

# Orient

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## bulletin

No. 8, January 2005

*History and Cultures in Asia, the Middle East and Africa*

With three-quarters of its originally projected lifespan of twelve years now over, the Centre has begun to take stock of its achievements and future plans. A recent evaluation by the German Science Council (Wissenschaftsrat) showed the high academic standard of work at the Centre, as well as an innovative output. The cross-regional and interdisciplinary perspective on historical and current cultural, social and economic phenomena, as exemplified in research on the Indian Ocean and Transsaharan contacts, received special praise. Our future research profile, which will focus the current research perspective of translocality on Muslim majority societies and on Muslims in Europe, was well received. We hope that as a result of their visit the Science Council will recommend an institutionally more suitable and more stable organisation from 2008 onwards. At the same time, we should make use of this opportunity to consider how to develop our profile and draw in outside support. One major aspect is the rapidly developing international network of institutions. Cooperation with European partners, notably ISIM in Leiden and EHESS in Paris, is expanding quickly with joint academic ventures such as workshops, conferences, and projects. Contacts with non-European partners, although less institutionalised, are gaining significance. ZMO expertise on Asian and African countries and in the context of rising tension in Muslim communities in Europe was in great demand by both politicians and the German and international media (for further

information, see [http://www.zmo.de/pressekit/index\\_e](http://www.zmo.de/pressekit/index_e)).

Where do we need to reinforce our work? One obvious desideratum is to expand our programme of visiting fellows, notably from Muslim majority countries, to stay for longer periods than our current visiting scholars. The “practical dialogue” of working jointly on research projects in the humanities and social sciences is crucial to post-Orientalist scholarship. Furthermore, it strengthens the ability of ZMO to contribute to public debates on issues pertaining to Islam and the Muslim world(s). This could well be the field where ZMO enters the competition for private sponsorship, the lack of which was regretted by the German Science Council. Many foundations sponsor fellowships at pre- and post-doctoral level for scholars from Eastern European countries. The underlying rationale is that both social scientists and scholars in the humanities have considerable influence on their societies when it comes to the perception of the outside world. Apart from its political significance, would it not be challenging to adapt this model to brace mutual understanding with Muslim scholars? Fellowships of a one to two-year duration integrated in a major research centre in Berlin would permit German academics and a wider audience to benefit from the work and outlook of visiting scholars, who in turn would have an opportunity to gain new insights into European academic culture and life in general.

Ulrike Freitag

### EDITORIAL

World or global history is currently undergoing a renaissance that is closely linked to what is seen as a new phase of globalisation following the end of the Cold War and the subsequent changes in the international balance of power. While historians are beginning to recognise that the very present and future-oriented discourse on globalisation needs to be historicised, they nevertheless feel ill at ease with a number of world history demands. A major problem is still that of scale. There has always been a certain tension between grand historical narratives and the historians working on specific topics. Are there recent insights that can help us bridge the gap? This question is of particular relevance to historians from Asia and Africa, as such an opening to world history concerns could facilitate communication with historians working on Europe and “the West”. ZMO has therefore initiated a series of lectures on new approaches to World History. Supported by the American Embassy in Berlin, leading German, European, and American historians will pursue this topic from a wide range of perspectives. We would like to invite all those interested in the debate to join in!

UF

For details, visit:  
[http://www.zmo.de/veranstaltungen/2005/zmo\\_kolloquium\\_2005](http://www.zmo.de/veranstaltungen/2005/zmo_kolloquium_2005)

**calendar**

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### DILEMMAS OF THE CONTEMPORARY SCHOLAR IN THE AGE OF THE “WAR AGAINST TERROR”

What do I, a Malaysian academic based in Berlin, say and do when I encounter a foreign student studying in an Asian *madrasah* who says to me: “Why does the world hate us *madrasah* students, and why does everyone think that we are all terrorists? If we get arrested when we go back home, will you come to help us? Will you tell them what you saw, and tell them that we are innocent?”

The political scientist in me – a Cartesian rationalist – murmurs a word of caution, counselling me to maintain a degree of objective distance and impartiality from the subject of my enquiry. Yet the human rights activist in me – a Levinasian moralist and a Romantic humanist to boot – nudges me forward, urging me to extend a helping hand, to convey a word of sympathy and the solicited assurance that all will be well, and that should the worst come to the

worst, I will be there to speak on the students’ behalf.

