

Gent, Belgium  
**HERMAN DE LEY**  
 Director

**The presence of Muslims in Europe has always been a historical reality. From the 1960's, with postwar decolonization and the massive immigration of labourers from Muslim countries to Europe, Islam is today, a Western European reality more than ever before. Yet, the persistent refusal by a significant number of political parties to grant the right to vote to so-called 'non-EU citizens' proves that European perceptions, even in the closing years of the twentieth century, are still largely dominated by the nationalist ideologies of the nineteenth century.**

It is taking into account such sentiments, and the necessity for Islam to regain its historical place as a valuable *European* tradition and worldview, which provided the impetus for our Institute to be set up.

The Centre for Islam in Europe (CIE) in Gent has been established recently as a largely 'voluntarist' initiative: 'voluntarist' being the term I would use for an academic engagement which wishes to respond to pressing social challenges; in this case, the challenges posed by social developments concerned with the embedding of Muslim communities in Western European societies. To that end, the CIE is an academic

## The Centre for Islam in Europe CIE

centre for research, education and interaction. It aims at giving 'European Islam' an academic status while developing tools for combating racism. Pursuing the goals of emancipation, equal rights and pluralism, the CIE is staffed by Muslims and non-Muslims, representing a wide variety and broad spectrum of views, traditions and backgrounds. As an academic centre, the CIE stands for an interdisciplinary and scientific approach. It acts independently of all partisan interests.

Membership is open to individual researchers, experts and members of staff. Institutes and democratic associations are welcome as associated members.

With the collaboration of academics from all over Europe, and in close interaction with Muslim organizations and institutions, the aims of the CIE are:

- To co-ordinate and disseminate already available knowledge, skills and information (books, journals, data bases, etc.) among university staff and researchers;
- To mobilize financial resources to conduct policy-oriented research in support of a more harmonious institutionalization of Islam in Western European societies;
- To build an academic forum for Muslims and non-Muslims, with the help of publications, seminars, conferences, courses, training sessions, etc.;
- To stimulate the Muslim public to enter academic studies, while demanding public respect for their Islamic identity;
- To develop and support proposals for creating recognized academic degrees in Islamic sciences and theology.

It is the cherished hope of the CIE that on the basis of equality with other creeds and different world views, once Muslim academic graduates are provided with specific skills and expertise, they will look after not just their fellow believers, but other fellow citizens as well. With collaboration and positive determination, we hope that they will contribute positively and decisively to the realization of a better-integrated and more harmonious European society. ◆

Cairo, Egypt  
**HAN DEN HEIJER**  
 Director

**The Nederlands Instituut voor Archeologie en Arabische Studiën in Cairo (NIAASC: Netherlands Institute for Archaeology and Arabic Studies in Cairo) was founded in 1971 and has since developed into an academic unit representing the interests of a number of Dutch and Flemish institutions with regard to their scholarly activities in the Middle East, particularly in the Arab Republic of Egypt.**

### Administration and Staff

The following institutions participate in the funding and governing of the NIAASC: The Ministry of Education, Culture and Science of the Kingdom of the Netherlands; Leiden University; Groningen University; The University of Amsterdam; The Catholic University of Nijmegen; Utrecht University; The Catholic University of Leuven; Gent University.

The participation of the latter two Flemish universities is funded by the Regional Government of Flanders. Locally, the NIAASC is an institution that has legal recognition under Egyptian law. All its financial matters are handled in The Netherlands at Leiden University, whose Office for International Cooperation administers the institute on behalf of the participating institutions.

The NIAASC is governed by a board, which is chaired by the President of Leiden University. The other universities are represented by the Presidents or other members of the respective University Boards. The board of the NIAASC is supported by an Advisory Council consisting of university professors specialized in the various scholarly disciplines related to the institute's activities.

Apart from an office supporting staff, the staff of the NIAASC includes the following permanent positions: director (arabist, Senior Lecturer); assistant director, representing the Flemish participating universities (arabist/islamologist, Lecturer); staff member (egyptologist, Lecturer); librarian (arabist, Lecturer).

