

ISIM  
ANNUAL REPORT  
2003

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**ISIM**

**ANNUAL REPORT**

**2003**



# Contents

1. **Introduction** / 1
2. **Organization in 2003** / 3
3. **Research** / 5
4. **ISIM Fellows** / 19
5. **Education** / 29
6. **Conferences** / 33
7. **Lectures** / 44
8. **Publications and Papers** / 47
9. **Newsletter and Website** / 68
10. **Rights at Home Project** / 69
11. **Library** / 73



# 1. Introduction

Important changes occurred in ISIM's directorate during 2003. Prof. Muhammad Khalid Masud retired as the Academic Director, and Prof. Peter van der Veer stepped down as ISIM's co-director. They have both left their marks on the formative years of this young institution. The workshop "Islamic Law for Muslim Minorities" held in May, 2003, was an appropriate event to honour Prof. Masud's contributions to ISIM. Asef Bayat, Professor of Sociology and Middle East Studies at the American University in Cairo, was appointed the new Academic Director and the ISIM Chair at Leiden University. Concurrently, Dr Dick Douwes, who was in charge of Academic Affairs and the *ISIM Newsletter*, became the Executive Director of ISIM.

The year 2003 saw the continuation of post-9/11 global conditions of conflict involving Islam and Muslim societies. This rendered ISIM even more conscious of the urgency of its mission – to promote informed understanding and knowledge of contemporary Muslim societies and communities. Hence our new emphasis on taking the contemporary questions regarding Islam and Muslim societies as the points of departure for our research projects addressing urgent current issues.

Within this framework, ISIM continued its major mission of conducting scholarly research and training researchers through the ISIM Chairs' research programmes, as well as those of the fellows. In the year under review, two new projects were added to the existing programmes: Prof. Tayob, ISIM Chair at the University of Nijmegen, developed a new project on "Identity in Modern Muslim Intellectual History", and Prof. Asef Bayat established his programme on "Agency and Change in Contemporary Muslim Societies". The programme began with two projects related to Muslim youths and the challenges of democratization in the Muslim Middle East. Our research policy does not emphasize Islam as an abstract notion that easily lends itself to reification, but Muslims as agents of their societies, cultures, and histories. This orientation has fruitfully enhanced the space within which ISIM has established strong and wide-ranging international links with other institutions of learning, scholarship, and policy-making.

Our positions for Ph.D. and postdoctoral fellows are now fully occupied, while the group of visiting fellows has expanded, even though there is still room for more active Dutch sabbatical fellowships. We acknowl-

edge that more should be done to host promising young scholars from Muslim-majority countries. A plan for capacity building in these countries is being developed in cooperation with SEPHIS (South-South Exchange Programme for Research on the History of Development, Amsterdam).

ISIM also aimed to expand its contribution, beyond scholarly research programmes, to the public debate regarding issues of Muslim culture and politics which is currently under way in Dutch society. To this end, we initiated and co-sponsored a number of conferences and public meetings discussing such topics as the Arab Human Development Reports, Islam and Democracy, Gender and Conversion, and Islamic Law. Our continuous collaboration with Felix Meritis (European Centre for Art and Sciences, Amsterdam) in organizing public debates has proven useful in bringing issues pertinent to Islam and Muslims in Europe to the public's attention in the Netherlands. ISIM chairs, fellows, and guests were involved in the public arena through giving lectures and hosting meetings. ISIM's public engagement is tied to our attempt to strengthen our networks and cooperation with institutions sharing common interests in the Netherlands and Europe at large. Thus, ISIM set up links with the Prince Claus Fund, the Royal Tropical Institute (KIT), The Netherlands Institute for International Relations Clingendael, De Balie, De Rode Hoed, and the Praemium Erasmianum Foundation.

To widen our contribution to public debates at a global level, the *ISIM Newsletter*, now in a new magazine format, has established its place in the international arena as an innovative medium which productively disseminates scholarly knowledge in an accessible manner to various constituencies, including professionals, institutions, and lay individuals. In addition, the ISIM website has been entirely revamped with more accessible and expanded links.

The "Rights at Home" project reached a turning point in 2003. Prof. Abdulkader Tayob took over the directorship of the project as Prof. Abdullah Naim had to step down for health reasons. The first cycle of "Rights at Home" training programmes was held in the summer of 2003 in Yemen and Tanzania. In addition the project is also developing its own website. In the meantime ISIM continued to build its special collection on contemporary Islam and Muslim societies. The collection is located in a dedicated open stack in the main library of Leiden University.

Asef Bayat / *ISIM Academic Director*



## 2. Organization of the ISIM in 2003

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### ISIM Faculty

- Muhammad Khalid Masud  
*Academic Director and ISIM Chair  
at Leiden University  
(until 1 September 2003)*
- Asef Bayat  
*Academic Director and ISIM Chair  
at Leiden University  
(from 15 August 2003)*
- Peter van der Veer  
*Co-Director  
(until 1 September 2003)*
- Dick Douwes  
*Executive Director  
(from 1 September 2003)  
Academic Affairs and Editor  
(until 1 September 2003)*
- Martin van Bruinessen  
*ISIM Chair at Utrecht University*
- Annelies Moors  
*ISIM Chair at the University  
of Amsterdam*
- Abdulkader Tayob  
*ISIM Chair at the University  
of Nijmegen*
- Nathal Delsing  
*Education and Islam in  
the Netherlands*
- Mirjam Lammers  
*Education and Islam in  
the Netherlands (replacement)*

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### Office Staff

- Mary Bakker  
*Administrative Affairs*
- Bouchra El Idrissi  
*Secretariat (until 1 June 2003)*
- Ada Seffelaar  
*Secretariat*
- Kitty Hemmer  
*Conferences and Fellows  
(from 1 July 2003)*
- Noël Lambert  
*Newsletter and Website  
(until 1 July 2003)*
- Dennis Janssen  
*Newsletter and Website  
(from 1 July 2003)*
- Elger van der Avoird  
*Database Maintenance  
(until 1 November 2003)*
- Marina de Regt  
*Domestic Labour Project  
(until 1 March 2003)*

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### **Rights at Home Project**

- Abdullahi A. An-Na‘im  
*Project Director*  
(until October 2003)
- Abdulkader Tayob  
*Project Director*  
(from October 2003)
- Nasr Abu Zaid  
*Academic Resource Person*  
(until September 2003)
- Laila al-Zwaini  
*Primary Consultant*
- Mariëtte van Beek  
*Administrative Coordinator*  
(from April 2003)
- Paul Schrijver  
*Project Assistant*  
(June–September 2003)

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### **Postdoctoral Fellows**

- Matthijs van den Bos  
(until 1 March 2003)
- Christèle Dedebant  
(until 1 March 2003)
- Marloes Janson  
(from 1 September 2003)
- Karin van Nieuwkerk
- Frank Peter  
(from 1 September 2003)
- Yoginder Sikand
- Vazira Fazila-Yacoobali  
Zamindar

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### **Ph.D. Candidates**

- Joseph Alagha
- Mohammad Amer
- Sindre Bangstad
- Welmoet Boender
- Gerard van de Bruinhorst
- Syuan-Yuan Chiou
- Miriam Gazzah  
(from 1 September 2003)
- Egbert Harmsen
- Tanya Husain
- Mujiburrahman
- Samuli Schielke
- Nadia Sonneveld  
(from 1 September 2003)
- Caco Verhees
- Mareike Winkelmann

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### **ISIM Board**

- A.W. Kist (Chair)  
*President of Leiden University*
- Dr S.J. Noorda  
*President of the University of Amsterdam*
- Prof. J.R.T.M. Peters  
*Vice-President of the University of Nijmegen*
- J.G.F. Veldhuis  
*President of Utrecht University*  
(until 1 October 2003)

## 3. Research

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### 3.1 Composition of the Research Team

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— **Prof. Dr Muhammad Khalid Masud**

*Academic Director and ISIM Chair at Leiden University*

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

— **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 the University of Nijmegen*

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

— **Dr Dick Douwes**

*Executive Director / Academic Affairs and Editor*

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

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## 3.2 Research Programmes

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### 3.2.1 Research programme

*Social Construction of Sharia in Contemporary Islam*

Programme director: Muhammad Khalid Masud

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

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

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

a. *Islam and Political Theory (siyasa)*

This sub-programme, in collaboration with James Piscatori, Oxford University, explores *siyasa* as a higher law of the state; Islamic legal thought allows a great deal of space to state prerogatives.

b. *Custom ('urf and 'ada): Anthropology of Islamic Law*

This sub-programme, in collaboration with Léon Buskens (Utrecht University/Leiden University) and Annelies Moors, explores the question of the normativity of Islamic law in social practices.

c. *Hukm: Application of Islamic Law in Courts*

This sub-programme, in collaboration with David Powers (Cornell University) and Ruud Peters (University of Amsterdam), examines how Islamic legal doctrine (*fiqh*) manifests itself in daily practice as reflected in the activity of the *qadi*, or Muslim judge.

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Ph.D. candidate within the programme:

- Mareike Winkelmann (ISIM, supervisors Prof. M.K. Masud and Prof. Annelies Moors): *The Construction of Islamic Knowledge in Girls' Madrasas in India*

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### 3.2.2. Research programme

*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 association 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 Kebatnan 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.

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Ph.D. candidates within the programme:

- Umut Azak (UL, 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): *Religious Discourse and Social Practice of Islamic Voluntary Welfare Associations in Jordan*
- 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 (KNAW/IIAS/ISIM): *The Place of the Sufi Orders in the Religious Life of Contemporary Jakartans*
- Mujiburrahman (ISIM): *Muslim-Christian Relations in Indonesia's New Order: the Discourses on Politics and Policies of the State*
- Farid Wajidi (KNAW/IIAS/ISIM): *Muslim NGOs and Alternative Social Networks in Indonesia*



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### 3.2.3 Research programme

#### *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, class, and gender, both the family and gender have been and still are crucial categories in such contestations and hence central in the sub-programmes. 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. *Muslim Cultural Politics* is part of the new research programme of the Amsterdam School of Social Science Research; hence, it has strong connections with research groups in the Netherlands, in particular with the group working on religion and the public sphere, directed by Birgit Meyer.

#### 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. 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, dealing with new and controversial forms of marriage and divorce in the Middle East and beyond. In 2003 a conference entitled “*What Happened*”: *Telling Stories About Law in Muslim Societies* was held jointly with CEDEJ in Cairo; an edited volume is currently in preparation. Furthermore, this programme will also continue the research programme

initiated by the former ISIM director, Prof. 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. Leon Buskens and colleagues abroad: the colonial construction of sharia and Islam law and customs.

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 collective 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 as well as 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 “Migrant domestic workers: becoming visible in the public sphere?”

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.

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Ph.D. candidates within the programme:

- Miriyam Aouragh (ASSR, supervisors Prof. Annelies Moors and Prof. Peter van der Veer): *Palestine in Cyberspace*
- Yuniyanti Chuzaifah (ISIM, from 1 September 2004): *Indonesian Domestic Workers in the Gulf*

- Shifra Kish (ASSR): *Translating Deafness and/in a Bedouin Community in Israel*
- Anouk de Koning (ASSR): *The Ambiguities of Class and Distinction in Cairo*
- Tanya Husain-Sheikh (ISIM): *Kadi Justice in Pakistan: the Application of the Law in the High Court of Karachi, Pakistan*
- Samuli Schielke (ISIM): *Mawlid Festivals in Egypt: A Study of the Description, Assessment, and Categorization of a Controversial Tradition*
- Nahda Shahada (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): *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: Senegalese Women's Groups in Paris and Dakar*
- Mareike Winkelmann (ISIM, supervisors Prof. Annelies Moors and Prof. Muhammad Khalid Masud): *The Construction of Islamic Knowledge in Girls' Madrasas in India*

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Postdoctoral fellows within the programme:

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

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### 3.2.4 Research programme

*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 Muslim societies. Identity construction and public life are both the central themes of the sub-programmes and the theoretical point of departure for analysing contemporary Muslim discourses. The programme will bring both terms together in order to conduct investigations on socio-political and intellectual trends in Muslim societies.

