

FIRST ANNUAL CONFERENCE
OF THE ASSOCIATION OF MUSLIM
SOCIAL SCIENTISTS (UK)

CONFERENCE PROGRAMME

30-31 OCTOBER 1999
LONDON SCHOOL OF ECONOMICS
& POLITICAL SCIENCE

ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS (UK)

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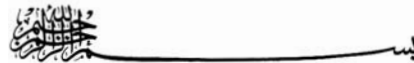
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INTRODUCING THE AMSS (UK)



IN DECEMBER 1996, a seminar was held at the Oxford Academy for Advanced Studies on the subject of Muslim graduate studies in the West. Attended by many Muslim academics and scholars, it was to be a catalyst for the formation of a new organisation—the Association of Muslim Social Scientists (UK)—dedicated to the promotion of the Islamic perspectives in various academic disciplines.

At the time, the Association of Muslim Social Scientists in the United States was celebrating its twenty-fifth anniversary. Its refereed journal, *The American Journal of Islamic Social Sciences (AJISS)*—a leading academic journal published in co-operation with the International Institute of Islamic Thought (IIIT)—was about to launch its fourteenth volume. A similar association had also been running for over six months in Germany.

The participants in the 1996 Oxford seminar felt that such an association was urgently needed in the UK, as an increasing number of British Muslim students and scholars were specialising in the social sciences and humanities. Indeed, while ten years ago there was only a handful of Muslim social scientists among the teaching staff of British universities and institutes (mainly in the departments of Arabic or Islamic Studies), their number is rapidly increasing. There is also a steadily growing Muslim participation in the social services and legal institutions, amongst others.

A body was therefore needed that would provide a platform for Muslim social scientists to come together, exchange their creative insights and ideas, and promote among themselves a spirit of co-operation, understanding and tolerance that might generate and advance scholarly Islamic thought through critical and scientific inquiry. The aim was also to encourage debate among these scholars, and urge them to develop Islamic viewpoints on their particular academic disciplines, so that they do not remain mere consumers of knowledge but—like their predecessors—reach the cutting-edge of academic discourse. This forum is not to be exclusive to Muslim social scientists, and will be open to all those who are interested in pursuing research and study in the social sciences from an Islamic perspective.

Realising such an endeavour is certainly not an easy task, and it goes without saying that many challenges lie ahead. On the one hand, in order to ensure a

dynamic continuity and success of the AMSS, its members must always provide a fund of commitment, resolve and practical support. Indeed, if financial support may be necessary to maintain the growth and development of any organisation, no progress can be seriously contemplated or sustained without the selfless support of its members. On the other hand, the AMSS will strive to ensure a highly professional approach in all its work and activities, and should avoid falling victim to a spirit of inertia or partisanship. It will have to focus on its aims and objectives and resist any attempts to deflect it from this purpose.

Being the first gathering of Muslim social scientists in the United Kingdom, this conference has opted for an 'open theme', inviting social scientists to present papers on their own fields of interest. The intention was to bring together as many scholars as possible from such diverse disciplines as philosophy, sociology, political science, economics, law, education and related human sciences such as religious studies, literature, art, media and ecology. The programme has also endeavoured to strike a balance between topics that are of interest to the Muslim community in this country (and possibly in Europe), and those that are of interest to a much wider audience. The workshops, which address issues relating to politics, education and the media, amongst others, are intended to be more specific and encourage debate with professionals and academics.

The AMSS hopes that this conference will help launch its activities, as it intends to address a number of important and relevant issues through seminars, workshops and publications.

We welcome you all and pray that Allah will grant us a blessed and successful gathering.

CONFERENCE PROGRAMME

Saturday 30th October 1999

HONG KONG THEATRE

CLEMENT HOUSE, LSE

- 9.00 – 10.00 Registration
- Session I** CHAIRED BY FADI ISMAIL
- 10.00 – 10.05 Recitation of the Holy Qur'an
- 10.05 – 10.15 **Introduction to the AMSS (UK)**
PROFESSOR ZAKI BADAWI
The Muslim College, London
- 10.15 – 10.40 **Keynote Speaker**
LORD AHMED OF ROTHERHAM
- 10.40 – 11.05 **AMSS (USA): Its History and Development**
PROFESSOR SULEMAN NYANG
Howard University, USA
- 11.05 – 11.15 Break
- Session II** CHAIRED BY DR. ANAS S. AL SHAIKH-ALI
- 11.15 – 11.40 **Contemporary Economic Challenges
and the Islamic Alternative**
PROFESSOR KHURSHID AHMAD
The Islamic Foundation, Markfield
- 11.40 – 12.05 **The Task of Social Criticism**
MALEIHA MALIK
King's College, London
- 12.05 – 12.20 Panel Discussion
- 12.20 – 13.45 Prayer (Dhuhr) & Lunch

- Session III** CHAIRED BY TAREK EL DIWANY
- 13.45 – 14.10 **Islamic Diplomacy: The Need for a New Paradigm**
DR. RIAD NOURALLAH
University of Westminster
- 14.10 – 14.35 **The Islamic Faculties: Dreams and Realities**
DR. YAHYA MICHOT
Oxford Centre for Islamic Studies
- 14.35 – 15.00 **Higher Education and Student Religious Identity**
DR. SOPHIE GILLIAT-RAY
Cardiff University
- 15.00 – 15.20 Panel Discussion
- 15.20 – 15.50 Break & Prayer (Asr)
- Session IV** CHAIRED BY SOHAIL NAKHOODA
- 15.50 – 16.15 **Profiling the Cyberconvert**
T. J. WINTER
University of Cambridge
- 16.15 – 16.40 **Calligraphy: The Sacred Geometry of Islam**
DR. AHMED MUSTAFA
Oxford Centre for Islamic Studies
- 16.40 – 17.05 **Transformative Inquiry and the Production of Islamic Knowledge**
DR. ZAHRAA AL ZEERA
Bahrain
- 17.05 – 17.30 **Seyyed Hossein Nasr and the Study of Religion**
DR. HAIFAA JAWAD
University of Birmingham, Westhill
- 17.30 – 17.55 Panel Discussion
- 17.55 – 18.15 Prayer (Maghrib) & Break