Moreover, the NIAASC occasionally employs staff members on a temporary or free-lance basis, mainly for teaching purposes in the fields of archaeology and Arabic language training. Finally, associate research fellows (with external funding) and trainees are increasingly added to the staff.

Because of the significantly increased contribution of the Flemish institutions to the institute's activities, its name will be changed shortly into 'Nederlands-Vlaams Instituut in Cairo' (NVIC: Netherlands-Flemish Institute in Cairo).

## The Netherlands Institute for Archaeology and Arabic Studies in Cairo NIAASC/NVIC

### Main Activities

The NIAASC's main task is to provide practical assistance to researchers attached to the participating universities, particularly in preparing and carrying out fieldwork in Egypt or elsewhere in the Middle East. This assistance generally includes applications for research permits, site concessions or entrance to libraries and archives. Additionally, books and periodicals are purchased and sent to Dutch, Flemish and other research units and individuals upon request. The NIAASC contains a reference library with sections on Egyptology (focusing on studies related to archaeological fieldwork) and Arabic studies (particularly linguistics, literature, Islamic studies and social and political sciences). In weekly seminars, open to the public, topics related to the fields covered by the institute are presented by resident and visiting scholars of many nationalities. At several occasions, the NIAASC has organized or hosted conferences or symposia related to its profile.

Recently, the NIAASC has evolved into an important instrument in undergraduate teaching of both Arabic language and Egyptian archaeology. Programmes have been developed which allow students from participating universities to pursue their studies in an Arabic-speaking environment or in close proximity of relevant archaeological sites, while fully remaining within their own academic framework of credit points, timetables, etc. The NIAASC staff also supervises more advanced students in their fieldwork for MA papers.

The research programme of the NIAASC has so far been limited to the individual projects carried out by the academic staff, which generally also belong to the research clusters of the participating universities. Recently, however, a development towards a more extensive research programme has been initiated by attracting associated research fellows (mostly doctoral students) whose research funds derive from outside the institute's budget.

### Publications

In the past, the NIAASC has issued two series of scholarly publications. The NIAASC has published five works from 1973 to 1988 by E.J. Brill (Leiden). In collaboration with Dar Shuhdy (Cairo), five works were published in Arabic, mostly translations of studies by Dutch scholars. Presently, a new series is being created: the Contributions from the Nederlands-Vlaams Instituut in Cairo will appear within the CNWS Publications, produced by the Research School CNWS of Leiden University.

### International Contacts

Besides regular exchange with Egyptian and Arab institutions of research, higher education and culture, the NIAASC has frequent and manifold contacts with similar institutions representing European states, the USA, Canada and other countries, such as the Istituto Italiano di Cultura (I.I.C.) per la R.A.E. (Arabic and archaeological section), the Deutsches Archeologisches Institut Abteilung Kairo, the Institut français d'Archéologie orientale (IFAO), the Institut Français d'Études Arabes à Damas (Damascus, Syria), the Centre Français d'Études Yéménites (Sana'a, Yemen), the Egypt Exploration Society (Cairo Office, at the British Council), the Polish Centre for Mediterranean Archaeology (Cairo), the American Research Center in Egypt, the American University in Cairo, and the Canadian Institute in Egypt. Such contacts consist in mutual practical assistance and attendance of lecture series and seminars, whereas in some cases collaboration is more institutionalized and intensive.

With regard to the study of the contemporary Middle East (and indeed the Muslim world), the NIAASC's most important links are those with several departments of Cairo University (e.g. the International Relations Department), Al Azhar University (which regularly sends junior research fellows to Leiden through the institute's intermediary), as well as with the universities of Damascus and Sana'a. Of the utmost importance are the working contacts with the Centre d'Études et de Documentation Économique, Juridique et

Sociale (CEDEJ) in Cairo, which has resulted in a common research project and workshop in the field of sociology and anthropology of Middle Eastern law.

