

MUSLIMS OF EUROPE
IN THE NEW MILLENIUM
Multiculturalism, Identity & Citizenship



CONFERENCE PROGRAMME

9-10 SEPTEMBER 2000
REGENT'S COLLEGE, LONDON



ASSOCIATION
OF MUSLIM
SOCIAL
SCIENTISTS
(UK)



ISLAMIC
CULTURAL
CENTRE
OF
IRELAND

ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS (UK)

P.O. BOX 126, RICHMOND, SURREY TW9 2UD, UNITED KINGDOM
TELEPHONE 00-44-208 948 9511
FACSIMILE 00-44-208 940 4014
E-MAIL: amss@amss.com
HTTP: www.amssuk.com

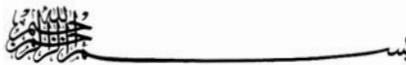
ISLAMIC CULTURAL CENTRE OF IRELAND

19 ROEBUCK ROAD, CLONSKEAGH, DUBLIN 14, IRELAND
TELEPHONE 00-35-31-208 0002
FACSIMILE 00-35-31-208 0001
E-MAIL: iccislam@eircom.net

Conference Secretariat

FAUZIA AHMAD
DR. FATHI AKKARI
MUHAMMAD ABDUL AZIZ
ARIF FITZSIMON
DR. NOOH AL-KADDO
SHIRAZ KHAN
HUSAM EL-KHATIB
SOHAIL NAKHOODA
DR. ANAS S. AL-SHAikh-ALI

MUSLIMS OF EUROPE IN THE NEW MILLENNIUM



THIS CONFERENCE IS JOINTLY ORGANISED by the Association of Muslim Social Scientists, UK, and the Islamic Cultural Centre of Ireland. The theme of the conference, “Muslims of Europe in the New Millennium: Multiculturalism, Identity and Citizenship” is not only important, but timely.

Europe stands at the threshold of a new millennium and the making of a new history, one that is likely to be characterised by the forces of ‘supra-nationalism’, globalisation and an enduring colonial legacy. Besides a necessary interrogation and deliberation of the roles Muslims can play in the development of this ‘new history’ in Europe, Muslims must recognise and take on the challenge of at least two other significant contemporary discourses.

One of these lies within the construction of a new European identity, particularly in the context of recent mass movements of peoples, and brings with it fresh challenges and conceptualisations to notions of citizenship, both substantive and formative, for nation states and individuals alike. The other, not unrelated to the first, is situated within Muslim communities themselves as they become more confident in asserting their collective Muslim identities and mobilising on this basis. This demand for recognition marks a gradual shift on the part of both Muslims and non-Muslims from a discourse that spoke of ‘Muslims in Europe’ to one where we can now speak of ‘Muslims of Europe’.

Multiculturalism, both as a theoretical enterprise and as an institutional practice, is a central issue. Muslims must not only partake in the political and academic debates surrounding multiculturalism so as to ensure that their voices and interests are represented, heard and reflected, but in view of the meaning and message of Islam, seek also to understand the philosophical frameworks within which these discussions and developments take place. Through acquiring this understanding, assisted by a commitment to

and a deep understanding of their own faith, Muslims may challenge, modify and perhaps even construct a new philosophical framework, one that ensures both a recognition of their equal rights as citizens of Europe, but more importantly, fulfil their obligations to their faith.

To claim that every constituent part of Europe is ready for a multicultural outlook, or to provide concrete assurance that any single part of it is ready to take Islam and Muslims into its multicultural equation, would, of course, be somewhat naïve. There is, therefore, a need to assess the continent, country by country, to establish where each country is in its acceptance of multiculturalism and its acceptance of Islam and Muslims.

The discourse on what it means to be a European Muslim reverses the burden of the challenge of multiculturalism and places it squarely on the Muslims. What place does multiculturalism have in Islam when Islam is not the dominant force, but must work with other ‘universalist’ frameworks within a secular universalist framework? What impact and what implications does this hold for the daily lives of Muslims of Europe? The parallel international discourse on the need for a ‘fiqh for minorities’ is still in its embryonic stages. The furtherance of this discourse, is clearly, of paramount importance to the Muslims of Europe.

This conference seeks to highlight and address the above issues. The theme of the conference, however, has attracted papers on a wide range of other topics of great importance to European Muslims. Topics ranging from the socio-economic and welfare needs of Muslim communities to Muslim contributions to European civilisation, to the dynamics of conversion. Each of these topics has been given space at this conference. The conference hopes thereby to have addressed its prescribed theme as comprehensively as possible.

The purpose of this conference is to engage Muslims in the leading edge of discourses and of discussions that will shape the future of Muslims of Europe. As to how successfully it will achieve this, is dependent largely on its participants and their contributions. We sincerely hope and pray that you will not only enjoy this conference, but that this conference will also be a milestone in progressing the interests of European Muslims.



CONFERENCE PROGRAMME

Saturday 9th September 2000

- 9.00 – 9.30 Registration
9.30 – 9.35 Recitation of the Holy Qur'an
9.35 – 9.45 **Welcome & Introductory Remarks**
DR. NOOH AL-KADDO
& DR. ANAS S. AL-SHAikh-ALI
9.45 – 10.00 **Keynote Speech**
TBA

PLENARY I

CHAIR: DR. YAHYA MICHOT

- 10.00 – 10.30 **Muslim Presence in Europe**
DR. TARIQ RAMADAN
10.30 – 11.00 **Faith and Multiculturalism**
MALEIHA MALIK
11.00 – 11.30 Break

