

UNIVERSITY OF CAMBRIDGE

مركز الأمير الوليد بن طلال للإسلاميات

HRH PRINCE ALWALEED BIN TALAL  
CENTRE OF ISLAMIC STUDIES



ANNUAL REPORT 2010/11



Official Opening of Centre of Islamic Studies, 23 March 2011

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## FROM THE DIRECTOR



The highlight of this academic year was the official opening of the Centre on 23rd March 2011. Presided over by the Chancellor of the University, His Royal Highness Prince Philip, and Her Highness Princess Ameerah, Chairwoman of the Alwaleed Foundation, this happy occasion brought to Cambridge many distinguished guests and friends of the Centre to share in the celebrations. This was also a special occasion: it was one of the last activities which the Chancellor hosted at Cambridge before retiring from his post. We are grateful to the Chancellor, Princess Ameerah and the Vice-Chancellor for their warm words and support. The Speeches of HH Princess Ameerah, the Vice-Chancellor and my speech are included in this report. The Vice-Chancellor's speech deals with benefactions to Cambridge as a whole, but it gives special mention to the Centre and its achievements.

The Centre ran two major projects this year. The first, *Contextualising Islam in Britain II*, is government-funded. Building on *Contextualising Islam in Britain I*, this project continues the exploration of what it means to be British Muslim in a fast-changing world. The project brought together more than forty British Muslims from diverse backgrounds to debate such issues as the individual and the community, gender and sexuality, education and the family and political and civic engagement. A major report based on this project will be published in February 2012. The report will be the subject of a series of discussions and debates in different parts of the UK. I would like to thank all the participants in this project for their commitment and generous sharing of ideas and perspectives.

The second project is *Narratives of Conversion to Islam in Britain: Female Perspectives*. More than forty female Muslim converts took part in this project to discuss the personal and social aspects of conversion, their impact on the individual, the family and on society at large. The project will continue into the latter half of 2011 and the early part of 2012. A report based on this project will be published in Spring 2012. Plans are under way to continue this project by looking at male conversion to Islam in 2012–2013.

The Centre organised two major conferences this year. *Reforms in Islamic Education* brought to Cambridge leading scholars from more than twenty countries to discuss various aspects of Islamic education in Europe, North America, the Middle East, South Asia and Africa. This conference was supported by our sister Centre in Edinburgh who acted as co-organiser, as well by Dr Charlene Tan from the Nanyang Technological University, Singapore. I am indebted to them for their various contributions, to Dr Saeko Yazaki for her great organisational skills and to Dr Paul Anderson, Assistant Director of the Centre, for compiling the resulting report.

The second conference was jointly organised with the Woolf Institute in Cambridge to deal with the foundations of what I would like to call the Judaeo-Islamic tradition as a counter-weight to the Judaeo-Christian tradition. Convened under the suggestive title *Intertwined Worlds*, this conference brought to Cambridge many leading scholars from the Middle East, Europe and North America to discuss the content of this Judaeo-Islamic tradition and how one would study it. I would like to thank Dr Yousef Meri of the Woolf Institute and Fellow of the Centre for his great

initiative and stewardship of the conference, and Dr Yazaki for her excellent work which made the conference a great success.

The Centre published two reports this year. The first is based on the themes and debates of *Reforms in Islamic Education*. The second report is on the Certification of Halal Meat in the UK. This report by one of our Azhar-Cambridge students provides a sociological examination of the issues surrounding self-regulation in the certification of halal meat in the UK. Both reports, like all Centre reports, can be downloaded freely from the Centre website: [www.cis.cam.ac.uk](http://www.cis.cam.ac.uk).

In May 2011 we inaugurated the first of our 'Cambridge in...' projects by convening the *Cambridge in Sarajevo Symposium* with the University of Sarajevo. The Symposium brought together Cambridge-based and Bosnian scholars in a two-day set of meetings to discuss various aspects of Islamic and Middle Eastern studies. We are grateful to the Rector of the University of Sarajevo and his colleagues, as well as to the British Embassy and the British Council in Sarajevo, for making us welcome and for helping the Symposium succeed beyond our imagination. I am happy to report that the second 'Cambridge in ...' project will be organised in April 2012 with Moroccan universities, with support from the British Council and the British Embassy in Rabat. In May 2012 the project will move to China under the banner 'Cambridge in Beijing'. These events, which I hope will become a permanent fixture of our research and outreach programme, are intended to take the Centre to the world to make it a global leader.

As Director, I lectured on *Contextualising Islam in Britain* at Oxford, Rabat, Casablanca, Ifrane, Sarajevo and Bloomington, Indiana. The Centre received many high level delegations from different parts of the world. In June, I was delighted to be appointed Commander of the Order of British Empire (CBE) in the Queen's Birthday Honours list. I have no doubt that this honour was, among other things, in recognition of the work of the Centre.

The Centre continues to have excellent relations with its partner organisations: The Gulf Research Centre-Cambridge (GRC-C), The Islamic Manuscript Association (TIMA) and the Cambridge Arab Media Project (CAMP). The Gulf Research Meeting, an activity of GRC-C, was held in July 2011. This is the premier event on Gulf studies outside the Gulf area. The TIMA annual conference is a fixture of the academic year at Cambridge. Again, it is the premier event in its field internationally. The Centre is happy to support these two partners who add considerably to its profile locally, nationally and internationally.

Finally, I wish to extend my sincere thanks to the Management Committee of the Centre for its support for me in my role as Director, and to the Centre Fellows for adding lustre to our young institution. The unstinting support of our benefactor and friends will be crucial for the continued success of the Centre in the future.



Professor Yasir Suleiman CBE, FRSE  
**Founding Director**

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## BACKGROUND AND INTRODUCTION



### The Prince Alwaleed Bin Talal Centre of Islamic Studies

The Prince Alwaleed Bin Talal Centre of Islamic Studies (CIS) was established in 2008 as a successor to the Centre of Middle Eastern and Islamic Studies (CMEIS). CMEIS was founded in 1960 by Professor Arthur Arberry to foster an interest in the Middle East, particularly the modern Middle East, amongst Cambridge scholars, students and the general public, and to support research.

CMEIS played an active role in promoting Middle Eastern and Islamic Studies amongst academics and the public through lectures, seminars and conferences. The Centre also helped to establish and develop links between individuals and institutions with an interest in Middle Eastern and Islamic Studies. The Centre further encouraged communication between academics, the media and the public.

The Centre of Islamic Studies was established as the successor to CMEIS and was officially opened on 23rd March 2011. At the ceremony, the Chancellor of the University of Cambridge, HRH Prince Philip the Duke of Edinburgh, and the Vice-Chancellor, Professor Sir Leszek Borysiewicz, welcomed HH Princess Ameerah, Vice-Chairwoman of the Alwaleed Bin Talal Foundation. (Further information is given in the *Opening of the Centre* section.)

During the academic year 2010/11 the Centre, in partnership with the British Government and other key organisations and institutions, has played an active role in facilitating and promoting dialogue and discussion on a range of topical subjects for a wide international audience. Senior officials, scholars, and faith and community leaders have engaged actively in the Centre's outreach programme, the primary aim of which has been to advance tolerance, mutual understanding, and cross-cultural dialogue between Islam and the West.

Since October 2010, the Centre's activities have included:

### Activities

- **Contextualising Islam in Britain II**, a series of four symposia, built on 'Contextualising Islam in Britain: Exploratory Perspectives', held in 2009. Organised by CIS and supported by the Department of Communities and Local Government, in association with the Universities of Exeter and Westminster, this project brought together a diverse group of leading British Muslim scholars, activists and community leaders to discuss what it means to live as a Muslim in Britain today.
- **Narratives of Conversion to Islam: Female Perspectives**, a project to facilitate discussion between Muslim women about their experiences of conversion and its social aspects. The first in a series of four symposia was held in May 2011.
- **Reforms in Islamic Education**, a two-day conference in collaboration with the Prince Alwaleed Bin Talal Centre for the Study of Islam in the Contemporary World, University of Edinburgh. The conference brought together leading scholars and practitioners who presented case studies ranging from Sweden to Malaysia, from Egypt to the United States, from Britain to Indonesia, from Morocco to Germany.
- **Intertwined Worlds: The Judaeo-Islamic Tradition**, a two-and-half-day international symposium, jointly organised with the Centre for the Study of Muslim-Jewish Relations, the Woolf Institute of Abrahamic Faiths. The symposium examined the state of play in the academic study of Muslim-Jewish relations.
- **Cambridge in Sarajevo: Perspectives on Islamic and Middle Eastern Studies** was the first in a series of exchanges with different Islamic Studies centres around the world, entitled 'Cambridge in ...'. This brought researchers from Cambridge to Sarajevo to exchange ideas and share research interests.
- **Shahnameh Lecture Series** for the academic community. Jointly hosted with the Department of Middle Eastern Studies, University of Cambridge, these lectures were complemented by the exhibition 'Epic of the Persian Kings: The Art of Ferdowsi's *Shahnameh*' at the Fitzwilliam Museum, Cambridge.
- **Research Day: Visiting Fellows and Scholars**. This one-day meeting brought together CIS visiting fellows and scholars, Centre staff and partners to exchange their ideas and explore their research interests.
- The **Gulf Research Meeting 2011**. This four-day annual meeting, jointly hosted with the Gulf Research Centre-Cambridge, built on the success of the first Gulf Research Meeting (GRM) in 2010. The GRM 2011 provided an academic environment in which to foster Gulf studies and promote scholarly and academic exchange among participants.
- The **Seventh Islamic Manuscript Conference**, a three-day conference hosted in cooperation with the Thesaurus Islamicus Foundation. This Conference brought together international researchers, librarians and academics to discuss Islamic manuscripts in South and Southeast Asia.
- **Codicology Scholarship**: the Centre awarded a scholarship to enable a researcher to attend the *Islamic Codicology Intensive Short Course*. Organised by The Islamic Manuscript Association together with the Thesaurus Islamicus Foundation, Cambridge University Library, the Faculty of Asian and Middle Eastern Studies at the University of Cambridge, Pembroke College, and CIS, the course introduced the study of Islamic manuscript codices as physical objects, or the archaeology of the Islamic book.

- **Shahnameh Scholarship:** the Centre awarded a scholarship to enable a researcher to attend the *Shahnameh Millennium Conference, Firdausi: The Next Thousand Years* at Clare College, University of Cambridge.

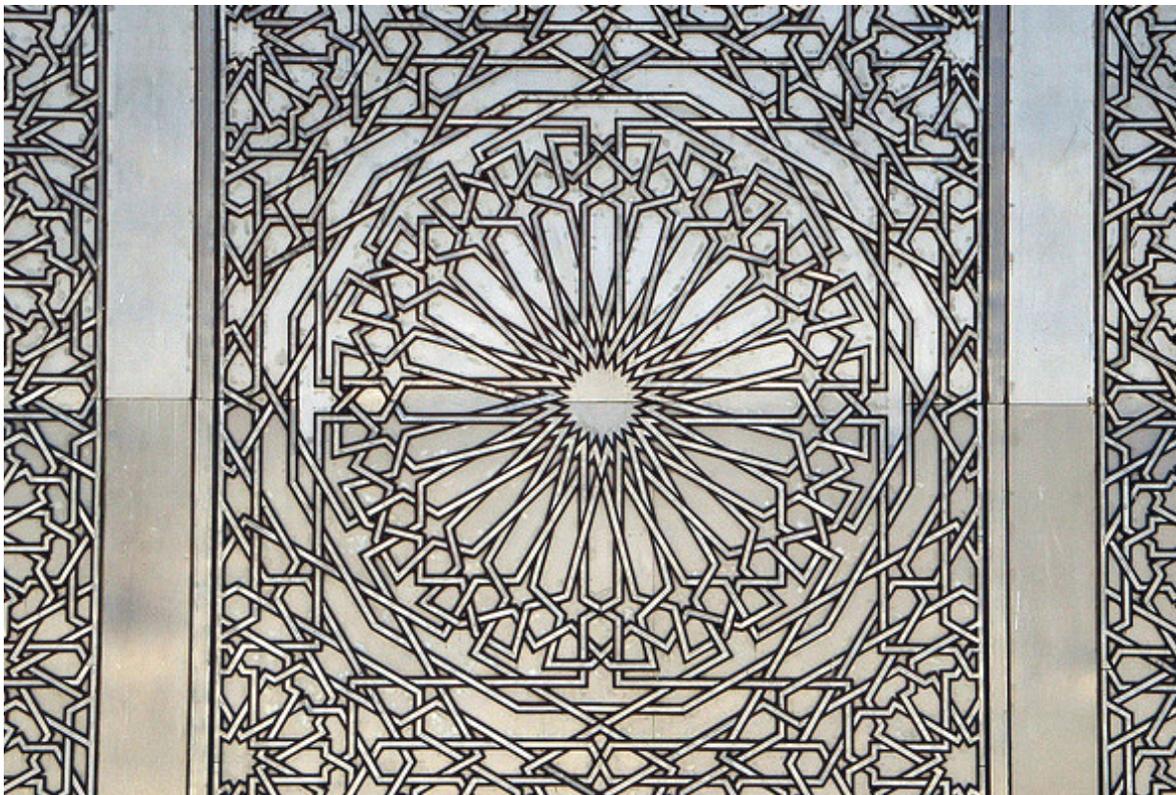
Visiting Scholars Dr Hilal al-Hajri, Dr Khalid Almezaini and Dr Özden Oktav have provided personal final reports on their experiences at the CIS.

### Fellows

- The hosting of **Visiting Fellows and Scholars** whose work brings them temporarily to Cambridge, where they benefit from contact with CIS and access to its associated resources in the pursuit of their research objectives. Since last year the Centre has hosted twelve such scholars.

### Reports

- The publication of **reports**, which are freely available to download from the CIS website: [www.cis.cam.ac.uk](http://www.cis.cam.ac.uk). As part of its outreach activity, the Centre produces reports from its activities which target diverse audiences, including non-specialists and the public.





# OPENING OF THE CENTRE

23 MARCH 2011

Syndicate Room · The Old Schools · University of Cambridge

## Royal opening for the Centre

The HRH Prince Alwaleed Centre of Islamic Studies was officially opened on 23rd March 2011. At the ceremony, the Chancellor of the University of Cambridge, HRH Prince Philip the Duke of Edinburgh, and the Vice-Chancellor, Professor Sir Leszek Borysiewicz, welcomed HH Princess Ameerah, Vice-Chairwoman of the Alwaleed Bin Talal Foundation. HH Princess Ameerah said: 'We share a sincere ambition to build bridges among peoples, nations and faiths as our world is filled with individuals and communities who share far more similarities than differences'.

The Founding Director, Professor Yasir Suleiman, paid tribute to the generosity that established the Centre and to the vision that lies behind it: a commitment to independent research, critical analysis and public engagement. He spoke of the work of the Centre as bringing different voices together, speaking beyond or through any perceived walls, and reaching an audience of practitioners, policy makers, professionals, and scholars in order to 'contribute ideas and evidence' to the important debates going on around us.

The Chancellor then presented HRH Prince Alwaleed with an 800th Anniversary Medal for Outstanding Philanthropy, which was accepted on HRH's behalf by HH Princess Ameerah. At the Senate House later in the day, the Alwaleed Bin Talal Foundation was admitted into the Guild of Cambridge Benefactors at a ceremony where the Foundation was represented by Princess Ameerah.



## Press release

29 MARCH 2011

### **Prince Philip & Princess Ameerah Open Prince Alwaleed Bin Talal Centre of Islamic Studies at the University of Cambridge**

### **£8 Million Endowment to Cambridge University from Alwaleed Foundation**

### **Prince Philip presents Princess Ameerah with an 800<sup>th</sup> Anniversary Medal for Outstanding Philanthropy on behalf of Prince Alwaleed**

HH Princess Ameerah Al-Taweel Vice Chairwoman of Alwaleed Bin Talal Foundation that is chaired by HRH Prince Alwaleed Bin Talal Bin Abdulaziz Alsaud and HRH Prince Philip Duke of Edinburgh who is Chancellor of the University of Cambridge and the Vice-Chancellor, Professor Sir Leszek Borysiewicz, formally opened the HRH Prince Alwaleed Bin Talal Centre of Islamic Studies at the University of Cambridge. The Princess was accompanied by a delegation from Alwaleed Bin Talal Foundation.

During the opening ceremony the Chancellor Prince Philip presented Her Highness with an 800<sup>th</sup> Anniversary Medal for Outstanding Philanthropy that she accepted on behalf of Prince Alwaleed.

Speaking at the opening ceremony Her Highness Princess Ameerah said: "The mission of the Alwaleed Bin Talal Foundations, which His Royal Highness Prince Alwaleed and I co-chair, is to help address some of the most pressing issues of our time around the world. We believe in commitment without boundaries, regardless to religion, geography or economic status. Furthermore, we share a sincere ambition to build bridges among peoples, nations and faiths, as the world is filled with individuals and communities who share far more similarities than differences."

Her Highness also added: "Establishing the Alwaleed Centres at the leading universities in the West AND in the East will facilitate dialogue among some of the world's leading scholars and foster greater mutual understanding. This is based on Prince Alwaleed's passionate belief that

every individual should strive to bridge the gaps between faiths and cultures especially because of globalization and unavoidable interaction. Fortunately, across our Centers we find the young people leading the way. The Centre of Islamic Studies here in Cambridge organized a 12-week student visit of UK and Afghani students in Cairo. As you can imagine, at the beginning of the program, the Afghani students sat together on one side of the room, while the UK students sat on the other. By the end of the trip you could not separate the two groups from each other. The melting away of boundaries was visible in only 12 short weeks! It is this kind of interaction that promotes peace in the world."

The two main programs of current research at the Centre consider Muslim identities in the UK and Europe, looking at notions of citizenship, ethnicity and religious values, and will explore how Islam and Muslims are represented in the British and European media. 'These are new areas of research for Cambridge and yet they build on a bed-rock of expertise and scholarship in Islamic Studies,' said the Centre's Director Professor Suleiman.

The Centre also runs various public programs, such as public lectures, conferences and summer schools. Policy-makers and other public figures will be invited to become visiting fellows at the Centre and take part in its research programs.

In 2008, Alwaleed Bin Talal Foundation made an £8 million endowment to fund the Prince Alwaleed Bin Talal Centre of Islamic Studies at Cambridge University with a signing ceremony that was formalized at Buckingham Palace.

A second centre in the UK is based at the University of Edinburgh that also received an £8 million endowment from the Alwaleed Bin Talal Foundation and was inaugurated by the Duke of Edinburgh and Prince Alwaleed. The Foundation has also established centres in the US and the Arab world with a \$20 million donation to Harvard University to create the University-wide Islamic Studies Program, a \$20 million donation to Georgetown University to create the Center for Muslim-Christian Understanding, a \$20 million donation to the Louvre in support of its collection

of Islamic art. In 2004 Prince Alwaleed also made a \$5 million donation to establish the Center for American Studies and Research (CASAR) at the American University in Beirut (AUB) and donated \$10 million to finance both the construction of the Humanities and Social Sciences (HUSS) building in the new campus of the American University in Cairo (AUC), and the Institute of Arab and Islamic Studies at the University of Exeter, UK, received a €1 million endowment from the Prince in 2003.



## Opening ceremony speeches

### **HH Princess Ameerah Al-Taweel** ***Vice Chairwoman of Alwaleed Bin Talal Foundation***

Thank you Your Royal Highness, Vice Chancellor, Professor Suleiman and valued guests, for joining me to formally inaugurate the Prince Alwaleed Bin Talal Centre for Islamic Studies at the University of Cambridge.

The mission of the Alwaleed Bin Talal Foundations, which His Royal Highness Prince Alwaleed and I co-chair, is to help address some of the most pressing issues of our time around the world. We believe in commitment without boundaries, regardless of religion, geography or economic status. Furthermore, we share a sincere ambition to build bridges among peoples, nations and faiths, as the world is filled with individuals and communities who share far more similarities than differences.

Establishing the Alwaleed Centres at the leading universities in the West AND in the East will facilitate dialogue among some of the world's leading scholars and foster greater mutual understanding. This is based on Prince Alwaleed's passionate belief that every individual should strive to bridge the gaps between faiths and cultures especially because of globalization and unavoidable interaction. Fortunately, across our Centers we find the young people leading the way.

The Centre of Islamic Studies here in Cambridge organized a twelve-week student visit of UK and Afghani students in Cairo. As you can imagine, at the beginning of the program, the Afghani students sat together on one side of the room, while the UK students sat on the other. By the end of the trip you could not separate the two groups from each other. The melting away of boundaries was visible in only twelve short weeks! It is this kind of interaction that promotes peace in the world.

The cooperation of leading scholars at the various Prince Alwaleed Centres, in the University of Cambridge, the University of Edinburgh, Harvard University, Georgetown University, American University in Cairo, and American University of Beirut is crucial in order for us to fully understand each other. It is through this kind of dialogue and scholarship that we can begin to break down the boundaries that continue to limit our society's development and cohesion.

As we look to build mutual understanding, my husband and I are very grateful to have found such principled and dedicated partners, like the University of Cambridge – a partner who vigorously upholds the Alwaleed Foundations' ideals of integrity, excellence and intellectual interest.

**Professor Yasir Suleiman CBE**  
**Founding Director, Centre of Islamic Studies**

Chancellor, Vice-Chancellor, Your Highnesses,  
Distinguished Guests, Ladies and Gentlemen,

It gives me a great deal of pleasure to be here as the Director of HRH Prince Alwaleed Centre of Islamic Studies. This is an opportunity to pay tribute to the generosity that established the Centre. And to celebrate the vision that lies behind it.

So, Princess Ameerah, Your Highness, I thank you and your husband. We know that in the midst of a fast-changing world, you have a long-standing commitment to independent research. We know that you believe in the benefits of a critical engagement. We want you to know that we share in your vision of sharing these goals as widely as possible.

We also want you to know what a wise choice you have made with the University of Cambridge. It is not just the name, or the history, or the glorious architecture. This university has a deep commitment to public engagement. It has a great deal of talent. And it has a great deal of valuable experience. It is a natural home for this endeavour that you are supporting.

There are important debates going on all around us. You do not have to look beyond the borders of this country to realise that debates about participation, citizenship, education and the place of religion in public life matter to us and to people all around us. They are not merely academic issues.

Your vision, and ours, is that the insight and energy of university life can contribute enormously to these debates. So we have two things in mind at the Alwaleed Centre of Islamic Studies. One is world-class research. The other is innovative public education. And because we are part of the University of Cambridge, we see these two as firmly connected. They mutually nourish each other.

Let me give you an example:

Over the last two years, we have been running a project called "Contextualising Islam in Britain". This has brought together a group of British Muslims – activists, scholars, educationalists and religious leaders. They discussed what it means to live faithfully as a Muslim in Britain today from a position of deeply rooted citizenship. We let them set the terms of debate. The resulting discussion covered human rights, gender, the Sharia, ethics, political participation, jihad, citizenship, gender, sexuality and more. I was privileged to chair it. It was a fascinating set of debates, and has already proved influential.

This project is only a small part of what we do at the Centre. But in some ways it encapsulates what we are about. Why do I say that? Well, the subject is a hot topic. It is an undeniably contentious area, because there are so many different voices, and different kinds of pressure.

To begin with, some Muslim leaders were cautious and some even stayed away. They had their own constituencies and reputations to worry about. But when the project got going, it started to work. The word went out that this is a forum that is capable of bringing many different voices together. It is a forum that bridges the divide between academics and practitioners, theologians and community activists. It is a forum that looks at real issues. It has scholarly credibility, and it can also reach out to the grassroots and bring them in. And so we grew, from twelve people in the first meeting, to double that in the last symposium.

This was a time of perceived crisis in the Muslim community in Britain. For many people, that is a crisis that continues. But in the middle of that, this project was a real success. It brought together participants from a rich diversity of theological, ethnic and professional backgrounds. They talked

to one another with growing confidence, mutual respect and trust, and good humour.

And out of it came a report. The House of Commons Select Committee praised it. They singled it out as a model of self-managed independent research. Other initiatives in Austria and the United States have learnt from it. Most pleasingly of all, in this financially stringent climate, we have secured more funds from the government for a second phase. And the participation in this new phase of the project has exceeded our expectations. Now we will take the discussion nationally, with a series of roadshows to engage the grassroots level. Our vision was never to sacrifice scholarship or intellectual integrity in order to make this project easy. One proof of

that is that we are taking issues head-on, and are producing a full-length, fully-referenced report for the academic and scholarly community.

This is only one example of what we do. But it shows what we are about. To build trust. To bring different voices together. To speak beyond or through any perceived walls. To reach an audience of practitioners, policy makers, professionals, and scholars. To contribute ideas and evidence that can enrich the important debates that are going on around us, and that matter so much to people.

It is thanks to your generosity that we have been able to do this. And it is thanks to the welcoming support of the wider university. With your help, and Vice-Chancellor with your help, we will continue.

### **The Guild of Benefactors**

#### **Speech of Vice Chancellor Professor Sir Leszek Borysiewicz**

Chancellor, benefactors, ladies and gentlemen,

The Ceremony to admit Companions to the Guild of Cambridge Benefactors allows us each year to thank the men and women, the foundations, companies and partnerships who support research and education at the University of Cambridge. It allows us, too, to take stock of the ongoing 800th Anniversary Campaign, and we heard from Lord Watson something of the Campaign's recent successes. It is tremendously impressive to me that since the announcement last June that the £1 billion milestone has been passed, momentum has not dropped for a moment, and indeed philanthropic support for the University and Colleges continues to rise.

I should like to thank you all for making me so welcome in Cambridge. As a Vice-Chancellor of two terms' standing, I know only too well how much I rely on the wisdom of others, and it was

a delight to me to discover that in assembling the Guild of Benefactors – a group whose membership is determined solely on the grounds of financial generosity – the University also seems magically to have assembled a group of committed, wise, well-connected and insightful human beings whose desire to see Cambridge succeed matches my own. I am grateful beyond measure for the perspicacity of my predecessors, and for the ongoing partnership which I have discovered, between Cambridge and its donors and friends. Among these predecessors, I would especially like to pay tribute to Dame Alison Richard, who launched the Campaign and was its chief curator over seven years.

