



BRAIS 2015

THE SECOND ANNUAL CONFERENCE OF THE BRITISH ASSOCIATION FOR ISLAMIC STUDIES

London, 13–15 April 2015

Day 3: Wednesday, 15 April

9.00–10.30: SESSION 11. SIX PARALLEL PANELS

Panel 1: Gender C

Room: Bedford, Chair: Tbc

Fauzia Ahmad (University College London), *The British Muslim Relationship Crisis*

Marriage remains a significant and aspirational feature among religiously minded British Muslims families and is regarded as ‘half the deen’ (faith). However, in recent years, British Muslim marriage practices have witnessed a process of marked social change with parental and extended family networks that once played a significant role in matrimonial matters (particularly for South Asian groups), becoming weaker as professionalization among British Muslim men and especially women, is increasing. At the same time, internet-based Muslim matrimonial sites and matrimonial events catering specifically to diverse British Muslim social and ethnic groups have experienced a process of rapid growth and commercialisation, which has had a particular influence on contemporary Muslim relationships, with men and especially women, experiencing considerable difficulties when seeking matrimonial partners. Drawing on qualitative research with one of the largest British Muslim matrimonial event organisers and detailed interviews with second and third

generation British Muslim men and women, and community activists, this paper argues that this increased choice has led to parallels with Ulrich Beck's and Elisabeth Beck-Gernsheim's notion of 'individualisation' (1995) when describing changes in personal relationships in Western societies and considers to what extent shifting conceptualisations of marriage reflect gendered Muslim subjectivities and social change within Western contexts

Ester Barrajon Fernandez (Sciences Po Bordeaux, France), *Deconstructing gender identities: the place of the Islamic women in Western medias*

On 17 December 2010, Mohamed Bouazizi immolated himself to protest against Ben Ali's regime and the social and economic situation in the country. This desperate act culminated with the departure from power of president Ben Ali on 14 January 2011. After this, a long and complicated transition process begun with the elections on 23 January 2011, with the rise to power of the Islamic party, Ennahda. Three years later, on 27 January 2014, Tunisia has adopted her first democratic Constitution. The western media has devoted a special attention to these developments. In this context, the French press has particularly focused attention on women. This research paper analyses from the post-colonial feminist theory how the French press has represented the participation of the Tunisian women during the Jasmine revolution and during the political transition towards democracy.

Nasima Hassan (University of East London), *Exploring Muslim Consciousness in the Narratives of British Muslim Women in East London*

In this paper I investigate Muslim consciousness in the lives of British Muslim women in East London as a framework which secures Islam as a way of life. To do this, I will argue that in order to locate and explore Muslim consciousness a specific body of literature should be explored. Accordingly, I will argue that Eurocentric identity theories (both simple and complex) are insufficient in explaining Muslim consciousness as they focus on role and hierarchy and significantly, they do not capture faith at the very core. In other words, Muslim consciousness cannot be reduced to just another way of marking identity. Subsequent literature on consciousness (Fanonian and Du Boisian) will demonstrate that these theoretical positions offer great insight into my conceptualisation of Muslim consciousness. Furthermore, Muslim consciousness is a collective of diverse political and global discourses from a historical and contemporary perspective and experienced as a form of double consciousness by the participants in this study. The participants are all connected to East London as a space through higher education, home or professional networks and they mirror the diversity and multiplicity of the Muslim Ummah.

Misha Zand (University of Copenhagen), *The Culture of Breast Cancer in The Islamic Republic of Iran*

This paper explores what exactly breast cancer tells us about the cultural and Islamic values in policy-making in Iran. In particular context within a country that until a few years ago, did not support public awareness campaigns on breast cancer because 'breast' is considered a sexually arousing word. According to the Ministry of Health, less than 11,000 of the 40 million female population have breast cancer today. However, due to Iran's young demography, this number will rise to at least 200,000 in ten years from now. With a burgeoning population potentially affected by breast cancer, the question is, why are the governmental institutes and ministries not preparing for this immense rise in breast cancer cases? To what extent is breast cancer gendered in Iran, and how do conservative and religious institutions relate to this rising crisis?

Panel 2: Bioethics

Room: Bloomsbury, Chair: Hossein Godazgar (Al-Maktoum College of Higher Education)

It seems that new advanced technologies have posed significant challenges to contemporary religions and faiths. This is perhaps more obvious in the area of bioethics than other aspects of everyday life. In contrast to the major religions of the East maintaining reincarnation views, the so-called 'divine' religions of Christianity, Judaism and Islam have adopted a more or less similar approach in tackling bioethical issues and the meaning of life in general; for example, the concept of 'God' lies at the core of their (counter)arguments. However, some of the ways, forms and extents that these so-called 'monotheistic' religions have tackled these appear more flexible than others, depending on the nature of the issue concerned. For instance, whilst Christianity has theoretically shown a lesser degree of flexibility in addressing modern and controversial topics, such as cloning and stem cell research/therapy, it has compromised them in practice by denying their relevance to modern times. It seems this is the opposite in the case of Islam and Judaism. They have historically been reluctant to compromise at a practical level, but they have been pushed to flexibility and compromise at a theoretical level through presenting a relatively modern interpretation of the text. Having said this, approaches within each of these religious traditions are hardly unitary and homogenous. This panel aims to discuss the questions of 'womb transplantation', 'organ donation' and 'physician assisted suicide' from a variety of approaches to 'Islam': social, legal and theosophical. It will be interesting to identify, understand and trace the meaning of 'Islam' and the changes that it has faced across time and space in association with these bioethical issues.

Farrokh Sekaleshfar (Manchester University), *An Islamic Theosophical Perspective to Organ Donation*

The 16th century well-known Islamic theosopher Mulla Sadra - whose Magnum Opus “*Al-Hikmah al-muta‘āliya fil-asfār al-‘aqliyyah al-arba‘ah* [The Transcendental Theosophy in the Four Journeys of the Intellect],” is regarded by Muslim philosophers and mystics as one of the most authoritative in its field – revolutionised the relationship between body and soul – by means of principles such as the ‘objective unity between body and soul’ and the ‘substantial theory of motion’ – by illustrating that there exists an objective unity between the two and that (a) the physical body *per se* is a subtle manifestation of the immaterial soul, (b) the soul’s actualisation arises via the evolution of the physical embryo/foetus and (c) the soul is post-eternal, generating a body that is on a par with each given dimension that it transcends following physical death. These implications have applied connotations in Medicine, today, especially in the domains of reproductive and regenerative medicine. This paper aims at shedding light on how organ donation (which is canonically deemed legitimate on the whole in Islam) is viewed from the Sadraen perspective, describing the *metaphysical* reasons behind (i) why a body rejects an organ, (ii) why over a period of time, the body accepts the organ and (iii) the dangers posed to the soul, after physical death, when the body’s organs are extracted and why ‘religious informed consent’ is requiring and of utmost importance vis-à-vis such potential donors.

Amel Algrahni (Liverpool University), *Womb transplantation and Islam*

Reproduction and the ability to have children is a fundamental aspect of many people’s lives. This great desire to be able to fulfil the basic human need to procreate has fuelled the global technological revolution over the last half century in the context of artificial reproductive technologies designed to alleviate the effects of infertility. Reproductive advances such as in vitro fertilisation (IVF), sex selection, reproductive cloning, and embryo selection for the purpose of creating ‘saviour siblings’ have all emerged as part of a rapid and ever changing branch of medicine. The world's first live birth following a womb transplant represents a huge step forward in reproductive technology. The success of Mats Brannstrom and his team in Sweden received worldwide media coverage and has given hope to thousands of women around the globe. The technology could hold distinctive advantages to Muslim couples, for it will enable them to have a genetically related child, even if the woman was born without a uterus, or suffers from some form of uterine factor infertility. At present the only other option would be surrogacy which is forbidden in Islam. This paper explores how this advance may be received in the Islamic faith.