11.30 – 13.00 SESSION I

Panel 1.1 **MUSLIM IDENTITIES IN EUROPE I**
CHAIR: FAUZIA AHMAD

**Muslims in the West: Contexts, Diaspora Consciousness
and Fundamentalism**
ASAF HUSSAIN

Muslim Identity in Europe
DILWAR HUSSAIN

Islam in Europe: Challenges of Co-existence
STEPHANE LATHION

- Panel 1.2* **MUSLIMS IN TURKEY AND THE BALKANS**
CHAIR: MEHMET ASUTAY
- Transformation of the Concept of ‘The Muslim World’
and Muslims of Europe**
DR. AHMET DAVUTOGLU
- Bulgarian Muslims and the Challenges
of the New Millennium**
PROFESSOR TZVETAN THEOPANOV
- Modernisation and Globalisation with Special
Reference to the Balkans**
DR. IFTIKHAR MALIK
- 13.00 – 14.30 Lunch & Dhuhr Prayer
- 14.30 – 16.00 **SESSION II**
- Panel 2.1* **MUSLIM IDENTITIES IN EUROPE II**
CHAIR: FUAD NAHDI
- The Role of European Muslims in the New Millennium**
YAHYA PALLAVICINI
- Cultural Identity of European Muslims with Special
Reference to Art and Music**
YUSUF ISLAM
- Developing a Cultural Identity for European Muslims**
IBRAHIM EL-ZAYAT
- Panel 2.2* **MUSLIMS IN EASTERN EUROPE**
CHAIR: YUSUF AL-KHOEI
- Muslims in the Russian Federation**
AMIR TAHERI
- Muslims of Estonia, Russia and Latvia**
MARTYNA BURY
- The Cultural Heritage and Historical Demography
of the Muslim Communities in Poland, Lithuania,
Belarus and Ukraine**
PROFESSOR ATAULLAH KOPANSKY
- 16.00 – 16.30 Break

16.30 – 18.00

SESSION III

Panel 3.1

FIQH FOR MINORITIES

CHAIR: DR. ABDELWAHAB EL-AFFENDI

Fiqh for Minorities

DR. TAHA JABIR AL-ALWANI

Fiqh for Minorities

DR. ZAKI BADAWI

**Muslims in Non-Muslim Countries:
Some Considerations of Fiqh**

DR. YASIN DUTTON

**Muslim Legal Pluralism in the UK: Common Law,
Shari'ah Courts and New Ijtihad**

DR. IHSAN YILMAZ

Panel 3.2

ISLAMIC ART & ARCHITECTURE

CHAIR: DR. NOOH AL-KADDO

**European Mosques and Cultural Centres:
Ideas for the Future**

AYYUB MALIK

Mosque Architecture in Germany

DR. SABINE KRAFT

Symbolism of the Cube in Islamic Architecture

DR. AHMED MUSTAFA

18.00 – 18.30

Asr Prayer & Dinner

20.00 – 21.00

SESSION IV

Panel 4.1

FILM VIEWING

Andalusian Encounters

Produced and Directed by

BENSALEM BOUABDALLAH



Sunday 10th September 2000

9.30 – 11.00

SESSION V

Panel 5.1

ISLAMOPHOBIA IN THE MEDIA
& POPULAR CULTURE

CHAIR: ASAD AHMED

Islamophobia and the Media

AHMED VERSI

The Fiction of the Enemy Within

DR ANAS S. AL-SHAIKH-ALI

Westophobia

ANTHONY McROY

The Making of the Runnymede Report on Islamophobia

ROBIN RICHARDSON

Panel 5.2

MUSLIMS IN WESTERN EUROPE I

CHAIR: DR. TARIQ RAMADAN

Muslims in Norway

LENA LARSEN

European Muslims Heading into the New Century:

A Novel Vision

DR. NOOH AL-KADDO & DR. FATHI AKKARI

The Institutionalisation of Islam in Belgium:

Facts and Questions

DR. YAHYA MICHOT

11.00 – 11.30

Break

11.30 – 13.00

SESSION VI

Panel 6.1

MUSLIMS IN WESTERN EUROPE II

CHAIR: SHAGUFTA YAQUB

The Spanish Government and the Muslims of Spain

MANSUR ESCUDERO

The Italian Government and Muslims in Italy

YAHYA PALLAVICINI

The Political Future of Muslims in France

AHMED BOUZID

- Panel 6.2* **MUSLIMS IN BRITAIN**
 CHAIR: DR. JAMIL SHERIFF
- British Muslim Identity**
 DR. KHIZAR ANSARI
- Muslims in Britain: Demographic
 and Socio-Economic Positions**
 PROFESSOR MUHAMMAD ANWAR
- Survey of Infrastructure of Muslim
 Organisations in Britain**
 DR. MUSHARAF HUSSAIN
- 13.00 – 14.30 Lunch & Dhuhr Prayer
- 14.30 – 16.00 **SESSION VII**
- Panel 7.1* **DA‘WAH AND CONVERSION IN EUROPE**
 CHAIR: YAHYA BIRT
- Muslims in Multi-Faith Europe and Islamic Da‘wah:
 From Philosophy to Praxis**
 DR. JABAL BUABEN
- Conversion and its Analysis**
 BATOOL AL-TOMA
- Indigenous Muslims: The German Example**
 WOLF AHMED ARIES
- Muslims of Europe Beyond the Millennium**
 ARIF FITZSIMON
- Panel 7.2* **EDUCATION, CITIZENSHIP & WELFARE**
 CHAIR: YASMIN CHAUDHURI
- Education and Citizenship: The French Experience**
 DR. MONA BEN BELGACEM
- The Developing Cultural Identity of Muslim Girls
 in a State School**
 DR. MARK HALSTEAD
- Muslim Women of Europe, Social Welfare Needs
 and Responses**
 FAUZIA AHMAD & SARAH SHERIFF
- 16.00 – 16.30 Break

PLENARY I

CHAIR: DR. ZAKI BADAWI

16.30 – 17.00 A Lesson and Hope for the Muslims of Europe
PROFESSOR ENES KARIĆ

17.00 – 17.30 Concluding Remarks
DR. JEREMY HENZELL-THOMAS



CONTRIBUTORS

Profiles of contributors are listed in alphabetical order by surname

FAUZIA AHMAD is lecturer and researcher at the Department of Social Work, Brunel University. She is currently working with Professor Tariq Modood at the University of Bristol on Nuffield funded research focusing on South Asian Women and Employment. Her forthcoming publications include 'Modern Traditions? British Muslim Women and Academic Achievement' (*Gender and Education*, 2001, vol. 13).

DR. FATHI AKKARI has a BSc, MSc and PhD in Electrical Engineering. Currently he is a lecturer at the Tallagh Institute of Technology, Dublin, Republic of Ireland.