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. In spite of the apparent universality of this notion of identity, it is not an essential foundation for being Muslim. It is a constructed identity based on the experiences of a shared modernity. This latter aspect of identities as context-bound and highly constructed 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 yields some interesting insights into the self-representation and, often, the re-representation of Islam and Muslims in the modern world.

The project will examine, inter alia, how conditions in modern society have lead to the reorganization, restructuring, and reinterpretation of Islam as religion. Drawing on the comparative study of religions, it will

seek examples of 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.

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Ph.D. candidates within the programme:

- Gerard van de Bruinhorst (ISIM, supervisor Prof. Léon Buskens) *Animal Slaughtering and Sacrifice in a Modern Islamic Society: Textual Knowledge, Ritual Practice, and Collective Identity in Tanga (Tanzania)*
- Miriam Gazzah (ISIM): *Rai Music in Holland. A Question of Identity, Islam, and Gender*
- Julian Rukyaa (KUN): *Muslims and Christian Religious Education in Tanzania*
- Sindre Bangstad (ISIM): *Global Flows, Local Appropriations: Facets of Islamization Among Muslims in Cape Town, South Africa*

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Postdoctoral fellow within the programme:

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

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### 3.2.5 Research programme

*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” in offsetting the movements’ desire for change.

a. *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 political 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 when it takes part of state power?

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Ph.D. candidates within the programme:

- Joseph Alagha (ISIM): *Hizbullah's Identity: Religious Ideology, Political Ideology, and Political Programme*
- Maryam Yassin (American University in Cairo): *Egyptian Intellectuals and the West*

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### 3.2.6 Research Programme:

*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 internet use. 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 their countries of origin, are taking over control of associations and mosques and begin-

ning 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. The 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 has established itself as a major European centre.

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#### 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*

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#### Postdoctoral fellows within the programme:

- Frank Peter (ISIM): *Religious Authorities in French Islam: A Case Study of "Imams" in the Union of Islamic Organizations in France*



## 4. ISIM Fellows

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### 4.1 Postdoctoral Fellows

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- **Matthijs van den Bos** (Ph.D. University of Amsterdam)

*Anthropological Exploration of Modern Self*

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

- **Karin van Nieuwkerk** (Ph.D. University of Amsterdam)

*Migrating Islam: Changes in Religious Discourse Among Moroccan Migrant Women in the Netherlands*

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

- **Christèle Dedebant** (Ph.D. EHESS, Paris)

*The Formation of South Asian Civil Society Networks Outside South Asia*

The aim of this project is to examine how and why local agents of civil society in South Asia have developed their own transnational network of contacts, education, and mutual assistance outside the geopolitical boundaries of South Asia itself. The parameters of the study are the transnational communicative structures that have been developed through the process of globalization. This multi-centred space includes various institutions and NGOs based in the West, as well as transnational media like the internet and international conferences, fora, etc. The enquiry is directed at how this transnational space has opened the way for transcending both the boundaries of established nation states as well as traditional structures of education and social control.

- **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*

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

- **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 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 in The Gambia 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 peculiarities 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. The reformist scholars are trying to restrict the role of women to the private domain but the *finoos*' very profession demands that women display their religious knowledge in the public realm. Particular 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 1)

*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.

- **Joseph Alagha** (MA American University of Beirut, MPhil ISIM)

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

This study looks at Hizbullah as an identity-based movement from its rudimentary foundations in 1978, passing through its official inauguration in 1985, and ending in 2003, thus surveying a period that covers a quarter of a century. It is questioned how the movement has tried since its transition to a political party in the 1990s to maintain and integrate its identity through the interplay between religion and politics. The research analyses how Hizbullah's identity construction took place by focusing on three key components: religious ideology, political ideology, and the political programme. Thus, this Ph.D. research studies how Hizbullah's identity as an "Islamic jihad ('struggle') movement" changed in the following three stages: (1) from propagating an exclusivist religious ideology; (2) to a more encompassing political ideology; and (3) to what can be considered almost as 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 Netherlands and Denmark. The Minhajul Qur'an is a revivalist movement. One objective of the study is to investigate how religious activities could also recreate spaces where interplay of devotion and some lighter aspects of the religion can take place. At the same time it will also delve into the ways in which 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)

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

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

- **Syuan-Yuan Chiou** (MA Tunghai University, MPhil 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 University of Nijmegen)

*Rai Music in Holland. A Question of Identity, Islam, and Gender*

The project focuses on the relationship between rai music, Islam, and gender in Holland. Rai music has had a strained relationship with Islam since its coming into being in the 1950s in Algeria, in particular because of its allegedly vulgar texts. In Holland this music has gained popularity among young Moroccans. The starting point for this research will be the fact that Islam is in one way or another part of the identity of Moroccans in Holland. The study will focus on the extent to which fans and the community at large perceive this as incompatible. The main research question will be: To what extent is rai music in Holland 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 University of Nijmegen)

*Religious Discourse and Social Practice of Islamic Voluntary Welfare Associations in Jordan*

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

comprise interviews, field observation, and the study of primary and secondary written sources.

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

*Kadi Justice in Pakistan: the Application of the Law in the High Court of Karachi, Pakistan*

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

- **Mujiburrahman** (MA McGill University)

*Muslim Christian Relations in Indonesia (1967–1998)*

This research project is focused on discourses on the politics and policies of the New Order government with regard to Muslim-Christian relations in Indonesia. Special attention is paid to the role of CSIS, PGI, and ICMI in New Order politics and how Muslim and Christian élites develop their discourses on them. In addition, the role of the Department of Religious Affairs in making policies on inter-religious relations is taken into account, with particular attention to Mukti Ali and Alamsyah Ratupewiraningara, the two important former ministers of the Department. Muslim and Christian discourses on the policies are explored. Lastly, discourses on the politics and policies of the New Order are dealt with at national as well as regional level, i.e. in Makasar, South Sulawesi.

- **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 *mawlids*; (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 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 national level and its intellectual disputes; the courts where judges are supposed to implement the new law; and the different social groups at grassroots 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. Furthermore, 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. Themes addressed in the research include:



Islam and feminism, Sufism and orthodoxy, transnationalism, migration, and Islam in the diaspora.

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

*The Construction of Islamic Knowledge in Girls' Madrasas in India*

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

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#### 4.3 Visiting Fellows

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- **Margot Badran** (Senior Fellow at the Center for Muslim-Christian Understanding, Georgetown University)

*Islamic Feminism: A Comparative Look at Selected Middle Eastern and African Experiences*

1 September 2002 – 1 July 2003

- **Saida Kharaza** (Morocco)

*Muslim Ambassadors to Europe and the Problem of Modernization*

1 October 2003 – 1 April 2004

- **Saba Mahmood** (Assistant Professor, Divinity School, University of Chicago)

29 July 2003 – 24 November 2003

- **Morad Saghafi** (Editor-in-Chief Goft-o-gu, Tehran, Iran)

*Voices and Interests: Iran's Islamic Movement Revisited*

1 October 2003 – 31 December 2003

- **Armando Salvatore** (Senior Research Fellow at the Institute of Social Sciences, Humboldt University, Berlin)  
*Public Islam in the Middle East and in Europe: Historical, Conceptual, and Comparative Dimensions*  
1 January 2003 – 30 June 2003
  
- **Dominique Sila-Khan** (Associate Fellow of the Institute of Rajasthan Studies, Jaipur, India, Member of the Société Asiatique, Paris, France)  
*A Hidden Heritage: Islamic Culture in Contemporary Pranami Communities in India*  
1 May 2003 – 1 July 2003

## 5. Education

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### 5.1 Ph.D. Course “Discourse Analysis”

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This seven-week course was designed to present students with an overview of Critical Discourse Analysis as a methodology that can be profitably developed for the study of Islamic texts and contexts. The course was a hands-on application of Critical Discourse Analysis to a diverse range of materials in Islamic Studies. Critical Discourse Analysis was compared with and appraised against other approaches in the field. The lecturers included Prof. Abdulkader Tayob, Prof. Martin van Bruinessen, Prof. M. Khalid Masud, Prof. Annelies Moors, and Prof. Nasr Abu Zayd.

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

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

11 February 2003

– **Syuan-Yuan Chiou**

*Conversion as Crossing Boundaries: Ethnic Chinese Convert to Islam in the Malay World*

25 February 2003

– **Yoginder Sikand**

*Inter-Sectarian Disputes Among Indian Isma'ilis: The Badri-Vakili Controversy*

- 11 March 2003
- **Mareike Winkelmann**  
*Diversity of Madrasa Education in Contemporary India*
- 25 March 2003
- **Martin van Bruinessen**  
*Discussion on the War in Iraq*
- 8 April 2003
- **Samuli Schielke**  
“...So That There is Some Discipline”: When Discourses of Rationality and Order Enter the Egyptian Mawlid
- 29 April 2003
- **Armando Salvatore**  
*Faith, Trust, and the Public Sphere*
- 27 May 2003
- **Margot Badran**  
*Islamic Feminism and Authority*
- 3 June 2003
- **Sindre Bangstad**  
*Global Flows, Local Appropriations: Facets of Islamization Among Muslims in Cape Town, South Africa*
- 24 June 2003
- **Dominique Sila-Khan**  
*Sharing a Sacred Space: Muslims and Hindus in Contemporary India*
- 23 September 2003
- **Vazira Fazila-Yacoobai Zamindar**  
*Muslim in the Margin: Rethinking Nation in the Study of South Asian Islam*
- 7 October 2003
- **Umut Azak**  
*Commemorating Kubilay, “The Martyr of Revolution”: Icons of Secularism in Turkey*

21 October 2003

– **Saba Mahmood**

*The Oppositional Politics of Piety in Contemporary Egypt: A Historical Trajectory*

4 November 2003

– **Tanya Sheikh**

*Justice in Pakistan: The Dynamics of Legal Decision Making*

18 November

– **Irfan Ahmed**

*“Ninety-nine percent [of the] individuals of this qaum are ignorant of Islam, ninety-five percent are deviant...”: Discourse of Purity and Purity of Discourse*

2 December 2003

– **Caco Verhees**

*Ideas About Veiling. Senegalese Women’s Reflections on the Hijab*

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## 5.3 Teaching at the Participating Universities

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

**Martin van Bruinessen** (ISIM Chair at Utrecht University)

- BA course “Peoples and Cultures of the Middle East”
- MA course “Islam and the Modern World; 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 course “Islam and the Modern World; Muslim Cultural Politics”, offered jointly by the University of Amsterdam and Utrecht University.
- Lecture “The Politics of Veiling” in the MA Course “Political Islam”
- Lectures “Islam, Gender and Politics” and “The Cultural Politics of Migrant Domestic Labour” in the BA course “Anthropology”

At Amsterdam School of Social Science Research (graduate school) Annelies Moors is Member of Programme Committee and Member of the Board (vice-chair)

**Abdulkader Tayob** (ISIM Chair at the University of Nijmegen)

- MA course “Spirituality in Islam.” Faculty of Theology, University of Nijmegen
- BA “Islam in Modern Times.” Faculty of Arts, University of Nijmegen
- BA “Werkgroep Islam I”, Faculty of Arts, University of Nijmegen

**Dick Douwes** (ISIM Executive Director)

- BA course “History of the Middle East” in cooperation with Dr A.H. de Groot, Institute Languages and Cultures of the Middle East, Leiden University

## 6. Conferences, Workshops and Panels

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### 6.1 Workshop

#### **Anthropology of Islamic Law**

*Convenors: Léon Buskens, Muhammad Khalid Masud, and Annelies Moors  
Leiden, the Netherlands, 14–15 March 2003*

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In collaboration with Utrecht University, Leiden University, and the University of Amsterdam, the ISIM organized a workshop on the anthropology of Islamic law in Leiden from 14–15 March 2003. Convened by Léon Buskens, Khalid Masud, and Annelies Moors, the workshop brought together a group of scholars working on Islamic law and practice in different parts of the world, in the fields of anthropology, history, and legal scholarship.

