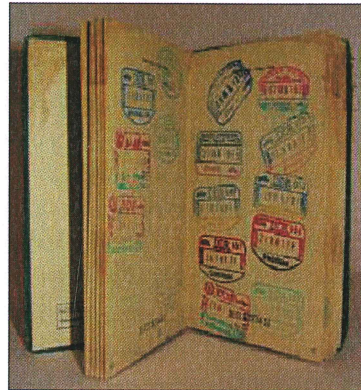




The last editorial emphasised the successful internationalisation of our work. However, recent experiences at ZMO and other Berlin-based institutions have given rise to concerns about the sustainability of this trend. "Internationalisation" cannot and should not mean recruiting scholars from "Western" institutions only. Research programmes such as those at ZMO necessitate close cooperation with colleagues from all parts of the world. Concerns about

unemployment and international migration have long made the question of visas a serious problem for those coming from less privileged parts of the world to Europe, be it for research or for conferences. When ZMO offered a post to a researcher from Pakistan two years ago, he sent us graphic descriptions of the sometimes humiliating visa application procedure. This involved having to wait for hours in fenced-off areas without sanitary facilities.

It seems to be increasingly difficult to obtain visas for Schengen countries. A number of colleagues from Turkey, Egypt and Iran were recently denied visas to attend conferences despite written assurances from the organisers. Worse still, a new law that requires spouses to obtain a basic knowledge of German before joining their partners working in Germany is wreaking havoc, as German courses are not readily available in all countries. For rather opaque reasons spouses from "industrialised countries" are exempt from this new regulations, as well as spouses of researchers. But the apparent reluctance of some embassies to consider the latter exception has caused significant delays in the arrival of foreign colleagues who wanted to come to Germany with their families for



Passport (© C. Nöhren / PPIXELIO)



Waiting room (© Franz Haindl / PPIXELIO)

postdoctoral fellowships or contracts. In Egypt, where the visa application process is channelled through a Vodafone call centre, it seems that the employees were not fully aware of all the (admittedly quite complicated) regulations. An Egyptian research fellow in the Thyssen-funded programme *Europe in the Middle East – the Middle East in Europe* made the "mistake" of leaving for Berlin a month in advance of his family to take an intensive German language course. Coupled with incorrect advice given by the call centre, this seems to have caused a delay in processing the visa for the family, the end of which is not yet in sight.

If we take the call for internationalisation seriously, we need to consider how we can create and apply conditions that make it possible for colleagues to cooperate without undergoing humiliating treatment or long periods of separation from their immediate families. Otherwise we cannot integrate diverse perspectives on different research questions, notably in the social sciences and humanities, where cultural and linguistic backgrounds are often more central to the questions asked and answers proposed than in the natural sciences. Giv-

en the long duration of English language publications – in themselves already a linguistically exclusive body of knowledge – it must be possible for researchers of different backgrounds to meet in various contexts if we really want to strengthen Germany's competence in dealing with globalisation processes. These include not just conferences planned years in advance, but also workshops, which are frequently planned only two or three months ahead. Otherwise, the vital multiperspectivity of research will be lost, and we will recreate a Western (or Northern) scientific sphere sealing itself off from a truly global outlook.

Ulrike Freitag



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Current Debates in the Working Group *Actors in Translocal Spaces*

The projects in this working group deal with individuals or groups of social actors, such as traders, soldiers, workers, entrepreneurs, Islamic religious scholars (*ulama*) and intellectuals, but also with 'citizens of the web' ('netizens') who operate translocally. The geographical starting point for their activities is the global south. The projects study how these individuals and groups find their goals and strategies in overlapping fields of tension, ranging from individual and collective strategies to translocal and global developments. The researchers come from different regional and disciplinary backgrounds and are at different stages of their research processes. Having started in January 2008, the research group first went through a consolidating process aimed at defining the central concepts and leading research questions for further work in the group. The results of this early working phase led to a series of workshops entitled "Experiences and narratives of migration – at home, on the way and away" which currently structures the research debate within the group. The three workshops planned will investigate instances, contexts and experiences of migration in the globalising world of the twentieth and twenty-first century. As an interdisciplinary endeavour, these workshops pick up on and rethink established approaches in the study of migration. They seek to contribute critically to current debates on migration and exile from a diverse range of perspectives from the South. Drawing from these, they aim to reassess current reasoning in the light of counter-points and arguments that result from a different kind of empirical and conceptual framing an approach based on experiences of social actors from the South may provide.

