

UNIVERSITY OF CAMBRIDGE

مركز الأمير الوليد بن طلال للإسهامات الإسلامية

HRH PRINCE ALWALEED BIN TALAL
CENTRE OF ISLAMIC STUDIES



ANNUAL REPORT 2009/10



Professor Suleiman, Director of the Centre, with HRH Prince Alwaleed Bin Talal, Deed of Gift signing ceremony, Buckingham Palace

مركز الأمير الوليد بن طلال آل سعود للإسلاميات

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CENTRE OF ISLAMIC STUDIES

ANNUAL REPORT 2009/10

FROM THE DIRECTOR



The academic year 2009/10 was a busy year for the Centre. We organised a number of conferences and published two reports which are free to download from the Centre's website. The Lecture Series on Music and Identity in the Middle East and Central Asia generated interest in the mainstream work of the Centre from people whose main focus is the cultures and civilisations of the Muslim world.

We have worked with our Partner organisations on projects of mutual interest. The first Meeting of the Gulf Research Centre-Cambridge in July 2010 was a great success. It brought more than three hundred participants to Cambridge to discuss various aspects of the Gulf in the political, economic, educational and social domains. The second meeting of the GRC-Cambridge in July 2011 promises to be the premier event on the Gulf in Europe.

Cambridge Arab Media Project held a successful conference under the auspices of the Centre on Religious Broadcasting in the Middle East and published a report on the topic. Funding for this came from the International Development Research Centre (IDRC) in Canada to whom we are grateful. An edited volume of this conference will be published in 2011.

Our relationships with The Islamic Manuscript Association (TIMA) are as strong as ever. The Centre funded a scholar to attend the Codicology workshop at the University Library, organised by TIMA, and will fund a Bosnian scholar to attend the same in September 2011. I was very pleased to have been elected a member of the TIMA Board at their annual conference in July 2010. This will ensure even closer cooperation between the Centre and TIMA in the future.

In July 2010 Mosaic, one of HRH the Prince of Wales' Charitable Trusts, organised a very successful leadership programme at Cambridge for more than eighty young Muslim men and women from eighteen countries. The Centre helped organise a number of events in this programme. As Director I was pleased to act as a Judge for the Mosaic Awards in September 2010. Mosaic is an inspirational organisation and we hope to build closer links with them in the future.

In May we held a joint one-day event on end-of-life issues in Judaism and Islam with the Centre for the Study of Muslim-Jewish Relations at the Woolf Institute, Cambridge. The event brought together doctors, psychologists, hospital chaplains and others to debate the care offered to Jews and Muslims in healthcare institutions in England. A report on this conference will be published and placed on the Centre's website.

The Centre's work on Contextualising Islam in Britain and the ensuing report received high praise from the House of Commons Select Committee on Communities and Local Government. The Committee commended the independence and self-management of the project, referring to it as pointing to the way forward. The report was also commended for its measured and forward-looking content by other end-users. I am therefore glad to report that the new government has decided to allow the funding for the project to continue into 2010/11 in spite of the pressure on public finances.

The high point of the year for me as Director was the graduation of the first cohort of students who joined the Azhar-Cambridge project in Spring 2010, with funding from the Foreign and Commonwealth Office and the Department of Communities and Local Government. Studying at both Azhar and Cambridge for fifteen weeks, the students underwent a rigorous programme of teaching, self-directed learning and a set of debates to equip them to deal with the challenges that will face them in their communities. To graduate each student had to produce an action-oriented and community-based project for presentation on the graduation day. These presentations were attended by the graduates' families and friends as well as representatives of Azhar, the Foreign and Commonwealth Office, the Ministry of Foreign Affairs in Egypt and the Department of Communities and Local Government and Centre guests. The projects raised several issues of pressing importance to the Muslim communities in the UK.

The success of the Azhar-Cambridge partnership is a source of great pleasure for me as Director. I am therefore happy to report that funding from the Foreign and Commonwealth Office for a second phase of the project has been authorised and that planning is under way to start the second phase.

The Centre has achieved a great deal in a short period of time. We will need to build on what has been done so far and take things forward. The appointment of Paul Anderson as Assistant Director and Lecturer and Saeko Yazaki as Outreach Officer and Project Manager will ensure that the Centre has the staff it needs in the medium term to help build on the foundations that have been established in the last two years. Paul will take up his post in February 2011. Saeko has already started. It is my pleasure to extend to them a warm welcome to Cambridge.

A handwritten signature in black ink, reading 'Yasir Suleiman'. The signature is written in a cursive style with a long horizontal line extending from the end of the name.

Professor Yasir Suleiman, FRSE

Founding Director

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BACKGROUND AND INTRODUCTION



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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.

Under the Directorship of Professor Yasir Suleiman with the support of a committee of management (page 95), CIS has begun to build on the foundations laid by CMEIS to further promote and encourage the development of a constructive and critical awareness of the role of Islam in wider society.

During 2009/10 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 subjects of the day with a broad international audience. Senior officials, scholars, faith and community leaders have engaged actively in the Centre's programme, the primary aim of which has been to advance tolerance, mutual understanding, and cross-cultural dialogue between Islam and the West.

Since October 2009, the Centre activities have included:

Events and Conferences

- **Lecture series** for the academic community entitled **Music and Identity in the Middle East and Central Asia**. This series of seminars discussed the role and the function of music in the construction of identity in different ethnicities of the Middle East and Central Asia.

The programme of this lecture series is detailed in the following Activities section.

- **Two-day conference** for researchers who monitor and analyse channels and programmes, entitled **Religious Broadcasting in the Middle East Conference**. The three types of broadcasting, Islamic, Christian and Jewish, constitute a new phenomenon. Jointly hosted with the Cambridge Arab Media Project, and sponsored by the International Development Research Centre in Canada, the conference studied this under-researched area, covering Islamic, as well as Jewish and Christian, television channels.

*Further information can be found in the Activities section. The programme and two University news stories about the conference are provided in Appendix I, and the resulting **report** is available for download from the CIS website at www.cis.cam.ac.uk*

- **Education project** for graduates of Islamic studies in Islamic colleges/Dar al-Ulums who already have some detailed knowledge of the core Islamic sciences. Funded by the UK Foreign and Commonwealth Office and the Department of Communities and Local Government, and led by the CIS, the **Azhar-Cambridge Programme** focused on enhancing the knowledge base of the students, providing an introduction to some of the related disciplines of a pure Islamic studies curriculum and applying critical thinking to equip the students to operate effectively in complex modern situations. The students were asked to produce a project based on ideas of practical value to the communities in which they live and

work. They submitted a report and presented their project on the Graduation day at which CIS awarded certificates. The second phase for this programme is under discussion.

*The curricula for both the Azhar component of twelve weeks study and the Cambridge component of three weeks study, and the Graduation day programme can all be found in the Activities section. Appendix II includes the rationale for the programme, feedback from evaluation discussions at the Azhar and news articles about the programme published in *al-Yawm al-Sabi'* and University of Cambridge.*

- **Two-day conference** jointly hosted with the Faculty of Asian and Middle Eastern Studies, University of Cambridge. The conference entitled **Language, Conflict and Security in the Middle East** brought together academics, policy makers and field officers to discuss the relationship between language, security and conflict.

*Further information about the conference can be found in the Activities section. The programme is enclosed in Appendix III. The resulting **report** is available for download from the CIS website.*

- **One-day interdisciplinary conference** entitled **Life and death in Judaism and Islam** which brought together religious leaders, medical doctors and academics. Jointly hosted with the Centre for the Study of Muslim-Jewish Relations (the Woolf Institute of Abrahamic Faiths), the conference discussed Jewish and Muslim conceptions of death through exploration of various aspects such as ideas of hell and paradise, theological and ethical issues related to death, ritual practices, and Jewish and Muslim approaches to euthanasia, autopsy and cremation.

Further information about the conference and the University news story can be found in the Activities section. Appendix IV includes its programme and the news article from the Times newspaper. The

resulting **report** is available for download from the CIS website.

- **Four-day meeting** jointly hosted with the Gulf Research Centre at Cambridge. The first annual **Gulf Research Meeting** sought to provide an academic environment to foster Gulf Studies and to promote scholarly and academic exchange among scholars and those familiar with the Gulf region.

Further information about the conference can be found in the Activities section.

- Granting of the **Codicology scholarship** to enable a researcher to attend the **Sixth Islamic Manuscript Conference**. Organised by the Islamic Manuscript Association and hosted by the Thesaurus Islamicus Foundation and the CIS, the conference discussed four key working areas: cataloguing, conservation, digitisation, and research and publishing.

A report of the scholarship grantee can be found in the Activities section, and the programme of the conference is enclosed in Appendix V.

- **Two-week programme** entitled **Mosaic International Summit 2010**. Organised by MOSAIC and founded by HRH The Prince of Wales, the summit brought together young people from Muslim communities around the world and helped them develop their leadership skills in the global context. The first week of the programme at Cambridge was organised with assistance from the CIS.

Further information about the Summit and the University news story can be found in the Activities section.

- **A two-day international conference** to address unprecedented challenges to faith communities caused by globalisation. Organised by the Association of Muslim Social Scientists, the Faculty of Islamic Studies in Sarajevo and the International Institute of Islamic Thought, in association with the Centre for the Study of Democracy (University of Westminster), the Center for Advanced Studies in

Sarajevo and the CIS, the **Future of Faith in the Age of Globalisation** discussed the impact of modern changes on faith communities around the world and their future.

Further information about the conference can be found in the Activities section. The programme and a news story about the conference in *Asharq al-Awsat* are detailed in Appendix VI.

Other Activities

- Publishing **reports** which are available to download from the CIS website. As part of the outreach activity, the Centre produces reports based on the CIS activities targeting diverse types of audience including the public and non-specialists.

University of Cambridge published a news article in October 2009 to launch the release of the **Contextualising Islam in Britain: Exploratory Perspectives** report. The House of Commons Department of Communities and Local Government Select Committee singled out the report praising it as a model research initiative on British Muslims. University news stories can be found in the Activities section.

- Hosting **Visiting Fellows & Scholars** whose work brings them temporarily to Cambridge where they benefit from spending time visiting the CIS and making use of the resources in the pursuit of their research. Since last year the Centre has hosted five such scholars.

Visiting Scholar Dr Ayla Göl has provided a **personal report** on her experience at the CIS. The report can be found in the Activities section, as well as a list of the research areas of the Visiting Fellows & Scholars 2009–10.

- Establishment of a **University Lectureship** in the Department of Middle Eastern Studies, the holder of which will be **the Assistant Director of the CIS**. The appointee will start in February 2011.

Dr Saeko Yazaki was appointed as **the Outreach Officer and Project Manager of the CIS** in June 2010.

Through the generous support from the Alwaleed Bin Talal Foundation, the CIS will extend its work through the following activities:

- the appointment of the Administrator of the Centre
- the establishment of postdoctoral fellowships
- the establishment of postgraduate studentships
- hosting Visiting Fellows and Scholars
- organising further conferences, seminars, publications and a range of public programmes within and outside academia. It is the intention of the Centre to promote understanding of Islam and develop a constructive awareness of its role in society through high quality research and energetic outreach activities, interacting with policy-makers and wider society.



University of Cambridge

ACTIVITIES



Keith Rooper

Music and Identity in the Middle East and Central Asia

OCTOBER–NOVEMBER, 2009

Faculty of Asian and Middle Eastern Studies, University of Cambridge

Conference abstract

TUESDAY 13 OCTOBER, 2009

Dr Razia Sultanova, Cambridge Central Asia Forum/School of Oriental and African Studies (SOAS)

Music and identity in Central Asian wedding celebrations

Dr Razia Sultanova, Fellow of Cambridge Central Asia Forum, University of Cambridge, is a graduate of Uzbek State Conservatory and of the Moscow State Conservatory, where she completed her PhD in musicology. She has taught musicology and ethnomusicology at Uzbek State Conservatory, Moscow State Conservatory, Goldsmiths College and SOAS, University of London, and at Leeds University. Her primary areas of research are Central Asian and Middle Eastern music, Islam and music, and gender and music. For the last fifteen years she has been conducting intensive fieldwork in Afghanistan, Turkey, the Caucasus, and the Central Asian republics (Uzbekistan, Tajikistan, Turkmenistan, Kyrgyzstan, Kazakhstan), publishing many articles in English, German, French, Chinese, Russian and Uzbek. Her recent publications concern the musical traditions of the Islamic world, at present produced by I. B. Tauris as a monograph *From Shamanism to Sufism: Women and Islam in Central Asian Culture*. She also edited *Sacred Knowledge: Schools or Revelations? Master-Apprentice Music Training in the Turkic Speaking World* for Lambert Academic Publishing, Germany.

TUESDAY 20 OCTOBER, 2009

Jane Lewisohn, SOAS

The Golha radio programs and the preservation of Persian music

Jane Lewisohn lived in Iran during the 1970s for over five years and is a graduate of Pahalavi University, Shiraz, Iran. She has been involved in the research and promotion of various aspects of Persian Studies for the last three decades. Since 2005 she has been directing the Golha Project under the auspices of the British Library, London, and the Music Department of SOAS, University of London. She has archived and digitalised the whole archive of the Golha radio programmes broadcast on Iranian Radio from 1956 through 1979. She is now working in collaboration with the Iran Heritage Foundation to make this Golha Archive and all the related research concerning the Golha Archive available over the internet.

WEDNESDAY 28 OCTOBER, 2009

Professor John Baily, Goldsmiths College

Afghan music and Afghanistani identity: from Ariana to Australia

John Baily came into ethnomusicology from experimental psychology, with a doctorate on human spatial coordination and motor control from the University of Sussex. In 1973 he became a Post-Doctoral Research Fellow in the Department of Social Anthropology, Queen's University of Belfast, and in collaboration with John Blacking conducted two years of ethnomusicological fieldwork in Afghanistan. In 1978 he was appointed Lecturer in Ethnomusicology at Queen's. From 1984–86 he trained in anthropological film making at the National Film and Television School, and directed the award-winning film *Amir: An Afghan Refugee Musician's Life in Peshawar, Pakistan*. From 1988–90 he was Associate Professor in the Centre for Ethnomusicology, Columbia University, New York. He joined Goldsmiths in 1990, and later became Professor of Ethnomusicology and Head of the Afghanistan Music Unit. Baily's principal research interests are: cognitive ethnomusicology, performance, ethnomusicological film, and music & migration.

TUESDAY 3 NOVEMBER, 2009

Dr Rachel Harris, SOAS

The London Uyghur ensemble: performing Central Asian Muslim identity in China and in the UK

Rachel Harris is Senior Lecturer in Ethnomusicology at SOAS, London, where she teaches undergraduate and postgraduate courses in ethnomusicology and on the music of Central Asia and China. She was co-editor of the journal *Ethnomusicology Forum* between 2004 and 2007. Her book, *Singing the Village: Memories, Music and Ritual amongst the Sibe of Xinjiang* is published by Oxford University Press (2004). Her current research specialism is in Uyghur music; she has published on aspects of the music culture from ritual contexts to globalisation, pop and identity politics. She co-edited the cross-disciplinary volume *Situating the Uyghurs between China and Central Asia* (Ashgate, 2007), and her latest book is on the Uyghur Muqam: *The Making of a Musical Canon in Chinese Central Asia* (Ashgate, 2008). She has collaborated in the production of several CD recordings, and plays *dutar* with the London Uyghur Ensemble.

TUESDAY 10 NOVEMBER, 2009

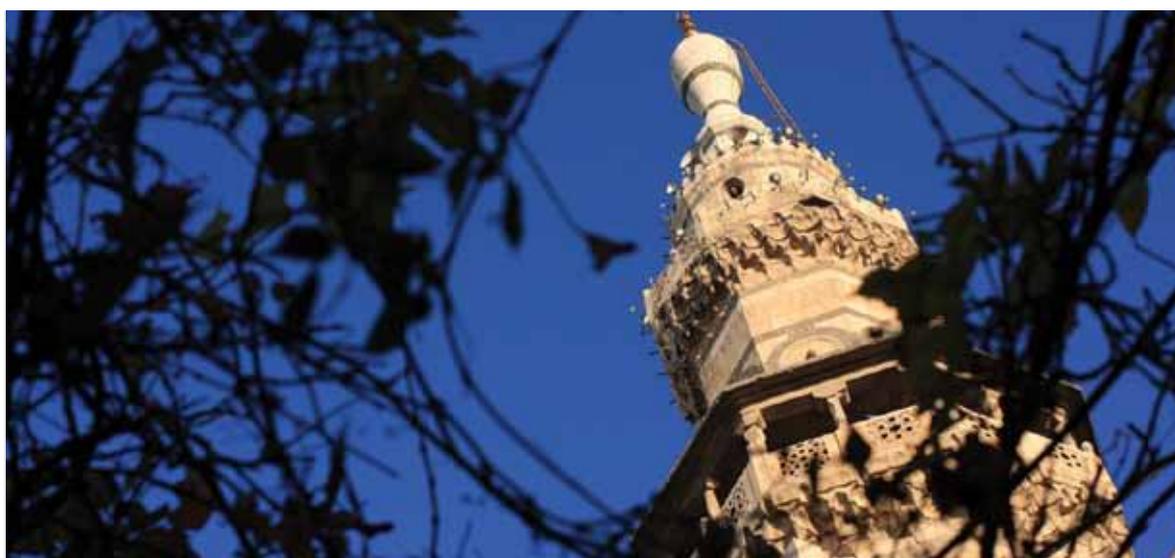
Dr Laudan Nooshin, City University, London
We have to become universal: popular music and the play of identities in contemporary Iran

Laudan Nooshin gained her BA in Music from the University of Leeds in 1984 and her MMus in Ethnomusicology from Goldsmiths' College, University of London, in 1986, where she also taught between 1987 and 1991. Her PhD thesis (Goldsmiths' College, 1996) was a study of creative performance in Iranian classical music. Prior to joining City, Laudan taught in the Department of Performing Arts at Brunel University between 1993 and 2003, where she was Course Director for Music from 2001–3. Laudan has carried out fieldwork both in Iran – in 1999, 2000 and 2002, for which she received funding from the British Institute of Persian Studies – and among Iranians in the UK. Laudan regularly reviews CDs for the world music magazine *Songlines* and is often contacted for advice and information on Iranian music. She has acted as a consultant on Iranian music to the Horniman Museum and is regularly invited to present research seminars at UK Universities. Laudan has convened a number of conferences for the British Forum for Ethnomusicology and is currently on the Editorial Boards for the journals *Twentieth Century Music* (Cambridge University Press) and *Ethnomusicology Forum* (Routledge).

TUESDAY 17 NOVEMBER, 2009

Dr John O'Connell, Cardiff University
Music in moderation: music and identity among Jews in Istanbul (1923–38)

Dr O'Connell is a graduate of Oxford University, the Guildhall School of Music & Drama and the University of California (Los Angeles) where he completed his PhD in ethnomusicology on Turkish music. He has taught ethnomusicology at Otago University and the University of Limerick, having held a number of visiting positions at the Queen's University of Belfast and Brown University, amongst others. His publications concern in principle the musical traditions of the Islamic world. He is co-editor of *Music in Conflict: Ethnomusicological Perspectives* (Illinois UP, forthcoming) and author of many articles on Middle Eastern topics. He is at present completing a book on the *alaturka* phenomenon in Turkey and publishing a monograph on the *madoh* tradition in Tajikistan. His research interests also include the traditional music of Europe and he is currently editing a collection of relevant essays for Scarecrow Press concerning the place of ethnomusicology in different European nation states.



yeowetup

Religious Broadcasting in the Middle East Conference Islamic, Christian and Jewish Channels: Programmes and Discourses

30–31 JANUARY, 2010

The Møller Centre, University of Cambridge

Conference abstract

Over the past decade or more the influence of television broadcasting in the Middle East has become central to the shaping of public attitudes. This broadcasting varies in form, substance, scale of operation, nature of ownership and outreach. While the most influential mainstream television broadcasting is news-focused, entertainment and religious broadcasting have been no less significant. Mostly functioning against a public backdrop marked by authoritarian governments, political instabilities, wars and pervasive foreign military interventions, this diverse broadcasting has emerged as a somewhat unique platform for the expression of public views and opinions that otherwise would have marginalised or totally disallowed. Numerous research approaches have analysed the various socio-political and cultural aspects of the impact of this broadcasting. However, most of the research has focused on the novelty of the phenomenon and the provision of venues for a Habermasian 'public sphere' within a Middle Eastern (and mainly Arabic) setting. The penetration of expression and the breaking of many taboos have been acknowledged as part of the greatest achievements of news-broadcasting.

Relatively less focus, however, has been given to the substance and discursive contents that have been emerging with the mushrooming of countless broadcasting outlets, large and small. Or at least certain discourses of this broadcasting, including religious discourses, have not garnered as much attention and research as they merit. In the midst of this uncontrolled wave of expansion and the technical ease and relative low cost of launching a satellite channel a number of purely 'religious channels' have appeared. Equally important, the mainstream channels, such as al-Jazeera, the MBC and Dubai among many others have their own religious programmes and talk shows.

Religious broadcasting in the area is not limited to 'Islamic channels and broadcasting'. Rather it has expanded to include Christian and Jewish broadcasting. Part of this broadcasting has evolved as a response to internal factors and changes that have taken place within their own particular settings. Yet other parts, especially Arabic-Christian broadcasting has, arguably, emerged in response to the dramatic rise of Islamic broadcasting. Television channels (the focus of this project) as well as radio stations have been established in the past few years promoting Christian or Jewish ideals, again claiming a divinely-inspired and superior value system.

The three types of broadcasting – Islamic, Christian and Jewish – constitute a new phenomenon that is still as yet under-researched. Some broadcasters insist on the 'non-political' nature of the issues discussed and promoted on their media outlets. Yet others would have no such limitation. Nevertheless, the overall effect of these channels and programmes have created a truly new phenomenon, considering their number, capabilities, audiences and outreach. The Cambridge Arab Media Project (CAMP) has designed a research project to map out part of the 'religious-broadcasting-scene' in the area and explore the main features of this broadcasting. This research has involved a team of academics and experts who have been focusing on content analysis and maps of programming of these channels. This conference is the concluding phase of the research where our researchers will outline their findings on the specific channels and programmes that have been monitored and analysed. We hope that the proceedings of this research which will be published by Hurst and Columbia University Press will produce a much-needed framework of analysis and a basis of knowledge for further research.

The programme and two University news stories about the conference can be found in Appendix I, and resulting report is available for download from the CIS website.

The Azhar-Cambridge Programme

1 MARCH–20 MAY, 2010

Al-Azhar University, Cairo

7–25 JUNE, 2010

University of Cambridge

I. Curriculum for the Azhar component of study

The curriculum will consist of nine modules:

1. Introduction to Islamic thought
2. Dealing with difference
3. Ethics and law
4. The middle path
5. *Ijtihad* and *maqasid al-Shariah*
6. State and citizenship
7. Inter-religious relations
8. Intolerance and *takfir*
9. Jihad and its misconceptions

MODULE 1: INTRODUCTION TO ISLAMIC THOUGHT

Learning outcomes:

Upon completion of this module the student should recognise the complexities of Islamic thought and have an awareness of the major currents in the field, understanding that there are different perspectives on debates such as how Muslims understand theology and philosophy. The student should be aware of the major achievements in Muslim thought, understand the impact of Western modernity on this thought and develop an awareness of key Muslim responses to the challenges posed by modernity.