The face-to-face encounter with the *Other* is perhaps the most difficult moment in any scholarly study, but it is a stage that has to be crossed nonetheless. Emmanuel Levinas was right when he noted that the face-to-face encounter with the *Other* obliterates that final boundary between Self and *Other*, and that it invariably leaves the viewer with the moral responsibility for the *Other*. Recognition of the *Other* is what proper fieldwork is all about, but at the same time it presents a cognitive pitfall of sorts. For the gaze both distorts and re-arranges at the same time; disrupts the superficial coherence of settled assumptions; forces one to question one’s own presuppositions and ultimately blurs the neat distinction between the mode of analysis and the object of enquiry itself.

These are the daily dramas that are acted out before the penetrating gaze of the wandering scholar today. The scholar who conducts fieldwork is already forced to toil with the burden of culturally-conditioned responsibility – at times peppered with guilt – weighing heavily upon his shoulders. This is particularly true of my Western counterparts, who have to work with the knowledge that they come from countries that were once colonial powers.

Even where and when such awkward historical entanglements can be gracefully circumnavigated, the other question of the obvious gulf of knowledge and the corresponding hierarchy of power that accompanies it still remains. The post-modern scholar – a sensitised and sensitive specimen of the *homo academicus* species – is cognisant of the fact that his academic concerns may seem unworldly and irrelevant for the subjects of his research. What, pray tell, is the relevance of “Translocality”

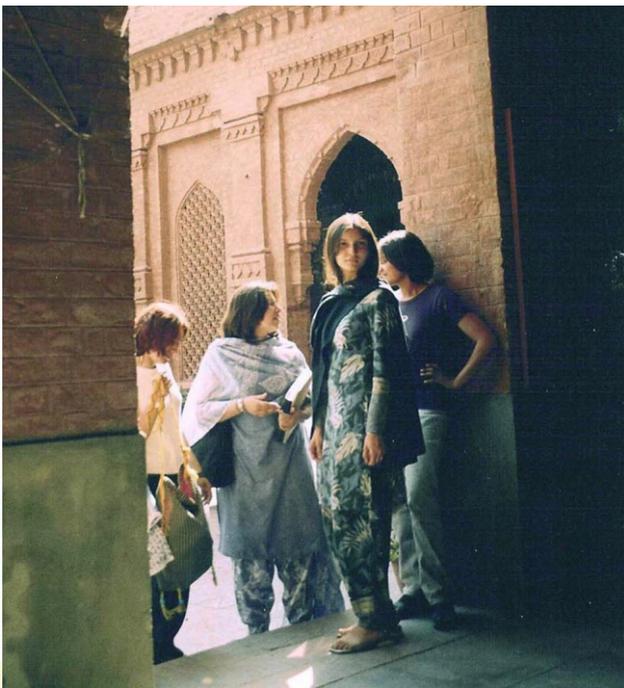
to a foreign *madrasah* student who does not even know if he will remain free when he returns to his home country at the end of his studies?

The theoretical baggage that the scholar carries with him to his fieldwork is therefore a bag of mixed blessings. On the one hand it provides him with the means to see, engage and understand the subjects of his research, thereby bridging the cognitive gulf between Self and *Other*. Bridging this gulf is necessary, even more so today, as we witness the deplorable developments all over the world. But on the other hand the fact that such bridging capital is required (even if the bridge in this case is an epistemic one) underlines the fact that such a gulf between researcher and subject already exists.

The politically-correct scholar, finding himself in such tricky situations, is often caught in a double-bind. His post-structuralist and deconstructionist leanings may incline him to analyse such encounters with an open mind, trying to seek out instances of rational agency, empowerment and positivism at work. But at the back of his mind resides the abiding (political) concern that those very same findings may serve other interests, and be put to use by the omnipresent CIA agent, neo-Conservative American think-tank, or a media already hostile towards Muslims and Islam.

What is the scholar to do? Does he pursue his line of enquiry to its ultimate conclusion, unpalatable though that may be to his politically-correct sensitivities? Or should he endeavour, nevertheless, to “rescue” the subject of his research – moved as he is by the moment of the face-to-face encounter and the realisation of the moral responsibility he now bears for the *Other* who has crossed his path? Balancing the competing demands of objectivity, Ethics and the particularities of the *here-and-now*: this is the real moral dilemma of the contemporary scholar living in the age of the “War against Terror”.

