

ISIM  
ANNUAL REPORT  
2001

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**ISIM**

**ANNUAL REPORT**

**2001**

**LEIDEN ISIM**

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# 1. Organization of the ISIM

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## ISIM Faculty

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

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## Office Staff

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*Copy and Language Editing (freelance)*
- Elger van der Avoird  
*Database Maintenance*

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## Rights at Home Project

- Laila al-Zwaini, M.A.  
*Coordinator*
- Prof. Dr Abdullahi An-Na'im  
*Primary Consultant*
- Prof. Dr Nasr Abu Zaid  
*Academic Resource Person*
- Madelon Stokman  
*Project Assistant*

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## Post-Doctoral Fellows

- Dr Matthijs van den Bos
- Dr Karin van Nieuwkerk

---

## Ph.D. Candidates

- Joseph Alagha, M.A.
- Welmoet Boender, M.A.
- Gerard van de Bruinhorst, M.A.
- Egbert Harmsen, M.A.
- Mujiburrahman, M.A.
- Samuli Schielke, M.A.
- Mareike Winkelmann, M.A.

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*Minister of State, The Netherlands*
- Prof. Dr P. de Meijer  
*Emeritus Chair of Italian Literature,  
University of Amsterdam*
- Prof. Dr S. Tsugitaka  
*University of Tokyo*



## 2. Introduction

The year 2001 was an eventful one for the ISIM. One of the challenges for the ISIM, highlighted in the previous annual report, was to define ISIM's role in Dutch public debate on Islam. The year 2001 has demonstrated that there is a need for such a role to be filled but also that there are significant limits to the possibilities of the ISIM. A good illustration of this was an incident in mid-2001. An important news programme on Dutch television had a feature on violence against homosexuals by Moroccan youth gangs. A Moroccan imam in Rotterdam was invited to comment and was asked what he thought of homosexuality. He stated clearly on television that homosexuality was regarded as a terrible aberration in Islam and that it was a disease that would ultimately threaten Dutch society. He indicated in the interview that violence against homosexuals was forbidden and that homosexuals should be regarded with pity and should be given treatment, but this part of the interview was not broadcast. Within a few days the media could not stop reporting on the illiberal and unenlightened nature of Islam and members of parliament started arguing that this imam should be brought to justice and possibly extradited. The Dutch Prime Minister made a very strong statement that Muslim immigrants should conform to the norms and values of Dutch society. In the media a demand for state intervention in the education of imams was voiced from different sides, obviously momentarily forgetting the secular separation of State and Church. The rapid transition from a concern about violence to a concern about religion was striking in the Dutch debate. Such is the context in which imams are appointed as spokesmen for their religious community by the Dutch media and general public and in which the ISIM has to articulate its understanding of Islam.

Suspicious that Muslim migrants have their loyalties elsewhere and are not integrated in Dutch culture have, obviously, been strongly reinforced by the terrorist assaults on the USA on 11 September 2001. The fact that there are terrorist networks of radical Muslims operating in many Western societies is justifiably seen as a threat to the security of these nation-states. Moreover, the enthusiasm shown by some Muslim youngsters in the Netherlands for the actions of Bin Laden has been highly publicized and discussed as an unacceptable provocation with regards to the nation-state and has created doubts as to their loyalty. In November 2001

in the Netherlands, the decision of some Moroccan newspaper deliverymen to cease distributing a Dutch newspaper that had a Qur'anic quotation in Arabic on its cover caused further doubt about Muslim participation in what the Dutch themselves perceive to be an open society. A recent report of the Internal Security Agency (BVD) argues that mosques that are supported from the 'outside' are forces which work against the integration of Muslims in Dutch society. Another BVD report on Muslim schools shows that there is little reason to be worried about a 'foreign hand', but still the responsible ministers have concluded that the teaching of religion has to be monitored by the School Inspection. Finally, a populist party, which declares that Islam is a backward religion and that immigration should be stopped, has considerable success in the Netherlands. This is the background to the ISIM's attempts to contribute to a more balanced view of Islam, Muslim transnational movements and the transformation of civil society under conditions of globalization. These attempts take an extraordinary amount of time and effort and are riddled with frustration as they can comprise but a marginal influence in the current cultural and political climate.

The main objective of the ISIM continues to be the conducting of research and the education of researchers in the field of contemporary Islamic societies and communities. Despite the pressures from current events the ISIM has performed very well in this regard. An important international workshop on 'Islam, Women's Rights and Islamic Feminism' was organized by Annelies Moors and Martin van Bruinessen with a high attendance of Muslim feminist activists from all over the world. A programme, prepared by Abdullahi An-Na'im and Laila al-Zwaini, on 'Rights at Home: Islam and Human Rights' received funding from the Dutch Ministry of Development Cooperation for three years. This programme will focus on West Africa, India and Yemen. A conference on the 'Application of Islamic Law in Muslim Courts' was held and will lead to a publication by Khalid Masud, Ruud Peters, and David Powers. A conference on 'Religion, Media, and the Public Sphere' was held and will lead to a publication by Annelies Moors and Birgit Meyer. Martin van Bruinessen and Altan Gokalp directed the ISIM-Wissenschaftskolleg Summer Academy in Istanbul on the 'Production of Islamic Knowledge in Local Contexts'. The ISIM is continuing to build its network with European institutions such as CERI in Paris, the Wissenschaftskolleg in Berlin and SOAS in London as well as with American institutions such as the SSRC in New

York. The 'Rights at Home' programme and the Sounding Boards will be instrumental in developing further networks with relevant institutions in the South. Finally, the search for an ISIM professor in Nijmegen has been difficult but has led to a positive result with the appointment of Dr Abdulkader Tayob, previously full professor at Cape Town University.

# 3. Research

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## 3.1 Composition of the Research Team

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— **Prof. Dr Muhammad Khalid Masud**

*Academic Director and ISIM Chair at Leiden University*

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

— **Prof. Dr Peter van der Veer**

*Co-Director and Chair of Comparative Religion at the University of Amsterdam*

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

— **Prof. Dr Martin van Bruinessen**

*ISIM Chair at Utrecht University*

Martin van Bruinessen (Ph.D. Utrecht University 1978) taught the sociology of religion at the State Institute of Islamic Studies of Yogyakarta, Indonesia, and—since 1994—Turkish and Kurdish studies at Utrecht University. He held visiting positions at the Free University of Berlin and the

Ecole des Hautes Etudes en Sciences Sociales. His publications include: *Evllya 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 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).

— **Dr Dick Douwes**

*Academic Affairs and Editor*

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

— **Dr Nathal Dessing**

*Education and Islam in the Netherlands*

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

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

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The research project 'Social Construction of *Shari'a*' studies the relationship between Islam, society, and state with a focus on Islamic law (*shari'a*),

which has generated various movements and public debates. The *shari'a* in contemporary Muslim societies reflects interaction between society (the social constructions like customs, social practices), Islam (Muslim legal thought expressed in *fatawa*, *usul al-fiqh*, *siyasa*), and state (institutions like courts and legislation).

The *shari'a* had been marginalized in the public space during the colonial period in the nineteenth century. Most Western experts on Islamic laws saw no future for the *shari'a* in a modern Muslim society. This view stemmed from the notion of the *shari'a*, shared by a majority of the *ulema* who regarded it as a sacred and immutable law that allowed for no public debate. On the contrary, we find that the *shari'a* has been restored to the public space in the twentieth century. Its presence in the emerging public sphere in a number of Muslim societies is quite overwhelming. This situation raises a number of questions. For instance, does the emergence of public sphere necessarily mean disappearance of the *shari'a*? Does secular society require the abolition of *shari'a*? Must a civil society be a secular society? Does the revival of the *shari'a* reflect the decline of public sphere?

Among the various other aspects the following trends in this restoration of *shari'a* are quite significant and call for an in-depth analysis. The *shari'a* is no longer excluded from the public. On the contrary, the *ulema* and the religious groups that had been opposed to state interference in *shari'a* are now demanding Muslim states to implement the *shari'a*. This demand for the institutionalization of *shari'a* by the state also calls for creating facilities for the observance of *shari'a*. This is one aspect of the social construction of *shari'a* that this research programme undertakes to study in detail.

It is not only the *ulema*, but also non-*ulema*, even masses, that are participating in the debates on *shari'a*. The *ulema* are conscious of this changing situation. Hence in their writings and communication, they are no longer addressing only the *ulema*. This development is affecting the language, conceptualization and the style of communicating the *shari'a*.