- Session V** CHAIRED BY HUSAM EL-KHATIB
- 18.15 – 18.40 **Faith Commitment and Academic Integrity: Are They Incompatible? An Inquiry from a Muslim Point of View**
DR. JABAL MUHAMMAD BUABEN
CSIC, University of Birmingham
- 18.40 – 19.05 **Reflections on the Most Comprehensive Qur’anic Verse on Socio-Economic Ethics and its Relevance to Modern Life**
DR. MUHAMMAD IBRAHIM H.I. SURTY
CSIC, University of Birmingham
- 19.05 – 19.20 Panel Discussion

Sunday 31st October 1999
CLEMENT HOUSE, LSE

Media Workshop
ROOM D211

- Session I** CHAIRED BY SHIRAZ KHAN
- 9.00 – 9.25 **Media Representations of Islam and Muslims and Muslim Identity**
SAMEERA MIAN
University of Leicester
- 9.25 – 9.50 **The Stick of Moses: Media and the Muslim World**
FUAD NAHDI
Q-News International, London
- 9.50 – 10.15 **Fact, Fiction or ‘Faction’:
The Fabrication of ‘True Life Stories’**
DR. ANAS S. AL SHAIKH-ALI
International Institute of Islamic Thought, London
- 10.15 – 10.30 Break
- 10.30 – 10.55 **The Muslim Media in the West**
IMAM MOHAMED IMAM
Al-Sharq al-Awsat, London
- 10.55 – 11.30 Panel Discussion

Politics Workshop
ROOM D209

Session I CHAIRED BY PROFESSOR AHMET DAVUTOGLU

9.00 – 9.25 **Democratisation and the Muslim World**
DR. ABDELWAHAB EL-AFFENDI
University of Westminster

9.25 – 9.50 **Kosovo, the End of History and the Last Man**
ISMAIL IBRAHIM
University of Leicester

9.50 – 10.15 **The Problematic Relations Between the Political
and the Religious in Islam: The Experience of the
Ottoman Sultanate**
FADI ISMAIL
Middle East Broadcasting Centre, London

10.15 – 10.45 Panel Discussion

10.45 – 11.00 Break

Session II CHAIRED BY PROFESSOR AHMET DAVUTOGLU

11.00 – 11.25 **Political Economics: Existing Questions, New Answers**
MEHMET ASUTAY
University of Leicester

11.25 – 11.50 **Global Issues Challenging Muslims in the 21st Century**
DR. SULEMAN DANGOR
University of Durban-Westville, South Africa

11.50 – 12.15 **Al-Juwayni's View on the Governance of the Scholars**
DR. BUSTAMI KHIR
University of Birmingham, Westhill

12.15 – 12.30 Panel Discussion

Education Workshop
ROOM D206

- Session I** CHAIRED BY IBRAHIM HEWITT
- 9.00 – 9.25 **British Muslim Schools Today: Striking the Balance
Between the Barbie and the Burqa**
DR. IMRAN ALAWIYE
Oxford Academy for Advanced Studies
- 9.25 – 9.50 **A Gestalt for British Muslim Schools of the New Millennium**
DR. NASIM BUTT
King Fahad Academy, London
- 9.50 – 10.15 **Education, Spirituality and the Whole Child:
A Qur’anic Perspective**
DR. MOHAMED MUKADAM
University of Birmingham, Westhill
- 10.15 – 10.30 Break
- 10.30 – 10.55 **Muslim Children in British Schools**
HALIM KOCKUZU
University of Warwick
- 10.55 – 11.30 Panel Discussion

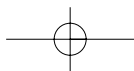
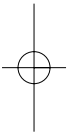
General Workshop
ROOM D202

- Session I** CHAIRED BY BADRUL HASAN SALMAN
- 9.00 – 9.25 **Tourism and its Impact on the Muslim World**
DR. HEBA AZIZ
Roehampton Institute, London
- 9.25 – 9.50 **Fractional Reserve Banking and the Interest-Based
Money Supply**
TAREK EL DIWANY
Kreatoc Ltd., London
- 9.50 – 10.15 **Islamic Insurance**
DR. ABDELKADER CHACHI
The Islamic Foundation, Markfield
- 10.15 – 10.35 Panel Discussion
- 10.35 – 10.45 Break

- Session II** CHAIRED BY MEHMET ASUTAY
- 10.45 – 11.10 **Trends in Qur’anic Hermeneutics**
SOHAIL NAKHOODA
University of Nottingham
- 11.10 – 11.35 **Philosophy East and West: Reflections on Studying
Philosophy at the University of London and in
Muslim Universities**
DR. ABDUL RAHIM HASSAN
Birkbeck College, London
- 11.35 – 12.00 **Dialogue: Process and Structure**
WOLF AHMED ARIES
Islamic Council of Germany
- 12.00 – 12.20 Panel Discussion
- 12.20 – 13.30 Lunch & Prayer (Dhuhr)
- Session III** CHAIRED BY DR. HEBBA AZIZ
- 13.30 – 13.55 **Paradigm Shifts and the Creation of a New
Academic Tradition**
SARAH JOSEPH
King’s College, London
- 13.55 – 14.20 **Construction of a National Imagery and Imparting
Civil Culture in Europe: Ethnic Minorities and the
‘Muslim Citizens of Europe’**
DR. TALIP KUCUKCAN
Centre for Islamic Studies, Istanbul, Turkey
- 14.20 – 14.40 Panel Discussion
- 14.40 – 15.00 Break & Prayer (Asr)

