

SOCIAL RESPONSIBILITY:
CHALLENGES FOR
THE FUTURE

2nd Annual AMSS Conference



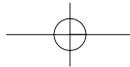
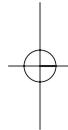
CONFERENCE PROGRAMME

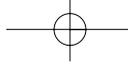
21-22 OCTOBER 2000

UNIVERSITY OF WESTMINSTER, LONDON



THE ASSOCIATION
OF MUSLIM
SOCIAL
SCIENTISTS
(UK)



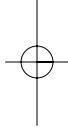
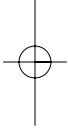


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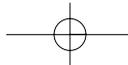
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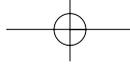
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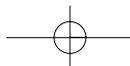


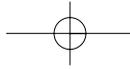
SOCIAL RESPONSIBILITY: CHALLENGES FOR THE FUTURE



WHAT DO WE MEAN when we talk about ‘social responsibility’? And social responsibility towards whom? In a world dominated by hegemonic social, political and economic influences, compounded by the power of an increasingly technological global age, discussions around the notion of ‘social responsibility’ need to start with questions of definition. Are we talking about individual responses, a general sense of ‘community’ (both global and local), rights and responsibilities as members of particular nation-states, or as members of a global Ummah? What do we expect from those institutions and structures that are intended to protect and respond to our needs? What do we expect from other members of our communities, both real and imagined, Muslim and non-Muslim? What do we expect from ourselves?

Clearly, the above set of questions are not exhaustive or restricted to Muslim communities, but raise another important theoretical issue, and that is to consider whether such questions are even necessary. The wide range of papers and the response to this years Conference theme, would indicate that such a debate is now inevitable as it is essential, and that these questions can be addressed within both secular and spiritual contexts and discourses. In Islam, one of the primary *aims* of the Shari‘ah (*al-Maqasid*) is the maintenance of justice and the creation of a fair, enlightened and dynamic society. The early Muslims understood this well and set out to build a civilisation where justice was not to be compromised, the search for knowledge and enlightenment was the elevated pursuit of life, and community development and welfare was the ultimate consideration in *ijtihad* and law-making. The ‘good and virtuous’ society was the objective of all and *for the benefit of all*, Muslim and non-Muslim. Indeed, the concepts of social responsibility



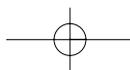


and social welfare had taken on a new significance and meaning throughout the Muslim world.

However, the legacy left by the widespread lethargy which came to prevail in the Muslim Ummah, ensured that in the later centuries of Islam, this understanding of social responsibility and social welfare, as resting at the heart of Muslim identity, was lost. Historical institutions set up to fulfil this responsibility were either dismantled or left neglected to die a slow death. The purpose of this Conference then, is to revisit and reclaim that understanding of our relationship with God, with our environment and with fellow human beings, to consider the challenges that lie ahead.

To this end contributions have been drawn from a range of disciplines as diverse as politics, law, sociology, psychology, health and education, among others. Furthermore, in order to ensure that we do not reproduce a purely 'academic and elitist' position on the above issues, a perspective academic institutions, associations and forums (including the AMSS) have in the past tended to focus on, the Conference has sought to involve a number of contributions from grassroots, non-governmental organisations. We hope thereby to facilitate discussions that link practice and theory and bring together speakers who represent both forms of knowledge.

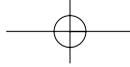
As with each AMSS event, the main purpose of this Conference is to initiate and draw Muslims (and hopefully, non-Muslims also) to discourses that should focus their attention, energies and resources on ensuring progress and a better future for Muslim communities. Whether the Conference achieves this is dependant on what you, as an individual participant, bring to and take away from the Conference, and how you respond to what you hear and absorb. We therefore pray that you enjoy and benefit from this Conference and that it inspires all those attending to work towards the creation of better, more just communities and societies.



CONFERENCE PROGRAMME

Saturday 21st October 2000

- 9.00 – 9.25 Registration
- 9.25 – 9.30 Recitation of the Holy Qur'an
- Master of Ceremonies**
ASAD AHMAD
- 9.30 – 9.45 **Welcome & Introductory Remarks**
YUSUF AL-KHOEI
- 9.45 – 10.15 **Keynote Speech**
**Universities and Social Responsibility:
A Global Perspective**
PROFESSOR M. KAMAL HASSAN
- 10.15 – 11.15 **PLENARY I**
CHAIR: DR. ANAS S. AL SHAIKH-ALI
- Social Responsibility and Popular Culture**
YASMIN ALIBHAI-BROWN
- Secular Social Responsibility vs Islamic Altruism:
A Comparative Study**
PROFESSOR MALIK BADRI
- 11.15 – 11.45 Break
- 11.45 – 13.15 **SESSION I**
- Panel 1.1* **REVISITING AND RECLAIMING THE MUSLIM
CONTRIBUTION TO SOCIAL WELFARE**
CHAIR: DR. IFTIKHAR MALIK
- Historical Notes on Social Responsibility and Public
Welfare in Early Islam**
DR. MUHAMMAD A.J. BEG



Muslim Academia and Social Responsibility

DR. MAWIL IZZI DIEN

The Sufi Path to Social Responsibility: Is it a Viable Route?

DR. RIAD NOURALLAH

One Human, Social Aspect of the Qur'an Analysed Linguistically

REEM BASSIOUNEY

Panel 1.2

PARENTING AND SOCIAL RESPONSIBILITY

CHAIR: BATOOL AL-TOMA

Islamic Parenting: Avoiding the Ostrich Syndrome

ERICA TIMONEY

The Muslim Family in Britain: Diffusing the Time Bomb

DR IMRAN ALAWIYE

Leadership and Parental Responsibilities

DR. HUSSEIN ABDUL-RAOF

13.15 – 14.30

Lunch & Dhuhr Prayer

14.30 – 16.00

SESSION II

Panel 2.1

THE STATE AND SOCIAL RESPONSIBILITY

CHAIR: FADI ISMAIL

Social Responsibility and the Nature of the Modern State

DR. ABDELWAHAB EL-AFFENDI

Social Responsibility: The Traditional Islamic State and the Modern State

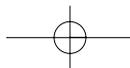
DR. BASHEER NAFI

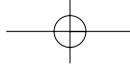
Modern Political Responsibility: The State, Civil Society and Challenges of Globalisation

DR. MOHAMED MESTIRI

Can Muslims Participate in Making History?

DR. MEHMET PACACI





Panel 2.2

**SOCIAL POLICY, SOCIAL RESPONSIBILITY
AND COMMUNITY DEVELOPMENT**

CHAIR: SAMEERA MIAN

**Common Roots: A Comparison between Social
Contractarianism and the End Goals of Shari‘ah
(*Al-Maqasid*)**

DR. DEINA ALI ABDELKADER

**The Concept of *Hilf Al-Fudul*, Justice and Human Rights:
The Case of Mazlumder in Turkey**

MEHMET ASUTAY

**A Weakening Sense of Social Responsibility: Symptom of
Secular Social Policy**

ZAHID PARVEZ

**Community Development: From an Islamic Social Action
Perspective**

RUMMAN AHMED

16.00 – 16.30

Break & ‘Asr Prayer

16.30 – 18.00

SESSION III

Panel 3.1

LAW AND SOCIAL RESPONSIBILITY

CHAIR: AJMALUL HUSSAIN QC

Minority Rights, Majority Laws: A Muslim View

DR. MURAD WILFRIED HOFMANN

**Postmodern Legality and Skilfull Legal Navigators:
Muslim Law and Justice in England**

DR. IHSAN YILMAZ

The Shari‘ah Courts in Britain: Issues and Challenges

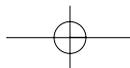
DR. MUHAMMAD IBRAHIM H.I. SURTY

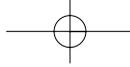
**Establishing Common Grounds between Islamic Law and
International Human Rights as a Means to an Ethical
Universal Humanism**