Also worth mentioning on a practical level is the institute's active involvement in a newly created network of international libraries in Cairo.

### NIAASC and ISIM

Since the ISIM was established by four of the institutions that also participate in the NIAASC (the Netherlands Ministry of Education, Culture and Science and the Universities of Amsterdam, Leiden and Utrecht), it is only logical that the NIAASC acts as its liaison office in Egypt and, whenever relevant, in other Middle Eastern countries. In the past, the institute has always played a significant part in the participating institutions' professional links with counterparts in the region, including working contacts for activities involving large parts of the Muslim world, such as the Indonesian-Netherlands Cooperation in Islamic Studies (INIS) project, and the 1996 Leiden Conference on Islam and the Twenty-first Century. Now that ISIM is operational, the NIAASC will assist it locally through various activities such as contacting scholars from Egypt and other Arab countries, in view of ISIM-related scholarly activities (e.g., conferences, workshops). Furthermore, NIAASC will advise on the identification and selection of students and scholars from the region for study or research at ISIM in Leiden or elsewhere. NIAASC will also assist in the implementation of library and documentation exchange agreements between ISIM and universities in the region. ◆

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Islamabad, Pakistan

MUHAMMAD KHALID MASUD

# Islamic Research Institute

The Government of Pakistan formally established the Islamic Research Institute in 1960 in accordance with the provisions of the 1956 Constitution. The Institute symbolizes the desire of the Muslims in South Asia to respond to the challenge of modernity from within the Islamic tradition. Since the nineteenth century there have been two approaches to this challenge. The conservatives opposed modernity and stood for reviving and preserving tradition. The modernists were in favour of accepting the challenge of modernity and aspired to the reconstruction of a modern society on the basis of Islamic principles. In 1930 Allama Iqbal proposed a separate homeland for the Muslims in India and also founded an institute in Lahore for research on Islam.

The need for and relevance of research on Islam was felt more intensely after the creation of Pakistan in 1947. The institutions of the new Muslim State had to be creatively developed primarily out of the Muslims' own intellectual resources rather than copied from others. The need to know and explain Islam in depth and work out its implications for human thought and action in the present-day world was therefore self-evident.

For a proper reconstruction of Muslim society it was considered imperative that Islamic scholarship should engage itself in serious study and research in the fields of Qur'anic sciences, Hadith, Islamic law and jurisprudence, history, culture, philosophy, Tasawwuf and various other Islamic subjects. It was important not only to review their development in the past but also to draw the blueprint for the future development of Muslim thought to meet the requirements of a dynamic Muslim society.

The 1949 Objective Resolution by the Pakistan Constituent Assembly reflected these needs, saying, 'wherein the Muslims will be enabled to lead life in the individual and collective spheres in accord with the teaching and requirements of Islam as set out in the Holy Qur'an and the Sunna'. To achieve this objective, therefore, the Constituent Assembly proposed the establishment of the Islamic Research Institute in 1952.

The first Constitution of the Islamic Republic of Pakistan in 1956 provided under Article 197-(1) that the President 'shall set up an organization for Islamic Research and instruction in advanced studies to assist in the reconstruction of Muslim Society on a truly Islamic basis'. The Federal Law Minister, accordingly, announced the establishment of the Institute on March 10, 1960.

The objectives of the Institute were defined as follows:

1. To define Islam in terms of its fundamentals in a rational and liberal manner and to emphasize, among others, the basic Islamic ideals of universal brotherhood, tolerance and social justice;
2. To interpret the teachings of Islam in such a way as to bring out its dynamic character in the context of the intellectual and scientific progress of the modern world;
3. To carry out research on the contribution of Islam to thought, science and culture with a view to enabling the Muslims to recapture an eminent position in these fields; and
4. To take appropriate measures for organizing and encouraging research in Islamic history, philosophy, law and jurisprudence, etc.

