

ARCHES



THE BI-MONTHLY PERIODICAL OF THE CORDOBA FOUNDATION • ISSUE 02 • MAY/JULY 2006

An initiative for human reconciliation



It is always easier to see each culture on its own, each ideology in isolation and each initiative independent of others. In a sense this makes us feel more at ease, and more capable of dealing with matters and ideas.

However, when considering that we aspire to achieving the best for all people, regardless of their affiliations, and tendencies - or so most of us claim, it becomes imperative that we desert the isolationist and separatist view to a more universal and inclusive one.

The fact of the matter is that in a world that is becoming smaller and smaller by the day, due to the huge advances in communications and technology, we cannot ignore the fact that our actions will have far-reaching effects, and that the greater and more substantial our actions, the greater and more significant those effects will eventually be.

It is true that when we speak of human achievement of the past, we mostly speak of experiences, times and endeavours in which people shared ideas, thoughts, intellects and attitudes. Humanity constantly thrived when cultures and ideologies fed off one another and utilised the best of each. We prosper when we learn from each other's mistakes, and we prove ourselves beyond and above prejudice when we embrace the riches and successes of others.

Cordoba is a name that not only tells of a city or a period of time. The greatest story told of Cordoba is that of people from a variety of faiths, ideologies, disciplines and convictions, all converging to create one of the most glorious periods, in which people excelled on all levels beyond imagination. Not only in areas of theology and religious studies, but also in philosophy, science, carpentry, architecture, medicine, mechanics, art, music and more – a society which

listened to all ideas and welcomed all initiatives, reached unprecedented heights of achievement. Behind all that, the real story to be told was that of the people; all people communing together, debating, discussing, arguing even, but all within the spirit of attaining advancement and success.

It is a story that we need to recall and re-embrace in our times of strife, fear, bloodshed and division. It is a vision, more than a memory. It is a real prospect rather than a fanciful dream. It is an initiative for human reconciliation, rather than a fable and a tale.

Islam Expo is a project that embraces that initiative and one which The Cordoba Foundation is proud to have officially sponsored. In what is hoped to be a true extravaganza, possibly even an annual event, celebrating the riches of one culture and civilisation, and how we came to utilise its riches for the benefit of ours.

Islam Expo couldn't have come at a more crucial time. When many are proposing that we ought to burn bridges and distance ourselves from the other, it is vital that we highlight the grave dangers and the inevitable failure of such a notion.

An added incentive for supporting Islam Expo, is that the official launch of The Cordoba Foundation will be held during this event, on the 7th of July. Exactly one year on from the London bombings; we wanted to send a message that despite the attempts of a fringe minority to assert our differences through brutal and inhumane means, we are adamant that we share far more than we are told we do, and that we can achieve greater heights by collaboration, than we can ever do by isolating ourselves or eliminating the other and his ideas, culture and convictions.

We hope that Islam Expo will be the success story that its organisers aimed for it to be, and that more similar projects will emerge in the future that advocate the universal notions of peace, positive interaction and constructive co-existence.

Anas Altikriti Chief Executive

INSIDE THIS ISSUE: What the future holds for Muslims in Western Europe – Konrad Pedziwiatr
 • Messages of Support - In praise of Islamic civilisation – Carly Fiorina • Norman Kember
 interview – Abdullah Faliq • Events

What the future holds for Muslims in Western Europe

Konrad Pedziwiatr, Katholieke Universiteit Leuven, Belgium

‘There will be a time when your religion will be like a hot piece of coal in the palm of your hand; you will not be able to hold it’, the Prophet Mohammad said to those who embraced Islam. It seems that this time has come, especially for Muslims living in the West. Being a Muslim in Europe (or the USA) after the terrorist attacks on 11 September 2001, 11 March 2004 and especially those on 7 July 2005 carried out by home-grown Muslims, is definitely

not an easy thing. The followers of Islam (circa 15 million in Western Europe) have been encouraged to drop ‘a hot piece of coal from their palms’ i.e. desert their religion associated by the public and particularly by the highly secularized European societies of which they are now part and parcel, with violence and bloodshed, rather than with benevolence and peace. However, in defiance of the secularist pressures, the majority of

European Muslims still adhere to Islam. Will the next generations of Muslims born in Europe continue to do so or will they rather renounce the faith of their parents? This is a question to which nobody is able to provide an answer to today. The only thing one can do is to sketch some scenarios of the development of the Muslim populations in this part of the world and point out at a few key factors that will have an influence on which of them will take a lead.

continued on page three

Messages of Support

‘Am delighted to learn of the mission and work of The Cordoba Foundation. At this critical time, the example and spirit of Cordoba and the mission and program of the Foundation could not be more important for Britain and Europe as well as relations between the Muslim world and the West.’

