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# ISLAM AT UNIVERSITIES IN ENGLAND

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## INTERIM REPORT

*Period Covered*

**16 August – 31 December 2006**

*Submitted to*

**Rt Honourable Bill Rammell MP  
Minister of State for Lifelong Learning,  
Further and Higher Education**

*By*

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# *Islam at Universities in England*

## **(A Summary Report)**

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### **1. Introduction**

I was commissioned by the Minister of Higher Education, Right Honourable Bill Rammell M.P. in his announcement on 16<sup>th</sup> May to write a report to Government to see ‘what measures can be taken to improve the quality of information about Islam that is available to students and staff in universities in England. The report should serve as a resource that individual institutions can pick up and apply to their own individual circumstances, as well as something the Government can support.’ With this background in mind, following four terms of reference were set up for investigation:

1. What measures can be taken to improve the quality of information about Islam that is available to students and staff in universities in England; and in particular what can be done to ensure that students have access to material that helps them to understand how the teachings of Islam can be put into practice in a pluralist contemporary society.
2. What measures can be taken to improve the nature of spiritual advice and support that Muslim students can access in universities in England.
3. What measures can be taken in order to identify the shortfalls, if any, between the needs and aspirations of Muslim students and the programmes of study presently available at universities in England.
4. What measures can be taken to facilitate effective joint working by Government, local communities, the funding council and educational institutions to support these improvements.

This project began formally on 16<sup>th</sup> August 2006. I was seconded for three days a week for this project from the Markfield Institute of Higher Education. The project also appointed a part-time administrator. In order to keep the project within its objectives, and to provide comments and insight into some critical issues, it has also appointed an Advisory Board. They were asked to join this project based on their experience and research relevant to it. They joined in a personal and voluntary capacity. They are:

**Dr Alison Scott-Baumann** Dr Scott-Baumann is a senior Lecturer in Education, Psychology and Philosophy. Having taught for ten years, (in the East End of London and in White City, West London) starting in 1974, Alison trained to be an educational psychologist. While working part-time as an LEA educational psychologist from 1984, (in London, Gwent and Bristol) she also tutored for the Open University, starting in 1986. She currently works in the Department of Education at University of Gloucestershire. Her work at the University of Gloucestershire over twelve years has been varied, including course leadership of the Secondary Initial Teacher Training PGCE, development of teacher education for the British Muslim community. Her subject areas are philosophy, psychology, international women's studies, applied ethics and education. Within philosophy she has particular interests in phenomenology, hermeneutics and deconstruction, in making connections between analytic and continental philosophy and between eastern and western traditions of thought. Her work is characterised by the importance of making education and society more inclusive, pluralist without being relativist, and to support our cultural heritage and that of others.

**Dr Sophie Gilliat-Ray** Dr Gilliat-Ray, of the School of Religious and Theological Studies, is a leading figure in the developing area of research into Muslims in Britain and has established a major new centre in Cardiff. Her publications include *Muslims in Britain: an Introduction*, Cambridge: Cambridge University Press (forthcoming 2007/8); *Religion in Higher Education: The Politics of the Multi-Faith Campus*, Aldershot: Ashgate, 2000, *Religion in Prison: Equal Rites in a Multi-faith Society*, Cambridge: Cambridge University Press, 1998. Her main areas of research are: Islam in Britain (especially the training of *Imams/ulama*), religion in public life in Britain, and chaplaincy (prisons, hospitals, higher education, military, etc). She also co-ordinates the "Muslims in Britain Research Network".

**Dr Anil Khamis** Dr Khamis is Lecturer in Education and International Development at the Institute of Education, University of London. On CREATE (Consortium for Research on Educational Access) Anil is looking at access and alternatives to formal education particularly for Muslim communities. His research interests include education and development with special reference to Muslim communities; school improvement, teacher education, and educational change with respect to developing countries; research methods; and education for disadvantaged/ at-risk communities.

**Shaykh Michael Mumisa** Shaykh Mumisa was a lecturer in Classical and Modern Arabic Literature and "Islam in Africa" in the Department of Semitic Languages at the Randse Akrikaanse Universiteit in Johannesburg. He is now Lecturer and Head of the Department of Qur.anic and Hadith Studies at Al-Mahdi Institute. He is a visiting

Lecturer at the University of Birmingham. He has also published many essays in Islamic studies ranging from hermeneutics, theology, religious pluralism, Islamic law and philosophy. In 1998 he joined the University of Birmingham's Graduate Institute for Theology and Religion, Centre for the Study of Islam and Christian-Muslim Relations where he completed a postgraduate research degree specialising in Law, Hermeneutics and Social Change in Muslim Legal Theory. He is currently pursuing PhD research in English Literature specialising in Contemporary Literary and Critical Theory (Post-modern/Postcolonial Theory).

While the Advisory Board has role to guide this project the overall responsibility of carrying out this project and its completion lies with me.

The Board initially met on 18<sup>th</sup> September 2006 to discuss the way forward into this project, and again on 14<sup>th</sup> December to see what progress had been made, and what kind of challenges the project has faced so far.

With the administrative support in place, this work began by interviewing academics involved in 'Islamic Studies' with Middle Eastern or Arabic Studies, and those who are teaching through departments such as Divinity, Theology or Religious Studies in different universities in England. The emphasis was largely focused on three broad areas:

- The current Islamic Studies provision in the universities – a general survey to see what is offered and who is benefiting from it.
- The young people who want to study Islam, but in absence of proper guidance largely find their own way of exploring and studying it. This also refers to those students who became aware of their Islamic identity whilst in the universities. This is where I have asked both the community leaders and academics what they consider the best way to address this issue.
- Whether the chaplaincy provision could establish itself at the centre of students' needs and provisions, and become a significant spiritual, emotional and communal anchor. And what role the Muslim community, students and the university authorities can play.

Unlike the academics and community leaders, almost all the chaplains and a few student leaders were interviewed over the telephone, and all conversations were recorded with five exceptions which I took hand notes.

## 1.1 Research Methodology and Literature Review

The basic sources for the research in this part of the report are the people that I have interviewed. This method has been very beneficial. It gave me the opportunity to explore the interviewees' analysis of the situation in depth. I was able to probe their thoughts and to examine, to some degree, their assumptions regarding 'Islamic studies' and spiritual guidance to students in universities. Students' views on issues related to this research will be gathered through focus groups. Research samples will be collected from all three types of universities: collegiate, civic and post-1992. Face-to-face and telephone interviews will continue during this period.

The position I am taking in this research is that 'Islamic Studies' cannot be conducted in isolation from the wider society. It has an intrinsic relation to society in general and the Muslim community in particular. Nowadays, 'Islamic Studies' has a unique opportunity within the higher education system to explore, to examine and to contextualise the study of Islam.