Hossein Godazgar (Al-Maktoum College of Higher Education), *Is physician-assisted suicide consistent with Islam?*

Diversity is becoming an essential characteristic of a globalised, so-called 'post-modern' world, where more and more collectivities of 'religion' and 'non-religion' emerge and rightly claim the right to life in various arenas. One of the consequences of this is the materialisation of different views of the value of life itself. Some people tend to deny a value of any sort to life, while others may be deeply disturbed by the idea that life is of no value or that it is meaningless. Against this background, there are also some people who 'grit their teeth and continue with their day-to-day existence' whilst holding to the thought that the value of life is something related to each person's own life, which differ for each person in different conditions and circumstances – its value is personal, local and frequently temporary. For instance, a person may find no value in his or her own life and commit suicide; but another who suffers from progressive multiple sclerosis (MS) may look to a physician to assist them in committing suicide. A different person in the same conditions may enjoy and value their life and, therefore, refuse to commit suicide. Informed by the philosophical notions of instrumental, intrinsic and personal value as well as a social constructionist approach to 'Islam', this paper addresses the case of physician assisted suicide and will examine the question: 'Can "Islam" be socially constructed in such a way as to permit the view that life can be "valuable to" or "not valuable to" a person?' and, if so, "How could it be?"

Jan Ali (University of Western Sydney, Australian), *A Sociological Analysis of Organ Transplantation in Islam* (read by Hossein Godazgar)

Organ transplantation denotes the replacement of a non-functioning organ in one body with a functioning one in another to prolong the life of a patient or to cure him/her. In essence, there are two types of organ transplantation: in one case the organ or organs are harvested from a live body and transplanted in another live body to replace any non-functioning or diseased organs; in the other case, the organ or organs are removed from a cadaveric body and transplanted into a live body. Generally speaking, Islam instructs its adherents to protect the body at all times and accord it care and attention during sickness or illness. Protection of the body and its treatment during sickness or illness is directly linked with the idea of preservation of life. Many Islamic scholars, therefore, view organ transplantation permissible in Islam. However, not all Islamic scholars and jurists necessarily agree with organ transplantation and donation. These scholars consider organ transplantation and donation to be prohibited in Islam, particularly regarding the removal of an organ or organs from a cadaveric body and transplant in a live body. This paper examines the debates surrounding organ transplantation and donation in Islam. It explores various concepts, issues, and the role of key institutions connected with organ transplantation. The paper posits that organ transplantation is a modern sociological phenomenon. It emerged from the advancement made in secular modern medicine for the purpose of prolongation and betterment of life. However, organ

transplantation as a modern sociological phenomenon is also associated with material and commercial practices. It is this latter situation that this paper is particularly concerned with and will look at how Islam attempts to negotiate through it.

Panel 3: Culture B

Room: Gordon, Chair: Tbc

Benedikt Koehler (Earhart Foundation Grantee), *The Origins of Capitalism in Early Islam*

The subject is that capitalism evolved from Islam, a thesis which I have set out in my book *Early Islam and the Birth of Capitalism* (Lexington, 2014). Muhammad was a seminal economic reformer; in the economic sphere, the policies promulgated by early Islam evolved capitalism, first within the realm of Islam and also, as a second round effect, in medieval Europe when trade partners from cities such as Venice and Genoa copied templates for commercial institutions. Arabs, long before the advent of Islam, were active in long-distance trade linking Asia and Europe and had at their disposal institutional frameworks for caravan trade, which effectively constituted venture capital companies. Muhammad and his early successors introduced these as well as ancillary practices throughout the expanding realm of Islam. Notable economic innovations of this era include price deregulation (Muhammad said, "prices are in the hand of God."); provision of public welfare through *waqfs*, monetary reform, and other.

Mohammad Jafar Yahagahi (Ferdowsi University of Mashhad/ Persian Academy), *The History of Beyhaqi and the Holy Qor'an*

The History of Beyhaqi is the best known and most liked of all Persian histories, for its objectivity, and its attention to detail, the skill displayed in weaving the rich texture of its narrative with its often ironic implications all contributing to the highly dramatic quality which is its hallmark.

Its author, Abou'l Fazl Beyhaqi (995-1077), was a court secretary who served for a number of Ghaznavid rulers in Ghazna. He joined the secretariat of the Ghaznavid Sultan Mahmud (998-1030), where he worked under the chief secretary Bu Nasr Moshkan, who was a distinguished scholar with a high level of both Persian and Arabic knowledge. Beyhaqi wrote his history between 458- 470 when he was over sixty years old, living in retirement. In fact at the same time he was a learned man with a high quality of Qor'an, Arabic literature and general knowledge. As a learned secretary, Beyhaqi is probably bilingual in Persian and Arabic. At the same time all secretaries are advised to consider Qor'anic verses in their works. In fact Beyhaqi as a Persian medieval historian, was not expected to use the Qor'an in his works, but as a Moslem court secretary, he employed some Qor'anic quotations to document his writing on religious teachings as well. Beyhaqi's quotations from the Qor'an are

modest in number. Based on my own research Beyhaqi refer to Qor'anic verses in 763 pages of his work just 36 times, either clearly by quoting Qora'nic words, or by pointing (alluding) to a verse. In this paper I examined the skill of Beyhaqi on employing Qora'nic verses in the four categories as follows: by using part of a verse, by using the theme of a verse, using a Qora'nic key word, and finally alluding to a Qora'nic case.

Phillip Bockholt (FU Berlin), *Writing History in the Manuscript Age: Persian Historiography in Safavid Iran and Moghul India*

Khvāndamīr's general history *Ḥabīb al-siyar* of 930/1524 was by far the most important historical work of the early Safavid (and Moghul) period. It greatly influenced later historians in their history writing practices. Up to now, modern researchers have mainly valued the *Ḥabīb al-siyar* for the information it contains on political, economic and social aspects of the Timurid and Safavid period. In contrast, my approach to the work combines source criticism and narratology in order to analyse the *Ḥabīb al-siyar* as a text in its own right and to shed light on its historiographical dimension. By examining the chronicle as a historical narrative and deconstructing it, my objective is to investigate the way in which history was written at the time. How does Khvāndamīr combine past events, how does he understand 'writing history' and on which patterns does he rely to construct his work? In order to answer these questions, my paper will look at this work in the context of the socio-cultural discourses in early Safavid and Moghul times.

Salim Ayduz (British Muslim Heritage Centre), *Süleymaniye Medical Madrasa (Dār al-Tib) in the History of Ottoman Medicine*

This paper is about the famous Ottoman medical school, which consisted of a section of the Süleymaniye complex built by Süleyman the Magnificent (1520-1566); the school is described in the charter of its foundation as “the good *madrassa* which will house the science of medicine”. It was the first medical school (*madrassa*) built by the Ottomans. Although this medical *madrassa* resembled those encountered in certain earlier Islamic states, it differed in being part of a larger mosque complex and in providing education in a more systematic fashion for nearly three hundred years. It was established to train specialized physicians and occupied a very important place in the field of Ottoman medical education in terms of medical specialization. That is because medical education, which had previously taken place in hospitals, acquired an independent institutional structure with the founding of this school which most likely continued to train students until the middle of the nineteenth century; that is, until sometime after the new medical school “Tıbhâne-i Âmire” opened in Istanbul in 1827.

Halit Ahmet Ciftci (Suleyman Demirel University), *The Problem of Environmental Pollution and the Analysis of the Perception of Environment in Islamic Texts*

The relationship between the mankind and the environment directly means mankind's relationship with the nature. Environmental pollution, which has been caused by technological developments and anthropocentric approach of humankind to the environment and rapid increase of population etc. over the last two centuries, not only has effected our living environment but also has influenced the natural environment. The micro-views of the ancient paradigms about the environment has evolved to a macro-character and the environmental problems have become the problems of the nature itself.

The main difference between the traditional perceptions of environment and the modern ones has manifested itself in the manners of approaching the environment. It is generally thought that Islam has a traditional perception about the environment. Some claimed that a religion dating to the seventh century when the environmental problems were not experienced in large scale could not consider the environmental pollution as the pollution of nature.

In this study, we will try to investigate how the concept of "environment" include the concept of "nature". We will also set forth the Islamic point of view on the existing environmental problems and what kind of solutions are proposed within the Islamic tradition. The Quranic verses and the practices of the Prophet Muhammad regarding to the natural environment of the cities, Mecca and Madinah, will be the reference point of our study.

