

Editorial

One of our main collaborating research institutes is no more. ISIM, the **Institute of the Study of Islam in the Modern World**, based in Leiden, was discontinued at the end of 2008 by the four universities (of Leiden, Utrecht, Amsterdam and Nijmegen) that had initiated and carried the project from its beginnings in 1998. The decision was taken despite the excellent research evaluation the institute had recently received. Sadly, it has to be said, with the demise of ISIM an international success story of research on Muslim societies and Islam in the contemporary world has been brought to a halt – the question is how this could happen. Throughout the decade of its existence, ISIM rapidly established itself as one of the forerunners in the field, its research networks and connections extending far beyond the Western academic world to many disadvantaged regions of the Muslim world in the wider South. This was reflected in a broad range of international collaborative research projects. ISIM's courses and fellowships were crucial to building research and friendship networks. Moreover, the ISIM newsletter had gained unrivalled popularity in the global research community. With its concise reviews on the latest publications and its lucid reports on numerous research activities around the world, it had become a stimulating and entertaining 'must read' for all who needed to be kept up to date. ISIM and its newsletter will be sadly missed.

Ulrike Freitag, Kai Kresse

Studying Muslims in Europe with their Translocal Connections and Global Origins



Lay preachers from the Tablighi Jama'at arrive in Paris at their national headquarters in the suburb of Saint-Denis in March 2008 (photo: Dietrich Reetz)

With the international conference on **Living Islam in Europe: Muslim Traditions in European Contexts** held at ZMO on 7-9 May 2009, the research group "Muslims in Europe and their societies of origin in Asia and Africa" is drawing to a close at the end of June 2009. The German Federal Ministry of Education and Research (BMBF) has funded the project since July 2006 under the grant programme "Humanities in Dialogue with Society". Seven selected studies investigated the role of religious Muslim groups, movements and institutions in European countries. They explored the impact of Muslim actors in Europe, the position practising Muslims adopt, as well as the ideas and concepts they pursue. Research was conducted as a collaborative project



Participants of the conference (photo: Sebastian Treytnar)

of ZMO and the universities of Frankfurt/Oder (Comparative Social and Cultural Anthropology, Prof. Werner Schiffauer), Hamburg (Religious Pedagogics, Prof. Wolfram Weiße), and Halle/Saale (South Asian Studies, Prof. Rahul Peter Das). The research group is coordinated by senior lecturer Dr. Dietrich Reetz at ZMO, where three sub-projects on South Asian missionary movements and on Islamic training institutes in Germany are hosted.

Regular public functions, several publications and a project website www.zmo.de/muslime_in_europa document the research. A handbook of the Islamic institutions and movements studied by the research group is being edited for publication later this year by Waxmann Publishing House in Münster (*Islam in Europa: Religiöses Leben heute*). As a result of the wide response to the international conference and the new and innovative research it presented, selected papers are being prepared for publication with a major academic publisher. To continue and expand work on the topic, a new grant application for the launching of a research group on "Muslim community formation in Europe in local and translocal perspective" is currently being coordinated.

Dietrich Reetz

Legal Aspects of the Construction of Locality

The ZMO Working Group “Microcosms and Practices of the Local” held its first internal workshop on November 7, 2008, focussing on “legal aspects” of the relation between actors and places. “Legal” in this context was understood as the - often contested - rights, claims and obligations that link social actors with a specific place. This includes codified laws, oral or written traditions, and customary understandings between different social groups. Such rights and obligations may show the classification of social actors in relation to a given locality: who is considered local, who alien or strange? Who may appeal to courts or benefit from social security or welfare in a community? Who can legitimately settle, build, cultivate and exploit resources in a specific place? What are the spatial or geographic boundaries beyond which a specific social actor turns from a “native” into a “stranger”?

The contributions, summed up below, presented a wide range of subjects that reflected the different focuses of the research projects in the group. This offered a chance to compare “legal aspects” in different environments that are rarely looked at in a comparative way. Two main sets of localities can be distinguished: the urban settled communities of the 19th-century Ottoman Empire and more rural and mobile environments of travellers or nomads establishing claims on local resources and social/political status in locations defined by routes and circulation, rather than clearly bounded territories.

