

ISIM  
ANNUAL REPORT  
2002

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PRINTED IN THE NETHERLANDS

**ISIM**

**ANNUAL REPORT**

**2002**

**LEIDEN ISIM**



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# 1. Organization of the ISIM in 2002

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## ISIM Faculty

- Muhammad Khalid Masud  
*Academic Director and ISIM Chair  
at Leiden University*
- Peter van der Veer  
*Co-Director*
- Martin van Bruinessen  
*ISIM Chair at Utrecht University*
- Annelies Moors  
*ISIM Chair at the University  
of Amsterdam*
- Abdulkader Tayob  
*ISIM Chair at the University  
of Nijmegen*
- Dick Douwes  
*Academic Affairs and Editor*
- Nathal Dessing  
*Islam in Europe and Education*

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## Office Staff

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- Ada Seffelaar  
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- Noël Lambert  
*Newsletter Desk & Website*
- Elger van der Avoird  
*Database Maintenance*

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## Rights at Home Project

- Laila al-Zwaini  
*Coordinator*
- Abdullahi An-Na'im  
*Primary Consultant*
- Nasr Abu Zaid  
*Academic Resource Person*
- Madelon Stokman  
*Project Assistant*

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## Post-Doctoral Fellows

- Matthijs van den Bos
- Christèle Dedebant
- Karin van Nieuwkerk
- Yoginder Sikand
- Vazira Zamindar

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## Ph.D. Fellows

- Mohammad Amer
- Joseph Alagha
- Welmoet Boender
- Gerard van de Bruinhorst
- Syuan-Yuan Chiou
- Egbert Harmsen
- Tanya Husain-Sheikh
- Mujiburrahman
- Samuli Schielke
- Caco Verhees
- Mareike Winkelmann

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### **ISIM Board**

- Drs J.G.F. Veldhuis  
*President of Utrecht University*
- Dr S.J. Noorda  
*President of the University  
of Amsterdam*
- Dr J.R.T.M. Peters  
*Vice President of the University  
of Nijmegen*
- Drs L.E.H. Vredevoogd (Chair)  
*President of Leiden University*

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### **Academic Committee**

- Prof. Dr Léon Buskens (Chair)  
*Utrecht University*
- Prof. Dr Mamadou Diouf  
*University of Michigan,  
Ann Arbor*
- Prof. Dr Dale Eickelman  
*Dartmouth College, Hanover,  
New Hampshire*
- Prof. Dr Gudrun Krämer  
*Free University Berlin*
- Prof. Dr Remke Kruk  
*Leiden University*
- Prof. Dr Jean-François  
Leguil-Bayart  
*CERI, Paris*
- Prof. Dr Ruud Peters  
*University of Amsterdam*
- Prof. Dr Frits Staal  
*University of California at Berkeley*
- Prof. Dr Kees Versteegh  
*(until June 2002)*
- Prof. Dr Harald Motzki  
*(from June 2002 onward)*  
*University of Nijmegen*
- Sami Zubaida  
*Birkbeck College,  
University of London*



## 2. Introduction

In June 2002 the ISIM was evaluated by an external Evaluation Committee consisting of Professor P. Geschiere (Leiden University/University of Amsterdam), Professor B. Metcalf (University of California at Davis) and Professor M. Rickleffs (University of Melbourne) (*see annex*). The committee concluded that ISIM has proven itself as a major and successful initiative. In its opinion the ISIM demonstrates the viability of bringing together the strengths of social sciences and the humanities. In comparing the ISIM with a number of other recent initiatives in Western Europe it emphasizes that the ISIM stands out as a full-fledged research institute with an exceptionally conducive environment for teaching. Besides this very favourable assessment of ISIM's achievements the committee gave a number of specific recommendations.

One recommendation was to continue the original funding arrangement between the universities and the Ministry of Education. This has been followed up in a visit of Drs L.E.H. Vredevoogd (then President of Leiden University and Chair of the ISIM Board), Drs J.G.F. Veldhuis (President of Utrecht University, member of the ISIM Board), and Prof. P. van der Veer (ISIM Co-director) to the Director General of Higher Education and Science, Mr. J. Vrolijk, in June 2002 to present the evaluation and urge the Ministry to honour its commitment to the ISIM. Mr Vrolijk was forthcoming in his enthusiasm for the evaluation and expressed his strong support for the request.

Another recommendation was to create one single Advisory Committee that advises the Academic Director and the other ISIM Chairs. Suggestions for possible members of this committee have been discussed in a meeting of the ISIM Board and final steps will soon be taken. It is considered important to have representatives from the government, from public interest groups, and from the media in this Committee.

The ISIM is happy to report that Professor Tayob of the University of Cape Town has accepted our invitation to take up the ISIM Chair at the University of Nijmegen. His presence strengthens the ISIM overall, but particularly in the field of Islam in Africa. Since his arrival Professor Tayob has already participated enthusiastically in a great number of public and scholarly

events in the Netherlands. His scholarship and personal commitment will be a great resource for Dutch academia and the public sphere in the future.

The Annual report of 2001 contains an introduction that was mainly devoted to the difficulties the ISIM faced in contributing to a balanced view of Islam and Muslim movements in a worldwide climate of suspicion about Islam. Obviously, this situation has not improved in the period building up to a war in Iraq. The ISIM Newsletter continues to perform very well in its outreach and the ISIM-Felix Meritis collaboration has again proved fruitful. In 2002, Professor van der Veer also chaired three televised debates on Islam in Europe for the Dutch Muslim Broadcasting Company. Dr Douwes wrote *De islam in een Notendop* (Islam in a Nutshell) to be published by Prometheus Publishers in the successful *Notendop* series in July 2003.

The ISIM has continued in 2002 to show a strong academic performance in terms of publishing, participation in international networks, organization of workshops, seminars and conferences. It is also reaching its full capacity in Ph.D and Postdoctoral Fellows.

Peter van der Veer / *Co-Director ISIM*

## 3. Research

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### 3.1 Composition of the Research Team

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— **Prof. Dr Muhammad Khalid Masud**

*Academic Director and ISIM Chair at Leiden University*

Muhammad Khalid Masud (Ph.D. McGill 1973) taught Islamic law and jurisprudence at the International Islamic University in Islamabad, Pakistan, and the Centre for Islamic Legal Studies at the Ahmadu Bello University in Zaria, Nigeria. He has held visiting positions at the Collège de France and the Ecole des Hautes Etudes en Sciences Sociales. His publications include: *Islamic Legal Philosophy: A Study of Abu Ishaq al-Shatibi's Life and Thought* (Islamabad, 1977), *Islamic Legal Interpretations: Muftis and their Fatwas* (Cambridge MA, 1996) and *Travellers in Faith: Studies of the Tablighi Jamaat as a Transnational Islamic Movement for Faith Renewal* (Leiden, 2000).

— **Prof. Dr Peter van der Veer**

*Co-Director and Chair of Anthropology at the University of Amsterdam*

Peter van der Veer (Ph.D. Utrecht 1986) taught anthropology at the Free University of Amsterdam, Utrecht University, the University of Pennsylvania and the University of Amsterdam. He has held visiting positions at the London School of Economics, the University of Chicago and the Ecole des Hautes Etudes en Sciences Sociales. Among his publications are: *Gods on Earth* (London, 1988), *Religious Nationalism* (Berkeley, 1994), *Nation and Migration* (Philadelphia, 1995), *Conversion to Modernities* (New York, 1997), *Nation and Religion* (Princeton, 1999) and *Imperial Encounters* (Princeton, 2001).

— **Prof. Dr Martin van Bruinessen**

*ISIM Chair at Utrecht University*

Martin van Bruinessen (Ph.D. Utrecht University 1978) taught sociology of religion at the State Institute of Islamic Studies of Yogyakarta, Indonesia, and—since 1994—Turkish and Kurdish studies at Utrecht University. He has held visiting positions at the Free University of Berlin and the Ecole des Hautes Etudes en Sciences Sociales. His publications include: *Evliya Çelebi in*

Diyarbekir (Leiden, 1988), *Agha, Shaikh and State: The Social and Political Structures of Kurdistan* (London, 1992), *Tarekat Naqsyabandiyah di Indonesia* (Bandung, 1992), *Kitab Kuning, pesantren dan tarekat: tradisi-tradisi Islam di Indonesia* (Bandung 1995) and *Rakyat kecil, Islam dan politik* (Yogyakarta, 1998).

— **Prof. Dr Annelies Moors**

*ISIM Chair at the University of Amsterdam*

Annelies Moors (Ph.D. University of Amsterdam 1992) taught anthropology at Leiden University and Islam at the University of Amsterdam. She has held a visiting position at the Women's Studies Centre of the University of Sana'a, Yemen. Her publications include: *Women, Property and Islam: Palestinian Experiences, 1920–1990* (Cambridge, 1995) and *Discourse and Palestine: Power, Text and Context* (Amsterdam, 1995).

— **Prof. Dr Abdulkader Tayob**

*ISIM Chair at the University of Nijmegen*

Abdulkader Tayob (Ph.D. Temple University 1989) taught Islamic studies at the University of Cape Town. He has held visiting positions at the University of Virginia and the University of Hamburg. His publications include: *Islamic Resurgence in South Africa: The Muslim Youth Movement* (Cape Town, 1995), *Islam in South Africa: Mosques, Imams and Sermon* (Gainesville, 1999), *Islam: A Short Introduction* (Oxford: Oneworld Publications, 1999), and *Islamic Studies between Wissenschaft and Transformation* (Hamburg, 2001).

— **Dr Dick Douwes**

*Academic Affairs and Editor*

Dick Douwes (Ph.D. University of Nijmegen 1994) taught Middle Eastern history at the University of Nijmegen and Leiden University. He has held a visiting position at Durham University. His publications include: *Ottomans in Syria: A History of Justice and Oppression* (London, 2000) and *Naar een Europese islam?* (Amsterdam, 2001).

— **Dr Nathal Dessing**

*Islam in Europe and Education*

Nathal Dessing (Ph.D. Leiden University 2001) taught Islam at Leiden University. Her publications include: *Rituals of Birth, Circumcision, Marriage, and Death among Muslims in the Netherlands* (Leuven, 2001).

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### 3.2 Research Programme: 'Social Construction of *Shari'a* in Contemporary Islam'

by Muhammad Khalid Masud

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The research project *Social Construction of Shari'a* studies the relationship between Islam, society, and state with a focus on Islamic law (*shari'a*). Modernity has generated various movements and public debates. The *shari'a* in contemporary Muslim societies reflects the interaction between society (the social constructions such as customs and practices), Islam (Muslim legal thought expressed in *fatawa*, *usul al-fiqh*, *siyasa*), and the state (institutions such as courts and legislation). Among various other aspects, the following trends in this restoration of *shari'a* are quite significant and call for in-depth analysis. The *shari'a* is no longer excluded from the public. On the contrary, the ulema and the religious groups that had been opposed to state interference in *shari'a* are now demanding Muslim states to implement the *shari'a*. This demand for the institutionalization of *shari'a* by the state also calls for creation of facilities for the observance of *shari'a*. This is one aspect of the social construction of *shari'a* that this research programme undertakes to study in detail.

It is not only the ulema, but also non-ulema, and even masses, that are participating in the debates on *shari'a*. The ulema are conscious of this changing situation. Hence, they no longer address only the ulema in their writings and communication. This development is affecting the language and conceptualization of the *shari'a* and the style of communicating it. Modern debates on *shari'a* are challenging the apparent paradoxes about the continuity and change in *shari'a*. Changing social contexts, shifting the norms of *shari'a* from texts to practice, from the traditional *usul* to *maqasid*, and from legalistic and literalist to moralist normativity, expose these paradoxes, created by a static and essentialist approach to the concepts of the *shari'a*. Social construction in this project, therefore, focuses on three aspects of the development of law in Islam: normativity, acceptability and communicability. (See [www.isim.nl](http://www.isim.nl) for a full description)

In 2002, Masud presented several papers in the context of the programme (see 8). In addition, he wrote chapters on 'The Communicativity of *Shari'a*' for a book on *The Public Sphere* edited by Armando Salvatore and on 'Contemporary debates on *shari'a*' for a book on *Contemporary Shari'a Debates* edited by Barbara Stowasser.

Within the wider programme *Social Construction of Shari'a* there are three distinct sub-programmes:

- a. 'Islam and Political Theory (*siyasa*)' (in collaboration with James Piscatori, Oxford University) explores *siyasa* as a higher law of the state; Islamic legal thought allows a great deal of space to state prerogatives.
- b. 'Custom ('*urf* and '*ada*): Anthropology of Islamic Law' (in collaboration with Léon Buskens (Utrecht University/Leiden University) and Annelies Moors) explores the question of the normativity of Islamic law in social practices. This project has completed two phases: ISIM post-graduate course on 'Key Texts in the Anthropology of Islamic Law' was held from October to December 2001 and international seminar on 'Current Research in the Anthropology of Islamic Law' was held March 2003. For the third phase, a conference on '*urf*, custom and customary law is planned.
- c. '*Hukm*: Application of Islamic Law in Courts' (in collaboration with David Powers (Cornell University) and Ruud Peters (University of Amsterdam) studies how Islamic legal doctrine (*fiqh*) manifests itself in daily practice as reflected in the activity of the *qadi*, or Muslim judge. This project reached its final stage. Together with David Powers and Ruud Peters, Masud has made final arrangements for the book resulting from the *Hukm* conference, held in November 2001. The manuscript will be submitted to Brill Publishers, who have already shown interest in publishing it.

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#### Ph.D. research related to the programme

(supervised by Muhammad Khalid Masud):

- *The Construction of Islamic Knowledge in Girls' Madrasas in India*  
by Mareike Winkelmann (ISIM, co-supervision by Annelies Moors)
- *Kadi justice in Pakistan: the application of the law in the High Court of Karachi, Pakistan*  
by Tanya Husain-Sheikh (ISIM, co-supervision by Léon Buskens and Annelies Moors)

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### 3.3 Research Programme: 'Islam, Civil Society and the Public Sphere'

by Martin van Bruinessen

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Since the collapse of the Soviet Union and the triumph of neo-liberalism, there has been a renewed interest in developing civil society and the public sphere as a necessary condition for democratization. It has long been commonplace to observe that civil society is weakly developed in the Muslim world, and the public sphere—to the extent that it exists at all—is highly dependent on and controlled by the state. There are nevertheless, in most Muslim countries, numerous Islamic voluntary associations: charity, educational, health-oriented, economic self-help organizations, etc. The concept of civil society has acquired an important place in contemporary socio-political discourse in the Muslim world. Both Western NGOs and international Muslim organizations have funded NGOs and media in many Muslim countries. There exists, moreover, a wide range of traditional social structures and mediating roles that at least to some extent perform functions similar to those associated in the West with 'proper' civil society-type associations.