The literature reviews on this subject suggest that there is very little research that has been conducted on Islamic Studies in higher education, and even less on their relation to the community, in particular the Muslim community. It is also revealing that the in general the Muslim community has given some support to the higher education institutions run by the Muslim communities in the country, but has put almost nothing into the universities. For example, 'UK Islamic Educational *Waqf*' (trust), established in 1991, supports the Muslim Schools, parents and children. And more recently, the report *A Survey of Independent Muslim Schools with reference to Government Funding* by Ashraf Makadam, published in May 2006, showed the growing number of schools in the country and the support they receive from the community and the government. Students in universities, however, are largely dependent on Islamic Societies, which is practically a peer group network. There is very little awareness of the needs of university students, and they are largely left on their own. Occasional Ramadan connection is not enough; they need sustained support, both in leadership and financial areas.

*Time For Change: Report on the Future of the Study of Islam and Muslims in Universities and Colleges in Multicultural Britain* (2006) the Al Maktoum Institute's report prepared by Professors Abd al-Fattah El-Awaisi and Malory Nye highlights the problem that the Arabic and Islamic Studies departments are concentrating 'on out of date and irrelevant issues' and suggests that there is a lack of clarity on 'where and how the subject should be taught'. It has emphasised the strongly multicultural aspects of British society and the need to adjust the understanding of Islam in this context. Further afield, similar debate

is taking place in Europe. The University of Copenhagen has produced two reports on *Islam at the European Universities* which underlines ‘a collision’ between two different types of authority. This debate, the reports suggest, often encounters the conflict between ‘Islamic/religious’ education and ‘European/secular/humanist’ education. This permeates the discourse – which is the ‘legitimate’ Islamic teaching? One that is contained within ‘religious boundaries’ or the other that contains the religious within the ‘secular/humanist’ boundaries? The second report also examines three publicly-funded institutions, two that are associated with universities, and a third which is an academy providing Islamic theological trainings. (1) The bottom line of all such discourse is first, how far Islam can be ‘integrated’ within the ‘secular/humanist’ ethos; and second, how the future leadership of Muslims could be formalised at higher educational levels which may provide a ‘controlled position’ in European societies. This in the sense that it would control the discourse of Islam and its direction through positions offered in universities, and hence the agenda of Muslims in the country.

There is a perceived notion, particularly in civic or red-brick universities in England that they are ‘secular’ in dissemination of knowledge and are not obliged to entertain any overtly religious activities. Muslim chaplaincy provision, facilities for religious requirements, etc., were debated within the secular nature of universities’ charters. However, the presence of Christian chaplaincy – though not funded by the universities – suggests that they have accepted a de facto religious presence on their premises. Universities cannot just remain isolated or insulated from belief. They are in fact at once ‘religious and secular’. (2)

The changing religious landscape of campuses has challenged the universities to accommodate the diversity of their students and staff. This change and the relationship between religion and higher education have been thoroughly investigated by Sophie Gilliat-Ray in her book *Religion in Higher Education*. This research brought the challenge of faith to the universities, perhaps for the first time. ‘The challenge for universities,’ she writes, ‘is to build a collective corporate unity of belonging while valuing a diversity of beliefs and values. This is easy to advocate, but much harder to put into practice. There is a danger of ethnic separatism and/or cultural isolationism when faith groups do not have the opportunity to contribute in the recognised way – perhaps through a chaplaincy/ committee – to the shaping of the campus community.’ (3). There are growing signs that universities are opening up to the fact that they have responsibility towards their students to provide the necessary support for faith-based needs.

As far as Muslim students are concerned, they have voiced their concerns through a report published by the FOSIS (Federation of Students’ Islamic Societies UK and Eire):

*The Voices of Muslim Students: A report into the attitude and perceptions of British Muslim Students following the July 7<sup>th</sup> London attacks*, published in August 2005. Although the report focuses largely on the issue of the London attacks and the perception of Muslim students, it also urges the university authorities, for a better understanding, they should have closer links with the local Islamic societies. However, the absence of any mention of chaplaincy or Muslim Advisors suggests that their role has not been recognised as key players in university life.

Some of the Muslim women students' situation has been highlighted in a report prepared by David Tyrer and Fauzia Ahmad?) *Muslim Women and Higher Education: Identities, Experiences and Prospects* (2006). It highlights how university has a lasting impact on the lives of Muslim women students, including their employment outcomes. It also points out the fact that their time in university helps Muslim women 'to rationalise and think through their gendered, ethnic and religious identities.'

## 2. 'Islamic Studies'

Universities in England do not have Islamic Studies Departments as such. The subject is either linked with a 'Christian Theology', 'Divinity' or Oriental languages department, or it is offered within Middle Eastern and/or Arabic Studies departments. There are at least 9 Universities in England that offer single or joint honours undergraduate degrees, and some modular courses offer 'Islamic Studies'.

[See Appendix A]

A great deal has been written recently about the provision of 'Islamic Studies' in the universities. Some reports looked from a 'strategic' perspective. Others have focused on 'Islamic Studies' and its relations with 'multiculturalism'. But rarely have studies focused on the local intake and a locally focused objective. One of the reports in 2004 highlighted the fact that 'too few British undergraduates are going on to do graduate research and thus provide the next generation of university lecturers and language teachers'. Significantly it underlined a serious issue, that in Islamic Studies, 'the overseas graduate recruitment is a striking vote of confidence on their part of the quality of UK postgraduate training. It leaves the UK's human resources base in the subject critically weak.' Furthermore, it states that this is 'particularly worrying in term of the quality of Muslim community leadership and the credibility nationally and internationally of Muslim spokespersons'. (4) This report focuses largely on the local dimension of Islamic Studies. Within the universities, there are indications that 'Islam' and 'Muslim studies' are found in politics and economy, sociology and anthropology, gender studies etc. Although the interest in Islamic Studies is growing at various levels, 'Islamic Studies' departments are either merging with other departments or disappearing completely. Today a large number of Islamic Studies programmes are provided by other institutions outside the universities.

Increasingly, pressure is building at the lower level, where the students are searching for study of Islam programmes. While students explore the possibility of admissions in collegiate and redbrick universities, they are prevented by the notion of a limited 'pool of ability' factor. But also perhaps, the shift of focus from 'Islamic' to 'Middle Eastern' studies has changed the priorities of universities and their intake. The 'new universities' – the post-1992 universities – are less selective in their intake and provide more opportunities than the old. (5) but the courses that they offer are not Islamic studies and very rarely Theology or Religious Studies. Rather more recently, some have decided to close down their Religious Studies departments (e.g. Derby University). Also interesting to note, Universities which are right in the middle of ethnic minorities such as Leicester – which is religiously plural and has a substantial Muslim population

– closed down its Department of Religion twenty years ago and has never managed to reopen it. I am not aware of its future programme in this regard. However, the former polytechnic which became De Montfort University in Leicester is exploring building up partnerships with local communities, but this has not yet materialised.