MASHOOD A. BADERIN

**The Essence of Islamic Law: Justice, Individual
Development and Social Welfare as the Primary Intents
(*Al-Maqasid*) of the Shari‘ah**

DR. ZAKI BADAWI





Panel 3.2

HEALTH AND SOCIAL CARE

CHAIR: DR. NASREEN ALI

Understanding Mental Health from an Islamic Perspective

DR. RABIA MALIK

**Traditions in Islamic Psychology and their Implication
for Practice**

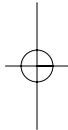
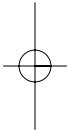
DR. RASJID SKINNER

**A Day in the Life of a GP: Issues of Social Responsibility
for Muslim Doctors**

DR. NADEEM BHATTI

**Islam, a Holistic Religion: The Need for More
Responsibility Towards Our Health**

AMANDA ADAMS



Sunday 22nd October 2000

9.00 – 11.00

SESSION IV

Panel 4.1

PROJECTS IN ACTION

CHAIR: FAUZIA AHMAD

An-Nisa Society

HUMERA KHAN

The Muslim Women's Helpline

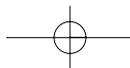
NAJMA EBRAHIM AND SARAH SHERIFF

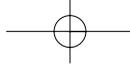
Al-Hasaniya Moroccan Women's Centre

SAMIRA BEN OMAR

Faith in the Future Project: Moving Communities Forward

NURJAHAN ALI





Panel 4.2

GLOBALISATION, MEDIA AND SOCIAL RESPONSIBILITY

CHAIR: DR. BOBBY SAYYID

Islam as the Paradigm for Global Responsibility

DR. BILAL SAMBUR

Globalisation, Nation States and Developmental Co-operation: New Horizons for the Islamic World in the New Millennium

SADIK UNAY

McDonalds or Mecca? A Choice of *Qiblas* for Muslims in a Globalised World

SOUMAYA E. PERNILLA OUIS

The Global Media System: Issues, Concerns and Opportunities

DR. GULAFSHAN K. ALAVI

11.00 – 11.30 Break

11.30 – 13.30 **SESSION V**

Panel 5.1

EDUCATION AND SOCIAL RESPONSIBILITY

CHAIR: DUA A IZZIDIEN

Educating Ruqaiyyah: Who Needs Muslim Schools?

FUAD NAHDI

The AMSCITT Experience: Teaching about Science and Religion by Integrating Approaches to Science and Islamic Education

DR. NASIM BUTT

Vertical and Horizontal Dimensions of Education: Steps Towards Synthesis

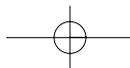
DR. JEREMY HENZELL-THOMAS

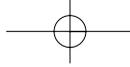
The Mono-Perspective of Islamic Education in Britain

DR. AHMAD BASSAM SAEH

Religious Education for Muslims in Birmingham: A Unique Experience of Recognising Minority Rights

DR. BUSTAMI KHIR





Panel 5.2 **METHODOLOGIES, GENDER & IDENTITIES**
CHAIR: MALEIHA MALIK

**Methodological Dilemmas, Tensions and Contradictions in
Theorising South Asian Muslim Women**
FAUZIA AHMAD

**The Other Face of Eve: Muslim Women in “the Mecca
of Gender Equality”**
DR. ANNE SOPHIE ROALD

**The Responsibility to “Culture” or the Culture of
Responsibility? Negotiating Identity, Religiosity, and
Intellectualism between Islam and Modernity**
DEONNA KELLI

British Muslim Involvement in Chaplaincy
DR. SOPHIE GILLIAT-RAY

13.30 – 14.30 Lunch & Dhuhr Prayer

14.30 – 15.30 **SESSION VI**

Panel 6.1 **BOOK LAUNCH**

Contemplation, An Islamic Psychospiritual Study
By author: DR. MALIK BADRI

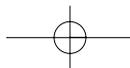
Social Justice in Islam
By author: DR. DEINA ALI ABDELKADER

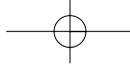
The Environmental Dimension of Islam
By author: DR. MAWIL IZZI DIEN

***Building a New Society: An Islamic Approach to
Social Change***
By author: ZAHID PARVEZ

SHAYKH MUHAMMAD AL-GHAZALI’S
A Thematic Commentary on the Qur’an
By DR. BUSTAMY KHIR

15.30 – 16.00 Break & ‘Asr Prayer





PLENARY II

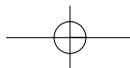
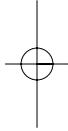
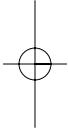
CHAIR: DR. JEREMY HENZELL-THOMAS

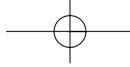
**16.00 – 16.30 Muslim Discourse in the West: Challenges for the Future
DR. ANAS S. AL SHAIKH-ALI**

**16.30 – 17.00 Closing Address and Concluding Remarks
DR. BOBBY SAYYID**



**17.00 – 18.00 Annual General Meeting and Elections
CHAIR: MUHAMMAD ABDULAZIZ**





CONTRIBUTORS

Profiles of contributors are listed in alphabetical order by surname

DR DEINA ALI ABDELKADER has a PhD in Political Science from the University of Maryland, USA. She has lectured at the universities of Maryland, Massachusetts and Tufts, and has written on minorities in the Middle East, and on the Islamic perspective on conflict management and peace agreements. Her latest publication is *Social Justice in Islam* (2000).

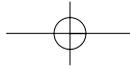
DR. HUSSEIN ABDUL-RAOF is a Senior Lecturer in Arabic and Qur'anic Studies at the University of Leeds Department of Arabic and Middle Eastern Studies and a former lecturer of Linguistics at Baghdad and Mustansiriyah universities. His research interests include theoretical European linguistics and Qur'anic linguistics and the application of text linguistic theories on the Qur'anic discourse and exegesis. He is also the author of two publications, *Subject, Theme and Agent in Modern Standard Arabic* (1998) and *Qur'an Translation: Discourse, Texture and Exegesis* (2000).

AMANDA ADAMS is currently in her final year of clinical studies in Medical Herbalism at the University of Westminster where she also lectures on her specialised area of Preconception Care and Infertility. She holds a BSc (Hons) in Health Sciences and a dipHE in Arabic and Arabic Studies. Amanda embraced Islam in 1988 and has worked part-time with the London Office of the International Institute of Islamic Thought since 1995 helping on various translation projects and conferences.

DR. ABDELWAHAB EL-AFFENDI is Visiting Senior Research Fellow and Coordinator of the project on Democracy in the Muslim World, University of Westminster. He has worked as a diplomat in the Sudanese Foreign Services, posted in London and was also Senior Associate Member of St. Anthony's College, Oxford and a Visiting Research Fellow at the Christian Michelsen Institute for Development Studies and Human Rights, Bergen, Norway. His publications include *Turabi's Revolution: Islam and Power in Sudan* (1991), and *Who Needs an Islamic State?* (1991).

FAUZIA AHMAD is a Researcher at the University of Bristol, Department of Sociology. Her research interests include Muslim women in British social wel-





fare and legal systems whilst her doctoral research focuses on British South Asian Muslim women in higher education. She has previously taught at Brunel University and her forthcoming publications include 'Modern Traditions? British Muslim Women and Academic Achievement', (Gender and Education, 2001, vol.13), and (with Sarah Sheriff) 'Muslim Women of Europe: Meeting Social Welfare Needs', (Social Work in Europe, 2000).