(See [www.isim.nl](http://www.isim.nl) for a full description)

Within the wider programme *Islam, Civil Society and the Public Sphere* there are four distinct sub-programmes:

- a. 'Islam, Society, and the State'. This sub-programme interlinks with a KNAW-supported research project on civil society and the 'people's economy' sector in post-Suharto Indonesia (part of the 'Indonesia in transition' programme). This project is jointly carried out with Willem Wolters (University of Nijmegen), Nico Schulte Nordholt (University of Twente), and three Indonesian junior researchers. Within this project, Van Bruinessen focuses on the relevant Muslim discourses, practices, and forms of organization, ranging from the traditionalist Nahdlatul Ulama to radical Islamist groups. Farid Wajidi (KNAW and affiliated ISIM fellow) concentrates on NGOs and more informal networks active in the 'traditionalist' side of the spectrum. On 26 April 2002, ISIM and KNAW held a workshop with the aim to place the field research in Indonesia in a theoretical and comparative perspective (see 6). In a related activity, K.H. Hussein Muhammad (Jakarta), Muslim scholar and activist and consultant of Indonesia's

leading Muslim feminist NGO, Rahima, stayed at ISIM as an visiting fellow during October–December 2002 for library research.

- b. 'The Transformation of Sufi Orders and Similar Religious Communities in the Modern Urban Environment'. This project concentrates on one specific type of voluntary association that has been present in most Muslim societies for many centuries, the Sufi order, and its changing role in modern urban society. This programme connects with a joint Indonesian-Dutch research project, financed by KNAW, 'The Dissemination of Religious Authority in Indonesian Islam', which is coordinated by the International Institute for Asian Studies (IIAS) and co-sponsored by the ISIM. A project on urban Sufi orders and similar communities in Indonesia, coordinated by Van Bruinessen, is part of this larger project. Two Indonesian junior researchers (Noorhaidi Hasan and Ahmad Syafi'i Mufid) began their research in 2001 and carried out fieldwork in 2002. Mufid focuses on Sufi orders and other 'spiritual' communities in Jakarta, and Hasan's research concerns a previously quietist community that turned activist, the *Laskar Jihad*. Michael Laffan (post-doctoral fellow) began his project on 'Sufism and Salafism in Early 20th-Century Indonesian Islam' in November 2001. Preparations started for an international conference on 'Sufism and Modernity', jointly organized by the ISIM, the Institute of Asian History of Melbourne University, Julie Howell of Griffiths University, and the Centre for Research on Islam and Society (PPIM) to be held in Jakarta in September 2003.
- c. 'The Transformation of Heterodox Religious Communities' studies heterodox religious communities (such as the Alevis in Turkey) and their modern transformations. In this programme Dick Douwes conducts research on the Alawi, Isma'ili and Druze communities of Syria and Lebanon. In April 2002 Douwes conducted fieldwork in Syria in preparation of a chapter on the Ismaili communities of Syria for a book on *The Modern History of Ismailis* edited by Farhad Daftari.
- d. 'New Developments in Muslim Discourses' (in cooperation with Muhammad Khalid Masud and Annelies Moors) deals with the response of ulema and lay Muslim thinkers to the challenges associated with globalization, mass education, etc., specifically in connection with questions of democratization, human rights, sovereignty and international relations. In 2002



the ISIM published *New Voices of Islam*, containing interviews by Farish Noor with participants of the ISIM Roundtable 'Muslim Intellectuals' (April 2000).

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Ph.D. research related to the programme  
(supervised by Martin van Bruinessen):

- *The Social Challenge of Political Islam in Jordan: The Jordanian Islamist Movement in Civil Society*  
by Egbert Harmsen (ISIM)
- *Hizbullah and Iran: Holy Matrimony or Strategic Alliance*  
by Joseph Alagha (ISIM)
- *Community Structures among Displaced Kurdish Families in Istanbul*  
by Miriam Geerse (WOTRO)
- *Laskar Jihad*  
by Noorhaidi Hasan (KNAW/IIAS/ISIM)
- *Post-war Rehabilitation of Rural Kurdish Districts Destroyed during the Guerrilla War in Turkey*  
by Joost Jongerden (WOTRO)
- *Sufi Orders in Modern Middle Class Circles in Jakarta*  
by Ahmad Syafi'i Mufid (KNAW/IIAS/ISIM)
- *Muslim-Christian Relations in Indonesia*  
by Mujiburrahman (ISIM)
- *Muslim NGOs in Java*  
by Farid Wajidi (KNAW/IIAS/ISIM)

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### 3.4 Muslim Cultural Politics: 'Debating Family Dynamics and Gender'

by Annelies Moors

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This research programme addresses the politics of culture in Muslim societies, including such sensitive topics as family law reform, women migrant domestic workers, and the body politics of representation. Intersecting and interacting with other forms of identification and political mobilization, such as those based on nationality, ethnicity, class and gender, 'Muslim cultural politics' takes on a great variety of forms; yet not all of these are equally authoritative. In colonial and post-colonial settings the increased speed and scope of interactions between individuals and groups with different traditions engendered lively debates about the desirability and direction of cultural change. Whereas notions such as multiple, parallel, or alternative modernities have gained currency in academic debates, in the field of cultural politics contrast schemes such as those of traditional vs. modern, civilized vs. ignorant/primitive, and westernized vs. culturally authentic are commonly employed. Both the family and gender have been and still are crucial categories in such contestations.

(See [www.isim.nl](http://www.isim.nl) for a full description)

Within the wider programme *Muslim Cultural Politics* there are three distinct sub-programmes:

- a. 'Debating Family Law: A New Public Sphere?' focuses on the participants involved, their argumentative styles, and the media and forums used to communicate their messages. Simultaneously, it investigates how the debates relate to legal practices and, more generally, how these legal discourses and practices are affected by changing family relations.

In 2002, Annelies Moors prepared as guest-editor a special issue of *Islamic Law and Society* on 'Public Debates on Family Law Reform. Participants, Positions, and Styles of Argumentation in the 1990s'. This issue includes a selection of the papers (on Morocco, Mali, Palestine, and Yemen) presented at the ISIM/AKMI workshop at the 'Second Mediterranean Social and Political Research Meeting' (Robert Schuman Centre for Advanced Studies at the European University Institute, 21–25 March 2001 in Florence) (see ISIM Newsletter 8, p. 5). As a follow-up of the Florence seminar, a seminar has been organized on 'Family Law, Scholarship and Activism', together with

Lynn Welchman (SOAS, London) and Anna Wurth (Freie Universität Berlin) from 7 to 9 July 2002, in Berlin (*see* ISIM Newsletter 11, p. 3)

In the longer term, a research project is being developed on the relations between political debates, the strategies of those involved in 'controversial' forms of marriage and divorce, and the ways in which these are represented in the popular mass media, possibly as part of a large-scale project of the Arab Families in Public Discourse Working Group (Cairo). In 2002, Moors was invited to join the core group of the Arab Families Working Group that brings together scholars from Egypt, Lebanon and Palestine.

- b. 'Migrant Domestic Work: Transnational Spaces, Families and Identities' traces the transnational migration patterns of women who are positioned differently with respect to religion, ethnicity, and nationality in order to analyse the relations between gendered family dynamics, transnational migration, and the production of collective identities.

In January 2002, a proposal for an integrated programme has been submitted to WOTRO (Netherlands Foundation for the Advancement of Tropical Research) entitled 'The Cultural Politics of Migrant Domestic Labour: Transforming Domestic Space, Producing Translocal Families, and Creating New Positions and Identities'. This comparative project, in which four research schools/institutes participate (IIAS, ASSR, IISH, and ISIM), investigates the involvement of migrant domestic workers in the construction of domestic space at the site of employment and in the production of translocal (including transnational) relations with their families 'back home', focusing on the impact of these involvements on the ways in which new identities and social positions of migrant domestic workers are constituted. The programme has been discussed at an international planning meeting of the Social Science Research Council on 'Migrant domestic workers: transnational migration and religion', held in Istanbul, 12–15 July 2002. At the September 2002 WOCMES (World Conference on Middle East Studies) in Mainz, the programme was also presented to an audience working on the Middle East at a workshop on 'Migrant Domestic Labour in/from the Middle East' (organized by Annelies Moors and Blandine Destremau, CNRS/IEDES-University Paris I). This well-attended seminar has also been the start of an international network on researchers working (migrant) domestic labour in the Middle East.

Most wrote a review article on 'Migrant Domestic Labour: Transnationalism, Identity Politics and Family Relations' for *Comparative Studies in Society and History*, to be published in 2003.

- c. 'The Body Politics of Representation' focuses on the body politics of representation starting from Muslim women's appearance/embodied practice. This project raises questions about how bodily adornments and their mediated representations are implicated in processes of identity formation where particular notions of religion, ethnicity, class, locality and politics intersect.

In May 2002, Moors conducted fieldwork for a small research project on '(Un)Veiling the Face', which investigates the multiple meanings of covering and uncovering the face for women living in Sana'a, Yemen, and relates these to debates about the private/public divide.

Together with Steven Wachlin, Moors curated an exhibit on 'Picture Postcards of Palestine', as part of the larger exhibit of Farid Armary for the *Dokumenta Kassel*, 6 June–16 September, 2002.

Closely linked to this research programme, an (under)graduate course on 'Muslim Cultural Politics' was developed and taught at the Department of Anthropology and Sociology and the International School of Humanities and Social Sciences at the University of Amsterdam in the academic year 2002–2003 (see website [www.uva.nl](http://www.uva.nl)).

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Ph.D. research related to the programme  
(supervised by Annelies Moors):

- *Saints Festivals and Popular Beliefs: Making Sense of a Classification in Contemporary Egyptian Society*  
by Samuli Schielke (ISIM)
- *The Construction of Islamic Knowledge in Girls' Madrasas in India*  
by Mareike Winkelmann (ISIM, co-supervision by Muhammad Khalid Masud)
- *Islam, Gender, and the State: Female Muslim Identities in Paris and Dakar*  
by Caco Verhees (ISIM, co-supervised Birgit Meyer)

- *Kadi justice in Pakistan: The Application of the Law in the High Court of Karachi, Pakistan*  
by Tanya Husain-Sheikh (ISIM, co-supervision by Léon Buskens and Muhammad Khalid Masud)
- *The Politics of Islamic Family Law Reform: Palestinian Women's Movement's Strategies in the 1990s*  
by Nahda Shhada (ISS, co-supervision by Bas de Gaay Fortman)
- *Love and Relating in Cairo*  
by Anouk de Koning (ASSR)
- *The Making of a Collective Palestinian Identity and Political Mobilization in Cyberspace*  
by Miriyam Aouragh (ASSR, co-supervision by Peter van der Veer)
- *Pioneers or Pawns? Yemeni Women in Health Care Development*  
by Marina de Regt (ASSR, co-supervision by Sjaak van der Geest)
- *Translating Deafness and/in a Bedouin Community in Israel*  
by Shifra Kisch (ASSR, co-supervision by Anita Hardon)

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### 3.5 Research Programme:

#### **'The Production of Islamic Knowledge in Western Europe'**

by Martin van Bruinessen and Nathal Dessing in cooperation with Nico Landman (Utrecht University) and Thijl Sunier (University of Amsterdam)

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This project deals with the ways in which Muslims in Europe seek answers for a wide range of new, different problems they encounter in daily life and how European forms of Islam, grounded in locally acquired knowledge of Islam, develop. It focuses on questions of knowledge and authority.

(See for an outline the programme ISIM Newsletter #8, p. 3 and [www.isim.nl](http://www.isim.nl))

ISIM organized during the academic year 2001–2 a series of lectures on the state of the art in this area of research. Lectures were given by John Bowen (Washington University, St. Louis: Islamic law in Indonesia and France),

Sjoerd van Koningsveld (Leiden: Fatwas for Muslims in Europe), Jocelyne Césari (Paris/New York: Comparisons France-USA), Gerdien Jonker (Marburg: Muslim education in Germany), Stefano Allievi (Padua: On the study of Muslims in Europe), Yvonne Haddad (Washington, D.C.: The production of Islamic knowledge in North America)

Nathal Dessing submitted a grant application for a programme on 'Islamic Knowledge and Authority in Europe' (13 person-years) to NWO (Netherlands Organisation for Scientific Research) in cooperation with Nico Landman and Thijl Sunier. This proposal passed the first round and is now under consideration in the second round.

Thijl Sunier convened on behalf of the Netherlands Association for the Study of the Middle East and Islam (MOI) and in cooperation with the ISIM a workshop on the role in converts in articulating Islamic knowledge in Utrecht in September 2002. Nico Landman participates on behalf of the ISIM in the production of an online annotated bibliography on Islam and Muslims in Europe, with Felice Dassetto (University of Louvain-la-Neuve) and Franck Frégosi (CNRS-Strasbourg).

Martin van Bruinessen and Stefano Allievi prepared a panel for the 2003 Mediterranean Social and Political Research Meeting in Florence on the theme of this research programme, to which young scholars involved in relevant research were invited.