Can we, living and working as we do in the age of the new Empire, revert to the use of an epistemology and vocabulary that is both descriptive and prescriptive? We may balk at the thought of using



Modern-day girls take charge of the historical institution of the Lahore arts college (photo: Farish A. Noor)



The prevalence of the gun in everyday life of the local tribal culture (photo: Farish A. Noor)

that the Orientalists were men of their time whose time has gone, so are we today embedded in a present that will one day be history. The yearning for an ahistorical point that is radically outside the economy of temporality is perhaps the biggest conceit we can help ourselves to. Generations to come will undoubtedly question our methods and motives, and in time yet

always engaged in the task of trying to reconcile the contradictions and uncertainties in themselves. This is the face of the *Other* who stood before me *there* and *then*, and in his words and gestures you will read the anxieties and concerns of the moment – The Age of Terror and the American Empire.

Farish A. Noor

#### ARMY REFORM AND ELITE MOVEMENTS IN THE SOUTHERN MEDITERRANEAN (19. AND EARLY 20. CENTURY)

the word “savage” today, but how then does one describe the slaughter of thousands of Shia Muslims at the hands of the *Taliban* during the closing stages of their campaign to conquer Afghanistan? What are the proper (politically-correct) terms to be used when describing the deliberate, calculated and wanton slaughter, rape and torture of innocent civilians at the hands of their *Taliban* victors?

And if we hold back in our judgement of the *Taliban*, would we exercise the same restraint when confronted by the brutal realities of Washington’s ‘War on Terror’ that has blighted the lives of millions, distorted the face of American politics, and the West’s relations with the Muslim world, and – to bring the concern closer to home – rendered our own academic efforts infinitely more difficult and dangerous? And can we describe the existing differentials of power and wealth between the North and the South in terms that are neutral, *purely* descriptive and non-judgemental? Looking back at the legacy of the Orientalists of the past serves in many ways as a humbling lesson for us in the present. For a start, it reminds us of the simple fact that all shall pass and that in the panoptic view of History all *has* passed. We, who live and work at a time where conscience and academic ethics rule over us and guide our pursuits, should also be aware of the particularities of the present and our own *embeddedness* in that present. In the same way

another wave of radical criticism will rain upon our collective endeavours in the *here-and-now* and render them to shreds.

Regardless of the fact that none of us shall ever emerge victorious in this contest against Time and History, in the course of our toil and daily grind we need to remind ourselves of who and what we are: academics whose primary task is to seek out information, analyse it, assess it and understand it. In the course of that struggle to understand the *Other*, we may encounter novel concepts, values, configurations, and understandings that are indeed novel, even revolutionary.

However respect for the *Other* does not and should not lead to the obfuscation or distortion of the *Other* for the sake of political correctness, or the fear of falling prey to the vicissitudes of *realpolitik* and geopolitical interests. If I continue to record the details of the lives of my research subjects down to minutiae such as their intimate confessions and daily habits, it is for the sake of posterity and to be able to say: this was what life was like *there* and *then*, though not under circumstances of my own choosing. I record the words, gestures, life-styles and life-worlds of my subjects in as detailed a mode as possible, trying to capture as much of the fleeting *Other* as the pen will allow, to illustrate what I think is a subject that is complex, sometimes contradictory and

During the “long 19th century”, the southern Mediterranean was characterized by profound transformation in which inter-Muslim relations played a crucial role. As it became the target of European penetration and was drawn into the world economy, a wave of reforms aimed at resisting centrifugal forces via centralization swept through the region.

Prominent among them was the reform of the army, in the course of which the latter either intersected or spearheaded social change as it became a “locus of movement” for people, representations, and technologies within and across the Ottoman imperial borders. Pioneering military reform in 1822, the breakaway Ottoman province of Egypt soon became a land of expertise and emulation for Istanbul (1826) and its imperial rival, Morocco (1844). Aiming at societal mobilization and control, at the drawing of frontiers, and, at times, expansionism, the newly-established standing armies met with practical problems and new demands for legitimization at both local and central levels.

This project intends to complicate existing paradigms of opposition and dependence by shifting the focus from North-South to South-South, even as the colonial era was dawning. Scrutinizing relations through the prism of Egyptian, Ottoman and Moroccan army reform brings to the fore the idea that the Southern Mediterranean had its

own models and counter-models of political reorganization. Working from the perspective of the individual actors, the project reconstructs the way in which contacts and ideas across borders within the Muslim world shaped the appropriation or creation of forms of modern statehood and how these in turn influenced such contacts and ideas.

