

ISIM
ANNUAL REPORT
2004

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PRINTED IN THE NETHERLANDS

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Contents

1. **Introduction** / 1
2. **Organization of ISIM** / 3
3. **Research** / 7
4. **ISIM Fellows** / 23
5. **Education** / 34
6. **Conferences, Workshops, and Panels** / 39
7. **Lectures** / 48
8. **Publications and Papers** / 55
9. **Rights at Home** / 83

List of Abbreviations / 89

1. Introduction

In 2004, at the request of the Ministry of Education, Culture, and Science, the main sponsor of ISIM, our research and outreach programmes were evaluated by a team of anonymous international scholars selected by the Netherlands Organization for Research (NWO). The unusual enthusiasm of the evaluators for ISIM's past performance and future prospects was very encouraging, with ISIM singled out as a credible scholarly institute able to respond to the current crisis of knowledge about contemporary Islam in many parts of the world. With an "outstanding" research team, the reviewers note, "ISIM has an enviable international reputation for cutting-edge and empathetic research." Our research was referred to as being of "great significance and importance, both intellectually and socio-politically", and the conclusion was that "[for] an organization with so few leading staff figures, its impact and importance are remarkable".

We are now confident that the significance of ISIM's scholarly vision, focusing on "Muslims" as individual and social agents rather than on "Islam" as an abstract doctrine, has been recognized. This scholarly perspective, informed by rigorous methodology and field studies, has inspired some very exciting research initiatives which are currently being conducted by ISIM's Chairs and fellows. Indeed, the themes of eight conferences and workshops organized by ISIM in 2004, including Religion and Modernity, Asian Madrasas, Saudi Futures, Religion and Public Life in Africa, Cultural Heritage in the Muslim World, Millî Görüş and European Muslims, and others, reflected this broad scholarly vision.

2004 was one of ISIM's most active years to date in terms of organizing public lectures. Some 18 speakers, including a number of prominent international scholars such as Professor Carlos Alberto Torres, Professor Abdel Wedoud Ould Cheikh, Professor Sadik al-Azm, and Professor Tariq Ramadan, offered engaging contributions on pressing topics. The Palestinian poet Mahmoud Darwish gave a reading of some of his most arresting poetry on the occasion of his receiving the Prince Claus Prize. In Utrecht, Professor Lila Abu-Lughod, of Columbia University, New York, delivered ISIM's Sixth Annual Lecture on the "Local Context of Islamism in Popular Media" to an engaged audience. The highlight of the year was, of course, Shirin Ebadi's visit to ISIM in April. Ebadi, the Iranian Nobel prize laureate for peace, delivered a public lecture in The Hague on "Human Rights,

Women, and Islam”, attracting hundreds of enthusiasts from around the Netherlands. Her visit added impetus to ISIM’s role as a facilitator of contact between activists from the Muslim world and representatives of governmental and civil society organizations in the Netherlands.

In 2004 all ISIM-funded places for Ph.D. and Postdoctoral fellows were filled, while a growing number of visiting and self-supporting fellows from various parts of the world joined ISIM at its Leiden headquarters. On the publication front, the *ISIM Newsletter* (now renamed the *ISIM Review*) continued to act as a major international forum for debates on contemporary Islam and Muslim societies, and was described as an “immensely valuable Newsletter” by the NWO evaluation team.

The controversy and commotion surrounding the murder of Theo van Gogh, the controversial Dutch film-maker, by a self-declared Islamist, brought the year to a disturbing end. This incident emphatically brought home the importance of understanding the nature of contemporary trends and movements in Muslim societies and communities, which is central to ISIM’s mission, and unleashed widespread media and public interest in our resources and expertise. This heightened level of interest has not, at the time of writing, diminished. Prior to the incident, our outreach programme in the Netherlands had already gathered pace, with ISIM Chairs, fellows, and guests prominent in Dutch society as public speakers, discussants, contributors, and popular media authors. With this in mind we look forward to 2005 and subsequent years, with ISIM at the forefront of international research on Muslim societies and communities.

Asef Bayat / *ISIM Academic Director*

2. Organization of ISIM

2.1 ISIM General Description

The International Institute for the Study of Islam in the Modern World (ISIM) conducts and promotes research on social, political, cultural, and intellectual trends and movements in contemporary Muslim societies and communities. ISIM was established in 1998 by the University of Amsterdam, Leiden University, Utrecht University, and Radboud University Nijmegen in response to a need for further research on contemporary developments of great social, political, and cultural importance in the Muslim world from social science and humanities perspectives. ISIM's research approaches are expressly interdisciplinary and comparative, covering a large geographic range that includes North Africa, the Middle East, Sub-Saharan Africa, Central Asia, South and Southeast Asia, and Muslim communities in the West. Broad in scope, ISIM brings together all areas of disciplinary expertise in anthropology, sociology, religious studies, political science, and cultural studies.

All research programmes are embedded in international networks of scholars, located not only in Europe and the USA, but also in the global South.

ISIM offers various fellowships within these research programmes, including Ph.D. and postdoctoral fellowships. Applications from candidates in all fields of the social sciences, humanities, and religious studies are considered. ISIM also welcomes applications from holders of externally funded fellowships who wish to pursue research at ISIM.

In order to further the development of the library collection on the modern Muslim world ISIM is working together with Leiden University Library, in which a special ISIM section has been created.

The research programmes all engage with questions of clear societal relevance which are widely debated in society at large. Hence, both our programme on Islam in Europe and the programmes dealing with Muslim societies in the South address many urgent current issues. Expert knowledge and opinion on contemporary issues concerning Muslim societies and communities is made available to various audiences through publica-

tions, lecture and debate series, and expert meetings and consultancies. A special outreach effort is the “Rights at Home” project, carried out with various partners in the South.

Among the ISIM publications are the *ISIM Newsletter* (recently renamed as *ISIM Review*) and the *ISIM Papers* series. The *ISIM Review* contains articles by researchers from all over the world as well as ISIM and other academic news. The *ISIM Papers* comprise lectures given by leading scholars at various ISIM events.

The ISIM website provides up-to-date information about the institute, its research programmes, fellowships, publications, and upcoming events. In addition, the site includes an extensive links section and a notice board with a listing of non-ISIM events, providing information on activities in the field of the study of Muslim societies and communities.

ISIM is funded by the Ministry of Education, Culture and Science (through the Netherland’s Organization for Research(NWO)) and the participating universities. Additional funding for fellowships, meetings, and outreach has been acquired from various sources. The Rights at Home Project is financed by the Ministry of Foreign Affairs.

2.2 Board

- A.W. Kist (Chair), *President of Leiden University*
- Dr S.J. Noorda, *President of the University of Amsterdam*
- Dr J.R.T.M. Peters, *Vice President of Radboud University Nijmegen*
- Y.C.M.T. van Rooy, *President of Utrecht University*

2.3 ISIM Faculty

- Prof. Asef Bayat, *Academic Director, ISIM Chair at Leiden University (1.0 fte)*
- Prof. Martin van Bruinessen, *ISIM Chair at Utrecht University (0.8 fte)*
- Prof. Annelies Moors, *ISIM Chair at the University of Amsterdam (1.0 fte)*
- Prof. Abdulkader Tayob, *ISIM Chair at Radboud University Nijmegen (1.0 fte)*
- Dr Dick Douwes, *Executive Director, Editor and Researcher (1.0 fte)*

- Dr Nathal Dessing, *Coordinator Ph.D. training, public activities on Islam in the Netherlands, researcher Islam in the Netherlands (1.0 fte)*¹
- Dr Linda Herrera, *Editor (0.5 fte)*
- Drs Mirjam Lammers, *Coordinator Ph.D. training and public activities on Islam in the Netherlands (replacement)*
- Drs Martijn de Koning, *Coordinator Ph.D. training and public activities on Islam in the Netherlands (replacement)*

2.4 Office Staff

- Mary Bakker, *Administrative Affairs (1.0 fte)*
- Dennis Janssen, *Publications and Website (0.8 fte)*
- Kitty Hemmer, *Conferences and Fellows (0.6 fte)*
- Ada Seffelaar, *Secretariat (1.0 fte)*

2.5 Rights at Home Project

- Prof. Abdulkader Tayob, *Project Director*
- Laila al-Zwaini, *Primary Consultant (1.0 fte)*
- Dr Mariëtte van Beek, *Project Manager (1.0 fte)*

2.6 Postdoctoral Fellows

- Elena Arigita (ISIM/University of Granada)
- Marloes Janson
- Scott Kugle
- Roel Meijer
- Frank Peter
- Marina de Regt (ISIM/University of Amsterdam)
- Yoginder Sikand
- Vazira Fazila-Yacoobali Zamindar²

¹ Nathal Dessing was on maternity leave 10 November 2003–1 April 2004 and 7 December 2004–1 May 2005.

² Vazira Fazila-Yacoobali Zamindar was on maternity leave until April 2004.

2.7 Ph.D. Candidates

- Joseph Alagha
- Mohammad Amer
- Sindre Bangstad
- Welmoet Boender
- Gerard van de Bruinhorst
- Alexandre Caeiro
- Syuan-Yuan Chiou
- Yuniyanthi Chuzaifah
- Miriam Gazzah
- Egbert Harmsen
- Tanya Sheikh
- Noorhaidi Hasan (ISIM/IAS/KNAW)
- Mujiburrahman
- Samuli Schielke
- Nadia Sonneveld
- Caco Verhees
- Farid Wajidi (ISIM/KNAW)
- Mareike Winkelmann
- Robbert Woltering

2.8 Visiting Fellows

- Navin Ali (University of Karachi, Pakistan)
- Michaelle Browsers (Wake Forest University, USA)
- Maria Cardeira da Silva (Universidade Nova de Lisboa, Portugal)
- Francesca Declich (University of Urbino, Italy)
- Saida Kharaza (Mohammad V University, Morocco)
- Kjersti Larsen (University of Oslo, Norway)
- Güsel Sabirova (Russian Academy of Sciences, Moscow)

3. Research

3.1 Research Profile 2004–2007

In its totality, ISIM's ongoing research focuses on exploring the challenges and opportunities associated with modernity and the processes of globalization and transnationalization with respect to Muslim societies and communities. The point of departure of the research programmes is not simply an abstract notion of Islam which easily lends itself to essentialization; instead, Muslims are seen as agents of their societies, cultures, and histories, even if they are not of their own making.

Operating within this general theme, ISIM research involves four fields of inquiry, each defined by a specific conceptual and theoretical problematic, yet interrelated through their engagement with the key concepts of the “public sphere”, “social movements”, and “identities”. Each research programme is directed by one of the ISIM Chairs. Given in order of initiation, these research programmes are: *Islam, Civil Society, and the Public Sphere* (Martin van Bruinessen, 1999); *Muslim Cultural Politics: Family Dynamics and Gender* (Annelies Moors, 2001); *Contemporary Islamic Identity and Public Life* (Abdulkader Tayob, 2002); and *Agency and Change in Contemporary Muslim Societies* (Asef Bayat, 2003). A fifth programme, *The Production of Islamic Knowledge in Western Europe*, has a specific regional focus and addresses questions of knowledge and authority among Muslims living in the West (Martin van Bruinessen, initiated together with Muhammad Khalid Masud, ISIM's former Academic Director, in 2000).

In all of these research programmes, the concept of the “public sphere” is prominent. As applied in these programmes, and in recent literature on the development of a new Muslim public sphere, the concept both encompasses “civil society” (in which some, but not all, public communication is rooted) and goes beyond it. It opens up the possibility of addressing a wider variety of political issues than associational forms alone, while also encouraging visions of communities that are both wider and narrower than a nation. The central questions include how particular notions and practices have become authoritative, and which processes of inclusion in and exclusion from the public sphere are at stake. In this respect the “pub-

lic sphere” is not limited to the arena of verbal debate but also includes non-verbal modes of communication. Taking varying levels as a departure point (be it the relations of “the state and civil society” or “the family and the public sphere”), the other side of the “public”, the “private”, is also discussed, as is the blurring of boundaries between the two (as in headscarf debates). Particular attention is paid to the importance of different forms of mass-mediation for the development of a Muslim public sphere.

Whereas the agency of Muslims in the public sphere is central to all programmes, some focus more on social movements, while others pay more attention to the construction of identities. Through the concept of “social movements”, we position those seeking inspiration in Islam within the wider field of social movements, whether this refers to those struggling for social justice in the name of religious values, for Islamization, or for some form of secularization. This also raises questions about the relation between identity politics (such as ethnic movements, women’s movements, and youth movements) and Muslim social activism. We analyse these social movements in terms of their discourse (the particular notions they employ and how these vary according to different temporal and spatial contexts) and with reference to modes of organization, relations between leaders and followers, and so forth. Addressing the wider issue of agency and social change, we recognize that not all social change is engendered through organized movements and, hence, we also include the ways in which individuals bring about more gradual processes of transformation through the micro-politics of everyday life. Linking such everyday practices to social movement activism further broadens conventional notions of “the political”.

In our programmes, “identity” is conceptualized as multiple, flexible, and in flux. This is in line with our notion of culture as unbounded, contested, and in process. However, this theoretical position may well conflict with how culture and identity are employed by those involved in cultural struggles and debates (both Muslims and non-Muslims). For instance, positions taken up in debates about the desirability of cultural change range from equating change and modernity with westernization to arguments for cultural authenticity aimed at preserving or returning to older models. Identity-centred conflicts include those originating and being expressed through social movements, intellectual output in modern socio-historical contexts, and various forms of consumption.

ISIM research is informed by theories and methodologies from both social and cultural and historical and religious studies, and is grounded

in solid empirical research and knowledge of local languages. The staff's regional specializations are complementary and include Africa, Asia, and the Middle East, as well as Muslim communities in Europe/the West. The use of concepts that are not specific to Islam and Muslim societies positions our research programmes firmly within the social sciences and the humanities. In combination with empirical research, for which local knowledge is indispensable, this enables us to both enrich the study of Islam and Muslim societies, and to contribute to theoretical work in these disciplinary and interdisciplinary fields.

The research programmes all engage with questions that are of clear societal relevance. Whereas scientific criteria are used for selecting the relevant theories and methodologies, our research questions address issues that are widely debated in society at large. Hence, both our programme on Islam in Europe and the programmes dealing with Muslim societies in the South address many urgent current issues. All research programmes are embedded in international networks of scholars, located not only in Europe and the USA, but also in the global South.

3.2 Composition of the Research Team

— **Prof. Dr Asef Bayat**

Academic Director and ISIM Chair at Leiden University

Asef Bayat (Ph.D. University of Kent 1984) taught sociology and Middle East studies at the American University in Cairo. He has held visiting positions at the University of California, Berkeley, Columbia University, and the University of Oxford. His publications include: *Street Politics: Poor People's Movements in Iran* (New York 1997) and *Workers and Revolution in Iran* (London 1987).

— **Prof. Dr Martin van Bruinessen**

ISIM Chair at Utrecht University

Martin van Bruinessen (Ph.D. Utrecht University 1978) has 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 Freie Universität 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 Radboud University 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 1999), and *Islamic Studies Between Wissenschaft and Transformation* (Hamburg 2001).

— **Dr Dick Douwes**

Executive Director 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), *Naar een Europese islam?* (Amsterdam 2001), and *Islam in een Notendop* (Amsterdam 2003).

— **Dr Nathal Dessing**

Islam in Europe and Education

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

3.3 Research Programmes

3.3.1 *Islam, Civil Society, and the Public Sphere*

Programme director: Martin van Bruinessen

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 that 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. Scholars have become increasingly aware that 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. The programme focuses especially on these less obvious patterns of civic activity.

Within the wider programme, there are three distinct sub-programmes:

a. *Islam, Society, and the State*

This sub-programme focuses on both the discourse on civil society and deliberate efforts to develop civil society and the public sphere, and on transnational linkages and contestations of these concepts. For this sub-programme, which is broadly comparative, work has begun on the subject of Islam, civil society, and the state in contemporary Indonesia and Jordan, exploring the range of informal networks, voluntary associations, and social movements.

b. *The Transformation of Sufi Orders in the Modern Urban Environment*

This sub-programme concentrates on a specific type of voluntary associa-

tion that has been present in most Muslim societies for many centuries, the Sufi order, and its changing role in modern urban society. In countries like Turkey and Indonesia, the great classical Sufi orders (*tariqa*), as well as other *tariqa*-like organizations (e.g. *nurculuk*), are finding a large following amongst the educated urban middle class. The modalities of this process and its relation to the so-called Islamic resurgence are not well understood and, in fact, have yet to be studied seriously.

c. *The Transformation of Heterodox Religious Communities*

In many Muslim societies one finds locally rooted heterodox religious communities that maintain a strong boundary between themselves and their more orthodox surroundings. There is often a long tradition of political dissent associated with these communities. Typical examples are the Ali-venerating communities of the Middle East (Alevis, Ahl-i Haqq, Isma'ilis) and Kebatinan ritual communities in Java, Indonesia. Local shrines, local customs, and vernacular idioms were central to these communities' identities. Urbanization and mass education cut the ties between these communities and their local roots. The communities appear to have two options: integrating into mainstream Islam, or developing into a distinct religion (or variety of Islam) with its own scriptures, theology, and ritual. Educated members of the communities are making efforts to formulate explicitly what constitutes the essence of their (religious or communal) identity. These transformations are addressed in this sub-programme.

Within the context of this sub-programme Dr D. Douwes is conducting research on Middle Eastern Plurality, focusing in particular on the construction of "sectarianism" (*ta'ifiyya*) during the colonial and early independent periods (when religious identity was being associated with communal rights and claims beyond matters of worship and family affairs), and on the various responses to sectarianism throughout the twentieth century. Religious, and more importantly, secular alternatives challenged sectarian tendencies, both within majority and minority groups. Initially, debates had focused on issues concerning the individual, the community, and the national state and much less on the understanding of divine order and its political consequences. In the closing decades of the century, with secularism on the retreat, critique from within majority groups of religious divergence had come to dominate public debate, often provoking apologetic responses from minority groups. However, the current discourses on religious "truth" not only reflect contending claims in the

public space but, also, the need to define religious identity and practice among minority groups, in particular among their younger generations.