Motivations for the study of Islam vary considerably. “It is often true that *‘people respond to opportunities that are available’*” as the Dearing report highlights (6); Islamic Studies are no different in his respect. Individuals are motivated by the prospect of careers in the social services, health and psychology, public finance and the contemporary politics and media that offer various opportunities. Students are increasingly looking for the add on factor: this means they want to do psychology *and* Islam for example, or some other aspect of Islam with another subject which will give them the extra edge over others in the job market. But above all, they are also motivated by the sudden resurgence of Islam, its socio-economic and political impact and its significance in world politics.

A new factor to be added to this dimension of Islamic studies is that Islam needs to be studied and understood from an insider’s perspective. For too long, Islam has been studied from ‘outside in’; there is however, an added urgency to look ‘inside-out’. This seemingly new factor has always been hesitantly present, to the annoyance of many in academia. But this ‘new’ factor is also aware of the fact that it cannot afford to be complacent, its own house has to be set in order, and for this it has to look both ‘inside out’ and ‘inside in’.

These and multiple other factors have created conditions which have helped the growth of Islamic Studies outside the University structures.

“This awareness of Muslim youth about Islam can not be separated from this growing awareness throughout the world. Within racist context this awareness is very empowering. To put it bluntly if you spent most of your time being told you are an ethnic minority you look around and you see the Muslim *ummah* and realise you are not an ethnic minority. A fifth of the planet can not be a minority and that changes [the perception]. There are one thing to be called ‘paki’ and ‘wog’ and another thing to be called a Muslim. This is a question of empowerment that comes through this.”  
[S.S.]

## 2.1 Who is providing the ‘Islamic Studies’?

### 2.1.1 Validation/Accreditation path.

Both at undergraduate and post graduate levels, students are attracted towards the basic ethos of such Institutions, that is, they offer wide varieties of choices – both academic and vocational. These Institutions tend to be largely run by Muslim charities, and the courses offered here are under the scrutiny of universities’ rules and guidance. But a small number of Christian Institutions also offer select courses on Islam. [See Appendix B].

A large number of students who are attracted towards the Muslim Institutions through a validated programme are attracted by several reasons:

- a. Students are attracted to such centres because they are looking for a kind of ‘half-way’ house’. There they see their education will be different from what they have learned in a *dar al-uloom*, and will not face the academic ‘inquisition’, as they perceive it, if they had gone to a university department.
- b. Students take admission to such centres once they become aware of their Muslim identity while they are still doing a course in a university. There are cases where students take study leave and join a post-graduate certificate or diploma in Islamic Studies.
- c. There are others who become aware of their Islamic identity and attend weekly or fortnightly study circles in universities, or attend summer schools organised by Muslim organisations. They intend to continue their Islamic studies soon after they complete university degrees.
- d. There are others who join such centres because they want to increase their Islamic knowledge. They have done some Islamic studies, either through a university or through a *madrassa*, but had little opportunity to continue their studies while they were busy in their family life. They lack the self-confidence to sign up for degree study at a university.

“I work extensively with schools, teachers and pupils on a regular basis ...I have organised numerous events and exhibitions on Islam to promote RE, respect for diversity, and Islamic subjects in schools. I have been a member of the [city] SACRE since 2002 and a member of the ‘Agreed Syllabus Conference Committee’. I am increasingly being called upon to teach/present Islam to all sorts of audiences. I feel [I need to be equip my

self] with the information necessary to address these opportunities in the best possible way. I hope the course will also consolidate my knowledge of Islam and train me with skill ...on how to address the contemporary debate on Muslim issues in varieties of situations.” [a part-time MA student and a mother of three children]

### 2.1.2 *Madaris and seminaries*

*Madaris* and seminaries offer traditional courses on Islam, particularly on Quranic interpretation, Hadith, Islamic Jurisprudence (*fiqh*) and *kalam* (theology). These sciences are taught largely with reverence and devotion, but they are important sources of Islamic studies and, one way or the other, play a significant role in Muslim community’s life in England [See Appendix C]

Students basically want to go to have a traditional and devotional learning. They also learn skills related to jurisprudence (*fiqh*) largely relating to family life, inheritance, financial transitions and virtuous living. Largely, the students in England take this route of Islamic study usually after they have completed their GCSE. More recently, some seminaries now offer ‘A level’ courses in conjunction with a local college for their students.

Seminaries are keen to develop a bridge between them and degree level studies with universities.

A significant number of seminary graduates have already entered the universities through different routes, and some of them have completed degrees and post graduate studies. There is a small number of ‘*ulama*’ who have completed their Mphil/PhD in ‘Islamic Studies’-related subjects.

This is an area the universities have paid little attention to, and if universities prefer to continuous flow of students in Islamic Studies, they have to look into this sector imaginatively and innovatively.

It is interesting to note that few a Christian seminaries also provide either Islamic Studies or Islam and the West modules such courses in seminaries are offered as part of a wider awareness of other faiths.

If the *madaris* and the *ulama* are partly integrated through to university structures then we will have a chance to create this synthesis because it needs that interface and endorsement to get the community involved ...

we need some kind of process of recognition, where our major seminaries become part of the mainstream. We have to walk down that line, and it may be too early to do that ...but would also meet the requirements of critical engagement and analysis within the university context itself.” Y. B

### **2.1.3 The Islamic Societies and Summer Courses.**

Normally such courses are run either weekly or fortnightly by a senior or a group of senior students. In places such classes are conducted by a Muslim chaplain (in some universities also known as ‘Muslim Advisor’). Courses are geared towards providing basic Islamic knowledge including Quran, Arabic language, Hadith, Islamic History, etc. Occasionally students who are interested in further developing their knowledge organise summer schools and run intensive courses on Islamic Sciences.

Organisers make use of Islamic Studies lecturers from the Universities and senior religious clerics. Largely these courses are tailor-made, and focus on the study of the Quran and *tafsir*, *sirah* and *sunnah*, *shariah* and Islamic jurisprudence and Arabic language, etc. Some of these courses also include a discussion on other faiths and secular humanist traditions as well as Islam in the modern world. A substantial amount of time is also devoted to memorising parts of the Quran, prayers and catechism.

