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Abstracts are listed in alphabetical order by surname of presenter

Belal Abo-Alabbas (University of Oxford), *Muḥammad b. Ismāʿīl al-Bukhārī in Contemporary Arabophone Scholarship: A Review Essay*

Influenced by the Western controversy about the authenticity of hadith, many Arabophone scholars have attempted to unearth the 9th-century methodology of hadith criticism. No doubt, Muḥammad b. Ismāʿīl al-Bukhārī (d.256) is at the centre of this interest. This is not only because of his place in Hadith scholarship but more importantly the ambiguity around his methodology. While voluminous commentaries on his magnum opus, the *Ṣaḥīḥ*, continue to appear even today, there has not been sufficient research on his methodology (apart from reproductions of classical views on his methodology and criterion). However, today there is significant Arabophone scholarship that debates many classical notions about al-Bukhārī and his methodology. The most observable aspect of this debate is whether al-Bukhārī accepts indirect transmission (where is no clear mention of direct audition between the transmitter and his informant). This is based on the classical assumption that al-Bukhārī's methodology is essentially that of other critics like Muslim b. al-Ḥajjāj (d. 261). However, there is an interesting trend that rejects this notion and attempts to construct al-Bukhārī's methodology from his other works, including al-Tārīkh al-kabīr (the Great History). In this paper I review almost fifty works to provide the English-speaking audience an interesting insight into the debate among Muslim scholars on hadith criticism, particularly al-Bukhārī's methodology.

Yahya Abdellaoui (European Institute of Human Science), *Social Justice: Its Principles and Rules in the Thought of Imam Abdessalam Yassine*

The aim of this study is to shed light on the significance of social justice, with particular emphasis on how the latter is theorized in the thought of Imam Abdessalam Yassine. Yassine pays particular attention to this issue in his writings, proposing a theoretical framework for modern Islamic social politics which strikes a balance between the principles of Islam and the exigencies of modern times. To achieve this aim the study is divided into two parts: Part one: In this part, I discuss the meaning of social justice, and I emphasize the necessity of putting social justice rules in action locally and globally. Part two: This part subsumes four major principles which regulate social justice: Social justice should take into account moral and spiritual principles. Financial solidarity to guarantee the basic living requirements is an obligation. Solidarity should be extended to all human beings. An inductive reading

of Yassine's books yields the following conclusions: Social justice has a great value, and it should be concerned with the realization of the material as well as the spiritual welfare of the people. Difference between people in terms of gender, or wealth should not justify social injustice. Humanity should struggle to keep balance between classes.

Eyad Abuali (SOAS), *Majd al-Dīn al-Baghdādī's (d.1219) Tuḥfat al-Barara: The Development of Kubrawī Sufi Psychology*

While there have been scholarly studies regarding some key figures within Kubrawī Sufism, Majd al-Dīn al-Baghdādī (d.1219) remains largely under-studied. Despite this, al-Baghdādī's contribution to Kubrawī Sufism is extremely helpful for our understanding of the development of Kubrawī psychology, Iranian Sufism, and Sufi thought in general. By contextualising and discussing al-Baghdādī's psychology in his *Tuḥfat al-barara*, this paper will demonstrate that al-Baghdādī drew upon various Sufi and philosophical notions, in order to cultivate further a uniquely Kubrawī psychological framework. By focusing on the nature and relationship between the soul, the senses and the imagination found within the text, we will see the importance of towering figures such as Avicenna and al-Ghazālī, in addition to the influences of Sufi theorists such as al-Qushayrī, in shaping al-Baghdādī's discussion of psychology. While the same psychological framework is also seen in the works of al-Baghdādī's teacher, Najm al-Dīn Kubrā, as well as in his disciple, Najm al-Dīn Rāzī-Dayā, this paper will show that al-Baghdādī's text furthers our understanding of Kubrawī psychology, as he builds upon what we have already received from Kubrā. It also indicates how his reception and renegotiation of Sufi psychology influenced later Kubrawī writers such as Rāzī-Dayā and Alā' al-Dawla al-Simnānī.

Ahmad Ahtar (Heythrop College, University of London), *Ibn Khaldun's defence of Ash'arism against the criticism of Ibn Taymiyya regarding Qur'anic anthropomorphism*

Ibn Khaldun in his discussion of the typology of Muslims' approaches to anthropomorphic verses in the Quran, identified two legitimate approaches from the point of view of his Ash'arites doctrine. The first one is a tafwid-type approach which Ibn Khaldun identifies with the Salaf. It consists of affirming the transcendence of God and delegating to God the meanings of all these verses that might indicate imperfection if understood according to their literal sense. The second one is called ta'wil-type approach which involves interpreting these verses metaphorically. Ibn Taymiyya criticised both approaches and presented another approach which he claims to be the true approach of the salaf. This approach consists of affirming both the literal meaning of these verses and the transcendence of God. This papers aims to examine Ibn Khaldun's criticism of this approach which he identifies with the late Hanbalites but without naming Ibn Taymiyya. I will argue that the aim of Ibn Khaldun's criticism is to refute the claim of Ibn Taymiyya that his position represents the view of the salaf and at the same time to presents the position of the Ash'arites as an authentic and true representation of the salaf.

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.

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

Abdul-Azim Ahmed (Cardiff University), *God’s House – The Adaab of The Guest*

The sacred/profane dichotomy has been a significant theme of religious studies since Durkheim first articulated his thesis on its centrality to understanding religions. In recent decades, a number of scholars have developed the idea of the sacred further, particularly in regards to space, adding greater depth and nuance. Pnina Werbner and Barbara Metcalf in developed a vocabulary and basis for looking at sacred space amongst Muslims. More recently, edited collections by Margaret Cormack (Muslims and Others in Sacred Space) and Desplat and Schulz (Prayer in the City) expanded available literature on the theme significantly. This presentation builds on existing work, and explores the question of Muslim sacred space through reflections on an extended ethnographic study of a British mosque conducted as part of a PhD thesis. It argues that behavioural norms (adaab) are a significant way by which sacredness is mediated, as well as being a method by which anxieties and tensions associated with Muslim identity in contemporary Britain are articulated. It highlights how these findings were a result of extended and in-depth ethnographic fieldwork, and concludes by arguing for the importance of ethnographic research in contemporary Islamic studies.

Abdallah Alashaal (Fordham Law School), *Legal reflections in the Holy Qur’an*

The Holy Quran is the main source of Shari’a or Islamic law and the major source of knowledge for the whole of Islamic studies. It is admitted that the Quranic studies have to be enriched by interdisciplinary approach, including law and legal concepts in law and Quran. In this paper, some legal reflections are developed for further exploration for which five titles are tentatively selected. 1) The contracts in Quran. Some contracts mentioned in Quran require some legal initial clarification and may be classified into two categories, the first contains the contracts between individuals and includes six kinds. The second category comprises four: martyrdom, loan, freedom of conviction and agency. This category involves two parties in a particular way, God on one hand and the believer on the other. 2) The right and

freedom of conviction in Quran. 3) The right to life which is a cardinal object of polemics. 4) Human rights in the Quranic perspective. 5) Terrorism and deterrence in the Quranic paradigm.

Sufyan Abed (University of Chester), *Being Shia before and after ‘Ashura’: Discourses on Living a Piety-led Life among South Asian Shia Muslims in London*

This paper aims at exploring and analysing the emerging discourses which emphasise “living an exemplary and piety-led life as a good Muslim” among South Asian Shia Muslims in London. Morality and piety as everyday life practices are disseminated by Shia speakers who have been trained in post-revolutionary Iran. The paper explains how Shia Muslims of South Asian background in London are exposed to and made familiar with living a successful life as a pious and modern Muslims, whose life-style can be perfectly compatible with the economic, political and social challenges of being a Muslim in Britain. While Shia Muslims of South Asian background are mostly engaged with keeping their distinct identity of being Shia Muslim intact vis-à-vis Sunni Muslims by commemorating the rituals of ‘Ashura’ with religious devotion, reformist Shia speakers expand the meanings of being Shia beyond the month of Muharram and introduce a more generic notion of being a pious Muslim in everyday life. Such an emerging discourse appeals to some of the upwardly mobile and educated Shias of South Asian background, but is seen as too apologetic by others.

Aljawharah Alassaf (AMIDEAST HQ- Washington DC), *Religious Practice vs. Social Custom*

In Islam, the relationship between religion and culture, compromise and dependence, misrepresent religious practices in several ways. For the purpose of this paper, the idea of autonomy intervenes where religious doctrine and cultural traditions meet and diverge regarding women’s education. Looking at this subject from two distinct viewpoints will identify how protection of tradition distorts the implementation and practice of Quranic mandates, and has also complicated the issue of women’s education in Saudi Arabia. Islam is one of the religions where ambiguity between social custom, tradition, and religious practice exists. In an Islamic country such as Saudi Arabia, the Qur’an and Hadith are revealed sources for the establishment of laws, traditions, and social practices. Despite possessing these primary sources, Islamic law is sometimes limited by custom and tradition. In this regard, Islamic law, called Shariah, has been integrated with social custom and tradition that allows Muslims to maintain their social and cultural identity. In some cases, tribal or traditional law has even been seen as overriding or superseding Islamic Law. This is a situation that exists inside one of the few countries still governed by Shariah, the Islamic country of Saudi Arabia.

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.

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.

Mansur Ali (Cardiff University) *How do we know the Prophet said it? Hadith commentary as polemic in post-colonial India: a study of al-Uthmani's I'la al-Sunan*

In his seminal work, *The Ulama in Contemporary Islam*, Mohammed Qasim Zaman mentions that the genre of Hadith literature known as Sharh (commentary) is not a neutral work written to explain the Prophetic teachings to people. He argues that the 'commentary' also functioned as discursive work which was employed to promote a partisan view or for settling old scores. This paper explores one such book of Hadith commentary, the *I'la' al-Sunan*, written in post-colonial India as a response to allegations by the Indian Ahl-e-Hadith scholars levelled at the Hanafi School of Thought that it has no basis in Hadith. The paper explores the author, Zafar Ahmad Al-Uthmani's (d. 1974) methodology in aligning the Hadith to the opinions of the Hanafi School. It maps out how the author does this by first deconstructing the traditional sciences of Hadith (ulum al-Hadith) and then reconstructing a new methodology using hermeneutical tools developed in Hanafi legal theory (usul al-fiqh). The paper further deliberates on the implications of this new hermeneutic and questions whether it offers a new framework to read seemingly controversial hadith texts in new light.

Fayaz Alibhai (University of Edinburgh), *People, Places and Texts: Presenting and Representing Islam at The Edinburgh International Book Festival*

There is a long and established history of analysis on the representation of Islam and Muslims. Epitomised by classic treatments such as *Orientalism* (Said, 1978), these works remain foreseeably salient against the backdrop of contemporary and wide-ranging policy and academic debates about the extent and dangers of both radicalisation among Muslims and Islamophobia. Given that many recent perspectives, particularly within the specialism of Muslims in Britain, have revolved primarily around

such representation in the media, this study aims instead to explore the phenomenon with the confines of one of Britain's most widely acclaimed literary festivals, the Edinburgh International Book Festival. In the specific context of Edinburgh, Scotland, where comparatively less research on Muslims has so far been undertaken, the paper will draw upon ethnographic fieldwork conducted from 2011-2013, examining how the space of the festival not only portrays Islam but also propounds ideas about Islam. It will highlight emergent themes from festival events and discuss how they contribute to wider public understandings of Islam and Muslims. In so doing, it hopes to shed new light on concepts such as religious literacy, authority and leadership in Islam, and Muslim diversity.

Nazli Alimen (London College of Fashion), *Islamic Sub-Markets and Their Consumers: Faith-Inspired Communities in Turkey*

The eligibility of an Islamic product or service for pious consumers does not solely depend on its conformity with the Islamic rules. Several other factors, such as personal and communal values and ideologies, have an impact on Islamic consumption. To investigate these factors, this paper focuses on three faith-inspired communities widespread in Turkey, namely the Gülen, Suleymanlı, and Menzil, each one of which has its own marketplace consisting of a wide variety of goods and services, such as banks, publication houses, newspapers and magazines, television channels, retail firms, travel and transportation companies, and construction firms. These goods and services can belong to the communities or be privately owned by a community member/s or a sympathiser/s. The analyses of the interviews with thirty-two members, the textual data, for instance the communities' publications, and of the observation data collected in the members' houses and workplaces, and in the communities' spaces, for example, dormitories and schools, point to the diverse values and negotiations, such as the current political situation (for instance, the conflict between Fethullah Gülen, the leader of the Gülen community, and Recep Tayyip Erdoğan, the prime minister [2003-2014] and president [2014-] of Turkey), in Islamic consumption.

Adal Almoammar (SOAS), *The Cultural Concept of "Incompatibility in Lineage" and the Rights of Women in Saudi Arabia*

The cultural concept of incompatibility in lineage has been invoked to prevent and to forcibly dissolve marriages between men and women of different social rank in Saudi Arabia. Those who support this practice often claim that it has a basis in Islamic law. However, research shows that the concept originated with pre-Islamic tribal traditions and customs, and that it was perpetuated by Muslim jurists who relied on traditional practices to interpret the divine sources of Islamic law. Moreover, the continuation of this tradition has led to abuses of the Islamic notion of guardianship, which have, in turn, resulted in racial discrimination, discrimination against women and inequality between men and women. In addition, the concept of incompatibility in lineage has led to breaches of international law under the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), both of which have been ratified by Royal Decree and adopted into Saudi domestic law. The proposed paper discusses the origins of the concept of incompatibility in lineage and its introduction into Saudi legal tradition and argues that this concept is inconsistent both with Islamic law and with Saudi Arabia's obligations under international law.

Nuha Alshaar (Institute of Ismaili Studies), *Ibn Rushd/ Averroës' Rational Reading of the Qur'ān*

Although many scholars have attempted to study the Qur'an in religious literature, less attention has been paid to its reception in non-religious traditions. This paper explores the Qur'ānic reading of the

Muslim Andalusian philosopher Ibn Rushd/ Averroës (d. 595/1198). Averroës, who is known for his commentaries on Aristotelian writings, is the only Arabic philosopher to write a book on the relationship between philosophy and religion. In *Faṣl al-maqāl* (The Decisive Treatise), he introduced important ideas on religion and developed a non-religious philosophy of language, which is central in his treatment of the Qur'ān. In order to make sense of certain Qur'ānic statements, Averroës uses various literary techniques which, without offending the divine nature of the Qur'ān, creatively facilitate variable interpretations of the Qur'ān in correspondence with the intellectual abilities of readers since according to Averroës; people possess different capacities of comprehension. This paper will critically discuss how Averroës' rational reading of the Qur'ān can offer an intellectual tool to dialogue with the scripture. It will explore how the need to deal rationally with the sacred text led Averroës to develop a philosophical theory of language, and how this approach could be utilised for modern discussions on religion and rationality.

Rana Alsoufi (FAU Erlangen-Nürnberg), *The use of Analogy as a Legal Method in Islamic Law*

This article is concerned with the use of analogy (*qiyās*) as a legal methodology deployed by Sunnī legal theoreticians (*al-uṣūliyyin*). The juristic recourse to the use of analogy (*qiyās*) has been one of the salient characteristics of Islamic law as well as one of the points of contention in the Sunnī discourse of the legal theory of *qiyās*. In this article, however, I shed light on the Shāfi'ī's employment of analogy in their legal theory: Is analogy authoritative as a legislative source of law, and if so, to what extent analogy has been allowed in the law process? What is the role of analogy in the Sunnī legal theory? What is the function of analogy in Shāfi'ī *uṣūl al-fiqh*? What are the limits of analogy (*qiyās*) as a method of legal reasoning in the Shāfi'ī law? In the course of this article, I seek to present the Shāfi'ī's discourse of *qiyās* as a legal methodology that allows the jurists to legislate rulings that are not explicitly defined in the Qur'ān and the Sunnah.

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.

Muhammed Altıntaş (Erciyes University), *Muslim Schools in England, Holland and France- A Comparative Study*

There is a significant number of Muslims in Western Europe today. Over nine million Muslims currently live in Western Europe. Many Muslims want to establish Muslim schools in order to have their children trained in Islamic moral values and norms. Muslims have pressed for Muslim schools, which has raised questions among policymakers about whether or not this can or should be done within the existing constitutional structure. State accommodation of Muslim schools in Western Europe varies based in part on the inherited relation between church and state in each country. At the same time, existing policy to Muslim schools depends on the structure of the school system within a country. Some countries require Muslim schools to follow central regulations (e.g., a national curriculum and national inspection), while others do not; some allow non-regulated and non-subsidised Muslim schools that provide compulsory education, while others do not. Muslim schools in Western Europe are too vast and heterogeneous. With this study, we aimed to explain and evaluate policies and regulations in Muslim schools, which emerged in Western Europe. This paper will compare Muslim schools in Holland, England and France from viewpoint of the teaching curricula, the pedagogic methods used, funding, choice, control, etc. The reasons for the choice of these countries have to do with the interesting differences that emerge in such a comparison. Little has been done to compare the policies and procedural norms of Muslim schools between countries with sizable Muslim populations.

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.

Omar Anchassi (Queen Mary University; London), *Fazlur Rahman’s ‘Qur’ānic Turn’, Islamic Law and Gender*

The late Fazlur Rahman (d. 1988) of Chicago University was a seminal contributor to Qur’ānic studies as well as a perceptive student of contemporary intellectual trends. Significantly informed by his engagement of cognition and prophetology in classic falsafa, Rahman came to view revelation as prioritising the struggle to establish a just socio-moral order. Underlying the critical place of law in this vision, however, was Rahman’s deeply egalitarian ethic, the impress of which is clear in his views on gender which, inter alia, this paper hopes to explore. While sharply accentuating the historicity of the Qur’ānic event, Rahman was sensitive to the need to ground ethical norms in scriptural commands and so read the Qur’ān to normatively propose gender equality. In his capacity as an official adviser to Ayub Khan’s government on ‘Islamisation’ (1962-1968), moreover, he endeavoured to put this new Qur’ānology to work. For a number of reasons, including his sponsorship of controversial personal

status legislation, Rahman left Pakistan for the more congenial intellectual climate of the United States, where he ended his career. It is suggested that Rahman can be viewed as largely continuing the tradition of modernist-inspired ‘state feminism’ in the Muslim world, and as belonging to a particular ideological moment in the history of post-colonial Muslim-majority states. This paper hopes to explore Rahman’s contributions to Islamic Law and gender through the prism of his Qur’ānic hermeneutic, with important reflections on his sources.

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.

Mònica Colominas Aparicio (University of Amsterdam), *Religious Polemics as Discursive Practices in Late Medieval Christian Iberia: The Literature of the Mudejars against the Christians and the Jews*

Since the beginnings of Islam, Muslims have actively engaged in the production and consumption of religious polemics with Christians and Jews. Scholars have often focused on medieval polemical literature produced in majority Muslim territories but have paid less attention to this genre among the Muslim minority communities in the Christian territories of the Iberian Peninsula, known as Mudejars. The main aim of this paper is to shed light on the corpus of Mudejar polemics as embedded within their larger processes of identity construction vis-à-vis the Christian majority community and the Jews, who were themselves the other important religious minority in the Peninsula. To this end, I analyze the Mudejars’ polemical discourses in relationship to the more general discursive practices of the members of their communities in Christian Iberia and to major Muslim knowledge centers of their time. I present a typology of their literary production and underline the Mudejars’ agency in developing their unique understanding of ‘polemics’ that seems to reflect the resilience of their sustained contacts with Christians and Jews.

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.