Ph.D. candidates within the programme:

- Umut Azak (LU, supervisors Prof. Martin van Bruinessen and Prof. Erik-Jan Zürcher): *Continuity and Change in the Discourse on Turkish Secularism (lâiklik) 1946–2003*
- Syuan-Yuan Chiou (ISIM): *Conversion, Ethnicity, and Identity Among Chinese-Indonesian Muslims*
- Seda Altug (UU): *Memories of the Making of the Turkish-Syrian Border: The Sanjak of Alexandretta and Jazira During the French Mandate (1920–1946)*
- Miriam Geerse (WOTRO, supervisors Prof. Martin van Bruinessen and Prof. Ton Robben): *Kurdish Diaspora in Turkey: Migration and Identity*
- Egbert Harmsen (ISIM): *Muslim Voluntary Welfare Associations in Jordan: the Interrelationship Between Religious Discourse and Social Activities*
- Noorhaidi Hasan (KNAW/IIAS/ISIM): *The Jihad Paramilitary Force: Islam and Identity in the Era of Transition in Indonesia*
- Joost Jongerden (WOTRO, supervisors Prof. Martin van Bruinessen and Prof. Paul Richards): *Imagining the Future: Rehabilitation of Forced Migrants in the Kurdish Areas in Turkey*
- Ahmad Syafi'i Mufid (State Islamic University, Jakarta/KNAW): *The Place of the Sufi Orders in the Religious Life of Contemporary Jakartans*
- Mujiburrahman (ISIM): *Who is Threatened? Muslim-Christian Relations in Indonesia's New Order*
- Farid Wajidi (KNAW/ISIM): *Muslim NGOs and Alternative Social Networks in Indonesia*

3.3.2 Muslim Cultural Politics: Family Dynamics and Gender

Programme director: Annelies Moors

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, and class, both the family and

gender have been and still are crucial categories in such contestations and hence central in the sub-programmes.³ They all employ a similar approach. Starting with specific public debates, they deal with the junctures and disjunctures between these debates and the practical politics of everyday life. They also investigate how these debates have been mass-mediated, and the impact of particular forms and genres of mass-mediation on the issues debated. This includes an investigation of the processes of inclusion and exclusion that are at stake and an analysis of how patterns of authority are reproduced, modified, or transformed.⁴

a. *Debating Family Law and Everyday Life*

Debates on family law reform indicate the political and cultural sensitivity of family-related issues in large parts of the Muslim world. ISIM has brought together an international group of scholars which has engaged in comparative research on the history of debates on family law (the participants involved, their argumentative styles, and the media and forums used), and has analysed the shifting relations between the state, religious functionaries, human rights NGOs, women activists, and Islamists under conditions of globalization in the 1990s (published as a special issue of *Islamic Law and Society* in 2004). For the next five years the focus of this sub-programme will shift to an investigation of how these debates relate to legal practices and everyday life (a field in which a number of Ph.D. students work), dealing with new and controversial forms of marriage and divorce in the Middle East and beyond. In 2003 a conference titled “*What Happened*”: *Telling Stories About Law in Muslim Societies* was held jointly with CEDEJ in Cairo. Furthermore, this programme will continue the research programme initiated by the former ISIM director, Prof. Muhammad Khalid Masud, on the social construction of sharia. In the course of the next three years, two topics will be addressed in collaboration with Prof. Léon Buskens and colleagues abroad: the colonial construction of sharia and Islamic law and customs.

³ Moors is a core group member of the Arab Families Working Group, bringing together 18 researchers from Lebanon, Palestine, Egypt, and elsewhere.

⁴ Muslim Cultural Politics is incorporated in the new research programme of the Amsterdam School of Social Science Research. As such, it has strong connections with research groups in the Netherlands, in particular with Birgit Meyer’s programme on Religion and the Public Sphere.

b. *Migrant Domestic Workers: Transnational Relations, Families and Identities*

This sub-programme intends to trace 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 new identities. Both the overt workings of “political religion” in public debates about migrant domestic work and the much more covert cultural-religious notions that are submerged in normative ideas about the family, labour, and domesticity are addressed, together with their impact on the intimate, personalized relations between employers and domestics where the public and the private merge. Moors is a founding partner in the collaborative SSRC-funded project on “Migrant domestic workers: becoming visible in the public sphere?” (working with colleagues in Turkey, Lebanon, Jordan, and the UAE); WOTRO has funded one postdoc position on the cultural politics of migrant domestic labour, starting in 2004.

c. *The Body Politics of Representation: Fashion and Gold*

This sub-programme focuses on the body politics of representation, departing from Muslim women’s appearance/embodied practices. Broadening the notion of the public sphere to a more all-encompassing “politics of presence” it allows for the inclusion of other forms of critical expression and non-verbal modes of communication, such as through bodily comportment, appearance, and dressing styles, including lifestyle and consumption. Both dressing styles and wearing gold relate to particular forms of Muslim cultural politics, albeit in different ways. Whereas debates about dress focus on textual interpretations and practices need to be located in the field of globalized fashion, access to gold is intimately linked to Muslim institutions such as the dower and inheritance. A number of sessions at major conferences have been organized for 2004, to be followed by a conference on Islam and fashion in Amsterdam in 2005.

Ph.D. candidates within the programme:

- Miriyam Aouragh (ASSR, supervisors Prof. Annelies Moors and Prof. Peter van der Veer): *Palestine in Cyberspace*
- Yuniyanthi Chuzaifah (ISIM, from 1 September 2004): *Transnationalism, Dynamics of Religion and Gender Relations: Indonesian Domestic Workers in Saudi Arabia*

- Shifra Kish (ASSR, supervisors Prof. Annelies Moors and Prof. Anita Hardon): *Translating Deafness and/in a Bedouin Community in Israel*
- Anouk de Koning (ASSR): *The Ambiguities of Class and Distinction in Cairo*
- Tanya Sheikh (ISIM, supervisors Prof. Léon Buskens and Prof. Annelies Moors): *Love Marriages in Pakistan: Legal Decision-Making, Public Debates, and the Family*
- Samuli Schielke (ISIM): *Mawlid Festivals in Egypt: A Study of the Description, Assessment, and Categorization of a Controversial Tradition*
- Nahda Shhada (ISS, supervisors Prof. Annelies Moors and Prof. Bas de Gaay Fortman): *The Politics of Family Law Reform and Everyday Life in Gaza*
- Nadia Sonneveld (ISIM, supervisors Prof. Annelies Moors and Prof. Léon Buskens): *Reinterpretation of Khul' in Egypt: Intellectual Disputes, the Practice of the Courts, and Everyday Life*
- Caco Verhees (ISIM, supervisors Prof. Annelies Moors and Prof. Birgit Meyer): *Islam, Gender, and the State: Female Muslim Identities in Paris and Dakar*
- Mareike Winkelmann (ISIM, supervisors Prof. Annelies Moors and Prof. M.K. Masud): *"From Behind the Curtain". A Study of a Girls' Madrasa in India*

Postdoctoral fellows within the programme:

- Marina de Regt (WOTRO): *Gendered Transnationalism: Women Migrants and Domestic Labour in Yemen*
- Vazira Zamindar (ISIM): *Idols of the Past: The Construction of World Heritage and Islamic Intolerance*

3.3.3 Contemporary Islamic Identity and Public Life

Programme director: Abdulkader Tayob

This research programme takes identity and public life as important theoretical and analytical entry points for conducting research on trends and developments in modern Muslim societies. These entry points are inter-related, the first tending to focus on the changes on an individual within emerging groups, the second placing stress on the wider political and social context within which the changes are taking place.

a. Religion, Culture, and Identity in Africa

This sub-programme deals with the construction of Muslim identity in

various public-life contexts, expanding previous work on South Africa to case studies in East and West Africa.

Focusing on the experiences of African Muslims in public life, the central question is whether it is possible to 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. These responses may vary from finding sustenance and security in the communal patterns that predate independence and freedom, to Islam as an effective tool of legitimization for the state, or Islam as an effective means of mobilizing opposition. The construction of Muslim identities in public life will focus on a number of key public sites. Up till now research has been conducted on the role and meaning of Islamic law in general, and Muslim Personal Law in particular. This will be further extended to researching the development and nature of institutions that represent Islam in the modern state, and to an investigation of the nature and media of representation, including radio, websites, and dress.

b. *Identity in Modern Muslim Intellectual History*

The concept of identity from the perspective of political philosophy as developed by Charles Taylor has proved to be very useful. Taylor's exposition of the "background" sense of a modern Western identity provides a point of departure for thinking about a possible modern global Muslim identity or identities. There is considerable debate among scholars of Islam on this issue. Being Muslim in contemporary society is a constructed identity based on the experiences of a shared modernity. This latter aspect of identities as context-bounded and highly complex social constructs takes its cue from well-established work in cultural studies. Taking this particular point of departure between universality on the one hand and particularism on the other, the modern history of ideas in Muslim societies is expected to yield some interesting insights into the self-representation and, often, the re-representation of Islam and Muslims in the modern world.

Identity in Modern Muslim Intellectual History also draws on insights into the modern study of religions. The first stage of the project is aimed at examining and reviewing the modern intellectual history of Islam from the perspective of the study of religion, and thus involves a comprehensive review of primary Islamic texts on the debates and issues covered over the last one hundred and fifty years. It is expected that this study, based on extensive readings and participation in inter-

national workshops and conferences, will take up to two years (up to the end of 2005).

Religion will be regarded as a resource, not as something handed down unchanged from the past but, rather, something to be taken up and mobilized in the present. Any religious tradition, comprised as it is of open symbols, myths, and rituals, is necessarily a shifting, fluid ensemble of cultural resources.

The project will examine, inter alia, how conditions in modern society have led to the reorganization, restructuring, and reinterpretation of Islam as religion. Drawing on the comparative study of religions, it will examine how symbols, institutions, authorities, and narratives were refashioned and invented in new contexts. At the heart of this approach lies an assumption that the nature of the secular and the religious are closely tied to each other. Applying this insight, the first step of the project would be to ask how the religious and the secular have been defined in relation to each other in Muslim contexts. The hypothesis is that the advent of modernity in its multifarious forms in Muslim societies led to new definitions of Islam, new institutions representing religious leaders, and new ideologies. The novel was created out of the traditional by those who were self-consciously modern and opposed to the modern. The analytical categories from the social-scientific approach to the study of religion will provide the lenses and frameworks for new insights into the intellectual production of modern Islam.

Ph.D. candidates within the programme:

- Sindre Bangstad (ISIM): *Global Flows, Local Appropriations: Facets of Islamization Among Muslims in Cape Town, South Africa*
- Gerard van de Bruinhorst (ISIM, supervisor Prof. Léon Buskens): *The Idd el Hajj in Tanzania: Textual Knowledge, Ritual Practices, and Social Identities*
- Miriam Gazzah (ISIM): *Music and Identity Construction of Young Dutch-Moroccans*
- Julian Rukyaa (KUN, co-supervisor Prof. Frans Wijssen): *Religious Education and Prejudice: Muslims and Christians in Tanzania*

Postdoctoral fellows within the programme:

- Marloes Janson (ISIM): *Appropriating Islam: Finoos (Islamic Bards) as Brokers Between Global Islam and Local Culture in The Gambia (West Africa)*

3.3.4 *Agency and Change in Contemporary Muslim Societies*

Programme director: Asef Bayat

This programme concerns the way in which individuals, groups, or movements affect the contours of social and political change in today's Muslim societies and communities. Since the 1970s, Muslim societies have witnessed social practices and movements that have often (but not always) been mediated in a complex fashion by the languages of Islam – sometimes as their discursive paradigm or mobilizing frame, and sometimes as the site of contention and the target of struggles. Looking at the workings of these socio-religious activities, not only their discourse but, especially, their concrete practices, helps uncover how Muslims' individual and social actions on the ground continuously redefine, among other things, the culture of Islam in today's Muslim societies, a practice that can open up new discourses and social practices. Yet, the programme recognizes the resilience of “structures” (social, political, or economic) in offsetting the movements' desire for change.

a. *The Making of Muslim Youths: Identity Politics and Social Movements*

This sub-programme (or project) focuses on “Muslim youth” both as subjects of socialization in a complex web of Muslim social structures and global cultures, and as agents of change in Muslim societies. More specifically, the project inquires into the ways in which youths assert their youthfulness in Muslim societies. This enquiry is a narrative of the making of the Muslim youth as agents, yet it can also reveal how the expression of youth habitus may have implications for a redefinition of both politics and religion. The project investigates three major fields in youth lives: youth culture, youth politics, and political economy of youth. Within this framework the project delves into the relationship of the youth with demographic shifts, poverty, global cultural flows, extremist religious politics, and violence.

b. *Post-Islamism and Democratic Change in the Muslim Middle East*

This project deals with the question: to what extent are social movements in Muslim societies able to challenge the prevailing (social and economic) structures in order to unleash change? The programme director's previous research has focused on how socio-religious movements in Iran and Egypt have over the past thirty years given rise to two different social and politi-

cal trajectories: Iran's post-Islamism versus Islamic orthodoxy in Egypt. This has opened up a discussion on the possibility of democratic transformation and a discursive shift into "moderate Islam" in the Muslim Middle East. In Iran, a democratically inclined reform movement succeeded in taking partial governmental power, causing a significant shift in religious thought. However, this movement was halted by the orthodox Islamists. Are social movements capable of leading to a peaceful democratic transition in the Muslim Middle East? What can a social movement do and what can it not do when it takes part of state power?

c. *Living Through Religious/Communal Divide*

In receiving cues from the "primordialist" framework, scholarship on ethnicity, community, and religion has traditionally been dominated by an emphasis on identity and conflict (Hutchinson and Smith 1996). Perhaps no other period in modern history has given credence to such orientation in the same way as the post-cold war and post-9/11 years have. It is true that clash and conflict are indeed existential elements in communal relations, but communities have also managed to coexist, overcome their differences, and live together. They have done so by sharing common histories, living through common misfortunes (wars, crises, and natural dangers), as well as experiencing mutual institutions, work environment, and living spaces. The project aims to highlight the human concern and capacity for cooperation and coexistence, one that cuts across religious or ethnic divides. As for research sites, the project focuses on the multi-ethnic cities of the Muslim majority countries, beginning with Cairo's Shubra district which accommodates both Muslims and Egyptian Christians (Copts).

Ph.D. candidates within the programme:

- Joseph Alagha (ISIM): *Hizbullah's Identity: Religious Ideology, Political Ideology, and Political Programme*
- Robbert Woltering (ISIM): *Occidentalisms: Perceptions and Constructions of "the West" in Egyptian Cultural Discourse*
- Maryam Yassin (American University in Cairo): *Egyptian Intellectuals and the West*

3.3.5 *The Production of Islamic Knowledge in Western Europe*

Programme director: Martin van Bruinessen

This research programme focuses on the ways in which Muslims in Western Europe acquire knowledge of Islam (or define for themselves what is Islamic and what is not), on the processes by which religious authority is constituted, and on the contents of this local knowledge of Islam. With the exception of a small minority of European converts, the Muslims of Western Europe consist of diaspora communities of various ethnic and national backgrounds which have transnational links with “home countries”, with other Muslim countries that provide models of Islam to be emulated (e.g. Saudi Arabia, Iran, and Libya), and with diasporic groups elsewhere in the West. Religious ideas, practices, and institutions develop in response to complex patterns of intellectual challenges and influences. The Islam of Turkish immigrants in the Netherlands (beliefs, practices, institutions), for instance, is not simply a replica of Turkish Islam, rather the diaspora situation gives rise to new questions and context-sensitive answers. Islamic knowledge is mediated by a wide range of media: Qur’an courses, Friday sermons, newspapers and journals, school textbooks, national and local radio and television stations, email lists and chat boxes, and other uses of the internet. Second- and third-generation young Muslims, more firmly rooted in the countries of residence than their immigrant parents or grandparents and more fluent in European languages than those of the countries of origin, are taking over control of associations and mosques and beginning to dominate public discourse. Inevitably, European forms of Islam will develop, grounded in locally acquired knowledge of Islam.

Dimensions of these processes on which the present research programme focuses include:

- The constitution and functioning of religious authority, including institutions of authority, imam training centres, and forms of higher religious education, as well as the competition of ulama and intellectuals for influence.
- The role of transnational links and networks in the production of Islamic knowledge.
- The uses of the Muslim media (print media, local and satellite television, and internet), going beyond the analysis of media content to the study of its reception and of the interaction of real-life communities with these media.

- Emerging Islamic discourses and practices in the European context.

The substance of this programme demands a Europe-wide approach. ISIM has made efforts to initiate coordination and cooperation between research institutes and individual researchers working on these subjects in France, Germany, Belgium, the UK, Italy, Spain, and the Scandinavian countries, and it has established itself as a major European centre.

Dr Nathal Dessing is working together with the programme director on coordination, while conducting research on the role of Muslim women in the production of Islamic knowledge, focusing especially on the issues of premarital relations, marriage, divorce, and veiling. The latter research examines the sources to which women can refer when producing and reconstructing religious discourse and expertise on these issues, and the strategies they use to promote their viewpoints. This project uses a comparative framework which compares the situation in the Netherlands with that in the United Kingdom and France.