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#### ISIM fellows within the programme:

- *Changes in Moroccan Women's Religiosity in the European Environment*  
by Karin van Nieuwkerk (post-doctoral fellow)
- *Revivalism as Empowerment: A Comparative Study of the Minhaj Movement among South Asian Youth in Europe*  
by Mohammed Amer (Ph.D. fellow)
- *Moroccan and Turkish Imams in the Netherlands and Belgium*  
by Welmoet Boender (Ph.D. fellow)

- *Islam, Gender, and the State: Senegalese Women's Groups in Paris and Dakar*  
by Caco Verhees (Ph.D. fellow)
- *Fiqh al-Aqalliyyat: The Thought and Practice of Yusuf Qaradawi, Faysal Mawlawi, and Tariq Ramadan*  
by Said Fares Abd El-Rahman (junior fellow, September–November)

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### 3.6 **Research Programme:** **'Religion, Culture and Identity in a Democratic South Africa'** *by Abdulkader Tayob*

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The project is an attempt to creatively trace the dynamic identities constructed by Muslims in the post-apartheid period. It is an open-ended project from at least three perspectives. A core group of researchers at Universities in South Africa, together with Prof. Herman Beck of Tilburg University, launched the project in 2001. The group has grown by working with a larger group of researchers at other universities. The project also grows by building partnerships with other academic and civil society interest groups in South Africa. Furthermore, the open-endedness of the project is facilitated by a series of workshops launched before and after the research trips. A first series of workshops were held in Cape Town, Johannesburg and Durban where the project was introduced to a cross-section of South African civil society. After the research was done, another series of workshops presented the findings in these cities.

Muslim identity is dynamic and changing. And yet, the surface images of scarves, dress and beards dominate the internal and external perception on being Muslim. One of the prime objectives of the research project was to suggest more dynamic models of Islamic identity directly or indirectly related to the changing social and political landscape of South Africa since 1994. We began with the assumption that identity constructions take place in concrete locations and sites like schools, mosques, work and law. Various such sites been researched and discussed at a number of workshops.

At the end of 2003, the reports will be written and published in the Annual Review of Islam in South Africa.

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Ph.D. research related to the programme  
(supervised by Abdulkader Tayob):

- *Global Flows, Local Appropriations: Facets of Islamization among Muslims in Cape Town, South Africa*  
by Sindre Bangstad (ISIM)

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### 3.7 Research Programme: 'Islam in Africa: Religion in the Public Sphere' by Abdulkader Tayob

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Debates on religion in democratic societies have revolved around theories that have focused on European and American examples. Detailed analyses of religions apart from these Eurocentric models are few and far between. The question of public religions, ubiquitous as the phenomenon is in post-colonial societies, has not received sufficient attention in a theoretically sustained manner. Many case studies and some brilliant analyses of religion in Asia, Latin America and Africa are available. However, a systematic study of religion in colonial and postcolonial contexts awaits the attention of scholars of religion.

This research project particularly turns attention to the experience of African Muslims in public life. In particular, it poses the question whether we could suggest comparable models or patterns of how Muslims have responded to the formation of political parties, secular constitutions and nation building in post-colonial societies. The working hypothesis is that these responses may be summarized into at least three categories. In the first instance, Muslims have found sustenance and security in the communal patterns that predate independence and freedom. Following Mamdani, Tayob suggests that the support for communal patterns of African communities in the colonial period have continued. Secondly, Islam has also been an effective tool of legitimation for the state. This has been true of both Muslim majority and minority countries. Finally, Islam has also been an effective means of mobilizing opposition. A number of countries will be selected to illustrate these patterns and models, and evaluate their effectiveness for the development of the communities themselves and the societies in general.



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Ph.D. research related to the programme  
(supervised by Abdulkader Tayob):

- *Tunisian Intellectuals and Modernization*  
by Rosalie Bresser (KUN)
- *Muslims and Christian Religious Education in Tanzania*  
by Julian Rukyaa (KUN)
- *British Colonial Practice, Ethnicity and Muslim Leadership in Kenya 1898–1965*  
by Hassan Mwakimako (University of Cape Town)

## 4. ISIM Fellows

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### 4.1 Post-Doctoral Fellows

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— **Matthijs van den Bos**

*(Ph.D. University of Amsterdam 2000)*

‘Anthropological Exploration of Modern Self’

The anthropological research about to be undertaken in this project centres around modern Shi‘ite Sufi identity in Iran, which will be dealt with by exploring the construction of modern self in the Soltan‘alishahi order. This and possibly other Iranian orders will be compared. Also compared will be two instances of modernity: the coming into being of the nation-state in early 20<sup>th</sup>-century Iran (particularly 1905–1911 and 1921–1941), and the re-emergence of a civil society since the last decade of the 20<sup>th</sup> century (especially since 1997). It is presumed that the former periods evidenced state-oriented identity formations, while the latter period witnessed more anti-statist ones.

— **Karin van Nieuwkerk**

*(Ph.D. University of Amsterdam 1991)*

‘Migrating Islam: Changes in Religious Discourse among Moroccan Migrant Women in the Netherlands’

The project intends to systematically analyse the process of religious change from Morocco to the Netherlands—‘migrating Islam’—to the development of ‘migrant Islam’ in the second (and possibly third) generation. This changing discourse will be investigated at two intertwined levels: that of speaking about Islam and its central tenets and that of religious practice. An analysis of the religious concept of *ajr*, religious merit, a central concern in religious life of female believers in Morocco, offers a possibility to study in-depth the changing nature of a religious concept rooted in Islamic tenets and practices.

— **Christ le Dedeant**

*(Ph.D. EHESS, Paris)*

‘The Formation of South Asian Civil Society Networks outside South Asia’

This aim of this project is to examine how and why local agents of civil society in South Asia have developed their own transnational network of contacts, education and mutual assistance outside the geo-political boundaries of South Asia itself. The parameters of the study are the transnational communicative structures that have been developed through the process of globalization. This multi-centered space includes various institutions and NGOs based in the West, as well as transnational media like the Internet and international conferences, fora, etc.

— **Yoginder Sikand**

*(Ph.D. Royal Holloway University of London)*

‘Islamic Responses to the Challenge of Religious Pluralism in Post-1947 India’

This post-doctoral project concerns Islamic perspectives on inter-faith relations in contemporary India. This project undertakes to study the different ways in which Muslims in post-1947 India, as a large and differential minority, have sought to respond to a situation of religious pluralism through peaceful dialogue and cooperation as well as, in some instances, through conflict with others.

— **Vazira Zamindar**

*(Ph.D. Columbia University, New York)*

‘Idols of the Past: The Construction of World Heritage and Islamic Intolerance’

This research project engages debates on Islam’s intolerance of figurative icons considered to be world heritage by examining the relationship of a local Muslim community to a specific site in Pakistan called Takht-i-Bahi. By tracing the social history of this site, from its emergence in colonial archaeology through continued excavations, conservation efforts, and museumization by national and international organizations, she examines how the construction of world heritage itself, as a modern discourse, structures local Muslim communities and religious identities. As a result, the research employs both archival and ethnographic methods.

– **Joseph Alagha**

(M.A. American University of Beirut, M.Phil. degree in Islamic Studies at ISIM)

‘Hizbullah and Iran: Holy Matrimony or Strategic Alliance?’

This research concerns a study of the effects of the liberalization process in Iran on Hizbullah’s gradual integration in the Lebanese public sphere after the end of the civil war, and aims to offer a new perspective on the unique political, socio-economic, and religious character of Hizbullah within the broader political landscape of Lebanon. The research focus is on those factors that can explain Hizbullah’s evolution from a small movement of unorganized Shi’ites to a strong social movement and political party, and then further on to its gradual integration in the Lebanese public sphere.

– **Mohammad Amer**

(M.A. University of Amsterdam)

‘Religion, Recreation, and Devotion: A Comparative Study of the Minhajul Qur’an Movement among the South Asian Youth in Europe’

This study looks at the Minhajul Qur’an movement among the Muslim youth of the Netherlands and Denmark. The Minhajul Qur’an is a revivalist movement. One objective of the study is to investigate how religious activities could also recreate spaces where interplay of devotion and some lighter aspects of the religion can take place. At the same time it will also delve into the ways in which the new Islamic knowledge is developed as a result of the experiences of the Muslim youth in these countries.

– **Welmoet Boender**

(M.A. Leiden University)

‘The Role of the Imam in Turkish and Moroccan Mosque Communities in the Netherlands and Flanders’

In public debates about the place of Islam in Western society, reference is regularly made to the role of the imam in processes of acculturation of Muslims. Throughout these debates we come across the important question of how imams transmit Islamic traditions to Muslims living in a secular, non-Islamic society. However, knowledge about the actual activities of imams, their views on their own role, and perceptions of practis-

ing Muslims, is not as yet widespread. This research intends to clarify the development of the role of the imam in Turkish and Moroccan mosque communities in the Netherlands and in Flanders.

– **Gerard van de Bruinhorst**

*(M.A. Utrecht University)*

‘Animal Slaughtering and Sacrifice in a Modern Islamic Society: Textual Knowledge, Ritual Practice and Collective Identity in Tanga (Tanzania)’

This research analyses how groups of people in Tanga discursively construct Islam by animal slaughter. The discourse on and the practice of daily animal slaughter at the abattoir, sacrifice as part of the annual hajj, the slaughter of sheep after the birth or death of a child, and the Swahili New Year sacrifice all reproduce assumptions of what Islam and Islamic behaviour should be. By focusing on a very small part of Islamic law (the proper killing of an animal) in a variety of social contexts, ranging from pig slaughtering in schools to the Islamic refutation of the Christian doctrine of redemption through sacrifice, the creation of meaning and identity will be explored. Central to the project are the sometimes conflicting tendencies of grounding ritual practice in authoritative texts and constructing ethnic, social, and religious identity through ritual practices. Data consists of both oral material collected through interviews and observations and thousands of locally produced newspapers, pamphlets, and books.

– **Syuan-Yuan Chiou**

*(M.A. degree in sociology from Tunghai University, M.Phil. degree in Islamic Studies at ISIM)*

‘Conversion, Ethnicity, and Identity among Chinese-Indonesian Muslims’

Since the 1960s, there has been a slow but continual process of Islamic conversion among some Chinese Indonesians. This research project investigates this process within the framework of conversion theories, taking into consideration the social and historical context, including the wider problems of ethnic integration and Islamic revival in Indonesia. This research concerns the general social and religious backgrounds of Chinese-Indonesian Muslims and the impacts of their ethnic experiences on their religious lives and conversion narratives. It also deals with how the Chinese-Indonesians’ conversion to Islam and participation in Muslim organizations and religious congregations contribute to the social integration and ethnic assimilation.

– **Egbert Harmsen**

*(M.A. University of Nijmegen)*

‘The Social Challenge of Political Islam in Jordan: The Jordanian Islamist Movement in Civil Society’

The research focuses on the interrelationship between religious discourse and social practice of Islamic voluntary welfare associations in Jordan. The central theoretical concepts are civil society, public sphere, social networks, and Islamic discourse. The aim is to analyse the role of social networks and Islamic discourse with regard to the motivations of NGO participants, as well as the activities of Islamic NGOs in the wider Jordanian civil society and public sphere. The research methods comprise interviews, field observation, and the study of primary and secondary written sources.

– **Tanya Husain-Sheikh**

*(M.A. University of Amsterdam)*

‘Kadi justice in Pakistan: the application of the law in the High Court of Karachi, Pakistan’

In Western academia, there exists a much-touted belief of a gap between Islamic legal theory and legal practice. This theory was initially propounded by Schacht (1964) and Coulson (1969) and exists till this day. This research will be an attempt to gain a better understanding of the dynamics of the relationship between Islamic legal theory and practice by analysing how judges of the High Court in Karachi, Pakistan, reach their decisions in the domain of family law. I will attempt to make transparent the logic of legal decision-making at this level. Furthermore, I will argue that judges are gender-conscious and aware of the vulnerable position of women in Pakistani society, as a result of which they actively try to reach decisions that protect women, through and within the ambit of shari‘a.

– **Mujiburrahman**

*(M.A. McGill University)*

‘Muslim Christian Relations in Indonesia (1967–1998)’

The research project is focused on the discourses on the politics and policies of the New Order government with regard to the Muslim-Christian relations in Indonesia. Special attention is paid to the role of CSIS, PGI, and ICMI in the New Order politics and how Muslim and Christian élites develop their discourses on them. In addition, the role of the Department of Religious Affairs in making policies on inter-religious rela-

tions is taken into account, with particular attention to Mukti Ali and Alamsyah Ratuperwiranegara, the two important former ministers of the Department. Muslim and Christian discourses on the policies are explored. Lastly, the discourses on the politics and policies of the New Order are dealt with at the national level as well as at the regional level, i.e. in Makasar, South Sulawesi.

– **Samuli Schielke**

*(M.A. Bonn University)*

‘Mawlid Festivals in Egypt: A Study of the Description, Assessment, and Categorization of a Controversial Tradition’

Throughout the twentieth century, mawlid festivals in honour of saints have represented an epistemic as well as ideological challenge to Islamic reformist and modernist thought in Egypt. The existing controversies on the mawlid arise from pre-conceptual expectations of how sanctity, festivity, authenticity, rationality and modernity are to be defined. Drawing upon interviews and written sources, the research focuses on four main issues: (1) documenting and analysing the debates about mawlid, (2) aesthetics, habitus and order—the competing views of religious festivities’ appearance and how appearance is related to meaning and purpose, (3) reception—the effect of the controversies in the public sphere, and (4) genealogy—the historical development of the respective discourses.

– **Caco Verhees**

*(M.A. degree University of Amsterdam)*

‘Islam, Gender, and the State: Senegalese Women’s Groups in Paris and Dakar’

In Senegal, women’s associations are very central to women’s lives. Within these associations women perform religious rites and make preparations for Islamic feasts and rites of passage. Furthermore, the associations often serve as a sanctuary to escape from the economic and emotional strains of daily life. In a migrant setting, women face new constraints, and their associations might engage in activities other than those in their home country. By comparing women’s groups in Paris and Dakar, the impact that migration has on the women and their religion can be analysed. The research focuses on the way in which the associations deal with women’s reactions to the changes in their daily lives and religious practice, with the purpose of gaining greater insight into the shifting meanings of Islam in a new envi-

ronment. In addition, attention is paid to the influence of the state and the religious (male) leaders on women and their associations. Themes addressed in the research include: Islam and feminism, Sufism and orthodoxy, transnationalism, migration, and Islam in the diaspora.

– **Mareike Winkelmann**

*(M.A. University of Kampen)*

‘The Construction of Islamic Knowledge in Girls’ Madrasas in India’

The project focuses on the aspect of agency in the context of the religious seminaries as institutions for Islamic learning that have long-standing historical roots, and which have at the same time only recently become accessible for Muslim girls in the Indian context. The project entails an analysis of the madrasa curriculum, life-story interviews with students, teachers, and their families, as well as an attempt to show possible future trajectories of madrasa graduates. The preliminary working hypothesis is that the religious authority of Muslim women trained in the madrasas is in the making.