Muhammad Arshad (University of the Punjab), *Muhammad Asad's concept of Ijtihad: A critical evaluation*

The proposed study seeks to examine the principles and methodology for the reconstruction of Islamic law as proposed by Muhammad Asad (1900-1992) an Austrian convert to Islam. Asad emerged as a vehement protagonist for the revival of the spirit of *ijtihad* and independent reasoning. Asad, following the footsteps of Ibn Hazm, denounced the trend of *taqlid* very harshly. He was greatly influenced by modernist thinkers notably among them were Mufti Muhammad Abduh, Rashid Riza and Dr. Muhammad Iqbal. While his stay in India Asad was encouraged by Iqbal to undertake the exposition of Islamic constitutional and the formulation of a methodology for the reconstruction of Islamic law. With the emergence of Paksitan in 1947 he was appointed as Director of the newly created Department of Islamic Reconstruction. Asad formulated a blueprint of Islamic constitution, laid down a scheme for the Islamization of the newly emerged state of Pakistan and suggested a methodology for the reconstruction of Islamic Law. He also vehemently advocated for the codification of Islamic law. Asad called, not just for a partial reformation of the existing corpse of Islamic fiqh and law, rather advocated for a free exercise of independent reasoning and a thorough reconstruction of Islamic law, based only on the *nusus* of the Qur'an and Sunnah. He has endeavoured to redifine the concept of *nass*. He has also suggested a thorough critical evaluation of the *hadith* corpse and compilation of an authentic collection of hadith. The princilple of *maslaha* has a vital significance in Asad's methodology. Asad, in his proposed methodology, discards the existing schools of Islamic law, and rejects the notion of *talfiq*. Asad's notion of *ijtihad* and his proposed scheme for the reconstruction of Islamic law met with a harsh criticism from the traditional ulama' of the *hanafi* school of law as they perceived it militating the very spirit of school. They lodged a protest with the Government and asked for the closure of the Department of Islamic Reconstruction. To appease the traditional ulama' government acted promptly and Asad was removed from its Directorship in 1950.

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.

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.

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 *madrasa* which will house the science of medicine”. It was the first medical school (*madrasa*) built by the Ottomans. Although this medical *madrasa* 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.

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.

Essam Ayyad (Suez Canal University), *Early Terminology of Mosque Architecture: Derivation and Evolution*

As far as literary and archaeological evidence can tell, Arabia in pre- and early Islam did not possess a substantial architectural heritage. This situation had its clear impact on the early sources’ usage of mosque architectural vocabulary. The terms used by the early Arabic informants to describe the elements and features of the earliest Islamic buildings were as rudimentary as the buildings themselves. As mosque architecture gained its distinctive character, the relevant lexicons underwent phases of maturation and particularization. The front part of the mosque, for instance, is referred to by the sources as: *zullat al-qibla*, *muqaddam al-masjid*, *bayt al-ṣalāh*, *al-mughattā*, *riwāq al-qibla*, etc. The application of such designations can be rationalized on chronological as well as geographical grounds; both are exquisitely linked to the evolution of the architectural element itself. Sometimes, the early authors’ use of an architectural term was influenced by their own vernacular parlance. In other cases, they used contemporary, albeit inaccurate, idioms to designate old architectural features. This may well be attributed to the fact that many of the reports on the earliest mosques were written in a retrospective way. This research tries to give an insight into how the terminology of mosque architecture derived, and how the early Arabic sources’ use of it developed. The main finding of this research is that the evolution of such terminology cannot be properly understood unless it is related to the cultural contexts in which the early mosques were erected and the early accounts were recorded.

Talal Al-Azem (University of Oxford), *The Education of an Historian of Education: ‘Abd al-Qādir al-Nu ‘aymī (d. 927/1521)*

The term ‘*al-‘ulūm al-āliyya*’—medieval Islamdom’s indigenous conceptualisation of a set of propaedeutic disciplines—seems to first appear in the fourteenth-century *Muqaddima* of Ibn Khaldūn. There, the North African historian and social theorist defines them as disciplines which serve as mere instruments for the learning of other sciences. The term is then increasingly found scattered in the biographical dictionaries of the 1400s; by the sixteenth century, it has become an organising concept in works presenting schemas of knowledge, a trend which continues into the early modern period. This paper seeks to demonstrate that an idea of propaedeutics pre-dated the coining of the term in the 1300s,

and that this concept informed the structure and contents of a new generation of textbooks reflecting a ‘scholastic turn’. These textbooks—with their focus on first principles, self-reflexivity, and ‘interdisciplinarity’—themselves engendered new scholarly traditions, as well as harsh criticism from others who saw in these textbooks a deleterious effect on pedagogy. Based upon select passages from the work of the grammarian and jurist Ibn al-Ḥājib (d. 1249), the paper will assess how the scholasticisation of traditional disciplines occurred in late medieval textbooks, and the subsequent effect of this turn on conceptions of education.

Sayyid Fadil Bahrululoom (Centre for Islamic Shi’a Studies), and Yafa Shanneik (University of Chester) ‘Who Buried Husayn?’: Shia Mourning Poetry by Women Writers in the 20th Century

Writing elegies for the dead and performing them publicly is an Arab tradition dating back to the pre-Islamic period. Al-Khansa’, a contemporary of the Prophet Muhammad, is one of the best known poetesses who composed plaintive and melancholic poetry mourning the death of her two brothers. The style of her lamentation poetry has created and shaped the genre of Arabic lamentation poetry until the present. In the context of Twelver Shia Islam, writing elegies and performing them in mourning rituals has been a central element in publicly lamenting the death of Imam Husayn, the grandson of the Prophet Muhammad, in Karbala in 680 CE. Yet, very little is known about Shia lamentation poetry and its roots in pre-Islamic poetical traditions. This paper examines the roots, development and transformations of Shia lamentation poetry written by Shia women in Iraq, the Gulf and Europe in the 20th century in light of the geo-political and socio-religious changes within Shia communities in the Middle East and within diasporic communities in Europe.

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.

Ahmed Balto (Trinity College Dublin), *The Burqa and the right to freedom of expression: Analyzing the Place of the Islamic Veil in Europe*

In recent times, the wearing of Islamic face-veiling garments has become a controversial issue, sparking much debate around the world, particularly in Europe. Is it acceptable for women to wear the *burqa* in public and, if not, is this a violation of human rights law? Proponents of the *burqa* argue that it is an expression of religion, a right protected by international human rights law, and that any restrictions are a violation of basic human rights. Opponents of the garment assert that ‘religious’ veiling does not relate specifically to the Islamic religion, rather it derives from outdated culture and heritage. Moreover, they

claim that the *burqa* represents a form of discrimination against women and therefore should be prohibited by law. This paper will analyze the main arguments on each side, and evaluate the grounds for criminalizing or decriminalizing the practice of face-veiling in some European states. Furthermore, the paper will consider how the ECHR treats cases where the right to freedom of expression is involved, and seeks to make a proposal for a set of criteria by which the ECHR can rule on this important issue.

Ayşe Baltacıoğlu-Brammer (The Ohio State University), “Turning Kızılbaş” or “Turning Safavid”
Understanding Conversion within Islam in the 15th-16th Century Political Context

Religious dichotomy between the Ottoman and Safavid Empires and the development of Kızılbaş Islam in Anatolia has been the subject of sustained scholarly interest. While scholarship from the 1960s through the 1980s explained Ottoman policies against the Kızılbaş in the context of mere security concerns, revisionists, who dominated the field since 1990s, rightfully emphasized the importance of the religious motivations behind political decisions made by these two empires. My research, instead, underlines the complexity of the relationship between the Ottoman and Safavid Empires, as well as between the Ottomans and their Kızılbaş subjects. In order to maintain this argument, I study different forms of religious propaganda (including the circulation of booklets and poems, dispatching of religious agents, making marriage alliances, and allocating lands and titles) disseminated by the Safavid religious and political actors in Anatolian towns between 1450s and 1630s. I argue that the “religious dichotomy” between Ottoman Sunnism and Safavid Shi’ism was a product of the Ottoman-Safavid political rivalry rather than its cause, and it was the politicization of the Safavid movement, not the Shi’ite character of the Safaviyya order that focused the attention of Ottoman authorities on Safavid propaganda activities in Anatolia. It is, therefore, important to distinguish the real meaning(s) of conversion from one side to another in this particular period and locality. My research aims to examine changing social and religious dynamics in early modern Anatolia, as well as the conceptions of conversion, state of belonging, and religious identities, which were developed by both Ottomans and Safavids in response to the shifting dynamics.

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.¹ 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.

**David Beamish (SOAS), “*And the Caliph was glad to command a people so proud of their liberties*”:
*Albert Fua in Paris, 1900-1914***

This paper will examine the writings of the former Young Turk and later Ottoman Liberal Albert Fua. Fua was an Ottoman Jew from Salonika who settled in Paris in the late 19th Century and who was close with Ahmed Riza and his faction of the Young Turk movement before splitting with CUP in the years leading up to the 1908 Young Turk Revolution. Fua operated within a European discursive space, publishing his writings almost exclusively in the French language. In this way he acted as both activist agitator, but also more importantly as intellectual and informant. This paper will argue that the work of Albert Fua should be read as part of a broader conversation about Islam, constitutionalism and nation-building that was going on during this period both among and between those in the Islamic world and within Europe rather than within the narrower confines of exile political opposition. By spanning the period before and after the 1908 revolution the writings of Albert Fua provide valuable continuity in his interpretation of the Ottoman Empire as an Islamic State and the place of Islam in shaping and determining the boundaries of identity and Empire.

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.

Mehdi Beyad (SOAS), *The Role of Islam in the Political Thought of Muhammed ‘Abduh*

Muhammad ‘Abduh stands as a founding thinker of Islamic revivalism, the political phenomenon which began in the 19th century that sought to address the perceived regression of Islamic societies in the face of western colonialism and modernity. This paper provides a critical approach to dominant methodologies within the scholarship on ‘Abduh, and attempts to re-think the epistemic framework of his political thought and the place of Islam therein. Much of the current work on ‘Abduh falls into the trap of seeing his task as one of compromising Islam for the values of European modernity. But for ‘Abduh Islam was not simply a theology: it was at the nexus of societal emancipation, intellectual and cultural rejuvenation, and political progress. Far from diluting Islam so that it became irrelevant in the face of rationality as defined by European modernity, Islam appeared as the ideal force for elevation in Abduh’s thought. This approach can mark a new way of analysing broader Islamic political thought and other key thinkers – we should appreciate the internal logic of Islamic political discourses on their own terms, if we are to understand their potency, rather than asserting a theoretical hegemony over them in the effort to explain them.

Ali-Reza Bhojani (Al-Mahdi Institute), *Moral rationalism, Shari’a and Human Rights*

The tradition of a rational meta-ethics in Muslim thought has been regularly identified as holding great potential in offering theoretical resources, native to Muslim intellectual tradition, that are capable of assisting the human rights discourse. Although an ethical moral rationalism of varying degrees can be found across a wide range of early Muslim theological and jurisprudential thinking that crosses ‘school’ boundaries, it is a tradition most strongly associated with classical Mutazilī and Imāmī theology. Referring to themselves as *‘Adliyya* (literally the people of Justice), proponents of such theology held that basic moral propositions can be understood by humans independent of scripture, allowing the ascription of a substantive and rational conception of Justice to God, His actions, and His regulative instructions – the *ahkām* of Sharia. These theological premises suggest that a form of non-scriptural ‘universal’ moral thinking can act as an independent source of normativity, and allow non-scriptural judgments of morality to act as a ‘trump’ against apparently immoral inferences of Sharia at the level of *fiqh*. Despite the obvious appeal of such resources to those seeking reconciliation between the normative interpretations of Islam and Human Rights, little attention has been given as to why the classical proponents of such ethical traditions have produced readings of Sharia that are as problematic with respect to Human rights as any other. This paper will identify and reassess the theoretical obstacles limiting the impact of such moral rationalism in modern Shī‘ī *uṣūl al-fiqh*, demonstrating the space for an authoritative hermeneutics that actually allows for rational morality to act as a condition for the validity of any inferred Sharia precepts attributed to a Just and Moral God.

Sanja Bilic (University of York), *Muslim Women Organising: Religion, Identity and Politics in Bosnia and the UK*

The events of violence – war in Bosnia and 7/7 (and the effects of 9/11) in the UK – have had overwhelmingly gendered manifestations influencing women’s reflections on what it means to be a Muslim woman in Europe. In both countries, Muslim women’s post-violence re-evaluation of religious identity was followed by the emergence of Muslim women’s organisations. In this article I consider different organising strategies developed by Bosnian Muslim women themselves and, in the UK, by the Government, to deal with the external challenges of the aftermath of war and 9/11 (and 7/7) respectively. In order to gain the perspective on these strategies I consider the work of three women’s organisations: two grass-roots organisations in Bosnia – Nahla and Kewser – and a government-initiated organisation in the UK – Muslim Women’s Network (MWN). I explore the organisational practices that

are in line with both religious needs of Muslim women as well as with the demands of the social environment they live in. The findings suggest that the bottom-up, grass-roots organizations, with actively involved and frequently consulted members, are significantly more effective in contributing to a positive sense of women's Muslim identity.

Yahya Birt (University of Leeds) Crisis, Reaction and Periodization, or what's at stake in how academics frame British Muslims?

This paper explores how far the academic study of "British Muslims", itself a relatively new phrase, has reflected critically on their narrative framing (Morey and Yaqin 2011) through crisis (the Satanic Verses Affair, 9/11, 7/7, etc.) and reaction (anti-multiculturalism, securitization, etc.) and periodization with respect to crisis–reaction cycles in the recent past. This is evident in popular narratives (e.g. K. Malik 2009) and this paper looks to build on major critiques of these framings, e.g. the immigrant imaginary (Sayyid and Hesse 2006, Sayyid 2014) or securitization (Croft 2012), particularly with respect to periodization. I explore how the concept of the "Event" as transformational, as something that "exceeds its causes" (Badiou 2005, Calcagno 2007, Zizek 2014) might allow for a conscientious pause before adopting nationalist frameworks of crisis and response. How far can the historical turn in "British Muslim studies" (e.g. Ansari 2004, McLoughlin et al 2014) allow for critical reperiodization outside of the assumption that British Muslims are framed through crises of the nation. And how far can Muslim actors themselves provide subaltern reframing and reperiodization that would also bring new insights to the subject of "British Muslim studies"?

Monir Birouk (Mohammed University, Rabat), Spiritual Purification between Rule-bound Ethics and Political Activism: Insights from Taha Abdurrahmane and Abdess

With the current polemic about the application of Shari'a, Islam has come to be reduced in the consciousness of many to a manual of dry ethical rules. More alarmingly, the Islamic movements themselves are in some respects responsible. One should legitimately worry about their inflation of the political and the legal at the expense of the ethical and the spiritual. In this paper, I bring to spotlight two prominent voices from the Western Arab-Islamic world-Abdessalam Yassine and Taha Abdurrahmane- who set alarm bells against the withdrawal of the meanings of ihssan in the practice of the Islamic actors. To this end, this paper falls into three parts. In the first, I highlight the centrality of spiritual purification in the thoughts of both Abdurrahmane and Yassine, explaining how it constitutes for them the locus of human existence. In the second part, I stake out their attempts to deconstruct the ways in which activism- both cultural and political- drain off spirituality. In the last part of this paper, I highlight those epistemological moments of convergence and divergence in their approaches to spiritual education in Islam. My approach in this paper is analytical and comparative, an approach which, I think, allows the readers to evaluate the thinkers' positions and draw the appropriate conclusions themselves.

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 Khvādamīr 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.

Fozia Bora (University of Leeds), *Reflections on the fate of the Fatimid royal libraries: were they destroyed by Salah al-Din?*

A persistent myth featuring in some modern accounts of the transition from Fatimid to Ayyubid rule (1169–71) is that one of Ṣalāḥ al-Dīn's (r. 1171–93) first actions upon attaining sovereignty over Egypt was to destroy the Fatimids' book collections in their entirety. Medieval sources present a different, more nuanced depiction of books sold and dispersed over a decade or more, rather than extirpated and put out of circulation altogether. In this talk, I examine medieval Arabic accounts of the episode, and find further indications of the robust survival of Fatimid-era works in the composition of later chronicles, where native Fatimid-era accounts, which clearly did endure beyond the Fatimid age, are well-represented. I will also look at the tendentious aspects of medieval accounts of Ṣalāḥ al-Dīn's policies, and the difficulties they pose to a modern appraisal of the sultan's character and intellectual-ideological tendencies.

M.A. Kevin Brice (Newcastle University), *White British Muslims – “They are all just converts, aren't they?” Looking beyond the stereotype*

In both the media and in academic studies the dominant discourse on Islam and Muslims in Britain has become on some levels a racialised one which has led to a clear White-Muslim binary in which the visible “otherness” of Muslims is stressed and Muslims are presented as a “foreign” minority who are essentially different to the non-Muslim dominant majority White British ethnic group. According to the 2011 Census, 77,272 individuals who self-identified as being White British further self-identified as Muslim. The very existence of White British Muslims challenges the often uncritically accepted White-Muslim binary. However, this group is frequently explained as being nothing more than converts to Islam and the numbers involved are claimed as much lower than the Census indicates (without any real explanation of the discrepancy in numbers thus created). Drawing on previous research on the relationship between markers of ethnicity and self-identified ethnic group, I will suggest that the White British Muslim group is much more diverse than just converts to Islam. Using data from large scale government surveys I will show that this group is made up of a number of distinct sub-groups as well as the more obvious sub-group of converts to Islam.

Esma Çakır (Dokuz Eylül University), *Is God The Best Mediator Of All Times?*

Among the believers of Abrahamic religions the sacred texts are believed to be the words of God. However; even this belief itself does not save them to be pointed at as the cause of violence for some. Since times of peace in world history is not bigger than small portion of times of war these texts have always been on the top agenda of discussion for inter-religious conflicts. With or without purposefully God has always said to be guilty of conflicts among believers. Is God really the one to blame? Can the conflicts between the people of different religions be solved with the help of sacred texts? Is there a way or ways to try for peace before blaming God for the conflicts between people? We would like to discuss the topics that has shortly been described above from a mediator point of view and try to find

out if the sacred texts can be used as a tool for inter-religious conflict resolution with the references from the sacred texts of three Abrahamic religions; Judaism, Christianity and Islam.

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.

Kenan Cetinkaya (Bozok University), *Turkish Response to the Christian Call for Dialogue*

After the Second Vatican Council, which took place in 1962-1965, the Catholic Church reached out to both co-religionists and non-Christians. As the second largest religion in the world (after Christianity), the Muslim world began to react to this call for dialogue. Without a worldwide religious authority, Muslim scholars and communities have tried to understand and respond to this call for dialogue in their own way. Turkey, as one of the most influential and modern Muslim majority states, joined the discussion about interreligious dialogue, especially with Christians. Very diverse in culture, tradition, and thought, Turkish scholars' discussions and critiques of the dialogue requested by the Christian world have clearly contributed to interreligious dialogue on a global scale in the last decades. This paper briefly examines the development of interreligious dialogue in Turkey and the significant views presented by Turkish theologians as a response to the Christian call for dialogue. The conclusion proposes a Turkish Model for interreligious dialogue. This model, which is based on common points that most of the Turkish Muslim scholars are agree on, should contribute to the global scholarship and the Christian-Muslim relations in the twenty-first century.

Johanne Louise Christiansen (Aarhus University, Denmark), *Ascetic practices in the Qur'an – the vigil as a case*

The concept of ‘asceticism’ has recently become an important concept in the study of religion. The Qur'an and early Islam seem, however, to be ignored or seen as somewhat distinctive in discussions on asceticism, often due to the fact that Islamic monastic orders, parallel to those in Christianity, did not develop. The Qur'an does on one side contain descriptions of ascetic practices, like fasting (Q2:183-187), and positive references to ascetics (Q5:82); but on the other side, a polemical tone is set towards those who exaggerate such practices (Q9:31-34; 17:26-27). Is the consequence of this ambiguity that the concept of ‘asceticism’ is irrelevant or misplaced regarding the Qur'an? In this paper, I propose that Peter Sloterdijk's etymological definition of *askēsis* as an ‘exercise’ is useful in understanding Qur'anic references to vigil practices. From a close reading of two passages in sūrat l-muzzammil (Q73:1-9, 20), I argue that Qur'anic articulations of vigils can be considered as articulations of an ascetic training

program that is intended not only to be a refrainment from sleep and ‘normal’ time, but also a way to maintain the level of training for the believer. In this way, the Qur’ān can be seen as taking part in a broader ascetic tendency of Late Antiquity.