I have inherited, then, a stunningly supportive philanthropic environment. The policy environment is, in contrast, occasionally difficult – matters of student funding often dominate the landscape, but there is similar anxiety for

the health of arts and humanities research, and for staff pensions. The effect of today's budget is uncertain, but it is clear that the domestic accounts of our staff, and of the families of our students and prospective students, will be under pressure. It is a hard time to be asking future students for an increased tuition fee, whether at £6,000 or £9,000. Policy-making in such an environment is quite a challenge: I had been Vice-Chancellor for all of twelve days when the Browne Review of student fees was published; eight days later the Government's Comprehensive Spending Review cut the Higher Education teaching budget by 80%; and I began hearing student voices complaining about the Vice-Chancellor's wicked policies, at a time when I didn't realise I had as yet developed any!

Cambridge looks like a rich institution – we are a large and successful organisation with elegant buildings, and cutting-edge research facilities and teaching methods – our students may wonder how we can possibly need to raise fees. The truth however is that even with the highest allowable tuition fee of £9,000, student fees would still only cover just over half the cost of tuition. The pressure on the costs of teaching is acute, but even so, the University Council has loudly asserted its commitment both to undergraduate education, and to the collegiate system which makes a Cambridge education the best in the world. And so to my mind, even more critical than fee levels, even more than the health of the arts and humanities, even more than pension entitlements, is the simple calculation that despite a rigorous tightening of budgets for the next four years Cambridge's expenditure will greatly exceed its income, and each year the discrepancy will grow. Providing education and research that is consistently world-class is an expensive business. It is a gap which, unchecked, will place in danger the health, reputation, and above all, the contribution of the institution as a whole. Leaving it unchecked is the very reverse of our intention,

but nor do we intend to sacrifice student access, breadth of discipline, or staff benefits in the name of efficiency. Rather, we will make changes where we need to, but mitigate the effects where we can; we will strengthen our strategic capability; and we will hold high our values. Those values will be as they have always been: quality above all else, diversity as a source of strength, and a rich and beneficial engagement with society. Let me say a little about each of those three ingredients.

First, quality. We have an unshakeable commitment to the very highest standards in all we do, whether in teaching or research, whether large-scale or small, whether we are doing it for the first time or have done it for hundreds of years. Quality in our student body is of paramount importance. 800-year-old institutions have long institutional memories, and my aim is to avoid the trap that Cambridge fell into 250 years ago. In the mid-18th Century Cambridge was a fashionable destination for the sons of the aristocracy, many of whom were here for the hunting and the drinking, and had little interest in study. Intellectually, Cambridge was a shadow of its former glory. That could happen again, and it behoves us to exercise every initiative to ensure that it does not. Accordingly, for the most needy, the financial support that Cambridge gives its students, for fees and for living expenses, will be among the most generous in the country, targeted at students from the families otherwise least able to afford university life. Support for poor students has two critical effects: it enables students to focus on their studies and experiencing the extraordinary range of extra-curricular opportunities Cambridge offers, rather than on the cost of living; and it shows those who are thinking of applying to Cambridge that they will be able to afford it, and that we will help them.

Second, diversity – in our students, our disciplines, our modes of teaching, our research outputs, our income streams. Diversity in our disciplines

is especially important to me, and it fills me with pride that so many of you, our benefactors, have recognised in particular Cambridge's excellence in the arts, humanities and social sciences, and the importance of those disciplines to transforming the world for the better. Arabic studies, economics, museums and libraries and our architectural heritage, Ukrainian studies, the Abrahamic faiths, student theatre, Classics, Islamic studies, African studies, anthropology – the list of humanities subjects supported by those in this room is a long, long list.

Third, society. My third and final point answers the question "why does it matter?". Some of it is about individuals, and Cambridge is brilliant at transforming individual lives. But simply, our society – global society, our planet – is a better place to be because of what we do, together, here in Cambridge. I have three short examples of how society benefits from our work, and my examples are drawn from the three medals – the 800th Anniversary Medals for Outstanding Philanthropy – which the Chancellor is presenting today and tomorrow.

The first was conferred today upon Her Highness Princess Ameerah, Vice-Chairwoman of the Alwaleed Foundation, for the generous donation that created the HRH Prince Alwaleed bin Talal Centre of Islamic Studies. Under Professor Suleiman's able leadership, the Centre is already creating important new intellectual activity, and is actively engaged in reaching out beyond Cambridge to partner organisations in both the UK and internationally. The Centre complements other generous donations from the Muslim world that support Cambridge's work in its Interfaith Programme as well as deepening our understanding and knowledge of such an important part of contemporary society. We are proud of these partnerships and the respect they show for Cambridge's academic integrity in tackling difficult but important issues.

The second will be awarded tomorrow to the Genzyme Corporation, one of the world's leading biotech companies, whose work tackles rare inherited disorders, kidney disease, musculoskeletal disorders, cancer, and diseases of the immune system, through treatment and diagnostic tools. Genzyme is also a key ingredient in the Cambridge Phenomenon – their first dedicated R & D centre in Europe is based in the Cambridge Science Park. And through their support, this University is doing more – the Genzyme Professor of Experimental Medicine is studying control of the immune system and defence against infection; the Genzyme Fund for Clinical Neurosciences supports a Senior Lecturer in neuro-immunology who is taking a monoclonal antibody produced in Cambridge through clinical trials for Multiple Sclerosis. This is a benefaction with true impact on human health.

The third medal will go to David Harding, whose extraordinary gift to create the Winton Programme for the Physics of Sustainability will truly give our physicists the freedom to discover. A former President of the Royal Society, George Porter, asserted that there are two types of science: applied – and not yet applied. The aim of the innovative Winton Programme is to translate fundamental discoveries in physics to address some of the pressing problems facing mankind.

Whether I am asked to state the case for Cambridge or to state the case for philanthropy, I can do no better than these three very different examples of how Cambridge can change the world for the better.

Benefactors, you support an institution dedicated to quality, founded on diversity, and sustaining a civilised, and civil, world.

I give you a toast: to Cambridge.

## Report from Arab News

Alwaleed Center opens at University of Cambridge

25 MARCH 2011

<http://arabnews.com/world/article328894.ece>

*LONDON: A formal opening ceremony has taken place for the Prince Alwaleed bin Talal Centre of Islamic Studies at the University of Cambridge.*

During the ceremony at Cambridge, Princess Ameerah, vice chairwoman of the Alwaleed Bin Talal Foundation, was greeted by the Chancellor Prince Philip, the Duke of Edinburgh, and the Vice-Chancellor, professor Leszek Borysiewicz.

The center, established following an £8 million benefaction from the Alwaleed bin Talal Foundation, aims to carry out both research and public engagement to enhance understanding, tolerance and cross-cultural dialogue between Islam and the West.

Speaking at the ceremony, Princess Ameerah said: "The mission of the Alwaleed bin Talal Foundation, which Prince Alwaleed and I co-chair, is to help address some of the most pressing issues of our time around the world.

"We believe in commitment without boundaries, without regard to religion, geography or economic status.

"Further, we share a sincere ambition to build bridges among peoples, nations and faiths as our world is filled with individuals and communities who share far more similarities than differences."



## ACTIVITIES

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## Contextualising Islam in Britain II

Following on from the success of *Contextualising Islam in Britain: Exploratory Perspectives*, the Centre led the second phase of this ground-breaking project. This initiative, supported by government money, brought together leading Muslim scholars, activists, intellectuals, and faith and community leaders from a wide range of geographical, theological and ethnic backgrounds in the UK. Over a series of months they discussed, from a variety of viewpoints, the questions laid out below. A detailed report of these symposia is being produced for public dissemination. The debates will also form the basis for series of roadshows around the UK in the next stage of the project.

### **Set of questions for Contextualising Islam in Britain II:**

#### **Symposium 1: The Individual and Community**

##### **1.1: Defining the Individual**

- How is the individual defined within Islamic intellectual traditions?
- If it is possible to generalise, how does this idea differ from, or how is it similar to, the liberal conception of the individual? Are Muslims necessarily communitarian?
- Are the differences important, and if so, why are they?
- What is at stake in emphasising the compatibility between these two conceptions?
- Is there a need to rebalance the emphasis in Islamic law, ethics, theology, philosophy and spirituality towards the individual?

##### **1.2: The Individual, Liberty and Rights**

- How is the idea of the individual linked in Islamic intellectual traditions to the concepts of (i) free will, and (ii) moral agency?
- Is there an Islamic frame of reference for the ideas of personal freedom, individual conscience, liberty and autonomy?
- How far can the idea of the individual be linked with or be used to ground human rights?
- Are human rights universal and inalienable according to Islam?
- Can Islamic law and ethics address all of humanity or does it address believers alone?

- What implications do these considerations have towards how Muslims view the moral agency and goodness of non-Muslims?
- Are Muslim virtue ethics too theoretical to apply to practical problems? Is there a basic fissure between ethics and *fiqhi* realities?

##### **1.3: Authority, Consensus, Community**

- Does an authoritarian conception of religious authority, community consensus and family control vitiolate individual autonomy and freedom?
- Can a legitimate space of alternative views and dissent not only be affirmed, but endorsed as a necessary good in itself? Is difference above and beyond the narrow confines of juristic opinion in secondary issues a good?
- How does freedom and dissent relate to concepts like the search for consensus and the idea of fostering unity?
- How much does authoritarianism play into intergenerational change and cultural conflict in British Muslim communities?
- How does radicalism of all kinds relate to freedom and autonomy or conversely to authoritarianism?

##### **1.4: Defining the Community in a Secular Age**

- Is the Muslim presence best described as "a community", or in more plural terms as "a community of communities"?
- What is a Muslim community in the context of liberal secular democracy in theological terms? An ideal, a structure, a network, a set of institutions, a means to reproduce values etc?
- What are communal rights? If so, how do they work in this political and social context?
- How are communal and individual rights balanced within Islam?
- And how does that balance in Islamic thought interact with human rights discourse and liberal theory of individual autonomy?
- Is the "community good" inherently a conservative notion?
- How does "the community good" relate to "the public or common good", the individual good or the good, however so defined, of the *umma*?
- How does the notion of "community" relate to the idea of the neighbour in Islam, and to the idea of citizenship?

## Symposium 2: Family and Education

### 2.1: Defining the Family

- What is the theological status of the family in Islam?
- Is the value of "family" related to particular social forms of the family, e.g. nuclear, extended, clan, patrilineal etc.?
- Does the family uniquely embody certain Islamic virtues?
- What social, economic and political, religious and other factors shape the institution of the family in British Muslim communities today?
- What state of health is that institution in presently? As it is experiencing radical transformation in many circumstances what are the core essential features of Muslim family life that should be preserved and strengthened, e.g. mutuality, the reproduction of values (*tarbiyah*), language and culture, networks of support etc. What can be discarded?
- Is it right to assume that shedding homeland cultures is an unqualified good?
- What form should *tarbiyah* take in liberal society where freedom and individual autonomy are so central?
- Should *tarbiyah* be expressed more in terms of rights than in terms of duties?

### 2.2: Muslim Educational Institutions

- How well are informal and formal British Muslim educational institutions (the family, the supplementary school, the faith school, the religious movements etc.) performing?
- What is the relationship between secular and religious education?
- Are they creating open or foreclosed religious identities?
- What critical assessment might be made of the curricula available in these institutions?
- Is all the political attention around Muslim education entirely unjustified or are there grounds for taking some of this criticism on board?
- How far should a new Muslim pedagogical method be developed that promotes critical thinking, rationality and hermeneutics at the core of Muslim thinking and Muslim identity formation?
- What role is there for critical thinking, rationality, and hermeneutics within Muslim pedagogies?

- What role should science and empiricism play in these curricula? Or creativity and cultural expression in the arts and music?

### 2.3: Sex and Relationships Education

- How effective is sex and relationship education in our communities? Who delivers it?
- What are the roles of the family, informal religious education and schools in fostering healthy attitudes?
- What sort of sex and relationship education do we need to promote to deal with relationship and family breakdowns and other forms of dissonance?
- If we believe that the family as a basic unit in society is a good, how do we promote and understand this and inculcate values across the generations?
- What examples of best practice can we share in this area?

## Symposium 3: Political Participation and Community

### 3.1: Community Activism

- How far should our traditions of community activism and its relationship with mainstream political participation be critically revisited?
- Is there a balance between the public good and the Muslim good, and if so, what is it?
- How much does Muslim activism really differ from ethnic activism within Muslim communities?
- What political role should community institutions like mosques and representative organisations realistically be expected to play? How should we view the development of organisations such as Mosques And Imams National Advisory Board (MINAB)?
- How far should the secular argument that politics based on religious identity can be divisive be taken on board?

### 3.2: The Secular Public Space Revisited

- What do we understand by the secular public space?
- To what extent is the commitment to the secular public space conditional?

- What is the role of the Muslim voice in modern Britain? Does this differ from the function of the Established Church, or other religious voices?
- Do Muslims only have natural allies among other faiths, or can secular trends also present common interests?
- How do we address the growing problems of bigotry and Islamophobia that raise new barriers in engaging in the secular public space?
- How can we move Muslim public theology in Britain to be broader than a counter-terrorism agenda and strategy?

### 3.3: Engaging in Party Politics

- How far have these traditions been able to balance out community mobilisation through identity politics with participation in mainstream politics?
- Is it more realistic to acknowledge that Muslim politics and mainstream British politics will always have a dynamic, sometimes confrontational relationship?
- What role can Muslims in mainstream politics play in a post-Prevent world?

## Symposium 4: Gender – Equality, Identity and Sexuality

### 4.1: Justice and Equality

- What resources within the Islamic intellectual traditions are there to respond to claims of gender justice: equal rights for Muslim women to education, work, political participation, leadership within the core religious and community institutions, within the family, and so on?
- How much are these fundamental claims to equality with men denied to British Muslim women within families and communities, even if they are upheld in law?

### 4.2: Feminism and Theology

- What grounds are there for an Islamic feminism? Are there grounds for an Islamic feminist theology?
- What strategies can one adopt towards a hermeneutics of equity and fairness?
- Has much of classical and contemporary Islamic scholarship is informed by patriarchal and even misogynist assumptions that need to be

challenged? Has patriarchal thinking undermined the Qur'anic principle of equality?

- How much have verses in the Qur'an that talk about gender difference been used to shore up male privilege? Is 4.34 a statement of male responsibility rather than of male privilege and superiority? [Meaning of the verse in translation (Yusuf Ali): *Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is Most High, Great (above you all).*]
- How far have British Muslims been influenced by the development of Islamic feminism, as opposed to the much earlier secular nationalist feminism, in the Muslim world from the 1990s onwards?

### 4.3: A Gender-Facing Jurisprudence

- How does a theology and jurisprudence based on gender equality instead of patriarchy relate to issues such as (i) marriage and divorce, (ii) the role of women within marriage and the extended family, (iii) so-called "honour" killings, (iv) opportunities in employment and education, (v) inheritance laws, (vi) the nature of social roles of women in family life, (vii) sex and intimacy in marriage, and the concept of "marital rape", (viii) domestic violence, (viii) cliterodectomy, (ix) full participation and role in governance and leadership of congregations, community institutions and structures and so on.

### 4.4: Gender is also about Men

- How is the idea of masculinity within Islamic thought to be reassessed if the notion of patriarchy is critically assessed?
- Should the social role of masculinity in Islam be defined largely by economic responsibility to the family or more generally to the notion of control and authority? If so, are such concepts meaningful today?

#### 4.5: Gender Relations

- How is the relationship between men and women defined in Islam - with regard to equality, reciprocity, duty, right, service, ihsan, virtue; and in the family, marriage, community, society, work, public life, culture and the arts, in the mosques and community organisations?
- Is gender biologically determined or socially (and juristically) constructed?
- Should these relations be defined by gender equality or gender difference?
- Can difference and equality be combined in any meaningful sense or are they fundamentally incompatible?

#### 4.6: Sexual Orientation

- How far should the Qur'an, the Prophetic tradition and the schools of Islamic law be revisited critically to reassess issues of sexual orientation?
- How relevant are arguments about the ground of values ("natural" law or a command theology) in relation to sexual orientation?
- Is the Muslim notion of family at odds with stable and long-term same-sex relationships?
- Should Muslims today imbibe uncritically the shift from acts to public identities, i.e. there was

no such identity as "homosexual" in pre-modern Muslim societies?

- Does that distinction between acts and identities enable a more tolerant and compassionate approach to this issue?
- How should British Muslims deal responsibly and compassionately with gay Muslims and gay Muslim groups, rather than rendering them invisible and ignoring their issues about discrimination and bad treatment with the community?
- How far should British Muslims recognise that the denial of gay rights can fall foul of discrimination law and is driving new forms of right-wing anti-Muslim politics across Europe? How feasible is public advocacy for Muslim rights to equality and recognition while denying the same to gay people?

*Two news stories about the project are given in Appendix I. A detailed report of the project is being prepared. The report of the first phase of the project, Contextualising Islam in Britain: Exploratory Perspectives, is available for download from the CIS website at [www.cis.cam.ac.uk](http://www.cis.cam.ac.uk).*



## Narratives of Conversion to Islam: Female Perspectives

*Narratives of Conversion to Islam: Female Perspectives* brought together more than forty female Muslim converts to discuss aspects of their conversions to Islam, to reflect on their journeys and experiences and to produce a report to inform Muslims and non-Muslims about the topic. The participants reflected on the personal and social aspects of their experiences, including the impact on the individual and the family. The preliminary meeting commented on the generally shallow treatment of the topic in the media amid a rising interest in women converts to Islam. The underlying assumption in most media reporting is the sense of surprise, to put it mildly, that women would want to convert to a religion that oppressed them. While this is not the motivation for the project, it is still an important part of the context against which it is conceived.

The project is ongoing. The questions for the participants at the exploratory meeting and the first symposium are set out below.

1. Who converts to Islam? Why?
2. What does conversion offer the new Muslim? What does it deprive the new Muslim of?
3. How does conversion work at the personal/emotional level? What encounters trigger a woman's first interest in Islam? What are the internal and externally generated doubts that accompany these encounters? At what point is the decision to convert taken?
4. Is conversion an event in a process full of other significant events? What are these events if any? How do they affect a new Muslim's experience of conversion?
5. Is conversion a transformation? A re-orientation of direction? Or a break with the past? What is the best metaphor to describe conversion?
6. Is it necessary that conversion is accompanied at the start by some kind of change in a woman's outward appearance or onomastic designation (name) to signal the new status to one's family and friends? What effect do these changes have on the new Muslim and on her family, friends and colleagues at work?
7. Does conversion lead to a state of 'minoritisation'? If so how? What impact does this new state have on the new Muslim woman? Are the new Muslim women bridges between their old and new communities? If so how? Is the bridge metaphor a useful one? What other metaphors, if any, may be used?
8. What support does the new Muslim receive from her new community? Is this support adequate for the needs of the new Muslim? What are these new needs? What prejudices, if any, does a new Muslim woman encounter in her new adopted community? Is this community more rhetorical than real?
9. What are the problems, challenges and frustrations of conversion? What is its upside? How does the new Muslim sustain her commitment to her faith at stress points in her conversion? How does the gap between what Muslims say Islam is about and what they do in its name affect new Muslim women's perception of their new religion and new Muslim community/communities?
10. How does the breakdown in marital relationships impact a new Muslim woman's conversion to Islam?
11. Why do some converts lapse/leave Islam? How do they talk about this experience?
12. Is the Internet a useful location for meeting Muslims and receiving help and advice? What experiences have you had on the Internet?
13. What resources do new Muslim women need to make converting to Islam an easier/more rewarding experience?

### **Symposium I: Family, Appearing as a Muslim & Lifestyle**

#### **1.1: Family**

- Who guides and how is guidance provided to those expressing an interest in Islam?
- At what stage in the conversion process do converts present their interest in Islam to their families and how is this achieved? How does the

convert respond to the reactions from family members?

- To what extent does marriage impact upon converts' understanding, implementation and expression of Islam?
- How do converts initiate a process of believing in Islam as themselves rather than adopting imposed traditions, beliefs and identities?
- How can a *fiqh* of minorities be transmitted to converts and what would be the perceived benefits of doing so?
- To what extent do cultural expressions transposed upon Islam, which are transmitted to converts, contribute to the breakdown/straining of family relationships between converts and their families of origin?

### 1.2: Appearing as a Muslim

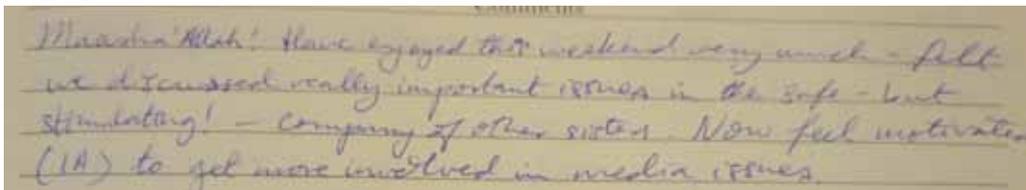
- How far do outward expressions of Islam convey change within a person? Is there a link between dress and piety? Does dress impact upon spirituality?
- How significant is spirituality in the conversion transition and the continuing conversion process and to what extent does research address or avoid the spiritual significance of conversion?

- To what extent can an assessment be made of the social impact of appearances both to Muslim and non-Muslim society?
- How do converts counter the insecurities arising from expressing or not expressing Islam through dress codes and how significant is this in relation to living in the UK?
- What are the possible effects of changing names/identities?

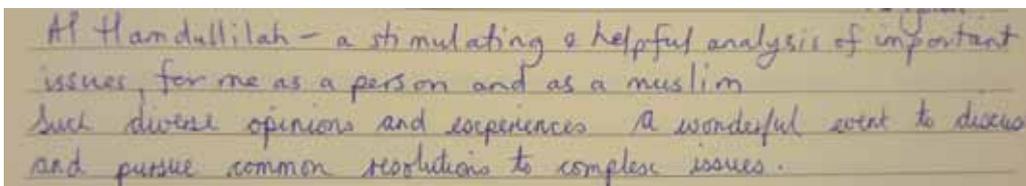
### 1.3: Lifestyle

- How do conversions to Islam impact upon converts' lifestyles – what changes do they initiate?
- To what extent are British modes of socialising compatible to converts?
- Is compromise involved when maintaining relationships with non-Muslims?
- How do converts re-socialise themselves within wider society? To what extent are they able to achieve this?
- Are there issues of acceptance from British society directed towards converts?
- What, if any, roles should converts assume to create better understanding/relations with wider society and how could converts to Islam impact on negative stereotypes in the dominant culture?

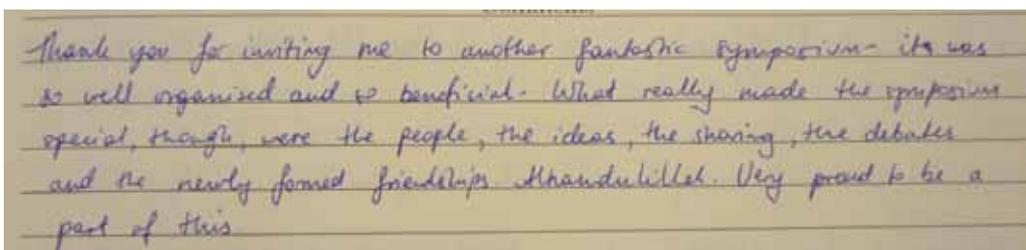
### Participants' comments



Alhamdulillah! Have enjoyed this weekend very much - felt we discussed really important issues in the safe - but stimulating! - company of other sisters. Now feel motivated (IA) to get more involved in media issues.



Al Hamdulillah - a stimulating & helpful analysis of important issues, for me as a person and as a muslim. Such diverse opinions and experiences. A wonderful event to discuss and pursue common resolutions to complex issues.



Thank you for inviting me to another fantastic symposium - it was so well organised and so beneficial. What really made the symposium special, though, were the people, the ideas, the sharing, the debates and the newly formed friendships. Alhamdulillah. Very proud to be a part of this.

Thank you for inviting me to be part of this inspiring weekend. I believe it has given me further knowledge of the various paths of converts and given me back the confidence to able to share my own life experience.

The symposium has provided us not only with a productive forum for discussing and sharing views on topics that form inherent parts of our lives, but also a safe haven for talking about issues that perhaps nobody else <sup>(but us!)</sup> can really relate to. I really enjoyed the balance between lively debate and brainstorming, and the <sup>more</sup> therapeutic aspects that came with sharing emotional stories and experiences. I'd like to see the series of symposia continued in some way as a longer-term project that we could get involved with!

Symposium 2 on Intra Muslim-Relations, Marriage & Media and Symposium 3 on Genders and Sexuality, Identity, Citizenship and Political Engagement & Struggles within the Faith will be held in December 2011 and January 2012. The resulting report is in progress.

## Reforms in Islamic Education

9–10 APRIL 2011

Selwyn College, University of Cambridge

The post-9/11 era has witnessed intense international interest and scrutiny of Islamic education as well as Islamic schools. While there has been a growing field of research on reforms in Islamic education, the tendency is to view these reforms as reactions to external pressure and expectations, rather than actions initiated, contested and negotiated by and among Muslims. What is often overlooked is the need to locate these reforms within broad historical, political and socio-cultural contexts beyond the events of 9/11.

This two-day conference, jointly organised by the Prince Alwaleed Bin Talal Centre of Islamic Studies (Cambridge) and the Prince Alwaleed Bin Talal Centre for the Study of Islam in the

Contemporary World (Edinburgh), aimed to fill this gap. The conference brought together internationally renowned academics to raise awareness on reforms in Islamic education by presenting critical perspectives and discussing practical suggestions.