Quite clearly, the Institute was envisioned as a liberal and rational research organization. The 1962 Constitution (Art. 207) confirmed almost the same position, defining the Function of the Institute 'to undertake Islamic research and instruction in Islam for the purpose of assisting in the construction of Muslim society on a truly Islamic basis'.

This was the period when Dr Fazlur Rahman (1919-1988), a graduate of Oxford University,

was invited to join the Institute as Director. He was teaching at McGill University, Montreal, Canada, at the time. The main objective of the Institute was to develop a methodology for scientific research in various fields. To accomplish these goals, Dr Fazlur Rahman gathered together a group of scholars who represented not only various disciplines but also different Islamic orientations. This group represented different Islamic schools of thought and ethnic and provincial diversity in Pakistan. In addition to their training in traditional Islamic learning, all had to have a degree in a modern discipline: for e.g. economy, sociology, political science, etc. These scholars had also advanced degrees from renowned universities in the West. Several were sent to USA and Canada. The general milieu at the Institute, especially at the seminars, deliberately encouraged academic discussion and free exchange of views.

The results of the research work were published in books, monographs and research reports. The Institute also began publishing its own research journals: *Fikr-o Nazar* (Urdu), *Al-Dirasat al-Islamiyyah* (Arabic), *Islamic Studies* (English) and *Sandhan* (Bengali). In addition, two popular periodicals, *Ummah* (English) and *Nida-I Millat* (Urdu) were also published. The first three periodicals have been publishing continuously as quarterly journals.

For research, a Master Plan was prepared in 1965. The Institute also assisted in legislation work. It examined and provided research materials for the drafting of various laws. It assisted the Islamic Advisory Council, which would advise the National Assembly. Pakistan Family Laws, legislated in 1962, represented a liberal interpretation of the Qur'an and Sunna. The conservatives opposed these laws as they restricted polygamy and gave rights to women that traditional Islamic law did not allow. The Institute found itself the target of hostile propaganda. Fazlur Rahman was called Abu'l Fazl, the notorious Vizier of the Mughal emperor Akbar who supposedly instituted a new religion.

Fazlur Rahman's book *Islam, a general introduction*, essentially written as a defence of Islam against Western critics, triggered controversy. A population with 25 % literacy took to the streets protesting against a book that most of them could not and had not read. Political opposition to Ayyub took advantage of the situation. The Ulama declared Rahman a heretic. Agitation began first in Dacca, the constituency of Mawlana Ihtishamul Haq Thanawi who was leading this protest against Rahman and Ayyub Kahn. Countrywide disturbances in 1969 led Ayyub Khan to resign. Rahman was forced to leave the country, and taught at the University of Chicago until his death in 1988.

This was a tragic experience for the Institute. The role of the Institute and its collaboration with the government in the modernization of Pakistani society was criticized widely. The Ulama suspected research on Islam. Consequently, the Institute was relegated to a low profile. The 1973 Constitution excluded the article about the Institute. More research staff with Madrasa training was recruited. The research emphasis also shifted. All these changes could still not earn the approval of the orthodoxy. The Institute was attached to the newly formed Ministry of Religious Affairs. The objectives of the Institute were redefined

reflecting a subtle change in its research orientation. Among the new objectives that were notified in 1979 by the Ministry of Religious Affairs are:

1. To undertake and promote research on a continuing basis on the socio-economic, administrative, legal and political aspects of a Muslim society and polity, with particular reference to Pakistan, with a view to their reconstruction on a truly Islamic basis, and to conduct surveys, seminars and symposia for this purpose.
2. To study the contemporary problems of the World of Islam including the causes leading to the decline of Muslim power and influence, to suggest solutions for those problems in the light of injunctions and teachings of Islam and their application to different aspects of a progressive Muslim society and polity.
3. To provide information, advice and consultation to the Council of Islamic Ideology, Ministries and other agencies on matters referred to, and falling within the purview of the Institute.
4. To advise and assist the Shariat Faculty of the Quaid-I-Azam University, Islamabad, in the planning and formulation of the curriculum of that Faculty and also to provide on request the services of the Institute's scholars and academic staff for part-time teaching and instruction at the Quaid-I-Azam University.