Modern debates on *shari'a* are challenging the apparent paradoxes about the continuity and change in *shari'a*. Changing social contexts that are shifting the norms of *shari'a* from texts to practice, from the traditional *usul* to *maqasid*, and from legalistic and literalist to moralist normativity, expose these paradoxes, created by a static and essentialist approach to the concepts of the *shari'a*. The social construction in this

project, therefore, focuses on three aspects of the development of law in Islam: normativity, acceptability and communicability.

The TNSM (Tahrik Nifaz Shari'a Muhammadiyya) movement—a movement for the implementation of *shari'a*—in tribal areas in Pakistan occupies a central position in the project. It is a mass movement that came into direct conflict with the government from 1994 to 1996, costing hundreds of lives on both sides. Diverse elements with a variety of motives have been supporting this movement, which as of yet has not been seriously studied. This movement was involved in Afghanistan and the government of Pakistan has banned the movement recently.

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### 3.2.1 'Islam and Political Theory (*Siyasa*)'

*in collaboration with Prof. Dr James Piscatori (Oxford University)*

Apart from a few conference papers, *siyasa* remains generally unexplored. Contemporary debates on the political system are reconstructing *shari'a* in this sphere as the *fiqh* texts do not deal with the questions of administration, fiscal laws and formation of state, appointment of rulers, etc. There is a special genre of literature written by non-jurists. Islamic legal thought allows a great deal of space to state prerogatives in the rules of procedure—the strict observance of *fiqh*, especially in the application of fiscal and criminal laws, is relaxed. *Siyasa* in this sense works as a higher law of the state. A paper based on this ongoing research on the subject was presented at the RIMO Conference and is now available in publication (See section 8, Publications). Another paper on the relationship between *madhhab* and state from the perspective of *siyasa* was presented at the Harvard Islamic Law Conference (see section 7, Lectures). A book project on 'The Doctrine of *Siyasa* in Islamic Law', in collaboration with James Piscatori, is part of this project.

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3.2.2 ‘Custom (‘*urf* and ‘*ada*): Anthropology of Islamic Law’  
*in collaboration with Prof. Dr Léon Buskens (Leiden University)*  
*and Prof. Dr Annelies Moors*

The project explores the question of the normativity of Islamic law in social practices. Among the sources of normativity, the question of ‘*urf* and ‘*ada* is particularly significant.

An anthropological study of Islamic law, custom and tribal law has been developed. Since Dutch scholarship has been keenly interested in the subject, the project invited Dutch scholars who are studying law and custom in various Muslim societies to contribute to the development of methodology for studying this particular social construction of law and its relationship with *shari‘a*. A Ph.D. Master Class was held on ‘Key Texts in the Anthropology of Islamic Law’, Leiden (October–November 2001). This workshop studied questions related to the social construction of *shari‘a* in the customs and social practices as presented by some prominent anthropologists of Islamic law. The course was a collaborative effort with Léon Buskens and Annelies Moors and has also functioned as the preparatory phase for a conference on ‘Current Research in the Anthropology of Islamic Law’.

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3.2.3 ‘*Hukm*: Application of Islamic Law in Courts’  
*in collaboration with Prof. Dr David Powers (Cornell University)*  
*and Prof. Dr Rudolf Peters (University of Amsterdam)*

Islamic legal doctrine (*fiqh*) has manifested itself in daily practice as reflected in the activity of the *qadi*, or Muslim judge. The project explores this practice with the following questions: Is the *shari‘a* merely a system of ethical rules and recommendations, as many have argued, or is it a legal system, properly speaking? What is the nature of the relationship between legal doctrine and actual court practice? Is Islamic law an unchanging essence or has there been diversity in its interpretation and dynamism in its development and application? These and other questions were raised at the ‘Application of Islamic Law in Muslim Courts’ conference, Leiden (October 2001). From about 30 papers presented at the conference, the convenors (Masud, Powers and Peters) will jointly edit selected papers for a publication.



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### 3.2.4 Ph.D. Projects within the Programme

- ‘The Construction of Islamic Knowledge in Girls’ Madrasas in India’  
by Mareike Winkelmann (ISIM, co-supervision by Annelies Moors)

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## 3.3 Research Programme Martin van Bruinessen: ‘Islam, Civil Society and the Public Sphere’

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

Within the wider programme on civil society and the public sphere, there are three distinct sub-programmes. The first of these, ‘Islam, Society and the State’, 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. The other two sub-programmes deal with social formations that are not usually thought of in discussions on civil society. One concentrates on one specific type of voluntary association that has been present in most Muslim societies for many centuries, the Sufi order, and its changing role in modern urban society. The other, related to this, studies heterodox religious communities (such as the Alevi in Turkey) and their modern transformations.

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### 3.3.1 'Islam, Society and the State'

This programme, which will be broadly comparative, is still in development. Work has been started on Islam, civil society and the state in contemporary Indonesia. The research in Indonesia takes place in the framework of a KNAW-supported research programme on civil society and the 'people's economy' sector in post-Suharto Indonesia, jointly carried out with Prof. W. Wolters (University of Nijmegen), Dr N. Schulte Nordholt (University of Twente), and three Indonesian junior researchers. Van Bruinessen focuses on the relevant Muslim discourses, practices, and forms of organization. He further continues his own research on the Indonesian Muslim association Nahdlatul Ulama (NU), arguably the largest organization in the Muslim world. A drastically updated monograph on the NU (of which a first version was published in Indonesian in 1994) is in preparation.

In June–August 2001, Van Bruinessen conducted fieldwork in Indonesia focusing on responses of the Nahdlatul Ulama to Abdurrahman Wahid's presidency and his impending fall. Preliminary results were published as 'Back to Situbondo? Nahdlatul Ulama Attitudes towards Abdurrahman Wahid's Presidency and his Fall', in *Indonesia: In Search of Transition*, edited by Henk Schulte Nordholt & Irwan Abdullah (Yogyakarta: Pustaka Pelajar, 2002).

Besides his research on the NU, Van Bruinessen studied radical Islamic responses to the protracted crisis in Indonesia. Preliminary results were presented as 'Contending Varieties of Muslim Politics in Post-Suharto Indonesia' at an international conference on 'Political Islam at the Dawn of the Twenty-first Century' (Tehran, Institute for Political and International Studies and Institut Français de Recherches Iraniennes, 28–29 October 2001). An updated version of this paper is currently in press.

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### 3.3.2 'The Transformation of Sufi Orders and Similar Religious Communities in the Modern Urban Environment'

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. Van Bruinessen is presently preparing a comparative research project on 'Sufi Orders and Similar Religious Communities in the Modern Urban Environment', pooling resources with colleagues in Australia, France, the USA and Indonesia.

External funding for part of this project has been obtained from the Dutch Academy of Sciences (KNAW) in the framework of a larger joint Indonesian-Dutch research project, 'Dissemination of Religious Authority in Indonesian Islam', which is coordinated by the International Institute for Asian Studies (IIAS) and co-sponsored by the ISIM. This project includes an urban Sufism sub-project coordinated by Van Bruinessen. Two junior researchers (see below) began their research in 2001. Dr Michael Laffan (post-doc) began his project on 'Sufism and Salafism in Early 20<sup>th</sup>-Century Indonesian Islam' in November 2001.

Preparations have begun for an international conference on 'Sufism and Modernity', jointly organized by the ISIM, the Institute of Asian History of Melbourne University, Dr Julie Howell of Griffiths University, and the Centre for Research on Indonesian Islam (PPIM) in Jakarta. This conference will not focus exclusively on Indonesia but will be comparative and include contributions on Turkey, Iran, Egypt, West Africa, the South Asian subcontinent and the Balkans.

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### 3.3.3 '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. Often there is a long tradition of political dissent associated with these communities. Typical examples are the Ali-venerating communities of the Middle East (Alevi, Ahl-i Haqq, Isma'ili) and Kebatinan ritual communities in Java, Indonesia. Local shrines, local customs, and vernacular idioms were central to these communities' identities. Urbanization and mass education cut the ties between these communities and their local roots. The communities appear to have two options: integrating into mainstream Islam or developing into a distinct religion (or variety of Islam) with its own scriptures, theology and ritual. Educated members of the communities are making efforts to formulate explicitly what constitutes the essence of their (religious or communal) identity.

Alevi immigrants in Western Europe have established a large number of cultural associations as well as an Alevi Academy. Van Bruinessen takes part in activities of the latter—which is itself part of the processes being studied.

In this programme Dick Douwes conducts research on the Alawi, Isma‘ili and Druze communities of Syria and Lebanon.

