



East Meets West: Understanding  
the Muslim Presence in Europe  
and North America

THE ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS (AMSS)  
**32nd Annual Conference**

---

# EAST MEETS WEST

UNDERSTANDING THE MUSLIM  
PRESENCE IN EUROPE AND  
NORTH AMERICA

---

Cosponsored by Indiana University:  
Middle Eastern & Islamic Studies Program  
&  
Department of Near Eastern Languages & Cultures  
Bloomington, Indiana  
September 26 - 28, 2003

**The Association of Muslim Social Scientists (AMSS)**

**Presents the  
32<sup>nd</sup> AMSS Annual Conference  
September 26 – 28, 2003**

**East Meets West: Understanding the  
Muslim Presence in Europe and North America**

**Cosponsored by Indiana University:  
Middle Eastern and Islamic Studies Program  
&  
Department of Near Eastern Languages & Cultures  
Bloomington, Indiana**

**Association of Muslim Social Scientists (AMSS)**  
**P.O. Box 669**  
**Herndon, Virginia 20172**

*AMSS Coordinator: Layla Sein*  
*Telephone: 703 - 471-1133*  
*Fax: 703 - 471-3922*  
*Email: conferences@amss.net*  
*Website: www.amss.net*

**2003 AMSS Executive Board of Directors**

*Dr. Louay M. Safi - President*  
*Dr. M. A. Muqtedar Khan - Vice President*  
*Dr. Ibrahim Kalin - Secretary*  
*Dr. Zabid Bukhari - Treasurer*  
*Dr. Ihsan Bagby - Member at Large*  
*Dr. Eltigani Abdulgadir Hamid - Member at Large*

**Program Committee Members**

*Dr. Katherine Bullock - Chair*  
*Layla Sein*  
*Jasmin Zine*  
*Shabana Mir*  
*Kamran Bokhari*

## Introductory Remarks

Civilizational exchange between the Muslim world and the West has contributed to the advancement of human civilization. However, at the same time, there has been conflict between the world of Islam and the West due to misunderstandings or manipulation by political forces that wanted to perpetuate conflict for political gain. It is important that scholars and researchers explore this relationship and shed more light on this interaction to replace ignorance with enlightenment and understanding, and hence, further the cause of global peace.

This 32<sup>nd</sup> AMSS Annual Conference is intended to provide young and established scholars with a platform to contribute their ideas and thoughts, and to bring enlightenment and understanding to a world that seems more than ever before, uncertain of its direction and future. The theme of this year's conference *East Meets West: Understanding the Muslim Presence in Europe and North America* is appropriately selected to highlight the importance of exploring the relationship. The issues addressed under this theme cover a wide range of concerns that examine intellectual and institutional trends in the Muslim and Western worlds and identify those areas where change is most needed to ensure a humanly-based development.

I wish to take this opportunity to acknowledge the contributions of my colleagues in the Program Committee and the efforts undertaken by the Organizing Committee at Indiana University's Department of Near Eastern Languages & Cultures to promote this conference in Bloomington and the surrounding areas. I am particularly grateful to Dr. Katherine Bullock, the program committee chair, who effectively oversaw the preparations for this year's conference.

I would also like to recognize the hard work, tireless efforts and dedication of Layla Sein, AMSS conference coordinator. Her attention to details in coordinating the events of this year's conference, including the successful implementation of the 3<sup>rd</sup> Annual Best Graduate Paper Awards was crucial for bringing about this program. The sense of perfection that she brings to the task at hand and the consistent communication that she maintained with the conference participants have, once again, been essential for successfully organizing our 32<sup>nd</sup> Annual conference.

I would like to thank the Award Committee members, Dr. Dilnawaz Siddiqui, Dr. Nancy Stockdale, and Dr. Mustansir Mir for evaluating the papers and selecting the winners of this year's Best Graduate Paper Awards. AMSS launched the graduate award program in October 2001 to encourage Islamic scholarship.

Finally, I would like to acknowledge the important contributions of Nazif M. Shahrani, professor of anthropology and director of Indiana University's Middle Eastern and Islamic Studies Program (MEISP) for hosting the AMSS conference; Dr. Kumble R. Subbaswamy, Dean of College of Arts and Sciences (COAS); and Dr. David Zaret, Executive Associate Dean of COAS at Indiana University for cosponsoring AMSS 32<sup>nd</sup> Annual Conference, and contributing to the Best Graduate Paper Awards.

Sincerely,  
Dr. Louay M. Safi, AMSS President

## Conference Program 2003

Friday, September 26, 2003

9:00 – 11:00 a.m.                      **Registration**                      **Theatre A201 - Neal Marshall Center**

11:00 – 11:30 a.m.                      **Welcoming and Introductory Remarks**

Katherine Bullock, Lecturer, University of Toronto, Canada

Nazif M. Shahrani, Professor of Anthropology and Director of Middle Eastern and Islamic Studies Program (MEISP), Indiana University

Patrick O'Meara, Dean of International Programs, Indiana University

Louay M. Safi, President, Association of Muslim Social Scientists, Virginia

11:30 a.m. – 12:30 p.m.                      **Opening Speech**

Taha Jabir al-Alwani, President, Graduate School of Islamic and Social Sciences (GSISS, VA):  
"Toward a Constructive Existence: Criteria and Horizons for Muslims in America"

12:30 – 2:30 p.m.                      **Lunch and Jumah Prayer**

2:30 – 4:00 p.m.                      **Panel 1**                      **Theatre A201 - Neal Marshall Center**

**Political Philosophical Perspectives on Islam & Democracy**

**Chair: Louay M. Safi (Association of Muslim Social Scientists, VA)**

M. A. Muqtedar Khan (Adrian College, MI): "Political Philosophy: A Muslim Perspective"

Kamran A. Bokhari (Howard University, Washington, DC): "Islamist Political Thought: Incorporating Medieval [Eastern] Islamic Political Philosophy in Modern Western Democratic Discourse"

Nazia Khandwala (University of Texas at Austin, TX): "Democracy as the Differential between Eastern & Western Muslim Women"

4:00 – 4:15 p.m.                      **Break**

**4:15 – 5:45 p.m.                      Panel 2                      Theatre A201 - Neal Marshall Center**  
**Narrations of Identity: Muslim Women in North America**  
**Chair: Jasmin Zine (University of Toronto, Canada)**

Shabana Mir (Indiana University, IN): “The Double-Consciousness of American Muslim Undergraduate Women: Through the Lens of Alcohol”

Aneesah Nadir (Arizona State University, AZ): “Young, Muslim, and Female in America: Their Stories, Their Voices”

Bridget Blomfield (Claremont Graduate University, CA): “The Azah Ritual: The language of Tears”

**5:45 – 6:45 p. m                      Dinner and Prayers**

**6:45 – 8:15 p.m.                      Panel 3: Film Screening & Discussion**  
**Theatre A201 - Neal Marshall Center**

**Film: “By the Dawn’s Early Light: Abdul-Rauf’s Journey to Islam”**  
**(Formerly Chris Jackson of the NBA)**  
**Chair: Imad ad-Dean Ahmad (Minaret of Freedom Institute, MD)**

**Discussants:**                      Zareena Grewal (University of Michigan, MI)  
                                                 Dilnawaz Siddiqui (Clarion University, PA)  
                                                 Shabana Mir (Indiana University, IN)

**8:15 – 9:45 p.m.                      AMSS Business Meeting - public invited**

## **Saturday, September 27, 2003**

**9:00 – 10:30 a.m.                      Parallel Panel 4                      Theatre A201 - Neal Marshall Center**  
**Muslim Intellectuals and Their Muslim Audiences**  
**Chair: Kevin Jaques (Indiana University, IN)**

Karim H. Karim (Carleton University, CA): “Muslim Scholars and their Muslim Audiences in the Diaspora: Voices in the Intellectual Wilderness?”

Peter Mandaville (George Mason University, VA): “Exporting Progressive Islam? The Transnational Impact of Muslim Intellectuals in the West”

Louay M. Safi (Association of Muslim Social Scientists, VA): “Muslim Intellectuals’ Engagement with Modernity”

**9:00 – 10:30 a.m.      Parallel Panel 5      Bridgewater Lounge - Neal Marshall Center**  
**Making Muslim Space**  
**Chair: Zainab Istrabadi (Indiana University, IN)**

Yesim Kaptan (Indiana University, IN): “Tradition and Identity: A Case Study of a Religious Festival among Liberal Turkish People”

Barbara Caputo (University of Milano-Bicocca, Italy): “Muslim Immigrants and ‘Domestication’ of space, Identity and Hybridity in Milan”

Zahra N. Jamal (Harvard University, MA): “Performing Pluralism: Volunteerism Among Muslims In Houston, Texas”

**10:30 – 10:45 a.m.      Break**

**10:45 a.m. – 12:15 p.m.      Parallel Panel 6      Theatre A201 - Neal Marshall Center**  
**Islamic Organizations and Movements: Challenges and Prospects**  
**Chair: Katherine Bullock (University of Toronto, Canada)**

Frank Peter (Institute for the Study of Islam in the Modern World, Leiden, Netherlands): “Toward a Republican Islam: The state and the Representation of Islam in France”

Syed Harun Ahmed (University of Texas at Austin, TX): “Appropriation of Roles: Analyzing Emerging American Muslim Identities”

Anas Malik (Xavier University, OH): “Dogmatism and Transactions Costs: Why Being a Fundamentalist is a Persistent Mobilization Strategy”

**10:45 – 12:15 p.m.      Parallel Panel 7      Bridgewater Lounge - Neal Marshall Center**  
**Hybridity and Identity: Assimilation or Integration?**  
**Chair: Dilnawaz Siddiqui (Clarion University, PA)**

Robert Crane (Center for Understanding Islam, NJ): “Common Vision in the Faith of the Founding”

Imad-ad-Dean Ahmad (Minaret of Freedom Institute, MD): “Islamic Religion and American Culture”

Ho Wai Yip (Hong Kong University of Science & Technology, China): “Situating Transnational Islam in Nanyang History From the Colonial to the Post-colonial Era: Life Historical Accounts of a Southeast Asian Muslim Family Diaspora”

Hamada Hamid (New York University, NY): “Medical Ethics Discourses in Islam in the West”

**12:15 – 1:45 p.m.      Lunch and Prayers**

**1:45 – 3:15 p.m.                      Parallel Panel 8                      Theatre A201 - Neal Marshall Center**  
**Islamic Politics: Mapping New Visions**  
**Chair: Jamal Barzinji (International Institute of Islamic Thought, VA)**

Ghulam M. Haniff (St. Cloud State University, MN): “Muslim Communities in the West: From Margin to the Mainstream”

Enamul H. Choudhury (University of Cincinnati, OH): “The Absence of ‘Future’: Muslim Imagination and Its Engagement with the World”

Saeed A. Khan (The Institute of Social Policy and Understanding, MI): “Neocolonialism in the Muslim World Through Genetically Modified Foods: The Empire Strikes Back?”