Ph.D. candidates within the programme:

- Mohammad Amer (ISIM): *Religion, Recreation, and Devotion: A Comparative Study of the Minhajul Qur'an Movement Among the South Asian Youth in Europe*
- Welmoet Boender (ISIM, supervisor Prof. Sjoerd van Koningsveld): *The Role of the Imam in Turkish and Moroccan Mosque Communities in the Netherlands and Flanders*
- Alexandre Caeiro (ISIM): *The Construction of Islamic Authority in Western Europe: An Analysis of the Production and Consumption of Fatwas*

Postdoctoral fellows within the programme:

- Elena Arigita (University of Granada): *The Discourses on Islamic Authority in Spain*
- Frank Peter (ISIM): *Religious Authorities in French Islam: A Case Study of "Imams" in the Union of Islamic Organizations in France*

4. ISIM Fellows

4.1 Postdoctoral Fellows

- **Yoginder Sikand** (Ph.D. Royal Holloway University of London)
Islamic Responses to the Challenge of Religious Pluralism in Post-1947 India
This postdoctoral project concerns Islamic perspectives on inter-faith relations in contemporary India. It 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 Fazila-Yacoobali Zamindar** (Ph.D. Columbia University, New York)
Idols of the Past: The Construction of World Heritage and Islamic Intolerance
Centered on the World Heritage Buddhist archaeological site of *Takht-e-Bahi* in northern Pakistan, this project investigates the colonial and post-colonial history of archaeological practices in the region to examine contested claims of science, religion, and cultural heritage.
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, the manner in which the construction of world heritage itself as a modern discourse structures local Muslim communities and religious identities is examined.

- **Marloes Janson** (Ph.D. Leiden University)
Appropriating Islam: Finoos (Islamic Bards) as Brokers Between Global Islam and Local Culture in The Gambia (West Africa)
This research project focuses on a group of West African Islamic bards, known as *finoos*, who specialize in Islamic oratory. There is a distinct tendency towards Islamization in The Gambia, and in view of their religious standing it is interesting to explore how *finoos* are responding to this process. The central research question is: How are *finoos* attempting to negotiate tensions between Islamic culture, especially in its new orthodox forms, and local practices? *Finoos* may be coming to prominence because

of the upsurge of Islam but Islamization may equally create serious constraints for them. As a result of the country's Islamic resurgence, several Islamic scholars are tending towards a reformist strand of Islam. They want to purify Islam of local particularities and are using the mass media in their attempts to transform the public sphere. Female *finoos* could be particularly hard hit by these efforts at purification. Special attention will be paid to how female *finoos* reconcile their identity as female performers with reformist morals.

- **Frank Peter** (Ph.D. Université de Provence (Aix-Marseille I))

Religious Authorities in French Islam: A Case Study of "Imams" in the Union of Islamic Organizations in France

The research project is concerned with the training and work of imams in France, focusing on seminaries established by the Union of Islamic Organizations in France and their graduates. The creation and expansion of training facilities for imams in France is often seen as a key element in the further development of France's Muslim communities. However, the professional profile of these imams, indeed of French imams in general, is still often unclear. This project will focus on imams as bearers of a religious tradition. It will examine the constitution and the often-assumed specificity of French-trained imams by analysing their training and work in this domain.

- **Elena Arigita** (Ph.D. University of Granada)

The Discourses on Islamic Authority in Spain

This research is linked to Arigita's original Ph.D. dissertation, in which she examined the Islamic authority's links with the State and the production of an official Islamic discourse, contextualized in Europe and the production of a European Islam. Her current project develops that theme in the context of the relationship between Muslim communities and the State in Spain and the emerging public debate on what is "correct Islam", taking the organization of Muslim communities in Granada as a case study.

- **Scott Kugle** (Ph.D. Duke University)

Queer Muslim Community: the Challenge to Shari'a Posed by Gender and Sexuality Minorities

The project explores how contemporary Muslims who identify as queer (primarily lesbian, gay, and transgendered people) advocate supportive

communities within their religious tradition. The advent of the internet, human rights discourses, and progressive Muslim movements has created a new space in which queer Muslims can assert their self-identity. The study will ask how this new movement, based on organizations in Europe, North America, and South Africa, looks for roots in the Islamic past, challenges the construction of sharia informing family law and organization, and offers novel strategies for interpreting the Qur'an.

- **Roel Meijer** (Ph.D. University of Amsterdam)

Islam and Violence: The National and Transnational Islamist Debate on the Legitimacy and Strategic Value of Violence

One of the issues that has attracted international attention during the past decade is the role of violence in the Islamist movement. Most attention has focused on its forms: suicide bombers and assassinations. Little is known about the strategic and intellectual debate that has accompanied the use of violence. Is it legitimate, against whom is its use justified, and does it not undermine the goals of the Islamist movement in the long run? This project focuses on debates on violence within the Islamist movement in Egypt, Saudi Arabia, Palestine, and Iraq. It also deals with the manner in which the debates have influenced each other.

- **Marina de Regt** (Ph.D. University of Amsterdam)

Gendered Transnationalism: Women Migrants and Domestic Labour in Yemen (ISIM/WOTRO/ASSR)

Domestic workers in Yemen have a predominantly migrant background. In most poor countries it is common for local women from the lower classes to take on paid work as domestics, yet in Yemen it is mainly women from East Africa who carry out this type of work. Cultural notions, such as the low status of service professions and practices of gender segregation, affect Yemeni women's employment as domestics. This research project focuses on the interactions between employers, migrant domestic employees, and the families of both, and, in particular, on the ways in which these interactions lead to the production of new social positions and cultural identities, both on the side of employers and their families in Yemen as well as on the side of domestic workers and their families back home.

4.2 Ph.D. Fellows ---

- **Joseph Alagha** (MA American University of Beirut, M.Phil. ISIM)

Hizbullah's Identity: Religious Ideology, Political Ideology, and Political Programme

The project looks at Hizbullah as an identity-based movement, surveying the period 1978 (the year it was founded) – 2003. It focuses on how the movement has tried, since it made the transition to a political party in the 1990s, to maintain and integrate its identity through the interplay between religion and politics. It also looks at how Hizbullah's identity as an "Islamic jihadi ('struggle') movement" has changed in the following three stages: from propagating an exclusivist religious ideology; to a more encompassing political ideology; and, finally, to what can be considered almost a "secular" political programme.

- **Mohammad Amer** (MA 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 United Kingdom 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 new Islamic knowledge is developed as a result of the experiences of Muslim youth in these countries.

- **Sindre Bangstad** (Cand. polit degree, University of Bergen)

Global Flows, Local Appropriations: Facets of Islamization Among Muslims in Cape Town, South Africa

This research draws on Bangstad's previous research on the Cape Muslim community and attempts to investigate how the global discourses of Islam, and influences from the Middle East in particular, are appropriated in the localized setting of three different communities in Cape Town. Through discourse, analysis, and participant observation, the project aims at ascertaining the links between militant Islamism and local notions of masculinity, establishing the nature of the links between local Muslims and Muslims from the Middle East, and investigating how the schism between "normative Islamic" and Sufi orientations is articulated. A working hypothesis is that identification with and support of the global umma

have become more important parameters of identification for Cape Muslims in the post-apartheid era.

– **Welmoet Boender** (MA 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 encounter 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 practising 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** (MA Utrecht University)

The Idd el Hajj in Tanzania: Textual Knowledge, Ritual Practices, and Social Identities

This research analyses how different groups construct Islam in the process of performing the Sacrificial Feast and discussing its meanings and practices in oral and written discourse. Based on thirteen months of fieldwork in the period 2000–2002, participant observation, interviews and a collection of over 1600 Islamic Swahili books and newspapers, the study critically examines the notion of textual knowledge as the basis for ritual action in a tense political context. Central to the project are the sometimes conflicting tendencies to both ground ritual practice in authoritative texts and construct ethnic, social, political, and religious identity through ritual practices.

– **Alexandre Caeiro**

The Construction of Islamic Authority in Western Europe: An Analysis of the Production and Consumption of Fatwas

The activity of *futyâ* is one form of expressing religious authority in Islam. In Western Europe, Muslims have adapted their religiosity to the new contexts. Many have sought expert advice from *muftîs*, first in the Muslim world and now, increasingly, in the West. This research will look at how Western European Muslims construct and negotiate the legiti-

macy of Islamic norms by studying the request, production, and consumption of religious advice. Three types of muftīs will be investigated: a collective council of ulama; telephone muftīs; and a team of cyber-muftīs. The contributions of non-ulamâ to the debates on Islamic normativity are highlighted.

- **Syuan-Yuan Chiou** (MA Tunghai University, M.Phil. 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 impact 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 social integration and ethnic assimilation.

- **Miriam Gazzah** (MA Radboud University Nijmegen)

Music and Identity Construction of Young Dutch-Moroccans

The research focuses on music and its role within the identity-construction process of young Moroccans in the Netherlands. In what way are musical preferences connected to identity? What kind of music dominates the different social worlds young Dutch-Moroccans live in, and why? To what extent is music a way of escaping the imposed Muslim identity assigned to them by Dutch society as a whole and their own Moroccan community?

- **Egbert Harmsen** (MA Radboud University Nijmegen)

Muslim Voluntary Welfare Associations in Jordan: the Interrelationship Between Religious Discourse and Social Activities

In this research project, voluntary welfare associations are regarded as expressions of a socio-cultural lifeworld of human solidarities, common interests, values, causes, and ideals. The main focus is on religious discourse, in terms of both its relationship with other discourses, and the way in which it relates to social activities such as financial and in-

kind support to the needy, reconciliation of conflicts within families and neighbourhoods, cultural activities in areas like religion, childhood development, gender, sports, and recreation, and economic activities like vocational training and income-generating projects. The voluntary associations in question are also looked at in terms of their relationships with the state and with international actors.

- **Tanya Sheikh** (MA University of Amsterdam)

Love Marriages in Pakistan: Legal Decision-Making, Public Debates, and the Family

“Love marriages” have been problematized in Pakistan since the now infamous “Saima Waheed” case in 1997, when Saima married without the consent of her parents. The controversy over whether a woman can marry without the consent of her parents exists to this day, with several high profile cases emerging every year, even though the Supreme Court of the country ruled in December 2003 that a woman does indeed have this right. This research focuses on the dynamics of interaction between legal decision-making, public debates, and the strategies of litigants, especially women in cases of love marriages in Pakistan. We will see how in each of these domains the relationship between sharia, social norms, and state law is addressed and, at times, redefined. The dominant discourse on gender roles is under constant attack from within and without by a variety of actors, creating space for women to negotiate and make their own choices.

- **Mujiburrahman** (MA McGill University)

Who is Threatened? Muslim-Christian Relations in Indonesia's New Order

This research is focused on three major aspects of Muslim-Christian relations in Indonesia during the Suharto period (1966–1998), namely Muslim fear of Christian missions, Christian fear of Muslim aspiration to apply the sharia by the agency of the state, and inter-religious dialogue. The research will look at the continuity and change of the debates on these issues in the public sphere within the context of the political development of the New Order regime. The research is supplemented by an observation of the current responses of Muslim and Christian figures in Makassar to the inter-religious issues “inherited” from the regime.

- **Samuli Schielke** (MA 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 *mawlid* controversies 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 on *mawliids*; (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.

– **Nadia Sonneveld** (MA Leiden University)

Reinterpretation of Khul' in Egypt: Intellectual Disputes, the Practice of the Courts, and Everyday Life

In 2000 Egyptian women were given the right to divorce their husbands unilaterally through a so-called *khul'* divorce. The introduction of the *khul'* divorce provoked much heated debate. This, however, did not prevent the government from implementing the new law. In order to situate the new *khul'* law in the wider context of recent socio-political developments in Egyptian society and in order to understand how the new *khul'* law interacts with social reality, this research project concentrates on three areas and the way in which they interact with each other: the public level and its intellectual disputes; the courts where judges are supposed to implement the new law; and the different social groups at grass-roots level that can either accept or reject the new law.

– **Caco Verhees** (MA 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. The associations often serve as a sanctuary for escaping 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 environment. In addition, attention is paid to the influence of the state and the religious (male) leaders on women and their associations.

- **Mareike Winkelmann** (MA University of Kampen)

“From Behind the Curtain”. A Study of a Girls’ Madrasa in India

The research focuses on the emergence of girls’ *madrasas*. The curriculum of the *madrasa* in which fieldwork was conducted is examined closely and compared with the standardized *madrasa* curriculum for boys. The differences between the two hint at the *madrasa*’s self-stated mission of “reforming the personal actions and morality” of its students. This is achieved through a heavy focus on *adab*, or value education, through which the young women are socialized into ideals of Islamic womanhood as defined by the community. The question of what the young women do with their five year course in Islamic Studies after graduation is also raised. Although, at first glance, the training imparted may appear to be oppressive, research suggests that the young women gain something out of their education. Interviewees have stated that, as a result of their training, they were able to find a good spouse despite their lower to lower middle-class backgrounds; many of them go on to take up teaching as a profession in various, similar girls’ *madrasas*; and it is a commonly held view that studying or teaching in a girls’ *madrasa* represents an act of religious merit for themselves, their families, and society at large.

- **Robbert Woltering** (MA University of Amsterdam)

Occidentalisms: Perceptions and Constructions of “the West” in Egyptian Cultural Discourse

This research is aimed at understanding what kind of images of the West figure in different areas of the Egyptian intellectual landscape. A corpus of texts will be established for this purpose. In addition to discussions of identity and alterity, the research is related to the little-developed but increasingly debated concept of “occidentalism”. The research is expected to lead to the first empirically based comprehensive understanding of “the West” in Egyptian cultural discourse.

- **Yuniyanti Chuzaifah** (MA Leiden University)

Transnationalism, Dynamics of Religion and Gender Relations: Indonesian Domestic Workers in Saudi Arabia

This project focuses on a hitherto neglected category of migrant domestic workers, namely Indonesian women working in the Gulf States, and deals with a topic that has remained under-researched: the dynamics of religion, migration, and gender. The aim is to gain insight into how religion is implicated in the construction of multiple identities and positions at the site of employment, with respect to the construction of relations with the family/community back home.

4.3 Visiting Fellows

- **Navin Ali** (Karachi University)

Fazlur Rahman: A Study of His Methodology for Islamic Modernism

This study covers the following aspects of Fazlur Rahman's thoughts: the intellectual context of Rahman's work; the "Double Movement" reflexive approach to the study of Islam; how education can implement the "Double Movement" approach; and how Fazlur Rahman's is seen today.

- **Michaelle Browsers** (Wake Forest University)

Ideological Convergences in the Arab Region: Socialism, Arabism, Nationalism, Liberalism, and Islamism

This study analyses the current configuration of ideological forces, for the purpose of supporting research conducted in the Arab region as of May 2004. Browsers is particularly interested in analyzing recent overtures made to Islamist forces by traditionally secular trends – including those traditionally Arab national-socialist, and even some more doctrinal Marxist-Leninist – which, together with Islamists, maintain an oppositional status vis-à-vis existing states.

- **Maria Cardeira da Silva** (Universidade Nova de Lisboa)

Uses and Abuses of "Islamic Culture" in Portugal

This project focuses on the rhetoric that "legitimizes" both the Portuguese national policies regarding Muslim minorities, and the official heritage and cultural cooperation between Portugal and Arab or Islamic countries.

- **Francesca Declich** (University of Urbino)

Women and Sufism in East Africa and the Horn

This study analyzes the female performance, in Somalia, of a number of Muslim celebrations that constitute a space for negotiation of meanings and behaviours in society. Anthropologists can offer a particularly fruitful take on the study of Muslim practices using theories of the embodiment of knowledge.

- **Saida Kharaza** (Université Mohammad V)

Muslim Ambassadors to Europe and the Problem of Modernization

This research focuses on travel accounts of ambassadors from the Muslim world, written during the nineteenth century. Kharaza is especially interested in their visions of European societies and the question of modernity, and how their experiences in Europe influenced their ideas about modernizing their own societies.

- **Kjersti Larsen** (University of Oslo)

Negotiation of Muslim Identities: Ritual and Everyday Practices in Eastern Africa

Kiersti Larsen has recently conducted fieldwork in Northern Sudan among the Hawawiir nomadic pastoralists. This research focuses on mobility and perceptions of belonging, as well as on present changes regarding notions of what it means to be a “good Muslim”.

- **Güsel Sabirova** (Russian Academy of the Sciences)

Female Educational Audiences of the Qur’anic Schools in Post-Soviet Moscow

Sabirova’s work focuses on the participation of Tatar women in educational programmes run by mosques in present-day Moscow. During her stay at ISIM she is conducting research into the current debates on identity, politics, and piety within Muslim women’s various Islamic activities in different societal contexts, seen from both a Western and non-Western social sciences point of view.

5. Education

5.1 Ph.D. Course

A Ph.D. course on *Islam and the Public Sphere* was organized in April 2004. The lectures were given by the ISIM Chairs Martin van Bruinessen, Annelies Moors, and Abdulkader Tayob. The programme included the discussion of seminal texts (by Jürgen Habermas and Charles Taylor) that have informed the debate on the public sphere, as well as numerous readings concerning the main, relevant themes, including Media and the Public Sphere, Gender and the Public Sphere, the Public Role of Religion in Africa, and the Public Sphere, the Nation State, and Transnationalism.