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The workshop featured presentations by:

- John R. Bowen (*Washington University, St. Louis*):  
“Shari’a without Fiqh: The Anthropology of Law without Law? Reflections from France.”
- Léon Buskens (*Leiden University/Utrecht University*):  
“Documents without People. Attempts at a Codicological Ethnography of Legal Fragments from Morocco.”
- Susanne Dahlgren (*University of Helsinki*):  
“Court of Practice, Social Context, and Justice to Women: A Case from Aden.”
- Baudouin Dupret (*CNRS/CEDEJ, Cairo*):  
“Accounting for the Causes of Action: A Praxiological Grammar of Causal Concepts in the Egyptian Criminal Law Treatment of Moral Issues.”
- Lidwien Kapteijns (*Wellesley College*):  
“The Government Qadis of Aden: Ethnography in the Aden Archives.”
- Muhammad Khalid Masud (*Leiden University/ISIM*):  
“Popular Criticism of Islamic Law in Panjabi Folk Literature: Abida Parween Recital of Bullhe Shah” (video presentation).

- Brinkley Messick (*Columbia University, New York*):  
“Reading Shari’a Texts.”
- Martha Mundy (*London School of Economics*):  
“Islamic Law and the Order of State.”
- Ruud Peters (*University of Amsterdam*):  
“Public Justice, Private Justice, and Legal Pluralism: The Westernization of Criminal Law in the Middle East.”
- Lawrence Rosen (*Princeton University*):  
“On the Meaning of Ownership: The Problematic of Property in Moroccan Culture.”
- Erin Stiles (*Columbia University, New York*):  
“Kadhis and Courts: Zanzibaris Islamic Judges Between State and Community.”
- Houari Touati (*EHHS, Paris*):  
“Droit musulman et écriture: histoire d’une tension”
- Judith E. Tucker (*Georgetown University, Washington D.C.*):  
“Tracking the Woman’s Divorce: Khul’ in Historical Context.”

See *ISIM Newsletter* 12, p.9 for a report

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## 6.2 Workshop

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

*Convenors: Martin van Bruinessen en Stefan Allievi*

*Florence, Italy, 19–23 March 2003*

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*The Production of Islamic Knowledge in Western Europe*, one of the twelve parallel workshops at the Fourth Mediterranean Social and Political Research Meeting of the Robert Schuman Centre, European University Institute’s Mediterranean Program (Florence, 19–23 March 2003), was devoted to the theme of ISIM’s research project under the same name (see [www.isim.nl](http://www.isim.nl)). The workshop, directed by Martin van Bruinessen and Stefano Allievi, brought together a group of mostly young scholars presently engaged in research on various aspects of religious knowledge and authority.



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Papers presented:

- Martin van Bruinessen (ISIM): “Making and Unmaking Muslim Religious Authority in Western Europe.”
- Stefano Allievi (University of Padua, Italy): “Islamic Voices, European Ears. Exploring the Gap Between the Production of Islamic Knowledge and its Perception.”
- Jörn Thielmann (University of Mainz, Germany): “Challenged Positions, Shifting Authorities: Muslim Communities in a Small Town in Southwest Germany.”
- Valérie Amiraux (CNRS, Amiens, France): “Competence and Authority in the Muslim Community and Beyond: A Case Study in Paris.”
- Mohammed Amer (ISIM): “Emerging European Islam: The Case of the Minhajul Qur’an in the Netherlands.”
- Alexandre Caeiro (EHESS, Paris): “The European Council for Fatwa and Research.”
- Ermete Mariani (Université Lumière Lyon, France): “Fatwa on-line: Proposition pour une méthode de lecture.”
- Mark Sedgwick (American University of Cairo, Egypt): “The Renaissance Returns to Europe by way of Tehran: Traditionalism and the Localization of Islam.”
- Ruth Mas (University of Toronto): “Producing ‘Islam’ in French: The Discourse of Muslim Intellectuals in the French Press.”
- Nadia Fadil (Catholic University of Leuven, Belgium): “European Islam: An Individualized Religiosity? About Islamic Religiosity and its Relationship to Islamic Knowledge.”
- Johan Geets and Christiane Timmerman (University of Antwerp, Belgium): “The Significance of Islamic Knowledge for Highly Educated Muslims in Belgium.”

See *ISIM Newsletter* 12, p.6 for a report

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### 6.3 Seminar

#### **Pakistan Seminar**

*Organizers: ISIM and the International Institute for Asian Studies (IIAS)  
Amsterdam, the Netherlands, 24 March 2003*

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The seminar featured presentations by:

- Dietrich Reetz (Center for Modern Oriental Studies, Berlin): “The Failure of Pakistan’s Polity and Activist Islam.”
- Mariam Abou Zahab (CERI, Paris): “The Sunni-Shia Conflict in Jhang.”
- Laurent Gayer (CERI, Paris): “Tales of Two Cities: Ethnic/Religious Politics in Karachi.”
- Oskar Verkaaik: “The Ethnicization of Islam.”
- Vazira Zamindar: “Post-September 11 in Swat: Idolic Pasts, Islamic Futures.”

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### 6.4 Workshop

#### **Gender and Conversion to Islam**

*Convenor: Karin van Nieuwkerk  
Nijmegen, the Netherlands, 16–17 May 2003*

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There is a growing interest in the role of converts to Islam in Europe and the United States. However, whereas most converts to Islam appear to be women, this fact has been relatively overlooked. The ISIM workshop on *Gender and Conversion to Islam*, held from 16–17 May 2003 in Nijmegen, the Netherlands, aimed to readdress this imbalance by focusing on gender and conversion to Islam in the West. Nine scholars from various countries and different disciplines were invited to compare their research material.

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Papers presented:

- Yvonne Haddad: “The Quest for Peace in Submission: White Women Converts’ Journey to Islam.”
- Gwendolyn Zoharah Simmons: “African-American Islam as an Expression of Religious Faith and Black Nationalist Dreams and Hopes.”

- Anne Sofie Roald: “Towards a Scandinavian Islam? A Study on Scandinavian Converts.”
- Karin van Nieuwkerk: “Gender and Conversion to Islam: A Comparison of On-line and Off-line Conversion Narratives.”
- Margot Badran: “Conversion and Feminism. Comparative Life Stories: South Africa, the United Kingdom, and the Netherlands.”
- Haifaa Jawad: “Female Conversion to Islam: the Sufi Paradigm.”
- Stefano Allievi: “The Shifting Significance of the Haram/Halal Frontier: Narratives (on Hijab and Other Issues) of Male and Female Converts Compared.”
- Nicole Bourque: “How Deborah Became Aisha: The Conversion Process and the Creation of Female Muslim Identity in Scotland.”
- Marcia Hermansen: “Keeping the Faith: Convert Muslim Mothers and the Transmission of Female Muslim Identity in the West.”

See *ISIM Newsletter* 12, p.10 for a report

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## 6.5 Round Table

### Islamic Law and Muslim Minorities

*Organized by ISIM on the occasion of the retirement of Prof. Muhammad Khalid Masud*

*Leiden, the Netherlands, 23 May 2003*

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In recent years, *fiqh al-aqalliyat*, or Islamic law for Muslim minorities, has incited a great deal of interest among Muslim scholars. The growth of *fiqh al-aqalliyat* as a topic of debate is a recognition of the relevance of Islamic law for a considerable number of Muslims living in non-Muslim countries, in particular in the West. It has revealed the complexities that Muslims face in reconstructing such laws in the context of migration and post-migration. Traditional Islamic law lacks provisions for Muslims living permanently in non-Muslim countries. *Fiqh al-aqalliyat* is an attempt to fill this gap and to reconstruct an Islamic legal theory to deal with questions of Islamic law for Muslims living under non-Islamic legal systems.

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Participants:

- Ahmet Alibasic (*Faculty of Islamic Studies, Sarajevo*)
- Nasr Abu Zayd (*Leiden University/Humanistic University, Utrecht*)
- Mohammad Amer (*ISIM*)
- Abdullahi an-Na'im (*Emory University, Atlanta*)
- Welmoet Boender (*ISIM*)
- Martin van Bruinessen (*ISIM/Utrecht University*)
- Léon Buskens (*Utrecht University/Leiden University*)
- Alexandre Caeiro (*EHESS, Paris*)
- Nathal Dessing (*ISIM*)
- Dick Douwes (*ISIM*)
- Dilwar Hussain (*Islamic Foundation, Leicester*)
- Sjoerd van Koningsveld (*Leiden University*)
- Lena Larsen (*Oslo University*)
- Maleiha Malik (*King's College, University of London*)
- Muhammad Khalid Masud (*ISIM/ Leiden University*)
- Frank Peter (*Freie Universität Berlin*)
- Ruud Peters (*University of Amsterdam*)
- Susan Rutten (*Universiteit Maastricht*)
- Mathias Rohe (*Erlangen University*)
- Mahmoud Saify (*Leiden University*)
- Abdulkader Tayob (*ISIM/University of Nijmegen*)
- Tim Winter (*Cambridge University*)
- Ihsan Yilmaz (*SOAS, University of London*)
- Laila al-Zwaini (*ISIM*)

See *ISIM Newsletter* 12, p.13 for a report

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## 6.6 Conference

### **Sufism and the “Modern” in Islam**

*Convenors: ISIM, Griffith University*

*Brisbane, Australia) and PPIM (Jakarta)*

*Bogor, Indonesia 4–6 September 2004*

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The conference *Sufism and the ‘Modern’ in Islam* was held in Bogor on 4–6 September 2003 and was a collaborative effort of the ISIM, Griffith University (Brisbane, Australia) and the Centre for the Study of Islam and Society (PPIM) of Jakarta’s State Islamic University. The aim of the conference was to explore current developments in Sufism and related movements over the globe.

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#### Participants:

- Redha Ameer (*University of Melbourne, Institute of Asian Studies*)
- Azyumardi Azra (*PPIM-UIN, Jakarta*)
- Matthijs van den Bos (*ISIM*)
- Rachida Chih (*IREMAM, Aix-en-Provence*)
- Patrick Haenni (*CEDEF, Cairo*)
- Julia Howell (*Griffith University*)
- Michael Laffan (*IIAS, Leiden*)
- Ahmad Syafi’i Mufid (*IIAS, Leiden/Department of Religious Affairs, Jakarta*)
- Sri Mulyati (*State Islamic University, Jakarta*)
- Yoginder Sikand (*ISIM*)
- M. Adlin Sila (*Department of Religious Affairs, Jakarta*)
- Brian Silverstein (*University of California, Los Angeles*)
- Benjamin Soares (*African Studies Centre, Leiden*)
- Leonardo Villalón (*University of Florida*)
- John O. Voll (*Center for Muslim Christian Understanding, Washington DC*)
- Itzhak Weismann (*University of Haifa*)
- Pnina Werbner (*Keele University*)
- Martin van Bruinessen (*ISIM*)

See *ISIM Newsletter* 13, p.62 for a report

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## 6.7 Workshop

### **Textuality, Intertextuality: Interactive Cultural Practices**

*Convenors: ISIM and The Working Group Modernity and Islam of the Wissenschaftskolleg zu Berlin*

*Leiden, the Netherlands, 23–26 October 2003*

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ISIM and The Working Group Modernity and Islam of the Wissenschaftskolleg zu Berlin collaborated for the third workshop of the project *Jewish and Islamic Hermeneutics as Historical Critique*. The latest workshop was held in Leiden from 23–26 October 2003 under the title, *Textuality, Intertextuality: Interactive Cultural Practices in Judaism and Islam*. Departing from the theoretical framework of intertextuality, the aim of the workshop was to strive to transcend conventionally accepted identity boundaries in order to replace linear and hierarchical paradigms of influence with a model of mutual interaction which allows for a more nuanced analysis of the dynamics of textual and intertextual practices. Scholars from various countries and different disciplines were invited for the interactive reading and discussion of texts. These texts, basically rooted in the Torah and the Qur'an, were extended to later related texts, such as exegetical, theological, and philosophical as well as literary texts.

