



# ISLAM IN HIGHER EDUCATION

## CONFERENCE PROGRAMME

29-30 JANUARY 2005  
UNIVERSITY OF BIRMINGHAM, SELLY OAK

- THE ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS (AMSS UK)
- CENTRE FOR THE STUDY OF ISLAM AND CHRISTIAN-MUSLIM RELATIONS (CSIC) - BIRMINGHAM UNIVERSITY
- HIGHER EDUCATION ACADEMY SUBJECT CENTRE FOR PHILOSOPHICAL & RELIGIOUS STUDIES - UK

CONFERENCE SECRETARIAT

*Dr. Anas S. al-Shaikh-Ali, Dr. Jabal Buaben, Dr. Gary Bunt, Shiraz Khan, Dr. Bustami Khir, Dr. R.P. Reed, Siddique Seddon*

ACKNOWLEDGEMENT

The organisers would like to acknowledge the important contribution of the *International Institute of Islamic Thought (UK and USA)*: the IIIT USA for their sponsorship of the conference and the IIIT UK for their support throughout its organisation and preparation.

DESIGNED BY SHIRAZ KHAN

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29–30 JANUARY 2005

CONFERENCE PROGRAMME

*organised by*

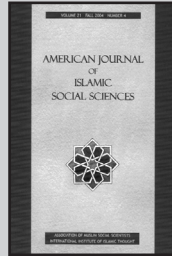
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## Conference Organisers



### THE ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS (UK)

The Association of Muslim Social Scientists (UK) is an association based in London and committed to the development of Islamic thought through research, scholarship and publications. AMSS (UK) aims to keep scholars informed about current conceptual, methodological and analytical developments and promote greater inter-disciplinary co-operation, in an effort towards generating informed, critical and creative Islamic views and opinions on topical and emerging issues of academic relevance to Muslims.

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The Higher Education Academy is a network of 24 subject centres based in higher education institutions throughout the UK. The Subject Centre for Philosophical and Religious Studies is based at the University of Leeds and at a partner site at the University of Wales, Lampeter. The Subject Centre's mission is to enhance teaching quality and improve the student learning experience for all in the context of a changing educational environment. It aims to be the accepted source of information and advice to subject communities on subject-specific and relevant generic educational issues, and seeks to promote the discovery, development and brokerage of good and innovating practice in learning, teaching and assessment.

The Subject Centre provides departmental consultations, funding for learning and teaching mini-projects, and a comprehensive range of resources - including the peer-reviewed journal *Discourse: Learning and Teaching in Philosophical and Religious Studies*.

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**CENTRE FOR THE STUDY OF ISLAM  
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The Centre for the Study of Islam and Christian-Muslim relations (CSIC) was founded in 1976 as a joint Muslim-Christian graduate teaching and research institute. The centre seeks to encourage respect for the various Christian and Muslim traditions in their own terms and rejects polemics and proselytism. With academic integrity, the programmes of the CSIC seek to give equal attention to the theoretical dimensions of Christian-Muslim relations and the lived situations of communities in plural contexts, and to understand the relationships between the two spheres.

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## ISLAM IN HIGHER EDUCATION

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### *Foreword*

ISLAM IN HIGHER EDUCATION represents a significant theme in the present political, religious and education climate – not just for those directly involved in Islamic Studies, but for the wider academy, the Muslim community and UK society. Approaches towards the study of Islam also have international implications, in terms of the diverse ways in which Islam and Muslims can be understood and interpreted in an ever-changing global context. This conference seeks to bring together participants with a broad range of experiences relating to Islam in Higher Education, to interact on these crucial issues.

In March 2002, the Subject Centre for Philosophical and Religious Studies (previously PRS-LTSN) organized a colloquium on Teaching Islam after 9-11, inviting academics engaged in Islamic Studies and Religious Studies to participate. In September 2002, the Association of Muslim Social Scientists UK organized its fourth annual conference on Muslim Education in Europe. A Session at the conference was devoted to “The Future of Islamic Studies in Higher Education” with a contributing speaker from the Centre for the Study of Islam and Christian-Muslim Relations. The agenda of the present conference is derived in part from the findings of both the PRS-LTSN colloquium and the AMSS conference which raised issues of pedagogy, recruitment, perceptions of 'the other', and the evaluation of learning and teaching materials. The AMSS, the Subject Centre for Philosophical and Religious Studies and the CSICMR consider these as significant themes for continued discussion and evaluation in the context of a changing higher educational environment.

