is changing all the time" (p. 2). It can be seen that until now, IIIT still paying attention to the Islamization of Knowledge program, although in a more customized form.

In its development, practice and research related to Islamization of Knowledge received various critical responses. One of them is from Seyyed Vali Reza Nasr who published an article entitled "Islamization of Knowledge: a Critical Overview" in 1991. Nasr stated that instead of being a healthy academic endeavor, the Islamization of knowledge has been carried out in the spirit of political discourse, and has even more often been carried out by people who do not master the field that is going to be revolutionized (1991: p. 387). Nasr clearly did not criticize al-Faruqi's thinking, but the concept of Islamization of knowledge which was understood and practiced after al-Faruqi's death.

Nasr considered the Islamization of Knowledge as a philosophical project rather than a research project. He stated, " Muslims can aspire to Islamize not the sciences or the social sciences, but the philosophy of these desciplines. We cannot pretend to have an 'Islamic physics' – wherein the laws of nature are different, and where apples may fall 'sideways'… we should state that we have an Islamic view of the physical" (p. 393). In this case, Nasr actually emphasized what al-Faruqi thought, namely Islamizing knowledge in the realm of his thought and its influence on mankind. Nasr then concludes that, "in the absence of the guiding light of a comprehensive philosophical exposition, the Islamization of knowledge project will be reduced to either a conglomeration of the assorted injunctions of the Shari'ah or the creation and management of Islamic institutions or organizations" (pp. 395-396).

Imtiyaz Yusuf shared the same view as Nasr about the Islamization of Knowledge nowadays. Yusuf stated that at this time, the Islamization of Knowledge has been reduced to just politicizing knowledge and becoming a contest between fellow Muslims who held their own interpretation of the project (2014: p. 106).

However, in addition to critical views, the Islamization of Knowledge also received positive views from various groups and persons, one of which was from Anwar Ibrahim. Anwar Ibrahim is a Malaysian academic who was also a co-founder of IIIT. Saat ini, Anwar Ibrahim menduduki kursi sebagai Chairman of the IIIT Board of Trustees. Currently, Anwar Ibrahim is the Chairman of the IIIT Board of Trustees. He stated in a opening speech of the symposium held by IIIT

in 2013, "if we take the definition of education as a social extension of culture and culture as a definitive or core ingredient of civilization, then this approach of the Islamization of knowledge will lead to a truly holistic adoption of Islam's core values" (Ibrahim: 2013, p. 7).

In America, the idea of reclaiming knowledge is not quite a new thing. According to Grewal (2014), Islamization of Knowledge can be seen as a project that got influenced by the thinking of Islamic groups in the pre-immigrant period in the United States such as NOI, Moorish Science Temple of America, and The Ahmadi. Islamization of Knowledge was influenced by the same spirit, that is to reclaim the intellectual heritages of Islam which were stolen by the West/Europeans (hal. 143). Al-Faruqi did not explicitly state that the Islamization of Knowledge was indeed made with the spirit to continue the struggle of previous Islamic organizations, but if you look at the background of its formulation, it can be seen that the prior organizations and movements did influence al-Faruqi to some extent.

4.3. Interreligious Dialog

Interreligious dialogue was a thing that al-Faruqi did but had never been the main focus of his daily activities. According to Yusuf (2014), al-Faruqi put himself into the area of interreligious dialogue at a time when few Muslims did so. Al-Faruqi was a pioneer in the involvement of Islam in the world of interreligious dialogue in the contemporary era, and it was one of his legacy that continues to this day in different ways. One of the Islamic leaders in America who is currently active in interfaith dialogue is Imam Shamsi Ali, an Indonesian cleric who currently resides in New York.

One form of al-Faruqi's involvement in interreligious dialogue in America was to write an essay entitled "Islam and Christianity: Diatribe or Dialog" (Journal of Ecumenical Studies, 1986) which contained three issues that could form the basis of the dialogue between Islam and Christianity, as well as which method of dialogue could be done.

ISNA, an organization which was under the influence of al-Faruqi's, is currently also actively collaborating with various other organizations to conduct interfaith dialogue. Some of the dialogues including the National Baptist-Muslim Dialogue and the International Conference for Interfaith Dialogue. This is a legacy of al-Faruqi which proves his strong influence to Islam in America.

5. Conclusion

Through the explanation above, we can see al-Faruqi as an American Phenomenon, not only as a well-known Islamic thinker in America. Al-Faruqi became one of the representatives of Islam in America, as a figure who influenced how Islam was formed in America.