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### 3.3.4 Ph.D. Projects within the Programme

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

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### 3.4 **Research Programme Annelies Moors: “Muslim Cultural Politics”: Debating Family Dynamics and Gender**

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This research programme addresses the politics of culture in Muslim societies, including such sensitive topics as family law reform, women migrant domestic workers, and the body politics of representation. Inter-

secting and interacting with other forms of identification and political mobilization, such as those based on nationality, ethnicity, class and gender, 'Muslim cultural politics' takes on a great variety of forms; yet not all of these are equally authoritative. In colonial and post-colonial settings the increased speed and scope of interactions between individuals and groups with different traditions engendered lively debates about the desirability and direction of cultural change. Whereas notions such as multiple, parallel, or alternative modernities have gained currency in academic debates, in the field of cultural politics contrast schemes such as those of traditional versus modern, civilized versus ignorant/primitive, and westernized versus culturally authentic are commonly employed. Both the family and gender have been and still are crucial categories in such contestations and hence central in the research projects included in this programme.

These projects (see below) all employ a similar approach. They do not aim at presenting an overview of 'Muslim cultural politics', but rather highlight particular issues that have been the focus of considerable debate. One set of questions centres on how these debates have been mass-mediated and how particular forms and genres of mass-mediation have impacted upon cultural practices. 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. Another set of questions focuses on the junctures and disjunctures between these debates and the practical politics of everyday life, dealing with questions about whose concerns and interests are addressed. Employing such a common frame of reference for the various projects (linking political debates, forms of mediation and daily lived practices) does not only contribute to the coherence of the research programme but also enables creative linkages between the different projects.

Analysing 'Muslim cultural politics' through the lens of family dynamics and gender, this research programme deals with processes of change in the Muslim world and further develops this part of the ISIM thematic profile. Rather than setting out with a post-Enlightenment notion of religion, this programme starts from the diverse ways in which Muslims themselves employ notions about 'Muslim cultural politics', while simultaneously investigating what forms of cultural politics in Muslim societies have become authoritative in particular settings and historical periods. In focusing on 'the family and gender', this programme broadens conventional notions of 'the political' by including the daily lived micro-

politics of family relations and the ways in which family ties and the family as an institution are materially and symbolically employed in politics. It raises questions about notions of personhood and agency that take the free, rational individual as point of departure, while simultaneously distancing itself from approaches that see the family as an actor in its own right, naturalize family relations and conceptualize the family as primordial. This programme encourages theoretical engagements with debates on the public-private divide, including an investigation of the gendered nature of the public sphere.

The impact of the development of the mass media on Muslim cultural politics was extensively discussed at an international conference on 'Religion, Media and the Public Sphere' (December 2001, University of Amsterdam) (see *ISIM Newsletter* 9, p.3) convened by Annelies Moors and Birgit Meyer for the Amsterdam School for Social Science Research. This conference, set up as a comparative effort both in terms of the religions and the regions included, addressed how the transformations of the public sphere were influenced by the proliferation of particular media, the upsurge of religion, and the crisis of the post-colonial state. A selection of the papers presented will be published in a volume edited by the conference convenors.

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### 3.4.1 'Debating Family Law: A New Public Sphere?'

'The family' is a highly contested concept. Debates on such vexed issues as family law reform indicate the political and cultural sensitivity of family-related issues in large parts of the Muslim world. The last decade has not only seen renewed attempts at reforming family law but also a greater diversity of participants in such debates, not only including religious scholars and functionaries, but also human rights NGOs, women activists, and Islamists. Tracing the genealogy of these debates, this project focuses on the participants involved, their argumentative styles, and the media and forums used to communicate their messages. In discussing how particular participants, visions and practices have gained authority, this project addresses questions about the development of a new public sphere. Simultaneously, it investigates how these debates relate to legal practices, including the strategies of those turning to the courts, and, more generally, how these legal discourses and practices are affected by changing family relations.

Family law reform has been debated at the ISIM/AKMI workshop at the 'Second Mediterranean Social and Political Research Meeting' (Robert Schuman Centre for Advanced Studies at the European University Institute, 21–25 March 2001 in Florence (*ISIM Newsletter* 8, p. 5)). Currently Annelies Moors is editing a special issue of *Islamic Law and Society* on 'Public Debates on Family Law Reform in the 1990s' based on papers presented at this meeting. As a follow-up of the Florence seminar, possibilities for organizing a conference on 'Human Rights Activism and Family Law' together with AKMI and SOAS are being discussed.

A related activity has been the ISIM post-graduate course on 'Key Texts in the Anthropology of Islamic Law', convened from October to December 2001 (see section 4, Education). This course has also functioned as a preparatory phase for a seminar on 'Current Research in the Anthropology of Islamic Law' (see 3.2.2).

For the longer term a research project is to be developed on the relations between political debates, the strategies of those involved in 'controversial' forms of marriage and divorce, and the ways in which these are represented in the popular mass media, possibly as part of a large-scale project of the Arab Families in Public Discourse Working Group (Cairo).

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### 3.4.2 'Migrant Domestic Work: Transnational Spaces, Families and Identities'

The international migration of women domestic workers is another topic of debate that sheds light on 'family dynamics'. In the last decennia the increased differences in wealth on a global scale and the development of modern family lifestyles and patterns of consumption have contributed to a rapid increase of the transnational migration of female domestics from/to Muslim societies. As a first step to discuss this phenomenon a seminar on 'Domestic Service and Mobility' was held in cooperation with the IIAS and IISH (convened by Annelies Moors and Ratna Saptari, February 2001). Resulting from this seminar a proposal for a large multidisciplinary project has been submitted to WOTRO (Netherlands Foundation for the Advancement of Tropical Research) entitled 'The Cultural Politics of Migrant Domestic Labour: Transforming Domestic Space, Producing Trans-

local Families, and Creating New Positions and Identities'. This comparative project, in which four research schools/institutes participate (IIAS, ASSR, IISH, and ISIM), 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 in the countries of origin and in those of employment this form of labour migration is debated through the prism of morality, motherhood and human rights. This project traces these debates and investigates how these are related to the migration strategies of women domestics, the practices of employment agencies and networks, and those of the employers. Muslim activists are participants in the debates, Muslim entrepreneurs are involved in migration agencies and networks and Muslim ideals about family relations and practices of family law are at stake. The notion of 'Muslim cultural politics' employed in this project then refers both to the overt workings of 'political religion' in public debates about migrant domestic work and to the much more covert cultural-religious notions that are submerged in normative ideas about the family, labour, and domesticity, and impact the intimate relations (including forms of 'body politics' such as dress and comportment) between employers and domestics.

At the September 2002 WOCMES ('World Conference on Middle East Studies') in Mainz, a workshop will be organized on 'Migrant Domestic Labour in/from the Middle East' (together with CNRS/Urbama, Paris).

A junior fellow (Yuniyanti Chuzaifah) has been appointed at the ISIM for a period of three months to work on a research proposal on women domestics from Indonesia working in Saudi Arabia. This proposal has been included in the WOTRO project.

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### 3.4.3 'The Body Politics of Representation'

In 2001 Annelies Moors has conducted research on the politics of representation. Two articles, dealing with particular technologies of representation and dissemination, are currently in press: 'From "Women's Lib." to "Palestinian Women": The Politics of Picture Postcards in Palestine/Israel', in *Visual Culture and Tourism*, edited by David Crouch and Nina Lubben



(Oxford: Berg Publishers) and “‘The Refugee Question’: UNRWA Films and the National Geographic”, in a volume edited by Stephanie Latte-Abdullah (Forthcoming, CERMOC).

A project that will focus on the body politics of representation starting from Muslim women’s appearance/embodied practice is to be developed. This project raises questions about how bodily adornments and their mediated representations are implicated in processes of identity formation where particular notions of religion, ethnicity, class, locality and politics intersect. Both dressing styles and wearing gold relate to particular forms of Muslim cultural politics, albeit in different ways. Whereas debates about dress are about interpreting texts, access to public space, and the transformation of the public sphere through embodied practice, access to gold jewelry is intimately linked to such crucial Muslim institutions as the dower and inheritance.

Currently Annelies Moors is engaged in a small research project on ‘(Un)Veiling the Face’, which investigates the multiple meanings of covering and uncovering the face for women living in Sana’a, Yemen, and relates these to debates about the private/public divide. An article on ‘Women’s Gold: Shifting Styles in Embodying Family Relations’, in *Family History in Middle Eastern Studies*, edited by Beshara Doumani (Forthcoming, New York: SUNY Press) will be the starting point for the development of a larger, comparative research project on this theme in 2003.

Closely linked to this research programme in the academic year 2001/2002 an (under)graduate course on ‘Muslim Cultural Politics’ has been developed and taught at the Department of Anthropology and Sociology and the International School of Humanities and Social Sciences at the University of Amsterdam (see website [www.uva.nl](http://www.uva.nl)).