Final Session
ROOM D202

- Session I** CHAIRED BY FUAD NAHDI
- 15.00 – 15.25 **Methodology of History and Re-Interpretation
of the Civilisational Tradition**
PROFESSOR AHMET DAVUTOGLU
Beykent University, Turkey
- 15.25 – 15.50 **Islamic Legal Institutions and Environmental Conservation**
DR. MAWIL IZZI DIEN
University of Wales, Lampeter
- 15.50 – 16.15 **Islamism and Muslims in a Global Age**
DR. BOBBY SAYYID
University of Manchester
- 16.15 – 16.35 Panel Discussion
- 16.35 – 16.40 Concluding Remarks
- 16.40 – 17.00 Break & Prayer (Maghrib)
- Session II** CHAIRED BY MUHAMMAD ABDUL AZIZ
- 17.00 – 18.00 **Elections & AGM of AMSS (UK)**



CONTRIBUTORS

Profiles of contributors are listed in alphabetical order

PROFESSOR KHURSHID AHMAD is Chairman of the Islamic Foundation, Markfield, and also of the Institute of Policy Studies, Islamabad, Pakistan. He is a Faisal Laureate and author of over 30 books in Urdu and English. He taught Economics at Karachi University and was appointed Federal Minister of Pakistan for Planning and Development. His publications include *Studies in Islamic Economics* (edited) (Islamic Foundation, 1980) and *Islamic Resurgence: Challenges, Directions and Future Perspectives: A Round Table with Khurshid Ahmad* (WISE, 1994). He is currently Editor of *Tarjuman al-Qur'an*.

LORD AHMED OF ROTHERHAM is the first Muslim to be appointed to the House of Lords.

DR. IMRAN ALAWIYE is Educational Consultant to The Avenue School, London, as well as Dean of Student Affairs at the Oxford Academy for Advanced Studies. He was Registrar and Director of Student Affairs at the King Fahad Academy, London, and is also the author of *Miftah al-Qira'a wa'l Kitaba* and *Hayya Natakallam al-'Arabiyya* (2 vols.).

WOLF AHMED ARIES is Scientific Adviser to the Islamic Council of the Federal Republic of Germany. He studied psychology at the University of Heidelberg, and served for 25 years as director of a municipal adult education centre. He has also taught at the University of Paderson and at the University of Kassel.

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DR. HEBA AZIZ is Lecturer at the Roehampton Institute, London, and the University of Alexandria, Egypt. Her PhD was an ethnographic study analysing the interrelationship between the Bedouin community of South Sinai Egypt, the tourists and the state. She has published a number of papers in areas such as

tourism and terrorism, the impact of tourism on local communities, and a critical analysis on young backpacking travellers.

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DR. AHMET DAVUTOGLU is Professor of International Relations at Beykent University, Turkey, and Chairman of the Foundation for Science and Arts. He was former Head of the Department of Political Science at the International Islamic University, Malaysia. His publications include *Alternative Paradigms* (University Press of America, 1994) and *Civilizational Transformation and the Muslim World* (Quill, 1994).

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DR. TAREK EL DIWANY is Director of Kreatoc Ltd, London. Being a specialist in accounting and finance, he worked as a Derivatives Dealer in London and as Consultant in financial market risk management. He has also lectured in the field of financial mathematics and options theory. He is currently involved in the

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DR. SOPHIE GILLIAT-RAY is Cardiff Fellow in the Department of Religious and Theological Studies at Cardiff University. Her main areas of expertise are issues of religious diversity and religion in public life in contemporary Britain, particularly with relation to the Muslim community. Her publications include *Religion in Prison: Equal Rites in a Multi-Faith Society* (Cambridge University Press, 1998) with James Beckford. She has also written a number of articles and is currently preparing a book entitled *Religion in Higher Education*.

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DR. HAIFAA JAWAD is Lecturer in Middle Eastern and Islamic Studies, University of Birmingham, Westhill. She previously taught at Al-Mustansiriyah University, Baghdad, and at the Religious Studies Department, Lancaster University. Her recent publications include *The Rights of Women in Islam: An Authentic Approach* (Macmillan, 1998) and 'Islamic Extremism and its Impact on Western Images of Islam' in J. Nielsen and S. Khaswnih (eds), *Arabs and the West: Mutual Images* (1998).

SARAH JOSEPH is a doctoral student at King's College, London. Her thesis is on 'A Sociological Study of Britons Embracing Islam'. She was the Editor of *Trends Magazine* and is presently Editor of the Muslim Council of Britain's newsletter *The Common Good*.

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HALIM KOCKUZU is a doctoral student at the Centre for Research on Ethnic Relations (CRER), University of Warwick. He was a Research Assistant on religious education in the Faculty of Theology at the University of Selcuk, Konya, Turkey.

DR. TALIP KUCUKCAN is a Research Fellow at the Centre for Islamic Studies in Istanbul, Turkey. He was a Research Fellow at the Centre for Research in Ethnic Relations (CRER), University of Warwick where he also received his PhD. His published articles include 'Re-claiming Identity: Ethnicity, Religion and Politics among Turkish Muslims in Bulgaria and Greece' (*JIMMA*, 1999) and 'Continuity and Change: Young Turks In London' in S. Vertovec and A. Rogers (eds), *Muslim European Youth: Reproducing ethnicity, religion and culture* (Ashgate, 1998).