Panel 4: Theological Rationalism

Room: Woburn A, Chair: Ayman Shihadeh

Taneli Kukkonen (NYU Abu Dhabi), *Al-Ghazālī on the Antiquity of Religious Ethics*

This paper will interpret two discussions in al-Ghazālī's main *kalām* compendium, *al-Iqtisād fī l-i'tiqād*, which appear discrepant with the substance dualism advocated in other works of his, and instead seem to coincide with the materialist ontology and anthropology of classical Ash'arism. Although both discussions have already received a fair amount of attention, the discrepancies have hitherto remained either unresolved or unexplained. This paper will attempt to resolve an ostensible discrepancy in one discussion and to identify and explain a real and serious discrepancy in the other. By doing so, it will shed light on the main dilemmas and sensitivities that al-Ghazālī's subscription to substance dualism presented him in a *kalām* setting.

Gregor Schwarb (Freie Universität Berlin), *Necessity of existence' (wujūb al-wujūd) and 'necessary existent' (wājib al-wujūd) in 'Abd al-Jabbār al-Hamadhānī's (d. 415/1025) K. al-Man' wa-l-tamānu'*

This paper introduces 'Abd al-Jabbār's *K. al-Man' wa-l-tamānu'* which survives in two fragmentary manuscripts of Jewish Qaraite provenance. I shall analyse 'Abd al-Jabbār's use of the modal qualifiers 'necessary' and 'possible' in this text and cast new light on previous discussions (esp. in Robert Wisnovsky *Avicenna's Metaphysics in Context*) about the possible *kalām* background of a key notion in Avicenna's proof of God's existence.

Ayman Shihadeh (SOAS), *Al-Ghazālī and the Conundrum of Body-Soul Dualism*

This paper will interpret two discussions in al-Ghazālī's main *kalām* compendium, *al-Iqtisād fī l-i'tiqād*, which appear discrepant with the substance dualism advocated in other works of his, and instead seem to coincide with the materialist ontology and anthropology of classical Ash'arism. Although both discussions have already received a fair amount of attention, the discrepancies have hitherto remained either unresolved or unexplained. This paper will attempt to resolve an ostensible discrepancy in one discussion and to identify and explain a real and serious discrepancy in the other. By doing so, it will shed light on the main dilemmas and sensitivities that al-Ghazālī's subscription to substance dualism presented him in a *kalām* setting.

Panel 5: Africa

Room: Woburn B, Chair: Tbc

Rafiu Adebayo (University of Ibadan), *A Comparative Study of the Scriptural "Rajm" and Yoruba Traditional "Magun" in Nigeria*

Magun and *rajm* (stoning to death) are two means of bringing to book those who are guilty of adultery in the traditional Yoruba society as well as in some revealed scriptures respectively. The fact that the two modes of punishment involve termination of life underscores how serious the act is in every culture. However, some elements of injustice are observed in the mode of carrying out the punishment, while no consensus is reached by scholars on its application. The application of *magun* and *rajm* and reactions of people to them equally call for research into these two concepts. Attempt is therefore made in this paper to consider the two concepts and analyse the differences therein vis-à-vis the fundamental human rights. We therefore conclude that serious precaution needs to be taken in such a matter that involves lives of culprits such that all means to committing adultery are blocked by those who wish to implement them before carrying out the punishment.

Mahmud Adesina Ayuba (Adekunle Ajasin University, Nigeria), *Islamic Orthodoxy and Sufism Ideological Conflicts: Towards a Solution*

The ideological issues between the orthodox Muslims and Sūfis have since become universal phenomena. Various Sūfi orders are known to many parts of the Muslim world and reactions to them are equally diverse. For instance, Sūfis are well established with many followers in African countries. In others like Saudi Arabia, Sufism is illegal and subscribers to it are outlawed. Yet in others, they are barely tolerated. Universally, orthodox Muslims have been criticizing and challenging Sūfis and many of their beliefs and practices. The work revealed that both of them share the same view on belief of the uniqueness of God, prayers five times a day facing *Qiblah*, fasting during Ramadan and so on. On the use of Arabic as a divine language by the orthodox Muslims, the work gathered that Sūfis also recognized Arabic but use other languages. While the Orthodox use Sharī'ah law as final authority, the Sūfis believe in inner reality *Haqīqāt* as the final authority. The objective of this work is to appraise the ideological issues between orthodox Muslims and Sūfis with a view of proffering solution to the conflicts which have proved to be the most severe bane of the unity of Muslims especially in Nigeria.

Omer Kocyigit (Leiden University), *The Struggle for Legitimacy: Intellectual and Religious Debates about the Sudanese Mahdi*

After the Sudanese Sheikh Muhammad Ahmad (1844-1885) proclaimed himself as the Mahdi in 1881, many events whose effects continued over the years occurred and affected many states and regions as well as shaping modern Sudan. The religious background to the claims of Muhammad Ahmad al-Mahdi cannot be ignored in examining these cases. Although the political and sociological reasons for the movement have been discussed in many works, the religious sources of change that affected Muslim Sudanese society and the intellectual debates among the *ulama* about the mahdship of the Sudanese Mahdi have not been thoroughly discussed. In this article, the religious dimension of the movement will be discussed, and the intellectual arguments used against the Mahdi to demonstrate the legitimacy of caliphate of Ottoman Sultan will be examined. Together with the Ottoman archival documents, the letters of Muhammad Ahmad, which were sent to several people, and the pamphlets written against the Sudanese Mahdi will be used as the main sources of this article as well as the texts of oppositional figures.

Yusuf Salahudeen (Federal College of Education, Kano-Nigeria), *Harnessing Quranic Schooling with the Challenges of Early Childhood Education in Sub-Saharan Africa*

Early Childhood Education (ECE), borne out of the synthesis of the Child's Right Act, the Millennium Development Goal (MDG) and the Sustainable Development is built around the idea of using early childhood education to achieve part of the MDG; eradicate poverty and preventable diseases, reduce child mortality, enhance gender parity, increase school enrollment in order to empower the child. Effort to integrate

ECE with existing school system left high percentage of children from Qur'anic schools behind. This study identified the shortfalls of 2015 set target for all children of this region to benefit from ECE and explores harnessing Qur'anic schooling as a remedy. This study employed baseline approach to gather data regarding the achievement of the goals of the ECE and suggest how to improve for desired result and their sustainability. The paper concluded that both have the same objective of improving the educational sector and will still provide the Muslim child opportunity to become literate if his religious aspiration is adequately accommodated. This will not only enhance increase in enrolment but can contribute to the survival and development of the child and consequently bring about the sustenance of the society.

Adrienne Vanvyve (Université libre de Bruxelles), *Muslim claims in the name of secularism (Burkina Faso)*

Since 1960, Burkina Faso has asserted its secular nature through its Constitution, committing itself to respecting all religions on its territory, which, thanks to an implicit *modus vivendi*, have always coexisted peacefully. However, we can observe the gradual rise of Islamic claims that reflect social and political frustrations. Indeed, not only has the socio-historical context created a specific relationship between Islam and other religions but also between Islam and the State. Socially marginalized and politically subordinated since pre-colonial times, Muslims – now a majority in Burkina Faso – highlight the need for change in the practice of secularism in the country. Addressing the risk of potential religious conflicts, Muslims have officially expressed themselves on various issues, such as the inequity in respect of representative positions in public institutions, the marginalization of the Arabic language and of Arabic-speaking executives, the unbalanced broadcasting of religious programs, the organization of pilgrimage to Mecca and discrimination against Islamic clothing. But beyond these claims, the crucial challenge seems to be to clearly define the concept of secularism. In fact, as a concept imported from France, its interpretation depends on the individual or on the social group concerned.