By looking at the experiences and perceptions of the Moroccan administrative and scholarly elites, *Bettina Dennerlein* assesses Middle-Eastern influence on Moroccan army reform. Initial results have confirmed the assumption that South-South communication did actually play a significant role in perceiving and directing social change in the 19<sup>th</sup> century. Beyond immediate confrontation with the non-Muslim enemy, the movement of people and ideas within the Muslim world opened up a space for exchanges with regard to institutional change.

How Moroccans envisaged and evaluated military reform in other parts of the Muslim world was less determined by religious identity than by their understanding of political developments and by considerations of mere feasibility. While South-South exchanges did not necessarily provide alternative channels for technological transfer, their

study contributes significantly to explaining why there was such stiff opposition to reform measures in Morocco.

*Odile Moreau* conjures up army reform as a professional and transnational experiment, as she examines a group of Arab-Ottoman officers and military reform experts who came to Morocco at the beginning of the 20<sup>th</sup> century. She looks at how the expertise of this marginal elite was picked up in reform experiments in different areas of the Middle East and North Africa. Having resigned or been expelled from the Ottoman army, this multi-ethnic group of military professionals were the only Muslim military experts present in Morocco. They would soon be sidelined by the French military mission, which stopped at nothing to have them expelled from Morocco.

By tracing their socio-cultural trajectory and examining their professional careers more closely, this case study outlines the category of professional expertise in the Muslim Mediterranean at the turn of the 20<sup>th</sup> century, sketches the network of these agents across the Mediterranean, and ultimately enables us to gain a more

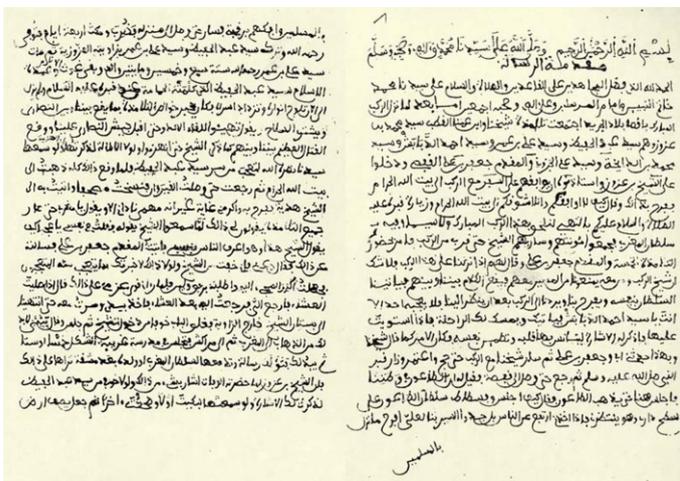


An Algerian officer shows the Moroccan Sultan Maulây 'Abdal'azîz (r.1894-1908) how to operate a new canon (from: Bahija Simou, *Les Réformes militaires au Maroc de 1844 à 1912*, Rabat 1995)

wake of state centralization and expansionism; and whether specific jurisprudential concepts were affected in any way by military reform itself. In order to gauge the social relevance of ulema, the scope of their networks, and the translocal significance of their ideas across the Ottoman Empire (and beyond), she examines the conditions of production for scholarly literature as a whole in the context of reform, with particular focus on legal advice literature. Ultimately, she aims at establishing the persistence of the legitimizing power of Azhar scholars despite new, competing worldviews that began to emerge as a result of bureaucratic and technical rationale and practice.

This project is a contribution to 1) the social history of interaction between the Southern countries of the Mediterranean, and 2) to a non-defensive intellectual history of the modern Islamic Mediterranean. It is premised on a complex understanding of both reform and the Southern Mediterranean. While the former is seen as a multitude of practices, ideas, techniques and institutions, the latter is by no means considered homogeneous or free of conflict, even as it is seen as a space for implementing and experimenting with new techniques and models of order. By focusing on biographies, experiences, and practices of persuasion and exchange, the project hopes to open up military history to cultural studies.