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#### 3.4.4 Ph.D. Projects within the Programme

- ‘Saints Festivals and Popular Beliefs: Making Sense of a Classification in Contemporary Egyptian Society’  
by Samuli Schielke (ISIM)
- ‘The Construction of Islamic Knowledge in Girls’ Madrasas in India’  
by Mareike Winkelmann (ISIM, co-supervision by Muhammad Khalid Masud)

- ‘Love and Relating in Cairo’  
by Anouk de Koning (ASSR)
- ‘The Politics of Islamic Family Law Reform: Palestinian Women’s Movement’s Strategies in the 1990s’  
by Nahda Shhada (ISS, co-supervision by Bas de Gaay Fortman)
- ‘The Making of a Collective Palestinian Identity and Political Mobilization in Cyberspace’  
by Miriyam Aouragh (ASSR, co-supervision by Peter van der Veer)
- ‘Pioneers or Pawns? Yemeni Women in Health Care Development’  
by Marina de Regt (ASSR, co-supervision by Sjaak van der Geest)

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### 3.5 Research Programme ‘The Production of Islamic Knowledge in Western Europe’

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

In all parts of the globe where it has taken root, Islam has developed its local forms, and this is due to take place in Western Europe too. The research programme intends to study the various modalities of this process. The Muslim communities of Western Europe constitute—with the exception of a relatively small number of European converts—diasporic communities, maintaining various types of links with their countries of origin and with similar communities in other countries. The social, economic and political situation of these communities differs significantly from that of co-religionists in their home countries. In daily life they encounter a whole range of new, different problems, for which Islamic answers are sought. The various ‘host’ countries provide different constraints and possibilities for the development of Muslim institutions, Islamic thought and Islamic practices. Inevitably, European forms of Islam will develop, grounded in locally acquired knowledge of Islam.

Initially, the sources for most of this knowledge were located elsewhere, either in the home countries of these Muslim immigrant communities or in other Muslim countries or transnational networks claiming to represent a purer, universal interpretation of Islam. Among the mediators we find

imams, teachers and preachers visiting Western Europe, as well as *ulama*, intellectuals and journalists in the 'home' countries reaching out to the immigrant communities by mail and through print and electronic media. Second- and third-generation immigrants, however, tend to understand the language of the country of residence better than their parents' or grandparents' languages. The gradual shift from Turkish, Arabic, Urdu, Malay, etc., to English and other European languages as vehicles of Islamic discourse is likely to be reflected in changing patterns of religious authority as well as considerable changes in the discourses themselves. (For a fuller description of the project's research objectives see *ISIM Newsletter* 8, p. 3).

ISIM will stimulate Ph.D. and post-doctoral research projects formulated within the overall framework of this project. Since the subject calls for comparative research between different European countries, cooperation with counterpart institutes and individual scholars in the UK, France, Germany, Belgium and the Scandinavian countries is actively being sought.

The ISIM has organized a series of lectures on the state of the art in this area of research (see section 7, Lectures).

Work has begun on an annotated bibliography, prepared through cooperation between the ISIM, CNRS-Strasbourg, the University of Louvain-la-Neuve and other institutions, which will soon be made available online.

In order to prepare the ground for comparative research carried out jointly with counterparts in a number of European countries, Martin van Bruinessen presented this programme to colleagues at the international workshop on 'Muslim Minority Societies in Europe' (Universität Erfurt, 1–4 March 2001), the 'Mediterranean Social and Political Science Meeting' (European University, Florence, 21–24 March 2001) and at the EHESS, CNRS and CERI (Paris, May 2001).

Together with Prof. Altan Gokalp (Centre Marc Bloch, Berlin), Van Bruinessen directed the ISIM-Wissenschaftskolleg Summer Academy (Istanbul, 3–14 September 2001) (see section 4, Education). The theme of this Summer Academy was 'The Production of Islamic Knowledge in Local Contexts', in consonance with the research programme on the 'Production of Islamic Knowledge in Western Europe' that Van Bruinessen coordinates at the ISIM. The tutors included Professors John Bowen (Washington University at Seattle), Jorgen Nielsen (Birmingham) and Ayse Çağlar (FU-Berlin), whose work is highly relevant to the latter programme. A reader was produced that may lay claims to representing the state of the art in this field.

In cooperation with Dr Stefano Allievi (University of Padua), Van Bruinessen wrote a proposal for a panel on this theme to be included in the 2003 'Mediterranean Social and Political Science Meeting'. This proposal was selected.

Preparations have begun for a joint conference with the Center for Muslim Christian Understanding in Washington D.C. (led by Prof. John L. Esposito) on aspects of this theme, in which the European and North American situations are systematically compared.

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### 3.5.1 Ph.D. and Post-Doctoral Projects within the Programme

- 'Moroccan and Turkish Imams in the Netherlands and Belgium', by Welmoet Boender (supervised by Prof. Dr P. S. van Koningsveld)
- 'Changes in Moroccan Women's Religiosity in the European Environment' by Dr Karin van Nieuwkerk
- 'Revivalism as Empowerment: A Comparative Study of the Minhaj Movement among South Asian Youth in Europe' by Mohammad Amer (ISIM, supervision by Professors Van Bruinessen and Masud)

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## 3.6 Research Programme 'New Developments in Muslim Discourses'

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*Martin van Bruinessen, Muhammad Khalid Masud, and Annelies Moors*

This programme deals with the response of *ulema* and lay Muslim thinkers to the challenges associated with globalization, mass education, etc., specifically in connection with questions of democratization, human rights, sovereignty and international relations. Together with Annelies Moors, Van Bruinessen convened an international workshop on 'Islam, Women's Rights, and Islamic Feminism: Making Connections between Different Perspectives' (9–11 November 2001). This is the second in a series of workshops on Muslim intellectuals and major themes in contemporary Muslim discourse. (See *ISIM Newsletter* 9, p. 6.)

A more detailed report on the discussions is currently in preparation.

# 4. EDUCATION

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## 4.1 ISIM M.Phil. Programme in Islamic Studies 2000–2001

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The one-year ISIM M.Phil. Programme was inaugurated in November 1999 and transformed into an ISIM Junior Fellowship Programme in 2001.

The following courses were given in the second part of the ISIM M.Phil. Programme of the academic year 2000–2001:

– **‘Key Texts in the Sociology and Anthropology of Islam’**

Lecturer: Prof. Martin van Bruinessen

Students discussed a number of studies that are either exemplary for particular approaches or have otherwise made a great impact on the discipline.

– **‘Political Islam’**

Lecturers: Drs Paul Aarts and Prof. Annelies Moors at the University of Amsterdam

The course consisted of a series of lectures on different approaches to ‘political Islam’, different historical trajectories of Islamist movements, and the ways in which various forms of ‘political Islam’ relate to each other.

– **‘Islam and Modernity’**

Lecturers: Prof. Martin van Bruinessen and Prof. Khalid Masud

This short course provided an overview of the impact of modernity on the Muslim world and the various intellectual responses to which modernity has given rise.

Prof. Bernd Radtke of Utrecht University, Prof. Ebrahim Moosa of Stanford University, Dr Armando Salvatore of the Humboldt-Universität zu Berlin, and Prof. David Waines of Lancaster University contributed lectures to this course.

For further details on the curriculum, see the prospectus of the ISIM M. Phil. Programme 2000–2001.

Six students were admitted to the programme in 2000. Mohammad Amer (Pakistan) and Syuan-Yuan Chiou (Taiwan) successfully completed the ISIM M.Phil. Programme in 2002.

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## 4.2 ISIM Junior Fellowships

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The ISIM decided to institute an ISIM junior fellowship when the ISIM M.Phil. Programme was discontinued at the end of the academic year 2000–2001. The ISIM junior fellowship enables promising students from abroad to develop a Ph.D. research proposal under the supervision of an ISIM Chair. The supervisor prescribes relevant literature, discusses the literature with the ISIM junior fellow and guides him or her through the writing of a research proposal. ISIM junior fellows may follow courses during their stay at the ISIM to remedy any deficiencies in their training.

Yuniyanti Chuzaifah, Indonesia, was an ISIM junior fellow from October to December 2000. She developed a research proposal entitled ‘Indonesian Migrant Domestic Workers in Saudi Arabia: Transnational Relations, the Dynamics of Religion and the Construction of Identities’ under the supervision of Prof. Annelies Moors.

Said Fares Abd El-Rahman (Egypt) and Saida Kharazah (Morocco), and Leila Khater-Möhr (Germany) were awarded ISIM junior fellowships in 2001.