The organizers welcome the opportunity to engage with participants here at this conference, and incorporate and disseminate findings widely in the UK (and abroad), in anticipation of enhancing understanding of the diverse perspectives, possibilities, challenges, and approaches associated with the study of Islam in Higher Education.

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## CONFERENCE PROGRAMME

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DAY I • SATURDAY 29TH JANUARY 2005

09:00-09:40 REGISTRATION

09:40-10:00 *Recitation of the Qur'an*

### OPENING REMARKS

CHAIR

**Dr. Bustami Khir**

Senior Lecturer of Islamic Studies, CSIC

**Professor Michael Clarke**

Vice Principal, Birmingham University

**Dr. Gary Bunt**

Subject Co-ordinator, Higher Education Academy Subject

Centre for Philosophical Studies/Lecturer in Islamic

Studies, University of Wales, Lampeter

**Dr. Anas S. Al-Shaikh-Ali**

Chairman, AMSS (UK)

10:00-11:30 **FIRST SESSION: APPROACHES TO THE STUDY  
OF ISLAM - I**

CHAIR

**Dr. Anas S. Al-Shaikh-Ali**

SPEAKERS

**Professor Malory Nye**

Mapping an Agenda for the Development of Research  
and Teaching in the Study of Islam and Muslims

**Dr. Gary Bunt**

Approaches to the Computer-Mediated Study of Islam  
in Higher Education

**Professor Hassan Ahmed Ibrahim**

The Experience of the International Islamic University  
Malaysia (IIUM) in Higher Education

11:30-11:45

*Tea Break*

11:45-13:15

**SECOND SESSION: ACCESS, RECRUITMENT  
AND EMPLOYABILITY ISSUES**

CHAIR

**Dr. Gary Bunt**

SPEAKERS

**Professor Ian G. Williams**

Muslim Identities, Higher Education and Access to  
the Teaching Profession

**Dr. Adrian Brockett**

Islamophobia and Arabophobia in English Adolescents

**Professor Ron Geaves**

'Giving Something Back': An Exploration of Ethical  
Dilemmas in the Study of Muslim Diasporas in Britain

**Julie Gallimore**

Employability and Religious Studies Students

13:15-14:45

*Lunch Break & Prayer*

14:45-16:15

**THIRD SESSION: CHALLENGES FACING THE  
STUDY OF ISLAM IN HE - I**

CHAIR

**Rana Bokhari**

SPEAKERS

**Professor Pierre Lory**

The Challenges of Islamic Studies in Post-Colonial France



**Professor Charles E. Butterworth**

Islam on its Own Terms: A Plea for Understanding

**Professor Jørgen S. Nielsen**

Challenges Facing the Study of Islam in Higher Education

**Professor Yahya Michot**

The Myth of the Great Baddy: Ibn Taymiyya and New Orientalists ?

16:15-17:00 *Tea Break & Prayer*

17:00-18:30 **FOURTH SESSION: CHALLENGES FACING THE STUDY OF ISLAM IN HE - II**

CHAIR

**Professor Pnina Werbner**

SPEAKERS

**Dr. Tariq Ramadan**

Western Approaches to the Study of Islam in Higher Education: An Appraisal

**Dr. Zahid H. Bukhari**

The State of Islamic Studies in American Universities: Initial Findings of a Larger Project

**Professor Mehmet Paçacı**

Higher Islamic Education in Turkey



DAY 2 • SUNDAY 30TH JANUARY 2005

10:00–11:30 FIFTH SESSION: APPROACHES TO THE STUDY OF ISLAM - II

CHAIR

**Dr. Mehmet Asutay**

SPEAKERS

**Dr. Sean McLoughlin**

The Study of Islam and Muslims in Britain in UK  
Higher Education

**Amjad Hussain**

Islam; Why is There a Need to Study it in Higher  
Education ?