**1:45 – 3:15 p.m.                      Parallel Panel 9                      Bridgewater Lounge - Neal Marshall Center**  
**Islam in a Multifaith Society: Challenges and Possibilities**  
**Chair: M. A. Muqtedar Khan (Adrian College, MI):**

Jeremy Henzell-Thomas (The Book Foundation, UK): “Passing Between the Clashing Rocks: The Heroic Quest for a Transcendent Identity”

Tarek Mitri (World Council of Churches, Switzerland): “Christians and Muslims: Setting a Common Agenda”

Judith Jensen (Oregon Institute of Technology, OR): “Values: Opening a Dialogue between Islam and the West”

Ataul Huq Pramanik (International Islamic University of Malaysia): “The Role of the Abrahamic Faiths in the Making of Peace Through Political, Socio-Cultural, Economic and Moral Transformation”

**3:15 – 3:30 p.m.                      Break**

**3:30 – 5:00 p.m.                      Parallel Panel 10                      Theatre A201 - Neal Marshall Center**  
**Reconstructing Islamic Thought: Social, Political and Economic Perspectives**  
**Chair: Bob Crane (Center for Understanding Islam, NJ)**

Zaman S. Stanizai (University of Southern California, CA): “Democracy’s Identity Crisis: Theocracy, Totalitarianism, or the Will of the People”

Ali Hassan Zaidi (York University, Canada): “Dialogues on Modernity: Muslim Reconstructions of Knowledge and Western Social Theory as External and Immanent Critiques”

Athar Murtuza (Seton Hall University, NJ): “Analyzing the Contemporary Discourse on Riba Among Muslims”

**3:30 – 5:00 p.m.      Parallel Panel 11      Bridgewater Lounge - Neal Marshall Center**  
**Cultural Production of Knowledge and Identity**  
**Chair: Shabana Mir (Indiana University, IN)**

Dilnawaz Siddiqui (Clarion University, PA): “Media and Policy Generation: Case of the Embedded Journalism”

Wendy O'Shea-Meddour (Oxford University, UK): “Restricted Passages in V.S. Naipaul’s Beyond Belief: Islamic Excursions Among the Converted Peoples”

Mucahit Bilici, (University of Michigan, MI): “American Jihad”: Representations of Islam in America After 9/11”

Fathi Malkawi (International Institute of Islamic Thought, VA): “Unity and Integration of Knowledge: Various Manifestations and Driving Forces”

**5:00 – 6:30 p.m.      Break and Prayers**

**6:30 – 8:30 p.m.      Annual Banquet      Grand Hall - Neal Marshall Center**

**Keynote Address: Ali A. Mazrui**  
**(State University of New York, Binghamton)**  
**“A Marriage of Two Civilizations: The Balance Between**  
**Western Norms and Muslim Values”**

### **Best Graduate Paper Awards Ceremony**

**Sunday, September 28, 2003**

**9:00 – 10:30 a. m.      Panel 12      Theatre A201 - Neal Marshall Center**  
**Integrating Islam within Anti-Racist and Social Justice Discourses and Movements**  
**Chair: Kamran A. Bokhari (Howard University, Washington, DC)**

Jasmin Zine (University of Toronto, Canada): “Current Political Debates on Religious Education in Ontario: A Case for Islamic Schools”

Maliha Chishti (University of Toronto, Canada): “The Enemy in Waiting: Reflections as a Muslim Entangled in the West”

Amina Hedayet Khalil (Michigan State University, MI): “The Social Location of the American Muslim Community from an Intersections Framework”

Zareena A. Grewal (University of Michigan, MI): “Marriage in Color: Race, Religious Authority and Spouse Selection in Four Muslim Communities in Michigan”

**10:30 – 10:45 a.m.      Break**

**10:45 a.m. – 12:15 p.m. Panel 13 Theatre A201 - Neal Marshall Center**  
***New Directions for Islamic Law: Shari'ah in the West***  
**Chair: Fathi Malkawi (International Institute of Islamic Thought, VA)**

Mohamed Mestiri (Association of Muslim Social Scientists, France): "From the Fiqh of Minorities to the Fiqh of Citizenship: Challenges of Conceptualization and Application"

Zainab Alwani (International Islamic University of Malaysia): "The Issue of Divorce and *Kbul* in Islam: Analysis and Critique"

Seyyed Shahabeddin Mesbahi (University of California at Berkeley, CA): "The Role of *Shari'ah* and *Ijtihad* in Contemporary Islamic Thought"

Alexandre Caeiro (Ecole des Hautes Etudes en Sciences Sociales, France): "Islamic Normativity in the West: a Case Study of the European Council for Fatwa and Research"

**12:15 – 12:30 p.m. Closing Remarks**

Katherine Bullock, Lecturer, University of Toronto, Canada

Nazif M. Shahrani, Professor of Anthropology and Director of Middle Eastern and Islamic Studies Program (MEISP), Indiana University

Louay M. Safi, President, Association of Muslim Social Scientists, Virginia

## BIOGRAPHICAL PROFILES OF PARTICIPANTS

*Profiles listed in alphabetical order*

**Alexandre Caeiro** was born in Lisbon (Portugal), studied economics and sociology at Trinity College Dublin (Ireland). His interest in Islam dates back to his B.A. sociology dissertation on Muslims in Ireland. He completed his Masters at the Ecole des Hautes Etudes en Sciences Sociales (EHESS), Paris, France, with research on the European Council for *Fatwa* and Research. In addition, he is currently preparing his Ph.D. at the EHESS on "The Construction of Islamic Authority in Western Europe," and he is also a researcher affiliated with the GSRL-EPHE lab in France.

**Ali Hassan Zaidi** is a doctoral candidate in the Sociology Department at York University in Toronto, Canada. His dissertation examines the debate on the reconstruction of knowledge in the context of civilizational analysis. His M.A. from the University of Alberta examined the connection between post modernity and new social movements. His research interests also include identity, migration and racism, and he has worked on a qualitative study on children from families of mixed heritage.

**Ali A. Mazrui** was born in Mombasa, Kenya, on February 24, 1933. He is now the Albert Schweitzer Professor in the Humanities, and director of the Institute of Global Cultural Studies at State University of New York, Binghamton. He has also been appointed Chancellor of the Jomo Kenyatta University of Agriculture and Technology in Kenya – an appointment made by Kenya's Head of State. In addition to serving on the editorial boards of more than twenty international scholarly journals, Professor Mazrui has authored more than twenty books and published hundreds of articles in five continents. He is editor of Volume VIII (*Africa since 1935*) of the UNESCO General History of Africa (1993). Dr. Mazrui's television work includes the highly acclaimed 1986 series *The Africans: A Triple Heritage*, (BBC and PBS).

Ali Mazrui is consulted internationally on many issues including constitutional change and educational reform. Dr. Mazrui has been involved in a number of U.N. projects on matters that have ranged from human rights to nuclear proliferation. He is also internationally consulted on Islamic culture and Muslim history. He won the Distinguished Faculty Achievement Award of The University of Michigan, Ann Arbor, and the Distinguished Africanist Award of the African Studies Association of the USA.

**Amina Hedayat Khalil** was born in Egypt. She has lived in the U.S. since 1975. She earned her Bachelor's degree in materials and logistics management from Michigan State University in 1990. She received the *Ijazab* degree in Islamic studies from the European Institute of Human Sciences in 1999. Currently, Amina is a graduate student at Michigan State University (MSU) in family and child ecology. She lectures on Islam and Muslim women issues at MSU and several local schools and organizations.

**Anas Malik** is a political scientist at Xavier University, OH. He received his Master's in economics and Ph.D. in political science from Indiana University, Bloomington. His interests are in the areas of war and political violence, development, political economy, and religion and politics. He has done fieldwork in the Middle East and South Asia.

**Aneesah Nadir** is a member of the faculty of the Department of Social Work at Arizona State University West. She recently received an appointment to the position of assistant professor after serving as a lecturer for approximately ten years and obtaining the degree of doctor of philosophy. She received her Bachelor's of Social Welfare (BSW) degree from Adelphi University and the Master's of Social Work (MSW) degree from Arizona State University. Her dissertation focuses on the experiences of young Muslim women in America. She teaches diversity, policy and social work practice courses. She also teaches an elective course which she developed called "The Muslim Reality: Living in America," which focuses on the experiences of Muslims in North America. Aneesah Nadir is the current president and a cofounder of the Islamic Social Services Association.

**Ataul Haq Pramanik** completed Honors and Master degrees in economics from Bangladesh (1964 & 1965). As staff economist, Ataul Haq has been trained by the Harvard luminaries at the Pakistan Institute of Development Economics, Karachi in 1966. After obtaining a Masters degree in development economics from Sussex University in 1975, he undertook research leading to his Ph.D. from Leeds University, UK in 1978. He taught economics for more than twenty years at Chittagong University, Bangladesh before joining the International Islamic University, Malaysia in 1988. Prof. Haq has presented papers and participated in conferences in the UK, US, Canada, Australia, Switzerland, Pakistan, India, Nigeria, Qatar, Singapore and Malaysia.

**Athar Murtuza** is an associate professor of accounting at Seton Hall University, NJ. He was born in the State of Hyderabad, and is an American citizen. His research interests include the concept of accountability and the ethics of wealth in Islam. He was a research fellow at Yale University's Department of Religious Studies from 1999-2002.

**Barbara Caputo** was born in Naples in 1968, she graduated in 1991 at the Istituto Orientale of Naples, with a first class honor degree. She also received her Ph.D. in anthropology from the Istituto Orientale in 2001, with her thesis on "Uses and Representations of the Space in Anthropology." In 2001-2002 she undertook research in Sidi Bou Said, a Tunisian village, about the local sanctuary. In 2002-2003, she completed her fieldwork in Milan about the meaning of space for Muslim-Arab migrants. She currently works at the University of Milano-Bicocca.

**Bridget Blomfield** is pursuing a Ph.D. in women's studies and religion at Claremont Graduate University, CA. She currently teaches women's studies and psychology at the University of Alaska, Anchorage. Her research interests include Shi'ism, Islamic mysticism, and altered states of consciousness from meditation to spirit possession. Ms. Blomfield is currently writing an ethnography on Shi'i Muslim women at the City of Knowledge Islamic School in Pomona, CA.

**Dilnawaz Siddiqui** was born in Amroha, UP, India on July 4, 1937. He received his M. A. (Eng), and B. Ed. from Aligarh Muslim University (AMU), India. He earned his post-graduate Diploma in Education from London University, U.K. and his Ph.D. in educational communication from Syracuse University, NY. His professional experience covers 43 years of service in teaching, research, administrative, and international and advisory support in India, Tanzania, Zambia, Kenya, Botswana, Sudan, Yemen Arab Republic, and the U.S. His publications include seven books and national technical documents, chapters in books; and numerous articles in refereed journals. He is either a current or former member on advisory

or editorial boards of several journals including the *T&D Journal of the American Society for Training and Development*, *American Communication Journal*, and *The American Journal of Islamic Social Sciences* (AJISS). He is past president of the Association of Muslim Social Scientists (AMSS) and Professor Emeritus, communication, Clarion University of Pennsylvania. His awards include: Saifi Burhanuddin Gold Medal for literary writing at AMU, *Honoris Causa* of the Russian Academy of Humanities, and Phi Kappa Phi Member (faculty), and AFMI award for professional excellence. His is listed in "*Who is Who in the World*."

**Enamul H. Choudhury** is an assistant professor in political science at the University of Cincinnati, OH. His primary area of research is in public administration and policy. He also has a strong research interests in religion and politics.

**Fathi H. Malkawi**, is a Jordanian born educator and university professor. He obtained a B.Sc. in chemistry (Damascus University, Syria, 1966), an Advance Diploma in Science Education (Reading, U.K. 1972), a Masters in educational psychology (University of Jordan, 1978) and his Ph.D. in science education and philosophy of science (Michigan State University, 1984). He served as high school teacher, educator, and curriculum specialist at the Ministry of Education in Jordan. Then he served as university professor at Yarmouk University in Jordan until 1996. He authored more than twenty-five school and university textbooks, in science and science education, in addition to 16 articles and research papers in academic journals. He also edited twelve volumes of proceedings of conferences and seminars in Islamic education and Islamic epistemology. He was editor of *The American Journal of Islamic Social Sciences* (AJISS), a referred academic journal in English, between 1997 and 1999. He has been the editor of the *Islamiyat al-Ma`rifah*, a refereed academic journal in Arabic since 1999. Currently, he is the director of research at the International Institute of Islamic Thought, Herndon, VA.