Panel 6: Financial Islamic Institutions in Arab Transitions: Possible Avenues for Financial Development

Room: Beveridge Hall, Chairs: Fatiha Talahite and Olivia Orozco de la Torre

Mehmut Asatay (Durham University), *Searching for the Nexus between Islamic Finance and Economic Development: Can Islamic Finance Generate Economic Development for the Post-Arab Spring?*

In modern times Islamic finance emerged as part of Islamic economics with the objective of responding to the failures of economic development and public policy in developing countries, in particular, and Muslim countries, in general. The founding fathers aimed at developing a human centred developmentalist paradigm within the

norms, principles and values of Islam; a moral economy embedded on community and mutuality (*takaful*), reciprocity, distribution and de-commoditization. Islamic financing (as opposed to financialisation) was considered as the instrument or functional institution, making profit-and-loss sharing and risk sharing essential to develop 'participatory modes of production' with the objective of developing a participatory social formation of society. Islamic finance has shown unprecedented growth in terms of its asset base and operations. However, despite such successes, the impact of these institutions in relations to the aspirations of Islamic moral economy has been limited; converging to existing banking models within neoclassical paradigm and speedily developing financialisation. Developmentalist and equity expectations have been given up for neoclassical efficiency. No longer attached to the moral economy of Islam, the social failure of Islamic finance has spelled out. This paper argues that development needs of the developing countries, including Arab Spring countries, cannot be served with the existing nature of Islamic banks. Only through new forms of Islamic non-banking financial institutions objectives such as socio-economic development, capacity building, individual empowerment and job creation can be achieved. New institutionalization in Islamic finance in terms of further authenticity is inevitable, such as re-organisation of *waqf* system, developing *zakah* funds, creating developmentalist funds, establishing Islamic social banks and microfinance. Only then perhaps some hope can be delivered to the street of Arab Spring countries.

Samuel Beji (Tunis University) and Adnen Oueslati (Center of International Economic Integration, LIEI), *The Tunisian Financial System in the post-revolution period: what about Islamic Finance?*

The popular upsurge experienced by some countries in the MENA region and the political turmoil that followed were partly caused by the weakness of the political institutions. The institutional and political deficit was harmful for the economic conditions characterized by little public transparency and accountability, high unemployment, especially among young and educated people, high inequality and low purchasing-power for domestic consumers. The democratic elections organised for the first time in the history of Tunisia in October 2011 brought to power a tripartite coalition with the intention to fight against corruption, reduce economic and social inequalities and introduce reforms for the financial sector by giving to the Islamic finance a central role. Tunisia today has two Islamic banks with very limited local banking activity representing 2% of total financial assets. Currently, there is no specific Islamic finance law and this has limited Islamic finance's growth despite its potential. The demand for Islamic financial services however is real among Tunisian citizens. This demand is further validated by socio-political dynamics in Tunisia in a post-revolution environment. Since financial sector development is crucial for every growth and development effort, financial sector reforms were in the core of every political program in the last legislative elections that took place in Tunisia in October 2014. The aim of the paper is to depict the state of financial systems in North African countries as they present comparable features and characteristics. Emphasis will be

placed on the Tunisian case since it is the only country experiencing a democratic transition among the “Arab Spring” countries. The role of the Islamic finance in the attempt to reform the financial system in Tunisia will also be highlighted.

Randi Deguilem (CNRS / TELEMME-MMSH, Aix-en-Provence), *Rethinking a Traditional Institution: Contemporary Use of Waqf as a Development Tool in Islamic Finance*

This paper studies the contemporary use of *waqf* as a development tool in the realm of Islamic finance. A brief historical introduction will introduce the *waqf* endowment as an instrument in the Islamic world, by which individuals impact societal processes within the economic, social, political and religious spheres. Widely used in all levels of society, *waqf* is a structural instrument by which individuals endow privately-owned assets (buildings, agricultural lands, monetary sums) to direct revenue generated by those assets towards specific targets in society identified by the endower when creating the foundation. It will focus on the contemporary transformation of this traditional institution with particular attention to its development in Islamic finance in two countries: Sudan and Mauritania. For Sudan, it will study the activities of the Islamic Endowment Corporation and the Office of Islamic Waqf, which provide the infrastructure for both creating new *waqfs* as catalyst of financial development and for redefining and reorganizing the ways of exploiting existing ones. For Mauritania, emphasis will be put on the procedures followed by the National Establishment of Waqf (created in 1997) to insert *waqf* properties within contemporary financial structures; a close association with Kuwait as well as the IBD played a preponderant role here.

Valentino Cattelan, *Islamic finance and credit economy: a community-based approach for local development in Arab Transitions*

This paper aims at investigating how Islamic finance can contribute to the reform of credit economy in Arab Transitions. To this objective, Part I depicts the legal principles and the contractual instruments of Islamic financial institutions as a “community of credit” that, on the one side, can maybe support local development by looking at the financial sector in the light of a “shared economic venture”; on the other side, requires ad hoc mechanisms of regulation and governance to be properly implemented in the market. Accordingly, Part II interprets the community of credit of Islamic finance as a potential tool for the development of the private sector in North Africa, by referring to Islamic retail banking, micro and project finance, as well as to the use of *waqf* as a means to connect the global *sukuk* market with local investments. Complementarily, moving from the private sector to the role of national governments, Part III discusses issues of financial regulation and governance that have to be necessarily faced for the sound implementation of Islamic finance in the credit economy of Arab Transitions. To conclude, the link between economic and civic empowerment in North Africa will be considered, looking at Islamic finance as an instrument to this aim.

Rodney Wilson (Durham University), *Islamic Banking and Finance in North Africa* (via Skype)

Islamic finance is well established in the Gulf Cooperation Council economies and Malaysia, but despite five decades of attempting to launch it in North Africa, there had been little development. This is unfortunate, as North Africa has over four times the population of the GCC economies combined indicating the substantial potential of the market. Furthermore while the economies of North Africa have performed relatively poorly, they are more diversified than those of the GCC where Islamic finance remains oil revenue dependent. Why has the penetration of Islamic banking and finance in the North Africa been so disappointing? Does it reflect the limited development of the conventional banking systems, especially retail banking where Islamic financial institutions have been most successful? Have Islamic banks been crowded out of the market by state owned banks and are the regulatory regimes hostile for Islamic institutions? Certainly there has been little legal and regulatory provision to take account of the unique features of Islamic banks. To what extent is the problem political, with Islamic finance seen as part of the move to Shari'ah law on the agenda of the Muslim Brotherhood? The Arab Spring helped Islamic banking in Tunisia, but in Egypt and Libya it had little impact, and in Algeria and Morocco it remains marginal at best.

10.30–11.00, *Refreshments*

11.00–12.15: SESSION 12 (Plenary)

Room: Beveridge Hall, Chair: Mustafa Baig

Robert Gleave (University of Exeter), *Belief, Violence and the Reformulation of Islamic Thought*

12.15–13.00, *Lunch*

13.00–14.30: SESSION 13. SIX PARALLEL PANELS

Panel 1: Quran and Hadith B

Room: Bedford, Chair: Tbc

Sara Mallawi (SOAS), *Quran Translations, Muslim Communities & Interpretations of Islam*

Translation Studies in the early 1990s has started to focus on new areas of research mainly the influence of subjective understandings and interpretations on translations. In other words, the ideologies translators hold are reflected through their translations. This can be found in the translation of any type of text even the Quran. The orientations of Quran translators are projected. This study will focus on this angle, but taking it a step further and looking into the relation between the orientations of existing Quran translations (QTs) and those of Muslim communities (MCs) in the UK. As translation is understood to be an interpretive tool sharing features with the act of interpretation and hermeneutics, *Tafsir* classes are chosen as an arena for investigating where English QTs are used. A research methodology is developed in a two stage design examining *Tafsir* classes in different MCs with different orientations of Islam. The first stage tackles the authoritative level as Imams and Quran teachers, while the second tackles the classes themselves and their students. This interdisciplinary study aims at highlighting the importance of breaking away from a monocular interpretation of the Quranic text which through translation eliminates other scholarly valid interpretations that can sometimes create a monocular rigid understanding of Islam as a whole.

Mirina Paananen (As-Suffa Institute, Birmingham), *Mastering the Art: Instruction in Qur'an Recitation within the UK Muslim Population (Case Study: Birmingham)*

Instruction in Qur'an recitation (*tajweed*), ubiquitous in Muslim communities throughout the world, represents a fundamental building block in traditional Islamic education, as correct recitation of the Qur'an is a component of the obligatory ritual prayer and the Qur'an is considered central to the life of observant Muslims. The teaching of *tajweed* presents a challenge in the Western setting. With Arabic as a foreign tongue for many students and a lack of high-quality instruction, there is a degree of Qur'anic functional illiteracy with many students describing their early *tajweed* education as being "the back home way". There is evidence of dissatisfaction in the Muslim community with the quality of mosque-based education and of the emerging importance of the role of Islamic supplementary classes working in conjunction with mainstream secular education (Gent, 2006). This paper will present the findings of a mixed methodology research study undertaken in the Muslim community in Birmingham, UK, investigating the pedagogy of *tajweed* within various community settings, including Mosque '*maktabs*', private educational institutes, unaffiliated community groups and family-based teaching. The paper will

examine the range of teaching methods, curricula, teacher qualifications and training as well as student and teacher experiences of engagement with the current methods.