Teaching sessions:

- i. Introduction to Islamic thought
- ii. Introduction to Islamic theology
- iii. Introduction to Islamic philosophy
- iv. Impact of Muslim thought on Europe
- v. Impact of modernity on Muslim thought

MODULE 2: DEALING WITH DIFFERENCE

Learning outcomes:

Upon completion of this module the student should understand the diverse range of claims to truth in plural societies and how these different claims can be respected from within an Islamic frame of reference. The student should be familiar with the ethics of respectful disagreement.

Teaching sessions:

- i. Differentiating between *aqidah*, *ibadah* and *muamalah* – what is permanent and what can change?
- ii. *Ikhtilaf* and acceptance of difference in Islamic thought
- iii. *Ikhtilaf* in schools of *aqidah*
- iv. Religious pluralism
- v. Ethics (*adab*) of disagreement

MODULE 3: ETHICS AND LAW

Learning outcomes:

Upon completion of this module the student should understand the relationship between ethics and law, the view of the Shariah as incorporating both law and ethics and how this relates to recent discourses on Islamic ethics involving Muslim and non-Muslim minorities. The student should also be aware that terms such as *fiqh* and Shariah assumed a specialist, technical meaning (in law) through the formulation of the fundamentals of Islamic law.

Teaching sessions:

- i. Relationship between Shariah, *fiqh* and ethics
- ii. *Adab* and *akhlaq*
- iii. *Ihsan* and virtue
- iv. Islam before the formulation of *fiqh*
- v. What does the Shariah mean to us today?

MODULE 4: THE MIDDLE PATH

Learning outcomes:

Upon completion of this module the student should understand the Islamic concept of moderation and Islam as a 'middle path'. The student should be able to understand the place of piety, sincerity, tolerance and self-reflection as core Islamic values.

Teaching sessions:

- i. Islamic concepts of moderation, ease (*yusr*) and the 'middle path'
- ii. Piety (*taqwa*) versus extremism (*ghulu*)
- iii. The relationship between *taqlid* and *ijtihad*
- iv. Self-criticism: example of aspects of Muslim history

MODULE 5: IJTIHAD AND MAQASID AL-SHARIAH

Learning outcomes:

Upon completion of this module the student should understand the different methodologies of *ijtihad* as well as the objectives of Islamic law (*maqasid al-Shariah*), develop a sense of how priorities are conceptualised and rationalised with due consideration to public interest, and be familiar with the different debates around the *fiqh* of minorities (*fiqh al-aqaliyyat*).

Teaching sessions:

- i. Methodologies of *ijtihad*
- ii. *Maqasid* (objectives) of Shariah
- iii. *Qawaid al-fiqhi* (legal maxims)
- iv. *Maslaha* (public interest)
- v. *Fiqh* of minorities

MODULE 6: STATE AND CITIZENSHIP

Learning outcomes:

Upon completion of this module the student should have an understanding of the relationship between Islam and democracy. The student should be aware of the difference between early conceptions of Islamic identity and contemporary notions of national identity, based on pluralism. The student should also be familiar with a range of views pertaining to loyalty and identity of Muslims in the modern nation state (especially in the West), including notions of political and civic engagement.

Teaching sessions:

- i. Democracy and Islam
- ii. Islamic perspectives on citizenship
- iii. *Ummah*, nation and trans-nationalism
- iv. Manifestations of loyalty in a modern state: flag, national anthem and other symbols
- v. The *ulama* as an important component of civil society

MODULE 7: INTER-RELIGIOUS RELATIONS

Learning outcomes:

Upon completion of this module the student should understand the pluralistic outlook of Islam towards people of other faiths and none. The student should be able to interrogate and critically evaluate the teachings of extremist groups that preach hatred.

Teaching sessions:

- i. Early interaction with people of other faiths
- ii. The need for inter-religious dialogue
- iii. Normative basis for relationship between Muslims and non-Muslims
- iv. Non-Muslim minorities in Muslim societies
- v. Muslim minorities in non-Muslim societies

MODULE 8: INTOLERANCE AND TAKFIR

Learning outcomes:

Upon completion of this module the student should understand the historical roots of *takfir* and its modern manifestations as well as to interrogate and critically evaluate intolerant discourses.

Teaching sessions:

- i. The *Khawarij* and *takfir* in early Islamic History
- ii. *Takfir* in modern thought (including the doctrine of *al-wala wa-l-bara*)
- iii. Case studies of *takfir*-based movements and their ideas
- iv. Causes of intolerance
- v. Islamic teachings on lawful dissent and unlawful revolt against authority

MODULE 9: JIHAD AND ITS MISCONCEPTIONS

Learning outcomes:

Upon completion of this module the student should understand the impact of terrorism on Muslim and non-Muslim peoples. The student should be able to contextualise teachings on jihad and differentiate it from *qital* as well as understand the limits and conditions of warfare. The student should be aware of the concept of *amr bi-l-maruf wa nahy 'an il-munkar*, and the debates around social change. The student should also be familiar with old descriptions of territory and recognise their limitations.

Teaching sessions:

- i. Terrorism and its impact on Muslims and non-Muslims
- ii. Types of jihad
- iii. Defensive or offensive *qital*?
- iv. Social change and the conditions/limitations on the use of force
- v. Dar al-Islam versus Dar al-Harb

ORIENTATION WEEK

Meetings with:

Al-Azhar Grand Imam Shaykh Muhammad Tantawi
President of Al-Azhar University, Professor Ahmad al-Tayyeb
Minister of al-Awqaf, Shaykh Mahmoud Hamdi Zaquq
Dr Tareq al-Bishri, renowned jurist and intellectual

OVERSEEING TEACHERS AND LECTURERS

Professor Ahmad al-Tayyeb
Professor Abd al-Fadil al-Qusi
Professor al-Qasabi Mahmoud Zalat
Professor Abd al-Mu'ti Bayyumi

READINGS

Set by Professor Muhammad Abd al-Fadil al-Qusi,
Vice President of Al-Azhar and Professor of Theology

M. Sacaklizada al-Mar'ashi: *Tartib al-'ulum*
Shaykh Mahmoud Shaltut: *al-Islam 'aqida wa shari'ah*

Muhammad Farid Wajdi: *al-Din al-Muhammadi*
Shaykh Nadim al-Jisr: *Qissat al-iman*
Shaykh Muhammad Abu Zahra: *Tarikh al-madhahib al-islamiyyah*

Shaykh Muhammad Abdallah Diraz: *al-Dustuur al-akhlaqi fi al-islam*

Ibn abd al-Barr, Yusuf al-Qurtubi: *Jami' bayan al-'ilm wa fadilih*

Shaykh Muhammad al-Madani: *al-Mujtama' al-islami kama tunazzimahu surat al-Nisaa'*

Shaykh Muhammad Ali Taha Rayyan: lectures and selected works

Muhammad Diya' al-Din al-Rayyis: *al-Nazariyyat al-siyasiyyah al-islamiyyah*

al-Imam Abu Hamid Muhammad al-Ghazali: *al-Mustasfa*

Muhammad al-Khudari Bik: *Tarikh al-tashri' al-islami*

'Abd Allah an-Najjar: *al-Dimuqratiyyah wa-l-muwatannah*

'Abd al-Rahman al-Marakibi: lectures and selected works

al-Shatibi: *al-Muwafaqat*

al-Tahir ibn Ashur: *al-Tahrir wa-l-Tanwir (Treatise on Maqasid al-shari'ah)*

Abdul-Karim: *al-I'jaz al-ilmii fi al-Qur'an*

al-Qasabi Mahmoud Zalat: *Fikr al-jama'at al-islamiyyah*

'Abd al-Mu'ti Bayyumi: lectures and selected works

II. Curriculum for the Cambridge component of study

This programme of follow-up activities is designed to complement and build on the skills and knowledge developed at Al-Azhar. It aims to further develop students' capacities to critically evaluate and apply their theological knowledge in the UK context and help enable students to provide a theological response to contemporary issues in UK Muslim communities. It also aims to enhance practical skills relevant to the role of faith leader to enable participants to work more effectively with their communities. The programme seeks to strengthen and develop the peer network among students to provide ongoing support and encouragement in their roles as faith leaders.

The programme will consist of the following elements:

1. Debrief/Introduction to Cambridge [1 day]

The programme should begin with a debrief and evaluation session of participants' experiences in Al-Azhar and an introduction to the Cambridge component of the course. This facilitated session should provide insightful feedback on the delivery and impact of the project and encourage students to consider how they can apply their knowledge and experience within their own community context. It is not expected that the debrief session will include detailed further work on those subjects covered in the Azhar curriculum, although session leads will be expected to respond to any questions students may have about what they have learnt. The session should also familiarise students with the aims and study programme for the Cambridge component and provide orientation for student's stay at Cambridge.

2. Academic Component [12 days]

The academic course provides for contact time of up to four hours per day over four days a week.

The course will utilise a variety of teaching formats, including lectures, tutorials, seminars and workshops to provide a balance between teacher and learner centred approaches. Extra time would be devoted to personal study and personal assignments.

The academic component will cover contemporary issues not addressed in the Azhar curriculum from within the UK context as follows:

- Muslims in the European context (Mr Dilwar Hussein, Islamic Foundation, Leicester)
- Human Rights (Professor Meleiha Malik, King's College London)
- Gender and family roles (Professor Meleiha Malik, King's College London)

MODULE 1: MUSLIMS IN THE EUROPEAN CONTEXT

Learning Outcomes:

Upon completion of this module the student should understand the historical presence of Muslims in Europe and their contribution to European thought, as well as some of the key aspect of European thought that impact upon Muslims today. The student should recognise some of the key internal and external challenges facing British Muslim communities today as well as connect with modern discourses of identity. The student should also develop an appreciation of the discourse around globalisation and the impact on Muslims as a trans-national community of believers.

Sessions:

- i. History of Muslims in Europe and the development of British Muslim communities
- ii. British Muslim Identity
- iii. Multicultural, diversity, secularism and the public sphere
- iv. Policy challenges for British Muslim communities

MODULE 2: HUMAN RIGHTS

Learning Outcomes:

Upon completion of this module the student should appreciate the development of Human Rights discourses in Europe, but also understand the debate in a more global context. Students should become familiar with the range of positions of contemporary Muslim scholars on Human Rights.

Sessions:

- i. The development of Human Rights Legislation in the EU and UK
- ii. Tension points between Human Rights and Islamic law
- iii. Islamic discourses on Human Rights: Islamic Human Rights?
- vi. Islamic discourses on Human Rights: Part 2 – Universality of Human Rights?

MODULE 3: FAMILY AND GENDER ROLES

Learning outcomes:

Upon completion of this module the student should understand the complexity around the notions of the family and the impact of socio-economics, culture and context on changing attitudes to family roles. The student should also develop an awareness of the misunderstandings around the subject of gender segregation and the importance of a more public role for Muslim women in modern society.

Teaching sessions:

- i. The historical context at the advent of Islam: family dynamics and the notion of the family in Islamic thought
- ii. The feminist movement and its impact
- iii. Segregation, interaction and women in public life
- iv. Current tensions in Muslim gender equality debates: case studies

3. Practical Component [3 days]

The practical component will be delivered through a series of study visits and speaker events delivered over 3 full days designed to provide insight and inspiration into how participants can operate effectively in a real life environment. Proposed themes are as follows.

Theme 1: Pastoral skills [Muslim Youth Helpline]

Upon completion of the visit, students should understand the role of the faith leader in providing pastoral care to members of faith communities and others. They should develop their awareness of pastoral needs within the Muslim community and the practical skills required to deliver effective pastoral care – communication, listening and responding. They should also be aware of spiritual and community resources for care. Students should understand the importance of the safe practice of care – boundaries and confidentiality, accountability, ethical and legal responsibilities, and support for the carer.

Theme 2: Inter-faith awareness

[Leo Beack College / Heythrop College]

Upon completion of the visit, students should have developed their understanding of different religious identities and traditions within the UK. They should have greater awareness of some of the shared challenges faced by faith communities and leaders in the UK and strategies for overcoming these challenges, demonstrating the relevance of sharing learning with other faiths. They should appreciate the importance of intra and inter-religious activity and the benefits that can be derived from interfaith work. They should have increased awareness of structures and institutions for inter-faith working and an understanding of the skills required for effective interfaith dialogue.

Theme 3: Community leadership [Mosque visit]

Upon completion of the visit, students should have a greater awareness of the importance and principles of community leadership and the ways in which faith

organisations and leaders can play an active role in their local and wider community. They should develop understanding of how to engage and work with members of the faith community and others to identify and address community needs, including the particular needs of young people and women. They should be aware of the role of public institutions and agencies in community life, and how they can work with these agencies to achieve shared goals.

4. Networking

The programme should seek to strengthen the development of a strong peer network which provides ongoing support and development by putting in place a sustainable framework for ongoing communication and engagement between course participants. The importance of a teamwork approach and of working together to share challenges and learning should be emphasised throughout.

5. Personal Assignment and evaluation

[1.5 days]

Following completion of the academic and practical component, there will be facilitated session run over half a day, in which students develop and plan a personal assignment. Based on their learning and experiences during the course, students should identify a personal project which they can implement in their community. Students will then have 3 months to work on the project in their own time and in their community before returning to Cambridge to present their project to the group. This facilitated session will be run over half a day, with each student delivering an individual presentation on their project, following by group discussion and reflection.

Following the presentation session, there should be a dedicated evaluation session lasting a further half day during which students provide detailed feedback on the effectiveness and impact of the project as a whole and suggestions for future development.

PHOTO GALLERY

In Cairo



Visit of Sheikh of Al-Azhar



With the Afghan students



Classes at Al-Azhar



Classes at Al-Azhar

In the UK



Visit to Muslim Youth Helpline in London (9 June 2010)



Visit to Heythrop College, University of London (17 June 2010)



Visit to Leo Baeck (23 June 2010)

The Azhar-Cambridge Graduation

9 OCTOBER, 2010

The Møller Centre, University of Cambridge

Programme



- 9.45–10.15 Registration and refreshments
10.15–10.30 **Welcome – Professor Yasir Suleiman**
10.30–11.00 **Muhammed Tufeal Ahmed**
'A supported Ummah? Looking at outreach in the local community'
11.00–11.30 **Ramon 'Ibrahim' Harvey**
'"Gathering the tentacles of the octopus" – a sociological perspective upon the certification of halal meat in the UK'

11.30–12.00 Break

- 12.00–12.30 **Ghulam Moyhuddin Mansoor, presenting** with his wife **Nosheela Ashiq**
'Muslim girls in between the East and the West'

12.30–13.00 **Mohammed Masroor-ul-Haq Khan**

'The role of mosques in Britain'

13.00–14.00 Lunch (Main building – Ground floor)

14.00–14.30 **Mohammad Sajaad**

'Muslims in Leeds: before and after the 7 July 2005 London bombings'

14.30–15.00 **Open discussion**

15.00–15.30 Break

15.30–16.00 **Saffi Ullah** 'Improvement of *madrasa* education in the UK'

16.00–16.30 **Graduation ceremony**

16.30–16.45 **Closing remarks – Professor Yasir Suleiman & Dr Abdel Dayem Nosseir** (Al-Azhar University)

Sincere thanks go to the Azhar University delegation.



A Student's Reflection on the Azhar-Cambridge Programme

Ramon 'Ibrahim' Harvey

Jami'at Al-Azhar and the University of Cambridge are two names filled with prestige. To have an association with one would be an honour; to study under the auspices of both would seem almost unbelievable fortune...or fate.

Accepted onto the programme and whisked off to Cairo for a twelve-week course in Al-Azhar, our group of students from around the UK got to taste the real flavour of Azhari learning. Taught by some of the most senior scholars and researchers available anywhere, we were treated to an exploration of traditional Islamic sciences, skilfully directed to their modern application. Working hard to grasp advanced concepts in the medium of the Arabic language (of which we all had a solid grounding, but varying exposure in a spoken lecture context), we had our minds open to the vastness of the tradition and the scholarly negotiation of a wide array of different views. It is also important to mention the many ancient sites in Cairo, which we were able to visit for intellectual and spiritual sustenance.

Back in Cambridge, we had an altogether different experience: the modern comforts of a well-equipped conference centre set in grassy college grounds, and rigorous seminars centered around the negotiation between Islam and the UK in its social, legal and intellectual dimensions. Here, we were pushed to debate, even against our own convictions, putting our knowledge and skills of articulation to the test. We also had specific field trips and at the end a socially-relevant project, all designed to bridge the gap between classroom and community.

The combination of Al-Azhar and Cambridge has proven to be a potent one and quite a journey for both the institutions and participants involved. In time – and with continued co-operation – it would be wonderful to see this programme flourish, or even be extended to a unique one-year Masters degree.

A Thank-you Note from Ghulam Moyhuddin to Professor Suleiman

Asalaam u Alaykum Warhama Tullahi, I hope to find you in the best of health and well-being!

I just wanted to personally Thank you for all the hard work that you put in and for the support that you gave us in Egypt and at Cambridge. May Allah reward you immensely. The course was extremely beneficial and I learnt a lot and the community is directly reaping the rewards. I only hope that I can excel and work together hand in hand to further a better understanding of Islam to the world. Thank you once again and my wife also conveys her gratitude and thanks, she enjoyed being at Cambridge for the graduation and loved meeting all the people and the experience.

I hope that our presentation was good and that you have a good read of the report and give feedback!

Please remember me in your prayers and consider me for any future endeavours and updates! I hope we can stay in contact.

Thank you so much once again.

Regards,

Ghulam Moyhuddin

The rationale for the Azhar-Cambridge programme, feedback from evaluation discussions at the Azhar, and news articles about the programme published in University of Cambridge and al-Yawm al-Sabi' can be found in the Appendix II.

Language, Conflict and Security in the Middle East

10–11 APRIL, 2010

Faculty of Asian and Middle Eastern Studies,
University of Cambridge

Organiser Mr Yoni Mendel

Conference abstracts

SATURDAY 10 APRIL, 2010

Panel 1: Security and beyond

Professor Karin Fierke, School of International Relations, University of St. Andrews
Critical approaches to the language of security and conflict in the Middle East

Traditional security studies have viewed language with suspicion, given it is primarily identified with state propaganda in war. In the attempt to develop security studies into a 'science', the language of political subjects has been largely avoided and, to the extent that language is important, the concern has been with fixing the meaning of concepts in order to facilitate the testing of hypotheses. Following the post-positivist 'third debates', against the backdrop of the ending Cold War, language has emerged at the centre of disciplinary battles, and has become a focus of a critical security studies. The purpose of this paper is to highlight how language has been analysed by critical security analysts, focusing in particular on the language of conflict in the Middle East, including the securitization of threats, the political contestation of meaning, narratives of traumatic memory and humiliation, and the relationship between security and conflict.

Professor Karin C. Ryding, Department of Arabic and Islamic Studies, Georgetown University, Washington D.C.

Security studies, Arabic, and new academic alignments: bridging the transcultural gap

Arabic language and security studies in the U.S. and elsewhere should by now be tightly interwoven in a wide range of interdisciplinary curricula that focus on the development of communicative competence for specific diplomatic, military, and intelligence purposes. To some extent, they are. As the awareness of the U.S. language crisis has deepened and expanded since 9/11, however, academic programs and professional associations such as the Modern Language Association (MLA) are at pains to balance the narrowly pragmatic efforts of government agencies and professional degree programs in order to safeguard against a new orientalist mentality that regards Middle Eastern civilizations as important but also exotic, adversarial, and inferior. It is the role of the academy to build a broader and more informed intellectual foundation for language and security studies by focusing on creating innovative programs that build translanguingual competence and intercultural literacy.

To this end, the MLA created the Ad Hoc Committee on Foreign Languages in 2004 with the charge to recommend ways in which the MLA should promote dialogue with representatives from government agencies so as to present views on language acquisition that offer a rationale for language study that goes beyond the needs of national security (e.g., the importance of forming an informed and educated citizenry that can function in a globalized world, the value of multilingualism). The committee report, *Foreign Languages and Higher Education: New Structures for a Changed World* was released in 2007 and acted as a catalyst for discussion on campuses across the nation, as well as in print. As a member of the Ad Hoc Committee and also as a current member of the MLA Executive Council, I would like to discuss the implications of the report's recommendations for new curricular models and the impact on reorienting foreign language policy in American institutions.

Professor Yasir Suleiman, Head of Department of Middle Eastern Studies, University of Cambridge
Language, conflict and security: exploratory perspectives

Panel 2: Language in conflict

Professor Bert Vaux, Department of Linguistics, University of Cambridge
Languages in conflict in the Armenian quarter of Jerusalem

Professor Mohamed Benrabah, Department of Linguistics and Foreign Languages, Stendhal-Grenoble III University
French in Algeria: from 'bitterness' to appropriation?

The language issue has been divisive ever since Algeria got its independence in 1962. The first and most serious rioting of this country's decolonised history was kindled by Kabylis' language demands in March/April 1980. The 1990s civil war, grounded largely on linguistic polarization, led to 'cultural civil war' or linguistic 'intellectual cleansing' whose victims were mainly secular and/or francophone Algerians. According to several observers, the hasty implementation of an exclusively Arabic monolingual language policy (educational system) in the late 1960s has turned Algeria into a deeply divided society.

In the heady early days of independence, Algeria's elites were exuberantly confident in the displacement of the ex-colonial language, French, because 'it [held] too many bitter memories for [them]'. The language policy implemented after independence had two major objectives: replace French by Arabic as the language medium of the vital functions of the country, and replace French by English as the first mandatory foreign language. Unexpectedly, by the late 1990s, Algeria became the second largest French-speaking community in the world and the competition between French and English turned in favour of the former.

Our paper discusses French language maintenance and spread in Algerian society. It consists of three parts. In the first, we use historical perspective to account for language conflict in Algeria. The second section takes into account a number of social factors as well as secondary school students' attitudinal reactions (survey) to describe the survival/spread of French in this country. In the final part, we consider recent developments: a new narrative based on multiple identities with French as one of its constituent elements has been emerging and reinforcing mainstream beliefs on what it means to be Algerian.