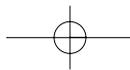
RUMMAN AHMED is the Community Relations Advisor to The Royal Borough of Kensington and Chelsea. He has wide experience in management, consultancy, and organisational and community development in the private, public and not-for-profit sectors. He is also a member of the Government's Race Relations Forum and the co-author of two acclaimed books, *Making Organisations Work* (1998) and *Ethnic and Faith Community Development* (1999).

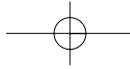
DR. GULAFSHAN K. ALAVI holds a PhD in American Government and has worked at the United Nations as a special correspondent for a group of newspapers in Pakistan. She is currently the chairperson of the Islamic Committee on Girl Scouting and writes the programme booklets for Girl Scouts of the Islamic Faith. Dr. Gulafshan is also the Principal of an Islamic week-end school in Stamford, Connecticut and the founder of an Islamic Women's Group.

DR. IMRAN H. ALAWIYE is Dean of Student Affairs at the Oxford Academy for Advanced Studies. He was the former 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.).

YASMIN ALIBHAI-BROWN has an M.Phil in Literature from Oxford and since 1985 has been a journalist writing for the *New Statesman*, *The Guardian* and other newspapers. She is currently a regular columnist on *The Independent*. She is also a radio and television broadcaster and author of several books including *True Colours* (1999) and, her latest work, *Who Do We Think We Are?* (2000). She is also Vice President of the United Nations Association, UK and in 1999 won the BBC TV ASIA award for writing.

MEHMET ASUTAY is a doctoral student in Political Economy at the University of Leicester and a Research Fellow at the Islamic Foundation. He is also a Teaching Assistant at the Economics Department of the University of Leicester. His other research interests include public choice approaches to the growth of government, and economic rights as human rights. He regularly writes for journals such as *Islamica*, *Muslim World Book Review* as well as various Turkish journals.





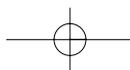
DR. ZAKI BADAWI is Principal of the Muslim College in London. He is also Chairman of the Imams and Mosques Council, UK. He began his studies at Al-Azhar in Cairo and obtained a PhD from the University of London. He has taught at the universities of Al-Azhar in Cairo, King Abdul Aziz in Jeddah, Ahmadu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

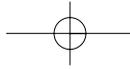
MASHOOD A. BADERIN is a qualified Barrister of the Supreme Court of Nigeria. He holds a First Class LLB Honours Degree in Common Law and Shari'ah (Combined) from Usmanu Danfodiyo University, Nigeria and a Master of Laws (LLM) Degree in Public International Law from the University of Nottingham. He is presently in the final stages of his PhD research in International and Comparative Human Rights Law with specific reference to Islamic Law at the University of Nottingham. The topic of his thesis is "Modern Muslim Nations between Islamic Law and International Human Rights Law". He has been teaching Public International Law at the School of Law, University of Nottingham, since 1998.

PROFESSOR MALIK BADRI is Professor of Psychology at the International Institute of Islamic Thought and Civilization (ISTAC), Malaysia. He is a qualified therapist and the author of a number of books including *The Aids Crisis: An Islamic Socio-Cultural Perspective* (1997) and *Contemplation: An Islamic Psychospiritual Study* (2000).

REEM BASSIOUNEY has an M.Phil in General Linguistics from Trinity College, University of Oxford. She has lectured at Alexandria University, Egypt and has also worked as a writer and journalist. She is currently a temporary Arabic language instructor at St. Anthony's College, Oxford.

DR. MUHAMMAD ABDUL JABBAR BEG has a PhD in Arabic/Middle Eastern History from the University of Cambridge and has lectured in universities in Malaysia and Brunei. In 1990 he returned to Cambridge as a visiting scholar and has been involved in research in Islamic Middle Eastern History for many years. He has also contributed articles to the *Encyclopaedia of Islam* (Leiden) and the *Oxford Encyclopaedia of the Modern Islamic World* (1995). Dr Beg has presented papers on Middle Eastern history at various conferences and is currently engaged in lecturing on Arab and Middle Eastern history at the University of the Third Age in Cambridge. He is also conducting research into the history of the Prophet's Companions during the first Islamic century as well as researching the history of the modern Middle East with special reference to the history of Saudi Arabia.





DR. NADEEM BHATTI is a General Practitioner who qualified in Glasgow. After working in general practice in the inner city area of Parkhead, Glasgow, he is now working in Stepney Green, East London where there is a large Muslim population. Although he is trained in mainstream medicine he maintains an interest in complimentary therapies and is currently working towards formal qualifications in acupuncture.

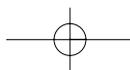
DR. NASIM BUTT is Head of Science at the King Fahad Academy, London. He has a PhD in Science Education and an MBA in Educational Management.

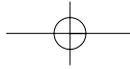
DR. MAWIL IZZI DIEN is Lecturer in Islamic Studies at the University of Wales, Lampeter. He has also taught at Lancaster University and King Abdul Aziz University, Jeddah. He has contributed several entries to the *Encyclopaedia of Islam* (Leidan) and has written widely on issues relating to Islamic law and the environment. His latest publication is *Environmental Dimensions of Islam* (2000).

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

PROFESSOR M. KAMAL HASSAN is Rector of the International Islamic University Malaysia (IIU). He was appointed a Visiting Professor and the first holder of the newly created Malaysian Chair of Islam in Southeast Asia at the Centre of Muslim-Christian Understanding, Georgetown University, Washington, USA and has also taught at the Graduate School of Islamic and Social Sciences, Leesburg, USA. Author of numerous publications, Professor Kamal has been actively involved in the programmes of the Malaysian Institute of Islamic Understanding (IKIM) at both national and international levels, the latest being at Harvard University where he presented a paper on Contemporary Malaysia.

DR. JEREMY HENZELL-THOMAS is Director of Curriculum Development for the Book Foundation. He has worked in education for many years, having taught at primary, secondary, and tertiary levels, both in the UK and overseas. Most recently he has held a lectureship in Applied Linguistics at the University of Edinburgh, and the post of Director of Studies at a leading UK independent school. He holds a PhD from the University of Lancaster for research into the





psychology of learning. His current work for the Book Foundation entails the development of a curriculum synthesising the best of modern education with traditional, universal Islamic principles.

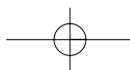
DR. MURAD WILFRIED HOFMANN obtained a doctorate in jurisprudence in 1957 and an LLM degree from Harvard Law School in 1960. Since then amongst other posts has served as Director of Information for NATO in Brussels and German ambassador to Algeria and Morocco. Upon his retirement he took up residence in Istanbul and embraced Islam in 1980. He has written several publications including *Diary of a German Muslim*, *Islam: The Alternative*, *Islam 2000* and *Journey to Makkah*.

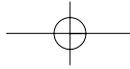
DEONNA KELLI is an American Muslim who embraced Islam five years ago after years of humanitarian activism on many issues facing the Muslim world. She is an active member of the American-Muslim community and has delivered lectures on campuses and mosques in the USA as well as having had articles and book reviews published in various journals. She is currently working for IIT USA and is a member of the Executive Committee of AMSS USA. She is also in the process of completing her MA in Geography.

HUMERA KHAN holds a BA (Hons) in Social Policy and Administration and is a founder member of An-Nisa Society, a women-managed organisation working for the well-being of families, in particular women and youth. Author of *Cycle of Life: Sexual Health Booklets from an Islamic Perspective*, she has also organised various seminars and been a member of several working parties and campaigns, including the Crime and Disorder Bill lobby to include religious discrimination in partnership with the 1999 Trust. She is a regular contributor to *Q-News International* and is also a member of Brent Standing Advisory Committee for Religious Education.