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.

Marije Coster (University of Groningen), *Ties of blood versus ties of faith. The Muslim Muḥayyisa versus the non-Muslim Dīrār b. al-Khaṭṭāb*

Arabic society before Islam was a tribal society. With the process of sedentarization tribal bonds became looser, but the ideal of tribal unity and loyalty was still very alive around Muḥammad’s lifetime. Although the notion of the ummah as a supratribal community of believers is considered a fairly late development in Muḥammad’s preaching, his call to obedience and submission to one God cut across tribal ties from the start of his prophetic career. In ancient Arabia, a poet kept the tribal wisdom and traditions and functioned as the oral register of the tribe’s history and genealogy, as well as the defender of the tribe, of its morals and ideals, and its identity. As such, their discourse is an important study object for the research of early Islam. Many poetical compositions have been transmitted in which contemporaries of Muḥammad –converts and non-converts– react to his preaching and to the emerging socio-religious community of believers. Analysis and comparison of these compositions can shed light on the discourse of Arabic society around the time of emerging Islam, on the process of constitution of the early group of believers, and on the transformations, challenges, and tensions this community posed to existing social groups.

Diego Sarrió Cucarella (Pontifical Institute for Arabic and Islamic Studies), *Shihab al-Din al-Qarafi on fighting for God’s cause: virtue or vice?*

This paper discusses the Cairene jurist Shihab al-Din al-Qarafi’s (d. 1285) views of the morality of fighting for God’s cause, as expressed in his work al-Ajwiba al-fakhira (Splendid replies). This book is among the most extensive and important medieval Muslim refutations of Christianity composed in response to a popular apology for Christianity written by the Melkite Bishop of Sidon, Paul of Antioch, around the year 1200. Although Paul remained silent on the issue of the spread of Islam through military conquest, al-Qarafi still felt the need to address the question, aware as he was of the popularity of this

argument in Christian polemics against Islam. Al-Qarafi also raised the issue of religious warfare in connection with his defense of the universality of Muhammad's prophethood, this in reply to Paul's contention that Muhammad was sent exclusively to the Arab pagans of his time. From his treatment of the subject, it becomes evident that al-Qarafi conceives Muhammad's wars as religiously driven, an expression of his fight against error and unbelief. Unlike other prophets through whom God executes vengeance on one particular nation, Muhammad's universal mandate makes his nation a chosen instrument of divine vengeance on all the unfaithful nations.

Naghmeleh Dadvar (Ferdowsi University of Mashhad), *The Introduction to the Karamat and its Inconsistencies through Mysticism works*

In the Islamic Mysticism, "Karamat" has been thought of as a key factor in Sufism works. Throughout Mysticism works the term Karamat will be used to refer to extraordinary activities that Mashayekh (grate masters) can do. By way of example there are grounds for supposing in the Mysticism works that masters were able to travel during the time, walk on water, speak with animals and plants, know what their disciples think before they talk about it, and many other wonderful activities. But this concept has always been challenged by masters. Some of masters believe that Karamat is the best criterion for giving awareness about their honesty. They say if masters could not do some extraordinary activities, they are not real masters! In the other hand in contrast to them, other masters believe that Karamat bring vanity and selfishness for them and they must hide their Karamats of disciples and people. Debate continues about this issue for centuries and this paper will attempt to indicate the inconsistencies about the concept of Karamat through some of the literary works.

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.

Daniel Nilsson DeHanas (King's College London), *'Rotten Borough' and 'Islamic Republic'?: The Politics of Media Portrayals of Tower Hamlets*

No area of London – with the inevitable exception of Westminster – has been subject to more frequent public controversies than the East End borough of Tower Hamlets. Home to the largest concentration of Muslims in the UK, Tower Hamlets has been the focus of sustained media and government attention for more than a decade. In this paper I will briefly review major developments in the borough since 2007, when the first projects of the counter-terrorism Prevent Strategy were underway and Ed Husain's

divisive book *The Islamist* was released. The paper will be based on three kinds of data collected from different projects in this period: in-depth interviews with young Muslim Bangladeshis (2007-2008), research with public figures on local and national Muslim-government relations (2010-2012), and a corpus of news articles, books, and other media collected from 2007 to present. The paper will describe the ways Tower Hamlets has been, unhelpfully, treated by the UK government and various media commentators as a microcosm of security, integration, and governance issues across Britain. The intense focus on the borough tends to 'scale up' small controversies into seemingly national predicaments, resulting in erroneous generalisations about the position of Muslims in Britain and feelings among local Muslims that they are embattled. I will address the implications of the Tower Hamlets case for broader issues of media, politics, and Islamophobia.

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.

Laurens De Rooij (Durham University), *The Interpretation of Islam in the News by a non-Muslim audience*

News debates with regards to Islam and Muslims seems to be dealing with stories that either discuss terrorism, violence and unwelcome/irrational behaviour or the integration and the compatibility of Muslims and Islam with western values and society. At the level of media consumerism, there is little work on how the everyday media practices of non-Muslims in Britain affect and engage the practices of the audience. This paper will discuss how news media consumption by non-Muslims relates to the construction and expression of interpretations and ideas with regards to Islam and Muslims. The conclusions of this paper are based on empirical fieldwork conducted in Britain in 2012-2013 among members of the public living in England at the time. The paper will be linked to media usage in the public sphere influencing religious identity construction and the conceptualisation of the religious identity of others in network society. The effect of media narratives regarding Islam from a number of sources consist of among others blame, trust, curiosity, prejudice and persecution and is used by the various communities to construct the identity of Muslims and define their place and role in society. The existing protocols of media and public space of a given context characterise the kinds of experiences communities are exposed to, as well as dictating their participation.

Mike Diboll (Institute of Education, UCL), *ISISes of the Imagination: Multiple Ontologies for the ISIS Phenomenon, and the ISIS of False Consciousness*

Using a ‘multiple ontologies’ approach, this paper seeks to problematize the notion of a unified, discrete entity called ‘ISIS’. The paper will review Middle East Studies perspectives that see ISIS variously as a development of the post-2003 ‘Sunni insurgency’, as ‘neo-Ikhwan’, as a post-2011 destabilization force comparable to the 1980s Contras in Central America, and as a ‘brand’ identity that provides a unified front a disparate array of local groups with divergent agendas. Deploying an Andersonian understanding of ‘imagination’, the paper will then explore the idea of ‘ISISes of the imagination’, and the relationship of these with messy military, political and sectarian realities on the ground in the destabilized Arab north. The paper will posit multiple ‘ISISes’ of the imagination, the ISIS of mass media imagining, the ISIS of security state imagining, the imagined ISIS of Islamophobic discourse, and the ISIS of disaffected false consciousness. The paper will problematize apparent attraction of the ISIS phenomenon for a significant number of Muslim British youth and young adults in the UK, engaging critically with the romanticization of takfeeri ‘jihad’ as an anti-globalization and anti-neoliberalization force, arguing for a renewed emphasis on critical thinking skills in British education to counter such forms of mystification.

Alyaa Ebbiary (SOAS), *You Are What You Learn: Religiously Educating British Muslims*

Once upon a time, Islamic scholars were innovative pioneers in the fields of science, mathematics and linguistics. Now they are arguing about beard-lengths and moon-sitings. A crude caricature, maybe, but one that can be heard regularly in British mosques, Muslim civil society and over dinner tables. The state, or lack of, a highly educated religious elite to match the polymaths of the Muslim ‘glory days’ is a common lament of many a second generation Muslim, and one that feeds into ideas around identity and communal self-esteem. What happened to Islamic education? Beyond the national panics about Trojan Horses and religious segregation, there is a growing trend of young British-born and British-educated Muslims demanding ‘Islamic education’ - exactly what this is, has increasingly become a subject of speculation and inquiry. The settlement and growth of a largely migrant-origin faith community, which is arguably getting a higher quality of education from the state infrastructure, is now seeking a quality and rigor not afforded by their community institutions. What constitutes a ‘traditional education’ in the mind of British Muslims? Is it a simple harking back to the past forms of religious learning or is it something different? My paper will explore some of these educational movements and innovations in the Muslim community in Britain.

Mansoureh Ebrahimi (University Technology of Malaysia), *Ma‘rifat and Muḥabba’s Relations in al-Ghazālī’s Kīmīyā-i-Sa‘ādat*

The present article aims to explain the concept of ma‘rifat (knowledge) from Al-Ghazālī’s perception in his Kīmīyā-i-Sa‘ādat. Ma‘rifat that is initial element of the creation of muḥabbat (love) can be its result as well. Sālik, a person who engaged Sufism as an Islamic spiritual path, with ma‘rifat and knowing Allah would be devotee of his/her beloved God. Then, Sālik who is a devotee of God, with his/her muḥabbat would love much more ma‘rifat of his/her beloved God. Therefore, ma‘rifat and muḥabbat-e ḥaqīqī (true knowledge and love) always act in a causality chain at the path of progress, strengthening, and motivation of each other. Qualitative approach has been used to observe the messages given in this paper. It will highlight that ma‘rifat-e ḥaqīqī is the same substance and essence of muḥabbat. Only those possessed of the capacity are able to understand the domain of ma‘rifat and muḥabbat-e ḥaqīqī. The Qur’ān is the best sufficient proof: “God will raise (in degree) those of you who

truly believe (and act accordingly), and in degrees those who have been granted the knowledge (especially of religious matters).” (58:11).

Omar Edaibat (McGill University), *Muhyiddin Ibn ‘Arabī’s Sharī‘a: A Theory of Legal Pluralism*

While the illustrious Sufī authority Muhyiddīn Ibn ‘Arabī’s (d. 638/1240) thought continues to receive a great deal of attention within the academe, particularly in terms of his cosmology, ontology, and epistemology, his legal thought, by contrast, rarely elicits the same degree of attention, despite the clearly prominent presence of the Sharī‘a in his works. As such, this paper seeks to provide an overview of his highly sophisticated legal thought, in terms of his unique legal theory (*usūl al-fiqh*) and his substantive law (*furū‘*). It proceeds to outline the defining features of his legal theory, highlighting his legal development and potential sources of influence, placing him within the “scripturalist” stream of Islamic legal thought, commonly associated with the Zāhiriyya. However, while Ibn Ḥazm (d. 456/1064) certainly bears some influences on al-Shaykh al-Akbar, the Shaykh’s legal theory remains markedly original in that it is ultimately rooted in his overarching metaphysical doctrine. This is most readily evident in his highly personal reframing of *ijtihād* as a process of spiritual refinement and discovery, as opposed to a methodical and predictable process of ratiocination, which leads him to develop a distinctively nuanced theory of legal pluralism that at once affirms the inescapability of legal diversity and transcends the strict orthodoxy of school conformity (*tamadhhub*).

Ayse 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.

Haruka Endo (SOAS), *Al-Sha‘rānī’s (d. 1565) response to Controversies over Ibn ‘Arabī’s (d. 1240) Anthropomorphism*

In an attempt to question the relation between Sufism and theology in the medieval period, the current paper will focus on al-Sha‘rānī’s defence of Ibn ‘Arabī from a theological perspective. Ibn ‘Arabī was at the centre of polemics among community-minded scholars during the Mamluk period. His antagonists criticised him for his idea of identifying God with creatures, which they deemed heretical. Their focal concern was to defend the theological notion of God’s transcendence (*tanzīh*) from the threat presented by Ibn ‘Arabī’s anthropomorphic teachings (*tashbīh*). The Yemeni jurist al-Ḥusayn ibn al-Ahdal (d. 1481), for example, emphasising the orthodoxy of the Ash‘arī school concerning the questions of God’s transcendence and anthropomorphism, harshly condemned Ibn ‘Arabī as well as his followers for their deviance from it. Yet, the Egyptian jurist and mystic ‘Abd al-Wahhāb al-Sha‘rānī, who is often seen as a mere apologetic defender of Ibn ‘Arabī in current scholarship, ardently justified the latter’s

teachings in relation to those of Ash‘arism. He maintained the orthodoxy of Ibn ‘Arabī’s anthropomorphic views in light of accusations like al-Ahdal’s. In this paper, I will examine how al-Sha‘rānī advocated Ibn ‘Arabī’s thought by reconciling the doctrine of God’s transcendence with an anthropomorphic outlook based on the theory of divine self-manifestation (*tajallī*).

Cecilie Endresen (University of Oslo), *Accommodationist and neo-fundamentalist approaches to the nation and religious others in Albania*

This paper compares different Islamic approaches to the nation and the national in Albania among two competing Sunni institutions: the Muslim Community of Albania, which represents ‘official Islam’, ‘Albanian tradition’, and is typically accommodationist (Olivier Roy), and the League of Imams, a network of Salafi preachers directly inspired by Saudi Arabian Wahhabi doctrine, which represents a neo-fundamentalist counterpoint. The Muslim Community combines Islamic universalism and national state particularism and explicitly supports the Albanian language-based, secular, cross-religious nation-building project, summarised in its slogan ‘no fatherland, no faith’. Its leaders identify closely with ethnic and national traditions, de-emphasise religious differences, theologially defend pluralism and secularism, and believe non-Muslims can be saved. The Salafi imams of the League, by contrast, emphasise orthodoxy, have ‘un-Albanian’ religious markers, define local Muslim traditions as heretical, and believe all religious others are doomed, including non-Salafi Muslims. However, this ‘deculturalised’ form of religion has also acquired certain accommodating and ethno-nationalist features, for example when secular Albanian conspiracy theories about purportedly anti-Albanian neighbouring nations are reinterpreted as ‘Crusaders’ or ‘Zionists’.

Janis Esots (The Institute of Ismaili Studies), *Being and Knowledge according to Ṣadr al-Dīn al-Qūnawī*

My paper will deal with the opposition ‘being-knowledge’ (*wujūd-‘ilm*), as it is treated in the Akbarian tradition and, in particular in Ṣadr al-Dīn al-Qūnawī’s (d. 1274) *Miftāḥ al-ghayb*. Al-Qūnawī treats unity as an essential attribute of *wujūd*, and multiplicity as an essential attribute of knowledge, whence his famous principle of the unity of being and multiplicity of knowledge (*waḥdat al-wujūd wa kathrat al-‘ilm*). One is tempted to treat *wujūd* as ‘finding’, rather than ‘being’ or ‘existence’, since the principle appears to refer to two modes of perception, which can be conventionally described as ‘mystical’ and ‘rational’. Further investigation, however, shows, that true unity is only possessed by the True Being (*al-wujūd al-ḥaqq*), or the Real (*al-ḥaqq*), while the general or common being/existence (*wujūd ‘āmm*), which ‘enwraps’ or encompasses the fixed entities, and is often referred to as ‘the breath of the Merciful’ (*naḥās al-Raḥmān*), is the product of the mutual interaction of the Real’s essential names and, hence, possesses only ‘the unity of bringing/being brought together’ (*aḥadiyyat al-jam‘*).

Çaglar Ezikoglu (Aberystwyth University), *Justice and Development Party’s Transformation in Turkey: From Conservative Democracy to Islamic Authoritarianism*

This paper tries to answer the question how we can explain the rise of Political Islam in Turkey under the AKP government and why AKP has transformed more authoritarian conservative regime in Turkey. AKP established as a winning coalition which includes moderate Islamists, moderate nationalists, secular but socially conservative centre-right voters and a sizable number of intellectuals. This coalition has continued until 2011 election which is AKP’s victory as gaining half of the votes in election. AKP’s winning coalition cannot survive because in all cases, winning coalition must fall its power inherently. AKP has tried to keep his winning coalition as small as possible. After 2011, the support of liberals and centre-right actors, which are the secular part of this coalition, decreased due to AKP’s autocracy. As a

result, the impact of Political Islam in Turkish public and political life has increased from day to day. It is clear that; the aim of conservative democracy has transformed to the rise of Political Islam with more authoritarian regime in Turkey under Erdogan's government.

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.

Alaya Forte (SOAS), *Flags and hijabs: the problematic and contested nature of symbols in contemporary Britain*

Hanna Pitkin (1967) spoke of symbols as being recipients of feelings and expressions of emotions intended for what they represent, rather than sources of information. The use of symbols in contemporary Britain, and the emotional response they intend to trigger, is on the rise, but what happens when the Union Jack meets the hijab? The recent campaign Making A Stand, featured in The Sun and aimed at empowering British Muslim women to come together against IS, did just that, but without first incurring a wide backlash of criticism. Journalist Myriam Francois-Cerrah warned that “voices fit into a broader discourse...and that broader discourse is one within which there is the presumption of guilt [...]. So to absolve ourselves, we [Muslims] must prove our Britishness”. A closer analysis of this campaign, and the debates it generated, will expose the pitfalls of attaching burdened symbols to the category of Muslim women, already hugely complex and heterogeneous. This will also be an opportunity to explore in more detail, and problematise, the debate on the hijab in the UK, its place as a signifier of belonging and the role of gender in redefining the boundaries of national citizenship.

Abdulla Galadari (Al-Maktoum College of Higher Education), *Corruption of Scriptures: “Yuharrifūn” as a Contrast to the Term “Tuqīmū” in the Qur’an*

The interpretation of the term “yuharrifūn” in the Qur’an has caught the attention of past and modern scholars alike. The interpretation of the term ranges from the distortion of text (taḥrīf al-lafz) to the distortion of meaning (taḥrīf al-ma‘na). It is argued that the Qur’anic use of the term “yuharrifūn” neither describes the distortion of text nor meaning, but simply is defined by the root meaning of “yuharrifūn,” which is to turn away or to bend (inḥirāf). The Qur’an accuses the Jews of “yuharrifūn” in Q. 5:41, but two verses later in Q. 5:43, it describes how the Jews already have the Torah with God’s laws in it. If the Qur’anic use of the term “yuharrifūn” is an accusation that the Jews distorted the text in Q. 5:41, then it would not have almost immediately after state that they have the Torah with God’s laws. On the contrary, it is argued that within the same chapter, the Qur’an requires the People of the Book to stand upon their scriptures, using the term “tuqīmū” (i.e. Q. 5:66, 5:68). The root of the term “tuqīmū” means “istiḳāma,” which is to straighten. It is contrasted with the Qur’anic use of the term “yuharrifūn,” which means to bend (inḥirāf).

Reza Gholami (Middlesex University), *Diasporic Education and ‘Democratic Energy’: a Critical Exploration of ‘Muslim Schools’ and ‘Supplementary’ Education in the UK*

Drawing upon ongoing research on so-called ‘supplementary’ schools within Iranian and Turkish diasporas in the UK, this paper critiques the notion of ‘Muslim Schools’ – a concept which regularly appears in the media, most often alongside terms such as ‘extremism’ and ‘terrorism’. I argue that such representations present ‘Muslim’ and ‘Islam’ as absolute social categories implying a monolithic definition of Islam and no room for critical dialogue. However, there are many educational models within communities from Muslim backgrounds which reflect and accommodate their true internal diversity and are predicated upon ongoing critical debate and engagement with various secular and non-secular positions (including vernacular ones). I also argue that given their approach to pedagogy and curriculum design, as well as the national, trans-national and increasingly trans-communal nature of their connections, these schools occupy unique positions which make them important sites for the development of critical, cosmopolitan and ‘alternative’ models/expressions of citizenship. Theoretically, therefore, it can be useful to conceptualize their educational models as ‘diasporic’ education.

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?”

