

Assalam aleikum! First of all I would like to thank you very much for giving me this opportunity to share my view on professor Kai Kresse's book "Swahili Muslim Publics And Postcolonial Experience". Because of the limited time I would like to start with the conclusion, later on I will share the reason. My conclusion is that this book has been carefully written and with a lot of eloquence. And for this reason I would like to suggest to ZMO to honour this outstanding writer in order to acknowledge his contribution through this important work. Now I would like to explain why I really like this book. But before I will do this, I have to declare my own interest in this book early. After reading this book I feel as if Professor Kai did his research in Tanzania, because the problems and solutions he suggests in his book to Muslims in Mombasa are very similar to the ones of Muslims in Tanzania. Therefore I will explain why I think that his book has been written carefully and with a lot of eloquence. First of all Professor Kai Kresse successfully strengthened the truth and quality of ethnographical methods which he decided to use in his research. If you read this book, you can never get the feeling that it was written by a German scholar who feels that it is better to do his research about marginalized people in Africa. What appears is that he is a scholar that found the trust, acceptance and love of the people he is doing his research about. They see him as if he is one of them and regard him as a brother and therefore explain to him the things they carry in their hearts. In the ten years of conducting research in Kenya, from 2004 to 2014, he has been regarded as one of them. But what amazes me even more is that Professor Kai Kresse demonstrated a real friendship. A true friendship is the one of someone who can tell his*her friend the truth wherever s*he feels the other failed. So if you read this book thoroughly and calmly, you will see that Professor Kai Kresse explains to the Muslims a very painful truth. But he explains this truth with love and compassion the way someone explains something to his brothers and sisters. For this this reason you cannot feel that he said anything bad even though he touches topics like discrimination on the basis of skin colour, mockery as well as the missing of a leadership, something which he talks about twice in his book: first in his introduction, but also in his conclusion. The undertaken translations from Kiswahili to English are very fine ones. Everyone I showed the translation agreed that it was translated well. At the end I have two questions: The first derives because I am satisfied with his understanding of the maturity of Islam: I want to know why he has not yet converted to Islam? Why is not yet a Muslim? Secondly I would like to know if he has already read the book "A history of modern Palestine" by Ilan Pape, which was printed in 2004 by Cambridge University Press. With these few words I kindly ask to stop here. I thank very much for listening to me and wish you a fruitful discussion. It is me, your brother, Professor Hamza Mustafa Njozi, Morogoro.

(Translated by Daniel Koßmann)