

3RD ANNUAL AMSS (UK) CONFERENCE

UNITY & DIVERSITY

ISLAM, MUSLIMS AND THE
CHALLENGE OF PLURALISM

20–21 OCTOBER 2001

HOSTED BY
THE DIPLOMATIC ACADEMY OF LONDON
The University of Westminster, London, UK

ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS (UK)

AMSS (UK) IS A FORUM FOR MUSLIMS IN THE
SOCIAL SCIENCES AND HUMANITIES AND FOR NON-MUSLIMS
WHO HAVE ACADEMIC INTEREST IN ISLAMIC ISSUES

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UNITY AND DIVERSITY: ISLAM, MUSLIMS AND THE CHALLENGE OF PLURALISM



This Conference is set against the backdrop of the United Nations ‘World Conference Against Racism, Xenophobia and Related Intolerances’ that was held in Durban, South Africa. Accounts in the western media would suggest that, for varied reasons, the Durban Conference was a resounding failure. Noted far more for the controversy it generated than for the content of its resolutions, international attempts to define and contextualise different forms of racism, xenophobia and intolerance, met an impasse. Although delegates were eventually able to agree upon a final resolution, one that recognises the injustice of colonialism, slavery and the position of the Palestinians, doubts as to the realities of implementation cannot help but be raised.

Closer to home, the recent summer riots in the north of England would appear to pose a challenge to the very concepts of multiculturalism, pluralism and diversity that Durban and many other forums, including the AMSS 3rd Annual Conference, are seeking to address. For British Muslim communities, these are particularly worrying times. Far right extremists are gaining increasing levels of support in areas of high Muslim concentration, and most recently, are seeking to cause ruptures within Britain’s Asian communities along religious lines. While the British government has sought to minimise the potency of the racist agenda in our towns and cities by stressing the criminality of those involved in the riots – without seeking to fully appreciate the charged social contexts behind the riots - far right extremists have exploited loopholes in Britain’s race relations laws that have allowed them to openly campaign on an anti-Muslim platform and thus incite religious hatred. Open hostility against asylum seekers and refugees by some of our own politicians have further added to a climate of fear. The media frenzy that has followed has done little to inform or educate the general public. Still largely dependent on churning out stereotypes of Muslims and Islam, the media has failed to challenge the far right who, after successfully hijacking the language of ‘liberalism’, have all but been ‘welcomed’ as a credible political party.

This summer also saw a week of programmes by the BBC on Islam. This was largely seen as an effort to begin to re-dress the diet of mis-information many non-Muslims had ingested in relation to Islam

(again, as a result of media hype and sensationalism). It was hoped that it might contribute towards fostering a sense of recognition and acceptance of Muslims in British society. However, there have been those who have sought the opposite, launching diatribes that re-hashed many of the old stereotypes. The responses to such sentiments have been swift, signalling that Muslims are no longer prepared to be apathetic about their status in society. The demand to 'stand up and be counted' is not just a matter of national statistics but is one of positive engagement with one's community, be it local, national, international or religious.

Many of the papers in this years Annual Conference reflect this sense of confidence. As in previous years, we are blessed with contributions from as far a field as South Asia, South East Asia, the USA, Europe and from across the United Kingdom. Contributors will be offering interpretations and explorations of the Conference's basic themes, unity, diversity and pluralism, from the perspectives of economics, politics, community relations, theology and human rights, to name but a few. This year we are particularly honoured to have as our Special Guest of Honour, President Alija Izetbegovic of Bosnia who will give the AMSS 3rd Annual Conference Keynote Address. He will then be presented with the AMSS 2001 Lifetime Achievement Award for his services to international politics and scholarly debate. His personal achievements and those of his people are a timely reminder to those of us in the West that the politics of 'recognition' and 'contribution' are intimately intertwined.

CONFERENCE SCHEDULE

DAY ONE Saturday 20 October 2001

Master of Ceremonies: Tariq El Diwaney

9.00–9.30 Registration

9.30–9.35 Recitation of the Holy Qur'an

9.35–9.45 WELCOME &
INTRODUCTORY REMARKS

Professor Margaret Blunden,
Deputy Vice-Chancellor and
Provost, Regent Campus, University
of Westminster

Dr. Anas S. al Shaikh, Chairman,
AMSS Executive Committee

9.45-10.45 OPENING PLENARY

Chair:

Dr. Riad Nourallah

Speakers:

Professor Zaki Badawi, Unity and
Diversity in the Shari'ah

Dr. Bobby S. Sayyid, After Babel:
Talking with 'the Devil'?

10.45-11.15 Tea Break

11.15-12.45 *Session I Panel 1.1*
THEOLOGICAL PERSPEC-
TIVES AND INTER-FAITH
RELATIONS

Chair:

Dr. Mau'il Izzi Dien

Speakers:

Dr. Haider Al-Abadi, The Role of

the Qur'an in Unifying the
Muslims

Dr. Jabal M. Buaben, Islamic
Dawah and Inter-Faith Relations:
From Philosophy to Praxis

Dr. Atollah Mohajerani, Pluralism
from the Qur'an's Point of View

Dr. Roger Boase, Is Islam the Only
True Religion? What Does the
Qur'an Say About Tolerance and
Religious Pluralism?

11.15-12.45 *Session I: Panel 1.2*

POLITICAL PHILOSOPHICAL
PERSPECTIVES

Chair:

Dr. Bobby Sayyid

Speakers:

Dr. Muhammad Arif, The Ideal of
Muslim Unity and the Challenge
of Globalisation and the Proposed
Reform of the UN: Is Nation State
a Hindrance or a Highway to the
Realization of Islamic Ummah in
the 21st Century?

Dilwar Hussain, Political
Participation: Sociological Legal
Perspectives:

Dr. Mohamed Mestiri, Fiqh of
Opposition

Professor Abdur-Rahman Momin,
Muslims and the Challenges of
Pluralism

- 12.45-14.00 Lunch & Dhuhr Prayer
- 14.00-15.30 *Session II: Panel 2.1*
 COMMUNITY RELATIONS:
 A BRITISH PERSPECTIVE
- Chair:
Michelle Messaoudi
- Speakers:
Tahir Abbas, British South Asian Muslims in Inner City Areas in the North of England: Problems, Issues and Solutions for the 21st Century
Mohammad Siddique Seddon, British Muslims or Muslims in Britain: Test Cricket vs. Chicken Tikka Massala
Shahzad Aziz, A Race Against Religious Discrimination (A Critical Analysis of Race Relations Legislation in The United Kingdom)
Fauzia Ahmad, The Ouseley Report on Bradford-Some Comments
- 14.00-15.30 *Session II: Panel 2.2*
 MEDIA PERSPECTIVES AND MUSLIM IDENTITY
- Chair:
 Muhammad **AbdulAziz**
- Speakers:
Faizan Haq, Public Relations: A New Paradigm for Inter-Cultural and Inter-Faith Pluralism
Dr. Jeremy Henzell-Thomas, The Language of Islamophobia
Dr. Anne Sofie Roald, The Wise Men: Democratisation and Gender-Equalisation in the Islamic Message: Yusuf Al-Qaradawi and Ahmad Al-Kubaisi On The Air
- 15.30-16.00 Tea Break & Asr Prayer
- 16.00-17.15 *Session III Panel 3.1*
 SPIRITUALITY AND ISLAMIC ART
- Chair:
 Fauzia Ahmad
- Speakers:
Dr. Riad Nourallah, The One and the Many, Sufi Lessons for Today?
Askari Pashai, J. Rumi's Mystical View on Unity and Diversity in Mathnavi
Soraya Syed, Expressions of Unity and Diversity in Islamic Art and Architecture
- 16.00-17.15 *Session III: Panel 3.2*
 PLURALISM, DIVERSITY & COMMUNITY NEEDS
- Chair:
Dr. Basil Mustafa
- Speakers:
Hasan Horkuc, New Muslim Discourses on Pluralism & Dialogue in the Post-Modern Age: Nursi on Religious Pluralism and Cooperation Between the People of the Book
Sondoss Al-Hassani, Towards a New Identity? Case Study: The Syrian Muslims of Manchester
Dr. Mustafa AbdulHussein, The Role of Identity in a Pluralist World; A Case-Study of the Dawoodi Bohra Muslims
- 17.15-17.30 Tea Break
- 17.30-18.30 KEYNOTE ADDRESS
President Izetbegovic - see overleaf