Dyala Hamzah



Epistle on the reform of the Moroccan army addressed to Sultan Maulây 'Abdarrahmân (r. 1822-1859) in the 1840s (anon., Rabat:Bibliothèque Générale, d 1623)

## Workshop “The Asian Madrasa: Transnational Linkages and Real or Alleged Political Role”, 24-25 May 2004

During the last week of May 2004 ISIM, in collaboration with Zentrum Moderner Orient in Berlin (ZMO), organized a two-day workshop on the theme “The Asian Madrasa: Transnational Linkages and Real or Alleged Political Role”. Nine papers that were presented at the workshop looked at madrasas in different Asian countries in the context of the ongoing debate on ‘terrorism’. See the conference report of Yoginder Sikand: [http://www.isim.nl/files/news1\\_14f](http://www.isim.nl/files/news1_14f)

## Workshop “South-South Linkages in Islam”, 5-6 November 2004

In early November this year the ZMO, with the collaboration of International Institute for the Study of Islam in the Modern World in the Netherlands (ISIM) hosted a two-day workshop on the theme of “South-South Linkages in Islam”. Set against the ZMO’s current research concern surrounding the theme of translocality, the workshop set out to address the hitherto-little researched area of South-to-South linkages across the Muslim world, both in the historical and contemporary context, in order to render more transparent some of the aspects of South-South co-operation and development that has taken place in the predominantly-Muslim parts of the world.

Participants of the workshop came from many parts of the world, a reflection of the growing interest in the subject area and the fact that similar concerns are being raised elsewhere. Hailing from North America to Europe; South Asia to Southeast Asia, the participants pre-

sented their research findings which reflected the myriad of methodologies and approaches that have been brought to the theme thus far.

The two-day workshop was spread over six sessions that were broken down to a number of inter-related themes: Day one of the workshop discussed translocal roots; translocal reforms, and the debates that have developed in the shared discursive space of translocality. Day two looked at the translocal construction of local Muslim identities; the local appropriation of the translocal and the processes involved in translocal networking and activism. The focus of the papers ranged from individual actors and agents of translocal transfer (such as the Tablighi Jama’at movement [Dietrich Reetz] and variants of neo-Salafiyya thought) to trends and developments in both Muslim societies and groupings (such as the Deobandis) as a result of such translocal exchange.

Taking into account the expansive range of areas covered, as well as the broad historical spectrum that had to be encompassed, the discussions proved to be wide-ranging and diverse. From the historical linkages that spanned the Indian Ocean from Mecca to Malacca (Engseng Ho) to the development of transnational Muslim activist and educational networks stretching from Australia to South Africa (Eric Germain), the papers covered practically the entirety of the Muslim world. In terms of the historical reach of the workshop, the papers presented also covered a considerably long period, from the reforms of Muslim societies in the 19<sup>th</sup> century (Bettina Dennerlein, Odile Moreau, Dyala Hamzah) to the latest developments in contemporary Muslim politics and religious praxis (Noorhaidi Hasan, Yoginder Sikand, Alexander Horstmann).

Much of the discussion during, after and in between the presentations also veered to the area of theory, as the central theme of translocality itself was critically assessed and interrogated further. The participants devoted considerable time and energy to questioning the methodologies that have been in use and en vogue thus far, agreeing that

contemporary developments in the Muslim world necessitate a more nuanced and multi-layered approach to what is a rich and highly complex subject.

But the workshop was not entirely focused on questions of theory and research praxis, as the discussions and papers presented also highlighted the pressing need to make clearer the current trends and developments in the Muslim world in a more objective light. In keeping with this very real concern, the evening of the first day of the workshop featured a (well attended and well received) public forum – entitled ‘Islam Beleagured? Perspectives from the South’ – where several speakers and participants (Ziba Mir Hosseini, Farish Ahmad-Noor, Yoginder Sikand, Gilbert Achcar) spoke frankly about the trials and tribulations of those scholar-activists who today are forced to labour in the shadow of the so-called ‘war on terror’, and reflected on how the variables of global politics have time and again imposed themselves on the field of research.

### Discussion “Islam beleaguered? Perspectives from the South”, 5. November 2004,

with Dr. Ziba Mir-Hosseini (Wissenschaftskolleg zu Berlin / SOAS, London)

Dr. Yoginder Sikand (Department of Islamic Studies, Hamdard University, Delhi)

Dr. Farish Ahmad-Noor (Centre of Modern Oriental Studies)

Dr. Gilbert Achar (University Paris-VIII / Centre Marc Bloch, Berlin)

### Public Seminars at the Centre

Dr. *Insa Nolte* (University of Birmingham, Centre of West African Studies): Chieftaincy and the State in Abacha's Nigeria, 24. June 2004.

Dr. *Arye Oded* (Dept. of Asian and African Studies, The Hebrew University, Je-

rusalem): Islam and Politics in East Africa, 30. September 2004.