5.2 ISIM Ph.D. Seminars

3 February 2004

– **Welmoet Boender**

The Appearance of an Islamic University in the Dutch Socio-political Arena

2 March 2004

– **Egbert Harmsen**

Islamic Discourse and Social Practice of Voluntary Societies in Jordan;

Approaches Towards Clients and Target Groups

6 April 2004

– **Mujiburrahman**

Muslim-Christian Discourses on Religious Freedom and Tolerance in Indonesia

11 May 2004

– **Sindre Bangstad**

When Muslims Marry Non-Muslims: Marriage as Incorporation in a Cape Muslim Community

8 June 2004

– **Syuan-Yuan Chiou**

Building Traditions for Bridging Difference: Islamic Imaginary Homelands of Chinese-Indonesian Muslims in East Java

12 October 2004

– **Miriam Gazzah**

Music and Identity Among Moroccan Youth in the Netherlands

9 November 2004

– **Mohammed Amer**

Creating Love for the Prophet: The Minhajul Quran Movement Among the Pakistani Youth in the Netherlands

7 December 2004

– **Joseph Alagha**

Hizbullah's Integration Policy in the 1990s

5.3 ISIM Staff Seminars

17 February 2004

– **Marina de Regt** (University of Amsterdam/ISIM)

Migrant Domestic Workers in Yemen: Narrating Migration and Labour Experiences

16 March 2004

– **Morad Saghafi** (Goft-o-gu, Iran)

Voices and Interests: Iran's Islamic Movement Revisited

20 April 2004

– **Aslam Fataar** (University of the Western Cape, South Africa)

Discourse, Differentiation and Agency: Muslim Community Schools in Post-Apartheid Cape Town

27 April 2004

- **Güsel Sabirova** (Russian Academy of the Sciences)
Grandmothers, Our Parents' Generation and We, the Grandchildren: Tatar Female Audiences of the Quránic Courses in Post-Soviet Moscow

28 September 2004

- **Frank Peter** (ISIM)
Crisis of Laïcité and Reformist Discourses in France: The Case of Muslim Debates on Citizenship

26 October 2004

- **Zainah Anwar** (Sisters in Islam, Malaysia)
Law-Making in the Name of Islam: Implications for Democratic Governance

23 November 2004

- **Kjersti Larsen** (University of Oslo, Norway)
The Power of Ritual Speech: Ways of Negotiating Relationships and Moral Order in Zanzibar

5.4 Teaching at the participating universities

The educational activities of the ISIM Chairs are largely embedded in the teaching programmes of the participating universities. All ISIM Chairs act as supervisors of MA and Ph.D. students at their universities. The Ph.D. students are listed in chapter 3 (Research).

Asef Bayat (Academic Director/ISIM Chair at Leiden University)

- BA Course, “Anthropology of Muslim Societies”, together with Léon Buskens, Leiden University.

Martin van Bruinessen (ISIM Chair at Utrecht University)

- BA course, “Peoples and Cultures of the Middle East”.
- MA course, “Islam and Transnationalism” in cooperation with Dr Richard van Leeuwen, offered jointly by the University of Amsterdam and Utrecht University.

Annelies Moors (ISIM Chair at the University of Amsterdam)

- MA programme, “Muslim Cultural Politics”, Department of Anthropology and ISHSS, University of Amsterdam.
- Lecture, “The Politics of Veiling”, ISHSS (MA Programme on Political Islam), University of Amsterdam, 29 January 2003.
- Lecture, “Migrant Domestic Workers”, Department of Anthropology, University of Amsterdam, 1 December 2003.
- Lecture, “Islam, Gender and Politics”, Department of Anthropology, University of Amsterdam, 4 December 2003.

Abdulkader Tayob (ISIM Chair at Radboud University Nijmegen)

- Introduction to Modern Islam, Radboud University Nijmegen, spring term 2004.
- Course on “Spirituality in Islam”, Radboud University Nijmegen, autumn term 2004.

Dick Douwes (ISIM Executive Director)

- Three lectures in the BA course “History of the Middle East”, Institute of Languages and Cultures of the Middle East, Leiden University.

Nathal Dessing (ISIM Researcher, Islam in the Netherlands)

- Course, “Mondialiseren en Religie”, MA degree programme in Wereldgodsdiensten, Leiden University, 20 October 2004.

Marloes Janson ISIM Postdoctoral Fellow

- MA Course, “Ethnographic Field Research” in cooperation with Dr Jan Jansen, offered by Leiden University, Department of Cultural Anthropology (September–October 2004).

Roel Meier (ISIM Postdoctoral fellow)

- Course, “The Modern History of the Middle East”, Radboud University Nijmegen, January–June 2004.
- Course, “Civil Society Theory in the Middle East. A Critique”, Radboud University Nijmegen, January–June 2004.
- Course, “Pre-modern History of the Middle East, 650–1800”, Radboud University Nijmegen, January–June 2004.
- Course, “Social Movement Theory and the Islamic Movement”, Radboud University Nijmegen, September 2004–December 2004.

Samuli Schielke (ISIM Ph.D. Candidate)

- Assistant teacher for the course run by Annelies Moors, “Muslim Cultural Politics”, International School for Humanities and Social Sciences, University of Amsterdam, 4 February–21 April 2004.

6. Conferences, Workshops, and Panels

6.1 Workshop

Millî Görüş in Western Europe

Convenors: Martin van Bruinessen, Gerdien Jonker

Leiden, the Netherlands, 9 January 2004

In cooperation with Gerdien Jonker (Marburg University), ISIM held a workshop on 9 January 2004 to take stock of previous research on the Turkish religious movement Millî Görüş (“The National Vision”) in Western Europe. The workshop brought together scholars from Germany, the Netherlands, Belgium, and France, whose research was at least partly concerned with this movement.

Papers presented:

- Nico Landman (*Utrecht University*)
- Thijl Sunier (*University of Amsterdam*)
- Kadir Canatan (*Islamic University of Rotterdam*)
- Nikola Tietze (*Institute of Social Sciences, Hamburg*)
- Levent Tezcan (*University of Bielefeld*)
- Meryem Kanmaz (*University of Gent*)
- Welmoet Boender (*ISIM*)
- Ahmet Yükleven (*Boston University / ISIM*)
- Sarah Bracke (*Utrecht University*)
- Gerdien Jonker (*Marburg*)
- Werner Schiffauer (*University of Frankfurt / Oder*)
- Alev Masarwa (*University of Münster*)
- Hacı Karacaer (*Northern Netherlands Federation of Millî Görüş*)
- Üzeyir Kabaktepe (*Northern Netherlands Federation of Millî Görüş*)
- Martin van Bruinessen (*ISIM, Utrecht University*)

See *ISIM Newsletter* 14, p.53 for a report

6.2 Conference

The Role of Religion in the Socio-Cultural Transformation of the West African Sub-continent

Convenor: Abdulkader Tayob

Accra, Ghana, 5–8 February 2004

The African Association for the Study of Religions (AASR) held a three-day regional conference in cooperation with ISIM under the title *The Role of Religion in the Socio-Cultural Transformation of the West African Sub-continent* between 5–8 February 2004. The venue was the Ghana Institute for Management and Public Administration (GIMPA). Among the topics covered were: religion and the state; conflict and violence; religion in contestation; religion as a source of values; and the study of religion. The main objective of the conference was to explore the relationship between social and cultural institutions and religious practices in contemporary West African societies. Twenty papers were presented covering a wide spectrum of topics and countries. The conference participants debated public policies, dress codes, sharia, and gender issues. The conference was supported by the International Association for the History of Religions (IAHR), ISIM, the University of California, Davis and ICCO-Zeist, the Netherlands. More than thirty scholars from the Netherlands, the United States, Britain, Nigeria, the Gambia, and Ghana participated in the conference.

See *ISIM Newsletter* 14, p.55 for a report

6.3 Workshop

Saudi Futures

Convenors: Paul Aarts (University of Amsterdam) and Gerd Nonneman (Lancaster University)

Leiden, the Netherlands, 19–21 February 2004

From 19–21 February 2004 ISIM hosted the Saudi Futures workshop. Paul Aarts (University of Amsterdam) and Gerd Nonneman (Lancaster University, UK) brought a group of experts from around the world, together with a number of Saudi commentators and observers representing a wide spectrum of opinion. The workshop was also sponsored by the Dutch Ministry

of Foreign Affairs, Lancaster University, and the Mediterranean Programme of the European University Institute. Topics for discussion included trends in Saudi politics, society, and economy and international relations in the post-9/11 and post-Iraq War era.

Papers presented:

- Paul Aarts: “Saudi Oil Policy and its Future.”
- HH Prince Abdullah bin Faysal bin Turki Al-Saud, Chairman, Saudi Arabian General Investment Authority (SAGIA): “Keynote Address.”
- Abdul Aziz al-Fahd: “The Evolution of Wahhabism.”
- Abdul Aziz al-Sager: “Saudi Opposition and Dissent.”
- Brad Bourland (Discussant)
- Rachel Bronson: “Trends in US-Saudi Relations.”
- Iris Glosemeyer: “Formal and Informal Checks and Balances in the Saudi Political System.”
- Steffen Hertog: “Economic Reforms in Saudi Arabia: Transformation of the Rentier State.”
- Jamal Khashoggi (Discussant)
- Yossi Kostiner: “Saudi Arabia’s Evolving Role in the Middle East and the Arab-Israeli Conflict.”
- Stéphane Lacroix: “Saudi Intellectuals and the ‘Islam-Liberal’ Movement.”
- Giacomo Luciani: “The Private Sector: Capabilities, Role, and Autonomy.”
- Madawi Al-Rasheed: “Royals and Society in New Contexts.”
- Ahmed Habib Saleh (Discussant)
- Gerd Nonneman: “Saudi Foreign Policy Determinants.”
- Gwen Okruhlik: “Socio-Political Dissent and Reform.”
- Michaela Prokop: “The Education – ‘Wahhabism’ Nexus Examined.”
- Osama Rajkhan: “Saudi Arabia’s Relations with and Perception in the Muslim World.”
- Olivier Roy: “‘Wahhabisation’ of the Discourse of Re-Islamisation.”
- Guido Steinberg: “*The Saudi Ulama*.”
- Jean-Francois Seznec: “Economic Challenges and Trends.”
- Josh Teitelbaum: “Civil-Military Relations in Saudi Arabia.”
- Robert Vitalis: “The US-Saudi Relationship.”
- Larry Wright: “Trends in the Saudi Media.”

See *ISIM Newsletter* 14, p.54 for a report

6.4 Expert meeting

Islamic Grass Roots Movements and Democracy in the Middle East

Convenors: Maurits Berger (*Clingendael*) and Dick Douwes (*ISIM*)

The Hague, the Netherlands, 24 May 2004

This international expert meeting was organized by The Netherlands Institute for International Relations (“Clingendael”) and ISIM.

Participants included:

- Maha Abdelrahman (American University of Cairo), whose forthcoming book is the first in-depth monograph on Egyptian NGO’s including Muslim NGOs: *Civil Society Exposed: the Politics of NGOs in Egypt*, I.B. Tauris, London, 2004;
- Janine A. Clark (Guelph University, Canada), who published the first comparative study on grass-roots movements in the Middle East: *Islam, Charity and Activism; Middle-Class Networks and Social Welfare in Egypt, Jordan, and Yemen*, Indiana University Press, Bloomington, USA, 2004;
- Egbert Harmsen, a Ph.D. student at ISIM who researches Muslim NGOs in Jordan;
- Mouin Rabbani and Reinoud Leenders, members of the Middle East staff of the *International Crisis Group*, an international organization that conducts field-based analysis and high-level advocacy in order to help prevent or solve conflicts;
- Asef Bayat, Academic Director of the ISIM (discussant).

ISIM Newsletter 14 published related articles by Maha Abdelrahman (p.26-27) and Janine A. Clark (p.51)

6.5 Workshop

The Asian Madrasa: Transnational Linkages and Real or Alleged Political Roles

Convenor: Martin van Bruinessen

Leiden, the Netherlands, 24–25 May 2004

During the last week of May 2004 ISIM, in collaboration with Zentrum Moderner Orient (ZMO), Berlin, organized a two-day workshop on the theme *The Asian Madrasa: Transnational Linkages and Real or Alleged Political Roles*. The nine papers presented at the workshop looked at madrasas in different Asian countries in the context of the ongoing debate on “terrorism.”

Participants included:

- Jackie Armijo (Zayed University, Abu Dhabi, UAE): “The Recent Revival of Islamic Education in China and its Linkages with International Centers of Islamic Learning.”
- Martin van Bruinessen (ISIM, Utrecht University): “‘Traditionalist’ and ‘Islamist’ Pesantren in Contemporary Indonesia.”
- Noorhaidi (International Institute for Asian Studies, Leiden): “The Salafi Madrasas in Indonesia: History, Profile, and Network.”
- Christine Hunner (Universität Bochum): “Forms of Religiosity Among Students and Teachers in Islamic Training Centres in Azerbaijan.”
- Adil Mehdi (The Open University, Milton Keynes, UK): “The Imaginary Taliban: Indian Madrasas and the Spectre of Terrorism.”
- Farish Noor (ZMO, Berlin): “Victims of Superpower Realpolitik? The Uncertain Fate of Malaysian and Indonesian Students Studying in the Madrasahs of Pakistan in the Age of the ‘War Against Terror’.”
- Dietrich Reetz (ZMO, Berlin): “Facing the Challenges: Old and New Trends in the Darul-Ulum Deoband After the Split in 1982.”
- Yoginder Sikand (ISIM, Leiden): “Voices for Reform in the Indian Madrasas.”
- Mareike Winkelmann (ISIM, Leiden): “Girls’ Madrasas in Contemporary India.”

See *ISIM Newsletter* 14, p.56 for a report

6.6 Conference

Islam and Public Life in Africa

Convenor: Abdulkader Tayob in coordination with Karin Willemse, Benjamin Soares, and José van Santen

Berg en Dal, the Netherlands, 11–12 September 2004

On the occasion of the inaugural lecture of Professor Abdulkader Tayob as ISIM Chair at Radboud University Nijmegen, ISIM held a conference from 11–12 September 2004 on *Islam and Public Life in Africa*. It focused on Islamic discourses of marginal and dominant groups in various parts of Africa. The conference aimed at building on previous meetings supported by ISIM dealing with cross-regional experiences of Muslim societies in different contexts. The various presenters confirmed that religious discourses are an inescapable facet of public life in Africa, reflecting varying local and global social and political contexts.

Papers presented:

- Muhammad S. Umar: “Islamic Liberalism in Nigeria.”
- Cheikh Anta Babou: “Mouridiyyah in the Urban Landscape of Senegal.”
- Abdel Wedoud Ould Cheikh: “State, Neo-Fundamentalism, and Tradition in Mauritania.”
- Amidu Sanni: “The Role of Muslim Youth in Peace and Violence Engineering.”
- Goolam Vahed: “Muslims in Post-Apartheid South Africa.”
- Shamil Jeppie: ‘Identity Politics and Public Disputation: A Baha’i missionary as a Muslim modernist in South Africa’
- Joseph Purdue: “An Enigmatic Reformer in Apartheid South Africa.”
- Hassan Mwakimako: “Women and Public Life in Kenya.”
- Cheikh Gueye: “Touba and ICT Connectedness.”
- Hamza Mustafa Njozi: “Public Policy in Tanzania, 1964–2004.”
- Hamadou Adama: “Islamic Communication in Post-Colonial Cameroon.”

See *ISIM Review* 15, p.55 for a report

6.7 Conference

Religion and Modernity

Convenor: Max Sparreboom (Praemium Erasmianum Foundation)

Amsterdam, the Netherlands, 3 November 2004

On the occasion of the presentation of the 2004 Erasmus Prize, the Praemium Erasmianum Foundation organized a one-day conference on Religion and Modernity in coordination with ISIM and the Prince Claus Fund for Culture and Development. The conference was held on 3 November in Park Plaza, Amsterdam.

Participants included:

- Sadik Al-Azm
- Abdulkarim Soroush
- Herman Philipse
- Nasr Abu Zayd
- Fatema Mernissi
- Joris Luyendijk
- Anton Zijderveld
- Nilüfer Göle
- Peter van der Veer

See *ISIM Review* 15, p.53 for a report

6.8 Conference

Conservation and Reconstruction of Cultural Heritage in the Islamic World

Convenor: Dick Douwes (MOI/ISIM)

RASA, Utrecht, the Netherlands, 22 October 2004

This conference was organized by the Dutch Association of Middle East Studies (MOI) in cooperation with ISIM..

Participants included:

- Vazira Fazila-Yacoobali Zamindar (ISIM): “Nation and Civilization: Thinking Through the Destruction and Reconstruction of the Bamiyan Buddhas.”
- Bonnie Kaplan (University of Bath): “When the Minaret Fell: Conserving Morocco’s Built Heritage.”
- Machiel Kiel (Nederlands Instituut Istanbul): “Reconstructing the Islamic Past of Bosnia and Hercegovina.”
- Marlous Willemsen (Prince Claus Fund for Culture and Development): “The Cultural Emergency Response Project.”
- Stefan Weber (Orient Institute Beirut): “Reconstructing Beirut: Heritage Politics in Post-war Lebanon.”

6.9 Workshop

South-South Linkages in Islam: Transnational Agents, Idea, Lifeworlds 19th and 20th Centuries

Convenor: Bettina Dennerlein (ZMO) and Ulrike Freitag (ZMO)

Berlin, Germany, 5–6 November 2004

This conference was organized by the Centre for Modern Oriental Studies (ZMO) in cooperation with the ISIM.

Participants included:

- Farish Noor: “Brethren Across the Indian Ocean: The Development of a Common Muslim Political Imaginary Across the Indian Ocean From the 19th to the Mid-20th Century.”
- Michael E Gasper: “Neglect, Moderation and Excess: Islamic Reform and the Translocal Roots Of Modern Egyptian Identity.”
- Bettina Dennerlein: “Community of Discourse vs. Individuality of Political Experience? Moroccan Contacts with and Views on the Ottoman Empire in the Age of Reform.”
- Odile Moreau: “Ottoman Military Expertise in the Muslim Mediterranean at the Beginning of the 20th Century: a Translocal Agent?”