This was the period when the process of Islamization in Pakistan began. The Institute became fully engaged in the process. It translated required materials from Arabic into Urdu, prepared and taught courses for the training of judges and assisted various government departments in this regard. It also served as a part of the Faculty of Shari'ah, recently established in the Quaid-I-Azam University, Islamabad in 1979 to train judges in the new system. In addition to a publication programme, the Institute has also followed an intensive programme of workshops, seminars, conferences and symposia on various aspects of Islamization.

In 1980, the Government of Pakistan established an Islamic University as a part of the Islamization programme. This establishment coincided with the resolve of the Organization of the Islamic Countries to Islamize knowledge. In 1979, the OIC committees recommended the establishment of Islamic Universities in various parts of the world. An International Islamic University was founded in Malaysia.

In Pakistan, the Faculty of Shari'ah at the Quaid-I-Azam University, Islamabad was upgraded to Islamic University. The Islamic Research Institute, which was already supporting the Faculty, was merged with the University. The University was redesigned as an International Islamic University in 1985. The position of the Institute was further reduced in 1987 when its affairs were centralized in the University administration.

In recent years, workshops have been held on such topics as technical editing, the preservation of manuscripts, and medical ethics. International seminars on 'Mutual Perceptions of Islam and the West', 'Islamic Thought in the

Eighteenth Century' and the forthcoming conference on Imam Abu Hanifah in October 1998, illustrate the vitality and variety of interests in the Institute. In order to supervise and control the administrative and research policies of the Institute, a Board of Governors was constituted from time to time. The members were selected from the judiciary, administration, universities and scholars. Since 1980 the Board has been re-designated as a Council and since 1985 the President of IUI chairs the Council. The Director General of the Institute provides leadership in research projects. Research staff in the Institute is divided into five units of research. The research positions are divided into the following grades: lecturer, assistant professor, associate professor, and professor. Most of them hold PhD degrees. Presently the Institute has nineteen scholars on its research staff.

The Institute collaborates with other similar national and international academic institutions in its research projects. The administration of the Institute is divided into the following units: finance, general administration, accounts, audit, press and publication. The Institute has its own printing press with the following facilities: typesetting, filming, plate making, offset printing and binding. The Institute has a library with more than 95,000 volumes of books, 750 periodicals, more than 262 manuscripts, 1,150 reproductions and 564 microfilms. Nearly 25,000 users per year visit the Library. ◆

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Berlin, Germany
<b>ULRICH HAARMANN</b>
Director

The Centre for Modern Oriental Studies is an interdisciplinary institute dedicated to historical, social and cultural research on the Middle East, South Asia and Africa. Beyond its own research projects it establishes and supports networks between related research programmes and institutions both within and outside the universities, both on a regional and interregional level. Evolving from a section of the Academy of Sciences of the GDR, it was re-established in 1992, initially under the auspices of the Max Planck Society. Since January 1996, the Centre has been part of the newly formed 'Verein Geisteswissenschaftliche Zentren Berlin e.V.' (Reg. Society for Research Centres in the Humanities), whose members are, among others, the three major Berlin universities and several academies of science. Its budget is partially provided by the State of Berlin, while current research projects are mostly funded by the German Research Foundation (Deutsche Forschungsgemeinschaft).

The current overall research theme of the Centre is *Dissociation and Appropriation in Response to Globalization: Asia, Africa and Europe since the 18th Century*. This programme addresses local or regional perceptions, adaptations and consequences of global processes and discourses in historical and comparative perspective. Its geographical focus is on those regions which have been strongly shaped by the colonial encounter and by the postcolonial experience. The overall programme comprises three group projects, each consisting of several sub-projects. Group Project One, *Islam and Globalization*, examines the Muslims' perceptions of the 'West' and their reactions to heterogeneous rhythms of change in modern history. Group Project Two, on *Agents of Change*, investigates individuals and groups acting at cultural interfaces. The focus is on their own perspectives, their identities as brokers, and their influence on societal change. Group Project Three, *Locality and the State*, analyses the construction of localized social order in the context of the world-wide expansion and current transformation of the territorial state.