Migration at home

The first workshop *Migration at home: migratory imaginations and imaginary cosmopolitanisms*, proposed by Knut Graw and Samuli Schielke (who will join the group

from January 2009) will be held in March 2009. The main organisers state in their call for papers: "A first set of questions the workshop aims to address concerns the nature and scope of the impact that the idea of migration has today. How are Europe and other migratory destinations viewed by would-be migrants before their actual departure, and how do common ways of imagining migration impact upon the way local lived realities are perceived and dealt with? [...] A second set of questions concerns the impact of cultural globalisation where migration and cosmopolitanism are only possible on a virtual plane. In fact, one of the most ambiguous outcomes of globalisation has been the emergence of a large class of people [...] who remain excluded from the means of mobility that are commonly associated with transnational cosmopolitanism. [...] Even without physical movement, migration thus becomes part of the immediate lifeworld in a cultural process that may be tentatively described as 'migration at home'."

Living in migration

The second workshop *Living in migration and cosmopolitanisms from below*, was proposed by Dalila Nadi and Steffen Wippel

(member of the group *Microcosms and practices of the local*), and will take place in June 2009. Following the discussion of the first workshop, the second aims at counter-reading the concept of transit by looking at it as an "in-between time and space" with processes of institutionalisation, aspects of stand-still and re-migration rather than reducing it to the idea of a constant move from one direction to another. Hence, the workshop challenges the common notion that migration involves a clearly defined departure, a definite path and a definite arrival. Studies have shown that only a very small number of (African) migrants choose Europe as their destination; most migration movements take place between different African countries. By studying individual experiences and expectations, the workshop also seeks to explore new developments in transit-cities, which could be called "Cosmopolitisme par le bas" (Marfing, Boesen).

Out of place or belonging

The third workshop '*Out of place or 'belonging'? Migratory experiences in exile and the diaspora*' proposed by Benjamin Zachariah, Chanfi Ahmed and Heike Liebau is planned for 2010. Based on a

comparative analysis of two case studies related to exile groups in Berlin between the two World Wars, on the one hand, and diasporic communities along the Sudanese hajj route, on the other, it addresses the concept of migration from the perspective of specific exile and diaspora situations. One major focus is on the aims and self-perceptions of individuals and communities who were sometimes seen as 'out of place' from the



Mutubis, Egypt, 2007 (© Samuli Schielke)

perspective of the places in which they found themselves, but whose subjectivities did not necessarily conform to that description. Another approach is related to the dimension of locality, notably the original place of belonging and the new place of living. A third complex of questions is directed at the political, economic and religious conditions that mark the frame for the emergence of the given exile and diasporic communities. What kind of mechanisms, laws, institutions did the host societies create and how did these conditions lead to a controlled mobility shaping the activities of the group?

Among the key components that connect and differentiate the stages of migration reflected on both conceptually and empirically in the three workshops are: mobility and immobility; home and away, belonging and being lost; actors and agency. As conceptual pairs, they demarcate the scope and internal tensions within which to qualify, relate and differentiate the stages of the migratory process.

Mobility and immobility

It is a perceived wisdom that mobility characterises migration in a constitutive manner. But is this correct as an exclusive characterisation? What about the role of immobility in migration projects, practices and visions? Immobility not only marks the beginning and end-point of migratory processes (if these can be clearly identified), it can also be found in various stages along the way. At home, 'being stuck' and unable to move (economically, socially, politically) may be the original driving-force to move away. For many, however, the actual move will never happen – or will be prepared, anticipated or hoped for in a state of immobility for a painful and indeterminable long period of time, due to scarcity of resources or support, or lack of confidence, infrastructure or opportunity. These aspects can also terminate a migration process at any given point, leading to a different state of immobility – again of indeterminable quality – and may result in (initially unintended) settlement or in the resumption of travel. Immobility also commonly marks those in exile (as they are unable to return home), but viewed from their homelands, it is often they who appear mobile.

In all these cases, the force of imagination plays a major role in motivating



The Library of the Ahl al-Hadith in Medina, founded 1944 (© Charfi Ahmed)

people, comforting them, guiding them and directing them, whether they are actually moving (or willing or able to move) or not. Thus the workshops venture to explore whether immobility may also – as a complement to mobility – be constitutive of migration, before, during and after the process itself. They will investigate these aspects in diverse ways and from different interdisciplinary angles.

Home and away, belonging and being lost

What does it mean for people to be 'at home' or 'away from home', to feel a sense of belonging or of being lost (whether at home or away)? This too will be investigated. How is their sense of self shaped by their respective connection or disconnection to a locality of origin, both in terms of their individual life histories and experiences, and in terms of group dynamics? Can they, as current, former, future or imaginary migrants foremost be understood in relation to their 'home,' the yearning for or the lack or loss of it? And what is the relationship between the newly built homes away from home and the 'original home'? What role does the idea of home play, as a kind of driving force (to create safety, security and social warmth) or anti-driving force? Hereby, looking at language-use, and conceptual tensions and connotations (e.g. home – house, Heimat – Anti-Heimat) especially in regional languages, may lend some analytic force.