DR. KHIZAR HUMAYUN ANSARI is a historian and senior lecturer and Director of the Centre for Ethnic Minority Studies at Royal Holloway University of London. He lectures and supervises undergraduate and postgraduate students in the Departments of History and Social Policy and Social Sciences. Dr. Ansari also directs the College's specialist Centre for Ethnic Minority Studies which carries out research and consultancy. Dr. Ansari has written exclusively on the subject of ethnic minorities and cross-cultural communication issues.

PROFESSOR MUHAMMAD ANWAR is Director of the Centre for Research in Ethnic Relations' PhD Programme at the University of Warwick. He was formerly Head of Research at the Commission for racial Equality (1981-89). He has written extensively on ethnic and race relations and his publications include *Between Cultures* (1998); *British Pakistanis* (1996) and *Ethnic Minorities and the British Political System* (1986).

DR. ZAKI BADAWI is Principal 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. MONA BEN BELGACEM is a Lecturer at Ecole des Hautes Études en Science Sociales (EHESS) and at the Centre d'Étude Culturelles de l'Afrique, Université Paris VIII and the Institute Europe, Magreb.

AHMED BOUZID is Head of the office for Middle Eastern, Arabic and Islamic Studies of the Green Party at the French Parliament.

ABDELHAMID BOUZOYNA is a member of the Majlis Shura of the Muslim League, Belgium. He holds a Master's degree in Philosophy from the Sorbonne. His books include *Islamic Theory of Reading* (3 vols) and *The Muslim Culture*. His forthcoming book is titled *Practical Guide for Islamic Reading* (5 vols).

DR. JABAL MUHAMMAD BUABEN is Lecturer in Islamic Studies at the Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, University of Birmingham. He taught for almost a decade at the International Islamic University of Malaysia. His most recent work is *The Image of the Prophet Muhammad in the West* (Islamic Foundation, 1996).

PROFESSOR AHMET DAVUTOGLU is Chairman of the Department of International Relations at Beykent University, Istanbul. He is also Chairman of the Foundation for Science and Arts, Istanbul. He has published several books and articles in the areas of political thought, international relations, comparative civilizational studies, among others. His publications include *Alternative Paradigms* (University Press of America, 1994) and *Civilizational Transformation and the Muslim World* (Quill, 1994).

DR. YASIN DUTTON is Senior Lecturer in Arabic and Islamic Studies at the University of Edinburgh. He was educated at Jesus College, Oxford, where he received both his first degree, in Arabic and Urdu, and his doctorate, on early Islamic law. He also taught for some years at the Oriental Institute, Oxford. In addition to his book *The Origins of Islamic Law: The Qur'an, the Muwatta' and Madinan 'Amal* (Curzon, 1999), he has published several articles on subjects ranging from early Islamic law and early Qur'anic manuscripts to Islam and the environment and conversion to Islam.

ARIF FITZSIMON is the Public Relations Officer of the Islamic Cultural Centre of Ireland. He has a BA Hons degree in Combined Studies (English Literature, History and French), a Certificate of Qualification in Social Work and a MPA from the the University of Liverpool.

DR. MARK HALSTEAD is Reader in Moral Education at the University of Plymouth, UK, and Director of the RIMSCUE Centre. His main areas of research are philosophy of education, multicultural education and moral and spiritual education. His recent books include *Education in Morality* (co-edited with Terence McLaughlin; Routledge, 1999) and he has written extensively on the education of Muslim children in the West.

DR. ASAF HUSSAIN is an author and academic and teaches in Leicester. He is well-published in the field of Islam and Islamic movements. Currently he is engaged in writing three volumes for three different publishers on Islamic fundamentalism in Britain, Europe and America.

DILWAR HUSSAIN is a Research Fellow at the Islamic Foundation in its Islam in Europe Unit. He graduated from King's College, London and is presently pursuing a PhD in the area of Muslims in Europe. He is also in the editorial boards of the journals *Muslim World Book Review* and *Encounters: Journal of Inter-Cultural Perspectives*.

DR. MUSHARAF HUSSAIN is Director of the Karimia Institute, Nottingham. He is also the Chief Editor of, *The Invitation*; and Vice-Chair of the Association of Muslim Schools. After receiving traditional Islamic education he did a degree in Biochemistry at Aston University where he also received a PhD. He has worked as a research scientist for several years in universities and within industry. Dr. Hussain also holds an MA in Islamic Studies from Pakistan, and further studies at the College of Usul al-Din in Al-Azhar, Cairo. His books include *The New Qur'anic Reader* and *The Guidance of Man to the Path of Gnosis*.

YUSUF ISLAM, formerly known as the singer and composer 'Cat Stevens', is Chairman of the Islamic Education Waqf ; Chairman of the Board of Governors of Islamia School; and also of Mountain of Light Productions.

DR. NOOH AL-KADDO is the Executive Director of the Islamic Cultural Centre of Ireland. He graduated from the University of Liverpool with an MPA and then a PhD in Public Administration. Dr. al-Kaddo was also the Director of Alpha Training, which provided a management training service.

DR. ENES KARIĆ is Professor of Qur'anic Studies at the University of Sarajevo, Bosnia and Herzegovina, where he teaches courses on the history of Qur'anic interpretation, philosophy, and philosophy of the Shari'ah. Prof. Karic also served as the Minister of Education, Science, Culture and Sports in the Government of Bosnia and Herzegovina (1994-96). He studied at the Ghazi Husraw Beg Madrasah in Sarajevo and at the universities of Sarajevo and Belgrade, and writes widely on issues of hermeneutics, philosophy and modern ideologies. Prof. Karić's books include (in Bosnian) *Introduction to the Qur'anic Sciences*, *The Hermeneutics of the Qur'an*.

DR. ATAULLAH BOGDEN KOPANSKY is Professor of History at the International Islamic University of Malaysia where he teaches courses on Late Ancient and Medieval Europe; Colonial America; Russia and Muslim Eurasia. He received his MA and PhD in history from the University of Silesia (Southern Poland)

and has taught at the universities of Texas, Iowa, Damascus, International Islamic University in Pakistan, and in South Africa and Sri Lanka.