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. Forthcoming publications include 'Faith and the State of Jurisprudence' in Douglas Scott, Oliver and Tadros (ed), *Faith and Law* (Hart Publications, 2000).

SAMEERA MIAN is a doctoral student in the field of Mass Communications at the University of Leicester. She was a Research Assistant at the Universities of Manchester, Nottingham, and Nottingham Trent.

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DR. MOHAMED MUKADAM is Lecturer in Islamic and Educational Studies at the University of Birmingham, Westhill. He has presented several papers at various educational conferences and seminars. He is also the first Muslim governor to secure a full Islamic religious education for Muslim children in a Birmingham primary school.

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, which he established in 1983. He was a Visiting Professor at the Prince of Wales's Institute of Architecture and at the University of Westminster, London. Exhibitions of his work have been held at the Royal Academy, London; King's College, Cambridge; Ashmolean Museum, Oxford; National Museum of Bosnia and Herzegovina; and at the Pontifical Gregorian University, Rome. His work entitled 'Where the Two Oceans Meet' was commissioned by Her Majesty Queen Elizabeth II in 1997 to mark the occasion of Pakistan's fiftieth anniversary.

FUAD NAHDI is founder and Editor of *Q-News International*. He is also the publisher of the first *Who's Who of British Muslims* (forthcoming). He lectures regularly on the problems of culture and religion on media coverage at the Centre for Graduate Journalism at City University, and at the Reuters Foundation in Oxford. He also contributes to *The Economist*, *The Guardian*, *The Independent* and the BBC World Service. His book *Trailing the Crescent*, a light-hearted search for the many facets of Islam in modern Britain, is forthcoming.

SOHAIL NAKHOODA is a doctoral student in theological and philosophical hermeneutics at the University of Nottingham and a Research Assistant at the International Institute of Islamic Thought, London. He also specialises in Christian theology and Christian-Muslim relations and is Director of the journal *Islamica* (London School of Economics).

DR. RIAD NOURALLAH is Senior Lecturer, Deputy Director and Module Leader ('Diplomacy in Islam' and 'Research Methodology') at the Diplomatic Academy of London, University of Westminster. 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 Arabic Studies*. His recent works include *The Fire of the Northern Rose* (Dar al-'Ilm) and *The Messenger* (University Press of Maryland).

PROFESSOR SULEMAN NYANG is currently teaching at the Department of African Studies, Howard University, Washington D.C. He served as the President of the AMSS in the United States for three years in the 1980s and was the founding Editor-in-Chief of its journal, the *American Journal of Islamic*

Studies, now renamed the *American Journal of Islamic Social Sciences*. He is the co-principal Investigator of the Muslim American Public Square Project based at the Center for Muslim-Christian Understanding at Georgetown University, Washington D.C.

DR. BOBBY SAYYID is a political theorist and the author of *A Fundamental Fear: Eurocentrism and the Emergence of Islamism*.

DR. ANAS S. AL SHAIKH-ALI is Academic Adviser at the IIIT London Office and Deputy Rector of the Oxford Academy for Advanced Studies. He is also the Book Review Editor of the *American Journal of Islamic Social Sciences*. He has a PhD in American Studies and has lectured 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*.

DR. MUHAMMAD IBRAHIM H.I. SURTY is Senior Lecturer in Islamic Studies at the Centre for Islam and Christian-Muslim Relations, University of Birmingham, and is the founder of the Qur'anic Arabic Foundation in Birmingham. He served for several years as a Reader and Head of the Department of Islamic Studies of the University of Sokoto, Nigeria. His works include *A Course in 'Ilm al-Tajwid*; *Qur'anic Arabic: A Manual Teaching Arabic Through the Qur'an*; and *Adab al-Qadi* (2 vols.).

T. J. WINTER is University Lecturer in Islamic Studies at the Faculty of Divinity, University of Cambridge. He graduated in Arabic from Cambridge then studied for six years under traditional authorities in the Middle East. He has written several articles, and has translated two texts by Imam Abu Hamid al-Ghazali, *Death and the Afterlife* (Islamic Texts Society, 1995) and *Disciplining the Soul* (Islamic Texts Society, 1997).

DR. ZAHRAA AL ZEERA is presently based at the Oriental Printing and Publishing Groups, Manama, Bahrain. She was a former Visiting Professor in Education at the University of Toronto, Canada, and has contributed a number of articles in journals. Her book *Islamic Epistemology: Wholeness and Holiness in Education* (IIIT, USA) is forthcoming.

ABSTRACTS

Abstracts of papers are listed in order of presentation

AMSS (USA): Its History and Development

by PROFESSOR SULEMAN NYANG

This paper traces the development of the Association of Muslim Social Sciences (AMSS) in the United States of America. It will show the evolution of the Association and mention the various activities it has organised since its inception in 1972. It will also identify the key personalities who have contributed to the development of this Muslim organisation.

Contemporary Economic Challenges and the Islamic Alternative

by PROFESSOR KHURSHID AHMAD

The central idea of this paper is that the root cause of the crisis of contemporary economics and economies lies in the adherence to a paradigm that looks upon and tries to solve man's economic problem exclusively with the narrow matrix of what is treated as economic in post-Enlightenment Western thought. There is consequently a need for a change of paradigm, and not merely a shift within the paradigm. The new paradigm should be holistic and comprehensive enough to take care of all dimensions of human life—only then can it be expected that man's economic problems be solved ensuring both efficiency and equity.