**Frank Peter** studied modern history and Islamic studies in Hamburg, Germany and then continued his training in Aix-en-Provence, France, in the domains of Arabic and Middle Eastern history. He did his Ph.D. in France about French imperialism in Syria, where he was a fellow at the French Institute for Arabic Studies in Damascus. Since September 2003, he is research fellow at the Institute for the Study of Islam in the Modern World in Leiden, Netherlands. His current research is concerned with imams in France.

**Ghulam M. Haniff** is a political science professor at St. Cloud State University, St. Cloud, MN. He teaches in the area of comparative politics and international relations. He received his B.A. and M.A. from the University of Minnesota and Ph.D. from Case Western Reserve University. Dr. Haniff has published numerous articles, the latest "The Development of the Muslim Community in America" was published in the *Middle East Affairs Journal*. As a Muslim activist, Professor Haniff has been associated with ISNA and AMSS since their founding.

**Hamada Hamid** is currently a resident in the combined neurology and psychiatry program at New York University. He was recently awarded a Fulbright fellowship in Jordan, where he conducted clinical research in neuropsychiatry and continued his Arabic and Islamic studies. He is currently developing research projects on the mental health needs of Muslims in New York. He is also studying the differences between Islamic and Western medical ethics on issues of the right to refuse treatment and the withdrawal of therapy.

**Ho Wai-Yip** is currently a Ph.D. candidate in the Division of Social Science, Hong Kong University of Science & Technology, Hong Kong SAR, China. He is the Sir Edward Youde Scholar (2003-2004) in Hong Kong and was the Rotary Ambassadorial Scholar at Institute of Arab & Islamic Studies, University of Exeter, UK (2001-2002). He wrote articles concerning Islamic issues in Chinese and recently contributed articles in the *Journal of Muslim Minority Affairs* and the *ISIM Newsletter*.

**Imad ad Dean Ahmad** is an educator who currently teaches honors courses in "religion and progress" and on "religion, science and freedom" at the University of Maryland in College Park, MD. He is a frequent lecturer on Islam at the Foreign Service Institute and is currently president of the Minaret of Freedom Institute, an Islamic think-tank in the Washington, DC area. He is co-author of *Islam and the Discovery of Freedom* and co-editor of *Islam and the West: A Dialogue*.

**Jeremy Henzell-Thomas** is CEO of The Book Foundation, UK, a charitable trust engaged in the development of educational programs that seek to bring to light the finest elements of the Islamic tradition. He holds a Ph.D. in applied psycholinguistics. He contributes regularly to the conferences of the Association of Muslim Social Scientists (UK), is a contributing editor of the online resource "The American Muslim," and is the former chair of FAIR, the Forum Against Islamophobia and Racism.

**Judith Jensen** received her doctorate in human development from Harvard University. She worked as associate director of the Stanford Instructional Television Network, co-founded and became the president of University Video Communications (UVC). Video-lectures by leading computer scientists were developed at the UVC and sold to some 3000 universities and 4000 corporate sites around the world. Since 1998, she taught comparative religion as adjunct faculty at the Oregon Institute of Technology (OIT). Jensen founded Educational Solutions to increase understanding between Islam and the West.

**Kamran A. Bokhari** is a doctoral student in the Department of Political Science at Howard University, Washington, DC. His areas of specialization include international affairs, comparative political systems, Islam and democracy, modern Islamic political thought, and Islamist movements. Bokhari is the author of "A Divided Epistemic Community and Political Islam: A Constructivist Approach to understanding the Making of U.S. Foreign Policy," and "The Social & Ideological Roots of Jihadism: A Constructivist Understanding of Transnational Extremist Non-State Actors," published in *The American Journal of Islamic Social Sciences* (AJISS - 19:3) and the *Middle East Affairs Journal* (8:3) respectively.

**Karim H. Karim** is associate professor at the School of Journalism and Communication of Carleton University in Ottawa, Canada. He is the author of the critically acclaimed and prize-winning *Islamic Peril: Media and Global Violence* (Montreal: Black Rose, 2003). He has also edited *The Media of Diaspora* (London: Routledge, 2003). Dr. Karim's training has been in Islamic and communication studies at Columbia and McGill Universities.

**Katherine Bullock** completed her Ph.D. in political science at the University of Toronto, Canada in 1999. She has taught and lectured on Islamic civilization and Middle Eastern politics in California and Toronto. Her most recent appointment is with the University of Toronto, where she will teach a course (Fall 2003) entitled "The Politics of Islam." Dr. Bullock is the book review editor of *The American Journal of Islamic Social Sciences* (AJISS). She

is a community activist and lectures frequently on Muslim issues. She is a board member of the Federation of Muslim Women, and Beacon, a group dedicated to supporting new Muslims. Originally from Australia, she now lives in Toronto with her husband and son.

**Louay M. Safi** has published extensively on such issues as socio-political development, modernization, democracy, human rights, and Islamic resurgence, including seven books and numerous academic papers. He is the president of the Association of Muslim Social Scientists (AMSS) and a founding board member of the Center for the Study of Islam and Democracy (CSID); and serves on the board of several leading Muslim organizations, including the Islamic Society of North America (ISNA), the Crescent University Foundation (CUF), and the Muslim Women Lawyers for Human Rights (KARAMAH).

**M. A. Muqtedar Khan** earned his Ph.D. in international relations, political philosophy, and Islamic political thought from Georgetown University in May 2000. He is the director of International Studies at Adrian College in Michigan. He is currently a visiting fellow at the Brookings Institution's Saban Center for Middle East Policy. He is the author of *American Muslims: Bridging Faith and Freedom* (Amana 2002) and *Jihad for Jerusalem: Identity and Strategy in International Politics* (forthcoming Praeger publication, 2004). His Web address is [www.ijihad.org](http://www.ijihad.org). He is a fellow of the Center for the Study of Islam and Democracy (CSID) and the vice president of the Association of Muslim Social Scientists. Dr. Khan's column has appeared in the following publications among others: *The Washington Post*; *The Wall Street Journal*; *Newsweek* (Arabic); *The Globalist*; *New York Post*; *Newsday*; *Arizona Tribune*; *The Daily Telegraph* (London); *The Sun* (UK); *Al-Abram* (Egypt); *Al-Jazeera*; and *Dawn* (Pakistan).

**Maliha Chishti** is currently a Ph.D. candidate at the Ontario Institute for Studies in Education (OISE) at the University of Toronto, Canada researching humanitarian aid and its impact on participatory democracy and capacity building. She is currently a humanitarian aid consultant currently working on a transitional recovery project for Afghan women organizations in Afghanistan. She is the former director for the Hague Appeal for Peace, United Nations Office having conceptualized and developed the first peace and disarmament education pilot project for the United Nations Department for Disarmament Affairs and helped to initiate and subsequently promote the historic United Nations Security Council Resolution 1325 on Women, Peace and Security.

**Mohamed Mestiri** holds a doctorate in Islamic ethical philosophy from the Sorbonne, France. He studied Islamic theology at Zitouna University, Tunisia. He is currently professor of *usul* and contemporary Islamic thought at the Institut des Sciences Islamiques, Paris, France as well as director of the research at Institut Supérieur d'Études Civilisationnelles (ISEC). He is also the editor of *Roua*, a bimonthly magazine focusing on intellectual issues, and director/academic advisor of the International Institute of Islamic Thought (IIIT) in France.

**Mucahit Bilici** is a Ph.D. student in sociology at the University of Michigan, Ann Arbor. His research interests are Islam in America; ideology, institutions and intellectuals; globalization and Islam; postcolonial theory; anthropology of America; and Turkish society. His publications include: "Forgetting Gramsci and Remembering Nursi: Parallel Theories of Gramsci and Nursi in the Space of Eurocentrism" in I. Abu-Rabi (ed.), *Islam at the Crossroads* (SUNY Press, 2003); and "Between Orientalism and Muslim Nationalism" in *TransEuropeennes: An International Journal of Critical Thought*, (23), Paris, 2003.

**Nazia Khandwala** is a senior majoring in Asian & Islamic studies at the University of Texas at Austin. She has been the chair of Sisters' Activities of the Muslim Students' Association, as well as the vice president of the Texas Saints, a campus-based non-profit organization that works with under-privileged children. Nazia is also affiliated with the All Pakistan Women's Association.

**Nazif M. Shahrani** is professor of anthropology, Central Asian and Middle Eastern Studies at Indiana University, Bloomington. He also serves as chairman of the Department of Near Eastern Languages and Cultures, and director of the Middle Eastern and Islamic Studies Program. He holds a Ph.D. in anthropology from the University of Washington, Seattle. He has also held post-doctoral fellowships at Harvard University (1976-1977), Stanford University (1984-1985) and the Woodrow Wilson Center for International Scholars (1997-1998). He has done extensive field research in Afghanistan, and studied Afghan refugee communities in Pakistan & Turkey. Since 1992 he has conducted field research in post-Soviet Muslim Republics of Uzbekistan, Kazakhstan, and Kyrgyzstan. After September 11, 2001, he has contributed op-ed pieces on Afghanistan to the New York Times and the Herald Tribune, and given numerous public lectures across the United States. He is currently working on another book entitled *Family Lives and Public Careers in Soviet and Post-Soviet Uzbekistan: Dynamics of a Muslim Tradition in a Political Culture of Scientific Atheism*. He is the author of many articles and books. His most recent publications include: *The Kirghiz and Wakhi of Afghanistan: Adaptation to Closed Frontiers and War* (University of Washington Press, 2002); and "War, Factionalism, and the State in Afghanistan," *American Anthropologist*, Vol. 104, No. 3, September 2002.

**Peter Mandaville** teaches international relations and Islamic studies at George Mason University, VA. He is the author of *Transnational Muslim Politics: Re-imagining the Ummah* (Routledge, 2001) and has also co-edited two other volumes on non-Western approaches to world politics and the uses of phenomenological theory in politics. Current projects include a study of cosmopolitanism in the Muslim tradition and an analysis of intellectual trends among Muslim thinkers in Southeast Asia and the West. His textbook *Global Political Islam* will be published by Routledge in 2004. Dr. Mandaville was born and raised in the Middle East.

**Robert Crane** graduated from Northwestern University with a B.A., *summa cum laude*, 4.0 GPA, in 1956, and a J.D. (Doctor of Laws) in comparative legal systems from Harvard Law School in 1959. For the next twenty years he worked in and out of government, and was one of four co-founders of the Center for Strategic and International Studies. President Nixon appointed him in January, 1969, to be Deputy Director for Planning in the National Security Council, and in 1981 President Reagan appointed him U.S. Ambassador to the United Arab Emirates. He openly embraced Islam in 1981 and for the last twenty years has been a full-time Islamic scholar and activist.

**Saeed A. Khan** is a senior fellow at the Institute for Social Policy & Understanding, MI. Mr. Khan is an adjunct lecturer on Islamic studies at Henry Ford College and has been a guest lecturer at several universities and centers, and has presented at several conferences including AMSS 2002. Mr. Khan holds a Bachelor of Arts in medieval literature from University of Michigan (1989) and a Law Degree from Thomas M. Cooley Law School (1992). Recent publications include, "Orientalism and Western Concepts of Race and Difference in Science," to be published in the prestigious *Encyclopedia of the Human Genome, Nature*

Publishing Group. In addition, Mr. Khan has appeared as a spokesman on Islamic issues on PBS, C-Span and NPR.