Mr Kusha Sefat, Senior Producer at Press TV and consultant to the former spokesperson at the Iranian Foreign Ministry
Media, conflict and war: potent objectivity as a media strategy

This paper, *Potent Objectivity as a Media Strategy*, deals with the ways newswriters use trigger words to invoke specific prisms through which they show various developments. I argue that during the Bush administration, CNN newswriters told the story of the 'War on Terror', by using two prisms through which each development within this story was shown: the *moral prism*, which focuses on the good and the bad, and the *political prism* that focuses on success or failure. CNN showed 'terrorism' through a *moral prism*. Hezbollah's killings of Israeli soldiers were never articulated in terms of success or failure. It was never judged based on its effectiveness or utility to the perpetrators. Conversely, acts of violence committed by the U.S., such as the 'Shock and Awe' campaign in Iraq were shown almost entirely through a *political prism*; rather than being judged as morally reprehensible in the way that terrorist attacks were, they were judged in terms of their failures and successes at achieving political ends. The word 'terrorism', as such, invokes the *moral prism*, whereas the word 'American Military', invokes the *political prism*. I further argue that the Iranian media apparatus, in addition to CNN's *moral* and *political prisms*, has an *ideological prism* as well. This prism focuses on the insider and the outsider. I then discuss trigger words and specific language newswriters in Tehran use to invoke various prisms and how this affects the political game and statecraft in Iran.

Dr Jacob Høigilt, Middle East Researcher, Fafo, AIS, Oslo, Norway

Hizbullah and the semantics of resistance

Long after the Israeli withdrawal from Lebanon in 2000, the concept of resistance (*muqawama*) is still central in the discourse of Hizbullah. However, its function has changed. Whereas in the 1980s it denoted the central activity in which Hizbullah was engaged, at present it is used as a rhetorical tool in the service of the movement's national and regional politics. 'Resistance' is woven into a semantic web together with the notions of Palestine, national unity, dignity, Arabness, and religious obligations. The focus on resistance has contributed to making Hizbullah a major political force in Lebanon and regionally. However, it also limits the movement's potential to transcend the sectarian borders of Lebanese politics – the major obstacle to a democratic political development in the country. Hizbullah's deployment of the concept of 'resistance', combined with its actual politics, has two important implications:

1. The movement's will to power and its deep-seated religious ideology take precedence over the national interest.
2. Another prominent semantic cluster in Hizbullah's discourse, centred around ideas of national harmony, pluralism and coexistence, may be dismissed as lacking in illocutionary force. The analysis of 'resistance' in Hizbullah's discourse is based on readings of the leadership's speeches as well as on the movement's internal discourse in publications such as its newspaper, *al-Intiqad* (Critique), at three points in time: soon after the Israeli withdrawal, at the time of the Israeli aggression against Lebanon in 2006, and at the present time.

Panel 3: War of words

Dr Richard Jackson, Reader in International Politics, Prifysgol Aberystwyth in Wales

Dr Helen Dexter, Centre for International Politics, University of Manchester

Fighting talk: language and narrative in the social construction of political violence and civil war

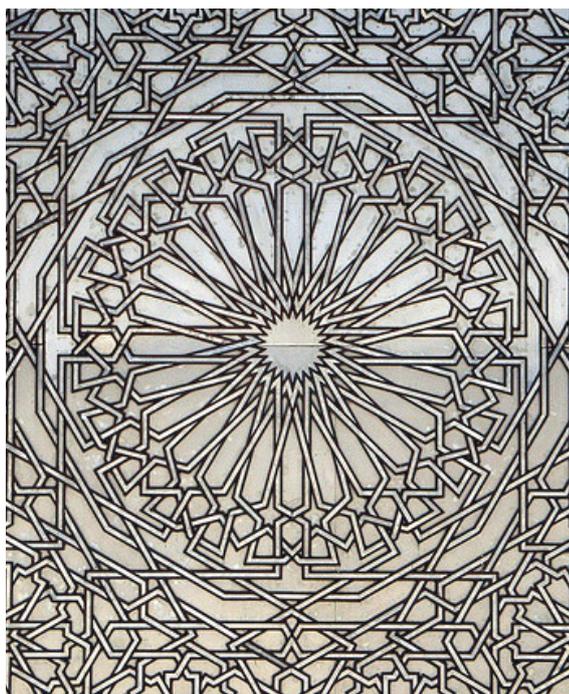
This paper examines the role of discursive factors, particularly language and narrative, in the social construction of conflict and violence. Adopting a broadly constructivist approach, it sets out a multi-dimensional framework for understanding the processes and conditions which make political violence possible in a given historical context. The paper begins by setting out the key structures and agents central to the construction of political violence, before outlining some of the common discursive processes visible in the lead-up to the outbreak of violence, such as the widespread articulation of threat and victimhood narratives, the demonization and dehumanisation of an enemy other, the renegotiation of norms of violence, and the suppression of counter-hegemonic voices. The paper argues that organized and sustained political violence requires the presence of a particular set of material and discursive structures, including the military instruments for sustained violence, an economic basis for prosecuting war, and a set of society-wide military norms, values and practices, as well as willing and capable agents who can transform the structural potential of the society or group into active participants in violence. Ultimately, the paper argues that language and narrative play a central role in enabling political violence. The argument is illustrated by reference to a number of recent and historical wars, including the war on terror.

Lieutenant Colonel Dr Mark Gagnon,
Academy Professor of German and Associate Dean,
International Intellectual Development Division,
United States Military Academy – West Point
Linguists in war

In order to meet language requirements in the Iraqi Theater of Operations, the United States Army contracted approximately 9,000 interpreters/translators (mostly Arabic speakers) in 2009. Management of these mission-essential requirements proved a challenging, yet rewarding experience. This paper will examine linguist management from the perspective of the former 'Iraq Theater Linguist Manager', and offer insights into the U.S. approach to providing these critical resources.

Ms Lindsay Sparling, Persian language analyst and subject expert, GCHQ
Persian: the need for less commonly taught languages in the post-9/11 World

Lieutenant Colonel Christopher Watrud, Chief of Staff, Defense Language Institute Foreign Language Center, U.S. Army
DLIFLC and the languages of the Middle East



Panel 4: Israel, Palestine, language and terminology

Professor Hannan Hever, Head of School of Literatures at the Hebrew University in Jerusalem
The Palestinian Nakba in Hebrew poetry, 1948–58

The question arising from an examination of Hebrew poetry published immediately after the Nakba and in the following decade is what traces of the violence directed at the Palestinians remained and what expression did they receive in the poetry? Did Hebrew poetry, in its representation of the Palestinian fate of expulsion and flight, manage to give expression to the Palestinian other? Faced with the Palestinian suffering that was caused at a very specific time by an Israeli army which destroyed, expelled, and prevented the return of refugees to their places, did Hebrew poetry manage to display human and moral sensitivity? Furthermore, did it manage to protest to the ruling authorities that the Nakba was a product of a moral crime, which was also a war crime?

The general answer is that but for a few exceptions like Avot Yeshurun's Nathan Alterman's and those of a few others, Hebrew poetry did not display sensitivity to the human evil that occurred in its temporal and spatial proximity. Our examination of all Hebrew publications from 1948 to 1958 produced some, but not many specimens of Hebrew writings about the Nakba; and, as in Alterman's case, even those writings were mostly attempts to represent the trauma via what Dominick La Capra has called its redemption and rehabilitation and therefore also its repressive 'solution'.

Professor Ahmad Atawneh, Department of English, Hebron University

The Political discourse of Israeli occupation: the spirit of Orientalism

The analysis of political discourse under occupation reflects the spirit of new orientalism in the Middle East. The objective of orientalism is to create two contrastive pictures of two types of people, a powerful brilliant and civilized nation hungry for control and sovereignty against a powerless uncivilized nation whose aspiration does not go beyond struggle by all means for survival including terrorism and obsequiousness. This is the case of the Israeli occupation in Palestine. The realization of power through language is evident in the Israeli hate speeches. Aspects of hate speech project the ideology of occupation. Such aspects will be analyzed to explore the linguistic features of such language. In analyzing the linguistic means to spread hatred in the interest of power, speech acts by the authorities in power (statement, question, command, promise, threat, etc.) are important, because they enforce their interests. Some speech acts are associated with special supporting conventions that enforce one's power and serve one's interests such as insult and slander, condemnation, and so forth (Brekke, 1989). It has been noticed that such speech conventions of insults and slander are abundant in the Israeli quotes. Applying Grice's maxims to Israeli quotes, it is found that, by motivation of power, such quotes meet, with a high degree, clarity, brevity, relation and truthfulness; while the quotes of Palestinians, motivated by lack of power, barely meet Grice's maxims. The main arguments in the Israeli ideology are supported by prejudicial keywords supporting the main arguments and use of imagery and metaphor in particular, i.e., images of hated creatures, killing, arrogance, deception and lies. The focus here is on the Israeli discursive position as power, the discursive position of the Palestinians lacking power; and the asymmetrical discursive relation between the Israelis and Palestinians.

Dr Abigail Sone, Department of Anthropology, University of Toronto

'There is no Arab street in Israel': language ideology and spatial practice in a divided landscape

This paper explores the contradictory ideologies and practices through which Jewish Israelis approach the Arabic language and Palestinian spaces. It is based on eighteen months of ethnographic fieldwork at an Arabic language school in Wadi Ara. Many students at the school expressed an interest in practising their language skills with native Arabic speakers, but claimed they had no opportunity because they lacked appropriate interlocutors. 'There's no one to talk to' was a common way to frame this complaint. The best way to learn a language, our teachers told us, is 'on the street', but I often heard students lament that 'there is no Arab street' in Israel. The absurdity of these claims becomes clear when we consider the presence of Palestinian citizens in Israel: at least twenty percent of the population of Israel speaks Arabic as a native language, and our school was located within a fifteen minute drive of Um el Fachem and Baka al Gharbiye. Clearly these claims rely on more stringent criteria than simply linguistic competence and geographic proximity. What, then, is the linguistic and geographic landscape within which these claims make sense? It is not just an Arabic speaker that these students seek and do not find, but a particular kind of speaking subject and, by implication, a particular kind of citizen. Similarly, their reluctance to enter Palestinian spaces explains the absence of an 'Arab street' in their geographic imaginations. In their daily movements and interactions these students, who have chosen to learn Arabic, nevertheless continue a history of erasure, avoidance, distancing, and disregard toward Palestinians in Israel. In this paper I examine how these students articulate why they do and do not speak Arabic outside of the classroom and link these explanations to choices they make about where they do and do not go. More broadly, I examine the links and contradictions between language ideologies and spatial practices in a context of conflict and change.

Dr Michelle Burgis, School of International Relations, University of St. Andrews

Listening for silences in the courtroom: law, language and the politics of denial in Israeli Supreme Court jurisprudence

The enduring conflict between Israelis and Palestinians is one fundamentally structured by law and particularly, international law. Far from taking place in a zone free from law, we can instead characterise the conflict in a space that is exceptionally legalized'.¹ Players on both sides seek to enlist the weapon of law at every turn to construct particular narratives and convince publics of their cause around the world. The fact that law can be used for sometimes diametrically opposed arguments indicates that its linguistic and doctrinal boundaries are hard to determine. Being a discourse able to encapsulate a myriad of competing claims, law must be understood as a tool that is both separate from and yet fundamentally implicated in political actions and words. Thus, court cases testing the legality of the route of Israel's 'security' 'fence' or its policy of 'targeted' killings present an arena not simply about competing approaches to law, but about competing constructions of *law and language*. How are claims couched and what are the implications of the particular idioms used? Through a close reading of some of the Israeli Supreme Court's jurisprudence touching on the (il)legality of Israel's actions in the Occupied Palestinian Territories, this paper seeks to highlight how law is intimately linked with particular renderings of security, humanity and community.

SUNDAY 11 APRIL, 2010

Panel 5: Reading between the lines: the other side of language and conflict

Professor Elana Shohamy, School of Education, Tel Aviv University

Language tests as Europe's gatekeepers

Language testing for citizenship regimes (referring to the policy whereby immigrants are required to be tested for their proficiency in the national languages of the countries to which they immigrate) have become widespread in Europe and elsewhere; more recently these tests have been conducted in the originating country of immigrants, as a condition of immigration (e.g., in Germany, Netherlands). Strong opposition has been expressed against this policy from experts in language learning, language policy and language testing (McNamara, Shohamy, 2008; in Hogan-Brun, Mar-Molinero, Stevenson, 2009; Extra, Spotti, and van Avermaat, 2010). Opponents claim that these tests represent a discriminatory and covert policy to keep out unwanted immigrants from specific backgrounds and that language proficiency cannot serve as a criterion for 'good' citizenship. It is further argued that immigrants do not have quality programs where they can learn the required language, and that for many adult immigrants acquiring new language skills is unfeasible. A negative message is being delivered regarding the value of certain language(s) and of multilingualism.

Putting aside country-specific immigration policies, this paper will challenge the testing policies as criteria for citizenship and residence on the grounds of language, citizenship and tests. It will show how these three areas represent powerful devices to objectify policies which are meant to gatekeep immigrants (Shohamy, 2009). In the second part of the paper, the notion of *hollow citizenship* (Jamal, 2007) will be introduced in

¹ Y. Shany, 'Forty Years after 1967: Reappraising the Role and Limits of the Legal Discourse on Occupation in the Israeli-Palestinian Context' (2008) 41 *Israel Law Review* 6, at 7.

relation to situations where citizenship is granted but is accompanied by lack of language rights, as is the case of Arabs in Israel (Shohamy, Kanza 2009). The meaning of 'hollowness' will be elaborated based on empirical data regarding perceptions of Arabs living in Israel towards a proposal of introducing 'loyalty' tests. These findings further support arguments on the misuse of language as testing criterion for immigration, in the context of the violation of language rights and the maintenance of unjust societal hierarchies.

Dr Helle Lykke Nielsen, Asc. Professor, Centre for Middle East Studies, University of Southern Denmark

The struggle over Arabic: lessons learned from the Danish cartoon affair

Arabic has become increasingly important on the international scene owing to live issues such as immigration, security and media. In a Danish

context, however, Arabic is still considered a low status immigrant language, closely related to Islam, with no formal position in either education, politics or economics. This status quo was seriously challenged in the cartoon affair where Danish media and the political elite became involved in a dispute with Arab and Muslims immigrants over the issue of a cartoon depicting the prophet Muhammad with a bomb in his turban. The dispute later spread to the Arab and Muslim world, leading to the worst international crisis for Denmark since the Second World War.

Arabic became a factor in the way the crisis was handled by different actors. The paper will analyse how the language issue was used by the political and religious elites, immigrant groups and media to either worsen or downgrade the crisis according to needs, and it will conclude by offering an explanation as to why the lessons learnt from the crisis did not have any impact on Danish language policy despite the security issues and democratic deficit raised by the crisis.



Matt Brown

Ms Tami Sarfatti, PhD Candidate (currently finalising thesis *Les Égyptiens de l'an VI: Bonaparte's Savants and the Description of Egypt*) at UCLA

Making the map of Egypt: Orientalists, army, and modes of transliteration

Bonaparte's Egyptian campaign in 1798 and the resulting publication, *Description de l'Égypte*, are well known and their importance has been widely discussed and debated by scholars. However some aspects of the process of producing the *Description* have not received the scholarly attention they deserve.

This paper proposes to bring to light one such aspect: the process of producing the Atlas of Egypt. The Atlas volume was prepared under the auspices of the army separately from the production of the other volumes of the *Description*. After a year of intensive work, seven pages had been engraved, and names of locations were written on them in Arabic transcribed into French according to the system of transliteration devised by the *École des langues orientales*. Delaporte, a young graduate of the school who took part in the Egyptian campaign, was specially recruited to the military to oversee this aspect of the map.

The Minister of Defense then invited Volney, a state senator and a highly respected intellectual figure who was considered to be an expert on Egypt, to look and comment on the first stages of the map. Volney sent a report to the minister in which he complimented Delaporte for his knowledge of Arabic but condemned the transliteration which he thought was inefficient, too complicated and impossible to read.

As a result of this report the government nominated a committee to determine the mode of transliteration to be used. The committee whose chair was Silvestre de Sacy, included political figures, orientalist, a French merchant from Egypt, a native of Syria and participants in the Egyptian campaign. The committee met for over a year and deliberated the possibilities.

The paper proposes to deal with these deliberations, their political and intellectual contexts, and their end results.

Dr W.J. Dorman, Lecturer in Middle East Politics, School of Government & International Affairs, Durham University

Cityscapes of disorder: the social production of the 'Ashwa'iyyat' discourse in Cairo

This paper undertakes a critical examination of the production of urban-security language in the Egyptian capital Cairo. It examines various discourses about Cairo as an ungovernable agglomeration, as well as how the resulting Egyptian and international efforts to safeguard the city have intersected with the realities of Egyptian politics.

Recent Egyptian efforts began in December 1992, when the Mubarak government clashed with Islamist militants in the Cairo neighbourhood of Imbaba. Like much of modern Cairo, Imbaba is an 'informal' neighbourhood established without planning permission. State-society conflict in Imbaba was enacted discursively: media reportage and official texts labelled informal neighbourhoods *manatiq 'ashwa'iyya*—'random' or 'haphazard' areas, collectively *'ashwa'iyyat*—and pathologized them as squalid havens for criminals and terrorists. In this implicitly 'securitizing' discourse, such disorder demanded state intervention, not just to expel the Islamists but also to rebuild the physical environment and reform its inhabitants. Nonetheless, while this social pathology discourse had a certain utility in delegitimizing the subaltern Islamist challenge and distracting attention from the state's broader failures of urban governance, it did little to inform to change the Egyptian state's essentially 'neglectful' approach to urban governance.

But the significance of the *'ashwa'iyyat* discourse for the intersection of language and conflict is not confined to Egypt. It has broad antecedents in both 19th century European fears of unruly urbanism and more recent western literature on urban marginality and anomie. Most importantly, Cairo had been the subject of a US-government produced urban-security discourse, part of an attempt to use economic aid to bolster the capabilities of its clients in Cairo to better govern their capital. However, the impact of such efforts has been problematic, and indicates clearly the underlying power relations which have guaranteed the Egyptian state's neglectful rule of the city.

Panel 6: Teaching other's languages

Dr Shlomo Alon, General Supervisor of Arabic Studies in Israeli Ministry of Education
Teaching Arabic in Israel: on language and politics

The teaching of Arabic for Jewish Israelis has been debated since the beginning of the 20th century and even before.

In my paper I will explore eight different definitions of Arabic language in the Jewish society in Israel:

1. Arabic is an official language in Israel.
2. Arabic is the mother tongue and the first language for the Palestinian Arabs in Israel.
3. Arabic is a Semitic language.
4. Arabic is the language of the 'other'.
5. Arabic is a diglossarized language.
6. Arabic is a second 'foreign' language in Israel.
7. Arabic is an elective for the Jewish students and citizens of Israel.
8. Arabic 'must be compulsory' in Israel.

The paper will explore the challenges and the realities and open them up for debate and discussion.



Dr Mansour Abdel Wahab Mansour, Hebrew Studies Teacher, Department of Semitic Languages, Faculty of Languages, Ein Shams University – Cairo; served as a Hebrew translator for the President
Teaching Hebrew in Egypt: on foreign language teaching and normalisation

Sometimes, the teaching of foreign languages and cultures may form part of the objectives of a society's intellectual elite, and at other times, the aim might be to strategically know the 'other', whether the foreign culture in question is in a state of peaceful co-existence, war or conflict.

The teaching of Hebrew and other Semitic languages in Egypt started with the creation of Egypt's mother university 'Cairo University'. At that time, there were no conflicts between Egypt and the Jewish settlement movement in Palestine; indeed there were good, close relations between Egyptian researchers and the Hebrew University in Jerusalem.

An historical overview of the teaching of Hebrew in Egypt may raise questions in the minds of some scholars, whether in Egypt or Israel: can the teaching of Hebrew in Egypt serve as a tool for normalizing relations between both countries? Is it merely a means of examining and understanding the other? Or does it occur, as some might interpret out of self-complacency, from an application of the 'know-your-enemy' principle? The answer may be largely influenced by the political standpoint of the respondent. While moderates might perceive teaching Hebrew in Egypt or Arabic in Israel as a tool for properly understanding the other, radicals on both sides might see it as an application of the 'know-your-enemy' principle.

Ms Nadia von Maltzahn, DPhil Candidate in
Modern Middle Eastern Studies, St Antony's
College, University of Oxford
Persian language teaching in Syria

In this paper I examine the case of Persian language teaching in Syria. Syria and Iran have had close political relations since the Islamic Revolution in Iran in 1979. Relations between the Syrian and Iranian peoples independent of the two governments seem to be limited, but are developing in specific fields. Educational programmes, instigated by the cultural agreement between the two sides and only recently implemented, are proving a promising medium to foster relations on the popular level. Through the newly established Persian language and literature departments at Syrian universities, for instance, a new generation of Syrians with no prior connection to Iran are becoming interested in the country. Persian language classes at the Iranian cultural centres in Damascus and Latakia enjoy growing popularity. My study explores the case of Persian language teaching in Syria, to understand the role of language teaching in cultural diplomacy. I will look at the composition and motivation of the student body, who sets the curriculum and why, and what importance language learning has in bilateral relations. My research is based on extensive fieldwork in Syria; sources include official cultural agreements between the two sides, Arabic journal articles, official publications in Arabic and Persian, interviews and informal conversations with students as well as key actors in the field, news articles and participant observation of Persian language classes in Damascus.

Professor William Beeman, Chair, Department of
Anthropology, University of Minnesota
Arabic vs. Persian in Iran

Panel 7: Is Arabic under attack?

Dr Ahmed Kabel, Al-Akhawayn University in
Ifrane, Morocco

Arabic and Arabization in a time of terror

Since the horrendous Algerian 'Civil War' and especially in the aftermath of September 11, languages and language policies have been the locus of both scholarly and political debates and policy deliberations in what has become known as the 'war for hearts and minds'. Central in these debates is the claim that language and language policies bear the responsibility for the rise of *Usuli* and *Jihadi* 'Islam'. The Arabic language and Arabization, the argument runs, have, each in their own unique ways, contributed to the emergence and persistence of Islamic 'fundamentalism' and 'terrorism'. The solution, now that the ailment has been diagnosed, is a spate of analyses and policy recommendations putting forward drastic reforms of the Arabic language and a reconsideration of Arabization as language and educational policy. This paper will seek to unpack some of the discourses surrounding these claims. I will first attempt to analyze the political rationalities that have given rise to such discourses and then critically consider the language ideologies that form their mainstay and the attendant linguistic (Arabic language) and educational (Arabization) reforms they legislate. The paper will conclude by outlining the concept of 'delinguicization', a way suggesting how *not* to look at and examine conflict and security issues in the Middle East.

Colonel Dr David F. DiMeo, Academy Professor of Arabic and Director, Centre for Languages, Cultures and Regional Studies, United States Military Academy – West Point

Language and security: teaching the Arabic language in a changing security environment

The study of Arabic for strategic purposes has traditionally been adapted to a language nested in a static security environment, such as government control press and debate. This security environment has changed dramatically in the past twenty years with the growth of the Internet, satellite television and Arabic media based outside the Middle East. Facebook, BBCArabic, ubiquitous email and illegal websites have not only changed attitudes towards regional dialects and Standard Arabic, they have permanently altered concepts of what is permissible for discussion as well as the subtext for key terms. While the old paradigms for studying Arabic for security purposes have changed, this does not mean that a Western paradigm can be applied. Students must look beyond surface similarities to recognize that for all its virtues, al-Jazeera is both more and less CNN.