KEYNOTE ADDRESS AND AWARD PRESENTATION

17.30-18.30

Welcome

DR. GEOFFREY COPLAND

Vice-Chancellor and Rector, University of Westminster

FAUZIA AHMAD

AMSS Executive Committee

Keynote Address

HE PRESIDENT ALIJA IZETBEGOVIC

Title of Talk TBC

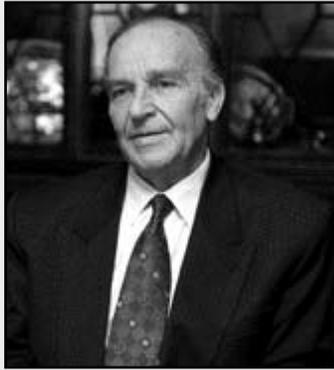


Presentation of the AMSS Lifetime Achievement Award

DR. ANAS S. AL SHAIKH-ALI

Chairman, AMSS Executive Committee

In recognition for a distinguished career and service to the field of Islamic thought and international politics the AMSS is honoured to present this year's AMSS Lifetime Achievement Award to President Alija Izetbegovic.



PRESIDENT ALIJA IZETBEGOVIC

LEADER OF THE BOSNIAC PARTY OF DEMOCRATIC ACTION
PRESIDENT OF THE REPUBLIC OF BOSNIA AND HERZEGOVINA
1990-1995 1996-2000

Alija Izetbegovic was born in 1925 to a Muslim family in Bosanski Samac, Northern Bosnia and went on to graduate with a degree in Law from the University of Sarajevo. A life long opponent of Communism he was arrested in 1946 by the Communist regime for 'pan-Islamic' activity and served three years in prison. Upon his release he studied law and worked as a legal consultant in Bosnia until his arrest in 1983 for the dissemination of 'Islamic propaganda'. Sentenced to fourteen years in prison he was released in 1988.

The collapse of Communism throughout Eastern Europe in 1989 and 1990 led to the legalization of non-Communist political parties and seizing advantage of the situation Izetbegovic founded in May 1990 the Party of Democratic Action (SDA), a secular-nationalist Bosnian Muslim party. The SDA went on to win the November 1990 multi-party elections and Izetbegovic became president of a seven-member collective state presidency. This was made up of two representatives from each group in the nation—Muslims, Serbs, Croats—and of one representative for all other groups. As President, Alija Izetbegovic attempted to preserve Bosnia and Herzegovina as a multinational republic after the disintegration of Yugoslavia, but tension among the various ethnic groups, and Bosnian Serb demands for a separate state or union with Serbia, led to civil war when independence was internationally recognized in April 1992. During the subsequent holocaust of the Muslims he stayed with his people, rallying them from his sandbagged office and apartment. He sought an honourable peace for his country in the face of ruthless demands from Serb and Croat political leaders, and signed the Dayton peace accord in November 1995. He was re-elected president of a three-member collective presidency in September 1996. He resigned from the Presidency in October 2000.

President Izetbegovic is also a respected scholar and writer. He is best known for his book *Islam Between East and West* which was originally published in 1984 when he was a political prisoner in Communist Yugoslavia. The book has gone on to become a European bestseller and hailed by many as a landmark analysis of the the human condition and the West's relationship to Islam.

DAY TWO Sunday 21 October 2001

9.30-10.00 Arrival. Tea & Coffee

10.00-11.30 *Session III: Panel 3.1*
HUMAN RIGHTS AND
GENDER ISSUES

Chair:

Dr. Rabia Malik

Speakers:

Dr. Hamid Ahmed, Human
Genome: Ethical and Social
Dimensions

Dr. Seif Ibrahim Tag Eldin,
Islamic Ethics for Religious
Pluralism

Hajer Kristin Strandenes, Baseline
and Applied Issues in Gender
Studies

**Lena Larsen and Mohamed Ali S.
Almansoor**, Islam and the Impact
of Human Rights

10.00-11.30 *Session III: Panel 3.2*
ECONOMIC PERSPECTIVES

Chair:

Tariq El Diwany

Speakers:

Abul Hassan, Globalization: A
Stock-Taking

Rana Jawad, Muslims and the
Trajectory of Globalization:
Engaging with the Discourse of

International Development
Institutions

Professor Ataul Huq Pramanik,
Economic Growth and Human
Development Interrelationships
and its Implications for Fostering
Unity in Diversity in the Muslim
World

Dr. Saiful Azhar Rosly, Iwad as a
Requirement of Lawful Sale: A
Critical Analysis

11.30-12.00 Tea Break

12.00-13.30 *Session IV: Panel 4.1*
CULTURAL AND SOCIAL
RESPONSIBILITY

Chair:

Dr. Imran Alawiye

Speakers:

Dr. Nasim Butt, Disaffections
Amongst Muslim Pupils:
Expulsion or Truancy

Dr. Mamoun Mobayed,
Dysfunctional Attitudes to
Multicultural Society: The Role of
Parenting

Soumaya Pernilla Ouis, Ethnicity,
Ethics and Aesthetics of Muslim
Marriages in the Age of
Globalization

12.00-13.30 *Session IV: Panel 4.2*
COMMUNITY RELATIONS: A
EUROPEAN PERSPECTIVE

Chair:

Dr. **Anne Sophie Roald**

Speakers:

Meryem Kanmaz (Dra), Islam as a
Factor in the Identity Building by
Muslim Migrants in Ghent

Dr. Stephane Lathion, Islam as a
Challenge for the Secular European
Framework

Sadik Unay, The Challenge of
Pluralism in EU Enlargement: The
Role of Religious Politics in Turkey's
European Integration

13.30-15.00 Lunch and Dhuhur

15.00-16.00 BOOK LAUNCH

Chair:

Rashid Messaoudi

*Forensic Psychiatry in Islamic
Jurisprudence*

by Dr. Kutaiba S. Chaleby

*Wholeness and Holiness in
Education: An Islamic Perspective*

by Dr Zahra Al Zeera

*Understanding the Qur'an: Themes
and Style*

by Prof. Muhammad Abdel
Haleem

*Women in Islam: The Western
Experience*

by Dr. Anne Sofie Roald

*Rethinking Islam and Modernity:
Essays in Honour of Fathi Osman*

Edited by Dr. Abdelwahab El-
Affendi

16.00-16.30 Tea Break and Asr Prayer

16.30-16.45 Closing Remarks

Dr. Jeremy Henzell-Thomas,
The Book Foundation



16.45-17.15 Annual General Meeting

Chair:

Muhammad AbdulAziz

Throughout the two days,
the conference also features
a panel display of issues
relating to Unity and
Diversity

by **Navid Akhtar**

CONFERENCE SPEAKERS

Profiles of contributors are listed in alphabetical order by surname

Dr. Tahir Abbas is currently a Senior Research Officer at a Research, Development and Statistics Department in London. During his extensive career he has held many positions of responsibility including Research Assistant at the Centre for Research in Ethnic Relations, University of Warwick; ESRC Research Fellow at the University of Central England Business School and Project Director for Race Equality in the West Midlands.

Dr. Mustafa Abdulhusein is a computer systems consultant managing an international team of specialists who provide Islamic internet services for the Dawoodi Bohra Muslims. He has an academic interest in Islamic history and philosophy, particularly the Fatimid school of thought. He is active in combating Islamophobia and was once a member of the Muslim Parliament of Great Britain. He is currently also Vice President of Anjuman-e-Hamidi, an organisation promoting Islamic traditions. His publications include articles for the Oxford Encyclopedia of Modern Islamic World, 1993.