Lalel Gomari-Luksch (University of Tübingen), *State of God or Godless state: the continuity of religion and state unity in Iran*

The close relationship of religion and state in Iran has existed for much of the country’s long history. For this reason, despite calls for regime change, it seems highly unlikely that even a change of government will pursue secular politics. Due to the representations of a divine ruler in the history of Iran, which is transmitted to the present through literature and—since the Islamic revolution—through commemorative traditions, it is clear that religion plays a vital role in keeping the cohesion of the modern nation-state. In this vein, it is possible for Iran to remain a nation with a unified state and religion at least in the short-term. This study deals with the question: “Why is it difficult to divorce religion and state in Iran?” I attempt to answer this issue through the lens of memories studies (Assmann 2011, Halbwachs 1925 [1992]) and argue that the Iranian leadership exploits the historical collective memory of the inextricable connection between state and religion and at the same time reinforces it through

commemorative rituals. In order to support my thesis, I will trace examples in the Shahnameh as well as historical documents of divine rulers in the past and examine how the idea of modern Iran has been shaped by commemorative traditions from Shiite Islam. These ideas, in turn, are reflected in the political rhetoric to justify struggles regarding the nuclear program in the past decade.

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.

Dawood Adesola Hamzah (SOAS), *Maqasid al-Shari'ah: A Reflection on Ibn 'Ashur Reform Methodology*

Muhammad al-Tahir ibn Ashur reiterated that the Sharī'ah is universal and must not be restricted to a single culture and thus, Ijtihad is a collective duty. After its emergence in the 12th century of Al-Ghazali, and subsequent 14th century reformulations of Ibn Taymiyyah and Al-Shatibi, Maqasid al-Shari'ah as a concept went into abeyance. A renewed effort towards its reformulation was felt due, of course, because of the obvious and irresistible challenges of modernism. Ibn Ashur pioneered modern reform effort. A Tunisia juri-consult and thinker, Ashur's career was shaped not only by the power and influence of his family, but also by the cultural and political currents of his time, engendered by government-led structural and cultural changes. He believed that usul al-fiqh had reached its limits and become over-burdened with technicalities. He insisted that the higher goals of the Shari'ah must be perennially discovered. By the turn of the century his efforts had spurred many scholars and jurists into jurisprudential action. This paper seeks to bring into focus the thought and reform efforts of Ibn Ashur with a view to show case the relevance of his thought in modern day Islamic law and jurisprudence.

Sohail Hanif (University of Oxford), *6th/12th Century Ḥanafī Fatāwa Literature and the Consolidation of School Identity*

Much has been written about fatāwā literature and relationship between fatāwā works and standard furū' works. Almost all of these studies view fatāwā works as collections of responsa to actual questions raised to a muftī. This paper challenges this notion by a careful study of fatāwā literature in the 6th/12th century when a sudden explosion occurred in the production of this literature in Ḥanafī Transoxiana. The bulk of these fatāwā works were authored by scholars in Bukhara, the most key of whom was 'Umar b. Māzah (d. 536/1141), known as al-Ṣadr al-Shahīd. By studying his works and those produced by his students and their peers, the paper demonstrates that these fatāwā works were not primarily

answers to actual questions, but rather, authoritative compilations of school doctrine, giving particular emphasis to opinions of school-founders not contained in widely-transmitted works (nawādir) and to opinions of jurists of the 3rd/10th and 4th/11th centuries, the pre-classical period. The brilliance of fatāwā authors was displayed, not through how they answered questions, but through their ability to sift through the differing legacy of narrations from early juristic centres to produce a definitive set of the ‘most correct’ opinions. The paper concludes that 6th/12th century Ḥanafī fatāwā literature is thus, along with the mukhtaṣar, a genre of legal writing produced in Islamic law’s classical period to serve the need for a well-defined and stable set of rules in the madhhab-law tradition.

Ramon Harvey (Cambridge Muslim College), *At the Branching of Qirā’āt and Fiqh in Kufa: Ibrāhīm al-Nakha’ī and the Legacy of the ḥarf of ‘Abdullāh b. Mas‘ūd*

The idea of the Qur’an’s revelation within seven Arabic ḥarfs (modes, or dialects) is often used to explain the phenomenon of the qirā’a (reading, or recitation) tradition. One of the qirā’āt long considered non-canonical is that associated with the companion ‘Abdullāh b. Mas‘ūd and his circle in Kufa, Iraq, in the mid-seventh century. Analysing early scholarly literature, this paper will build up a picture of Ibrāhīm al-Nakha’ī, a student of Ibn Mas‘ūd by one remove, and his reported deployment of this qirā’a in selected exegetical contexts. His use of significant variations from the canonical text confirms the persisting importance of this ḥarf within the Kufan juristic tradition a century after the hijra. Investigation of foundational texts in early Ḥanafism reveals evidence of legal interpretations derived from the ḥarf of Ibn Mas‘ūd, notwithstanding a refusal to give these variations the status of canonical qirā’a. I will suggest that with scholarly and political pressure for the qirā’a genre to conform to the ‘Uthmānī muṣḥaf, the Kufan juristic tradition proved more receptive to the interpretative possibilities of the Mas‘ūdian readings. The result is a contested legacy, with examples of such readings surviving in both theoretical and practical discussions of the developed Ḥanafī school.

Laura Hassan (SOAS), *Sayf al-Dīn al-Āmidī on the World’s Contingency: A Question for Physics or Metaphysics?*

Sayf al-Dīn al-Āmidī (d. 631/1233) draws on a dual heritage in composing his major theological compendium, *Abkār al-afkār*. His background in Avicennian philosophy meets with an allegiance to the Aṣ’arī tradition of rational theology. The results of the intersection of these traditions make for an excellent case study in post-Avicennian kalām. In this paper, I take al-Āmidī’s expression of the contingency of the world as a case study for the meeting of two distinct paradigms. On the one hand, for Avicenna, the world’s contingency is proven within metaphysics by way of the distinction between possible and necessary existence. On the other hand, for classical Aṣ’arīs, contingent existence is temporally originated existence. As such, the contingency of the world is established through discussion of the constituents of the natural world, namely substance (ḡawhar) and accident (‘araḍ). In my paper, I ask how the structure of al-Āmidī’s *Abkār al-afkār* demonstrates whether he sees the world’s contingency as a matter to be established through natural philosophical or metaphysical enquiry. I argue that al-Āmidī’s procedure reflects a significant Avicennian influence and a shift from the classical Aṣ’arī understanding of the world’s contingency.

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.

Chris Heinhold (University of Chester), *The Construction of a British Shia Identity in London*

In London, Shia communities from around the world are found existing alongside one another. While there are specific events which see elements of these disparate communities converge, for example the annual ‘Ashura’ procession at Marble Arch, there remains a distance between them which is maintained by language, culture and traditional practice. This paper poses the question; to what extent are these boundaries breaking down amongst the second and third generations of these communities? Conceptions of identity are stretched by the processes of globalisation. While they maintain proficiency in the languages of their parents and grand-parents, young British-born Shia in London are largely educated and socialised through English. At the Marble Arch procession this year, for instance, the lecture was given in English, directly addressing this emerging community who operate primarily in the language of their new geographical home, and confirming their position as a key audience for the wider community to reach. Through their shared complex diaspora experience, young Shia in Britain create new identities for themselves which prioritise their Shia-ness over any ethnic or national background. The popular culture which predominates in their world is actively incorporated into this identity construction.

Asma Hilali (Institute of Ismaili Studies), *Was the Ṣan‘ā’ palimpsest a Work in Progress? A Reconsideration of Old Qur’ān Manuscript Studies*

Manuscript 01-27.1 held in the Dār al-Makhtūṭāt in Ṣan‘ā’, Yemen, has been known as the “Ṣan‘ā’ palimpsest” since its discovery in 1976 by the German scholar Gerd Puin. MS 01-27.1 contains 38 folios of two superimposed Qur’ānic texts. The studies on this manuscript emerged from the scholarly interest in Qur’ān manuscripts that arose in the nineteenth century. The new dating technologies, namely radiocarbon 14 (RC14) dating, have influenced the atmosphere of research in the field thanks to the attractive prospects presented by the oldest dates obtained through this technique. Most of the studies focus on the differences between the manuscript, especially the lower layer, and the standard Qur’ān (Cairo edition). In my paper, I explain my method of deciphering and reconstructing the lower layer of the manuscript; I describe the challenges of the edition work and present my principal results. I focus on the usage of the manuscript by its contemporaries during the first/second century AH (seventh/eighth century CE). I conclude that MS 01-27.1 represents, especially in the lower layer, a work in progress.

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

The pseudo-Aristotelian *Kitāb 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.

Abdulmamad Iloiev (Institute of Ismaili Studies), *Moses and Jesus in the Poetry of Mubarak-i Wakhani: An Ismaili-Sufi Perspective*

Examining the role and importance of Moses (Musa) and Jesus (Isa) in the poetry of Mubarak-i Wakhani (d.1903), this paper aims to illustrate a traditional Ismaili perspective on how differently these Islamised biblical figures are depicted in Muslim poetry. Mubarak-i Wakhani was a Persian mystic poet, musician and religious scholar, who lived in a remote mountainous region of Badakhshan in Central Asia. His poems reflect deep religious convictions based on Ismaili esotericism and Sufi mysticism. This study explores how this fusion of ideas helped him to portrait Moses and Jesus in such a way that crosses theological boundaries between Islam, Judaism and Christianity. The miracles of Moses, the life and death of Jesus and his total absorption in the life of spirit, had profoundly influenced the works of many Muslim mystics like Mubarak, who in a way sought to pursuit an ascetical lifestyle in order to reach the highest level of spiritual satisfaction.

Syed Imtiaz (Cambridge Muslim College), *Characterising Orientalist Studies at the University of Cambridge 1929-1970*

This paper will consider the applicability of Edward Said's thesis on orientalism to a particular body of knowledge. Said's criticism of orientalism is that knowledge production in this field was directly related to the exercise of power through empire. Other scholars such as Robert Irwin and John MacKenzie have criticized this approach and have instead suggested that orientalist studies can also be characterised by curiosity, personal interest and admiration even. This paper will take as its body of knowledge doctorates awarded in the area of Islamic Studies at the University of Cambridge from 1929-1970. A preliminary analysis has found that there were twenty-nine doctorates successfully submitted in this period. This particular period is chosen because Islamic Studies at the University of Cambridge was dominated at this time by two scholars: Professor Reynold Nicholson and Professor AJ Arberry. This paper will consider the PhD's that were submitted during this period, their content and approach and then identify how best this form of knowledge production can be characterised. This will then be compared with Edward Said's thesis on orientalism.

Robert Ivermee (SOAS), *The campaign for a Muslim university in colonial India*

Explanations of the campaign for a Muslim university in nineteenth century India traditionally focus on the political motivations of a group of Muslim elites concerned to protect and promote their temporal interests under colonial rule. This paper revisits the university campaign, revealing how it brought together Muslims from across northern India in an influential movement against secular colonial education. The refusal of the Government of India to accede to appeals for the establishment of a Muslim university forced Muslim elites to interrogate their position as a minority religious community. In the first decade of the twentieth century, redefinitions of Indian secularism were proposed by Muslim

parties exploring possibilities for the accommodation of a plurality of religions within the Indian state and nation. The paper is part of a wider project on the impact of negotiations between Muslim and British parties in colonial India to the historical development of secularism on the subcontinent, soon to be published as *Secularism, Islam and Education in India, 1830-1910* (London: Pickering & Chatto). It offers a series of lessons for those interested in Islam, democracy and religious pluralism today.

Stephen H Jones (Coventry University), *British Muslim Organisations, the Spectre of Political Islam and the Conceptualisation of Islamophobia*

Repeatedly over the last decade a range of politicians, policy think tanks and journalists have sought to place questions over public support that British Muslim civil society organisations receive by alleging links to Islamic political movements, especially Jamaat-i-Islami and the Muslim Brotherhood. Drawing on interview research with a number of British Muslim organisations from two research projects carried out between 2008 and 2012, this paper will critically evaluate these discourses, assessing their veracity and their implications for scholarly and wider debates about anti-Muslim prejudice and the legitimacy of Muslims' participation in public life. By exploring the internal functioning of British Muslim civil society organisations and the perceptions and affiliations of those working within them, the paper seeks to not only challenge these efforts to undermine Muslims' participation in political and governance processes, but also to evaluate the riposte among scholars of Muslims and Islam. Finally, the paper considers the implications of this case for research and reflection on Islamophobia, outlining the difficulty of including this category of discourse as a form of anti-Muslim prejudice under currently popular definitions.

Emmanuel Karagiannis (King's College London), *The Rise of Electoral Salafism in North Africa: Ideological Modification or Political Necessity?*

Although Salafis have been known for their condemnation of politics, Salafist parties have been established in Tunisia and Egypt. These political parties tend to have ultra-conservative views on social and family issues, but they have denounced the use of violence. They have chosen to campaign through the parliament and within the constitution. Egypt's Al Nour party, which came second in votes in the 2011-2012 parliamentary election, has advocated the implementation of shari'a and the Islamisation of the country. In neighbouring Tunisia, three Salafist parties have been established to participate in the democratic process, with Jabhat al-Islah being the most important one. The electoral Salafism is a phenomenon that has not been extensively researched or discussed. The paper will first describe the characteristics of electoral Salafism in North Africa. Then it will explain why Salafist parties have emerged in post-revolution Tunisia and Egypt. More specifically, it will discuss whether it is the result of an ideological modification or the result of political necessity. The paper will also compare and contrast the Salafist parties in the two countries, focusing on their political strategies, electoral performance, and relations with secular and Islamist parties.

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.

Emrah Kaya (University of Nottingham), *A Comparison of the Divine Names and Attributes in Ibn al-Arabi and Ibn Taymiyya*

Muhyi al-Din Ibn al-Arabi (d. 1240) and Taqi al-Din Ahmad Ibn Taymiyya (d. 1328) as two significant and leading scholars have been so influential not only in their time but also today. In this presentation, I will focus comparatively on the subject of the divine names and attributes, as a particular topic, according to Ibn al-Arabi and Ibn Taymiyya. Since while the time is limited and the subject is very deep and complex, I confine myself to the relationship between the Essence of God (al-dhat) and the names; and the incomparability (tanzih) and similarity (tashbih) of God. The first aspect of this issue is related to God Himself while the second aspect of the issue is related to the relationship between God and the originated beings in the cosmos. This kind of comparison is going to show us that even though these thinkers are assumed to be very opposed to each other, even on such an important theological issue, it is possible to see many significant similarities between Ibn al-Arabi and Ibn Taymiyya. In this point, my purpose is to draw attention to that the differences of these thinkers are mostly related to their styles, terminologies, interpretations, or concerns rather than their thoughts.

Annabel Keeler (University of Cambridge): *Adab versus ādāb in the discourse of Sarrāj and Sulamī*

Among the seminal works of Sufism which appeared between the late 4th/10th and late 5th/11th centuries are two works on Sufi ādāb composed by Abū ‘Abd al-Raḥmān al-Sulamī (d. 412/1021), namely his *Jawāmi‘ ādāb al-ṣūfīyya* (‘Collection of Sufi Rules of Conduct’) and *Ādāb al-ṣuḥba wa ḥusn al-‘ishra* (‘The ādāb of [Spiritual] Association and Good Companionship’). These treatises no doubt helped to establish not only the concept of a ‘Sufi code of conduct’, but also a genre of works on the subject. Before Sulamī, Abū Naṣr al-Sarrāj (d. 378/998) had devoted a section of his *Kitāb al-Luma‘ fī l-taṣawwuf* to the subject of Sufi ādāb, amounting to some twenty-four chapters. Although Sarrāj and Sulamī both emphasise ādāb (in the plural), laying out the inner attitudes and modes of conduct that they understood as being proper to Sufism, their discussions include many sayings of early mystics that speak of adab in the singular. This paper will explore the significance of some of these early Sufi sayings about adab (singular), and their relevance within the context of Sulamī’s and Sarrāj’s attempts to define the ādāb (plural) of Sufism.

Nehad Khanfar (The Islamic College), *A Comparative Analysis of the Concept of Citizenship under Al-Madinah Constitution*

In the democratic states the constitution gives equal rights to all citizens. All citizens are equally treated according to the rule of law. This is based on the concept of the citizenship which was developed and flourished gradually within the Western Democracy. The basic element of the concept of citizenship is built mutually on the system of rights and duties between the state and its citizens. This paper will examine whether the concept of citizenship as such was founded in Al-Madinah constitution, and to what extent that contributed to establish the political entity of the Islamic state. This will be assessed

by comparatively analysing the articles and the terms of the constitution with some modern constitutional texts. It aims to comparatively analyse the rights and duties given in Al-Madinah constitution with some other modern constitution. It will mainly focus on the religious rights, economic and financial rights, and the equality under the rule of law. In addition, the paper will analytically discuss some articles related the human rights system compared to some other modern constitution.

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.

Haider Al Khateeb (Middlesex University), *The abuse of Islamic Caliphate concept in causing humanitarian crises by violent extremism*

The rise of the ‘Islamic State Caliphate’ has brought with it many contentious arguments to an array of disciplines, such as political, economic, religious and ethical issues. The speed in which this group had spread through various geographical locations mainly Syria and Iraq demanded a more scrutinising look at how these advances materialised at such a short time. This paper will look at the ethical (or lack of) approach implemented by IS aided in the spread of this group. The sheer violation of human rights had not been witnessed, documented or exposed as propaganda material to cause mass hysteria and displacement across cities, towns and villages. The rise of IS has brought with it a documented graphical images of unqualified human rights violation that are broadcasted on the internet in order to deliver the powerful message of complete cruelty to those who oppose their ideological belief. Initially by looking at this ideological belief, the paper assesses if it justifies these practices and whether there are any grounds for carrying out such violations in the Islamic literature. Moreover, the paper critically will review the precedence of such violence in the Islamic Caliphate history. It should be noted that we will be relying on accessible reports by United Nations, NGO’s and other qualifying bodies to document IS human rights violations.

Mariana Klar (SOAS), *Beyond a Form-Critical Surat al-Kahf*

Recent Qur’anic scholarship has demonstrated a growing awareness of text critical approaches, from early explorations into form criticism to more recent applications of Semitic ring theory and the tools of discourse analysis. Surat al-Kahf has accordingly been divided and re-divided at various junctures, and a number of unifying themes have been suggested in order to justify the sura’s progression through its narrative blocks. The proposed paper will focus on the hinge passages at Q. 18:7-8, Q. 18:27-31, Q. 18:56-9 and Q. 18:99-102. These have historically been viewed either as independent units, as part of

the preceding textual block, or indeed as attached to the following narrative material. James Muilenburg, in his programmatic 1969 essay 'Form Criticism and Beyond', highlights the broad disagreement between commentators on the limits and scope of a literary unit within Biblical texts. He states that 'more often than not, no defence is offered for the isolation of the pericope. It has even been averred that it does not really matter'; as he goes on to comment, however, 'on the contrary, it seems ... to be of considerable consequence' [Muilenburg 1969:9]. Following Muilenburg, I would like to argue that insufficient attention has been paid to the limits of the text units that make up Surat al-Kahf, and reinvestigate the evidence for their inclusion in specific narrative blocks. More specifically, I would propose that the sura be divided along putative seams at Q. 18:9, Q. 18:27, Q. 18:56 and Q. 18:103, and assert that it presents a complex argument against the exalted status of a number of figures and communities.

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.

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.

Rami Koujah (Al-Maktoum College of Higher Education), *On the Purposiveness of God's Actions and its implications on legal theory: A look through the writings of Sayf Al-Din al-Amadi*

Mu'tazilites and Ash'arites agreed that God is wise (*ḥakīm*), but they disagreed as to the nature of His wisdom. For instance, the Mu'tazilites affirmed a necessarism that emanated from God's wisdom; since God is wise, they argued, it must necessarily be so that He acts in a way that is consistent with His wisdom. The Ash'arites, in their incessant quest to uphold God's omnipotence, argued against this necessarism. This debate was subsumed under the discussion on the nature of ethical value (*al-ḥusn wa-*

l'qubh), and a part of it dealt with the nature of God's actions. More specifically, competing theologians argued as to whether or not God's actions were motive-driven, purposeful, or pursuant of an objective. If God is wise, as the consensus holds, how can God's actions not be purposive? Is such a purpose directed towards God or His creation? If God is not purposive, how can this be reconciled with His wisdom? Ultimately, how do commitments to these doctrines impact conceptions on the nature of law, legal theory, and man as a norm-subject (mukallaf)? This paper aims to shed light on this topic through a close reading of Sayf al-Dīn al-Āmidī's (d. 630/1233) theological and legal texts, along with the influences it exhibits from received Ash'arite and (constructed) Mu'tazilite doctrines, with a brief look of the influence it had on the legal theory of his student, al-'Izz b. 'Abd al-Salām (d. 660/1261).