DR. SABINE KRAFT has recently completed her doctoral studies on Islamic architecture at the Phillips University of Marburg, Germany. She also studied architecture and art history at the University of Kassel, Boston College and MIT. She is also a freelance architect with the Ludwig Althaus firm in Marburg.

STEPHANE LATHION is completing his PhD at the University of Geneva on the topic of 'Islam in Europe, Muslims and Citizens: The Construction of an Identity'. He is presently conducting his research at the Fondation Ortega y Gasset, Madrid, and at the Autonomous University of Madrid in Spain. His first book was published in French on *From Cordoba to...The Muslims in Europe and the Challenge of Co-existence* (1999).

AYYUB MALIK is an architect and planner based in London. He has worked on a variety of buildings and projects including the University of Lancaster music centre, colleges and halls of residence. As an associate partner with Chapman Taylor, his work includes residential and historic buildings. A number of his buildings have received awards and have been published in professional presses. He has been a visiting lecturer and also paints and does sculpture and ceramics.

DR. IFTIKHAR MALIK teaches at Bath Spa University College and has published ten books and several research papers on Muslim South-Asia, Pakistan and their relationship with the West. Presently, he is completing two volumes for Pluto Press on *Islam and Modernity: Muslims of Europe and the United States*.

MALEIHA MALIK is Lecturer in Law at the School of Law, King's College, London. Her research interests include anti-discrimination law and jurisprudence. She has most recently published on minority rights and racially aggravated crime. Recent publications include 'Faith and the State of Jurisprudence' in Douglas Scott, Oliver and Tadros (ed), *Faith and Law* (Hart Publications, 2000).

DR. YAHYA MICHOT is Fellow in Islamic Studies at the Oxford Centre for Islamic Studies and Islamic Centre Lecturer in the Faculty of Theology at the University of Oxford. He was formerly Director of the Centre for Arabic Philosophy at the Catholic University of Louvain, Belgium, where he taught courses on Arabic, Arabic philosophy, history and Islamic institutions. He has also served as President of the Conseil Supérieur des Musulmans de Belgique.

DR. AHMED MUSTAFA is Fellow in Islamic Art and Design at the Oxford Centre for Islamic Studies. He is a practitioner of Islamic art and also directs the Fe-Noon Ahmed Mustafa Research Centre for Arab Art and Design. He was a

Visiting Professor at the Prince of Wales's Institute of Architecture and at the University of Westminster, London. Dr. Mustafa's work has been exhibited internationally.

YAHYA PALLAVICINI is the Director General of the International Association for Information on Islam in Milan, Italy. He is the Italian delegate of the Islamic Council of Cooperation in Europe. He is also President of Institut des Hautes Etudes Islamiques in France.

DR. TARIQ RAMADAN teaches philosophy at the College of Geneva and Islamic Studies at the University of Fribourg. As a prolific writer, he regularly contributes to debates on the situation of Muslims in the West, on Islamic revivalism in the Muslim world and on the identity and challenges facing Muslims living as minorities. His publications include *Peut-on vivre avec l'Islam?* (Lausanne, 1999), *Muslims in France* (Islamic Foundation, 1999), and *To be a European Muslim* (Islamic Foundation, 1998).

ROBIN RICHARDSON is Director of the Runnymede Trust (1991–1996) and drafting author of the Trust's report *Islamophobia: A Challenge for Us All* (1997). He is currently working as a consultant to the Commission on the Future of Multi-Ethnic Britain.

DR. ANAS S. AL SHAIKH-ALI is Academic Advisor to the IIIT at the London Office and Director of the Translation Department. He is also the Book Review Editor of the *American Journal of Islamic Social Sciences*. He has a PhD in American Studies and has taught translation and literature at the University of Mosul, Iraq. He has contributed various articles on Islam and the media, and is currently preparing a book on the *Image of Islam in Popular Fiction*.

SARAH SHERIFF is a Tutor in Further Education, teaching ESOL to adult learners in South East London. She also works on a part-time freelance basis for the Association of Muslim Researchers (AMR) and *The Muslim News*. In a voluntary capacity, she is one of the founder members and currently Chair, of the voluntary organisation, Muslim Women's Helpline. She graduated from London University with a BA (Hons) in Politics and History of the Middle East and also holds a Post-Graduate Diploma in Library and Information Sciences.

AMIR TAHERI is an Iranian author and journalist living in Paris. He is editor of the French magazine *Politique Internationale* and a senior columnist for the pan-Arab dailies *Asharq al-Awsat* and *Arab News*. He is also editorial writer for the German weekly magazine *Focus* and a contributor to the *International Herald Tribune*. Taheri was Editor-in-Chief of the French weekly magazine *Jeune Afrique* and also *Kayhan*, Iran's largest daily newspaper in the 1970s. Taheri has

published nine books some of which have been translated into more than 20 languages, one of them is *Crescent in the Red Sky* (Hutchinson & Co, 1989).

BATOOL AL-TOMA is a Research and Education Officer at the Islamic Foundation, Leicester. She has helped establish and coordinate the New Muslims Project, a project which has become the first of its kind to supporting, advising, training and educating those new to Islam throughout the UK. She converted to Islam in 1980 and graduated from the University of Wales with a joint honours degree in Islamic Studies and Religious studies in 1992.

PROFESSOR TZVETAN THEOPHANOV is Professor of Medieval Arabic Culture and Literature at the University of Sofia, Bulgaria and a Visiting Fellow at the Oxford Centre for Islamic Studies. He studied Arabic Philology at the universities of Baghdad and Cairo and obtained his PhD at the Russian Institute for Oriental Studies in Moscow. He has published numerous articles and books. In 1997, he was the first to translate the Qur'an into Bulgarian with a second edition in 1999.

AHMED JAFFER VERSI is currently the publisher and editor of the largest independent national Muslim newspaper, *The Muslim News*. He is also the editor of *Islamic Echo* (Published by the Muslim Youth Association); *Al-Bayan*, *Encounters* section of *Afkar/Inquiry* magazine. He has contributed to other publications such as *Impact International*, *Al-Noor*, London's *Guardian* and *Times*. His publications have allowed him to interview many high profile international and national political leaders.