**Seyyed Shahabeddin Mesbahi** has studied in universities and theological seminaries in Iran and the U.S. He has taught and published on Islamic mysticism and ethics in both Iran and the U.S. His two recent manuscripts, *The Need for a Methodology in Approaching Islamic Mysticism* and *The Role of Mysticism in Religious Knowledge*, are under review for publication. He is currently a graduate fellow in the Department of Near Eastern Studies at the University of California, Berkeley.

**Shabana Mir** is a doctoral candidate in educational anthropology at Indiana University. She has Masters degrees in English literature and school development, and has lived, studied and worked in Britain, Pakistan and the U.S. and hopes to complete her Ph.D. in early 2004. She has taught at the International Islamic University in Islamabad, Eastern Illinois University and Indiana University. She has a Masters in Philosophy in Education from Cambridge University. Her dissertation study examines American Muslim women's experiences of campus climate and their identity development.

**Syed Harun Ahmed** is a senior, triple majoring in Middle Eastern studies, Islamic studies and English at the University of Texas at Austin. He will be graduating with a Bachelor of Arts degree in May 2004 after which he will be attending law school. He has been active in leadership roles of various Muslim student organizations and continues to be.

**Taha Jabir al-Alwani**, Ph.D., president, The Graduate School of Islamic and Social Sciences, VA, occupies the Imam Al-Shafi'i Chair in Islamic Legal Theory as a professor in his field. Dr. al-Alwani shares his mastery of the field of Islamic Legal Theory and considerations related to Muslims in the modern world with GSISS students. He is president of the Fiqh Council of North America, was previously president of the International Institute of Islamic Thought in Herndon, Virginia, and taught Islamic legal theory for eleven years at various universities in the Muslim world. Particularly interested in the social implications of Islamic law, he is a major participant in the activities of Muslim social scientists, publishing works such as his *Ethics of Disagreement* and *The Rights of the Accused in Islam*. Since coming to the United States in 1984, Dr. al-Alwani has been a regular contributor to *The American Journal of Islamic Social Sciences* and a keen observer of intellectual trends throughout the Muslim world. Following his early education in the classical Islamic disciplines, Professor al-Alwani left his native country and received the degrees of M.A. and Ph.D. at Al-Azhar University in Cairo. Included among his works are the monumental edition of *Razi's Al-Mabsul fi 'ilm Usul Al-Fiqh* in six volumes, and others: *Reform of Muslim Intellectual Discourse; The Contemporary Islamic Cultural Undertaking; The Horizons of Change and its Approaches; The Islamization of Knowledge: Yesterday and Today; Missing Dimensions in Contemporary Islamic Movements; The Quran and the Sunnah: The Time-Space Factor; Human Rights in Islam; The Position of Islamic Law; Crisis in Fiqh and the Methodology of Ijtihad; and Source Methodology in Islamic Jurisprudence*. Recent publications include: *An Epistemological Perspective on the Political Dimensions to the Concept of Sovereignty; Taqlid and the Stagnation of the Muslim Mind; The Testimony of Women in the Law of Islam; and The Islamization of Knowledge: Yesterday and Today*.

**Tarek Mitri** was born in Lebanon in 1950 and is currently living in Geneva, Switzerland. He studied chemistry and philosophy at the American University of Beirut, Lebanon. He holds a Doctorate in social sciences from the University of Paris. He has been coordinator

of Interreligious Relations and Dialogue at the World Council of Churches (WCC), Geneva since 1991, where he is involved in Christian-Muslim dialogue. Before he came to Geneva, he was director of the Department on Faith and Unity of the Middle East Council of Churches in Beirut, Lebanon and professor at Balamand University. Besides his work with the WCC he lectures at the Faculty of Theology at the University of Geneva and has taught in other European universities. In 2003, he taught at the Divinity School of Harvard University. He has researched and published in Arabic, French and English in the areas of Christian-Muslim relations, modern history and sociology of Christians in the Muslim world and ecumenical relations.

**Wendy O'Shea-Meddour** earned a Bachelor's degree in English literature from Exeter University, England in 1996 and went on to complete her M.A. and Doctorate in critical and cultural theory at the University of Wales, Cardiff, in 2001. At present, she is a research fellow at Oxford University and is currently writing a book on *Representations of Muslims in Contemporary Western Culture*. Her main interests include post-colonial theory, perceptions of Muslims in the West, feminism, post-structuralism and literary theory.

**Yesim Kaptan** was born in Turkey in 1976. He received his B.A. in political science and public administration from the Faculty of Administrative and Economic Sciences at Middle East Technical University (Ankara, Turkey). He received his Master of Science degree from the same department. His master's thesis is on cultural policies of the early Turkish republican regime in the context of folklore. He is currently a graduate student in the Department of Folklore and Ethnomusicology at Indiana University. He is interested in cultural studies, folk narratives, Turkish folklore, and modernization theories.

**Zahra N. Jamal** has a Bachelor of Arts degree in Middle Eastern and Islamic studies, and in Slavic studies from Rice University in Houston, TX. She is currently a doctoral candidate in anthropology and Middle Eastern studies at Harvard. Her research interests include the topics of Islam, globalization, music, ethics, volunteerism, and subjectivity in South Asia, Central Asia, and the United States.

**Zainab Alwani** teaches Arabic and Islamic culture at Northern Virginia Community College (NOVA) & the Graduate School of Islamic and Social Sciences (GSISS), VA. She has also developed materials and outlined various courses required for an Arabic and Islamic studies curriculum at NOVA and GSISS that examine the link between Islamic Philosophy, language and culture. She conducted workshops for human and social services at agencies in the Northern Virginia area. She is currently a Ph.D. candidate in the *fiqh* and *usul al-fiqh* at International Islamic University of Malaysia (IIUM). She is a researcher and board member of the Foundation for Appropriate & Immediate Temporary Help (FAITH). She is currently working with the Muslim community and social services agencies on a project "Domestic Violence & the *Qur'anic* way to Harmony." The following are among Zainab Alwani's publications: *Al Ghazali and his Methodology in Fiqh Legislation (Usual Al-fiqh)*; and *Aicha's Istidrakat and Their Methodological Premises: Reclaiming a Stunted Tradition* (2002).

**Zaman Stanizai** received a Ph.D. and an M.A. degree in political science from the University of Southern California in Los Angeles, and as a Fulbright scholar he has earned an M.A. degree in linguistics from the University of Washington in Seattle. He has taught at major universities and colleges in Southern California including USC and UCLA. As a political analyst, commentator and editor, he has written on Islamic contributions to world

civilization. His research in the areas of political theory and comparative politics centers on political identity, nationalism, pluralism, theocracy and secularism. His research in Sufism focuses on the philosophical underpinnings of Ibn al-Arabi's work and a didactic analysis of Rumi's poetry. A poet in his own right, Dr. Stanizai has translated Rumi's works into English.

**Zareena Grewal** is a doctoral candidate at the University of Michigan in anthropology and history. Her interests include religion in U.S. history, race, oral history and film. Her dissertation "Muslim Routes" focuses on Muslim Americans, transnationalism, authenticity and religious authority. Zareena was a 2002-3 Fulbright fellow in Egypt, and received the Islamic Civilization Grant. She also directed and produced the documentary "By the Dawn's Early Light: Chris Jackson's Journey to Islam."

**Jasmin Zine** is a doctoral candidate in the Department of Sociology and Equity Studies in Education at the Ontario Institute for Studies in Education at the University of Toronto, Canada. She co-authored three books in the field of anti-racism education and published several refereed journal articles dealing with education and Islamic identity, anti-Islamophobia education and Muslim women's studies. Jasmin has taught courses in anti-racism, critical ethnography, anthropology and gender and will be teaching an upcoming course on gender and Islam.

## ABSTRACTS

### **Alexandre Caeiro (Ecole des Hautes Etudes en Sciences Sociales, France) "Islamic Normativity in the West: a Case Study of the European Council for Fatwa and Research"**

This paper seeks to explore the creation of Islamic authority in Western Europe. In the absence of institutionalized authorities, the power to issue an Islamic ruling (*fatwa*) is crucial. In the diaspora, Muslims have been forced to adapt their practice to the new context, but they seek an authority to legitimize their behavior. Muftis are not rendered obsolete, as some predicted; rather, in the Muslim communities of the West, they have found an eager audience. The 30-member strong European Council for *Fatwa* and Research (ECFR) represents one attempt to fill the authority gap in Western Europe, with the help of charismatic figures from the Islamic world. Their reputation gives credibility to a *fiqh* council that aims to become the European *shari'atic* reference, while Islamic actors living in Europe provide knowledge of local contexts. But the relationship between the diaspora and the Muslim world is not one-way; in Europe to solve normative issues and to integrate local customs (*urf*) into *fiqh*, the ECFR is forced to search for the elusive distinction between local culture and universal religion. This may have implications even in the *Muslim world*.

### **Ali Hassan Zaidi (York University, Canada) "Dialogues on Modernity: Muslim Reconstructions of Knowledge and Western Social Theory as External and Immanent Critiques"**

This paper contends that the debate on Muslim reconstructions of knowledge is best understood *not* as an Islamic critique of disciplinary knowledge *per se*, nor as an intra-Muslim discursive struggle among "diasporic" intellectuals. Rather, the debate is best read as social theory in that it articulates an Islamic critique of modernity, which engages (sometimes explicitly but more often implicitly) in a dialogue with Western conversations on modernity. The paper suggests that the most pressing task of social analysis is comparative social theory, which can act as a "translation service" for different traditions and communities and which recovers the normative and reformist impulse at the heart of cross-cultural analysis. As an example of comparative social theory, the paper examines S. H. Nasr's and I. R. al-Faruqi's opposed views of the Enlightenment and Romanticism and it argues that they articulate radically different critiques of modernity. Furthermore, the paper examines Max Weber's work to show that he emerges as an immanent critic of modernity whose work overlaps and diverges in different respects with Nasr's and al-Faruqi's. For instance, C. Taylor reads Weber in a manner that leads to the concept of alternative modernities, a notion that seems to underlie al-Faruqi's project. Yet, both Nasr and Weber point to the *uniqueness* of modernity: for Weber it leads to Western exceptionalism but also to the disenchantment of the times, whereas for Nasr, it renders modernity an anomaly, an age of *jabilliya*.

### **Amina Hedayet Khalil (Michigan State University, MI) "The Social Location of the American Muslim Community from an Intersections Framework"**

This paper examines the intersections of religion, race/ethnicity, gender, and class and how they affect the American Muslim community. It focuses on these interlocking dimensions in an intersectional framework, which exposes oppression and aspires to produce activism to actualize social justice. The false representation and unfair treatment of Islam and Muslims in many precepts of Western culture, such as in the media, academia, and lately in public policies, are presented in order to project the reality of the Muslim social location within the

American society. Furthermore, the Muslim community, as a subset of the Western society, greatly experiences the effects of these intersections, especially since they are often times produced from within the community itself. This is in large due to the different interpretations of various cultural and Islamic ideals. Intersectionality in this case is two-dimensional. To achieve social justice from within and without, a model, based on an Islamic paradigm of social justice as well as on the intersectionality vision, is proposed. This approach suggests that social justice can be actualized within the Muslim community with a greater rate of success than from outside the community because of shared fundamental beliefs about justice.