John L. Esposito – Professor of Religion & International Affairs and of Islamic Studies, Georgetown University.

‘The Cordoba Foundation have been taking the important and necessary steps of opening the lines of communication at different levels by real on-the-ground work of actually listening and talking to people. Their grasp of the realities in the region is unparalleled.’

Alastair Crooke – Director, Conflicts Forum.

There are 1000 years missing from the History of Science and Technology as presently taught in our schools and as presented in the media. This period is called

‘The Dark Ages’ and ‘The Medieval period’. That is the period between the Roman/Greek Civilisation and the European Renaissance. This is a fallacy which has to be removed as most of the wrong perceptions about Muslims and Islam stem from this amnesia. In reality that period had a brilliant sunny human civilisation lead by Muslims from the borders of China to Spain and Portugal. Much of its scientific inventions and innovations still influence our lives in the homes, the schools, the hospitals, the markets, the city and the world. Appreciation of Muslim heritage in our world would have far reaching positive impact on social cohesion and world peace. I recommend visiting www.1001inventions.com for enlightening oneself about these inventions and innovations.

‘May I take this opportunity to welcome the formation and launch of The Cordoba Foundation, which I hope would positively contribute towards bridging cultures and promoting dialogue at both intellectual and

policy-making levels’.

Emeritus Professor Salim T S Al-Hassani of Mechanical Engineering at the University of Manchester Institute of Science & Technology (UMIST); Chairman, Board of Trustees – Foundation for Science Technology and Civilisation.

The Muslim Council of Britain (MCB) welcomes the decision to establish The Cordoba Foundation. By tapping into the collective heritage of Cordoba this project has every potential to become an important milestone on the road to a truly multicultural, inclusive and cohesive Europe.

Cordoba may not have attained the heights of material advancement that modern society has but it has achieved unparalleled excellence in human cooperation and cultural interaction. The MCB commends the efforts of all those involved in establishing this Foundation. We look forward to working with the Cordoba Foundation to realize the noble ideals for which it is intended.

Dr Muhammad Abdul Bari – Secretary General, Muslim Council of Britain.



One of the paths that might be taken in the future by some members of the Muslim populations is a route of acculturation. In the religious domain it will manifest itself in their successive de-Islamisation or secularisation of the Muslim populations. This scenario assumes that with the passage of time European Muslims will cease to perceive Islam as a religion and start to treat it only as a component of Islamic civilization and culture. According to many researchers of Islam in Europe, it is unlikely that this trend will prevail in the near future if a revival of religious identifications and public mobilization of Islam took place. Nevertheless, this trend is clearly present within the Muslim communities in Europe and under favourable circumstances it may grow in strength (Dassetto 1996: 325).

Another scenario for the development of the Muslim populations in Europe inscribes into a model of assimilation that presumes that Islam will gradually become part of the private sphere and will develop within clearly defined boundaries of religious sphere, thus conforming to the dominant religious model in Europe. This road of personal spiritual development and individualization of Islam is promoted by prominent intellectuals

including Tunisian Mohammed Talbi or Egyptian Mohammed Said al-Ashmawy, the author of *"L'Islamisme contre l'Islam"* (1991). It is also represented by such 'secular' theoreticians of Islam like Mohamed Arkoun, Fatima Mernissi, or people active in The Institute for the Secularization of Islamic Society. One of the most popular French propagators of this form of Islam is the imam of the Mosque of Marseille, author of *"Marianne et le Prophete"* (1998) and the candidate in the presidential election race in 2007, Soheib Bencheikh.

Islam is fully compatible not only with the Western political structures but also with the Western value system, and there should not be any barriers in the implementation of the Muslim values and ideals by European societies.