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#### Participants:

- Nasr H. Abu-Zayd (*Humanistic University, Utrecht*)
- Abdul-Rahim Al-Shaikh (*AKMI Wissenschafts-kolleg zu Berlin*)
- Khalil Athamina (*Birzeit University*)
- Daniel Boyarin (*University of California*)
- Almut Bruckstein (*Humboldt-Universität zu Berlin*)
- Islam Dayeh (*Leiden University*)
- Judith Frishman (*Katholieke Theologische Universiteit, Utrecht*)
- Galit Hasan-Rokem (*The Hebrew University of Jerusalem*)
- Haviva Ishay (*Ben Gurion University of the Negev*)
- Navid Kermani (*Independent Researcher*)
- Georges Khalil (*AKMI Wissenschafts-kolleg zu Berlin*)
- Sjoerd van Koningsveld (*Leiden University*)
- Ali Mabrook (*University of Cape Town*)
- Michael Marx (*Freie Universität Berlin*)

- Muhammad Khalid Masud (*International Islamic University*)
- Angelika Neuwirth (*Freie Universität Berlin*)
- Marcel Poorthuis (*Katholieke Theologische Universiteit, Utrecht*)
- Sabine Schmidtke (*Freie Universität Berlin*)
- Nicolai Sinai (*Freie Universität Berlin*)
- Dina Stein (*Graduate Theological Union*)
- Sarah Stroumsa (*The Hebrew University of Jerusalem*)
- Sara Sviri (*The Hebrew University of Jerusalem*)
- Abdulkader Tayob (*ISIM/University of Nijmegen*)
- Stefan Wild (*Universität Bonn/Wissenschafts-kolleg zu Berlin*)

See *ISIM Newsletter* 13, p.61 for a report

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## 6.8 Workshop

### **“What Happened”: Telling Stories About Law in Muslim Societies**

*Convenors: Nathalie Bernard-Maugiron, Léon Buskens, Barbara Drieskens, Baudouin Dupret, and Annelies Moors*  
*Cairo, Egypt, 24–26 October 2003*

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From 24–26 October 2003 an international workshop was held in Cairo under the title “*What Happened*”: *Telling Stories About Law in Muslim Societies*. Representing the third event in the ISIM programme on the anthropology of Islamic law, the workshop was organized with the Centre d’Études et de Documentation Économique, Juridique et Sociale (CEDEJ), the Institut Français d’Archéologie Orientale (IFAO), and the Dutch-Flemish Institute in Cairo (NVIC), all based in the host city.

The purpose of the workshop was to bring together social scientists and historians to study how people tell stories in and about law in Muslim societies. One of the main concerns was to understand how experts, the parties concerned, and the public at large construct “the truth” in law. For instance, the version of a story accepted by both parties in a settlement may, rather than reflecting what happened in actuality, more productively be seen as a compromise between the parties concerned. Different genres of legal documents such as fatwas, letters to saints, marriage contracts, court records, waqf deeds, and police, newspaper, radio,

and human rights reports were extensively discussed. There was particular attention to the ways in which various genres of legal texts can only be understood by contextualizing them in particular historical moments and locations.

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Papers presented:

- Emad Adly: “Le saint, le cheikh et la femme adultère: courrier du coeur adressé à l’imam al-Shafi’i au Caire.”
- Léon Buskens: “Tales According to the Book: Professional Witnesses as Cultural Brokers in Morocco.”
- Barbara Drieskens: “What to Do with Djinns in Stories About Law?”
- Baudouin. Dupret: “The Categories of Morality: Homosexuality Between Perversion and Debauchery.”
- Khalid Fahmy: “A Murder Case in Upper Egypt.”
- Marie-Clair Foblets and Mustapha El Karouni: “Mobile Muslims. Judges in Europe Confronted with the Thorny Question ‘Which Law Applies?’”
- Michael Gilsean: “A Trust in the Family, an Interest in Kinship: English Law, Mohammedan Intentions, and Arab Genealogies in Colonial Singapore.”
- Brinkley Messick: “Legal Narratives from Sharia Courts.”
- Annelies Moors: “Marriage Contracts: Registering a Token Dower, Constructing Multiple Modernities.”
- Rudolf Peters: “The Violent Schoolmaster: the ‘Normalization’ of the Dossier of a Nineteenth-Century Egyptian Legal Case.”
- Danielle Schultz: “Publicizing Propriety, ‘Telling The Truth’: Extra-Court Constructions of Legal Stories in Urban Mali.”
- Lynn Welchman: “Trying Times in Tunis: Notes from a Purposeful Observer.”
- Anna Wuerth: “Prosecuting Police Abuse in Egypt.”
- Amalia Zomeno: “The Story in the Fatwa and the Fatwa as History.”

See *ISIM Newsletter* 13, p.59 for a report



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## 6.9 Round Table

### **Veiled Politics: Rethinking the Debate on Hijab**

*Organizer: Vazira Fazila-Yacoobali Zamindar*

*Leiden, the Netherlands, 30 October 2003*

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The ISIM round table *Veiled Politics* aimed at rethinking the politics of veiling practices in the Islamic world and in Europe. The round table included presentations by Annelies Moors (ISIM), Linda Herrera (Population Council, Cairo), Saba Mahmood (University of California, Berkeley and ISIM Visiting Fellow), and Mayanthi Fernando (University of Chicago).

See *ISIM Newsletter* 13, p.63 for a report

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## 6.10 Debate

### **The Arab Human Development Reports: Bridging the Deficits**

*Organizers: ISIM in cooperation with The Prince Claus Fund for Culture and Development*

*Amsterdam, the Netherlands, 9 December 2003*

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In cooperation with the Prince Claus Fund, the ISIM organized a debate entitled *Bridging the Deficits* on the 2002 and 2003 Arab Human Development Reports on 9 December 2003 in Amsterdam. The keynote speech was delivered by the main author of the report, Nader Fergany (Director Almishkat Centre for Research and Training, Egypt). Asef Bayat (Academic Director of the ISIM) and Sadik al-Azm (Philosopher and Human Rights Activist, Member of the Prince Claus Awards Committee, Syria) opened the debate. The meeting was chaired by Paul Aarts, Senior Lecturer, International Relations, Universiteit van Amsterdam. The event was organized in honour of the Arab Human Development Report 2002, granted a 2003 Prince Claus Award (see [www.princeclausfund.nl](http://www.princeclausfund.nl)).

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

## 7. Lectures

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### 7.1 Fifth ISIM Annual Lecture

#### **Religion in the Public Square: Islam and Democracy**

*Abdulaziz Sachedina*

*Leiden University, 8 December 2003*

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On 8 December 2003, the fifth ISIM Annual Lecture was delivered by Prof. Dr Abdulaziz Sachedina, University of Virginia, Charlottesville. Prof. Sachedina's lecture was entitled *Religion in the Public Square: Islam and Democracy*. He spoke about the role of religion in the development of democratic institutions in light of the American interventions in Afghanistan and Iraq. With these interventions, debates have as yet to tackle the role of religious convictions and values in the development of emerging democratic institutions to guarantee basic freedoms and rights. The major stumbling block to democratization, Sachedina argued, appears to be the way the role of religious values is defined in developing an inclusive sense of citizenship without insisting upon doctrinal/theological uniformity.

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### 7.2 ISIM/Felix Meritis 2003–2004 Lecture and Debate Series

#### **The Multicultural City: Images and Structures**

*Organizers: Nathal Dessing, Dick Douwes, Linda Bouws*

*Felix Meritis), and Mirjam Lammers*

*Felix Meritis, Amsterdam*

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The ISIM and Felix Meritis (European Centre for Arts and Sciences, Amsterdam) organized a series of lectures and debates on *The Multicultural City: Images and Structures* in 2003 and 2004. This series aims 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* programme consisted of the following events in 2003:

25 September 2003

- *Mosques: The Traditional Designs of Present-Day Architects*

Are architects innovative in their designs for new mosques in the Netherlands or do they fall back on traditional designs typical of the countries of origin of Muslims in the Netherlands? The Wester mosque in Amsterdam, the Mevlana and Essalam mosques in Rotterdam, and the Suleymaniye mosque in Tilburg served as examples.

23 October 2003

- *Living and Shopping*

How does the presence of migrants influence urban life, town planning, and the use of space?

20 November 2003

- *Lifestyle: Muslims as Consumers*

How are Muslims as consumers portrayed and attracted in advertisements, fashion, department stores, supermarkets, restaurants and cafés?

See [www.isim.nl](http://www.isim.nl) for more information

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### 7.3 Islam in Africa Seminars

#### Series of seminars in cooperation with the Africa Studies Centre, Leiden University

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11 September 2003

- *The Demand for Sharia in African Democratization Processes: Pitfalls or Opportunities?*

Abdulkader Tayob

16 October 2003

- *The Study of Islam in Africa in the Age of Empire*

Benjamin F. Soares

13 November 2003

- *“La nation passe par la femme”: Global Influences and Local Interpretation in the Islamic Fundamentalist Discourse in North Cameroon*

José van Santen

18 December 2003

- *Muslim Modernity in Postcolonial Nigeria*

Ousmane Kane

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## 7.4 Various Lectures

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12 June 2003

- *After the War in Iraq: Resurgence of Islamic terrorism?*

Olivier Roy

11 November 2003

- *The Ethics of Gender Discourse in Islam: Imagining a Framework*

Mona Siddiqui

## 8. Publications and Papers

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### 8.1 Publications and Papers ISIM Faculty

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#### a. Muhammad Khalid Masud

##### *Publications*

- “The Scope of Pluralism in Islamic Moral Traditions.” In Richard Madsen and Tracy B. Strong, eds., *The Many and the One, Religious and Secular Perspectives on Ethical Pluralism in the Modern World*, Princeton: Princeton University Press, 2003, pp. 180–191.
- “Il Culto della Spagna nei paesi Musulmani d’area Mediterranea.” In Valentina Colombo e Gustavo Gozzi, eds. *Tradizioni culturali, sistemi giuridici e dritti umani nell’area del Mediterraneo*, Bologna: Società editrice il Mulino, 2003, pp. 127–140.

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

- “Criticism of Islamic Law in Punjabi Folk Literature: Abida Parween’s Recital of Bullhe Shah.” Paper presented at *Anthropology of Islamic Law*, ISIM workshop (Leiden, 14–16 March 2003).
- “Rituals in Islam: Sufi View of Hajj.” Paper presented at the conference *Islamic Law and Sufism* (Murcia, 5–10 May 2003).
- “Towards Harmonizing Sharia and Islamic Law: An Analysis of ‘Urf and Custom.” Paper presented at *Harmonizing of Sharia and Civil Law*, International Islamic University of Malaysia (Kuala Lumpur, 19–21 October 2003).
- “Baring the Text, Mawlana Mawdudi’s Taffhimul Qur’an, the Question of Israiliyyat as Intertextuality.” Paper presented at *Textuality, Intertextuality: Interactive Cultural Practices in Judaism and Islam*, third workshop of the project “Jewish and Islamic Hermeneutics as Cultural Critique”, jointly held by the Working Group Modernity and Islam of the Wissenschaftskolleg zu Berlin and ISIM (Leiden, 23–26 October 2003).
- “Normativity and Islamic Law: ‘Urf, Bid’a and Hiyal.” *Ahmad Ibrahim Kulliyah of Laws*, International Islamic University Malaysia (Kuala Lumpur, 15, 22, 29 December 2003).