**Professor Tamara Sonn**

Islamic Studies and Inter-Religious Understanding in  
the US

11:30–12:00 *Tea Break*

12:00–13:15 SIXTH SESSION - WORKSHOP: PRIVATE AND NEW INITIATIVES

CHAIR

**Siddique Seddon**

SPEAKERS

**Professor Zaki Badawi**

The Muslim College

**Dr. Mehmet Asutay**

Markfield Institute of Higher Education

**Dr. Abas T. Ridha**

European Institute of Human Sciences

**Dr. Sophie Gilliat-Ray**

The Centre for the Study of Islam in the UK

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## SPEAKERS

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**Professor Mumtaz Ahmad** lectures in Hampton University's Department of Political Science. He has been a senior research associate at MRM, Inc., a social science research and consulting firm focusing on contemporary South Asian and Middle Eastern developments, and an Associate Professor at the National Institute of Public Administration in Karachi, Pakistan. He was a member of the University of Chicago's "Islam and Social Change Project," and of the American Academy of Arts and Sciences' "Fundamentalism Project." Professor Ahmad was also a member of the Project MAPS team. Professor Ahmad has published seven books and numerous papers and articles on politics of Islamic resurgence and Islamic developments in South Asia and the Middle East. He is co-editor of "Studies in Contemporary Islam" and serves on the editorial boards of several journals on Islamic humanities. *(Note: not a speaker at the conference but is a contributor to Dr. Zahid H. Bukhari's presentation).*

**Dr. Mehmet Asutay** is Senior Lecturer in Economics and Social Theory at Markfield Institute of Higher Education. He also lectures at Leicester University.

**Dr. Adrian Brockett** has lived and travelled widely in the Middle East, has a research record in the field of Islam and Arabic Studies and has published two books and various articles. His doctoral research into the Qur'an is accepted by Muslims and non-Muslims. His current affiliation is with York St John College.

**Dr. Zahid H. Bukhari** is currently working as Director, American Muslim Studies Program (AMSP) at the Center for Muslim-Christian Understanding (CMCU), Georgetown University, Washington, DC. From 1999-2004, he also worked as Director Project MAPS: Muslims in American Public Square, which examined the role and contribution of

the Muslim community to the American public life. Dr. Bukhari is also serving as Executive Director of the Center for Islam and Public Policy (CIPP). Dr. Bukhari's research interests focused on religion and politics in the United States and South Asia. He has a vast experience in all aspects of survey research. He is also editor of two volumes of the Project MAPS: Muslims' Place in the American Public Square: Fears, Hopes and Aspirations and Muslims in America: Engaging Polity and Society in Post 9/11 Era (forthcoming). Dr. Bukhari has a Masters in Economics from the University of Karachi and a Ph.D. in Political Science from the University of Connecticut.

**Dr. Gary R. Bunt** is a lecturer in Islamic Studies at the University of Wales Lampeter, and Subject Co-ordinator for the Higher Education Academy Subject Centre for Philosophical and Religious Studies. His work for the subject centre has focussed on accessibility, pedagogy, and technology - particularly in relation to religious studies. He is co-editor of the forthcoming Faith Guides series. His research publications include *Islam in the Digital Age: E-jihad, Online Fatwas and Cyber Islamic Environments* and *Virtually Islamic: computer-mediated communication and cyber-Islamic environments*.

**Professor Charles E. Butterworth** is Professor of Government and Politics at the University of Maryland, College Park. He specializes in medieval Arabic and Islamic political philosophy. Professor Butterworth's publications include critical editions of most of the Middle Commentaries written by Averroes on Aristotle's logic; translations of books and treatises by Averroes, Alfarabi, and Alrazi, as well as Maimonides; and studies of different aspects of the political teaching of these and other thinkers in the ancient, medieval, and modern tradition of philosophy. He has also written monograph analyses of the political thought of Frantz Fanon and Jean-Jacques Rousseau. He is a member of several learned organizations and past-president of the American Council for the Study of Islamic Societies (ACSIS) as well as of the Société Internationale pour l'Étude de l'Histoire de la Philosophie et la Science Arabe et Islamique (SIHSPAI).

**Dr. Alhagi Manta Drammeh** is Teaching Fellow in Arabic and Islamic Studies at the Al-Maktoum Institute. He has recently completed his

Ph.D. at the Muslim College London (Al-Azhar) under the supervision of Professor Zaki Badawi on the topic “Modernist and Postmodernist Thought: and Islamic Assessment”. He has studied in both Sudan and Malaysia, and has previously taught at the European Institute for Human Sciences, Wales and the Islamic International University in Kuala Lumpur, Malaysia. (*Note: not a speaker at the conference but is a contributor to Professor Malory Nye’s presentation*).

**Julie Gallimore** works as a Career and Training Consultant across a number of employing sectors including the public services, education, commercial organisations and a number of smaller owner managed businesses. She currently delivers project consultancy and training across a number of UK universities, combining her main interests in employability and skill development. Prior to self employment Julie worked as a senior manager in UK universities for over ten years most recently as the Deputy Director of the Careers Service at the University of Warwick.