Yet another road that might be taken in the future by a significant number of European-born followers of Islam is one of integration, emphasizing the possibility of such interpretation of the key religious sources with the help of the method of *ijtihad*, that they have application in both private and public sphere. According to its propagators, often described as neo-reformers (Dassetto 2004: 83), Islam is fully compatible not only with the Western political structures but also with the Western value system, and there should not be any barriers in the implementation of the Muslim values and ideals by European societies. One of the variants of this scenario is a path of cosmopolitan integration aiming at building European Muslim

identification grounded in the supranational structures. Hitherto European Islam functions mainly in the sphere of discourse of some leaders, such as for example Prof. Tariq Ramadan whose popularity crosses national frontiers. However, with the growing number of initiatives taken together by Muslims in different countries, one may predict that in the future the cooperation between Muslim organizations with roots in different ethnic, national (and sometimes even sectarian) communities will tighten and that the process of creation of the European Muslim identity will be more vigorous.

Although not numerous, there are also some Muslim groups in Europe that do not strive to promote their values in their wider societies, but rather try to isolate themselves as much as possible from them. Hence the next scenario of the development of the Muslim populations predicts their growing mental and physical ghettoisation. It assumes that a growing number of the followers of Islam will come to the conclusion that they do not want to have anything in common with wider societies and their culture and would strive to build 'alternative moral communities' (Soysal 1997: 510). So far, there have not been many Muslims who decided to build these 'islands of moral purity' and thus positively responded to the call of the former leader of the Muslim Parliament, the late Kalim Siddiqui. One of the movements that has been methodically promoting the idea of separation of Muslims from other religious groups is the Tablighi Jamaat, known in the francophone world as the Society of Faith and Practice (Fr. *Foi et Pratique*). Its popularity among the European Muslims is relatively limited and there are no indicators that would

suggest that in the future this is going to radically change.

The last scenario of the development of the Muslim populations in Europe predicts a clash between Muslims and other European citizens and extreme radicalisation of the Muslim positions. After the collapse of communism, Islam has begun to emerge as a global symbol of resistance to Western political and cultural imperialism, capitalism, racism and white-dominated bureaucratic states (Vertovec & Rogers 1998: 10). As Waardenburg noticed, Islam has had, since its foundation, a 'marked reform and protest character' (1985: 22). The model of confrontation suggests that the later feature of Islam will become in the future a tool of social protest for some groups within the Muslim populations who are discriminated or perceive themselves as victims of marginalisation and social exclusion. This scenario predicts inter alia a growth of popularity of such groups as Hizb ut-Tahrir or al-Ghurabaa (former al-Muhajiroun).

Which of the presented scenarios (de-Islamisation, assimilation, integration, ghettoisation, or confrontation) will prevail, depends on a plethora of factors that cannot be properly explored here.¹ However one can highlight the most important factors that can be generally divided into the external and internal ones. The global geopolitical situation is one of the key external factors. In the McLuhan's global village, in which we are living, the slaughter of Muslims in Gujarat after a fire in a train full of Hindu activists (2002) translates instantly into a deterioration of relationship between two religious communities in other parts of the world. In the era of common access to sources of information there are no longer local conflicts. The Palestinian

Intifada, bloodshed in Kashmir, wars in Chechnya, Afghanistan and Iraq, and many other conflicts in other parts of the world are topics of speeches of many Muslim leaders addressing young, vulnerable people who are not able to stay silent confronted with the blatant cases of injustice. The more conflicts of that kind we have the wider is the following of the radical groups.

After the collapse of communism, Islam has begun to emerge as a global symbol of resistance to Western political and cultural imperialism, capitalism, racism and white-dominated bureaucratic states

(Vertovec & Rogers 1998: 10)

Another external factor that has a significant impact on the processes within European Muslim populations are the transformations (or lack thereof) in the Muslim world, and in particular in the countries of origin of the largest Muslim populations (e.g. Turkey and Morocco) and in the country on which territory is located the most holy city of Islam – Makkah. One of the changes in the Muslim world that has a direct influence on the situation of Muslims in Europe is a reform of the family code in Morocco (*Moudawana*) initiated by the young king Mohammed VI.² At the same time Islam in Europe has been equally influenced by the stagnation in other Muslim countries and in Saudi Arabia, in particular. This is because the rigorous Wahhabi doctrine supported by the state is being promoted by numerous Saudi agencies in Europe.