Fauzia Ahmad is a Researcher at the Department of Sociology, University of Bristol. Her research interests include Muslim women in British social welfare and legal systems whilst her doctoral research focuses on British South Asian Muslim women in higher education and employment. She has previously taught at Brunel University and her publications include 'Modern Traditions? British Muslim Women and Academic Achievement' (Gender and Education, 2001, vol. 13) and (with Sarah Sheriff) 'Muslim Women of Europe: Meeting Social Welfare Needs' (Social Work in Europe, 2001, vol. 8). She is currently serving on the Executive Committee of the AMSS (UK).

Dr. Hamid Ahmed is author of more than 50 publications and for the last seven years has developed an interest in correlating science especially applications of Genetic Engineering to society and religion concentrating especially on the Islamic viewpoint. He has also published many articles on the subject. Dr. Ahmed came to Scotland in July 1990, where he trained in Microbiology and Genetic Engineering obtaining his PhD in 1994. He has worked as a research fellow at Heriot Watt University in the area of Biotechnology and as a Learning Consultant in Microbiology and Biotechnology at Halton College.

Dr. Haider Al-Abadi holds a PhD in Electronically Controlled Machines and is currently an independent consultant to the lift industry and a researcher in matters relating to passenger lifts and people movers. He has conducted preliminary work on an 'inclinator' for the state of the art Millennium Bridge in London and has been

given a grant to further develop this high tech project. He routinely delivers lectures and interactive seminars to young Muslims and converts regarding Islam in general and the Qur'an in particular both in Arabic and English and has been lecturing BA students at the Islamic College for Advanced Studies on Qur'anic Studies and tutoring students on the sciences of Qur'an and Hadith.

Sondoss Al-Hassani holds an MA in Middle Eastern Studies from the University of Manchester and is currently in the final year of his PhD in the Department of Religions and Theology/Middle Eastern Studies researching the Syrian Muslim community of Manchester. He has lectured publicly on issues affecting Muslims in Britain and has presented papers on numerous topics including Islam in Europe and the Middle East. He has been actively involved with Muslim Youth work for more than ten years and was recently elected as a member of the Executive Committee of the Forum of European Muslim Youth Organisations (FEMYSO).

Mohamed Ali Saleh Almansoor holds a BA in Usul Ud-din from Muhammad Ibn Saud Islamic University and during his career has worked as a teacher of Islamic Studies and as a lecturer in Islamic Thought. In addition to teaching he has co-authored a number of textbooks on Islamic Education for use in the elementary school curriculum and from 1987-1996 was Director of Eslah Society in the UAE. He has also contributed articles to various Emirate newspapers and journals as well as delivering programs on television and radio. A member of the European Council of Fatwa and Research he has attended and participated in a number of conferences on an international level and is currently pursuing his PhD on women's political rights in Islamic and international law.

Dr. Muhammad Arif teaches in the Department of Economics, Kulliyah of Economics and Management Sciences, International Islamic University Malaysia. He has also taught at the Central New England College, and Assumption College in Worcester, Massachusetts, USA receiving from the former, in 1981, an 'Excellence in Teaching Award'. His research interests include: Economic Development, Islamic Economics and Political Economy. He has published articles in international journals and newspapers.

Shahzad Aziz is a barrister in private practice. He graduated in law from Brunel University and then went on to complete a postgraduate degree in criminology at Fitzwilliam College, Cambridge University. He was called to the Bar in 1997 after studying at the Inns of Court School of Law. He currently practices at a set of chambers in Birmingham.

Professor Zaki Badawi is Principle of the Muslim College in London. He is also Chairman of the Imams and Mosques Council, UK. He began his studies at Al-Azhar in Cairo and obtained a PhD from the University of London and has taught at Al-Azhar in Cairo; King Abdul Aziz University in Jeddah; Ahmadu Bello University in Nigeria; and also at the University of Malaya in Singapore. He frequently writes and broadcasts on Muslim affairs.

Dr. Roger Boase is an Honorary research fellow at Queen Mary and Westfield College, University of London. His research interests are the expulsion of the Moriscos, Muslim-Christian interfaith dialogue, and Spanish 15th century court poetry. Amongst his publications are: 'The Disputed Heritage; Europe's Cultural Debt to the Arabs, Bulletin of Hispanic Studies', LXVI, 1989 and *The Morisco Expulsion and Diaspora: An example of Racial and Religious Intolerance*.

Dr. Jabal M. Buaben is a lecturer in Islamic Studies and the Deputy Director of the Centre for the Study of Islam and Christian-Muslim Relations, Department of Theology, The University of Birmingham. He formerly taught at the International Islamic University Malaysia and his publications include: *The Image of the Prophet Muhammed in the West - A Study of Muir, Margoliouth and Watt*, The Islamic Foundation, 1996.

Dr. Nasim Butt is Head of Science at the King Fahad Academy, London. He has a PhD in Science Education and an MBA in Educational Management. He has also successfully completed his school headship training having passed the DfEE's rigorous NPQH, National Professional Qualification for Headship, the first ever headship qualification. His publications include: *Science and Muslim Societies* (1991), *An Exploration of the Limits of Modern Science* (2000), and *Pack of National Curriculum Science Workcards (2000-01)*. He also has a forthcoming book *God Revisited: Issues of Belief and Identity in the Twenty-first Century*.

Dr. Seif Ibrahim Tag Eldin is an Associate Professor at the Markfield Institute for Higher Education. He holds a PhD in Economics from the University of Edinburgh and an MSc in Statistics from the University of Glasgow. Dr. El-Din has taught at various international universities and has held various important posts including Chief Consultant for the Islamic Banking Division of the National Commercial Bank, Jeddah. He is currently the Managing Editor for the Review of Islamic Economics, the journal of the International Association of Islamic Economics. He has had many articles in the field of economics published.

Faizan Haq has been teaching since 1996 at Cora P. Maloney College of SUNY at Buffalo. His multidisciplinary graduate work includes American Studies, Communication and Public Relations, Creative Studies and Education Technology Applications. He has presented several papers and presentations on the topics of cultural diversity, strategic communications, Muslims' image in the USA and the West, interfaith and intercultural communications, Islamic studies, South Asian affairs, and education technology. Faizan Haq is currently the Secretary of AMSS (USA) and an active member of ISNA (Islamic Society of North America).

Abul Hassan graduated in 1992 from Panjab University in India. He then joined the State Civil Service in the Indian State of Andaman & Nicobar Island where he held positions of Project Officer and Executive Officer, he also worked for the State Cooperative Bank. He later obtained an MA in Economics at Kanbur University, India and an MSc in International Banking from Loughborough University, UK. He is currently pursuing a PhD in Economics & Finance at Durham University.

Dr. Jeremy Henzell-Thomas is Director of Curriculum Development for the Book Foundation. He has worked in education for many years, having taught at primary, secondary, and tertiary levels, both in the UK and overseas. Most recently he has a lectureship in Applied Linguistics at the University of Edinburgh, and the post of Director of Studies at a leading UK independent school. He holds a PhD from the University of Lancaster for research into the psychology of learning. His current work for the Book Foundation entails the development of a curriculum synthesising the best of modern education with traditional, universal Islamic principles.

Hasan Horkuc is a Law graduate from the University of Istanbul and has worked as a training barrister in Turkey. He has since obtained a scholarship and moved to the UK for further education currently completing his PhD at the University of Durham.

Dilwar Hussain is a Research Fellow at the Islamic Foundation. He graduated from King's College, London and is presently pursuing a PhD in the area of Muslims in Europe. He is also on the editorial boards of the journals *Muslim World Book Review* and *Encounters: Journal of Intercultural Perspectives*.