Prof. *Miloš Mendel*, (Oriental Institute of the Academy of Science of the Czech Republic, Prague): Hidschra als islamisches Paradigma und seine Nutzung in den sozial-politischen Bewegungen des 19. - 20. Jahrhundert, 28. October 2004.

Dr. *Yoginder Sikand* (Department of Islamic Studies, Hamdard University, Delhi): Islamic Currents in Contemporary Kashmir, 25. November 2004.

Prof. *Dominic Sachsenmaier* (Global and International Studies Faculty, University of California, Santa Barbara): Reaktionen auf den Ersten Weltkrieg in globalhistorischer Perspektive, 9. December 2004.



Arrival of the Turkish envoy Ahmed Effendi in Berlin, November 1763 (source: Staatsbibliothek Preußischer Kulturbesitz, Berlin)

### Other activities at the Centre

The Centre participated in Berlin's fourth **Long Night of Academia** on 12. Juni 2004. The programme under the title "From Nouakchott to Islamabad" offered an audio-visual and virtual journey to different historical places. The aim was to show the impact of the past on the present and the translocality of spaces. The highlights of the programme were among others Dietrich Reetz' presentation on "Islamic Schools in India and Pakistan" and a film documenting a public discussion on "Religion between Violence and Reconciliation" with Hans Kippenberg, Angelika Neuwirth and Thomas Scheffler, which took place at the ZMO and was chaired by its director, Ulrike Freitag.

### Orient in Berlin: Ein virtueller Rundgang durch asiatische und afrikanische Geschichte vor unserer Haustür, 9. September 2004

"It seems as if Berlin's educated classes were longing for other news from the Muslim world apart from terrorism and the headscarf debate. How else can it be explained that not a single seat was left for the small evening event entitled *Orient in Berlin*, and due to great demand that many had to be turned away.

The Zentrum Moderner Orient (ZMO) presented a virtual city tour through the capital with Achim von Oppen as a guide. The Africa expert, university lecturer, and deputy director of the ZMO led the audience to intersections of Berlin's history with the Orient." (see: Lennart Lehmann, qantara.de; [http://www.qantara.de/webcom/show\\_article.php/\\_c-469/\\_nr-210/i](http://www.qantara.de/webcom/show_article.php/_c-469/_nr-210/i))

**Book presentation "Arabische Begegnungen mit dem Nationalsozialismus" (ZMO-Studien 19)** with Prof. Stefan Wild, Universität Bonn, and Prof. Werner Ende, Berlin, 21. October 2004 (see publications, page 7)

### National and international Events

#### 45. Deutscher Historikertag (German Historians' Congress)

ZMO Panel "Die islamische Welt als translokaler Handlungs- und Kommunikationsraum in der Neuzeit", 15. September 2004, Kiel

"Is there one 'Islamic world'? Is there one at all!? This was how Prof. Dr. Ulrike Freitag of Berlin opened the panel. The question was neither me-

ant rhetorically nor was it merely an allusion to the title of the panel. It was aimed at imaginations of the "Orient" shaped by numerous and constantly emerging stereotypes. In his book *Orientalism*, literary specialist Edward Said describes how these stereotypes impinge on the image of Islam and the Muslim world system, hindering an understanding of its complex and differentiated realities. This is still true, despite the linguistic, literary and cultural turns in the Humanities – to which Said's research contributed –, as shown by the intensive discussions in different parts of Western society about Islam, on the one hand, and terrorism and violence on the other.

So our gratitude to the initiators of the panel at the Centre for Modern Oriental Studies is twofold. It is their merit to have enriched the Deutscher Historikertag, which is mainly characterized by panels focusing on European regions, by dealing with a non-European region neglected as an area of research und teaching at the universities. Furthermore, the panel helped to give historical depth to a part of the world that is not only debated upon more than any other, but is at the same time burdened with stereotypes and understood all too often as culturally and religiously homogeneous."