### **2.1.4 Online-learning and Distance learning.**

There is increasing demand and market for such learning. With very few exceptions, the large number of courses originates from outside the British Isles. The objective of the course, assessment, fees and curriculum varies largely from each other. It has moved away from class-room and student-educator modules. Opinions on religious issues are freely available on the internet and websites [Appendix D]

The Open University is in a unique position of being a recognised and established university offering courses through distance learning and more recently through online-learning. Over the years it has provided courses on World Religions, Islam included. Recently, in 2005, part of the module that discusses Islam was under ‘Conflict, Co-existence and Conversion’ and from 2007 it will introduce ‘Islam and the west: the politics of co-existence.’ entirely on line, with a clear emphasis that it will ‘look at the issues raised *for* Muslims living in the west, and *by* Muslims living in the west...’ however it is significant that the open university is taking a great interest in Islam in the contemporary world but its intake of ethnic minorities are between 8-10 %.

| <p><b><i>Insider's Perspective</i></b><br/>(views expressed by the people inside the universities)</p>  | <p><b><i>Outsider's Perspective</i></b><br/>(views expressed by the people outside the universities)</p>   |
|---|--|
| <ol style="list-style-type: none"> <li>1. 'The way the Middle Eastern Studies have been defined is still carries colonial orientalist baggage ... and [is directed towards] foreign students ... [as] they bring in more money.'</li> <li>2. University is secular and 'within the western university tradition we don't see it is our job to teach them the faith'; we see our role as to 'encourage to study of the faith as phenomenon'.</li> <li>3. Islamic Studies programmes neglect completely Islam and its expression in South Asia. A large number of Muslims in this country have their roots there and yet there is no provision to study aspects of Islam relevant to South Asia.</li> </ol> | <ol style="list-style-type: none"> <li>1. 'Islamic Studies departments' and research crops up when there is a problem. It is like 'Russian Studies' during the Cold war and 'Irish Studies' when the Irish issue was a real political issue.</li> <li>2. The Islamic Studies programme in Universities gives more weight to the study of Islam as it is perceived and gives little room to examine Islam from a believer's point of view.</li> <li>3. Muslims should be trusted to develop an approach that reaches British academic standards. Muslims are capable of this and have a proven track record.</li> </ol> |

"...you have either university-based departments which study the Muslim world without the participation of Muslims or you have Islamic centres which provide religious service to the Muslims but without reaching out to the wider society. You have two parallel universes..." [F N.]

"The second and third generations [of young Muslims] are interested in keeping up [their connection with the culture of their parents] not that they want to become a fifth column in this country but because they have some cultural aspirations... we can convert that into becoming a British influence in the Muslim world rather than the other way round." [S. H.]

With the exception of post-graduate studies in Islam, almost all recruits within England are young male and female are members of Muslim society. There is a great desire and interest to enrol onto Islamic Studies courses. However, there are problems of perception, accommodation and engagement of Universities with the wider communities and the Muslim community in particular. My discussions with some of the academics and community leaders, who have contributed in the Muslim community's academic affairs, suggest that there is a role for the community and the universities to find ways where they can co-operate with each other in order to widen the influence of education and public education in particularly.

### 3. Chaplaincy and Muslims

A large number of Muslims are entering the Higher Education sector. All indications are that this number will continue to rise. This is changing relationships between the students, and the relationship between the student community and community outside the universities. Muslim chaplains or 'Muslim Advisors' play a significant role in universities at times they provide the only sustained link between students and university authorities making a difference to the social and spiritual life of the students. As one chaplain commented, his role was to help students at all levels, where they may face economic crisis, family and relationship problems or anxieties and worries in other areas. But his primary role is 'to guide them in such a way that they can focus on their education.' All academics, community leaders and chaplains themselves agree that the essential nature of the job demands training and knowledge of their own faith and other faiths, as well as the workings of the university and British society.

The provision of chaplaincy in collegiate universities sits very comfortably. Most of the colleges appoint an Anglican Christian or Dean of a Chapel. In these Institutions provision for Muslim chaplains has been accommodated relatively smoothly. Chaplains are funded by the colleges and not by the Anglican dioceses. On the other hand in redbrick or civic universities it is a different story. Their ethos is largely dictated by a secular. Initially, churches made inroads through providing hostels for students away from home, and gradually the universities adopted them. The appointment of chaplains and their funding was provided by the churches. Some post-1992 universities, however, seem to be experimenting boldly. The London Metropolitan University even employs an Imam as a full-time 'Muslim Advisor', and more recently, Westminster University appointed a part-time chaplain working with the multi-faith chaplaincy team.

In all this, the role of chaplaincy itself is changing considerably while the churches' experience shows that their focus has moved 'away from being primarily a ministry to vulnerable young students, to becoming a ministry to adults (both students and staff) in their place of work, be it university or college.' (8) The Muslim chaplaincy situation in general is very precarious. Muslim students in higher education through the 1970s and 80s were largely from foreign countries. The majority of the intakes were mature students sponsored by foreign governments or universities. Their priorities were largely to find *halal* food provision, accommodation and communal meetings and gatherings. The need for chaplaincy rarely arose, and if there were such needs they looked elsewhere hence Muslim chaplains were rarely appointed. The need became apparent when local Muslim students began to arrive in higher education during the 1990s; even then the chaplaincy amongst the Muslim students was largely associated with churches.

However, after first Gulf War and the Bosnian Crisis, the demand for chaplains began to make more impact on university campuses. The nomination for Muslim chaplains came from within the existing chaplaincy teams, and the community was either not interested or unaware of the need. As Sophie Gilliat-Ray remarks ‘...it appears that faith communities have not actively nominated individuals to liaise with universities and work with students. Most religious advisors are recruited due to the initiative of chaplains and students, rather than community-sponsored action.’ (9). The other factor that generated some interest in higher education chaplaincy was the appearance of job vacancies, for the Muslim Chaplains, in newspapers for prisons and hospitals. The community began to take note of this development and in 2003 began training began for the first time, at Markfield Institute of Higher Education, where the Churches’ experiences were drawn upon in the preparation and assessment of the courses.

### **3.1 Training and Funding issues**

The situation as it stands is very interesting. There are perhaps over 30 Muslim Chaplains or Muslim Advisors in universities in England. Almost all of them, with the exception of a few, are **volunteers**. Once a Muslim chaplain is appointed, he or she is entitled to have an e-mail address, perhaps a car park facility, and entitlement to book a room for a meeting. Some Muslim chaplains exist only on paper and they hardly ever meet any students at their university. Chaplains’ understanding of their own faith and its pastoral role varies largely they are the least supported individuals in their role. Against this backdrop, they have been, required to advise university authorities, and face occasional media outburst on issues relating to terrorism, fundamentalism, government policies and student activities and groups.