Islamic education refers to all forms of teaching and learning, whether formal, informal or non-formal, that are based on the principles and values of Islam. An Islamic school is any educational institution that emphasises the transmission of Islamic knowledge and the inculcation of Islamic values and ethos. Encompassing a variety of types and levels, Islamic schools are known by different names across societies, such as 'madrasa', 'pesantren', 'Darul Uloom', 'Islamic faith school' and 'Islamic higher institution'

## Programme:

### DAY 1 – 9 APRIL 2011

**9.00–9.30 Registration & Refreshments**

**9.30–10.00 Welcome & Introduction**

Professor Yasir Suleiman & Professor Hugh Goddard

**10.00–12.00 Session 1**

Chair – Professor Yasir Suleiman

- **Professor Tariq Ramadan** (University of Oxford)  
Islamic Education in a Pluralistic Society: Substance and Objectives
- **Professor Michael S. Merry** (University of Amsterdam)  
Islamic Education in Europe and North America: Old and New Developments
- **Professor Azyumardi Azra** (Graduate School State Islamic University, Jakarta)  
Reforms in Islamic Education: A Global Perspective Seen from the Indonesian Case

**12.00–13.30 Lunch**

**13.30–15.00 Session 2**

Chair – Dr Paul Anderson

- **Abdullah Trevathan** (Roehampton University) & **Dr Nadeem Memon** (University of Toronto)  
Understanding Current Curriculum Models of Islamic Schools in the West
- **Professor Rosnani Hashim** (International Islamic University Malaysia)  
Transformative Islamic Education through a Transformative Pedagogy
- **Mujadad Zaman** (University of Cambridge)  
Pedagogies of the Possible: Re-examining Educational Practice and Value within the Madrasa and the University

**15.00–15.30 Tea & Coffee Break**

**15.30–17.00 Session 3**

Chair – Mohammed Abdul-Aziz

- **Nader Al-Refai** (University of Derby) & **Professor Christopher Bagley** (University of Southampton)  
Citizenship Education: Muslim Pupils in Muslim and State Secondary Schools in Britain
- **Dr Mark Sedgwick** (Aarhus University)  
Islamic Education in Non-Islamic State Schools: The Danish Case
- **Dr Jenny Berglund** (Södertörn University)  
Singing and Music as Part of Islamic Religious Education in Sweden

**19.30–21.30 Conference Dinner**

## DAY 2 – 10 APRIL 2011

### 9.00–10.30 **Session 4**

Chair – Dr Saeko Yazaki

- **Professor Sebastian Günther** (University of Göttingen)  
New Interdisciplinary Approaches to Islamic Education in Germany
- **Professor Dr Jamal Malik** (University of Erfurt)  
Training Objectives for Islamic Studies at German Universities: What Academically Trained Personnel are Needed by Muslim Congregations in Germany?
- **Elif Medeni** (University of Vienna)  
Developing Educational Standards for Islamic Religious Education

### 10.30–11.00 **Tea & Coffee Break**

### 11.00–12.30 **Session 5**

Chair – Tom Lea

- **Dr Reza Arjmand** (Stockholm University)  
A Comparative Study on Gulf Countries with a Focus on Recent Changes within the Religious Component of the Formal Curricula and Other Related Issues
- **Dr Noha El-Bassiouny** (German University in Cairo), **Hagar Adib** (German University in Cairo) & **Dr Sanaa Makhoulouf** (American University in Cairo)  
Islamic Character Education in the Face of Childhood Consumerism
- **Maryam Serajiantehrani** (Allameh Tabatabai University)  
Children's Literature: Effective Means of Islamic Education

### 12.30–13.30 **Lunch**

### 13.30–15.00 **Session 6**

Chair – Professor Hugh Goddard

- **Misbahur Rehman** (University of Erfurt)  
Curricular Reforms in Pakistani Madrasas: The Voices from Within
- **Dr Charlene Tan** (Nanyang Technological University)  
Reforming Madrasah Curriculum in an Era of Globalisation: The Singapore Case
- **Dr Srawut Aree** (Chulalongkorn University, Bangkok)  
Santichon Islamic School: Model for Islamic Private School in Minority Context

### 15.00–15.30 **Tea & Coffee Break**

### 15.30–17.00 **Session 7**

Chair – Dr Charlene Tan

- **Ann Witulski** (University of Florida)  
Constructing the State-Society Distinction: Islamic Education Curriculum Conflicts in Morocco
- **Dr Yahia Baiza** (Institute of Ismaili Studies)  
Madrasa Education in Afghanistan: A Choice between Reform and Obliteration
- **Dr des Nagihan Haliloglu** (Tughra Books)  
Breaking the Headscarf Ban in Secular Turkey: An Alternative Educational Establishment in Istanbul

### 17.00–17.15 **Concluding Remarks**

Professor Yasir Suleiman & Professor Hugh Goddard

### 19.00–21.00 **Dinner**



Session One, Day One (Chair: Professor Yasir Suleiman)



Lunch, Selwyn College



Question and Answer Session, Question raised by Dr Saqi



Dinner



Participants



Session Six, Day Two (Chair: Professor Hugh Goddard)



Session Three, Day One (Chair: Mohammed Abdul-Aziz)

## Reforms in Islamic Education

### Abstracts:

#### **Citizenship Education: Muslim Students in Ten Islamic and State Secondary Schools in England**

*Nader Al-Refai, University of Derby*

*Christopher Bagley, University of Southampton*

Educators in Muslim schools, and in schools containing a high proportion of Muslim students, face challenges posed by curriculum innovations in Citizenship Education. We have studied Citizenship Education in 10 secondary schools in Northern England, including 5 Muslim schools and 5 state schools, analysing data from 336 pupils and 28 teachers, on attitudes to citizenship, and how these reflect religious education curricula in these schools. These are 'best practice' schools in terms of their development of curriculum initiatives in the teaching of citizenship. The Muslim pupils studied were especially receptive to teaching about being 'a good citizen', acting in a civic-minded and socially responsible way. In this and in further work we found that the teaching of religion in Muslim schools was for pupils often a mutually reinforcing process through which the idea of the responsible citizenship was fostered by teaching about Islam. We offer ways forward for teachers in Muslim schools in this interesting and sometimes controversial area.

**Key words:** Muslim, Education, Citizenship

#### **Santichon Islamic School: Model for Islamic Private School in Minority Context**

*Srawut Aree, Chulalongkorn University*

Islam is Thailand's largest religious minority. Thailand's Muslim community comprises of two groups: The Malay Muslims of the southern provinces and the naturalized Muslims of different ethnic backgrounds residing throughout the country. Thai Muslims maintain, express and symbolize their identity mainly through religious institutions. Not only have the Thai state tended to consider Islamic education out-dated, but they have failed to recognize their moral-cultural relevance. This prompted the promulgation of policies that sought to streamline these along

modern-secular educational lines. Through protests, Muslims successfully persuaded the government to recognize the religio-moral benefits of an integrated education through which Muslim identity could be maintained and Muslim young people morally prepared for modern professional life. This led to the establishment of Islamic Private Schools in Thailand. Contemporary Islamic education in Thailand combines a religious education with the national Thai curriculum. All this is sponsored by the government, with the latter coming under the supervision of the Ministry of Education.

Islamic private schools face the following two problems. Students are not adequately prepared to either compete in the country's modern job market, or gain entrance into university. Countrywide, the test scores from Islamic private schools are below the national average. Secondly, whilst most Islamic private schools teach the Thai national curriculum, they only receive a small fraction of their operating budget from the government. Financial restrictions complicate the creation of standardized lesson plans, the ability of teachers to engage with the government curriculum. Both of these adversely affect the quality of instruction. This article highlights how *Santichon*, a private Islamic school located in Bangkok, Thailand, have addressed these problems thereby preparing Muslim students enter Thailand's universities and competitive job market.

#### **Reforms of the Curricula and Appropriation of Religion in the Muslim Middle East**

*Reza Arjmand, Columbia University*

Education reform in the Muslim Middle East, including reforms of religious components of the curricula, is at the crossroads of globalization, social change, rapid economic development, and the presence of religious ideologies. The diverse pattern of the reform across various countries is the reflection of the complexity of the region which on one hand is affected by the domestic factors and on the other hand by the nature and extent of the linkage to the global forces. In spite of the

contextual characteristics and diversity, the reforms share a number of common features. In general there are four interlinked key categories of factors affecting the trend of the education reforms and religious content of the curricula in the Middle East: a. socio-economic development, and new concept of civil society; b. state and new modes of governance; c. cultural (traditional/religious) and political factors; and d. international factors. In all countries:

1. Various elements of 'religion' and 'tradition' have been reinterpreted and appropriated in education both in the official discourse and at the grassroots level and have been introduced into the reform.
2. The needs for reform have come, on one hand, through 'domestic actors' and, on the other hand, endorsed by 'external actors', and in many cases through their mutual interactions. It has also informed the 'borrowing' (of policies and practices), in both regional and global levels.
3. A slow process of democratization within education is proceeding across the region. A series of top-down democratization initiatives attributed to the global trend of (social and economic) liberalization and the bottom-up demands of the local stakeholders have affected the process of educational reforms and resulted in re-interpretation of religion in the curricula.
4. A new concept of 'civil society' is born which has challenged the Islamic *waqf*-based notion of civil society and has introduced a new domain for social activities. The emergence of the new civil society contributed to a socio-economic development which in turn is reflected in the form of democratization (including recognition of minority rights, greater social roles for women, and the like) within these countries and an escalated need for the changes. It could be argued that the recent redefinition of the objectives of education and content of the curricula across the Middle East is the outcome of such a development.
5. There is synchronization between domestic actors (both state and civil society) and international actors which inhibit or enhance the chance for and/or process of the education

reforms. This has resulted in internationalization of the local reform discourse. The local changes, thus, are accommodated within larger international discursive practices such as EFA (Education for All), MDG (Millennium Development Goals), and LLL (Lifelong Learning)

### **Reforms in Islamic Education: A Global Perspective Seen from the Indonesian Case**

*Azyumardi Azra, Graduate School State Islamic University, Jakarta*

Reforms in Islamic Education is one of the most important 'projects' of renewal and reforms of Islam – or better, Muslim societies – since the early 20th Century onwards. The logic behind the reforms is that in order for Muslims to be able to cope with the modern world and achieve progress there is no other way but reforming Islamic education. But one should recognize that reforms in Islamic education have met some resistance from some Muslim societies that are suspicious that the reforms would only lead Muslim students to move away from Islam to secularism.

However, the idea and efforts to reform Islamic education is in fact gaining new momentum in post-9/11/2001 events in the US. It has been supposed by many that one of the most important root-causes of radicalism among Muslims is that their Islamic education remains an archaic institution. Therefore, Islamic education has been held responsible for failing to provide a better perspective for Muslim children to look to their surrounding world. For that reason, Islamic education, particularly *madrasah* and other Islamic traditional educational institutions such as *pesantren* in Indonesia have been misperceived as the 'breeding ground of radicalism' or 'talibanism'.

Responding to that kind of perception or misperception, there is an urgent need to revisit reforms in Islamic education after one century has passed. Even though reforms have been conducted for such a long time in various Muslim societies and countries, it is clear that the extent of reforms in Islamic education is different from one place to another. There are cases that reforms in Islamic education have been very successful; but there also cases where reforms of Islamic education have

failed. The success and failure of reforms in Islamic education have a lot to do with various religious, political and social factors working within particular Muslim societies and countries.

This paper is a preliminary attempt to map reforms in Muslim societies and countries; the success and failure of reforms and their impact on the future of Muslim societies. The paper will take Indonesia as a show case of a successful reform in Islamic education. The Indonesian case will show that reforms in Islamic education are influenced by many factors that make reforms possible and even necessary.

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### **Madrassa Education in Afghanistan: A Choice between Reform and Obliteration**

*Yahia Baiza, Institute of Ismaili Studies*

In the late 1870s, Amir Sher Ali founded a civil and a military school during the second term of his Amirship (r. 1868–1878) in Afghanistan. The foundation of the two schools marked a minor but symbolically significant rupture with traditional madrasa education. At this stage, it was not the actual curriculum, but the model and vision behind these schools that differentiated them from the madrasa system. The civil school was patterned after the British educational model in India, and the military school was even supervised by a British army general. Although these tentative changes in education were then destroyed during the Second Anglo-Afghan War (1878–1881), they left a legacy of a new form of education. Schools were then restarted at the dawn of the next century and gradually sidelined madrasas from the mainstream formal education system. The schools were called *makatib-e asri* (modern schools), and the newly founded form of education came to be known as *talimat-e asri* (modern education).

This paper explores the plight and reform of madrasa education in Afghanistan, and its choice of standing between reform and obliteration, through the questions of why the madrasa system was unable to meet the educational, scientific and economic demands of modern era in Afghanistan; how madrasa education degraded to the extent that countries like Afghanistan, where the madrasa system produced contemporary beacons of knowledge and scholarship, had to opt for a different educational

model; and how Afghanistan's experience may help to understand and explain these questions and contribute to the increasing demand for the reform of the madrasa system.

This paper entertains these questions through the following debates. First, it discusses the concept of knowledge in Islam as the most important element that influenced Muslim scholarship and education. Next, it discusses the traditional structure of madrasa education that has an important share in the sustainability as well as degradation of madrasa education. Then it presents a debate on the reform of madrasa education, followed by conclusion and implications for a new direction.

**Key words:** knowledge, concept of knowledge, traditional education (mosque, madrasa and home-based education), modern education, modernist, *'ulama*

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### **Singing and Music as Part of Islamic Religious Education in Sweden**

*Jenny Berglund, Södertörn University*

In Sweden the first independent Muslim school opened in 1993. At present there are 16 such schools, all financed by the state. As other independent schools in Sweden, they are obliged to follow the national curriculum, but are allowed to add an extra curricular subject, Islamic Religious Education (IRE), to the weekly schedule.

In Muslim schools, singing appears to make up a good part of IRE, but the attitude to the use of music and songs varies widely, ranging from prohibition of all instruments but hand drums to the use of Hiphop and pop-music within IRE.

In this paper I will discuss the different interpretations of Islam that lead up to the schools' different choices of whether or not to use singing and/or music when teaching Islam to the pupils. I probe into the sources of authority/legitimacy that they use in order to motivate and legitimate their specific opinions in this matter. The paper shows that there are a wide variety of sources and interpretations at hand in the Swedish context, illustrating a multitude of Islamic interpretations.

Theoretically, the paper is inspired by Kenneth Gaurdly's distinction between music and non-music when defining different kinds of sound art traditions. Methodologically, the paper is based on fieldwork in three of Sweden's Muslim schools as well as additional interviews in six schools.

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### **Islamic Character Education in the Face of Childhood Consumerism**

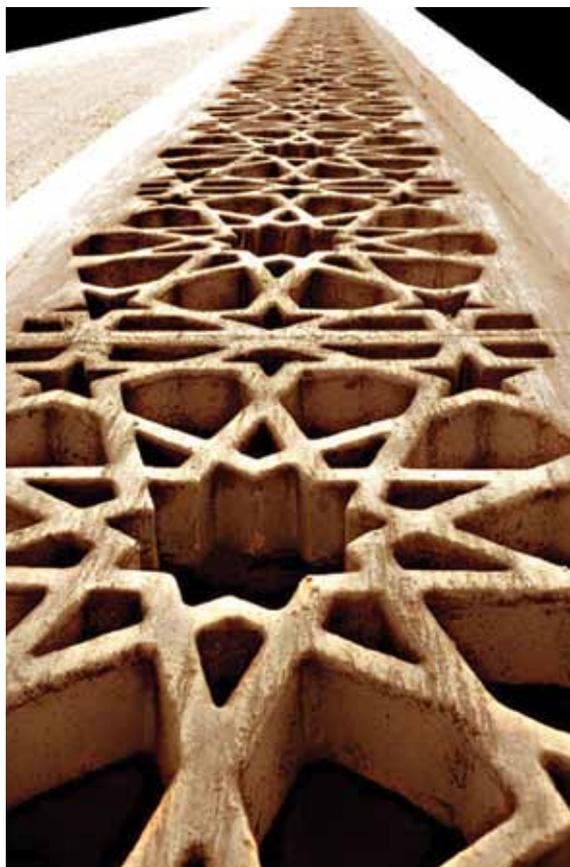
*Noha El-Bassiouny, German University in Cairo*

*Hagar Adib, German University in Cairo*

*Sanaa Makhoulouf, American University in Cairo*

The study of childhood consumerism, materialism, and excessive marketing to children as a vulnerable group has been in focus worldwide on both practical and theoretical levels. The study of the adverse physical and psychological impact of materialism and consumerism on children has led countries and international organizations, such as the World Health Organization (WHO), to regulate marketing practice to this vulnerable group. In this research,

both Islamic character/ethics education and the important role of parents are featured as two critical antidotes and countervailing power against unethical marketing practice to children in light of excessive materialism and consumerism. The research starts by defining materialism and its adverse effects on children based on international literature. Highlights of the modules encompassing Islamic character education are defined; especially the important role of citizenship education in preparing Muslims to be at the forefront of social and civic engagement. The role of parents is then stressed. The results of the empirical research (qualitative and quantitative) conducted with both parents and children on childhood materialism and consumerism in Egypt are then portrayed. The research thus pioneered a new study featuring the relationship between two theoretically-isolated worlds; Islamic Character/Ethics Education and Childhood Materialism and Consumerism. The research implications are not only important for Islamic schools, future development of Islamic character building curricula, but also for public policy makers and parents.



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### **New Interdisciplinary Approaches to Islamic Education in Germany**

*Sebastian Guenther, University of Goettingen*

"Only the people of understanding are mindful"  
(Quran 39:9)

This paper presents a novel, interdisciplinary approach to Islamic education by taking into due consideration both the humanistic ideals and the increasingly diverse multicultural frameworks of modern societies in Europe and elsewhere.

Thus, the main objective of the paper is to present and analytically discuss innovative research conducted at the newly established research centre "Education and Religion": From Early Imperial Roman Times to the Classical Period of Islam", EDRIS.

The paper shows that such an historical, interdisciplinary view of Islamic education is not only immediately relevant for a period and geographic area of fundamental importance for the rise and growth of both "Western" and "Islamic" civilizations. Moreover, it also helps uncover and highlight key

concepts, theories, and philosophies of Islamic education and wisdom in ways that contribute to raising the much needed awareness of Islam as a natural constituent in the canon of the great civilizations that have decisively shaped historical developments in both Europe and the Middle East and whose impacts are very much present in contemporary discourses and intercultural presuppositions.

This kind of systematic, multidisciplinary analysis of the goals and values that inspired and animated educational and religious traditions in a region as important as the later ancient and medieval Mediterranean world will lead to a better understanding of the cultural and intellectual foundations of the Western and Islamic worlds during their "shared past". In essence, this collaborative work on Islamic education as conducted at the EDRIS Centre will significantly contribute to establishing a sounder footing on which to build our "shared future."

The core of the paper offers insights in the four main areas of the EDRIS Centre's research on the history, development, and specifics of Islamic education during the early and classical periods of Islam (that is, the 7th to the 13th Century CE). These are: (1) Quranic exegesis and its foundational role in Islamic education; (2) historical writing as a major educational tool and the search for Muslim identity; (3) philosophies and ethics of classical Islamic education; and (4) the impact of great educators on early medieval Muslim society.

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### **Breaking the Headscarf Ban in Secular Turkey: An Alternative Educational Establishment in Istanbul**

*Des Nagihan Haliloglu, Tughra Books*

In this paper I want to talk about Akademistanbul which runs several educational programmes, including one on the Islamic sciences. It is a programme that runs as a franchise of the Islamic University of Rotterdam, which has earned its accreditation in 2010. In its mission statement IUR declares primary concerns to be 'Islam and cultural diversity in the Netherlands, International perspectives on Islam, Islam and Citizenship, Islam and Public Ethics, and Islam and Environmental Education'. The mission statement is differently

highlighted in the Turkish context, and reads 'for those students who have not been able to continue their high school or university' and the reason these students have not been able to pursue their careers becomes apparent when one visits their buildings. They are all female, and they all wear the headscarf. As such, Akademistanbul is one of the institutions of higher-learning that has its doors open to hijabi women, but different from other enterprises that have capitalized on the 'hijabi market' and that offer degrees in 'secular' sciences, Akademistanbul offers an Islamic curriculum, and thus presents an interesting shift in how girls who are barred from going to secular universities may pursue higher learning. My paper will look at the curriculum of the school and include interviews with the students and staff to see where they place it in the constellation of the alternative institutions of higher learning (none of which, incidentally, have accreditation with the Turkish authorities) and also in relation to theology faculties at 'secular' universities and the Islamic University of Rotterdam. I argue that Akademistanbul is an establishment in which one can observe the tension not only between secular and religious education, but universities and their enfranchises which is becoming a more and more common phenomenon.

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### **Transformative Islamic Education through a Transformative Pedagogy**

*Rosnani Hashim, International Islamic University Malaysia*

Muslim education has been experiencing transformation ever since the period of contact with the West in the 18th Century in an attempt to face global challenges and position Muslims in the world community. Among the reforms attempted were introducing "modern" sciences into the religious school curriculum, establishing integrated curriculum and integrated schools, Islamization of Contemporary Knowledge, and establishing Islamic schools and universities. The challenges continue and its nature has changed since the invention of the internet. This paper examines the Islamic Studies curriculum in schools to see its ability to respond to new challenges. It argues that the aims of the curriculum do not have a problem but the content and the pedagogy of the teaching of Islamic studies or education suffer from some shortcomings especially

its pedagogy. The paper ends with a proposal for the more transformative Hikmah pedagogy that could awaken the Muslim minds and souls.

**Key words:** Islamic Education, transformative pedagogy, philosophical inquiry, Hikmah pedagogy, Islamic curriculum

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### **Training Objectives for Islamic Studies at German Universities: 'What Sort of Academically Trained Personnel are Needed by Muslim Congregations in Germany?'**

*Jamal Malik, University of Erfurt*

We are talking about producing academically trained personnel to meet the requirements of Muslim congregations in Germany. No doubt, such Islamic training must be to academic and professional standards. This would advance the legal recognition of Islam in Germany, and it is necessary for Muslims to feel at home in that country. However, no concept for such an institutionally consolidated, theologically trained functionary elite, which would be expected to work towards integration and recognition, is available so far. This paper shall serve as an initial input to think about such concept.

**Key words:** Muslims in Germany, Islamic Theology, Higher Education

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### **A New Approach: Developing Educational Standards for Islamic Religious Education**

*Elif Medeni, University of Vienna*

The status of Religious Education in general and in Islamic Education in specific differs in German-speaking countries and especially in the federal states of each country. While there is no denominational religious education in many German states and only few federal states established Islamic Religious Education in Germany the Austrian case is considered exemplary because Islamic Religious Education has been established in 1982–1983 in Austria and Islam was recognized officially by law.

After the results of the Programme for International Student Assessment (PISA) were published in 2000 a lot of discussions concerning the quality

of education were sparked. That was one of the reasons for the disastrous outcome, which caused this tremendous damage to education in general, and religious education in specific. Thus the input-oriented approaches and curriculums turned into a more outcome-oriented approach. In addition, a general debate sparked about the justification of religious education in modern societies.

Several research projects concerning an output-oriented education were funded in Germany. In times of 'evidence-based policy making', research and surveys plays a significant role in shaping and implementing educational reforms. Moreover universities and different institutions carry out projects concerning the development of educational standards and teachers are trained to implement these standards at schools.

Educational standards define the abilities the students must be able to show in each subject. These standards are already defined and developed for several subjects (Math, Languages, Sciences). Therefore the students have to generate certain skills and competences, which are also defined for each age cohort. The federal state Baden-Württemberg is working first with educational standards in Islamic Religious Education at state schools whereas in Austria an interdisciplinary research project of the University of Vienna is probably going to start in Spring 2011 that aims to develop educational standards for several denominations. This paper will focus on the ongoing discussion in German speaking countries that concern the development of educational standards: In general concerns for religious education and specifically Islamic Education.

**Key words:** Islamic Religious Education (IRE), Competences, Educational Standards

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### **Islamic Education in Europe & North America: old and new developments**

*Michael S. Merry, University of Amsterdam*

Islamic education in Western societies is witnessing unprecedented growth and 'success' but also many challenges. Successes include the sheer number



University of Cambridge

of Islamic schools to have been established in recent years. In both Britain and North America in particular, the number of Islamic schools has roughly doubled since 2000. More persons than ever before are involved in establishing Islamic schools – both full time and part time – and maintaining them. Meanwhile, growth of Islamic schools on the European continent has stagnated; a number of schools have been closed down. Several challenges in particular emerge, including mainstreaming pressures and staff recruitment and retention. The second is a nascent interest in Islamic homeschooling. To illustrate the latter of these, the author examines the present situation of roughly one hundred orthodox Muslim parents who are petitioning authorities for permission to homeschool in the Netherlands, a country where homeschooling barely exists.

**Islamic Education in a Pluralistic Society: Substance and Objectives**

*Tariq Ramadan, University of Oxford*

Muslims are living in pluralistic societies either in Muslim-majority countries or in the West. It is critical then to address the issue of the substance of what is taught. What is Islamic in what we call ‘Islamic Education’? How do we deal with sciences, human sciences and the broad field of ‘secular sciences’?

Is there an Islamic way to deal with the diversity of spiritualities and religion? To get a sense of the nature of the potential responses to these complex questions it appears crucial to tackle the central issue of the objectives of contemporary Islamic Education. What are the priorities and the goals helping the learner to be knowledgeable, ethically aware, autonomous and committed as a human being as well as a citizen?

**Curricular Reforms in Pakistani Madrasas: The Voices From Within**

*Misbahur Rehman, University of Erfurt*

The post 9/11 scenario has created an increased interest in Islamic education in general and in Pakistani *madrasas* in particular. An enormous amount of literature has continuously been produced concerning all aspects of these institutions. Most of this literature, however, is not only based on the emotional environment prevailing after these unfortunate events but also a continuation of the ‘capitalist’ approach of the former writers on the subject. *Madrasa* education, henceforth, is claimed to be responsible for the inculcation of hate and irrationality in Islamist terrorists. The reforms suggested are more or less on the same lines by including secular subjects in the curriculum to prepare the graduates of these

institutions for the 'job market'. What is widely ignored in all this process is the centuries-old 'ideational background' and core purposes of these institutions. Thus for *ulama* the reform suggestions are in total contrast with the 'ideational background' of *madrasas* and are therefore faced with severe resistance. Additionally, the reforms suggested by *ulama* themselves even well before the 9/11 incidents did not seem to get wider attention in the academic literature. Hereinafter, this paper questions the relevance and applicability of current reforms suggested by modern scholars. The paper argues that how and why the reforms suggested by *ulama* may have more usefulness and legitimacy. This paper adopts the reform suggestions by two prominent Pakistani *ulama*, Muhammad Yousuf Banuri (1908–1977) and Muhammad Taqi Usmani (born 1943), and analyses their approaches to the reforms to see if they are more relevant and applicable than the ones propagated by the modern scholars.

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#### **Islamic Education in non-Islamic State Schools: The Danish Case**

*Mark Sedgwick, Aarhus University*

In the Muslim world, the religious education of children is normally a standard part of children's education, and follows local Islamic norms. In some European countries, confessional education is organized by the state, so that Christians receive Christian education, Muslims receive Muslim education, and so on. In Denmark, however, religious education is in effect almost compulsory, and teaches Muslim children—along with other children—Christianity from a Danish Protestant perspective, with some classes covering Islam, again from a rather Danish perspective.