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## 4.3 Visiting Fellows

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– **Ruud Peters**

*(Chair of Islamic Law at  
the University of Amsterdam)*  
1 October 2001 – 1 April 2002

– **Margot Badran**

*(Georgetown University)*  
1 September 2002 –  
1 January 2003

– **Kjersti Larsen**

*(Ethnographic Museum,  
University of Oslo)*  
1 April 2002 – 1 July 2002

– **K.H. Hussein Muhammad**

*(Jakarta)*  
1 November 2002 –  
1 January 2003

– **Shahid Amin**

*(Chair of History at  
the University of Delhi)*  
1 May 2002 – 1 August 2002



## 5. EDUCATION

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### 5.1 Ph.D. Course 'Islam and Modernity'

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This ten-week course focuses on the encounter of Islam and modernity and on Islamic thought that explicitly engaged aspects of modernity and/or modernisation. Assuming ISIM Ph.D. students to be sufficiently familiar with the Egyptocentric triumvirate of Islamic modernism (Afghani, Abduh, Rida), the course focused on other thinkers and represent developments in other parts of the Muslim world besides Egypt.

The central part of the course was concerned with the thought of the relatively neglected Indian modernist, Sir Sayyid Ahmad Khan. The genealogy of his thought, his understanding of modernity and his way of engaging with it was analyzed, as well as the debates to which it gave rise. For comparison the thought of some Ottoman thinkers, working in a very different intellectual and political context, were explored.

This was followed by a discussion of various responses to, and appropriations of, modernity in the 20<sup>th</sup> century, varying from radicals such as Sayyid Qutb to the neo-Ibn Rushdian philosophers. The course was framed by more conceptual discussions on modernity, modernisation and modernism, and the currently fashionable concept of multiple modernities.

Students read the texts for each lecture in advance, guided in their reading by a list of questions provided by the lecturers. They took active part in the discussions about these texts. The lecturers included: Martin van Bruinessen, Amr Hamzawy (Freie Universität Belin), Khalid Masud and Armando Salvatore (FUB)

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### 5.2 ISIM Ph.D. and Staff Seminars

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The ISIM has instituted fortnightly Ph.D. and staff seminars. This seminar provides an opportunity for Ph.D. students, fellows and staff to present their research and exchange ideas, to discuss literature of broad interest, and to attend talks by invited speakers.

- 15 January 2002
- **Egbert Harmsen and Samuli Schielke**
- 29 January 2002
- **Dr Matthijs van den Bos,**  
'Sufi Authority in Khatami's Iran'
- 12 February 2002
- **Farid Wajidi**  
(KNAW fellow)
- 26 February 2002
- **Prof. Martin van Bruinessen,**  
'Back to Situbundo? Nahdlatul Ulama Attitudes towards Abdurrahman Wahid's Presidency and his Fall'
- 12 March 2002
- **Mujiburrahman,**  
'Muslim-Christian Relations in Indonesia'
- 26 March 2002
- **Farish Noor,**  
'Mr Osama Comes to Town: The Manifold Uses of the Image of Osama ben Laden in the Contestation over Islamic Symbols in Malaysia'
- 9 April 2002
- **Mareike Winkelmann,**  
'Indian Madrasas in the Aftermath of 9/11'
- 23 April 2002
- **Muhammad Khalid Masud,**  
'Understanding Islamic Rituals: Sufi Views of Hajj'
- 7 May 2002
- **Weldoet Boender,**  
'The Role of Imams in Turkish and Moroccan Mosque Communities in the Netherlands and Flanders'
- 21 May 2002
- **Karin van Nieuwkerk,**  
'Veils and Wooden Clogs Do not Go together: Female Converts and the Construction of Dutch National Identity'
- 11 June 2002
- **Joseph Alagha,**  
'Hizbullah's Stance towards Judaism and Zionism: Reflections on Amal Saad-Ghorayeb's Book Entitled Hizbullah: Politics and Religion (London: Pluto Press, 2002)'
- 18 June 2002
- **Shahid Amin,**  
'On Retelling Muslim Conquest of North India'
- 17 September 2002
- **Yoginder Sikand,**  
'Madrasa Reforms in Contemporary India'

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| <p>22 October 2002</p> <ul style="list-style-type: none"> <li>– <b>Martin van Bruinessen</b>,<br/>'Genealogies of Islamic<br/>Radicalism in Post-Suharto<br/>Indonesia'</li> </ul>                                     | <p>3 December 2002</p> <ul style="list-style-type: none"> <li>– <b>Mohammad Amer</b>,<br/>'Between Religion and Factions:<br/>The Minhajul Quran Movement<br/>in the Netherlands'</li> </ul> |
| <p>5 November 2002</p> <ul style="list-style-type: none"> <li>– <b>Gerard van de Bruinhorst</b>,<br/>'Animal Slaughter as a<br/>Discursively Constructed<br/>Practice: Knowledge, Ritual,<br/>and Identity'</li> </ul> | <p>17 December 2002</p> <ul style="list-style-type: none"> <li>– <b>Christ le Dedeant</b>,<br/>'The More Things Change,<br/>the More They Stay the Same'</li> </ul>                          |
| <p>19 November 2002</p> <ul style="list-style-type: none"> <li>– <b>Abdulkader Tayob</b>,<br/>'The fatwa in an Islamic<br/>Institution: Religious<br/>Leadership in Modern Islam'</li> </ul>                           |  |

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### 5.3 ISIM Junior Fellowships

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The ISIM junior fellowship enables promising students from abroad to develop a Ph.D. research proposal under the supervision of an ISIM Chair. The supervisor prescribes relevant literature, discusses the literature with the ISIM junior fellow and guides him or her through the writing of a research proposal. If needed ISIM junior fellows may follow courses during their stay at the ISIM to remedy any deficiencies in their training.

In 2002, the following were awarded junior fellowships:

- **Said Fares Abd El-Rahman**  
(*Azhar, Cairo*)  
'The Changing Muslim Discourse on the Legality of Political Participation in a Non-Muslim Polity'

– **Saida Kharazah**

(Muhammad V, Rabat)

‘Muslim Ambassadors to Europe and the Question of Westernization in the Eighteenth and Nineteenth Centuries’

– **Raquel Ukeles**

(Harvard University)

‘The Development of the Categories of *sunna* and *bid’a* with Regard to Ritual in 20<sup>th</sup>-Century Islamic Law’

## 6. Conferences, Workshops and Panels

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### 6.1 Workshop: 'Authority in Contemporary Shi'ism'

*Convenors: Matthijs van den Bos and Farzin Vahdat  
Leiden, 1 March 2002*

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The ISIM hosted a one-day workshop on 'Authority in Contemporary Shi'ism', followed by a reception in Leiden on 1 March 2002. The workshop commenced after short opening speeches by Peter van der Veer and Matthijs van den Bos. Several observations on the current state of (Iranian) Shi'ite studies underlay its design. Most importantly, studies of religious discourse in contemporary Iran—particularly that comprising reformist thought—often neglect the disciplinary background of religious discourse. Therefore, scientific scrutiny was due to the decisive shifts that have taken place in the relative importance of *feqh*, *kalam*, *falsafa*, *hekmāt*, *erfan*, and *tasavvuf* as argumentative styles in debates over religious authority in contemporary Shi'ism.

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Papers given at the workshop:

- Said Amir Arjomand (*State University of New York*),  
'Modernity, Tradition and the Shi'ite Reformation in Contemporary Iran'
- Farzin Vahdat (*Tufts University*),  
'Mehdi Haeri Yazdi (1923–1999) and His Place in the Current Debates on Modernity and Tradition in Iran'
- Mahmoud Alinejad (*IIAS*),  
'Scholasticism, Revolutionism and Reformism: New Intellectual Trends in Shi'i Scholasticism and the Emergence of a Public Religion in Iran'
- Azadeh Kian-Thiébaud (*Université de Paris VIII*),  
'Women's Seminaries and Strands of Shi'ite Discourse'
- Sajjad Rizvi (*Institute of Ismaili Studies*),  
'Liberal Metaphysics versus Conservative Politics: The Paradoxical Cases of Ayatollahs Abdollah Javadi Amoli and Mohammad Taghi Mesbah-i Yazdi'

- Forough Jahanbakhsh (*Queens University*),  
'Expansion of Prophetic Experience: Reflection on Abdolkarim Soroush's Views'

*See for a report: ISIM Newsletter 10, p. 4*

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## 6.2 Workshop:

### **'Civil Society and the Public Sphere in Muslim Societies'**

*Convenors: Martin van Bruinessen and the KNAW research group*

*'The making of civil society in Indonesia'*

*Leiden, 26 April 2002*

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The aim of this workshop was to place field research in Indonesia in a more theoretical and broadly comparative perspective.

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The workshop featured presentations by:

- Armando Salvatore (*European University Institute, Florence*),  
'Conceptual introduction: civil society, social trust, and public sphere'
- Amr Hamzawy (*Freie Universität Berlin*),  
'Integrating notions of civil society and public sphere: Egyptian Islamists and their debates in the 1990s'
- Kathryn Spellman (*Birkbeck College, London*),  
'Building trust, gaining power: Iranian Shi'a religious gatherings in Britain and Iran'
- Farish Noor (*Wissenschaftskolleg zu Berlin*),  
'Comments and reflections on civil society in Malaysia by an observer and active participant'
- Willem Wolters (*University of Nijmegen*),  
'Comments and reflection on the Indonesian case'
- Farid Wajidi (*KNAW*),  
'Muslim NGOs and alternative social networks in Indonesia'
- Iqbal Djajadi (*KNAW*),  
'Ethnic conflict in West Kalimantan: social backgrounds'

- Nico Schulte Nordholt (*University of Twente*) and Pamerdi Wiloso (*KNAW fellow*),  
‘Local government and the absence of social trust in Purwodadi, Central Java’
- Egbert Harmsen (*ISIM*),  
‘Islamic welfare associations in Jordan’
- Joseph Alagha (*ISIM*),  
‘Hizbullah and the Lebanese public sphere’
- Christèle Dedebant (*ISIM*),  
‘Women’s NGOs in Pakistan and the role of their international sponsors’

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### 6.3 **Workshop:** **‘Madrasas’**

*Convenors: ISIM, IIAS and Felix Meritis Foundation  
Amsterdam, 16 May 2002*

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This joint workshop on madrasas, or Islamic religious seminaries, was held on 16 May 2002 in Amsterdam. Following the attacks in the United States and the ensuing war in Afghanistan, the perception of the madrasa as a training camp for jihad regained strength and was linked to the debate on the position of Islamic education in the West. The workshop presented a bird’s-eye view of the history and role of madrasas in Pakistan, Indonesia and Europe, and addressed a number of related current issues.

*See for a report: ISIM Newsletter 10, p. 4*

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### 6.4 **Forum:** **‘Violence in Gujarat: The Position of the Muslim Minority in India’**

*Convenors: ISIM and ASiA (Asian Studies in Amsterdam)  
Royal Tropical Institute, Amsterdam, 5 June 2002*

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The state Gujarat in Western India has witnessed very serious communal violence between Hindus and Muslims in 2002. Several hundred people (in large majority Muslims) have been killed in a violence which started with

agitation by Hindu activists who want to build a temple in Ayodhya on the place where in 1992 the 16<sup>th</sup>-century Babar Mosque was destroyed. Many observers of the violence have stated that it had been organized by the political party that rules in Gujarat. Others have expressed their bewilderment at the seeming repetition of the violence that took place in 1992 after the destruction of the Babar Mosque. The repeated violence in Gujarat raises the fundamental question of the position of the Muslim minority in India. To what extent is it protected by the state? To what extent is its history and its language part of the national heritage of India? To what extent is it organizing itself to answer the challenges posed by the contemporary conditions

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Panel:

- Shahid Amin, Professor of History at the University of Delhi
- Yoginder Sikand, Postdoctoral Fellow at ISIM
- Barbara Metcalf, Professor of History at the University of California at Davis
- Jan Breman, Emeritus Professor of Sociology, University of Amsterdam
- Peter van der Veer, ISIM Co-Director and Professor of Comparative Religion, University of Amsterdam

Prior to the panel the film ‘In the name of God’ by Anand Patwardhan (1992, 90 mins. colour) was shown. This film investigates the attempt by Hindu militants to forcibly construct the Ram temple as a symbol of Hindu resurgence, as well as the efforts of secular Indians, many of whom are Hindus, to prevent the spreading of religious intolerance and hatred in the name of god. The struggles around the temple-mosque issue resulted in dramatic shifts in political power and led to murderous riots around the country.



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6.5 **Workshop:**  
**'Scholarship and Activism in Islamic Family Law'**

*Convenors: ISIM, FUB, AKMI, and CIMEL*

*Berlin, 5–7 July 2002*

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The workshop organized jointly by the Interdisciplinary Centre 'Social and Cultural History of the Middle East' at the Freie Universität Berlin (Katja Niethammer, Anna Würth), the AKMI (Arbeitskreis Moderne und Islam at the Wissenschaftskolleg Berlin, Georges Khalil), CIMEL (Centre of Islamic and Middle Eastern Law at SOAS, London, Lynn Welchman) and ISIM (Annelies Moors).

This meeting was the third in a series. The first workshop, convened by Anna Würth and Jamila Bargach and held in Berlin (June 2000), set out to create a network of scholars employing social science perspectives and methodologies in the study of family law. The second workshop, organized by Abdullahi An-Na'im and Laila al-Zwaini (ISIM, Rights at Home) at the annual European Institute Meeting in Florence (March 2001), discussed concepts of family, state, and civil society in Muslim societies. Legal and sociological perspectives were employed in order to discuss such issues as debates on family law reform in the 1990s and relations between family law and human rights issues. This third workshop focused on 'Scholarship and Activism' within the framework of a comparative and historical approach. Three main issues were highlighted: the production of knowledge about Islamic family law; processes of codification and the nation-state; and activism, civil society, and the public sphere.