The factor that will have an immense influence on the character of Islam in Europe in the near future are the EU accession negotiations with Turkey. This factor has both an external dimension, which has to do with the reforms that Turkey will need to undertake during the negotiation period, and an internal one concerning the economic, political and above all cultural measures that must be taken by the EU member states in order to prepare their societies to the enlargement into the country whose territory lies largely outside the European borders and in opposition to which for many centuries was developing European identity (Delanty 1995). It is not only the result of these negotiations but also the language that will be used in the public debates during the preparatory period, that will have an impact on whether Muslims of Turkish and of other origins living already in Europe will feel 'at home' here.

As far as the internal factors are concerned, a significant impact onto which of the above sketched models will prevail, will have a character and a size of the Muslim political participation. The greater will be the scale of the Muslim participation in the creation of the political landscapes of the European states (not only as voters but also as councillors, MPs and MEPs) the larger will be the likelihood that the problems which they face in the everyday life will be noticed and adequately dealt with. Their more active participation in the public life of the European countries should also result in falsifying at least some of the stereotypical images of Islam and its faithful that dominate in the European media.

The level of social exclusion of some groups within the larger Muslim populations is so high that

some of the experts are talking about the existence of the Muslim underclass (Lewis 2004). The nature of Islam in Europe in the future will largely depend on the measures that will be taken by the authorities in order to change this situation. It will depend in particular on what steps will be taken in order to fight with all forms of racism and discrimination. Unavoidable will be also implementation of some projects that will improve the educational performance of Muslim children. Finally, the fight with social exclusion of some Muslim groups will need to involve innovative measures aimed at decreasing very high rates of unemployment among their members.

The future character of the European Islam will be influenced not only by institutional reforms but also by actions taken at more abstract, imaginary level. Displaying on the façade of the National Assembly in Paris during the national day (14 July 2003) portraits of the French women of Maghrebian origin as new incarnations of Marianne, key symbol of the French Republic, is on many measures taken by France in order to deconstruct its national symbols and to fill them with new content. Similar efforts of re-branding of a nation are being taken also by other European countries. Their aim is to deconstruct some of the key national symbols so as they reflect more adequately the multicultural character of their societies. Some authors suggest, however, that if the European countries are to become truly multicultural, they need to not only redefine their key national symbols, but also redefine their relationship with Islam and their Muslim populations. According to Lathion one of the heralds of the beginning of such a process

would be the acknowledgment by Europe of the Muslim contribution in her birth. The final stage of this process should be the acknowledgment of the Muslim legacy in Europe (Jayyousi 1994) as the third, after Judeo-Christian and Greco-Roman, pillar of the European civilization. According to the Swiss historian, this kind of declaration would on the one hand open new avenues of dialogue and cooperation between the European Union and the Muslim countries and on the other hand enable Muslims living in Europe to feel more 'at home'; and thus speed up a process of a creation of the European Muslim identity (Lathion 2001).

The character of Islam in Europe of twenty-first century will depend above all on the intellectual endeavour of individual Muslims and non-Muslims aiming at getting to know each other and accepting each other's differences.

The character of Islam in Europe of twenty-first century will depend above all on the intellectual endeavour of individual Muslims and non-Muslims aiming at getting to know each other and accepting each other's differences. If multicultural Europe is supposed to last, it will do so only thanks to such endeavours. The process of mutual acceptance will neither be quick nor an easy one. However if Pope John Paul II was right then engaging in a dialogue with people of other faiths is worthwhile as it results in an integral development of such a person (Jan Pawel II 1996).

¹ It is important to note that various elements of the presented scenarios can mix and that in different countries different models (or mixtures of them) may prevail.

² The new regulations inter alia rise the minimum age of women to be eligible for marriage from 15 to 18 years, increase the rights of women in divorce cases and ban polygamy.