(Source: Report by Christiane Reichart-Burikukiye, Gießen, see <http://hsozkult.geschichte.hu-berlin.de/tagungsberichte/id=453>, English translation by Claudia Schulz)

#### 29. Deutscher Orientalistentag (German Congress of Oriental Studies)

Panel "Externe Demokratisierung des Vorderen Orients: Anspruch und Realität" and Panel "Perspektiven auf Krieg und Gesellschaft in Marokko, Ägypten und im Osmanischen Reich 18.- Anfang 20. Jahrhundert", 20.- 24. September 2004, Halle

## The ZMO at the Frankfurt Book Fair, 6th October 2004

On the first day of the Frankfurt Book Fair 2005, the ZMO and the International Centre co-organised a panel on "Prohibition and Taboo – Political and Religious Censorship in the Arab World". With four Arab writers, two of them in Germany for the first time, the panel initiated a very lively debate. Abbas Beydoun, head of the feuilleton of the Lebanese daily journal *as-Safir*, and Ibrahim Farghali, a journalist from the Egyptian newspaper *al-Ahram* and member of the Goethe Stadtschreiber project, brought in their experience of being both writers and journalists. Samah Idriss from the renowned Lebanese publishing house *Dar al-Adab* stressed the manoeuvring space for the production of literature in the Arab world even in comparison to that of Arab writers in exile. Tarek Eltayeb, a Sudanese author who has been living in Vienna since 1984 and whose literature is available in German, felt quite free of restrictions as a result of writing in Europe. Ulrike Freitag reported her experience with censorship during fieldwork in Syria.

The aim of the ZMO panel was to counter the image of a world region completely cut off from important contemporary literature production and up-to-date intellectual debates. It showed that censorship does not categorically hit specific topics (such as sexuality or religion) but is mostly exploited as a means of targeting political opponents. Writers who are less in the limelight can publish whatever they like, as can be seen from the literary works of Ibrahim Farghali.

## MESA Annual Meeting 2004

Panel "Re-thinking Reform, Reforming Narratives of History in the Muslim Mediterranean, 18<sup>th</sup>- early 20th Century"

This panel brought together in-progress scholarship devoted to diverse but inter-related reform movements that transpired across the region stretching from Morocco to Egypt, Syria, and the Ottoman heartland and covering the late

18th to the early 20th century. Each paper seeks to complicate and debate the category of reform and reformers. Collectively, the contributions rethink master narratives in modern Middle Eastern and North African histories through the genre of biography fused with the methodology of micro-history; yet each is located within a much wider, overarching comparative historical framework. Although initiating their analyses from quite individual, local perspectives, the papers paradoxically open up hitherto unrecognised translocal connections across the Muslim Mediterranean world.

Chair: *Charles D. Smith*, University of Arizona

Discussant: *Julia Clancy-Smith*, University of Arizona

*Bettina Dennerlein*, ZMO: Trajectories of Reform in the Muslim Mediterranean and Beyond. A Moroccan Experience: Abd al-Qâsim az-Zayânî (1734/35-1833)

*Dyala Hamzah*, ZMO: Discourses of Legitimation in the Reforming Muslim Mediterranean: The Singular Voice of the Egyptian 'âlim Khalîl ibn Ahmad al-Rajabî (d. 1829 ?)

*Odile Moreau*, ZMO: The Itinerary of an Individual in the Muslim Mediterranean at the Beginning of the 20th Century: Arif Tahir Bey, Ottoman Instructor.

## guests

*Farida Mint-Habib*, Fondation Internationale du Banc d'Arguin, Mauritania, September 2004

Prof. *Abdel Wedoud Ould Cheikh*, Université de Metz, September 2004

Dr. *Arye Oded*, Senior Lecturer, Dept. of Asian and African Studies, The Hebrew University, Jerusalem, September 2004

*Abbas Beydoun*, writer and head of the feuilleton of the daily "as-Safir", 6. - 20. October 2004

Prof. *Miloš Mendel*, Oriental Institute der Czech Academy of Science, Prague, 24. October - 13. November 2004

Dr. *Yoginder Sikand*, Department of Islamic Studies, Hamdard University, Delhi, 7. November - 7. December 2004

*Kris Manjapra*, Harvard University, Boston, 15. November - 2. December

## publications

### ZMO Publication Series

**Gerhard Höpp, Peter Wien, René Wildangel (eds.): Blind für die Geschichte. Arabische Begegnungen mit dem Nationalsozialismus. Berlin: Schwarz Verlag 2004, 382 p.**

The British journalist Robert Fisk once claimed that Arabs were blind to history as far as their view of the Nazis and their crimes against the Jews was concerned. "Blind to history" could also be attributed to historians who failed to look at contemporary Arab perspectives in the 1930s and 1940s. Arab experiences in



the Second World War – apart from a few prominent accounts of collaboration – are a largely neglected subject. However, the intersections of Arab and Jewish history with National-Socialism are being massively exploited today by both parties in the Middle East conflict.