Al-Faruqi was an academic and a philosopher, he was also a person who cared about the future of Islam in America, so that concern prompted him to establish various institutions from the level of study programs. Al-Faruqi was also an influential Islamic activist in shaping the face of Islam in America. His influences can also be seen in the thoughts of other thinkers such as Taha Jabir al-Alwani.

On the other hand, we can also see how the socio-cultural situation of America influenced his thoughts and actions during his lifetime. His encounter with MSA, which has diverse Muslim members, made him change how he saw his identity. His observations about the attitude of immigrant Muslims who want to settle in America also influenced him to make America a home for Islam and Muslims in the future.

References

Abas, M. A. (2018). Fiqh al-Aqalliyyat as an American Version of Local Wisdom. *Khazanah: Jurnal Studi Islam dan Humaniora,* Vol. 16 (1), 2018, pp. 1-22. DOI: 10.18592/khazanah.v16i1.2091

Alwani, T. & Shamis, A. [trans.] (2010). *Towards a Fiqh for Minorities: Some Basic Reflections*. Washington: The International Institute of Islamic Thought.

American Islamic College. (2021). *John Esposito on Ismail Al-Faruqi, Founding of AIC, and Relevance of His Educational Vision Today*. Uploaded on 22

April 2021. Accessed on 6 September 2021 from:
https://www.youtube.com/watch?v=Q8RDwcnqElQ

Bowers, H. M. (1989). *A phenomenological study of the islamic society of north america* (Order No. 9008959). Available from ProQuest Dissertations & Theses Global. (303785097). Retrieved from https://www.proquest.com/dissertations-theses/phenomenological-study-islamic-society-north/docview/303785097/se-2?accountid=17242

Faruqi, I. & Yusuf, I (ed.). (2021). *Essential Writings Ismail al Faruqi*. Virginia: Center for Islam in the Contemporary World (CICW).

Faruqi, I. (1984). *Islamisasi Pengetahuan*. Bandung: Penerbit Pustaka.

Gianotti, T. (2021). *Ismail Al Faruqi and this Season of Renewal at the American Islamic College*. Published on 1 April 2021. Accessed on 6 September 2021 from: https://www.linkedin.com/pulse/season-renewal-american-islamic-college-timothy-j-gianotti-ph-d-/

Grewal, Z. (2014). *Islam is a Foreign Country: American Muslims and the Global Crisis of Authority*. New York: New Yok University Press.

Ibrahim, A. (2013). *The reform of Muslim education and the quest for intellectual renewal*. Keynote Adress disampaikan pada Simposium "Reform of Higher Education in Muslim Societies". Wilson Center dan IIIT. Washington, D.C. Diakses dari: https://iiit.org/wp-content/uploads/2018/10/Reform-of-Muslim-higher-education.pdf.

International Institute of Islamic Thought. *About Us*. Accessed on 6 September 2021. https://iiit.org/en/about-us/.

_____. *AEMS*. Accessed on 6 September 2021. https://iiit.org/en/aems/.

_____. *Publication and Research*. Accessed on 6 September 2021. https://iiit.org/en/publications-translations/.

Khan, A. (2003). *Islam, Muslims and America: Understanding the Basis of Their Conflict*. Algora Publishing. Proquest Ebook Central. Http://ebookcentral.proquest.com/lib/indonesiau-ebooks/detail.action?Docid=318683.

Martin, Richard C. (2010). Islamic Studies in the American Academy: A Personal Reflection. *Journal of the American Academy of Religion*, Volume 78, Issue 4, 896–920. https://doi.org/10.1093/jaarel/lfq089.

Nasr, S. (1991). Islamization of Knowledge: A Critical Overview. *Islamic Studies*, 30(3), 387-400. Retrieved September 3, 2021, from http://www.jstor.org/stable/20840045.

Pervez, S. (2016). *Conference Report: Reform of Education in Muslim Societies*. Mahya Publisher. Accessed from: https://iiit.org/wp-content/uploads/2018/10/Reform-of-Education-Conference-Report.pdf.

Siddiqui, S. A. (2014). *Navigating identity through philanthropy: A history of the Islamic Society of North America (1979–2008)* (Order No. 3665939). Available from ProQuest Dissertations & Theses Global; Publicly Available Content Database. (1640762847). https://www.proquest.com/dissertations-theses/navigating-identity-through-philanthropy-history/docview/1640762847/se-2?accountid=17242

Yusuf, I. (2014). Ismail al-Faruqi's Contribution to the Academic Study of Religion. *Islamic Studies*, Spring-Summer 2014, Vol. 53, No. 1/2 (Spring-Summer 2014), 99-115. https://www.jstor.org/stable/44627369.