## Zentrum Moderner Orient

# Centre for Modern Oriental Studies

### Group Project 1: Islam and Globalization. Perceptions and Reactions in the 19th and 20th Century

This multidisciplinary group project analyses the cognitive processing of the experience of globalization in the Islamic world in a comparative perspective. It is focused on the perception of globalizing processes by Muslims and on their responses to the heterogeneous rhythms of change in global history. Of special interest are groups which experienced, in particularly intensive ways, the fragility of boundaries between 'we' and 'them', 'indigenous' and 'alien', 'old' and 'new', 'faith' and 'hypocrisy', 'Islamic World' and 'the West' at turning points of global history (notably travellers, migrants, politicians, the military, and intellectuals).

### Group Project 2: Agents of Change: Biographical Studies and Group Portraits of Conflict and Synthesis between Oriental and Occidental Cultures

Combining case studies from Asia and Africa, the project looks at individual and social agents acting at the interfaces of competing cultures and facilitating changes in a variety of ways. They operated under the influence of indigenous tradition, Western modernization, capitalist development and colonial rule. In the different sub-projects, biographical studies and group portraits are undertaken ranging from the eighteenth to the mid-twentieth century. They focus on people who lived and acted between oriental society and occidental influences, where domains of difference overlapped and composite identities were constantly re-negotiated. In the current (second) stage of the pro-

ject, the contribution of these agents to social and cultural change, the perception and understanding of their own role in this process are highlighted. In a comparative approach, the project intends to study the similarities and variations among the cases examined. The process of cultural mediation resulted in both integration and confrontation, creating new forms of cultural articulation, not traditional in the narrow sense and not necessarily Western. Conceptually, the project seeks to point out how cultural and civilizational influences that were initiated or absorbed by these agents, coexisted and were synthesized rather than confronted and excluded.

### Group Project 3: Locality and the State. The Construction of Spatial and Social Order in Modern African and Asian History

The project seeks to advance and substantiate empirically the debate on relations between globalization and localization among social and cultural scientists. Locality is understood here as a changing frame of reference of social actors who define, through practice and cognition, their position and limits in space, and constitute local communities in the process. The project explores the cultural construction and socio-political negotiation of small-scale (sub-national) identities and boundaries in selected areas of Africa and Asia. It addresses these processes in a long-term historical perspective, situating them in the context of the global emergence and recent transformation of the territorial state and of alternative forms of global integration, notably religion. Six case studies are carried out on the basis of empirical fieldwork, archival research and analysis of locally produced texts. The cases refer to areas in Afghanistan,

Cameroon, Lebanon, Malawi, Nigeria, North India, Tanzania and Zambia and aim at interregional comparison.

Further research might include projects about the production of historical knowledge and networks within the Islamic World, both in a historical and contemporary perspective. A special emphasis will be laid upon areas of cultural and intercultural encounter.

Beyond the group projects listed above, the Centre hosts numerous research activities and is engaged in academic networks, partly in cooperation with local and international academic institutions.

The Centre also takes part in the activities of the research association Modernity and Islam (head office: c/o Wissenschaftskolleg zu Berlin) which for example provides post-doctoral grants especially for scholars from the Islamic World and which organizes summer schools.

Within the context of the Zaytouna Programme the Centre will host students from Tunisia planning to graduate in religious studies at one of Berlin's universities.

The Centre's activities are complemented by a regular series of public lectures, conferences and workshops related to the current research topics and the presence of visiting scholars notably from Africa, Southern Asia and the Middle East.