Further questions to be pursued are: How do people make do with what they have, whether in familiar or unfamiliar environments, to create a place and a social space to live in, and does this mean they belong? How do they lead their daily lives, espe-

cially (as migrants or exiles) among or next to people they hardly know and who may reject them? These are some of the vital questions that will provide guidelines for discussion. We expect discussions of case studies from different regions, dealing with variable constellations of power relationships.

Actors and agency

In this respect, the workshops seek to critically review the ways in which certain types or groups of people (who are or were migrating) are commonly cast as 'active' or 'passive' social actors, in terms of their means and abilities (economic, intellectual, political, religious etc.). We intend to investigate the constraints and opportunities they have and draw from, both in their imagination and their practice of everyday life. What kinds of creativity do people use and develop in the social situations they live and move in, and what leads creativity to a breakdown, to paralysis? How far are groups themselves shaped and created by the acts of individuals, and to what extent are individual actors determined or confined by group dynamics and boundaries?

We suggest looking at motivating factors for individual migrants in their personal decision-making and acting, and exploring how their self-conception vis-à-vis others (members of their own and other communities) relates to their respective constructions of meaningful lives in adverse situations. But we also seek to investigate the impact of external factors, e.g. state and politics as well as law and legal frameworks, which determine the respective stages and limits of action that migrants (can) take, as individuals and as groups.

By conceptualising this workshop series, the group takes up major concepts discussed at ZMO: as the background to and underpinning of this reflection on the processes and states of migration (or non-migration), the conceptual dimensions of translocality – the central focus of research at ZMO between 2002 and 2008 – are of major importance. The group is currently preparing a proposal for the raising of additional finances. The results of the workshops will be published.

Heike Liebau, Kai Kresse



activities

**Prof. Dr. Barbara Stowasser:
Old Shaykhs, Young Women,
and the Internet: The Re-
writing of Women's Political
Rights in Islam, 23 May 2008**



Prof. Barbara Stowasser (© Stowasser)

On 23 May 2008, I had the honour of giving a lecture organised by ZMO at the Berlin-Brandenburgische Akademie der Wissenschaften entitled "Old Shaykhs, Young Women, and the Internet: The Re-writing of Women's Political Rights in Islam". The lecture traced my discovery in an interview with the young Egyptian Islamist activist Heba Raouf Ezzat of the iconic stature of Shaykh Yusuf al-Qaradawi, whom Ezzat described as her generation's preferred and most trusted spokesman for women's political rights in Islam. This set me to work on the career, writings, and indeed "phenomenon" of Yusuf al-Qaradawi. Shaykh Yusuf al-Qaradawi, now eighty-two years old and

living in Qatar, prefers to identify himself as a representative of "the middle" (*al-wasat*), and his approach to interpreting the laws of religion as focused on "moderation" (*i'tidal*) and "ease" (*taysir*).¹ Raymond Baker recently used the word *wasatiyya* to identify in general terms a new intellectual phenomenon, "the New Islamism", and more specifically the platform and agenda of a group of eight Egyptian intellectuals working to craft an Islamically authentic modernity that represents the paradigm of the middle. Prominent among this group and perhaps its most influential member today is the religious scholar Shaykh Yusuf al-Qaradawi.²

Until the mid-1990s, I had largely pegged Yusuf al-Qaradawi's position on women and gender as gently traditionalist. In his publications and sermons he emphasized the old and still ongoing themes of women's domestic duties and rights, issues concerning "Islamic dress" (al-Qaradawi does not endorse the face veil) and the problematic of women's access to public space (al-Qaradawi does not bar women from attending mosque services, work places, schools and universities). Prompted by Heba Raouf Ezzat's enthusiasm, I then sat down to study two fatwas on women's Islamic rights to vote and stand for election, initially published by al-Qaradawi in 1993,³ the second of which was a paragraph-by-paragraph deconstruction of a legal opinion presented by the Fatwa Council of al-Azhar University in 1952. It had argued that the Shari'a does not permit women to stand for election and that, therefore, Islamic law also forbids women to vote, because the right to engage in the latter would sooner or later be construed as a right to the former.⁴

Countering the arguments of the Azhar Fatwa Council, al-Qaradawi develops a scripture-based paradigm of gender equality, placing special emphasis on the sexes' joint obligation to maintain individual and collective morality. At the same time, he placates the traditionalists among his readers, arguing that even if women run for of-

1 Interview at al-Qaradawi's office in Qatar University, 6 March 2006.

2 Raymond William Baker, *Islam Without Fear: Egypt and the New Islamists* (Cambridge: Harvard University Press, 2003), pp. 1-4.

3 Yusuf al-Qaradawi, *Min Huda al-Islam: Fatawa Mu'asira*, vol. II, available to me in its Third Printing (Al-Mansura, Dar al-Wafa', 1994), pp. 372-390.