The Task of Social Criticism

by MALEIHA MALIK

It is often assumed that the correct model for criticism in the social sciences requires the theorist to abandon his or her belief structure and adopt a 'view from nowhere'. This assumption has been challenged by a number of theorists in recent times. Conceptual analysis cannot concern itself solely with stipulative definition and description. Rather, the subject matter—human belief and conduct—requires a process of characterisation and interpretation of the data by the theorist: it cannot be understood without an understanding of the point or meaning attributed to the behaviour and social practice. This vision of the relationship between theory and social practice raises a number of issues, such as the problem of conceptual uncertainty. This paper argues that the search for 'one right answer' or body of ideas will be less useful than ensuring pluralism both within disciplines and within the community of scholars who are engaged in social criticism.

Islamic Diplomacy: The Need for a New Paradigm

by DR. RIAD NOURALLAH

Muslim states have used diplomacy for hundreds of years. At times, such use was guided by an Islamic vision which saw the world as God's manor and man as His custodian, working for peace, fairness and wellbeing on a global scale. More often, however, diplomacy was dictated by interests of state and the quest for power or survival. While models of traditional diplomatic practice (as those provided in the Sunnah or by medieval writers and jurists) are available to modern Muslim states and groups, alongside the Western theories and practices which provide the dominant paradigm, there is a need to develop a coherent and dynamic diplomacy that will help take Muslim nations into the future and could be of benefit to the world at large.

The Islamic Faculties: Dreams and Realities

by DR. YAHYA MICHOT

During the last years, various projects for Islamic Studies faculties have appeared in Europe, and have reached different degrees of development or simply failed. Such faculties, which cannot be assimilated to traditional Muslim institutions of higher learning (such as madrasahs), are real challenges, not only for the European societies but for the Muslim communities themselves. This paper examines some of the fundamental sociological and ideological issues involved.

Higher Education and Student Religious Identity

by DR. SOPHIE GILLIAT-RAY

This paper outlines some of the findings of a study conducted in 1998 which looked at how institutions of higher education in Britain have responded to the increasing religious diversity of the campus. As the numbers of Hindus, Sikhs, Muslims and members of other faiths have increased, institutions have had to examine issues such as dietary provision, worship facilities, equal opportunity policies covering religion, and scheduling of examinations to avoid religious festivals, and the widening of chaplaincy facilities and representation. A number of different national student religious organisations have also emerged, such as FOSIS and the National Hindu Student Forum. This paper will chart some of these trends and developments, and will particularly consider issues relevant to Muslims in British universities.

Profiling the Cyberconvert

by T. J. WINTER

The new medium of the Internet offers a proving-ground for the contemporary applicability of the conventional theories of Islamisation advanced by Levtzion, Bulliet and others. In particular, the Internet's abolition of barriers of geographical remoteness appears to challenge adhesion and nexus theories, replacing them

with cautious interpretations of often highly complex patterns of protest and reactive conversion, in which age cohort, educational level, gender, initial affiliation or religiosity, and social class, appear to be relatively insignificant factors. This is demonstrated through an analysis of a sample of a hundred conversion testimonies posted on the Web.

Transformative Inquiry and the Production of Islamic Knowledge

by DR. ZAHRAA AL ZEERA

Positivism in the West has led to fragmented knowledge through its epistemology and quantitative research methods. In this paper a transformative inquiry is proposed as an alternative research method that emerges from the Islamic paradigm of *tawhid* and leads to the creation of an Islamic science on the one hand, and inner self-transformation on the other. Based on this union of inner experiences, of the awakening of the soul from the inside and the unfolding of research experiences from the outside, the transformative perspective is both holistic and relational. The paper's concern is twofold: firstly, to discuss the production of holistic Islamic knowledge that is suitable for the Muslim community in the West; and secondly, to enable students to connect to their souls and inner selves through transformative inquiry methods and dialectical thinking.

Seyyed Hossein Nasr and the Study of Religion

by DR. HAIFAA JAWAD

In a world which is dominated by the power of communication technology and the rapid increase in the transmission of knowledge and information, the boundaries of religions have been gradually broken. As such, one is compelled to acknowledge not only the validity of one's own religion or belief system, but also to be tolerant and open to the truths revealed by other religions. This is the basic assumption on which Seyyed Hossein Nasr bases his approach to the study of religion in contemporary society. This paper discusses the approach of this 'traditional' school—its origins, its philosophy and especially its concept of *philosophia perennis*—and provides a critique of the overall approach to the study of religion.

Faith Commitment and Academic Integrity: are they Incompatible?

An Inquiry from a Muslim Point of View

by DR. JABAL MUHAMMAD BUABEN

Teachers and students are very much aware of the perception in some academic circles that 'faith' is an impediment to critical scholarship. It is also a recurrent theme in many a non-Muslim scholarship on Islam. Such perceptions reverberate in the works of scholars such as Muir, Sprenger, Goldziher, Margoliouth, Schacht, Wansbrough, Burton and even Watt. The common argument is that unless Muslims throw away their 'dogmatic' allegiance to traditional Islamic scholarship, they will not be able to join the 'league of liberated critical scholars'

of our time. This paper seeks to question some of these prevailing assumptions and asks whether faith *qua* faith is inimical to critical thinking.

Reflections on the Most Comprehensive Qur'anic Verse on Socio-Economic Ethics and its Relevance to Modern Life

by DR. MUHAMMAD IBRAHIM H.I. SURTY

It is evident that the ethical framework in Islam is faith oriented. The verse 16:90 of the Qur'an presents three noble values which are to be put into practice, and three which must be avoided. This paper will examine these ethical values and present an exegetical analysis based on the most prominent works of *tafsir* literature. It will also examine their application in the lives of the pious predecessors and in great institutions of *mazalim*, *qada'* and *hisbah*. Finally, it will look at the application by Muslims of the divine decree (*al amr bi al ma'ruf wa al nahy 'an al munkar*) in this modern age and the challenges of modernity.