Somia Qudah-Refai (University of Leeds), *Dogmatic Approaches of Qur'ān Translators: Linguistic and Theological Issues*

The Qur'ān has an unparalleled importance in Muslim's life and daily practice. Qur'ān translations are a window onto the world of Islam and its sacred text. They are equally important to Muslims who do not understand the Qur'ān in its original language, and to communicate the message of Islam to Mankind. Given this importance, it is crucial to evaluate and enhance the accuracy and fidelity of Qur'ān translations. This abstract intends to highlight the fruit of extensive interdisciplinary research bringing together the two fields of Qur'ānic studies and translation studies, providing an insight into and a critical assessment of 35 different English Qur'ān translations, exploring linguistic and theological issues found in translations in the light of modern translation theories and aiming to understanding the role of the translator's dogma and exploring whether it is reflected in their translations or not.

The suggested conference paper will provide a brief evaluative survey of the chosen English translations of the Qur'ān, followed by an explanation of the principles and problems of translation, its evaluation and quality assessment. This leads to the development of a proposed evaluative model to apply to Qur'ān translations within linguistic and theological parameters. The discussion of the linguistic parameter will give a close analysis to Qur'ānic linguistic features and various problematic elements in its translation. The theological parameter will shed the light on the exegetical and theological aspects of Qur'ānic discourse and translations. Selected linguistic and theological issues will be discussed with reference to the translator's dogma. This analysis helps to identify the possible link between the dogmatic approaches of Qur'ān translators and their translation quality through a translation quality assessment model that can be further developed to draw up a similar model for assessing Qur'ān translations in different languages. This completed research is currently being developed into an online community project to maximize its benefits to Qur'ān readers.

Sohaib Saeed (SOAS), *Translating Tafsir: Prospects and Problems*

Scott Lucas has argued that "the Anglophone world would benefit far more from the partial or complete translation of Qur'anic commentaries than it would from yet another translation of the Qur'an itself." Without doubt, classical Arabic commentaries have exerted considerable influence on the understanding and interpretation of the Qur'ān, although the extent to which translators have relied upon them has sometimes been overstated. Translation of classical and modern tafsir would provide rich materials for researchers as well as Muslims seeking

knowledge of scripture. Yet there are immense challenges facing any translation project, not least the voluminosity of these works and their preoccupation with linguistics. Consequently, there are few complete tafsirs in the English language and recent efforts have been directed to esoteric commentaries as well as thematic syntheses. In this paper, the author will reflect on his experiences in translating classical Arabic works in order to identify strategies and best practices for future tafsir projects in English.

Fatma Betul Altintas (Erciyes University), *The Academic Study of Hadith in North American Universities*

This paper will provide an overview of the history and current situation of the academic study of Hadith at American Universities. To examine and analyze the legacy and the current state of Hadith studies in North American Universities will help us to understand the general acceptance of Hadith Studies among Western thought. In this paper, I will examine Hadith studies state within the broader curriculum of Islamic studies. For this I will examine the evolution of Islamic Studies among North American Universities in general. Then I will analyze the state of hadith studies from institutional, intellectual and pedagogical viewpoints. From institutional perspective I will examine the state of hadith studies in Universities, online universities, non-accredited institutions, and research centers. From intellectual perspective, I will examine the academicians working on Hadith, master thesis, doctoral dissertations, academic articles written about Hadith, and presentations about hadith. From pedagogical perspective I will examine the courses about hadith studies, the materials (books, articles, book parts...) used in these courses, and instructors of these courses. As for my work methodology, I will collect the data about the courses and the materials used in these courses from the websites of the Universities. Besides some websites which provide course syllabuses, information about the hadith courses and the instructors of these courses will be used in collecting data. In addition to this, American Academy of Religion's Syllabus Project will provide rich data for our paper. Also information obtained via email and face to face conversations with the participants of the hadith courses and the instructors will be used.

Panel 2: Law and Ethics C

Room: Bloomsbury, Chair: Tbc

Nawaf Alyaseen (Oxford Brookes University), *Trademark forms in Islamic Sharia*

This paper explores the position of Islamic Sharia principles from in relation to various forms of trademark. Islamic Sharia does not define the idea of 'trademarks' in its modern sense, therefore the TRIPS definition of a trademark is the guide in this paper. The aim of this paper is to examine Islamic Sharia's main primary sources, study and analyze them to clarify the Sharia's view regarding trademarks' forms.

Significant and controversial marks that might be have been focused on in this paper. The research is based on the main sources which provide the basis of Islamic Sharia in particular the Qur'an, and the Sunnah. The preliminary results of the research show that there are multiple restrictions strictly imposed by Islamic Sharia on trademark forms. This has a direct impact on trademark recognition in Islamic Sharia. The findings provide a better understanding of trademark forms in Sharia's perspective and the requirements demanded by Islamic Sharia especially of those who deal with strict Sharia jurisdiction countries. The conclusion suggests that trademark forms in Islamic Sharia are controlled by numbers of principles that can be elicited from the primary Sharia sources of legislation, which has a direct effect on the protection of trademarks.

Nehad Khanfar and Ahmad Bawab (The Islamic College), *A Critical Review of the Islamic Mortgages offered in the Banks in England*

It would have been almost impossible to obtain a *sharia* compliant mortgage in England, 'Until July 2002 only one financial institution in the U.K offered Islamic Mortgages (The United Bank of Kuwait)' (Bradford, 2012). In the past few years, Islamic mortgage has become one of the mortgages offered in the market. Different institutions offer Various Islamic mortgage models. This is due to the rapid growth of Islamic financial market in the U.K. This paper will examine the legal and financial structure of Islamic mortgage contracts offered in England, the structure of the models offered in the market, its compatibility and competitiveness with the conventional mortgage models. It will also critically assess whether the Islamic mortgages offered by banks in England are equally Islamic. It also aims to assess the suitability and applicability of the mortgage compared to some conventional models. The paper will also investigate the viability of Islamic mortgage in the future and its acceptability among the conventional mortgage market. An analysis will be provided on the diminishing Musharakah and Murabaha models as they are the most common models used in Islamic mortgages in England compared to the capital and interest only based models in the conventional system.

Fatimetul Zehra Guldas (University of Leicester), *Human Dignity and Health Care: An Islamic Perspective*

In this paper, my purpose is to denote what human dignity is in Islam through the two most authoritative and valuable sources in Islam: the Quran and the hadith. Both precious documents include the value of humanity in as it relates specifically to health care. Since human life is highly valued in Islam, human dignity is one of the central themes in Islamic teachings, which emphasizes two points: the relationship between God and human beings, and the relationship of the humans with one another while each maintains their own dignity. Islam has given a distinct position to humanity by viewing humans as the noblest of creatures and man as the vicegerent (khalifah) of God on earth. Since Islam is a lifestyle for Muslims, the focus on human dignity in the light of equal access to health care meeting people's expectations in terms of mental, physical, psychological and spiritual health. From the views of the

Quran, Hadith and Sunnah, Islamic teachings believe that human beings are shaped and formed as noble creatures. Therefore to develop healthy communities, people should take care of each other in all difficult situations and medical conditions in accordance with God's commands. This education could help teach Muslims the beliefs of their own faith and how they can be applied to treating those that are sick, of different sexual orientation, or religious beliefs with human dignity.

Rukhsana Waraich (International Islamic University Islamabad), *Ownership in Human Body: A Shariah Analysis*

Advancements in medical sciences have opened new avenues of jurisprudential debate in the notion of property and ownership. Human body and its parts are being used like it was never before. Success story of Organ transplantation started from cornea and has now reached to full face transplant. Scarcity of organs has led the sale and purchase of it in some parts of world, reducing it as a commodity. Scholars are reassessing the status of human body and its parts. Majority of the Islamic Scholars negates the concept of 'ownership' in human body while and minority group of researchers support. But the overview concludes that human body is owned by human beings in the way all other things are owned in this world on the behalf of Allah The Exalted. Human beings are vicegerents of Him and thus transacts in all objects including human body as authorized and directed. But as far as the Trade of organ is concerned, it can't be permitted on some other ground. When the organ is dislocated from the human body, it becomes soul less and amounts to carrion and it is prohibited in *Shari'ah* to transact in carrion. Thus no part can be sold or purchased.