*See for a report: ISIM Newsletter 11, p. 3*

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6.6 **Panels:**  
**'ISIM at WOCMES'**

*Mainz, 8–13 September 2002*

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The First World Congress for Middle Eastern Studies (WOCMES) was held jointly by the European Association for Middle Eastern Studies (EURAMES), the Association Française pour l'Etude du Monde Arabe et Musulman (AFE-MAM), the British Society for Middle East Studies (BRISMES), the German

Middle East Studies Association (DAVO), and the Italian Società per gli Studi sul Medio Oriente (SeSaMO).

The ISIM co-organized two panels at WOCMES. Annelies Moors (ISIM) and Blandine Destremeau (CNRS/IEDES-Université Paris I) organized a session on 'Migrant Domestic Workers to/in/from the Middle East'. This panel presented the ISIM research project 'Cultural Politics of Migrant Domestic Labour' to an audience working on the Middle East, and engaged in discussion with researchers recently working on migrant domestic labour.

In cooperation with Amr Hamzawy (Free University of Berlin) and Roel Meijer (KUN and International Institute of Social History, IISH), Dick Douwes (ISIM) organized the panel 'Taking Islamist Debates and Discourses Seriously: New Avenues in Research and Collection'. This panel aimed to broaden the scope of critical discussion on contemporary discursive and programmatic changes in the Islamist spectrum. It also introduced a new joint initiative of Egyptian and European research centres aimed at collecting and analysing contemporary publications (including pamphlets, grey literature, tapes, and websites) of Islamist movements with respect to controversies on: democracy and civil society, implementation of the *shari'a*, issues of social welfare, and authenticity and cultural identity.

Karin van Nieuwkerk (ISIM post-doctoral fellow) presented a paper on 'Female Converts to Islam: A Comparison of Online and Offline Conversion Narratives' in the panel 'Women and Modernity'.

*See for a short report: ISIM Newsletter 101, p. 4*

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## 6.7 Workshop and panel:

### **'Converts to Islam in Western Europe'**

*Convenor: Thijl Sunier on behalf of the Dutch Association for the Study of the Middle East and Islam (MOI)*

*Utrecht, 21 September 2002*

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This workshop and panel was the main event during the Annual Conference of the MOI.

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The following papers were presented, followed by a panel discussion:

- Stefano Allievi (*Padua*),  
'The Production of the Image of Islam in Europe: the Role of Converts'  
(see also *ISIM Newsletter 11*, p. 1)
- Karin van Nieuwkerk (*ISIM/KUN*),  
'Bekeringsverhalen van nieuwe moslima's nader bekeken. Een vergelijking tussen bekeringsverhalen van Nederlandse bekeerlinges tot de islam en zelf-presentaties van Europese en Amerikaanse nieuwe moslima's op Internet'
- Abdulwahid van Bommel,  
'Moslim worden: de slingerbeweging tussen frustratie en inspiratie'

## 7. Lectures

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### 7.1 **Fourth ISIM Annual Lecture: 'A Naqshibandi T 1 maque'**

by Şerif Mardin

University of Nijmegen, 23 November 2002

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On 13 November 2002, Professor Şerif Mardin (Sabanci University, Istanbul) delivered the fourth ISIM Annual Lecture at the University of Nijmegen. His lecture focused on the impact of *Les aventures de Télémaque, fils d'Ulysse* by the 18<sup>th</sup>-century French author Fénelon on 19<sup>th</sup>-century Ottoman intellectuals, in particular in Khalidi-Naqshibandi circles in Istanbul.

Şerif Mardin is the author of path-breaking studies on Turkish intellectual and social history, including *The Genesis of Young Ottoman Thought* (1962) and *Religion and Social Change in Turkey* (1989). His lecture will be published in the ISIM Papers Series.

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### 7.2 **Lectures and Debates: 'Islam, Authority, and Leadership'**

Organizers: Nathal Dessing, Linda Bouws (Felix Meritis) and Dick Douwes Felix Meritis, Amsterdam

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The ISIM and Felix Meritis (European Centre for Arts and Sciences, Amsterdam) organized a series of lectures and debates on 'Islam, Authority, and Leadership' in 2002 and 2003. The series, consisting of five meetings, dealt with the presence of Muslim intellectuals in the media, views on how to live a Muslim life in Europe, the principle of separation of church and state, the position of Muslim women in the Netherlands, and Dutch integration policy.

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The *Islam, Authority, and Leadership* Programme consisted of the following events:

- ‘Would the Muslim Intellectual Please Stand Up!’ (20 June 2002)  
Speakers: Nathal Dessing (ISIM), Haci Karacaer (director, Milli Görüş, the Netherlands), Saoud Khadje (Dar al-Ilm, Institute for Islam Studies), and Fouad Laroui (researcher and writer).  
Moderator: Ab Cherribi (entrepreneur).
- ‘A Lonely Planet Guide for Muslims’ (19 September 2002)  
Speakers: Tariq Ramadan (College of Geneva and Fribourg University, Switzerland) and Abdulkader Tayob (ISIM Chair, University of Nijmegen).  
Moderator: Peter van der Veer (ISIM co-director).
- ‘Your Constitution is Not Mine!’ (10 October 2002)  
Speakers: Famile Arslan (lawyer), Sadik Harchaoui (public prosecutor), and Marc Hertogh (associate professor of socio-legal studies, University of Tilburg).  
Moderator: Steve Austen (permanent fellow of Felix Meritis, cultural entrepreneur, publicist, and consultant).
- ‘The Rib of the Man’ (7 November 2002)  
Speakers: Gijs von der Fuhr (Amsterdam Centre for Foreigners), Seyma Halici (women’s group, Milli Görüş), and Fenna Ulichki (Moroccan Women’s Association in the Netherlands).  
Moderator: Steve Austen.
- Concluding Meeting (27 January 2003)  
Speakers: Roger van Boxtel (Minister of Urban Policy and Integration of Ethnic Minorities, the Netherlands, from 1998 to 2002), Famile Arslan (lawyer), Haci Karacaer (director, Milli Görüş, the Netherlands), Abdulkader Tayob (ISIM Chair, University of Nijmegen), and Fenna Ulichki (Moroccan Women’s Association in the Netherlands).  
Moderator: Steve Austen

*See for a report: ISIM Newsletter 12, p. 8*

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### 7.3 Various lectures

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27 February 2002

- ‘Islam and the West: Mutual Perceptions’  
by Hassan Hanafi (*Cairo University*)

20 June 2002

- ‘Islam and Secular Nationalism in Bangladesh: The Role of Maulana Bhashani’  
by Abdul Matin

25 June 2002

- ‘Muslims in the US after 9/11’  
by Yvonne Haddad (*Georgetown University*)

11 October 2002

- ‘The Unholy Alliance with Secular Fundamentalism: Examining the Roots of Religious Radicalism’  
by Lamin Sanneh (*Yale University*)

## 8. Publications and Papers

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### 8.1 Publications and Papers ISIM Faculty

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#### a. Muhammad Khalid Masud

##### *Publications*

- ‘Hadith and Violence’, *Oriente Moderno* XXI (LXXXII) n.s., no. 1 (2002): 6–18.
- ‘Sufi Views of Hajj and Islamic Rituals’, *Sufi Illuminations* 3, no. 1 (2002): 1–13.
- ‘The Scope of Pluralism in Islamic Moral Traditions’. In *Islamic Political Ethics, Civil Society, Pluralism, and Conflict*, edited by Sohail H. Hashimi (Princeton: Princeton University, 2002), 35–147.
- ‘The Scope of Pluralism in Islamic Moral Traditions’. In *The Many and the One, Religious and Secular Perspectives on Ethical Pluralism in the Modern World*, edited by Richard Madsen and Tracy B. Strong (Princeton: Princeton University Press, 2003), 180–191.
- ‘Qadi Courts’. In *Legal Systems of the World: A Political, Social, and Cultural Encyclopedia* vol. III, edited by Herbert M. Kritzer (Santa Barbara: ABC-Clio, 2002), 1347–1349.
- ‘The State of Social Sciences in Pakistan’ *ISIM Newsletter* 10 (July 2002): 36
- ‘Living as Minorities under Islamic Law’, *ISIM Newsletter* 11 (December 2002): 17

##### *Conference Papers and Invited Lectures*

- ‘Philosophy of Islamic Law’, Association of Indonesian Muslim Intellectuals, European region (The Hague, 9 February 2002)
- ‘Analyzing Normativity of *Shari’a*: Shatibi and Shah Waliullah on Family laws’, Third Symposium of the Islamic Law in Africa Project (Cape Town, South Africa, 11–14 March 2002)
- ‘Understanding Islamic Rituals: Sufi Views of Hajj’, ISIM Staff Seminar (23 April 2002)
- ‘Recent studies on Madrasa’, ISIM Workshop on Madrasa (16 May 2002)
- ‘Muslims in the West: Some lessons from History’, Institute of Peace Studies (Bradford, 29 May 2002)
- ‘Wahhabism and Islamic Modernism in Pakistan’, EHESS (Paris, June 2002)

- ‘Shari‘a and State in Islam’, Kalif (Kuala Lumpur, Malaysia, July 2002)
- ‘Property between Fundamentalism and Modernization in the Arab Muslim World’, Paper given at the ‘Property in Western and Islamic Thought: A Comparative Analysis’ Workshop, University of Vienna (Vienna, 19–21 September 2002)
- ‘Cult of Spain in the Muslim World’, Paper given at the ‘Integration Processes in the Mediterranean Area: Comparisons and Collaborations between Cultural Perspectives and Legal Political Conditions’ conference, University of Bologna (Ravenna, 26–27 September 2002)
- ‘Islam and Internal Pluralism’, Research Course on ‘Muslims and the Other: Pluralism and Human Rights in Islam’, Norwegian Institute of Human Rights, University of Oslo (Oslo, 17–19 October 2002)
- ‘Istifta and Religious Authority’, IIAS Workshop on ‘Fatwas and the Dissemination of Religious Authority in Indonesia’, (31 October 2002)
- ‘Rethinking Islamic Fundamentalism in Pakistan’, INPAREL Leicester, in University College of London, Conference on Fundamentalism in India and Pakistan (30 November 2002)

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b. Martin van Bruinessen

*Publications*

- ‘Back to Situbondo? Nahdlatul Ulama attitudes towards Abdurrahman Wahid’s presidency and his fall’. In *Indonesia: in search of transition*. Yogyakarta: Pustaka Pelajar, edited by Henk Schulte Nordholt and Irwan Abdullah (2002), 15–46. [Indonesian translation published as: ‘Kembali ke Situbondo? Sikap NU terhadap kepresidenan Gus Dur’, Gèrbang, *Jurnal Studi Agama dan Demokrasi* 12 (2002): 4–28.]
- ‘Genealogies of Islamic radicalism in post-Suharto Indonesia’, *South East Asia Research* 10, no. 2 (2002): 117–154.
- ‘The violent fringes of Indonesia’s Islam’, *ISIM Newsletter* 11 (December 2002): 7.
- ‘Derebeyler, şakiler (haydutlar), Aleviler: Osmanlı İmparatorlunun çevresinde (merkezden uzak yerlerde) oluşan sosyal oluşumlar Anadolu’da bir sivil toplumun oluşmasının başlangıcı midir?’. In *Osmanlı ve Cumhuriyet dönemi Alevi tarih ve kültürü*, edited by İbrahim Bahadır (Bielefeld: Bielefeld Alevi Kültür Merkezi Yayınları, 2002), 123–125.



- ‘Kurds, states and tribes’. In *Tribes and Power: Nationalism and Ethnicity in the Middle East*, edited by Faleh Jabar and Hosham Dawod (London: Saqi Books, 2002), 165–183.
- ‘Het Koerdisch, een problematische taal’ / ‘Kurdî, zimanekî bi derd e’. Foreword in *Ferhenga Kurdî-Holendî / Woordenboek Koerdisch-Nederlands* by Mahabad B. Qilorî & Nêçîrvan Qilorî (Amsterdam: Bulaaq, 2002), 5–13, 14–21.
- ‘Foreword’. In *New voices of Islam*, edited by Farish A. Noor (Leiden: ISIM, 2002), vii–ix.

*Conference Papers and Invited Lectures*

- ‘De Koerdische kwestie in Turkije’, Lezing en discussie, Studentenvereniging voor Internationale Betrekkingen (Leiden, 19 March 2002)
- ‘De betekenis van de jihad in de islam’. Symposium ‘Religie: middel of obstakel voor vrede?’, Studium Generale Utrecht (Utrecht, 13 May 2002)
- ‘Traditional Muslim education in Indonesia: the pesantren’, Madrasa Workshop organized by ISIM & Felix Meritis (Amsterdam, 16 May 2002)
- ‘Voor God of bevrijding? [over Hizbullah, jihad en martelaarschap in Libanon]’, Thema-avond in serie ‘Dilemma’s in de nieuwe oorlog’, Nijmeegs platform tegen de nieuwe oorlog (Nijmegen, 23 May 2002)
- ‘The Kurds and Globalization’, Kurdish cultural week, Kurdish Library and Kurdish Federation (Stockholm, 25 May 2002)
- ‘Shari‘a en jihad: radikale islamitische stromingen in het huidige Indonesië’, Lecture at the annual meeting of the KITLV (Leiden, 8 June 2002)
- ‘Wahhabi influences in Indonesia’, Journée d’Etudes du CEIFR (EHESS-CNRS) et MSH sur le Wahhabisme. Ecole des Hautes Etudes en Sciences Sociales / Maison des Sciences de l’Homme (Paris, 10 June 2002)
- ‘Diversiteit in de islam’, Studium Generale, Technische Universiteit Eindhoven (Eindhoven, 2 October 2002)
- ‘Koerden, Turken, Alevieten: debatten over etnische identiteit in Turkije en in de diaspora’, Turkse Studenten Vereniging / Theater De Evenaar, Wereldmuseum (Rotterdam, 19 October 2002)
- ‘Innerkurdische Herrschaftsverhältnisse und ihre Auswirkungen auf Parteien und Politik in der Türkei und im Irak’, Tagung ‘Kurden im Irak und in der Türkei: Ihre Zukunft zwischen Agas, Sheiks und Öl-Multis’, Evangelische Akademie Bad Boll (6–8 December 2002)
- ‘Het Koerdisch, een problematische taal’, rede bij de presentatie van het *Koerdisch-Nederlandse woordenboek* van M. & N. Qilorî, Wereldmuseum (Rotterdam, 20 December 2002)

### *Miscellaneous*

- Moderation discussion program ‘Liberal Islam in Indonesia’, with Goenawan Moehamad, Farid Wajidi, Syafiq Hasyim and Noorhaidi Hasan (Amsterdam, De Balie, 17 January 2002)
- Moderation and discussion of the panel ‘La violence domestique: la pratique de violence sur le corps des femmes et les stratégies de résistance’ in the Conférence Internationale ‘Femmes, violence et moyens de mobiliser la résistance: le cas des femmes kurdes’ (Paris, 22 February 2002) Palais du Luxembourg (Organisée par: L’Institut kurde de Paris, L’Action des Femmes kurdes contre les crimes d’honneur (KWAHK), Le Réseau international d’études des femmes kurdes, avec le concours du Ministère de l’Emploi et de la Solidarité et de la Fondation France-Libertés)
- Round table discussion with Amien Rais, chairman of Indonesia’s People’s Consultative Assembly. (Leiden, IIAS, 20 March 2002)
- Moderation, IIAS Annual Lecture, ‘Al Qaeda in the Asia-Pacific: Origins Capability and Threat’ by Rohan Gunaratna (Amsterdam, De Balie, 14 June 2002)
- Discussant of Nurcholish Madjid, ‘Civil Islam—The Role of Islam in the Process of Democratization’, International Conference ‘Islamic perspectives in secular societies—Modern Scholars of Islam / Questions for the West’ (Berlin, Haus der Kulturen der Welt, 21–22 June 2002)
- Moderation, public discussion on Islam, Globalization and Terrorism, with Charles Tripp and Nasr Abu Zayd (Amsterdam, De Balie, 9 September 2002)
- Discussant, IIAS workshop ‘Globalizing Media and Local Society in Indonesia’ (Leiden, 13–14 September 2002)

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### c. Annelies Moors

#### *Publications*

- ‘Silver Jewellery from Oman and Yemen’. In *Ethnic Jewellery from Africa, Asia and Pacific Islands* (Amsterdam and Singapore: The Pepin Press, 2002), 47–72.