DR. IHSAN YILMAZ is a Research Associate at the Oxford Centre for Islamic Studies, Oxford. He holds degrees in Engineering and Political Science from Bogazici University in Istanbul, Turkey, and a PhD in Law from the School of Oriental and African Studies, University of London. He is presently researching on Turks in Britain.

IBRAHIM EL-ZAYAT is an advisor to the Islamic Educational, Scientific and Cultural Organisation (ISESCO) in Europe. He studied Law and Economics at the Universities of Darmstadt, Marburg and Cologne in Germany, with a focus on economic problems of the developing countries and the third world. He is in the executive committee of several organisations such as the Association of Muslim Social Scientists in Germany and also a trustee of the Institut Europeen des Sciences Humaines in France.



ABSTRACTS

Abstracts of papers are listed in in alphabetical order by surname

Muslim Women of Europe, Social Welfare Needs and Responses

by FAUZIA AHMAD & SARAH SHERIFF

This paper traces the relationship between notions of citizenship and welfare provision currently available to Muslim communities in Western Europe. Welfare responses in mainland Europe suggest that Muslims and other religious and cultural minorities, are receiving forms of welfare provision that are based on ‘assimilationist’ frameworks. Britain, in promoting secular multiculturalism and anti-racism, appears more tolerant to ideas of difference, but exhibits contradictions around religious issues. In both models, the religious and spiritual needs of clients remain neglected. The work of one British voluntary Muslim women’s organisation is discussed in order to highlight specific client needs and how these needs are addressed.

British Muslim Identity

by DR. KHIZAR HUMAYUN ANSARI

This paper provides an assessment of emerging British Muslim identity in an historical perspective. It explores themes regarding the evolving relationships between Muslim communities in Britain and wider British society in a way that questions existing presuppositions about Muslims and so can help to inform the debate on what it means to be a Muslim in Britain in the 1990s. Further, it examines the various dynamics of change in the attitudes and behaviours of diverse groups of Muslims, as well as the existence of alternative interpretations and reasons why they have failed to develop. There is an exploration of the development of the British Muslim identity in more recent times, in which the British element is not merely a geographical fact but an important part of the interaction between Islam and the British environment.

Muslims in Britain: Demographic and Socio-Economic Position

by PROFESSOR MUHAMMAD ANWAR

Muslims are the largest minority religious group in Britain. In this paper their migration process, numbers, settlement patterns and demographic characteristics are presented. It is shown that Muslims are mostly economic migrants and that they are concentrated mainly in industrial areas and live in inner-city districts. Muslims are also facing higher unemployment rates, live in bad housing

conditions and are not performing well in education, although there are area and group variations. The paper discusses the community facilities and the activities of the Muslim organisations. It also points out some of the issues facing Muslims to practise their religion. The hostility and harassment faced by Muslims from some sections of the white populations and the media generally are also discussed. The paper argues that although Muslims are now an integral part of a multi-racial, multicultural and multi-religious Britain, there is a long way to go to achieve their full integration as equal citizens.

Indigenous Muslims: The German Example

by WOLF D. AHMED ARIES

It is a remarkable phenomenon that research on Islam in Europe concentrates on immigrants dominantly and omits the indigenous Muslims. Orientalists summarize these personalities under the term ‘converts’, and the Muslims originating from Arab or Asian countries look at them as being different. Nevertheless some of these indigenous Muslims did and do engage in Islamic affairs not only in order to help people but to promote integration. With the regard to the German development one might say that these Muslims were a decisive factor at the beginning of the dialogue between the new minority and their majority societies. They became the translators for both sides. The paper will show how this difficult engagement developed, which psychological and societal problems had to be coped with, and will attempt analysis of the present situation.

Fiqh for a Minority

by DR. ZAKI BADAWI

This paper seeks to define key terms such as ‘Minority’ and ‘Minority Fiqh’ and discusses whether there is a need for such fiqh and how and when such a need has arisen. Examples from the literature of a form of a minority fiqh will be provided while discussing the perennial question of *ijtihad* and factors for and against its revival. The paper also seeks to deal with the practical solutions which the communities have arrived at and how, later, they were sanctioned by jurists. It emphasizes the urgent need to debate the rules of *ijtihad* and the qualifications of the mujtahid. It will also touch upon the situation of Muslims in the West and India discussing the problems they face and suggest a framework for solutions. The paper will also deal with the issue of the Shari’ah as a worldwide concern and the implication for Muslims living under secular rule.

Identity and Education: The French Experience

by DR. MONA BEN BELGACEM

This paper deals with the importance and value of education in building the personality and character of European Muslims. It focuses on three components involved in the education of Muslim children in France: the school, the family

and wider society. It also focuses on the shared responsibility between Muslims and government institutions in developing the social reality of Muslims. The future of Muslims in Europe depends to a large extent on a careful approach to the education of the youth, an education that strikes a balance between commitment to their roots and a shouldering of their responsibility as Europeans. The paper is based on field studies examining the complexities, the difficulties and sometimes the failure of the education process.

Political Future of Muslims in France

by AHMAD BOUZID

The paper discusses the importance and value of the political involvement of Muslims in France in strengthening their legal and national position and their involvement in establishing a culture of pluralism based on racial equality and the acceptance of the other. It also discusses the historical, psychological and social problems that place obstacles in the development of the situation of Muslims in France from being at the fringes of the political process to them being accepted within the law of the land. This represents a vision for the future role of Muslims in building a positive attitude and citizenship and developing a democratic tradition by sharing in the unification process of government.

Cultural Identity of the Muslims of Europe: Fundamentalism or Openness

by ABDELHAMID BUZAYNA

The cultural identity of Muslims in Europe has multi-dimensional horizons. This paper briefly introduces them and their origin and relation to openness. The factors that contribute via inter-community and external relations such as generation gap, and the accumulated Islamic heritage will be discussed together with the role of Islamic organisations in Europe. The effect of minority status amid the globalisation process on the Muslim cultural identity presents challenges and demand proper solutions. Finally, the paper will focus on the future role of the cultural identity with specific recommendation on how to eliminate tension-points in developing an open attitude within the wider European community.