- Dyalah Hamza: “Assumptions of Universality of a Nineteenth-Century Egyptian Scholar (Fī sha’n tārīkh al-wazīr Muhammad ‘Alī of Khalīl ibn Ahmad al-Rajabī, m.1824).”
- Inès-Leïla Dakhli: “Literary Forms and Exchanges in the Syro-Lebanese Intellectual Network: Building Landscapes of National Territories, Bilād al-Shām, 1908–1940”.
- Benjamin Soares: “Chain Letter, Poem, Sermon, and Tract on Islam in Twentieth-Century West Africa.”
- Lutz Rogler: “Creating Space for Translocal ‘Islamic Thinking’: the Role of Transnational Arab-Islamic Intellectual Journals in the Late 20th Century.”
- Orhan Koloğlu: “The Role of the Lack of Auto-Criticism in Muslim Societies.”
- Paulo Pinto: “Pilgrimage, Commodities and Religious Objectification: the Construction of Transnational Shi’ism Between Iran and Syria.”
- Mara Leichtman: “Transnational Shi’ite Islam in Africa: Lebanese and Iranian Influences on Converts in Senegal.”
- Eric Germain: “Linkage of South African and Australian Muslim Communities at the Turn of the 20th Century.”
- Dorothea Schulz: “Remaking Political Subjectivity in a Transnational Field: Muslim Women Activists in Urban Mali.”
- Jillali El-Adnani: “Saintes et majdûbâtes: modèle et contre modèle de la sainteté féminine au Maroc et en Egypte.”
- Alexander Horstmann: “Islamization and Da’wah in an Unlikely Place: Technics, Discourses and Imaginations of the Tablighi Jamaat al-Da’wah in a Southern Thai Village: Moklan, Tha Sala, Nakhon Si Thammarat (Ligor).”
- Dietrich Reetz: “The Deoband Universe: What Makes a Transcultural and Transnational Educational Movement of Islam?”
- Yoginder Sikand: “Saudi ‘Wahhabism’ and Intra-Muslim Polemics in India.”
- Noorhaidi Hasan: “Salafi Madaris in Indonesia.”
- Jeff Haynes: “Translocal Popular Islam in East Africa with Special Focus on Somalia, Kenya and Tanzania and the Regional Involvement of Various External Actors from Yemen and Saudi Arabia.”
- Ziba Mir-Hosseini
- Gudrun Krämer
- Ulrike Freitag
- Richard Tapper
- Martin van Bruinessen

7. Lectures

7.1 Sixth Annual Lecture

Local Contexts of Islamism in Popular Media

Lila Abu-Lughod

Utrecht University, the Netherlands, 17 December 2004

On 17 December 2004 the sixth ISIM Annual Lecture was delivered by Professor Lila Abu-Lughod, Columbia University, New York. It is well known that after the events of 11 September 2001 Western media representations of Islamists, and Muslims more generally, became even more negative and stereotyped than they had previously been. What is less well known is that in the 1990s many regimes in the Arab Muslim world perceived Islamists as a threat, a perception that was reflected in popular Arab media. By studying television media Lila Abu-Lughod analyzed portrayals of Islamism and “religious extremism”. She posed pressing questions about how these new representations of Islamists, and the debates they sparked nationally, have contributed to a reconfiguration of “religion” itself.

7.2 ISIM / Felix Meritis 2003–2004 Lecture and Debate Series **The Multicultural City: Images and Structures**

Organizers: Nathal Dessing, Dick Douwes, Linda Bouws, and Mirjam Lammers

Felix Meritis, Amsterdam, the Netherlands

ISIM and Felix Meritis (European Centre for Arts and Sciences, Amsterdam) organized a series of lectures and debates on *The Multicultural City: Images and Structures* in 2003 and 2004. This series aimed to explore the irreducible variety of multiculturalism as if in a city walk. Important themes include building, living, and consuming, but also demonstrating, protesting, and debating.

The Multicultural City: Images and Structures consisted of the following events in 2004:

22 January 2004

- *The Multicultural Society: Representations in the Media*

To what extent do news reports on Islam and Muslims contribute to knowledge of Islam and to what extent does it entrench existing stereotypes?

19 February 2004

- *Allies or Opponents? New Movements and Established Organizations of Muslims*
What is the standpoint of new movements and established organizations such as the Arab European League (AEL), the foundation Ben Je Bang Voor Mij? (“Are You Afraid of Me?”), FORUM (Institute for Multicultural Development), the foundation Islam & Burgerschap (“Islam & Citizenship”), and Koerswijziging.nl (“Change of course”)?

18 March 2004

- *Marriage*
What is the attitude of various ethnic and religious groups in the Netherlands towards the institution of marriage?

6 May 2004

- *In Pim’s Spirit?*
The multicultural society two years on.

10 June 2004

- *Oh My God*
Literary-critical consideration of the holy books of three monotheistic religions: Judaism, Christianity, and Islam.

7.3 “Urban Islam” Lecture Series

*Organizers: Nathal Dessing, Mirjam Lammers, and Miriam Shatanawi
Amsterdam, the Netherlands, 15 February–13 June 2004*

ISIM and the Royal Institute of the Tropics (KIT) organized a series of lectures to accompany the exhibition *Urban Islam* in the Tropenmuseum at the Royal Tropical Institute, Amsterdam. The programme of the Urban Islam Lecture Series consisted of the following lectures:

15 February 2004

- *The Unknown Islam: Magic and Mysticism in West-Africa*
Geert Mommersteeg (Utrecht University)

14 March 2004

- *An Ideal Society? Multiculturalism in Surinam*
Ruben Gowricharn (Tilburg University)

27 April 2004

- *From Cyber-Imam to European Islam: Youth and Islam in Europe*
Tariq Ramadan (Fribourg University)
Introduction by Alexandre Caeiro, ISIM
Chair: Prof. Martin van Bruinessen (ISIM Chair at Utrecht University)

18 May 2004

- *Mecca or MTV: Turkish Youth Rediscover Islam*
Ayse Saktanber (Middle East Technical University, Ankara)
- *Islamic Individualism*
Thijl Sunier (University of Amsterdam)
Chair: Prof. Martin van Bruinessen (ISIM Chair at Utrecht University)

13 June 2004

- *Day and Night: Urban Islam in Yogyakarta*
Pim Westerkamp (Museum Nusantara, Delft)

7.4 **Islam in Africa Lecture Series**

Organized by ISIM and the African Studies Centre (ASC)

*Utrecht University and Radboud University Nijmegen, The Netherlands,
20 February–28 May 2004*

20 February 2004

- *Implementing “Shari’a law”, Establishing Tribal Courts: Islamism and Citizenship in Sudan*
Karin Willemse

26 March 2004

- *The Changed Circumstances for the Performance of Religious Authority in a Cape Muslim Community*
Sindre Bangstad

23 April 2004

- *Developments in Islamist Style: Educational Planning in the Sudan*
Paul Schrijvers

28 May 2004

- *The Alliance Between Islamic Radicalism and Secularism in the Gambia*
Marloes Janson

7.5 Various Lectures

25 March 2004

- *Iraq, a Nation Divided?*
Lecture by Charles Tripp
Organized by ISIM and De Balie
De Balie, Amsterdam, The Netherlands

Charles Tripp (University of London, School of Oriental and African Studies) focused on current Iraqi politics. As a new Iraq is emerging, Tripp analyses the prospects for Iraq as a single nation state. What are the consequences of the communalization and localization of Iraqi politics for the current process of reconstruction? The lecture was followed by a discussion with Hussain Alkhateeb, chaired by Bertus Hendriks.

16 April 2004

- *Human Rights, Women and Islam*
Lecture by Nobel Prize Laureate Shirin Ebadi
Nieuwe of Littéraire Sociëteit de Witte, The Hague, the Netherlands

ISIM invited 2003 Nobel Peace Prize winner Shirin Ebadi for her first formal visit to the Netherlands (15–17 April 2004). Ebadi met with members of NGOs, government officials, scholars, students, and activists.

10 September 2004

- *Reading Religion and the Religious in Modern Islam*
Inaugural lecture of Dr Abdulkader Tayob as ISIM Chair at Radboud University Nijmegen

By looking at religion and the religious, Abdulkader Tayob provided a framework for understanding transformations of modern Islam in all sectors of Muslim societies. See *ISIM Review* 15, : 56–57 for a shortened version of the lecture.

29 November 2004

- *Poetry Reading by Mahmoud Darwish*
University of Amsterdam, the Netherlands

Palestinian poet Mahmoud Darwish was the recipient of the Prince Claus Fund Principal Award for 2004. ISIM, in cooperation with the Prince Claus Fund, Bak, and the NCDO, organized a poetry reading in Amsterdam in November 2004. Indian economist Ashwani Saith introduced Darwish and pondered on the meaning of his poetry to migrants and people everywhere.

3 December 2004

- *Secularism in the Muslim World*
Lecture by Prof. Sadik Jalal Al-Azm
Leiden University, the Netherlands

ISIM, the Research School CNWS – School of Asian, African, and Amerindian Studies, and the Department of Middle Eastern Studies (TCMO) of Leiden University organized a lecture held by Professor Sadik Jalal Al-Azm (Emeritus Professor of Modern European Philosophy at the University of Damascus, Erasmus Prize Laureate, The Netherlands, 2004) on *Secularism in the Muslim World*.

7 December 2004

- *The End of Multiculturalism? Citizenship, Education, and the Integration Question*
ISIM/IMES Lecture, University of Amsterdam, the Netherlands

Presentations by :

- Carlos Alberto Torres (UCLA): “Education and the Making of Global Citizens.”
- Jean Tillie (IMES): “The Role of Islamic Organizations in Citizenship Building.” Discussant: Linda Herrera (ISIM)

10 December 2004

- *Interview with Graham Fuller, conducted by Martin van Bruinessen*
Leiden University, the Netherlands

During the interview Professor Fuller’s latest book, *The Future of Political Islam* (Palgrave, 2003), was discussed, among other themes.

7.6 Interview Series (Television)

ISIM Media 2004

Interview series:

Islamic Law and the Anthropology of Islam on the Nederlandse Moslim Omroep (“Dutch Muslim Broadcasting Company”)

The Dutch Muslim Broadcasting Company (NMO) broadcast a series of television interviews with international experts in the field of Islamic law and the anthropology of Islam. The series was developed in cooperation with ISIM. The programmes were aired on the public channel Nederland 1.

The series programme was as follows:

Sunday 15 August 2004, 12.00 hrs

- Interview with Léon Buskens (Leiden University and Utrecht University) and Brinkley Messick (Columbia University, New York) on the relationship between classical legal thinking and contemporary Islamic law

Sunday 22 August 2004, 12.00 hrs

- Interview with Annelies Moors (ISIM Chair, University of Amsterdam)

and Judith Tucker (Georgetown University, Washington D.C.) on the practice of khul' in Egypt

Sunday 29 August 2004, 12.00 hrs

- Interview with Léon Buskens (Leiden University and Utrecht University) and Prof. John Bowen (Washington University at Seattle) on the debates on Islamic law among Muslims in Europe

8. Publications and Papers

8.1 Publications and Papers ISIM Faculty

a. Asef Bayat

Publications

- “The Art of Presence.” *ISIM Newsletter* 14 (June 2004): 5.
- “Negotiating with Modernity.” *Social Science Monthly Review* 7, no. 9 (July 2004): 6–13.
- Co-editor, *Middle East Report* 233, “Iran’s Clouded Horizons” (Winter 2004) [special issue].
- “Politics of Presence.” In *Under Fire: The Organization and Representation of Violence*, ed. Jordan Crandall (Rotterdam: Witte de With, 2004).
- “Quiet Encroachment of the Ordinary: Cairo and its Subaltern.” *Tamass: Contemporary Art Representation* 2 [special issue on Cairo in English and Arabic].

Conference Papers and Invited Lectures

- “Thoughts on the Reform Movement in Iran.” Lecture on the occasion of Iran’s 25th anniversary of the Iranian Revolution, Rode Hoed (Amsterdam, January 2004).
- “Cultural Politics of Iranian Youths.” Paper presented to the Middle East Studies Group (London, 7 February 2004).
- Contributor to the international conference on Islam and Elections, organized by Global Dialogue: Islamic World-the US-the West (Amman, 7–8 March 2004).
- Talk on Cairo’s Subaltern, UNIA Arteypensamiento (Granada, 26 April 2004).
- “Politics of Presence.” Lecture at the symposium on Organization and Representation of Violence in Under Fire Forum, Witte de With (Rotterdam, 29 May 2004).
- “Politics of Grassroots Activism in the Muslim Middle East.” Lecture at ISIM (Leiden, June 2004).
- “Iran’s Urban Policy.” Lecture at the VNG International (The Hague,

- 13 September 2004).
- Talk on “Political Islam”, GroenLinks (Green Party) (The Hague, 25 October 2004).
 - “Islamism in the Middle East.” Lecture at the International Relations Association of Students (Leiden, 17 November 2004).

Miscellaneous

- Associate Editor, *Journal of Iranian Research and Analysis* (USA).
- Contributing Editor, *Middle East Report* (Washington, D.C.).
- External Examiner Ph.D. thesis, University of Oxford (Oxford, 7 June 2004).
- Editorial Board, *Stanford Studies in Middle Eastern and Islamic Societies and Cultures* (Stanford, USA).
- Editorial Board, *Cairo Papers in Social Science* (Cairo).
- Member of the Advisory Board, *Critique: Critical Middle East Studies* (Minnesota).
- Member of the Selection Committee, Wenner-Gren Foundation for Anthropological Research (New York).
- Member of the Steering Committee, SEPHIS (Amsterdam).
- “Militante Islam is een Politiek Project”, interview in *Het Financieel Dagblad* (17 November 2004).

b. Martin van Bruinessen

Publications

- “Post-Soeharto Muslim Engagements With Civil Society and Democratization.” In *Indonesia in Transition. Rethinking ‘Civil Society’, ‘Religion’ and ‘Crisis’*, ed. Hanneman Samuel and Henk Schulte Nordholt (Yogyakarta: Pustaka Pelajar, 2004): 37–66.
- “Les Kurdes, états et tribus.” In *Tribus et pouvoirs en terre d’Islam*, ed. Hosham Dawod (Paris: Armand Colin, 2004): 145–168.
- “NU: Jamaah konservatif yang melahirkan gerakan progresif.” Foreword in Laode Ida. *NU muda: kaum progresif dan sekularisme baru* (Jakarta: Erlangga, 2004): xii–xvii.
- “The Kurdish Movement: Issues, Organization, Mobilization.” *On the Waterfront. Newsletter of the Friends of the IISH* 8 (2004): 10–12.
- “Kurdistan Workers Party (PKK).” In *Encyclopedia of the Modern Middle East*

and North Africa, vol. 2, ed. Philip Mattar et al. (Detroit, Michigan: Thomson Gale, 2004): 1342–1344.

- “Review of: Hans Jansen, *God heeft gezegd: Terreur, Tolerantie en de Onvoltooide Modernisering van de Islam* (Amsterdam-Antwerpen: Augustus 2003).” *Sharqiyyat* 16, no. 1 (2004): 71–75.
- “Review of: Anke von Kügelgen, Michael Kemper, Allen J. Frank (eds.), *Muslim Culture in Russia and Central Asia from the 18th to the Early 20th Centuries*, vol. 2: Inter-regional and Inter-ethnic Relations (Berlin: Klaus Schwarz Verlag, 1998).” *Bibliotheca Orientalis* 61, no. 5-6 (2004): 642–644.

Conference Papers and Invited Lectures

- “Transnational Islam, Regional Conflicts and Conspiracy Theories in Post-Suharto Indonesia: a View from Java.” Paper presented in staff seminar, Institut für Völkerkunde, Universität zu Köln (Cologne, 27 January 2004).
- “The Media and Islamic Inclusive Teachings.” Paper presented at the International Islamic Scholars conference, organized by Nahdatul Ulama and the Indonesian Foreign Ministry (Jakarta, 23–25 February 2004).
- “De Indonesische Verkiezingen van 2004 en de Islamitische Partijen.” Lecture at the Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Leiden, 30 March 2004).
- “‘Traditionalist’ and ‘Islamist’ Pesantrens in Indonesia.” Paper presented at the workshop “The Madrasa in Asia, Transnational Linkages and Alleged or Real Political Activities”, ISIM (Leiden, 24–25 May 2004).
- “Nederland, de Islam en de Sociale Wetenschappen.” Talk at the Sociaal-Wetenschappelijke Raad (Leusden, 4 June 2004).
- “Background to the Kurdish Conflicts in Iraq and Turkey.” Two lectures at the IICMR’s “2004 Middle East Symposium” (Nicosia, 25 June 2004).
- “Turks-Islamitische Bewegingen en de Democratisering van Turkije.” Lecture at Instituut Clingendael (The Hague, 18 June 2004).
- “Changing Patterns of Religious Authority and Dissemination of Islam in Indonesia.” Paper presented at the conference “Indonesia in Transition: Reform, Crises, Conflicts, Continuities”, KNAW (Amsterdam, 25 August 2004).
- “Sufism, Popular Religiosity and Heterodoxy: Disappearance or Resurgence in Modernity?” Paper presented at the workshop “Islam and the Ideas and Practices of Modernity”, ISIM (Leiden, 30 September–1 October 2004).
- “Production of Islamic Knowledge in Western Europe.” UNESCO

- lecture, University of Birmingham, Faculty of Theology and Religion (Birmingham, 27 October 2004).
- “Triomf van de Religie? Moderniteit, Islam, Europa.” Lecture at the Zwolle branch of the Utrecht University Alumni Association (Zwolle, 2 November 2004).
 - “The Kurdish Question: Whose Question, Whose Answers? The Kurdish Movement Seen by the Kurds and by their Neighbors.” Wadie Jwaideh Memorial Lecture in Arabic and Islamic Studies, Department of Near Eastern Languages and Cultures and Middle Eastern and Islamic Studies Program, Indiana University (Bloomington, 19 November 2004).
 - “Minderheden en Minderhedenrechten in Turkije.” Lecture at the Syriac Universal Alliance (Hengelo, 2 December 2004).
 - “Çokkültürlülük ve Edebiyat.” Lecture in the framework of the cultural festival “2. Diyarbakır Edebiyat Günleri” (Diyarbakır, 4 December 2004).
 - “Türkiye’nin Irak’ta savaşa katılmaması çok olumlu.” *Birgün* (18 June 2004).
 - “AKP’nin Kürt politikası yok.” *Özgür Politika* (3 September 2004).