In this presentation, we will look at methods employed at West Point to capture this dynamic language-security relationship in teaching Arabic Media, Military Reading and Listening and Security Studies to future military officers. This approach begins with an appreciation for the earlier twentieth century model, in placed artistic genres like the novel and poetry on the cutting edge of political and social confrontation. It continues with an examination of the roles of current modes of communication and the development of their distinct dialects of coded communication.

Mr Elhanan Miller, Graduate student, Department of Islamic and Middle East Studies, Hebrew University of Jerusalem

Army in the classroom: the attempts of the IDF to encourage the study of Arabic in Israeli high schools

The number of Jewish students choosing to specialize in the Arabic language for their matriculation exams (*Bagrut*) in Israeli high schools

is very low: only 5–6% of the examinees take this subject. Military Intelligence, having the constant need to replenish its cadre of soldiers proficient in Arabic, has produced several methods of encouraging the learning of Arabic at the high-school level. One of these programs, dubbed 'Makne Da'at' (provider of wisdom) sends uniformed soldiers into classrooms to excite students about learning Arabic by tying the subject to current events and stressing the prospects of an attractive military service. 180 Israeli High Schools have opted into this voluntary program.

In addition, a unit within Military Intelligence called *Telem* (a Hebrew acronym for advancement of Orientalistic studies) deals with curriculum development for Arabic high school classrooms. Offering free posters, stickers and lesson plans, this unit manifestly states its goal as 'encouraging students in grades 7–12 to learn Arabic at an advanced level, students who may later be integrated into the Arabic tracks of the Military Intelligence'.

This paper points to the various methods employed by the Army to entice students to learn Arabic: the use of provocative Anti-Israeli and Anti-Semitic caricatures from the Arabic press; the excessive use of proverbs, slang and colloquial Arabic which is widely regarded as more attractive and useful and is not normally taught at the high-school level; and finally the exciting notion that uniformed soldiers, often only two or three years older than the students themselves are introduced into the classroom and granted the authority of teacher by 'the system'.

Closing Remarks – Professor Yasir Suleiman, Head of Department and Centre of Islamic Studies, University of Cambridge

The programme of the conference is enclosed in Appendix III and the resulting report is available for download from the CIS website.

Life and Death in Judaism and Islam

26 MAY, 2010

St Edmund's College, University of Cambridge

Organiser Dr Marta Dominguez Diaz

Press release

Cambridge conference: life and death in Judaism and Islam

Including a discussion of care, (assisted) suicide, organ donation, abortion, funerary rituals and paradise and hell.

On Wednesday 26 May, the University of Cambridge's new Prince Alwaleed Bin Talal Centre of Islamic Studies and the Woolf Institute's Centre for the Study of Muslim-Jewish Relations will hold a conference exploring issues surrounding death and dying in Judaism and Islam. The event will take place at St Edmund's College, Cambridge.

The symposium will bring together religious leaders, hospital chaplains, medics and academics to discuss Jewish and Muslim understandings of life and death. Dr Marta Dominguez Diaz, organiser of the event, Junior Research Fellow at the Centre for the Study of Muslim-Jewish Relations and Associate Researcher of the Prince Alwaleed Bin Talal Centre of Islamic Studies explains: 'Death has preoccupied humans since time began, as reflected in philosophy, science, the arts and of course religion. Society, like individuals, has been through periods of obsession and denial and/or 'privatisation' of death. The rapidly changing arena of modern medical ethics provides a fascinating framework in which to compare different attitudes towards the processes of dying and bereavement in Judaism and Islam. This is interesting ground for comparative research not only due to their monotheistic nature and historical interaction, but also for the special status both give to religious law'.

The event's speakers will address issues including: the care of Muslim and Jewish patients at the end of life; Islamic and Jewish medical ethics including approaches to autopsies, (assisted) suicide, organ donation and abortion; theological constructs of time, life and death, including what causes death and what constitutes the moment of death; ritual practices related to death, funerary rituals and annual rites for commemorating the dead; and concepts of heaven / paradise and hell.

The conference is expected to attract theologians, sociologists, anthropologists, social workers and medics. It is open to all, by advance registration.

Event participants

Mr Aiman Alzetani, Cardiothoracic Surgeon, and member of the Muslim Doctors & Dentists Association

Dr Simon Dein, Senior Lecturer in Anthropology and Medicine, UCL

Imam Yunus Dudwhalla, Multifaith Manager and Muslim Chaplain at Newham University Hospital

Imam Mohammed Fahim, Head Imam and Chairman of South Woodford Muslim Community Centre, London Metropolitan Police Muslim Chaplain, London Forest School Muslim Chaplain and London Executive Member of the Three Faiths Forum

Rabbi Herschel Gluck, Rabbi at Stoke Newington, Honorary secretary of the Arab-Jewish Forum and Chairman and founder of the Muslim-Jewish Forum

Dr Hossein Godazgar, Reader in Sociology of Religion, University of York

Rabbi Amanda Golby, Jewish Chaplain at Southport District General Hospital, and Nottingham University Hospital

Professor David Katz, Chairman of the UK Jewish Medical Association and Professor of Immunopathology at UCL

News story, University of Cambridge

Life and death in Judaism and Islam

25 MAY 2010

<http://www.admin.cam.ac.uk/news/dp/2010052501>

Common threads between the Jewish and Muslim attitudes towards dying, and the guidance they may offer those working in the caring professions, will come under scrutiny at a University of Cambridge symposium this week.

The event, on Wednesday, May 26th, aims to explore how two traditions which are often portrayed as sharply distinctive handle the question of death, as well as associated issues such as funerary rites and concepts of an afterlife, in surprisingly similar ways.

Organisers hope that it may provide the basis for a 'Judaeo-Islamic' perspective on dealing with death and bereavement, with potential benefits for professionals who, like doctors and social workers, care for those nearing the end of their lives.

As a result, the symposium will not just bring together academics, but religious leaders, hospital chaplains and medics, among others.

The event has been co-organised by the University's Prince Alwaleed Bin Talal Centre of Islamic Studies and the Woolf Institute's Centre for the Study of Muslim-Jewish Relations. The discussions will be compiled into a report, which will be available on both institution's websites at a later date.

The symposium recognises that in spite of their differences, Judaism and Islam have more similarities with one another than they do with any other religion.

Dr Ed Kessler, director of the Centre for the Study of Muslim-Jewish Relations, said: 'Islam and Judaism concur in that the social order must be built in accordance with Godly norms, as they appear in each of these traditions' revealed world and derived religious law'.

'In this symposium, we aim to explore notions of death and bereavement by considering the doctrinal dimensions, in relation to the implications they have for the daily lives of Jews and Muslims'.

Although the two traditions do not completely agree on how to handle the issue of death, both are sufficiently similar that they have, for instance, campaigned together on the right to use MRI and CR scans instead of conducting an autopsy.

Understanding the basis of these similarities could be of use to people who care for the dying, not least because Jews and Muslims constitute a significant minority of people in the UK.

More broadly, the shared wisdom of the two faiths may well prove informative in the development of guidelines to ensure that people who are dying and their families are treated fairly and with dignity.

Many professionals working in related fields are now being encouraged to take a more 'holistic' approach when handling this issue. Doctors, for example, are increasingly required not just to manage a dying person's illness, but to help them prepare them and their families for the moment of death itself. Newly-released guidelines issued by the General Medical Council stipulate that doctors should make advanced care plans for patients who are likely to die within 12 months with them and their families, in order to prevent emotional distress and conflict further down the line.

Conference organiser Dr Marta Dominguez said: 'The rapidly changing arena of modern medical ethics provides a fascinating framework in which to compare different attitudes towards the processes of dying and bereavement in Judaism and Islam. This is interesting ground for comparative research not only due to their monotheistic nature and historical interaction, but also for the special status both give to religious law'.

Professor Yasir Suleiman, Director of the Centre of Islamic Studies, added: 'With the transformation of social structure, the ways of making sense of a particular religious ethos change'.

'We think that in the rapidly changing arena of medical ethics, a symposium that explores the variety of Jewish and Muslim voices will enrich our understanding of the social role these two religions have in the British multicultural landscape'.

The symposium, 'Life and death in Judaism and Islam' will be held at St Edmund's College, Cambridge. A full, two day conference on the same subject is also being planned for January or February next year.

The programme of the conference and the news article in The Times are enclosed in Appendix IV. The resulting report is available for download from the CIS website.

Gulf Research Meeting

7–10 JULY 2010

University of Cambridge

Press release

First Annual Gulf Research Meeting to be held at the University of Cambridge

The Gulf Research Center with its office at the University of Cambridge will be holding the first annual Gulf Research Meeting starting on Wednesday July 7, 2010 with an opening ceremony featuring H.E. Abdulrahman Al-Attiyah, the Secretary-General of the Gulf Cooperation Council and Professor Dame Alison Richard, the Vice-Chancellor of the University of Cambridge.

The Gulf Research Meeting (GRM) is a new initiative by the Gulf Research Center to foster Gulf studies and promote scholarly and academic exchange among scholars working with or interested in the Gulf region. Following the opening session, the meeting features 12 twelve parallel workshops focusing on topics such as: The Impact of Migration on Gulf Development and Stability; Population, Labor Markets and National Identity; Formal and Informal Mechanisms of Political Participation in the Gulf; GCC-China Relations; Higher Educational Policies in the Gulf; The Role of the Private Sector in Promoting Economic and Political Reforms; Islamic Politics in the Gulf; GCC-EU Relations; The GCC

Banking and Financial Sector; Developing a Security Agenda for the Gulf Region; Natural Resources, Accountability and Democracy; and Environmental Policies in the Gulf.

In total, nearly 300 persons will attend the first Gulf Research Meeting, thus making the event one of the largest gatherings specifically dedicated to the contemporary Gulf region. In conjunction with the event, GRC Chairman Abdulaziz Sager stated that 'It is more urgent than ever to expand knowledge about the region through promoting scholarly and balanced research about the GCC states and the wider Gulf. The Gulf Research Meeting will address the existing shortcomings, provide correct and insightful information about the region and promote mutual understanding between the region and the rest of the world'. Mr Sager also said he was particularly encouraged by the strong participation of young scholars, in particular from the GCC countries. In addition, the partnership between the Gulf Research Center and the University of Cambridge is an example of the strong commitment by the university to foster mutually beneficial cooperation.

The 2010 Gulf Research Meeting is made possible through the generous support of the Arab Fund for Economic and Social Development, the Kuwait Program at Sciences Po-Paris, Dallah Albaraka and KAB Holding.

Programme

WEDNESDAY 7 JULY 2010

9.00–16.00	Arrival of participants and registration
16.00–18.00	Opening ceremony of the Gulf Research Meeting Address by H.E. Abdulrahman Hamad Al-Attiyah, Secretary-General of the Gulf Cooperation Council (GCC)
18.00–20.00	Reception and dinner

FRIDAY 9 JULY 2010

8.00–9.00	Breakfast
9.00–12.30	Workshop sessions (coffee break included)
12.30–15.00	Lunch
15.00–18.00	Workshop sessions (coffee break included)
20.00–00.00	Dinner and closing ceremony

THURSDAY 8 JULY 2010

8.00–9.00	Breakfast
9.00–12.30	Workshop sessions (coffee break included)
12.30–15.00	Lunch
15.00–18.00	Workshop sessions (coffee break included)

SATURDAY 10 JULY 2010

8.00–9.00	Breakfast
9.00–12.30	Workshop sessions (coffee break included)
12.30–15.00	Lunch
15.00–16.30	End of meeting / departures



Participants at the Meeting of the Gulf Research Centre-Cambridge, July 2010

Workshops

Natural Resources, Accountability and Democracy

Workshop directors:

- Professor Gerd Nonneman, International Relations, University of Exeter
- Dr Richard Youngs, Co-ordinator, Democratisation programme, FRIDE University

Formal and Informal Mechanisms of Political Participation

Workshop directors:

- Professor Anoush Ehteshami, Durham University
- Professor Ghanim al-Najjar, Kuwait University

The Role of the Private Sector in Promoting Economic and Political Reform

Workshop directors:

- Professor Giacomo Luciani, Director, Gulf Research Center Foundation, Geneva
- Dr Bassma Kodmani, Arab Reform Initiative, Paris

The GCC Banking and Financial Sector

Workshop directors:

- Dr Eckart Woertz, Program Manager, GCC Economies, Gulf Research Center, Dubai
- Dr Hatem Al-Shanfari, Visiting Scholar, Pembroke College, University of Cambridge

Population, Labor Markets and National Identity

Workshop directors:

- Dr Steffen Hertog, Lecturer, School of Government and Affairs, Sciences-Po, Paris
- Dr Rola Dashti, Kuwait Economic Society

The Impact of Migration on Gulf Development and Stability

Workshop directors:

- Professor Philippe Fargues, European University Institute (Florence), Robert Schuman Centre for Advanced Studies
- Professor Nasra Shah, Kuwait University

Developing an Agenda for Security Studies in the Gulf

Workshop directors:

- Dr Mustafa Alani, Senior Advisor, Research Program Director (Security & Terrorism Studies), Gulf Research Center, Dubai
- Professor Salih Al-Mani, College of Political Science, King Saud University

The Governance of Higher Education in the Gulf Cooperation Region

Workshop directors:

- Dr André Elias Mazawi, Department of Educational Studies, University of British Columbia
- Dr Ronald G. Sultana, Department of Educational Studies, Faculty of Education, University of Malta

Environmental Policies in the Gulf

Workshop directors:

- Professor Mohammed A. Raouf, Program Manager, Environmental Research, Gulf Research Center, Dubai
- Professor Walid K. Al-Zubari, Water Resource Management, Vice-President, Academic Affairs, Arabian Gulf University, Bahrain

EU-GCC Relations

Workshop directors:

- Dr Geoffrey Edwards, Reader in European Studies, Pembroke College, University of Cambridge
- Dr Abdullah Babood, Director, Gulf Research Center, University of Cambridge

Gulf-China Relations

Workshop directors:

- Professor Tim Niblock, Arab Gulf Studies, Institute of Arab and Islamic Studies, University of Exeter
- Dr Mei Zhang, Shanghai Institute for International Studies, Department of Western Asian and African Studies

Islamic Politics in the Gulf

Workshop directors:

- Dr Stephane Lacroix, Sciences-Po Paris
- Saud Al-Sarhan, University of Exeter

The Sixth Islamic Manuscript Conference Central Asian Islamic Manuscripts & Manuscript Collections

8–10 JULY 2010

Queens' College, University of Cambridge

The CIS granted Codicology scholarship to
Dr Djamel Dilmi to attend the conference.



Dr Djamel Dilmi Assistant Professor
Qassim University, Saudi Arabia

Report

First and foremost I would like to thank the Prince Alwaleed Bin Talal Centre of Islamic Studies for granting me a scholarship to attend the workshop on Islamic Codicology organized by the Islamic Manuscript Association (TIMA). I greatly appreciated the help, support and hospitality of the TIMA Director and administrative staff and I am equally grateful to the donors of the Alwaleed Centre who generously supported me and enabled me to participate in the workshop. To be recognized as a recipient of this award is truly an honorable experience.

It is now becoming evident that the skills involved in the cataloguing of manuscripts are gradually disappearing. Traditionally, these skills were passed down from master to pupil in the course of an apprenticeship, which is becoming increasingly rare.

The efforts of The Islamic Manuscript Association in organising workshops and conferences are highly appreciated.

I benefited enormously from spending time with scholars and experts in the field of manuscripts and cataloguing, and my special thanks go to Professor François Déroche, who has spent his life studying Islamic manuscripts. Over the years of my graduate and post-graduate research training, I have had the opportunity to be involved in a number of research projects in Islamic art and architecture. However, I believe that there is a great need for committed and active research to support the revival of Islamic heritage, both in architecture and in the art of the book. Indeed, the goal of my career is to establish a research program in Islamic art and architecture. Attending this workshop will advance my research and support my aim to develop further insights and advances in calligraphy and the care and study of manuscripts as physical objects. The workshop's lectures and practical training in handling manuscripts and related materials were invaluable.

As well as enabling me to attend the workshop at the University of Cambridge Library, the Prince Alwaleed Bin Talal Centre of Islamic Studies Codicology Scholarship brought me into contact with the University's renowned intellectual community and in particular the University Library's excellent research environment and culture. I enjoyed the hospitality of both academic and administrative staff. Attending the workshop and meeting participants from different cultures and backgrounds was an excellent opportunity to make new colleagues and friends and provided me with a strong network to support my future research and teaching. I would like to thank you once again for inviting me to the Islamic Manuscript Association workshop and I look forward to collaborating with you in future projects.

The programme of the conference is enclosed in Appendix V.

MOSAIC International Summit 2010

11–24 JULY 2010

Programme description

http://www.mosaicnetwork.co.uk/news/mosaic_international_summit_2010/

More than 80 young people from 17 countries including Afghanistan, Somalia, Iraq and the UK took part in the MOSAIC International Summit in July 2010. The programme supports people from Muslim communities around the world who are at an early stage in their careers, but have already demonstrated the ambition to launch action projects to benefit the societies in which they live. The Summit taught participants how to take those ideas further, both by developing their leadership skills and by providing them with a sense of the wider global context in which they can make a difference.

In the process, it seeks to create an international network of young Muslim leaders who are actively

engaged in programmes that transcend the cultural, gender and social divisions which in many cases still restrict individual progress in those countries and communities.

As well as equipping participants to become active leaders within their communities, the programme is designed to introduce them to a wider, global context. The workshops, activities and lectures that take place in the first week cover issues such as environmental sustainability, global poverty and inter-cultural relations. Delegates were encouraged to think about how the small differences they make at home can contribute to addressing problems on a much wider scale. The second week was then spent on regional study tours to Manchester, Bradford, London and Birmingham during which the participants had the chance to visit projects in the UK which brought to life the issues that had been discussed.



Delegate map 2010

MOSAIC Talent Award Judging Day

22 SEPTEMBER 2010

http://www.mosaicnetwork.co.uk/awards/2010_talent_programme_awards/

Professor Yasir Suleiman, the Director of CIS, acted as a judge for the MOSAIC Talent Award 2010. The MOSAIC Talent Programme provides a unique programme by which MOSAIC supports the young talent discovered through the MOSAIC Talent Awards. In line with MOSAIC's commitment to recognise, celebrate and nurture the amazing talent of young British Muslims, the Talent Programme include a programme of support for all those shortlisted for the Talent Awards. Such support includes mentoring support from MOSAIC's inspirational supporters, internship opportunities and participation in MOSAIC's International Summit.



Professor Suleiman with HRH Princess Badia of Jordan

News story, University of Cambridge

Agents of change

11 JULY 2010

<http://www.admin.cam.ac.uk/news/dp/2010070905>

An international summit which aims to give young Muslims the skills, ideas and inspiration to become 'agents of change' in their own communities begins in Cambridge this weekend.

More than 80 people, from countries including Afghanistan, Somalia, Iraq and the UK, will arrive at Clare College, Cambridge, on Sunday, for the start of a two-week programme designed to help them launch projects in their own countries that will have an impact on issues of global concern.

The Summit has been organised by the Prince of Wales' charitable initiative, MOSAIC, and is being run in partnership with both the College and the University's Centre of Islamic Studies.

The aim is to support people from Muslim communities around the world who are at an early stage in their careers, but have already demonstrated the ambition to launch action projects to benefit the societies in which they live.

It will teach them about how to take those ideas further, both by developing their leadership skills, and by providing them with a sense of the wider, global context in which they can make a difference.

In the process, it seeks to create an international network of young Muslim leaders who are actively engaged in programmes that transcend the cultural, gender and social divisions which in many cases still restrict individual progress in those countries and communities.

'We are aiming to bring together young people who have already demonstrated a concern with community issues, but haven't been given the chance to connect with other, like-minded individuals', John O'Brien, Managing Director of MOSAIC, said.

'This Summit will give them the skills and support they need, and at the same time the opportunity to mix with people who have similar ideas, but come from an extraordinarily wide range of backgrounds. They return from the event with new hopes, aspirations and most importantly the sense that they are not alone in having them'.

This is the second year in which the MOSAIC International Summit has taken place. The 2009 group included teachers, artists, designers, professionals, students, engineers and business leaders. This year, a similarly wide range of people from 17 different countries will be coming to Cambridge for the fortnight-long course.

As well as equipping participants to become active leaders within their communities, the programme is designed to introduce them to a wider, global context. The workshops, activities and lectures that take place in the first week cover issues such as environmental sustainability, global poverty and inter-cultural relations.

This aims to encourage the delegates to begin thinking about how the small differences they make at home can contribute to addressing problems on a much wider scale. The second week is then spent on regional study tours, during which the participants have the chance to visit projects in the UK which bring to life the issues that have been discussed.

From a religious perspective, the programme applies ideas about community leadership to the wider

concept of the 'Ummah' – the Muslim notion of an international community of believers that transcends borders and social divisions.

Significantly, the summit brings together people who come not just from different countries, but from cultural contexts which, in some of those countries, would rarely mix. In this sense, the programme functions as a social leveller for its participants, whether they come from a wealthy setting in the Gulf states, or a much humbler background in the Indian subcontinent.

Many of last year's delegates have already gone on to set up new projects, or involve themselves in existing ones. These include environmental initiatives in Dhaka, programmes working with street children in Pakistan, the creation of a women's network in Saudi Arabia, a consultancy service for youth leaders in Turkey, and a mobile library scheme in Bahrain.

Professor Yasir Suleiman, director of the University of Cambridge Centre of Islamic Studies, said:

'One of the most striking aspects of the Summit is that it is not just a chance to learn about leadership and some of these global challenges, but, for all of its participants, it also represents a cultural journey'.

'Within their own countries, many of the delegates' relationships would not necessarily be equal. Some are very well travelled, but others will never have been outside their own country before. At the summit, their relationship will immediately be levelled. The journey for them is one not only in space, but in society and psychology, in which they meet for the first time as equals. We are looking forward to welcoming them and know that it will be a definitive experience for everyone involved'.

Future of Faith in the Age of Globalisation

18–19 SEPTEMBER 2010

Sarajevo, Bosnia and Herzegovina

Conference Themes

Objectives:

The primary objective of the conference is to explore faith-based perspectives which may help in understanding and responding to the multi-faceted challenges of the phenomenon of globalisation. Second, the conference seeks to identify common grounds among different faith communities that may constitute a basis for collaborative efforts in dealing with certain aspects of globalisation, particularly in the areas of education, peace building, poverty eradication and healthcare, international finance and the environment. A third objective is to encourage new and critical thinking by Muslim and other faith scholars in relation to issues and challenges of globalisation.