Rana Jawad is a first year PhD student at the University of Nottingham working on the relevance and applicability of the concept of social exclusion (which is currently being promoted by development institutions) to low and middle income countries. Her doctoral research is based around the work of non-state organisations, particularly Islamic ones, providing social services in the Lebanon. She has a regional focus on the Middle East and has special interest in Islamic Welfare, International Social Policy, International Institutions, Social Movements, Development Policy, Development Theory and Discourse Analysis.

Meryem Kanmaz (Dra) is a Research Assistant at the Center for Islam in Europe, CIE (University of Ghent, Belgium), where she is currently doing a PhD in 'Islam in Flanders - the Social Role of Mosques'. She is also currently conducting field research in the city of Ghent. Dra Kanmaz holds a degree in Social Work and an MA in Political Sciences from the Free University of Brussels. Her licentiate dissertation was an analysis of the Turkish secularisation project 'Thank God we are secular'.

Lena Larsen is co-ordinator of the Oslo Coalition on Freedom of Religion or Belief, situated at the Institute of Human Rights, Faculty of Law, University of Oslo. She is a member of a committee for the revision of RE, a subject taught in Norwegian schools, and was appointed by the Ministry of Education, Research and Church Affairs. She has written numerous publications and from 1996-1998 served as a consultant for the quality of presentation of Islam in textbooks. Lena Larsen also acted as Associate Editor of the forthcoming publication *Facilitating Freedom of Religion or Belief: A Deskbook*. She is currently pursuing her PhD, the title of which is 'Welcome to a vast Family, Islam and Conversion in Norwegian Context.' She has been the President of the Islamic Council of Norway since October 2000.

Dr. Stephane Lathion holds a PhD from the University of Geneva on the topic of 'Islam in Europe, Involved Muslims and the Elaboration of a New Discourse'. He is presently conducting research at the CERMAM (Study and Research Center for the Arab and Mediterranean World) in Geneva. His first book was published in French in 1999 entitled *From Cordoba to...The Muslims in Europe and the Challenge of Co-existence*.

Dr. Mohamed Mestiri holds a PhD in Islamic Ethical Philosophy from the Sorbonne. He is currently Professor of Usul and Contemporary Islamic Thought at the Institut des Sciences Islamiques, Paris, France as well as Director of the research institute, Institut Supérieur d'Études Civilisationnelles (ISEC). He is also the editor of *Roua*, a bimonthly magazine focussing on intellectual issues.

Dr. Mamoun Mobayed has specialised in Psychiatry and has been working in Belfast, Northern Ireland since 1990. Currently he is an Associate Specialist Psychiatrist at Muckamore Abbey Hospital, and teaches at Queens University, Belfast. Dr Mobayed has published several research papers on psychiatry, and several papers in Arabic on Islamic issues, his publications include; *A Guide to Psychiatric Illness and Disturbed Behaviour*, 1994, and *Parenting: Psychological and Behavioural Management of Children and Adolescents*, 1997. He is the former president of Belfast Islamic Centre 1992-2000 and currently a member of the Muslim Council of Britain. Former

Chairman on the Northern Ireland Inter-Faith Forum, he lectures frequently on family issues and is a member of several Medical and psychiatric organisations.

Dr. Ataollah Mohajerani is currently Advisor to the President and Head of The International Center for Dialogue Among Civilisations, Iran. He has a BA and a MA in History and has also obtained an honorary PhD from Doshanbeh University, Tajikistan. Earlier this year he was awarded an honorary medal, the 'Star of Pakistan' at Pakistan's national awards ceremony. His publications include, *Salman-e-Farsi*, 1997, and *The Story Still Goes On...*, 2000.

Professor Abdur-Rahman Momin has been teaching Sociology and Anthropology at the University of Bombay for over 25 years and is currently Professor of Cultural Anthropology in the Department of Sociology. His special academic interests include amongst others, philosophy of social sciences, pluralism and multiculturalism, globalization, reorientation of the social sciences in Islamic perspective, and Sufism. He has published numerous papers in Indian and international journals and has delivered lectures and participated in seminars and conferences throughout the world.

Dr. Riad Nourallah is Senior Lecturer at the Diplomatic Academy of London, University of Westminster, where he is Module Leader of "Diplomacy in Islam." He has written on literary, cultural and diplomatic themes and contributed to such publications as *Arabian Studies*, *Encyclopedia of Arabic Literature*, and *The International Journal of Islamic and Arabic Studies*. He has translated and edited several works of translation (English/Arabic/English) and made contributions to a number of international symposiums. He has also written for children and young people (e.g. *Al-Durub al-Jadidah*, *Loving Letters: An Islamic Alphabet* and *The Messenger*). His edition of W.S. Blunt's *The Future of Islam* (Curzon Press) is forthcoming.

Soumaya E. Pernilla Ouis is currently completing the final year of her PhD thesis, 'Nature as Power, Practice and Place: Modernity and Environment in the United Arab Emirates' at the Department of Ethnology, Lund University, Sweden. She has published articles on Islam and ecology, modernisation and gender issues and is the former editor of *Salaam* (a Swedish Islamic magazine) and a member of the Swedish Islamic Academy.

Askari Pashai obtained a BA in Philosophy and Education Sciences from the University of Education in Tehran. He has since worked as a teacher, editor-in-chief, lecturer, and translator. To date he has had 21 translations and 9 compilations published. His lectures in Japan and Iran have focused on the affinity between Buddhist and Persian mysticism, poetry, etc. Since 1995 he has been conducting a comparative study of Persian-Islamic mysticism and Mahayana Buddhism in Persian mystical literature.

Professor Ataul Haq Pramanik is currently a Professor of Economics at the International Islamic University, Malaysia. He has worked as a Staff Economist at the Pakistan Institute of Development Economics, Karachi, and has taught Economics at Chittagong University, Bangladesh. His works include *Elementary Statistics*, 1969, and *Development & Distribution in Islam*, 1993.

Dr. Anne Sofie Roald is Associate Professor at Malmo University, Sweden lecturing at the programme on International Migration and Ethnic Relations. She has published numerous papers and is currently researching the effect of Arabic satellite television channels on Muslim communities in Europe. Her forthcoming book

Women in Islam: The Western Experience will be published by Routledge.

Dr. Saiful Azhar Rosly is currently an Associate Professor at the Department of Economics, International Islamic University of Malaysia. He also serves as an advisor and consultant in a number of financial organisations in Malaysia as well as teaching money, banking, and monetary economics. Dr. Rosly specialises in Islamic economics, banking, and finance and has obtained a BA, MA, and PhD in Economics. He has published articles in several reputed journals including 'The Thunderbird Business Review' and 'The International Journal of Islamic Financial Services'.

Mohammad Siddique Seddon holds a Postgraduate Diploma in Religious Studies from Lancaster University where he is currently pursuing his PhD on the historical development of the Muslim Community of Manchester. He is a member of the consultative committee for the New Muslim Project and a contributor for the Muslim World Book Review. His publications include, *How to Perform Hajj and Umrah Together*, (translation from Arabic to English with K. Gedal) by Dr. M S Badinjski, Islamic Cultural Centre, Manchester, 1990, 'Creation Story... The Islamic View, in 'Initiative', United Religions Initiative, Issue 1, 2001.

Hajer Kristin Standenes holds a Masters Degree in the philosophy of science from the University of Bergen, Norway where she is currently completing her PhD. She specializes in gender studies and has had works published on a variety of topics including most recently two articles for the April and May 2001 issues of Discourse Magazine (London) on women, gender and human rights. Ms. Strandenes is based in London and works as a free-lance writer, teacher and consultant.

Soraya Syed holds a BA (Hons) in Arabic and History of Art & Archaeology from the School of Oriental and African Studies and an MA in Visual Islamic and Traditional Arts from the Prince's Foundation. She is involved in art workshops at schools and local community projects. Her written and visual work is published in various journals and magazines. She is currently studying the art of Islamic penmanship under Master Efdaluddin Kilic who resides in Istanbul.