Miscellaneous

- Convener of workshop “Millî Görüş in Western Europe: Assessing Past and Present Research”, co-organized with Gerdien Jonker, ISIM (Leiden, 7 January 2004).
- Lecture and discussion on transnationalism and Islam in Indonesia, Hendrik Muller seminar of the KNAW (Amsterdam, 7 May 2004).
- Discussant at international workshop “Islamic Education in the Soviet Union and the CIS”, Institut für soziale Bewegungen, University of Bochum (Bochum, 13–16 May 2004).
- Convenor of workshop “The Madrasa in Asia: Transnational Linkages and Real or Alleged Political Roles”, convened with Yoginder Sikand, in cooperation with the Centre for Modern Oriental Studies of Berlin, ISIM (Leiden, 23–24 May 2004).
- Participant in the round table “Islamic Resurgence and Renewal in Southeast Asia”, organized by Remy Madinier, Mathias Diederich, and Martin van Bruinessen, EUROSEAS conference (Paris, 2 September 2004).
- Convener of workshop “Islam and the Ideas and Practices of Modernity”, in preparation for a handbook. Convened jointly with Muhammad Khalid Masud, Armando Salvatore, and David Waines, ISIM (Leiden, 30 September–1 October 2004).

- Introduction to the thought of Tariq Ramadan, public discussion with Tariq Ramadan, organized by the Ministry of Justice, Directie Coördinatie Integratiebeleid Minderheden (The Hague, 14 October 2004).
- Discussant at international workshop “South-South Linkages in Islam”, Zentrum Moderner Orient (Berlin, 4–5 November 2004).
- External examiner in the Ph.D. examination of Fadime Deli, “Communautés en migration: le cas des personnes originaires de Mardin (Turquie)”, Ph.D. diss., Université de Paris-VIII, Institut Français de Géopolitique (Paris, 13 November 2004).
- Podium discussion on developments concerning Islam and politics in Turkey in the programme “Turkije in de EU: Kans of bedreiging?” De Rode Hoed in cooperation with Millî Görüş (Amsterdam, 16 November 2004).
- Participant in the debate on human rights and women’s rights in Turkey, “Special on Turkey” at the political-cultural café BadZout (Amsterdam, 12 December 2004).
- Article reviews for journals *Current Sociology* and *Security Dialogue*.
- Book manuscript reviews for Routledge and I.B. Tauris.

c. Annelies Moors

Publications

- *Muslim Cultural Politics: What’s Islam Got to Do With It?* Amsterdam: Vossius Press, 2004.
- “Islam and Fashion on the Streets of San’a, Yemen.” *Etnofoor* 16, no. 2 (2004): 41–56.
- “Women, Gender, and Inheritance: Arab States.” In *Encyclopedia of Women in Islamic Cultures*, ed. Suad Joseph (Leiden: Brill, 2004).

Conference Papers and Invited Lectures

- “Migrant Domestic Workers: Becoming Visible in Public Space.” Paper presented at the SSRC workshop on “Migrant Domestic Workers in the Middle East” (Beirut, 24 January 2004).
- “Migrant Domestic Workers in the Media.” Lecture at Zayed University (Dubai, 3 April 2004).
- “Migrant Domestic Workers: Globalization and Transnationalism Revisited.” (Amman, 19 June 2004).

- “Banning the Niqab in the Netherlands.” Paper presented at the EASA conference (Vienna, 10 September 2004).
- “Migrant Domestic Workers: Rethinking Gender, Visibility, and the Public Sphere.” Paper presented at the SSRC and AUB conference “Rethinking Public Spheres in the Middle East” (Beirut, 23 October 2004).
- “Migrant Domestic Workers: Public Presence in the Middle East.” Lecture at the SSRC workshop on “Migrant Domestic Workers in the Middle East” (Beirut, 24 January 2004).

Miscellaneous

- Chair of two-day conference “Women, Islam and the Law in the Middle East” organized by ANVK (The Hague, 4–5 March 2004).
- “Islam at the Borders”, Masterclass KNAW (Amsterdam, 19 March 2004).
- Participant in the AFWG research group (Cairo, 20–22 May 2004).
- Opponent Ph.D. thesis of Susanne Dahlgren, “Contesting Realities. Morality, Propriety, and the Public Sphere in Aden, Yemen”, Ph.D. diss., University of Helsinki, Department of Anthropology (Helsinki, 28 May 2004).
- Participant in the debate “Fearing Islam”, Universiteitsdag (Amsterdam, 12 June 2004).
- “Discussing khul”, interview NMO with Professor Judith Tucker, Georgetown University (22 August 2004).
- Organizer session “Muslim Cultural Politics in Europe and in the Middle East” at EASA conference (Vienna, 10 September 2004).
- Chair discussion “Sex and the Sari”, ASIA (Amsterdam, 7 November 2004).
- Guest lecture “Women and Islam”, Ph.D. course NOV (Utrecht, 10 November 2004).
- Guest lecture “The Politics of Veiling”, BA anthropology programme, University of Amsterdam (Amsterdam, 2 December 2004).
- Guest lecture “Migrant Domestic Labour”, BA anthropology programme, University of Amsterdam (Amsterdam, 2 December 2004).
- Participant in the debate “Maagdenhuis op Maandag: Israel-Palestine after Arafat” (Amsterdam, 6 December 2004).
- Organizer seminar “Migrant Domestic Workers to the Middle East”, co-organized with Dr Irwan Abdullah, Gadjah Mada University (Yogyakarta, 21–23 December 2004).
- Application for WOTRO postdoctoral grant for Nahda Shehada (granted).

- Co-applicant integrated programme WOTRO, “Illegal But Licit: Transnational Flows and Permissive Politics in Asia”, project “Moving Between Legal Systems: South Indian Women as Domestic Workers in Dubai” (with Prof. Mario Rutten).
- Co-reader MA thesis Abir Sarra, ISHSS.
- Member of the Programme Committee of the ASSR.
- Member of the Board of the Catherina van Tussenbroeckfonds.
- Vice-chair of the Board of the ASSR.

d. Abdulkader Tayob

Publications

- “Reading Religion and the Religious in Modern Islam”, Radboud University Nijmegen, Netherlands, www.ru.nl/contents/pages/11712/ruoratietayobinnenwerk.pdf.
- *Religion, Politics, and Identity in a Changing South Africa*, ed. Abdulkader Tayob, David Chidester, and Wolfram Weisse. Hamburg: Waxmann Verlag, 2004. [Religion and Society in Transition Vol. 6]
- “The Study of Religion and Social Crisis: Arab-Islamic Discourse in Late Twentieth Century.” In *Regional, Critical, and Historical Approaches*, ed. Peter Antes, Armin W. Geertz, and R. Randi Warne (Berlin: Walter de Gruyter, 2004): 101–126. [New Approaches to the Study of Religion Vol. 1]
- “Race, Ideology, and Islam in Contemporary South Africa.” In *Islam in World Cultures: Comparative Perspectives*, ed. R.M. Feener (Santa Barbara, California: ABC CLIO, 2004): 253–282.
- “John Spencer Trimingham on Islam in Africa: Integrative or Isolationist?” In *European Traditions in the Study of Religion in Africa*, ed. F. Ludwig, A. Adogame, U. Berner, and C. Bochinger (Wiesbaden: Harrasowitz Verlag, 2004).

Conference Papers and Invited Lectures

- “Migration and Nation in South African Muslim Experience.” Paper presented at SSRC conference “Religion and Migration” (January 2004).
- “The Demand for Shari’ah in African Democratisation Processes: Pitfalls or Opportunities?” Paper presented at the international conference “Comparative Perspectives on Sharia in Nigeria”, Jos University (Jos, Nigeria, 15–17 January 2004).

- “Thinking Globally About Islam in Africa.” Keynote address at the international conference “Religion and Public Life in Africa” (Accra, February 2004).
- “The Demand for Shari’ah in Africa.” Lecture at Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Leiden, 30 March 2004).
- “Migration and Nation in South African Muslim Experience: The Institution between Migration, Nation and Hijra.” Keynote paper at session “African Religious Development in Context” of the international conference “Afrika im Kontext: Weltbezüge in Geschichte und Gegenwart”, VAD (Hannover, 5 June 2004).
- “The Struggle Over Muslim Personal Law in a Rights-Based Constitution: a South African.” Keynote paper at the RIMO symposium (Leiden, 18 June 2004).
- “Reading Religion and the Religious in Modern Islam.” Keynote address at the international conference “Islam and Public Life in Africa”, Radboud University Nijmegen (Nijmegen, September 2004).

Miscellaneous

- Co-convener international conference “Religion and Public Life in Africa” (Accra, February 2004).
- Convener international conference “Islam and Public Life in Africa”, Radboud University Nijmegen (Nijmegen, September 2004).
- Director Rights at Home Project, ISIM (see chapter 9).

e. Nathal M. Dessing

Conference Papers and Invited Lectures

- “Verarming, Vernieuwing en Toevalligheid: Veranderingen in de Levenscyclusrutuelen van Marokkanen, Surinamers en Turken in Nederland.” Paper presented at the symposium “Vieringen van Migrantengemeenschappen in de Hedendaagse Samenleving”, Meertens Instituut (Amsterdam, 18 May 2004).

Miscellaneous

- Panel member at “Marriage: On Foreign Brides, True Love and the Cornerstone of Society”, ISIM/Felix Meritis lecture and debate series on “The Multicultural City: Images and Structures” (Amsterdam, 18 March 2004).

- Interviewed by Chitra Gajadin (19 August 2004) for “Wat Bruidsschat?! Ga je mij Verkopen.” *Migranten Informatief* 152 (3^e kwartaal 2004): 14–17.
- Funding application for NWO programme “The Future of the Religious Past”, submitted preliminary research proposal on “Islamic Knowledge and Authority in Europe: A Study into New Forms of Religious Life in the Twenty-First Century”, outcome: full proposal invited (September 2004).
- Secretary RIMO (September 2004 – present).
- Editorial Coordinator Europe section, *Encyclopedia of Women and Islamic Cultures* (six volumes, Leiden: Brill, 2004) (January 2003–August 2004).
- Member of the working group “Islamitisch Erfgoed”, project “Cultural Erfgoed Minderheden” (February–November 2004).
- Competence Training Course on “Multiculturaliteit en Recht”, Arrondissementsparket The Hague for Stichting Studiecentrum Rechtspleging (Zutphen, 23 November 2004).

f. Dick Douwes

Publications

- *ISIM Newsletter*, 14 (editor, jointly with Linda Herrera).
- “Namens welke moslims spreken zij?” *Trouw*, 18 November 2004 (jointly with Abdulkader Tayob).
- “Theologische Argumenten van atheïsten overtuigen niet”, *De Volkskrant*, 27 April 2004.

Conference Papers and Invited Lectures

- “Migration, Faith and Community; Extra-local Linkages in Coastal Syria.” Paper presented at the conference *Homage to Abdul-Karim Rafeq; Recent Research on Bilad al-Sham* (Beirut/Damascus, 28 May–3 June 2004).

Miscellaneous

- Chair of the Netherlands Association for the Study of the Middle East and Islam (MOI).
- Training Editorial Boards, VARA Television, November 2004.

g. Linda Herrera

Publications

- “Education, Islam, and Modernity: Beyond Westernization and Centralization.” *Comparative Education Review* 48, no. 3 (2004).
- “Education and Social Transformation in the Middle East (1800–Present).” In *Encyclopedia of the Modern Middle East and North Africa*, 2nd edition, ed. Philip Mattar et al. (New York: Macmillan Reference, 2004).
- Short encyclopedia entries on American College for Girls. In *Encyclopedia of the Modern Middle East and North Africa*, 2nd edition, ed. Philip Mattar et al. (New York: Macmillan Reference, 2004).
- “Nabawiyya Musa.” In *Encyclopedia of the Modern Middle East and North Africa*, 2nd edition, ed. Philip Mattar et al. (New York: Macmillan Reference, 2004).
- “Amina al-Sa’id.” In *Encyclopedia of the Modern Middle East and North Africa*, 2nd edition, ed. Philip Mattar et al. (New York: Macmillan Reference, 2004).
- *Qiyam! Julus! Thaqafat al-ta’alim fi Misr*, ed. Linda Herrera. New York and Cairo: Population Council, 2004.
- *ISIM Newsletter*, 14 (editor, jointly with Dick Douwes).

Conference Papers and Invited Lectures

- “Being Moral and Muslim in Egyptian Schools.” Paper presented at the IV International Congress on Paulo Freire (Porto, Portugal, September 2004).

Miscellaneous

- Discussant at the seminar “The End of Multiculturalism? Citizenship, Education, and the Integration Question” with Carlos Alberto Torres and Jean Tillie (IMES), ISIM/IMES (Amsterdam, 7 December 2004).
- Discussant “Taboo and Terrorism in the Arab Cinema” with Rauf Massed and Adnan H. Ahmet, Arab Film Festival, Kriterion, Amsterdam.
- Member of the Board of Editors, *Mediterranean Journal of Educational Studies*.
- Member of the International Academic Scientific Board of the Mid-Term Conference of the Research Committee, Sociology of Education, International Sociological Association.
- Member of the MA Thesis Committee, American University in Cairo, Department of Sociology/Anthropology.
- On-site coordinator, teacher education summer programme in Egypt Center for Middle East Studies, University of California, Santa Barbara.

- Research member, “Educating the Global Citizen”, Paulo Freire Institute, UCLA.
- Reviews for Brill Publishers.

h. Martijn de Koning

Miscellaneous

- Research Report “School-support Amsterdam-Oost/Watergraafsmeer; an Evaluation of Activities aimed at Stimulating Turkish, Moroccan and Surinam Boys and Girls on Schools.” (Amsterdam).
- “Waarom worden Radicaliserende Moslimjongeren niet Intern Gecorrigeerd?” Interview *Radio 1* (4 November 2004).
- “Why and How Do Young Muslim Radicalize?” Interview *Radio 1 Journaal* (5 November 2004).
- “What is the Cause of the Problems in the Netherlands and How Do Non-Muslims React to These Problems?” Interview *Norwegian Television* (NTV) (9 November 2004).
- “Why and How Do Young Muslims Radicalize?” Interview *Het Parool* (Amsterdam daily newspaper) (9 November 2004).
- “Why and How Do Young Muslims Radicalize?” Interview *Algemeen Dagblad* (national daily newspaper) (10 November 2004).
- “Why and How Do Young Muslims Radicalize?” Interview *Goudsche Courant* (Gouda daily newspaper) (10 November 2004).
- “Why and How Do Young Muslims Radicalize?” Interview *MCTV* (local television in Amsterdam, Rotterdam and Utrecht) (10 November 2004).
- Interview *Knevel Op Zaterdag* (prime time television, public broadcasting company) on research on Moroccan youth in Gouda (12 November 2004).
- Interview *GPD* (press agency for regional daily newspapers) (12 November 2004).
- “Integration and radicalization; lessons for Germany.” Interview *Frankfurter Rundschau* (German television) (12 November 2004).
- “Muslim Youth and anti-Dutch Attitude.” Interview *De Gelderlander* (1 December 2004).
- Programme *Wat Nou* of the NMO (10 December 2004).
- “Integration and Radicalization in the Netherlands.” Interview *Italian Television* (14 December 2004).
- “How Does Radicalization on the Internet Work?” Interview *Met het Oog op Morgen* (Dutch radio) (23 December 2004).

8.2 Publications of ISIM Postdoctoral Fellows

a. Elena Arigita

Publications

- “Al-Azhar in the Post 9/11 Era.” *ISIM Newsletter* 14 (June 2004): 46–47.

Conference Papers and Invited Lectures

- “The Discourses about Islamic Authority in Spain.” Lecture series “Political and Religious Activism in the Contemporary Islamic World” CSIC (Madrid, 23 November 2004).

b. Marloes Janson

Publications

- “The Narration of the Sunjata Epic as a Gendered Activity.” In *Epic Adventures. Heroic Narrative in the Oral Performance Traditions of Four Continents*, ed. Jan Jansen and Henk M.J. Maier (Münster: Lit Verlag, 2004): 81–88.
- “Gai Sakiliba: portrait d’une Jalimusoo de Gambie.” In *Griot réel, griot rêvé*, ed. Brunhilde Biebuyck and Boniface Mongo-Mboussa (2004): 74–85. [*Revue Africultures* Vol. 61]

Conference Papers and Invited Lectures

- “The Strained Relationships between ‘Traditional’ and ‘Modern’ Islamic Scholars in the Gambia.” Paper presented at the Second African Association for the Study of Religion conference, “The Role of Religion in the Socio-Cultural Transformation of West Africa” (Legon, Ghana, 5–8 February 2004).
- “De Gespannen Relaties tussen ‘Traditionele’ en ‘Moderne’ Korangeleerden in Gambia.” Lecture at SAGA (Utrecht, 18 May 2004).
- “Appropriating Islam: Traditional Islamic Bards Studied in Relation to Reformist Scholars in the Gambia.” Paper presented at the “Islam in Africa” programme, ISIM (Nijmegen, 28 May 2004).
- “Appropriating Islam: the Tensions Between ‘Traditionalists’ and ‘Modernists’ in The Gambia.” Lecture at Northwestern University (Evanston, Illinois, 1 November 2004).

- “Islam and the Public Sphere in The Gambia.” Paper presented at the African Studies Association Meeting (New Orleans, 11–14 November 2004).

c. Scott Kugle

Publications

- “South Asia, Islam in.” In *Encyclopedia of Islam and the Muslim World*, ed. Richard C. Martin (New York: Macmillan Reference USA, 2004): 634–641.
- “Review of: Thomas Dähnhardt, *Change and Continuity in Indian Sufism*.” *Journal of Islamic Studies* 5, no. 3 (September 2004): 359–364.

Conference Papers and Invited Lectures

- “Non-Violent Interpretations of Islam in the Light of Qur’an and History.” Paper presented at the Noor Institute (Toronto, February 2004).
- “Illumination for Desisting from Selfish Calculation.” Paper presented at the Sufism seminar, York University (Toronto, February 2004).
- “Non-Violent Interpretations of Islam in the Light of Qur’an and History.” Paper presented at “Waging Peace, Waging Justice: A Multi-Faith Perspective”, annual meeting of ACSIS, American University (Washington DC, April 2004).
- “Islam and Non-Violence.” Colloquium on “Religion and Violence”, Swarthmore College (Swarthmore, April 2004).
- “Qawwali: the Sung Poetics of Erotic Mysticism.” Paper presented at the “Performing Ecstasy Symposium” on “South Asian Religion, Music and Dance”, Swarthmore College (Swarthmore, October 2004).