**Professor Ron Geaves** is Professor of Religious Studies in the department of Theology and Religious Studies at University College Chester. He is the author of *Sectarian Influences within Islam in Britain* (1995); *The Sufis of Britain* (2000); *Islam and the West Post 9/11* (2004); and *Aspects of Islam* (Jan 2005).

**Amjad Hussain** has a B.A. in Islamic studies and a PGCE in Religious Education. He is currently working as a part-time lecturer in the School of Theology and Religious Studies at Trinity College, Camarthen. He is also completing his Ph.D. research with regards to Islamic Education in the University of Wales, Lampeter. He has written an article for the *Journal of Beliefs and Values* entitled “Islamic Education, Why is there a Need for it?” He has also co-written a “Islam Faith Guide” for the Higher Education Academy Subject Centre for Philosophical and Religious Studies.

**Professor Hassan Ahmed Ibrahim** holds a Ph.D. in History from SOAS, University of London. He is currently Professor of History and Deputy Dean (Postgraduate) at the Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University

Malaysia. His previous posts have been as Dean, Faculty of Arts, University of Khartoum, Sudan (1980-1986) and Principal, Sudan College for Women (1987-1992). He has authored many articles in referred journals and some books of which the latest is *Sayyid Abd al-Rahman al-Mahdi: A Study of Neo-Mahdism in the Sudan* (September 2004).

**Professor Pierre Lory** studied Arabic and Islamic civilization in Paris, Beirut and Damascus. He specializes in Islamic mysticism and spirituality, and is now director of research at the Ecole Pratique des Hautes Etudes (he is also chair of Islamic mysticism, Sorbonne, Paris). Professor Lory has written several books on Sufism and Islamic esotericism and has recently published: *Le rêve et ses interprétations en Islam* (2003) and *La science des lettres en Islam* (2004).

**Dr. Sean McLoughlin** is Lecturer in Islamic, Religious and South Asian Studies in the Department of Theology and Religious Studies at the University of Leeds. He holds degrees in Theology and Religious Studies, Middle Eastern Studies and Social Anthropology from the University of Manchester and is author of various articles on different aspects of the South Asian heritage Muslim presence in Britain. Two books are forthcoming in 2005, *Representing Muslims: Religion, Ethnicity and the Politics of Identity* and *European Muslims and the Secular State* (edited with Jocelyne Cesari).

**Professor Yahya Michot** has, since 1998, been a fellow of the Oxford Centre for Islamic Studies and the Islamic Centre Lecturer in the Faculty of Theology, Oxford University. His main field of research is classical Muslim thought, mainly Avicenna (d. 428/1037), his sources and his impact on Sunnism. This led to a growing interest in the theologian Ibn Taymiyya (d. 728/1328) and the time of the Mamluks.

**Professor Jørgen S. Nielsen** is Professor of Islamic Studies, Centre for the Study of Islam and Christian-Muslim Relations, and Director of the Graduate Institute for Theology and Religion, Department of Theology, University of Birmingham, UK. He holds degrees in Arabic and Middle Eastern Studies from SOAS, London, and a Ph.D. in Arab history from the American University of Beirut. Since 1992 he has been

a Trustee of the International Center for Minorities and Intercultural Relations (IMIR), Bulgaria. After many years of working on Islam in Europe, current research is concentrating on the Islamic debate on religious pluralism and relations with the West. Major recent publications include: *Muslims in Western Europe* (2nd ed. 1995, 3rd ed. in press); *Arabs and the West: Mutual Images* as joint editor (1998); *Towards a European Islam* (1999); *Muslim Networks and Transnational Communities in and Across Europe*, ed. jointly with S. Allievi (2003).

**Professor Sulayman S. Nyang** has a Ph.D. in Political Science from the University of Virginia, Charlottesville. He teaches at the department of African Studies, Howard University in Washington, D.C. He served as department chair from 1986 to 1993. He also served, from 1975 to 1978, as Deputy Ambassador of the Gambian Embassy in Jeddah, Saudi Arabia. He was the co-director of the Project MAPS and also was the Lead Developer for the African Voice Project of the Museum of Natural History of the Smithsonian Institution. Professor Nyang is a frequent lecturer on college campuses, Islamic centres and national conventions of various Islamic organizations of North America. He has written extensively on Islamic, African and Middle Eastern affairs and has also contributed over a dozen chapters in edited books. His recent book, *Islam in the United States of America* (1999), is a collection of essays written over several years. (Note: not a speaker at the conference but is a contributor to Dr. Zahid H. Bukhari's presentation).