This paper examines the political, legal and regulatory framework within which religious education is delivered in Denmark, discusses the emphases that are revealed by regulations and suggestions for lessons provided by the Ministry of Education. It closes with a consideration of the issues raised, both for the European conception of secularism and for Muslims raised in countries such as Denmark.

#### **Children's Literature: Effective Means of Islamic Education**

*Maryam Serajiantehrani,  
Allameh Tabataba'i University*

Islamic education, very similar to other types of education in our modern world, has undergone significant changes during the past few years. The growing interest in internalizing Islamic principles has intermingled with the quick pace of life and this has given birth to the emergence of various ways to teach Islamic values. Since outside pressure such as restrictions imposed on children by educational authorities and institutions have proved to be a means of creating hatred towards religious codes in them and to have a destructive function, the majority of scholars and educators have started to benefit from other methods to motivate children to follow Islamic teachings. The present paper firstly focuses on major online literature, magazines, and book sources which have become available to the children aged 7–11 in Iran, aiming at inviting children to Islamic codes. Next, these sources are examined based on academic criteria to judge their degree of being considered as a part of 'children's literature', and finally, there is a field study on a population of 140 randomly-selected children from different classes of society to measure which type of literature has been the most effective one(s). The finding of the research can benefit academic authorities to invest more in the area which is to have the most effective influence in teaching Islamic doctrines to primary school children.

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#### **Reforming Madrasah Curriculum in an Era of Globalisation: The Singapore Case**

*Charlene Tan, Nanyang Technological University*

For madrasah reforms to be effective and sustainable in an era of globalisation, they need to be underpinned by an Islamic discourse that provides a religious basis and integrated framework. This paper presents the research findings based on fieldwork conducted in a madrasah in Singapore from 2007 to 2011. This paper begins by discussing the main Muslim responses to the phenomenon of globalisation, followed by an examination of key curricular reforms in a madrasah in Singapore. The paper highlights two main findings: firstly, the

curricular changes in the madrasah are in alignment with the priorities of the modern state educational system; secondly, these changes are grounded in an Islamic discourse that is conceptualised, articulated and accepted by Muslims living in a modern, global and plural society under a secular state.

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### **Understanding Current Curriculum Models of Islamic Schools in the West**

*Abdullah Trevathan, Roehampton University*  
*Nadeem Memon, University of Toronto*

This paper traces the development and growth of Islamic schooling in North America and Europe with particular focus on the curriculum models adopted and developed. The co-authors, both of whom have administered, conducted in-service training and/or researched the needs of full-time Islamic day schools, attempt to raise constructive criticisms of the state of Islamic school curricula to foster further reflection and development. The paper first outlines the process and influences that have shaped the curriculum models that currently exist in Islamic schools. The overview then shifts to a necessary theoretical analysis of how aims of education are often diverted by conventional trends in curriculum. Both the overview and theoretical framework established help situate four case studies of alternatives for integrated faith-centered curriculum development.

The challenge for most curriculum frameworks within western Islamic schooling is the ability to straddle between conventional practices that are informed by a secular worldview and developing frameworks that are authentically grounded in an Islamic philosophy of education or an Islamic worldview. Developing curricula in the absence of an Islamic worldview has frequently led to superficial attempts imparting disconnected information about Islam, its history, and beliefs and practices.

The analysis of the four case studies provides a unique contribution to the field. Since the 1970s, there have been attempts to develop curriculum for Islamic schools. These curricula fall under one of three overarching categories: 1. to impart rudiments of faith within a single Islamic studies course; 2. to integrate Islamic teachings and Muslim contributions

across existing secular curriculum; 3. most recently, to design curriculum from an Islamic worldview while meeting state-based learning expectations. Each of these frameworks exhibit specific influences within contemporary curriculum theory. In this paper we unpack what those influences are and question the effectiveness and authenticity of each approach in imparting an Islamic education.

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### **Constructing the State-Society Distinction: Islamic Education Curriculum Conflicts in Morocco**

*Ann Witulski, University of Florida*

In 2003, suicide bombers killed 33 people and wounded hundreds more in Casablanca, Morocco. As a result, the monarchy announced a restructuring of the religious ministries which, among other reforms, involved the creation of a new Islamic education curriculum. Following the announcement of these changes, a conflict ensued between the Ministry of Education charged with crafting and implementing the new curriculum, other bureaucrats such as educators and education inspectors and non-state actors such as religious leaders and leaders of political parties. In this paper, I examine the relationship between state and society in Morocco, as exemplified by this conflict, with particular emphasis on the cleavages both within the state and between state and society made salient by the curriculum reform. Through interviews and archival data, I provide a case study of how this policy, of particular importance to conceptions of national identity, was formed through competition and negotiation between important groups.

I address two assumptions in the paper, one prevalent in the study of religion and politics, and one from the literature on the state. In American political science, the emphasis is usually on religion's ability to influence politics. In this paper, I treat the relationship between religion and politics, or to be more specific, between religious leaders and state bureaucrats, as exactly that, a relationship, where interaction and influence flows in both directions. Secondly, much of the literature on the state assumes a division with society. I treat the division between state and society as an empirical question. This paper thus makes two important theoretical contributions; it examines the relationships between

religious and political actors, leaving room in the analysis for actors from different constituencies to influence one another, while at the same time, questioning the categorization of these actors into different spheres, that of 'state' or 'society'.

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### **Pedagogies of the Possible: Re-examining Educational Practice and Value within the Madrasa and the University**

Mujadad Zaman, University of Cambridge

The madrasa as a social institution is often misunderstood as being characterised as a monolithic and archaic educational system (Nadawi, 2003). Studies on the madrasa system thus far have analysed the internally focussed and unvarying nature of their curriculum, concluding that their contributions to current modern and dynamic educational approaches are at best accidental and at worst deleterious. One of the problems associated with this approach has been a tendency to view the madrasa as a singular entity rather than as a set of institutions composed of diverse aspirations and operations. Arguing that madrasas may yet have much to offer wider educational discourse, this paper examines the madrasa as a node in the educational matrix, counterpoised with the modern research University in order to evaluate their respective 'epistemological integrities' as institutions. I argue that the madrasa

system(s) provides a purview into the 'authentic pedagogies' postulated by the Critical Tradition within the sociology of education. Referring to the manner in which knowledge is transmitted into curricula, authentic pedagogies are 'meta-knowledge' narratives creating internally orientated yet outward focussed institutions allowing for the assimilation of new 'forms' of knowledge. Examining the UK Madrasa system as an ideal type, this paper argues for a socio-philosophical analysis of the increasing importance of this system to the broader educational discourse within the UK. This is attempted by firstly focussing on the contemporary literature dealing with the University's difficulty in creating authentic 'meta-knowledge' narratives for itself, spawning the 'crisis literature' within educational studies. Using case study data from madrasas in the UK this paper focusses on their substantive approaches to curricula, society, religion and the National Curriculum, evaluating their academic success. Viewed from an ontological perspective with 'knowledge' at its centre, we are able to provide new insight into ongoing debates such as the 'islamisation of knowledge', cultural pluralism, democratic education and the role of the madrasa in modern society.

*A news story is given in Appendix II. The resulting report is available for download from the CIS website: [www.cis.cam.ac.uk](http://www.cis.cam.ac.uk).*

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## **Intertwined Worlds: The Judaeo-Islamic Tradition**

11–13 SEPTEMBER 2011

Selwyn College, University of Cambridge

Organised by the Centre for the Study of Muslim-Jewish Relations, Woolf Institute, and the Centre of Islamic Studies, this symposium aimed to examine the state of play in the academic study of Muslim-Jewish relations. It consisted of three parts:

1. **Presentations** explored the diverse ways in which the traditions, cultures and heritage of the Jews and Muslims of the Islamic world were interconnected in history, including exegetical

works, devotional practices, artistic expressions, literary and intellectual cross-fertilisation, social interaction, and common spaces and places

2. **A round table discussion** involved all participants and invited guests. Invited international speakers who served as round table discussants were asked to address three central questions which would guide the discussion: Is there/could there be a Judaeo-Islamic tradition? How do we define it? How do we study this tradition?
3. **Film session:** *Dans la Vie* (English title: Two Ladies).

## Programme:

### DAY 1 – 11 SEPTEMBER 2100

**8.30–9.00 Registration and Refreshments**

**9.00–9.30 Welcome and Introduction**

Dr Yousef Meri

Dr Ed Kessler MBE and Dr Paul Anderson

Message from HRH Prince El-Hassan Bin Talal

**9.30–11.00 Session 1: Historical Encounters I**

Chair – Dr Paul Anderson

• **Professor Norman Stillman** (University of Oklahoma)

The academic study of Muslim-Jewish relations: from *Wissenschaft des Judentums* to contemporary Judaic, Islamic Studies, and Middle Eastern studies

• **Professor Mohamed Hawary** (Ain Shams University)

The Muslim Jewish relations in Fatimid Egypt (969–1171)

• **Dr Amira Bennison** (University of Cambridge)

Criteria for 'submission' (*islam*) in the Almohad Maghrib and al-Andalus, c. 1100–1200 CE?

**11.00–11.30 Tea and Coffee Break**

**11.30–13.00 Session 2: Language and Linguistics**

Chair – Dr Camilla Adang

• **Dr María Angeles Gallego** (Consejo Superior de Investigaciones Científicas)

The study of language: a shared knowledge of medieval Muslims and Jews

• **Dr Esther-Miriam Wagner** (Taylor-Schechter Genizah Research Unit)

A matter of script? Arabic and Judaeo-Arabic in the Genizah Collections

• **Dr Amir Ashur** (Taylor-Schechter Genizah Research Unit)

Protecting the wife's rights in marriage as reflected in pre-nuptials and marriage contracts from the Cairo Genizah and parallel Arabic sources

**13.00–14.30 Lunch**

**14.30–15.00 Talk by Chief Rabbi Lord Sacks**

(Chief Rabbi of the United Hebrew Congregations of the Commonwealth)

**15.00–16.30 Session 3: Religion, Culture and Society I**

Chair – Dr Shana Cohen

• **Dr Aomar Boum** (University of Arizona)

'Net-Intifada': Moroccan youth, cyberspaces, and the Palestinian conflict

• **Dinah Assouline Stillman** (University of Oklahoma)

Muslim-Jewish relations in France through the lens of recent French cinema

• **Dr Oren Kosansky** (Lewis & Clark College)

Baraka and zekhut: points of contact and difference in Judaeo-Muslim pilgrimage

• **Dr Marta Dominguez Diaz** (Woolf Institute)

Dying the same way? A comparative perspective on Jewish and Muslim understandings of death

**16.30–17.00 Tea and Coffee Break**

**17.00–18.30 Session 4: Historical Encounters II**

Chair – Dr Ed Kessler MBE

- **Professor Asma Afsaruddin** (Indiana University)  
The upright community: interpreting the righteousness and salvation of the People of the Book in the Qur'an
- **Dr Camilla Adang** (Tel Aviv University)  
A 15th-Century *fatwa* on Jewish and Christian oaths from the Islamic West
- **Professor Sasson Somekh** (Tel Aviv University)  
Jews among Muslims in Baghdad (prior to 1950)

**19.30–21.00 Conference Dinner**

DAY 2 – 12 SEPTEMBER 2011

**9.00–10.30 Session 5: Intellectual Encounters**

Chair – Dr Saeko Yazaki

- **Professor Sarah Stroumsa** (Hebrew University)  
Correcting lenses: on the study of medieval Arabic intellectual history
- **Dr Gregor Schwarb** (Free University of Berlin)  
Non-polemical intellectual encounters between Muslims and Jews
- **Yuval Evri** (Tel Aviv University)  
Muslim-Jewish tradition in transition: 'Golden-Age Sepharad' translated into Palestine

**10.30–11.00 Tea and Coffee Break**

**11.00–12.30 Session 6: Religion, Culture and Society II**

Chair – Professor Yasir Suleiman CBE

- **Dr Merav Rosenfeld-Haddad** (University of Cambridge)  
When Judaism met Islam: the Arabo-Islamic culture reflected in the Jewish paraliturgical song of Arab-Jews
- **Dr Ruth Frances Davis** (University of Cambridge)  
Silences of the souks: songs of the Jewish Arab city of Tunis
- **Professor Michael Laskier** (Bar Ilan University)  
Convergence and divergence in Jewish-Muslim social interaction during the Middle Ages and the modern period: five central themes

**12.30–13.30 Lunch**

**13.30–15.00 Roundtable Discussion I**

Moderator – Dr Yousef Meri

- **Professor Asma Afsaruddin**
- **Professor Mohamed Hawary**
- **Dr Oren Kosansky**
- **Professor Norman Stillman**
- **Professor Sarah Stroumsa**

**15.00–15.30 Tea and Coffee Break**

**15.30–17.00 Roundtable Discussion II**

Moderator – Dr Yousef Meri

- Dr Aomar Boum
- Dr María Angeles Gallego
- Professor Michael Laskier
- Professor Sasson Somekh

**17.00–17.30 Final Analysis and Closing Remarks**

Dr Yousef Meri and Dr Saeko Yazaki

**19.00–20.30 Dinner**

DAY 3 – 13 SEPTEMBER 2011

**9.30–11.30 Film Session: *Dans la Vie* (English title: Two Ladies) [73min]**

**Synopsis:** A paralysed Jewish old lady needs constant care but is difficult with her caregivers. She gets on well with her new Arab nurse however. When her son has to leave for a month, the nurse suggests her mother takes her in at her home despite the communal tensions during the 2006 Israeli-Lebanese war.

**Introduction and following discussion led by Dinah Stillman.**



**Abstracts:**

**A 15th-century *fatwā* on Jewish and Christian oaths from the Islamic West**

Camilla Adang, Tel Aviv University

The proposed paper analyzes a *fatwā* issued by Abū'l-Qāsim Muhammad b. Abd al-Azīz al-Tāzghadrī of Fez (d. 833/1430) that deals with the question of whether non-Muslims who are required by a Muslim judge to swear an oath should do so at a place or a time to which they attach particular religious significance, so as to minimize chances of perjury. In the course of his responsum, which is included in the well-known collection of *fatwās* compiled by al-Tāzghadrī's fellow-townsmen al-Wansharīsī (d. 914/1508), the *muftī* refers to the opinions of earlier Andalusian and North African jurists, all of whom, like himself, belonged to the Mālikī school of law. Whereas one of the scholars quoted held that an oath sworn on a Sabbath or a Sunday is most reliable, since Jews and Christians

are in awe of these respective days and thus unlikely to lie, another believed that contentious Jewish litigants should be made to swear an oath by the Torah "which they call the *Mujaljala*" (possibly in its presence). This they were often reluctant to do, he adds, which rendered them suspicious in the eyes of the Muslim party.

**The upright community: interpreting the righteousness and salvation of the People of the Book in the Qur'an**

Asma Afsaruddin, Indiana University

This paper will look at the exegeses of Qur'an 3:113 which refers to an "upright community" (*umma qa'ima*) from among the People of the Book (*ahl al-kitab*), the Qur'anic appellation for Jews and Christians. Considered together with Qur'an 5:66 which refers to a "moderate community" (*umma*



Participants



Talk by Chief Rabbi Lord Sacks



Roundtable Discussion



Session Six: Religion, Culture and Society II



Question and Answer Session, Question raised by Professor Somekh



Film Session (Dinah Stillman)

*muqtasida*) from among them, this verse clearly suggests that it is subscription to some common standard of righteousness and ethical conduct that determines the salvific nature of a religious community, and not the denominational label it chooses to wear. Such a perspective offers the possibility of formulating universal principles of ethical and moral conduct which may contribute to the formation of a genuinely pluralist global society today. The principal exegetes consulted are Muqatil b. Sulayman, al-Tabari, al-Razi, al-Qurtubi, Ibn Kathir, and Muhammad 'Abduh, among others.

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**Protecting the wife's rights in marriage as reflected in pre-nuptials and marriage contracts from the Cairo Genizah and parallel Arabic sources**

*Amir Ashur, Taylor-Schechter Genizah Research Unit*

The Cairo Genizah Collection contains a considerable amount of marriage contracts and prenuptial agreements – These rich materials are unique sources for the study of the family life of the Jews of Medieval Egypt. Most of the prenuptial agreements containing stipulations that would apply to the wedded couple during their marriage, from which we can learn about the measures taken by the Genizah society to protect women from the inappropriate behavior of their husbands. The Genizah documents are also an important source for the study of the daily life of the Muslim society within which Jews lived. We will compare Jewish marriage agreements with their equivalent Arab agreements (Muslim and Coptic), mainly from the 11th to the 13th century. We will particularly focus on agreements that include distinct conditions aimed at protecting the rights of women within the nuclear family (ways of conduct, monogamy, living arrangements, and restrictions of the freedom of movement of the couple). Both societies – Jewish and Arab – faced similar problems regarding the role of women within the family, and the comparison of sources points to the ways each society coped with these problems. Hence, it allows one to discern the similarities and differences regarding their attitudes to marriage and the role of women.

**Criteria for 'submission' (islam) in the Almohad Maghrib and al-Andalus, c. 1100–1200 CE?**

*Amira Bennison, University of Cambridge*

This paper will explore the relationship between Muslims and Jews at a moment when the relationship between the two religious communities was particularly strained, the 12th Century CE. The Almohad movement which arose in the High Atlas mountains of Morocco in the first decades of the 12th Century was predicated on the submission of all monotheists – Muslims, Christians and Jews – to the purified and correct Islam of the movement's founder, Ibn Tumart. This led to violence between Almohads and non-Almohads of all religious persuasions but in the narratives which recount the movement's genesis and the Almohad conquest of the Maghrib and al-Andalus, the close ties between the communities are as evident as their differences. This paper will highlight the ways in which the Almohads tried to coerce and co-opt others to accept their viewpoint and the constraints which existed during this process. It will also look at the similarities between communities which rendered token submission to Almohadism feasible for many Jews as well as Muslims, but less easy for Christians.

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**'Net-Intifada': Moroccan youth, cyberspaces, and the Palestinian conflict**

*Aomar Boum, University of Arizona*

In the last decade, cyberspace has emerged as a useful tool where political and social grievances over the Arab-Israeli conflict are publicly circulated without censorship. Facebook and YouTube have, at least partially, helped rural and urban Moroccan youth go beyond the limited spaces of media traditionally regulated by the state and political parties. Based on ethnographic research among Moroccan youth in different university campuses, this paper looks at how new generations of Moroccan youth use cyberspace to express their attitudes towards the Arab-Israeli conflict. In the last decade, Moroccan youth have targeted a number of Israeli and American official websites as a reaction to the Arab-Israeli conflict becoming some of the most active hackers of virtual communities. In their support of the Palestinian issue, Moroccan hackers

deploy hacktivism to generate publicity for their cause. Hacktivism includes automated email bombs, virtual sit-ins, sites blockades, and web hacks. By using cyberspace, I argue that Moroccan youth have managed to escape the political and cultural Panopticon that traditionally limited students' activism within the confines of public universities. Accordingly, I contend that youth not only react to their exclusion from the public sphere but also protest the globalized discourse of the conflict. Finally, I claim that these networks of cyber-resistance have allowed youth to create through blogs and hip-hop new landscapes of contention and net-wars over the ownership of memory, the politics of remembering and forgetting, and the interpretation of past histories of the Arab-Israeli conflict.

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**Silences of the souks: songs of the Jewish Arab city of Tunis**

*Ruth Frances Davis, University of Cambridge*

Accounts of Tunis by 19th- and early-20th-century European travelers typically dwell on the Jewish quarter whose women, with their eccentric, harlequin-style dress, exerted a particular fascination. During the colonial period, as wealthier Jews abandoned the old city for the new French quarter, adopting European fashions, so Jewish musicians and singers were quick to exploit the new commercial musical venues of the protectorate, especially the record industry. There resulted a new genre of commercial popular song, commonly known as *chanson judeo-arabe*. With the mass emigration of Jews in the 1950s and 1960s, the Jewish-Arab songs faded from mainstream musical life and post-independence discourse portrayed this cosmopolitan repertory as decadent and corrupt. However, when Tunisia's coup d'état of 1987 unleashed a nostalgic revival of the colonial culture, the popular songs resurfaced, their Jewish associations both acknowledged and erased. In this paper I explore the interplay between official and unofficial memory through contrasting representations of the *chanson judeo-arabe* by both Jews and Muslims, in Tunisia and beyond.

**Dying the same way? A comparative perspective on Jewish and Muslim understandings of death**

*Marta Dominguez Diaz, Woolf Institute*

Despite the existing wealth of literature on death studies, research on death rites among Muslim and Jews is still scarce. In this paper I will explore the uneasy relationship between religion and death studies by looking in particular at Islam and Judaism and it explores potential lines of research for further developing the academic field of Jewish and Muslim mortuary practices. It argues that central to our understanding of religious death cultures is an appreciation of the nuanced ways in which the universal and local dimensions of world religions like Judaism and Islam emerge. It presents some examples to illustrate how written and fieldwork sources can be used in the study of death in Judaism and Islam with the aim of considering the general as it is illuminated by the particularities of specific case-studies.

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**Muslim-Jewish tradition in transition: 'Golden-Age Sepharad' translated into Palestine**

*Yuval Evri, Tel Aviv University*

The lecture would like to examine the political and ideological implications lying under the movement of "tradition" and "culture" through Time and Space. During the lecture I will track the re-appearance of "Sepharad" (Spain) in the Modern Jewish discourse in the context of the Palestinian and Zionist national movement emergence in the turn of the 20th Century.

Through tracking the scholarly work of Sephardic-Jewish scholars in the turn of 20th Century, I will describe a unique political and cultural translation of "golden age Sepharad" from medieval Spain to Palestine that, beyond the mainstream Zionist trend, was focused on the joint Semitic roots and on the contacts between Jewish and Muslim cultures through the history. I will argue that in their scholarly work this scholars expanded the "Muslim-Jewish synthesis" related to the "golden age Sepharad" beyond its cultural-literary context and Time and Space boundaries, translating it to a political and culture model to the Zionist-Palestinian relations that offered different routes (and roots)

to the cultural and political connection between Palestinians and Jews.

The lecture will focus on the work of – Prof. A.S. Yahuda (1877–1951); Shaul Abdalla Yosef (1849–1906) and David Yellin (1863–1941) – emphasizing the contacts between them and on their dialogue with European-Jewish scholars of their time.

### **The study of language: a shared knowledge of medieval Muslims and Jews**

*María Angeles Gallego, Consejo Superior de Investigaciones Científicas*

The scientific study of Arabic and Hebrew by Muslims and Jews respectively started in the early Islamic era and reached its height within what we might consider the golden period of the Judeo-Islamic tradition, namely, 9th–11th centuries c.e. Both linguistic traditions stem from the study of the sacred text, as a tool for its better understanding, and show numerous parallelisms. However, the way in which Arabic and Hebrew linguistic traditions have been studied by modern scholarship differ in many respects. Whereas Arabic grammar is looked at in relative isolation, the traditional approach to the history of Jewish linguistic thought places enormous emphasis on questions of influences and adaptations and, more specifically, on the role played by Arabic grammars as the indispensable source for the development of linguistic studies among Jews. This view is based on objective facts including the demonstrated use of Arabic grammatical theories by Jewish scholars, who applied to the Hebrew language (and sometimes copied literally) what Muslim grammarians said for Arabic, with only minor modifications. It must be said, however, that the emphasis on Jewish assimilation to Arabic-Islamic culture embedded in this view can also be attributed to external factors and, more specifically, to prevalent historiographical trends on the history of the Jews of Islam.

The aim of this paper is to analyze the origin and development of linguistic studies among Muslims and Jews from the point of view of intellectual interaction and sharing of common knowledge. Furthermore, it will look into the influence of historical views on the study of Muslim and Jewish linguistic thought.

### **The Muslim Jewish relations in Fatimid Egypt (969–1171)**

*Mohamed Hawary, Ain Shams University*

The history of the Jews in Fatimid Egypt occupied an important part in the general course of Egyptian history. A change in the condition of the Jews occurred with the conquest of the country by the Fatimids in 969. Of even greater importance was the characteristically tolerant attitude adopted by the Fatimids toward non-Muslim communities.

During this period the Jews of Egypt prospered in every sphere. Benjamin of Tudela, who was in Egypt in c. 1171, gives much information concerning the prevailing conditions in the communities he visited. On the basis of his information and other relevant data, the number of Jews in Egypt at that time has been estimated at between 12,000 and 20,000.

There were three prominent Jewish sects in Fatimid Egypt: Rabbanites, Karaites, and Samaritans. The Jews, in that period, constituted an inseparable part of the Egyptian Society in its entirety. The Jews, at that particular period, were not isolated from the whole community, either politically, economically, or socially. They performed their role freely, like all other society segments.

Fatimids did not insist on the observance of the decrees of discrimination, such as the wearing of a distinctive sign on the garments; they permitted the construction and repair of non-Muslim houses of prayer, and they even accorded financial support to the academies in Palestine.

The Fatimid dynasty began to weaken at the end of the 11th Century, but the condition of the Jews did not worsen.

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### **Baraka and zekhut: points of contact and difference in Judaeo-Muslim pilgrimage**

*Oren Kosansky, Lewis & Clark College*

Traditions of North African saint pilgrimage have become an anchoring reference in discussions of Judaeo-Muslim tradition over the past century. In this paper I discuss the historical contexts and rhetorical effects of this emphasis on the similarities

and intersections between Jewish and Muslim pilgrimage traditions. I argue that this emphasis on Judaeo-Muslim symbiosis has shifted attention away from the concrete colonial and post-colonial contexts in which pilgrimages were transformed and came to be represented in the 20th Century. Focusing on the key symbols of "barak" and "zekhut," I suggest an alternative approach that is attuned to the situated differences that complicate our view of pilgrimage as a Judaeo-Muslim tradition.

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### **Convergence and divergence in Jewish-Muslim social interaction during the Middle Ages and the modern period: five central themes**

*Michael Laskier, Bar Ilan University*

My presentation delves into the evolution of Judeo-Muslim relations in the Sunni Muslim milieu across time, highlighting five factors that are socially, intellectually, politically and economically relevant to this interaction. They are: 1) Interpersonal relations; 2) Intertwined destiny and collaboration in face of internal and external challenges; 3) economic and intellectual symbiosis; 4) the significance of the *dhimmi* status and its evolving position in the modern period; and 5) the impact of the colonial and post-colonial eras.