Media Representations of Islam and Muslims and Muslim Identity

by SAMEERA MIAN

The increasing awareness amongst Muslims of a generally negative portrayal of Islam and Muslims in the media, coupled with reactive and proactive responses, has quite often meant challenging these dominant stereotypes. The extent to which these challenges have come about as a result of the assertion of a Muslim identity within a Western and non-Muslim context needs to be examined, as well as the possibility that a more prominent Muslim identity has become visible in some ways because of the media. This paper aims to outline a framework within which such questions can be answered by using empirical research to demonstrate the types of influences Muslims feel that the media is having on their daily lives, and on their identity.

The Stick of Moses: Media and the Muslim World

by FUAD NAHDI

The role of the media in the contemporary world continues to mesmerise Muslims the world over. Like the spectators in Pharaoh's court, they seem immobilised by the powerful illusions created by modern media sorcerers. All over halah-land Muslims continue to shadow-box with the thaumaturgy of CNN and the BBC and the wizardry of Hollywood. But unless an understanding of both the medium and the message of modern media is comprehended and put into the context of discerning Reality, all efforts by Muslims will tend to be piecemeal, ineffectual and reactionary. Only the Stick of Moses—Truth presented in the best of forms available—can counteract and restore the desired balance and cut through all the deception and confusion.

Fact, Fiction or 'Faction': The Fabrication of 'True Life Stories'

by DR. ANAS S. AL SHAIKH-ALI

This paper deals with a trend that is becoming increasingly evident in so-called 'true life stories', namely the use of 'faction' in devising both the plots and the characters of modern mass-consumer oriented publications. This potent mixture of fact and fiction, often portrayed in a very simplistic fashion, seeks to dramatise and personalise so-called 'fact-based realities' in an attempt to distort Islam and vilify Muslims. Written and produced for missionary purposes, they create much misunderstanding and put serious obstacles in the way of opening viable avenues for dialogue. Two titles have been selected to illustrate in detail the evident fabrication in these writings.

Democratisation and the Muslim World

by DR. ABDELWAHAB EL-AFFENDI

In spite of major recent successes in moving towards democracy (e.g. Indonesia and Nigeria), the Muslim world remains an area where democratisation has made least progress. This specificity has become all the more obvious since democracy has become the norm almost everywhere else. A number of Western analysts (and some others as well) do not see this as a coincidence, but rather as a consequence of the Islamic cultural heritage itself. Islam, they argue, is fundamentally opposed to democracy (e.g. Gellner and Kedourie). This argument has been contested, although many Islamist groups and a large number of Muslim governments use similar arguments, contending that democracy is not compatible with Islam. This paper tries to map the many debates on the question of Islam and democracy, and to evaluate the rival arguments.

Kosovo, the End of History and the Last Man

by ISMAIL IBRAHIM

In his seminal work *The End of History*, Francis Fukuyama asserted that the ending of the Cold War has led to the 'end of history' and a world-wide ideological consensus in favour of secular liberal democracy. However, the rise of new forms of ethnic/cultural/national politics belies that assertion. The paper will attempt to locate the crisis of identity menacing Muslims, within the currents of globalisation with particular reference to its brutal manifestation in the Bosnian and Kosovan crisis. It will also try to offer a Muslim perspective in the unfolding global ecumene by examining concepts such as liberalism, secularism and nationalism in the shaping of relations between Islam and the West.

The Problematic Relations Between the Political and the Religious in Islam: The Experience of the Ottoman Sultanate

by FADI ISMAIL

By making the ulama an essential part of the government, the Ottomans succeeded in bridging the traditional gulf between the men of sword and men of

religion. Yet it caused a deep split both within the religious establishment and within the mind of the leading ulama. It also had serious consequences for religion as it meant that the ulama devoted their attention to politics and administration and it hampered the free development of Islam during the decisive period of its clash with the West. This paper will attempt to follow the problematic relationship between the religious and the political in the Ottoman Experience—without which it is very difficult to understand contemporary Middle Eastern politics and societies.

Political Economics: Existing Questions, New Answers

by MEHMET ASUTAY

Recent advances in inter-disciplinary research in economics and politics have created the field of positive political economics. This new research tradition is distinct from both normative and historical approaches to political economy. There is, however, a confusion prevailing in academic circles regarding the use of the term 'political economy'. This paper will critically analyse the literature in the field in order to shed some light on this confusion and underline the distinctive features of political economy with special reference to public choice. It will also try to show that the 'political economy' approach can give a more accurate understanding of the economics of the Muslim world.

Global Issues Challenging Muslims in the 21st Century

by DR. SULEMAN DANGOR

This paper deals with the major issues confronting Muslim scholarship, as manifested in some recent publications. These include secularism, individualism, democracy, human rights, women's rights, identity, jihad, freedom of expression, hermeneutics and the Islamisation of knowledge. The divergent views on these issues, ranging from the traditionalist and revivalist to the modernist and secularist are presented and assessed.