The discussions with the chaplains suggest that they did not have any particular **training** for this job. Even Imams who are volunteering for this post admit that they did not have any particular pastoral training while they were in the seminary. While the whole idea of service and help to those who are in need is a very basic tenet of Islam, it would be difficult to find a book that is written and adapted for pastoral care specially for Muslims. There are a variety of interpretations about the role of chaplains in higher education, from being a link between the university authorities and seasonal appearances, e.g. in fresher week, to leading the Friday prayers and being involved in almost every student matters, possible, practically becoming gatekeepers for students. This causes confusion and some resentment.

**Funding** of Muslim chaplains was raised in our conversations. Three different approaches have emerged so far.

An overwhelming number of current chaplains, academics and the community members would like to see, the chaplains, appointed and paid by the university for their services. As one of the interviewees said ‘... the university should pay for chaplaincy because it is a service provided for the university [and] which benefits the university ...’. They argue that this will give them the legitimacy and a recognised role on campus. They suggest that there should be full-time appointments where there are a large number of Muslim students and part-time appointments where they are less numerous. By their presence, they argue, they will be able to play a proactive role in generating activities and helping not only students but also staff at the university.

The second approach suggests that the chaplains should be appointed and paid for by the community. This would be in line with the current practice of the Churches who argue that chaplains will then be seen as neutral, and automatically establish credibility to work with religious within the secular culture of a university. As one said, they should ‘have a voluntary position’ a university but perhaps in some way supported by the community funding.

The third approach would be to continue the voluntary way of working. A chaplain could be a senior student, perhaps doing a PhD, (and therefore, more likely to continue studying for a longer period), who is a suitable candidate. This person would have something in common with the students and an understanding of their situation. They could be paid, a nominal ‘wage’, or expenses, but it should not be a fulltime position. By contrast, a person appointed from outside, even full-time, ‘...is living a separate life from the student.’ The community’s role would be less that of funding a Muslim chaplain, the providing basic help, e.g. accommodation and transport facilities, assistance if a student is in a financial crisis and perhaps special help during Ramadan.

## 4. Conclusion

The conclusions I draw, here are based on my interviews and discussions which took place over the last few months.

1. There is an urgent need to channel the new-found interest in Islamic Studies to the benefit of the wider society. Evidence suggests that once the ‘interest’ in Islam is linked to ‘opportunities’ it creates its own dynamics. For example, in 1991 the West Hill College in Birmingham, in association with the local Muslim community, began a B.Ed. course. This course was designed to train teachers to teach Religious Education, particularly Islam, in schools. Initial funding to pay the salary of a full-time lecturer came from the community, while the quality control of teaching and management remained with the College. Students’ intake was open to all faiths or none at all. This was viewed, particularly among Muslims, as a great opportunity to get this qualification and enter into the job market. This experience and the partnership continued for several years, but the merger of the College with the University and the changes in personnel resulted in the closer of this programme. There is a lot to learn here about what could be achieved. There are signs that opportunities in areas such as banking and finance are attracting a good number of people not only from banking industries, but also from *dar al-uloom* backgrounds. Other such areas are social services, chaplaincy, youth work, and psycho-therapy.
2. While the BRISMES report (7) rightly highlighted the fact that a ‘better understanding of the Middle East and Islamic world is of great importance to Britain’s national interest.’, It also states that a ‘new funding for a post in a broad range of social science and humanities related fields’ is required. The findings of *this* report suggest that a better understanding of Islam in a new environment and a contextual approach to Islamic Studies in England is required. Why because:
  - (i) Islamic understanding, teaching and the community leadership in England is largely shaped by the South Asian experience of Islam and its history as well as Turkey, North and South Africa. As religious teachings and influence from these countries will continue to shape the future discourse of Islam in this country, it is important that future funding, research and scholarship should equally be diverted towards this area.
  - (ii) In order to shape the future accent of Islam in England it is clear that a new discourse of Islam relevant to the contemporary context is equally important. A possible way of generating that discourse is through research, post-doctoral fellowship and teaching posts in universities; but it can also be achieved through

seminars, and short or long-term courses building partnerships with other universities of similar interest, either in Europe or outside.

3. Islam should not only be viewed through a ‘Muslim majority’ or ‘political’ lens, but should also be looked at through the eyes of Muslims living as minority. All such experiences and ‘theological’ discourse has a relevance to contemporary British society. Ideally there should be an ‘Islamic Studies’ department in a university that would explore and generate debates on such issues.
  
4. Stephen Pattison and Gordon Lynch in their article ‘Pastoral and Practical Theology’ suggested ‘...that practical and pastoral theology needs to become more academically sophisticated and more theologically illuminative, at the same time as becoming more relevant, more practical and more helpful to practitioners.’ (10) A Muslim understanding of chaplaincy also needs to explore these very areas of work. A deep ‘theological’ exploration is required to see that the service which they provide as a chaplain has a direct relevance to the concept of *ibadah* (worship) in general and *khidmah* (service) in particular. Some kind of internal debate about chaplaincy is needed; it is up to the Muslim community how they proceed to achieve this vision but it is something which has a wide impact on the relevance and contextualisation of Islam in British society.
  
5. The appointment of full-time Muslim chaplains in universities may raise some issues, for the chaplains being seen as working for the university agenda and not necessarily for the people who they are supposed to serve. Also, if the chaplains and the Islamic societies do not see eye to eye how this will resolve? This may create an opposite effect.
  
6. Another issue lies with the community support. Unlike the Church the Muslim community does not have a recognised organisation which will help to fund the posts of chaplains. Even if such appointments are made, it is difficult to say how much a chaplain would be dependent, not only on finance, but also, on the ethos of the funding organisation and what sort of ripple it may create in universities? What is agreed is that the voluntary appointment has fulfilled the need to some extent, but cannot be sustained for much longer. There are some universities where the retired chaplains stay on in their position. They do not get any replacements, because there are no financial incentives to encourage young and energetic candidates. As a result the students are losing out.