**Anas Malik (Xavier University, OH) “Dogmatism and Transactions Costs: Why Being a Fundamentalist is a Persistent Mobilization Strategy”**

The literature on revolutions, dissent, and protest movements has explored various ways in which political entrepreneurs mobilize support for their goals and causes. Lichbach (1995) suggested that the basic problem faced by dissident leaders was to overcome the “free-rider” problem and ensure collective action, i.e., to make sure that people showed up and participated in political action rather than leaving the task to others. One of the significant variables is the amount of transaction costs faced by organizers. A critical bottleneck is the content of a political message. Not only does the message have to resonate with the popular base, but it has to be concise enough to not present a major burden to those who seek to transmit it to others and acquire active recruits for political action. In contexts where the use of religious symbols for social purposes is common and powerful, a rational strategy for political entrepreneurs is to use simple and evocative religious messages for political purposes. “Islam is the solution” is one phrase that captures this in some Muslim contexts. But politically astute messages do more than simply reinforce pre-existing beliefs and attitudes. They create additional perceptions and gain a life and momentum of their own, often constraining, shaping, and contorting the interactive behaviors of political actors. This paper examines the rational motivations for entrepreneurs seeking mobilization to use “fundamentalist” messages, and the intended and unintended consequences that such tactics produce.

**Aneesah Nadir (Arizona State University, AZ) “Young, Muslim, and Female in America: Their Stories, Their Voices”**

Stereotypical images of Muslim women continue to abound in Western society. But are these the only images of Muslim women? What are the real life experiences of Muslim women who have grown up in the United States? What are the ways they cope in a society in which they may face racism and religious discrimination directly and indirectly? What role does social networks, family and religion have in their lives? How do these institutions help young Muslim women cope with discrimination and oppression? What strengths enable them to succeed despite the stereotypical images and the almost daily onslaught to their identity and sense of self? What aspects of their experiences empower them during very challenging times for Muslims in America? This paper is based on a qualitative study of the strength-based experiences of fifteen young Muslim women living in the southwestern region of the United States. The young women share their experiences going to public school, wearing hijab and not wearing hijab, developing friendships with Muslims and non-Muslims. They share their perspectives on what it means to be a woman, a Muslim and an American. They often share profound turning points in their lives as well as ways that they

and their families have managed throughout the pre- and post-9/11 eras. In their own voices they help us learn what it is like to be young, Muslim and female in America.

**Ataul Huq Pramanik (International Islamic University of Malaysia) "The Role of the Abrahamic Faiths in the Making of Peace Through Political, Socio-Cultural, Economic and Moral Transformation"**

Peace is a very precious commodity. It is being concealed by a number of other goals. All the great living religions, revealed or non-revealed, are strongly committed to peace. This is even truer for the Abrahamic faiths: Judaism, Christianity and Islam. Unfortunately, the history of world events during the past few decades attest to the fact that more suspicion, distrust, enmity, hatred and anger exist among the believers of the Abrahamic faiths than those of other faith groups. The reason being that the primary goals pertaining to political, socio-cultural and economic pursuits promoted by the Christian-dominated West are predominated by the goal of supremacy and domination, and not by coexistence and cooperation. In pursuing these goals, the Christian and Jewish dominated West are pursuing the philosophy of monotheism, liberalism, modernism and secularism. This is quite contrary to the morally and ethically loaded universal goals of peaceful coexistence, human dignity, freedom, justice and brotherhood for which the believers of Islam, in particular, are fighting. The Muslims living either in their own lands or in the West being the victims of their own despotic and autocratic rulers and their Western sympathizers are forced to take recourse to equally unjust methods branded as terrorism. Having realized the need for peaceful coexistence, this paper advocates the need for a thorough transformation as far as the basic goals are concerned. In order to achieve this, the existing academic, cultural and religious institutions and media need to undergo transformations based on an acceptable moral education on behavior, norms and practices. The paper concludes with a note of optimism by examining why it is worthwhile on the part of Western policy-makers i. e., politicians to redirect their priorities more toward a project on economic rather than political democracy in terms of promoting the decentralization of economic power resources by skilfully manipulating the rules and regulations of international financial and other relevant institutions dealing with the undemocratic part of the Muslim world.

**Athar Murtuza (Seton Hall University, NJ) "Analyzing the Contemporary Discourse on Riba Among Muslims"**

This paper looks at an email-based discussion that ensued following a BBC news report regarding an Al-Azhar committee's recommendation regarding a fixed rate of return on deposits. While the views may not be construed as a scientific example, they do provide one with a window on how contemporary Muslim professionals engage in discussion pertaining to topics of importance to Muslims. The extent to which intellectual content is lacking from the discourse at a website aimed ostensibly at professionals is a matter of dismay - since it goes to the very heart of the problem facing believing Muslims, which is to make Islam meaningful in the 21<sup>st</sup> century.

**Barbara Caputo (University of Milano-Bicocca, Italy) "Muslim Immigrants and 'Domestication' of space, Identity and Hybridity in Milan"**

Ethnographic studies about the domestication of space by immigrants in Western countries generally claim that communities of immigrants aim to concentrate in particular areas where signs of their culture and religion are established. My point of view, after completing fieldwork among Muslim immigrants in Milan, is that this phenomenon has to be considered

in a more complex and dynamic perspective. Muslim Arabs who live in via Padova area, very often in poor buildings and together with pushers and alcoholics, consider it as a temporary residence. Many of them move as they have the possibility to buy or rent a new flat, when they marry or their family rejoins them. They prefer to go to the cheaper and calmer suburbs of Milan. They act in the *De Certeau* citizen manner, creating in the urban space a personal discourse with their paths. They hybridize their cultural practices with habits of the new country. They also go to mosques to meet friends and socialize. With this way of acting, similar in many aspects to the Italian citizens, they establish a sense of belonging. Urban paths can be interpreted also as acts of social resistance and change. Through their individual choices, and their manipulations of space, they create new meanings in urban space. They cross social-spatial borders and go beyond positions corresponding to social classifications. They want to raise social hierarchies as they cross the urban space. This happens not only in transnational territories, like Tarrus claimed, but also in cities of immigration. The immigrants' space goes beyond urban space in order to have social relations. Arab migrants like to spend their weekends in other cities or regions and their holidays in other European countries. Their world is not just a world *in-between*, it is much greater than that.

**Bridget Blomfield (Claremont Graduate University, CA) "The Azah Ritual: The language of Tears"**

The *azab* ritual plays an important role in the spiritual and psychological development of female Shi'a Muslim immigrants in the United States. Having brought their religious traditions with them from Iran and Iraq, these women have carved a niche of light into American culture. In investigating its role, this paper will examine various aspects of the *azab* ritual, how it supports the creation of sacred space internally and externally and the use of the body as an instrument to access the divine. The benefits of the ritual and its psychological implications to the participants will be presented. A study of the importance of *Matam* and *azab*, which means sorrow, will be explored as a ritual that commemorates suffering and death as well as the relationship to the dead during Muharram, where devotion to the Shi'a Imams and their Mother, Lady Fatima is a crucial means of intercession between God and humanity. Through the chanting, movements, and weeping inspired by the *azab*, the suffering is made real and embodied in the female participants bestowing on them agency and authority in an often prejudiced Western culture. Whether the tears are shed for the symbolic loss of the past or current sorrows in their lives today, the lamenting process allows women to express the emotion of grief, to shed sympathetic tears that are healing for self as well as community. An investigation of the body of the community and how it *moves* as an essential, collective response to emotion will be explored. Finally, a look at what Westerners can learn from this ancient grieving process that unites the participants through body prayer and bonds them physically and spiritually. This paper is an ethnographic sketch that is part of a forthcoming book about the City of Knowledge School and its participants in Pomona, California.

**Dilnawaz Siddiqui (Clarion University, PA) "Media and Policy Generation: Case of the Embedded Journalism"**

Media access to the war front has experienced three distinct models of war coverage: (a) the trench model of the Korean and the Vietnam wars; (b) the military briefings of Desert Storm; and (c) the embedded journalism model. This paper plans to present the distinct features of each of these paradigms. However, it is necessary to delve deeper into the factors behind the changes that occurred in the means and manners of war coverage. The Second

World War has proved a turning point in the evolution of the U.S. as a Military-industrial complex. Utter devastation of major European cities in the war and the U.S. mainland escaping a direct hit by enemy forces allowed it an opportunity to replace the European colonial powers tired of internecine conflicts. Freedom from penury due to accelerated industrial development following the severe recession of the 1920s and 1930s displayed the benefits of wars. The media had already shown its potential as a second front during both world wars. The concentrated media ownership and the political control of the FCC have also played their special roles in this evolution of the media from its ideal role as the watchdog to the lap-dog of the military-industrial complex.

**Enamul H. Choudhury (University of Cincinnati, OH) "The Absence of 'Future': Muslim Imagination and Its Engagement with the World"**

In the symbolic politics of 9/11, how Muslims respond will shape the politics that will affect them. Yet, standing in the way of their response is the Muslim identity – an identity that commonly comes in a series of absences: the absence of modernity, scientific enterprise, political tolerance, gender equity, and free expression. Such an identity crystallizes and rests on a more crucial absence – the absence of a future orientation in Muslim imagination. Resorting to historical reasoning (whether informed or as *cliches*) – to argue the presence of these and other values and institutions only intensifies the sense of absence. Therefore, whether Muslim revival is “modernist” or “fundamentalist,” one is centered in the reproduction of the relevant past, rather than embracing an open future. The consequences of this mode of thinking not only help account for the Muslim engagement with the world, but also help understand Muslim aspirations.

**Fathi Malkawi (International Institute of Islamic Thought, VA) "Unity and Integration of Knowledge: Various Manifestations and Driving Forces"**

The concept of “unity” of knowledge has been an attractive one; scholars, ancient and contemporary, religious and secular have been using it in various contexts and for various purposes. In many cases “unity” has been used as a rationale for “integration.” In general, unity and/or integration of knowledge is a methodological issue. It is related to the intellectual activity, research work and to approaches dealing with ideas. The purpose and methodology of the discussion will determine the field in which this issue can be classified: philosophy, sociology, politics, education, etc. A better understanding of the theoretical assumptions implicit in the discussions of unity and integration of knowledge should facilitate their efforts to contribute to the growth and development of human knowledge. Champions of Islamization of knowledge would also find it necessary to link their concepts of Islamization to similar efforts being conducted under different titles. This paper will trace the various manifestations and different driving forces of the discussions of the unity and integration of knowledge, whether within Islamic or Western contexts. Finally, the paper will suggest a general framework of the ideas of unity and integration of knowledge to be presented as part of a contemporary Islamic discourse, especially for Muslims living in the West.

**Frank Peter (Institute for the Study of Islam in the Modern World, Leiden, Netherlands) "Toward a Republican Islam: The State and the Representation of Islam in France"**

This paper will discuss French policies of secularism concerning Muslims by examining the recently created representative organ for French Muslims, the French Council for Muslim Worship (CFCM). I will analyse its possible influences on the relationship between Islamic

organizations and the state on the one hand, and its impact on the public recognition of Muslim communities in France on the other. On a more general level, I will briefly address the question of the modalities of representation of Muslims in the context of French secularism (*laïcité*). The CFCM, I argue, is the center piece of a specific secularist policy pursued by successive French governments since the late 1980s. This policy has arisen out of the growing conviction among French politicians that it is necessary to renew and strengthen secularist policy through a sharpening and redrawing of private/public distinctions, which is likely to lead to new conflicts with French Muslims. I then proceed to examine the impact of this policy on the "apolitical" position adopted by one of France's most important Islamic groups - the Union of Islamic Organizations in France (UOIF) - highlighting the difficulties to maintain this stance in the current context and the need to develop a more realistic and coherent vision of the public role of Islamic organisations. The discussion will also show in this respect that the government policy will likely lead to new conflicts between Muslims and the state. In the final part, I will briefly discuss the general problems of institutionalized representation of Muslims in contemporary France, suggesting that the current and very prominent representative role of Islamic organizations is hard to justify in light of empirical research and that furthermore, it is not well-suited to convey the broad range of Islamic practices in France to the "majority" society.