4 *Al-harakat al-nisa'iyya wa-silatuhā bil-isti'mar*, ed. Muhammad Atiyya Khamis (Cairo: Dar al-Ansar, 1978); the Azharite fatwa appears on pp. 100-127 of this publication.

vice, they will be few in number, rendering non-existent the danger that they might acquire general guardianship over men. Al-Qaradawi strips many traditions (hadiths) and old fatwas of their normative significance by affirming that their meaning was historical. Similarly he contextualizes some of the Qur'anic rules in historical terms. When a revelation addressed a specific situation in the Prophet's household or community, it was not necessarily applicable to all Muslims for all time. He focuses on the "spirit" and overall purpose of the revelation and the law, rather than on the predominant opinions of the scholars of the law, although he is highly familiar with them. On the other hand, al-Qaradawi is pragmatic – women in contemporary Muslim societies are educated, knowledgeable and active. Their service in the cause of Islam is sorely needed, since secularists abound in political office, and it is their secularist feminist women who garner the benefits that truly committed Muslim women would merit. His goal is to find the most effective methods of strengthening the Islamic fibre of the public realm (government and politics) while preserving the authority of traditional law over private spaces. Here his position differs from the methodological approaches of many secularist, modernist intellectuals who approach the issue of gender equality in Islam as a human rights question, meaning that its individual implications are primary and its collective implications, secondary. By contrast, al-Qaradawi sees the collective interest as the driving force behind measures of social reform for the individual, and not the other way around. Al-Qaradawi's position on women's political rights is important because the issue is far from settled in many Muslim societies (even where the government has granted women the franchise), and his voice is ubiquitous and prominent. When he argues that the *ulama* (professional clerics) should once again be the responsible guardians of change, he is calling to rejuvenate the civilizational vigour of his profession, to ensure the continued relevance of (a carefully reformulated) Islamic jurisprudence, and to weaken the impact of the often violent literalism of extremist Islamist groups and their "instant experts".

Barbara Stowasser, Professor of Arabic and Islamic Studies at Georgetown University in Washington was guest scholar at ZMO in May 2008.

Swahili Scholars, Politics and Poetry, 10 July 2008

As part of the ZMO effort to strengthen exchange with non-academic scholars from the global south, Islamic scholar and former politician Sheikh Abdilahi Nassir (*1932) and poet Ustadh Ahmad Nassir (*1936), both from Mombasa, Kenya, were invited as visiting scholars to ZMO from June 30 to July 11, 2008. Their public lectures at ZMO on July 10 attracted Swahili speakers and specialists from all over Germany, and even from London.

Following a welcome address by Dr. Kai Kresse, initiator of the project, and an introduction by Abdilatif Abdalla, a renowned poet and essayist, and currently lecturer in Kiswahili at the University of Leipzig, we had the honour of hearing one of the greatest living Swahili poets, Ustadh Ahmad Nassir, read a selection of his own poems. The audience visibly enjoyed the exceptional occasion of listening to this unique poetry. His eloquence as well as his wordplay, which included the integration of English, Gujarati and Arabic, reflected the long-standing cosmopolitan nature of Swahili society. This point was taken up in the ensuing discussion, conducted entirely in Swahili.

In the second part of the evening, Sheikh Abdilahi Nassir gave a captivating lecture on "Kenyan Muslims and the Righting of



Sheikh Abdilahi Nassir, Prof. Gudrun Miehe (University of Bayreuth), Ustadh Ahmad Nassir

Historical Injustices: the Case of Mwambao", in which he talked about the historical background of his position as a leader in the "Mwambao" (the coastal Independence movement in the early 1960s) and also made reference to current Kenyan politics. The response was a lively discussion on various topics concerning Muslims in postcolonial Kenya.

Several *Deutsche Welle* broadcasts reported on the event (see http://www.zmo.de/veranstaltungen/2008/nasser_audiofiles.html). It was the highlight of the guests' two-week stay at ZMO, during which they shared rich experiences and engaged in fruitful academic exchange, speaking not only as witnesses to Kenyan history but also as notable public intellectuals of Kenyan society.

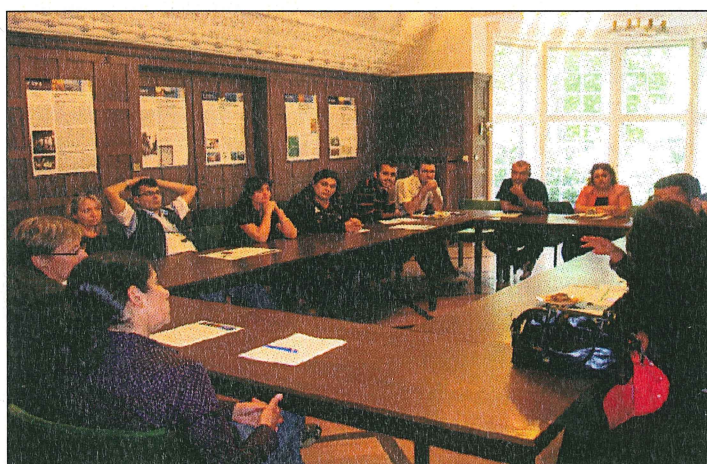
Liese Hoffmann, Katharina Zöllner



Study Visit of Students and NGO Activists from Iraqi Kurdistan, 15-29 June 2008

From 15 to 29 June 2008, ZMO was host to a group of eleven Iraqi Kurdish students and NGO activists from Iraq, who had been invited to Germany for a two-week study visit. The participants came