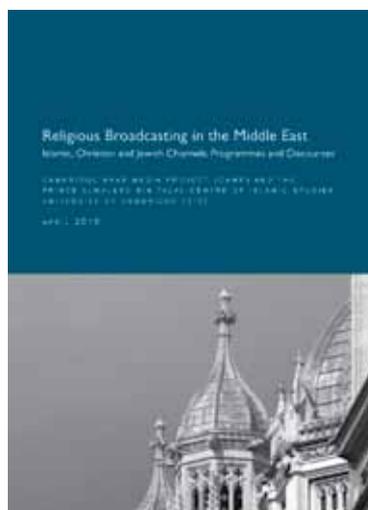
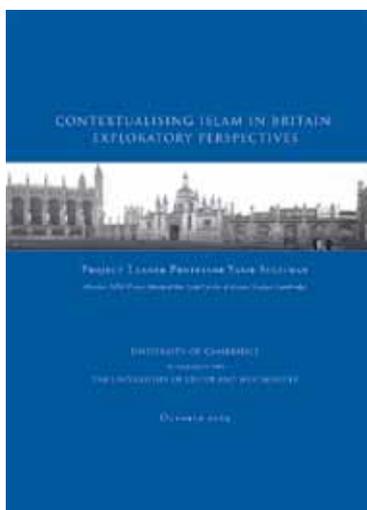
Fundamental Questions:

1. What is new about the phenomenon of globalisation? How is it different from previous experiences of globalisation faced by human civilisation?
2. What can a faith-based perspective offer in understanding the dynamics – and consequences – of globalisation? Specifically, can Jewish, Christian and Muslim faith traditions offer intellectual perspectives that are relevant to the current challenges facing their new generations of followers who are living in – and subjected to – the new age of globalisation?
3. Does globalisation have a moral imperative of its own, derived from its logic of operation? If not, where does its moral code come from?
4. Is a faith-based moral order for global politics and culture and economy/finance possible? In other words, are the claims to universality of Judaism, Christianity, Islam and other world religions sufficient to meet the moral needs of a globalised human society in every sphere?
5. If a faith-based moral order for the global community is possible, what types of engagement are needed to create synergy between faith communities and a new synthesis – or common ground – for a faith-based universal moral order? Specifically, what can a universal, faith-based moral order offer to address the challenges of religious and political extremism, terrorism, drug and human trafficking, issues of social justice and the transgressions of the nation-state system on the rights of individuals, communities and minority groups?
6. Can faith-based moral alternatives be considered as viable for the new financial architecture as well as for production and consumption patterns in overcoming the excesses and moral deficiency ...of the current global economic order and financial system?
7. How can faith-based scholarship contribute to the critique of contemporary globalisation? Is there an alternative? What practical steps can faith-based scholars take towards 'global' engagement?
8. What is the future of faith in relation to the phenomenon of globalisation?

The programme of the conference and a news story in Asharq al-Awsat can be found in Appendix VI.

REPORTS

The CIS has produced a number of reports of the conferences in the past, including **Contextualising Islam in Britain, Religious Broadcasting** and **Language, Conflict and Security in the Middle East**.



A report on the **Life and death in Judaism and Islam** conference (held on 26 May 2010) is being prepared.

Contextualising Islam in Britain report released

6 OCTOBER 2009

<http://www.admin.cam.ac.uk/news/dp/2009100603>

A report which explores the philosophical and theological perspectives on what it means to be a Muslim in Britain today has been published.

The study, entitled *Contextualising Islam in Britain: Exploratory Perspectives*, is being launched today (Tuesday, October 6), and can be downloaded at (<http://www.cis.cam.ac.uk/CIBP.html>).

It marks the culmination of a nine month research project which was hosted by the University of Cambridge in association with the Universities of Exeter and Westminster.

A total of 26 Muslim scholars, academics and activists representing a diverse spectrum of views from Muslim communities in the UK took part in discussions about what it means to live as a Muslim in modern Britain. The report covers a wide range of issues including secularism, democracy, Shariah law, human rights and citizenship.

The report presents the group's conclusions and aims to act as the basis for a wider discussion with other Muslim leaders and communities around the UK. In time, it is hoped that this will lead to the development of a virtual 'House of Wisdom', providing space for discussion among both Muslims and non-Muslims on how Islam should function in modern Britain and contribute to wider society.

The research project was funded by the Department for Communities and Local Government but remained independent of both Government and the Universities involved.

Members were invited to participate by a steering committee of academics and activists. Members of the project set their own agenda, choosing items for discussion and meeting five times between February and May 2009 to debate these issues before producing the final report.

The document is, however, only intended to mark the start of the debate.

'The report's contents are the ideas of a small group and they need to be refined by a wider number of participants', Project Leader, Professor Yasir Suleiman, Director of the Centre of Islamic Studies at Cambridge, said.

'The process has already succeeded in bringing together Muslims from a wide range of backgrounds who, in spite of those different backgrounds, have been prepared to work together. What we want to do now is stimulate further dialogue with a wider group of Muslim leaders and communities.'

Minister for Communities Shahid Malik said: 'This is a ground-breaking report from a wide cross-section of British Muslim scholars, academics and community leaders. I hope that this report by Cambridge will inspire wider debate from communities across the country on the values that we all share'.

'Following the terrorist attacks in New York and London, many Muslim leaders expressed concern that their religion was being misrepresented and misinterpreted. The silent majority of Muslims have since fought hard to restate their religion as they see it and this report is an important contribution to that.'

Despite its exploratory nature, the report puts forward conclusions concerning a number of key areas.

The authors argue, for example, that a secular British state provides many benefits for British Muslims, not least by allowing Islam to be practised freely in an atmosphere of respect, security and dignity.

The group agreed that Muslims should assert and teach what they see to be the truth of their faith, but also recognise the existence of different religions and the right of others to do the same. Their study urges Muslims to identify shared values

between Islam and other world views, pointing out the Qur'an's emphasis on qualities such as good neighbourliness, charity, hospitality and non-aggression.

The report also redefines a number of terms which the authors believe have been misinterpreted. It notes, for example, that both Muslims and non-Muslims often have 'skewed understanding of the term Shari'ah, which conjures up images of floggings and beheadings'.

In fact, it stresses, Shari'ah is a way of life based on an ethical code that emphasises dignity, equality and justice for all. Islam, it says, teaches the equality of all human beings regardless of gender.

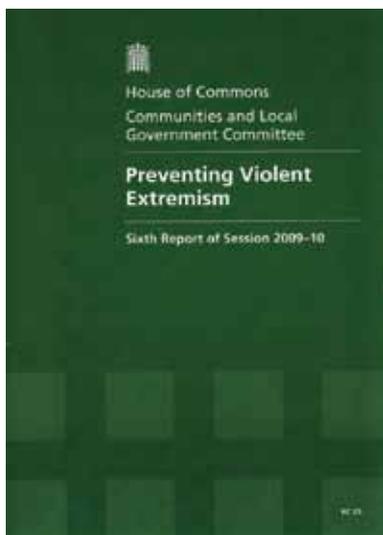
Similarly, the study notes that 'jihad' in its true sense refers to active citizenship, and is meant to encourage Muslims to strive for social justice, fight against poverty and make efforts to reform themselves.

In some, clearly defined, cases, it can also mean the legitimate use of force in self-defence. The authors add, however: 'It is important to stress that Islam is opposed to all forms of terrorism, regardless of who sponsors them. While all legal systems recognise self-defence as a legitimate rationale for the use of force, it is clear that foreign conflicts cannot justify violence in Britain'.

Finally, the report says that Muslims have a responsibility to be active citizens and engage with society in a positive way. Political engagement is described as an obligation for Muslim citizens and voting is to be encouraged. This can, however, also involve questioning and challenging the state when it fails to uphold principles of justice.

Copies of the report are being supplied to the Government, community leaders and others, but it can also be downloaded by anyone online.

Quotes from *Preventing Violent Extremism* (House of Commons – Communities and Local Government Committee)¹



Section 3: Risk factors for radicalisation Theological matters: who should be engaged; who should advise; who should intervene?

P. 42

CLG-funded work undertaken by Cambridge University's Centre of Islamic Studies in 2009 provides a model for the way forward.² This study was undertaken by 26 Muslim scholars, academics and activists representing a diverse spectrum of views from Muslim communities in the UK. Although the project was supported by funding from CLG, the final selection of participants and the identification of items for discussion were the sole responsibility of the University of Cambridge, the Project Steering Group and the participants themselves. Over a nine month period, the participants took part in

¹ House of Commons – Communities and Local Government Committee, *Preventing Violent Extremism: Sixth Report of Session 2009-10* (London: Stationery Office, 2010).

² *Contextualising Islam in Britain: Exploratory Perspective*, University of Cambridge, 2009.

discussions about what it means to live as a Muslim in modern Britain. The report covers a wide range of issues including secularism, democracy, Shariah law, human rights and citizenship. The resulting report presents the group's conclusions and aims to act as the basis for a wider discussion with other Muslim leaders and communities around the UK. In time, it is hoped that the process will lead to the development of a virtual 'House of Wisdom',³ providing space for discussion among both Muslims and non-Muslims on how Islam should function in modern Britain and contribute to wider society. This is precisely the

³ *Ibid.*, p. 20.

kind of exercise – self-managed and independent of Government – which will retain credibility in the Muslim community.

p. 43

We recommend that the Government fund more initiatives along the lines of the recent study hosted by the University of Cambridge. Such self-managing and independent initiatives provide space for thorough debate – and possibly criticism – of Government policy and practice, making them credible to the widest possible audience.

News story, University of Cambridge

Praise for 'model' research initiative on British Muslims

4 APRIL 2010

<http://www.admin.cam.ac.uk/news/dp/2010040901>

A Cambridge University-led project which investigated what it means to be a Muslim living in modern Britain has won high praise as a model for future research in the same field.

'Contextualising Islam in Britain', which published its findings in October 2009, is singled out by the House of Commons Department of Communities and Local Government (CLG) Select Committee in a report evaluating the Government's policies to tackle extremism in the UK.

The nine-month research project was hosted by Cambridge's Centre of Islamic Studies, in association with the Universities of Exeter and Westminster. It was funded by the Department, but remained completely independent of any Government involvement.

Scholars, academics and activists representing a diverse spectrum of views from Muslim communities in the UK took part in discussions about Islam in modern Britain, contributing to a final report which

covers issues including secularism, democracy, Shariah law, human rights and citizenship.

The intent is that this report, which remains available for free at <http://www.cis.cam.ac.uk/CIBP.html>, will act as the basis for a wider discussion with other Muslim leaders and communities in the UK. In time, it is hoped that this will lead to the development of a virtual 'House of Wisdom', providing space for discussion among both Muslims and non-Muslims on how Islam should function in the UK and contribute to wider society.

Commenting on the initiative, the authors of the Select Committee report, published on March 30th, describe Contextualising Islam in Britain as 'a model for the way forward', adding: 'This is precisely the kind of exercise – self-managed and independent of Government – which will retain credibility in the Muslim community'.

Professor Yasir Suleiman, Director of the HRH Prince Alwaleed Bin Talal Centre of Islamic Studies, which was established in May 2008, said: 'This is a significant expression of confidence. It's extremely gratifying to know that the Centre has been

established so quickly as a source of independent and reliable research and public outreach’.

The comments coincide with the start of a new partnership between the Centre and Azhar University in Cairo, which is aimed at the graduates of Muslim Colleges in both the UK and Egypt.

The two institutions will run a 12-week course designed to encourage participants to think critically about Islamic ideas and values, understand the major achievements of Muslim thought and develop an awareness of how Muslims respond to the challenges of modernity.

Through lectures, tutorials, seminars and workshops, as well as personal studies and assignments, the students will cover topics such as Muslim approaches to ethics and the law, state and citizenship, inter-religious relations and the true meaning of ‘Jihad’. Three weeks of the course will be spent in Cambridge, with the first cohort arriving in June 2010.

This weekend will also see a major conference hosted by the Centre of Islamic Studies on Language, Conflict and Security. The event will bring together academics, policy-makers and field officers and will take place on April 10 and 11.

It aims to cover a wide range of issues, explaining, for example, how political conflicts can affect the idioms in which we speak, the terminology we use, the languages we choose to learn or are encouraged to study, and those which we prefer to ignore. The role of language as a bridge between societies in conflict and as an instrument of war will also be considered, with reference to conflicts in the Middle East in particular.

In addition, participants will examine the extent to which heightened awareness of national security can impact on the way in which we write, speak, translate foreign languages or attempt to access knowledge and information.

Professor Suleiman added: ‘This is the first conference to try to link language to security through conflict. It brings together academics and field officers to discuss and debate the increasing securitisation of language in many parts of the world. In a post 9/11 world, Arabic will be a major focus of interest’.

Further details about the conference can be found at <http://www.cis.cam.ac.uk/LanguageandConflict.html>. General information about the Centre of Islamic Studies at the University of Cambridge can be found at: <http://www.cis.cam.ac.uk/index.html>.



University of Cambridge



VISITING ACADEMICS



Cambridge University Libraries have been amassing extraordinary collections for centuries, including a wide range of valuable resources for scholars in the field of Islamic and the Middle Eastern studies. During the period between October 2009 and September 2010, the Centre hosted a number of visiting scholars, including: Mr John Andrew Raine (Foreign Office), Dr Ayla Göl (University of Aberystwyth), Dr Hilal Said al-Harji (Sultan Qaboos University) and Dr Khalid Almezaini (University of Exeter).

A report by Visiting Scholar, Dr Ayla Göl

Research Associate, Centre for the Study of 'Radicalisation' & Contemporary Political Violence, Department of International Politics, University of Aberystwyth, Wales



1 NOVEMBER 2009–1 MARCH 2010

It is a great pleasure to report that I enormously benefited from spending time as a visiting scholar at the Prince Alwaleed Bin Talal Centre of Islamic Studies (CIS) between 1 November 2009 and 1 March 2010 as part of my sabbatical leave from the Department of International Politics, Aberystwyth University. In addition to my established relations with two colleagues in Cambridge (George Joffe on understanding radicalization in the Middle East and Charles Jones on the English School of International Relations) I was invited to be part of the Cambridge Arab Media Project at your Centre.

I would like to inform you about the outcome of the research that I carried out during my visiting fellowship at your centre:

Firstly, 'Ethnic Radicalisation: Kurdishness as Extremism in Hegemonic Discourses of Turkey' was presented at the Radicalisation Conference in Conference in June 2009. I am delighted to state that I completed writing a book chapter and published an additional electronic article:

(Book chapter) 'Ethnic Radicalisation: Kurdish identity as Extremism in Hegemonic Discourses of Turkey' in *Islamic Radicalisation in Europe and the Middle East*, George Joffe (ed.), London: I.B. Taurus, 2010.

(e-Journal article) 'The Fear of a Free Kurdistan in the Middle East of the 21st Century' *Political Reflection*, vol:1, No:2 (June 2010), pp 20–25 (ISSN: 2042888X)

I also presented the outcome of this research at the following international conferences:

'A Critical Re-thinking of Political Violence and Ethnic Nationalism: The Case of the Kurds in Turkey', BISA, University of Leicester, 14–16 December 2009

'A Critical Re-thinking of Political Violence and Ethnic Nationalism: The Case of the Kurds in Turkey', ISA, 51st Annual Convention, New Orleans, 17–20 February 2010

'Ethnic Violence: Kurdishness as Extremism in Hegemonic Discourses of Turkey', Association for the Study of Nationalities (ASN), Columbia University, New York, 15–17 April 2010

Secondly, I participated in a collaborative research as part of a broad historical project on the English School of International Relations. The research will be published in an edited volume by Yongjin Zhang, Shogo Suzuki and Joel Quirk. My chapter, entitled 'The Ottoman Empire and European Order: On the margins of Christendom' in *Before the Arrival of the Anarchical Society: A Study of International Order (1492–1792)*, focuses on the analysis of the Ottoman Empire's diplomatic and commercial relations with the European powers between the 15th and 18th centuries. I am at the stage of finalising this chapter, which will be ready for publication in August 2010.

Thirdly, I carried out an additional research, entitled 'Islamic vs Secular Media in Turkey: Deliberative Democracy and the AKP', as part of the Cambridge Arab Media Project. This research project is led by Khalid Hroub at your Centre. I presented the outcome of my research at the Middle Eastern and Islamic Studies Seminar Series, University of St. Andrews, 13 April 2010. I am writing the second draft of this paper, which will be reviewed by the editor in July in order to prepare it for publication in September 2010.

In addition to these research projects, since returning to the Department of International Politics, Aberystwyth, I have:

- won an Aberystwyth Teaching Excellence Award for 2009/2010. I was delighted by this unexpected achievement. As highlighted by the Head of Department, Prof Mike Foley, in Aberystwyth, "among the many cited reasons for its decision, the Awarding Panel refers to her innovative, thoughtful and scholarly approach to teaching in a highly sensitive area. The Panel also alluded to the 'passion for pedagogically informed teaching that is evident in the application'"
- edited a special issue for *Critical Studies On Terrorism* and also wrote 'the Editor's Introduction: Views from the 'Others' of the War on Terror', Special Issue, *Critical Studies on Terrorism*, vol.3, no.1, April 2010, pp. 1-5. A short version of this paper was also published in an e-Journal: 'The War on Terror and the Rise of Neo-Orientalism in the 21st Century', *e-IR*, 18 March 2010.

Finally, I was awarded a small research grant by the Gwella eLearning Development Fund Aberystwyth University for my project entitled: 'Collaborative construction of knowledge on 'Controversial' Issues: the use of Wikis for teaching Islam in the UK'.

I have no doubt that my research and teaching interests were strengthened by the excellent research environment and culture. I particularly enjoyed the hospitality of both academic and administrative staff at your centre. Attending public lectures and seminars, using the libraries and joining in the intellectual community at the University of Cambridge also supported the outcome of my research and academic interests. I would like to thank you once again for inviting me to your centre and I look forward to collaborating in future projects.

Current Visiting Academics (October 2010)

Visiting Fellows



Dr Abdelwahab El-Affendi Osman

(1 October 2010–30 September 2011)

Reader in Politics, University of Westminster

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

Research at Cambridge: violence; democracy and insecurity



Dr Jeremy Henzell-Thomas

(1 October 2010–30 September 2011)

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

Visiting Scholars

Mr John Andrew Raine

(1 October 2009–30 September 2010)



Dr Hilal Said al-Harji

(1 February 2010–31 December 2010)

Assistant Professor, Department of Arabic Language and Literature, College of Arts, Sultan Qaboos University, Al-Khodh, Sultanate of Oman

Research interests: travel writing; Orientalism; comparative literature; Arabic prosody. Some of his published works include: *British Travel-Writing on Oman: Orientalism Reappraised* (Oxford, Bern: Peter Lang, 2006) (in English); *Lyric Prosody: A New Project for Teaching Arabic Meters* (Muscat: Ministry of Heritage and Culture, 2006) (in Arabic); and *The Lure of the Unknown: Oman in English Literature* (Amman: Dar Al-Intishar, 2010) (in Arabic)

Research at Cambridge: American missionaries to Oman through Evangelical eyes



Dr Khalid Almezaini (1 August 2010–31 July 2011)

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

Research interests: international relations and Middle East politics; mainly national identities and foreign policies of Middle East states

Research at Cambridge: political survival and national identities in the Middle East



Mr Yuval Evri (1 October 2010–30 September 2011)

PhD student, Tel Aviv University

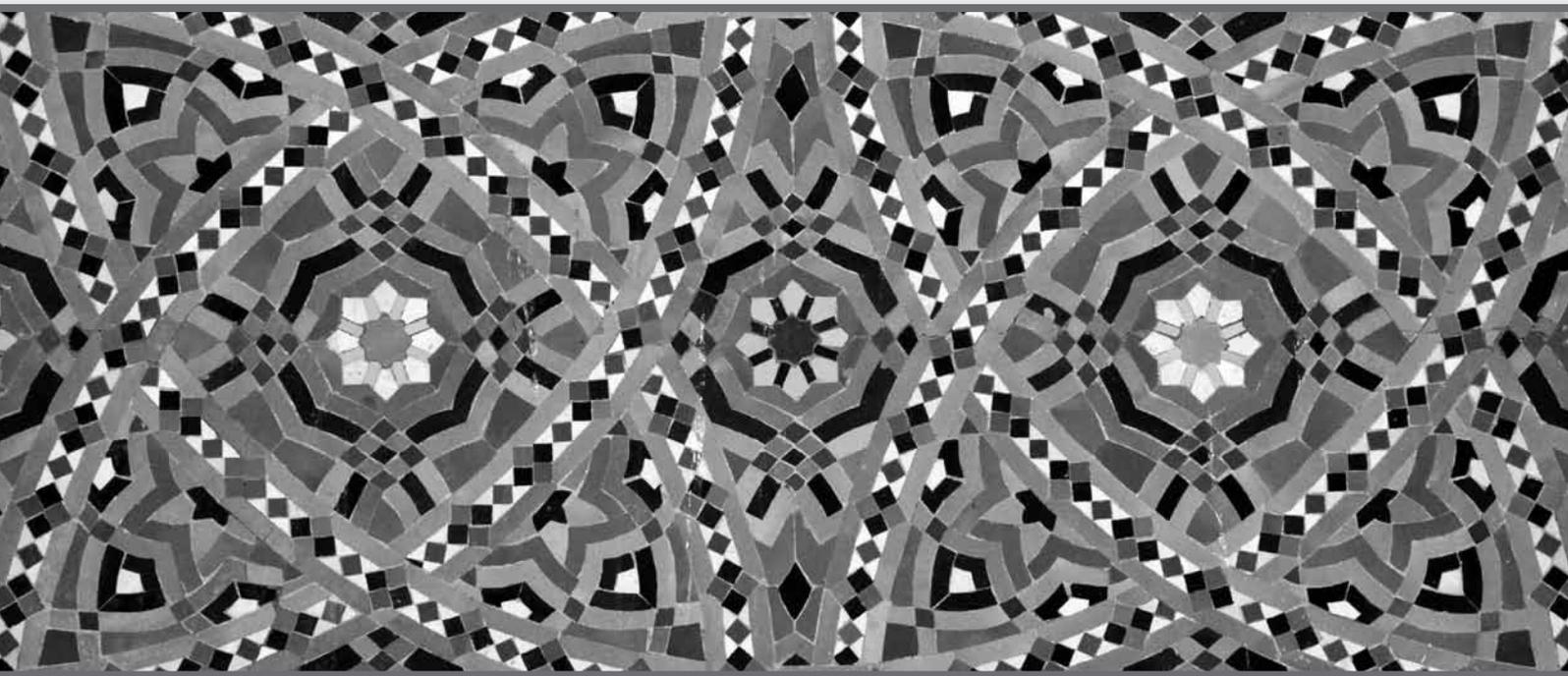
Research interests: national identity; language and Territory; institutionalisation of Hebrew language in late 19 century Jerusalem; Arab-Jews in Palestine

Research at Cambridge: sociolinguistic aspects in the institutionalisation process of Hebrew language in Jerusalem end of 19 century



University of Cambridge

APPENDICES



APPENDIX I



University of Cambridge

Religious Broadcasting in the Middle East Conference Islamic, Christian and Jewish Channels: Programmes and Discourses