Andreas Lammer (Ludwig-Maximilians-Universität, Munich) *Science, Physics, and Metaphysics in the Works of Avicenna*

The purpose of this paper is twofold. We shall, first, explore the two notions waḍ' and muṣādara. These terms feature most prominently in a passage of Avicenna's al-Burhān in which he critically engages with a view he attributes to some unnamed predecessors. As will be shown, this passage derives directly from Philoponus' commentary on Aristotle's Posterior Analytics. On the basis of Avicenna's critical examination of this view we shall, secondly, shed some light on his complex theory of scientific inquiry as a whole and examine the relations that obtain between teacher and student, between principles and subject-matters, and ultimately between various disciplines such as physics and metaphysics. This will eventually explain why Avicenna introduces his physical works with a methodological note and how one ought to understand his natural philosophy within the framework of the scientific enterprise as such.

Khadiga Musa Latif (Prince Muhammad bin Fahd University, KSA), *Reasons of resurgence on writing on al-Qawā'id al-Fiqhiyya (Legal Maxims) in the 8th/14th century*

Al-Qawā'id al-Fiqhiyya are legal maxims or principles that provide the rationale behind the *aḥkām* (legal assessments) of the particular cases that fall under the rubric of the *qā'ida* (sng. of *qawā'id*). Examples of some of *al-qawā'id* that are accepted by the four Sunni schools of law are: *al-umūru bimaqāsidihā* (acts are [judged by] the objectives behind them); and *al-mashaqqa tajlub al-taysīr* (hardship causes the giving of facilitation). The genre started by the Ḥanafīs in the 4th/10th century. We have two extant treatises from the Ḥanafīs from the 4th/10th and the 5th/11th centuries but no extant works from other schools for this period. However, after a period of stagnation that lasted about two centuries, the genre experienced a renaissance in the 8th/14th century, with the appearance of many systematic works on *al-qawā'id*. These were written mostly by Shāfi'ī scholars. Here the genre seems to have become a fully-fledged independent sub-discipline alongside *furū' al-fiqh*. This paper explores reasons of the resurgence of the genre and the great interest shown by the Shāfi'īs from the 8th/14th century onwards whereas they didn't show much interest in previous centuries following the birth of the genre. By examining the social, geographical and intellectual circumstances surrounding the resurfacing and flourishing of the genre in the 8th/14th century, the paper argues that the Shāfi'īs might have intended the genre as an alternative, though not a replacement, of the discipline of *uṣūl al-fiqh* (legal methodology) and also as encouragement for junior *fuqahā'* to participate in developing and implementing *sharī'a* ethics.

Reina Lewis (London College of Fashion), *The risks and opportunities of Islamic branding: commercial, spiritual, political*

The increasing numbers of Muslims who identify with the transnational community of the umma has been seen as central to the development of Islamic and Islamist politics and to new forms of Islamic consumer culture. For many Muslim women the adoption of covered, or modest, dressing has become integral to the cultivation and expression of pious dispositions. New markets have opened up for the commercial manufacture and distribution of apparel for modest fashion. Whilst professional marketers in Islamic branding celebrate the potentially transnational markets for Islamic/modest fashion, this paper uses sociological approaches to everyday religion to investigate the advantages and risks posed to fashion designer/entrepreneurs and consumers once Muslims are constructed as a consumer segment. Exploring entwined risks and advantages across commercial, spiritual, and political registers the paper asks: did DKNY's Ramadan collection threaten the market share of local Emirati designers or/and show welcome attention to regional cultures?; what was the fallout or/and opportunity for interfaith dialogue sparked by the furore over the collaboration between Jewish brand Mimu Maxi and Muslim American hijabi blogger Summer Albarcha; and, how are the evolving covered norms of Muslim modest dressing affecting the garments available to consumers of British Asian diaspora fashion?

Julia Lisiecka (SOAS), *Re-reading Huda Shaarawi's "Harem Years"– Bargaining with the patriarchy in the changing Egypt*

This paper re-examines the legacy of an influential Egyptian feminist Huda Shaarawi; in particular, the uneasy relationship between feminism, nationalism and Islam. The research focuses on Shaarawi's memoirs, which challenge both the patriarchal structure as well as the Western orientalist imaginary of harem life. The paper aims at contributing to a better understanding of these issues by examining Shaarawi's relationship to Islam. In her view, Islam has been falsely portrayed as the source of gender inequality, while Shaarawi traced it rather to class divisions and elitist practices of exclusion. Furthermore, the paper explores the evolution of feminism in the context of the emergence of a national movement in colonized Egypt in the late nineteenth and early twentieth century. The paper argues that those transformative decades were characterized by a reversed social order in which, as in Bakhtin's carnival, the oppressed temporarily gained voice. Yet, their demands were soon marginalized. The national movement demanded from women to return to the patriarchal structure as an act of decolonization. The circumstances and other sources of Shaarawi's activism, such as the Woolf's symbolic "room of her own", cultural and social capital allowed Shaarawi to maneuver between nationalism, feminism and Islam and "bargain with patriarchy".

Elisabetta Loi (University of Aberdeen), *Atheism in Islam? The case of al-Rāzī*

The paper will examine a particular expression of atheism in Islam through the analysis of the ideas of one of the main Muslim thinkers, Muḥammad Ibn Zakariyyā' al-Rāzī (d. 925CE). The studies about the evolution of atheism through history highlight that atheism is associated with ideas that, traditionally, promoted a view of the world which excludes or limits divine interference on human existence. Such position sees the understanding of the natural world and morality as essentially the product of human considerations. In this context, al-Rāzī's emphasis on reason led him to reject the validity of the Qur'ān, the prophecy and to formulate an essentially atheistic world-view based on a secular conception of knowledge, justice and ethics. The paper, therefore, will argue that al-Rāzī's main outcomes essentially questioned the existence of God, in particular the Islamic one, leading to His rejection. Moreover, it will show that Muslim philosophy considerably contributed to the evolution of atheism in the Islamic

world, through the introduction of new and specific elements. It will also contribute to the understanding of processes which characterised the evolution of atheism through history.

Salimeh Maghsoudlou (Ecole Pratique des Hautes Etudes, Paris), *Reception of Avicenna's Argument for the Unity of God in the Ṣūfī Milieu of Sixth Century: the Case of 'Ayn al-Quḍāt al-Hamadānī*

The question of unity of God which constituted one of the axial themes of the scriptural exegesis was not treated in the same way by all of the Islamic medieval thinkers. The *falāsifa* mostly took God's internal simplicity as a ground for His absolute unity and argued that since any numerical plurality would negate God's essential unity, the possibility of a similar for God should be dismissed. Avicenna, who likewise had accepted God's absolute essential simplicity, developed in his works an intricate demonstration for God's unity based on the impossibility of the individuation of two necessary existents. About a century after his death, 'Ayn al-Quḍāt al-Hamadānī, initially a *ṣufī* and an indirect disciple of al-Ġazālī, used in two of his extant writings a simplified version of Avicenna's argument, without however naming his source or mentioning the philosopher's name. While the possibility of any direct influence of the *faylasūf* on the *ṣufī* is subject to debate, the appearance of Avicenna's argument in al-Hamadānī's work, epitomizes the beginning of a gradual process of accepting Avicenna's theological system within the non-peripatetic thinkers, and showcases the modalities of such naturalization. In this study, I will assess al-Hamadānī's possible sources and analyze the alterations which occurred in the latter's version of Avicenna's argument.

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.

Alex Mallet (University of Exeter), *Two writings by al-Ṭurṭushī as Muslim reactions to the Frankish presence in the Levant at the beginning of the crusading period*

This paper will examine two writings by the Andalusī scholar al-Ṭurṭushī, who lived in Egypt during the first three decades of the sixth/twelfth century. The two texts are the 'Mirrors for Princes' work *Sirāj al-mulūk* and the anti-innovation tract *Kitāb al-ḥawādith wa'l-bidā'*. It will highlight aspects of these works – including their underlining of the dangers of Muslim-Christian interactions and the call for the restoration of the Pact of 'Umar – who were they addressed to, and al-Ṭurṭushī's background in al-Andalus, to highlight how this one Muslim regarded correct Muslim relations with Christians at the beginning of the Frankish crusader presence in the Levant, and how that presence may have influenced

his thoughts. It will also compare the ideas of al-Ṭurṭushī with those of other writers who addressed the Frankish threat to highlight that there were a number of different reactions to the Franks in this period, and that even amongst Muslim religious scholars there was only limited consensus of how to react to the threat.

Paula Manstetten (SOAS), *The Umayyad Mosque of Damascus as Educational Institution in the Medieval Period*

This paper looks at the diverse uses of the Umayyad mosque of Damascus for educational purposes during the hitherto understudied period of the mid-11th to mid-12th century, i.e. from the last years of Fatimid rule and the rise to power of the Seljuqs until the takeover of Nūr al-Dīn in 1154. As the central public space of Damascus, the Umayyad mosque was not only the main place for Muslim worship, but also the community's political and social centre. It was the principal venue for the transmission of knowledge in various disciplines (mainly Quran, ḥadīth, fiqh) which took place in numerous formal and informal study circles. By exploring the biographies of scholars involved in teaching and studying in the mosque, I will attempt to shed light on the following questions: How was knowledge produced, disseminated and consumed in the institutional setting of the mosque and who had access to it? How were Muslim scholars able to make use of the cultural practices taking place in the mosque to acquire status and authority? In what ways did the ruling elites try to insert themselves into the public space of the mosque in order to exercise control and to claim legitimacy?

Giovanni Martini (University of Oxford), *'Alā' al-Dawla al-Simnānī's 'Hybrid-Structure': Promoting the Preeminence of the Sufi Mode of Knowledge*

'Alā' al-Dawla al-Simnānī (d. 1336) was a prominent figure of the political and intellectual landscape of the Ilkhanid era. Belonging to a patrician family of Persian viziers, until the age of 24 he grew up and lived in the royal ordu and was a close friend of Argūn Khān. Nevertheless, after a visionary experience (1284), Simnānī's lifestyle would completely change. Leaving the royal court he devoted all his life to Sufism, in both its private and social aspects. Simnānī in fact was at the same time devoted to long periods of seclusion and to the training of disciples, to the edification and management of an important khāniqāh and to writing texts in Arabic and Persian to different addressees, both on doctrinal and practical issues. Finally, even after his conversion, and from his new position, Simnānī did not renounce occasional involvement in and interaction with the political life of the time. The aim of this paper is to show how Simnānī tried to present the Sufi way (and the intuitive mode of knowledge proper to it) as the crowning element of the 'Islamic edifice'. Four main treatises will be surveyed which show a 'hybrid' structure: despite formally introducing and discussing different subjects, i.e. theology, religious orthopraxis, philosophy and ḥadīth, all conclude in promoting the way of the mystic. This intellectual operation should be seen not only as a statement of supremacy of a mode of knowledge, but also for its implications in the social and political sphere. One of Simnānī's main concerns was the deterioration of the Sunni society of the Ilkhanate because of the rule of 'unbeliever kings' and a new rise of Shī'ī Islam. Being a fervent Sufi it was absolutely natural for him to recognize in taṣawwuf the best means to safeguard and reinforce Iranian Sunni society against contemporary, divergent tendencies.

Sandra Maurer (University of Kent), *Digital Islam: Adapting traditional Islamic Practice in contemporary Britain*

Islamic traditions such as Qur'anic memorization, recitation and sama (listening) play a central role in the hearts and minds of Muslim communities. Media scholars such as Gary Bunt and Charles Hirschkind trace modern day practices, which cross boundaries into popular culture and digital

experience of religion. Although we recognise that people seem to have digital religious experiences we have yet to adequately inquire how they evoke spiritual and religious value. My paper will address how some young Muslims create meaningful experiences with the Qur'an by utilising Islamic practice through modern media such as YouTube and smartphones. Drawing on two ethnographic case studies undertaken in 2013 and 2014 of young Muslims' interaction with oral traditions of the Qur'an, I will argue that the Islamic concept of *niyah* (intention) facilitates the means to transform non-traditional practice into meaningful spiritual and religious interaction with Allah. Considering contemporary theories of individualisation I will show that Islamic practice depends on social context. In conclusion this paper will offer valuable phenomenological insight into modern Qur'anic activity in Britain; although preferred medium and style of practice may become adapted to suit individual preference and needs, the essence of Islamic Qur'anic tradition remains the same.

Seán McLoughlin (University of Leeds), *Pilgrimage, Performativity, and British Muslims: Scripted and Unscripted Accounts of the Hajj and Umra*

This paper contributes one of the few systematic accounts of late modern Muslims' lived experiences of performing the Hajj. Analysing more than 30 testimonies gathered in preparation for the British Museum's Hajj exhibition in 2012, I signal the utility of pilgrimage studies for Hajj research. This is equally true of older paradigms associated with sacred place, liminality and *communitas*, as postmodern approaches emphasising contestations of the sacred. However, working across a wider range of disciplines from the anthropology of Islam to sociology of religion and diaspora studies, I also view the Hajj as an example of Muslim religioning across local, multilocal and supra-local spatial scales. Therefore I dwell not only on the Hajj in Mecca but also religiously inspired and everyday experiences in various time-space locations before, during and after pilgrimage. I argue that through embodied actions associated with the Hajj, its preparation and its remembrance, British Muslims actively shape their own self-identities, spirituality and emotional lives, while at the same time reproducing authoritative Islamic scripts. However, the fragility of such performances by British Muslim actors positioned by multiple, complex and sometimes paradoxical lived structures including consumer capitalism and secularity, means that 'real' Hajj stories also include unscripted uncertainties and ambivalences.

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.

Sejad Mekic (Cambridge Muslim College), *Husein Đozo and Islamic modernism in Tito's Yugoslavia*

My paper examines the Islamic modernist thought of Husein Đozo (1912-1982), a prominent Balkan scholar who lived and worked in Titoist Yugoslavia. Through the medium of his fatāwā (legal rulings), Qur'anic interpretation and other writings, Đozo responded to the challenges he and his people were faced with, above all the so-called 'Yugoslav Communism' and modernity. As a Muslim scholar who lived in a European, secular, multi-religious and multi-cultural society, Đozo and his work present us with a particularly exciting and dynamic case through which to examine the innovative interpretations of Islam. Moreover, in Đozo's scholarly work we are presented by a propitious moment for the academic, researcher and lay reader alike to analyse a 'European-Islamic' voice whose importance has yet to be articulated. This is particularly the case in the fields of ethics and faith, interfaith dialogue and the study of religious identity within Muslim minority communities. In the paper, we argue that Husein Đozo was the most important proponent of Islamic modernism in the countries of former Yugoslavia in the second half of the twentieth century. We also argue that through the prism of Đozo's spirit and thought the ideas of modernist and reformist interpretations of Islam gained a local "Yugoslav" dimension. And finally, Đozo's work in general and his fatāwā in particular represent a rich and unexplored resource that should be considered in assessing the development of Islamic law in the Balkan region. There are only a few works in English that deal with Islam in former Yugoslavia and almost none on the recent trends of Islamic thought found there. Likewise, nothing substantial has been written in English on Đozo and his modernist legacy. Since Đozo's writings in general, and his fatāwā in particular, have continued to be published in the Balkan lands up to the present, this paper/study should help to shed some light on certain assumptions underlying modern Islamic thought and consciousness found in the region.

Mohammad Mesbahi (The Islamic College), *Muslim family law: The rights of the wife, in light of International human rights* (co-authored by Islam Uddin)

Muslim family law represents that aspect of the Sharia (Islamic law) which governs areas such as marriage, divorce, maintenance, child custody and inheritance. There is an ongoing debate on whether Muslim Family Law can be reformed to reflect the condition of society today, and in accordance with the standards of international human rights. Traditionalists argue that these social laws do not change over time and space, i.e. are immutable, and thus, any changes in their application would conflict with religious text. Conversely reformists/modernists argue that such laws are mutable, and must reform to reflect the social, economic and political changes in society. Some notable reformists within the past century are Muhammad Abduh, Sayyid Ahmad Khan and Fazlur Rahman. The global struggle for women's equality and social justice in the past century is a theme that is well documented in legal history, and their rights to equality is reinforced by the preambles of the Universal Declaration of Human Rights 1948 (UDHR) and the articles contained within the declaration. Thus, according to International law women can expect equality in the pursuit of education, employment and politics. Furthermore, 'the West' has seen many reforms in family law to ensure that there is also equality in family life for women. This paper will examine the key premises proposed by Islamic reformists in the past, and argue that further reforms to 'Muslim Family Law' are necessary in a world fast moving towards gender equality and social justice, in light of universal human rights.

Younus Mirza (Allegheny College), *The Disciples as Companions: Ibn Taymiyya's Refutation of the Exegetical Argument that the Messengers (rusul) in Surat Ya Sin are the Disciples of Jesus*

Scholarship on Ibn Taymiyya of Damascus often posits him as an Islamic fundamentalist who summarily dismisses Jewish and Christian literature and maintains that the Qur'an and Sunna are sufficient for the Muslim community. In this paper, I will demonstrate that Ibn Taymiyya's engagement with Christianity in his famous al-Jawab al-Sahih (The Correct Response) led him to reexamine the Qur'an and its exegetical tradition. In al-Jawab al-Sahih, Ibn Taymiyya responds to the Christian 'Letter to a Muslim Friend' which, among other things, argues that the Qur'an supports the view that the Disciples of Jesus were divinely protected from error (ma'sum). Ibn Taymiyya counters that the Disciples are analogous to the Companions of the Prophet Muhammad and thus could not be divinely protected 'messengers' (rusul). In a treatise written after al-Jawab al-Sahih, Ibn Taymiyya further asserts that the rusul mentioned in surat Ya Sin could not be Jesus' Disciples as other exegetes claim, but refer instead to other prophets. Those who allege that the rusul in surat Ya Sin are Jesus' Disciples are therefore unknowingly falling into the trap of a Christian apologetic argument. Thus Ibn Taymiyya's engagement with Christianity spurred him to undertake intertextuality between the Qur'an and Christian sources.

Karim Mitha and Shelina Adatia (University of Edinburgh + ITREB Canada), *Toques and tea, or chapals and chai: Muslims, media, masti, and meaning*

Often, Muslims in Western contexts are portrayed in an Orientalist fashion, conforming to tropes of terror and alienation. While these tend to reflect the prevalent discourse of Muslim minorities, there is an increasing effort by Muslims themselves to subvert this depiction to reflect how they position themselves in their country of residence. The Canadian television program, "Little Mosque on the Prairie", was, by admission of its UK-born, female, Muslim creator Zarqa Nawaz, envisioned as a medium for cultural understanding. It depicts Muslims as "normal" individuals, while addressing controversial issues. Indeed, this genre of "Muslim comedy" has now reached UK shores with the controversial "Citizen Khan", by UK-born comedian Adil Ray. While it can be said that both are seeking to encourage cross-cultural dialogue through comedy, each has taken a different approach in its depiction of its national Muslim populations, and reflects the community's integration. This paper will examine, using the examples of "Little Mosque on the Prairie" and "Citizen Khan", how Muslims are engaging with media to construct Muslim identity and address issues of integration and race relations. Furthermore, it will argue that these two programs reflect the current discourse surrounding multiculturalism and Muslim integration in their respective countries and in so doing, are actively involved in forging their own meaning of the Canadian/British Muslim identities.