#### *Miscellaneous*

- Discussant at *Fiqh al-Aqalliyat, Islamic Law for Minorities*, ISIM round table (Leiden, 23 May 2003).
- Participant at “Rights at Home”, regional meeting South-East Asia (Kuala Lumpur, 11–17 June 2003).
- Participant at *Philanthropy for Social Justice in Muslim Societies*, Indonesia (Bali, 5–11 July 2003).
- “Islam and Enlightenment” and “Islamic Jurisprudence of Human Rights.” Presentations held at “Rights at Home” Training Programme, Tanzania (Mwanza, 7–21 August 2003).

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#### b. Asef Bayat

##### *Publications*

- “The ‘Street’ and the Politics of Dissent in the Arab World.” *Middle East Report* 226 (March 2003).
- “Review of: Ash Amin and Nigel Thrift. *Cities: Re-imagining the Urban*. Cambridge: Polity Press, 2002.” *International Journal of Urban and Regional Research* (2003).
- “Of Politics and Dissent.” *Al-Ahram Weekly* (17–23 April 2003).
- “From Amr Diab to Amr Khaled.” *Al-Ahram Weekly* (22–28 May 2003).
- “The Use and Abuse of Muslim Societies.” *ISIM Newsletter* 13 (December 2003): 5.
- “The Quiet Enchroachment of the Ordinary.” *Tamas: Contemporary Arab Representations* 2 (Barcelona: Fundacio Antoni Tapies, December 2003): 40–49.

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

- “The Political Economy of Social Policy in Egypt.” Paper presented at the conference on *Social Policy and Development in the Middle East and North Africa*, invited by UN Research Institute for Social Development (London, June 2003).
- “Exceptional Muslims? How Peculiar Muslim Societies Are?” Keynote address at conference of Association of Brazilian Social Scientists (Caxambu, October 2003).

*Miscellaneous*

- SSRC Evaluation of Public Sphere in the Middle East (New York, February 2003).
- Participated in SSRC workshop on the Production of Islamic Knowledge (Cairo, April 2003).
- Participated in SEPHIS Steering Committee (Johannesburg, South Africa, June 2003).
- Participated in SSRC Evaluation Committee on *Public Sphere in the Middle East* (Paris, June 2003).
- Participated in Workshop on *Research on Youth in the Arab World* (Berlin, October 2003).
- Discussant at panel discussion on *Edward Said and Orientalism*, De Balie (Amsterdam, 4 December 2003).
- Participant at panel debate on *The Arab Human Development Reports: Bridging the Deficits*, organized by ISIM and Prince Claus Fund (Amsterdam, 9 December 2003).
- Participant at panel discussion on the *Political Role of Bazaar in Post-Revolution Iran*, Tehran, Parliament Research Center, (Tehran, 30 December 2003).
- Acted as reviewer to I.B. Tauris Publishers, *Journal of Political Studies* (LSE, London).
- Member selection committee Wenner-Gren Foundation for Anthropological Research (New York).
- Member of steering committee South-South Exchange Programme for Research on the History of Development (SEPHIS, Amsterdam).
- Editorial Board, *Cairo Papers in Social Science* (Cairo).
- Contributing Editor, *Middle East Report* (Washington, D.C.).
- Associate Editor, *Journal of the Iranian Research and Analysis* (USA).
- Advisory Board, *Critique: Critical Middle East Studies* (Minnesota).

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c. Martin van Bruinessen

*Publications*

- Martin van Bruinessen, Hendrik Boeschoten, eds., *Evliya Çelebi Diyarbekir'de*, Istanbul: İletisim, 2003. [Turkish translation of *Evliya Çelebi in Diyarbekir*]

- *Agha, Scheich und Staat. Politik und Gesellschaft Kurdistans*, Berlin: Parabolis, 2003. [Revised second edition, with a new foreword]
- *Aga, Seyh, Devlet*, Istanbul: Iletisim, 2003. [New Turkish translation of *Agha, Shaikh and State, the social and political structures of Kurdistan*]
- “Ehmedî Xanî’s Mem û Zîn and its Role in the Emergence of Kurdish National Awareness.” In Abbas Vali, ed., *Essays on the Origins of Kurdish Nationalism*, Costa Mesa, California: Mazda Publishers, 2003, pp. 40–57.
- “Innerkurdische Herrschaftsverhältnisse: Stämme und religiöse Bruderschaften.” *Epd-Dokumentation Evangelischer Pressedienst* 7 (2003): 9–14.
- “Gerakan usroh di Indonesia: peristiwa Lampung.” Preface to: Abdul Syukur, *Gerakan Usroh di Indonesia: Peristiwa Lampung 1989*, Yogyakarta: Ombak, 2003, pp. xix–xxiii.
- “Islam lokal dan Islam global di Indonesia.” *Tashwirul Afkar, Jurnal refleksi Pemikiran Keagamaan & Kebudayaan* 14 (2003): 68–85.
- “Review of: Howard M. Federspiel, *Islam and Ideology in the Emerging Indonesian state: the Persatuan Islam (Persis)*, Leiden: Brill, 2001.” *International Journal of Middle East Studies* 35 (2003): 171–173.

*Conference Papers and Invited Lectures*

- “Current Developments Among Islamist Movements in Indonesia”. Talk given at the Institute for Strategic and International Studies (Kuala Lumpur 13 January 2003).
- “Current Developments Regarding the Kurdish Issue.” Talk given at ABIM headquarters, Malaysia (Kuala Lumpur, 13 January 2003).
- “The Middle East and the Kurdish Issue.” Public lecture at the International Institute for Muslim Unity, International Islamic University Malaysia (17 January 2003).
- “Making and unmaking religious authority in Western Europe.” Paper presented at the workshop *The Production of Islamic Knowledge in Western Europe*, 4<sup>th</sup> Mediterranean Social and Political Research Meeting, Robert Schuman Institute, European University Institute (Florence/Montecatini Terme, 19–23 March 2003).
- “The Kurds, Turkey and Iran after America’s Iraq War: New Possibilities?” Paper presented at the expert meeting *Justice, Security, and Democracy*, International Dialogues Foundation (The Hague, 25 May 2003).
- “Post-Suharto Muslim Engagements with Civil Society and Democracy.” Paper presented at the Third International Conference and Workshop *Indonesia in Transition*, organized by the KNAW and Labsosio, Universitas



Indonesia (Depok, 24–28 August 2003).

- “Konflik dan kekerasan di Indonesia: pergeseran nilai atau problem minoritas.” Talk and discussion at Kontras, Indonesia (Jakarta, 28 August 2003).
- “Rational Charisma: Indonesia’s Living Saints in the Closing Years of the Suharto Era.” Paper presented at the international conference *Sufism and the “Modern” in Islam* (Bogor, 4–6 September 2003).
- “Genealogi gerakan Islam radikal dan masyarakat sipil di Indonesia.” Talk and discussion at ICIP (International Center for Islam and Pluralism) (Jakarta, 9 September 2003).
- “Hasankeyf, een levend museum.” Speech at the opening of the photo exhibition on Hasankeyf, Volksbuurtmuseum, Den Haag (17 September 2003).
- “Islam in Indonesië, ontwikkelingen en tendensen”, KITLV-Indisch Huis lezing (Den Haag, 28 September 2003).
- “Transnationalism and the Polarization of Indonesia’s Muslim community”, Workshop *Transnational Religious Identities and Policies*, York University Centre for Asian Research (Toronto, 23–24 October 2003).
- “Clashes Between and Within Civilizations – Meeting of Cultures in Anatolia and Western Europe.” Presentation at the panel *Meeting of Anatolian and European Civilizations*, 6<sup>th</sup> Film and History Festival/Galatasaray University (Istanbul, 13 December 2003).

#### *Miscellaneous*

- “Malapetaka menanti Irak” [“The disaster awaiting Iraq”], interview Radio Nederland Wereldomroep Siaran Indonesia (20 March 2003).
- “Twistpunt Kirkuk”, interview NRC Handelsblad, Wetenschapsbijlage (22 March 2003).
- “PKK’ya af çıkarsa, Kürtler silahı bırakır” [“When there will be an amnesty for the PKK, the Kurds will lay down arms”], interview NTV, major Turkish TV channel (21 May 2003).
- “Kürtlerin daima devlet istekleri var olacak”, interview BIA Haber Merkezi, web-based Turkish news agency (Istanbul, 15 May 2003) [also published in translation: “Kurds will always aspire for a state”, BIA-net, 21 May 2003].
- “NU dan Muhammadiyah pilar civil society”, interview *Koran Tempo* [major Indonesian daily] (14 September 2003).
- “Apa yang mengilhami para lulusan Afganistan” [“What inspires the

- graduates if the Afghan jihad”], interview Radio Nederland Wereldomroep Siaran Indonesia (19 September 2003).
- Convenor of workshop *The Production of Islamic knowledge in Western Europe*, 4<sup>th</sup> Mediterranean Social and Political Research Meeting, (Florence/Montecatini Terme, 20–22 March 2003) [co-convenor: Stefano Allievi, Padua].
  - Discussant at workshop *Modern Adaptations in Sufi-Based Islam*, Centre for Modern Oriental Studies (CMOS) (Berlin, 4–5 April 2003).
  - Discussant at international seminar *Religious Radicalism and Transnationalism*, IIAS and University of Amsterdam (20–21 June 2003).
  - Discussant at workshop *European Muslims and the Secular State in a Comparative Perspective*, organized by the Network on Comparative Research on Islam and Muslims in Europe, NOCRIME (Sorbonne, Paris, 30 June–1 July 2003).
  - Convenor of conference *Sufism and the ‘Modern’* (Jakarta/Bogor, 4–7 September 2003) [co-convenor: Julia Howell, Griffith University].
  - Member of programme commission ‘The Future of the Religious Past’, NWO.
  - Member of scientific committee of CNWS (School of Asian, African and Amerindian Studies), Leiden.
  - Member of scientific council of IISMM (Institut pour l’étude de l’islam et les sociétés du monde musulman), Paris.
  - Member of the editorial board of *Journal of the History of Sufism* (Paris).
  - Member of the editorial board of *The Journal of Kurdish Studies* (Louvain-Paris-Urbana Ill.).
  - Member of the editorial board of *Études kurdes* (Paris).
  - Member of the editorial board of *Studia Islamika* (Jakarta).
  - Ph.D. examination Uppsala University [Hashem Ahmadzadeh, *Nation and Novel. A Study of Persian and Kurdish Narrative Discourse*. Department of Asian and African Languages, 7 March 2003].
  - Ph.D. examination Utrecht University [Mauro Ivo van Aken, *Facing Home: Palestinian Belonging in a Valley of Doubt*. Faculteit Sociale Wetenschappen, 25 November 2003].
  - Peer reviews of research proposals Deutsche Forschungsgemeinschaft and NWO.
  - Peer reviews of book manuscripts I.B.Tauris.
  - Peer reviews of journal articles *Bijdragen tot de Taal-, Land- en Volkenkunde*, *International Journal for Middle East Studies*, *Archives de Sciences Sociales des Religions*, and *Journal of Asian Studies*.