#### *Conference Papers and Invited Lectures*

- ‘Migrant domestic workers: transnational migration and religion’, Presentation at planning meeting of social science research council (Istanbul, 12–15 July 2002)
- ‘Family Law in the Public Sphere’, Presentation at ‘Family Law and Activism’, organized by SOAS, Freie Universität Berlin, ISIM (Berlin, 8 July 2002)

- ‘Postcards from Palestine: The Politics of the Photographic Image’, Presentation for PhotoCairo, at Townhouse, Gallery of Contemporary Art (Cairo, 17 September 2002)
- ‘The cultural politics of migrant domestic labour’, Paper presented at WOCMES (12 September 2002)

#### *Miscellaneous*

- Organizer conference ‘Family Law and Activism’, Organized with Lynn Welchman, SOAS, London, and Anna Wurth, Freie Universität Berlin (Berlin, 7–9 July 2002)
- Convenor panel ‘Migrant Domestic Labour from/in/to the Middle East’, Panel at WOCMES, organized with Blandine Destremeau, CNRS/IEDES-Université Paris I (Mainz, 10–13 September 2002)
- Chair session on honour crimes, CIMEL/SOAS (London, 16 February 2002)
- Commentator session on ‘Women or Something Like That’, WOCMES (Mainz, 10–13 September 2002)
- Participant working group ‘Arab Families Working Group. Public Discourses’ (Cairo, 16–17 September 2002)
- Curator (with Steven Wachlin) of ‘Picture Postcards of Palestine’ (as part of the exhibit of Farid Armaly) (6 June–16 September 2002) Dokumenta Kassel
- Reviewer for *American Ethnologist* and *Cultural Anthropology*
- Member of SSRC committees on ‘Transnational migration, religion and diversity’ and ‘Global Ethnologies’
- Member of selection committee for individual grants Netherlands Foundation for the Advancement of Tropical Research (WOTRO)
- Member editorial board *Critique of Anthropology*

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#### d. Abdulkader Tayob

##### *Publications*

- ‘Religion, Culture and Identity in a Democratic Society’, *Journal for the Study of Religion*, 15, no. 2 (2002): 5–13.
- ‘Modern South Africa and the Science of Religion: Productive and Inhibitive Models for the Study of Religions’. In *Modern Societies and the Science of Religions: Studies in Honour of Lammert Leertouwer*. G.W. Wiegers and J.A. Platvoet (eds). (Leiden: Brill 2002): 302–328.

- ‘Islamic Discourse on Evolution: Response to Science, Evolution and Schooling in South Africa by Jeffrey Lever’. In *Architect and the Scaffold Evolution and Education in South Africa*, Wilmot James and Lynne Wilson (eds) (Pretoria: Human Sciences Research Council, 2002), 89–95.
- ‘The South African Muslim Communities’ Response to September 11<sup>th</sup>’, *Annual Review of Islam in South Africa*, 5, (2002): 20–25.

*Conference Papers and Invited Lectures*

- ‘The impact of 9/11 on academic disciplines’, presentation at a round-table discussion at the Lux Theatre (Nijmegen, 10 September 2002)
- ‘Africa and Islam: A Persistent Dilemma in a Global Security Context’, lecture at the African Studies Centre (Leiden, 2 October 2002)
- ‘Islam & the West from the perspective of Africa’ lecture at the workshop ‘South African Muslim Communities and their Reaction on the Present Developments after September 11<sup>th</sup>’ (Locum, October 21–23 2002)
- ‘The Fatwa in an Islamic Institution: Religious Leadership in Modern Islam Religious Authorities in Middle Eastern Islam’ (Berlin, 5–8 December 2002)
- ‘Quranic verses on Jihad in International Relations: Reading Text in the Light of Competing Theories of Jihad’, lecture at Jewish and Islamic Hermeneutics Workshop (Berlin, 12–15 December 2002)

*Miscellaneous*

- Presentation at the European Union Meeting ‘Europe-Asia One Year after 11<sup>th</sup> of September’ (Brussel, 11 September 2002)
- Panellist in the ISIM and Felix Meritis lecture and debate series *Islam, Authority, and Leadership* (Amsterdam, 19 September 2002)

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e. Peter van der Veer

*Publications*

- ‘Cosmopolitan Options’. In *Etnografica* VI, no. 1 (2002): 15–26.
- ‘Religion in South Asia’. In *Annual Review of Anthropology* (2002): 31, 173–187.
- ‘Transnational Religion: Hindu and Muslim Movements’. In *Global Networks* 2 (2002): 95–11.
- ‘God must be liberated. A Hindu liberation movement in Ayodhta’. In *Social Movements and the State*, edited by Ghanshyam Shah (Delhi: Sage, 2002), 402–423.

- ‘Postmodern India’. In *Work and Social Change in India. Essays in Honour of Jan Breman*, edited by Arvind Das and Marcel van der Linden (Delhi: Manohar, 2002), 91–108.
- ‘Colonial Cosmopolitanism’. In *Conceiving Cosmopolitanism*, edited by Robin Cohen and Steve Vertovec (Oxford: Oxford University Press, 2002), 165–180.
- ‘Empathy or Empire’. In *Biblio: A Review of Books, Special Issue on Cosmopolitanism and the nation-State VII* (March–April 2002): 11–14.
- ‘Review of Ethnic Conflict and Civic Life: Hindus and Muslims in India by Asutosh Varshney’. In *Biblio: A Review of Books VII* (November–December 2002): 34–35.

*Miscellaneous*

- Elected as Member of the Netherlands Royal Academy of Arts and Sciences (KNAW)
- Member Advisory Board of the Centre for Modern Oriental Studies in Berlin (ZMO) in Berlin.

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f. Dick Douwes

*Publications*

- ISIM Newsletter 10 and 11, editor (Leiden: ISIM, 2002)

*Miscellaneous*

- Discussant at the Closing Conference of the Transnational Communities Programme, Oxford University (Oxford, June 2002)
- Convenor and Chair of the panel ‘Taking Islamist Debates and Discourses Seriously: New Avenues in Research and Collection’ at the WOCMES Conference (Mainz, September 2002)

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g. Nathal Dessing

*Publications*

- ‘An Islamic Wedding in a Dutch Living Room’. In *ISIM Newsletter 10* (2002): 31.
- ‘De moslim als bliksemafleider voor een veranderende samenleving’. In *Migranten Informatief* no. 144 (September 2002): 26–29.

- ‘Rituelen van moslims’. In *Anders herkenbaar*, exhibition brochure Raad voor de Kinderbescherming directie Noord-West. (Rotterdam: Stichting Islamitische Kunst en Cultuur, 2002), 20–22.

*Conference Papers and Invited Lectures*

- ‘Een veranderende islam’ (A Changing Islam), guest lecture in the MA course ‘Migratie en multiculturaliteit in wereldperspectief’ (Migration and Multiculturality in World Perspective), Faculty of History and Arts, Erasmus University (Rotterdam, 22 January 2002)
- ‘De rol van de vrouw in het islamitische huwelijk’ (The Role of Women in Islamic Marriage), lecture, Studium Generale, Wageningen University (Wageningen, 14 February 2002)
- ‘Would the Muslim Intellectual Please Stand Up!’, opening of the meeting in the ISIM and Felix Meritis lecture and debate series *Islam, Authority, and Leadership* (Amsterdam, 20 June 2002)
- ‘Ethnographic Museums in Leiden, Rotterdam, and Amsterdam’, lecture, Universitetets kulturhistoriske museer, (Oslo, 5 November 2002)
- ‘Marriage among Muslims in the Netherlands: Ritual Diversity and Attrition’, lecture, Department of Social Anthropology, University of Oslo (Oslo, 8 November 2002)
- ‘Vrouwen en islam: Kunnen vrouwen zich emanciperen binnen de koran?’ (Women and Islam: Is Women’s Emancipation within the Quran Possible?), debate organized by TUMULT (Utrecht public debating centre for social and cultural issues) and FORUM (Institute for Multicultural Development), Utrecht (10 December 2002)

*Miscellaneous*

- Guest lecture in the MA course ‘Religie, staat en publiek domein’ (Religion, State, and the Public Sphere), Faculty of Humanities, University of Amsterdam (Amsterdam, 29 October 2002)
- Guest lecture in the European Master’s Degree Programme on ‘Interculturalisatie van zorg en dienstverlening: Psychosociale aspecten’ (Interculturalisation of Health Care and Social Services: Psychosocial Aspects), Utrecht School of Governance (Utrecht, 2 December 2002)
- Leader at the workshop on ‘Ritual Attrition’, Ethnographic Museum, (Oslo, 7 November 2002)
- Member Stedelijke Adviesraad Multiculturele Stad Den Haag (SAM), 2002–2006

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## 8.2 Publications of ISIM Ph.D. Fellows

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### a. Karin van Nieuwkerk

#### *Publications*

- ‘The Performers of Muhammad ‘Ali Street in Cairo, Egypt’. In *The Garland Encyclopedia of World Music Vol. 6, The Middle East* (New York & London: Routledge, 2002), 615–623.
- ‘Shifting Narratives on Marginality: Female Entertainers in Twentieth-Century Egypt’. In *Outside In. On the Margins of the Modern Middle East*, edited by Eugene Rogan (London: I.B. Taurus, 2002), 231–252.

#### *Conference Papers and Invited Lectures*

- ‘Converts to Islam: A comparison of online and offline conversion narratives’, WOCMES (Mainz, September 2002)
- ‘Time and Migration: Changes in Religious Celebrations among Moroccan Immigrant Women in the Netherlands’, MESA (Washington, November 2002)
- ‘Nieuwe Moslima’s in Nederland. Achtergronden en motieven van bekeering tot de Islam’ (Den Haag, February 2002)

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### b. Yoginder Sikand

#### *Publications*

- *The Origins and Development of the Tablighi Jama’at (1920–2000): A Cross-Country Comparative Study* (New Delhi: Orient Longman, 2002).
- ‘Islamic Mission and Inter-Religious Dialogue in a Minority Context: The Jama’at-i-Islami of India’, *Islam and Christian Muslim Relations* 13, no. 1 (2002): 49–64.
- ‘A New Indian Muslim Agenda: The Dalit Muslims and the All-India Backward Muslim Morcha’, *Journal of Muslim Minority Affairs* 21, no. 2 (2001): 287–96.
- ‘Hindu-Muslim Syncretic Shrines of Karnataka’, *Indian Journal of Secularism* 6, no. 1 (April–June 2002): 63–97.
- ‘Islamic Perspectives on Liberation and Dialogue in Contemporary India: A Case Study of Muslim Writings in *Dalit Voice*’, *Studies in Inter-Religious Dialogue* 12, no. 1 (2002): 75–97.
- ‘Islam and the Dalit Quest for Liberation in Contemporary India’, *Encounters* 8, no. 1 (2002): 43–60.

- ‘The Changing Nature of Shared Hindu-Muslim Shrines in Contemporary Karnataka, South India’, *South Asia* xxv, no. 1 (April 2002): 49–68.
- “‘Now or Never!’: Inter-Faith Dialogue and the Recovery of ‘True’ Hinduism as Seen in the Writings of Acharya Maulana Shams Naved Usmani”, *Islamic Studies* 41, no. 2 (2002): 295–317.
- ‘The Emergence and Development of the Jama’at-i Islami of Jammu and Kashmir (1940s–1990)’, *Modern Asian Studies* 36, no. 3 (2002): 705–751.
- ‘Shi’ism in Contemporary India: The Badri-Vakili Controversy Among Indian Isma’ilis’, *The Muslim World* 93 (January 2003): 99–115.
- ‘Peace, Dialogue and Da’wa: An Analysis of the Writings of Maulana Wahiduddin Khan’, *Islam and Christian-Muslim Relations* 14, no. 1 (2003): 33–49.