Sadik Unay is a PhD Candidate in Government at the University of Manchester, UK from where he obtained an MA (Econ) in International Political Economy. His principal research interests include the impact of globalization on the semi-periphery and possibilities of autonomous responses; the changing patterns of interaction between the state, business, and society under the forces of globalization; comparative political economy of socio-economic transformation in East Asia and Latin America; and comparative political economy of the Middle East and Turkey.

CONFERENCE ABSTRACTS

Abstracts of papers are listed by surname in alphabetical order

BRITISH SOUTH ASIAN MUSLIMS IN INNER CITY AREAS IN THE NORTH OF ENGLAND: PROBLEMS, ISSUES AND SOLUTIONS FOR THE TWENTY-FIRST CENTURY

Dr. Tahir Abbas

Violent outbursts and rioting on the streets of Northern inner city England by British-born South Asian Muslim males (Bangladeshi and Pakistani) in June 2001 have shown evocatively the way in which the current economic, social and political marginalisation of disaffected and alienated British Muslims has reached boiling point. As a result of the increasing divisions between rich and poor, and the continual demonising of Muslims in the British Press, structural inequalities have reached an all time high. The polemic in this paper discusses that as global capital takes an ever firmer grip and the gap between the rich and poor widens, as policing-community relations with ethnic minorities continues to remain problematised, and as patriarchy within South Asian cultures is maintained, the situation for British-born Muslims will remain problematic and will also likely to intensify over time.

THE ROLE OF IDENTITY IN A PLURALIST WORLD: A CASE STUDY OF THE DAWOODI BOHRA MUSLIMS

Dr. Mustafa Abdulhussein

Postmodern pluralism can often demand a conformity that dilutes or even destroys a belief system. It can be as intolerant of certain thought processes as the dogmatism it seeks to oppose. The strengthening of identity is one of the several approaches adopted by traditional societies threatened by aggressive pluralism. This approach can either reinforce the tendencies to bigotry, or fortify its values and traditions to allow a positive participation in a pluralist world. This paper will discuss the dynamics of identity strengthening and its consequences for unity and diversity by examining the efforts of the Dawoodi Bohra Muslim community.

THE OUSELEY REPORT ON BRADFORD—SOME COMMENTS

Fauzia Ahmad

This brief review of the much publicised Bradford Race Review chaired by Sir Herman Ouseley, 'Community Pride, not Prejudice, Making Diversity Work in Bradford', suggests that a number of unstated assumptions were made throughout the Report. These in turn, have led the British media to sensationally attribute the cause of the recent disturbances in Bradford and elsewhere on faith schools. This review therefore seeks to critically evaluate and contextualise the Ouseley Report within the broader debates of multiculturalism and faith schools in the UK and to highlight how mistaken assumptions in the Report have been exploited by the British press.

HUMAN GENOME: SOCIAL AND ETHICAL DIMENSIONS

Dr. Hamid Ahmed

The paper will examine the social, ethical and legal implications of this important and controversial project for humanity at large focusing on a number of key areas such as the patenting of the DNA sequence, the issue of confidentiality, the designing of genetic babies etc... The Human Genome will be defined and the benefits of the project as well as its drawbacks analysed in terms of the medical/pharmaceutical industry. The Islamic position will then be discussed.

THE ROLE OF THE QUR'AN IN UNIFYING MUSLIMS

Dr. Haider Al-Abadi

The Qur'an is received and accepted by tawatur (consensus) through the existence of numerous written copies prevalent at the time of the Prophet; its memorisation and recitation by the companions before the Prophet for his approval and finally complete agreement amongst the companions as to the authenticity of the copy compiled at the time. The core meaning of the Qur'an is almost agreed upon because the language employed was that spoken by the Prophet and his people and also because the Qur'an itself stressed the need for it to be understood and meditated upon indicating that its apparent meaning is clear. The paper will examine aspects of this area and its role in unifying the Muslims.

TOWARDS A NEW IDENTITY? CASE STUDY: THE SYRIAN MUSLIMS OF MANCHESTER

Sondoss Al-Hassani

One of the main challenges faced by Muslim communities living in Europe has the incorporation of Islam into the private and public spheres of day-to-day life. Conflicting dilemmas, with Western culture on one side and traditional/cultural backgrounds and Islamic Law (Shariah) on the other, are a common reality. The paper will examine, as a case study, the Syrian community in Manchester, their successful establishment as a Muslim community and their contribution to the British textile industry. It will also explore the extent to which Islam became their unifying element despite internal diversities, the problems and dilemmas they faced living in a non-Muslim environment and the emergence of a more evident Islamic identity over the last decade.

GLOBALIZATION AND UMMATIC UNITY: THE RETARDED MUSLIM NATION STATE AND WESTERN NATIONALISM— PERIL AND POTENTIAL

Dr. Muhammad Arif

This paper will argue that globalization is a phase in the evolution of human civilization and that in the rapidly globalizing world there is an increasing trend towards economic cooperation and integration among countries. In this regard Muslim countries have a poor record. There is a common view among Muslim scholars and masses that this lack of cooperation is due to the influence of Western Nationalism on the Muslim Nation State. They argue that Western Nationalism is inherently a bad philosophy, as it divides the people on the basis of ethnicity, language, and territory, etc. The paper will challenge this view and will take the position that, in the postcolonial period, the lack of cooperation among Muslim countries was not due to the bad influence of Western Nationalism but rather due to the indigenous factors which retarded the evolution of the Muslim nation state. It is because of these reasons that at present the chances of the integration of Muslim nation states appear remote. The paper recommends an approach to establish evolutionary nationalism in Muslim countries which will revitalize the Muslim Nation State, enabling it to contribute towards greater cooperation and eventual integration of the Muslim Ummah to meet the challenges of globalization.

A RACE AGAINST RELIGIOUS DISCRIMINATION (A CRITICAL ANALYSIS OF RACE RELATIONS LEGISLATION IN THE UNITED KINGDOM)

Shahzad Aziz

This paper examines how the influx of Commonwealth immigration into the United Kingdom after the Second World War resulted in the proliferation of new discourses of racial discrimination. It analyses Parliament's commitment to providing legal protection against such discrimination on the condition that any legislative process be drafted within a framework that did not violate Mill's sacrosanct 'harm principle'. Finally, it highlights how socio-cultural changes within British society since the passing of the last race relations statute in 1976 have generated new discourses of religious discrimination which fall outside of the scope of the 1976 Act. The speaker criticizes Parliament for failing to address the issue of religious discrimination. He also criticizes the judiciary whose response to the problem has been to create an inequitable anomaly whereby certain religious groups are afforded legal protection whilst other religious groups are denied such protection. The speaker calls for religious discrimination to be outlawed.

UNITY AND DIVERSITY IN THE SHARI'AH

Dr. Za'ki Badawi

The Shari'ah is the glue that binds together Muslims throughout the world, setting the boundaries for their conduct and defining their religious and social obligations. However, within this framework diversity takes place, reflecting the variations of culture, history and location as well as the corpus of religious literature. Historically Shariah differences caused conflict and mutual condemnation. This tendency, however, has given way to greater understanding, co-operation and mutual respect. There are still pockets of antagonism, but they are disappearing fast under the pressure of wider communication and people to people contact.

IS ISLAM THE ONLY TRUE RELIGION? WHAT DOES THE QUR'AN SAY ABOUT TOLERANCE AND RELIGIOUS PLURALISM?

Dr. Roger Boase

Modern technology provides us with a wealth of information, but nowadays there is a dearth of spiritual wisdom. The multiplicity of religions is a modern existential problem. There are two different reactions. The Qur'an offers an answer. It does not claim to have monopoly of the truth, but teaches us to recognise that which is sacred in the book of nature and in all the revealed Scriptures. The paper shall conclude that the real challenge is not religious pluralism but the process of secularisation that has destroyed our sense of the sacred.