Muslims in Multi-Faith Europe and Islamic Da‘wah From Philosophy to Praxis

by DR. JABAL M. BUABEN

The obligation of da‘wah on Muslims is something which rarely lends itself to argument. In the Qur’an and Sunnah, massive evidence could be adduced to prove that this enterprise is obligatory. The nature of Islam as the ‘Objective Truth’ and the nature of ‘Truth’ itself which demands that it must be shared and must be known, is in itself a firm rationale for da‘wah to be carried out by Muslims wherever they live. The question however has always not concerned the ‘why’ or the ‘what’ but the ‘how’. This is crucial especially in multi-cultural and multi-faith Europe. In such a plural environment, how do Muslims carry out

their 'Great Commission' without necessarily causing more chaos and inducing fear, hatred and enmity? The proposed 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 European context so as to promote better inter-faith relations which, we are convinced, would lead to a more positive understanding of Islam.

Muslim People In the European Part of Russia, Latvia and Estonia

by MARTYNA BURY

In principle Islam came to Russia from the beginnings of its origin in the Arabian peninsula with many minorities embracing the faith during the reign of the Arabs, Turks and Mongols. A turbulent history of violence and persecution followed culminating in the harsh repression of the communists. Today the increasing popularity of Islam and the growing influence of Muslim politicians, has led to the re-opening of hundreds of mosques and Islamic schools in Russian Muslim regions. In addition many regional organizations have been formed and many cultural institutions opened. This atmosphere of greater liberty has finally allowed people to practice their religion more freely. They are even allowed to make pilgrimage to Makkah more easily than in the past. The statistics speak for themselves, in 1993 three people went from Moscow to Makkah, in 1996 this had increased to a staggering 14,000. The Muslims of Russia belong to many different ethnic minorities and are usually concentrated in particular regions and speak different languages.

Muslims in non-Muslim Countries: Some Considerations of Fiqh

by DR. YASIN DUTTON

It is well known that certain judgements of fiqh are not subject to change whereas others will need to be adapted according to changes in circumstances occasioned by changes in place and time. In this paper we intend to clarify the judgements of fiqh that relate to the presence of Muslims in non-Muslim countries. What are the parameters within which it is acceptable for a Muslim to live in a non-Muslim country? What are the particular challenges and opportunities facing Muslims in such a situation? Attempts at answering these questions will be made by reference to the traditional fiqh literature, especially those sources that deal with similar situations that arose in Sicily and al-Andalus where there were large numbers of Muslims living in predominantly non-Muslim territories under non-Muslim rule. Reference will also be made to the work of certain contemporary scholars who have tried to come up with answers to these and other questions as they relate to life in 21st-century Europe and beyond.

Transformation of the Concept of ‘The Muslim World’ and Muslims in Europe

by PROF AHMET DAVUTOGLU

The political transformations of the Muslim World in the twentieth century can be analyzed in four different phases, each of which belongs to almost one quarter of this century: (1) the era of semi-colonial dependency till the end of the First World War; (2) the interwar period of absolute colonial dependency; (3) the period of the formation of nation-states from anti-colonial revolutions until the establishment of OIC; (4) the era of civilizational revival, political confrontation and reactive cooperation in the post-OIC period. The concept and geographical image of “the Muslim World” has been transformed in each of these periods. The aim of this paper is to analyze this transformation in order to specify the dimensions of the concept of “the Muslim World” in post-Cold War era especially from the perspective of the Muslim communities in the West, specifically in Europe. The impact of the process of globalization will be examined in order to make some projections for the future. A comparative analysis between existing phenomenon and traditional conceptualizations will be developed.

Muslims in Europe Beyond the Millennium

by ARIF FITZSIMON

The paper will, firstly, provide an analysis of the current situation of Muslims in Europe and the implications of the continuation of the predominant trend. Muslims in Europe presently have a characteristically ghetto mentality exemplified by the Muslim community’s siege mentality, preoccupation with rights and needs, raising awareness of Islam among Muslims, and internal conflicts between mosques, organisations, etc. The paper argues that the Muslim community have thus become another ethnic minority and have failed to fulfill their purpose in the West of being ‘witnesses unto mankind’. The paper will address these issues and also the way forward with an analysis of the current work in this direction and suggestions for improvement.

The Developing Cultural Identity of Muslim Girls in a State School

by DR. MARK HALSTEAD

This paper presents an empirically-based analysis of the development of cultural identity in a comprehensive girls’ schools serving a mainly Muslim community in the North of England. The study draws on extensive interviews with pupils, exploring their attitudes to topics such as religion, single-sex schooling, mosque schools, relations with parents, non-Muslims, boys, popular culture, Pakistan, career aspirations, and television. The main focus of attention is the interaction between the cultural influences of the home and local community on the one hand, and the more western, liberal values of the school on the other, and the significance of this interaction for the developing cultural identities of the pupils.

The study highlights some of the shortcomings of contemporary sociological theories of cultural fragmentation, cultural hybridity and syncretism, the crisis of identities and the de-centring of the subject.

Muslims in the West: Contexts, Diaspora Consciousness and Fundamentalism

by ASAF HUSSAIN

This paper focuses on the Muslim diasporas settled in three Western contexts: Britain, Europe and the USA. This paper argues that the attitude of the state of the three Western contexts towards Muslims is different. Muslims enjoy relative states of freedom in terms of practising their faith. But this paper argues that this freedom can be deceptive. Under the surface, such differences have certain common points within the three different contexts. This then leads to the 'diaspora consciousness' among the Muslim migrants. This is a kind of consciousness which does not attempt to make the Muslim feel at home and leads to an identity crisis. The paper will examine the factors which give rise to this 'diaspora consciousness' and also suggests ways to overcome it.

Muslims of Europe in the New Millennium

by DILWAR HUSSAIN

It was estimated that about 40% of the Muslim population in the United Kingdom is under the age of 16, and 90% of whom were also born in the UK. A similar picture is emerging in other European countries. Already there are many young Muslims facing a choice of identity and in many cases it is made unconsciously by the prevalent circumstances around them. But for young people that are growing up in the UK and the rest of Europe, what is their culture and identity? Is there a crisis of identity? Does Islam have an identity? Or is there such a thing as an Islamic culture? Or is Islam something of a cultural chameleon? The paper will examine the implications of such questions of identity and culture and analyse the development of a new Western Muslim cultural expressions to meet the challenges of future generations and its relationship to history and tradition.