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c. Christèle Dedebant

*Publications*

- ‘Féminité et développement au Pakistan, une nouveauté bien tempérée’. In H. Guetat (éd.), *Femmes et développement* (Toulouse: Presses Universitaires du Mirail, 2002)
- ‘The Dutch Connexion; Pakistani NGOs networking in the Netherlands’, *IIAS Newsletter* 28 (2002).
- ‘Les media et la construction de la femme pakistanaise’. In P. Lavagne (éd.), *L'Orient des Femmes* (Paris : Éditions ENS, 2002).
- ‘Feminists in Pakistan: Rhetoric and models’. In A. Neuwirth et A. Pflitsch (éd.), *Crisis and Memory in Islamic Societies* (Beirut: Orient-Institut DMG, 2002)

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d. Vazira Zamindar

*Publication*

- ‘Yeh mulk hamara ghar: the ‘national order of things’ and Muslim Identity, in John Mathew Mattan’s *Sarfaroosh*’, *Contemporary South Asia* 11, no. 2 (2002): 183–198.



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e. Joseph Alagha

*Publications*

- ‘Successen Hezbollah bij ‘kleine oorlog’ om Shib‘a’, *Soera: Midden-Oosten Tijdschrift* 9, no. 2 (July 2001): 34–38.
- ‘Hizbullah’s Gradual Integration in the Lebanese Public Sphere’, *Sharqiyyat: Journal of the Dutch Association for Middle Eastern and Islamic Studies* 13, no. 1 (2001): 33–59.
- ‘Hizbullah, Iran and the Intifada’, *ISIM Newsletter* 9 (January 2002): 35.

*Conference Papers*

- ‘Hizbullah and the Lebanese Public Sphere’, Paper given at workshop ‘Civil Society and the Public Sphere in Muslim Societies’ (Leiden, 26 April 2002)
- ‘Hizbullah and the Dialogue of Civilizations among Local Cultures’, Paper given at the ‘Dialogue among Civilizations and Global Issues (DaC)’ conference, organized by the Iranian School of International Relations (SIR) and United Nations University (UNU) (Tehran, 30 August – 6 September)

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f. Mohammad Amer

*Conference Paper*

- ‘Religious mobilization and Politics: the Minhajul Quran movement in Pakistan, 17th European Conference on Modern South Asian Studies (Heidelberg, 9–14 September 2002)

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g. Welmoet Boender

*Publications*

- Welmoet Boender and Meryem Kanmaz, ‘Imams in the Netherlands and Islam Teachers in Flanders’. In *Intercultural Relations and Religious Authorities: Muslims in the European Union*, edited by W.A.R. Shadid and P.S. van Koningsveld (Leuven, Paris, Dudley, MA: Peeters, 2002), 169–180.
- Peter J. M. Nas and Welmoet Boender, ‘The Indonesian City in Urban Theory’. In *The Indonesian Town Revisited*, edited by Peter J. M. Nas (Munster: Lit Verlag and Singapore: Institute for Southeast Asian Studies, 2002), 3–16.

*Conference paper*

- ‘Islam en de Nederlandse rechtsstaat: de katalyserende rol van imam el-Moumni’, Nederlands Genootschap voor Godsdienstwetenschap and Noster (Heeze, 10 May 2002)

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h. Mujiburahman

*Publication*

- ‘Menakar Fenomena Fundamentalisme Islam’, *Tashwirul Afkar* no. 13 (2002): 74–92.

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j. Mareike Winkelman

*Publication*

- ‘Madrassa Workshop’ (conference report), *ISIM Newsletter* 10 (July 2002): 3.

*Conference Paper*

- ‘The Diversity of Madrasa Education for Girls in Contemporary India’, Staff seminar at Cologne University (2 July 2002)

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k. Samuli Schielke

*Publications*

- Review Article of Marco Schoeller: ‘Methode und Wahrheit in der Islamwissenschaft’, *DAVO-Nachrichten* 15 (June 2002): 114–15.
- ‘Mâ l-sha’bi fî l-mu’taqadât al-sha’biyya’ (What Makes Popular Beliefs Popular), *Fusûl* 60 (Summer–Autumn 2002): 166–167.

*Conference paper*

- ‘Habitus of the Authentic, Order of the Rational: Contesting Saints Festivals in Twentieth-Century Egypt’, WOCMES (Mainz, 8–13 September 2002) (Will be published in 2003)

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### 8.3 ISIM Publications

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- *'Traditionalist' Islamic Activism: Deoband, Tablighis, and Talibs* (ISIM Papers 4)  
by Barbara D. Metcalf
- *New Voices of Islam*  
by Farish A. Noor
- *ISIM Annual Report 2001*
- *ISIM Newsletter 10 and 11*

## 9. Rights at Home Project

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### Project Team in 2002

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#### *Primary Consultant*

- Prof. Dr Abdullahi A. An-Na'im (Emory University School of Law, USA)

#### *Academic Resource Person*

- Prof. Dr Nasr Abu Zaid (ISIM/Leiden University)

#### *Coordinator*

- Laila al-Zwaini (ISIM)

#### *Project Assistant*

- Madelon Stokman

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### International Advisory Board

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- Cassandra Balchin (London, UK)
- Ebrahim Moosa, (Duke University, USA)
- Jamal Adimi (Forum for Civil Society, Sanaa, Yemen)
- Salma Maoulidi (Sahiba Sisters, Dar es Salaam, Tanzania)

The ISIM project 'Rights at Home: An Approach to the Internationalization of Human Rights in Family Relations in Islamic Communities' (Yemen, Tanzania, South East Asia, covering Indonesia, Malaysia, Singapore, Thailand and the Philippines) passed its first year. The project is based on the view that human rights must primarily be respected and practiced within the family at home, if these rights are to be protected at any level or sphere of public life. The family in its communal context is critical for the protection of human rights, not only as a site of the endemic violation of some of these rights, but also because of its formative role in the socialization of children, including their attitudes toward the values underlying human rights norms. However, prevalent legalistic and state-centric approaches to the dissemination of human rights are often not effective or unsuited to reach into the private domain of the family and community.

The objective of this project is to supplement the currently dominant state-centric and legalistic approach to the protection of human rights in Muslim societies with a broader action at the societal level. In particular, this project seeks to explore and develop ways of transforming attitudes within the Muslim family and local community in favour of greater respect for human rights values as an *indigenous* moral frame of reference, particularly with respect to the rights of women and children. The two basic concerns are addressing the ways in which the socialization of children affect their understanding of equal and fair gender relations, and building capacity for women to demand their rights in the field of gender equality, mobility, access to work, political participation and so on. This necessitates the critical addressing of questions of Islamic family law, customary practices, and domestic power relations.

While the ultimate beneficiaries of this project are women and children in Islamic societies, the main means to realize the objectives is to enable and empower actors within those communities to achieve and sustain cultural transformation in support of human rights. In the second year of the project these critical 'advocates of social change' will be carefully selected from different spheres of modern and traditional society, such as men and women with religious authority, community leaders, tribal authorities, journalists, lawyers, writers, teachers, artists, and NGO-activists. They will be trained in order to develop their ability to argue for human rights from an Islamic and cultural perspective, and improve their advocacy skills for human rights. In this way, the project seeks to facilitating dialogue and collaboration between traditional community leaders and human rights activists, and generally promoting popular appreciation of the vital role of human rights norms in Islamic societies.

Two 'Rights at Home' Sounding Board Meetings gave the first impetus to a dialogue about human rights of women and children in Muslim societies. In both cases men and women from different social and professional strata of society participated, those who work in the field of human rights, religious institutions, journalism, law, social welfare, and art.

The first series of Sounding Board Meetings were held in Yemen, between 4 and 11 May 2002 on three locations: Sanaa, Taiz, and Aden. The meetings were jointly organized with the Forum for Civil Society (FCS), a non-governmental organization concerned with the development of democracy, human rights, and civil society, based in Sanaa. Participants agreed that in Yemen there is a divergence between the *Shari'a*-based laws

and the Islamic *Shari'a*, on the one hand, and normative behaviour which is mainly based on local and tribal customs, on the other. Such customs were said to often deprive women of their Islamic and human rights, for instance in matters of inheritance, marital and divorce rights, and social freedoms. The second series of Sounding Board Meetings were held between 19 and 23 June 2002 in Tanzania, in Dar es Salaam, Zanzibar, and Mwanza, respectively. These meetings were organized in cooperation with the network Sahiba Sisters in Dar es Salaam, which develops programmes in the areas of capacity building, lobbying and advocacy, networking and research. Topics discussed included women's emotional and reproductive health, family law legislation and debates, the application of Islamic principles in court, Islamic and cultural practices, street children, and some concrete case studies on human rights violations. The two overall concerns identified by the participants were the difficulties faced by the Muslim community in Tanzania as a minority group and the lack of and strong desire for Islamic education. The participants during both Sounding Board Meetings did not only discuss such existing issues and power relations at the community level, but presented attempted strategies for relief of the violations of human rights, too. In this way, possible obstacles to the project's approach could also be identified.

The Sounding Board Meetings were meant to identify potential 'advocates of change', and some of these could actually be found among the participants of the meetings. As a follow-up to the meetings in Yemen and Tanzania a third Sounding Board Meeting in Kuala Lumpur, Malaysia, and two Capacity Building Workshops in Yemen and Tanzania have been planned for year 2 (2003) of the project. The workshops are intended to provide the identified 'advocates' with theological, jurisprudential, and other social science resources for developing their own capacity to raise issues important for their respective communities on the basis of the insights gained.

# 10. ISIM Library Facility

The Leiden University Library is responsible for the development of the ISIM Library Facility. Prof. Jan Just Witkam (Interpres Legati Warneriani and Chair of Paleography and Codicology of the Islamic World) is in charge of this project. The project team also includes the ISIM librarian Hans van der Meulen and the curator Dr Arnoud Vrolijk.

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## 10.1 Acquisitions in 2002

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Acquisition of several hundreds of Arabic books at the Cairo International Book Fair was done by Arnoud Vrolijk in January–February 2002. The purchases concentrated on the recent political developments in Islam after 9/11 and on the war in Afghanistan as an immediate result of the terrorist attacks on New York and Washington. At the Cairo International Book Fair Vrolijk also acquired several CD-Roms with both medieval and modern Islamic texts. The advantages to browse and search in large Islamic texts of modern relevance go without saying. Special mention in this respect deserves the CD-ROM *al-Maktaba al-alfiyya li-al-sunna al-nabawiyya* which allows the browsing of a thousand texts on *shari'a* and *sunna*.

To this account may be added the acquisition of some eighthundred Islamic books in the Parisian district of Belleville, which is populated mainly by Muslims. This acquisition displays the relations of the Muslim minority with the non-Muslim majority in France, the dialogue between both sides, the preservation of the Muslim character in times of modern developments, and the struggle between modernists and traditionalists. As the books in French had been purchased already in 2001 in the Belleville bookshops, the acquisition in 2002 concentrated on books in Arabic.

The Saudi Minister of Religious Affairs donated a number of medieval Islamic texts. Especially interesting was a collection of thirty-seven volumes of *Fatwa's* by Ibn Taymiyya (1263–1328). The CD-Rom of this collection has also been acquired. The Iranian Embassy in The Hague donated

around one hundred books in Farsi. ISIM received around sixty monographs, which were ordered from bookshops in Tehran.

ISIM acquired some ten videotapes of Dutch and French TV programmes concerning modern developments in Islam in Western Europe. Mention may be made of the acquisition of the printed texts of sermons and a CD with a sermon of Imam Ahmed Salam of the mosque at the Von Suppéstraat in Tilburg, who was accused by the Dutch media of preaching radicalism and intolerance. The decision to acquire these materials was based on the heated controversies in the Dutch media on these matters.

Pakistani and Indian books on Islamic subjects were received from the estate of the late J.M.S. Baljon, who had bequeathed all his *Fatwa*-collections and lithographs to Leiden University. Before the remainder of his private library was auctioned off, ISIM could acquire a considerable number of important sub-continental monographs.

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## 10.2 Cataloguing and Shelving

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All ISIM books are mentioned in the Leiden OPAC. Besides the cataloguing of some two thousand volumes, which was done by the cataloguers of the University Library, a collection of some thousand volumes in Swahili, which was acquired in the course of 2001 by Gerard van den Bruinhorst during a research trip to Kenia and Tanzania, was catalogued by the ISIM Librarian, Mr. Hans van der Meulen.

Cataloguing of books received by donations directly done to ISIM headquarter by fellow scholars, students and publisher's agents, was also undertaken. The open shelving of twelve ISIM stacks has continued untill June 2002. After the rearrangement of the Library's special collections in the summer of 2002, this facility was temporarily interrupted. ISIM's books are presently located in the closed stacks of Leiden University Library in cupboards Nos. 8435–8456. Browsing the entire collection is possible through the Leiden OPAC, with reference to the numbers of the cupboards. The ISIM collection in the Leiden University Library is, according to the automated lending system, the most frequently used sub-collection within the Library.



In the course of 2002 a total amount of 65,134 euro was spent on the acquisition of monographs.

On the subscription of periodicals (presently 57 titles) 5,185 euro was spent. The administrative overhead for ISIM's library facility took 20,838 euro. By the end of 2002 the total amount of monographs and serial works in the ISIM collection amounted to 5009 copies (was 2733 copies in 2001). Some 2000 titles were still unregistered.







# Report Evaluation Committee

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## 1. Introduction

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In June 1998 the Minister of Education requested the presidents of Leiden University, Utrecht University, and the University of Amsterdam to form the board of what was then called the ‘Netherlands Centre for the Study of Islam in the Modern World’ (later to be named the International Institute for the Study of Islam in the Modern World, hereafter ISIM). In his letter, the Minister noted that he had asked his colleague at Development Cooperation to contribute 0.5 million<sup>1</sup> Dfl and that the Netherlands Organization for Scientific Research (NWO) had promised to contribute 3 million Dfl for the first three years (1998–2001). From 2001, the NWO/OCW planned to fund the institute with 2 million Dfl per year. Leiden University, Utrecht University, and the University of Amsterdam committed to half a million per year each. The ISIM was officially opened in October 1998. In 2001 the University of Nijmegen joined the ISIM under the same conditions.

It was agreed that after three years an evaluation would take place.<sup>2</sup> In view of the fact that the process of appointing ISIM Chairs at the various universities was only recently completed, the period of evaluation was extended and covers the period from October 1998–2001. After consultation with the Ministry of Education and NWO, the ISIM directors prepared an internal evaluation report. The ISIM Board appointed an external Evaluation Committee consisting of Prof. Dr P. Geschiere (Leiden University/University of Amsterdam), Prof. Dr B. Metcalf (University of California at Davis) and Prof. Dr M.C. Ricklefs (University of Melbourne). The internal report, along with other documentation, in particular the founding document (Joint Regulation, June 1998), constituted the basis of their evaluation. The committee met in Leiden from 2–5 June and interviewed the ISIM Chairs, staff, Ph.D. and post-doctoral fellows, as well as some members of the ISIM Board and Academic Committee (*see appendix*). The committee thanks the ISIM for the help and hospitality received during the evaluation.