Al-Juwayni's View on the Governance of the Scholars

by DR. BUSTAMI KHIR

Islamic political thought has theorised about not only when Islam is in 'power', but also when it is not in 'power'. One of the significant contributions in this field is made by al-Juwayni (d. 1085) in his book *al-Ghiathi*. He imagined a state of anarchy in which there existed no government and attempted to answer the question of how Muslims would govern their affairs according to Islamic law. He introduced the principle of the governance of the scholars (*wilayat al-'ulama*) in which they should hold full control and the populace should submit to their power. The Shi'ites also have, for different reasons, developed the parallel principle of governance of the scholar (*wilayat al-faqih*) which Khomeini utilised for his Iranian Revolution. This paper discusses al-Juwayni's view of the principle and assesses its practicality and possible applications in the present time.

British Muslim Schools Today: Striking the Balance Between the Barbie and the Burqa

by DR. IMRAN ALAWIYE

Concern over poor levels of educational achievement in state schools, coupled with increasing delinquency and immorality within society at large, have driven many Muslim families to seek alternative avenues for the education of their children, where they can be protected from society's ills. Since the early 1980s many Islamic schools have been established to educate Muslim children in an atmosphere which pays due regard to Islamic principles. The aim of this paper is to analyse and evaluate the nature, approaches and achievements of these schools as well as their likely impact on the future of Muslim society in Britain.

A Gestalt for British Muslim Schools of the New Millennium

by DR. NASIM BUTT

Eleven years after the 1988 Education Reform Act, the reforms had a profound effect on the education sector and have led to considerable reflection on the nature of effective reform. British Muslim schools, in their attempt to work, in the main, within the context of the National Curriculum, have experienced some of the pressures associated with implementing these cultural directives. This paper suggests that there are two waves of reform that occur in education systems: one that affects the structure and framework of the system; and the other that deals with leadership and management behaviour. The key to effective Muslim schooling in a reformed and restructured education system depends on the capabilities of the staff at the school level. If the Muslim school movement is to thrive and flourish in the twenty-first century, what is needed is a gestalt switch in the thinking of Muslim teaching and educational professionals.

Education, Spirituality and the Whole Child: A Qur'anic Perspective

by DR. MOHAMED MUKADAM

This paper focuses on the Qur'anic perspective of the Whole-Person which comprises not two (body/soul) but three entities: the human spirit (*ruh*), the core self (*nafs*) and the physical body (*jism*). Unlike many classical scholars, the author makes a distinction between the *nafs* and the *ruh*. The *nafs* is the essential being, responsible and accountable for the whole-person, whereas the other two entities are attachments, each with innate and unchangeable qualities, and are opposite to each other. The *nafs* is therefore locked in a continuous struggle battle between these two entities. The paper examines this dynamic and discusses the continuous process of spiritual and moral development, along a spectrum which ranges from *al-nafs al-ammara* (the commanding soul), to *al-nafs al-lawwama* (the self-reproaching soul) and the *al-nafs al-mutta'ima* (the tranquil soul).

Muslim Children in British Schools

by HALIM KOCKUZU

This paper will examine the effects of the 1988 Education Reform Act on Muslim children, both in Muslim schools and in State schools, by highlighting the main controversial areas such as physical education, collective worship, halal food provision, sex education, etc. The Education Reform Act requires that all new syllabuses 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.' This paper will evaluate Muslim demands for single sex schools and separate state-funded Muslim schools within the multicultural context, and will examine the historic relationship between Church and State in the British educational system.

Tourism and its Impact on the Muslim World

by DR. HEBA AZIZ

This paper will look at the impact of tourism on the economies and societies of the developing world—many of which are Muslim countries. Such countries often perceive tourism as the answer to their chronic economic problems because it relies on the country's natural and historical infrastructure, as well as encourages the development of facilities and services which will be of benefit to the local communities. However, somewhere along the line, the formula went wrong. Indeed, within the last two years Muslim countries that had adopted a heavy tourism reliance policy have been witnessing a series of violent incidents that has led to the collapse of their tourism industry. The connection between tourism, local and international politics, and macro- and micro-economics cannot be ignored. The question also remains as to whether tourism in such countries is an agent of growth and development, or whether it has merely increased their subjection to global economic and social forces.

Fractional Reserve Banking and the Interest-Based Money Supply

by TAREK EL DIWANY

This paper will present a quantitative model of fractional reserve banking with reference to historical evidence and introduce the concept of an interest-based money supply. The model will then be applied to explain the importance of collateral in interest-based banking; its implications for wealth distribution; the predominance of corporate leverage and financial market speculation with reference to recent events in Japan and South-East Asia; and the incentive towards resource depletion. Finally, the paper will assess the implication of the model for Islamic banking as it is now widely practised.

Islamic Insurance

by DR. ABDELKADER CHACHI

This paper investigates the current controversies among Muslim scholars about

the importance, the necessity and the permissibility of insurance. It is argued that, although the Western way of conducting insurance business is not Islamically acceptable, insurance, like banking, can be adapted to make it compatible with the Shari'ah as it has been done by Islamic insurance companies. This paper shows how Islamic insurance could serve the interests of Muslims worldwide, mobilise savings for investments, and contribute to the economic growth and development of Muslim countries without contravening Islamic beliefs.

Trends in Qur'anic Hermeneutics

by SOHAIL NAKHOODA

Hermeneutics, a fashionable term in present-day usage, has been unfortunately misused by liberal Muslim scholars as a tool to radically re-interpret faith, scripture and meaning from its orthodox understanding. As such, hermeneutics has been perceived by many pious Muslims as subversive. This paper, however, argues that hermeneutics is a neutral tool which is concerned with the theory of the activity of understanding and interpretation, and therefore particularly relevant for orthodox concerns when dealing with texts (divine or human in provenance) and its interpreters. As the main focus of Muslim interpretive activity is the faithful understanding of the Qur'an, this paper charts the trends that typify this activity. It will critically examine modernist and postmodernist approaches of Rahman, Arkun, Hanafi, Esack and Abu Zayd—which misunderstand and manipulate the text, and open the door to interpretive chaos—and neo-traditionalist trends of Bint al-Shati, Karic and Nayed.