Panel 3: Contemporary Developments in Shi'ism

Room: Gordon, Chair: Tbc

Mersedeh Dad Mohammadi (University of Chester), *Reading More than Persepolis: A Shia Response to Marjane Satrapi's Memoire*

This paper sets out to undertake a critical discussion of the representation of Iran and Islam in Marjane Satrapi's graphic novel *Persepolis*, placing it in the context of post-revolutionary memoirs of diaspora Iranians. The paper provides an opportunity to contribute to scholarly discourses on Iranian culture based on Shia theology following the Islamic Revolution of 1979 as purported by the current Revolutionary government. The analysis of Satrapi's work and other post-revolutionary autobiographical narratives is contextualised within (neo-) orientalist critique. The initial research question moves from an analysis of the polarized reception of Satrapi's memoir in Iran and worldwide. *Persepolis* has been enthusiastically received all around the world, except in Iran. The graphic novel and the animated movie derived from it in 2007 have been banned by the Iranian government, and

since then Marjane Satrapi has been refused entry into the country. This research will try to make sense of this and similar restrictive regulations, and will present the background of selected post-revolutionary autobiographical literature from a Shia perspective.

In this research, the theological and political thought of Ayatollah Ruhollah Khomeini, the founder of the Islamic Revolution, and the concept of *welayat-e faqih* (guardianship of the jurists) - and the national and international responses to it - will be used to explain the current Iranian situation and Iranian responses to internal and external threats. Theological analyses and the explication of some of the historical complexities affecting modern Iran (especially after the Revolution) will remain the main methodological procedure of this research.

Daryoush Mohammad Poor (Institute of Ismaili Studies), *Authority without Territory: doctrinal shifts in modern Ismailism*

The doctrine of *imamate*, a fundamental doctrine of the Shi'i Ismaili community, has gone through several phases of development in the history of the community. The elements of contingency, agency and paradox have been part of the history of this development. Various periods of Ismaili history have episodes and specific cases of how the doctrine has been revisited and adjusted to accommodate the emerging issues facing the community. The most recent shift in the doctrine has come about in the modern period of the Ismaili community through the vast institutionalisation of the office of imamate and the expansion of institutions whose primary role is improving the quality of the life of the community and the people amongst whom they live. The encounter of the Ismailis with modernity at the turn of the 20th century is a key event. The effective decoupling of the imamate and authority from nation-state divisions dislodges the familiar interconnection of authority and territory in the Weberian sense. The most recent integration of a bifocal leadership in which worldly and spiritual matters receive due attention with a constellation of terminologies now predominantly part of the language of the Ismaili imamate herald the emergence of this new shift.

Babak Rahimi (UC San Diego), *Digital Hawza: the New Media and Shia Islamic learning in Qum*

An attempt is made to explain the relationship between new media and Islamic learning as a set of a discursive field of higher learning. The study focuses on the *Hawza* based in Qum, Iran, to make the argument that the role of new media is not only communicate or propagate Islamic teachings sanctioned by the *ulama*, but also negotiate ways of being modern in the context of spiritual economies and technological innovation on both local and global levels. I argue that uncovering these negotiations involves ways in which the *Hawza* actors understand media technology to facilitate theological, moral, and social matters in daily life. New media is embraced as a way to shape a spiritual community connected through transnational ties, in which the new technology enhances in terms of contact,

exchange and circulation of ideas, discourses, and relations. The paper provides an ethnographic account on such negotiation processes and finally discusses the relationship between Islam and modernity in both online and offline contexts across various Muslim communities.

Mohammad Tajri (Lancaster University and Al-Mahdi Institute), *Assessing Perceptions of Islamic Authority amongst British Shia Muslim Youth*

Within the study of Islam in the UK, the analysis of how religious authority is perceived, is of great importance. The perceptions of Shia Muslims in this area are particularly under-researched. Resulting from a Cardiff-based social-science project, this paper sheds light upon the attitudes of British Shia Muslim youth, regarding 'authority in Islam'; how these attitudes impact the lives of young Shia Muslims, is also examined. The study uses focus-groups, as well as semi-structured interviewing, as formal research methods. Subsequent to the focus group, interviews with selected participants were effectively used to elicit rich narratives, unearthing personal experiences and dilemmas, due to the determination to adhere to the 'authorities' they revere. The paper contains a section on reflexivity, highlighting the benefits and hurdles faced while carrying out religious fieldwork amongst this pool of participants. While analysing the participants' views, parallels have been drawn between the experiences of the UK's Shia Muslims, with other faith communities, with regards to the issue of religious authority. The outcomes of this study revealed conflicting feelings of reverence, yet discontent; submission, yet subdued protest; and determined compliance, coupled with a tension of inner-unease. Some of the contentious issues have been successfully brought to light.

Panel 4: Critical Islamic Thought D

Room: Woburn A, Chair: Tbc

Tobias S. Anderson (University of Edinburgh), *Caliphal succession in the first Islamic chronicle: the Tārīkh of Khalīfa b. Khayyāt*

The paper analyses the narratives of caliphal succession in the *Tārīkh* of the Basran historian and *ḥadīth* scholar Khalīfa b. Khayyāt (d. 240/854). The work is the oldest Islamic chronicle still extant and covers the political and administrative history of the early Muslim polity from year 1/622 to 232/847. By the early third/ninth century, the views on the succession of caliphs after the Prophet Muḥammad had become important identity markers in Islamic scholarship, especially among the various precursors of Shī'ī and Sunnī thought. Comparing the narratives of these events in Khalīfa's *Tārīkh* to other early histories shows important differences, which relate to their different audiences and contexts of compilation. This paper argues that Khalīfa's approach to the problems of succession after the Prophet's death until the early 'Abbāsīd period reflects common religio-political ideas among early Sunnī scholars, especially in Basra—for instance, the three of four caliph thesis, the Companions' collective authority and the critical loyalty to political leaders. It also

discusses Khalīfa's tendency to 'smooth over' certain disputes over succession—especially at the time of the early 'rightly-guided' caliphs—but report in great detail on others, which also seems to reflect his early Sunnī perspective.

Bashir Saade (University of Edinburgh), *Notions of Authority in Early Muslim texts*

This paper analyses notions of authority as developed by several writers of the formative period of Islam, including Al-Farabi, Ibn el Muqaffa', Ibn Qutayba, Abu Hayan al Tawhidi and Al-Mawardi. The early reception of Greek texts by Muslims has stimulated this intellectual production triggering an impressive project of synthesis coming from these different traditions. By looking most specifically at re-articulated notions of religion and politics, of *Din* and *Polis*, and other related concepts, the paper wants to argue that there is a stark contrast in understanding community and authority with not just general modern Western philosophical articulations but also the latter re-reading of the Greeks. In so doing, this paper sheds light on the intellectual history of Modernity (and secularity) specifically on notions of knowledge and politics, as inspired by the works of Hannah Arendt on authority and liberalism.

Neelam Hussain (University of Birmingham), *The Transmission and Manuscript Traditions of Kitab Sirr al-Asrar: Readership & Audience*

The pseudo-Aristotelian *Kitab Sirr al-Asrar* asserts itself to be an epistle from Aristotle to Alexander, which was dispatched to the latter during his conquest of Persia. It begins with a prologue that includes an exchange of letters between them when Aristotle was too old to accompany Alexander in person. The body of the text then spilt in up to ten books discussing a variety of subjects including the secrets of statecraft in a Mirror for Princes tradition, health and physiognomy interspersed with various secrets of nature and science that had apparently been revealed to Aristotle. There are approximately fifty manuscripts of the Arabic work: the earliest of which is a fragment dating from A.D. 941/330 AH . *Kitab Sirr al-Asrar* was translated into Latin from the twelfth century and went on to become not only one of the most of the most widely disseminated of the Aristotelian pseudepigraphs of the period, but one of the most popular books of the entire Middle Ages too. This paper will examine the manuscript traditions of the Arabic and the European translations to illustrate what the manuscripts can tell us about it readership and audience.