ISLAMIC DA'WAH AND INTER-FAITH RELATIONS: FROM PHILOSOPHY TO PRAXIS

Dr. Jabal M. Buaben

The nature of Islam as the 'Objective Truth' and the nature of 'Truth' itself which demand that it must be shared, must be known, is a firm rationale for da'wah to be carried out by Muslims wherever they find themselves. One could argue that the central problematic does not concern the 'why?' or the 'what?' but the 'how?'. In such a plural environment as Europe, how do Muslims carry out their 'Great Commission' without necessarily causing more chaos and inducing fear, hatred and enmity? Further, does the inter-faith enterprise preclude Islamic da'wah? If not, how do we justify its continuance? The paper seeks to examine some of the main theoretical bases for Da'wah and attempts to construct some models for practical implementation especially in the Multi-faith context so as to promote better Inter-Faith Relations which, the speaker is convinced, would lead to a more positive understanding of Islam.

DISAFFECTIONS AMONGST MUSLIM PUPILS: EXCLUSION AND TRUANCY

Dr. Nasim Butt

The exclusion process was previously seen by many as a discrete element in the discipline process. The effect of the DfEE Circular 10/99, notably entitled 'Social Inclusion - Pupil Support' is to bring it into the overall process of handling behaviour problems and disaffection. The emphasis is on exclusion as a 'one-off' event and at all times to be justified as the only appropriate action to be taken. With these background factors and legislation in mind, IQRA Trust commissioned the NFER (National Foundation of Educational Research), Britain's foremost educational research organisation, to conduct a professional research study whose central brief was to investigate the extent of disaffection amongst Muslim pupils in terms of their level of exclusion in secondary school, and in terms of processes that lead to different forms of discipline. With the current study complete and presented in this paper, our judgement is that a fascinating piece of corollary research would address the following question: 'Do secondary school pupils from a Muslim background have differences of permanent exclusion from English pupils?'

ISLAMIC ETHICS FOR RELIGIOUS PLURALISM

Dr. Seif Ibrahim Tag Eldin

The speaker argues that 'pluralism' is the ideal environment to project the genuine Islamic concept of human dignity, and hence to cater for the progress of the Islamic mission across all human societies. The main sources used in this regard are the holy Qur'an, the Prophet's tradition (Sunnah) and the experience of the Rashidin Caliphate. Against this background the speaker provides a critical appraisal of what has come to be known currently as 'Political Islam' in the press. It will be argued that the main reason why 'Political Islam' has not projected a true image of Islam is its departure from a grossly simplistic concept of the 'Islamic' State. An enlightened revivalist movement should necessarily depart from a consistent critical approach to many of the earlier experiences of the 'Islamic' State, and place due focus on core Islamic values, rather than sheer formalism of alleged 'Shariah implementation'.

PUBLIC RELATIONS: A NEW PARADIGM FOR INTERCULTURAL AND INTERFAITH PLURALISM

Faizan Haq

Faith based cultural pockets in a dominant culture can be used as a basis for constructing a new paradigm for public relations. The points of interactions among the cultures can be either points of conflicts or points of resolution. In either of the cases the interactive co-existence itself opens doors for negotiating cultural and social space. Setting the parameters for this space constructs a new paradigm that is extremely fragile and at the same time full of potential for a peaceful but multicultural future. This paper identifies the parameters of this construct, and discusses its future in the United States of America and beyond its border. The context of points of interactions can turn either a conflict into a resolution or an encounter into a conflict. This context remains a function of the quality of interfaith communication and awareness. Hence, global pluralism is a multidimensional phenomenon that needs to be understood in a paradigm of public relations.

GLOBALISATION: A STOCK-TAKING

Abul Hassan

Globalisation and liberalisation are the twin process marking the beginning of the twenty-first century. Most developing Muslim countries in the past followed the model of development in which the state played an active role and some of them also chose policies which resulted in closing their economies to the rest of the world.

But experience over the years and the successes of others who chose to keep their doors open persuaded them to change tracks and move towards greater openness. Technological change, the information revolution and the dramatic change in the global political environment following the collapse of the Soviet Union contributed in greater or smaller measure to the progressive integration of the world economy in the decade of the nineties. Globalisation is only a process and not an objective. The implication of these global orders are far-reaching and we need to refine our understanding of them. The paper will argue that the issues are wider than economic and embrace social, political and cultural aspects as well and that the situation is telling us to move towards a genuine global order as envisaged by Islam.

THE LANGUAGE OF ISLAMOPHOBIA

Dr. Jeremy Henzell-Thomas

Various key aspects of Islamophobia were highlighted in last year's AMSS Muslims of Europe conference in the keynote address by Robin Richardson (the drafting author of the *Runnymede Trust's Report Islamophobia: A Challenge for Us All*) and in the *Media and Popular Culture* talk which included a penetrating and entertaining expose by Dr. Anas Al-Shaikh Ali of the negative stereotypical image of Islam and Muslims in popular fiction. The recently established Forum Against Islamophobia and Racism (FAIR) has already had a powerful impact on orchestrating a concerted, systematic and sustained effort to combat the ignorant prejudices and misrepresentations associated with Islamophobia. One of the many ways in which the vital work of FAIR can be supported is through intellectually trenchant analysis and articulate deconstruction of the fallacious premises which sustain forms of prejudice such as Islamophobia. This paper will take an acerbic look at the distinctively simple-minded vocabulary and phraseology of Islamophobia as a means of exposing through linguistic analysis its conceptual poverty.

NEW MUSLIM DISCOURSES ON PLURALISM AND DIALOGUE IN THE POSTMODERN AGE: NURSI ON RELIGIOUS PLURALISM, AND COOPERATION BETWEEN THE PEOPLE OF THE BOOK

Hassan Horakuc

Said Nursi was an Islamic scholar, leader and founder of the best known faith-based religious movement of Turkey. This paper is an attempt to study his sound philosophical exposés on religious pluralism and cooperation between the People of the Book. The first section of the paper will briefly attempt to describe the significance of the concept of belief in Nursi's discourse, necessary for understanding the tolerance and dialogue for both religious and national/ethnic differences in Nursi's strictly belief-based discourse. Section two of the paper will outline a detailed survey of the concepts presented by Nursi on religious pluralism and the cooperation between the People of the Book. The paper will conclude by examining the ultimate reality in Nursi's approach concerning "the other" or "the others".

POLITICAL PARTICIPATION: SOCIO-LEGAL PERSPECTIVES

Dilwar Hussain

With the slow but steadily growing involvement of Muslims in the UK political system, the Muslim community seems to be coming of age in its dealings with the 'establishment'. There have been numerous ways of entering the political arena: as candidates in the political parties, as a lobby group entering into a dialogue with the parties or the set-up of an alternative political party. In addition to these 'engaging' approaches there are also cases of those who have sought to find a niche outside the political system, such as the Muslim Parliament, and those who have vehemently opposed any attempt at dealing with the establishment, even voting - calling

instead for a Muslim 'Khilafah'. This short study will attempt to look briefly at these various trends and approaches but will also look at the arena of political action that is often forgotten, namely that of civil society. Perhaps the largest component of Muslim effort is exerted in this arena – ordinary people changing their social space through collective efforts.

MUSLIMS AND THE TRAJECTORY OF GLOBALISATION: ENGAGING WITH THE DISCOURSE OF INTERNATIONAL DEVELOPMENT INSTITUTIONS

Rana Jawad

Development institutions, namely the World Bank, International Monetary Fund and the various United Nations bodies play a key role in determining the policy agendas of low to middle-income countries and in setting global standards for trade and social justice. Yet amidst the fury of globalisation, Muslims are said to be in revolt resisting the cultural and political hegemony that has accompanied the deepening integration into the world economy. This has unfortunately served to reconfirm the position of Muslim peoples generally and Middle Eastern peoples more particularly as the exception in world affairs. This paper seeks to reaffirm the relevance of the Islamic worldview on issues such as human well-being, justice and welfare which encompass the work of development institutions. The paper will argue that it is incumbent upon Muslims generally and Muslim social scientists more particularly to embrace the intellectual opening made possible by post-modern pluralism and to engage discursively with the policy arenas of development institutions.