## 5. Future planning

I am very much aware of the fact that this is an ongoing project and that will not be completed until March 2007. Not all the interested parties such as students and their Union, university authorities and their representatives, e.g. Universities UK, and representatives of administrative staff, have been sufficiently contacted. Therefore it is too early to give any concrete suggestions at this stage. However there are some indications already pertinent:

1. There is a need to study Islam on its own. It needs to be explored beyond regional and political discourse. What is important here is to provide a space within the universities to explore the 'theology' and jurisprudence in a pluralistic context. Modules and researches should focus on issues that matter today, but without ignoring the past. I think **small workshops** in different regions of the country involving academics and 'theologians' will help to answer the question of how to achieve that?
2. The study of Islam should not neglect the **study of 'Muslims'** particularly their practice and understanding of their faith and the impact of this on the community. The Anthropological and Sociological dimension of research and teaching should not be underestimated because it provides valuable clues to the understanding of Islam.
3. The provision of either Islam or Muslim studies, or both needs to be linked to the **employment opportunities**. The historical, textual, literal or theological issues taught at the universities have largely been availed either by those who have an eye on diplomatic service or by the foreign students. Any small openings in the jobs market, such as banking, teaching, chaplaincy and counselling courses, have attracted both Imams and also women who otherwise never thought of moving in this direction. Some of the good practices highlighted in this report needs to be explored further, and the academic institutions need to be involved with the community.
4. The interest in Islamic studies in various universities campuses suggests that there is a need to deliver this provision on campuses as an elective subject. If the subject is structured and streamlined and offered at a reasonable time (e.g. avoiding exam periods), this may encourage students to opt for such courses rather than the haphazard unstructured courses on offer. Such courses could start as a **pilot project** on a university campus. It is important that the Islamic society, the chaplain(s) (Muslim Advisor) and the university be consulted and involved.

5. Study of Islam at a higher educational level cannot be seen in isolation from the community. There are multiple layers of providers at various levels, and a need to involve all interested parties into a wider debate on the teaching of Islam in the country. The future of study of Islam in higher education has a direct connection with the grassroots level of its teaching. This includes the evening classes in the mosque and *madaris* (seminaries). The new socio-political climate has provided an opening to engage in a wider debate to find the meaning of Islam and its teaching in contemporary British society. The future of **Muslim religious leadership** and its credibility depends upon their wider awareness of society and their ability to engage with the current discourse of a pluralist and largely secular society. There is a need to empower them and connect them to the higher education system. How this be achieved? A research grant should be made available, the primary aim being to find existing difficulties, but also to recommend the ways and means to connect with the higher education system. Again workshops could be conducted.
  
6. Almost all chaplaincies in Higher Education are multi-faith chaplaincies. However, Churches play a predominant or co-ordinating role. Within this frame-work of chaplaincy a Muslim chaplains have dual functions: one, to work with the chaplaincy team, help and resource the university staff and students in general; the other is to help students from their own faith communities. What is required is **a day conference**, perhaps sponsored by the Department of Education and Skills on chaplaincy. The day conference should explore some of the issues I have raised earlier. The conference should be followed by **occasional meetings** of Muslim chaplains to share and learn from each others good practices. Such meetings need to be funded fully from sponsorship.

'[Muslim Community] is 'completely unaware of what is happening in the University and even in the cities where there are large number of Muslim populations ...' A.R.S

"...for a lot of them [students] it's the first time they have been away from home, the first time they have been away from the absolute control of the family. It's a very bewildering time for them, not to say that it's a bewildering time for all students leaving home. For Muslim students in particular because of their upbringing a lot of them are completely lost when they come to university. They don't have a clue how to handle themselves, how to handle anybody else and very often end up with people and involved with activities that they would be best not involved in if you know what I mean." [S.J.]

A chaplain should be fully qualified and have been to an Islamic university ... and know intimately how to deal with the texts, they should be religiously proficient in their reciting of the Quran and dealing with the *fiqh* questions and they should also be people who have reasonably cosmopolitan understanding of the world and British society and the workings of the university. They should have links with chaplains of other denominations. Be a representative of the student body if need be, if there be a general issues of concern Muslim student life... Has to be a person brought up in the west." [A. H.M.]

## References

- (1) See the website [www.ku.dk/satsning/religion/indhold/pdf/Imamrapport2](http://www.ku.dk/satsning/religion/indhold/pdf/Imamrapport2)
- (2) This is very effectively argued by David Ford, in 'Universities ought to aim above all at contributing to the long-term health of society by forming people in intellectual values, knowledge, skills and *wisdom* [emphasis added] to live responsible lives,...' *Studies in Christian Ethics*, Vol. 17 part I, 2004, p29. See also more recent articles by David Ford 'Faith and Universities in a Religious and Secular World' (1) and (2) in *Svensk Teologisk Kvartalskrift*. Arg.81 (2005), pp83 -91 and pp.97 -106.
- (3) Sophie Gilliat-Ray, (2000) *Religion in Higher Education: the politics of the multi-faith campus*; Aldershot: Ashgate, p 148.
- (4) BRISMES (2004) *The Crisis facing Middle Eastern and Islamic Studies in British Universities* report published in February pvii [www.dur.ac.uk/brismes/ME%20studies%20-%20seminar%20report.htm](http://www.dur.ac.uk/brismes/ME%20studies%20-%20seminar%20report.htm)
- (5) Modood, Tariq, (2006) 'Ethnicity, Muslims and Higher Education' in *Teaching in Higher Education* Vol.11, No.2, April, p. 249
- (6) Patterson, L (1997) 'Trends in higher education in Scotland,' *Higher Education Quarterly*, Vol. 51, No1, p44, quoted in Report 5, para 6, *Widening participation in higher education by ethnic minorities, women and alternative students*
- (7) British Society for Middle Eastern and Islamic Studies (BRISMES) <http://www.dur.ac.uk/brismes/report%20%20ME%20studies%20in%20the%20UK.htm>
- (8) [www.cofe.anglican.org/about/gensynod/agendas/gs1567.rtf](http://www.cofe.anglican.org/about/gensynod/agendas/gs1567.rtf)
- (9) Gilliat-Ray, S. (2000) op. cit. p75.
- (10) Stephen Pattison and Gordon Lynch 'Pastoral and Practical Theology' in Ford, David, (Ed): (2005) *Modern Theologians*, Oxford: Blackwell, , p. 422 – 3.

## Appendix A

### 'Islamic Studies' in university departments

#### *Name of University*

**University of Birmingham**

#### *Religious Studies*

Department of Theology and Religion

- Islamic Studies and Theology  
3 year full-time Degree

#### *Middle East Studies/Arabic and Islamic Studies*

- BA Islamic Studies  
Encourages a detailed knowledge of the Qur'an and Hadith, as well as familiarity with the history of intellectual reflection stimulated by the Qur'an. Students are expected to master both classical and modern Islamic thought.