A list of the Centre's publications which are currently available may be requested at the address mentioned above. ◆

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Montreal, Canada
<b>A. UNER TURGAY</b>
Director

McGill University's Institute of Islamic Studies was founded along with the Institute of Islamic Studies Library in 1952. Both have been housed on the main campus in Morrice Hall since 1983.

The Institute is a teaching unit of the Faculty of Graduate Studies and Research concerned with the disciplined study of Islamic civilization throughout the scope of its history and geographical spread. It pays attention to the origins of Islam, to the rise of the civilization in which Islam was the vivifying factor, to the forces which shaped the civilization, and the changes it had undergone. It is also concerned with the contemporary dynamics of the Islamic world as Muslims seek to relate their heritage from the past to the present. Courses, seminars and research facilities are offered in Islamic languages (Arabic, Turkish, Persian and Urdu); Islamic history; the social and economic institutions of Islam; Islamic thought; and modern developments in various regions in various regions of the Islamic world.

The work of the Institute is carried out as a joint effort, bringing together Muslims and non-Muslims in an attempt to understand Islamic civilization. The teaching staff and students of the

Institute include Muslims and non-Muslims from a number of countries. This strongly international atmosphere at the Institute provides an opportunity for face-to-face exchange among scholars at various levels. During the course of the academic year, the Institute frequently invites prominent scholars in the field of Islamic studies to give lectures which are also open to the public.

Throughout its history, the Institute has provided a special outreach service that has brought students to its portals from a number of African, Asian and Middle Eastern countries. An important feature of such efforts has been the exchange of visiting professors, which has helped in establishing firm links with many important Muslim universities. These efforts have been supported, among others, by the Canadian International Development Agency (CIDA), the Ford Foundation, the Rockefeller Foundation and the Aga Khan Foundation.

The Islamic Studies Library (ISL) has grown from a modest departmental collection to one of the most important in the field, containing over 100,000 volumes. The ISL is a research library, with a reference section as well; and is intended to be of primary use to postgraduate students and faculty. The ISL's collection can be divided into three major categories: printed, manuscript and audio visual material. All three categories consist of material in European and Islamic languages: English, French, German, Dutch, Spanish, Italian and Russian; as well as Arabic, Persian, Turkish (Ottoman and modern), Urdu and Indonesian. The collection is primarily a reflection of the academic interests of the Institute; as well as teaching and research in Qu'ranic Exegesis, Tradition, Jurisprudence, Philosophy, Theology, Sufism, Shi'ite thought, History and Modern Developments in the Muslim world, and instruction in the various Islamic languages. ◆

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# Institute of Islamic Studies

Masterclass
Research School CNWS
Leiden

The Research School CNWS of Leiden University, was established in 1988 through the collaborative efforts of the Faculty of Arts and the Faculty of Social Sciences of Leiden University. Since its inception, other research institutes and universities have also amalgamated with the Research School CNWS.

Several research projects are carried out under the umbrella of the Research School CNWS. These are grouped into seventeen separate research clusters. All the research clusters are based on one or more academic disciplines. Apart from two mono-disciplinary clusters in the field of linguistics, the others are inter-disciplinary, and organized either regionally or thematically. The main reason for this is to provide fresh stimuli for research.

In the context of its new advanced master's programme, the research school CNWS, which is host to almost all Ph.D. research on Islamic studies in the universities of Leiden, Utrecht and Nijmegen, organizes a masterclass on the subject of

#### Good Government and Just Order – Traditional Elements in Contemporary Islamic Political Discourse

The goal of the class is to analyse the way traditional values survive in, or are used (and transformed) by contemporary political movements which purport to be 'Islamic' and to place this in the wider context of the political use of religious concepts as ideological capital. The theme of the class can be described as follows:

The twin processes of modernization (after European and American models) and globalization have generated reactions all over the Islamic world. These reactions in many cases are not simply 'reactionary' – they form a part of the modernization process itself and try to formulate answers to thoroughly modern questions. But nevertheless, in many of these reactive movements a claim is staked that they