from the Sulaimaniya-based Special Studies Project for Development, an academic education project addressing civil society activists in Northern Iraq. Since its establishment in August 2006, students from



Meeting of the participants at ZMO, 17 June 2008

Sulaimaniya, Erbil, Kirkuk, and Mosul have attended study courses. The project was supported by the German Embassy in Ankara and received an overwhelmingly positive feedback from all those who participated.

The seminars and workshops focused on two major topics: democracy awareness and democratic participation, particularly of women and youth, and research methods.

The project outline stressed networking with other academic institutions, which accounts for the involvement of Humboldt Universität, Centre Marc Bloch, Leibniz Institut für Regionalentwicklung Erkner, Technische Universität Berlin and Universität Wien.

The programme covered a wide range of seminars, visits, meetings and talks. The participants went, for example, to see the Jüdisches Museum, the Gedenkstätte Sachsenhausen and several other memorials in Berlin in order to discuss German history and the issue of totalitarianism, as well as to understand more about the politics of memory and history, and of memorial practices. A visit to the Archiv der Behörde der Bundesbeauftragten für die Stasi-Unterlagen (Office of the Federal Commissioner for the records of the Ministry for State Security of the GDR) provided interesting insights. In the context of the post-Saddam era, the question of how to deal with the past is of crucial significance to the participants from Iraq.

Meetings and discussions with politicians and parliamentarians took place, as well as talks with volunteers and employees of German NGOs.

Acting as host, ZMO shaped this short study trip with a well-organized programme. The discussion between the ZMO directorate and the Iraqi Kurdish participants touched on several issues of academic work, the relationship between research and politics on both the national and the international level, and the chances for democratic development in Iraq. The close cooperation between ZMO and the Special Studies Project for Development, as witnessed in this study visit, opened the door to future talks on both the exchange of ideas on academic work and knowledge production, and opportunities to support civil society in Iraq.

Andrea Fischer-Tahir

Guest Scholars July – December 2008

Saleh al-Bulushi, Sultan Qaboos University, Oman ■ Dr. Awadh Badi, King Faysal Center for Research and Islamic Studies, Riyadh ■ David Motadel, Pembroke College, Cambridge ■ Prof. Laila Parsons, McGill University, Montreal ■ Sheikh Abdilahi Nassir, Mombasa ■ Ustadh Ahmad Nassir, Mombasa ■ Dr. Shamil Jeppie, University of Cape Town ■ Prof. Mahmoud Kassim, University of Sanaa ■ Duygu Aysal Ulas Cin, Bilkent University ■ Prof. Abdel-Raouf Sinno, Lebanese University, Beirut ■ Prof. Radhika Desai, University of Manitoba, Winnipeg ■ Prof. Wessam A. Farag, Mansoura University ■ Prof. Flagg Miller, University of California, Davis ■ Kais Ezzereili, University Sorbonne, Paris ■ Dr. Oleg Yarosh, Institute of Philosophy NASU, Kiev ■ Dr. Benjamin Soares, African Studies Centre Leiden ■ Dr. Mohamedou Ould Mohamedan, University of Nouakchott ■ Dr. Liazat Bonate, University of Maputo ■ Dr. Miloš Mendel, Academy of Science of the Czech Republic, Praha ■ Prof. Denise Gimpel, University of Copenhagen ■ Dr. M. H. Ilias, Jamia Millia Islamia, New Delhi ■ Prof. Charles Hirschkind, University of California, Berkeley ■ Dr. Marie Nathalie LeBlanc, Concordia University, Montreal

Werkstattgespräch: Imams in Germany or German Imam – What Training Do They Need? 21, October 2008



Participants in the discussion (from left): Günter Piening, Erol Pürlü, Melanie Kamp, Ferid Heider

The round table discussion held at the “Werkstatt der Kulturen” on 21 October 2008 and organized by the collaborative project “Muslims in Europe” brought representatives of Muslim organizations, the Berlin municipal administration and the wider public together in an effort to enhance the exchange of ideas about the challenging and highly topical question of the educational training of imams in Germany.