#### **Ghulam M. Haniff (St. Cloud State University, MN) "Muslim Communities in the West: From Margin to the Mainstream"**

Since the end of the Second World War, a number of Muslim communities have appeared in the West. They arose as a result of the emigration of Muslim peoples from the less-developed to the more-developed parts of the world. Attracted by the prospects of employment, many came to acquire fortune, some to study and some to experience a new life-style. As time passed and circumstances changed, most of the new arrivals settled down permanently. Having organized themselves to practice their faith, the foundation for Muslim communities was laid in the West. This paper examines the present status of these Muslim communities in a number of key Western countries. Although Muslims number in the millions in the following countries: United States, Britain, France and Germany, they still are not part of the political mainstream. For the most part, they have been kept on the margins and denied a space in the public square. It is only during the past several years that Muslim organizations have made a concerted effort to move into the mainstream. The thrust of this paper is to explore the impediments encountered by the Muslims to enter the mainstream and become politically influential. In the four countries examined, the pattern shows that Muslims have remained on the margins of social and civic life. The reasons for this state of affairs are varied and complex, and will be explored in the body of this paper. Even as Muslim communities remain marginalized, this paper contends that they have made considerable progress. The substantive discussion in the paper focuses on the evidence that demonstrates their movement toward the mainstream.

#### **Hamada Hamid (New York University, NY) "Medical Ethics Discourses in Islam in the West"**

Classical Islamic scholars have addressed ethical controversies in the context of theological and legal debates. However, today our approach, especially in the West, is complicated by the Western model of medicine, American medical legal issues, and the lack of access to contemporary Islamic scholarship. By comparing classical *fatwas* to contemporary Western guidelines on abortion, right to refuse treatment, and withdrawal of life sustaining therapy, I

will explore how American health care workers and bioethicists may approach Islamic law and medical ethics. Furthermore, in a pilot study surveying American Muslim physicians at different levels of training, I explore how these professionals make ethical decisions in the context of an American health care system. I will discuss the social and historical factors that influence the practice of medicine and how Muslim physicians reconcile their religious convictions when making ethical decisions

**Ho Wai Yip (Hong Kong University of Science & Technology, China) “Situating Transnational Islam in Nanyang History From the Colonial to the Post-colonial Era: Life Historical Accounts of a Southeast Asian Muslim Family Diaspora”**

This paper attempts to explore the changing Southeast Asian Muslim diaspora from the colonial to the post-colonial era. By providing the historical survey between China and South Sea as a general background, the movement of Southeast Asian people was within the *Nanyang* region (South Sea of Southeast Asia) in which the diaspora was generally mediated by the commercial interactions in the pre-colonial period. Based on the ethnographic and oral accounts of two Muslim brothers coming from the same Southeast Asian family, and particularly on the diasporic experience of the older brother who migrated from Pakistan to Hong Kong and finally settled in Britain, the paper shows that the European colonial expansion in Southeast Asia altered the paths of the Muslim diaspora from the colonial period to the post-colonial era. By comparing the experience of the older brother in Britain with his younger brother in Hong Kong, this paper suggests the importance of agency, and that life history, personal encounters and different interpretations of the Islamic faith are vital determinants in their paths of diaspora and their evaluations toward non-Muslim host societies in both the “East” and the “West.”

**Imad-ad-Dean Ahmad (Minaret of Freedom Institute, MD) “Islamic Religion and American Culture”**

Taking a cue from the complex interaction between Christianity and the development of American culture in its early centuries and from the interaction between Judaism and the American culture in the twentieth century, we explore the current experience of Muslims in America and search for clues as to the future interaction between Islam and the American culture. I will concentrate on three areas: the influence of Islam on the culture of African-Americans, especially as it affected political and social developments; the interaction between American culture and Islamic traditions on the development of American Muslim organizations; and the social, cultural and educational trends among Muslim youth in America. This paper explores the degree to which the selective identification of movements like the Nation of Islam with American culture rejected identification with the broader culture, and reflected a confrontation between Islamic values and American culture perceived from the viewpoint of an alienated minority group robbed of its identity. American Muslim organizations have evolved remarkably over the past decades. Until the 1980s most organizations were mosques, and there were few of those. There are now a number of formal Muslim organizations in various areas of endeavor. The sophistication of their organization and the degree of their influence are growing. The most important determinant of the future of Islam in America is the Muslim youth. We ask to what degree the assimilationist tendencies of previous generations are being replaced by synthesis and/or confrontation and whether young Muslims are becoming more aggressive in questioning the degree to which particular traditions are truly Islamic mandates.

**Jasmin Zine (University of Toronto, Canada) "Current Political Debates on Religious Education in Ontario: A Case for Islamic Schools"**

This paper analyzes the experience of "gendered Islamophobia" which many Muslim girls often confront in their day-to-day experiences inside and outside of schools. Islamic schools became a safe haven where they had freedom from racialized and Islamophobic stereotypes. This was particularly important for those girls who adhered to Islamic dress codes outside of school, which therefore visibly marked them as Muslims. These girls constructed their identities in opposition to the stereotypes they encountered in the media and in their public school experiences that viewed them as "oppressed," "backward" and uneducated. Increasing Islamophobia due to the tragedy of September 11, has exacerbated these notions and encouraged Muslim women to develop positive counter-narratives. This discussion will allow a deeper understanding of how gendered identities are constructed in the schooling experiences of Muslim youth, and examine how the multiple identities that they inhabit as social actors based on race, ethnicity, religion and gender, are connected to broader notions of diaspora and nationalism. The issues addressed in this paper will also speak to the contested notion of gender identity in Islam and situate various orientations and articulations of identity that both challenge and affirm traditional notions.

**Jeremy Henzell-Thomas (The Book Foundation, UK) "Passing Between the Clashing Rocks: The Heroic Quest for a Transcendent Identity."**

In recent times, we have been assailed with much rhetoric about a so-called clash of civilizations, an ideological war between the radically opposing worldviews of a supposedly monolithic Islam and the West, or, in more focused terms, between Islam and the modernizing and secularizing aspects of Western civilization. Mutual hostility and suspicion have been fuelled by the rhetoric of self-righteousness and rage, the psychological exploitation of fear, insecurity and patriotic fervor, and even full-scale retreat into defensive isolation and identity crisis. Many would characterize this adversarial process not as a clash of civilizations, but rather a clash of fundamentalisms, or even a war of barbarisms. This paper will adopt a linguistic approach to challenge the closed and exclusive mentality that holds us back from the heroic quest of passing between the clashing rocks to a truly transcendent and inclusive state of identity. Drawing on the origins of certain key English words, such as "integrity," "straight," "right," "identity," "authenticity," "simplicity," "orientation" and "originality," it will show how the primordial understanding of the essential nature of the human being which can be derived from these etymological tools is identical to the concept of *fitrah* which can be derived from Islamic doctrine. The implications of this expanded sense of identity for inter- and intra-faith dialogue are explored, and an appeal made to that compassionate wisdom which does not delimit, negate and abrogate, but which expands, affirms and illuminates. It calls us to reach beyond differences and develop our outlook beyond mere tolerance in engaging with people of all faiths and cultures in such a way that we discover our shared identity at its deepest and finest level in accordance with the injunction in Qur'an 29:46: "Discourse not with them [followers of earlier revelations] except in that which is finest."

**Judith Jensen (Oregon Institute of Technology, OR) "Values: Opening a Dialogue between Islam and the West"**

Too many Christians and Jews say Islam is an evil religion. Too many Muslims say Westerners are infidels. These are only a few examples of the mutual stereotypes held across the Islamic-Western divide. Often people are too afraid, politically correct, angry, ignorant,

or simply do not know how to exchange ideas on such volatile subjects in a civil manner. Educational Solutions, Allah willing, plans to develop a method for many people to understand and discuss these issues, learn from each other and generate suggestions of how we can all get along and solve common problems. We would like to share our ideas with Muslim social scientists and find interested advisors. We are developing ideas of dialogue that incorporates standard dispute resolution methods. However, we also want to add, up front, the concept of the pursuit of *truth*, a value shared by Islam and the West. This paper covers our perspective on dialogue and outlines seven steps to develop an extensive international website for education, dialogue and problem-solving across the gap between Islamic and Western cultures.

**Kamran A. Bokhari (Howard University, Washington, DC) "Islamist Political Thought: Incorporating Medieval [Eastern] Islamic Political Philosophy in Modern Western Democratic Discourse"**

After having undergone centuries of intellectual decline, the Muslim ummah is faced with the preponderance of the Western paradigmatic framework. Thus, it is only natural that modern Islamic discourse has been enunciated in terms of Western political language. Islamists, in an effort to reestablish an Islamic polity in the here and now, engage in both *taqleed* and *ijtihad* simultaneously. Islamism itself represents the current stage of political development in the Muslim world. It is not a rejection of modernity *per se* but a rejection of pro-Western, secular, nationalist program of the single-party states of the post-independence period. Islamism is also the crucible in which tradition is being negotiated with modernity. The otherwise dichotomous correlation between the variables of "continuity" and "change" is in concurrent operation with respect to Islamic resurgence. The epistemic community, has for the most part, neglected the issue of identity and ideology (particularly their constitutive aspects) in Islamist politics. The reductionist labeling of the Islamist phenomenon as fundamentalism, militancy, radicalism, etc., by security-oriented scholarship has inhibited any serious attempt at understanding the construction of resurgent Islamic politics. The main reason behind this attitude is that, until very recently, Islamists neither fared well at the ballots, nor did they wield enough support among the masses to gain power extra-constitutionally. It is only recently that Islamists have made electoral gains in Morocco, Bahrain, Turkey, and Pakistan. These gains underscore the significance and relevance of understanding Islamist political theory. This paper will examine how Islamists (in particular the mainstream) have constructed their political thought through a selective reading of classical Islamic political thought and practice, by articulating their ideology in the discursive framework of modern Western political thought. It will focus on how this process has affected political development (democratization) in the Muslim world. I will accomplish this task by demonstrating how Islamist political thought and practice has developed within the structural boundaries of Western democratic theory. In conclusion, I will illustrate that Islamist thought is a classic case of syncretism.

**Karim H. Karim (Carleton University, CA) "Muslim Scholars and their Muslim Audiences in the Diaspora: Voices in the Intellectual Wilderness?"**

Despite the thoughtful engagement of non-*ulamab* Muslim intellectuals with issues of modernity from Islamic perspectives, the lives of Muslim communities often seem to be unaffected by their proposals. There appears to be a non-comprehending silence or even unawareness on the part of many Muslims about the scholarly suggestions. At worst, there is suspicion that the scholars are breaching the vaunted taboo of religious innovation and

misleading the *ummah*. Occasionally, accusations are leveled at Muslim academics trained and/or living in North America or Europe for corrupting Islamic thought with alien ideas. Some individuals even exhibit a strong anti-intellectualism toward attempts to conduct critical inquiry. Nevertheless, a number of Muslims do appreciate and feel enlightened by the intellectual labor of non-*ulamah* Muslim scholars. But even here, the writings of particular authors, for example those who attempt to demonstrate how modern science “proves” Islamic truths, are often favored. All this fails to provide for an open and community-wide environment for a productive debate on the pressing issues facing Muslims.