ISLAM AS A FACTOR IN THE IDENTITY BUILDING BY MUSLIM MIGRANTS IN GHENT.

Meryem Kanmaz (Dra)

Using the city of Ghent in Belgium as an example the paper will examine to what extent theories concerning the rise of a European Islam can be implemented. Although the influence of national governments on the rise of a Belgian, British, French or European Islam is decisive, the study will focus on the microlevel aspects of the subject examining local mosques and prayer houses. The organization of prayer houses and mosques on the local level will be analysed to examine the development of a 'Diaspora Islam' in Belgium.

ISLAM AND THE IMPACT OF HUMAN RIGHTS

Lena Larsen

This paper seeks to reflect the impact of Human Rights on Islam. It will focus as a starting point on the UN conference Enriching the Universality of Human Rights: Islamic Perspectives on the Universal Declaration of Human Rights, held in Geneva on 9-10 November 1998. Some of the issues presented at the Conference will be analysed with regard to the academic and Islamic discourse on human rights. Based on the claim that human rights standards have become a point of reference for Muslims, the paper will examine the differing positions Muslims have taken on the issue. The main challenge seems to be to adopt the standards set without losing their Islamic identity.

ISLAM WITHIN THE SECULAR EUROPEAN FRAMEWORK

Dr. Stephane Lathion

This paper will seek to emphasise the opportunities that both, Muslims and non-Muslims can utilise to build a pluralist society in Europe. It will examine the commonly held Muslim perception that individualism can have negative consequences for Islam and the community's unity. The paper will try to counteract this attitude by emphasising that individualism and communitarian unity are part of the same reality and not opponents

of each other. The paper will also underline the differences that exist between individual and collective rights within a secular framework and show that there is space for both but that true pluralism has to recognise them both.

FIQH OF OPPOSITION

Dr. Mohamed Mestiri

This paper will seek to define rules for understanding the concept of political pluralism in Islam. There is an urgent need to develop a new Fiqh of opposition in order to answer the challenges of the modern multicultural society and multipolitical system in democracy. The political disagreement in the modern conception of democracy has fundamental conditions regarding peace, liberty and the respect of human rights. The paper will debate the capacity of Islamic thought to develop a new method of understanding the position of the political opposition through the values of social justice, peace and *shura*. The constructive and peaceful meaning of political opposition needs elements of a new Fiqh of opposition in Islam.

DYSFUNCTIONAL ATTITUDES TO MULTICULTURAL SOCIETY: THE ROLE OF PARENTING

Dr. Mamoun Mobayed

Muslims in the UK are trying to build a Multi-Ethnic Multi-Cultural society and this requires an open attitude to people of other faiths and ethnic backgrounds. Muslim parents can play a critical role in fostering this attitude both in themselves first, and then in their children. For Muslims to be involved in this socialisation process they will need to be reassured that they will be able to maintain their Islamic identity. The paper will discuss eight views which Muslims need to change in order to facilitate a healthy Multi-Ethnic society.

PLURALISM FROM THE QUR'AN'S POINT OF VIEW

Dr. Ataollah Mohajerani

The concept of the 'other' can be examined in a number of ways according to the Qur'an's perspectives. The paper will examine verse 6 of surah *Al Kafirun* "...to you your religion, and to me my religion" where the 'other' in this case refers to polytheists and disbelievers. Another classification of the other which will be examined is the Qur'an's reference to those possessed with the heavenly book, the Qur'an invites them to consider the homogeneous aspects of their beliefs. Finally the paper will discuss the concepts of *Dar al Harb*, *Dar al Islam* and *Dar al Iman*.

MUSLIMS AND THE CHALLENGES OF PLURALISM

Professor Abdur-Rahman Momin

More than one-fourth of the world's Muslim population lives as a minority in countries which are essentially plural in character. This paper will focus on the dynamics and ramifications of the challenges faced by Muslim communities living in plural and multicultural societies. The paper will try to contend that the prototype or model of an Islamic society that existed during the time of the Prophet and the four caliphs has much to offer contemporary plural and multicultural societies today to reconcile the conflicting demands of diversity and unity in a humane framework.

THE ONE AND THE MANY: SUFI LESSONS FOR TODAY?

Dr. Riad Nourallah

The paper endeavours to explore concepts in classical Sufi literature and traditions as well as some recent

developments in the Sufi movement in the West and the Muslim world to ascertain whether such concepts and practices can realistically contribute to the current debate on diversity and harmony in society and the world at large.

ETHNICITY, ETHICS AND AESTHETICS OF MUSLIM MARRIAGES IN THE AGE OF GLOBALISATION

Soumaya Pernilla Ouis

The paper is concerned with the reproduction of the Muslim Ummah in the age of globalisation. How do Muslims find their spouses and what are their motives for marriages? The author suggests three positions: 1. "Traditional marriage" motivated by tribal/ethnic/collective concerns, 2. "Islamic marriage" motivated by the faith, and 3. "Modern /Western marriage" motivated by love and individualistic concerns. Are these ideals contradictory or should an ideal Muslim marriage be a combination of the three? Which images and values do Muslims have of an ideal husband and wife respectively? Are these gender roles changing? Furthermore, how do marriage-minded Muslims meet, e.g. through families, Islamic organisations, or the Internet? What are the problems in marriages between spouses of different ethnic and social backgrounds? The speaker will give examples of marriage strategies from her research in the Arab Gulf States, as well as from Scandinavia.

J. RUMI'S VIEW ON UNITY AND DIVERSITY IN MATHNAVI

Askari Pashai

The purpose of this paper is to explore unity and diversity in Rumi's *Mathnavi* (a text which has enormous popularity and socio-spiritual influence in the Persian-speaking world) and its relation to religious pluralism. This is done on three planes, the Qur'anic plane, the Hadith plane and the Mystical plane. Our world reflects diversity in creation, yet diversity is understood in terms of unity. The most explicit manifestation of diversity is the elemental polarity. The dance of this polarity is an excitement known as love. Therefore the universe is an echo of love in all its details. The one who understands this truth is the Perfect Man. The Unity of lover and beloved, expressed in symbolic language, is the essence of diversity in *Mathnavi*. This dance of the universe is the seeking of the One.

ECONOMIC GROWTH AND HUMAN DEVELOPMENT INTERRELATIONSHIPS AND ITS IMPLICATIONS FOR FOSTERING UNITY IN DIVERSITY IN THE MUSLIM WORLD

Professor Ataul Haq Pramanik

The concept of unity and its importance has been looked at from Islamic as well as secular perspectives.. Certain unifying forces based on Tawhidic Philosophy have been identified as vital for promoting peace, harmony, freedom, and moderation. To achieve these universal values, certain virtues like seeking of knowledge, work, self-respect, equality, justice, tolerance, and altruism are found to play a very significant role in fostering unity in the secular world. It has been empirically tested that the failure of dependent development strategy to adhere to these universal virtues has significantly contributed to the disintegration of Muslim countries. The dependent development strategy has also failed to take care of human development in ensuring both economic and political democracy. The imbalance between these two; the former ensuring social and economic rights and the latter, civil and political rights, sows the seeds of socio-economic and political destabilisation. The paper will conclude that the OIC has to overcome its limitations to realise its great potential towards promoting economic and political reforms and attaining collective self-sufficiency by way of pursuing investment through social overhead capital. This, in turn, can promote a stable and united ummah amidst all its diversities.