REFERENCE:

- Delanty, G. (1995)*
Inventing Europe Idea, Identity, Reality. St. Martin's Press, New York
- Dassetto, F. (1996)*
La Construction De L'Islam Européen, Paris: l'Harmattan.
- Dassetto, F. (2004)*
Islams du nouveau siècle. Bruxelles: Editions abor.
- Jan Pawel II (1996)*
Adhortacja Ojca Światego Jana Pawla II. t.II Kraków, Wyd. Św. Stanisława BM
- Jayyousi, S.,K., red. (1994)*
The Legacy of Muslim Spain, Leiden: E.J Brill.
- Lathion, S. (2001)*
Islam en Europe: Les musulmans engagés et l'élaboration d'un nouveau discours', PhD thesis, University of Geneva.
- Lewis, Ph. (2004)*
Muslims in Europe: managing multiple identities and learning shared citizenship, Journal of Political Theology, no.5.
- Soysal, Y. N. (1997)*
Changing Parameters of Citizenship and Claims-Making: Organized Islam in European Public Spheres. W: Theory and Society, vol. 26, no. 4. Kluwer Academic Publishers.
- Vertovec, S. I. Rogers, A., ed. (1998)*
Muslims European Youth. Reproducing ethnicity, religion, culture. Aldershot, Ashgate.
- Waardenburg, J. (1985)*
'Islam as a vehicle of protest', in: E. Gellner (ed.) Islamic Dilemmas: Reformers, Nationalists and Industrialization. The Southern Shore of the Mediterranean, pp. 22-49. Amsterdam: Mouton.
- Konrad Pedziwiatr** is author of a monograph 'From Islam of Immigrants to Islam of Citizens: Muslims in the Countries of Western Europe' (Nomos 2005) analysing the key transformations within the European Muslim populations in the last decades and numerous academic and non-academic articles on Islam in Europe. He is currently conducting a research at the Katholieke Universiteit Leuven (Belgium) on 'Religion and Active Social Citizenship Amongst Young Organised Muslims in Brussels and London'.

In praise of Islamic civilisation

Extract from a speech by Carly Fiorina, CEO of Hewlett-Packard

There was once a civilisation that was the greatest in the world. It was able to create a continental super-state that stretched from ocean to ocean, and from northern climes to tropics and deserts.

Within its domination lived hundreds of millions of people, of different creeds and ethnic origins.

One of the languages became the universal language of much of the world, the bridge between the peoples of a hundred lands. Its armies were made up of people of many nationalities, and its military protection allowed a degree of peace and prosperity that had never been known. The reach of this civilisation's commerce extended from Latin America to China, and everywhere in between.

And this civilisation was driven more than anything, by invention. Its architects designed buildings that defied gravity. Its

mathematicians created the algebra and algorithms that would enable the building of computers, and the creation of encryption. Its doctors examined the human body, and found new cures for disease. Its astronomers looked into the heavens, named the stars, and paved the way for space travel and exploration.

Its writers created thousands of stories. Stories of courage, romance and magic. Its poets wrote of love, when others before them were too steeped in fear to think of such things.

When other nations were afraid of ideas, this civilisation thrived on them, and kept them alive. When censors threatened to wipe out knowledge from past civilisations, this civilisation kept the knowledge alive, and passed it on to others.

While modern Western civilisation shares many of these traits, the civilisation I'm thinking about was the Islamic world from the year 800 to 1600, which included the Ottoman Empire and the courts of Baghdad, Damascus and Cairo, and enlightened rulers like Suleiman the Magnificent.

Although we are often unaware of our indebtedness to this other civilisation, its gifts are very much a part of our heritage. The technology

industry would not exist without the contributions of Arab mathematicians. ...poet-philosophers like Rumi challenged our notions of self and truth. Leaders like Suleiman contributed to our notions of tolerance and civic leadership.

And perhaps we can learn a lesson from his example: It was leadership based on meritocracy, not inheritance. It was leadership that harnessed the full capabilities of a very diverse population – that included Christianity, Islamic, and Jewish traditions.

This kind of enlightened leadership – leadership that nurtured culture, sustainability, diversity and courage – led to 800 years of invention and prosperity.

In dark and serious times like this, we must affirm our commitment to building societies and institutions that aspire to this kind of greatness. More than ever, we must focus on the importance of leadership – bold acts of leadership and decidedly personal acts of leadership.