DR. BUSTAMY KHIR is Lecturer in Islamic Studies, Westhill College, University of Birmingham, Westhill. He has taught at King Saud University, University of Madinah and Edinburgh University. His publications include *Mafhum Tajdid al-Din* (1992) and the *Concept of Sovereignty in Modern Islamic Political Thought* (1996).

DR. RABIA MALIK is a lecturer in Social Psychology at the University of East London and a Family Therapist with the Marlborough Family Service. Her research interests include the mental health of minority ethnic groups and she is currently working on developing culturally and religiously sensitive therapeutic services. Her most recent publication is *Culture and Emotions: Depression amongst Pakistanis* (2000).





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

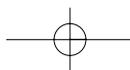
DR. BASHEER NAFI holds a PhD in Biological Sciences from King's College London and a PhD in Modern History from the University of Reading. Dr. Nafi is a reader in Islamic history at the Muslim College, London, and adjunct Professor of Islamic Studies, Birkbeck College, University of London. He is a former Director of the Research Department of the IIIT USA office and former Associate Editor of the *American Journal of Islamic Social Sciences* (AJISS). Dr. Nafi has written extensively (in Arabic and English) on the politics and history of Arab nationalism, political Islam and other areas. He is also the author of several publications including *The Rise and Decline of the Arab-Islamic Reform Movement* (2000).

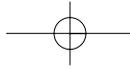
FUAD NAHDI is founder of *Q-News International*. He is also the publisher of the first *Who's Who of British Muslims* (forthcoming). He lectures regularly on the problems of culture and religion in media coverage at the Centre for Graduate Journalism at City University, and at the Reuters Foundation 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.

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 has 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* (1996) and *The Messenger* (1998).

SAMIRA BEN OMAR joined Al-Hasaniya Moroccan's Women Centre in 1995 as a part time youth worker, later becoming the Fund-Raising Policy Officer. For two periods in 1996-97 she was Acting Co-ordinator at the Centre and currently works as their part time Health Policy Officer. She has previously been employed as the Co-ordinator of the Eritrean Parents and Children Association in the Royal Borough of Kensington and Chelsea.

SOUMYA E. PERNILLA OUIS is a doctoral student in human ecology at Lund University in Sweden, working on a thesis on the modernization of the man-





environment relationship in the United Arab Emirates. She has published articles on Islam and ecology, modernisation, gender issues, and Muslims in Sweden. She is the former editor of *Salaam* (a Swedish Islamic magazine) and a member of the Swedish Islamic Academy.

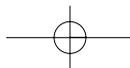
DR. MEHMET PACACI is Associate Professor at the Faculty of Ilahiyat, University of Ankara, Turkey. He has also worked as Assistant Professor at the IIU Malaysia and has been a visiting scholar at the University of Manchester, UK and King Saud University, Saudi Arabia. Author of several books and numerous articles and papers, he is on the committees and boards of various universities, journals and the Program Developing Committee of the Ministry of Education, Turkey.

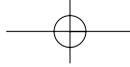
ZAHID PARVEZ is currently a senior lecturer in Information Management at the University of Wolverhampton. He is also pursuing a PhD on the implication of information and communications technologies for democracy and has recently authored a book entitled *Building a New Society, An Islamic Approach to Social Change*. He is the former national president of both the Young Muslims (1988-89) and the Islamic Society of Britain (1996-98).

DR. ANNE SOPHIE ROALD is Associate Professor at Malmo University, Sweden lecturing at the programme on International Migration and Ethnic Relations. She has published numerous papers and is currently researching the effect of Arabic satellite television channels on Muslim communities in Europe. Her forthcoming book *Women in Islam: The Western Experience* will be published by Routledge.

DR. AHMAD BASSAM SAEH is Rector of the Oxford Academy for Advanced Studies. He obtained a PhD in Arabic Literature from Cairo University and has over the years lectured at various universities and held several academic posts including Associate Professor of Arabic Language and Literature at the School of Graduate Studies, Medina University, Saudi Arabia. Author of several books and numerous articles, he was shortlisted for the King Faisal Prize in Literary Scholarship in 1978. He has also been the Editor-in-Chief of *Dorar Sharqiyah*, Journal of King Fahad Academy, London, of which he was also the Head of the Arabic Department.

DR. BILAL SAMBUR has a BA in Theology and a PhD on prayer in the psychology of religion with special reference to al-Ghazali, Ata' Allah al-Iskandari and Muhammad Iqbal. He has taught courses at both Selly Oak Colleges and Woodbrooke College in Birmingham and at the Department of Theology, University of Birmingham. He has also published papers in a variety of journals





and newspapers both in this country and in Turkey and is currently working on 'The Religious Psychology of St. Paul', 'Iqbal's Ontology of Life' and 'The Religious Significance of Freud's Thought'.

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

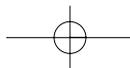
DR. RASJID SKINNER is a Consultant Clinical Psychologist and a Jungian trained Psychotherapist. Fellow of the Royal Anthropological Institute he has published various papers and is also Vice President of the Association of British Muslims.

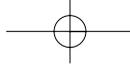
DR. MUHAMMAD IBRAHIM H.I. SURTY is Senior Lecturer in Islamic Studies at the Centre for Islam and Christian-Muslim Relations, University of Birmingham, and is the founder of the Qur'anic Arabic Foundation in Birmingham. He served for several years as a Reader and Head of the Department of Islamic Studies at 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).

ERICA TIMONEY is an elected member of the Shura of the Islamic Society of Britain. She is also one of a group of tutors who have brought several courses to the community, including Islamic Parenting, the Final Journey and an Induction course for Hajj. She converted to Islam in 1981 and sits on the consultative committee of the New Muslim Project.

SADIK UNAY is currently completing his PhD at the University of Manchester on the topic of 'Government'. His dissertation title is 'Turkey in the East Asian and Latin American Mirrors: Exploring the Dynamics of State, Business, Society Relations in a Semi-Peripheral Political Economy'.

DR. IHSAN YILMAZ is a Research Associate at the Oxford Centre for Islamic Studies, Oxford. He holds a degree in 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.





ABSTRACTS

Abstracts of papers are listed by surname in alphabetical order

Common Roots: A Comparison between Social Contractarianism and the End Goals of Shari'ah (*Al-Maqasid*)

by DR. DEINA ALI ABDELKADER

In recent years, especially in the aftermath of the Iranian revolution, there has been a revival of interest in Islam and Islamic movements. This interest has awakened the West to the importance of culture, religion, ethnicity and its dynamic role in the new millennium's international arena. The "third wave" or the "green peril" are all by products of an age where the components of power are gradually shifting from military might to economic and cultural might. This paper addresses the question of liberal democracy and citizenship from a different perspective. It is primarily a comparative study of the "social contract" and the Islamic legal notion, *Maqasid al-Shari'ah*.

Leadership and Parental Responsibilities

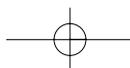
BY DR. HUSSEIN ABDUL-RAOF

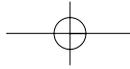
This paper will attempt to provide a brief account of the Islamic model of leadership represented by the charismatic leadership of Prophet Muhammad (pbuh). A brief description of the main techniques of leadership will also be provided. There is an ethical need for parents to implement, both at home and outside in the community, the features of the Prophet's leadership style. Parents need to play a role model at home and outside to influence their children and to represent Islam through its brilliant ethical dimensions. The responsibility of parents is to prepare their children fully as leaders of the future. According to the Qur'an, prophet Abraham and Prophet Muhammad (pbuh) are our unique models to copy.