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## 4.3 Further Courses

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*Summer Academy:*

– **‘The Local Production of Islamic Knowledge’**

Istanbul, 3–14 September 2001

In close cooperation with the Working Group Modernity and Islam, the ISIM held its first Summer Academy in Istanbul, 3–14 September 2001. The Summer Academy was directed by Prof. Martin van Bruinessen and Prof. Altan Gokalp (Centre Marc Bloch, Berlin) and was held in cooperation with the Orient-Institut der Deutschen Morgenländischen Gesellschaft, the Institut Français d’Etudes Anatoliennes, the Swedish Research Institute, and the Netherlands Historical-Archeological Institute at the Yildiz Techni-

cal University. Supervised by a group of internationally renowned scholars from various disciplines, twenty-five doctoral and post-doctoral researchers were given the opportunity to present their projects and to discuss new research as well as issues of theory and methodology relevant to their field of study (see *ISIM Newsletter* 9, p. 4).

*Seminar:*

— **'Key Texts in the Anthropology of Islamic Law'**

Leiden, 2 November–7 December 2001

The seminar was convened by Prof. Léon Buskens, Prof. Khalid Masud, and Prof. Annelies Moors and attended by twenty-five M.A. students, Ph.D. students and faculty members. In recent years, anthropologists have manifested renewed interest in Islamic law. The social life of Islamic texts and the relations between law, gender, and property, are but two examples of the new themes that have emerged as a result. Such innovative anthropological study of Islamic law calls for an attempt at a more systematic overview of the field. This ISIM seminar aimed to present such an overview by discussing basic texts on the anthropological study of Islamic law.

# 5. ISIM Fellows

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## 5.1 Post-Doctoral Fellows

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– **Dr Matthijs van den Bos**

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

‘Anthropological Exploration of Modern Self’

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

– **Dr Karin van Nieuwkerk**

*(Ph.D. University of Amsterdam 1991, lecturer University of Nijmegen)*

‘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.



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## 5.2 Ph.D. Candidates

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– **Joseph Alagha**

*(M.A. American University of Beirut)*

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

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

– **Welmoet Boender**

*(M.A. Leiden University)*

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

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

*(M.A. Utrecht University)*

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

This research analyses current Muslim perceptions and practices of animal slaughtering and sacrificial rituals in the North Tanzanian town of Tanga. Central to the project is the construction of (ritual) practice through local and transnational discourse. The focus on animal slaughtering, which

is not a ritual act in itself, allows for the comparison between Islamic and non-Islamic acts. The most prominent Islamic sacrificial ritual is the animal slaughter as part of the annual pilgrimage, the hajj. The hajj is also a channel for many Tanzanian Muslims for their first and only travel abroad. Finally this research explores the influence of the government on Islamic slaughtering. The sometimes conflicting values of hygiene, economic efficiency and religious prescriptions come together in the urban abattoirs.

– **Egbert Harmsen**

*(M.A. University of Nijmegen)*

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

The research focuses on the interrelationship of religious discourse and social practice of Islamic voluntary welfare associations in Jordan. Central theoretical concepts are civil society, public sphere, socio-cultural networks and Islamic discourse. The study of the role of social relationship-networks and Islamic normative discourse of Islamic NGOs provide insight into the social background and motivation of NGO members, as well as into the NGOs overall position in Jordanian civil society and the public sphere. Research methods comprise interviews, field observation, and the study of primary and secondary written sources.

– **Mujiburrahman**

*(M.A. McGill University)*

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

This research project is on Muslim-Christian relations in Indonesia during the New Order period. The main focus is on religion and state relations and on religious propagation and interreligious dialogue. It takes into account the political strategies of the New Order regime in relation to the Muslim and Christian religious groups. These strategies include (1) politics of development (*pembangunan*), (2) the attempted depolitization of Islam and the role of CSIS, and (3) the politization of Islam and the role of ICMI. Responses to two important breaking points, the so-called ‘Monitor’ case and the outbreak of religious violence in Ambon are central in the last stages of the regime.

— **Samuli Schielke**

(M.A. Bonn University)

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

Throughout the twentieth century, *mawlid* festivals in honour of saints have represented an epistemic as well as ideological challenge to Islamic reformist and modernist thought in Egypt. The existing controversies on the *mawlid* arise from pre-conceptual expectations of how sanctity, festivity, authenticity, rationality and modernity are to be defined. Drawing upon interviews and written sources, the research focuses on four main issues: (1) documenting and analysing the debates about *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.

— **Mareike Winkelmann**

(M.A. University of Kampen)

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

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

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## 5.3 Visiting Fellows

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– **Prof. Dr Rehana Ghadially**

*(Professor at the Department of Humanities and Social Sciences at the Indian Institute of Technology in Mumbai)*

1 March–1 June 2001

Prof. Ghadially conducted research on women pilgrims among the Daudi Bohras—an Ismaʿili sect of South Asian Shiʿi Muslims (see ‘Women Pilgrims: Boons and Bonds in an Ismaʿili Sect’, *ISIM Newsletter* 7, p. 8).

– **Dr Badrol Ahmad (Farish Noor)**

*(Associate fellow of the Institute for Strategic and International Studies (ISIS), Malaysia)*

1 June–31 July 2001

Dr Noor conducted research on the historical links between the Malaysian Islamic Party and Islamist movements in Indonesia and India.

– **Prof. Dr Michael Gilsenan**

*(Chair of Anthropology and Director of the Department of Middle Eastern Studies, New York University)*

1 September–31 December 2001

Prof. Gilsenan conducted research on Hadhrami families’ links around the Indian Ocean in the colonial and post-colonial periods.

– **Prof. Dr Rudolph Peters**

*(Chair of Islamic Law at the University of Amsterdam)*

1 October 2001–1 April 2002

Prof. Peters was preparing a volume on Islamic criminal law as part of a seven volume series (ed. Wael Hallaq, McGill University) to be published by Cambridge University Press.

## 6. Conferences

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### 6.1 Academic Meetings

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*Atelier / Sounding Board:*

- **'Africa and Islam: Moral Discourses and Construction of Identities'**  
February–April 2001

The ISIM atelier on 'Africa and Islam: Moral Discourses on Islam and the Construction of Identities in Local, National and Transnational Perspectives', February–April 2001, was organized by José van Santen and Karin Willemse in cooperation with Cheikh Gueye (Senegal) and Shamil Jeppie (South Africa). The seminar on 'Muslim Communities, Globalization, and Identities in Africa', Leiden, 18–20 April 2001, marked the end of the atelier / sounding board (see *ISIM Newsletter* 8, p. 5).

*Workshop:*

- **'Family, State, and Civil Society in Islamic Communities: Legal and Sociological Perspectives'**

Florence, 21–25 March 2001

The workshop was organized by the ISIM and the Working Group Modernity and Islam (AKMI: Arbeitskreis Moderne und Islam, Wissenschaftskolleg zu Berlin) and hosted by the Robert Schuman Centre at the European University Institute in Florence (Italy), as part of the second 'Mediterranean Social and Political Research Meeting'. The meeting constituted a follow-up of the workshop 'Family and Family Law in Asia and the Middle East', Berlin, 30 June–1 July 2000. It addressed specific aspects (legal, social, political) in relation to family, state and civil society in Islamic communities, both in the Islamic world and Europe. A forum of scholars from various disciplines together with practitioners from the regions engaged in round-table discussions on the latest developments in the reformulation of family law, the negotiation processes between state and civil society, the implementation of family law cases in courts, and informal practices of solving family matters, with special emphasis on the position and rights of women and children (see *ISIM Newsletter* 8, p. 5).

*Conference:*

– **‘Application of Islamic Law in Muslim Courts’**

Leiden, 26–28 October 2001

Twenty-nine scholars from the Netherlands and abroad presented papers at the conference on the ‘Application of Islamic Law in Muslim Courts’ convened by Prof. Ruud Peters (University of Amsterdam), Prof. Muhammad Khalid Masud, and Prof. David S. Powers (Cornell University). The body of scholarship on the theme of Muslim courts and the application of Islamic law has significantly expanded since the 1960s. Recent research has demonstrated the importance of court judgments as source material. These provide a vital addition to the sources heretofore used in the study of Islamic law. In order to further research in this domain, the ‘Application of Islamic Law in Courts’ aimed to provide an overview of existing knowledge on *qadis*, courts, and court judgments (see *ISIM Newsletter* 9, p. 5).