THE WISE MEN: DEMOCRATISATION AND GENDER-EQUALISATION IN THE ISLAMIC MESSAGE: YUSUF AL-QARADAWI AND AHMAD AL-KUBAISI ON THE AIR

Dr. Anne Sofie Roald

This study deals with the message of two Islamic scholars, Yusuf al-Qaradawi and Ahmad al-Kubaisi, both of whom are frequently aired on Arabic satellite television and have a large audience among Arabic-speaking immigrants. Muslims living in western countries have few Islamic authorities to refer back to and it seems that such programmes have a role to play in filling this void. Globalisation is making a great impact upon the Islamic message and Muslims all over the world are reacting to social changes caused by globalisation. Al-Qaradawi's programmes often deal with political issues such as democracy, political participation etc and his response is very much within a contemporary framework. Al-Kubaisi concentrates on filling Qur'anic concepts with new and daring content. The two scholar's popularity outside their own geographical realm indicates that their view responds to a particular need for immigrant Muslims living in contemporary Europe.

IWAD AS A REQUIREMENT OF LAWFUL SALE: A CRITICAL ANALYSIS

Dr. Saiful Azhar Rosly

This paper will argue that replacing *riba* with *al-bay'* does not mean that the latter can imply any form of sale (*al-bay'*) to justify Islamic legitimacy. Apart from the prohibition of *gharar* in sale, the requirement of *iwad* must also be met. Risk (*ghurm*) and liability (*daman*) after sale and value-addition or effort (*ikhtiyar*) are the principle components of *iwad*. As such any increase from a sale must contain *iwad* otherwise *riba* is implicated. In classical Islamic commercial contracts such as *al-bay*, *ijarah*, *salam* and *mudarabah*, *iwad* is evident.. The contract of credit *al-murabahah* or *al-bai-bithaman ajil* are widely used by Islamic banking practitioners.. To prove Islamic legitimacy, this contract must show that the financiers assume the risk of ownership in making the sale. It must also show evidence that the seller is liable to the option of defect (*khiyar al-'aib*). The same holds for *bay'-al-'inah* and *bay' al-dayn* which are also widely used in the Islamic money and capital market in some Muslim countries.

BRITISH MUSLIMS OR MUSLIMS IN BRITAIN: TEST CRICKET VERSUS CHICKEN TIKKA MASALA

Mohammad Siddique Seddon

Robin Cook proclaimed Britain's favourite dish as being Chicken Tikka Masala in response to claims that 'Anglo-Saxon culture' was being undermined. Norman Tebitt's, 'Britishness' could be decided by test cricket, England versus Pakistan - supporting Pakistan is to be 'something other'. Beyond the party jingoism lie important questions of identity and belonging for Britain's Muslims. Definitions of what is 'British' and what is 'something other' have been the privilege of the ruling Protestant English. But is the preservation of Anglo-Saxon 'Britishness' established by negating all other interpretations and by the perpetuation of a projected 'otherness'? In the light of the on-going debate on 'Britishness', this paper will explore the implications of ethnicity, race and national identity within the context of religious and cultural pluralism and in conclusion will attempt to answer the fundamental question: British Muslims or Muslims in Britain?

BASELINE AND APPLIED ISSUES IN GENDER STUDIES

Hajer Kristin Strandenes

The significance of gender for everything from social integration to how we perceive the universe and how it functions has been thoroughly documented. The question of how to properly analyse gender, e.g. with the aim to facilitate social integration and social viability, is less well understood. The effects of the individual

researcher's personal understanding of gender, continues also to demand attention. This paper shall briefly consider an analytical framework for the understanding of gender founded on Islam with a view to elucidating how our personal understanding of gender impinge on our science (baseline issues); and how the understanding of gender in the social sciences may effect social processes, i.e. the attainment of social cohesion, justice, peace, distribution of goods, the symbolic universes and beliefs of people (applied issues) etc.

EXPRESSIONS OF UNITY AND DIVERSITY IN ISLAMIC ART AND ARCHITECTURE

Soraya Syed

The most remarkable aspects underlying Islamic art and architecture, with all its varied manifestations over space and time, are its unifying principles. Whether in the Great Mosque of Damascus or the Alhambra in Granada, one feels within the same artistic and spiritual universe. Local variations in materials and structural techniques highlight the relationship between multiplicity of form and unity of principle. Through the language of symbolism, Islamic art aims to express the primordial link between Truth and Beauty. This paper aims to address the relevance of such art today and to assert that it has the potential to flourish in a pluralistic society, where art and culture are not seen as threatening but rather something to celebrate.

THE CHALLENGE OF PLURALISM IN EU ENLARGEMENT: THE ROLE OF RELIGIOUS POLITICS IN TURKEY'S EUROPEAN INTEGRATION

Sadik Unay

In their last and probably most controversial summit in Nice, major European leaders categorically ruled out the possibility of Turkey's accession to the EU as a full-member until at least the year 2010. At this international conjuncture, the main thread of this study is that fundamental structural problems associated with its democratic system and macroeconomic framework notwithstanding, deeply embedded suspicions on the part of the European Nations about Turkey's true European identity constitute the major obstacle against the smooth integration of the country into the EU as a full-fledged member. By refuting the regional implications of the clash of civilizations, the speaker will attempt to demonstrate that a closer and non-prejudiced rapprochement between the EU and Turkey could facilitate the consolidation of a multi-religious culture of dialogue and policy coordination framework within the EU, as well as contributing to the processes of democratization and consensus building in Turkish polity.



THE DIPLOMATIC ACADEMY OF LONDON THE UNIVERSITY OF WESTMINSTER

The Diplomatic Academy of London (DAL) is the longest established British institution that has pioneered integrated diplomatic programmes in London. It has attracted members of the London Diplomatic Corps, who are accredited to the Court of St. James's, as well as diplomats from various Ministries for Foreign Affairs and officials from overseas government departments. Educational exchange programmes exist between the DAL and other diplomatic institutes and academies, including the Diplomatic Academy of Vienna (Diplomatische Academie Wien). The DAL is also a participant in the UK Forum on Diplomatic Training, the European Forum on Diplomatic Training and the International Forum on Diplomatic Training. In appreciation of the DAL's contribution to the professional development of the members of the London Diplomatic Corps, it has been awarded the title of Associate Member of the highly respected London Diplomatic Association, which draws its members from the London Diplomatic Corps. The DAL also produces various publications. These attempt to integrate theoretical and professional approaches to the practice of diplomacy and explore their relevance to specific economic, strategic, and foreign policy issues of concern to the global diplomatic community. In October 2002 the DAL will be launching a new MA Degree in Modern Islamic Studies (subject to validation).

The University of Westminster was founded in 1838 as the Royal Polytechnic Institution by the pioneer in aviation and education, Sir George Cayley. From its earliest days it has been an innovative institution, running some of the earliest courses in aviation, railway engineering and the chemistry of photography, as well as offering a public forum for the encouragement and demonstration of science and technology. Thanks to its central London and Harrow location the University has always had an international focus offering many programmes attractive to London's multinational and multicultural working population. On 21 April 2000 it was announced that The University of Westminster had been awarded a Queen's Award for Enterprise. This is a prestigious award and the University is the first former polytechnic to be so honoured. This award is for services to export to the international community.

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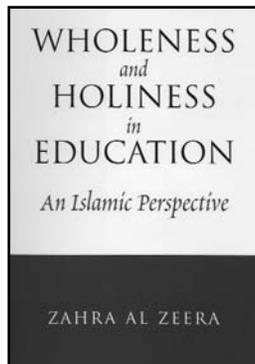
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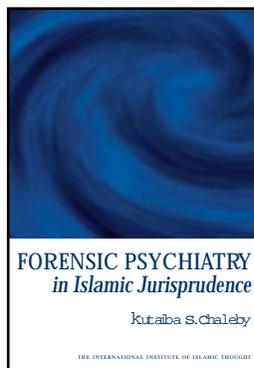
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