Elif Tokay (Istanbul University), *Human knowledge as the way towards God in the Arabic translations of Gregory Nazianzen's orations*

This paper explores the way in which Gregory Nazianzen's (ca. 329-390) theory of human knowledge of God was transmitted to the Arabic-speaking Christians of medieval Antioch. It consists of three main arguments. First, it highlights the role of Gregory Nazianzen in Byzantine theology and then focuses on the 10th-11th century Melkite church with special attention to the translation movement it fostered. As

products of this movement, the Arabic translations of Gregory's orations provide us with valuable insights into the intellectual atmosphere in which Christian theology took a new form in Arabic. This paper argues that these translations are important on the grounds that they allow us to reveal information about the way the Greek educated Gregory came to be known in Arabic and the manner in which his heritage was continued. What we find is an interesting picture in which the interaction between Christian and Islamic theology that took place in the medieval Middle East makes itself strongly felt. The human knowledge of God, in particular, with its connections to epistemology, ontology and soteriology provides us with an excellent example to demonstrate this interaction.

Panel 5: Themes in Education

Room: Woburn B, Chair: Tbc

Syed Mehdi Ashraf (Islamic College of Advanced Studies), *New Paradigm for the Educational Advancement of Muslims*

Currently Muslims around the world are, in general, and in comparison to other, communities, nations and civilizations, lagging behind in education, economic prosperity and political development. As a community, Muslims are feared as a violent group, which disturbs the world peace. The primary cause of the backward state of Muslims is their deficiencies in advanced education. In the present Dissertation, the causes of the success of Muslims to create a Golden Age in the classic period (9-13 BCE) and then their degeneration are investigated. The legacy left by Muslims during and after the period of 900-1300 BCE made a huge impact on the European Renaissance which led to the scientific and industrial revolutions and eventually the contemporary modernization. Attempts have been made in the last two hundred years to revive Muslim civilization by Muslims thinkers/reformers/revolutionaries like Abduh, Afghani, Iqbal, Syed Ahmed, Shariathi and Khomeini. However, Muslim civilization is battered to such an extent by their political and religious leaders, dogmas and ritualism, and the Western colonialism, imperialism and totalitarianism for more than 500 years that if they start a fast paced reformation, it is anticipated that they would take several centuries to regain their lost glory. The current crisis of Muslim civilization is, in view of the present researcher, to a large extent due to the lack of education, corrupt and incompetent leaders, misguided ideologies such as nationalism and racism, and global dispersal of Muslims which prevents unity among them. This dissertation investigates and suggests a model based upon critical rationalism to advance the educational standards of Muslims from the root level in small communities in their adopted Western countries, where Muslims are more privileged and have greater opportunities than their native countries. The same model can then be swelled and projected in Muslim world, globally.

Yahia Baiza (The Institute of Ismaili Studies), *The 'Ulama, Education and Muslim Civilizations: A Historical Analysis*

The subject of this paper comprises three independent and yet mutually intertwined complex debates: the *'ulama*, education and Muslim civilizations. The complexity of the subject derives from the fact that it is also connected with and influenced by several other historical developments. This paper explores and analyses the historicity of the *'ulamas*' changing positions and shifting concerns and priorities, the evolving concept of education and subsequent rise and decline of Muslim civilizations. It analyses these themes not only in their own contexts, but also in relation to at least the following four historical developments: (i) knowledge and authority, (ii) the development of institutional and educational structures, (iii) the influence of political *'ulama* on Muslim thought, particularly on rational sciences, in classical as well as contemporary periods, and (iv) nationalism and modern approaches to Islam and science. The first two themes analyse and explain the Muslim communities' rising passions and contributions to knowledge, education and new centres of civilizations, whereas the last two themes primarily concern the decaying position of the political *'ulama*, and the decline of Muslim civilizations, and centres of scholarship and education.

Sharifah Syed Bidin (Universiti Sultan Zainal Abidin), *The Concept of Tarbiah in the Teaching and Learning of the Al-Quran to Adult Learners*

The objective of this study is to analyze the concept of *tarbiah* within the three Surahs from the Holy Quran, i.e. Surah Ali `Imran (chapter 3, verse 164), Surah al-Isra' (chapter 17, verse 106), Surah al-Qiyamah (chapter 75, verses 17) and its application in teaching and learning the Quran to adult learners. Accordingly, the process of teaching and learning of the Qur'an in this study is compared to the concept of teaching and learning in andragogy, or precisely the teaching and learning of adults. *Tarbiah* in Arabic refers to the process of growth and change of individual behaviour in terms of the ability to interact with other individuals, groups or clusters and any kind of change agents that influence it. In the context of teaching the Quran, *tarbiah* elements are seamless in nature and contain other elements such as mentoring, leadership and drill and practice on the skill regarding the correct pronunciation of the Quran verses by applying the principles of the *makhraj* and *tajweed* (vocal sounds and grammatical rules of Quranic recitation). The interactive Quranic teaching and learning process indicates that there is a bilateral relation between students and the instructor. In this instance, the writers would like to highlight the elements of *tarbiah* from a teacher to his students. The concept of *tarbiah* has a significant meaning here because it attempts to draw the distinct line between andragogical and pedagogical principles. In addition to its uniqueness, the teaching and learning of the Quran among adult learners is also important to be put forward here because it is in line with the concept of life-long learning process, where the main underpinnings are to improve knowledge, skills and personal empowerment.

Kenan Tekin (Columbia University), *Classifications of Knowledge in the Early Modern Ottoman Empire*

In this paper, I look at the concept of 'ulum and fünun (sciences or disciplines) in the early modern writings of the Ottoman scholars, focusing on Tartib al-'Ulum of Saçaklızade (d. 1732?) and Netaic-i Fünun of Yahya Nevi (d. 1598). By studying two texts comparatively we can see the impact of different imaginaries on the production of knowledge. As my discussion will show, Saçaklızade and Nevi were writing in different social and intellectual contexts. This contextual difference shaped their schemes of knowledge. To put it differently, I argue due to diverging conditions of possibility for production of knowledge, namely the court environment and the provincial circumstances, we have two contrasting classifications of disciplines, in two different languages, literally (Ottoman Turkish and Arabic) and metaphorically (philosophical-mystical and legal-moral). Major differences can be seen in the place of religious disciplines, history and philosophy in their organization of knowledge. While Saçaklızade emphasizes religious disciplines such as Qur'anic studies, Nevi prioritizes history and philosophy. I also point out that this divergence is also a product of different intellectual genealogies that go into formation of scholars and transmission of knowledge.

Matthew Wilkinson (Institute of Education, University of London), *A philosophy to 'underlabour' Islam in a multi-faith world: Islamic Critical Realism*

The philosophy of critical realism so fittingly 'underlabours' for the contemporary interpretation of Islamic doctrine and practice in multi-faith contexts as to suggest a distinctive branch of contemporary Islamic philosophy of religion, specifically suited for this purpose called Islamic Critical Realism (ICR). At the level of original critical realism, ICR is well-placed to help revitalise Islamic praxis due to its sharing core metaphysical premises with Islam: 'Underlabouring' and philosophical 'Seriousness'. The conceptual fulcrum of ICR - ontological realism, epistemological relativism and judgmental rationality - also provides a neat interpretative framework for articulating an authentically Qur'anic world-view in a multi-faith world. At the level of the dialectical ICR, the type of personal, political and spiritual transformation enacted by the Prophet Muhammad leading to the establishment of the community of faith in Medina was a paradigm of critical realist dialectics in history. Finally, ICR at its spiritual moment, known as the philosophy of meta-reality, can give life and relevance to contemporary Islamic ethics by helping to distinguish what are essential objectives (maqasid ash-sharia') of the Islamic Sharia' from what is peripheral. Thus, Islamic Critical Realism can 'underlabour' for the authentic, peaceful and transformative engagement of Muslims with a multi-faith world.