Interpersonal relations connect to mutual trade activity, ties between lay and spiritual Jewish communal leaders with their Muslim equivalents and counterparts, the position of the Jews vis-à-vis caliphs, sultans, beys, mostly as the courts' Jews. In the modern period these relate to activity of leading Muslim and Jewish figures in society promoting the formation of political and social movements, promoting the arts and the theater, journalism and the press.

Intertwined Jewish-Muslim destinies relate to aspects as Judeo-Berber coexistence and their common dealings with the spread of Islam in the Maghreb since 642; Muslim-Jewish bonds in face of Christian animosity in the Balkans in ottoman and post-Ottomans times as well as in Muslim Spain; Muslim-Jewish *entente*, or lack of it, during World War II confronting Nazism and the influence of Vichy France through its discriminating laws; and Jewish

perceptions of the Algerian anti-colonial struggle in 1954–1962.

Intellectual symbiosis is interrelated and interconnected to scientific and religious interaction during the Middle Ages whereas in the modern period this becomes less the case.

The *dhimmi* status instituted by the Muslim religious establishment is compared to and distinguished from pre-1789 Europe's policy toward the Jews exercised through governments and the Church. In the modern era, the discussion is about the decline of the *dhimmi* phenomenon in favor of new approaches that weaken it.

Lastly, colonial and post-colonial divergence and rifts are attributed to the rising tides of nationalisms, the Palestine question, and the 'modernization of the Jew' that eventually results in the process of Jewish communal self-liquidation.

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### **When Judaism met Islam: the Arabo-Islamic culture reflected in the Jewish paraliturgical song of Arab-Jews**

*Merav Rosenfeld-Haddad, University of Cambridge*

The Babylonian Jews, like all Jews originating in Arab countries, engage in an ancient religious practice whereby at various non-liturgical celebrations, such as circumcisions and weddings, Hebrew poems are sung to melodies adapted from Arabic songs. The poems belong to a centuries-old written tradition preserved in published collections, while the melodies are orally transmitted and prone to change. The songs are known as paraliturgical songs, and both their texts and their melodies are steeped in Arabo-Islamic influence.

Based on the two largest collections of paraliturgical songs published by the Babylonian Jews, in Baghdad 1906 and in Jerusalem 1954, this paper will tell the story of the genre: its Hebrew religious texts, its Arabic secular melodies, its special form of practice, and its Arab-Jewish poets, musicians, and carriers. Altogether, it will present a fascinating historical account of one thousand years of the rich and vibrant cultural and religious life of Middle Eastern Judaism within Arabo-Islamic settings.

## **Non-polemical intellectual encounters between Muslims and Jews**

*Gregor Schwarb, Free University of Berlin*

Muslim-Jewish relations depend on a wide range of shifting contextual conditions that are emblematic of the complex economic, political and socio-cultural fabric of inter-human relations in general. As historians of Muslim-Jewish relations we therefore acknowledge the need for a multi-disciplinary and multi-perspective approach to the field to do justice to a patchwork of great diversity, instead of confirming pre-conceived notions and etiquettes or rushing into generalising conclusions based on random or selective source material.

The plead in favour of a multi-perspective approach to the field of Muslim-Jewish relations does not only reflect an academic ethos of scientific rigorousness, but more importantly addresses the premises of meaningful and sustainable relations between Jews and Muslims today by laying emphasis on the significance of an educated and informed encounter between Muslims and Jews.

In my talk I will present a few medieval harbingers to an educated encounter between Jews and Muslims and tell the story of Jews who copied and read Muslim theological texts to develop and advance a Jewish systematic theology and a Muslim who wrote a commentary on a Code of Jewish Law. These instances of genuine intellectual curiosity will show that the interest in the other religion was not only ancillary to polemic or apologetic considerations guided by sciolism and misapprehension, and elaborate on what Hava Lazarus-Yafeh described in her *Intertwined Worlds* as the 'labyrinth' or 'palimpsest' of Muslim-Jewish relations.

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## **Jews among Muslims in Baghdad (prior to 1950)**

*Sasson Somekh, Tel Aviv University*

Jewish communities prospered in Baghdad and many other Iraqi cities prior to their sudden departure in 1950–51. In Baghdad they constituted in past decades more than one quarter of the city's population. Its other residents were Shi'i and Sunni Muslims as well as some Christians.

In my 2007 memoir "Baghdad, Yesterday" I wrote about my own experience as a youngster growing up among Muslims and treating Iraq-Arab history as my own. In the present paper I hope to go beyond my personal story and to discuss positive and negative attitudes between Jews and the others as reflected mainly in literature.

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## **Muslim-Jewish relations in France through the lens of recent French cinema**

*Dinah Assouline Stillman, University of Oklahoma*

France has been absorbing large numbers of immigrants since the end of the 19th Century. While most of the newcomers during the first half of the 20th Century fulfilled the Republican vision of assimilation, the later Jewish and Muslim immigrants from the period of decolonization and post-colonization have had far more mixed and complex responses to norms of the *Métropole*. They have clustered demographically in poorer inner city districts or large public housing projects on the city outskirts. Most have retained specific aspects of their Maghrebi culture and are open in their religious practices. Until the 1990s, their close cohabitation was generally peaceful, but events in the Middle East and in particular the Second Intifada and the later conflicts in the area, and the introduction of Arab satellite television caused a sea-change in inter-ethnic relations. Angry Muslim youths, frustrated also by widespread discrimination in the broader French society and workplace, have directed violence both toward the authorities and establishment and against Jews whom they accuse as being Zionists. For their part, the Jews of the *banlieues* and inner cities have felt increasingly insecure and have been progressively moving to "safer" bourgeois

or gentile neighborhoods or to Israel. These new realities have been the subject of a number of French movies made over the past fifteen years by Jewish and Muslim filmmakers. Some merely attempt to document the range of tensions in inter-communal encounters, whereas others aim at fostering improved relationships. This paper will examine some of these recent cinematic efforts.

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**The academic study of Muslim-Jewish relations: from Wissenschaft des Judentums to contemporary Judaic, Islamic Studies, and Middle Eastern studies**

*Norman Stillman, University of Oklahoma*

Prior to the second half of the 20th Century, much of the research devoted to the Jews of the Islamic world followed in the paths established by the Wissenschaft des Judentums scholars of the 19th Century and dealt with the history, literature, and thought of the medieval period. Judeo-Arabic civilization was one of the major foci of Wissenschaft scholarship, as too were aspects of Hispanic Jewish history and culture – but only for the classical Islamic Middle Ages (ca. 850–1250) in the case of the former. In the case of the latter, the temporal period of interest extended somewhat further to nearly two centuries following the Expulsion from Iberia down to the Sabbatean debacle, and the geographical range of interest included both the Eastern and Western Sephardi diasporas. For the German and Central European scholars of the Wissenschaft des Judentums school, the Jewish experience in the medieval Muslim world represented one of the high points of Diaspora history. Judaica scholars would occasionally publish a post-medieval or even modern Judeo-Arabic or Judeo-Persian text, but they did so only as a philological curiosity, and there was almost no interest in the recent or contemporary history or the social scientific study of Oriental Jewish communities. Furthermore, Muslim-Jewish Relations per se did not constitute a discrete topic although it was also an implied subtext. This changed dramatically over the past two generations since the publication of S. D. Goitein's pioneering book *Jews and Arabs: Their Contact through the Ages* which first appeared in

1955 which dealt with social as well as intellectual relations and went up to – albeit very briefly – post-medieval and modern times. This little book represents a turning point in the academic study of Muslim-Jewish relations. This paper will discuss the evolution of academic approaches to the study Muslim-Jewish relations from the earliest endeavors of the Wissenschaft des Judentums school through the diverse approaches since Goitein's breaking of new ground.

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**Correcting lenses: on the study of medieval Arabic intellectual history**

*Sarah Stroumsa, Hebrew University*

This paper will focus on in the capital importance of a multifocal approach to the study of the intellectual history in the world of medieval Islam. Reading Jewish and Muslim intellectual history together is a *sine qua non* condition if we strive to achieve a correct, well-rounded picture of this history. The available data is uneven, and the picture it offers is neither balanced nor complete. The challenge facing contemporary scholarship is how to establish methodological guidelines that will help us complement the missing data and correctly assess the available material.

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**A matter of script? Arabic and Judaeo-Arabic in the Genizah Collections**

*Esther-Miriam Wagner, Taylor-Schechter Genizah Research Unit*

This paper will explore the relationship between Arabic and Judaeo-Arabic, including a discussion of the term 'Judaeo-Arabic' itself, and examine a variety of manuscripts in which Arabic and Hebrew scripts are used side by side, such as letters, medical texts and scientific manuscripts, and discuss the writers' motives for their choice of alphabet.

*A news story is given in Appendix III.*

## Cambridge in Sarajevo: Perspectives on Islamic and Middle Eastern Studies

9–13 MAY 2011

University of Sarajevo

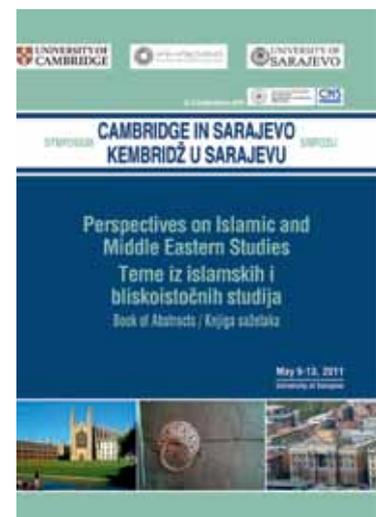
In May, the Centre took a group of eight Cambridge scholars to the University of Sarajevo, to introduce the work of the Centre, and to give a day of papers as public lectures, covering themes like civil society, intercultural dialogue and exchange, national identity, propaganda, and EU engagement with its neighbours. The following day, scholars from the University of Sarajevo presented the themes of their own research. There were two public events which attracted interest from the media, civil society organisations, diplomats, and the general public. These discussed the Centre's *Contextualising Islam in*

*Britain* project, as well as the Arab Spring. We are grateful to the University of Sarajevo, and also to the British Council and British Embassy in Sarajevo for their support.

*Cambridge in Sarajevo* is the first in a series of such events, led by the Centre of Islamic Studies, which are designed to promote the reputation of the University abroad, to foster links with institutions and scholars abroad, and to build a research community across these institutions. Events in Morocco, China and the West Bank are planned for the academic year 2011–2012.



Professor Suleiman, Director of the Centre of Islamic Studies, with Professor Faruk Čaklovića, Rector of the University of Sarajevo



**Programme:**

10 MAY 2011

**Opening/Otvaranje**

**9.30–10.45 Opening ceremony** (Moderator: Asim Zubčević)

- Welcome address by Professor Hazim Bašić, Deputy Rector of University of Sarajevo
- Welcome address by Professor Jasmin Đindo, Vice Dean of the Faculty of Philosophy
- Welcome address by Professor Yasir Suleiman, Director of the Centre of Islamic Studies, University of Cambridge
- Presentation on the work of the Centre of Islamic Studies, Dr Saeko Yazaki
- 'Contextualising Islam in Britain' (project presentation), Professor Yasir Suleiman and Paul Anderson



**10:30–11:15** Coffee Break

**Working programme/Radni dio programa**

*Presentations by University of Cambridge scholars*

**11.15–13.15 Session 1** (Chair: Paul Anderson)

- **Yasir Suleiman:** Language, Conflict and Inter-Cultural (Mis)Understanding
  - **Yonatan Mendel:** Language and Security in Israel: The Arabic Oriental Class as a Case Study
  - **Saeko Yazaki:** Al-Makki, Ibn Baquda and Yahuda: Muslim and Jewish Mysticism in the 11th and 20th Centuries
- Discussion

**13.15–14.30** Lunch

**14.30–16.00 Session 2** (Chair: Yasir Suleiman)

- **Abdullah Baabood:** The Need for a Coherent EU Policy in the Arab World
  - **Khalid Almezaini:** Political Survival and National Identities in the Middle East
- Discussion

**16.00–16.20 Coffee Break**

**16.20–17.50 Session 3** (Chair: Saeko Yazaki)

- **Paul Anderson:** Explaining Extraordinary Events in Syria: The Rise and Fall of Aleppo's Financial Entrepreneurs
  - **Hawraa al-Hassan:** Utopian Propaganda in the Novels of Saddam Hussein
  - **Ahmet Alibašić:** Images of the Ottomans in History Textbooks in Bosnia and Herzegovina
- Discussion



11 MAY 2011

**Working programme/Radni dio programa** (registered and invited participants only)  
*Presentations by University of Sarajevo scholars (Senate Hall)*

**9.30–11.00 Session 4** (Chair: Munir Mujić)

- **Esad Duraković:** Deductive Poetics of the Qur'an: Intertextuality and Contextualisation
  - **Enes Karić:** Twentieth Century Islamic Thought in Bosnia and Herzegovina – A Short History
  - **Fikret Karčić:** How Islamic Law is Studied at the University of Sarajevo
- Discussion

11.00–11.30 **Coffee Break**

11.30–13.00 **Session 5** (Chair: Elma Dizdar)

- **Munir Mujić:** Implications of Wad' al-lugha Theory on Arabic Rhetoric
  - **Amra Mulović:** Arabic Linguistic Tradition in Bosnia: Work of Mustafa Ejubovi – Shaykh Yuyo
  - **Mirza Sarajkić:** Characteristics of Late Sufi Ghazal in Arabic: The Case of Ahmad Khatam Akowalizade
- Discussion

13.00–14.30 **Lunch**

14.30–16.00 **Session 6** (Chair: Mirza Sarajkić)

- **Elma Dizdar:** Between Syntax, Semantics and Stylistics: The Miracle of Arabic
  - **Đenita Haverić:** Influence of Persian Classics in Literary Works of Bosniaks in Persian Language (with Special Emphasis on Fewzi's *Bulbulistan*)
  - **Sabina Bakšić:** Politeness Strategies in Turkish
- Discussion



**Open session with simultaneous translation, at CIPS-Campus of the University of Sarajevo**

18.30–20.00 **Round Table Discussion** (Chair: Ahmet Alibašić)

Yasir Suleiman (University of Cambridge): Arab Spring/Arapsko proljeće



12 MAY 2011

Excursions include Gazi Husrev-Begova Biblioteka



News stories are given in Appendix IV. All abstracts (English and Bosnian) and video uploads are available for download from the CIS website: [www.cis.cam.ac.uk](http://www.cis.cam.ac.uk).

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## Shahnameh Lecture Series

OCTOBER–DECEMBER 2010

Faculty of Classics, University of Cambridge

This Lecture Series was jointly hosted by CIS and the Department of Middle Eastern Studies, University of Cambridge. The series included twenty speakers from across the world addressing different aspects of the poem, as literature, history, and as visual art, with particular attention paid to its reception in Iran and across the wider Persian cultural zone (North India, Central Asia and the Caucasus). The series complemented the exhibition 'Epic of the Persian Kings: The Art of Ferdowsi's *Shahnameh*' at the Fitzwilliam Museum, Cambridge.

6 OCTOBER 2010

**Professor Charles Melville**, University of Cambridge  
The political context of *Shahnameh* manuscript production

13 OCTOBER 2010

**Dr Barbara Brend**, curator of Epic of the Persian Kings  
The Juki *Shahnameh* in context

3 NOVEMBER 2010

**Professor Robert Hillenbrand**, University of Edinburgh  
The face of war in the great Mongol *Shahnameh*

10 NOVEMBER 2010

**Professor Ali Ansari**, University of St Andrews  
The *Shahnameh* and modern Iran

17 NOVEMBER 2010

**Dr Sheila Canby**, Metropolitan Museum  
Persian art: classical and modern

1 DECEMBER 2010

**Dr Souren Melikian-Chirvani**, CNRS Paris  
The *Shahnameh*: mirror of destiny

8 DECEMBER 2010

**Professor Richard Davis**, Ohio State University  
The *Shahnameh* and Persian poetry

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## Research Day: Visiting Fellows and Scholars

28 FEBRUARY 2011

King's College, University of Cambridge

During the academic year 2010–2011, the Centre hosted thirteen visiting academics.

The purpose of the Research Day was for the Centre's Scholars and Fellows to present and discuss their work, to share ideas and identify linkages, and to discuss future collaborations for joint projects. Further information about the Centre's Visiting Academics programme, including biographies, can be found in the next section.



### Programme

#### 9.15 Welcome & Refreshments

#### 9.30 Introduction – Yasir Suleiman

##### **Centre Fellows and Scholars**

9.45 Yousef Meri: Memory and ritual in Jewish and Muslim histories

10.15 Yuval Evri: Institutionalisation of Hebrew as a national language at the turn of the 19th–20th centuries

10.45 Khalid Almezaini: Emergence of national identity in the UAE

#### 11.15 Break & Refreshments

11.30 Jing Min: Kurdish nationalisms

12.00 Abdelwahab El-Effendi: Promotion of 'narratives of insecurity'

#### 13.00 Lunch

14.00 Mohammed Abdul Aziz: Mapping a spectrum of Islamic theological groupings in contemporary Britain

14.30 Dilwar Hussain: Survey of key issues in Islamic reform: Islamic economics, gender relations, citizenship and belonging, hermeneutics

##### **Centre Partners and Staff**

15.00 Khaled Hroub: Role of media in the Arab revolutions

#### 15.30 Break & Refreshments

15.45 Abdullah Baabood: EU policy towards the Gulf region

16.15 Paul Anderson: Approaches to the anthropology of prayer

16.45 Saeko Yazaki: Affairs of the heart (the influence of Abu Talib al-Makki)

17.15 Anas Al Shaikh Ali: Islamophobia in popular culture (novels and images)

#### 17.45 Concluding Comments – Yasir Suleiman

#### 19.00 Dinner

## Gulf Research Meeting 2011

6–9 JULY 2011

Venue: University of Cambridge

The Gulf Research Meeting is an annual event run by the Centre's partner organisation *The Gulf Research Centre-Cambridge*, with the support of the Centre of Islamic Studies. The 2011 Gulf Research Meeting (GRM) took place from 6th–9th July 2011 at the University of Cambridge. Building on the success of the 2010 GRM, the second annual Gulf Research Meeting provided an academic environment to foster Gulf studies and promote scholarly and academic exchange among scholars.

The opening session of the GRM 2011 was held on the afternoon of 6th July 2011. The speakers included HRH Prince Turki Al-Faisal Al-Saud, Chairman of the King Faisal Center for Research and Islamic Studies; HE Major General Dr Abdul Latef Bin Rashid Al-Zayani, Secretary-General of the Gulf Cooperation Council and Professor Bahgat Korany, Director of the AUC Forum and Professor of International Relations and Political Economy at the American University in Cairo.

### Programme:

#### TUESDAY, 5 JULY 2011

9.30–19.00 Arrival of Participants and Registration

#### WEDNESDAY, 6 JULY 2011

9.30–15.30 Arrival of Participants and Registration

15.30–16.30 Workshop Director's Briefing

16.30 Opening Session

Opening addresses by Dr Abdullah Baabood, Director of the Gulf Research Centre-Cambridge and Dr Abdulaziz Sager, Chairman of the Gulf Research Center Dubai.

16.45 Panel discussion on the Arab Spring and changes in the region.

Panellists: HRH Prince Turki Al-Faisal Al-Saud, HE Major General Dr Abdul Latef Bin Rashid Al-Zayani, Professor Bahgat Korany and Professor Yasir Suleiman

18.45 Reception

19.30 Gala Dinner

#### THURSDAY, 7 JULY 2011

9.00 Individual Workshops Commence

13.15–14.30 Lunch

15.00 Afternoon Workshop Sessions

19.30 GRM Dinner

#### FRIDAY, 8 JULY 2011

9.00 Individual Workshops Commence

13.15–14.30 Lunch

15.00 Afternoon Workshop Sessions

#### SATURDAY, JULY 9

9.00–13.00 Individual Workshops Continue (Optional)

13.00 Lunch



Participants at the Meeting of the Gulf Research Centre-Cambridge, July 2011

**Workshops:**

**Impact of Climate Change on the Gulf Region**

Workshop Directors:

- Dr Mohamed A. Raouf
- Kristian Coates Ulrichsen

**The Transformation of Rentier States and the Provision of Public and Common Goods**

Workshop Directors:

- Dr Tarik Yousef
- Dr Eberhard Kienle

**Educational Reform, Public Policy, and the Students of the Gulf Region**

Workshop Directors:

- Dr Kathryn Bindon
- Dr Jason E. Lane

**WTO and Globalization: GCC impact**

Workshop Directors:

- Professor Tim Niblock
- Professor Mohamed Ramady

**Modernization and Socio-Economic Changes in the Gulf Arabic Cities**

Workshop Directors:

- Dr Belgacem Mokhtar
- Dr Montasser I.M. Abdelghani

**India and the Gulf: What Next?**

Workshop Directors:

- Ambassador Ranjit Gupta (Retd.)
- Professor Abu Backer Bagader

**Shaping the Gulf National Innovation Systems**

Workshop Directors:

- Dr Kenneth Wilson
- Imen Jeridi Bachelier MSC
- Dr Eoin O'Sullivan

**Healthcare Challenges in the Gulf Region**

Workshop Directors:

- Dr Ahmed Alawi
- Shelley Gregory-Jones

### **Potential and Limits of Civil Society in the Gulf Region**

Workshop Directors:

- Professor Paul Aarts
- Dr Baqer al-Najjar

### **Media in the GCC**

Workshop Directors:

- Dr Abeer Najjar
- Dr Khaled Hroub

### **GCC – Iran Relations**

Workshop Directors:

- Professor Saleh Al-Mani
- Professor Mahmood Sariolghalam

### **Migration in the Gulf**

Workshop Directors:

- Professor Philippe Fargues
- Professor Nasra Shah

### **Human Resource Development in the Gulf Region**

Workshop Directors:

- Dr Christopher J. Rees
- Nasser AlBadri

### **The Role of Business Women in the Economies and Societies of the Arab Region**

Workshop Directors:

- Dr Anja Zorob
- Dr Beverly Dawn Metcalfe

### **The EU and the GCC in the Mediterranean**

Workshop Directors:

- Dr Tobias Schumacher
- Dr Geoffrey Edwards

### **Soft Power in the Gulf: The Politics of the Post-Rentier State**

Workshop Directors:

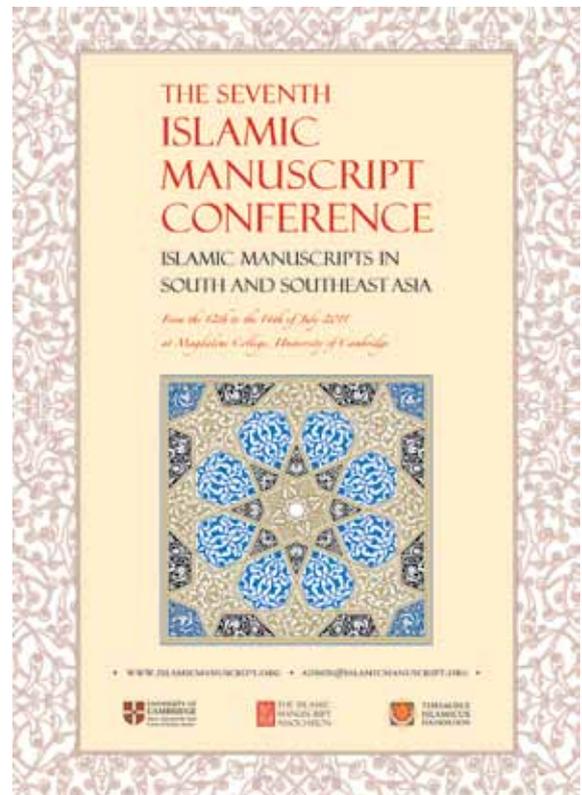
- Victor Gervais
- Professor Ghanem Al Najjar

*The report of the GRM 2011 is available for download from the CIS website: [www.cis.cam.ac.uk](http://www.cis.cam.ac.uk).*

## **Seventh Islamic Manuscript Conference**

12–14 JULY 2011

Magdalene College, University of Cambridge



**Programme:**

12 JULY 2011

**7.45–8.45 Breakfast**

**9.00–10.30 Registration and Refreshments**

**10.30–11.00 Welcoming Speeches**

- **Professor Charles Melville**  
President, The Islamic Manuscript Association and Professor of Persian History, University of Cambridge, Cambridge, UK
- **Professor Yasir Suleiman**  
Director, Prince Alwaleed Bin Talal Centre of Islamic Studies and His Majesty Sultan Qaboos Bin Sa'id Professor of Modern Arabic Studies, University of Cambridge, Cambridge, UK
- **Mr Davidson MacLaren**  
Executive Director, The Islamic Manuscript Association and Head, Thesaurus Islamicus Foundation

**Panel 1 – South and Southeast Asia I**

Chaired by Professor Charles Melville

**11.00–11.30 • Dr Fakhriati Thahir**

*Researcher, Office for Research, Development, and Training, Ministry of Religious Affairs, Jakarta, Indonesia*

The Identity of Indonesian Archipelago Manuscripts: A Study of Watermarks in Acehese Manuscripts

**11.30–12.00 • Dr Ronit Ricci**

*Lecturer, Australia National University, Canberra, Australia*

Paratexts in Late Nineteenth-Century CE Javanese Manuscripts

**12.00–12.30 • Mr Saleh al-Zeheimi**

*General Manager, Oman Digital Library (Planet of Knowledge), Muscat, Oman*

Southeast Asian Manuscripts in the Juma Al Majid Center for Culture and Heritage: Examples in the Urdu Language

**12.30–13.45 Lunch**

**14.00–14.30 • Dr M. H. Ilias**

*Associate Professor, India-Arab Cultural Centre, Jamia Millia Islamia, New Delhi, India*

- Fatwas and Counter-Fatwas: Manuscripts to Legitimise Doctrinal Claims in Kerala in the Nineteenth and Twentieth Centuries CE

**14.30–15.00 • Dr Annabel Teh Gallop**

*Head, Southeast Asian Department and Curator, Maritime Southeast Asia, The British Library, London, UK*