30–31 JANUARY 2010

The Møller Centre, University of Cambridge

Programme

SATURDAY 30 JANUARY 2010

- 9.00–9.30 Registration
- 9.30–9.45 **Welcome speech, Professor Yasir Suleiman**
- 9.45–10.15 **Keynote speech, Professor Naomi Sakr Arab satellite media: where do we stand now?**
- 10.15–10.45 **Mapping Middle Eastern religious broadcasting: the project and the context**
Speaker: Dr Khaled Hroub (University of Cambridge)
- 10.45–11.00 Coffee break
- 11.00–12.00 **'Pure' Salafi broadcasting: al-Majd channel (Saudi Arabia)**
Speaker: Dr Abeer Najjar (American University of Sharja)
Discussant: Professor Madawi al-Rasheed (King's College, London)
Chair: Dr Sara Silvestri (City University and Cambridge University)

- 12.00–1.00 **'Modern' Salafi broadcasting: *Iqra'* (Saudi Arabia)**
 Speaker: Dr Ehab Galal (University of Copenhagen)
 Discussant: Dr Zahera Harb (Nottingham University)
 Chair: Dr Dina Matar (School of Oriental and African Studies (SOAS)/London)
- 1.00–2.00 Lunch break
- 2.00–3.00 **Religious broadcasting on mainstream channels:
*al-Jazeera, MBC and Dubai***
 Speaker: Professor Mohammad Ayish (University of Sharja)
 Discussant: Dr Tarik Sabry (University of Westminster)
 Chair: Professor Christina Slade (City University)
- 3.00–4.00 **Sunni/Shia broadcasting divide in Iraq**
 Speaker: Mr Rafid Fadhil (Researcher, London)
 Discussant: Mr Ehab Bessaiso (University of Cardiff)
 Chair: Dr Tilde Rosmer (University of Oslo)
- 4.00–4.30 Break
- 4.30–5.30 **'Modern preachers', mixed discourses**
 Speaker: Ms Olfa Tantawi (University of Cairo)
 Discussant: Professor Jakob Skovgaard-Petersen (University of Copenhagen)
 Chair: Dr Anissa Daoudi (University of Durham)
- 5.30–6.30 **Christian broadcasting in Arab countries**
 Speaker: Mr Sameh Fawzy (Egypt)
 Discussant: Dr Dina Matar (SOAS/London)
 Chair: Dr Khaled Azab (Alexandria Library/Egypt)

SUNDAY 31 JANUARY 2010

- 9.30–10.30 **Jewish religious broadcasting on Israeli television**
Speakers: Mr Yoni Mendel (University of Cambridge) and Mr Ilan Manor (University of Tel Aviv)
Discussant: Dr Tilde Rosmer (University of Oslo)
Chair: Professor Jakob Skovgaard-Petersen (University of Copenhagen)
- 10.30–11.30 **'Family business' broadcasting stations – *al-Nas***
Speaker: Ms Juman Quneis (University of Birzeit)
Discussant: Dr Anissa Daoudi (University of Durham)
Chair: Professor Yasir Suleiman (University of Cambridge)
- 11.30–12.00 Break
- 12.00–1.00 **Islamic vs Secular Media in Turkey: deliberative democracy and the AKP**
Speaker: Dr Ayla Göl (University of Aberystwyth/University of Cambridge)
Discussant: Dr Khaled Hroub (University of Cambridge)
Chair: Dr Abeer Najjar (American University of Sharja)
- 1.00–2.00 Lunch break
- 2.00–3.00 **Islamist female activists and preachers: broadcasting, platforms and issues**
Speaker: Ms Gihan Abou Zeid (Policy Advisor, the Ministry of Family, Cairo)
Discussant: Ms Maria Way (University of Westminster, London)
Chair: Dr Abdullah Baabood (Director of Gulf Research Centre, Cambridge)
- 3.00–4.00 **Hamas broadcasting – *al-Aqsa* channel in Gaza**
Speaker: Dr Atef Alshaer (SOAS/London)
Discussant: Dr Nouredine Miladi (University of Northampton)
Chair: Mr Ehab Bessaiso (University of Cardiff)
- 4.00–4.30 Break
- 4.30–5.30 **Hizbualla broadcasting – *al-Manar* Channel**
Speaker: Ms Farah Dakhlallah (University of Cambridge)
Discussant: Dr Basem Mussallam (University of Cambridge)
Chair: Dr Zahera Harb (University of Nottingham)

Religious Broadcasting in the Middle East

25 JANUARY 2010

<http://www.admin.cam.ac.uk/news/dp/2010012105>

The evolution of religious broadcasting and the way it shapes public opinion in the Middle East will be explored in a two day conference organised by the Cambridge Arab Media Project (CAMP) this weekend (30 and 31 January).

This will be the fifth annual conference organised by the project in their continuing effort to pioneer the charting of new territory for further media research.

Covering Islamic, Christian and Jewish channels, the conference will include speeches, case studies and discussions with academics from across the world.

Over the past decade the influence of television broadcasting in the Middle East has become central to the shaping of public attitudes. This broadcasting varies in form, substance, scale of operation, nature of ownership and outreach.

While the most influential mainstream television broadcasting is news focused, entertainment and religious broadcasting have been no less significant.

Professor Yasir Suleiman, Director of the Centre of Islamic Studies said: 'A comparative investigation of Christian, Jewish and Muslim broadcasting in the Middle East has long been overdue. This conference combines field-data with theoretical analysis, provided by a group of scholars from different parts of the Middle East. The comparative perspective of this conference will be of interest to many practitioners and media students'.

Director of CAMP, Dr Khaled Hroub said: 'As with previous conferences that we at the Cambridge Arab Media Project have organised, this conference is meant to explore some uncharted territory on



the issue at hand. Over the past few years religious broadcasting in the Middle East has become phenomenal, but not matched as yet with in-depth academic research. Our year-long project which concludes with this conference is hoped to pioneer such research'.

After a welcome speech on Saturday morning by Professor Yasir Suleiman, Professor Naomi Sakr of Westminster University will give a key note speech on Arab satellite media.

Case studies will be used throughout discussions for the remainder of the day, covering topics such as broadcasting in Saudi Arabia, the broadcasting divide in Iraq, and Christian broadcasting in Arab Countries.

Jewish religious broadcasting in Israeli television will be the first case study to be discussed on Sunday of the conference, shortly followed by family business broadcasting stations, Islamic versus Secular media in Turkey, broadcasting in Hamas, and in Hizbulla.

The conference is being held in association with the Centre of Islamic Studies and is sponsored by the International Development Research Centre in Canada and is being held at The Møller Centre, Storey's Way, Cambridge.

Watching religiously

20 MAY 2010

<http://www.admin.cam.ac.uk/news/dp/2010052001>

A new survey of the boom in religious broadcasting in the Middle East reveals how the small screen is becoming an increasingly important battlefield in the struggle for people's hearts and minds.

The report, by the Cambridge Arab Media project and Cambridge University's Centre of Islamic Studies, follows a conference earlier this year and provides an overview of the little-studied but sprawling network of satellite television stations now operating in the region.

Since the 1980s, the number of satellite channels in Middle Eastern countries has burgeoned, from none to almost 500. In turn, the range of religious programmes available to viewers has become far wider than ever before, offering them alternative ideas not just about faith, but society as a whole.

Researchers believe that television is, as a result, becoming an evermore influential means of social engineering in the Middle East. While a handful of the channels in question, such as al-Jazeera, are internationally recognised, the majority address specific, niche audiences and are unknown to the vast majority of Westerners.

The report compiles the findings and observations of numerous academics, first presented at the Cambridge conference in January. It examines the religious voices and opinions which are emerging, the audiences they attract, and the influence that they may be having on people's identities and views.

The majority of stations considered are Islamic, but the document also covers Christian and Jewish outlets. In some cases, it finds that they are a force for unity, often in troubled states such as Lebanon, Israel and Iraq. Equally, however, it charts cases where Islamic 'televangelism' has become a riposte to longer-standing, mainstream religious broadcasters.

'These channels are often political tools which promote a particular vision of a social and political order', Professor Yasir Suleiman, Director of the Centre of Islamic Studies at the University of Cambridge said. 'The research covered in the report suggests that the presenters and participants in religious programmes are not simply arguing over the rightness and wrongness of their ideas, but claiming and contesting the authority to speak for Islam itself'.

The review highlights a number of cases where clear efforts are being made, through television, to claim audiences on behalf of a certain religious and political ideal.

This is not a feature of Islamic channels alone. Some Christian broadcasters in the Middle East were found to be using television to preach and defend their faith in the face of perceived marginalisation in the Arab World; not least in the case of al-Hayah, a channel which explicitly tries to convert Muslims to Christianity and has moved studios several times for fear of attack as a result.

As the report also finds, however, the drive to influence viewers is not always an attempt to turn them to political extremism. More commonly, studies



in a wide range of countries found that audiences were being encouraged to pursue a more pious and ethically sound lifestyle, although opinion differed widely from station to station as to what that might entail.

Rather than trying to engender direct political change, therefore, many researchers found cases where television programmes were trying to effect a 're-Islamization of society'. Analyses of the al-Nas network in Egypt or the Iqra' Channel in Saudi Arabia, for example, did not find that viewers were being encouraged to make political judgements as a result of religious broadcasts, but rather to focus on their individual and ethical behaviour in accordance with Islamic teaching and for the sake of a greater social good.

Perhaps more surprisingly still, in some of the most troubled countries studied, this effort to encourage society to rediscover its religious identity is also used in an attempt to unite it. In Iraq, where there are now multiple Sunni and Shi'ite

broadcasters, researchers found neither attempting to win over viewers from the other, but observed: 'There was instead a kind of virtual reconciliation where sectarian political sentiments were present but not directly expressed. All channels tended to respect national unity'.

Curiously, a similar picture emerges in Israel, where Jewish programming was aimed largely at progressive or secular Jews rather than the right-wing Orthodoxy which tends to dominate national politics. The most popular channel, Hidabroot, appeared to convey the message that regardless of audiences' political or religious preferences, all had a common, Jewish identity which deserved respect.

Further work, examining the nature of audience these channels generate and the impact their content is having, is now being planned. 'We hope to launch this second phase of the project in the future, but it will need careful planning and project funding', Dr Kahled Hroub, Director of the Cambridge Arab Media Project said.

The full report is a joint publication by the Cambridge Arab Media Project and the Prince Alwaleed Bin Talal Centre of Islamic Studies. The research project behind it was also supported by the International Development Research Centre in Canada. Copies can be downloaded for free from: <http://www.cis.cam.ac.uk/Reports.htm>

APPENDIX II



Sheikh of Al-Azhar at Graduation

The Azhar-Cambridge Programme

1 MARCH–20 MAY 2010
Al-Azhar University, Cairo

7–25 JUNE 2010
University of Cambridge

Rationale

This interdisciplinary course is aimed at graduates of Islamic studies in Islamic colleges/Dar al-Ulums who already have some detailed knowledge of the core Islamic sciences. The course will focus on enhancing the knowledge base of the students, providing an introduction to some of the related disciplines of a pure Islamic studies curriculum and applying critical thinking to equip the students to operate effectively in complex modern situations.

The first phase of the course to which this document relates will run over a twelve week period at the University of Al-Azhar, to be continued at the University of Cambridge. The course provides for contact time of up to four hours per day over five days a week. The course will utilise a variety of teaching formats, including lectures, tutorials, seminars and workshops to provide a balance between teacher and learner centred approaches. Extra time would be devoted to personal study and personal assignments.

Nine modules have been chosen for the Azhar part of the curriculum with each module broken down into up to five lectures in order that a new topic can be raised each day and each module can be run over a week. This allows for time for induction and assessment at each end of the course, as well as also a reading/essay week in the middle of the course. Given the nature of the course and its content, discussion and group interaction are vital components in order to allow for ideas to be explored and critiqued through group discussion and for the skills of critical thinking, evaluation of information and articulation of ideas to be developed further. Each module contains a mixture of theoretical topics and practical examples to link theory to practice in a modern setting.

The weekly modules fall into two (non-normative) parts. The first part provides the students with an orientation to Islamic studies that taps into the approaches and frameworks used to interrogate

modern issues and challenges. This part consists of the following modules: (1) introduction to Islamic thought and philosophical outlook; (2) negotiating difference; (3) the distinction between ethics and law; (4) the concept of Islam as a 'middle path'; and (5) the purpose and objectives of Shariah. The second part consists of four topics to enable the students to use their knowledge in an applied way: (1) state and citizenship; (2) inter-religious relations; (3) intolerance and *takfir*; and (4) jihad. In the latter modules special attention will be given to the examination of contemporary problematics of: concepts of *wala'a* and *barra'*, *bid'ah*, and the methodologies and constraints that govern *ijtihad* and *fatwah* production. While the first part of the course may tilt in favour of a teacher-centred teaching methodology, it is important that the second part applies a learner-centred approach in a way that gives the students, individually and collectively, the opportunity to practice their knowledge and skills in a secure setting under the guidance of their teachers.

Feedback from Evaluation Discussions

APRIL 2010

1. Background

The information below is based on discussions held in Cairo with students on the course, with the course co-ordinator (Dr Sanaa Makhlof), the course administrator (Ahmed Abdel Fadeel) and also the Azhar person with overall responsibility for oversight on this area of their work (Dr Abdeldayem Nossair). Face-to-face meetings were held on Monday 26 April 2010, at the World Assembly of Azhar Graduates Building, part of the Azhar University Complex at Nasr City, Cairo. One teaching session was also observed. Teaching normally took place in two sessions between 9am –11am and 12pm – 2pm (4 hours per day).

Students were met with on their own as a single group. Students were also asked to complete a short written questionnaire to help in the evaluation

process. The questionnaire was completed anonymously and a translator gave Afghan students, who had almost no command of English, a point-by-point explanation of the questionnaire. Six (out of nine) UK students and seven (out of ten) Afghan students were present.

2. Themes emerging from discussions

The themes that emerged from the different sets of discussions did have some similarities, but there were also different emphases. Overall a number of important issues were raised that have posed some significant logistical and organisational challenges to the pilot course. However the feedback from students also shows the value of the course and the potential relevance felt by students in attendance of such a programme.

2.1 Azhar staff

In the initial discussions with the Azhar staff the key subject raised related to mixing of the two groups of students (from Afghanistan and UK) and the issues arising thereof. There were also important logistical and planning difficulties raised – in terms of accommodation, living expenses and medical assistance required. These points were also emphasised quite vociferously by students later.

2.1.1 Disparity between the two student cohorts

The main concern seemed to be that the two groups were of very different backgrounds and the difficulty this created in organising a course so that it could meet the diverse requirements and expectations of both groups of students. The Afghan students were on the whole:

- Older and more qualified than the UK students
- Had very different professional backgrounds – some were civil servants and teachers
- Had negligible English language skills
- Were ideologically more diverse – two self-described as 'Salafi'
- Appeared to have different aspirations and expectations of the course and their stay in Cairo

2.1.2 Impact on delivery of teaching

The above disparity meant that lecturers found it very difficult to pitch the course appropriately as two distinct students groups emerged. They even physically sat separately. According to the lecturers, the Afghan students were also more 'argumentative'. This came across in observation of the class, when it became difficult for the lecturer to complete delivery of the lesson due to the number of questions and interruptions – albeit usually polite – from the Afghan students. Azhar staff were also concerned by the presence of 'Salafi' opinions in the classroom, which they felt at times undermined the teaching and 'disrupted' the classes. As these were quite mature professionals, they felt the students were 'quite fixed in their views' and the ensuing

discussions in the classroom did not have much of an impact on individuals, rather they distracted from the delivery of lectures.

2.1.3 Logistical arrangements

There were also strong concerns raised around the accommodation facilities originally provided to students, which Azhar staff described as 'wholly unsuitable' for students. Furthermore Azhar staff felt unfairly burdened with dealing with the medical needs of some Afghan students, as their medical insurance policies were not valid in Egypt. It was felt that such issues had not been discussed and agreed prior to the course, but the Azhar staff felt compelled to take on, as they were physically closest to the students and they couldn't just 'turn them away'. There was also concern raised around not having the resources to 'look after' students outside of the course – which was completed by 2pm at the latest every day. After this time, students were left to their own devices.

2.1.4 Curriculum

Some other concerns were also raised about the curriculum and that Azhar lecturers had expected a more detailed programme to be handed over from Cambridge. (It was explained to the Azhar staff that the original request was for subject headings and themes in order to allow Azhar staff to expand the sessions and use their expertise to develop more detailed sessions plans, readings lists and assessments in way that they take ownership of the course and develop it in an Azhar style.)

2.1.5 Co-ordination

A point was made about the number of different actors involved in the project (FCO, British Embassy in Egypt, British Embassy in Afghanistan, CLG, Cambridge, Azhar) and the lack of a single point of contact that could pull the whole project together and be in the picture at all times.

Dr Abdeldayem suggested a joint (1 or 2 day) review meeting between Azhar and Cambridge to look into these issues and discuss the matter of co-ordination further.

2.2 Students

Given some of the experiences mentioned above, particularly around accommodation, medical issues and living expenses, students had very strong feelings (especially the Afghan students) and were quite vocal. However they also felt the course was helpful overall. The results of the feedback forms are also presented below.

2.2.1 Logistical arrangements

Afghan students complained that they had not been given enough money to live on and also that the medical insurance that had been procured with the assistance of the British Embassy in Afghanistan was not valid as they could not locate the relevant company office in Cairo. This meant that they had to pay for medical services themselves – for example one needed urgent attention for a severe toothache.

There were also complaints about the quality and location of original accommodation offered. It seems the students later made their own arrangement closer to the teaching facilities as they felt long taxi rides were not affordable on the living expenses available. One UK student also mentioned that it was 'unreasonable to expect students to eat out at restaurants every day for three months' on the basis of health and also cost; it was therefore 'important to have accommodation with self-catering facilities'.

Afghan students felt that very little information was available prior to the course, though British students felt that sufficient and clear information had been provided to them. Afghan students also felt that it would have been useful to arrange trips and outings as part of the course.

2.2.2 Course

Both groups of students said they found the course very helpful and they would recommend such a course to other students in the future. However they felt that after around 6–8 weeks there had been 'quite a lot of repetition' in the delivery of the course. In discussion, the UK students felt the course had been 'quite advanced', while the Afghan students (a more mature group) felt it was 'about right', even if it was sometimes 'politically

motivated'. When asked about this further, they explained that it was quite a 'modern' approach to Islam.

Both groups felt they were 'challenged' by the course and were positive about what they had learned as a result. All students also affirmed that despite the challenges, they had not regretted coming onto the course – though it should be noted here that three students had left the course. British students mentioned that the course had opened their minds to new perspectives and, likewise, the Afghan students felt the course had a similar impact in showing new ways of thinking about Islamic issues. One Afghan student (who also said he was Salafi) mentioned that it had changed some of his views on 'sin', on issues such as the beard, clothing, and interaction with non-Muslims. He felt that exposure to the Azhar scholars was a new and positive experience.

British students felt it would be useful to allow students to choose some of the modules and this would focus on their interests and make the course more meaningful and relevant to their individual needs.

Both groups were unclear, and quite anxious, about the certification that would result from the course. They felt it was important to have proper certification in order for the time spent to be worthwhile in terms of career development.

2.2.3 Teaching / delivery

Some comments suggested that not enough handouts and course notes were offered. Timetables were also changing and not available ahead of time – when asked what the students would be covering the next day, none of them knew.

There was also no form of assessment or course work outside of the four hours of contact time. No library facilities were available. And it was mentioned that different lecturers had very different styles of teaching. However, the British students did emphasise that on the whole, the Azhar staff were 'very helpful and co-operative'.

2.2.4 Two cohorts

The students felt that mixing two different groups, presented serious challenges, but also had some benefits – students were able to learn from each other’s life experiences and cultural backgrounds. However it was unanimously argued that if groups were mixed in the future, they should be of the same level of knowledge and experience – and that there had been too great a disparity between the cohorts in this case.

As it can be seen the overall results are quite positive, though pre-course information and amount of work required for the course score quite low (and in the case of the former, especially among the Afghan students). There appears to also be a disparity between the Afghan and British students in ‘is the course meeting your objectives’ and ‘lecturers’ attitude/approach’. Based on the discussions with the students, they (especially the British) felt that much more work could be done in the time available, or the course could be shortened to around 6 weeks.

3. Feedback forms

The results of the feedback forms are only indicative. The numbers involved (13 in total) don’t allow for a statistical analysis of the results in any significant way. However the chart below can help to visualise some of the results mentioned above.

The responses to the questionnaire were coded such that the highest response was awarded a value of 5 and lowest response a value of 1 (zero for no response). These were then totalled and converted into percentages for each group in order to weight them for comparison.

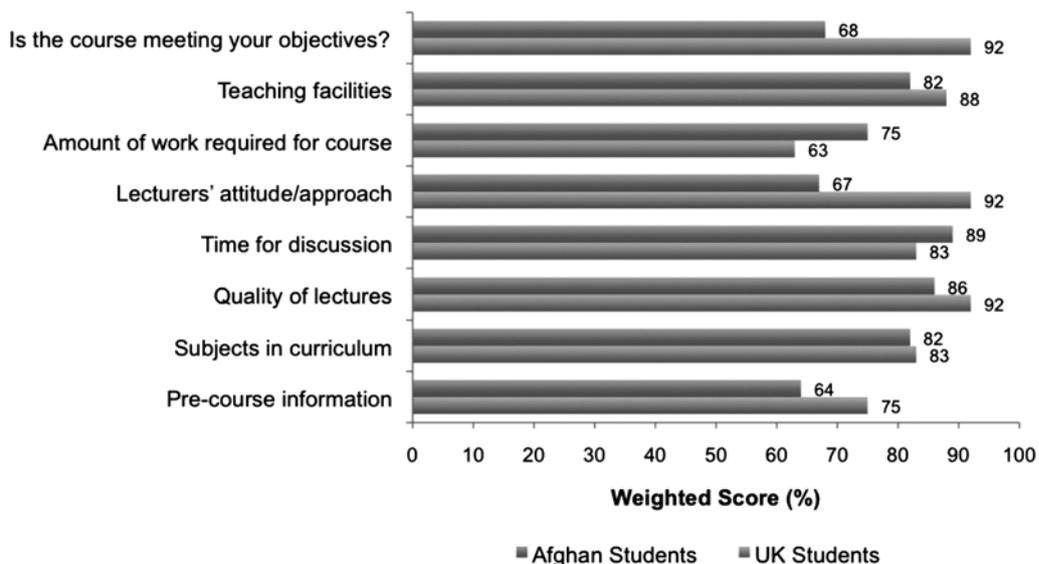
SOME SELECTED COMMENTS (FROM BRITISH STUDENTS)

‘The modules have been extremely beneficial, eye opening and mind engaging. The approach of the teachers has been challenging’.

‘...this course is very good to open the mind... we are thankful to Cambridge...’.

‘The topics we have studied have been beneficial to us, but at last few weeks there has been repetition of topics...I hope this continues in coming years’.