Islam, a Holistic Religion: The Need for More Responsibility Towards Our Health

by AMANDA ADAMS

Within Islam health is viewed as a trust that Muslims should utilise to gain the best of themselves, their religion and their community. Government surveys reveal that a substantial percentage of the population is severely lacking in essential micronutrients. Furthermore, many people are suffering with symptoms that





cannot be either explained or treated within the present medical system. Conditions are becoming common place in the very young such as allergies, eczema, asthma, learning disorders and hyperactivity. This paper explores the likely reasons for the deterioration in our health and the speaker suggests ways in which we can make changes to our lifestyles and diets, thereby taking more responsibility for our health. Reference is made to the comeback of Natural Medicines such as Medical Herbalism and Nutritional Therapy. Modern herbalists study the health sciences in universities and are trained in methods of diagnosis similar to conventional doctors. However, the speaker will argue that the roots can be found within the framework of Islam and indeed there are records of many notable Muslim scholars and physicians who have influenced such therapies.

Methodological Dilemmas, Tensions and Contradictions in Theorising South Asian Muslim Women

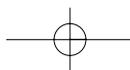
by FAUZIA AHMAD

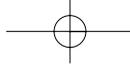
This paper is an attempt to chart some of the methodological and theoretical difficulties that diasporic South Asian women and specifically, British South Asian Muslim women, can encounter when doing research on and with their own “communities”. South Asian Muslim women are subject not only to religiously defined racial analyses, but also to varying discourses around the “veil” and the “arranged marriage” system. These discourses act to objectify and construct Muslim women as either “victims” whose articulations of “agency” are limited or constrained, or as liberated “Westernised individuals”. Through reference to on-going fieldwork in the areas of higher education, employment and family law, the paper aims to show the limitations and dangers of such restricted binaries. The paper will also consider some of the ways issues around “social responsibility” and subjectivity as a British South Asian Muslim woman researching within the community have influenced the speaker’s research and queries about the “academic validation” of work that is not only self-reflective but also situated as an “insider account” will be considered.

Community Development from an Islamic Social Action Perspective

by RUMMAN AHMED

This paper explores the issue of community development as it relates to Islamic social action. It begins by examining the term “community” and what it means, and then progresses to address the question of community development, what it means, how it might be undertaken and what effects it might have on a community. The whole question of Islamic social action is explored using as illustration for the theoretical debate four case studies of grassroots Muslim social action taken from East London, Leeds, Manchester and Greater London. The paper concludes with an exploration of the values and ethics of Islamic social action,





and how these can be used to renew communities where equality, cooperation and mutuality in decision-making become the goals, and structures are evolved that foster creativity and facilitate inclusion.

The Global Media System: Issues, Concerns, and Opportunities

by DR. GULAFSHAN K. ALAVI

Since the 1980's, outbursts of violence and incidences of internal abuse have been reported against populations that have been identified as Muslims. Media coverage indicates that the Islamic World is facing an historical and monumental challenge both from within and outside its borders. Despite this, almost all news coverage appearing in Muslim, as well as non-Muslim societies, is presented by a Western dominated global information system which is not understood by the majority of Muslim consumers. By studying how this non-Muslim, Western-dominated global information system differs from an Islamic Media model both in terms of ideology and epistemology, we can understand the relevance and imperativeness of developing Islamic media systems that can provide an alternative to the prevalent model in mass media communications. The development of an Islamic Media Forum can be a first step towards the formation of an alternative to the global system in place today. This Forum can provide valuable opportunities for inter-Muslim dialogue and co-operation.

The Muslim Family in Britain: Diffusing the Time Bomb

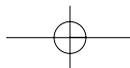
BY DR. IMRAN H. ALAWIYE

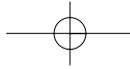
Depression, divorce and imprisonment, in the eyes of many Muslims, are problems usually associated with Western society, and are therefore not of concern to us. Such an attitude is at best naive, and at worst potentially disastrous, since all these problems, and more, are now affecting us at an unprecedented level. The Muslim prison population is increasing at an alarming rate; divorce is now commonplace; and the Muslim Women's Helpline continues to struggle to cope with the demands on its services, in particular from Muslim women suffering from depression or locked into abusive relationships. It is time we took our heads out of the sand and addressed ourselves to these issues and their underlying causes, if we are to rescue the next generation of British Muslims from a time bomb of our own making.

Faith in the Future Project: Moving Communities Forward

by NURJAHAN ALI

This paper will introduce and discuss the work and purpose of the NLMHA housing project. It will examine factors which gave rise to it and will highlight how faith communities can engage themselves in strengthening the regeneration agenda. The main theme of the project is to establish an appropriate methodology to motivate and involve residents in local neighbourhoods, and to allow them





to be active partners in renewal programmes. The Association provides for and shares the aspirations of the broad multinational Muslim community that encompasses over 36 different nationalities. It maintains links with Muslim community centres, mosques, youth projects, training, employment and business schemes operating within the UK.

Social Responsibility and Popular Culture

by YASMIN ALIBHAI-BROWN

In the name of entertainment and consumerism a sordid popular culture is being created for our children and ourselves. Values such as privacy, delicacy and respect are being crushed while offensive ideals and sexually laden imagery are promoted by an industry ruthlessly seeking to manipulate the desires of the general population including young and defenceless children. This paper will examine elements of this popular culture including the contents of current children's programming, arguing that we need to stand up and challenge this offensive barrage and question what is being done to our society in the name of freedom and a laugh.

The Concept of *Hilf Al-Fudul*, Justice and Human Rights: The Case of Mazlumder in Turkey

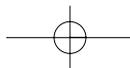
by MEHMET ASUTAY

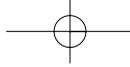
Hilf al-Fudul (the League of the Virtuous) refers to the pact formed by leading personalities of Makkah including the Prophet (pbuh) before the revelation of the Qur'an with the objective of the oppressed standing together, as one body, against oppression. This paper will try to bring the concept of *Hilf al-Fudul* to the agenda of the Muslims and to suggest that Muslims should not treat human rights as an optional matter but that human rights as a whole must be perceived from the Prophetic tradition without discrimination at any level. The paper will also discuss Mazlumder which is the Organisation of Human Rights and Solidarity for Oppressed People. It was founded in Turkey in 1991 and in its time has attempted to revive this understanding of justice by basing its objective on the pact of the virtuous.

The Essence of Islamic Law: Justice, Individual Development and Social Welfare as the Primary Intents (*Al-Maqasid*) of the Shari'ah

BY DR. ZAKI BADAWI

The weight of historical scholasticism and legalism has for long crippled Muslim diasporic communities. As a result they are facing many problems in the modern world for which there are no ready made solutions. This paper will consider how, by returning to some of the original fundamental aims of the Shari'ah, Muslim communities may progress and reconstruct a better future for themselves.





Establishing Common Grounds between Islamic Law and International Human Rights as a Means to an Ethical Universal Humanism

BY MASHOOD A. BADERIN

This paper argues that although there are some differences of scope and application between Islamic law and international human rights law, that does not create a general state of discord between the two. The paper will contend that the differences of scope and application can be meaningfully discussed and the noble ideals of international human rights realised in the Muslim world if the concept of international human rights is first convincingly established from within Islamic legal theory rather than expressing it as a concept alien to Islamic law. The paper will thus research into the sources, the jurisprudence and the legal theories of Islamic law to unearth the concept of human rights in theory and practice therefrom.