Islamic Manuscripts from Aceh in the British Library

- 15.00–15.30** • **Mr Ayang Utriza**  
*PhD Candidate, École des Hautes Études en Sciences Sociales, Paris, France*  
*Undhang-Undhang Banten: The 'Code' of Banten from the Qadi Court of Kiyahi Pëqih Najamuddin in the Seventeenth and Eighteenth Centuries CE*
- 15.30–16.00 Refreshments**
- Panel 2A – Collections**  
 Chaired by Mr Davidson MacLaren
- 16.00–16.30** • **Ms Gül Güney**  
*Assistant Professor, Department of Traditional Turkish Arts, Dokuz Eylül University, Izmir, Turkey*
- **Mrs Filiz Adıgüzel Toprak**  
*Assistant Professor, Department of Traditional Turkish Arts, Dokuz Eylül University, Izmir, Turkey*  
*A Group of Illuminated Qur'an Manuscripts at Manisa Public Library*
- 16.30–17.00** • **Dr Iván Szántó**  
*Assistant Professor of Iranian Studies, Eötvös Loránd University, Budapest, Hungary*  
*The Persian and Into-Persian Manuscripts of Alexander Kégl (1862–1920 CE)*
- 17.00–17.30** • **Professor Aida Gasimova**  
*Professor of Arabic Literature, Department of Oriental Studies, Baku State University and Professor of Arabic, Qafqaz University, Baku, Azerbaijan*  
*Some Masterpieces of the Azerbaijani Institute of Manuscripts Library*
- Panel 2B – South and Southeast Asia II**
- 16.00–16.30** • **Professor Dr Amir Zekrgoo**  
*Professor of Islamic and Oriental Arts, International Institute of Islamic Thought and Civilization, International Islamic University Malaysia, Kuala Lumpur, Malaysia*  
*The Evolution of a Leading Manuscript Centre in Southeast Asia: The International Institute of Islamic Thought and Civilization (ISTAC) Manuscript and Rare Book Collection*
- 16.30–17.00** • **Mr Farasat Shafi Ullah**  
*Librarian, School of Chemical and Materials Engineering, National University of Science and Technology, Islamabad, Pakistan*
- **Mrs Saima Qutab**  
*Visiting Faculty Member, Department of Library Information Science, University of Punjab, Lahore, Pakistan*  
*Reality and Myths of Manuscript Digitisation: Uncovering Layers of Pakistani Practices*
- 17.00–17.30** • **Dr Saif Al-Jabri**  
*Director of Information, Faculty of Business and Economics, Sultan Qaboos University, Muscat, Oman*  
*The Manuscripts of Dairat al-Maarif al-Osmania: Status and Future*
- 17.30–18.00** • **Dr Ishtiyag Ahmad Zilli**  
*Director, Darul Musannefin Shibli Academy, Azamgarh, India*  
*Manuscripts Preserved at Darul Musannefin Shibli Academy*
- 19.30–20.45 Dinner**

13 JULY 2011

7.45–8.45 **Breakfast**

**Panel 3 – Cataloguing**

Chaired by Mr David Hirsch

9.00–9.30

• **Mr Alasdair Watson**

*Curator of Islamic Manuscripts, Bodleian Library, University of Oxford, Oxford, UK*

• **Mrs Yasmin Faghihi**

*Head, Middle Eastern Manuscript and Printed Collections, Cambridge University Library, Cambridge, UK*

Towards a Union Catalogue of Islamic Manuscripts: From OCIMCO to Fihrist

9.30–10.00

• **Dr Hasna Askhita**

*Member, Board of Directors, Syrian Computer Society, Damascus, Syria*

Data Management and the Documentation and Digitisation of Manuscripts at al-Assad National Library

10.00–10.30

• **Dr Dilmi Djamel**

*Assistant Professor, Faculty of Architecture and Design, Qassim University, Qassim, Saudi Arabia*

Sino-Arabic Script and Qur'anic Illumination in East Asia: Cataloguing Manuscripts from the Xi'an Great Mosque Collection in China

10.30–11.00 **Refreshments**

11.00–11.30

• **Dr Kinga Dévényi**

*Chief Librarian, Oriental Collection, Library of the Hungarian Academy of Sciences, Budapest, Hungary*

Cataloguing Arabic Manuscripts Online: A Challenge with Gratifying Results

11.30–12.00

• **Mr Demba Tewe**

*Head, Documentation Centre, Islamic Institute of Dakar, Dakar, Senegal*

Islamic Manuscripts in Senegal: The Cheikh Moussa Kamara de Ganguel Soulé Library

12.00–13.15 **Lunch**

**Panel 4 – Digitisation**

Chaired by Ms Carol Burrows

13.30–14.00

• **Ms Jane Clark**

*Senior Research Fellow and Librarian, Muhyiddin Ibn 'Arabi Society, Oxford, UK*

• **Mr Stephen Hirtenstein**

*Editor, Journal of the Muhyiddin Ibn 'Arabi Society and Founder, Anqa Publishing, Oxford, UK*

'Hidden Treasures': A Specialist Archive Devoted to the Works of Ibn 'Arabi and His School

14.00–14.30

• **Mr Fabrizio Fenucci**

*Photographer and Lecturer, Department of Sociology, University of Urbino, Urbino, Italy*

The Enhancement of the Mingana-Lewis Palimpsest (Cambridge University Library Or. 1287): Reading between the Lines of its Post-Processed Images

**14.30–15.00 Refreshments**

**15.00–15.30 • Mr James Robinson**

*Senior Photographer, The John Rylands Library, University of Manchester, Manchester, UK*  
Accessing the Inaccessible: Gateway to the Koran of Kansuh al-Ghuri

**15.30–16.00 • Mr Moulay M'hamed**

*Lecturer of Information Technology and Manuscripts, College of Human Sciences and Islamic Civilisation, University of Oran, Oran, Algeria*  
Digitising the Manuscripts of the Touat Region of Algeria for Preservation and Accessibility

**16.00–16.30 Break**

### **Annual General Meeting of the Islamic Manuscript Association**

**16.30–18.00 AGM**

**19.30–20.45 Dinner**

**21.00–22.00 Reception to Launch the Journal of Islamic**

*Hosted by Ms Ingrid Heijckers, Brill Academic Publishers*



14 JULY 2011

**7.45–8.45 Breakfast**

**Panel 5 – Conservation**

Chaired by Dr Mandana Barkeshli

**9.30–10.00**

• **Mr Jake Benson**

*Sole Proprietor, Benson's Hand Bindery, Takoma Park, Maryland, USA*

*From Tahbik wa Tashbik to Pirazeh o Shirazeh: Primary Textual Sources Related to Islamic Headband Sewing*

**10.00–10.30**

• **Mr Abdur Rasheed**

*Senior Research Fellow (Conservation), Indira Gandhi National Centre for the Arts, New Delhi, India*

*Conservation Issues for Islamic Manuscripts in India*

**10.30–11.00 Refreshments**

**11.00–11.30**

• **Ms Karin Scheper**

*Conservator, Leiden University Library, Leiden, The Netherlands*

*Aspects of a Typology of Islamic Manuscript Structures*

**11.30–12.00**

• **Ms Sophie Lewincamp**

*Paper Conservator and Lecturer, Centre for Cultural Materials Conservation, University of Melbourne, Melbourne, Australia*

*The Future Will Be Brighter: Managing the Future Possibilities for the University of Melbourne's Middle Eastern Manuscript Collection*

**12.00–13.15 Lunch**

**13.30–14.00 Conference Photo**

**Panel 6 – Research**

Chaired by Dr Muhammad Isa Waley

**14.00–14.30**

• **Ms Hilola Nazirova**

*PhD Candidate, Al-Biruni Institute of Oriental Studies, Academy of Sciences of Uzbekistan, Tashkent, Uzbekistan*

*Manuscripts of Muhammad Riza Agahi's Zubdat al-Tavarikh and their Stemmata*

**14.30–15.00**

• **Dr Irina Katkova**

*Fellow and Researcher, Central and South Asian Department, St. Petersburg Institute of Oriental Manuscripts, Russian Academy of Sciences, St. Petersburg, Russia*

*Islamic Manuscripts of Western Java*

**15.30–16.00**

• **Professor Dr Shamsiddin Kamoliddin**

*Professor of Central Asian History, Tashkent State Institute of Oriental Studies, Tashkent, Uzbekistan*

*The Study of an Eleventh-Century CE Waqf Document from Samarqand*

**16.00–16.30 Refreshments**

**16.30–17.00 • Mr Ibrahim Akel**

*Researcher, The National Institute of Oriental Languages and Civilisations, Paris, France*  
Ahmad al-Rabat al-Halabi: His Life, Manuscripts, and Readership

**17.00–17.30 • Professor Dr Aftandil Erkinov**

*Professor, Tashkent State Institute of Oriental Studies, Tashkent, Uzbekistan*  
The Problem of a Mobile Library: The Case of Emperor Babur (1494–1510 CE)

**Closing Remarks**

**17.30–18.00 • Professor Charles Melville**

*President, The Islamic Manuscript Association and Professor of Persian History, University of Cambridge, Cambridge,*

**• Mr Davidson MacLaren**

*Executive Director, The Islamic Manuscript Association and Head, Thesaurus Islamicus Foundation*

**19.00–20.45 Dinner**

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## Codicology Scholarship

Scholarship to attend a Course on Islamic Codicology:

Organised by The Islamic Manuscript Association together with the Thesaurus Islamicus Foundation, Cambridge University Library, the Faculty Asian and Middle Eastern Studies at the University of Cambridge, Pembroke College, and the Centre of Islamic Studies, this intensive five-day course introduced the study of Islamic manuscript codices as physical objects, or the archaeology of the Islamic book. Daily illustrated lectures provided an overview of writing supports, the structure of quires, ruling and page layout, bookbinding, ornamentation, tools and materials used in book making, and the paleography of book hands. Participants chose to register for hands-on sessions during which they examined Islamic manuscripts from Cambridge University Library and completed a series of practical exercises on manuscript description.

**5–9 SEPTEMBER 2011**

University of Cambridge

The Centre granted the Codicology scholarship to Dr Amra Mulović to attend the *Islamic Codicology Intensive Short Course*.



**Amra Mulović**  
University of Sarajevo, Bosnia and Herzegovina

## Report:

I would first and foremost like to express my deepest gratitude to the Prince Alwaleed Bin Talal Centre of Islamic Studies for granting me a scholarship to attend the Intensive Introduction to Islamic Codicology short course that took place in Cambridge, 5th–9th September 2011 and was extremely well organized by The Islamic Manuscript Association (TIMA). Thanks to the invitation of the Director of the Centre of Islamic Studies, Professor Yasir Suleiman, which I gladly accepted, as well as the generosity of the Centre I was able to enjoy the privilege of participating in this exquisite Codicology workshop. I greatly appreciate the assistance, hard work, efforts and warm hospitality of the TIMA Director Mr Davidson MacLaren and his colleagues. It is truly an honour to be recognized as a recipient of this scholarship.

The invitation came after my participation at the conference “Cambridge in Sarajevo – Perspectives of Islamic and Middle Eastern Studies” organized by the Centre of Islamic Studies, University of Cambridge and University of Sarajevo in the period 9th–13th May 2011. Given that Islamic manuscripts were the main field of my research activities previously and continue to be a significant area of my scholarly interests, I felt truly grateful for this tremendous opportunity to expand my knowledge and enrich my experience in this area.

I found the workshop to be a most beneficial and informative event, excellently structured and presented. I thoroughly enjoyed listening to very inspirational lectures by Professor François Déroche, as well as lectures by other scholars and experts in

different aspects of manuscripts studying. Attending the hands-on sessions in the Cambridge’s library and handling the incredibly beautiful, unique and precious manuscripts was extremely interesting, engaging and useful for me. This invaluable experience expanded my knowledge turning my interest from the content of the manuscript to the art of the book, i.e. the entire process of creation of a manuscript. Given that manuscripts in Oriental languages represent an essential part of Bosnian cultural heritage, I believe that this workshop will help me develop research activities in cataloguing, description and studying the works of Bosnian authors scattered around the world.

By giving me this scholarship, the Centre of Islamic Studies offered me a chance to meet members of the academic community with common interests and get to know them in the context of interactive discussion. This was a splendid opportunity to exchange ideas and opinions, become aware of different perspectives and interests, make new friends and colleagues, and last but not least to enjoy the congeniality and hospitality of organizers, wonderful research atmosphere and learning environment. I would like to thank the Centre and Professor Suleiman once again for the invitation sincerely hoping that I will have yet more chances to participate in similar projects or advanced courses in codicology that The Islamic Manuscript Association will be offering in the future.

*The programme of the training course is given in Appendix V.*

## Shahnameh Scholarship

12–16 DECEMBER 2010

Clare College, University of Cambridge

The Centre awarded the Shahnameh scholarship to Mr Munir Drkić in order for him to attend the *Shahnameh Millennium Conference, Firdausi: The Next Thousand Years*.



**Mr Munir Drkić**  
University of Sarajevo, Bosnia and Herzegovina

### Report

In the period 12th–16th December 2010 I visited Cambridge as a guest participant at the *Shahnameh Millennium Conference (Firdausi: The Next Thousand Years)* which took place at Clare College from 13th–15th December 2010 on the occasion of the 1000th anniversary of this masterpiece of Persian Literature. Thanks to the Prince Alwaleed Bin Talal Centre of Islamic Studies I enjoyed the privilege of attending the Conference and discussing various issues regarding the *Shahnama* and the work of Ferdowsi.

My visit to Cambridge came after Professor Yasir Suleiman's visit to the Department of Oriental Philology of the University of Sarajevo in September 2010. With a view to confirming his already expressed willingness for a prospective

cooperation between the Centre of Islamic Studies and the Department of Oriental Philology, Professor Suleiman proposed my visit to Cambridge and participation at the Conference, which I gladly accepted. In this respect I would like to avail myself of this opportunity to thank the Centre of Islamic Studies and Professor Suleiman personally as well.

The *Shahnama Millennium Conference* was a very interesting event from my point of view. There was a number of very engaging presentations about *Shahnama* from various fields of scholarly interest, such as history, history of art, literature, sociology etc., in the period ranging from the pre-Islamic period through the Ottoman era up to 19th-century India and modern times. Although literary and linguistic themes were not the main focus of the Conference, this was an excellent opportunity for me to discuss various subjects with other participants and obtain new knowledge that will be very helpful for me in contrasting certain aspects of Ferdowsi's *Shahnama* with Rumi's *Mathnawi*, which is an important issue I am dealing with in my doctoral dissertation. In addition to the Conference activities, I visited the Fitzwilliam Museum Shahnameh Exhibition as well as Pembroke College, the home institution of two well known British Iranologists, Edward G. Browne and Arthur J. Arberry (a former Director of the Centre of Middle East and Islamic Studies at the University of Cambridge).

Moreover, I had a fruitful meeting with the Director of the Centre, Professor Yasir Suleiman, regarding further cooperation. Unfortunately, the stay was too short for me to spend more time in the University Library and visit a number of other interesting places at Cambridge. That is why it would be a great benefit if I could visit Cambridge again in order to continue my research there, using the resources of the University Library and benefitting from the community of academics at the University of Cambridge.

## VISITING FELLOW AND SCHOLARS

Visiting academics are an important part of the Centre's work. As well as pursuing research projects, they discuss the broader work of the Centre and other fellows and scholars at Centre research days, and contribute to other activities such as symposia and conferences organised by the Centre. During the academic year 2010–2011, the Centre hosted twelve visiting academics. As well as forming part of the Centre's growing intellectual community, they also benefit from access to the wide range of valuable resources for scholars in the field of Islamic and the Middle Eastern studies, which libraries at the University of Cambridge have been amassing for centuries.



Matt Brown

## Biographies:

### VISITING FELLOWS AND SCHOLARS 2010-2011

#### Visiting Fellow



**Dr Abdelwahab El-Affendi** (1 October 2010 – 30 September 2012)  
Reader in Politics, University of Westminster

**Research interests:** democracy and Islam; violence; democracy and insecurity.

**Research at Cambridge:** violence; democracy and insecurity.

*A first year report is enclosed below.*

Dr Abdelwahab El-Affendi is Reader in Politics at the Centre for the Study of Democracy, University of Westminster and co-ordinator of the Centre's Democracy and Islam Programme. He is also currently an ESRC/AHRC Fellow in the Global Uncertainties Programme working on a project entitled: Narratives of Insecurity, Democratization and the Justification of (Mass) Violence.



**Dr Jeremy Hanzell-Thomas** (1 October 2010 – 30 September 2012)  
Writer and researcher; Founder and formerly Executive Director, The Book Foundation (2000–2010)

**Research interests:** comparative linguistics; Islam and pluralism; cross-cultural education; shared values.

**Research at Cambridge:** human faculties in the Qur'an and Islamic tradition and their implications for the reform and development of authentic Islamic education.

Dr Jeremy Hanzell-Thomas is Founder of the Book Foundation, which works to improve understanding of Islam in the West. He was the first Chair of FAIR, the Forum Against Islamophobia and Racism and is a member of the Executive Committee of the Association of Muslim Social Scientists and a Fellow of the Royal Society of Arts. He speaks and writes widely on the themes of education, society and spirituality.



**Dr Yousef Meri** (1 March 2011 – 29 February 2012)  
Academic Director, Centre for the Study of Muslim-Jewish Relations, Woolf Institute; Fellow, St Edmund's College, Cambridge

**Research interests:** of Muslim-Jewish Relations, medieval Islamic history and civilisation.

**Research at Cambridge:** a book project on memory among Muslims and Jews in the Islamic World.

Dr Yousef Meri specialises in the academic study of Muslim-Jewish Relations, medieval Islamic history and civilisation, the Jews of the Islamic world, memory and history, travel, pilgrimage and holy persons in Islam and Judaism, the history of religions and comparative ritual. He has published several books and numerous articles.



**Mr Mohammed Abdul Aziz** (1 June 2011 – 31 May 2012)

Director, FaithWise Ltd

**Research interests:** equality and human rights; race, religion and cohesion; developing narratives.

**Research at Cambridge:** a granulated understanding of British Muslim grass-roots communities and theologies.

Mohammed Abdul Aziz was the founding CEO of the Forum Against Islamophobia and Racism (2000–2003) and the British Muslim Research Centre (2003–2005). He has held numerous public appointment positions, including: Commissioner at the Commission for Racial Equality (2003–2007), the Equal Opportunities Commission (2005–2007) and TUC's Commission on Vulnerable Employment (2006–2008); He was also Chair of the European Network Against Racism (2007–2010).



**Dr Shana Cohen** (1 July 2011 – 30 June 2012)

Stone Ashdown Director, Woolf Institute

**Research interests:** public services; non-profit organizations; political alienation in North Africa; inequality; comparative values of social justice and social good.

**Research at Cambridge:** contemporary values and practices of social good and society within Judaism, Islam, and Christianity.

Shana Cohen is a director at the Woolf Institute. Her training is in international social policy and social theory and most of her research has been conducted in Morocco. She has also worked on a practical basis with NGOs and voluntary organizations in the US, England, India, and Morocco.

## Visiting Scholars



**Dr Khalid Almezaini:** *a report is included below.*

Dr Khalid Almezaini worked as a teaching and research fellow at the Institute of Arab and Islamic Studies in the University of Exeter. He received his PhD from the University of Exeter in January 2009 on the role of foreign aid in foreign policy in the case of the United Arab Emirates. He is interested in the formation of national identities across in the Middle East, in particular in the UAE.



**Dr Hilal al-Hajri:** *a report is included below.*

Dr Hilal al-Hajri is Assistant Professor and the Department of Arabic, Sultan Qaboos University, Oman. His research at Cambridge – *Oman through Evangelical eyes* – was on American missionaries. His broader research interests include the study of travel writing, Orientalism, comparative literature and Arabic prosody.



**Dr Özden Oktav:** *a report is included below.*

Dr Özden Oktav teaches and researches at Yıldız Technical University, Istanbul and the Council of Higher Education in Turkey. Her research interests include international relations in the Middle East, especially the relations between Iran, Turkey and Saudi Arabia. Her research at Cambridge focused on the globalization of security and relations between the Gulf Cooperation Countries, Iran and Turkey.



**Mr Yuval Evri** (1 September 2010 – 31 August 2012)  
PhD student, Tel Aviv University

**Research interests:** national identity; language and Territory; institutionalisation of Hebrew language in late 19th-century Jerusalem; Arab-Jews in Palestine.

**Research at Cambridge:** sociolinguistic aspects in the institutionalisation process of Hebrew language in Jerusalem at the end of the 19th Century.

Yuval Evri is a PhD Student in Tel Aviv University. His research is located in a major historical point of transition and change in early-19th-century Palestine: the emergence of new national, ethnic and religious categories that raised fundamental theological, philological and collectivist questions.



**Dr Jing Min** (15 December 2010 – 14 December 2011)

Assistant Professor, School of History and Culture, Lanzhou University

**Research interests:** history of Arab and Turkey; Islamic civilization and its relationship with western history.

**Research at Cambridge:** Islamic civilization and its relationship with Western history.

Dr Jing Min received a PhD in Middle Eastern studies in 2006, and is a Professor in World History and Director of the Institute of World History and International Politics at the School of History and Culture, Lanzhou University. He works in the field of Islamic and Middle Eastern history, with interests in cultural communication between Islamic and Christian civilisations. He has also published on Turkish politics and the Kurdish nationalist movement.



**Mr Malek Abou Hamdan** (15 September – 15 December 2011)

Université Paris II Panthéon Assas

**Research interests:** Islamic economic and financial thought; Islamic studies; financial markets.

**Research at Cambridge:** risk and uncertainty in Islamic thought.

Malek is a second-year PhD student in Finance at the *Université Paris II Panthéon-Assas* - France. Malek holds a postgraduate degree (Magistère) in Banking and Finance and a professional Master's degree in Financial and Banking Techniques from the University of Paris. Malek's doctoral research aims at understanding the Islamic financial philosophy and legal theories of risk-taking (*Mukhatarah*) and *Gharar* ('uncertainty inherent in the contract').



**Professor Helge Daniëls** (27 September 2011 – 14 February 2012)

University of Leuven, Faculty of Arts

**Research interests:** Arabic linguistics; language ideology; language and identity.

**Research at Cambridge:** Language ideological debates in the Middle East.

Helge Daniëls studied Arabic at the University of Ghent (Belgium). She further specialized in Egypt and at Yarmouk University in Irbid (Jordan). Currently she teaches Arabic, Arabic literature and Arabic linguistics and sociolinguistics at the University of Leuven (Belgium). Her main research interest lies in the field of Arabic sociolinguistics with a focus on language ideology and language ideological debates in the Middle East.

## Final Reports

### A report by Visiting Scholar, Dr Hilal al-Hajri

Assistant Professor  
Department of Arabic, Sultan Qaboos University



1 FEBRUARY – 31 DECEMBER 2010

It has been both a pleasurable and enriching experience to take my Sabbatical Year at Cambridge University, at the Centre of Islamic Studies and the Faculty of Asian and Middle Eastern Studies, from 30th January 2010 to 29th January 2011. Cambridge, with its time-honoured university, huge library collection, active academic arena as well as beautiful rivers and charming nature, is a great place to live in. The whole sabbatical year in Cambridge was an opportunity of a life-time for me to reflect, read, write and research.

The University of Cambridge boasts a huge archive of the literature published by American missionaries on the Arabian Gulf, in general, and Oman, in particular. This archive includes eight volumes of the journal of *Neglected Arabia*, which had been issued by the 'Arabian Mission' in New York from 1892 to 1962. Here, I would like to express my sincere gratitude to the Library of Henry Martyn Centre, Westminster College, for providing me access to their archives and for their generosity to allow me to copy the literature related to Oman. It has taken me almost four months to read these important volumes, which deal with the cultural and religious history of Oman during the 20th Century. Its significance lies in the insights that American missionaries provide as regards Omani customs, culture and manners. It also furnishes valuable details that are unknown to Arabic sources.

Personally, I must say that the enchanting atmosphere of Cambridge inspired me to compose poems that were subsequently published in *Al-Quds Al-Arabi*, a famous Arabic newspaper in London. The poems came under a collection entitled *Poems between Muscat and Cambridge*, <http://www.alquds.co.uk/index.asp?fname=data\2010\06\06-24\23m15.htm>. In the same newspaper, I published

materials that I translated from English to Arabic. These materials were written by missionaries of the 'Arabian Mission' and published in different issues of *Neglected Arabia* during the 20th Century. Here is the link: <http://www.alquds.co.uk/index.asp?fname=data\2010\06\06-02\01qpt86.htm>

I should also add that I wrote other poems that will feature in my forthcoming collection of poetry.

Academically, I presented a paper entitled 'Through Evangelical Eyes: American Missionaries to Oman', in the annual conference of the Seminar for Arabian Studies, which took place on 22nd–24th July 2010, in London. The paper will be published in the Proceedings of the Conference. This paper is concerned with American missionaries who were in Oman from 1889 to 1986. These missionaries travelled widely in Oman and left a number of books and travel accounts about the country. The most prominent missionary among them was Samuel Zwemer, who published in 1900 his book *Arabia: The Cradle of Islam*, which included descriptions of his experience and travels in Oman. Another American missionary who published a book about his journeys in Oman was Dr Paul Harrison. His book *Doctor In Arabia* (1940) includes his medical tours in the country from 1909 to 1954. The most famous female missionary among them was Jeanette Boersma, who served as a nurse in Iraq and Oman until her retirement in 1986. Her experience in Oman is recorded in her book *Grace in the Gulf: The Autobiography of Jeanette Boersma, Missionary Nurse in Iraq and the Sultanate of Oman* (1991).

I also presented a paper, entitled 'The Lure of the Unknown: Oman in English Poetry', on 20 November, 2010 at the Prince Alwaleed Bin Talal Centre of Islamic Studies, University of Cambridge. This

paper addresses a rare subject in Arabic Studies: the presence of Oman in English poetry. While Oman, an isolated place in the Arabian Peninsula, did not have the extensive presence in Arabic poetry that it deserves because of its strategic importance and cultural distinctiveness, it enjoyed a unique presence in English poetry.

However, the pinnacle of my personal and academic achievements this year was the publication of my book in Arabic, entitled *Ghawayat al-Majhool: A'uman fi al-Adab al-Englizi*, published by Dar al-Intishar, Jordan. The book deals with the presence of Oman in English literature. References to Oman are found in most genres of English literature, especially poetry, novels, and travel writing. The references are very diverse and they underwent transformations

and changes from one historical period to another. Texts written by famous British and American writers such as John Milton, Percy Shelley, Thomas Moore, Madison Julius Cawein, Fitch Tylor, Alan Sillitoe, Gerry Murphy, John Canaday, Hammond Innes, Samuel Miles and others are dealt with and translated into Arabic in this book.