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d. Annelies Moors

*Publications*

- “Public Debates on Family Law Reform. Participants, Positions, and Styles of Argumentation in the 1990s”. *Islamic Law and Society* 10, no.1 (2003) [Guest editor special issue].
- “Public Debates on Family Law Reform. Participants, Positions, and Styles of Argumentation in the 1990s.” *Islamic Law and Society* 10, no.1 (2003): 1–11.
- “Migrant Domestic Labor: Transnationalism, Identity Politics and Family Relations. A Review Essay.” *Comparative Studies in Society and History* 45, no.2 (2003): 386–395.
- “Gendered Globalization: the Multiple Meanings of Gold.” *Nour* (2003): 58–64 [in Arabic].
- “Women’s Gold: Shifting Styles in Embodying Family Relations.” In Beshara Doumani, ed., *Family History in the Middle East. Household, Property, and Gender*, New York: SUNY Press, 2003, pp. 101–119.
- “From ‘Women’s Lib’ to ‘Palestinian Women’: The Politics of Picture Postcards in Palestine/Israel.” In David Crouch and Nina Lübbren, eds., *Visual Culture and Tourism*, Oxford and New York: Berg Publishers, 2003, pp. 23–39.
- “Sources and Methods: Palestine, Israel and Jordan.” In *Encyclopedia of Women in Islamic Countries* (EWIC), Leiden: Brill, 2003.
- Annelies Moors and Linda Herrera, “Banning Face Veiling: The Boundaries of Liberal Education.” *ISIM Newsletter* 13 (2003): 16–17.

*Conference Papers and Invited Lectures*

- “The Politics of Veiling.” Lecture ISHSS, University of Amsterdam (29 January 2003).
- “Migrant Domestic Workers: Becoming Visible in the Public Sphere?” Presentation at Bogazici University (6 October 2003).
- “Registering a Token Dower, Constructing Multiple Modernities.” Paper presented at conference “What Happened”: *Telling Stories About Law in Muslim Societies* (Cairo, 24–26 October 2003).
- “A Sense of Discomfort: Banning Niqab in the Netherlands.” Seminar *Veiled Politics*. Presentation ISIM (Leiden, 30 October 2003).
- “Migrant Domestic Workers.” Lecture, Department of Anthropology, University of Amsterdam (1 December 2003).

- “Visualizing Palestine: Between Orientalism and Everyday Life.” Presentation at Symposium *Edward Said: Critical Perspective*. Research Institute of History and Culture/Netherlands Research School of Women’s Studies, Utrecht University (4 December 2003).
- “Islam, Gender and Politics.” Lecture, Department of Anthropology, University of Amsterdam (4 December 2003).

#### *Miscellaneous*

- Teaching programme “Muslim Cultural Politics”, Department of Anthropology and ISHSS, University of Amsterdam (2003).
- Co-teaching programme “Discourse Analysis”, ISIM (Spring 2003)
- Co-organizer international conference *The Anthropology of Islamic Law*, Leiden University (13–15 March 2003).
- Co-organizer international conference “*What Happened*”: *Telling Stories About Law in Muslim Societies* (Cairo, 24–26 October 2003).
- Discussant papers conference *Migration in the Arab Middle East. Migration Policies, Networks and Communities in the Context of Globalization*, organized by Institut Français du Proche-Orient and Konrad Adenauer Stiftung, Jordan (Amman, 15–18 June 2003).
- Co-initiator SSRC collaborative project “Migrant Domestic Workers: Becoming Visible in the Public Sphere?” (Participant meeting *Historical Trajectories*, Istanbul, 3–6 October 2003).
- Member Coregroup AFWG (Participant meetings in Cairo 21–22 January 2003; 9–11 June 2003).
- Interview NMO with Judith Tucker, Georgetown University.
- Ph.D. defence Marina de Regt, *Pioneers or Pawns? Women Health Workers and the Politics of Development in Yemen*. University of Amsterdam, first supervisor.
- Member Ph.D. evaluation committee Erna Hooghiemstra (University of Amsterdam), Taybe Hassan (University of Amsterdam), and Hala al-Ahmadi (Nijmegen University).
- Co-vice-chair Board of ASSR (Amsterdam Graduate School of Social Science Research).
- Member WOTRO selection committee individual projects Ph.D. and Postdoc Netherlands and Developing Countries.

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e. Abdulkader Tayob

*Publications*

- *Encyclopedia of Islam and the Muslim World*, New York: Macmillan Reference USA, 2003. [2 volumes, Associate Editor]
- “Haj Salim Suwari, al-.” In R. C. Martin, ed., *Encyclopedia of Islam and the Muslim World*, New York: Macmillan Reference USA, 2003.
- “Religious Institutions.” In R. C. Martin, ed., *Encyclopedia of Islam and the Muslim World*, New York: Macmillan Reference USA, 2003.
- “Yusuf Ali, ‘Abdullah (1872–1953).” In R. C. Martin, ed., *Encyclopedia of Islam and the Muslim World*, New York: Macmillan Reference USA, 2003.
- *Annual Review of Islam in South Africa* 6, Cape Town: Centre for Contemporary Islam, December 2003 [editor].

*Conference Papers and Invited Lectures*

- “Changing Conceptions of Jihad in Post-Colonial Apartheid (The Case of People Against Gansterism and Drugs (PAGAD).” Second International Noster Conference (Utrecht, 21 January 2003).
- “Research and Transformation: Mapping Religious Identity in Post-Apartheid Islam”, MOI Keynote Presentation (21 February 2003).
- Religion, culture and identity research project. Research findings workshops in Johannesburg, Durban and Cape Town, South Africa (28 March–13 April 2003).
- “Muslim Identity: Between Assimilation and Self-determination, Linking Historical Experience with Contemporary Issues Confronting Muslim Communities in the West”, ICCJ Utrecht Conference, *Imagining the Other – Jews, Christians and Muslims in Modernity, Between Self-Determination and the Imagined Other* (Utrecht, 2 July 2003).
- “The Demand for Sharia in African Democratization Processes: Pitfalls or Opportunities?” presented at African Studies Centre/ISIM seminar series on Islam in Africa (Leiden, 11 September 2003).
- “Secularization outside the West: Some Reflections on Islam”, presentation at UCSIA Summer Seminar, *Christianity, Islam, and Judaism: How to Conquer the Barriers to Intercultural Dialogue?*, (Antwerp, 15–26 September 2003).
- “The Role of Islam in a Multicultural Europe”, presentation at Hamburg University (9 December, 2003).

*Miscellaneous*

- Workshop Trainer, “Rights at Home” Research and Advocacy Project (Mwanza, Tanzania, August 2003).
- Directorship “Rights at Home Project” (from September 2003 onwards).

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f. Peter van der Veer

*Publications*

- “Postmodern India.” In Arvind Das and Marcel van der Linden, eds., *Work and Social Change in Asia*, Delhi: Manohar, 2003, pp. 91–111.
- “Religious radicalism in South Asia.” *South Asian Journal* 2 (2003): 1–5.
- “Sincretism, multiculturalism si discursul tolerantei.” In Mihaela Frunza, ed., Iasi: Editura Fundatiei Axis, 2003, pp. 51–72 [in Romanian].

*Miscellaneous*

- In 2003 Peter van der Veer received an IDPAD grant together with AR Vasavi of the National Institute for Advanced Study in Bangalore to conduct research on IT workers in Bangalore and Holland.
- External examiner of a dissertation on IT workers at the University of Oxford (January 2003).
- Keynote lecture on violence at the University of Notre Dame (April 2003).
- Keynote lecture on conversion at the University of Groningen (May 2003).
- Co-promotor with Willem Jan Duyvendak of Sean Chabot (May 2003).
- Teaching the course *Religion and Nationalism in Asia*, together with Robert Weller of Boston University and Dru Gladney of the University of Hawaii at the Central European University in Budapest (July 2003).
- Organizer, together with Xiang Biao of the National University of Singapore, of a panel on *Comparisons Between India and China* at the ICAS Conference (Singapore, August 2003).
- RAWOO Lecture at the Ministry of Foreign Affairs (September 2003).
- Invited scholar at the expert meeting on *The Future of Religious Studies*, organized by the American Academy of Religion at Emory University (November 2003).
- Fieldwork in Bangalore (December 2003).

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g. Dick Douwes

*Publications*

- *Islam in een Notendop*, Amsterdam: Prometheus, 2003.
- *ISIM Newsletter* 12 and 13, editor (Leiden, 2003).
- ISIM Annual Report 2002.

*Miscellaneous*

- Chair of the Netherlands Association for the Study of the Middle East and Islam (MOI).
- Introductionary talk in a panel on “Islam and Democracy”, Parliament Building, The Hague (November 2003).

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## 8.2 Publications of ISIM Postdoctoral Fellows

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a. Matthijs van den Bos

*Conference Papers and Invited Lectures*

- “A Modern Iranian Shi’ite Friend of God-Nur’alishah II (1867–1918.” (Glasgow, May 2003).
- “Surrogate Social: Elements of Neo-Traditional Sufism in Iran.” (Jakarta, September 2003).
- “Social Developments in Iranian Shi’ite Sufism.” (Leiden, Oktober 2003).

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b. Vazira Fazila-Yacoobali Zamindar

*Publications*

- “Sadequain: The Making and Unmaking of a National Artist.” *The Holy Sinner*, Karachi: Herald Publications, 2003.
- “Edward Said and Eqbal Ahmad: Anti-Imperialist Struggles in a Post-Colonial World.” *ISIM Newsletter* 13 (December 2003).
- “Veiled Politics: Rethinking the Debate on Hijab.” *ISIM Newsletter* 13 (December 2003).

*Conference Papers and Invited Lectures*

- “Muslim in the Margin: The Making of a Post-Partition National Order in South Asia.” Paper presented at a panel entitled “Technologies of Nationalism and the State: The Limits and Possibilities of Imagined Communities”, *Association for Asian Studies Annual Conference*, California (San Diego, 4–7 March 2004).
- “Muslim in the Margin: Rethinking Nation in the Study of South Asian Islam.” ISIM Staff Seminar (Leiden, 23 September 2003).
- “Post-September 11 in Swat: Idolic Pasts, Islamic Futures”, IIAS and ISIM Pakistan Seminar (Amsterdam, 24 March 2003).

*Miscellaneous*

- Co-organizer of a panel entitled “Technologies of Nationalism and the State: The Limits and Possibilities of Imagined Communities”, *Association for Asian Studies Annual Conference* (San Diego, CA, 4–7 March 2004).
- Organizer of a roundtable discussion with Saba Mahmood, Annelies Moors, Linda Herrera and Mayanthi Fernando, *Veiled Politics: the Practices of the Hijab*, ISIM (Leiden, 30 October 2003).

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c. Marloes Janson

*Publications*

- “Praising as a Gendered Activity: How *Jalimusoolu* and *Jalikeolu* Exercise their Profession in Eastern Gambia.” *Mande Studies* 4 (2003): 65–82.
- “Griottes in Actie: Lof als Genre en Performance in Gambia.” In Jan Jansen, Marloes Janson, and Rainer Polak, eds., *Experts in Mandé. Training, Strategieën en Performances*, Leiden: Dutch Association of Africa Studies, 2003, pp. 25–44.

*Conference Papers and Invited Lectures*

- “Words in Context: the Performances of Griottes in The Gambia.” Conference on *Women’s Songs from West Africa* (Princeton, May 2003).
- “Griottes in Actie: Lof als Genre en Performance in Gambia.” NVAAS (Leiden, September 2003).



*Miscellaneous*

- Indexing of *Encyclopedia of Women and Islamic Cultures: Methodologies, Paradigms and Sources*, Volume 1, Leiden, Boston: Brill, 2003.
- Developing and supervising the MA course “Methodology of Anthropological Field Research” at the University of Amsterdam.
- Supervising the MA course “Language, Culture, and the Media” at the University of Amsterdam.
- Supervision of MA research “Vrouwelijke Marabouts: *Bilowo*. Taken en Positie in Vergelijking met Mannelijke *Bilowo* en Tierno in Hamdalye Pont, Senegal” (Anita van Stralen, University Leiden).
- Supervision of Ph.D. research “Stem, Macht, Leeftijd en Gender tussen Traditie en Moderniteit. Een Comparatieve Studie binnen Multi-Etnische Verstedelijkte Gebieden. Case Study: Griots in de Podor Regio, Senegal” (Gwenda Vander Steene, State University of Gent, Belgium).
- Member of the editorial board of *LOVA*: Netherlands Association of Gender and Anthropology.
- Member of the editorial board of *Facta*: Social Science Magazine.