**Professor Malory Nye** is Deputy Principal for Academic Affairs of the Al-Maktoum Institute for Arabic and Islamic Studies, Dundee, where he is also Chair in Multiculturalism and the Director of the Centre for Research in Multiculturalism and Islam and Muslims in Scotland. He is the author of *Multiculturalism and Minority Religions in Britain* (2001); *Religion: the Basics* (2003); and *A Place for Our Gods* (1995). He is also the editor of the journal *Culture and Religion* (Routledge).

**Professor Mehmet Paçacı** obtained his Ph.D. in Theology from Ankara University in 1989. His Ph.D. dissertation was entitled *Eschatological Beliefs in the Qur'an and in the Bible* and during his studies for this he conducted research at Manchester University and King Saud University as a visiting scholar. He is specialized in *Tafsir*

(Commentary of the Qur'an) and has been based at Ankara University, Faculty of Theology, Turkey since 1983. He has also taught at the International Islamic University Malaysia between 1993-95, and for short periods lectured at the Pontifical Gregorian University and Bamberg University. He is specifically interested in hermeneutical problems of interpreting and understanding Muslim Holy Scripture, the Qur'an. Modern approaches in the commentary of the Qur'an in comparison to classical understanding of Islam are among his recent interests.

**Dr. Tariq Ramadan** holds an MA in Philosophy and French literature and a Ph.D. in Arabic and Islamic Studies from the University of Geneva. Through his writings and lectures he has contributed to the debate on the issues of Muslims in the West and Islamic revival in the Muslim world. He is active both at the academic and grassroots levels lecturing extensively throughout the world on social justice and dialogue between civilizations. He is the author of several books including *To Be A European Muslim* (1999).

**Dr. Sophie Gilliat-Ray** is a Lecturer in the School of Religious & Theological Studies, and will be the Director of the 'Centre for the Study of Islam in the UK' at Cardiff University, when it is launched in September 2005. She has conducted research on various aspects of religion (particularly chaplaincy) in the public domain, especially in prisons (with J. Beckford, *Religion in Prison: Equal Rites in a Multi-Faith Society*, 1998), and in institutions of higher education (*Religion in Higher Education: the Politics of the Multi-Faith Campus*, 2000). Between 1997 and 2000, she was Convenor of the BSA 'Sociology of Religion Study Group'. She currently co-ordinates (with Professor Jørgen Nielsen and Dr. Sean McLoughlin) the 'Muslims in Britain Research Network'. Dr Gilliat-Ray is currently writing a book entitled *Muslims in Britain: an Introduction* for Cambridge University Press.

**Professor Tamara Sonn** is the Wm. R. Kenan Distinguished Professor of Humanities in the Department of Religion at the College of William and Mary. She has a B.A. in Philosophy from the University of Santa Clara, an M.A. in Philosophy from the University of Toronto, and a Ph.D. from the University of Chicago in Near Eastern Languages and



Civilizations. Her areas of specialization are Islamic intellectual history and Islam in the contemporary world. Professor Sonn's books include *Interpreting Islam: Bandali Jawzi's Islamic Intellectual History* (1996); *Islam and the Question of Minorities* (1996); *Comparing Religions through Law: Judaism and Islam* (with J. Neusner, 1999) and *Judaism and Islam in Practice* (with J. Neusner and J. Brockopp, 1999); and *Between Qur'an and Crown: The Challenge of Political Legitimacy in the Arab World* (1990). She has contributed chapters and articles to numerous books and journals, as well as the *Oxford Encyclopedia of the Modern Islamic World*, the *Encyclopedia of Women and Religion*, and *Colliers Encyclopedia*; and was senior editor of the *Oxford Dictionary of Islam* (2003). Her most recent book is *A Brief History of Islam* (Blackwell 2004).

**Professor Ian G. Williams** is Senior Lecturer and Subject Leader in Religious Education, University of Central England, Faculty of Education, Birmingham. Before coming to the University of CE Ian lectured in Religious Studies at University College, Chester and the University of Derby. He has taught and researched in the Middle East and India. Ian studied Theology and Religious Studies at King's College, London, which was followed by postgraduate study at the Universities of Nottingham, and Derby. Prior to academic teaching Ian served in the Church of England Parish ministry and theological colleges. Currently, Ian is continuing to research the Fetullah Gulen Nurcu Movement in Turkish Islam, Sufi movements in the UK, and he is the Co-ordinator of the TTA Ethnic Minority Teacher Recruitment Project at the University of Central England. His Ph.D. thesis will be published later this year.