# Good Government and Just Order Traditional Elements in Contemporary Islamic Political Discourse

represent a just, or good, and at the same time traditional and Islamic, order which is different from such 'alien' systems as capitalism or communism. The claim to represent traditional values is reflected in the terminology they use. The Welfare Party in Turkey, which at one time was called 'National Order Party' (*Millî Nizam Partisi*) and then 'National Salvation Party' (*Millî Selamet Partisi*), calls for a 'just order' (*Adil düzen*); the leader of Afghanistan's Taliban claims the title of 'Prince of the Believers' (*Amir al-Mu'minin*); Ayatollah Khomeini allowed his followers to call him *Imam*, which allowed identification of his person with the hidden Imam who would return as the 'Messiah' (*Mahdi*). Sometimes these movements formulate their demands in opposition to secularist and westernist political regimes (as in Algeria, Egypt or Turkey); sometimes they actually succeed in establishing their own 'just order' (as in Iran or Afghanistan).

The masterclass will try to establish to what extent the discourse and terminology used by Islamic movements of this type really reflects traditional thinking (in the sense of views on

government and social order demonstrably current before the introduction of Western ideologies in the nineteenth and twentieth centuries) and to what extent we are faced by traditional 'packaging' of modern concepts derived from socialism, the 'human rights' discourse or, for instance, 'tiers mondisme'.

The class will be held on six consecutive mornings from 22 to 27 February 1999. The course convener is Prof. Dr Erik-Jan Zürcher, who holds the chair of Turkish studies at Leiden University. The class will be taught by two eminent specialists, Prof. Serif Mardin of the American University in Washington, DC, who is the leading authority on Islamic movements in modern Turkey and the author of *Religion and social change in modern Turkey. The case of Bediüzzaman Said Nursi* (Albany, 1989) and Prof. Shahrough Akhavi of the University of South Carolina, the eminent specialist on political-religious relations in Iran and the author of *Religion and politics in contemporary Iran: clergy-state relations in the Pahlavi period* (Albany, 1980). Dr Alexander de Groot, who teaches Turkish Islam at Leiden University and Prof. Dr

Johan ter Haar, the chair of Iranian studies there, will act as discussants.

The course load is 3 credits (of forty hours). Students will report verbally on the literature they studied for each seminar. In addition they will write a comparative essay of 3000 words on either the use of one concept or term in several movements, or the changing meaning of a particular concept over time in one area. ♦

Information can be obtained either from the CNWS (Luning@rullet.leidenuniv.nl) or from the course convener (zurcher@rullet.leidenuniv.nl).

Leiden, The Netherlands
<b>GILLIAN VOGELSANG</b>
Director

## Textile Research Centre

# Near Eastern and Iranian Costume

The Stichting Textile Research Centre, Leiden, with the help of the National Museum of Ethnology, Leiden, and the University of Leiden has the stated aim of supporting academic research into textiles and costume. As part of this work the Centre is building up a collection of Near Eastern and Iranian Costume which will shortly be made available for study purposes.

At present the Centre houses over 500 items of clothing, and includes both traditional and modern Islamic garments for men, women and children.

One of the aims of the Centre is to publish a series of illustrated books about regional costumes from various Islamic countries. The geographical range will be from Morocco to Afghanistan.

The 'fashion parade' from a recent exhibition about Islamic clothing for women (Sluiers Ontsluierd), organized by the National Museum of Ethnology, Leiden and the Stichting Textile Research Centre.

The main project at the moment includes the organization of an exhibition and the production of a book about urban and regional costume in Iran. This work is being supported by Shell. In addition the Centre intends to produce at least two other books with an Iranian

theme, one on 19<sup>th</sup> century photographs of Iranians, and one on Qajar costume. It is the intention that these books will be published in Iran and will be available both in Farsi and English.

Other projects being carried out by the Centre include a study of Moroccan bridal traditions in Morocco and the Netherlands; clothing worn by Muslim women in the Netherlands, and the role of clothing in the political life of Pakistan. ♦

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