*Workshop / Sounding Board:*

– **‘Islam, Women’s Rights, and Islamic Feminism:  
Making Connections between Different Perspectives’**

Soesterberg, 9–11 November 2001

Fifteen scholars and activists, representing a broad range of women’s engagement with Islamic issues, and hailing from eight Muslim countries, took part in this workshop/sounding board convened by Prof. Martin van Bruinessen and Prof. Annelies Moors. Participants had been invited because of their contributions to public discourse or concrete experience in defending women’s rights and women’s points of view. Each of the participants presented a paper on what she considered as a major issue with which she had been engaged intensively. The discussions that followed offered comparative perspectives, contrasting views, and food for reflection. Revised versions of the papers and an analytical summary of the discussions will be made available on the ISIM web site (see *ISIM Newsletter* 9, p. 6).

*Conference:*

– **‘Media, Religion, and the Public Sphere’**

Amsterdam, 6–8 December 2001

This international conference was organized by Prof. Annelies Moors and Dr Birgit Meyer (ASSR, Research Centre Religion and Society) in Amsterdam. Since the 1990s, three themes have featured prominently in debates in the social sciences and cultural studies: the crisis of the post-

colonial nation-state, the increasing global accessibility and proliferation of electronic media, and the rise of religious movements. Increasingly, scholars in fields as diverse as sociology, political sciences, anthropology, history and media studies have struggled to discern the contours of an apparently new global order evolving at ‘the dawn of the information age’ (Manuel Castells). Taking as a point of departure that the nation-state no longer features as the privileged space for the imagination of identity, scholars have paid much attention to the crucial role that electronic media play in the imagination and constitution of new links between people and the emergence of new arenas of public debate (see *ISIM Newsletter* 9, p. 3).

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## 6.2 Special Panels and Forums

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*Panel:*

– **‘Human Rights Panel’ at the ‘Ambassadors Conference’**

The Hague, 22 January 2001

The ISIM organized a panel on human rights and Islam for the annual ‘Ambassadors Conference’ in cooperation with the Directorate for the Middle East and North Africa (DAM) of the Dutch Ministry of Foreign Affairs (see *ISIM Newsletter* 7, p. 3).

*Forum:*

– **‘Is begrip voor de aanslagen onacceptabel?’**

The Hague, 10 October 2001

This forum was organized by the ISIM and the Stuurgroep Islam & Burgerschap in Nieuwspoor, The Hague. Approximately 50 politicians, policy-makers, journalists, and scholars attended the forum that was chaired by Mohamed Sini (Chair, Stuurgroep Islam & Burgerschap). Prof. Martin van Bruinessen, Prof. Annelies Moors, Abdelilah Kasem (member, Stuurgroep Islam & Burgerschap), and Haci Karacaer (Milli Görüs Nederland) were panellists in this forum.

*Forum:*

– **‘Angst voor terreur: Azië na 11 september’**

Amsterdam, 26 September 2001

This forum was organized by ASiA and the ISIM in Amsterdam. Approximately 300 students, scholars, and journalists attended the forum that was chaired by Prof. Annelies Moors and Prof. Willem van Schendel. Prof. Touraj Atabaki, Joost Janmaat, Dr Olivier Immig, Prof. Khalid Masud, and Prof. Martin van Bruinessen were panellists in this forum.



# 7. Lectures

– **Bernd Radtke**

*(Department of Arabic, Persian, and Turkish Languages and Cultures, Utrecht University)*

22 February 2001

‘Is There a Good New Time? Some Considerations about the Concept of Time in Islam’

Invited lecture within the ISIM M.Phil. course on ‘Islam and Modernity’

– **William Roff**

*(Department of Islamic and Middle Eastern Studies, University of Edinburgh)*

26 February 2001

‘Sociological Approaches to the Understanding of Hajj Ritual’

Invited lecture within the ISIM M.Phil. course on ‘Muslim Rituals and Normative Texts’

– **Ebrahim Moosa**

*(Department of Religious Studies, Stanford University)*

13, 15 and 19 March 2001

‘Debates in Intellectual Modernity’

Invited lectures within the ISIM M.Phil. course on ‘Islam and Modernity’

– **Armando Salvatore**

*(Institut Sozialwissenschaften, Humboldt-Universität zu Berlin)*

27 March 2001

‘The Islamic Reform, State-Building and the Public Sphere: A Discussion of Cases from Modern Egyptian Society’

Invited lecture within the ISIM M.Phil. course on ‘Islam and Modernity’

– **Ishtiyah A. Zilli**

*(Centre of Advanced Study in History, Aligarh Muslim University, India)*

26 March 2001

‘The Chishti Concept of a Pir’

- **Maribel Fierro**  
*(Consejo Superior de Investigaciones Científicas, CSIC, Madrid)*  
 3 April 2001  
 ‘Innovation (*Bid‘a*) in Pre-Modern Islamic Literature’  
 Invited lecture within ISIM M.Phil. course on ‘Muslim Rituals and Normative Texts’
  
- **Jocelyne Cesari**  
*(CNRS, Paris, and the Center for Middle Eastern Studies at Harvard University)*  
 14 June 2001  
 ‘Production of Islamic Knowledge in the USA: Lessons for Europe’  
 Part of the ISIM lecture series on ‘The Production of Islamic Knowledge in Western Europe: The State of the Art’
  
- **Sjoerd van Koningsveld**  
*(Leiden University, Faculty of Theology)*  
 3 October 2001  
 ‘Fatwas for Europe: A Survey of Studies and Source Materials’  
 Part of the ISIM lecture series on ‘The Production of Islamic Knowledge in Western Europe: The State of the Art’
  
- **Stefano Allievi**  
*(University of Padova, Faculty of Sciences of Communication)*  
 24 October 2001  
 ‘What Do We Really Know about Muslim in Europe? Islamic Voices and Academic Ears’  
 Part of the ISIM lecture series on ‘The Production of Islamic Knowledge in Western Europe: The State of the Art’
  
- **Gerdien Jonker**  
*(Marburg University, Faculty of Social Science and Philosophy)*  
 14 November 2001  
 ‘Connecting Islamic Knowledge: How German Muslims Produce for German Schools’  
 Part of the ISIM lecture series on ‘The Production of Islamic Knowledge in Western Europe: The State of the Art’

— **Third ISIM Annual Lecture, Amsterdam, 23 November 2001**

The Third ISIM Annual Lecture on 'Piety and Persuasion in the Modern Islamic World' was delivered by Prof. Barbara Metcalf, University of California, Davis.

Professor Metcalf critiqued the common notion that Islamic movements in fact invariably seek to implement 'a complete way of life', engaging not only matters of doctrine, worship, and sacred authority, but all aspects of political, social, and economic activities. She explored various movements rooted in the Deoband, including the Jamiat Ulema-i-Islam, the Tablighi Jama'at, and the Taliban, demonstrating that Deobandi movements deploy an extraordinary range of strategies for operating in the shifting contexts of modern South Asia. The range is vast: the piety of the apolitical madrasa-based teachers; the piety and persuasion of the itinerant preachers; the politics that range from collaboration with non-Muslims, to opportunistic alliances in the Realpolitik world of contemporary Pakistan, to the militia-enforced Islam of the Taliban, to the withdrawal to an essentially private sphere of correct worship and behaviour as with the Tablighi Jama'at.

The text of the lecture will be published in the ISIM Papers Series (no. 4, May 2002).

# 8. Publications and Papers

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## 8.1 Muhammad Khalid Masud

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### 8.1.1 Publications

- *Muslim Jurists' Quest for the Normative Basis of Shari'a* (Leiden: ISIM, 2001).
- 'De kunsten en religie in islamitsche jurisprudentie', *Soera, Midden-Oosten Tijdschrift*, vol. 8/9 (2000/2001): 24–28.
- 'The Doctrine of *Siyasa* in Islamic Law', *RIMO, Recht van de Islam* 18 (2001): 1–29.
- 'Naming the "Other": Names for Muslims and Europeans in European and Muslim Languages'. In *Muslims and the West: Encounter and Dialogue*, edited by Zafar Ishaq Ansari and John L. Esposito (Islamabad: Islamic Research Institute, and Washington: Center for Muslim-Christian Understanding, 2001), 123–145.
- 'Religious Identity and Mass Education'. In *Islam in the Era of Globalization, Muslim Attitudes towards Modernity and Identity*, edited by Johan Meuleman (Jakarta: INIS, 2001), 233–245.
- 'Religions and Tolerance: Islam'. In *Religions and Tolerance, 6<sup>th</sup> Symposium of the Series 'The East–The West'*, edited by Inge Hoppner (Berlin: Japanese-German Center Berlin Publications, vol. 20, 2001), 32–38. German edition: 'Religionen und Toleranz: Islam', *Veröffentlichungen des Japanisch-Deutschen Zentrums Berlin, Band 45* (Berlin: JDZB, 2001), 33–40.