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## ABSTRACTS

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### **Islamophobia and Arabophobia in English Adolescents**

DR. ADRIAN BROCKETT

The main objectives of this paper are to examine the prevalence of Islamophobic and Arabophobic attitudes among young people, to see whether gender or age differences exist in these attitudes. The study was a cross-sectional study of young people's negative attitudes towards Muslims and Arabs, and young Muslims' experiences of negative attitudes and victimisation. 1515 participants were recruited to participate from ten schools and one college of further education in the city of York.

### **The State of Islamic Studies in American Universities Initial Findings of a Larger Project**

DR. ZAHID BUKHARI, PROFESSOR S. NYANG, PROFESSOR M. AHMAD

Islam has become a major topic of discussion in the United States since September 11, 2001. It has generated a great deal of interest among media outlets, policy makers, think tanks, and religious groups. The American institutions of higher learning are struggling to cope with this increasing interest in Islam as a religion, world civilization, political power, and as a strategic concern. The study of Islam and Muslim societies in the form of area studies programs at American campuses was primarily a response to the post-World War II situation in which the United States emerged as a superpower. The current state of relations between the United States and the Muslim world as well as the recent debates about Islamic education and the study programs in American campuses make it imperative that a thorough and rigorous study of Islam in American universities should be undertaken. Since the middle of this year, the Center for Islam and Public Policy (CIPP) has been involved in a major research project to seek a comprehensive examination of the state of Islamic studies in American Universities. The project will actively engage thoughtful scholars, students and

alumni of these programs in panel discussions, focus groups and a dialogue where they will share their diverse individual and collective experiences. Through qualitative as well as quantitative research, a deeper understanding will be developed on the origins, history, and growth of the discipline. This paper will present an overview of the Islamic Studies discipline as well as the initial results of the comparative analysis of the Islam 101 courses that are being offered in various higher educational institutions across the United States.

### **Approaches to the Computer-Mediated Study of Islam in Higher Education**

DR. GARY R. BUNT

This paper focuses on issues of pedagogy associated with the application of digital materials - in particular those derived from the Internet - for the study of Islam in higher education. It explores how these resources can complement other 'traditional' educational materials, and suggests examples of how lecturers and students can successfully integrate such materials in an appropriate manner into their work. The discussion introduces some related work of the Higher Education Academy Subject Centre for Philosophical and Religious Studies, particularly on the issues of plagiarism and access to educational resources.

### **Islam on its Own Terms: A Plea for Understanding**

PROFESSOR CHARLES E. BUTTERWORTH

To speak of Western approaches to the study of Islam and to link that topic with the call for such approaches to be appraised implies too much error. Certainly, there are misguided attempts to prejudge Islam. And many such attempts do come from individuals in the West who have no accurate understanding of Islam, not of Islam as a religious creed embraced by more than a billion people worldwide nor of Islam as a culture. To dwell on error, to continue polemic by engaging in defensive polemic, is a task better left to those who value defense of one's own over simply presenting things as they are. The goal we should all be striving for, regardless of how we identify ourselves, is mutual understanding. In what follows, I speak as one standing outside the circle of Islam – at least as far as profession of faith is concerned – and yet as one seeking to fathom the core of Islamic faith, practice, and

culture. My sources are the Qur'an and two philosophers from the medieval Arabic/Islamic cultural tradition, Alfarabi and Averroes or Ibn Rushd. When speaking to fellow Westerners about Islam, I focus on the world-view the Qur'an presents and on how it answers the questions we consider of great importance today. In arriving at this approach, Alfarabi and Averroes prove to be reliable guides. They speak to the problem of whether a world religion is possible, even desirable, and to the issue of the proper relationship between faith and reason. And they urge, or so it seems to me, religious pluralism as well as faith guided by reason. To show that this is, indeed, what they argue and that it is sound are the two goals of this presentation.

### **Employability and Religious Studies Students**

JULIE GALLIMORE

The session is designed to focus on the employability of graduates from Religious Studies and Islamic Studies. It will draw on project work with academic staff engaged in supporting the unique skill development of their students. There will also be an opportunity to learn more about the Subject Centres work supporting the enterprise skill of Religious Literacy and discover how employing organisations value this skill.