Secular Social Responsibility vs Islamic Altruism: A Comparative Study

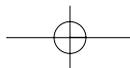
BY PROFESSOR MALIK BADRI

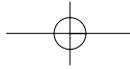
Recent interest in social responsibility in Western literature was brought about by the famous tragedy of a young American lady who was brutally killed by a callous murderer. The inhabitants of the large apartment building in which she lived all failed to respond to her desperate long cries for help. The incident was an eye opener to many Western social scientists. This paper intends to show that a secular materialistic society will sooner or later fail in bringing up socially responsible citizens and that an altruistic spiritual and moral approach is indispensable in rectifying such a deficiency. The paper will also compare secular western conceptualisations about social responsibility with the broad Islamic ethical approach.

One Human, Social Aspect of the Qur'an Analysed Linguistically

by REEM BASSIOUNEY

During the 20th century, before, during and after the Second World War, many writers and thinkers dealt with the idea of a shared humanity. The idea of man's connection to a larger entity, humanity as a whole, was an essential idea at a time of destruction and death. As much as the two World Wars shocked people, they also set them thinking about aspects of their being which thus far they had tended to ignore. Much earlier, the very same idea had been analysed in the Qur'an itself. This paper will study verses 30-32 of surat *al Maidah* from a stylistic/linguistic perspective showing how this human and social aspect of man's life is dealt with in the Qur'an. The main aim of the paper will be to illustrate the linguistically impressive techniques used in the Qur'an to emphasise the shared humanity of mankind.





Historical Notes on Social Responsibility and Public Welfare in Early Islam

by DR. MUHAMMAD ABDUL JABBAR BEG

This paper will discuss early Islamic social welfare which had its origin in Arabia during the life of the Prophet Muhammad (pbuh). At the root of it lies the institutions of *Sadaqah*, *Zakah* and *Ghanimah*. Further development of the Islamic welfare programme belongs to the period of the Caliphs of Madinah, especially the reign of ‘Umar ibn al-Khattab, during which time the spoils of war (*ghanimah*) came into the Public Treasury (*bayt al-Mal*) and enabled the Islamic ruler to devise a scheme to distribute money on a graded scale among all Muslims. The annuity which was variously described as pension or welfare money, was the predominant aspect of the social welfare system during ‘Umar ibn al-Khattab’s *Khilafah*. Based on available historical sources, the welfare system in this reign was at once unique and impressive in Islamic and world history.

A Day in the Life of a GP: Issues of Social Responsibility for Muslim Doctors

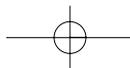
by DR. NADEEM BHATTI

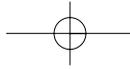
This presentation looks at some of the issues and dilemmas that arise for populations whose religious identity is of central importance and how this practically impacts on everyday healthcare. Through the use of specific case studies of Muslim patients to exemplify some of these issues, the paper will also examine the role and responsibilities of a Muslim GP in serving Muslim patients. The dynamics, changes and predicaments inherent in the GP-patient relationship that can sometimes arise within this context will also be considered. The presentation additionally seeks to reflect on whether mainstream medicine is meeting the needs of Muslim patients and suggests that training for doctors working in ‘the field’ needs to be far more religiously and culturally sensitive if it is to meet and address patient needs more comprehensively.

The AMSCITT Experience: Teaching about Science and Religion by Integrating Approaches to Science and Islamic Education

by DR. NASIM BUTT

The Association of Muslim Schools, School Centred Initial Teacher Training (AMSCITT) project is the first ever TTA funded DfEE approved teacher training programme designed to train Muslim science and mathematics graduates to teach in both British Muslim and state secondary schools. The paper discusses two principal aims and offers an opportunity for teachers and students to examine more carefully some of the issues for themselves. These aims are a) to help science teachers and students who are training for science teaching at secondary level understand some of the main issues about the interplay between science and religion and to b) help them to be able to teach adequately about these issues in science/Islamic education, wherever they may appropriately be raised.





Muslim Academia and Social Responsibility

by DR. MAWIL IZZI DIEN

One of the difficult issues Muslims scholars in the West face today is that they often find themselves divided between their Islamic heritage and the so-called Western methodology of research, which begs the question whether Islam and “objectivity” are two different matters. This paper will attempt to define the meaning of “Muslim Academia” and examine the accuracy of this phrase. It will then highlight the social responsibilities that Muslim academics must accept within the Islamic context. The paper will additionally discuss the question of whether the Islamic research methodology can be identified as a *modus operandi* for all human researchers and knowledge seekers. Finally, views will be presented on how the concept of public interest as the backdrop to academic enquiry can justify the pursuance of more abstract forms of knowledge.

British Muslim Involvement in Chaplaincy

by DR. SOPHIE GILLIAT-RAY

This paper will chart the Muslim involvement in chaplaincy activity in the UK, posing the question as to whether this is a consonant development for British Islam. Chaplaincy is theologically and historically a Christian activity, but “other faiths”, including Muslims, are getting more involved. There is no such tradition of “chaplaincy” in Islam, and the paper will explore some of the reasons why (or why not) Muslims should be appropriating this Christian tradition of pastoral care.

Universities and Social Responsibility: A Global Perspective

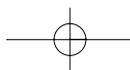
by PROFESSOR M. KAMAL HASSAN

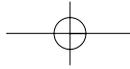
This keynote address will explore the following major topics in an interrelated way: Universities and the challenges of globalisation, the New Economy and the information age; the socio-cultural and socio-economic problems of the Muslim Ummah and the role of Muslim social scientists in Western universities; the International Islamic University Malaysia’s role in shouldering social responsibility; and finally, ways of funding the social obligations of the Islamic universities.

Vertical and Horizontal Dimensions of Education: Steps Towards Synthesis

by DR. JEREMY HENZELL-THOMAS

This paper discusses the concept of education in harmony with the universal dimension of Islam, and the urgent need to integrate the “vertical” dimension of perennial knowledge derived from Divine revelation with the “horizontal” dimension of acquired knowledge (including social, natural and applied science) which prepares our children to function effectively in a fast-changing modern world and in the local and global community. Practical implications for curriculum development will also be discussed.





Minority Rights, Majority Laws: A Muslim View

by DR. MURAD WILFRIED HOFMANN

Almost half of the Muslim world population today live as “Muslim *dhimmi*” in non-Muslim countries. Muslim minorities can only expect tolerance if they can show that as a majority they would tolerate themselves as religious minorities. Christians are disinclined to believe this because their own history has been characterized by dogmatic structural intolerance. It is, therefore, essential that Muslim minorities not only know the host country’s laws for the protection of religious freedom but also their own respective law (*siyar*). This law, rooted in pre-Islamic customary rules regarding asylum, amounts to a manifesto of religious pluralism, unsurpassed by modern Western legislation and international conventions. An overview of Occidental legal instruments for the protection of religious minorities reveals that they are all of relative value because they permit limitations which can easily be abused against further expansion of the Muslim presence in the West. The paper will argue that Muslims will find the protection they seek if they win more sympathy. This, in turn, is a question of showing patience, unity, readiness to participate in the democratic process, success at the grass roots level, and advancement within media and educational institutions.

The Responsibility to “Culture” or the Culture of Responsibility? Negotiating Identity, Religiosity, and Intellectualism between Islam and Modernity

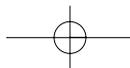
by DEONNA KELLI

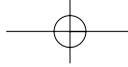
Muslims in the West are in the process of renegotiating identity and agency as our relationship to politics, society, culture, and community assumes new historical precedence in the West. While Muslims are succeeding with the establishment of religious and educational institutions, there is no clear understanding of the term “cultural agency” within the multiple cultural contexts of the West. This paper will explore the necessity for Muslims to recontextualize the role of thinkers and “do-ers” and how the concept of activism and social responsibility must be expanded to reflect the role of the Muslim intellectual in a Western context. The theories of agency and identity politics from thinkers such as M. Foucault, Edward Said will be explored to answer such questions as: What constitutes activism for the Muslim intellectual?