Miscellaneous

- Co-organizer “Performing Ecstasy Symposium” on “South Asian Religion, Music and Dance”, sponsored by the Cooper Foundation, Swarthmore College (Swarthmore, October 2004).

d. Roel Meijer

Publications

- “Het Soennitisch Verzet in Irak.” *Internationale Spectator* 58, no. 11 (November 2004): 550–555 (co-author Mohamed Abd al-Hamid).

- “Hoe de Amerikanen in Falluja een Revolutionaire Situatie Creëerden.” *Soera, Midden-Oosten & Noord-Afrika Tijdschrift* 12, no. 1 (2004): 18–23 (co-author Mohamed Abd al-Hamid).
- “Ayman al-Zawahiri, Second Most Wanted Terrorist.” *De Groene*, 128/13 (27 March 2004): 22–24.
- “Oorlog in Saoedi-Arabië.” *De Groene*, 128/22 (29 May 2004): 20–23 (co-author Mohamed Abd al-Hamid).
- “Saoediërs Tegen Djihad Maar Ook Tegen Regime.” *Trouw, de Verdieping* (3 June 2004): 11.
- “Aanslagen Teisteren Saoedi-Arabië.” *Soera, Midden-Oosten & Noord-Afrika* 12, no. 2 (2004): 13–16.
- “Review of: Siem Eikelenboom, *Jihad in de Polder. De Radicale Islam in Nederland*. Amsterdam L.J. Veen, 2004.” *Soera, Midden-Oosten & Noord-Afrika Tijdschrift* 12, no. 2 (2004): 42–43.
- “Answer to Siem Eikelenboom ‘Hoezo Geratel, Gezwatel en Geleuter?’” *Soera, Midden-Oosten & Noord-Afrika Tijdschrift* 12, no. 3 (2004): 40–41.
- “Review of: Amira Sonbol (ed. and tr.), *The Last Khedive of Egypt: Memoirs of Abbas Hilmi II* (Reading: Ithaca Press, 1998).” *Bibliotheca Orientalis* 50, no. 5/6 (2004): 763–765.

Conference Papers and Invited Lectures

- “Religion and migration.” Lecture at the Honours Class Multicultural Societies, Annelien Kappeyne van de Copello Lecture Series 2004, (Amsterdam, 9 January 2004).
- “The Radical Islamist Movement and the Internal Debate on Violence: The Case of Egypt.” Paper presented at the symposium on “Radical Islam”, organized by Paul Aarts, University of Amsterdam (Amsterdam, 16 March 2004).

Miscellaneous

- Interview *NOS Radio 1* on terrorist attacks in Khobar, Saudi Arabia (1 June 2004).
- Course “Islam in Practice”, Dutch Ministry of Foreign Affairs (The Hague, 14 September 2004).
- “Honour and Authenticity: The Background of the Revolt in Falluja Against the American Occupation.” Paper presented at the Etnofoor symposium “Authenticity: deconstructie voorbij?” (1 October 2004).

- Participant in the debate “Op het scherp van de rede”, organized by Mzine, Meervaart Amsterdam (Amsterdam, 19 November 2004).

e. Frank Peter

Publications

- “Review of: Jens Hanssen et al., *The Empire in the City. Arab Provincial Capitals in the Late Ottoman Empire*.” *Journal of the Economic and Social History of the Orient* 47, no. 2 (2004): 267–271.

Conference Papers and Invited Lectures

- “Hassan Iquioussen: Étude de cas d’un prédicateur Français.” Paper presented at IFRI (Paris, 1 June 2004).
- “Culturalization, Laïcité and Islamic Reformism in the French Republic.” Paper presented at the National Humanities Center, Research Triangle Park, North Carolina (22 July 2004).
- “Imame, Prediger, Intellektuelle... Der Wandel religiöser Autoritätsstrukturen im Islam in Frankreich.” Paper presented at the “29. Deutscher Orientalistentag” (Halle, 21 September 2004).
- “Crisis of Laïcité and Reformist Discourses in France. The Case of Muslim Debates on Citizenship.” Paper presented at ISIM (Leiden, 28 September 2004).
- “The Islamic Foundation in Leicester: Reflections on the Study of ‘Islamist’ Groups in Britain.” Paper presented at the German Historical Institute (London, 19 October 2004).

f. Yoginder Sikand

Publications

- *Muslims in India since 1947: Islamic Perspectives on Inter-Faith Relations*. London: Routledge Curzon, 2004.
- *Islam, Caste and Dalit-Muslim Relations in India*. New Delhi: Global Media Publications, 2004.
- *Struggling to be Heard: South Asian Muslim Voices*. New Delhi: Global Media Publications, 2004.
- “Shared Hindu-Muslim Shrines in Karnataka: Challenges to Liminality.”

- In *Lived Islam in India: Adaptation, Accommodation and Conflict*, ed. Imtiaz Ahmad and Helmut Reifeld (New Delhi: Social Science Press, 2004): 166–186.
- “Reforming the Indian Madrasas: Contemporary Muslim Voices.” In *Religious Radicalism and Security in South Asia*, ed. Satu Limaye, Robert Wirsing, and Mohan Malik (Honolulu: Asia-Pacific Centre for Security Studies, 2004): 117–143.
 - “Kashmir: Civil Society Initiatives and Peace – the Role of Religion and Religious Activists.” *Economic and Political Weekly* 34, no. 4 (24–30 January 2004).
 - “Muslims as Minorities: New Imaginings.” *Muslim and Arab Perspectives* 11 (2004): 171–182.

g. Vazira Fazila-Yacoobali Zamindar

Conference Papers and Invited Lectures

- “Nation and Civilization: Thinking through the Destruction and Reconstruction of the Bamiyan Buddhas.” Paper presented at the symposium “Cultural Heritage and Reconstruction”, MOI (Utrecht, 22 October 2004).
- “Muslim in the Margin: The Making of a Post-Partition National Order in South Asia.” Paper presented at the Association of Asian Studies annual conference (San Diego, California, 4–7 March 2004).

Miscellaneous

- Co-organizer panel “Technologies of Nationalism and the State: the Limits and Possibilities of Imagined Communities”, Association of Asian Studies annual conference, with David Ludden (Chair), Radhika Mongia, Srirupa Roy, and Dard Neuman (San Diego, California, 4–7 March 2004).

8.3 Publications of ISIM Ph.D. Fellows

a. Joseph Alagha

Publications

- “Hizbullah and Martyrdom.” *ORIENT: German Journal for Politics and Economics of the Middle East* 45, no. 1 (March 2004): 47–74.

Conference Papers and Invited Lectures

- “Hizbullah’s Gradual Integration in the Lebanese Public Sphere.” Paper presented at the SSRC and AUB conference “Rethinking Public Spheres in the Middle East” (Beirut, 22–24 October 2004).

b. Mohammed Amer

Conference Papers and Invited Lectures

- “Minhaj Youth and the Soft Islam.” Paper presented at the “Landelijke Werkgroep Godsdienstsociologie” on “Islam and Integration” (Utrecht, 30 January 2004).
- “The Marriage Rituals of the Pakistanis in the Netherlands.” Paper presented at the “Symposium Rituals Celebration”, Meertens Instituut (Amsterdam, 18 May 2004).
- “The Minhajul Quran Movement in London.” Lecture at the ISIM Ph.D. seminar (Leiden, 9 November 2004).

Miscellaneous

- Organizer of closed-door workshop with imams and youths of South Asian origin, to discuss the socio-religious issues they confront in the Netherlands (7 March 2004).
- Participation in the “Pro-Hijab” conference, invited by the Mayor of London (London, 11 June 2004).
- Participation in debate of Muslim organizations in the Netherlands on the question of how the participation of the Muslim cadre could be improved in the public debate in Holland (18 December 2004).

c. Sindre Bangstad

Publications

- “When Muslims Marry Non-Muslims: Marriage as Incorporation in a Cape Muslim Community.” *Islam and Muslim-Christian Relations* 15, no. 3 (2004): 349–364.
- “The Changed Circumstances for the Performance of Religious Authority in a Cape Muslim Community.” *Journal of Religion in Africa* 34, no. 1–2 (2004): 39–62.

d. Welmoet Boender

Conference Papers and Invited Lectures

- “Imams in het Nieuws: Drie Voorgangers Nader Bekeken.” Lecture at the Pastotarians Veluwezoom (Arnhem, 7 January 2004).
- “Kennisvergaring over de Islam onder Nederlandse Moslimstudenten: de Studenten van ISV Iqra.” Paper presented at the working group “Sociology of Religion” (Utrecht, 30 January 2004).
- “The Appearance of an Islamic University in the Dutch Socio-Political Arena.” Paper presentation at the second workshop “Strategies of Appearance and Visibility of Muslim Youth in Europe”, organized by Gerdien Jonker and Valérie Amiraux (Paris, 4 July 2004).
- “Imam Training in the Netherlands.” Paper presented at the round table “Mosques, Imams and Islam Teachers in Belgium”, held at the King Baudouin Foundation (Brussels, 18 November 2004).

e. Gerard C. van de Bruinhorst

Publications

- “Review of: Wilmos Oosterhoff, *Wat drijft de islamisten?*” *Reformatorisch Dagblad* (10 November 2004).

f. Alexandre Caeiro

Publications

- “European Islam and Tariq Ramadan.” *ISIM Newsletter* 14 (June 2004): 57.
- “The Social Construction of Shari’a: Bank Interest, Home Purchase, and Islamic Norms in the West.” *Die Welt des Islams* 44, no. 3 (2004): 351–375.

Conference Papers and Invited Lectures

- “From Cyber-Imam to European Islam.” Introduction given at the “Urban Islam” exhibition, KIT Museum (Amsterdam, 27 April 2004).
- “Le rôle du conseil européen de la fatwa en France.” Paper presented at IFRI (Paris, 1 June 2004).
- “Young Muslims in France.” Lecture at an international conference of the Centro di Studi Religiosi Comparati (Turin, 11 June 2004).

g. Syuan-Yuan Chiou

Conference Papers and Invited Lectures

- “Junus Jahja’s Dakwah Ideas in Politics of Assimilation Among Chinese-Indonesians.” Paper presented at the Université Paris Sorbonne-Paris IV (Paris, September 2004).
- “Building Traditions for Bridging Difference: Islamic Imaginary Homelands of Chinese-Indonesian Muslims in East Java.” Paper presented at the international conference “East-West Identities: Globalisation, Localisation and Hybridisation”, Hong Kong Baptist University (Hong Kong, February 2004).

h. Yuniyanthi Chuzaifah

Publications

- *Apakah Islam Agama untuk Perempuan*. Indonesia: KAS-PBB, 2003.

Miscellaneous

- Guest editor of *Kultur: the Indonesian Journal for Muslim Cultures* (English edition), special edition on “Gender, Islam and Indonesian Culture” (Jakarta, 2004).

- *UIN dalam Cita dan Fakta*, McGill-IISEP Project, 2004.

i. Miriam Gazzah

Conference Papers and Invited Lectures

- “Muziek en Etnische Minderheden. De Rol van Muziek bij de Identiteitsconstructie van Marokkaanse Jongeren in Nederland.” Paper presented at the “Louter Letteren Congress”, Radboud University Nijmegen (Nijmegen, 22 October 2004).

j. Egbert Harmsen

Publications

- “Review of: *Poverty and Charity in Middle Eastern Contexts*, ed. Michael Bonner, Mine Ener, and Amy Singer. Albany: State University of New York Press, 2003.” *American Journal of Islamic Social Sciences* 21, no. 4 (Fall 2004).

Conference Papers and Invited Lectures

- “Islam and Social Ethics.” Lecture given at a conference on poverty in the Netherlands, Dutch Council of Churches and the FNV (Dutch Trade Union Federation) (Amersfoort, 28 April 2004).
- “Discourse and Practice of Islamic NGOs in Jordan.” Lecture at the workshop “Islamic Grassroots Activism in the Middle East”, organized by ISIM and the Clingendael Institute (The Hague, 26 May 2004).
- “Democratization and Civil Society in Jordan.” Lecture given at an expert-meeting on democratization in the Middle East, chaired by Dutch parliamentarian Farah Karimi in the Dutch parliament building (The Hague, 17 September 2004).
- “The Role of Religion and Nationalism in the Israeli-Palestinian Conflict.” Lecture given at a conference organized by the International Islamic Jerusalem Council and the Arab House (The Hague, 20 November 2004).

k. Mujiburrahman

Publications

- “Islam and Inter-Religious Ties.” *The Jakarta Post* (14 September 2004).

Conference Papers and Invited Lectures

- “Islamic Discourses on Inter-religious Relations in Indonesia.” Paper presented at the round table “Islamic Resurgence and Renewal in Southeast Asia”, organized by Remy Madinier, Mathias Diederich, and Martin van Bruinessen, EUROSEAS conference (Paris, 1–4 September 2004).

l. Joska Samuli Schielke

Publications

- “On Snacks and Saints: When Discourses of Order and Rationality Enter the Egyptian Mawlid.” In *On Archaeology of Sainthood and Local Spirituality in Islam. Past and Present Crossroads of Events and Ideas* (Yearbook of the Sociology of Islam, vol. 5), ed. Georg Stauth (Bielefeld: Transcript Verlag, 2004): 173–194.

Conference Papers and Invited lectures

- “The Order of Mulid Chaos.” Lecture at the Netherlands-Flemish Institute (Cairo, 11 November 2004).

m. Nadia Sonneveld

Publications

- “De Metamorphose van Al-Qaeda-Terrorist Ayman al-Zawahiri (1951): Hoe de Vijand Steeds Verder Weg Raakte.” *NRC Handelsblad* (12 November 2004).
- “Dochters van Khadija.” *NRC Handelsblad* (10 December 2004).

Conference Papers and Invited lectures

- “Four Years of Khul’ in Egypt: the Practice of the Courts and Daily Life.” Lecture at the ISITA symposium “Gender and Islam in Africa”, organized

- by Margot Badran: Northwestern University (Evanston/Chicago, 20–22 May 2004).
- Lecture on *khul'* at the Netherlands-Flemish Institute (Cairo, October 2004).

n. Farid Wajidi

Publications

- “NU Youth and the Making of Civil Society.” In *Indonesia in Transition: Rethinking Civil Society, Religion, and Crises*, ed. Hanneman Samuel and Henk Schulte Nordholt (Yogyakarta, Pustaka Pelajar, 2004): 67–88.

Conference Papers and Invited Lectures

- “Nyai Ruqayyah, Kiai-Nyai Rakyat, and the Emergence of Subaltern Counterpublic Sphere.” Paper presented at the international conference “Indonesia in Transition. Reform, Crises, Conflicts, Continuities” (Amsterdam, 25–27 August 2004).

o. Mareike Jule Winkelmann

Publications

- “Everyday Life in a Girls’ Madrasa in Delhi.” In *Educational Regimes in Contemporary India*, ed. Radhika Chopra and Patricia Jeffery (New Delhi: Sage Publications).

p. Robbert Woltering

Publications

- “De Wat? De eigen identiteit?.” *NRC Handelsblad* (9 January 2004).
- “Voile Verbod Verdeelt ook de Clerus in Cairo.” *RISQ Reviews* (24 January 2004), <http://www.risq.org/article272.html>.
- “Dark Clouds Over the Nile Bassin.” *RISQ Reviews* (18 March 2004).
- “Afrikaanse Unie: Pan-Afrikaans Parlement Opgericht.” *RISQ Reviews* (24 March 2004), <http://www.risq.org/article289.html>.
- “Weldoeners of Manipulators? – Wat Steekt Er Achter De Anti-Terreur

Groep ESAG?." *RISQ Reviews* (4 April 2004), <http://www.risq.org/article318.html>.

- "Oriëntaalse Occidentalismen." *De Helling* (12 April 2004).
- "Review of: Ian Buruma and Avishai Margalit. *They Hate Us Because We're Free*. New York: Penguin Press, 2004)." *RISQ Reviews* (6 June 2004), <http://www.risq.org/article356.html>.
- "Darfur: the Logic Behind the Conflict." *RISQ Reviews* (6 August 2004), <http://www.risq.org/article362.html>.
- "EU-Turkije: De Onzinnige Argumenten." *RISQ Reviews* (17 December 2004), <http://www.risq.org/article390.html>.
- "Review of: Olivier Roy. *L'Islam Mondialisé*. New York, Columbia University Press, 2004." *Sharqiyyat* (2004).
- "De Wording van Mohammed C." *Zemzem* 1, no. 1 (2004).
- "Review of: Ian Buruma and Avishai Margalit. *Occidentalism: the West in the Eyes of its Enemies*. New York: Penguin Press, 2004." *Eutopia* 7 (May 2004).

8.4 Publications of ISIM Visiting Fellows

a. Michealle Browers

Publications

- "Shahrur's Reformation." *Historical Reflections/Réflexions Historiques* 30, no. 3 (Fall 2004): 445–467.
- "Modern Islamic Political Thought." In *Handbook of Political Theory*, ed. Gerald F. Gaus and Chandran Kukathas (London: Sage Publications, 2004): 367–379.
- "Review of: Ibrahim M. Abu-Rabi', *Contemporary Arab Thought: Studies in Post-1967 Arab Intellectual History*." *Middle East Journal* 58, no. 3 (Summer 2004): 527–529.
- "Arab Liberalisms: Translating Civil Society, Prioritizing Democracy." *Critical Review of Social and Political Philosophy* 7, no. 1 (Spring 2004): 51–75.
- "The Civil Society Debate and New Trends on the Arab Left." *Theory & Event* 7, no. 2 (2004).
- *An Islamic Reformation?*, ed. Michaelle Browers and Charles Kurzman.