Chart showing written response from both groups of students



Additional Notes from Professor Yasir Suleiman's Visit

2–3 MAY, 2010

The impression of two groups, one Afghani and the other British, was clear during the two day visit to Azhar. The two groups sat separately and seemed to have different concerns in respect to aspects of the programme, but both groups agreed that they would have preferred a more content-oriented syllabus that is organised around the Islamic sciences. This is also the preference of Azhar who think that the present syllabus promoted 'the messages' we wanted to convey over an approach which could have imparted the same messages through content. I believe the Azhar has a point.

Both groups (British and Afghani) spoke about repetition in the teaching during the last weeks of the programme. We will need to ensure that this does not happen with next programme. One way of doing this might be to shorten the programme, but the preference is for greater content variety over the same number of weeks as at present.

The teaching was predominantly teacher-centred. The students accept that this is important but they would have liked an opportunity to practice learner-centred approaches through tutorial and seminar-style modes of learning.

The students considered the lack of access to the Azhar Library to be a short-coming

of the programme. The Azhar staff are aware of this.

The Azhar would like to be directly involved in the selection of the students. They believe that visits to Dar al-Uloms in the UK should be built into this to acquaint the Azhar staff with these institutions, their syllabi, and teaching and learning ethos, etc. Cambridge agrees.

The Azhar would like to be given greater authority in deciding on the logistics surrounding the programme, including questions of accommodation, finance, etc. in Egypt. The Azhar also believe that the sums originally allocated for accommodation and living expenses were not adequate. This issue was resolved later.

The Azhar would like more detailed descriptions of the module syllabi in the future, with course objectives, learning outcomes and reading lists. The Azhar were told that the pilot syllabi were jointly designed at the macro level, leaving detailed decisions to them. There obviously are differences of philosophy between the Azhar and Cambridge on this issue.

These are teething problems. The overall impression of the programme was very positive on all sides: the students, Azhar and the Cambridge team.



The Azhar-Cambridge joint programme

24 MAY 2010

<http://www.youm7.com/News.asp?NewsID=228101&SecID=94&IssueID=0>

الطيب: توصلنا لمنهج يضبط الدعوة في الغرب



Professor Suleiman and Centre staff with the Sheikh of Al-Azhar, Azhar, Cairo

وبدوره، طالب الدكتور محمد عبد الفضيل القوسى نائب رئيس مجلس إدارة الرابطة الأئمة بأن يظهروا للعالم ساحة الإسلام ويسره ووسطيته وتقبله للآخر من خلال المنهج الإسلامى الذى يحفظ لواء الأمن والسلام فى كل مكان بعيدا عن التشدد والتعصب لأنهم ينتسبون للأزهر علما ومعرفه.

وصرح الدكتور عبد الدايم نصير الأمين العام لرابطة خريجي الأزهر بأن الدورة التى استمرت لمدة ثلاثة أشهر تلتقى خلالها المتدربون محاضرات علمية على أيدي متخصصين بهدف ترسيخ قيم الوسطية والاعتدال طبقا لمنهجية الأزهر.

كما تم عقد سلسلة من الحلقات النقاشية حول الأقليات الإسلامية فى الدول الأوروبية نوقشت خلالها التحديات التى تواجه المسلمين فى بعض الدول ، بهدف مواجهة الأفكار والتحديات التى تدعو إلى إقصاء الآخر، وكذلك تكيف المسلم فى تلك البلاد مع متطورات العصر بما يتوافق مع الأمور الدينية.

شهد فضيلة الإمام الأكبر الدكتور أحمد الطيب شيخ الأزهر اليوم الأحد، الاحتفال الذى نظمته الرابطة العالمية لخريجي الأزهر لتكريم 19 إماما من بريطانيا وأفغانستان خريجي الدورة التدريبية التى نظمتها الرابطة بالتعاون مع جامعة الأزهر والسفارة البريطانية وجامعة كامبريدج.

وقال الطيب- فى كلمة له خلال الاحتفال- "إننا فى الأزهر تابعنا ما يحدث للأئمة والدعاة والمسلمين فى بريطانيا وأمريكا ووقوعهم فى براثن دعوات مغلقة تعبت بعقولهم، ومن هنا أعدنا فريق عمل ظل يعمل لفترة طويلة فى دراسة المشكلات والتحديات التى تواجه الإسلام ودعوته فى الغرب والشرق استطاع خلالها أن يصل لمنهج وبداية صحيحة لضبط اتجاه الدعوة الإسلامية فى الغرب."

وأضاف أن التحديات التى يواجهها الإسلام فى الغرب لا تتحمل الإفراط والتفريط بل تحتاج للدعوة بالحكمة والموعظة الحسنة فى حدود القواعد القرآنية، مؤكدا أن الله سبحانه وتعالى خلق جميع البشر مختلفين "وأن علاقتنا بالآخر علاقة تعارف وتواد وتكامل وأننا يجب أن ندافع عن الإسلام وأن نعرضه كما أمر الله دون مذهبية."

وطالب الأئمة بأن يهتجوا مذهب الأزهر بوسطيته واعتداله، لأنه الجامعة العلمية الوحيدة التى ظلت طوال عشرة قرون تواصل رسالتها فى حماية المسلمين من المذهبية، وتحميمهم من التشدد والتعصب، فالأزهر حامل لواء الوسطية.

وفى لفتة طيبة من فضيلة الإمام الأكبر، وافق على إعطاء الأئمة الزى الأزهرى هدية بمناسبة تخرجهم.

News story, University of Cambridge

Cambridge launches Al-Azhar partnership to train young Muslim faith leaders

2 JULY 2010

<http://www.admin.cam.ac.uk/news/dp/2010070203>

An intensive professional training course has been launched for some of the young British Muslims most likely to become the faith's next generation of spiritual leaders.

The 15-week programme, which has just completed its pilot run, is a joint initiative by the University of Cambridge and Al-Azhar University in Cairo.

It is uniquely designed for young, British Muslims studying in Darul Uloom – the Islamic equivalent of seminaries, where many future Imams and Muslim chaplains are trained.

Its principal aim is to build on the knowledge students receive at these institutions with a challenging programme of lectures, tutorials, seminars, workshops and personal study assignments, designed to further broaden the participants' appreciation of Islam in a modern context.

Alongside other topics, the course covers issues such as multiculturalism, gender equality, human rights and Muslim-British identity. It also involves visits to Muslim organisations, a Christian postgraduate theological training centre and a Jewish Rabbinical College.

The project has been designed and run by a partnership of scholars from both Al-Azhar University and the Prince Alwaleed Bin Talal Centre of Islamic Studies, at the University of Cambridge.

'The course is really an exercise in self-learning'. Professor Yasir Suleiman, director of the Centre of Islamic Studies, said. 'It provides the students with an opportunity to develop their ideas about Islam by asking them to answer difficult questions that they



Visit to Heythrop College, University of London

might not have had to deal with before. It is an opportunity to step outside themselves and re-evaluate their views and opinions'.

Although only a handful of students can be taught at a time, organisers believe it will have a much wider and longer-lasting effect on British Muslim communities. Graduates from Darul Uloom typically go on to work in junior positions in mosques, with the most successful then going on to become Imams, or Muslim chaplains in institutions such as universities and prisons.

The course operates in two stages. The first involves a period of three months study at Al-Azhar, designed to deepen the participants' existing knowledge of key Islamic principles. Al-Azhar is one of the world's oldest universities, having been founded around 970 AD, and is a leading centre for Arabic Literature and Islamic Scholarship, as well as a point of reference for Muslims around the world seeking guidance on faith issues.

The first cohort of students variously described the experience as 'eye opening' and as one which revealed to them the 'breadth of Islam' and the religion's emphasis on balancing different points of view.

'It showed us that balance is a broad road, in which there is always room for acceptable differences of opinion', one participant said. 'We got the view that Islam is not about one country or one place and time. That means that there is not always just one way of looking at a problem, either'.

The Cambridge component of the course then asks the students to tackle questions and issues that they will not necessarily have encountered before. Themes include the role of Muslims in Britain, the challenges facing Muslims in the West, multiculturalism, gender equality and human rights. They also get the opportunity to learn from the experiences of community organisations of different faiths, exploring the areas of pastoral care, interfaith working and community leadership.

Among other tasks, the pilot group was asked to develop a proposal for a community-based project

which builds on what they have learned during the course, which will cement the benefit of the training in their local communities. They will return to Cambridge in September to present on this project before graduating.

'To date, these students have been taught a fairly standard, traditional Islamic curriculum', Dilwar Hussein, a visiting fellow at the Centre of Islamic studies, said.

'What this course aims to do is add new dimensions to their knowledge. Inevitably it only deals with a handful of people, but because they are the future leaders of their communities we expect it to have a multiplier effect. Eventually, we hope that the course will enable many more people to draw on their Muslim heritage to deal with issues that face them in the modern world'.

News story, University of Cambridge

Graduation ceremony for young British Muslims

9 OCTOBER 2010

<http://www.admin.cam.ac.uk/news/dp/2010100803>

A training course for young British Muslims is drawing to a close.

A graduation ceremony at the Moller Centre, Cambridge will today mark the end of the Al-Azhar Cambridge Programme, created to train the next generation of Islamic leaders.

During the programme, the students were asked to design a project with practical value for the communities in which they live and work. As a conclusion to the course, the projects are to be presented to an audience of representatives from, among others, the Muslim Youth Helpline in London, and the Mosques and Imams National Advisory Board, along with diplomats and guests from other Muslim and non-Muslim organisations.



Azhar Graduation, Cairo

Titles for the presentations include 'The role of mosques in Britain', 'Gathering the tentacles of the octopus - a sociological perspective upon the certification of halal meat in the UK' and 'Muslims in Leeds: before and after the 7 July 2005 London bombings'. Discussions and a graduation ceremony will follow.

The 15-week programme is a collaboration between Prince Alwaleed centre of Islamic Studies at Cambridge and Al-Azhar University in Cairo, and students spent time at both institutions, before presenting their projects in Cambridge.

The course was especially designed by scholars from Al-Azhar and Cambridge for young British Muslims studying in Darul Uloom – Islamic seminaries – where many future Imams and Muslim chaplains are trained.

Many students had previously received a traditional Islamic education, and the course aimed to provide them with a challenging programme of seminars, lectures and personal study assignments that will help them with their roles as leaders in their faith communities.

'This collaborative programme has been a resounding success', said Professor Yasir Suleiman, Director of the Centre of Islamic Studies at Cambridge. 'It explored issues of great relevance to the Muslim communities in the UK to enable the students to play a more effective role in their chosen careers as community activists and leaders. It is a great pleasure to see them graduate and we wish them well in the future'.

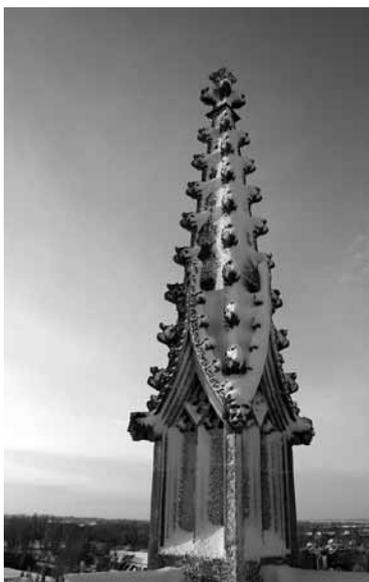
Prof. Abdel Daiem Nossair, Consultant to Sheikh Al-Azhar and Director of Al-Azhar Alumni Association, commented: 'Al-Azhar is very proud of this pioneering programme, which is the result of an extremely fruitful partnership with Cambridge University. I am very pleased to be able to attend this graduation ceremony and look forward to discussing with Professor Suleiman and his team ways in which we can enhance this programme and explore new avenues of co-operation for the future'.

As part of the course, students met with representatives from community organisations of different faiths in order to learn about pastoral care, interfaith working and community leadership. They visited Muslim organisations, a Christian postgraduate theological training centre and a Jewish Rabbinical College.

The role of Muslims in Britain, multiculturalism and integration, gender equality and human rights are all topics of discussion.

Many of the students on the course are aiming to go on to become Imams, or Muslim chaplains in institutions such as universities or prisons.

APPENDIX III



University of Cambridge

Language, Conflict and Security in the Middle East

10 –11 APRIL 2010

Faculty of Asian and Middle Eastern Studies, University of Cambridge

Programme

SATURDAY 10 APRIL 2010

9.00–9.30 Registration and refreshments

9.30–9.45 **Welcome – Professor Yasir Suleiman**

9.45–11.00 **Security and beyond**

Chair: Sir Richard Dearlove, Master of Pembroke College

- **Security studies and beyond**

Professor Karin Fierke, School of International Relations, University of St. Andrews

- **Security studies, Arabic, and new academic alignments: bridging the transcultural gap**

Professor Karin C. Ryding, Department of Arabic and Islamic Studies, Georgetown University, Washington D.C.

- **Language, conflict and security: exploratory perspectives**

Professor Yasir Suleiman, Director of the Prince Alwaleed Bin Talal Centre of Islamic Studies, University of Cambridge

- 11.00–11.30 Coffee Break
- 11.30–13.30 **Language in conflict**
 Chair: Dr Ian Patterson, Faculty of English, University of Cambridge
- **Languages in conflict in the Armenian quarter of Jerusalem**
 Professor Bert Vaux, Department of Linguistics, University of Cambridge
 - **French in Algeria: from bitterness to appropriation**
 Professor Mohamed Benrabah, Department of Linguistics and Foreign Languages, Stendhal-Grenoble III University
 - **Media, conflict and war: potent objectivity as a media strategy**
 Mr Kusha Sefat, Senior Producer at Press TV and consultant to the former spokesperson at the Iranian Foreign Ministry
 - **Hizbullah and the Semantics of resistance**
 Dr Jacob Høigilt, Middle East Researcher, Fafo, AIS, Oslo, Norway
- 13.30–14.30 Lunch Break
- 14.30–16.30 **War of words**
 Chair: Dr Boping Yuan / Linguistics / Faculty of Asian and Middle Eastern Studies, University of Cambridge
- **Fighting talk: language and narrative in the social construction of political violence and civil war**
 Dr Richard Jackson, Reader in International Politics, Prifysgol Aberystwyth in Wales & Dr Helen Dexter, Centre for International Politics, University of Manchester
 - **Linguists in war**
 Lieutenant Colonel Mark Gagnon, Academy Professor (returning from Iraq) United States Military Academy – West Point
 - **Persian: the need for less commonly taught languages in the post-9/11 world**
 Ms Lindsay Sparling, Persian language analyst and subject expert
 - **DLIFLC and the languages of the Middle East**
 Lieutenant Colonel Christopher Watrud, Chief of Staff, Defense Language Institute Foreign Language Center, U.S. Army
- 16.30–17.00 Coffee break
- 17.00–19.00 **Israel, Palestine, language and terminology**
 Chair: Professor Yasir Suleiman, Head of Department of Middle Eastern Studies, and Director of Prince Alwaleed Bin Talal Centre for Islamic Studies, University of Cambridge
- **The Palestinian Nakba in Hebrew poetry, 1948–58**
 Professor Hannan Hever, Head of School of Literatures at the Hebrew University in Jerusalem
 - **The political discourse of Israeli occupation: the spirit of Orientalism**
 Professor Ahmad Atawneh, Department of English, Hebron University

- **'There is no Arab street in Israel': language ideology and spatial practice in a divided landscape**
Dr Abigail Sone, Department of Anthropology, University of Toronto
- **Listening for silences in the courtroom: law, language and the politics of denial in Israeli supreme court jurisprudence**
Dr Michelle Burgis, School of International Relations, University of St. Andrews

SUNDAY 11 APRIL 2010

- 9.00–11.00 **Reading between the lines: the other side of language and conflict**
Chair: Dr Amira Bennison, Senior Lecturer in Middle Eastern and Islamic Studies, University of Cambridge
- **Language tests as Europe's gatekeepers**
Professor Elana Shohamy, School of Education, Tel Aviv University
 - **The struggle over Arabic: lessons learned from the Danish cartoon affair**
Dr Helle Lykke Nielsen, Asc. Professor, Centre for Middle East Studies, University of Southern Denmark
 - **Making the map of Egypt: Orientalists, army and modes of transliteration**
Ms Tami Sarfatti, PhD Candidate (currently finalising thesis Les Égyptiens de l'an VI: Bonaparte's Savants and the Description of Egypt) at UCLA
 - **Cityscapes of disorder: the social production of the 'Ashwa'iyat discourse in Cairo**
Dr W.J. Dorman, Lecturer in Middle East Politics, School of Government & International Affairs, Durham University
- 11.00–11.30 Coffee break
- 11.30–13.30 **Teaching other's languages**
Chair: Professor Colleen McLaughlin, Faculty of Education
- **Teaching Arabic in Israel: language or politics?**
Dr Shlomo Alon, General Supervisor of Arabic Studies in Israeli Ministry of Education
 - **Teaching Hebrew in Egypt: on foreign language teaching and normalisation**
Dr Mansour Abdel Wahab Mansour, Hebrew studies teacher, Department of Semitic Languages, Faculty of Languages, Ein Shams University – Cairo. Serves as a Hebrew translator for the President
 - **Persian language teaching in Syria**
Ms Nadia von Maltzahn, DPhil Candidate in Modern Middle Eastern Studies, St Antony's College, University of Oxford
 - **Arabic vs. Persian in Iran**
Professor William Beeman, Chair, Department of Anthropology, University of Minnesota

- 13.30–14.30 Lunch break
- 14.30–16.30 **Is Arabic under attack?**
Chair: Dr Khaled Hroub, Director of Cambridge Arab Media Project
- **Arabic and Arabisation in a time of terror**
Dr Ahmed Kabel, Al Akhawayn University in Ifrane, Morocco
 - **Language and security: teaching the Arabic language in a changing security environment**
Colonel Dr David F. DiMeo, Academy Professor of Arabic and Director, Centre for Languages, Cultures and Regional Studies, United States Military Academy – West Point
 - **Army in the classroom: the attempts of the IDF to encourage the study of Arabic in Israeli high schools**
Mr Elhanan Miller, Graduate Student, Department of Islamic and Middle East Studies, Hebrew University of Jerusalem
 - **Breeding James Bonds: 'critical language' acquisition and national security**
Mr Evan Renfro, MA Centennial Fellow, PhD Student, Department of Political Science, University of Nebraska – Lincoln
- 16.30–16.45 **Closing remarks – Professor Yasir Suleiman**

APPENDIX IV



Sir Cam

Life and Death in Judaism and Islam

26 MAY, 2010

St Edmund's College, University of Cambridge

Programme

9.00–9.30 Registration and coffee

9.30–10.00 **Welcome – Professor Yasir Suleiman and Dr Ed Kessler**

10.00–11.00 **Medical practice at the end of life in Judaism and Islam**

Chair: Dr Keith S. Taber, Faculty of Education and Faraday Institute for Science and Religion, Cambridge

- **Professor David Katz**, Chairman of the UK Jewish Medical Association and Professor of Immunopathology at UCL, London
- **Dr Aiman Alzetani**, Heart of England NHS Foundation Trust, Department of Thoracic Surgery
- **Q&A**

11.00–11.30 Coffee break

- 11.30–12.30 **Academic approaches to life and death in Judaism and Islam**
 Chair: Dr Navras Afreedi, Research Fellow at CMJR, Researcher in Indo-Judaic Studies at Department of Social Sciences, Gautam Buddha University, Gautam Budh Nagar, Uttar Pradesh, India
- **Dr Hossein Godazgar**, Reader in the Study of Islam and Muslims, Sociology of Religion, University of York
 - **Dr Simon Dein**, UCL, Senior Lecturer in Anthropology and Medicine and Honorary Consultant Psychiatrist Princess Alexandra Hospital, Harlow
 - **Q&A**
- 12.30–13.30 Lunch break
- 13.30–14.30 **Religious insights into life and death**
 Chair: Reverend Andrew Brown, Minister of the Unitarian Church and Unitarian and Free Christian Chaplain, Cambridge
- **Rabbi David Hulbert**, Rabbi to a Jewish community on the north-eastern fringes of London. Eight years ago, together with Imam Fahim, he founded the East London Three Faiths Forum
 - **Imam Mohammed Fahim**, South Woodford Mosque, Essex
 - **Q&A**
- 14.30–15.00 Coffee break
- 15.00–16.00 **End of life issues and chaplaincy**
 Chair: Reverend Anne Aldridge, President of the College of Health Care Chaplains and Anglican Assistant Chaplain at Addenbrooke's Hospital, Cambridge
- **Imam Yunus Dudwhalla**, Multifaith Manager and Muslim Chaplain at Newham University Hospital, London
 - **Rabbi Amanda Golby**, Jewish Chaplain at Southport District General Hospital, and Nottingham University Hospital
 - **Q&A**
- 16.00–16.30 **Concluding Remarks – Professor Yasir Suleiman and Dr Ed Kessler**

The Times

Should the NHS employ hospital chaplains?

10 AUGUST, 2010

by Marta Dominguez Diaz

<http://www.cis.cam.ac.uk/Life%20and%20Death%20Times%20article.pdf>

It is wrong to assume that hospital chaplaincy serves only religiously observant patients and that it is a purely 'spiritual' provision.

Even prior to the current austerity measures, some groups were seeking an abolition of the publicly funded service which it claims serves no purpose for the majority of patients who do not adhere to any faith, and argues that religious institutions should meet the costs if the role of chaplains is to continue.

In my research into end of life issues among Jewish and Muslim communities in the UK, hospital chaplaincy is one of the issues that comes up time and again. I have found that it is wrong to assume that hospital chaplaincy serves only religiously observant patients and that it is a purely 'spiritual' provision.

I have spent a year talking to medical students, Jewish and Muslim families, Christians, religious leaders and doctors based at seven hospitals located between London and Cambridgeshire.

I have discovered that religious diversity within faith communities and institutions makes a system 'privatisation' of chaplaincy unworkable; the argument that religious institutions should pay for their own chaplains is simply not possible in our highly diverse society. Even within specific denominations views can be polarised. The diversity of opinions within the Church of England is well known today but it is repeated in every other Christian denomination, and also in Jewish and Muslim communities. Not all religious denominations possess stable and sizeable institutions with the capacity for funding chaplaincy

services. Some branches of Islam, for instance, would have problems funding their own chaplaincy services.

My findings also show that some people who have been less religious during their lifetime (or not religious at all) ask for chaplaincy advice. Increased religiosity towards the end of life is not uncommon. Most of the chaplains interviewed reported that people who described themselves as atheists or non-practicing when admitted to hospital turn commonly seek spiritual guidance as the end of life approaches. A Jewish Chaplain told me that the more religiously observant patients usually have a personal relationship with a faith leader and their families are more familiar with end-of-life; what to arrange, how to pray, how to mourn. This is not always the case for Muslim patients, however since a close relationship with a faith leader is not always as common, particularly among recently arrived immigrants. Muslim relatives are often familiar with the religious rituals involved but tend to be less equipped to deal with the practical administrative requirements which chaplains often assist with.