I should conclude by emphasizing that I tremendously benefited, both personally and academically, from my Sabbatical Leave at the University of Cambridge. I am deeply indebted to the Sultan Qaboos University for its sponsorship. I should also express my appreciation of my colleagues and friends at the University of Cambridge: Professor Yasir Suleiman, Dr Abdullah Baabood and Dr Khaled Hroub for their hospitality and support.

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## A report by Visiting Scholar, Dr Khalid Almezaini

*Honorary Fellow  
Institute of Arab and Islamic Studies,  
University of Exeter*



1 AUGUST 2010 – 31 JULY 2011

Spending one year, from September 2010 to August 2011, as a Visiting Scholar at the Centre of Islamic Studies has been a fruitful and enriching experience on all levels. My experiences at the Centre have gone beyond the research level.

I have attended and participated in different workshops, talks and conferences organised by the Centre itself, and its partner the Gulf Research Centre-Cambridge (GRC-C), the Cambridge Arab Media Project and at other faculties and departments. The Centre has organised wide-ranging workshops that covered different aspects of the Muslim world (including communities in the UK) and the Arab Middle East. Just one of the major events that have been valuable to my area of research, was the Gulf Research Annual Meeting, organised by the GRC-C. I presented a paper at one of its workshops. The event had eighteen parallel workshops that covered

different subjects such as politics, sociology, media, economics, health, education and the climate. I am presenting another paper at the same conference next year. This event is organised annually and I am sure it will be valuable for other Visiting Scholars in the future.

At the research level, I have made very good progress. My research, which I started in 2010, examines national identities and political survival in the Gulf and the wider Middle East. The University of Cambridge provides easy access to its excellent libraries and online resources. Libraries such as the University Library, the Faculty Library and the Library of the Department of Politics and International Studies have excellent books that cover different areas including Middle East and the Gulf. In addition, I was fortunate to work with Professor Yasir Suleiman, who has researched on similar topics that deal

with national identity and the Arabic language. My research is in its final stages and is due to be published as a book in April 2012. I was also able to finish a book chapter, in a volume due to be published next year.

Moreover, I was very privileged to be in regular contact with Dr Abdullah Baabood and Dr Khaled Hroub who have been very supportive to me at all

levels. Both of them have inspired me to further my research and engage in different academic activities. Also, I wish to express my gratitude and profound appreciation to Professor Yasir Suleiman for hosting me at the Centre. As a young scholar, his scholarly support gave me confidence in my academic career. I would like also to thank Dr Saeko Yazaki, Miss Clare Bannister and Dr Paul Anderson for being supportive and welcoming.

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### **A report by Visiting Scholar, Dr Özden Oktav**

*Yıldız Technical University, Istanbul / Council  
of Higher Education*



**6 JULY – 5 SEPTEMBER 2011**

I was fortunate to be a Visiting Scholar at the Centre of Islamic Studies, Cambridge University, over the summer (July to September 2011). During my stay at the Centre, I had the opportunity to explore new questions in my field of research – Turkey’s foreign relations in the Middle East and Persian Gulf – and to meet and discuss with scholars who share these interests.

A highlight was the annual Gulf Research Meeting, supported by the Centre of Islamic Studies, which was held in July. I presented a paper at one of the many workshops, entitled ‘Understanding Obama’s Policies Towards a Nuclear Iran and Saudi Arabia’. The workshop was thought-provoking and helped me develop my own ideas further, as scholars engaged with each other’s work and perspectives. I am grateful to Professor Yasir Suleiman, Head of the Centre of Islamic Studies, Dr Abdulaziz O. Sager, the Chairman of the Gulf Research Center, and Dr Abdullah Baabood, the Director of the Gulf Research Centre-Cambridge for their organization and support of this event.

My research scholarship at the Centre also enabled me to prepare a book on foreign relations across the Persian Gulf, focusing on the changing dynamics between Saudi Arabia, the USA and Iran. I completed the book ahead of schedule due in no small part to the excellent facilities at the University of Cambridge. The interactions with Dr Abdullah Baabood, Dr Paul Anderson, Professor Philip Towle, Professor Roxanne Farmanfarmanian and Dr Evaleila Peseran were extremely stimulating and useful. They enabled me both to critically concentrate on my academic studies and develop interactions for future academic collaborations. I would also like to thank Dr Saeko Yazaki and Miss Clare Bannister who did so much to assist me in my stay in Cambridge.

Being part of the Centre of Islamic Studies at the University of Cambridge was an academically and a personally rewarding experience. I hope that this will be the first of more such interactions with the Centre of Islamic Studies and the University of Cambridge.

## First Year Reports

### A first-year report by Visiting Fellow, Dr Abdelwahab El-Affendi



Spending the past year (from October 2010 to September 2011) at Cambridge University, as a Visiting Fellow at the Centre of Islamic Studies and the Faculty of Asian and Middle Eastern Studies, was extremely productive and enriching in all possible ways. I have benefited immensely from participating in the varied and important events and seminars organized by the Centre and other departments, and continued to engage in the Centre's 'Contextualising Islam in Britain' project, and even managed to do some teaching. The wonderful and conducive atmosphere at the Centre, together with the well-endowed library had been an immense help with my current research project.

As a result of this support and conducive atmosphere, I have been able to produce a significant number of publications, which include:

(With Francis M Deng) 'Creatively Re-Imagining a New Sudanese Nation: Achieving Conditional Unity', *Contemporary Arab Affairs*, Autumn, 3: 3, 334-351.

'Making Peace Gambles Work: The Oslo Accords, the Sudanese "Comprehensive Peace Agreement" and their "Spirals of Insecurity"', *Journal of Peace, Conflict and Development*, Issue 17, August 2011, pp. 1-22. ([www.peacestudiesjournal.org.uk](http://www.peacestudiesjournal.org.uk))

'Constituting Liberty, Healing the Nation: revolutionary identity creation in the Arab world's delayed 1989', *Third World Quarterly*, Vol. 32, No. 7, 2011, pp. 1255-1271

'A Trans-Islamic Revolution? Reflections on the Fate of Islamism in the Era of Arab Mass Revolutions', *Critical Muslim*, 1: 1, October 2011

In addition, I have also been able to make a number of talks and presentation, which include:

'The Relationship between North and South Sudan after the January 2011 Referendum', seminar

presentation at the Centre for African and Asian Studies, University of Khartoum, Sudan, 25 August 2010.

'The Next Day Scenario in Northern Sudan', a paper to be presented to the Symposium: 'The Referendum in Southern Sudan and its Internal and Regional Implications', organised by Aljazeera Studies Centre, Doha, 9 January 2011.

'The "Black Hole State" and the Obsession with the Fragility of the Arab State: The Sudanese Example in Counter-Productive Treatment', a paper to be presented to the Symposium: 'The Crisis of the Arab State', organised by the Centre for Arab Unity Studies, Beirut, 10-12 January, 2011.

'Darfur and the War on Terror: The "Mamdani Thesis" Revisited', a paper to be presented to the Symposium: 'Cartoons and Minarets: Western Depictions of Islam and Muslim Public Protest', organised jointly by the Heinrich Boell Foundation and American University of Beirut, Beirut, 31 March - 3 April 2011.

'Narratives of Insecurity and the Limits of Multiculturalism', a seminar presentation at the CIS Research Fellows Meeting, King's College, Cambridge, 28 February 2011.

'Compelling Cohesion: Varieties of "Liberal" Intolerance in the Obama Era', seminar presentation at the Research Day of the Faculty of Asian and Middle Eastern Studies, University of Cambridge, 21 March 2011.

'The Challenges Facing Northern Sudan after the Referendum', Seminar Presentation, UNMIS- Khartoum 28 March 2011.

In addition, I have taken part in many other events and occasions, including meetings at the FCO, the Doha Research Institute (Beirut), Westminster, Khartoum, Edinburgh.

Work is also continuing on a number of other publications, including two books and a number of journal articles and book chapters.

This has all made been possible by the warm and friendly support of staff at CIS, in particular Professor Yasir Suleiman, Dr Saeko Yazaki and Miss Clare Bannister. I am also grateful for the many colleagues who have shown welcome and support, including Dr Khaled Hroub, Dr Abdullah Baabood, and Dr Paul Anderson.



Andrew

## A first-year report by Visiting Scholar, Mr Yuval Evri



During my fellowship as a Visiting Scholar at the Centre of Islamic Studies, I made enormous progress in my research. I formulated the main structure of my research, which explores the different 'solutions' to the 'Jewish Question' that were promoted by Jewish Intellectuals and activists at the turn of the 19th/20th Century. I am especially interested in the different political and cultural options that these "solutions" created at a crucial moment in the emergence of the Zionist and Palestinian National Movements.

As a scholar affiliated to Cambridge I was able to access a variety of resources that were otherwise unavailable to me. I had access to most of the libraries in Cambridge and to the British Library, SOAS and the UCL Library in London as well. These resources enabled me to enrich my research with a wider corpus of literature.

As a Centre Scholar, I participated in various activities in Cambridge that exposed me to new academic approaches and scholarly networks from different disciplines. I was also able to participate in a number of research groups across the University.

I had the opportunity to present aspects of my research to networks of scholars at Cambridge and from across the world:

- In February 2011, at the Centre of Islamic Studies research day, I presented the main outline of my research.
- In March 2011, during the Faculty of Asian and Middle Eastern Studies research day, I presented a paper entitled: 'Translation without Original: Joseph Meyouhas and the Hebrew translation of the Palestinian Bible Tales'

- In September 2011, during the 'Intertwined Worlds' conference that was co-organized by the Centre of Islamic Studies and the 'Woolf Institute', I presented a paper on the 'Arab-Jewish Tradition in Transition: Medieval Muslim Spain translated into Palestine'.

These academic events provided me with high-level engagement and feedback from leading scholars. I learned a great deal from the papers and discussions presented at those events.

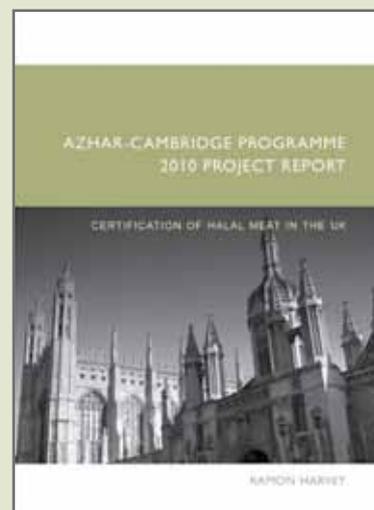
Another conference organized by the Centre of Islamic Studies this year explored 'Reforms in Islamic Education'. As a Centre scholar, I was invited to this event and learned a great deal about the main issues that Islamic studies and Muslim schools are concerned with today, in a global perspective. I found analogies between what is known as the 'Muslim Question' in Europe today and the 'Jewish Question' that emerged in Europe in the turn of the 20th Century. One can find similarities in both cases in the ways that education became a major factor in the creation of these 'questions' as well as presenting itself as a potential solution.

I want to thank Professor Yasir Suleiman, the Founding Director of the Centre of Islamic Studies at Cambridge, for giving me the opportunity to be part of the Centre and for his kind hospitality, scholarly support and inspiration. During this year I had the privilege to work with the wonderful staff at the Centre and I want to thank all of them.



## REPORTS

The Centre has produced a number of reports based on its activities, including **Reforms in Islamic Education** and **Certification of Halal Meat in the UK**. Reports on **Contextualising Islam in Britain II** and **Narratives of Conversion to Islam in Britain** are being prepared.



## Reforms in Islamic Education

Paul Anderson, Charlene Tan and Yasir Suleiman

*Report of a conference held at the Prince Alwaleed Bin Talal Centre of Islamic Studies, University of Cambridge, 9th–10th April 2011*

Sponsored by Prince Alwaleed Bin Talal Centre of Islamic Studies and Prince Alwaleed Bin Talal Centre for the Study of Islam in the Contemporary World at the Universities of Cambridge and Edinburgh.

### Description:

What is Islamic education? What is the reality behind the heated debates over the role of “madrasas”? Does Islamic education lead to greater segregation, or does it further the cause of genuine pluralism? Can faith-based education nurture critical thinking? What should the relationship be between Islamic educational institutions and the state, or the national curriculum?

This is the report of a conference which tackles these fundamental questions. It examines the dynamics affecting Islamic education internationally. The conference, held at the University of Cambridge in April 2011, brought together leading scholars and practitioners who presented case studies ranging from Sweden to Malaysia, from Egypt to the United States, from Britain to Indonesia, from Morocco to Germany.

Islamic education is built on two distinctive ideas: that the acquisition of knowledge is both a lifelong pursuit and a religious duty; and that there must be a correlation between knowledge and action for the welfare of the Muslim community and humanity in general. Yet there is a widespread perception that Islamic education is under pressure from different quarters to reform itself. This report takes a wider view, examining the historical context and the internal dynamics and debates that are driving change. It highlights the different political and social contexts facing Islamic educational institutions across the world and the opportunities these present – from the politics of integration to discourses about modernisation.

## Certification of Halal Meat in the UK

Ramon Harvey

*A project of the Azhar-Cambridge Programme 2010 Organised by the CIS, supported by the Foreign and Commonwealth Office and the Department of Communities and Local Government.*

### Description:

Halal meat makes up a significant part of the diet of Muslims in the UK, yet doubts have emerged about the provenance of much that is labelled as halal. Questions have also been raised about the religious validity of certain technological innovations regularly used in the slaughtering process, in particular those of stunning and mechanical slaughter. This report analyses these problems against the backdrop of the phenomenon of mass production and consumption from which they have emerged, before engaging with the UK Muslim community’s response: voluntary halal certification. Through interviews with the leading figures of the Halal Food Authority and Halal Monitoring Committee, as well as the use of other sources, this report explains and analyses the work and differing perspectives of these two main certification bodies. It provides recommendations for moving beyond contention and polemic, building on areas of common agreement, and putting the unique strengths of each body to the better service of the community.

## Past reports

CIS past reports include **Contextualising Islam in Britain**, **Religious Broadcasting in the Middle East** and **Language, Conflict and Security**.



All Centre reports are freely available to download at [www.cis.cam.ac.uk](http://www.cis.cam.ac.uk).

## PARTNERS



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## Gulf Research Centre-Cambridge (GRC-C)



The Gulf Research Centre-Cambridge (GRC-C) is the Gulf Research Center (GRC) office in Cambridge. GRC-C was established with the view of fostering and promoting academic studies and policy oriented research on the Gulf region – i.e. the Gulf Cooperation Council member countries of Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates as well as Iran, Iraq and Yemen. GRC-C also aims to encourage scholarly cooperation and exchange between Gulf-based and UK-based academics through organising conferences, seminars, workshops and meetings related to Gulf issues and through publication of its research output.

### **GRC-C Overview**

The GRC-C was established in 2009, and co-operates closely with the Prince Alwaleed Bin Talal Centre of Islamic Studies at the University of Cambridge. The Centre's prime directive is to advance education and research on political, economic, social and security issues and other matters relating to member countries of the Gulf Cooperation Council and other countries of the Gulf region including Iran, Iraq and Yemen.

GRC Cambridge organizes the annual Gulf Research Meeting (GRM) which seeks to provide an academic environment to foster Gulf studies and promote scholarly exchanges among scholars working on/ or having familiarity with the Gulf region. GRM identifies subjects of importance to the Gulf region, stimulates research in these subjects, and provides a forum for broad dissemination of the research results. Motivated by the same objectives underlying the Gulf Research Meeting, the Centre also serves as a platform for other events throughout the year and provides a focal point for students dedicated to carrying out and promoting critical research related to the Gulf.



### **GRC-C Director**

*Dr Abdullah Baabood*

The Gulf Research Centre-Cambridge is a registered charity organization under the Charity Commission for England and Wales and can therefore receive tax deductible donations.

People have many different impressions of the Gulf region. These impressions are mostly shaped by the media and they are often negative and inaccurate. This is why the Gulf Research Center (GRC) was founded in July 2000 by Dr Abdulaziz Sager, a Saudi businessman. At a time when the need for an independent think tank focused on the critical Gulf region was greater than ever, Dr.Sager established the GRC to fill an important void and to conduct scholarly, high quality research about the GCC area as well as Iran, Iraq and Yemen. Its research focuses on the social sciences. The Gulf Research Center operates on an independent, not-for-profit basis. The Center further believes that everyone has the right to have access to knowledge and so it makes its research available to the general public through publications, workshops, seminars and conferences.

Over time, GRC identified over 50 areas of research and bundled them together into several key research programs: Economics, Energy, Politics, International Relations, Defense and Security, Environment and Science & Technology. While global factors affecting each program are of course considered and incorporated into the research, GRC is first and foremost a Gulf Arab think tank and hence looks first at the critical issues for each program in the Gulf countries. Providing non-partisan, in depth and trustworthy research and knowledge about the region, GRC has become the preferred knowledge partner of both Arab and non-Arab organizations, which either want to enhance their knowledge about the region or improve their business performance in it.

As a not-for-profit organization, GRC injects all income back into new research programs and activities; in this way, it is able to preserve and maintain its independence and continuity. To realize its vision, the GRC focuses on the following main objectives:

- Conduct objective and scholarly research bearing on political, economic, security, environment and science & technology issues, as they relate to the GCC states in particular and the geopolitical region of the Gulf in general.
  - In order to facilitate reforms in the region and secure a better future – promote communication and cooperation among GCC citizens and disseminate information about the GCC states and the Gulf region through conferences, workshops, forums, meetings and lectures.
  - Publish and distribute relevant and useful information and data on the GCC states within and outside the region, including scholarly books treating topics in the field of social sciences and/or humanities.
  - Interact with and answer the knowledge requirements of individuals and organizations interested in Gulf region developments, including GCC nationals and expatriates living in the GCC countries, academics, researchers, university students, the press and media communities, businessmen and corporations, and decision-makers.
  - Facilitate dialogue among scholars specialized in Gulf affairs, both within and outside the region.
  - Provide education and training solutions through implementing a ‘knowledge program’, which targets higher management circles in the fields of politics, economics, business administration and security from an international perspective and within a framework of coordination with international universities and institutes.
  - Work to expand the horizons of education for students from the Gulf region as well as for those students outside the region who wish to learn more about the region.
  - Monitor and aggregate news coverage of events and developments in the Gulf region as published and broadcast by local, regional and international media, making this available for research purposes.
  - Prepare studies and offer expert consultation to governmental and non-governmental organizations in different fields associated with the Center’s primary areas of focus.
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## The Islamic Manuscript Association (TIMA)

The Islamic Manuscript Association ([www.islamicmanuscript.org](http://www.islamicmanuscript.org)) is an international non-profit organisation dedicated to protecting Islamic manuscript collections and supporting those who work with them. It was formed in response to the urgent need to address the poor preservation and inaccessibility of many Islamic manuscript collections around the world.

The Islamic Manuscript Association :

- Articulates standards and guidelines for best practice in cataloguing, conservation, digitisation and academic publishing so that Islamic manuscript collections may be made more accessible and preserved for posterity.
- Promotes the highest ethical and professional standards in the care and management of Islamic manuscript collections.
- Promotes excellence in scholarship on Islamic manuscripts, particularly Islamic codicology and disciplines related to the care and management of Islamic manuscript collections.
- Provides a platform for presenting scholarship on Islamic manuscripts, particularly Islamic codicology and disciplines related to the care and management of Islamic manuscript collections, at its annual conference at the University of Cambridge.

- Provides a wide range of online resources about manuscripts and their care.
- Awards grants to support the care of Islamic manuscript collections and advance scholarship on Islamic manuscripts.
- Organises regular training workshops in cataloguing, conservation, digitisation and academic publishing as well as an annual workshop on Islamic codicology in cooperation with Cambridge University Library.
- Facilitates dialogue between individuals with scholarly and professional interests in Islamic manuscripts and institutions holding collections of Islamic manuscripts.

The Islamic Manuscript Association includes among its members libraries and museums possessing collections of Islamic manuscripts as well as individuals with scholarly and professional interests in Islamic manuscripts. Over 150 persons from 25 different countries are members. Members have the right to vote, hold office, apply for grants and receive members' rates for the annual conference and training workshops.

The Islamic Manuscript Association is an affiliated project of the Prince Alwaleed Bin Talal Centre of Islamic Studies at the University of Cambridge.

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## Cambridge Arab Media Project (CAMP)



The Cambridge Arab Media Project encourages research into the Arab media and provides media professionals and academics with an open and neutral platform for debate.

**Director** – Dr Khaled Hroub

# APPENDICES

## APPENDIX I:

News Stories: Contextualising Islam in Britain II

## APPENDIX II:

News Story: Reforms *in* Islamic Education

## APPENDIX III:

News Story: Intertwined Worlds: The Judaeo-Islamic Tradition

## APPENDIX IV:

News Stories: Cambridge in Sarajevo

## APPENDIX V:

Programme: Islamic Codicology Course



## APPENDIX I

### *News story*

#### Contextualising Islam in Britain II

#### **Report from "Muslim Voices"**

What does it mean to be a British Muslim?

28 APRIL 2011

by Rosemary Pennington, <http://muslimvoices.org/british-muslim/>



Young boys taking part in the celebration of the Prophet Muhammed's birthday in Buckinghamshire. Approximately 2.4 million British citizens are Muslim.

*Muslims and scholars have been working the last few years to understand just what it means to be British and Muslim.*

In a series of five symposia they met to tackle specific issues affecting the various Muslim communities today in the United Kingdom – issues of gender and sexuality and secularity as well as others.

The meetings were part of the “Contextualising Islam in Britain” project. It was organized by Cambridge University.

Professor Yasir Suleiman, His Majesty Sultan Qaboos Bin Sa’id Professor of Modern Arabic Studies and fellow of King’s College, took the lead on the project. He says one of the first things he did, when he knew the project would actually happen, was to begin inviting people to take part.

“We wanted the rainbow colors of Islam to come to this project,” he says.

Suleiman spoke about the project during a recent visit to Indiana University.

### **Diverse Muslim Communities**

Suleiman says including the “rainbow colours of Islam” in the project was important for several reasons – the group who examined Muslim experience in Britain needed to represent the broad spectrum of Muslim life in the UK, Suleiman says.

And he says he felt it was necessary to invite people who weren’t necessarily going to see “eye to eye” on every subject.

“As a linguist I am most concerned with gaps,” Suleiman says. “When faced with a gap we can have a good conversation.”

And there were gaps among the participants, gaps that helped create engaging and important debate. He says those gaps began to disappear the more they worked together.

But bringing those attendees together was a bit of a Herculean task.

### **Some Were Suspicious**

“Contextualising Islam in Britain” is funded by the British government and is part of the Prevent program. Prevent is designed to combat Muslim extremism and radicalization.

This, Suleiman says, made it suspect in the eyes of many.

“You need to be careful,” he says of working on any project with government funding. In the case of this particular project that was especially so because of the linkage to Prevent.

“We were seen to be a threat to the secularity of society,” Suleiman says of the way Muslims have been viewed in the UK. He adds, “Muslims resent being treated as a security threat.”

With that framing as a threat – to both security and secularity – in mind, the “Contextualising Islam” group began working to understand Muslim experience in the UK. The group explored what Muslims could do to become more a part of British society as well as what the government could do to make Muslims feel more at home.

### **Searching For British Secularity**

The group decided the government needed to create an “equidistant” relationship with all religions in the UK – a kind of “pragmatic” or “procedural secularism” that creates a neutral field for all religions to engage upon.

“We should not do what the French do,” Suleiman says of secularism. Instead, British society needs to find a middle path that allows for religious difference and that does not exclude some religions while including others.

Suleiman adds that Muslims, and members of other faiths, should have the freedom to politically organize around their religion and should feel free to be vocal in their disagreement with government policies.

That disagreement, the group decided, should never lead to violence. Muslims who want to participate in violent acts against their government should renounce their citizenship and leave the UK.

Suleiman says the group also looked at Muslims' relationship to shari'a. The group hopes to encourage Muslims to focus more fully on the objectives of shari'a as opposed to the letter of the law.

"Shari'a is meant to provide you with a guide to a moral path of living," Suleiman says. The group hoped to encourage Muslims to examine more closely the universal values within the shari'a – the values that cut across religions, cultures and societies.

### **Work Continues**

When the British government changed hands, and funding cuts were being made, there were worries over whether "Contextualising Islam" would continue.

But Suleiman made his case and kept his funding. So, the project continues.

When he first began recruiting people to take part only 12 people said yes. By the end of the first round of the project 24 people were on board. Suleiman says when he began putting together symposia participant lists this time around he had to turn people away.

That's not to say the opposition to the project has gone away.

"Some call it a soft sale of Islam to Muslims in a way that is agreeable to the British government," Suleiman says.

Others, he says, still have issues with the project being government funded.

"These people sold their soul to the Devil," Suleiman says is sometimes how project participants are characterized.

But "Contextualising Islam" is building more credibility as it becomes better known. Suleiman says they'll be publishing several reports based upon this second round of the project: Reports for government, for the Muslim community as well as reports to use as outreach tools.

The Center for the Study of the Middle East, West European Studies, Department of Near Eastern Languages and Cultures, Department of Linguistics and the Center for the Study of Global Change are responsible for bringing Suleiman to campus.

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### **Story from "Research Horizons", University of Cambridge**

"Contextualising Islam in Britain" enters second phase

14 JANUARY 2011

<http://news.admin.cam.ac.uk/news/2011/01/14/contextualisingislamainbritainenterssecondphase/>

*The views of leading UK Muslims on some of the most contentious issues affecting Muslims in Britain are to be compiled and published online in the second phase of a groundbreaking project.*

The initiative, called "Contextualising Islam in Britain", first ran in 2009 and will bring together about 30 Muslim scholars, academics and activists to address a range of topics.

These include, among others, Islamic faith schools, Islam and gender equality, the relationship between the individual and the community, and political participation.

It will be hosted by the University of Cambridge, working in association with the Universities of Westminster and Exeter. The group's findings will be released to the public in a full report which it

is expected will be published online and made available for free download in June.

A series of roadshows, led by project members in their own communities around Britain and aimed at Muslims and non-Muslims alike, is also being planned.

The project is the second phase of an initiative originally conceived and funded by the last Government as part of the "Prevent" strategy, which is currently under review, to combat extremism. It will, however, be fully independent of both the Government and of the Universities involved.