Participants were Ferid Heider (Interkulturelles Zentrum für Dialog und Bildung, Berlin), Rabeya Müller (Institut für Interreligiöse Pädagogik und Didaktik, Köln), Erol Pürlü (Verband der Islamischen Kulturzentren, Köln), Günter Piening (Integrationsbeauftragter des Landes Berlin), and Melanie Kamp (ZMO), who moderated the debate.

The discussion focused on the complex function of the imam as a prayer leader, a spiritual adviser, and a religious and legal consultant, as well as on the advanced linguistic and socio-political competence required. Opinions differed only with regard to the extent of state participation and state influence involved.

There was a consensus on the importance of imams being well versed in Islamic and Civil Law. However, concern was expressed that a highly unified programme could create a clergy at variance with the “nature” of Islam.

The vast interest in the discussion and lively participation in the course of the evening showed yet again the large demand for exchange and cooperation in the field of imam training.

Wassilena Sekulova

International Workshop: Reconfiguring the Past. Politics of Memory in the Middle East and North Africa since the 1990s, 29-30 May 2008

In recent years, historical research has increasingly focused on the ways in which historical memory is canonized, contested and transformed over time. As far as the Middle East and North Africa are concerned, such phenomena, despite their obvious importance for politics, still remain largely understudied. The few existing case studies in the field clearly suggest that even within the framework of predominantly authoritarian regimes

of contemporary Middle East and North Africa, memory and history can be fruitfully analysed as sites of contestation and processes of bargaining between various political actors. The workshop aimed to scrutinise, in a comparative perspective, the role played by the so-called soft areas of history and memory for processes of negotiating political change beyond the level of regime change, focusing on a number of relevant developments in countries like Turkey, Iraq, Syria, Israel/Palestine, Egypt and Morocco. It concentrated on the period since the 1990s, when the existing regimes came under growing national as well as international pressure.

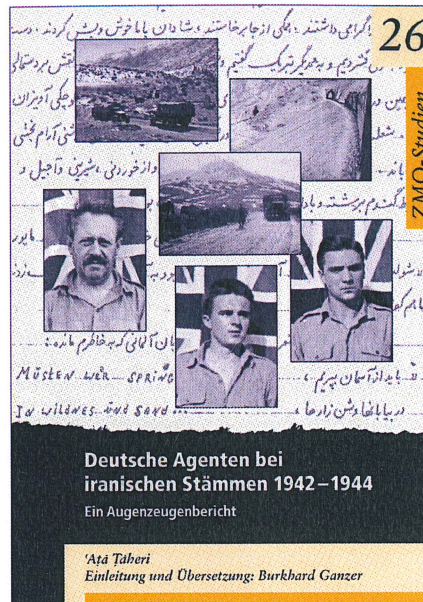
The workshop was organized by the Asia-Africa Institute at Hamburg University in cooperation with the Georg Eckert Institute for International Textbook Research (Braunschweig) and ZMO. The topics raised here will be further explored in a follow-up conference to be held at ZMO in 2009. *Achim Rohde*

Achim Rohde is a member of the scientific staff at the Georg Eckert Institute Leipzig and lectures at the Asien-Afrika Institut of Hamburg University. He was awarded a doctorate at the Free University in Berlin for his thesis on “State-Society Relations in Ba’thist Iraq. Facing Dictatorship”, which will be published by Routledge in 2009.

■ ZMO Publication Series

Ata Taheri, Burkhard Ganzer, Deutsche Agenten bei iranischen Stämmen 1942-1944, ZMO-Studien 26, Klaus Schwarz Verlag, Berlin, 2008, 230 p.

In the years between 1942 and 1944 a number of German agents lived as guests or protégés with certain tribes in the south and southwest of Iran. The sojourn of some of those Germans has been depicted in a detailed account by a member of one such tribe, an adolescent at that time, who for several months was in daily contact with them, thus witnessing the effects of their presence and of the resulting raised expectations on the local tribal milieu as well as on the intertribal relations. With the translation and publication of this account by anthropologist Burkhard Ganzer, this encounter, hitherto known only through the memoirs of one of the



Germans involved, can now be viewed from the perspective of the other side. In an in-depth preface, Ganzer describes the tribal-political and cultural-ethnographic backgrounds of the occasion as well as the past history of the agents' mission and offers explanations on details contained in this account.