### **'Giving Something Back': An Exploration of Ethical Dilemmas in the Study of Muslim Diasporas in Britain**

PROFESSOR RON GEAVES

The paper will explore existing tensions in the academic study of Islam as historically developed in Britain and the newer fields of Muslim studies with their focus on living communities especially those that have developed in diaspora. In particular, the paper will examine ethical dilemmas that have arisen for the author as a result of over fifteen years of study of the British Muslim communities, arising from consideration of the 'power dynamics' of the field worker and the field under observation. The focus will be on the idea of 'giving something back' and its relation to academic 'impartiality' and 'neutrality', framed within the context of student recruitment and strategies for survival.

### **Islam; Why is There a Need to Study it in Higher Education?**

AMJAD HUSSAIN

I propose to present a paper on the topic of studying Islam in higher

education and its purpose. Why is there a need for it? To answer this question I will look into the dual form of teaching Islam that takes place in the arena of higher education in Britain. The aim of studying Islam as an academic subject in British universities or colleges is different from the training and education of Imams in private Muslim higher education institutions. Should these two not be complementing each other? Further questions that will be asked are what careers can Muslim or non-Muslim graduates expect to have after their higher education in Islam? I will particularly be dealing with the contemporary problems of Imams being imported from abroad and its affect on the British community. Why are there so few Imams trained in Britain? If they are trained here, do they understand the larger British society? Should not the qualification of what an Imam is be re-defined in contemporary Britain? What can both British and private Muslim higher education institutes do to provide better opportunities for the new generation of Muslims in Britain?

### **The Experience of the International Islamic University Malaysia (IIUM) in Higher Education**

PROFESSOR HASSAN AHMED IBRAHIM

Compared to universities worldwide, including Islamic universities such as al-Azhar, al-Madinah Al-Munawarah, Um al-Qura and the International Islamic University Islamabad, the International Islamic University Malaysia (IIUM) is a unique institution of higher learning. Based on the “IIICE” vision (Integration, Islamization, Internationalization and Comprehensive Excellence) and mission of the IIUM, this short paper highlights some aspects of this singularity. It focuses on the innovative teaching of Islamic disciplines across the Faculties and Centres of IIUM, particularly in its biggest and central Faculty, deliberately and carefully called “Kulliyah of Islamic Revealed Knowledge and Human Sciences” (KIRK and HS). Being a student of history, the author will also touch on the philosophy and methodology of teaching of Islamic history and civilization in this institution.

### **The Challenges of Islamic Studies in Post-Colonial France**

PROFESSOR PIERRE LORY

During centuries, French higher education developed a double-sided knowledge on Islam. One side was scholarly and endeavoured to

describe a classical, fixed, non evolutive culture (in theology, literature, arts etc). The second trend tried to analyse the societies as they functioned, in order to help penetration of economic and political interests in the East. Since the end of colonization, the main centres of Islamic studies are trying to escape from this old orientalist model. But they still have to face many obstacles: the debate on orientalism does not seem to be totally closed.

### **The Study of Islam and Muslims in Britain in UK Higher Education**

DR. SEAN MCLOUGHLIN

In this paper I reflect on the emergence and development of the interdisciplinary study of Islam and Muslims in Britain in UK Higher Education. Tracing the distinctive contributions of Anthropology, Sociology and Religious Studies especially, I map the evolution of research from the 1970s to the present, showing how this has impacted on the course content of an interdisciplinary third level module on *Muslims, Multiculturalism and the State*.

### **The Myth of the Great Baddy: Ibn Taymiyya and New Orientalists?**

PROFESSOR YAHYA MICHOT

To grasp the worldview of al-Qaeda and its leader, Usama bin Laden, it is essential to start with Ibn Taymiyya (D. Benjamin - S. Simon, *The Age of Sacred Terror*, New York: Random House, 2002, p.43). The great Mamluk theologian is in serious need of a scholarly re-appraisal as the most malevolent and erroneous statements now pullulate about his so-called “political” thought, among academics as well as in the media. Instead of questioning the misuses of some of his writings (for instance, the anti-Mongol fatwas) by various extreme Islamist movements or writers, “new” orientalist give them a surplus of pseudo-scientific legitimacy and therefore become their best allies, in very unhealthy synergies. But would Ibn Taymiyya still be interesting if, historically speaking, it was wrong to consider him as the spiritual ancestor of armed Islamism?

### **Challenges Facing the Study of Islam in Higher Education**

PROFESSOR JORGEN S. NIELSEN

With the increasing internationalisation of higher education and diversity of our student constituencies the broad field of Islamic studies

is being challenged as never before. Does it make a difference whether we are teaching to Muslims or non-Muslims? What role, if any, does the religious adherence of the teacher play? Aspects of these questions are not new but tend to be avoided. What about the content of the subject? Are we teaching Islam in some form of abstract, or as a lived religion? And to what extent does this issue require the mobilisation of a variety of disciplines? Why do we not appear to be asking the same questions of the teaching of Christianity?