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d. Karin van Nieuwkerk

*Publications*

- “On Religion, Gender and Performing: Female Performers and Repentance in Egypt.” In Tullia Magrini, ed., *Music and Gender. Perspectives from the Mediterranean*, Chicago: The University of Chicago Press, 2003, pp. 267–287.
- “Multiculturaliteit, Islam en gender. Visies van Nederlandse nieuwe moslima’s.” *Tijdschrift voor Genderstudies* 6, no. 3 (2003): 6–21.

*Conference Papers and Invited Lectures*

- Introduction to the Symposium *Gender and Conversion to Islam* (Nijmegen, 16 May 2003).
- “Gender and Conversion to Islam: A Comparison of Online and Off-line Conversion Narratives.” Paper presented at the symposium *Gender and Conversion to Islam* (Nijmegen, 17 May 2003).

- “‘Islam is your birthright’: Conversion, Reversion, and Alternation, the Case of New Muslimas in the West.” Paper presented at conference *Cultures of Conversion. Paradigms, Poetics, and Politics* (Groningen, 22 May 2003).
- “Migrating Islam. Changing Religious Celebrations Among Moroccan Immigrant Women in the Netherlands.” Paper presented at *Religious Change in Pluralistic Contexts* (Leiden, 28 August 2003).

*Miscellaneous*

- Organizer and convenor of international symposium *Gender and Conversion to Islam*, ISIM/University of Nijmegen (Nijmegen, 16–17 May 2003).

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e. Frank Peter

*Publication*

- “Training Imams and the Future of Islam in France.” *ISIM Newsletter* 13 (December 2003).

*Conference Papers*

- “Islamic Activism, Interfaith Dialogue and Identity Politics: The Islamic Foundation in Leicester, 1972–2003.” Conference *Religious Change in Pluralistic Contexts*, Leiden Institute for the Study of Religions (Leiden, 29 August 2003).
- “Toward a ‘Republican’ Islam? The State and the Representation of Islam in France.” Conference *East Meets West: Understanding the Muslim Presence in Europe and North America*, Association of Muslim Social Scientists (Bloomington, Ind., 27 September 2003).
- “Prédication islamique, autorités religieuses et individualisation de l’islam en France.” Université de Montréal/Centre canadien d’études allemandes et européennes (Montréal, 21 November 2003).

*Miscellaneous*

- Teaching course “Politischer Islam? Eine Einführung in das Werk Hasan al-Bannas.” Institut für Geschichte und Kultur des Vorderen Orients der Universität Hamburg (Winter semester 2003–2004).

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f. Yoginder Sikand

*Publications*

- *Sacred Spaces: Exploring Traditions of Shared Faith in India*, New Delhi: Penguin India, 2003.
- “Shi‘ism in Contemporary India: The Badri-Vakili Controversy Among Indian Isma‘ilis.” *The Muslim World* 93 (January 2003): 99–115.
- “Peace, Dialogue, and Da‘wa: An Analysis of the Writings of Maulana Wahiduddin Khan.” *Islam and Christian-Muslim Relations* 14, no.1 (2003): 33–49.
- “Muslim Madrasas in Contemporary South Asia.” *Journal of the Henry Martyn Institute* 22, no.1 (January–June 2003): 49–79.
- “The Role of the Media: Islamic Voice’s Agenda for the Muslims of India.” *Journal of Muslim Minority Affairs* 23, no.1 (April 2003): 183–194.
- “Arya Shuddhi and Muslim Tabligh: Muslim Reactions to Arya Samaj Proselytization (1923-30).” In Rowena Robinson and Sathianathan Clarke, eds., *Religious Conversion in India: Modes, Motivations and Meanings*, New Delhi: Oxford University Press, 2003, pp. 98–118.

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### 8.3 Publications of ISIM Ph.D. Fellows

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a. Joseph. Alagha

*Publications*

- “Hizbullah, Terrorism, and September 11.” *ORIENT: German Journal for Politics and Economics of the Middle East* 44, no. 3 (September 2003): 385–412.

*Invited Lecture*

- “Lebanon a Myriad of Minorities: Ethnic Conflict in the Pre and Post Civil War Era.” Lecture at the University of Nijmegen (Nijmegen, 8 December 2003).

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b. Mohammed Amer

*Conference Papers and Invited Lectures*

- “Muslim Youth in Europe: The Case of Minhaj-ul-Quran.” Lecture at the Carsten Niebuhr Institute, Copenhagen University (Copenhagen, 2 April 2003).
- “The Minhajul Quran Movement in the Netherlands.” Paper presented at the *Annual MOI-day* at the University of Amsterdam (Amsterdam, 14 February 2003).
- “Emerging European Islam: A Study of the Minhajul Quran Movement in the Netherlands.” Paper presented at the *4<sup>th</sup> Mediterranean Social and Political Research Meeting* (Florence, 19–22 March 2003).
- “Minahjul Quran movement in Pakistan.” Paper presented at the conference *Religious Mobilization and Organized Violence in Contemporary South Asia*, Graduate School of International Development Studies Asia, Roskilde University (Copenhagen, 3–4 April 2003).

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c. Sindre Bangstad

*Publications*

- “PAGAD frykter ikke noen. PAGAD og responser paa PAGAD-fenomenet i Mekaar” [“PAGAD fears no one. PAGAD and responses to the PAGAD phenomenon in Mekaar”]. *Norsk Antropologisk Tidsskrift* 14, no. 4 (2003): 221–235.
- Sindre Bangstad and Munzoul M.Assal, “Unni Wikan og multikulturalismens utfordringer.” [“Unni Wikan and the Challenges of Multiculturalism”] *Samtiden* 2 (2003): 40–51.

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d. Welmoet Boender

*Publication*

- “ISIM Round Table: Islamic Law and Muslim Minorities.” *ISIM Newsletter* 12 (June 2003).

*Conference Paper and Invited Lectures*

- “Teaching Dutch Ways to Foreign Imams. Between Government Policy and Muslim Initiative.” Paper presented at the NOCRIME conference, *Workshop Muslim Leadership and Institutional Constraints in Europe* (Paris 30 June and 1 July 2003).
- “Imams binnen en buiten het nieuws.” Lecture for the oecumenical study group Oosterbeek (23 October 2003).
- “Moslimjongeren in Nederland.” Lecture for the study group of Leiden Islamologists (Rijswijk, 27 April 2003).
- “Inleiding Islam: ‘Portret van een jonge Muslimah’.” Lecture for Amnesty International group Den Haag (8 April 2003).

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e. Syuan-Yuan Chiou

*Publication*

- “Arguing for Orthopraxy: Religious Politics of Syncretism and Anti-Syncretism in Cosmology and Ritual Practice of Indonesian Islam.” *Journal of Overseas Chinese and Southeast Asian Studies* 6, no.2 (2003): 92–122 [in Chinese].

*Conference Papers*

- “Conversion as Crossing Boundaries: Ethnic Chinese Convert to Islam in Malaysia and Singapore.” *Cultures of Conversion: Paradigms, Poetics, and Politics* (Groningen, 21–24 May 2003).
- “Pluralism, Radicalism, and the Blurring of Muslim Politics in the Post-Suharto Era.” *ICAS* 3 (Singapore, 19–22 August 2003).
- “A Historical Development of Chinese-Indonesian Muslims.” *Religion and Culture in the Malay World: Syncretism? Conflict?* (Taipei, 12 November 2003).

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f. Egbert Harmsen

*Publication*

- “Islamic Voluntary Welfare Activism in Jordan.” *ISIM Newsletter* 13 (December 2003).

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g. Mujiburrahman

*Publications*

- *Syura: Tradisi-Universalitas-Partikularitas*. Yogyakarta: LKiS, 2003.  
[An Indonesian translation of M. Abed al-Jabiri's work]
- "God in Himself and God for Us: Language and Trinity in Augustine's De Trinitate." *Diskursus* 2, no.1 (April 2003): 57–70.
- "Menilik Wacana Cendekiawan Tentang Cendekiawan." *Refleksi* 5, no.3 (2003): 107–115.
- "Dilema-Dilema IAIN: Sebuah Refleksi." *Perta: Jurnal Komunikasi Perguruan Tinggi Islam* 6, no. 2 (2003): 54–57.

*Conference Papers*

- "Fazlur Rahman's Critiques of Sufism." Paper presented at the 4<sup>th</sup> *International Conference on Islamic Legal Studies*, Spain (Murcia, 8–10 May 2003).
- "Discourses on Religious Freedom and Dialogue in Post-Suharto Indonesia." Paper presented at the 3<sup>rd</sup> *International Convention of Asia Scholars* (Singapore, 19–22 August 2003).
- "A Mission Strategy or A Sincere Dialogue? A Muslim-Christian Discourse in Indonesia." Paper presented at the *Indonesia Council Open Conference*, Australia (Canberra, 29–30 September 2003).
- "Menilik Wacana Cendekiawan Tentang Cendekiawan." Paper presented at the launch of Dr Daniel Dhakidae's book, *Cendekiawan dan Kekuasaan di Masa Orde Baru*, Jakarta: Gramedia, 2003 (Banjarmasin, 16 August 2003).

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h. Samuli Schielke

*Publications*

- "Habitus of the Authentic, Order of the Rational: Contesting Saints Festivals in Contemporary Egypt." *Critique: Critical Middle Eastern Studies* 12, no.2 (Fall 2003): 155–172.

*Conference Papers and Invited Lectures*

- "'...So That There is Some Discipline': When Discourses of Rationality and Order Enter the Egyptian Mawlid." Public lecture at the Netherlands-Flemish Institute in Cairo (NVIC), (Cairo, 23 January 2003).

- “‘...So That There is Some Discipline’: When Discourses of Rationality and Order Enter the Egyptian Mawlid.” Paper presented at the workshop *Modern adaptations of Sufi-Based Popular Islam: Concepts, Practices and Movements in a Translocal Perspective*, organized by Centre for Modern Oriental Studies (Berlin, 4–5 April 2003).
- “‘Damit es ein bisschen Ordnung gibt’ – Der Einzug von Ordnung und Rationalität in ägyptischen Maulid-Festen.” Public lecture at the German Academic Exchange (DAAD) (Cairo, 19 May 2003).
- “Entertainment, Commerce and the Sacred in Egypt.” Presentation at the workshop *Muslims in the Market* (Königswinter, 5–7 December 2003).

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i. Mareike Winkelmann

*Conference Papers*

- “Everyday in a Girls Madrasa in New Delhi India.” *Values of Education 2003* (Neemrana, 15–17 April 2003).
- “Muslim Reaction to the Post-9/11 Media Discourses on the Indian Madrassas.” *Muslims Systems of Education in India* (Neemrana, 30 November–2 December 2003).

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## 8.4 Publications of ISIM Visiting Fellows

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a. Margot Badran

*Publication*

- “Religion, Gender and Authority: The Power to Speak and be Heard.” *American Research Center in Egypt Bulletin* 183 (Fall/Winter 2002–2003).

*Conference Papers*

- “Conversion and Feminism: Comparative British, Dutch, and South Africa Life Stories.” Paper presented at *Conference on Gender and Conversion*, ISIM and the University of Nijmegen (May 2003).
- Organizer of panel “Feminism/s and Gender in Islam: Explications, Circulations, and Practice, Series on the Islamic World,” and presentation

of paper “Islamic Feminism by Any Other Name.” University of Toronto (April 2003).