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### 8.1.2 Conference Papers and Invited Lectures

- 'Fatawa Alamgiri: Muhghal Patronage of Islamic Law', *Patronage in Indo Persian Culture* (Paris, 22 March 2001)
- 'Social Constructions of *Shari'a* in Pakistan', *Summer Institute on Public Spheres and Muslim Identities* (Berlin, 15–28 July 2001, 16 July 2001)
- 'Award of Alimony in Divorce Cases in the Early Muslim Courts', Paper given at the 'Application of Islamic Law in Muslim Courts' conference (Leiden, 26–28 October 2001)

- ‘Globalization and Muslim Fears’, Free University (Berlin, 27 November 2001)
- ‘Islam and the West: Conceptualization of *Shari‘a* in the 21<sup>st</sup> Century’, Pakistan Social Scientists Forum (Islamabad, 28 December 2001)

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## 8.2 Martin van Bruinessen

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### 8.2.1 Publications

- ‘Kurdistan’. In *The Oxford Companion to Politics of the World*, edited by Joel Krieger, 2d revised edition (New York: Oxford University Press, 2001), 479–480.
- ‘From Adela Khanum to Leyla Zana: Women as Political Leaders in Kurdish History’. In *Women of a Non-State Nation: The Kurds*, edited by Shahrzad Mojab (Costa Mesa, CA: Mazda Publishers, 2001), 95–112.
- ‘İsmail Beşikçi: Türk sosyologu, Kemalizm eleştirmeni ve Kürdolog’, *İkinci Bilim ve Siyaset* 1, no. 1 (yaz-sonbahar, 2001): 39–52.
- ‘Préface’. In *Le nouvel islam balkanique: les musulmans, acteurs du post-communisme 1990–2000*, under the direction of Xavier Bougarel et Nathalie Clayer (Paris: Maisonneuve & Larose, 2001), 5–6.
- ‘Kata pengantar: tarekat dan masyarakat modern’. In *Politik tarekat: Qadiriyyah wa Naqsyabandiyah Jombang. Studi tentang hubungan agama, negar dan masyarakat*, Mahmud Sujuthi (Yogyakarta: Galang Press, 2001), xiii–xvi.
- ‘The Production of Islamic Knowledge in Western Europe’, *ISIM Newsletter* 8 (September 2001): 3.
- ‘Aslını inkar eden haramzadedir! Le débat sur l’identité ethnique des Alévis kurdes’, *Études kurdes* no. 3 (October 2001): 7–40.
- ‘The Threat to Smiling Islam [review of Robert W. Hefner, *Civil Islam*]’, *Times Literary Supplement* (12 October 2001): 27.

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### 8.2.2 Conference Papers and Invited Lectures

- ‘Kurden und kurdische Kultur im Exil’, Podiumsdiskussion ‘Kurden im europäischen Exil’, Museum für Völkerkunde (Hamburg, 23 February 2001)

- ‘The Production of Islamic Knowledge in Western Europe’, Presentation of a research programme developed at ISIM, International Workshop ‘Muslim Minority Societies in Europe’ (Universität Erfurt, 1–4 March 2001)
- ‘Transnational Islam in Malaysia and Indonesia. Comments on Hefner’, NIOD/IIAS Seminar Series ‘SE Asia across Borders’ (1 March 2001)
- ‘Les Etats, les tribus et le mouvement kurde’, Seminar on ‘Histoire et sociologie de la violence au Moyen-Orient’, EHESS (Paris, 30 April 2001)
- ‘La nature et les usages de la violence dans le conflit kurde’, Seminar on ‘Histoire et sociologie de la violence au Moyen-Orient’, EHESS (Paris, 7 May 2001)
- ‘Transformations de la hétérodoxie en Turquie et en Indonésie: Alevisme et Keбатinan’, Seminar on ‘l’Islam dans le sous-continent indo-pakistanaï’, EHESS (Paris, 14 May 2001)
- ‘Is an Anthropology of Islam Possible and What is Its Object?’, Seminar on ‘Aires culturelles á la marge, sciences sociales á la marge’, Institut d’Etudes de l’Islam et des Sociétés du Monde Musulman, IISMM/EHESS (Paris, 15 May 2001)
- ‘Contending Varieties of Muslim Politics in Post-Suharto Indonesia’, Colloquium on ‘Political Islam at the Dawn of the Twenty-First Century’, Institute for Political and International Studies and Institut Français de Recherches Iraniennes (Tehran, 28–29 October 2001)

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### 8.3 Annelies Moors

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#### 8.3.1 Publications

- ‘Presenting Palestine’s Population: Premonitions of the Nakba’, *MIT-EJMES* 1 (2001): 14–26.
- ‘The Chittagong Hill Tracts’, *Visual Anthropology* 14 (2001): 1–2.
- ‘Visions of Palestine, Visualizing Women in Palestine: Hilma Granqvist’s Published Photographs’, in the catalogue of the exhibition Hilma Granqvist’s photographs (Bethlehem, 2001).

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### 8.3.2 Conference Papers and Invited Lectures

- ‘Debating the Family’, Paper presented at the Second Mediterranean Social and Political Research Meeting, Mediterranean Programme, Robert Schuman Centre for Advanced Studies, European University Institute (Florence, 21–25 March 2001)
- ‘Historical Trajectories of Domestic Service in Asia, the Middle East, and Europe’, Paper presented (with Ratna Saptari) at the conference on ‘Domestic Service and Social Mobility: Labor, Livelihood and Lifestyles and Asia and the Middle East’, IISH/IIAS/ISIM Conference (Amsterdam, 5–7 February 2001)
- Discussant at the ‘Symposium on Women and Islamic Societies’ (UC Berkeley, 16 November 2001)
- ‘The Refugee Question: UNRWA Films and the National Geographic’, Paper presented at the ‘MESA Conference’ (San Francisco, 17–20 November 2001)
- Discussant at MESA session on ‘Gendered Sites of Politics and Power: Images, Identities and Bodies’ (San Francisco, 19 November 2001)
- ‘Gender, Transnationalism and the Public Sphere’, Keynote speaker at the workshop on ‘Anthropology in the Middle East: Gendered Perspectives’, Centre for Modern Oriental Studies (Berlin, 30 November–2 December 2001)

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## 8.4 Peter van der Veer

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### 8.4.1 Publications

- *Imperial Encounters: Religion and Modernity in India and Britain* (Princeton, NJ: Princeton University Press, 2001). Indian Edition (New Delhi: Permanent Black).
- ‘Religions of India’ and ‘Communalism’. In *Encyclopaedia of the Social and Behavioral Sciences* (Amsterdam: Elsevier Science, 2001).
- ‘Religious Nationalism and Global Fundamentalism’. In *Comparative Essays on India and Indonesia*, edited by A.K. Bagchi (New Delhi: Indian Council for Social Science Research, 2001).
- ‘Nederland bestaat niet meer’. In *Naar een Europese islam?*, edited by Dick Douwes (Amsterdam: Mets & Schilt, 2001).

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## 8.4.2 Conference Papers and Invited Lectures

- ‘Pain and Power. Reflections on Ascetic Agency’, Keynote Lecture for Conference on Asceticism and Power in the Asian Context, SOAS (London, February 2001)
- ‘Imperial Encounters’, Paper given at ‘Mirrors of the Empire: Towards a Debate on Portuguese Colonialism and Postcolonialism’ (Lisbon, March 2001)
- ‘Transnational Religion’, Paper given at the conference on ‘Transnational Migration’, organized by SSRC (Princeton University, May 2001)
- ‘Nederland en de islam’, Speech given upon acceptance of the Dr Hendrik Muller Prize, KNAW (Amsterdam, October 2001)
- ‘Technology and Mentality: The Impact of Technological Change on Religious Belief’, Paper given at the conference on ‘Science and religion in the Age of Capital and Empire’ (Ann Arbor, November 2001)
- ‘The Dialectic of Secrecy and Publicity in the Transnational Public Sphere’, Paper given at the conference on ‘Media, Religion, and Public Sphere’, University of Amsterdam (December 2001)
- ‘Body Shopping’, Paper given at the international conference on ‘Labour and Capitalist Transformation in Asia’ (Trivandrum, December 2001)

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## 8.5 Nathal Dessing

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### 8.5.1 Publications

- *Rituals of Birth, Circumcision, Marriage, and Death among Muslims in the Netherlands* (Leuven: Peeters, 2001).
- ‘Uitvaart- en rouwrituelen bij moslims in Nederland’. In *Handboek Interculturele Zorg*, IV, 5.1 (Maarssen: Elsevier, 2001), 1–16.