- Lanham: Rowman and Littlefield, 2004.
- “Comparing Reformations.” In *An Islamic Reformation?*, ed. Michaelle Browers and Charles Kurzman (Lanham: Rowman and Littlefield, 2004): 1–17 (with Charles Kurzman).
 - “Islam and Political Sinn: The Hermeneutics of Contemporary Islamic Reformists.” In *An Islamic Reformation?*, ed. Michaelle Browers and Charles Kurzman (Lanham: Rowman and Littlefield, 2004): 54–78.

Conference Papers and Invited Lectures

- “A Conceptual Approach to Ideological Convergences in the Arab Region: Socialism, Nationalism, and Islamism.” Paper presented at the workshop “Cooperation across Ideological Divides: Comparative Locales within Arab Public Spheres” Mediterranean Social and Political Research Meeting, European University Institute (Florence, March 2004).
- “Theorizing Gender and its Absence in Arab Debates over Civil Society.” Paper presented at the SSRC and AUB conference “Rethinking Public Spheres in the Middle East” (Beirut, 22–24 October 2004).

b. Maria Cardeira da Silva

Publications

- “O sentido dos árabes no nosso sentido. Dos estudos sobre árabes e sobre muçulmanos em Portugal.” *Revista Análise Social* 34, no. 173.
- *Outros Trópicos. Novos Destinos Turísticos, Novos Terrenos da Antropologia*, ed. Maria Cardeira da Silva. Lisboa: Livros Horizonte, 2004.
- “Introdução. Por uma Antropologia dos Lugares Turísticos.” In *Outros Trópicos. Novos Destinos Turísticos, Novos Terrenos da Antropologia*, ed. Maria Cardeira da Silva (Lisboa: Livros Horizonte, 2004).
- “L’Espace du Tourisme dans l’Anthropologie de l’Espace.” In *Arquitectonics. Mind. Land and Society*, ed. J. Muntanola and D. Provansal (Barcelona: Edicions UPC, 2004).
- “Anthropologie et Espace.” In *Arquitectonics. Mind. Land and Society*, ed. J. Muntanola and D. Provansal (Barcelona: Edicions UPC, 2004).

Conference Papers and Invited Lectures

- “De que género é a Antropologia? De que Género é África?” Paper presented in Africa Camina. Congresso. IV Congr s d’Estudis Africans del

Mon Ibèric Generalitat de Catalunya i Laboratori per a la Investigació de les Societats Africanes.

- “Exchanging Pictures: Magnificent Landscapes and the Construction of Regional Identities in Portugal and Morocco.” Paper presented at the conference “Entre Autres. Rencontres et Conflits en Europe et en Méditerranée”, Association d’Anthropologie Méditerranéenne and Société Internationale d’Ethnologie et de Folklore (Marseille, 26–30 April 2004).
- “Relative wounds. Sexual Mutilation as Political Argument in the Face of ‘Cultural Diversity’: the Spanish and Portuguese Cases.” Paper presented with Angeles Ramirez (University of Madrid) at the conference “Entre Autres. Rencontres et Conflits en Europe et en Méditerranée”, Association d’Anthropologie Méditerranéenne and Société Internationale d’Ethnologie et de Folklore (Marseille, 26–30 April 2004).

Miscellaneous

- “Um País com Janelas. Os 25 anos da Revolução Iraniana.” *Visão* (29 January 2004).
- “As mulheres dos ‘outros’. A propósito da proposta de lei relativa à mutilação genital feminina.” *Visão* (March 2004).

c. Francesca Declich

Publications

- “Risorse e ‘Sustainable Livelihood Approach’ nella Pianificazione dello Sviluppo.” In *Atti del Convegno Diplomazia delle Risorse. Le Materie Prime e il Sistema Internazionale nel Novecento* (tenutosi a Urbino 11–12 dicembre 2001), ed. Massimiliano Guderzo and Matteo Luigi Napolitano (Firenze: Polistampa, 2004).
- “Women, Gender and Hospitality: Sub-Saharan Africa.” In *Encyclopedia of Women in Islamic Cultures*, ed. Suad Joseph (Leiden: Brill, 2004).
- “I Bantu della Somalia.” *Piroga*, no. 11/12 (August 2004).
- “Unfree Labour, Forced Labour and Resistance Among the Zigula of the Lower Juba.” In *Resisting Bondage in Indian Ocean Africa and Asia*, ed. Edward A. Alpers, Gwyn Campbell, and Michael Salman (London: Routledge, 2004).

Conference Papers and Invited Lectures

- “Dancing History in Diaspora among the Wazigula of Southern Somalia.” Paper presented at the “History of Africa Seminars”, Department of History, University of Dar es Salaam.
- “I Bantu della Somalia. Etnogenesi e Rituali Mviko.” (Dar es Salaam, 19 February 2004).
- “Dances and People Mixing among the Zigula in Diaspora.” Paper presented at the University of Oslo, Museum of Cultural and Ethnographic Arts (Oslo, 17 June 2004).
- “Exchanging Dances and Shaping Identities in Southern Somalia.” Paper presented at the conference “The Western Indian Ocean Rim in the Longue Duree – Local Trade and Tradition, Translocal Exchange”, University of Bergen (Bergen, 18 June 2004).
- “Adapting to Migrations and Forced Migrations: the Case of the Zigula in Tanzania.” Lecture given at the NOVA Institute for Migration Studies (Oslo, 22 June 2004).
- “Dancing Kinship and Sameness in Communities of Descendants of Slaves in Southern Somalia.” Paper presented in the panel “Meaning in Motion: Advancing the Anthropology of Dance”, 8th Biennial EASA conference (Vienna, 10 September 2004).

d. Kjersti Larsen

Publications

- “Change, Continuity and Contestation: The Politics of Modern Identities in Zanzibar.” In *Swahili Modernities*, ed. Pat Caplan and Farouk Topan (Trenton NJ: Africa World Press, Inc. 2004): 121–145.
- “Women Gender and Gender Socialization: Sub-Saharan Africa.” In *The Encyclopedia of Women and Islamic Cultures*, ed. Suad Joseph (Leiden: Brill, 2004).
- “Multiculturalism through Spirit Possession.” *ISIM Newsletter* 14 (June 2004): 14–15.
- “Kulturforskning og gjenstandssamlinger – historie og utvikling.” In *Kulturhistorier i sentrum*, ed. J. Bergstøl, A.A. Perminow, A.C. Eek (Oslo: Kulturhistorisk Museum, Universitetet i Oslo, 2004): 60–84 (Kristin Iveland i samarbeid med Kjersti Larsen og Arne Martin Klausen).

Conference Papers and Invited Lectures

- “Christian Spirits in a Muslim Society: Intercultural Exchanges and Multicultural Experiences in Zanzibar.” Lecture at the University of Bergen (Bergen, June 2004).
- “The Power of Ritual Language: Dialogues Between Humans and Spirits in Zanzibar Town.” Paper presented at ISIM (Leiden, November 2004).

e. Marina de Regt

Conference Papers and Invited Lectures

- “Migrant Domestic Workers in Yemen.” Paper presented at the SSRC workshop on “Migrant Domestic Workers in the Middle East” (Beirut, 24 January 2004).
- “Women Migrant Domestic Workers in Yemen: Narrating Migration and Labour Experiences.” Paper presented at ISIM staff seminar (Leiden, 17 February 2004).
- “Women Migrant Domestic Workers in Yemen: Narrating Migration and Labour Experiences.” Paper presented at the annual IOHA meeting (Rome, 24 June 2004).
- “Indonesian Domestic Workers in Yemen.” Paper presented at the SSRC workshop on “Migrant Domestic Workers in the Middle East” (Yogyakarta, 22 December 2004).

f. Güsel Sabirova

Publications

- “Kak stat’ I ostat’sja musul’mankoj: opyt rasnyh pokolenij.” In *Ustnaja istorija I biografija: zhensky vzgljad* ed. Elena Mescherkina (Moscow: Nevsky Prostor, 2004): 191–220.

Conference Papers and Invited Lectures

- “Grandmothers, Our Parents’ Generation and We, the Grandchildren: Tatar Female Audiences of the Koranic Courses in Post-Soviet Moscow.” Paper presented at ISIM staff seminar (April 2004).
- “Women Audiences of Islamic Educational Programs in Post-Soviet Moscow.” Paper presented at an international conference at Bochum

- University within a research project founded by the VW Islamic Education in the Former Soviet Union (Bochum, May 2004).
- “Tatar Women in Mosques of Moscow.” Paper presented at the workshop “World City and Ethnicity” within the research project “Urban Culture and Ethnic Representation: Berlin and Moscow as Emerging World Cities?” of the Department of European Ethnology, Humboldt University (Moscow, September 2004).
 - “Patterns of Muslim Women Activism in the Globalised World.” Paper presented at the round table “Globalization and Gender: Challenges for Postsoviet Countries” of the Boell Foundation and the Samar Center of Gender Studies (Moscow, November 2004).

9. Rights at Home

9.1 Project Team

- Prof. Dr Abdulkader Tayob (ISIM Chair at Radboud University Nijmegen, The Netherlands)
Project director
- Laila al-Zwaini (ISIM)
Primary Consultant
- Dr Mariëtte van Beek (ISIM)
Project Manager
- Naima Elmoussati (ISIM)
Project Assistant (April–August 2004)

9.2 Editorial Board of the Rights at Home website

- Prof. Dr Nasr Abu Zaid (Utrecht University)
- Cassandra Balchin (London, UK)
- Yasmin Busran-Lao (Al-Mujadilah Development Foundation, the Philippines)
- Syafiq Hasyim (International Center for Islam and Pluralism, Indonesia)
- Salma Maoulidi (Sahiba Sisters Foundation, Tanzania)
- Prof. Dr Muhammad Khalid Masud (former academic director of ISIM, Pakistan)
- Prof. Dr Ebrahim Moosa (Duke University, USA)
- Prof. Dr Abdullahi A. an-Na'im (Emory University School of Law, USA)

9.3 “Rights at Home” in 2004

The ISIM project “Rights at Home: An Approach to the Internationalization of Human Rights in Family Relations in Islamic Communities” touches on some key aspects of human rights in Muslim societies: it stresses the necessity of unmasking tangible and intangible powers behind social, political, and religious structures in societies, and argues that a paradigm shift in thinking about sharia is absolutely essential to enhancing the human rights cause. Moreover, human rights are not to be understood exclusively as social, political, and intellectual goals: putting human rights into practice demands above all, a personal transformation. Legal codes will go a long way to ensure rights in social and political contexts, but it is the appropriate disposition and mindset that can turn societies around.

The Rights at Home Project carried out a wide range of activities in its third year. The Information and Communication Services Department of the University of the Western Cape (UWC), South Africa, started constructing and developing the Rights at Home website as of 1 January 2004. At the same time the search for materials and resources for the website was intensified. The Rights at Home counterparts in Southeast Asia, Tanzania, and Yemen were the first to bring in material. In particular the SIS Forum Malaysia/Sisters in Islam, an NGO and base of the newly employed webmaster, submitted a substantive body of work to the website. The executive director of SIS, Zainah Anwar, stayed at ISIM for three months, during which her main activity was building up content for the Rights at Home website, concentrating on the priority issues of domestic violence, early marriage, and inheritance and focusing on assisting civil society groups in Muslim communities engaged in related reforms. The Rights at Home Project team also started approaching experts from outside the project and asking them to add materials in both English and other languages (Arabic, Bahasa Indonesia, and Swahili being the most important), and to comment on and evaluate resources.

Specific training meetings for those most closely involved in the website took place at the end of February 2004. The most important of these meetings was a website training programme for 8 female website trainees from Southeast Asia, Tanzania, and Yemen that took place from 17–21 February 2004 at the UWC, the developer of the Rights at Home website in South

Africa. The purpose of the programme was to teach the trainees how to run the website independently in technical, organizational, and financial terms and thus guarantee the website's continuation after the conclusion of Rights at Home. The webmaster of the Rights at Home site led the training for the website trainees. All trainees completed the training successfully.

The most important training element in the Rights at Home programme, the Advanced Training, took place from 23 June–7 July 2004 in Zahle, Lebanon. Most of the participants from Yemen and Tanzania had been selected following their participation in the Capacity Building Workshops held in their respective countries in 2003; participants from Indonesia, Malaysia, the Philippines, and Thailand had mostly been recommended by our partner NGOs in the Southeast Asian region. Of the 45 trainees invited to Lebanon, 43 actually came.

The Advanced Training programme focused on challenges and opportunities facing human rights activists in Muslim societies and communities. The overall purpose of the training was to rethink strategies, theories, and histories of human rights and Islamic legal theory.

Among the most debated issue was the question of the compatibility between human rights and sharia. The legal trainers, Ziba Mir Hosseini, Muhammad Khalid Masud, and Ebrahim Moosa, argued in different but complementary ways that the Islamic tradition provides some fundamental resources for thinking and acting on human rights. They emphasized the need for a paradigm shift in how Muslims think about the sharia, the meaning of which has undergone a number of structural transformations throughout Islamic history. Unlike the reformists, the legal trainers thought it was no longer sufficient to declare that Islam was compatible with human rights in the same way as with science, progress, and economic development.

One critical example of rethinking raised at the meeting was the particular way in which marital problems were addressed in some Muslim contexts. Whilst women demanded their rights in the face of abuse, jurists worked with a model that gave absolute prerogative to the husband. At the root of such a privilege lay a marriage contract in which the husband acquired the right of sexual favours for the exchange for maintenance. Such a formula completely ignored the mutuality and companionship of

marriage that is emphasized in verses of the Qur'an. But many jurists and judges do try to resolve failed or dysfunctional marriages with this model. No less than a paradigm shift is essential for rethinking the approach of human rights in Muslim courts and informal religious networks.

As a result of this discussion, the Rights at Home Project received two proposals for introducing a standard marriage contract, from its partner-NGOs Women's Forum for Researches and Training (WFRT, Yemen) and Sahiba*Sisters Foundation (Tanzania) respectively. Both proposals underlined the need for sensitizing religious authorities and equipping human rights advocates with positive, constructive strategies for overcoming the abuse of human rights within families. A new marriage contract has been proposed from within a new Islamic jurisprudence based on a (human) rights approach. Strengthening cooperation between these scholars and advocates and ensuring that they share strategies will help to further the campaign after the conclusion of the Rights at Home Project. The proposals were thoroughly discussed and their action-research phases instigated by the end of 2004 as a preface to the approaching launch of the actual programme.

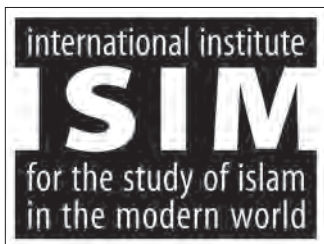
The Advanced Training also focused on and addressed practical issues, such as the use of website and other media, organizational capacities, and fundraising. Advocacy trainers introduced methods, strategies, and interactive exercises as a means of dealing with actual cases in Southeast-Asian, Tanzanian, and Yemeni societies. In addition, and in close cooperation with the Lebanese Council to Resist Violence Against Women (LECORVAW), field visits were organized to local NGOs dealing with issues relevant to the project and training: the LECORVAW itself in Beirut; the Polyclinic in Bourj Hamoud, Beirut; the Lebanese Evangelical Institute for Social Work and Development (LEISWAD), in Kahlé near Beirut; and the Foundation for Human Rights and Humanitarian Rights Lebanon (FHHRL) in Beirut, and Law and Society in Beirut.

In the run up to the Rights at Home Advanced Training, a training manual was developed. During the training it was intensively applied, and subsequently thoroughly evaluated and adjusted by the Advanced Training programme director/manual developer Cassandra Balchin, and all trainers who were present in Lebanon. This allowed experience gained in the

implementation of the training programme to be incorporated into the manual. By the end of September 2004, the Rights at Home team had received the final manuscript of the Advanced Training manual and begun editing work in preparation for the actual distribution of soft and hard copies.

List of Abbreviations

ACSIS	American Council for the Study of Islamic Societies
AFWG	Arab Families Working Group
ANVK	Arabisch-Nederlandse Vrouwenkring
ASC	African Studies Centre
ASIA	Asian Studies in Amsterdam
ASSR	Amsterdam School for Social Science Research
AUB	American University of Beirut
CSIC	Consejo Superior de Investigación Científica
EASA	European Association of Social Anthropologists
EUROSEAS	European Association for Southeast Asian Studies
IFRI	Institut Français de Relations Internationales
IIAS	International Institute for Asian Studies
IICMR	International Symposium on Mediation and Conflict Resolution
IISEP	Iain Indonesia Social Equity Project
IISH	International Institute of Social History
IMES	Institute of Migration and Ethnic Studies
IOHA	International Oral History Association
ISIM	International Institute for the Study of Islam in the Modern World
ISITA	Institute for the Study of Islamic Thought in Africa
ISHSS	International School for Humanities and Social Sciences
ISS	Institute of Social Studies
KIT	Koninklijk Instituut voor de Tropen
KNAW	Koninklijke Nederlandse Academie van Wetenschappen
LU	Leiden University
MOI	Vereniging voor de Studie van het Midden-Oosten en de Islam
NCDO	Nationale Commissie voor Internationale Samenwerking en Duurzame Ontwikkeling
NMO	Nederlandse Moslim Omroep
NOV	Nederlandse Onderzoekschool Vrouwenstudies
NOVA	Norwegian Social Research
RIMO	Vereniging tot bestudering van het recht van de islam en het Midden-Oosten
SEPHIS	The South-South Exchange Program for Research on the History of Development
SSRC	Social Science Research Council
UCLA	University of California, Los Angeles
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UNIA	Universidad Internacional de Andalucía
UU	University of Utrecht
VAD	Vereinigung von Afrikanisten in Deutschland
VNG	Vereniging van Nederlandse Gemeenten
WOTRO	Foundation for the Advancement of Tropical Research



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Published by:

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

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Homepage:

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Design:

De Kreeft, Amsterdam

Printing:

Stolwijk, Amsterdam