This volume contains ten articles by specialists who have made an in-depth study of the Arab world encounter with National Socialism and Fascism. Among them is the hitherto unreported story of North African colonial soldiers being used as “canon fodder” in the struggle against Nazi Germany, the somewhat critical Arab assessments of National Socialist rule, and the fate of Arabs and Muslims who were either discriminated against by Nazi racial policies or died in German concentration camps and POW camps.

#### Press Comments

“This book is vital for those who have no access to Arabic sources as a result of language deficits. Anyone seriously exploring the question of the relationship between National Socialism and the Arab world cannot afford to ignore these articles edited by Höpp, Wien and Wildangel.”

Christoph Burgmer, Deutschlandfunk

“In short, this book inspires further research.”

Lennart Lehmann, qantara.de

#### Other publications by the fellows (selection)

*Freitag, Ulrike*: Islamische Netzwerke im Indischen Ozean. In: Dietmar Rothermund/Susanne Weigelin-Schwiedrzik (eds.), *Der Indische Ozean. Das afro-asiatische Mittelmeer als Kultur- und Wirtschaftsraum*. Wien: Promedia 2004, p. 61-81.

*Moreau, Odile*: Le statut des waqfs de moueddebs à Tunis à l'époque du Protectorat. In: Randi Deguilhem/Abdelhamid Hénia (eds.), *Les fondations pieuses (waqf) en Méditerranée enjeux*

de société, enjeux de pouvoir, Awqaf (Fondations pieuses), Presses du ministère des Fondations pieuses, Kowait, 2004, p. 321-341.

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of the working group *Modernity and Islam* in 2003/2004, bid farewell to ZMO, while four fellows came in for the period 2004/2005. Hülya Canbakal, Sabanci University, is focusing on “Social Conflict in 18th century ‘Ayntab’”, Yücel Terzibasoglu’s research domain (Bogazici University) is “Urban Property and Administration in Dispute: Ayvalik, 1877-1926”. Nora Lafi, University of Paris/University of Provence, Arles, is exploring “Old regime urban government in merchant cities of the Ottoman Empire (Middle East and Maghreb)”, while Constantin Iordachi, Central European University, Budapest, is working on “Inter-Communitarian Relations at the Lower Danube: The Case of the Dobrudjan Merchant Cities of Tulcea, Sluina and Constanta (1839-1940)”. In co-operation with the Goethe Institute, Thomas Zitelmann, an anthropologist and associated fellow, is preparing both a book and an exhibition on 100 years of German-Ethiopian relations. Daniel Adde (history / Islamic studies) joined ZMO as a one-year associated fellow. Harbour cities in the Red Sea are the focus of his attention.

## news

Several staff changes have taken place since the publication of *Orient Bulletin 07*. The project “Army reform and elite movements between the Maghrib and the Near East (1830 to 1912)” was joined by Dyala Hamzah, philosopher and Islamic Studies scholar, who is now conducting research on “Discourses of Legitimation in the Ages of Reform. The Azhar, the Army and Egyptian Expansionism, 1822-1882”. Anthropologist Katharina Lange became a member of the project “World wars and world views. Arabic perceptions of World War I and World War II”. She focuses on “Images of war. Arab participant experiences of World War I and World War II”. Furthermore, ZMO is now a member of the Collaborative Research Programme of the German Research Council (DFG), which deals with “Changing representations of social orders. Intercultural and intertemporal comparisons” (SFB 640). For more information, see: [www.hu-berlin.de/forschung/schwerpunkte/sfb/sfb640](http://www.hu-berlin.de/forschung/schwerpunkte/sfb/sfb640).

Meltem Töksöz, a historian from Bogazici University, Istanbul, who was part

The fellows at the Centre continue to take an active part in teaching and university life: Achim von Oppen (African History/Humboldt University Berlin), Dietrich Reetz (Political Science/Free University Berlin) and Elisabeth Boesen (African Anthropology/Free University Berlin). The fellows have also published extensively in the various media (see <http://www.zmo.de/pressekit>).

## calendar

### Lecture Series “World History”

24. Februar 2005

Prof. John Voll, Georgetown University: “World History and the End of Civilization”

For further lectures see [www.zmo.de/veranstaltungen/2005/zmo\\_kolloquium](http://www.zmo.de/veranstaltungen/2005/zmo_kolloquium)

**Changing Values among Youth in the Arab World**, conference organized by the ZMO in cooperation with Goethe Institute in Cairo, June 2005, Cairo