An-Nisa Society

BY HUMERA KHAN

This paper will discuss the development of An-Nisa Society, a women-managed organisation working for the well-being of families, in particular women and youth. The underlying social, economic and cultural/religious reasons which necessitated its development will be examined as well as its historical growth as an organisation. An outline of the challenges it faced will be discussed concluding with an examination of the Society’s plans for its future development.





Religious Education for Muslims in Birmingham: A Unique Experience of Recognising Minority Rights

BY DR. BUSTAMI KHIR

Muslim children in State Schools in Birmingham are estimated to be over 35% of the total number of pupils. Muslim educators view the Religious Education that these children receive within State schools as problematic. The subject is seen to teach a mixture of six religions that confuses children and gives rise to uncertainties of scepticism and relativism. The only option is for parents to withdraw their children from classes. However, one primary school appointed a Muslim teacher to teach R.E. to Muslim children focussing on Islam and presenting the Muslim perspective when other religions are taught. The move met with fierce criticism. This paper will project the experience of the school and will attempt to evaluate it from different angles. The paper will also defend the teaching of religion from a faith perspective as long as this is carried out in a rational and balanced way.

Understanding Mental Health from an Islamic Perspective

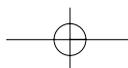
by DR. RABIA MALIK

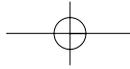
Statistics indicate differential rates of mental disorders in Britain's minority ethnic groups. The finding that ethnic minorities are less likely to be diagnosed and referred for therapeutic treatment has led some to argue that mental health services are failing to recognise and understand the needs of these groups. This paper argues that to understand the mental health needs of minority groups the Universalist assumptions of the medical paradigm need to be called into question. A wider understanding needs to be developed of religious and cultural concepts, which construct people's experience of mental illness. On the basis of research on Pakistanis, this paper illustrates how in the Islamic medical paradigm of Unani Tibb, mind, body and self are conceptualized in radically different ways to that of prevailing Eurocentric notions inherent in the medical model. The implications of this for the actual experience, and subsequent understanding, of disorders such as depression in Muslims are considered. Ultimately leading to the questioning of the appropriateness of mainstream therapeutic services.

Educating Ruqaiyyah: Who Needs Muslim Schools?

by FUAD NAHDI

Perhaps no other item within the British Muslim agenda has more broadbased support than the setting up and running of Muslim schools. The Islamic schools industry is relatively big and fast expanding: there are now nearly 80 Muslim schools in Britain. Is the Islamic schools movement proactive or reactionary? Rational or emotional? Short-sighted or visionary? Imprisoning or liberating? An investment for the future or the squandering of the present?





The Sufi Path to Social Responsibility: Is it a Viable Route?

by DR. RIAD NOURALLAH

In its eager, but often faltering, quest to embrace Western norms of power and progress, the Muslim world has had to cast off many of its traditional institutions and patterns of thought. On the list of casualties, which includes such venerable, though admittedly not always fully utilised, institutions as *al-awqaf*, *al-hisba*, and *al-furusiyyah*, *al-tasawwuf* has figured as yet another relic incompatible with scientific thinking and the trappings of a forward-looking and all-dominant and exclusive nation-state system. Even with the “Islamic Revival” of the past twenty years or so, *al-tasawwuf* has had to face adverse criticism from some Islamist quarters which condemn it as escapist and self-indulgent, even, at times, heretical. The paper endeavours to explore these issues as well as aspects of Sufi contributions to Muslim civilisation in the past, while trying to assess the potential of the Sufi Way for enhancing social awareness, responsibility, and participation in Muslim and global affairs in the present complex and challenging international environment.

Al-Hasaniya Moroccan Women’s Centre

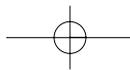
BY SAMIRA BEN OMAR

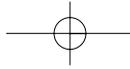
Al-Hasaniya works to serve the education, health, welfare, and training needs of Arabic-speaking women and their families and, as a grassroots and community organisation, is often the first port of call for women and families who have severe health and welfare problems. This paper will discuss the first phase of Al-Hasaniya’s Raising Educational Achievement project. The aim of the project is to work in partnership with schools, parents, teachers and children towards raising the educational achievement of Arabic-speaking children. The Centre believes that collaboration is at the heart of developing links between schools, parents and their communities.

McDonalds or Mecca? A Choice of *Qiblas* for Muslims in a Globalised World

by SOUMAYA E. PERNILLA OUIS

This paper discusses various aspects of globalisation in a European Muslim context. Of special interest is the phenomenon “glocalization” i.e the dialectics between heterogenization versus homogenization in globalising processes. The heterogeneity (or particularism) is exemplified with the category of Mecca (i.e. Islam and local traditions) and the homogeneity of the Western culture is exemplified by McDonalds. Ritzer’s thesis on “McDonaldization” and Barber’s idea of “Jihad versus McWorld” will be analyzed. Furthermore, in what sense is Islam a globalising force and how is it manifested in Europe? The role of consumption and materialism will be discussed and related to Islamic spirituality.





Can Muslims Participate in Making History?

by DR. MEHMET PACACI

This paper tries to present a critique of modern attempts to participate in contemporary history and the stand of Muslim Modernism *vis-a-vis* its own culture and community. Muslim civilisation has largely been defeated in its long-lasting conflict with the West and, unable to remain indifferent to its hegemony, has responded in several ways. Although some Muslims have preferred to turn back to tradition, others have thought to embark upon a project for the regeneration of a new Muslim civilisation. This attitude has been termed Muslim Modernism and has engaged upon the criticism of tradition, which has been stigmatised as the only responsible body for the deterioration and inferiority of the Ummah and the diversion from the pure Islam of the Qur'an.

A Weakening Sense of Social Responsibility: Symptom of Secular Social Policy

by ZAHID PARVEZ

This paper attempts to explore some of the underlying reasons as to why a weak sense of social responsibility exists in contemporary Western society. It argues that a possible explanation may lie in the narrowness of the problem solving approaches that are being employed by secular institutions in addressing human and social issues. Secular methods for addressing social problems tend to employ a reductionist approach. Problems are narrowed down and addressed in isolation to other wider social issues that may be important factors in their cause. Thus solutions to social welfare have led to greater involvement of the State in family and community life, which in turn have fragmented community life and bred a sense of social irresponsibility. The paper will then address the Islamic approach, which takes a more holistic approach, discussing and analysing the nature of its solution.

The Other Face of Eve: Muslim Women in “the Mecca of Gender Equality”

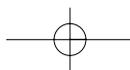
by DR. ANNE SOPHIE ROALD

This paper will discuss various Muslim womens' activities in contemporary Sweden with the perspective of the concept of “equal opportunities” as the theoretical framework. The policy of gender equality has started to take a hold on Swedish society and has even, seemingly, begun to influence Muslim communities living there especially in relation to the establishment of independent female organisations through which Muslim women have not only come to play a role in Muslim communities but also in major areas of society.