*Miscellaneous*

- “Islam and Feminism: An Interview with Margot Badran”, interview by Azza Basarudin, *The UCLA Center for the Study of Women and Women’s Studies Programs Newsletter* (Spring 2003): 5–7.
- “Islamic Feminism: What’s in a Name?”, interview by Yoginder Sikand, *Qalandar* (March 2003).
- “Islamic Feminism.” Talk at the Town Hall, Leiden sponsored by the Socialist Party, (Leiden, 4 June 2003).
- Member of panel on *Islam and Feminism* at the Belle van Zuylen Institute (Amsterdam, April 2003).
- “Feminism and Authority.” Staff seminar, ISIM, (Leiden, May 2003).

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b. Saba Mahmood

*Publications*

- “Ethical Formation and Politics of Individual Autonomy in Contemporary Egypt.” *Social Research* 70, no.3 (2003): 1501–1530.
- “Questioning Liberalism, Too: A Response to ‘Islam and the Challenge of Democracy’.” *Boston Globe* (April/May 2003). Reprinted as “Is Liberalism Islam’s Only Answer?” In J. Cohen and D. Chasman, eds., *Islam and the Challenge to Democracy*, Princeton: Princeton University Press, 2004.
- “Anthropology and the Study of Women in Muslim Societies, disciplinary entry on Anthropology.” In S. Joseph, ed., *Encyclopedia of Women in Islamic Cultures*, Leiden: Brill Publishers, 2003.

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c. Armando Salvatore

*Publications*

- “Decentring Social Services and Recentring Normative Authority: Mustafa Mahmud’s Social and Public Islam.” In Eberhard Kienle, ed., *Politics from Above, Politics from Below: The Middle East in the Age of Economic Reform*, London: Saqi, 2003, pp. 214–228.



- “Entstehung des ‘öffentlichen Islams’: Überlegungen zum soziologischen Traditionsbegriff.” In Amr Hamzawy and Ferhad Ibrahim, ed., *Religion, Staat und Politik im Vorderen Orient. Festschrift für Friedemann Büttner*, Münster: Lit, pp. 33–53.
- Armando Salvatore and Dale F. Eickelmann, “The Public Sphere and Public Islam.” *ISIM Newsletter* 13 (December 2003).

#### *Conference Papers*

- “Public Religion/Public Islam and Cultural Dialogue in Europe. New Challenges – Old Solutions?” Conference *Contemporary Islamic Synthesis*, Bibliotheca Alexandrina (Alexandria, 4 October 2003).
- “Public Islam and the Common Good.” Paper presented by co-author Dale F. Eickelmann at conference on *Deprivation, Violence, and Identities: Mapping Contemporary World Conflicts*, The Ohio State University (4 October 2003).
- “Faith, Trust, and the Public Sphere.” ISIM Staff Seminar (Leiden, 29 April 2003).
- “Reflections on the Post-Colonial Travels of Muslim Traditions.” Workshop *Transnational Islam*, Sussex University, Anthropology Dept./Sussex Centre of Migration Research (Sussex, 11 January 2003).

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## 8.5 ISIM Publications

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- *ISIM Newsletter* 12 (June 2003)
- *ISIM Newsletter* 13 (December 2003)

## 9. Newsletter and Website

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### ISIM Newsletter

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The *ISIM Newsletter* is published two times per year for the purpose of disseminating information about its own activities as well as other activities in the field of research on contemporary Islam and Muslim societies. Within its five years of existence the ISIM Newsletter has become a widely read forum for scholarly exchange. Following eleven issues published in tabloid style, the ISIM Newsletter has been revamped. In cooperation with the design agency 'De Kreeft' a magazine format has been developed to facilitate easier reading and to express the particularity of the ISIM Newsletter in its form. The Newsletter continues to be free of charge for all. Some of the functions of the Newsletter have been transferred to the website, such as the international agenda of conferences and workshops, as the internet offers a more up to date and interactive alternative.

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### ISIM Website

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26 March 2003 saw the launch of the redesigned ISIM website. In addition to a fresh visual style in line with the revamped Newsletter, a simplified navigation system, and dated and printer-friendly pages, many new and expanded features are available. The new sections have been created with a view to the ongoing evolution of the ISIM itself and to increase the site's usefulness as a research resource for all. The primary function of the site is still to provide up-to-date core information about the ISIM and its upcoming events, in a straightforward, accessible format. The major new additions and expanded sections include an archive of all back issues of the ISIM Newsletter and ISIM paper series, an extensive Notice Board with listings of non-ISIM events related to the study of Islam and Muslim Societies, and descriptions and online application forms for ISIM Fellowships.

# 10. “Rights at Home” Project

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## 10.1 Project Team in 2003

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- Prof. Dr Abdullahi A. an-Na'im (Emory University School of Law, USA)  
*Project Director (until October 2003)*
- Prof. Dr Abdulkader Tayob (ISIM Chair at University of Nijmegen, The Netherlands)  
*Project Director (from October 2003)*
- Prof. Dr Nasr Abu Zayd (ISIM/Leiden University)  
*Academic Resource Person (until September 2003)*
- Laila al-Zwaini (ISIM)  
*Primary Consultant*
- Dr Mariëtte van Beek (ISIM)  
*Administrative Coordinator (from April 2003)*
- Paul Schrijver (ISIM)  
*Project Assistant (June–September 2003)*

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## 10.2 International Advisory Board

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- Prof. Dr Nasr Abu Zayd (Utrecht University, IAB member from September 2003)
- Jamal Adimi (Forum for Civil Society, Sanaa, Yemen)
- Cassandra Balchin (London, UK)
- Salma Maoulidi (Sahiba Sisters, Dar es Salaam, Tanzania)
- Prof. Dr Muhammad Khalid Masud (former Academic Director of ISIM – IAB member from September 2003, Islamabad, Pakistan)
- Prof. Dr Ebrahim Moosa (Duke University, USA)
- Prof. Dr Abdullahi A. an-Na'im (Emory University School of Law, USA, IAB member from October 2003)

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### 10.3 “Rights at Home” in 2003

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The ISIM project “Rights at Home: An Approach to the Internationalization of Human Rights in Family Relations in Islamic Communities” recently embarked on its second operational year. The project is premised on the view that a human rights culture needs to be placed on a firm footing within the family at home. Such a foundation is absolutely essential if these rights are to be protected at any level of public life. The family in its communal context is critical for the protection of human rights, not only as a site of the endemic violation of some of these rights, but also because of its formative role in the education and upbringing of children.

However, legalistic and state-centric approaches to the dissemination of human rights are often not effective, or are unsuited to reach the private domain of the family and community. This public/private divide is also true of Muslim societies, where the state is ineffective for a number of reasons. In the context of the latter, local power bases and community-based normative systems compete with the values of the state.

This project seeks to supplement the legalistic approach to human rights. It will attempt to make a more direct contribution to positive social change in select Muslim societies by developing strategies for action at family and community levels in relation to the practice of family law. It seeks to support greater respect for human rights within an Islamic framework.

The project seeks to facilitate dialogue and collaboration between community leaders and human rights activists, and generally promote popular appreciation of the vital role of human rights norms in Muslim societies. The ultimate beneficiaries of this project are women and children in Muslim societies. But the key to reaching these beneficiaries, we think, is the empowerment of actors within those communities to achieve and sustain cultural transformation. These critical “advocates of social change” have been carefully selected from NGOs, religious authorities, community leaders, journalists, lawyers, writers, teachers, artists, and so on. They will be trained to develop their awareness and skills in human rights advocacy in Muslim contexts.

The project proposal planned three Muslim regions for implementation, namely the Arab world, Muslim Africa, and South/Southeast Asia. From these regions, three countries and/or regional clusters were selected: Yemen, Tanzania, and Southeast Asia covering Indonesia, Malaysia,

Singapore, Thailand, and the Philippines. Our hope is that the choice of these three regions will lay foundations which will allow the project to extend in cultural-sensitive ways beyond their immediate geographical limitations.

In order to locate the agents of social change, a series of meetings have been held over the last two years in diverse locations. Beginning with the first advisory board meeting in Cape Town in March, 2002, other meetings have been held in Yemen (Sanaa, Taiz, Aden, May 2002), Tanzania (Dar es Salaam, Zanzibar, Mwanza, June 2002), and Kuala Lumpur (January 2003) for the purpose of acquiring extensive responses and insights from potential partners and participants. The first set of training programmes were then held in the Summer of 2003 in Yemen and Tanzania, and the final Advanced Training Programme is planned for the Summer of 2004. In the meantime, based on feedback from Southeast Asia, a website is being designed in order to host materials that the advocates of social change in the three regions can access. Moreover, a short-term programme for the introduction of a model marriage contract has been launched in 2003.

Participants of the Sounding Board Meetings and the Capacity Building Workshops in Yemen and Tanzania made a specific request as to whether "Rights at Home" could help them introduce a standard marriage contract in which both spouses have the possibility to stipulate their rights and obligations. These stipulations especially guarantee the rights of women, and are allowed according to both codified law and sharia.

The Advanced Training Programme in June/July 2004 will develop a comprehensive approach to human rights in Muslim societies. It will be a hands-on, interactive training experience that will bring the best in international human rights perspectives and Muslim legal theory into context. The training will help participants to focus on the actual experiences of women and children in Muslim societies. Tools, strategies and, above all, creative Muslim ethical insights will be developed for the participants. At the meeting, participants will also be encouraged to continue or initiate countrywide or regional projects to help the adoption and spread of a just human rights culture.

The Advanced Training Programme planned for June 2004 is a follow-up activity: out of the 150 participants that took part in the Capacity Building Workshops in Yemen and Tanzania in 2003, 30 were selected to come to Morocco, while 15 more will be selected independently from the

Southeast Asian region. This means that the training will bring together participants from all these regions and that simultaneous translations in Arabic, Swahili and English will be necessary to enable everyone to be fully engaged in all workshops and discussions.

## 11. The ISIM Library

Leiden University Library provides a library facility for the ISIM, which is funded with a yearly ISIM subsidy of 68,000 euro. Since May 2001 the permanent ISIM librarian has been Mr J.H. van der Meulen. He works under the Oriental collections curator, Prof. Jan Just Witkam, and in close collaboration with the assistant curator of the Middle-Eastern and Islamic collections, Dr Arnoud Vrolijk.

ISIM books and periodicals are made clearly recognisable within the Library in two ways. Firstly, they bear a special sticker labelled ISIMUB; secondly, when the ISIM library facility in Leiden University Library was first created it was decided to place the ISIM books in their own, designated open shelving. A pilot project for the open shelving of monographs was devised and, up until June 2002, there were twelve shelving areas reserved for ISIM in the open stacks area of the Library. Following the relocation in September 2002 of the Oriental department to its present position, open shelving for a limited period of all newly acquired ISIM books became possible.

The total number of books purchased for ISIM is now nearing 10,000, while the number of ISIM titles already placed on the shelves is 6378 (as of 17 February 2004). In 2003 the total number of subscriptions increased by 14 to 79. Most of the titles ordered through the regular acquisition system are in English, French, German, and Dutch. The cataloguing of these books is carried out by the regular cataloguers in the Library's Cataloguing Department. The acquisition and cataloguing of books in non-Western scripts, or in languages on which there is no expertise in the Department, is the responsibility of the ISIM librarian. He is assisted by various Library and ISIM staff. As well as electronic sources, the ISIM library also makes use of many traditional paper sources, such as publishers' catalogues and, last but not least, the weekly *Hebdo*, which is often used to order French-language publications. Moreover, creating such a collection of books and pamphlets involves nurturing close relations with publishers and librarians elsewhere, in particular in the South, as well as visits to major bookfairs by Library or ISIM staff. In 2003 emphasis was placed on books in Arabic, Farsi, Swahili, and Turkish, and much processing time was devoted to the collection of works purchased by ISIM Ph.D. fellow Gerard van de Bruinhorst during his two field trips to Tanzania and Kenya in 2000 and 2001.

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