Mahadzirah Mohamad (Universiti Sultan Zainal Abidin), *Maqasid Syariah Approach of Measuring Quality of Life*

The main aim of this paper is to present a proposal that argued measuring quality of life using Maslow's Hierarchy of Needs failed to completely fulfill the measurement requirements of quality of life. This is because Maslow's Hierarchy of Needs only assesses the needs and wants aspects of individuals. However, this paper offers Maqasid Syariah approach of measuring quality of life that includes other aspects, rather than only needs and wants, which are justice, spiritual and public interest. In addition, this paper put forward a measurement model of quality of life based on Islamic principle of syariah - the Maqasid Syariah approach and discusses the various stages of human needs; the necessities (dharuriyyat), the convenience (hajiyat), and the refinement (tahsiniyyat). Moreover, the five pillars of Maqasid Syariah, namely religion, life, mind, lineage, and property, based on the jurisprudence set

in the Holy Quran and sunnah as the foundation to measure quality of life are also discussed. These aspects are to ensure beneficence and avoid destruction of humankind. This paper proved that the Maqasid Syariah is an important framework to be applied in everyday life, especially in facing life challenges.

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.

Carl Morris (University of Central Lancashire), *Reclaiming and Reimagining Islam: African-Caribbean Converts in Britain*

Recent research suggests that a growing number of British people from an African-Caribbean ethnic background are converting to Islam. Despite growing awareness of this phenomenon, there have been few attempts to understand the multi-faceted issues that are implied through this unique process of social and religious change. First, what are the decisions, challenges and continuing experiences that underpin the conversion of British African-Caribbean Muslims to Islam? Second, what are the implications of this ethnic and cultural diversification for wider conceptions and practices of Islam in Britain? This paper attempts to answer these questions through the consideration of initial findings from an ongoing research project. It will be argued that a common theme for African-Caribbean Muslim converts in Britain is the re-appropriation and continuing exploration of interwoven ethnic and religious histories. Most interestingly, it will be suggested that this represents both a simultaneous articulation of Black Muslim identity and an engagement with a developing discourse in Britain relating to a multi-ethnic Islamic universalism.

Christopher Moses (University of Cambridge), *Chasing a Muslim story: an ethnographic vignette of media suspicion*

It is well documented that that British media outlets often approach, frame and construct Muslims through the lenses of suspicion and security. However, how can we better understand the processes behind the creation of these accounts? During my ethnographic fieldwork at a Muslim community centre in London, a series of public events connected local Muslims with terrorist activities abroad.

Consequently, the centre, too, fell under suspicion. A number of journalists were in touch to explore possible links; some decided there was no meaningful causal relationship and kept the centre out of their reportage, while several others proceeded to publish or broadcast accounts directly connecting it to these individuals. This paper will seek to address some of the questions arising from this episode, and in doing so, seeks to develop our anthropological and sociological understandings of media engagement with Muslim institutions more broadly. Firstly, what cultural and ideological norms might we abstract from the journalists' strategies, accounts and praxis during these interactions? Additionally, acknowledging the multiple roles of Muslim representatives as potential producers, interpreters and negotiators of public knowledge, how do they engage with this process? And finally, what are the local impacts of becoming the objects and recipients of these media accounts?

Abdelouahad Motaouakal (Imam Yassine Foundation), *An Explanation of Yassine's Alternative Approach to Reform in Morocco*

What does Sheikh Yassine, the former leader of al-Adl wal-Ihsan movement (AWI), propose to achieve social and political change in Morocco? Two quotations seem to point to where the answer to this question should be sought. In the first Yassine expresses his determination "to dash any hope of seeing ourselves one day committing the political mistake that is both a moral fault and a default on our commitment to nonviolence, that is, of laying ourselves open to civil war." In the second, commenting on what he considers an absurd idea of power-sharing, he states, "It is indeed an unjust arrangement and an unfair division that the 'obscurantists' should be accorded a dark, bleak corner in the government to undertake some [marginal] tasks while the dictators have the upper hand and the final word. [...] We will never agree to such a position." It is clear from these two statements that Sheikh Yassine favours neither working from within the system nor the use of violent means to seek change. The former, in his view, boils down to meaningless politics and, at best, delay of the required reform indefinitely and the latter involves violence and bloodshed. This paper sets out to examine the nature of an alternative strategy Yassine proposes and see what he suggests to accomplish two daunting objectives which appear hard to reconcile: comprehensive change through peaceful means.

Seyed Mousavian (University of Gothenburg and Institute for Research in Fundamental Sciences, IPRM), *On the Origination of Human Soul: From an Avicennian Point of View*

Ontological problems with Avicenna's view on the nature of human soul run deep. Regarding the origination of human soul, according to the conventional wisdom, see, among others, Thérèse-Anne Druart (2000, 262-3), Michael Marmura (2008, 122), and Dimitri Gutas (2012, 417-8), Avicenna is committed to the following thesis: (C) Human soul is originated with human body. We will be trying to argue against the conventional interpretation. More particularly, we will be trying to argue that Avicenna's view on the origination of human soul is consistent with the following thesis: (N) Human soul is not originated with human body. We will try to show how Avicenna may consistently be read in accordance with (N). Further, as far as Avicenna's view on the origination of human soul is concerned, we submit that (N) is superior to (C) for two reasons: First, Avicenna's treatise *The Animal in The Healing* fare better when read under the assumption (N), as opposed to (C) and, second, Avicenna's metaphysical view on the impossibility of substantial motion suggests that the existence of human soul precedes the existence of human body, or so we shall try to argue. None of these, we suppose, implies that Avicenna holds a Platonic theory of human soul; for Avicenna, human souls are contingent abstract objects with temporal origination. Finally, we will try to explain how the conventional interpretation has, in our view incorrectly, become 'conventional'.

Kazuyo Murata (King's College London), *Prophetic Beauty in Comparison: Adam, Abraham, Joseph, Moses, and Muhammad in Rūzbihān Baqlī's Qur'an and Hadith Commentaries*

Ruzbihan Baqli Shirazi (d. 1209) has long been known as a lover of beauty on all levels, from the earthly to the divine, and the theme of beauty figures prominently in his writings. This paper examines Ruzbihan's presentation of prophetic beauty in his commentaries on the Qur'an (Ara'is al-bayan) and the Hadith (Ara'is al-hadith) with a focus on the following five prophets: Adam, Abraham, Joseph, Moses, and Muhammad. Key Qur'anic verses and hadiths to be examined include: He taught Adam the names, all of them (Q. 2:31); Prostrate to Adam (Q. 2:34); My Lord, show me how You bring the dead back to life (Q. 2:260); This is my Lord (Q. 6:76, 6:77, 6:78); O father, indeed I saw eleven stars, the sun, and the moon prostrating to me (Q. 12:4); My Lord, show me so that I may look upon You (Q. 7:143); I threw love upon you from Me for you to be made upon My eyes (Q. 20:39); "Whoever has seen me has seen the Real"; and "I saw my Lord in the most beautiful form." Comparison of Ruzbihan's interpretation of the above verses and hadiths reveals the unique nature of each prophet's beauty in Ruzbihan's understanding.

Shuruq Naguib (Lancaster University), *Tahara in the light of Tafsir*

The central question in this paper is: could a study of classical Qur'anic exegesis illuminate our understanding of the Islamic law of *ṭahīra*? The paper argues that because it contains a variety of exegetical opinions, methods and scholarly traditions, *tafsir* could provide an entry point into different layers of religious discourse. Through a close reading of the classical commentaries on Qur'anic references to purification in *Surat al-Muddaththir* (Q. 74:4), and by analysing the notions which exegetes attach to purity on this occasion as well as the hermeneutic strategies they use to define the boundaries of signification, it becomes apparent that they are inclined towards a non-literal interpretation that emphasises an ethical view of purification. The paper then examines whether the application of *majāz* as a non-literal hermeneutic approach actually displaces purity to the realm of metaphor. The paper goes on to argue that *majāz* is applied on this occasion to extend the meaning of purification beyond the physical sense without negating it. As a result, the ethical view of purity is not in opposition to the juristic understanding of it. Just the contrary, this ethical view seems to underlie considerations of the law of *ṭahīra*.

Geoffrey Nash (University of Sunderland), *Marmaduke Pickthall and Islamic Modernist Thought*

The aim of this paper is, through the evidence of his own writings and those of his fellow Muslims and contemporaries published in periodicals such as *The New Age*, *Islamic Review and Modern India*, and *Islamic Review*, to flesh out Pickthall's connections to Islamic modernism, investigating and assessing parallels between his ideas and those of the great modernist Muslim thinkers of his time. The Turkish and Indian influences brought him into contact at first hand with two of the major thrusts of Islamic modernism. The Indian trend in modern Islam that started with Sayyid Ahmad's Aligarh movement, moved on in the writings of Syed Ameer Ali, and came to a peak in the thought of Muhammad Iqbal, largely infused the Muslims of South Asian extraction with whom Pickthall associated and worked in Britain between 1914 and 1920. For their part, the Turkish reformers who directed the Young Turk revolution, some of whom Pickthall came into personal contact with during his visit to Istanbul in 1913 took their cue from the long heritage of the Tanzimat, Midhat Pasha and the Young Ottomans. The influence of Said Halim Pasha in particular is noticeable in Pickthall's statements concerning Islamic belief and doctrine while editor of the Hyderabad periodical *Islamic Culture*.

Siti Nor Aisyah Ngadiran (Universiti Teknologi Malaysia), *The Issues of Western Interpretation on the History of Islam in Malaysia-Indonesia from the Perspective of Syed Muhammad Naquib al-Attas*

The concept of so-called Malay studies; provided by British and Dutch scholars as well as their ideas have widely spread in the Malaysia-Indonesia. Until now their methods, findings, concepts are still in use by the local scholars; and also have been blindly imitated by some of them. The historical sources which are mainly Malay Muslim historical sources reviewed in accordance with the western perspectives while the principles that should be taken into consideration have been ignored. Thus, this problem is seen by Syed Muhammad Naquib al-Attas as one of the biggest challenge which was brought about by the Western civilization particularly in our tradition of knowledge especially in the history of Islam; and also in our educational system. For him, the lack of understanding in local cultures, language and religion have been caused the rejection of things proved true and correct, and also caused the wrong interpretation of the Muslim historical sources and documents. Thus this article presents an outline of some issues of Western Interpretation particularly on the history of Islam in these regions based on his perspective.

Marie Nuar (Pontifical University of St. Thomas), *An Islamic Scriptural Anthropology*

A proper way of understanding humanity is not possible without knowing where man is from and why he is here. While there are a number of Qur'anic verses that speak of humanity's creation and mission, the one that speaks most clearly of the telos of that creation is Al-Dharyāt 56, which reads, "I have not created jinn and mankind except to serve me". A summary examination of some of the prominent Qur'anic commentators and their interpretation of the verse give insight into the understanding of the telos of humanity's creation according to the Qur'ān. The examination of the commentaries reveals certain recurring themes, foremost among them is that God or Allah creates humanity. The only proper response to this divine act is gratitude and obedience. An aspect of that obedience is to assume the role assigned by God, namely that of trustee or viceroy. If one follows God's dictates on worship than he/she will be rewarded in the next world. Through the revelation of the Qur'an, one is able to know humanity's place and mission in the created world and thereby act accordingly.

Sevcan Ozturk (Social Sciences University of Ankara), *Rereading the 'Reconstruction': Iqbal's view of the problems of Islamic thought*

Muhammad Iqbal is one of the most outstanding and celebrated figures of modern Islamic thought. The philosophical views he brought together under the heading of 'the reconstruction of religious thought in Islam' have been heavily studied. However, Iqbal studies is still a field which, with a few notable exceptions, is lacking in analytical and critical studies. One of the causes of this problem is arguably that Iqbal's thought has not been understood in its wholeness. This is mainly because the underlying reasons for his suggestion of the reconstruction of Islamic religious thought, namely the context of his philosophy, have not received enough attention. In other words, the vital question why he suggested the idea of the reconstruction, which is a key to understand Iqbal's philosophical thought in its entirety, has remained unanswered, and this has caused a significant gap in Iqbal studies. This paper will examine the reasons for Iqbal's suggesting the reconstruction of religious thought with a particular focus on his critique of the situation of the Muslim World of his day and his perception of the problems of Islamic thought. I argue that Iqbal's critique of Greek philosophy, 'Islamic pantheism', and of traditional Muslim scholars play a key role in terms of putting Iqbal's thought into a philosophical context. Therefore, through analysis of these three issues, the context of his suggestion will be explored. This paper aims

at contributing to Iqbal studies by shedding new light on a crucial but neglected aspect of Iqbal's philosophical thought.

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.

Zoltan Pall (National University of Singapore), *The Construction of Salafi Religious Authority in Lebanon*

The popularity of Salafism in the Sunni areas of Lebanon, especially in the north, has been rapidly increasing in the past few years. Salafi religious specialists (sheikhs) have extended their influence among ordinary Sunni believers in the expense of the traditional religious elites and other Islamic movements. This paper intends to explore what makes Salafi sheikhs authoritative for an expanding segment of the population. Explaining the success of Salafism in Northern Lebanon by describing them as sectarian entrepreneurs and only pointing to their anti-Shi'ite discourse would be superficial. I argue that the authority of Salafi religious specialists lay on something more profound than that. Salafi sheikhs attempt to redefine the boundaries of Islamic orthodoxy and practice 'mild asceticism' (in the Weberian sense). By this they manage to project themselves as imaginary or perfect Muslims in the eyes of many ordinary people. The inherent weakness of Dar al-Fatwa facilitates the attempt of Salafis to establish themselves as the ones who "truly represent" Sunni Islam. Ordinary Sunnis often compare Salafis, who live modest and pious lifestyles to the hedonistic and unmotivated traditional ulama. I will provide ethnographic examples to illustrate how the Salafis' concepts of purity and virtuous lifestyle are communicated to and received by the larger society.

Farid Panjwani (CREME), *Extremism and ethics: an exploration of meta-ethical theory of Muslim extremism*

The paper explores the underlying meta-ethical theory of Muslim extremism. Groups such as the Taliban, al-Qaida and the ISIS are sometimes labelled as mad, lunatics, drugged – all the terms implying that their acts defy any rational explanation. In this paper I will propose that contrary to the common portrayals, religious extremism works with a meta-theory of ethics, Divine command theory, which though different from that held by most people swayed by modern sensibilities goes back centuries. Plato's dialogue Euthyphro discusses the question, whether the gods love the good because it is the good, or whether the good is good only because it is loved by the gods. The latter, in its refined form,

came to be called the Divine command theory – the idea that what is ethical is determined by God’s command. The position was widely accepted in Muslim history and had allegiance of various theological schools such as Asharism and of men such as Ibn Hazm. While most Muslims have come to re-imagine their moral theory in modern times and generally read contemporary moral positions in the sacred texts, one characteristic of extremism is its insistence on the Divine command theory. It will be argued that understanding extremism’s meta-ethical theory is a necessary element in making sense of its underlying worldview.

Vahram Petrosyan (Yerevan State University); *The Rise and the Evolution of Political Islam in Iraqi Kurdistan*

The attention of experts of international relations has been turned increasingly in recent years to the problem of Iraqi Kurdistan in the context of considerable international changes. The paper is an attempt to mainly combine the mutual influence of domestic and foreign challenges of the radical Islamic trends in Iraqi Kurdistan in the context of the policy of the Kurdistan Regional Government (KRG) and within the framework of regional security. While reviewing the evolution of Political Islam in Iraqi Kurdistan throughout 1950s to present, and in addition to the above-mentioned issues, I would like to present some crucial sub-points: religion and the Kurdish Identity, Naqshbandi (Nakşbendi) and Qadiriyya orders (tarikats) in Iraqi Kurdistan, Naqshbandi factor in Turkish Kurdistan, ethnic and religious minorities in Iraqi Kurdistan, the Rise of Islamic Fundamentalism in Iraqi Kurdistan, the Political Islamic Movements in Iraqi Kurdistan and the Evolution of Political Islam, Ansar al-Islam - al-Qaeda connections, KRG and the Managing of Political Islam in Iraqi Kurdistan, ISIS and the Islamist Threat in Iraqi Kurdistan, Fethullah Gülen Movement in the context of Turkey –KRG relations, Fethullah Gülen Movement’s activities in the territory administered by the KRG, Contemporary Main Political and Islamic trends in Iraqi Kurdistan. The paper aims to come up with pertinent findings, and provides insightful recommendations for the study of the Kurdish Political Islam issue within the framework of regional security.

Davide Pettinato (University of Exeter), *British Muslim Youth Fighting Against Global Injustice: Introducing ‘MADE in Europe’*

This paper offers an original contribution to the study of Islam and Muslims in Britain and of Muslim faith-based activism by presenting an analysis of the discursive and strategic co-ordinates developed by the British Muslim advocacy-NGO ‘MADE in Europe’. Through this case study, the paper aims to challenge incomplete and unhelpful essentialisations of Muslim activism, and rather to prompt curiosity about justice-centred currents within it that have the potential to contribute tackling some of today’s ‘global issues’. In particular, two research questions are explored here: 1) how are the notions of faith and activism articulated by MADE with regards to the Islamic framework of reference?; 2) how can the type of activism exemplified by MADE be located within the wider ecology of Muslim activism? Using data from MADE’s public material (publications, videos, web presence, etc.) and adopting an analytical framework inspired by social movement theory, the paper highlights two main results: 1) that MADE develops a discourse that indicates the emergence of four main Collective Action Frames (‘Identity/belief’, ‘Agency/movement’, ‘Justice/rights’, and ‘Glocality’); and 2) that MADE’s faith-based advocacy efforts may exemplify larger trends within British Muslim youth which have an desire for innovative and fluid nuances of activism that may combine in eclectic ways religion, identity, and aesthetics with a concern for interconnected ‘glocal’ issues and a broad sense of social justice.

Anna Piela (Leeds Trinity University) *The insider-outsider continuum matters: A Non Muslim woman's research with Muslim women who wear the niqab*

Postmodern critiques of the insider/outsider binary in ethnographic research challenge the fixed understanding of identity which underpins the concept of a clear match or a mismatch between the researcher and participant's identities. However, despite this weakness, it provides a useful framework for considering dynamics in the research setting. Roald (2003) argues that a religious outsider is bound to generate a different analysis than an insider. Does an insider, however, automatically gain an epistemological advantage over the outsider? What elements of the research are influenced by this position? In this paper, I consider the array of factors that have shaped my pilot research with 12 women who wear the niqab in the UK. While my being a non-Muslim meant that I experienced significant difficulties recruiting participants, my female gender enabled me to enter women-only spaces where I was able to interview the participants. In the second part of the paper I discuss recruitment strategies and ethical considerations in a larger-scale, similar project, conducted in collaboration with the Muslim Women's Council in Bradford. Whilst allowing me better access to communities of niqab-wearing women in Yorkshire and Lancashire, it presented different methodological issues, for example with sampling; I discuss them in detail in the paper.

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.

Douglas Pratt (University of Waikato and University of Bern), *A tale of two dialogues: 21st-century Christian-Muslim initiatives*

Early in the twentieth century missionary elements in the Christian Church began to question long-held exclusivist and negative assumptions toward other religions. By mid-century far-reaching changes were underway: other religions and their peoples, including especially Islam and Muslims, were honoured as dialogue-partners and viewed as co-religionists capable of common cause action. And early in the 21st century, in the aftermath of the terrorist attacks of 9/11 and the concomitant global focus on Islam, including an upsurge in both socio-cultural and interreligious relations with Muslims, there have been many new initiatives as well as the reinvigorating of longer-standing dialogical relationships. In 2002 there occurred two initiatives by Christians to reach out and engage the Muslim world. One was very much a 'top-down' approach, emanating out of England. The other was more a 'bottom-up' event within the German context. Both quickly settled into a regular, annual, conference-style meeting with published outcomes. This paper will offer a review of these wider dialogical developments and a

discussion of the nature and significance of the contributions of the 'Building Bridges' seminar series begun by the Archbishop of Canterbury and the 'Theologisches Forum Christentum-Islam' initiated by an ecumenical group of young scholars in Germany.

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.

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.

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.