Speech delivered at a conference on 26 September 2001 in Minneapolis, Minnesota, themed: Technology, Business and Our Way of Life.

*Source:
<http://www.hp.com/hpinfo/execute/ speeches/fiorina/minnesota01.htm>*

An interview with Norman Kember

Dr Norman Kember, held hostage in Iraq and released recently, is a retired radiation physicist and college professor. At the age of 74, he is a committed Christian peace activist whose kidnapping with three colleagues in Baghdad catapulted the work of Christian Peacemaker Teams worldwide. Muslims and non-Muslims from Britain actively campaigned for Dr Kember's safe release and representatives like the CEO of The Cordoba Foundation –

Anas Altikriti – even went to Iraq in pursuit of his release. A distinguished guest speaker at the official launch of The Cordoba Foundation on 7 July 2006, Dr Norman Kember answers questions put to him by Arches editor, Abdullah Faliq.

AF. Why did you decide to go to Iraq?

NK. I went to Iraq to meet Iraqi people, to learn about their lives at first hand and to tell their stories back at home in the UK. I also went to discover how Christian

Peacemaker Teams work on the ground and to prove that at age 74 I was not past taking adventures in my faith.

AF. If your health permits, will you go again?

NK. I shall not return to Iraq until my wife gives approval!

AF. Do you think an 'inevitable' 'clash of civilisations' looms large with 9/11, 7/7, the war on terror, the perception of incompatibility between Islam and the West, and the polarisation after the Iraq War, Iran etc.?

NK. No

AF. How has the kidnapping changed your resolve to promote peace and understanding in a war-ravaged world?

NK. It has reinforced my belief that non-violent solutions to conflicts must be sought. If we have abolished war in Western Europe why not the rest of the World? The 'powerful' nations should change their concept of 'greatness'. The prestige of a nation should rest not with its military might but with its ability to solve conflicts without resort to arms and with its determination to resolve injustices and inequality.

Norway is a better model of a great nation than the USA. I believe that the practice of nonviolence is central to Christianity and all religions. It also makes sense for people of no religion. To this end the Christian Peacemaker Teams have responded to Jesus' prophetic call to live out a non-violent alternative to the cycle of violence and revenge. In Iraq there are also Muslim Peacemaker Teams.

AF. Were you able to get an insight into the mind-sets of your captives? Did you/do you understand or have any sympathy for their motives?

NK. We appreciated that two of our captors had been traumatised by the deaths of family members e.g. when a car came too close to a convoy and was shot up by the troops. Other family members died in the onslaught on Fallujah. Although we understood their anger we did not agree with their desire for bloody revenge.

AF. How has your views changed, if at all, on the 'war on terror' from your ordeal in Iraq compared to before visiting Iraq?

NK. The idea of a 'War on Terror' was a misleading concept thought up by the Bush-Blair axis to justify the imposition of unjust laws and actions. Little has been done to examine the causes of terrorism or to seek to remove the injustices and inequalities that, I believe, gave rise to, but do not justify the events



Norman Kember with Anas Altikriti

of 9/11, the car and suicide bombs or the widespread kidnapping of Iraqi citizens.

AF. British Muslims, along with fellow non-Muslims actively campaigned for your safe release. This unity that has been built based on the foundation of opposing an unjust war (or war on terror), how do you think the Muslim and non-Muslim community in Britain can better work together?

NK. There is a need to continue to work together, perhaps on community projects and in education. I am personally opposed to one faith schools and would like to see schools where children of all faiths could learn to live together respectful of differences in religion and culture. As a small example of co-operation, the local Mosque in Harrow has been invited to take part in our church's flower festival this autumn. Such an invitation would never have been made a year ago.

AF. What's your take on projects such as The Cordoba Foundation, that works to promote dialogue and understanding? What are the specific areas that need focus?

NK. I think that some thought needs to go into winning the battle

with the media. The tabloid press seems to rely for their circulation on pandering to prejudice. We need to enter into dialogue to persuade them that it makes commercial sense to print true stories of collaboration between ethnic groups.

AF. What lessons can be gleaned from your experience in conflict resolution today, whether this be political or religious?