#### *Other*

- The Certificate in Theology

#### *Name of University*

**University Of Cambridge**

#### *Religious Studies*

–

#### *Middle East Studies/Arabic and Islamic Studies*

–

#### *Other*

##### **Faculty of Oriental Studies**

- Oriental Studies - (Middle Eastern & Islamic Studies: Arabic) 4 year full-time Degree

#### *Four year program:*

Year 1 – grounding in language; introduction to history and culture of Middle East

Year 2 – wider range of courses giving a broad sense of region's history, literature, and of Islam

Year 3 – spent abroad in Middle Eastern country, work begins on final dissertation

Year 4 – in-depth courses on region's literature, philosophy, and translation techniques

##### **Faculty Of Divinity**

- Diploma in Theology and Religious Studies
- BA Theology and Religious Studies- Course modules covered:
  - Introduction to Islam (Yr1)
  - Islam (II) (Yr3)
  - MPhil- Seminar course in World religion and Islam is covered here
- PhD

*Name of University*  
**University of Durham**

*Religious Studies*

—

*Middle East Studies/ Arabic and Islamic Studies*

- 9 MA taught programs Research degrees available, MA, MPhil, PhD;
- Middle Eastern Politics, International Relations and strategic studies, Middle Eastern History, Islamic Studies, Arabic, Persian and Turkish language, linguistics and literature, Women's studies, Turkish studies, Persian studies, Arab world studies, Development policy in the Middle East, Arab trade and finance, Business risk management in the Middle East, Islamic economics and finance.

*Other*

—

*Name of University*  
**University Of Exeter**

*Religious Studies*

—

*Middle East Studies/ Arabic and Islamic Studies*

- BA in Middle Eastern Studies, Arabic and Islamic Studies, Islamic Studies, Middle East Studies with Arabic, Arabic, French and Arabic, and Spanish and Arabic
- Arabic and Islamic Studies 4 year full-time Degree
- 7 different Taught MA programs
- 9 MPhil/PhD Programs Centre for Arab Gulf Studies

*Other*

—

*Name of University*

**University of London – SOAS**

*Religious Studies*

–

*Middle East Studies/ Arabic and Islamic Studies*

- Department of Languages and Culture in the Near and Middle East Programs: BA in Arabic, Arabic and Islamic Studies, Arabic Cultural Studies, and Arabic Cultural Studies
- Taught Masters: Arabic, Islamic Studies and Cultures, Islamic Studies, and Near and Middle Eastern Studies, MSc in Middle Eastern Politics and International Management of the Middle East and North Africa. MPhil and PhD are available.

*Other*

–

*Name of University*

**University Of Manchester**

*Religious Studies*

–

*Middle East Studies/ Arabic and Islamic Studies*

- 9 programs, both four and three years. Language intensive program – those in the four-year program, spend the third year abroad.
- Taught MA Programs – 6 different programs MPhil and PhD are both available as well

*Other*

–

Note: There are modules offered of Islamic studies within Religious Studies and sociology departments at the following universities:

- University of Wolverhampton, Department of School of Humanities, language and social sciences- BA Religious Studies, Islam covered as part of Major world religions
- University of Kent- Module-(God of the Desert) 30 credit in BA Religious Studies Islam included.

## Appendix B

Courses run by the institutions under university validations

| <b>Name</b>   | <b>Location</b>           |
|---|---------------------------|
| Al-Mahdi Institute of Islamic Studies.                    | Small Heath Birmingham    |
| Markfield Institute of Higher Education                   | Markfield, Leicestershire |
| Muslim College  | London                    |
| Aga Khan-Institute for the Study of Muslim Civilisations, | London                    |
| The Institute of Ismaili Centre                           | London                    |

| <b>Name</b>                  | <b>Location</b>    |
|------------------------------|--------------------|
| London School of Theology    | London             |
| Regents Theological College  | Cheshire, Nantwich |
| Mattersey Hall               | Mattersey          |
| Trinity College              | Bristol            |
| Redcliffe College            | Gloucester         |
| Birmingham Christian College | Birmingham         |
| Heythrop College             | London             |

## Appendix C

### *Darul-Ulooms* for Boys and Girls

#### ***Darul-Ulooms For Boys***

| <b>Name of School</b>                                      | <b>Education</b>          |
|--|---------------------------|
| 1. Al Jamiah Al Islamiyyah, Bolton                         | Secondary                 |
| 2. Maddinatul Uloom Al Islamiya School, Kidderminster      | Further Education         |
| 3. Darul Uloom Daawatul Imaan, Bradford                    | Secondary                 |
| 4. Darul Uloom Al Arabiya Al Islamiya, Bury                | Further Education         |
| 5. Darul Uloom Chislehurst, London                         | Further Education         |
| 6. Jame'ah Riyadul Uloom Islamic Da'wah Academy, Leicester | Further Education         |
| 7. Markuzul Uloom, Blackburn                               | Not started secondary yet |
| 8. Leicester Dawah Academy, Leicester                      | Secondary                 |
| 9. Mazahirul Uloom School, London                          | Secondary                 |
| 10. Jamea Ulmool Quran, Leicester                          | Secondary                 |
| 11. Ebrahim Community College, London                      | Further Education         |
| 12. Al- Hijaz College, Nuneaton                            | Secondary                 |

#### ***Alima Training Schools for Girls***

| <b>Name</b>                                    | <b>Education</b>  |
|--|-------------------|
| 1. Jamea Girls Academy, Leicester              | Secondary         |
| 2. Jamea Al Kauthar, Lancaster                 | Further Education |
| 3. Jamea -Tul-Imam Muhammad Zakariya, Bradford | Secondary         |
| 4. Azhar Academy, London                       | Further Education |

## Appendix D

### Online Islamic Studies Programme

#### *Name of Course Provider*

##### **Sunni-Path**

#### *Details of course*

Each course consists of approximately twelve lessons. Lessons are either live or recorded.

Examples of courses:

- The Journey to Allah (Spiritual Guidance for Muslim Women and Men)
- Introduction to the Qur'an, *Ulum al-Qur'an*: Sciences of the Qur'an
- Introduction to the Prophet's Life
- Introduction to Islamic Finance
- Essentials of Islam (Hanafi)
- Foundations of Islamic Law

#### *Website address*

[www.sunnipath.com](http://www.sunnipath.com)

#### *Name of Course Provider*

##### **Shariah Program**

#### *Details of course*

This virtual gathering, supplemented with pre-recorded material, aims to deliver a complete and comprehensive study of centuries old traditional Arabic sciences. Beginners and advanced courses are available.

- Two-Month Online Arabic Distance Learning Course, July-August

#### *Website address*

<http://www.shariahprogram.ca/online-arabic-course-registration.shtml>

*Name of Course Provider*

**Zaytuna's Distance learning Programme**

*Details of course*

The distance learning programme offers the Islamic studies taught at Zaytuna Institute online.

*Website address*

<http://www.zaytuna.org/distancelearning.asp>

*Name of Course Provider*

**The Islamic college for advanced studies**

*Details of course*

Courses offered:

Diploma in:

- Quranic and Hadith Studies
- Islamic Philosophy
- Islamic law
- History and Social Studies of Islam
- Introduction to Islam (through eight sessions gives you general knowledge about Islam and Islamic studies)

*Website address*

[www.openstudy.org.uk/os](http://www.openstudy.org.uk/os)

*Name of Course Provider*

**University of Exeter**

**Distance learning programme**

*Details of course*

INTRODUCTION TO ISLAM

This course is intended to provide students with an introductory overview of the basic tenets of Islam from its historical roots, through its theological and legislative concepts, to its place in the modern world.