Dorothea Ramahi (University of Cambridge), *Situating Otherness: Perspectives on Female Converts to Islam in Britain*

This paper explores the relationships between female converts to Islam in Britain and their close friends and family. It pays attention to the perspectives of converts but focuses on the reactions of their significant others to the conversion. I argue that converts become ‘intimate strangers’ through conversion – estranged on the level of understanding and belief but intimate on the emotional plane. This strangeness is symbolised by the Orientalist stereotypes associated with the converts. At the same time, friends and family shun engagement with the conversion itself, thus keeping alive the stereotypes and precluding understanding. In refusing to engage with matters of belief even within the intimate space of the family, secularism’s orthodox private/public divide gets busted where religiosity, instead, becomes an issue between the (individual) private and the (family) private. Lacking reciprocity and with no access to the inner depths of the people they are closest to, the liberal rhetoric of friends and family about personal choice and equal acceptance of all paths amounts to bigotry and turns out to be painful for both the converts and their significant others

Harith Ramli (Cambridge Muslim College): *Sufi Adab and the Sunna: Balancing Individual Virtue and Social order in the Qūt al-qulūb*

The Qūt al-qulūb of Abū Ṭālib al-Makkī (d. 386/996) is one of the major texts of classical Sufism, often placed in the genre of so-called Sufi ‘manuals’ that appeared in the fourth/tenth century, alongside al-Sarrāj’s al-Luma’ and Kalabādhī’s al-Ta’arruf. But while the Luma’ and the Ta’arruf focus on the articulation of a specialised technical language and code of conduct for Sufis, parts of the Qūt address the concerns of a wider audience sympathetic to traditionalist piety and concerned with moral decline in Muslim society. Furthermore, it often goes beyond the usual list of early ascetic and Sufi authorities, drawing on a wide range of figures associated with traditionalism such as Aḥmad b. Ḥanbal (d. 241/855). Focusing on discussions related to the ethics of religious obligations and makāsib (earning a livelihood), and drawing comparisons with other contemporary Sufi works and the literature of the emerging Ḥanbalī tradition, the paper explores how the Qūt tries to strike a balance between the cultivation of individual virtue and maintaining social order.

Max Regus (Tilburg University), *Constructing Inclusive Citizenship in Quasi-Secular State: Some Reflection on the Case of Ahmadiyya Islam Minority in Contemporary Indonesia*

By taking the current case of Ahmadiyya Islam Minority, this paper will discuss some important aspects related to the interreligious relationship, the practise of human rights and the position of state in Indonesia as the biggest Islam population but still is not an Islamic state. Theologically, mainstream Islam does not recognize this group as part of the Islam. Two fatwa, in 1980 and 2005, issued by the MUI (Indonesian Muslim Scholar) has declared the Ahmadiyya as a heretical group. At the state level, national state have intended to stop all activities of Ahmadiyya group. However, as secular state, Indonesia need to think that political and legal protection for citizens to be necessary condition for the fulfillment of the principles of democracy and the secular state. This paper will analyze and answer the main question on how Indonesia construct framework of inclusive citizenship in the context of violent attack against Ahmadiyya Islam minority. This question will connect with many issues such as main

actors, strategy, policy options in relating with the dynamics and problems of the constructing inclusive citizenship in Indonesia and worldwide.

Georgios Rigas (University of Edinburgh), *Hamas Egypt relations during Morsi's presidency*

The Muslim Brotherhood is Egypt's most powerful Islamic political organisation; it used to be Mubarak's main domestic foe and in June 2012, after Morsi's election, it governed Egypt for a year. Hamas is an Islamic Palestinian organisation which descends from the Muslim Brotherhood and which, since June 2007, controls the Gaza Strip. That being said Morsi's presidency marks an era when two politically related Islamic organisations simultaneously ruled two bordering entities in the Middle East. This paper traces the improvements that Hamas Egypt relations saw during this period and explains what deterred them from undergoing a radical shift. Egypt under Morsi should be seen as a part of post-Mubarak Egypt which falls into the pattern of what Siverson and Star have described as a polity undergoing regime change. According to their framework between the end of the old regime and the emergence of the new one intervenes a period which is characterised by the competition of the various elites to evolve into the new regime. Hence, in the face of the Muslim Brotherhood's need to bolster its authority inside Egypt, Hamas was willing to grant Morsi with time and not raise maximalistic demands. The paper traces the development of Hamas Egypt relations on the way Hamas responded to Morsi's election, on the handling of the implications of the lethal cross border attack against Israel in August 2012 and on Egypt's efforts to broker a ceasefire between Hamas and Israel in November 2012.

Andrew Rippin (University of Victoria), *The Names of the Chapters of the Qur'an*

Published studies of manuscripts of the Qur'an note that, in general, the earliest texts we have did not originally indicate the name of each sūra at its beginning, as is now the standard practice in copies of the muṣḥaf. Further, when the titles do start to appear, variant names are sometimes attested. Modern Muslim common opinion (as evidenced by recent publications) asserts that the sūra names stem from Muḥammad and that only a small number of sūras have more than one name; other names that are known to be given to sūras are considered ways in which those sūras are referred to (e.g., in tafsīr) and are not their names as such. Given the manuscript evidence (which itself needs to be collated and analysed), there is a significant history to how such a consensus position has been arrived at. After considering some of the textual evidence that is readily available, this paper will map out the basic contours of the historical discussions concerning the sūra names and will suggest some future research projects that might bring additional clarity to the issue.

Emilie Roy (Al Akhawayn University), *Combining Traditional Islamic Knowledge and Islamic Studies in Academia: Case Study at Al Akhawayn University*

The MA in Islamic Studies at Akhawayn University participates in the "Religious Studies" field of knowledge in the American liberal arts tradition. The students in this program are an all-male cohort of graduates from Qarawiyyin University (one of the renowned center of higher Islamic learning), who have memorized the Quran at an early age, studied Islamic theology and philosophy and have had little or no exposure to other religious tradition or academic field of study. The program takes for granted that the earlier Islamic educational background of the students is to be complemented, not replaced, by the educational model of the University. MAIS students are Islamic scholars in their own right, experts in a specific episteme grounded in an Islamic theory of knowledge, and are then introduced to and become conversant with the academic study of religion in a liberal arts tradition. I will explore in this paper the difficulties faced and strategies used to facilitate this process of migration from an Islamic conception of knowledge, an episteme in which the students understand Truth as of divine origins, to

the field of religious studies in a liberal arts tradition where conceptions of knowledge are devoid of divinely inspired truth claims.

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.

Mahboubeh Sadeghinia (The Islamic College), *A Conceptual Analysis towards Comprehensive Human Security: An Islamic Approach*

A large amount of global issues is currently devoted to the Islamic political extremism and the means of dealing with this threatening phenomenon by both Western and Islamic countries. The major gap in this regard is lack of proper attention to roots causes of vicious ideologies that justify organised violence, but it is, only to global counterterrorism efforts; a phenomenon that has received the most attention since 9/11. Assuming the Islamic extremism as an effect, this paper aims to examine causes of such global crisis from human rights (HR) perspective. The hypothesis is that despite some conceptual differences between the Islamic and Western HR norms, disagreements with respect to HR criteria are basically found in details rather than fundamental norms. However, it is assumed that similar political approach of the Islamic and Western states to HR has encouraged Islamic radicalism worldwide. Drawing upon the relationship between HR, politics and radicalism this study is aiming to provide a conceptual analysis on options of confronting Islamic radicalism from both political and ideological aspects. To this end, it is aimed to: 1) emphasis on a number of fundamental values essential to international relations – i.e. some shared objective criteria that facilitate independent judgment on ethics, beliefs and behaviour applicable to all and the rule of law and 2) provide a theoretical and conceptual discourse that enables a comparative study of HR in Islamic Law and secular communities, primarily in the West.

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.

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.

Cafer Sarikayer (Boğaziçi University), *An Ottoman Woman Writer in the 1893 Chicago World's Columbian Exposition: Fatma Aliye Hanım*

The Chicago World's Columbian Exposition of 1893 organized in the United States for the celebration of the 400th anniversary of the discovery of America by Christopher Columbus was one of the most important international exhibitions known in the United Kingdom as *Great Exhibitions*, in France as *Expositions Universelles* and in the United States as *World's Fairs*. The Ottoman Empire participated in this exhibition with an official committee and pavilion and it was represented for the first time with an Ottoman woman writer, Fatma Aliye (1862-1936). The Ottoman women clothes sent by the Ottoman Government were shown in Women's Building placed in the exhibition. Besides, a catalogue was prepared consisting of the works of women writers from America and from other countries in Women's Library which was set up for this exhibition. The works of Fatma Aliye, an Ottoman woman writer, had also a part in this catalogue and were very much appreciated. Fatma Aliye (1862-1936) whose father Ahmet Cevdet Pasha (1822-1895) was a famous historian, politician and jurist, was one of the first Muslim woman writers in Modern Turkish Literature. After giving a brief introduction to the Ottoman State's participation in the 1893 Chicago World's Fair, this paper particularly will focus on Fatma Aliye's *Nisvân-ı İslâm* (Women of Islam), which attracted the greatest attention among all her books exhibited in the fair.

S. Sayyid (University of Leeds), *Of Black and White Cats: Critical Muslim Studies and Decolonial Horizons*

Deng Xiaoping once famously remarked that it did not matter whether a cat was black or white as long caught mice it was a good cat. The statement recorded in 1961 took on a poignancy five years later when it seemed like a riposte to the excesses of the Cultural Revolution with its insistence on 'better red than expert'. When those who want to imagine something that transcends the Western order of things, are often admonished not to worry about the colour of cats but focus on catching mice. When it comes to analyzing Muslims or Islam this means, not worrying too much about epistemology, or eurocentrism, but simply doing what comes naturally, and trusting in western sciences to provide us

with facts and data. This paper sets out the case for how a decolonial epistemology can fill the void left by the critique of Orientalism.

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‘ālīya fil-asfār al-‘aqlīyyah 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.

Oliver Scharbrodt (University of Chester), *Mapping Transnational and Diasporic Shia Networks in London*

This paper draws a Shia map of London presenting different communities and their transnational connections. While Shia Muslims in Britain constitute a minority within a minority, their presence is also characterised by internal diversity, based on ethnic background, ideological orientation and class and social status. The paper argues that both public discourse and academic research so far has failed to encapsulate the complex dynamics within diasporic Shia communities in Britain. Intra-communal factionalism has been either overstated or ignored. Particular forms of public engagement have been recognised as progressive and constructive, while the social conservatism of some communities has been simplistically interpreted as segregation from British society. Transnational and diasporic Shia networks in London are rather situated in a “diaspora space” which is marked by complexity and heterogeneity. Following Webner’s notion of “complex diasporas”, the paper discusses how Shia diasporic spaces in London can be “both ethno-parochial and cosmopolitan”. Taking the examples of a number of Iraqi Shia networks present in London, the paper examines how these diasporic communities mediate between being conduits between diaspora and homeland and being representatives of Shia Islam in British society.

Farrah Sheikh (SOAS), *A Tale of Three Cities: Spiritual Stories from British Muslims in London, Leicester and Norwich*

At a time where Muslims in Britain are painted as a community in opposition to British values and is still viewed as mainly an immigrant community, which refuses to integrate, it has become more important than ever before to allow Muslims to tell their own stories and shape a counter-narrative in their own words. Identity formation in Muslim minority communities in Britain is a complex process, which often involves negotiating several facets of the self simultaneously. These facets often include cultural, sectarian, national, linguistic and spiritual dimensions. The present research uncovers a

community slowly moving away from the ethnic ties of parents, preferring to re-establish itself as a faith-based community. It looks at the role of spirituality in the formation of British Muslim identity as it emerges as a community in transition by telling the stories of Muslims negotiating everyday racisms and the role religion and spirituality plays in their lives. This paper aims to present a set of British Muslim stories from a range of ethnic, sectarian and linguistic backgrounds from fieldwork conducted in Leicester, London and Norwich and discuss preliminary findings related to the role of spirituality in formulating an identity that is uniquely British and inherently Muslim.

Sohaira Siddiqui (Georgetown University School of Foreign Service, Qatar), *Understanding the Ethical in Islamic Legal Reform*

Reforming the Sharī‘a has been the subject of debate in the modern period with a growing number of scholars advocating for the creation of new jurisprudential tools and methods which are in harmony with the classical legal tradition and can simultaneously respond to the changing contours of modern Muslim societies. The impetus behind these reform movements is the creation of a more expansive jurisprudential framework which can not only produce legal rulings, but also ethical and moral ones. This focus on the ‘ethics’ and ‘morality’ of the law, however, has not led to uniform methodologies and objectives. This paper will evaluate the reform projects of Drs. Khaled Abou Fadl and Tariq Ramadan through a close reading of their books *Reasoning with God* and *Radical Reform*, respectively, to demonstrate that while the two scholars may agree upon the necessity of the ‘ethical’ in Islamic law, their methodologies differ. The paper will end by exploring to what extent their reformist projects can be reconciled and what the overall implications for the ‘ethical’ in Islamic law are.

Nicolai Sinai (University of Oxford), *Editorial Expansion and Literary Growth in the Medinan Suras*

Like the Hebrew Bible, the Qur’anic corpus exhibits manifold cases of scriptural self-interpretation, meaning that an earlier sura or passage is clarified, complemented, or re-interpreted by later proclamations. One way in which this is achieved is through later expansions of existing compositions. While there is a considerable degree of consensus on the identification of secondary additions to the early Meccan suras, where they stand out by dint of sudden surges in verse length as well as distinctive terminology and thematic concerns, such interpretive expansions are considerably more inconspicuous in the Medinan suras. Nevertheless, on the basis of a summary analysis of the introductory passages of suras 5 and 9 I shall argue that the phenomenon exists in the Medinan layer of the Qur’an as well. Publications by Cuypers, Farrin, and Ernst have insisted on the considerable degree of literary coherence exhibited by the long Medinan suras, which might well be taken to indicate unitary composition “in one go”. Against such a conclusion, my findings preliminarily suggest that these texts may have had a more complicated redactional history and could in part be products of extended processes of literary growth (which I can well envision as having taken place, or at least as having commenced, during the lifetime of Muhammad). This stance unites me with Karl-Friedrich Pohlmann’s recent emphasis on the need for a thorough scrutiny of the Qur’an in general, and of the Medinan suras in particular, for redactional seams and indications of secondary editorial revision, although I am sceptical about his particular manner of carrying out such an investigation.

Abdullah Siliti (Durham University), *Freedom & Responsibility: Ibn al-Qayyim’s Compatibilism of Dual Agency*

Free will is perhaps the most voluminously debated of all philosophical problems given its puzzling complexity and its vast implications in various disciplines. In this paper, I will argue that Ibn al-Qayyim

(d. 751/1350) develops a compatibilist position of dual agency- where both human responsibility and God's creation are neither compromised. Additionally, I will elucidate the original developments and contributions of Ibn al-Qayyim on the debate and evaluate how he harmonised difficulties that were faced by his predecessors. Ibn al-Qayyim maintains that human acts are necessarily caused by man's ability and will; hence, man is morally responsible for such acts. On the other hand, God's creation of the causes of human acts is within the framework of pre-eternal will. Therefore, dual agency is compatible and such compatibility is essential for Ibn al-Qayyim's optimistic human/ god centred theology. Consequently, Ibn al-Qayyim's developments may potentially reform the traditional fatalistic determinism position that has phenomenally been established as the main orthodox attitude. As a result of such potential reform, human agency and responsibility must be emphasized- with regard to human shortcomings- instead of the widespread utilization of divine determination as a form of justification.

Abdullah Sliti (Durham University), *Rethinking Tradition: Ibn 'Ashur's Potential Reform*

In this paper, I will investigate how the modern traditionalist, Ibn Āshūr, deals with authentic single-narrated-traditions (gharīb/aḥad/ fard) that have problematic implications (mushkil al-āthār) and whether or not his methodology is consistent with all such traditions in any given domain. Also, I will consider whether Ibn Āshūr's methodology applies to all single-narrated-traditions that are not problematic in nature. I will argue that Ibn Āshūr employs a logical 'common- motive' ('umūm al-dawā'ī) theory to verify traditionally authenticated single-narrated-traditions; given that this category of traditions typically oppose the nature of common-motives. Additionally, if the single-narrated-traditions have potentially problematic implications, then I will show that Ibn Āshūr argues that such narrations should be systematically rejected based on its inconsistency with the common-motive theory and its further problematic implications. Lastly, I will explain how Ibn Āshūr's common-motive theory has the potentiality of reforming the utilization of traditions as an epistemological reference in orthodox Islam and hence, may entail the reconsideration of many theological and legal issues- in light of the absence of traditionally authenticated single-narrated-traditions.

Anna-Katharina Strohschneider (Julius-Maximilians-Universität, Würzburg), *Averroes on Metaphysics, Physics, and the First Principle*

One of the main points of disagreement between Averroes and Avicenna is the question of the subject matter of metaphysics. Avicenna famously introduces a purely metaphysical proof for the existence of God. Since, according to the methodological rules set down by Aristotle in his Posterior Analytics, no science can prove its own subject matter, God cannot be the subject matter of metaphysics. My paper analyses Averroes' reply in his Tafsīr mā ba'da l-ṭabī'a, a text which has never been subject to detailed investigation with regard to this topic. Averroes actually agrees with Avicenna that metaphysics is the universal science, responsible for studying being insofar as it is being. For Averroes, however, the only acceptable proof of the existence of the first cause is the proof provided by Aristotle in Physics VIII. Metaphysics is responsible for demonstrating how God is a final and formal cause, and applies the study of being and substance as its method. I will argue that, just like Avicenna, Averroes develops a theory combining the two divergent aspects of metaphysics. He has a unique way of explaining how this science can at the same time study the first cause and being insofar as it is being.

Farid Suleiman (University of Erlangen-Nuremberg), *Ibn Taymiyya's rejection of the ḥaqīqa/majāz-dichotomy and its significance for the controversy over the interpretation of the divine attributes*

The ḥaqīqa/majāz-division, widely accepted in the Islamic tradition, rests on the assumption that each Arabic word has been assigned a context-independent primordial meaning (al-ma‘nā al-waḍ‘ī). The instrument of ta‘wīl, intrinsically tied to the ḥaqīqa/majāz-division, is most famous, but also most heatedly debated, when it comes to the interpretation of the divine attributes. This paper shows how Ibn Taymiyya (d. 728/1328) seriously challenged the theory of majāz by attacking the above-mentioned assumption. However, the main argument of this paper is that the whole controversy over the theory of majāz and the instrument of ta‘wīl is, surprisingly, merely terminological, when it comes to the interpretation of the divine attributes. This claim will be substantiated on the one hand by arguments based on the analysis of the relevant writings of Ibn Taymiyya. On the other hand, Ibn Taymiyya himself affirms this claim explicitly in a passage that is absent from the corpus of his edited writings but is quoted by the Damascene scholar al-Qāsimī (d. 1332/1914) in his work Maḥāsīn at-ta‘wīl (arguments will be adduced that he quoted Ibn Taymiyya faithfully). Thereby, this paper seeks to contribute to the understanding of Ibn Taymiyya’s rejection of the theory of majāz and its wider implications for Islamic theology.

Mohammad Ali Tabataba’i and Saida Mirsadri (Tehran University), *The Qur’anic Cosmology in its Historico-cultural Backdrop*

This paper focuses on the Qur’anic cosmology and cosmography that has so far received very little scholarly attention compared to the other ancient cosmologies of this ilk. There is no doubt that the Qur’anic cosmology did not take form in a vacuum. Like all other historical phenomena, it is influenced by its time and space and seems to be a continuation of the earlier cosmological traditions of its environmental and neighbouring cultures, resulting in some commonalities and similarities between them. To highlight these overlaps, one should first and foremost give an image of the cosmos, the way the Qur’an every now and then describes, with all its detailed items – heaven and earth, celestial bodies, terrestrial objects, etc. To reach this goal, this work aims to depict an elaborate image (in a format of a 3D) of the cosmos as shown by the Qur’an. Having given an image of the Qur’anic cosmos, one will be enabled then to conduct a comparative study of the Qur’anic cosmology with its previous and contemporaneous cosmological trends and traditions – Sumerian, Babylonian, Biblical, Greek, etc. (through a visual comparison between them all). The result of this comparison would be showing the fact that the Qur’an, not only has a lot of similarities, as so far was speculated, with the Mesopotamian cosmology, but also with the Greek cosmology in some, at the first look unnoticed, details.