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## 2. Present Status and Achievements

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### 2.1 Organization and Structure

Within the span of less than four years the ISIM has succeeded in establishing itself as a leading institute for the study of the contemporary Muslim world. Both on the national and international levels the ISIM adds considerable dynamism to the field and succeeds in attracting the cooperation of key scholars and institutes. The ISIM clearly demonstrates that in bringing together the strengths of social sciences and the humanities, new academic centres of outstanding quality are viable.

The initiative to create the ISIM was timely and, compared to a number of other recent initiatives in Western Europe, in particular the Working Group Islam and Modernity in Berlin, the Institut d'Études de l'Islam et des Sociétés du Monde Musulman (IISMM) in Paris and the Institute for the Study of Muslim Civilisations (ISMC) in London, it stands out in the fact that it is designed as full-fledged research institute creating an exceptionally conducive environment for Ph.D. training. The committee knows of no other programme in Europe with this range of activities or scale of achievement and considers its distinctive organizational structure—a separate institute yet with its own chairs that are at the same time embedded in several major universities—key to its success, notably for the Ph.D. training.

Outstanding appointments paved the way for the successful development of the ISIM. In 1998 Prof. Dr W.A.L. Stokhof, Director of the International Institute for Asian Studies (IIAS) was appointed as Director-in-Charge of the ISIM. He was responsible for the hiring of staff, the creation of the infrastructure at Leiden University, and the search for an Academic Director. In May 1999 Prof. Dr M.K. Masud was appointed as Academic Director of the ISIM. Prof. Dr M. van Bruinessen was appointed ISIM Chair at Utrecht University in 1999. Prof. Dr A. Moors was appointed ISIM Chair at the University of Amsterdam in 2001. Prof. P. van der Veer, Director of the Research Centre Religion and Society at the University of Amsterdam, was appointed in March 2001 for a period of two and a half years as part-time Co-Director to assist in building the institute. Finally, Prof. Dr A. Tayob has been appointed as the ISIM Chair at the University of Nijmegen in 2002.

The matching funding provided by the Ministry of Education greatly facilitates the collaboration between the universities in the traditionally fragmented fields of the humanities and social sciences in the Netherlands. The matching enables the ISIM to be funded—at least partly—outside of the conventional restrictive funding formulae and provides a precondition for the continuation of the wide range of activities in which the ISIM is involved, including research, research training, resource development and outreach. Part of the funding for the current research of ISIM Chairs is provided by external sources, such as the Royal Netherlands Academy of Arts and Sciences (KNAW) and NWO. Over the last year, the ISIM has been actively involved in collaborative applications for research funding from NWO/WOTRO<sup>3</sup> in order to further enhance its research capacity and (national) cooperation in research.

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## 2.2 Research

The initial thematic profile of the ISIM in the founding document (Joint Regulation) focused on contemporary developments in the Muslim world with special attention given to three elements: a) intellectual challenges, b) Islam and the state, and c) Muslim diasporas. The ISIM Chairs have been recruited with this profile explicitly in mind. The three elements have been incorporated in the obviously much more developed research programmes of the ISIM Chairs who have been subsequently appointed. For each of the four research programmes of the ISIM<sup>4</sup> one of the ISIM Chairs is responsible, but they are carried out in close consultation with the other Chairs and other members of the ISIM staff. The Academic Director oversees the coherence of the entire research profile and the possibilities of interaction. As a whole the ISIM programme allows for individual scholarly vision within an integrated and comparative approach to the modern Muslim world.

Both the quantity and quality of the research activity of the ISIM is impressive. The research programme is carried out through individual and joint publications, as well as through academic meetings, such as ‘The Application of Islamic Law in Courts’, co-organized with Prof. Dr R. Peters (University of Amsterdam) and Prof. Dr D. Powers (Cornell University), the result of which will be published soon by Brill Publishers.

The latter project, as well as the close cooperation between Prof. Dr A. Moors and Dr B. Meyer (ASSR) in the field of media, and between Prof. Dr

L.P.H.M. Buskens, Prof. Dr M.K. Masud and Prof. Dr A. Moors in the field of the anthropology of law, demonstrate the benefits of joint research projects between the ISIM and faculty of the participating universities. This will even be further facilitated by a greater provision of sabbatical fellowships for Dutch colleagues that enable academics from these universities to come to the ISIM for a semester of full-time research and/or writing.

The committee emphasizes the importance of the further strengthening of research on migration and Islam, in particular in the European context, at the level of staff appointment.

At present the ISIM faculty, staff and (Ph.D.) fellows are divided over no less than four localities in Leiden. The bringing together of all ISIM personnel and fellows in one single building would greatly facilitate the further development of the ISIM as an organic research community. Moreover, concentration in one location makes the ISIM less vulnerable to IT network failures.

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## 2.3 Ph.D. and Post-Doctoral Programmes

The establishment of Ph.D. and post-doctoral programmes has been successful. With the increase of Ph.D. and post-doctoral fellows—as well as the appointments of the Chairs—the ‘critical mass’ has now been achieved, allowing for fruitful interactions amongst fellows and faculty. ISIM Ph.D. and Staff Seminars as well as the many other activities organized by the ISIM provide many opportunities to meet and discuss issues of research and methodologies.

The Ph.D. and post-doctoral fellows are of high quality and show great enthusiasm for their research within the multidisciplinary and dynamic context of the ISIM. The range of subjects is of great interest and covers much of the Muslim world, including Muslim communities in Europe. There is a remarkable bringing together of social sciences and humanities among these fellows, most of whom have experienced training in both traditions. Dutch students, including students trained at Dutch universities constitute about half of the Ph.D. and post-doctoral fellows. Apart from the ISIM Chairs a few chair-holders from participating universities are involved in the supervision of ISIM Ph.D. students, notably Prof. Dr



P.S. van Koningsveld (Leiden University) and Prof. Dr L. Buskens (Utrecht University/Leiden University). The further encouragement of joint supervision arrangements, where appropriate, with professors from the participating universities will facilitate the continuation of the currently diverse nature of the Ph.D. projects.

In contrast with most other Ph.D. and post-doctoral programmes, teaching experience forms no integral part of the ISIM programmes. In order to improve the job opportunities of the fellows it is nonetheless desirable to include opportunities for teaching experience as well, possibly at the participating universities.

Recruitment of fellows from the Muslim world has proven to be challenging. All present Ph.D. and post-doctoral fellows have been exposed to Western types of academic training, including those who had their original training at Islamic institutes. The ISIM has experimented with an M.Phil. programme in order to better prepare students for Ph.D. training. Only in its first year did the M.Phil. programme attract sufficiently qualified and motivated students and for that reason the programme has been transformed into a more cost-effective and individually tailored short-term Junior Fellowship programme. It is expected that the very recently introduced short-term fellowship programme will provide a much more effective bridge towards Ph.D. programmes.

As a follow-up of the Sounding Boards the ISIM is at present involved in the development of the International Platform for Research on Islamic Societies (IPRIS). Research training for students in the Muslim world is part of the initiative. The Ministry of Development Cooperation has demonstrated great interest in this programme, but the funding has as yet to be secured.

The ISIM allocates about 70,000 euro annually to the Leiden University Library in order to upgrade the collection on modern Islam, in particular in the field of the social sciences for which there has hardly been any systematic acquisition at Dutch universities. The funding is also used for the purchase of Islamic publications from areas which were marginally covered in the collection policies in the Netherlands, such as South and Central Asia and Eastern Africa. The further upgrading of library facilities provides a vital research resource for the Netherlands and Europe in general.

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## 2.4 Outreach

The *ISIM Newsletter* constitutes a fundamental tool within the outreach of the ISIM. The newsletter is printed in 8,000 copies and undoubtedly has much larger readership in the many institutions to which it is sent. It reports on activities of the institute but also offers a wide range of topical short articles, combining texts of more senior academics with those of junior scholars. The circulation of the *ISIM Newsletter* is not confined to university audiences, and addresses many issues that have direct societal relevance. It has become an invaluable source of information for specialists, students and the interested public globally. The fact that it is distributed free of charge is vital at this time of declining budgets in higher education almost everywhere, not the least in the Muslim world.

The outreach to Dutch and European audiences for questions concerning the increased prominence of Muslims in Europe and the global issue of political Islam needs serious attention, in particular in the light of the debate on the so-called ‘Multicultural Drama’ in the Netherlands, the terrorist attacks and the ensuing ‘War on Terrorism’, and the strong upsurge of populist anti-migrant political currents. Debates and events put great pressure on the ISIM to be constantly available to the public and to develop a strong media presence. Limitations of time and resources necessarily hamper this role. Nevertheless, the ISIM has been very active in this field, often in cooperation with other organizations, in particular the working group *Islam en Burgerschap* (Islam and Citizenship) and *Felix Meritis*. In cooperation with the latter, the ISIM published a series of essays on the position and future of Islam in Europe (*Naar een Europese Islam?*, edited by Dick Douwes, Amsterdam, 2001). At present the ISIM serves as a point of reference for journalists and others who often contact the institute with inquiries. Apart from offering its own expertise, the ISIM often refers to specialists at the participating universities and elsewhere. It is desirable to explore the possibility of strengthening ISIM’s role in facilitating access to relevant expertise by means of its website.

In the particular case of a possible role of the ISIM in the training of religious leadership for Muslims in the Netherlands, so far no requests have reached the ISIM. Members of the ISIM faculty are in contact with various Muslim organizations, but—in order to protect its academic standing—it is essential that the ISIM continue to stand apart from involvement in the

dogmatic and/or theological training of Muslims and the accompanying religious factionalism. In other fields the ISIM may very well consider support and cooperation when Muslim communities approach the ISIM themselves. The committee emphasizes that the ISIM will only be able to continue playing its role in outreach toward Muslim and non-Muslim audiences if it preserves its academic excellence.

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### 3. Future

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Now that the Chairs have been appointed and the institute has functioned for its initial term, the committee believes that it is appropriate to comment on two key elements of the organization: (1) the Academic Committee and the International Advisory Committee and (2) the qualifications to be sought in the appointment of the Director.

The committee appreciates the need for the existence of two committees at the foundation of the institute before the Chairs were in place. With staffing now complete, however, the organization of the committees should be streamlined. It is recommended that the Academic Committee and the International Advisory Committee be organized as a single Advisory Committee. The Committee should be charged with providing the Director with advice on all matters related to the institute including its functioning and substantive programme. Members, to be appointed by the ISIM Board, should represent both academic and non-academic backgrounds.

Although they should be available for advice at any time, members should meet formally one time each year. The number of Advisory Committee members should be no more than twelve and members should serve staggered three-year terms.

The Chair of the Advisory Committee should participate with the ISIM Chairs in the selection of Ph.D. and post-doctoral fellows.

The appointment of a new Director in little more than one year's time is of crucial importance to the future of the institute. It is clear that he or she should be a scholar of international excellence, displaying sympathetic understanding of contemporary issues in Muslim societies and communi-

ties. It is important as well that the Academic Director should be expected to further strengthen ISIM's public profile both in the Dutch and international contexts, and play an important role in its outreach programmes towards a broader public. Finally—and no less importantly—the Academic Director should provide dynamic and capable leadership for administering the institute. In case these qualities cannot be found to be combined in one suitable candidate, we recommend a division of roles between an Academic Director and an Executive Director.

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#### 4. Overall Conclusions

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There is no question at all about whether the ISIM should continue. Within a few years it has proven itself as a major and successful initiative. In order to consolidate the ISIM it is vital that the present funding arrangement between the universities and the Ministry be continued because without the matching of the latter the remarkable level of collaboration between universities and disciplines, as well as its international standing would be seriously threatened. Moreover, the outreach of the ISIM towards the interested public requires continuous support.

In order to enhance its research and research training activities it is desirable that the ISIM further increase collaborative projects on the national and international levels, in particular with other recent initiatives in the field, also in view of acquiring additional funding. In order to enhance the participation of students and academics from the Muslim world, the ISIM will have to raise earmarked funding.

In order to create a more effectual and unambiguous relation between the various bodies of the ISIM, the organizational structure will have to be simplified. In particular, the Academic Committee and the International Advisory Committee should merge into one single Advisory Committee that advises the Academic Director. The Chair of the Advisory Committee should participate in the actual selection of fellows together with the ISIM Chair-holders. In order to strengthen its national base it is recommended to create a greater involvement of faculty from the participating universities by a more frequent utilization of the sabbatical fellowships.

Finally, if it is not possible to find a director who can meet all of the very wide-ranging demands placed upon that position then there should be appointed both an Academic Director (of impeccable international standing) and an Executive Director (with appropriate skills to meet organizational and domestic desiderata).

June, 2002

Prof. Dr P. Geschiere (*Leiden University/University of Amsterdam*) / chair

Prof. Dr B. Metcalf (*University of California at Davis*)

Prof. Dr M.C. Ricklefs (*University of Melbourne*)

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- <sup>1</sup> However, the latter Minister limited the initial contribution to 0.25 million.
- <sup>2</sup> Letter from Dr Ir. J. Ritzen to the Chairman of the Board of Leiden University d.d. 27 November 1997. See appendix.
- <sup>3</sup> WOTRO: Foundation for the Advancement of Tropical Research
- <sup>4</sup> Prof. Dr M. K. Masud leads the programme on 'The Social Construction of Shari'a in Contemporary Islam'. Prof. Dr M. van Bruinessen leads the programme on 'Islam and Civil Society', to which also Dr D. Douwes contributes. Prof. Dr A. Moors leads the programme on 'Family Dynamics in the Muslim World'. The programme 'The Production of Islamic Knowledge in Western Europe' is supervised by Prof. Dr M. van Bruinessen and coordinated by Dr N. Dessing.





*Published by:*

International Institute  
for the Study of Islam  
in the Modern World (ISIM)

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*Design:*

De Kreeft, Amsterdam

*Printing:*

Stolwijk, Amsterdam