Panel 6: Muslims in the West D (Pecha Kucha format)

Room: Beveridge Hall, Chair: Tbc

Z. Ayca Arkilic (The University of Texas at Austin), *Reaching Out to Turkish Muslims: Turkish Muslim Leaders' Perceptions of the Contemporary Muslim Councils in France and Germany*

It has been argued that since the early 2000s, European states have expanded religious liberty, and strengthened their control over religion through the creation of contemporary Muslim Councils across Europe, a major step taken toward institutionalizing and “Europeanizing” Islam. The link between Turkish Muslim communities and host states, however, needs to be reconsidered given the limited representativeness of these institutions, and the homeland’s ambitious soft power extension policy. By comparing how the major Turkish Islamic organizations in France and Germany have interacted with and viewed the French Council of the Muslim Faith (CFCM) and the German Islam Conference (DIK), this paper aims to answer to what extent host states have been successful in bypassing the homeland’s outreach policies, and incorporating their Muslim communities into the sociopolitical fabric of their society. This study relies on a detailed examination of governmental and organizational publications, press statements, existing surveys as well as semi-structured in-depth interviews conducted with Turkish immigrant organization leaders and policy-makers in France and Germany. The paper finds that Turkish Muslims are much more critical of the German Islam Conference compared to its counterpart in France, and sheds light on the sociopolitical factors shaping this outcome.

Mahdi Barmani (UCD Clinton Institute for American Studies), *Iraqi Shia-Muslims in the USA: a Conflict-Generated Diaspora*

The United States of America a ‘nation of migrants’ has long had diaspora communities. Despite the long history linking diasporic communities and US politics, the specific engagement with them as partners of US foreign policy has gained more importance in recent years. Although a Shia-Muslim community (including Iraqis) in the United States emerged in the 19th century it experienced an expansion since the late 1990s due to a shift in the direction of the Iraqi emigration flow from the Muslim neighbours to the western countries so that the USA is now the second popular destination for the migrants. This research examines the sociopolitical character of the diaspora with regard to some standard elements such as: class, religion, ethnicity and political leadership in America.

William Barylo (EHESS, Paris), *Muslim Charities in Europe: redefining a positive image of Islam in the public sphere at a grassroots level. Case study of France and Poland*

Increasing visibility of practising Muslims is known to fuel visceral reactions across Europe. This article points out how some charities based on Islamic ethics in France and Poland do change positively the perception of Islam and Muslims in the public sphere. I first examine the different legal statuses, political and social background of those associations which are portrayed in terms of services provided and members' profile. Although France has the largest population of Muslims in Europe, it highly contrasts with the particular situation in Poland which, with less than 0,1% of Muslims, (including Tatar families settled since the 14th century) unveils exceptionally vivid dynamics for an extreme minority context. Then, I focus on the relationships between those organisations and the public administrations. Light is also shed on reactions of people interacting with volunteers. Although tensions and distrust are tangible at the beginning, one of the main findings of this 4 years research is that physical socialisation helps bridging the gap between Muslims and public services as conviviality, gift, dialogue and proximity "humanise" administrative structures and organisations to each other. I conclude that extravert social action of Muslims contributes in regressing prejudice against Islam and improves harmonious living in pluricultural areas.

Erdem Dikici (University of Bristol), *Muslims Integration in Europe: A Transnational Perspective*

The term integration has become one of the most used terms in the public and political debates as well as in academic studies. In particular, Muslims' integration is under a special attention. Regarding Muslims' integration, on the one hand, there is this meta-narrative that Islam is a religion which inherently incompatible with some core Western values. This alleged 'clash' between Islamic and Western values creates a convenient basis for disintegration of Muslims into the Western societies. Therefore, Muslims in the Western societies are not eligible for integration, and thereby, they either have to be assimilated or return to their homeland. And on the other hand, in recent debates it is also expressed that transnational ties, relations, identities, belongings of immigrants are likely to hinder integration; but in particular, transnational Islamic organizations not only hinder integration but also transmit extremism and extremist ideas and ideologies. In this paper, I will attempt to argue that (1) this meta-narrative about Muslims and their integration nothing but a polemical issue by which the increasing anti-immigrant and anti-Muslim elites generate legitimacy; and (2) through focusing on *integration as a three-way process* I will argue that transnationalism and transnational actors (in particular, Islamic ones) do not necessarily transmit extremism, and eventually, hinder integration. Some of them, rather, promote integration, and thereby, they need to be taken into account as legitimate interlocutors of integration debates and processes.

Ayşe Elmali (University of Sheffield), *What does the headscarf mean for Muslim university students? The case of University of Houston*

The headscarf, as a visible symbol of Islam, has aroused a great deal of scholarly investigation and debate about the meaning of the veil in academia. However, there has been little research on students on university campuses in the United States. This study focuses on veiled Muslim female students from different nationalities attending the University of Houston. The study examines the main reasons related to the students' decision for wearing the headscarf and their attitudes toward wearing it. In addition, participants were also asked about their experiences either in the United States and/or in their country of origin in terms of being a veiled Muslim woman. Several basic findings from the interview data of 28 veiled Muslim students of different nationalities indicated that the participants' cultural background and experiences either in the United States or in their country of origin had affected their opinions and attitudes regarding the headscarf. Although religious belief contributed as a main factor in the decision to wear the headscarf, for many participants cultural background and social environment played significant roles in both their decision and conceptualization of wearing the headscarf.

Dzenita Karic (SOAS), *Where is our (spiritual) home? The identity search of Bosnian Muslim intellectuals in the period of Austro-Hungarian rule*

After the Austro-Hungarian occupation of Bosnia in 1878 and the subsequent unrests and gradual migrations of large parts of population to (primarily) Turkey, Syria, Palestine and other countries, Bosnian Muslims slowly began to adapt to new political and social circumstances, much under the influence of ulama. Newly arisen intellectual circles sought and offered diverse answers to the issues previously not encountered such as loyalty to the non-Muslim ruler, participation in non-Muslim army, Western education (and education of women in particular), different (Western) clothing and Islamic pilgrimage in new circumstances. The spatial centres where the answers were sought largely differed and reflected on-going confusion with lasting consequences up to 21st century. This paper will show the importance of spatial references in the writings of Bosnian Muslims in journals published during this period (end of 19th and beginning of 20th centuries), with a special focus on the imaginations of a spiritual home as a contrast to the circumstances lived in the Austro-Hungarian Bosnia. However, the reverse process will also be presented: how Bosnian Muslim intellectuals tried to create a new independent sense of Bosnia as a spiritual home, regardless of the seemingly unwelcoming circumstances of life under a non-Muslim colonialist empire rule.

Maryyum Mehmood (King's College London), *From Socialist Jews of Weimar to British Muslim Student Activists: The Struggle for Acceptance of Europe's Minorities*

When exploring the accommodation of minorities within society much emphasis is paid to violent forms of acculturation, i.e. sensationalized 'radicalization', which entail complete rejection of mainstream dominant ideologies. This paper aims to highlight the oft-neglected peaceful modes of self-assertion with the cases of two temporally varied studies; Jews in early 1900s Germany and Muslims in post 9/11 Britain. The motives behind their protestation are not just to seek tolerance and recognition, but *acceptance* from the mainstream majority. This research paper considers tactics employed in both cases through an evaluation of the contribution of both groups to anti-fascist movements. How these actions are manifested and why certain members of minorities are drawn to them is explored. Moreover, how their participation in such movements affects their internal narratives, and reciprocally how the tactics employed are modulated by their multiple identities, are assessed. The paper concludes by showing similarities across space and time in the reactions of minorities towards being stigmatized. Incorporating an assessment of peaceful uprisings within the discourse will hopefully encourage a broader understanding of accommodation, as opposed to our current reductionist view of it being an aggressive, violent response by a minority collective towards mainstream society's stigma and oppression.

Fatima Rajina (SOAS), *The Emergence of Islam in Argentina*

This paper undertakes a critical analysis of the concept and the process of identity construction within the Arab-Muslim community in Argentina. I will look at factors that help structure an ethno-religious identity – e.g. language, dress, cuisine, and more – and how the Arab-Muslim community has developed this identity overtime, considering the fact that the first Arab-Muslims arrived over a century ago. I will delve into the history in detail to show the emergence of Islam in the public sphere in Argentina. This study also takes other issues, such as migration and politics, into consideration in order to help identify the possible boundaries created by the community in terms of sameness and otherness within the Argentine society.

14.30–14.45, *Refreshments*

14.45–16.00: SESSION 14 (Plenary)

Room: Beveridge Hall, Chair: Sariya Cheruvallil-Contractor (University of Derby)

Shaheen Sardar Ali (University of Warwick), *Writing women's human rights: weaving a counter-narrative of Muslim women's contribution to the CEDAW script*

Concluding Remarks