A Survey of Infra Structure of Muslim Organisations in Britain

by DR. MUSHARAF HUSSAIN

Since the past four decades, Muslims in Britain have been developing a remarkable network of organisations to ensure that Islam not only survives but flourishes in the country. This paper identifies twenty different kinds of organisations involved in diverse activities from schools to charities and surveys their aims, activities and financing. In particular, it focuses on how the organisations are preserving and promoting the Muslim identity. The question of using public grants for Islamic work, other possible sources such as *awqaf* will be examined, and the issues of lack of trained manpower for Islamic work and management skills will be explored.

European Muslims Heading into the Next Century: A Novel Vision

by DR. NOOH AL-KADDO & DR. FATHI AKKARI

European Muslims represent a remarkable section of the wide European community. They should play a constructive role in all spheres of life in Europe. This role will be redefined together with the required infrastructure, institutions and efforts needed to make it happen and last. Muslims in Europe used to take a passive attitude as a minority. The paper argues that this has to end and that the Muslim communities must adopt a positive interactive and self-initiated attitude. Islam is a universal religion and this implies that Muslims should adopt a wider, more open and universal stand on contemporary issues.

Mosque Architecture in Germany

by DR. SABINE KRAFT

In Germany, mosque-building is a new building task. There are already over 2,000 storefront mosques in Germany, but with the growth and development of the Muslim community there is an ever-growing need for new and adequate mosques. Over thirty mosques have already been built recently, however such growth has sparked wider problems in German society about Muslims as minorities and their distinctive architecture. There have been controversial public debates on new mosques, including on issues such as design, dome and minaret, and over the question of religious freedom. The paper examines these developments and also categorises mosque design and architecture either as traditional, synthesis or innovative.

The Cultural Heritage and the Historical Demography of the Muslim Communities in Poland, Lithuania, Belarus and the Ukraine

by PROFESSOR ATAULLAH BOGDAN KOPANSKY

After the fall of the Communist dictatorship in the Baltic States, the autochthonic Muslim communities re-established several cultural and religious links with the rest of the Muslim world. Their spiritual life regained the pre-war level of religious revivalism but their material culture was severely damaged by the five decades of Communism. The four Islamic communities of Poland, Lithuania, Belarus and the Ukraine have rebuilt mosques and constructed dozens of new places of worship with plans to open four Islamic *madrasahs* to serve the almost 26,000 Muslims in these four countries. The paper traces their historical development and also refers to the Islamic manuscripts preserved written in the local Slavic languages with usage of the Arabic script. Hundreds of these unique documents of the Islamic past have been declared by the Ministries of Culture as a national treasure of Poland, Lithuania and Belarus. The paper will also discuss the emergence of a kind of cultural Baltic confederation of Muslim communities in post-Soviet Poland, Lithuania, Latvia, Belarus and Germany which closely cooperates with the Muslims of Tatarstan, Caucasus and Central Asia.

Islam in Europe: Challenges of Co-existence

by STEPHANE LATHION

This paper firstly shows the perception of the Europeans regarding Islam and Muslims. By way of an historical overview, it discusses the evolution of the relationship between State and Religion in Europe and the problems linked in such a process. The paper proposes a framework, which could allow for positive co-existence with European societies. It also discusses how Muslims perceive and think of themselves within this European context and how Islam and European Muslims deal with individualism promoted by such societies.

European Mosques and Cultural Centres: Ideas for the Future

by AYYUB MALIK

During the last few decades mosques and cultural centres have been built in Britain and elsewhere to meet the religious and cultural needs of about six million Muslims living in Europe. While a few of the main centres have been purpose-built, most are housed in smaller new or converted buildings funded through community donations and help from various governments. The paper will explore various issues affecting such institutions such as location, size and quality of facilities. It will highlight the need for establishing effective voluntary organisations which can prepare suitable guidelines for better quality of design, planning and management of the mosques and cultural centres on the one hand. On the other hand they are able to influence and inform local, national, and European policy and decision-makers about the importance of allocating appropriate land and resources for suitable buildings and facilities. Minorities can then confidently express and evolve their culture and make their proper contribution to the multicultural society at large.

Globalisation, Islam and Modernity: Relocating Muslims in the Balkans

by DR. IFTIKHAR MALIK

Globalisation is the new buzz word in the tradition of oft-trumped Fukuyamian sameness. While in the Western capitals it is seen as the essential prerogative of modernity with universalistic connotations, many non-Western intellectuals appear skeptical. This article defines modernity, post-modernism and globalisation and goes on to focus on Muslim modernism and examine Muslim experiences in Bosnia. Bosnia has been selected to show that Islam is not foreign to Europe. Whereas Bosnia displays the hollowness of global institutions it equally reaffirms the Muslim efforts for redefinition in a region, generally inimical to Muslim presence since the decline of the Ottoman Empire. The essay is based on first-hand information gathered through field study and interviews and poses questions on the future of 'new' and 'not-so-new' communities in the West.

Faith and Multiculturalism: the Role of Minorities

by MALEIHA MALIK

In a discussion on faith and multiculturalism one must first set out the context in which faith has become a relevant matter for law and politics in Western liberal democracies. One must look into some of the available avenues for safeguarding the interests of minority faiths and consider the limits which those who are involved in this lobbying must recognise and observe; limits which are an inherent aspect of claiming rights as a minority within a Western liberal democracy. One view is that faith based arguments fail to meet the pre-requisite conditions of rationality which are the basis for organising public life and institutions. Pluralism, in the context of Western liberal democracies, cannot be taken to justify the development of separate identities: so that faith based groups fail to appreciate the role that they have to play in forging a new sense of national identity. In a diverse and multicultural society the particular contribution of a faith or religious perspective is to use the existing democratic political process to contribute to the debate about what constitutes the common good for the whole political community. It is here that Islam can make an important contribution to contemporary public life in a multicultural society. The paper argues that there is a possibility for religious traditions to use the freedom to engage in public life to influence the individual and society.