**Louay M. Safi (Association of Muslim Social Scientists, VA) “Muslim Intellectuals’ Engagement with Modernity”**

Muslim scholars and academicians in the West occupy a unique position, crucial for bridging the growing gulf between Western society and Islam. Their ability to provide insight to both Muslim and Western experiences qualifies them to become agents of understanding, dialogue, and reconciliation. While many Muslim American and European scholars have made positive contribution toward that end, the fact that their efforts are still falling short of it is expected. However, what they can do arrests to the deteriorating relations between the two worlds. Part of the limitations Muslim scholars have in achieving the level of influence of which they are capable, stems from the fact that they are greatly isolated from the growing Muslim community in the West. In this presentation, I intend to shed light on the significance of reconnecting established Muslim scholars and researchers in Western societies with the emerging Muslim intellectuals of the West. I also intend to explore ways and means for reconnecting Muslims scholars to their communities, and examine the impact of such reconnection on the relationship between the Islamic and Western worlds.

**M. A. Muqtedar Khan (Adrian College, MI) “Political Philosophy: A Muslim Perspective”**

This paper will assert the need to examine the issue from the perspective of political philosophy and will explore the first discussion of democracy by a Muslim thinker. The paper recognizes that al-Farabi not only provides an interesting critique of democracy but also describes it as an interesting starting point for the realization of the just republic. This paper will explore al-Farabi’s ideas about the merits of democracy in *The Opinions of the Citizens of the Excellent City*. A casual reader will observe reluctance in al-Farabi to endorse democracy as a normatively desirable polity. In this paper, I hope to examine the underlying principles that al-Farabi deems desirable, and demonstrate that the more evolved and developed conception of liberal constitutional democracy may meet the exacting political standards set by al-Farabi.

**Maliha Chishti (University of Toronto, Canada) “The Enemy in Waiting: Reflections as a Muslim Entangled in the West”**

This paper is a narrative account of the politicized identity of Muslims in North America, and the impact of difference and defiance to the dominant social and political markers. The Muslim presence in North America operates within a matrix of power and privilege, which consequently demarcates the lines of loyalties assumed from those that need to be tested. This paper examines the apologetic gaze demonstrated by Muslim communities and efforts to “earn back” trust and reclaim a political voice. This paper further discusses the notion of an “enemy in waiting” in terms of a political project with roots in Islamophobia and the

creation of a pejorative “*Other*,” that is currently taken up by the existing military-industrial complex in order to restrict agency and manufacture imminent threat.

**Mohamed Mestiri (Association of Muslim Social Scientists - France) “From the Fiqh of Minorities to the Fiqh of Citizenship: Challenges of Conceptualization and Application”**

Islam in the West continues to consider itself as an immigrant factor, or even as a minority element despite its evolution to the level of *citizenship* and even to that of *majority* in some European countries. In Islamic ethical and juridical heritage, the status of Islam as a *minority* has not been visible enough and hence, conceivable. In the Islamic citizenship system, Islamic civilization has represented the culture of the majority, while the concept of *minority* has been established to integrate “*the others*.” The first Islamic constitution called “*Sabifa*” has illustrated the Islamic perception of minorities not as private or marginal elements, but rather as a complete pact associated with citizenship. The new temptations toward contemporary *ijtihad* about the *fiqh* of minorities need to be adapted within the philosophy of citizenship in Islam, in order to preserve them from the risk of “ghettoization” of today’s Islam. The concept of integration is more powerful in Western culture than the recognition of minority rights, except in the model based on multiculturalism in American society. The contemporary Islamic reflection on the status of Muslims in the West needs to integrate the philosophy of *citizenship* in the West in order that a new *fiqh* of Islamic citizenship is able to emerge in a pluralistic sphere and a non-Muslim government. The concept of *minority* needs to be evaluated and critically analyzed due to the new challenges facing a dialogue between civilizations, and the concept of coexistence in a pluralistic world. Also, an Islamic approach of the concept of *citizenship* and its relationships with the status of *majority* and *minority* seems to be a necessary introduction to understand the future of “Islamic citizenship in the West,” and its implications on the religiosity and rights of Muslims.

**Mucahit Bilici, (University of Michigan, MI) “American Jihad: Representations of Islam in America After 9/11”**

The current character of American experience of Islam has overwhelmingly been punctuated by 9/11 and has taken a popular cultural nature. 9/11 not only resulted in a new global landscape (globalization without Islam?) but also facilitated the return of orientalism as a theoretical aftershock. Contemporary representations of Islam in America reflect the impact of 9/11 on Muslim communities as well as the footprints of the return of a new orientalism. This paper discusses the ways in which Islam is represented in the United States after 9/11. More specifically, it highlights the different forms that such popular phrases as “American Jihad” take in the public discourse. Such forms of representation are not only ideological but also contested by multiple actors of cultural production. My discussion draws upon three most recent and visible contestations over the Islamic concept of jihad in the U.S. I will critically examine the three cases where competing claims over the concept of “American Jihad” are made. All three have “American Jihad” as their titles and the first one is a commencement speech by a senior student at Harvard University in 2002. The second one is a book by Steve Emerson, and the third one is an episode of a TV serial (*Law & Order*) on NBC. All three cases represent acts of politics and moments of regulation once the concept of jihad entered into the cultural circulation.

**Nazia Khandwala (University of Texas at Austin, TX) "Democracy as the Differential between Eastern & Western Muslim Women"**

In this paper, I compare the opportunities available to Muslim women to play a larger public role in Eastern societies in comparison with those in Western societies. This comparative analysis will analyze the socio-political-economic conditions of Muslim women in the U.S. with those of their counterparts in Pakistan as a case study. I will demonstrate how American Muslim women are able to contribute toward the development of their expatriate Islamic communities (and the larger American community as well) by arguing that a democratic political atmosphere provides for a conducive structural environment where Muslim women can participate. Conversely, the undemocratic nature of the Pakistani state renders it impossible for the bulk of its female population (despite the fact that it is considered to be a Muslim/Islamic state) to contribute or even participate in the larger interests of the country. The significance of this paper with regards to the overall theme of AMSS 32<sup>nd</sup> Annual Conference is that it provides a useful frame of analysis that can explain how democracy is the critical and deciding factor that can explain the variance in the status of women in Western and Eastern societies. This treatise does not advocate Western democracy as a solution to the ills of the Muslim world. Instead it attempts to show that democracy, in general, is a universal value. The Muslim world can construct a democratic political system, based on Islamic principles and values. Such an envisaged system can afford women, at a bare minimum, the opportunity to play a vital role in the shaping of a modern progressive Islamic state. In fact, the consolidation of such a vibrant society, to begin with, depends upon the empowerment of women, which disproportionately constitute half of the population in Muslim states.

**Peter G. Mandaville (George Mason University, VA) "Exporting Progressive Islam? The Transnational Impact of Muslim Intellectuals in the West"**

A number of scholars have suggested in recent years that Muslim intellectual reformers living in Europe and North America are in a position to take a lead in the global project of producing a new tradition of progressive Islam. This analysis is often connected to the social context of diasporic communities, the particular issues faced by Muslims in the West, and the relatively free intellectual climates in which they operate. While a number of leading figures have emerged in this regard (e. g., Tariq Ramadan in Europe and Sheikh Yusuf Hamza in the United States), questions have been raised as to the ability of these innovative interpretations of the Islamic tradition to take root and gain constituencies outside the Western contexts in which they were initially elaborated. This paper provides a critical examination of the problems surrounding the "export" of progressive Islam to the wider Muslim world. Some examples of relative success are examined, as well as a number of instances in which potentially important new thinking on issues of political community, civic engagement and the meaning of Muslim identity in a globalizing world have become marginalized due to the processes and politics of transnational intellectual dispersion.

**Robert Crane (Center for Understanding Islam, NJ) "Common Vision in the Faith of the Founding"**

Neither America nor the Muslim world are monolithic. Therefore, any civilizational clash can only be between reactionary extremism within the Muslim world and an equally reactionary extremism in America. Even such extremism is not monolithic. We have the neo-conservatives and radical Evangelicals who disagree on principles but share a joint agenda in the Middle East. And among Muslims, we have the political extremists who seek

worldly power under the guise of seeking justice and the spiritual extremists who say why bother when the world is about to end anyway. Then we have the so-called Muslim moderates, who range from secular liberals to spiritual traditionalists. Secular fundamentalists under the guise of liberal or progressive Islam are the most dangerous threat over the long run to civilization, rivaled only by their mentors among the non-Muslims. Self-proclaimed liberal Muslims question the reliability or even the existence of absolute truth. So-called liberal Islamists join the traditionalists in respecting the primacy of divine revelation and natural law, but they focus on freedom to the exclusion of justice. Justice is the Will of Allah expressed in Islamic normative law, the *maqasid al shari'ah*. The traditionalists are the key to the future of civilization, because they focus on the transcendent identity of the human person as the key to interfaith cooperation and to its role in the pursuit of justice.

**Saeed A. Khan (The Institute of Social Policy and Understanding, MI) "Neocolonialism in the Muslim World Through Genetically Modified Foods: The Empire Strikes Back?"**

As the twenty-first century has seen the advent of the genetic revolution, there are consequences from the related technology that extend far beyond accepted mainstream areas such as cloning and stem cell research. The current battle between the United States and the European Union over genetically modified (GM) foods will reach the Muslim world with consequences far greater than mere trade disputes. As a high percentage of the Muslim world is framed within an agrarian society, agro-economics play a critical role in the viability of the various countries involved. Ninety percent of food consumed today is genetically modified in some form or the other. Seeds are the vehicle for this technology, and are the device for a potentially devastating impact on fragile economies. Western seed producing companies have already developed seeds that will only produce one yield of crops, rendering future seeds sterile. This will make farmers dependent on such companies as they will be powerless to turn over their crops and will be required to purchase more seeds from foreign companies. The loss of autonomy for the farmers, and in turn, these economies, will widen the chasm in financial independence for several countries. GM foods are not given a priority in public discourse, despite the potential for disparate impact on the Muslim world. The pace of technology has overtaken the ability to thoughtfully address the economic, ethical and social issues of GM food. Muslims in the West have an imperative, and ability, to challenge and effectuate policy to prevent "economic colonization" of Muslim countries as well as adverse consequences on the domestic level.