My research also demonstrated that the provision of the chaplaincy service in the NHS is not one directional but remains an invaluable source of support to medical staff, some of whom seek their own solace from the chaplains. The work of the chaplaincy also helps to improve the quality of service. Many doctors, particularly recently arrived foreign doctors still familiarising themselves with the system, are greatly assisted by chaplains to ensure the delivery of high quality care. Many healthcare professionals also require advice and facts on faith matters in order to treat their patients more appropriately. In instances of shock and extreme trauma, doctors are often unable to communicate effectively with patients and their families quickly enough to facilitate medical intervention but can do so much more swiftly through the medium of a hospital chaplain, saving time.



Perhaps most importantly, Chaplains are accountable to the NHS giving them an obligation of non judgemental care to anyone in need. One Muslim chaplain who had given care to an alcoholic Muslim patient dying of liver failure claimed an imam would have condemned him to hell. Similarly, some of the 10 chaplains I spoke to reported that they had been asked to perform funeral services for unborn babies, something most imams and rabbis would not do.

In other cases, families simply seem to have more trust in chaplains than in medical staff. For example, the children of one older woman who spoke only a little English refused to share news of a very poor prognosis with her. A chaplain was called and succeeded in persuading the family to inform the woman of her condition, thus facilitating the medical

ethics requirement of informed consent. Cases like this seem to be quite common.

As the future of hospital chaplaincy seems to be uncertain, I do not think we should look at hospital chaplaincy as a religious service for religious people. In hospitals the services and care provided by each member of staff are interconnected with that provided by others, so doctors, nurses and chaplains are often part of the same team working together to provide holistic care. Chaplaincy work does not only mean providing spiritual care to patients and their families, it provides vital practical assistance to some doctors and healthcare professionals coping who might otherwise struggle to perform their duties.

Our society is becoming ever more complex; religious and spiritual matters can be intricate issues of our identity and personality, but the ways in which we think of ourselves in religious terms may not always be the same. The divide between what is to be 'religious' and 'non-religious' can be fluid even within the same person. Hospital chaplaincies can offer a remarkable service for people from all backgrounds and respond to these complexities within our society and within ourselves as individuals.

Marta Dominguez Diaz is a Research Fellow of the Woolf Institute, Cambridge. She is an Anthropologist of Religion who specialises in Islam. Her research interests include Modern Sufism, Transnational Religion, Religion and Gender, Muslim and Jewish Medical Ethics and Jewish and Muslim End of Life Rituals.

Many of the opinions included in the research were presented by participants at a symposium bringing together hospital chaplains, religious community leaders, medical doctors and academics, held at St Edmund's College Cambridge in May 2010.

APPENDIX V



The Sixth Islamic Manuscript Conference Central Asian Islamic Manuscripts & Manuscript Collections

8–10 July 2010
Queens' College, University of Cambridge

Programme

THURSDAY 8 JULY 2010

7.45–8.45 Breakfast in Cripps Dining Hall

9.00–10.30 Registration in the Angevin Room, refreshments in the Conservatory

10.30–11.00 **Welcoming speeches**

Professor Charles Melville, President, The Islamic Manuscript Association and Professor of Persian History, University of 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, UK

Mr Davidson MacLaren, Executive Director, The Islamic Manuscript Association and Director, Thesaurus Islamicus Foundation and Dar al-Kutub Manuscript Project, Egypt

Research & Publishing Panel I (Chair: Professor Charles Melville)

- 11.00–11.30 **Legal manuscripts of Central Asia: 4th/10th–7th/13th centuries**
Dr Murteza Bedir, Associate Professor of Islamic Law, Faculty of Divinity,
Sakarya University, Turkey
- 11.30–12.00 **Manuscripts of al-Mutarrizi's works in Tashkent**
Dr Akram Khabibullaev, Librarian for Middle Eastern, Islamic, and
Central Eurasian Studies, Indiana University Bloomington, USA
- 12.00–13.15 Lunch in Cripps Dining Hall
- 13.30–14.00 **New research on *al-Qand fi dhikr 'ulama' Samarqand* by Abu
Hafs al-Nasafi**
Professor Shamsiddin Kamoliddin, Professor, Department of Central
Asian History, Tashkent State Institute of Oriental Studies, Uzbekistan
- 14.00–14.30 ***Chiragh-nama: a masterpiece of the Central Asian Islamic heritage***
Mr Hakim Elnazarov, Coordinator of Central Asian Studies, The Institute
of Ismaili Studies, UK
- 14.30–15.00 Refreshments in the Conservatory

Conservation Panel (Chair: Dr Mandana Barkeshli)

- 15.00–15.30 **The conservation of Islamic bindings in the Musée du Louvre**
Mrs Amélie Couvrat Desvergnès, Freelance Book and Paper
Conservator, France
- 15.30–16.00 **Islamic manuscripts from Xinjiang in Leiden University Library**
Ms Karin Scheper, Conservator, Leiden University Library, The
Netherlands
- 16.00–16.30 **A specific repair practice in the process of making paper sheets**
Mr Jean-Louis Stève, Researcher and PhD Candidate, Practical School
of Advanced Studies, France
- 16.30–17.00 **Strategies of preservation and conservation of the programme
of Zabid**
Dr Anne Regourd, Academic Head, Programme for Safeguarding the
Manuscripts of Zabid, Yemen and Researcher, French National Centre
for Scientific Research, France
- 19.00–19.15 Pre-dinner drinks reception in the Old Kitchens
- 19.30–20.45 Dinner in the Old Hall

FRIDAY 9 JULY 2010

7.45–8.45 Breakfast in Cripps Dining Hall

Collections Panel (Chair: Mr Davidson MacLaren)

- 9.30–10.00 **Overview of the collection of Qur'an manuscripts at the al-Biruni Institute of Oriental Studies, Republic of Uzbekistan**
Dr Marie Efthymiou, Researcher, French National Centre for Scientific Research, France
- 10.00–10.30 **The Court Library of Muhammad Rahim Khan II as a means of opposition to being a protectorate of the Russian Empire**
Dr Aftandil Erkinov, Professor, Tashkent State Institute of Oriental Studies, Uzbekistan
- 10.30–11.00 Refreshments in the Conservatory
- 11.00–11.30 **The heritage of Sufism in the National Center of Manuscripts of Georgia**
Dr Goodarz Rashtiani, Director and Researcher, Georgian Studies Department, Caucasus Studies Institute, Iran
- 11.30–12.00 **The history of Oriental manuscripts in the library of the Institute of History, Archeology and Ethnography at the Daghestani Scientific Center, Russian Academy of Sciences**
Dr Shamil Shihaliyev, Head, Collection of Oriental Manuscripts, Library of the Institute of History, Archeology and Ethnography at the Daghestani Scientific Center, Russian Academy of Sciences, Russia
- 12.00–13.15 Lunch in Cripps Dining Hall

Digitisation Panel (Chair: Ms Carol Burrows)

- 13.30–14.00 **Challenges in exploring the text inside digitised historical manuscripts**
Mrs Maryam Rahneemoonfar, PhD Candidate, Salford University, UK
- 14.00–14.30 **Meeting the challenges: the digitisation of Islamic manuscripts at the Walters Art Museum**
Dr Amy Landau, Assistant Curator, Manuscripts and Rare Books (Islamic and Armenian), Walters Art Museum, USA
Mr Michael Toth, President, R. B. Toth Associates and Program Manager, The Islamic Digital Resource, Walters Art Museum, USA
- 14.30–15.00 Refreshments in the Conservatory

- 15.00–15.30 **Strategies for cultural digital collections in Islamic countries**
Mr Emad Khazraee, Director, IT Department, The Encyclopaedia of Iranian Architectural History, Iran and PhD Candidate and Research Assistant, Drexel University, USA
Ms Shadi Shakeri, Researcher, The Encyclopaedia of Iranian Architectural History
- 15.30–16.00 **Digitisation of the Mingana-Lewis Palimpsest at Cambridge University Library: a preliminary report of the project**
Mrs Alba Fedeli, Lecturer, University of Milan, Italy
Mr Grant Young, Digitisation and Digital Preservation Specialist, Cambridge University Library, UK
Miss Deborah Farndell, Book Conservator, Cambridge University Library, UK
- 16.00–16.30 Break

Annual General Meeting of the Islamic Manuscript Association

- 16.30–18.00 AGM attendance is members only
- 19.00–20.15 Dinner in the Old Hall

SATURDAY 10 JULY 2010

- 7.45–8.45 Breakfast in Cripps Dining Hall

Digitisation Demonstration

- 9.30–11.00 **Introduction to best practice in object-centred digitisation in Seminar Room dd47**
- 11.00–11.30 Refreshments in the Conservatory

Cataloguing Panel (Chair: Mr David Hirsch)

- 11.30–12.00 **Sino-Arabic script and illumination in Qur'ans in the Far Eastern manuscript collection of Xi'an Great Mosque, China**
Dr Djamel Dilmi, Assistant Professor, Qassim University, Saudi Arabia
- 12.00–12.30 **Omani manuscripts in Central Asian libraries and institutions**
Dr Saleh Al Zuhaimi, Librarian, Omani Studies Centre, Sultan Qaboos University, Oman
Dr Saif Al Jabri, Director, Information Center, College of Commerce and Economics, Sultan Qaboos University, Oman

12.30–13.45 Lunch in Cripps Dining Hall

14.00–14.30 Photo

Research & Publishing Panel II (Chair: Dr Muhammad Isa Waley)

14.30–15.00 **At the crossroads of Asia: the Kabul court atelier under Humayun – perspectives from codicology**

Dr Laura Parodi, Independent Scholar of Islamic Art History, Italy

15.00–15.30 **The complexity of traditions in the manuscripts of Polish-Lithuanian Tatars**

Dr Andrzej Drozd, Chair of Asian Studies, Adam Mickiewicz University, Poland

15.30–16.00 Refreshments in the Conservatory

16.00–16.30 **A special manifestation of Islamic manuscripts in China: Xiaojing scripts – case study of a Chinese Islamic manuscript entitled aboveboard and quite open**

Professor Hu Long, Professor, Academy of Minorities' Ancient Books and Records of Gansu Province, China

16.30–17.00 **Chaghatay Turkish-Persian lexicons in manuscripts in British Libraries**

Dr Fikret Turan, Lecturer in Middle Eastern Studies, School of Languages, Linguistics and Cultures, University of Manchester, UK

17.00–17.30 **Closing Remarks**

Professor Charles Melville, President, The Islamic Manuscript Association and Professor of Persian History, University of Cambridge, uk

Mr Davidson MacLaren, Executive Director, The Islamic Manuscript Association and Director, Thesaurus Islamicus Foundation and Dar al-Kutub Manuscript Project, Egypt

19.00–20.15 Dinner in the Old Hall

APPENDIX VI



Future of Faith in the Age of Globalisation

19–20 September 2010
Sarajevo, Bosnia and Herzegovina

Programme

SUNDAY 19 SEPTEMBER 2010

9.00–9.30 Registration

9.30–10.30 **Opening session** (Chair: Ahmet Alibašić)
Recitation / Reading - Qur'an, Bible, Torah
Opening remarks

- Professor Dr Ismet Busatlić, Dean, Faculty of Islamic Studies, Sarajevo
- Dr AbdulHamid AbuSulayman, President, IIIT
- Dr Anas S. Al-Shaikh-Ali, Chair, AMSS UK

10.30–11.00 **Keynote address**
Spiritual Revolution: The Challenge of the 21st Century
Professor Dr Mustafa Cerić, Grand Mufti of Bosnia

11.00–11.30 Break

- 11.30–13.00 **Plenary session 1** (Chair: Dr Dino Abazović)
THE CHALLENGES OF GLOBALISATION TO FAITH COMMUNITIES
- **Faith-based approaches to conflict resolution**
 Professor Dr Enes Karić, Faculty of Islamic Studies Sarajevo, Bosnia & Herzegovina
 - **Response of some contemporary Muslim intellectuals to the challenges of globalisation**
 Professor Joseph Montville, Toward the Abrahamic Family Reunion, USA
- 13.00–14.00 Lunch & prayer
- 14.30–16.00 **Plenary session 2** (Chair: Dr Jamal Al-Barzinji)
INTERFAITH COOPERATION: BEYOND DIALOGUE
- **The circle of tradition and progress**
 Dr Antony T. Sullivan, The Fund for American Studies, USA
 - **Is religion making itself irrelevant?**
 Dr Abdelwahab El-Affendi, Centre for the Study of Democracy, University of Westminster, UK
 - **On common word project**
 Professor Dr Mustafa Cerić, Grand Mufti of Bosnia
 - **Commentary**
 Dr Muhammad Mestiri, IIIT France
- 16.00–16.30 Break and prayer
- 16.30–18.00 **Parallel session 3A** (Chair: Professor Yasir Suleiman)
FAITHS WORKING TOGETHER
- **Human solidarity in multi-religious society – a catholic approach**
 Dr Mato Zovkić, Faculty of Catholic Theology Sarajevo, Bosnia & Herzegovina
 - **Multi faith collaboration around issues of social change**
 Randa Kuziez, Washington University, USA
 - **Religious moral beliefs as mental health protective factor of war veterans**
 Dr Mevludin Hasanović, University of Tuzla
- Parallel session 3B** (Chair: Dr Mehmet Asutay)
RELIGIOUS THOUGHT
- **Main trends in the interpretation of the Shariah in Bosnia and Herzegovina 2000–2005**
 Dr Fikret Karčić, University of Sarajevo, Bosnia & Herzegovina
 - **Bridging the theological divide between religious text and modernity**
 Fiyaz Mughal, Faith Matters, UK
 - **What the Prophets wanted: the core ethical values in Judaism, Christianity and Islam**
 Professor Joseph Montville, Toward the Abrahamic Family Reunion, USA

19.00 Prayer

19.30 Dinner

MONDAY 20 SEPTEMBER 2010

9.30–11.00 **Keynote address** (Chair: Dr Hisham Altalib)
• **A message from the Archbishop of Canterbury, Dr Rowan Williams**
Dr Martin Whittingham
• **Faith-based diplomacy: bridging the religious divide**
Dr Douglas Johnston

11.00–11.30 Break

11.30–13.00 **Parallel session 4A** (Chair: Velid Efendić)
MORAL ECONOMY IN A GLOBALISING WORLD
• **Considering the global financial hegemony and the resistance of faith based Islamic finance: Co-existence of modernity and Shariah ruling through multiple modernities**
Dr Mehmet Asutay, Durham University, UK
• **Spirituality as an intellectual alternative: introducing Islamic morality as a solution to global economic problems**
Yasir Yilmaz, Purdue University, USA
• **Can a global financial crisis be a motive for a global moral order?**
Z. Hafsa Orhan Aström, International University of Sarajevo, Bosnia & Herzegovina

Parallel session 4B (Chair: Dr Wael Merza)
FAITH & GLOBALISATION
• **Religion, globalisation, and the internet**
Dr Noreen Herzfeld, Saint John's University, USA
• **Religion, civil society and good governance: the 'Pertubuhan Jamaah Islah Malaysia' (JIM) experience**
Maszlee Malik, Durham University, UK
• **Globalisation, values and *maqasid***
Dr Azzedine Azimani, Cadi Ayyad University, Morocco

13.00–14.30 Lunch & prayer

14.30–16.00 **Parallel session 5A** (Chair: Aid Smajić)
SOCIAL FORMATION AND GLOBAL FORCES
• **Muslim cosmopolitanism in a globalising world**
Dr Ermin Sinanovic, US Naval Academy, USA

- **Between Muslim nationalism and Muslim universalism: the case of the Mujahids of Bosnia**
Darryl Li, PhD candidate, Harvard University
- **The problem and the challenge of new atheism in the context of globalisation**
Mirza Hadžirušević, University of Birmingham, UK

Parallel session 5B (Chair: Dževada Šuško)

FAITH & GLOBALISATION

- **What is the future of faith in relation to the phenomenon of globalisation**
Dr Mehmed Elezović, Internacionalni Univerzitet u Novom Pazaru, Serbia
- **Two faces of globalisation**
Gulsen Kaya Osmanbasoglu, Karamanoglu Mehmetbey University, Turkey
- **On the contemporary religious revivalism in Islam, Christianity, and Judaism**
Dr Mehmet Can, International University of Sarajevo, Bosnia & Herzegovina

16.00–16.30 Break & prayer

16.30–17.30 **Parallel session 6A** (Chair: Asim Zubčević)

MORAL ECONOMY IN A GLOBALISING WORLD

- **Faith in a network society**
Dr Ali Fisher, Mappa Mundi Consulting, UK
- **Internet and the new crucible of faith: prospects and challenges in the age of globalisation**
Ridhwan Bin Mohd Basor, International Islamic University Malaysia

Parallel session 6B (Chair: Dr Elma Dizdar)

SOCIAL FORMATION AND GLOBAL FORCES

- **Corporate governance in Islamic financial institutions: an ethical perspective**
Zulkifili Hasan, Durham University, UK
- **Critical analysis of market regulations in Ibrahimic religions**
Fawad Khaleel, Durham University, UK

17.30–18.15 Closing session

19.00 Prayer

19.30 Dinner

Faith in the age of globalisation

18 MAY 2010

<http://www.aawsat.com/details.asp?section=17&issueno=11494&article=570020&feature=1>



2010 في مدينة سراييفو. وأشارت ورقة عمل المؤتمر إلى أن «ظاهرة العولمة قد أطلقت قوى غير مسبوقة في المجالات السياسية والاجتماعية والاقتصادية والعلمية والتكنولوجية والعلاقات الدولية. أولاً، وقبل كل شيء، بحقيقة أن تطور الدولة القومية ومؤسساتها كأكبر قوة مؤثرة في المجالات السياسية والاقتصادية العالمية، واعتبار الأمن القومي والعالمي موضع اهتمامها ومحركها الأول، يشكلان تحدياً كبيراً للمجتمعات الدينية حول العالم. وثانياً، بحقيقة أن هناك ديناميكيات كالتجانس الاجتماعي، والقوى المحركة للسوق، واستمرار ولادة وانتشار التكنولوجيا الحديثة، خاصة في مجال الاتصالات، أنتجت نوعاً من الممارسات الاستهلاكية ذات البعد العالمي، التي تحدد عملها منظومة من القيم العلمانية. وتولد هذه الديناميكيات غير المسبوقة تحديات ذات أوجه وأبعاد متعددة للمجتمعات الدينية حول العالم، وكذلك لمستقبل الأديان في عصر العولمة الجديد».

«مستقبل الدين في عصر العولمة».. مؤتمر يبحث عن المشترك والمختلف بينها

أنس الشيخ علي عضو اللجنة المنظمة: من أهدافه تشجيع فكر نقدي لقضايا العولمة وتحدياتها

لندن: مسعود لاهو

تنظم جمعية علماء الاجتماعيات المسلمين في بريطانيا وكلية الدراسات الإسلامية في سراييفو والمعهد العالمي للفكر الإسلامي، بالتعاون مع مركز دراسة الديمقراطية في جامعة وستمنستر البريطانية ومركز الوليد بن طلال للدراسات الإسلامية في جامعة كامبردج ومركز الدراسات المتقدمة في سراييفو ومركز الوليد بن طلال للتفاهم الإسلامي - المسيحي في جامعة جورج تاون الأمريكية، مؤتمراً بعنوان «مستقبل الدين في عصر العولمة»، في الفترة (18 - 19) سبتمبر (أيلول)

*هل لدى العولمة قاعدة أخلاقية فكرية لسياساتها المتبعة؟
وإذا كان هذا غير موجود، فإلى أي قواعد سلوكية تستند؟

*هل من الممكن اعتماد وجهة نظر دينية أخلاقية في السياسة
الدولية والاقتصاد والنظام المالي؟ وبتعبير آخر، هل يمكن
للإسلام والمسيحية واليهودية تغطية المتطلبات الأخلاقية التي
يتطلبها مجتمع العولمة في كل المجالات؟

*إذا كان بالإمكان إيجاد منظومة أخلاقية دينية لمجتمع العولمة، فما
الذي يمكن لهذه المنظومة أن تقدم من أجل مواجهة التطرف
السياسي والإرهاب، وتعاطي المخدرات، والتجارة بالبشر،
وقضايا العدالة الاجتماعية، واعتداءات النظم القومية على
حقوق الأفراد والمجتمعات والأقليات؟

*هل يمكن اعتبار البدائل التي يقدمها النظام الأخلاقي الديني
قابلة للتطبيق في بناء منظومة مالية جديدة ونماذج للإنتاج
والاستهلاك، بحيث تهيئ الإفراط والعجز الأخلاقي للنظام
الاقتصادي والمالي العالمي الحالي؟

*كيف يمكن للبحث العلمي الذي يستند إلى منظومة أخلاقية
دينية أن ينقد العولمة المعاصرة؟ هل توجد بدائل؟ ما هي
الخطوات العملية التي يمكن للعلماء الذين يعتمدون مثل هذه
المنظومة اتخاذها باتجاه التعاون والتواصل العالمي؟

وقال الدكتور أنس الشيخ علي، رئيس جمعية علماء
الاجتماعيات المسلمين في بريطانيا وعضو اللجنة المنظمة، إن
«للمؤتمر ثلاثة أهداف: أولاً، مناقشة وبحث وجهات نظر دينية
تقود إلى فهم التحديات المتعددة الأوجه لظاهرة العولمة وكيفية
مواجهتها. ثانياً، تحديد قواسم مشتركة بين مختلف المجتمعات
الدينية، يمكن أن تكون منطلقاً لجهود مشتركة في كيفية التعامل
مع بعض أوجه العولمة، خاصة في مجال التعليم، وتعزيز السلام
بين الشعوب، والقضاء على الفقر، وتوفير العلاج الصحي،
والتمول العالمي، والبيئة. ثالثاً: تشجيع فكر تقدي بناء بين علماء
ومفكرين من المسلمين ومن الأديان الأخرى حول القضايا التي
ولدتها تحديات العولمة للأديان المختلفة».

وذكر الدكتور الشيخ علي أن بعض الأسئلة التي سوف تطرح
للنقاش من خلال الأوراق التي سوف يتم تقديمها وجلسات
النقاش تتضمن محاور مثل:

*ما هو الجديد في ظاهرة العولمة؟ ما الفرق بينها وبين تجارب
العولمة التي مرت بها الحضارات الإنسانية سابقاً؟

*هل يمكن للإسلام والمسيحية واليهودية فهم القوى المحركة
للعولمة ونتائجها؟ وبدقة أكثر، هل يمكن تقديم وجهات نظر
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Professor Yasir Suleiman – Biographical Summary

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, a Fellow of King's College, Cambridge, and a Fellow of the Royal Society of Edinburgh. 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.



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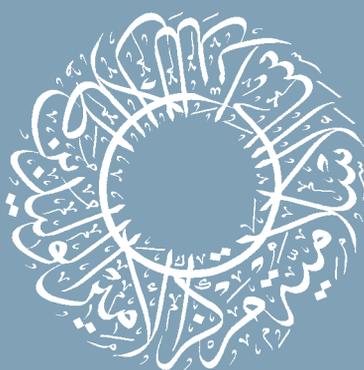
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