Philosophy East and West: Reflections on Studying Philosophy at the University of London and in Muslim Universities

by DR. ABDUL RAHIM HASSAN

The history of philosophy shows the dialectical movement of thought between East and West. Whereas in the past there was a flourishing philosophical debate in the Muslim world with no comparable magnitude in the West, now philosophy is at its peak in the West while it has suffered an eclipse in the Muslim world. The burden of philosophy falls on the religious (traditional) and academic establishments. Yet, despite the fact that thousands of students enter seminaries and universities every year, no substantial change has been noticed in the state of philosophy in the Muslim world. Could this indicate that there is a problem in the way philosophy is taught in the Muslim world? The present paper compares the studying of philosophy at the University of London with some of the Muslim universities, and attempts to show what is possible in the way of bridging the gap between East and West.

Dialogue: Process and Structure

by WOLF AHMED ARIES

Starting from the special historic situation in post-war Germany in the 1940s,

this paper will examine the problems of the process of dialogue via a short discussion of some communication barriers. The proposal to overcome the structural obstacles is to refer to the phenomenology of perspectivity as it has been described by Carl-Friedrich Graumann (Heidelberg). From this follows a brief discussion on the conflict of memories, levels of dialogue, and lifespan. It suggests that dialogue can thus be interpreted as an open complex societal process whose founding, promoting or hindering variables, are not yet identified.

Paradigm Shifts and the Creation of a New Academic Tradition

by SARAH JOSEPH

The purpose of this paper is to question accepted methodological approaches and to suggest frameworks for the creation of new approaches based upon the Islamic understanding of knowledge within the practical working constraints of a Western academic tradition. The paper will seek to address the issue of the 'Judeo-Christian' tradition and suggest ways that would lead to the acceptance of the fact that Western knowledge has emerged from a tradition that is based upon the trilogy of Abrahamic faiths and that it owes much, in all academic fields, to this triological history.

Construction of a National Imagery and Imparting Civic Culture in Europe: Ethnic Minorities and the 'Muslim Citizens in Europe'

by DR. TALIP KUCUKCAN

This paper is based on extensive fieldwork that was undertaken in a public school setting to understand how national imagery is constructed and how the dominant civic culture is imparted in Britain. It argues that the logic of public education institutions and school organisations is underlined by the project of building the nation state and forming a political community. Indeed, the structural and organisational functioning of such institutions lead to conformity with the dominant cultural forms and structures in society. The paper explores how this happens, with reference to the situation of Turkish pupils at state schools, and offers comparisons with cases in France, Germany and The Netherlands.

Methodology of History and Re-Interpretation of the Civilisational Tradition

by PROFESSOR AHMET DAVUTOGLU

This paper aims to discuss some methodological issues in the process of understanding and re-evaluating civilisational traditions and heritage. It will focus on the role of the methodology of history in the analysis of the existence and validity of the Islamic civilisational tradition. It will examine the methodological and theoretical foundations of the existing paradigm and their impact on the imagination of history. In order to examine the link between the 'egocentric illusion' and historical analysis, it will also discuss the role of civilisational self-perceptions in approaching history. It will underline the principles of inter-civilisational comparative analysis through a critical review of methodological dichotomies,

such as absolutism/relativism, anachronism (prochronism/ metachronism), presentism/antiquarianism, holism, articularism, etc. A comparative analysis will also be developed in order to clarify the methodological and axiomatic differences between *Usul al-Fiqh* and the methodology of history.

Islamic Legal Institutions and Environmental Conservation

by DR. MAWIL IZZI DIEN

While Islam, as a religion, has a deep sense of respect and consideration for the natural environment, the current status quo in Muslim countries is not noticeably different to that in the rest of the world. This paper suggests that this is because industrial culture has overtaken traditional culture, thus allowing materialistic values to prevail over the intrinsic. The paper maintains that Islamic law provides a paradigm solution for many forms of environmental degradation, and accordingly discusses the relationship between Islamic law and environmental conservation. It will include in particular the system of *hima* and land reclamation and their application on contemporary environmentalism.

Islamism and Muslims in a Global Age

by DR. BOBBY SAYYID

Although the 'nation' was only invented about two hundred years ago, it has proved to be durable and highly mobile. Yet, despite its apparent success, there are reasons to believe that the days of the 'nation-thing' are numbered—not only because, as mentioned by Samuel Huntington in his much-hyped *Clash of Civilisations*, nations are being replaced by quasi-primordial constructs such as civilisations, but also because the nation is clearly not the homogeneous indivisible body that it was made out to be. Indeed, recent studies have shown its empirical deficiencies (multiplicity of identities), its ethical difficulties (the possibility of genocide and totalitarianism), and its theoretical limits (impossibility of eradicating difference). This paper will discuss the extent to which it is possible to speak of global Muslim formation, and will focus on the processes of globalisation and their impact upon the construction of a specifically Muslim political identity that is increasingly shorn of its local accretions.

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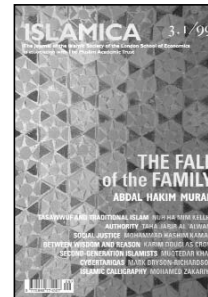
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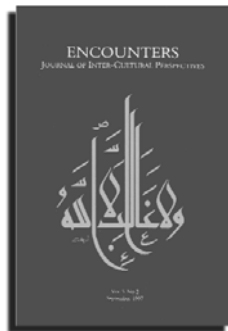


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