**Seyyed Shahabeddin Mesbahi (University of California at Berkeley, CA) "The Role of Shari'ah and Ijtihad in Contemporary Islamic Thought"**

The paper offers a study of the role, interpretations and impact of *Shari'ah* on contemporary Islamic thought, especially on its instrumentality in allowing the new thinkers a hermeneutical approach toward *Shari'ah*. The main focus of this study will be a discussion of the most recent developments of Islamic law and thinking in the thought of contemporary Islamic thinkers. Particular emphasis will be placed on the writings of Soroush, Shabestari, and Kadivar among others, who represent a vision of modern Islam, which is distinctly different from the "conventionally-termed" modern Islam, which includes figures such as Shari'ati (who has been referred to as the ideologue of the Iranian revolution). The "new modern" Islam, contrary to its immediate predecessor, has a non-ideological interpretation of *Shari'ah*, and as such, is heavily pluralistic and thus distinctively influenced by a variety of

approaches toward different legal (*fiqh*) and hermeneutical interpretations of *Shari'ah*, in addition to relying on Western approaches in social sciences. Through a discussion of the role and interpretations of *Shari'ah* and *Ijtihad* in the most recent works of the well-known figures of contemporary Islamic thought, the paper shows that modern Islamic thought whether positive or negative, has been descriptive in nature and has been preoccupied with different approaches toward *Shari'ah* and *Ijtihad* along with influences from "Western inspiration" (i.e., the role of Western social science, methodology) or immediate political significance (liberalization, Westernization, etc.). This study takes into account the role of traditional hermeneutics as the essential factor in the emergence of the *new modern* development of Islamic law and Islamic thinking. The paper will suggest, particularly to the Muslim thinkers in the West, that in order to transcend the more comprehensive view of contemporary Islam, the discovery of the *traditional genealogy* of modern Islamic hermeneutics carries a broad significance: the authentication of modern approaches would extensively depend upon a display of *organic* linkages with traditional ideas and ethos, both in space and time.

**Shabana Mir (Indiana University, IN) "The Double-Consciousness of American Muslim Undergraduate Women: Through the Lens of Alcohol"**

This paper examines the double-consciousness of American Muslim undergraduate women and the strategies they employ in dealing with a campus culture where the consumption of alcohol is at the center. As they engage in construction of their identities, with varying degrees and types of religious observance, their double consciousness comprises their awareness of the common stereotypes about Muslims and Muslim women. They engage in self-representation to correct these stereotypes, as well as to pass often as "ordinary" American college students even though their religious affiliation tends to mark them as "not ordinary," "different," and various other stereotypes. Some of them drink and others do not, yet they all feel the pressure to conform to a campus culture where drinking is "normal." This paper draws on a 5-6 month "ethnographic" study, comprising numerous observations and interviews, involving 25 American Muslim undergraduate women at two private East Coast universities.

**Syed Harun Ahmed (University of Texas at Austin, TX) "Appropriation of Roles: Analyzing Emerging American Muslim Identities"**

Islam has existed in the Americas for hundreds of years. Nevertheless, Muslims remain outside of the mainstream American socio-religious spectrum. The antebellum Islamic experience did not generate enough recognition in allowing Muslims to be a viable part of American society. Recent experiences and the turmoil present within the Muslim world further biased the myopic view of Islam among the American populous. It is only in recent times, that Muslims are becoming an identifiable part of American society. It is essential to underscore that while we define and identify the locus of the American Muslim space and/or American Islam, there is, however, the need to realize that American pluralism has afforded diversity to the ongoing American Muslim experience, and thus American Islam should not be treated as a monolith. This paper seeks to explore the role of a multiplicity of Muslim organizations and movements in the forging of a host of Muslim identities (which are at times competing) in the United States, e.g., ideologically radical, liberal, progressive, or moderate leanings. It will be an attempt to understand how American Muslims from various ethnic, ideological, and sectarian backgrounds have appropriated roles for themselves in creating the American Muslim space. This research will look at how these groups with their

emphases are converging in the construction of a dynamic American Islam. This will be achieved by examining the growth and development of various Muslim organizations and movements with differing agendas. I will rely upon both primary as well as secondary sources. In the case of the former, this paper will be based upon my personal research on the various Muslim organizations in the U.S. Whereas, the latter will consist of the works of such scholars as Yvonne Haddad, Sherman Jackson, Jane Smith, Richard Bulliet, and Aminah McCloud.

**Tarek Mitri (World Council of Churches, Switzerland) "Christians and Muslims: Setting a Common Agenda."**

This paper hopes to identify the main elements of a timely agenda to be owned by Muslims and Christians engaged in dialogue and seeking a more meaningful cooperation. Such statements as "there will be no peace among nations unless there is peace among religions" and "wars in the name of religion are wars against religions" may sometimes need to be reaffirmed. But there is a greater urgency to articulate together a few problematic questions, not shy away from thorny, and even divisive issues. These questions need to be formulated in a manner that facilitates speaking, at the same time, together and to each other. Reflections on these questions are submitted by a Christian but they draw on recent Christian-Muslim discussions and on the diverse and rich experience of dialogue in various parts of the world. Discussions have recently focused on the culture of mutual listening and interpreting, religious identity and cultural specificity, citizenship and human rights, seeking justice and overcoming violence.

**Wendy O'Shea-Meddour (Oxford University, UK) "Restricted Passages in V.S. Naipaul's Beyond Belief: Islamic Excursions Among the Converted Peoples"**

Literary colossus V.S. Naipaul, knighted in 1989 and Winner of the Nobel Prize for Literature in 2001, has emerged as perhaps one of the most prominent contemporary voices offering an "accurate" account of "Islam in action" in the West. Islam has proved to be a profitable subject area for Naipaul and, as many critics have suggested, his critical perspectives on Islam have helped him to achieve much of his recent success. Though initially famous for his works of fiction, his travel writing, particularly his journeys into what he calls "the Islamic world" (that is, Indonesia, Malaysia, Iran and Pakistan) have been largely responsible for his increased status. Western critics frequently cite Naipaul as a "moral authority." He is lauded for his "fearless truth-telling" and praised for the "insight" that he gives the Western reader into the "Islamic world." However, opinion is divided. If one looks beyond the evaluation offered in mainstream Western culture, one finds that Naipaul's recent excursions into the Islamic world have caused critics to accuse Naipaul of being "incapable of restraining his loathing for the Islamic world." Is Naipaul the morally astute guide that he is generally held to be in the West? Or is his work offensive, inaccurate and hostile to Islam? How can these opposing viewpoints be resolved or explained? Naipaul's most recent "Islamic excursion" has not been studied in any depth, so in order to address these questions, this paper offers a sustained literary analysis of the representation of Islam and Muslims in *Beyond Belief: Islamic Excursions Among the Converted Peoples*.

**Yesim Kaptan (Indiana University, IN) "Tradition and Identity: A Case Study of a Religious Festival among Liberal Turkish People"**

In this paper I will try to analyze and determine the relationship between tradition and identity by observing the traditional practices that are conducted in the Turkish community living in Bloomington, Indiana. I will examine the reconstruction and transformation of

tradition and identity of the Turkish people when they are living in a foreign country. The paper examines the process of doing fieldwork among Turkish people on the topic of the Feast of Sacrifice - a significant popular religious festival of Muslims. In this context the customs that still exist among Turks and what Turkish people practice in one of the most popular religious festivals of Islamic culture will be examined. How tradition changes and why the perception of Turks' identity is modified while they live in the United States? The differences in practices between the religious festivals in Turkey and in the United States and the aspects of Turkish culture that Turks maintain in a foreign country in order to protect their identity will be analyzed in this study. Within this context, the themes of this paper will be the theory of tradition, the Feast of Sacrifice as an ongoing tradition in Bloomington Turkish community, the factors which affect the identity construction of Turks and their opinions about the United States and American culture as one of the most significant factors in the reconstruction of identity. Additionally, how and to what extent Turkish people get involved in the American culture and in what senses American culture affects their identity and traditional practices will be raised as questions of the research.

**Zahra N. Jamal (Harvard University, MA) "Performing Pluralism: Volunteerism Among Muslims In Houston, Texas"**

Muslims in America comprise a microcosm of the diversity of cultures, ethnicities, traditions, and practices that constitutes the global Muslim community. They participate in a multiplicity of adaptive processes to engage with the American context in which they are situated. Drawing on ethnographic fieldwork conducted in summer 2003, I explore how volunteerism among Muslims in Houston, TX provides a lens to examine how they manage the intersection of religion, politics, and service in America. For many Muslims, volunteerism or community service is a means of putting Islamic ethics into practice in daily life. Volunteerism is also a key concept of American civic and multi-religious culture, referring to active citizenship and denominationalism, respectively. Indeed Muslims in America see no conflict between faith and citizenship. They strive to build bridges with Muslim and non-Muslim communities, to put into practice their philosophy of respecting and engaging in pluralism. Yet many Muslims do not see volunteerism as necessarily linked to citizenship and political participation. In this study, I consider the following questions: How does the Muslim notion of volunteerism encounter the American context where volunteerism is linked to citizenship and participation in civil society? Do Muslims see American values as the same as or competing with their own Islamic value systems? What do Islamic ethics mean to them? What critical understandings of Islam have emerged from Muslims' engagement with non-Muslims through acts of volunteerism?

**Zainab Alwani (International Islamic University of Malaysia) "The Issue of Divorce and Khul in Islam: Analysis and Critique"**

The issue of divorce challenges the Islamic legal system, particularly for women as feminists and Islamists. This paper attempts to examine and define the issue of Islamic divorce (*talaq* and *khul*) on three levels, *Shari'ah*, *fiqh* and *qanoon* (law). The theoretical approach will be based on a textual analysis of relevant Qura'nic concepts and the Sunnah. This paper will analyze the practices of *talaq* and *khul* in the world today, by comparing the system of "Fatwa" of the Imams and Muslim scholars in the West and in the East and/or some Muslim countries. The paper will also examine the influence of "fatwa" on Muslim women and their families in the West as well as Muslim countries. Second, the issue of divorce in Muslim countries' legal court systems will be compared to divorce in the U.S. court system. Since

Qur'anic verses dealing with divorce are often followed by a warning, a Qur'anic analysis of divorce will also be highlighted. In so doing, I will examine why the Qur'an treats divorce seriously, while it is treated so casually by the majority of Muslim men, and even sanctioned by the law in some Muslim countries. The reasons for changes in attitude toward divorce and divorced women, which is different than during the time of the prophet will also be examined. I will argue in this paper the possibility of presenting punishment that is attached to *munkar* (behavior), which causes harm *dhara* to either party, in divorce cases (which the Qur'an warns against strongly). This paper suggests opening the discussion toward the possibility of introducing the Islamic legal system of *Ta'zir* in divorce cases, which means a disciplinary action imposed on a person who commits an act of disobedience against God, which has no specific legal penalty or expiation.

**Zaman S. Stanizai (University of Southern California, CA) "Democracy's Identity Crisis: Theocracy, Totalitarianism, or the Will of the People"**

The West defines democracy not only in terms of its theoretical dimension and cultural domination in which case it claims it as a cultural heritage, it also defines it politically, making it a vehicle for its foreign policy objectives vis-à-vis non-Western societies. It is precisely because of this claim to its ownership in the context of cultural superiority, that democracy loses its universal character, subjecting it to resentment and rejection by non-Western societies as the West's "own" is disowned. Additionally, the Third World's suspicion of the West, on the account of both its colonizing past and its patronizing present, signals a warning of "danger ahead." The tragedy of our times is that humanity has been polarized into the First World and the Third World without the ability to meet on the middle ground of the Second World. Both sides have externalized their problems without looking within to see that democracy is the common heritage of all humanity in its many forms as many a strands of political thought have run the warp and weft of this colorful weave that, if properly worn, can adorn the half-clothed West as graciously as the half-naked East.

**Zareena A. Grewal (University of Michigan, MI) "Marriage in Color: Race, Religious Authority and Spouse Selection in Four Muslim Communities in Michigan"**

In this study, marriage serves as the point of entry into discussions about race, religion and identity in Muslim American communities. For immigrant Muslims the experience of minority status in the U.S. and the corresponding politics of citizenship and identity fundamentally transform their constructions of difference outside of and within their communities. As Muslim American youth challenge their parents' ideologies of color and racial prejudices, they develop a new language of religious authority that undermines their parents' cultures. Muslim American youth turn to Islam as a discursive resource to challenge the racial discourses that permeate their communities and American society.