■ Other Publications (selection)

- *Ahmed, Chanfi*: Les conversions à l'Islam fondamentaliste en Afrique au sud du Sahara. Le cas de la Tanzanie et du Kenya, Paris: L'Harmattan, 2008, 456 p.
- *Ahmed, Chanfi*: Introduction. In: *Africa Today*, Special Issue: Performing Islamic Revival in Africa, vol. 54, no. 4, Summer 2008, vii-xiii.
- *Bromber, Katrin*: Do not destroy our honour: Wartime propaganda directed at East African soldiers in Ceylon (1943-44). In: Ashwini Tambe, Harald Fischer-Tiné (eds.), *The Limits of British Colonial Control in South Asia*, Routledge Studies in Modern History of Asia No. 50, London, New York: Routledge, 84-101.
- *Freitag, Ulrike*: Arabische Visionen von Modernität im 19. und frühen 20. Jahrhundert: Die Aneignung von Universalien oder die Übernahme fremder Konzepte? In: Jörg Baberowski, Hartmut Kaelble, Jürgen Schriever (eds.), *Selbstbilder und Fremdbilder. Repräsentation sozialer Ordnungen im Wandel*. Frankfurt: Campus Verlag 2008, 89-117.
- *Freitag, Ulrike, R. Sean O'Fahey*: Muhammad Sa'id al-Qaddāl. 1935-2008. In: *Die Welt des Islams, International Journal for the Study of Modern Islam*, vol. 48, 2 (2008), Leiden, Boston: Brill, 127-130.

For his publication **Philosophising in Mombasa: Knowledge, Islam and Intellectual Practice on the Swahili Coast** (Edinburgh University Press, 2007, 288 p.) our colleague Dr. Kai Kresse received an honourable mention for the African Studies Association's Melville J. Herskovits Award 2008. He was presented a certificate at the 51st ASA Annual Meeting on 14 November 2008. Congratulations!

- *Gugler, Thomas K.*: Public Religiosity and the Symbols of the Super Muslim: Sunna and Sunnaization in Muslim Faith Movements from South Asia. In: *Third Frame: Literature, Culture and Society*, vol. 1, no. 3. New Delhi: Cambridge University Press, 43-60.
- *Hegasy, Sonja*: Lev Nussimbaum – Essad Bey – Kurban Said. Ein Schriftsteller zwischen Orient und Okzident. In: *Zeitschrift für Religions- und Geistesgeschichte* 60, 4 (2008), Leiden: Brill, 365-368.
- *Janson, Marloes, Dorothea Schulz* (guest eds.): *Reconfiguring Gender Relations in Muslim*

- Africa, Journal for Islamic Studies*, vol. 28, 2008.
- *Krawietz, Birgit*: Gender Studies – eine Herausforderung zur Standortbestimmung der Islamwissenschaft. In: Abbas Poya, Maurus Reinkowski (eds.), *Das Unbehagen in der Islamwissenschaft. Ein klassisches Fach im Scheinwerferlicht der Politik und der Medien*, Bielefeld: Transkript, 2008, 149-167.
- *Kresse, Kai*: Can wisdom be taught? Kant, sage philosophy, and ethnographic reflections from the Swahili coast In M. Ferrari and G. Potworowski (eds.), *Teaching for Wisdom*, Amsterdam: Springer, 2008.
- *Lafi, Nora*: *Mediterranean Connections. The Circulation of Municipal Knowledge and Practices during the Ottoman Reforms, c. 1830-1910*. In Pierre-Yves Saunier, Shane Ewen (eds.), *Another Global City. Historical Explorations into the Transnational Municipal Moment, 1850-2000*, New York/Houndmills: Palgrave MacMillan, 2008, 35-50.
- *Liebau Heike*: *Die indischen Mitarbeiter der Tranquebarmission (1706-1845): Katecheten, Schulmeister, Übersetzer*. *Hallesches Forschungen 26*, Verlag der Franckeschen Stiftungen Halle, Tübingen: Max Niemeyer Verlag, 2008, 483 p.
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news

There are always mixed feelings when people leave, although we are delighted to announce that our colleague PD Dr. **Christoph Herzog**, who had only begun his research project in April of this year, was appointed a professorship for Turkology at the University of Bamberg as of October 2008.

Dr. **Malte Fuhrmann**, who had carried out research at ZMO since January 2006, left for new shores in October 2008 to take up an assistant professorship for European History at Fatih University, Istanbul. Dr. **Egodi Uchendu**, associated research fellow of the Alexander von Humboldt Foundation, completed her two-year stay at ZMO and returned to her home university in Nsukka, Nigeria. In December 2008 and January 2009, ZMO will welcome two new Humboldt research fellows: Dr. **Randa Abou-Bakr**, associate professor of English Poetry at the Faculty of Arts, Cairo University and Dr. **Gilbert Lamblin Taguem Fah**, associate professor at the University of Ngaoundere, Cameroon.

Dr. des. **Antía Mato Bouzas** will take up a new position at ZMO in January 2009. She studied Political Science in Santiago de Compostela and obtained master degrees in South Asian Studies and International Boundary Studies. Her Ph.D. thesis deals with the topic of "India, Pakistan and the regional balance in South Asia at the beginning of the 21st century". Her research at ZMO will be on "The Kashmir conflict through the microcosm of six Kashmiri urban areas". We are also welcoming back our colleague Prof. **Roman Loimeier**, who is returning to ZMO after a one-year stay at the University of Florida.