This is taught through the presentation of written and audio-visual learning materials on the World-Wide Web and includes the provision of selected additional reading material by post;

*Syllabus Plan*

- The historical background to Islam;
- the Prophet Muhammad and the Quran;
- the early expansion of Islam;
- the Quranic concept of God and other major theological issues;
- the Islamic law as expounded in the Quran and Prophetic Traditions;
- rituals and institutions;
- Islamic mysticism;
- Islam and women;
- Islam and modernity.

*Website address*

<http://www.education.ex.ac.uk/dll/details.php?code=dlt01>

*Name of Course Provider*

**Al-Sirat**

*Details of course*

A Diploma in Arabic (accredited by European Institute of Human Sciences) is issued on completion of Module 6.

Currently, they are enrolling for a distance learning course delivered via the internet using real-time methods for interactive lessons that will meet the individual demands of the students.

*Website address*

<http://www.intensivearabic.co.uk/>

## Appendix E

### 1 – List of Muslim Chaplains interviewed

| Name                     | Location                       |
|--------------------------|--------------------------------|
| 1. Abdur Rashid Siddiqui | University of Leicester        |
| 2. Asgar Rajput          | University of Brunel           |
| 3. Aslam Siddiqui        | University of Derby            |
| 4. Bahiyah Gent          | University of Bradford         |
| 5. Masoud Gadir          | University of East Anglia      |
| 6. Maualana Qari Farooq  | University of Bolton           |
| 7. Maulana Musa Admani   | London Metropolitan University |
| 8. Omar Al Hamdoon       | University of Sheffield        |
| 9. Rashid Sohawan        | University of Canterbury       |
| 10. Sheridan James       | University of Cambridge        |
| 11. Sufyan Gent          | University of Bradford         |
| 12. Uthman Moqbil        | University of Nottingham       |

N.B Two of the academic staff members of University of Cambridge and Middlesex University are Chaplains and were interviewed also about their role in chaplaincy.

### 2 – List of Academics, Community leaders and Student leaders

| Name                        | Location                                     |
|-----------------------------|--|
| 1. Dr Amanullah DeSondy     | University of Glasgow                        |
| 2. Dr Ashraf Makadam        | Leicester Islamic Academy                    |
| 3. Dr Basil Mustapha        | Oxford Centre for Islamic Studies            |
| 4. Daud Bone                | Coventry                                     |
| 5. Dr David Thomas          | University of Birmingham                     |
| 6. Dr Abdelwahab El-Affendi | University of Westminster                    |
| 7. Dr Anas al Sheikh Ali    | Chairman of Association of Muslim Scientists |
| 8. Dr Andrew Holden         | Burnley                                      |

|                                |   |
|--------------------------------|---|
| 9. Dr Salman Sayyid            | University of Leeds                         |
| 10. Dr Bustami. Khir           | University of Birmingham,                   |
| 11. Dr Mahmood Chandia         | University of Preston                       |
| 12. Dr Chris Allen             | University of Birmingham                    |
| 13. Dr David Herbert           | Open University                             |
| 14. Dr Simon G. Smith          | University of Leeds                         |
| 15. Dr Iftekahr Malik          | University of Bath spa                      |
| 16. Dr Nuruddin Miladi         | University of Westminster                   |
| 17. Dr Muhammad Mukadam        | Principal, Leicester Islamic Academy        |
| 18. Dr Musharraf               | Director Al Karim Trust Nottingham          |
| 19. Dr Usama Hassan            | University of Middlesex                     |
| 20. Dr Farhan Nizami           | Director Oxford Centre for Islamic Studies  |
| 21. Professor Hugh Goddard     | University of Nottingham                    |
| 22. Dr Jabal M.Buaben          | University of Birmingham,                   |
| 23. Professor David Ford       | University of Cambridge                     |
| 24. Professor Paul Weller      | University of Derby                         |
| 25. Professor Werner Ustorf    | University of Birmingham,                   |
| 26. Professor Perry' Schmidt   | University of Glasgow, Interfaith Studies   |
| 27. Professor John Healey      | University of Manchester                    |
| 28. Professor Saleem Al Hasni  | University of Manchester                    |
| 29. Shahida Nabi               | Manchester Phd Student                      |
| 30. Professor Tariq Modood     | University of Bristol                       |
| 31. Mr Yahya Birt              | Director, City Circle London                |
| 32. Mr Tim Winter              | Faculty of Divinity University of Cambridge |
| 33. Dr Yahya Michot            | Oxford Centre for Islamic Studies           |
| 34. Professor Zia Uddin Sardar | London                                      |
| 35. Dr Colin Turner            | Durham University                           |
| 36. Dr Mahjoob Zweiri          | Durham University                           |
| 37. Professor Anoush Ehteshami | Durham University                           |

|  |   |
|--|---|
| 38. Dr Ibrahim Surty (discussion incomplete) | University of Birmingham,   |
| 39. Dr Phillip Lewis                         | University of Bradford  |
| 40. Dr Adrian Brockett                       | University of York St Johns   |
| 41. Ehsan Masood                             | Writer for <i>Prospect</i> & writer Open Democracy , London                       |
| 42. Mohammad Ellis                           | Muslim Youth Helpline   |
| 43. Yusuf Al Khoei                           | Director ,Al Khoei Foundation, London   |
| 44. Dr Iftexhar Malik                        | Foreword Thinking Office, London  |
| 45. Ahmed Versi                              | Editor, <i>Muslim News</i>  |
| 46. Dr Ghysuddin Siddiqui                    | President of Muslim Parliament  |
| 47. Dr Abdul Bari                            | Secretary-General Muslim Council Of Britain                                       |
| 48. Muhammad Afzaal Khan                     | Counsellor & former Mayor of Manchester   |
| 50. Mohammed Akram Khan-Cheema               | Educationist and a member of the Central Religious Advisory Committee             |
| 51. Group of 15 imams across the UK          | The discussions took place about Higher Education and Chaplaincy in general terms |
| 52. Hassan Patel                             | Former Executive member of FOSIS & NUS  |
| 53. Maurice Coles                            | Schools Development Support Agency, Leicester                                     |
| 54. Huda Jawad                               | Director, Forward Thinking Office, London   |
| 55. Ali Joudi                                | President of Ahl- Bait Society  |
| 56. Waqqas Khan                              | President of FOSIS  |
| 57. Jalaluddin Patel                         | Executive member of <i>Hisbut-Tehrir</i>  |