The Mono-Perspective of Islamic Education in Britain

by DR. AHMAD BASSAM SAEH

Most Islamic educational institutes in Britain implement a tradition of teaching methods that do not take into consideration the cultural gap between East and



West creating a gulf between students and teachers and perhaps between students and the subject they wish to study. Muslim minorities (both Arab and non-Arab) still obtain their religious education in schools following the *Al-Kuttab* method (traditional elementary schools where a shaikh teaches little children the Qur'an and basic reading/writing skills). The image of the Shaikh's "long rod" can still haunt students today not to mention the threats, rigorous words and beatings practiced by many of these schools despite being forbidden by British Law. This situation needs immediate attention and an initiative to develop the educational process within classrooms needs to be developed urgently so that instead of places of punishment they become periods of joy. To achieve this, the paper will argue that we need to fully utilise (with wisdom and open-mindedness) the technological as well as information resources and facilities available to us.

Islam as the Paradigm for Global Responsibility

by DR. BILAL SAMBUR

Many of today's problems such as drug addiction, moral degeneration and environmental damage, are global in nature and as a result many people have felt the need for a paradigm of global responsibility. This paper will critically examine the ideas of Hans Kung and Paul Knitter who have tried to develop ideas for global responsibility within a Western-Christian framework and will go on to argue that Islam should be taken as an authentic paradigm for global responsibility.

Traditions in Islamic Psychology and their Implication for Practice

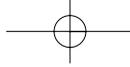
by DR. RASJID SKINNER

This paper will argue that traditional Islamic models of Psychology (*Ilm al Nafs*) have relevance to current clinical practice. It will also point to the possible dangers in engaging with counselling services, based on ethnocentric Western models of psychology.

The Shari'ah Courts in Britain: Issues and Challenges

by DR. MUHAMMAD IBRAHIM H.I. SURTY

This paper will trace the historical development and administration of the Shari'ah Councils in Britain, recording their successes and discussing the acute problems they and other regional *ifta'* institutions face. Glimpses of Islamic jurisprudence will be presented to establish the right of a dissolution of marriage at the insistence of a Muslim wife and an assessment will be made of the legal problems such women face in Britain especially when they wish to follow the Shari'ah closely. Muslim campaigns over the years for the recognition of the Shari'ah courts by the British judicial authority will also be discussed with the paper soliciting the official recognition of the rulings of the Shari'ah courts on at



least matrimonial matters. An attempt will be made to assess Muslim minorities' experience of the Shari'ah focussing on such issues as how Muslim minorities can be integrated within the framework of the Shari'ah and how they can respond to the challenges of a multicultural British society.

Islamic Parenting: Avoiding the Ostrich Syndrome

by ERICA TIMONEY

This paper takes us on a whirlwind tour of the many issues and dilemmas facing our children in today's world. Sex, drugs and rock'n'roll are on offer to all at an alarmingly young age. Our job is to guide young people to a greater understanding of the moral and ethical parameters found within the Islamic paradigm and to help them live happily within them. We cannot simply litter their lives with labels of forbidden or permitted nor can we bury our heads in the sand and pretend it never happens to a Muslim. Our responses as parents are vitally important and must be informed and compassionate.

Globalisation, Nation States and Developmental Co-operation: New Horizons for the Islamic World in the New Millennium

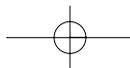
by SADIK UNAY

This paper is mainly predicated on two fundamental premises: the former concerns an outright rejection of the "end of the nation state" rhetoric by contending that, despite the crucial impact of the forces of globalisation, national political-economic units can still be powerful enough to acquire an optimum level of external autonomy *vis-a-vis* the world system, given they follow sound socio-economic development strategies and form dynamic networks of collaboration. The latter premise connects the argument on the nation state to the prerequisites of a prospective civilizational transformation to be accomplished by the Muslim world. The speaker contends that besides a comprehensive intellectual, theoretical and scientific revival in the longterm, substantive levels of socio-economic development and technological transformation constitute two major building blocks of a radical transformation in the civilizational axis. Islamic countries need to establish networks of developmental co-operation. Concrete illustrations will centre around the possibilities of developmental co-operation among the Islamic countries equipped with a substantial industrial-technological base and considerable human potential.

Postmodern Legality and Skilfull Legal Navigators: Muslim Law and Justice in England

by DR. IHSAN YILMAZ

The very idea of uniformity of laws has been propagated as an integral aspect of legal modernity. Coupled with legal centralist understanding, the uniformist idea of a legal system is a core part of the modern English system. However, as



far as Muslims are concerned, English law alone does not singularly govern and regulate all legal aspects of familial relationships and other legal relations. The challenge of multiculturalism is a crucial hindrance to assimilationist expectations and policies of the modern nation states in the postmodern age. Ethnic and religious minorities have been developing avoidance and resistance strategies and as a reaction have re-asserted their identities. Muslim individuals skilfully navigate across official and unofficial laws and have reconciled conflicting points between English and Muslim law by developing *angrezi shariat* rules.



The American Journal of Islamic Social Sciences

EDITOR-IN-CHIEF 'AbdulHamid AbuSulayman
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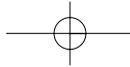
What are Muslim intellectuals saying about Islam today? Does Islam have anything to offer societies in the face of the apparently unstoppable secularism and Western modernization which continues to spread around the globe? *The American Journal of Islamic Social Sciences* (AJISS) has spent the last eleven years answering these and other questions of concern to contemporary Muslims. AJISS is published four times a year (Spring, Summer, Fall, Winter) by the Association of Muslim Social Scientists (AMSS) and the International Institute of Islamic Thought (IIIT).

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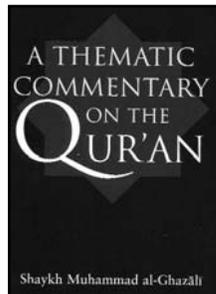
The contents of the present AJISS issue (vol.17, no.1, spring 2000) include:

Behavioral Science Foundations of Organization Development: A Critique from an Islamic Perspective (Syed Abdul Hamid al-Junaid & Syed Aziz Anwar);
The Development of Civil Society in Indonesia and the Role of Voluntary Organizations (M. Habib Chirzin);
Capitalism's Impending Dangers for Global Humane Development (Mahmoud Dhaouadi).

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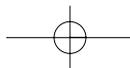
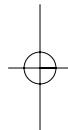
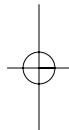
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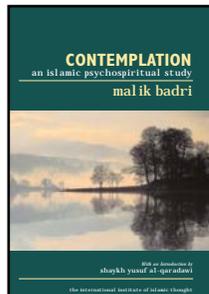
A THEMATIC COMMENTARY ON THE QUR'AN by the late Shaykh Muhammad al-Ghazali is a significant contribution to the reading of the Qur'an. Of course there is a wealth of exegetical work on the Qur'an. But while early scholars endeavoured to elucidate many linguistic, historical, and miraculous aspects of the sacred and challenging text, al-Ghazali's contribution is somewhat unique (and contemporary) in the sense that it focuses on the organic unity of each surah (chapter) highlighting the logic or inherent reasoning that courses through the surah and unifies its various components and images. No exegesis is by itself sufficient for a full understanding of the Qur'an. But this work is an indispensable companion in the quest for a better comprehension of, and a closer affinity with, the sacred text.

Shaykh Muhammad al-Ghazali

During his lifetime Shaykh al-Ghazali taught at the University of Umm al-Quran in Makkah as well as at universities in Qatar and Algeria. He was the author of more than sixty books and received many awards, including the King Faisal Award and the Excellence Award from Pakistan. He died on 19 Shawwal 1416/9 March 1996.



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Malik Badri

Malik Badri is Professor of Psychology at the International Institute of Islamic Thought and Civilization (ISTAC), Malaysia. He is a qualified therapist and the author of a number of books including "The Aids Crisis: An Islamic Socio-Cultural Perspective" (1997).