The Research Fellowship Programme, introduced in 2008, brings various scholars for a period of one to six months to work on their projects at ZMO and to participate in and enrich the current debates and discussions here. In the first half of 2008, we had the pleasure of hosting Dr. **Saadi Nikro** (Notre Dame University, Lebanon), Dr. **Huda Zein** (University of Freiburg), **David Motadel** (Pembroke College, Cambridge) and **Duygu Aysal Ulas Cin** (Bilkent University). During the second half of the year Prof. **Radhika Desai** (University of Mani-

toba), **Kaïs Ezzerelli** (University Sorbonne), Dr. **Benjamin Soares** (Africa Studies Centre, Leiden) and Dr. **M. H. Ilias** (Jamia Millia Islamia, New Delhi) have been hosted as research fellows at ZMO.

As of 1 November 2008, Dr. **Patrick Desplat** has been an associated research fellow at ZMO in the Graduate School for Muslim Cultures and Societies, funded by the Excellence Initiative of the German Federal and State Governments. A social anthropologist, his focus is on studies of Islam in Eastern Africa. He received his Ph.D. from the University of Mainz with a thesis on "Ambivalences and controversies of saint veneration and their significance for religion, social order and local identity in Ethiopia". He is currently working on the culturalisation of religious practices and the local relevance of conspiracy theories.

ZMO also welcomed three new EUME fellows in October 2008. Dr. **Selçuk Dursun**, Dr. **Vangelis Kechriotis** and Dr. **Ismael M. Montana**, who will be staying until July 2009. **Selçuk Dursun** is working on the project "Producing the Ottoman Empire, greening the Turkish nation: demographic displacements and cosmopolitan visions in resource management". **Vangelis Kechriotis**, Assistant Professor at Boğaziçi University in Istanbul, is working on "The responses of the non-Muslim populations in the city ports of the Ottoman Empire to the Second Constitutional Period". **Ismael M. Montana** is assistant professor of History at Northern Illinois University and is working on the project "Spatial and ethnocultural contours of West African communal and religious households in Tunis, 1738-1860s".

Congratulations to our colleagues **Dyala Hamzah** and **Bettina Gräf** for completing their Ph.D. theses. Dyala Hamzah wrote on "L'Intérêt général (maslaha 'amma) ou le triomphe de l'opinion: fondations délibératoires (et esquisses délibératives) dans les écrits du publiciste syro-égyptien Muhammad Rashîd Ridâ (1865-1935)", while Bettina Gräf's dissertation was entitled "Medien-Fatwas von Yusuf Abdallah al-Qaradawi: Popularisierung des islamischen Rechtsverständnisses".

The collaborative research project (Sonderforschungsbereich) 640, of which ZMO is a participant, was successfully extended for four years and started with

three ZMO sub-projects in July 2008. Dr. **Andrea Fischer-Tahir** and **Sophie Wagenhofer** are working on "Identity politics in changing societies of Morocco and of Iraq" and **Friedhelm Hoffmann** is a member of the SFB research group on "Transnational Public Spheres in Comparison – Europe, the Arab World and Russia" since July 2008. He is researching Arab representations of Europe in the 1990s. Friedhelm Hoffmann studied Islamic Studies and Modern and Medieval History in Tübingen, Damascus and Cairo. In 2004, he was accepted as a Ph.D. candidate in the Tübingen Post-Graduate Research Programme "Global Challenges – Transnational and Transcultural Approaches". The working title of his doctoral project is "Perception and reception of European unification in the Arab public, exemplified in particular by the Egyptian case" (in German). From mid-June to mid-August, **Saleh Al-Bulushi** from Oman, participant in a cross-cultural IFA (Institute for Foreign Cultural Relations) internship, researched at ZMO on German-Omani relations.



calendar

■ 12th January 2009, 18.00

Dr. Heike Liebau, Dr. habil. Joachim Oesterheld: Inder in Berlin - Lebenswege, Erfahrungen und Weltansichten zwischen Kaiserreich und Nationalsozialismus, Ringvorlesung WS 2008/2009, Humboldt Universität zu Berlin

■ 6th February 2009

Prof. Bert Fragner: Persische Sprache und vor-moderne Globalisierung, Jahresvortrag der Gesellschaft zur Förderung des Zentrums Moderner Orient e.V.

ZMO-Kolloquium

■ 29th January 2009, 18.00

Dr. Stephen Hughes, SOAS London: Play it again Saraswati: gramophone and religion in colonial South India

■ 26th February 2009, 18.00

Bettina Gräf, ZMO: Popularisation of *ifta*? Media-fatwas by Yusuf al-Qaradawi

■ 26th March 2009, 18.00

Prof. Birgit Meyer, Vrije Universiteit Amsterdam: 'There is a spirit in the image'. Protestantism and mass-produced pictures of Jesus in Ghana

For further information see:

www.zmo.de/veranstaltungen