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## 8.6 Dick Douwes

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### 8.6.1 Publications

- *Naar een Europese islam? Essays*, editor (Amsterdam: Mets & Schilt, 2001).
- *ISIM Newsletter* 7, 8, and 9, editor (Leiden: ISIM, 2001).

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## 8.7 Laila al-Zwaini

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### 8.6.1 Conference Paper

- ‘One Case, Two Brides, Three Norms: The Yemeni Judge between Islam, Tribe, and State’, Paper given at the ‘Application of Islamic Law Muslim Courts’ conference (Leiden, 26–28 October)

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## 8.8 Publications of ISIM Ph.D. Candidates

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### Joseph Alagha

- ‘Successen Hezbollah bij “kleine oorlog” om Shib‘a’. *Soera* 9.2 (July 2001): 34–38.

### Welmoet Boender

- ‘Multiculturaliteit, burgerschap en islam in Nederland’. In *Naar een Europese islam? Essays*, edited by Dick Douwes (Amsterdam: Metz & Schilt, 2001), 77–93.
- ‘Freedom of Religion and the Neutrality of the State: The Position of Islam in the European Union’ (Conference Report), *ISIM Newsletter* 7 (March 2001): 37.

### Gerard C. van de Bruinhorst

- ‘De aankoop van islamitische lektuur in Tanzania en Kenia’, *Ezelsoor* 3, no. 3 (2001).
- ‘Islamic literature in Tanzania and Kenya’, *ISIM Newsletter* 8 (September 2001): 6.

### **Mujiburrahman**

- ‘Religious Conversion in Indonesia: The Karo Batak and the Tengger Javanese’, *Islam and Christian-Muslim Relations* 12, no. 1 (2001): 23–38.
- ‘The Phenomenological Approach in Islamic Studies: An Overview of a Western Attempt to Understand Islam’, *The Muslim World* 91 (Fall 2001): 425–449.
- Translation from Arabic into Indonesian of Muhammad Abid al-Jabiri’s *Agama, Negara dan Penerapan Syariah* (Yogyakarta: Fajar Pustaka, 2001).

### **Samuli Schielke**

- ‘Pious Fun at Saints Festivals in Modern Egypt’, *ISIM Newsletter* 7 (March 2001): 23.

### **Mareike Winkelmann**

- ‘Visiting a Girls’ Madrasa in South India’, *ISIM Newsletter* 7 (March 2001): 14.
- ‘The Construction of Female Identity in Muslim Modernity’ (Conference Report), *ISIM Newsletter* 8 (September 2001): 4.

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## **8.9 ISIM Publications**

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### **Muhammad Khalid Masud**

- *Muslim Jurists’ Quest for the Normative Basis of Shari‘a*  
ISIM Lectures Series (Leiden, 2001)

### **Talal Asad**

- *Thinking about Secularism and Law in Egypt*  
ISIM Papers Series 2 (Leiden, 2001)

### **John R. Bowen**

- *Shari‘a, State, and Social Norms in France and Indonesia*  
ISIM Papers Series 3 (Leiden, 2001)

- *ISIM Newsletter* 7, 8, and 9 (Leiden, 2001)

# 9. Service to the Profession

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## 9.1 Muhammad Khalid Masud

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- Member of the Editorial Committee of *Islamic Studies* (Islamabad)
- Reviewer of articles submitted to the journal *Islamic Law and Society* (Leiden, Brill)
- Reviewer of book proposal for the Princeton University Press
- Reviewer for the project evaluation of SANPAD

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## 9.2 Martin van Bruinessen

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- Member of the Editorial Boards of *Études Kurdes* (Paris), *The Journal of Kurdish Studies* (Leuven, Peeters), *Journal for the History of Sufism* (Paris, Istanbul), *Studia Islamika* (Jakarta), and *Kultur* (Jakarta)
- Book manuscript reviewer for Brill Publishers (Leiden), State University of New York Press (Albany, NY), and Bulaaq (Amsterdam)
- Reviewer of articles for the *International Journal of Middle East Studies*, *Bijdragen tot de Taal-, Land- en Volkenkunde* (Leiden), *Journal of Southeast Asian Studies* (Singapore), *Security Dialogue* (Oslo), *Journal of Ethnic and Migration Studies* (Sussex), *Kurdische Studien* (Berlin), Papers Series, Robert Schuman Institute, European University (Florence)
- Grant proposal reviewer for NWO/MaG en WOTRO, Mediterranean Programme, Robert Schuman Institute, European University

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## 9.3 Annelies Moors

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- Member of the Editorial Board of *Critique of Anthropology*
- Member of the International Advisory and Programme Committee of First World Congress for Middle Eastern Studies (WOCMES)

- Reviewer of book proposals for Cambridge University Press and Berg Publishers
- Member of the Social Science Research Council (SSRC) steering committee on ‘Transnational Migration, Religion and Diversity’
- Member of Arab Families Working Group (Cairo)
- Grant proposal reviewer for the Netherlands Foundation for the Advancement of Tropical Research (WOTRO)

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#### 9.4 Peter van der Veer

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- Dean of the Amsterdam School for Social Science Research (–December 2001)
- Chairman of the International Institute for Asian Studies (2001–2005)
- Chairman of the Indo-Dutch Programme on Alternatives in Development (1999–2007)
- Member of the Editorial Boards of *Public Culture*, *Ethnos*, *Religion and Culture*, *Nations and Nationalism*, *Cultural Perspective*

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#### 9.5 Dick Douwes

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- President of the Netherlands’ Association for the Study of the Middle East and Islam (MOI)
- Member of the Editorial Committee of *Sharqiyyat* (published by the MOI)
- Coordinator of the education project within the programme on ‘The Dissemination of Religious Authority in 20<sup>th</sup>-Century Indonesia’ (KNAW/IIAS)
- Member of the International Advisory and Programme Committee of the First World Congress for Middle Eastern Studies (WOCMES)
- Reviewer of book proposals for IB Tauris Publishers

# 10. Rights at Home Project

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## Project Team

- Prof. Dr Abdullahi A. An-Na'im  
(Emory University School of Law, USA, and Visiting Professor ISIM)  
*Primary Consultant*
- Prof. Dr Nasr Abu Zaid  
(ISIM/Leiden University)  
*Academic Resource Person*
- Laila al-Zwaini (ISIM)  
*Coordinator*
- Madelon Stokman (ISIM)  
*Project Assistant*

The ISIM commenced the project 'Rights at Home: An Approach to the Internalization of Human Rights in Family Relations in Islamic Communities' on 1 October 2001. This project seeks to promote respect for human rights within the family and community in different parts of the Muslim world, particularly with respect to the rights of women and children. The project is financed by the Dutch minister of Development Cooperation.

Focusing on selected communities within the Islamic world, 'Rights at Home' intends to supplement current legalistic approaches to human rights with a broader analysis and action at the societal level in order to mediate the dichotomy between the public and private spheres, and between modernized and traditional segments of society, in favour of greater respect of human rights within an Islamic framework.

The ultimate beneficiaries of 'Rights at Home' are women and children in Islamic societies, whose rights will be addressed under two main themes: the socialization of children at home and the personal autonomy of women. The socialization of children comprises the values and norms instilled and legitimized by the ways children are perceived and treated by all other members of the family and community. The personal autonomy of women is understood here to mean their ability to achieve substantive social mobility by effectively pursuing possibilities of education, employment, and general participation in the public affairs of their communities.

As it is clear that this approach has to overcome some serious theoretical and practical difficulties, this project will devote a sufficient initial period to identifying significant advocates of social change in selected communities, and to finding out about their communal power bases and networks in order to fully appreciate their contextual circumstances. To this purpose, the project will convene three Sounding Board Meetings in the selected regions—Islamic Africa, the Arab world (North Africa and West Asia) and South and Southeast Asia—and conduct local field research, in addition to developing relevant networks of scholars, research institutes, NGOs, human rights activists, and resource persons.

The project will conduct interactive workshops to provide the identified actors with theological, jurisprudential, and other social science resources for developing their own capacity to raise issues important for their respective communities on the basis of the insights gained. These sessions will offer a platform for a combined intellectual-pragmatic dialogue related to the project's themes and approach in which the candidates also have the opportunity to learn from each other's experiences and specific local constraints or commonalities. Furthermore, the project will provide continued support for these human rights advocates in implementing their own plans for cultural transformation upon return to their countries. In addition, workable models will be developed for usage in wider settings, such as training manuals (in written, audio and visual formats), advocacy guidebooks, and media packages. In this way, the need to limit initial implementation of the project's methodology to certain local communities will be compensated for by the subsequent wider use of these materials and skills in other Islamic communities around the world.



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