The Role of European Muslims in the West

by YAHYA PALLAVICINI

In the contemporary world, religion faces a plethora of challenges. The presence of various religious minorities in the West by way of immigration and conversions represents however a new reality to this confused secular society. As a universal religion, Islam makes its vital contribution by helping new generations to reconsider life according to its sacred values and principles. Within this context, several European Muslims are also sharing an intellectual reaction to this identity crisis. The Qur'an specifically addresses those who reflect and meditate. Consequently, as this paper will show, Muslims have the duty to study in great depth and to develop their intellectual powers permitting no excuses either on the basis of passive fatalism, blind obedience or emotional fervour. Such problems help neutralize the vitality of the knowledge of the Truth, which is the *raison d'être* of human existence.

Muslim Presence in Europe

by DR. TARIQ RAMADAN

Behind the veil of tension and violence in certain suburbs, more and more young Muslims of the second generation are acquiring a new set of confidence and political maturity founded not only from the awareness of their own identity, but also from a thoughtful analysis on the legal, social, political and economic

parameters. This paper will examine the varied elements of time, self-perception, and attitudes all taken by Muslims in the European context. It reports that their presence and activism will allow access to a religious diversity and a new unique culture in Europe. In all, their presence will prove to be enriching for European societies.

The Fiction of the Enemy Within

by DR. ANAS S. AL-SHAIKH-ALI

There has been a notable shift in the direction that contemporary popular fiction has taken with regards to its treatment of Islam and Muslims. Breaking away from the negative pattern involving the stereotyping of anything to do with Islam and its adherents, and plot fabrications that purport to resemble so called fact based realities or 'true life' stories, the trend has moved on to introduce a new, even more dangerous dimension. Muslim communities living in the West or 'the enemy within' are the new targets for novelist hype. Members of different generations are presented as extremists and potential terrorists who take part in or aid terrorist acts against Western countries in which they reside. Such works, in addition to other forms of media sensationalism, dangerously increase already volatile levels of Islamophobia, influencing negatively the behaviour and attitude of indigenous people towards these communities. A selection of titles (three of which were published in January 2000) will be discussed to illustrate this irresponsible and potentially explosive trend.

Muslims in the Russian Federation

by AMIR TAHERI

The disintegration of the Soviet Union attracted fresh international attention to the plight of nations, and ethnic and religious communities that lived in what was the last major European colonial empire. The process of de-colonisation led to the emergence of 15 new republics, including the Russian federation itself. One fact, however, has not received adequate attention: the fact that the Russian federation itself is also a colonial construct in which over 100 different nationalities, and some 40 language, are contained within a system dominated by ethnic Russians and assimilated 'natives'. In the past decade, Russia has taken major strides towards pluralism and democratisation, but the treatment of some of the nations within the federation retains many of the characteristics of classical colonialism. The chief victims of such treatment are the Muslim nations that live within the Russian federation. The savage wars waged against the Chechen nation and the Russian policy towards Daghestan, Tatarstan and Bashkortstan is clearly designed to pursue the dream of de-Islamicisation that began under Tsarina Katharina and pursued by all subsequent rulers of Russia, including the Bolsheviks. A veritable panoply of political, social, cultural and propaganda means is being deployed in what could amount to an attempt at breaking,

assimilating, and scattering as many of Russia's estimated 15 million Muslims as possible. What future then for Islam in the Russian federation? This is the question that merits to be asked urgently and, hopefully, answered in a spirit of peace and understanding.

Conversion to Islam

by BATOOL AL-TOMA

Through an exploration of scholarly works on this field, this paper will explore the process of conversion to Islam, particularly the invigorating experiences and complexities involved with this path. It intends to trace the journey of the convert to Islam, their doubts, fears, hopes and aspirations in their chosen way of life. It analyses the context or the environment from which the potential convert emerges and the many faceted structures there are within that context. The perceived crises, event(s) which trigger the change, the quest (or 'searching/floating mode'), the prolonged delay, the interaction, and the commitment – or the 'ongoing process of transformation' are all discussed in this process. This paper furthermore draws upon personal experience and materials gathered by the New Muslim Project.

The Bulgarian Muslims and the Challenges of the New Millenium

by DR. TZVETAN THEOPHANOV

This paper deals with the key problems of the Bulgarian Muslims. Though numbering one million out of nine, they do not however possess an influencing role on the development of the traditionally Christian Bulgarian society. Their subordinate status is due to a combination of negative historical images from the Turkish-Ottoman period, suppression during the Communist Party rule of 1944–1989, divisive policies by the new democratic regimes, and severance of traditional cultural ties with the rest of the Muslim world. The paper also attempts to propose ideas and working solutions to curtail these problems.

Media and Islamophobia

by AHMED JAFFER VERSI

This paper traces the evolution of the idea of Islamophobia and defines it. It will outline the extent of Islamophobia by concentrating on its manifestation in media coverage of two issues: British Muslim schools and Palestine. It will show how, not only mainstream media but also specialised newspapers and magazines, fan Islamophobia. The paper will also address the sources of Islamophobia in the media and how other faith communities can contribute towards its creation. Finally, it will discuss the successes and failures of the British Muslim leadership in overcoming the challenge of promoting a more balanced media coverage, and the role of the Muslim media in combating Islamophobia.

Developing a Cultural Identity for European Muslims

by IBRAHIM EL-ZAYAT

The process of developing a cultural identity for European Muslims is already on going. Discussing the issue it will be seen that the Muslims are one of the different cultures who are existing next to each other without correct information and a real acceptance of each other in Europe. But we are not only observers of this process, we are major players and influential partners to the majority culture. Yet, what is urgently needed is a development of communication tools on the one hand and an inner Islamic discussion on identity, citizenship and multi-religionism and multiculturalism in Europe on the other. Westophobia as well as Islamophobia are the result of lack of communication with the community and the society, basic ethnical orientation and segregation the result of a non-existing over-all Muslim concept of their existence in Europe. The readiness and willingness for Muslims to accept Europeans as their nationals and Europe as their country needs both, an acceptance of the majority to integrate the minority while saving the basics of their culture and a perspective for the minority to participate in the creation of the future.