### **Mapping an Agenda for the Development of Research and Teaching in the Study of Islam and Muslims**

PROFESSOR MALORY NYE AND DR. ALHAGI MANTA DRAMMEH

This paper will explore some of the key issues for the development of the Study of Islam and Muslims as a discipline which is post-orientalist and multicultural, in which it is recognised that there is no single methodology or approach, but is both inter-disciplinary and multi-disciplinary. The field includes the study of the core textual and theoretical components of Islam, along with a study of Muslims, whose actions and practices are embedded within historical, cultural, and social contexts. Therefore, key areas for the development of the field to enable it to meet the challenges and opportunities of the twenty-first century include not only contemporary post-orientalist studies in traditional areas such as Qur'anic, Hadith, and Fiqh studies, but also across a range of subjects including historical, sociological, political, anthropological, gendered, and legal studies of Muslims cultures, societies, and contexts.

### **Higher Islamic Education in Turkey**

PROFESSOR MEHMET PAÇACI

The Turkish Republic, as a modern secular state, was established from the leftovers of the Ottoman Empire. This might mean that it undertook a process of radical secularization and modernization that had already started in late Ottoman times. Hence the religion itself, in general, has mostly been an area of struggle and, therefore, a source of tension in the short history of modern Turkey. It is interesting, however, that higher religious education has had a past almost equal to the one of the Republic even though with a full and considerably long cessation and a couple of crisis. The paper will give a historical perspective of

higher Islamic education (*ilahiyat*) in Turkey one that persists in parallel to that of the process of the establishment of secularization, on the one hand, and the struggle of religious tradition to open a room for itself in the structure of the secular modern state, on the other. It will also cover recent developments in higher religious education in the only Muslim country that is holding, albeit long term, negotiations with the European Union to become a member.

**Western Approaches to the Study of Islam in Higher Education:  
An Appraisal**

DR. TARIQ RAMADAN

*Abstract not available.*

**Centre for the Study of Islam in the UK**

DR. SOPHIE GILLIAT-RAY

In September 2005, Cardiff University will be launching a new specialist 'Centre for the Study of Islam in the UK'. This presentation will outline the vision of the new Centre, as well as detailing some of the proposed activities, events, and courses.

**Islamic Studies and Inter-Religious Understanding in the US**

PROFESSOR TAMARA SONN

The field of Religious Studies in Euro-America aspires toward objectivity. It differs from the teaching of religion within a particular faith tradition in that it does not promote specific ideas or actions as true or false, or right or wrong. Instead, the goal of Religious Studies is to foster an appreciation of and respect for various religious traditions and an understanding of their roles in society. As such, Religious Studies is non-normative. But this does not mean that Religious Studies is value-free. In fact, the desire to foster understanding of different faith traditions is itself based upon a value: that inter-faith understanding is not only possible, but good; indeed, it is an integral part of a pluralist, democratic society. Unquestionably, there are some scholars who violate the spirit of Religious Studies, particularly when it comes to the study of Islam. However, they are the exception to the rule. The vast majority of scholars of Islam in the U.S. adhere to the standards of Religious Studies described above. In this paper I will describe the development of Religious Studies and argue for its effectiveness in



fostering inter-religious understanding and cooperation on issues that affect all members of democratic society, particularly with regard to Islam. Unfortunately, there are no statistics by which to measure such effectiveness. But there are numerous examples of inter-faith cooperation on critical issues. I will survey some of these examples and focus on those drawn from my own twenty-year experience in Islamic Studies in the U.S.

### **Muslim Identities, Higher Education and Access to the Teaching Profession**

PROFESSOR IAN G. WILLIAMS

Unskilled and with poor education, the majority of Muslim immigrants entered the UK at the lower end of the socio-economic ladder. The position for the majority of British Muslims has changed little since the 1960's with many of Pakistani and Bangladeshi origin still employed in unskilled or semi-skilled sectors [Runnymede 197.16] However, a measure of social mobility exists within British Muslim communities. Data from the 1991 National Census revealed that a significant move had occurred from industrial employment to services and technical work. This paper examines developments in recruitment into the teaching profession from Muslim Asian communities and proposes strategies to enhance the profession for religio-ethnic traditions based on understandings of education particularly within the Muslim faith.

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