NK. We need to keep respect for people of all faiths – and none. Tom Fox, a fellow captive who was later isolated and shot, wrote, "We are here to root out all aspects of dehumanization that exist within us. We are here to stand with those being dehumanized by oppressors and stand firm against the dehumanization. We are here to stop people, including ourselves, from dehumanizing any of God's children, no matter how much they dehumanize their own souls."

AF. Finally, did you pick up any Arabic?

NK. Sadly, I have a poor memory and the few words of Arabic that I did learn are largely forgotten. Perhaps, inshallah, a few important ones will remain with me. Salaam.

AF. Thank you

Events

Mapping the Al-Jazeera Phenomenon and Its Impact on International Journalism Practice

Keynote speech by Waddah Khanfar, Director General - Al-Jazeera Network

Date: Mon 10 July 2006.

Time: 9am-6.30pm.

Place: University of Westminster, Hogg Lecture Theatre, 35 Marylebone Road, London NW1 5LS.

Registration: 07852 269 302
info@cammro.com or visit
www.cammro.com

Lote Tree Tarbiya Weekend Course: Maqasid Al-Shari'a with Shaykh Abdullah al-Judai'

Sponsored by The Cordoba Foundation.

A three-day intensive course on Maqasid al-Shari'a (objectives of Sharia), where participants would be introduced to the higher intents and objectives of Shari'a as well as attempt a methodical study of the various categories and the means to realize the objectives of Shari'a. The course will highlight the differing academic and scholastic viewpoints to equip and provide participants with in-depth knowledge needed for realising

the motivations for the enacting of Islamic regulations.

Date: Fri 14th June -

Sun 16th July 2006.

Time: Fri 14th 6pm - 8pm /

Sat 15th - Sun 16th 10pm - 7pm.

Place: The East London Mosque, Lower Hall, Whitechapel Road, London E1 1JQ.

Registration and details:

www.islamicforumurope.com
07960 000 926

Scriptural Reasoning Open Evening

Scriptural Reasoning is a powerful new approach to inter-faith dialogue based on the reading and sharing of scriptures by Jews, Christians and Muslims. This is an opportunity for newcomers to learn about the practice and to experience it in action.

Date: Thurs 6 July 2006.

Time: 6.30-9pm.

For more information email:
william@stethelburgas.org

Rules of Engagement: Controlling the Use of Force

This conference will look at the issues surrounding the law as applied to armed conflict. It will set out to explore the nature of ROE and define their role in military operations.

Speakers: *Lord Goldsmith QC*, Attorney General of the UK – *Prof. Sir Lawrence Freedman*, Vice Principal (Research) and Professor of War Studies, King's College London - *Martin Hemming*,

Director General Legal Services, UK Ministry of Defence - *Major General Jonathon Riley DSO*, Senior British Military Advisor, US CENTCOM - *Brigadier Philip McEvoy*, Operational Law, Army Legal Services - *James Ross*, Senior Legal Advisor, Human Rights Watch.

Date: 18 July 2006.

Details: email Sabrina Downey at sabrinad@rusi.org or call 020 7747 2640

Ghettoised Perceptions versus Mainstream Constructions of English Muslims The Future of Multicultural Built Environment

Date: 12 July 2006.

Place: Edgehill College, Birmingham.

Registration and details: email Jamie Halsall at

halsallj@edgehill.ac.uk or visit

<http://www.conferencealerts.com/?seeconf.mv?q=ca1axhis>

Archaeology, Early Civilizations and Ancient Egypt

A talk by Professor John Baines, University of Oxford; followed by a drinks reception.

Date: 14 July 2006.

Time: 6.00pm.

Place: The Oriental Museum, Elvet Hill, Durham.

Tickets £5 (£4 concession)

For more information, contact: K.M.Exell@durham.ac.uk

Letters to the editor and brief submission of articles on the broad theme of dialogue between civilisations and cultures are welcome.

Published bi-monthly by **The Cordoba Foundation Limited**

10 Greycoat Place, Westminster, London SW1P 1SB

Tel. +44 (0) 20 7960 6528

Fax. +44 (0) 20 7960 6197

Info@thecordobafoundation.com

www.thecordobafoundation.com

Disclaimer The views expressed in the Arches are those of the individual authors and should not be taken to represent a corporate view of The Cordoba Foundation.