As with the previous phase, the project's organisers hope to produce a set of critical perspectives on what it means to be a Muslim living in Britain today. In particular, it will aim to offer ideas and conclusions about aspects of British citizenship that do not appear, at least at first, to be in harmony with the teachings of their faith.

The final report will aim to highlight the shared values that bind different communities together, both as British citizens and as citizens of the world.

Project Leader Professor Yasir Suleiman, Director of the Centre of Islamic Studies at the University of Cambridge, said: "The original project in 2009 was a great success, particularly in bringing together Muslims from a wide range of backgrounds who were able, in spite of their differences, to work together and offer real insight into important questions."

"Once the report is finished, we will try to take the findings across the country as widely as we can. My hope is that each member of the project will feel empowered to speak on its behalf in presentations across the country that will be aimed at non-Muslims as well as members of the local Muslim community."

The first-phase report was praised last year by the House of Commons Department for Communities and Local Government Select Committee as "a model for the way forward" for policy-makers working in similar fields.

Although it set out to offer "exploratory perspectives" rather than a set of hard and fast guidelines, the document did reach a number of

important conclusions. One passage stressed, for example, Islam's explicit opposition to all forms of terrorism. Another highlighted the real meaning of Shari'ah as a term for an ethical code based on principles of justice for all, as opposed to the popular, "skewed understanding... which conjures up images of floggings and beheadings."

"Like any research project the first round of symposia threw up a lot of new questions and a lot of suggestions about things we had overlooked and areas that need further discussion," Professor Suleiman added. "We hope to cover some of those in the second phase."

The format of the 2011 project is similar to last time. The University of Cambridge will host four symposia, to which a steering committee of academics and Muslim activists will invite representatives from as wide a range of Islamic communities around the UK as possible.

Although the final agenda for these gatherings will be dictated as much by the group as preconceived, the four themes will be: the individual and the community; family and education; gender – equality, identity and sexuality; and political participation and community.

Between 10 and 25 questions have been proposed under each of those headings for discussion, many tackling difficult and controversial subjects.

They include: "Is all the political attention around Muslim education entirely unjustified or are there grounds for taking some of this criticism on board?"; and: "How should British Muslims deal responsibly and compassionately with gay Muslims and gay Muslim groups, rather than rendering them invisible and ignoring their issues about discrimination and bad treatment within the community?"

The final report, presenting the full set of conclusions and the list of participants, is scheduled for release by the University of Cambridge's Centre of Islamic Studies in June and will be available at its website: [www.cis.cam.ac.uk](http://www.cis.cam.ac.uk). The previous report, published in October 2009, can be accessed for free at: [www.cis.cam.ac.uk/Reports.htm](http://www.cis.cam.ac.uk/Reports.htm).

## APPENDIX II

### *News story*

### **Reforms *in* Islamic Education**

**Story from "Research Horizons", University of Cambridge**

Classroom lessons in Islamic reform

8 APRIL 2011

<http://www.cam.ac.uk/research/news/classroom-lessons-in-islamic-reform/>



amr/fm from Flickr

**Safinatun-Najah-School-Photoshoot – In-the-class**

*A Cambridge conference is set to reveal how Islamic faith schools, and other educational institutions, are adapting to far more than political pressure under the intense international scrutiny of the post-9/11 era.*

The education of young Muslims is becoming a central arena for Islamic reform, as Islamic scholars attempt to negotiate an increasingly complex relationship between Islam and western culture, an international conference will hear this weekend.

Specialists from more than 15 countries will gather at the University of Cambridge's Centre of Islamic Studies on Saturday (9 April), for a two-day event examining reforms that are affecting Islamic education in different ways around the world. Their papers, and a summary of their findings, will also be made available to the public through the Centre's website: <http://www.cis.cam.ac.uk>

Since the horrific events of 9/11, Islamic faith schools have been the subject of intense scrutiny, provoked by the fear that some have become potential breeding grounds for radicalised extremists.

Organisers of the Cambridge conference, however, believe that the state of Islamic education is more complex. They argue that longer-term trends of modernisation and globalisation are continuing to shape the way that students are educated about Islam, and the development of faith-based education, and are doing so in different ways.

The conference, which features delegates from both Muslim-majority and minority countries, will attempt to unravel how and why Islamic education is changing around the world, and what the results have been.

"Because of the demonization of Islamic education post-9/11, there is a general presumption that it is purely shaped by political pressures and political concerns," Professor Yasir Suleiman, the Centre's Director, said.

"In fact, the way in which Islam is taught and learned – and the impact that has on young Muslims – is driven by much more complex factors. Muslims often use the word *tarbiya*, which does not mean simply

education, but refers to holistic moral and ethical formation. That process of character formation is rooted in debates and ideals that are much more subtle and diverse than headlines in the media sometimes suggest. And it is of great interest today in the context of debates about citizenship and contributions to civil society."

The conference organisers define Islamic education as "all forms of teaching and learning that are based on the principles and values of Islam." This includes not just Islamic faith schools and tertiary education institutions, but less formal institutions, outside any recognised school system.

The countries represented will range from the United Kingdom, the United States, Denmark and Canada, to Morocco, Egypt, Indonesia and Iran. In each case, delegates will be asked to reflect on how and why Islamic education is changing and what the consequences appear to be for the development of Muslim students. Organisers hope that one result will be the exchange of good practice between the different countries involved.

In one sense, Islamic education worldwide is affected by common concerns. The growth in human scientific knowledge, for example, raises questions about the relevance of faith to the way that individuals and societies understand and interpret the world.

How those problems are handled by individual education institutions, however, depends on local or national context. The way in which young Muslims are taught about faith and citizenship, for example, will vary depending on whether or not they live in a country in which Islam is the majority religion. In the Middle East, a growing demand for democratization has changed people's expectations about what education is supposed to deliver. Elsewhere, faith schools are expected to teach Islam as part of a broader religious education in an avowedly secular national curriculum.

The conference will attempt to explain how Islamic education is responding to these different problems in these different settings, and how that is changing the way students are taught about their religion. "Islamic education is engaged in a whole range of

different reforms, which are not driven simply by Western concerns about radicalisation” Professor Suleiman added.

“If we understand its development simply as a response to international politics, then the other influences shaping the education young Muslims receive will be overlooked and the consequences will not be addressed. We hope that this conference will explain the bigger picture, for the benefit of Muslims and non-Muslims, as well as

those involved in faith-based education of whatever tradition.”

The conference was organised by the Prince Alwaleed Bin Talal Centre of Islamic Studies at the University of Cambridge, in association with the Prince Alwaleed Bin Talal Centre for the Study of Islam in the Contemporary World at the University of Edinburgh, and by Dr Charlene Tan, Nanyang Technological University, Singapore, who was a Visiting Fellow at the Centre of Islamic Studies in Cambridge in 2009.

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## APPENDIX III

### **News story**

Intertwined Worlds: The Judaeo-Islamic Tradition

**Story from "Research Horizons", University of Cambridge**  
Intertwined Worlds

9 SEPTEMBER 2011

<http://www.cam.ac.uk/research/news/intertwined-worlds/>



Penalero from Flickr

**Coexistences**

*A conference which aims to establish wider recognition for a "Judaean-Islamic tradition"; the shared, cultural past common to Muslims, Arabs and Jews, will take place in Cambridge this weekend.*

Researchers from all over the world, among them several specialists from the Middle East, will be taking part in the event. Under the heading "Intertwined Worlds", academics will seek to identify the various ways in which, prior to the bitter enmity of recent decades, Jews, Arabs and Muslims have a much longer history of often positive and productive co-existence and exchange.

Organisers have expressed the hope that the acknowledgment of this deeper past as a "tradition" will eventually extend far beyond academic circles and perhaps provide a basis for improved relations between the different groups. "We want people to start using the term Judaean-Islamic; give it more currency than it presently has – effectively create a brand name for something that we think exists but at this stage is inchoate," Professor Yasir Suleiman, one of the conference's co-organisers said.

The event is being run jointly by the Prince Alwaleed Bin Talal Centre of Islamic Studies at the University of Cambridge, and the Centre for the Study of Muslim-Jewish Relations, part of the Woolf Institute, which studies the relationship between Christians, Muslims and Jews. It takes place against a backdrop of renewed tensions between Israel and Palestine in the Middle East, and the 10th anniversary of the 9/11 terrorist attacks on the United States.

Its starting point is the observation that while it is common to speak of a Judaean-Christian tradition – a set of social practices, cultural forms and intellectual ideas that sprang from years of co-existence between Jews and Christians in Europe and elsewhere – no parallel tradition between Jews and Muslims is ever really discussed.

In spite of this, one clearly exists. For centuries, Jewish communities lived and often thrived in Muslim-dominated areas such as the Middle East, North Africa and Spain. While not always peaceful, their relationship was for the most part characterised by educated and informed encounters, shared

cultural experiences, mutual trading arrangements and parallel concerns about the wider world.

Researchers argue that this common heritage emerged regardless of differences in their religious beliefs and should be seen as something separate from the question of faith. "This is not about faiths or inter-faith relations," Professor Suleiman, who is director of the Centre of Islamic Studies, said. "We are talking about cultural traditions."

"In doctrine, there are differences between Jews and Muslims that clearly cannot be bridged. But it is also possible to deal with things that are not part of the sacred – things that are part of this life – without that doctrinal obstacle getting in the way. Accepting, understanding and studying the deeper, shared culture of these peoples offers us some sort of direction. It provides a sense of hope that it's possible for them to interact."

Dr Ed Kessler, Director of the Woolf Institute, said: "There is much for Muslims and Jews to learn from times in history when their communities coexisted, prospered and learned from each other in periods of relative harmony in places like Andalusia, Turkey and Egypt. Yet today, partly due to the ongoing Israeli-Palestinian conflict and the immediacy of electronic communication, it seems that the memory of positive historical encounters has been shelved into the darkest corners of a distant, seemingly irrelevant background. My hope is that the conference will show that the picture is not so bleak."

Delegates at the event will give papers covering not just the medieval exchanges between Muslims, Arabs and Jews, but more recent examples as well. One touches on the threat that the ethnic cleansing advocated by the Nazis ultimately posed to them all; another discusses the large Jewish community which made up over a quarter of the population of Baghdad until the early 1950s; while a third looks at the emergence of Jewish-Arab fusion music in the 19th and 20th centuries.

The broad thrust of the conference, however, emphasises that before the Palestinian-Israeli conflict, these peoples cohabited because they could draw on the long inheritance of centuries of

common history and experiences. Notwithstanding their religious differences, they shared universal principles of ethical and moral conduct and used these to forge similar legislative codes to govern their communities.

Even during the high-point of Muslim dominance in the Mediterranean, Jews often prospered. A thriving Jewish society existed under the Fatimid dynasty that ruled Egypt for about 150 years from the mid-

10th century. Cases have also been identified where Jews copied and read Muslim theological texts to develop and advance a systematic theology, or of a Muslim who wrote a commentary on a code of Jewish law.

Further information about the conference Intertwined Worlds: The Judaeo-Islamic Tradition, can be found at <http://www.cis.cam.ac.uk>.

## APPENDIX IV

### **News story**

Cambridge in Sarajevo: Perspectives on Islamic and Middle Eastern Studies

**Story from "Research Horizons", University of Cambridge**  
Cambridge in Sarajevo

7 MAY 2011

<http://www.cam.ac.uk/research/news/cambridge-in-sarajevo/>



Julie@97 from Flickr

**Sarajevo**

*Islamic Studies specialists from the Universities of Cambridge and Sarajevo are to exchange perspectives on religion and politics in a country which has experienced both renewal and reintegration following ethnic conflict in the 1990s.*

The first in a planned series of academic conferences designed to draw together the perspectives of Islamic Studies researchers in Cambridge and those of academics around the world will take place in Bosnia-Herzegovina next week.

“Cambridge In Sarajevo” has been jointly organised by the University of Cambridge’s Centre of Islamic Studies and the University of Sarajevo, and will cover topics as diverse as EU policy in the Arab world, Arabic education in Israeli Jewish schools, and the cultural messages in the novels of Saddam Hussein.

The two-day programme of keynote presentations and panel-based discussions is the first instalment in what it is hoped will be a series of exchanges with different Islamic Studies centres around the world. A similar event is already planned for Morocco in 2012, and others will follow.

The aim is to extend the exchange of information about key issues from within scholarship on Islam and Muslim communities – such as the self-definition of Muslim minorities – beyond the circle of (principally western European and American) universities where they are typically debated.

Professor Yasir Suleiman, Director of the Prince Alwaleed Centre of Islamic Studies at the University of Cambridge, said: “The initiative is all about trying to understand what the world, and particularly the Muslim world, looks like from different places, in order to establish a more rounded and complete perspective on the main debates within the field of Islamic Studies.”

“We are used to having these discussions in Islamic Studies Centres within certain universities, but we know far less about the perspectives of scholars on the fringes of Europe, in Africa, or in parts of the Middle East.”

Sarajevo has been chosen as a centre for the first conference partly because contemporary debates

within Muslim communities in Britain are likely to resonate with issues facing the Muslim community of Bosnia-Herzegovina, which was estimated in 2002 at just under 2 million (about 40% of the population). These include issues of identity and integration, the relationship between Shariah law and citizenship, and the place of religious consciousness in public life.

These questions, which engage both Muslims and non-Muslims in Bosnia-Herzegovina, have been covered in a UK context in the “Contextualising Islam in Britain” study, which first ran in 2009 and has recently entered its second phase. The project, led by the University of Cambridge, has covered the question of how Islam functions in modern Britain and can contribute to wider society, touching on subjects like ethics, gender, piety and human rights.

More broadly, however, “Cambridge in Sarajevo” will give scholars working in the field an opportunity to share some of their latest research. Papers will be presented on the so-called “Arab Spring”; on how language in conflicts involving Muslims – and including the Balkan conflicts of the 1990s – has been used by the media intentionally or otherwise to convey certain nationalist meanings; on the role of a militarily-orientated programme of Arabic education for Israeli Jewish students that developed in the 1950s; on the role of Arabic culture in medieval Jewish thought; and on the EU’s policy towards the Arab world and its apparent lack of coherence.

Another presentation will show how the novels of Saddam Hussein – who wrote four works of fiction and an autobiography while President of Iraq – presented an unattainable utopian vision of Iraq and, in doing so may have helped to nurture racism and sectarianism during his rule. There will also be an analysis of the intriguing group of “money collectors” who operated in Syria during the 1980s and 90s, running a series of investment initiatives similar to western “pyramid schemes” which helped to fund new industrial projects, but were then disowned by the state when they collapsed in 1994.

Full details of the programme, along with information about a wide range of other scholarly activities which are being led by the Centre of Islamic Studies, can be found at: <http://www.cis.cam.ac.uk/>

### **News Story from the University of Sarajevo**

The "Cambridge in Sarajevo – Perspectives of Islamic and Middle Eastern Studies"

[http://unsa.ba/s/index.php?option=com\\_content&task=view&id=906&Itemid=348&lang=english](http://unsa.ba/s/index.php?option=com_content&task=view&id=906&Itemid=348&lang=english)

*On Tuesday, 10 May, the two day symposium "Cambridge in Sarajevo – Perspectives of Islamic and Middle Eastern Studies" organized by the Center Islamic Studies, University of Cambridge and University of Sarajevo in collaboration with the Department for Oriental Philology, Faculty of Philosophy Sarajevo, and Center for Advanced Studies, Sarajevo.*

Prof. Dr Hazim Bašić, University of Sarajevo's Vice-Rector, and Prof. Dr Yasir Suleiman, Director of Center for Islamic Studies, University of Cambridge officially opened the Symposium.

Vice-Rector Bašić expressed his pleasure that University of Sarajevo had been given an opportunity to organize this symposium with the University of Cambridge, a leading higher education institution in world

"This conference may contribute to the development of democracy in B-H, since democracy is the art of dialogue. Through the interaction of different positions and various opinions new and creative solutions are getting developed. Therefore, each university is a microcosm; it multiplies the plurality of society and many of the possible connections between cultures. It is important to conclude that democratic society is constantly changing, both in its relations with other social groups as well as in education of new generations. By its constant changing, democratic society is becoming better." stated Vice-Rector Bašić.

Prof. Dr. Yasir Suleiman, director of the Center for Islamic Studies, University of Cambridge pointed out that this is the first in a series of symposia by the Centre for Islamic Studies and plans to organize in this way to present their work the international

academic community and learn about the state of Middle Eastern and Islamic studies in the world.

"Sarajevo is the first stop, next year we are having the Symposium organized in Morocco and then to Beijing," said Professor Suleiman, adding: "We are trying to build an international network of universities and people who are interested in Islamic studies."

The attendees were welcomed by Professor. Dr. Jasmin Džindo, Vice-Dean, Faculty of Philosophy in Sarajevo, after who Dr. Saeko Yazaki presented the Centre for Islamic Studies, University of Cambridge's activities.

The working part of the Symposium did begin after the launch of the "Contextualizing Islam in Britain" project that was presented by Prof. Dr. Yasir Suleiman and Mr. Paul Anderson.

Presenters at the Symposium are coming from the University of Cambridge and the University of Sarajevo, and the topics that they will present are the area of Islamic and Middle Eastern studies and are concerning oriental languages, literature, poetry, rhetoric, culture, politics, civil society, the history of Islamic thought, identity, studying Islamic law, Sufism, anthropology, etc.

Within the Symposium an open lecture entitled "Arab Spring" will be held. Lecturer will be Professor Yasir Suleiman, University of Cambridge. Open lecture will be held on Wednesday, 11 May in the hall of the Centre for Interdisciplinary Postgraduate Studies – CIPS (The campus of the University of Sarajevo), in the period from 18:30 to 20:00 hours. Open lecture will be open to the public and will have provided a simultaneous translation into Bosnian.

### **News Story from the University of Sarajevo**

A Visit by the Center for Islamic Studies, University of Cambridge

[http://unsa.ba/s/index.php?option=com\\_content&task=view&id=913&Itemid=348](http://unsa.ba/s/index.php?option=com_content&task=view&id=913&Itemid=348)

*Prof. Dr. Yasir Suleiman, director of the Center for Islamic Studies, University of Cambridge, visited Rectorate of the University of Sarajevo on 12 May, where he was received by the Prof. Dr. Faruk Ćaklovića, Rector.*

During the visit, discussions were held on the „Cambridge in Sarajevo – the perspective of Islamic and Middle Eastern Studies” Symposium that took place on 10 and 11 May at the University of Sarajevo, and which was organized by the Centre for Islamic Studies, University of Cambridge and the University of Sarajevo, in cooperation with the Department of Oriental Philology, Faculty of

Philosophy in Sarajevo and the Centre for Advanced Studies, Sarajevo.

Rector Ćaklovića congratulated to Professor Suleiman on successfully implemented Symposium and expressed his satisfaction that the University of Sarajevo was one of the organizers of this important scientific event.

Having emphasizing excellent organization of the Symposium, Professor Suleiman expressed hope that cooperation between the Centre and the University in Sarajevo would be continued in the future through these and similar projects.

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### **News Story from the British Embassy in Sarajevo**

13 MAY 2011

British Embassy supports the visit of a delegation of distinguished academics of the University of Cambridge

<http://ukintt.fco.gov.uk/en/news/?view=News&id=595785682>

*British Embassy Sarajevo is pleased to support the important visit by a team of academics from the University of Cambridge who took part in a two-day symposium “Cambridge in Sarajevo – Perspectives on Islamic and Middle Eastern Studies”.*

The Symposium took place on 10–11 May 2011 in Sarajevo and was organised jointly by the University of Sarajevo and University of Cambridge. It focused on Islam and Europe, and the wider world, as well as on developing research and other working links between the Universities of Cambridge and Sarajevo.

Charge de Affairs of the British Embassy Mr David Gordon-Macleod said, “British Embassy is very pleased to support this visit of a delegation of distinguished academics of the University of Cambridge, including political scientists, philosophers and Islamists. This contact between the Cambridge University Prince Alwaleed Bin Talal Centre of Islamic

Studies and the Sarajevo University Islamic Studies faculty will hopefully lead to a flourishing working relationship in the important area of Islam in Europe, and the wider Islamic world. The symposium in Sarajevo included a special open discussion on developments in the Middle East and North Africa, titled the “Arab Spring”, which were recently assessed by the UK Foreign Secretary as ‘the most important development of the early 21st century, with potential long term consequences greater than either 9/11 or the global financial crisis in 2008’.”

The British Embassy hosted a special reception to mark the visit.

*All abstracts (English and Bosnian), a news story in Dnevni avaz (17 May 2011) and video uploads are available for download from the CIS website: [www.cis.cam.ac.uk](http://www.cis.cam.ac.uk).*

## APPENDIX V

### *Programme*

#### Islamic Codicology Intensive Short Course

Organised by The Islamic Manuscript Association together with the Thesaurus Islamicus Foundation, Cambridge University Library, the Faculty Asian and Middle Eastern Studies at the University of Cambridge, Pembroke College, and CIS, this intensive five-day course introduced the study of Islamic manuscript codices as physical objects, or the archaeology of the Islamic book. Daily illustrated lectures provided an overview of writing supports, the structure of quires, ruling and page layout, bookbinding, ornamentation, tools and materials used in book making, and the paleography of book hands. Participants chose to register for hands-on sessions during which they examined Islamic manuscripts from Cambridge University Library and completed a series of practical exercises on manuscript description.

**Programme:**

**Morning Lectures by Professor François Déroche**

(Faculty of Asian and Middle Eastern Studies)

**Hands-on Sessions** (Morrison Room, University Library)

**Evening Lectures by Guest Speakers**

(Nihon Room, Pembroke College)

5 SEPTEMBER 2011

- 9.00–12.30 **A General Introduction to Codicology; Parchment and Paper**
- 12.30–14.00 Lunch
- 14.00–17.30 **Observing Parchment and Paper in Manuscripts**
- 18.30–19.30 Group Dinner in the Old Library, Pembroke College
- 20.00–22.00 **Professor Charles Melville:** Learning on the Job: Codicology in Practice

6 SEPTEMBER 2011

- 9.00–12.30 **The Quire and the Codex**
- 12.30–14.00 Lunch
- 14.00–17.30 **Identifying the Quires of a Manuscript**
- 18.30–19.30 Dinner
- 20.00–22.00 **Dr Muhammad Isa Waley:** History, Styles and Typology of Islamic Illumination

7 SEPTEMBER 2011

- 9.00–12.30 **The Page and Page Settings**
- 12.30–14.00 Lunch
- 14.00–17.30 **Preparing a Manuscript Description**
- 18.30–19.30 Dinner
- 20.00–22.00 **Mr Adam Williamson:** Biomorphoic Designs and their Application within Islamic Illumination

8 SEPTEMBER 2011

- 9.00–12.30 **Work and Tools**
- 12.30–14.00 Lunch
- 14.00–17.30 **Scripts and Styles; Decorations in Manuscripts**
- 18.30–19.30 Dinner
- 20.00–22.00 **Mr Bora Keskiner: The Calligraphy of Yaqt al-Musta'simi and his Students**

9 SEPTEMBER 2011

- 9.00–12.30 **The History of the Manuscript; From Codicology to the History of the Book**
- 12.30–14.00 Lunch
- 14.00–17.30 **Examining the Binding**
- 18.30–19.30 Dinner
- 20.00–22.00 **Mr Bora Keskiner: Ottoman Calligraphic Hands**
-

## ESTABLISHMENT OF THE CENTRE 20010/11

### Centre Staff:



**Director**  
Professor Yasir Suleiman  
CBE, FRSE



**Assistant Director**  
Dr Paul Anderson

**Professor Yasir Suleiman** is Director of The Prince Alwaleed Bin Talal Centre of Islamic Studies, His Majesty Sultan Qaboos Bin Sa'id Professor of Modern Arabic Studies, and a Fellow of King's College, Cambridge. His research covers the cultural politics of the Middle East with special focus on identity, conflict, diaspora studies and modernization in so far as these issues relate to language, modern Arabic literature, translation and memory. He also conducts research in Arabic grammatical theory and the Arabic intellectual tradition in the pre-modern period.

Professor Suleiman is Chair of the Panel of Judges, British-Kuwaiti Friendship Society Book Prize in Middle Eastern Studies. He serves as Trustee on the Boards of the following organisations: Arab-British Chamber Charitable Foundation, International Prize for Arab Fiction (in association with the Man-Booker Prize), Banipal Trust for Arab Literature and is Trustee of the Gulf Research Centre-Cambridge. He is also Board Member of the Islamic Manuscript Association, Chair of the Advisory Board of the Centre for the Advanced Study of the Arab World and Member of the Advisory Board of Our Shared Future, a joint project of the British Council, USA and Carnegie Foundation. He is a member of the editorial boards of a number of journals and book series.

Professor Suleiman is Commander of the Order of the British Empire (CBE), a Fellow of the Royal Society of Edinburgh, and formerly Head of the Department of Middle Eastern Studies, the University of Cambridge.

**Dr Paul Anderson** is the Assistant Director of the Centre of Islamic Studies and Lecturer in the Department of Middle Eastern Studies. His academic training includes Islamic Studies, Arabic and anthropology. His research interests include intellectual modernism in Islam, and the anthropology of ethics, religion and economic practices, with a focus on contemporary Syria.

He is working on a book manuscript on trust, morality and trade among businessmen in Aleppo.



**Outreach &  
Project Officer**  
Dr Saeko Yazaki

**Dr Saeko Yazaki** is Outreach and Project Manager of the Centre. Her research interests include mystical movements, comparison between monotheistic and non-monotheistic faiths, and religion in general. She is currently working on a monograph, *Islamic Mysticism and Abu Talib al-Makki: The Role of the Heart*. The book examines al-Makki's *Qut al-qulub* and his influence on later Sufis, Hanbali scholars and the Jewish judge Ibn Baquda in Islamic Spain.



**Administrator**  
Dr Jennie Doolan  
(from 14th November 2011)

**Dr Jennie Doolan** has recently joined the Centre of Islamic Studies as Administrator, having worked previously in research support and administration for both academic and commercial organisations. Jennie has a PhD from the University of Cambridge on pre-Christian motifs in the post-conversion manuscripts of medieval Iceland and Scandinavia.

**Committee of Management:**

Muna Abu Sulayman  
Professor Simon Franklin (Chairman)  
Professor Robert Gordon  
Professor Christopher Hill  
Professor Richard Hunter  
Professor Geoffrey Khan  
Dr Anas S. Al-Shaikh-Ali CBE  
Professor Yasir Suleiman CBE (Director)  
Omer Totonji





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