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.

Likayat Takim (McMaster University, Canada), *Fiqh for minorities: Shi'i law in the diaspora*

This paper will examine the new diasporic jurisprudence that has emerged within Shi'i juridical circles. It will discuss the tools that are discussed and elucidated in Shi'i legal theory (*usul al-fiqh*) and will argue that these present a significant amount of flexibility in proposing novel ways of interpreting traditional sources. Principles within Islamic jurisprudence are invoked to facilitate social and political exigencies. Indeed, within the Shi'i diaspora community in the West, many things that were considered prohibited (*haram*) in the past are now deemed permissible (*halal*). The paper will also examine some of the hermeneutical tools that Shi'i jurists have deployed in coming up with novel solutions to the challenges the community has encountered in the West. The paper will further examine juridical pronouncements on three issues that impact Muslims in the West. These are: the purity of the people of the book, offering prayers and fasting in areas where the sun does not set or rise, and shaking hands with members of the opposite gender. During this discussion, I will examine the methodological tools posited in Islamic legal theory (*usul al-fiqh*) that have been invoked in revising earlier rulings.

Karen Taliaferro (Georgetown University – School of Foreign Service, Qatar), *Mediating Reason and Revelation: Istihsān and the Necessity of Taqlid*

How can Islamic law remain true to revelation and tradition while adapting to the needs of modern society and individuals? This paper provides a careful analysis of the juristic tool of istihsān (juristic preference), arguing that when it is properly understood it provides the means of mediating both adaptation and tradition, reason and revelation. I take issue with contemporary literature that treats istihsān as the functional equivalent of equity, as this requires a standard of justice higher than revealed sources and amounts to innovation (*bida'*). I then examine Ibn Taymiyya's definition, in which istihsān is a specification of the ratio legis, asking whether this understanding is sufficient to prevent legal stagnation. I examine the theological debates behind these legal norms and find that the role of taqlid is critical to the employ of istihsān. If taqlid is understood as thoughtless imitation, istihsān cannot help Islamic jurists meet the changing needs of society. If, on the other hand, taqlid is understood to incorporate both rationality and tradition, it opens possibilities for istihsān to adapt to contemporary needs while standing firmly within Islamic legal tradition, thus serve as a jurist's tool for both practicing and interrogating Islamic legal tradition.

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

In this paper, I look at the concept of 'ulum and fūnun (sciences or disciplines) in the early modern writings of the Ottoman scholars, focusing on Tartib al-'Ulum of Saçaklızade (d. 1732?) and Netaic-i Fūnun 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.

Tariq al-Timimi (SOAS), *Configuring the Hadith Setting: Acknowledging the Impact of 'urf on Prophetic Traditions and its Implication on Islamic Jurisprudence*

The late al-Tahir bin 'Ashur (d. 1973) was a traditionalist scholar, who both studied and taught at the renowned Zaytuna Mosque and Institute. Of remarkable breadth of knowledge, Ibn 'Ashur stressed the universality of shari'ah and strived to revive its relevance and to demonstrate its ability to attune to modern exigencies. Perhaps the most significant way he did this was to resurrect the theory of maqasid al-shari'ah, which had become dormant for five centuries. He did this in a seminal book bearing the name of the topic, published in 1946. In this important work, he tackles a range of subjects, continuously challenging what was hitherto seen as undisputable. In this paper I will highlight one of these subjects, namely, Ibn 'Ashur's novel view of the principle of 'urf. I argue that, Ibn 'Ashur, in recognising the universality of the shari'ah across cultures, draws on the heritage of al-Qarafi (d. 1285) and develops a variant of the principle of 'urf where, instead of the traditional view of the effect custom has on the application of narrations, Ibn 'Ashur looks at the effect of Arabian customs on narrations themselves. In adopting this method of interpretation, I will argue that he does away with much of the confusion that faced scholars in understanding certain shari'ah prohibitions. This method is demonstrating its increasing relevance with the European Council of Fatwa and Research, other bodies and scholars adopting the approach.

Riyaz Timol (Cardiff University), *To Sufi or not Sufi? Exploring the Spiritual Praxis of the Tablighi Jama'at*

Sufism has a rich and varied history in the Islamic tradition having long found expression in myriad forms. Yet the extent to which the Tablighi Jama'at (TJ), often cited as the largest movement for Islamic renewal in the world, is a Sufi movement is a matter of some debate, particularly as its historical roots draw upon both Sufi and reformist antecedents. In 2006, opposing viewpoints were taken up by Dietrich Reetz and Marc Gaborieau in a single edition of *Archives de sciences sociales des religions*. While Gaborieau (2006, p. 66) argued that the "esoteric individual quest and its ecstatic complement which characterize Sufism, do not constitute an integral part of the Tablighi agenda: they lie outside it," Reetz's (2006, p.47) rejoinder analysed the career and family of TJ's founder, Mawlana Muhammad Ilyas Kandhalawi, to identify elements of Sufi practice which have been incorporated into mainstream TJ rituals: "... the Tablighis have ... adapted the Sufi heritage to their needs ... It has strong Sufi roots, which it prefers not to acknowledge publicly." Based upon current doctoral ethnographic fieldwork undertaken with British TJ, this paper fleshes out the contours of the debate with fresh data and new insights.

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.

Amédée Turner (MA Oxon, QC) and Davide Tacchini (The Catholic University, Milan), *Muslim Grassroots in the West Discuss Democracy*

During the last nine years, a team of scholars, researchers and religious leaders in Europe and the USA has organized meetings and gatherings with members of local Muslim communities. Over 70 discussion groups (involving 900+ Muslims) were set up all over Europe and the US. Muslims taking part were professional and business people, students, Sunni and Shia mixed. This Report originates from a sub-committee on Muslim dialogue through the Advisory Council of the Anglican Observer to the UN. The discussions were designed to explore different views, not to arrive at common positions. The Project does not aim to be a large scale survey, it is not statistically based, and has no statistical purposes. It is intended to provide direct connection with the real life of ordinary Muslim citizens, in Britain, France, Italy, Germany, Spain, the United States and Canada. Muslims in the West, in the time we are living in, bear a heavy representational responsibility to the West, but also to the Muslim world. What we would like to present here is the result of the completed survey, which is, actually, a window on the highly diverse Western Islam. The study thus bridges the period before the “Arab Spring” and after.

Zacky Khairul Umam (Freie Universitaet Berlin), *Our Shaykh in the intellectual formation of 17th century Medina: Religious approaches of Aḥmad al-Qushāshī (1583-1660)*

Ṣafī al-Dīn Aḥmad al-Dajānī al-Qushāshī (d. 1660) was arguably the most important scholar in the Ḥijāz at his time. He inherited knowledge from his ancestral sphere from Palestine and a number of prominent scholars from Yemen, Egypt, and India. Snouck Hurgronje in 1906 called him “remarkable personage” due to his influence in the thought and practices of Sufī tradition that had reached globally, including throughout Southeast Asian archipelago where one of *ṭarīqas* was named after him: *al-ṭarīqa al-qushāshīyya*. His defense on the notion of Ibn ‘Arabī’s unity of being (*waḥdat al-wujūd*) and his unique emphasis on the study of *ḥadīth* shaped Medinan religious school mesmerizing many students worldwide, one of whom became his successor and maintained his global networks: Mullā Ibrāhīm al-Kūrānī (d. 1690). Mullā Ibrāhīm marked that Shaykh al-Qushāshī taught and wrote both *‘aqliyyāt* and *naqliyyāt*, showing the latter’s noticeable position as a renowned theologian and a master of many Sufī *ṭarīqas* as well as a *mufti* for both the Mālikī and Shāfī’ī schools of law and a celebrated *muḥaddith*. My paper will particularly discuss religious approaches of Shaykh al-Qushāshī based on hitherto unedited manuscripts and highlight the cosmopolitan context of intellectual life in 17th century Medina

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.

Masoumeh Velayati (Al-Maktoum College), *Muslim women's Activism in the UK: Commitment to Moral and Religious Principles*

The autonomy and preferences of women – in the sense of what they want to do, to achieve, or to be – is related to “the capability approach”, introduced by Amartya Sen in 1980s, as a conceptual framework to measure well-being. Muslim women in the UK are worse off in terms of standard outcome assessment, as well as their material means to well-being, based on income and visibility in the labour market. However, my interviews with Muslim women reflect their inclination to integrate in British society through paid and voluntary work. Women, who were involved in the voluntary sector, were mostly involved in women-related organisations or social activism as part of their commitment to religious ideals. Some of these organisations set up by professional Muslim women operate at national, regional and local levels. Some provide welfare activities for disadvantaged women and children; some promote religious education; and some are sites of cultural exchange. In Aristotelian principle, the exercise of dignity among these women is conveyed through expressive performance of incommensurable social activities. This is despite the fact that their valuable contributions to the multicultural aspect of British society and to the welfare of different social groups remain largely invisible.

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.

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.

Jonathan Wilson (University of Greenwich), *Being hip, happy, and halal – more than meat and money*

At its most basic level Halal means permissibility of actions and consumption, as outlined by Islam. The majority view is that Halal is the norm and Haram (impermissible actions and consumption), or non-Halal, is the exception. Whilst scholars concur with this construct as a general principle, this paper argues that the recent phenomenon of creating Halal logos and branding strategies as part of mainstream corporate architectures have created both opportunities and challenges; classical understanding of Halal are changing and consumers increasingly reverse previous norms and exceptions. Whilst Halal branding is now practiced in countries with almost exclusive Muslim majorities, non-Muslim global brands sometimes ignore Muslim demand at home, appearing to think 'not in my back yard'. This paper focuses on the (re)emergence of Muslim Hipster culture -Being Hip Happy and Halal - to argue that a new wave of young, urban, transnational, multicultural, educated Muslims are cross-over entrepreneurs taking Islamic values into the wider consumptionscape. When beards are cool and halal food is artisan high-quality, this cohort of social-media savvy Muslims bring to life the much vaunted rhetoric that Halal is not only for Muslims.

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.

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

Ali Fikri Yavuz (Istanbul University), *Epistemology and Beatific Vision in Shams al-Dīn al-Samarqandī (d. 1303 AC)*

In this study, Sunnī dogma of ru'yatullāh (beatific vision) will be revisited with references to epistemological advances in classical Islamic philosophy and theology. The objective of my paper is to reassess the epistemological analysis of perception and cognition in Samarqandī's works that shape later Oxon-Maturidite school of theology by his re-evaluation of perception and application of his analysis on perception to the approval of the possibility of beatific vision. My aim is to put forward Samarqandī's analysis that aims to advance over his master on this field: Fakhrudīn al-Rāzī (d. 1209). Terminology of Samarqandī on perception (idrāk), senses (mashā'ir), visual storage (khazānah li's-suwar) and illusive storage (khazānah li'l-wahm) will be discussed with cross references to al-Rāzī.

Saeko Yazaki (University of Glasgow): *Morality in early Sufi literature: the Treatise of al-Qushayrī and the Revelation of the Hidden by Hujwārī*

Adab plays a significant role in Sufism. Humble and appropriate conduct is closely linked to spiritual awareness, as humility stems from the full recognition of God as the only perfect existence. Sufi tradition requires both internal and external adab at every mystical step, which eventually leads up to the annihilation of the lower self and realisation of the Divine reality. Thus the code of behaviour found in early Sufi texts covers both individual and spiritual manners, and social interactions. This paper explores two classical guidebooks of the eleventh century: *Risālat al-Qushayriyya* ("The Treatise of al-Qushayrī") by al-Qushayrī, one of the most popular Sufi manuals, and *Kashf al-mahjūb* ("The Revelation of the Hidden") by Hujwārī, the earliest extant Persian treatise on Sufism, focusing on their discussion of ethical conduct as regards their understanding of the harmonious relations between inner and outer adab. In these works, mannered behaviour is conceived of as an acquired habit, and their moral concerns are not specifically mystical or other-worldly, nor exclusively Sufi or even Islamic. This paper attempts to analyse the way in which social ethical conduct and mystical concerns are interrelated in these two influential works on Sufism.

Walter Young (University of Oxford), *Models for Argument Analysis: Scripting al-Samarqandī's Risāla fī Ādāb al-Baḥth*

The reception of the *Risāla fī Ādāb al-Baḥṭh* of Shams al-Dīn Muḥammad b. Ashraf al-Samarqandī (d.702/1302) brought a synthesizing and universalizing impetus to variant, longstanding traditions of Islamic dialectical theory (*jadāl/munāzara*). A newly-styled discipline—the *Ādāb al-Baḥṭh wa'l-Munāzara* (Proper Guidelines of Dialectical Investigation and Debate)—offered a more streamlined, general method; it proved quickly popular, inspired primary works and commentaries from major luminaries, and eventually became a staple of madrasa education from Nile-to-Oxus, Balkans-to-Bengal. The import of the discipline is indisputable; but the implications of its teaching and study, theoretical elaboration, and—presumably—practical application, remain largely unexplored. The formative dynamic of the *Ādāb al-Baḥṭh*, in other words, with regard to post-Samarqandian argumentation and intellectual trends, has not been assessed. The present paper aims to initiate this larger project by introducing the discipline’s core technical vocabulary, and providing a heuristic impression of how, in practice, a disputation governed by the *ādāb al-baḥṭh* should appear. To this end, al-Samarqandī’s own demonstrative problem-cases (*masā’il*) will be scripted in sequence, and each dialectical move analysed in blow-by-blow accounts. Thus rendered, his *masā’il* are more than illustrations of streamlined *munāzara*-theory—they are models for assessing the character of post-Samarqandian argument styles.

Zeynep Yucedogru (University of Nottingham), *Ibn Taymiyya’s Contextual Interpretation of the Father, Son and Holy Spirit in Matthew 28:19*

It is a widespread assumption that the Damascene theologian Ibn Taymiyya (d. 1328) takes an agnostic approach to the reliability of the text of the Bible. Although this assumption is accurate to some extent, Ibn Taymiyya also provides exceptionally incisive and notable interpretations of biblical verses without direct recourse to the Qur’an. In his refutation of Christianity, *al-Jawab al-Sahih* (The Correct Response), he employs a systematic exegetical methodology that focuses on the language of the Bible itself. Despite excellent studies on *al-Jawab al-Sahih*, which investigate the arguments of Ibn Taymiyya pertaining to the Trinity and the Incarnation, his exegesis of individual verses from the Bible is still to be explored. In this paper, I will outline Ibn Taymiyya’s contextual methodology in interpreting Matthew 28:19. This will highlight the terms and concepts found in discussions of language in Islamic theology and legal theory that Ibn Taymiyya uses to advance his analysis. These include the terms *mutawati’* (univocal) and *mushtarak* (equivocal) which denote different ways that words refer. I will also touch on the controversy over *haqiqa* (literal) and *majaz* (non-literal) meanings in the mainstream Islamic tradition and show how Ibn Taymiyya subverts this dichotomy in his contextual interpretation of the Bible.

Anna Zadrožna (UCL), *‘A book for a Muslim woman’; everyday narratives on female sexuality*

This paper analyzes narratives on female sexuality, gender roles and relationships present in two separate but complementary discourses. The first is a normative discourse created and maintained mainly through ‘*običaj*’ (custom, tradition), which consists of cultural and vernacular religious norms, rituals, and customs. This paper examines this discourse asking the following questions: what norms and values does it advocate? How does it depict a Muslim woman? What examples and oppositions does it operate on? What does it advise on sexuality, love and gender roles? What kind of Islam does it promote? The second part of the paper analyzes narratives and life stories of Muslim women exploring how gender roles, sexuality, femininity and love are perceived and experienced, and asking about the place and roots of religiosity among local practices and beliefs. Where do vernacular knowledge and morality take roots from, and do they embrace Islamic orthodoxy?

Afroze Zaidi-Jivraj (University of Birmingham), *Questioning ‘Identifiable Muslimness’: Ethnic Minority Muslims at the Intersection of Colour Racism and Islamophobia*

As ‘The Muslim Question’ persists, and a deeper, more comprehensive theoretical understanding of Islamophobia continues to be sought, this paper questions Allen’s (2010) contention that in order to identify Islamophobia, some sign of ‘Muslimness’ must be in evidence. It also looks critically at Modood’s conception of cultural racism, which suggests, to a degree, the erasure of ethnic difference while recognising the racialisation of Muslims as a group. By using a cultural studies approach to examine recent news stories and media artefacts showing manifestations of Islamophobia, this paper aims to uncover what is possibly a complex intertwining of racial and religious difference for Black and Ethnic Minority Muslims in the West. In discussing the findings, it argues that in the formation of exclusionary attitudes, difference is not neatly delineated by type – ‘Muslim’, ‘Pakistani’, etc. – but rather for Black and Ethnic Minority Muslims Islamophobia becomes a case of compounded difference. To claim this is not suggest that Islamophobia and racism are two different entities, but rather that Islamophobia, as anti-Muslim racism, overlaps with ‘colour racism’ in the case of Black and Ethnic Minority Muslims. This concept has profound implications for the way we define “religious” versus “racial” hatred, both in UK legislature as well as academia, and it is ultimately proposed that Crenshaw’s (1989) work on intersectionality and the recognition of multiply burdened groups can be applied successfully in understanding the Islamophobia faced by Black and Ethnic Minority Muslims in the West.

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 extend is breast cancer gendered in Iran, and how do conservative and religious institutions relate to this rising crisis?

Holger Zellentin (University of Nottingham), *Secondary Synchronicity as Literary Device*

The Qur’an’s repetitions of specific words, expressions, and sentences create internal cross-references within the entirety of the text, within individual suras, and within individual literary units within them. For the audience, the appreciation of the Qur’an’s repetitions in changing contexts turns every hearing of the Qur’an into a rehearing, and every reading into a rereading. While internal repetitions create structure, repetitions throughout the Qur’an lead the audience to perceive a largely unchanging stasis of divine truth. In their totality, the repetitions inscribe a “secondary” synchronicity into the Qur’an’s literary form—a process that began in the time when its verses were first uttered and that culminated when it was redacted in its current form. At the example of a literary analysis of Surat Ya Sin, this paper seeks to trace a few threads of the vast web of meaning that the Qur’an creates within the sura’s central simile (Q. 36:13-30), within Surat Ya Sin as a whole, and within the entirety of the Qur’an. I seek to explore three interrelated issues: the nature of the Qur’an’s secondary synchronicity; the tension resulting from the ways in which this synchronicity overwrites the Qur’an’s historical diachronicity;

and the possible implications of this overwriting for our understanding of the composition and redaction history of the Qur'an.

Zsuzsanna Zsidai (Hungarian Academy of Sciences), *What does Turk mean in the medieval Arabic sources? Remarks on an ethnonym*

The Arabs came into contact with the people of Central Asia from the 7th century as a result of the Islamic conquest, thus the Arabic sources often mention the peoples of Eurasia. My paper is focusing on the "Turks". The term "Turk" was used by medieval Arabic authors for several ethnic or social communities of the Steppe. The Arabic sources relate that we can find many Turkic tribes or peoples in different regions, such in Ferghana, Khorasan, Transoxania, Samarkand, and near to Armenia, so it is obvious that the name "Turk" can be interpreted in different ways. The identification of the various peoples has always been a serious and often discussed problem for those scholars who examined the history of the early medieval Eurasian Steppe. My aim is to point at some difficulties regarding the translation and interpretation of sources and to show some examples for the occurrence of "Turk" in the medieval Arabic texts. What did the name „Turk" mean? What kind of a social/ethnic group was it referred to? Framing the problems and possibilities we can use the "Turk" as a group-identifying term more carefully in the wider context of the early medieval world of the Eurasian steppe.