In both types of locality, spatial mobility of social actors sharpens contestations over rights and obligations. The arrival of new social actors or power shifts between already established social actors in a location can cause social, political or economic transformations and challenge old orders of legalities and legitimacies, while new claims, rules and regulations may develop. Spatial mobility of groups and individuals impacts on the relations between different social groups in a given location, as well as relations between state institutions and social actors. It may open up new spaces for employment and lead to revisions of social status, rank and administrative reorganization. At the same time, it leads to spatial reconfigurations of localities - the establishment, expansion or revision of boundaries, margins and peripheries.

Florian Riedler: Entry problems? Wider legal aspects of migration to 19th century Ottoman cities

In the nineteenth century, the Ottoman capital Istanbul changed radically in many ways. Migrants to the city have to be considered a group that was organically linked to many of these changes. The paper explored the spatial aspects of this process by asking what rights migrants could and did claim in the city by virtue of their living and working there. On the one hand, such rights were awarded or held back by the city authorities who had at their disposal a set of tools from the Ottoman administrative traditions of migration management. Most fundamentally this concerned the control of physical access to the city and the right to set up house or conduct business in certain parts of it. With such regulations the authorities tried to implement their standards of security and public morals. A category of temporary migrant workers who rendered vital services to the city, but whom the authorities did not allow to settle permanently, provide a special example of the different legal positions of migrant groups. On the other hand, the established city

population (many of them of migrant origin as well), too, mediated these definitions by excluding migrant groups or, on the contrary, assisting them to get settled in the city. Opposition once again can be observed mainly with regard to temporary workers on account of the established norms of ‘good order’. However, more often migrants could rely on the assistance of fellow countrymen who, by way of legal procedure or on a ‘mere’ factual basis, already had become Istanbul citizens. In this way, in certain parts of the city, migrant quarters could establish where people of specific geographical origin came together – some of them formally established citizens,

some still considered legally strangers with no right of permanent residence. The reasons for an individual to change his status usually were tied to the material benefits (tax exemption) that the status of a citizen would offer.

Ulrike Freitag: The city and the stranger: Jeddah in the 19th century

This paper considered the question of the changing legal status of migrants in 19th-century Jeddah. Due to its dual function as port city and harbour of Mecca, this city featured a population of about 10-20000 inhabitants, composed of Arabs of Hijazi, Egyptian,



Some of the participants of the internal workshop; from left: Nitin Sinha, Nora Lafi, Selçuk Dursun, Britta Frede, Johara Berriane, Ismael Montana, Florian Riedler

Syrian and Maghrebi as well as Yemeni background, in addition to a growing number of Indians, Persians, Malays and Africans of various origins. Over the course of the 19th century, the legal status of the various groups within the population changed dramatically. Had religion been the major marker of identity around 1800 – to the extent that, for a period, non-Muslims were barred from residing in Jeddah – the question of nationality and/or foreign protection gained in importance since about the middle of the 19th century. A number of different factors combined to shape the effects of these changes: An attempt by the Ottoman state to increase control over its own population and shelter it from increasing European pressure, which was partly exerted by the extension of protection to people living under European colonial rule. This played out in the need for passports and travel permits, but also in decisions on the choice of legal representation and courts, as well as fiscal responsibilities.

Overall, these legal changes worked to the advantage of Ottoman Christians and Jews, who could once again settle and conduct business in Jeddah. Some of these Christians, as well as Muslim Arabs from Algeria or Indian Muslims settled in Jeddah for lengthy periods, were legally entitled both to Ottoman and foreign citizenship, and held either dual nationality or had some degree of choice in this matter. This proved a matter of increasing friction, notably when the question of who represented entire groups – such as Muslim pilgrims from the Russian Empire – arose or when individuals chose Ottoman or foreign nationality in case of conflicts with the relevant other authorities. The increasing suspicion against “foreign” Muslims was exemplified in the ban on such foreign Muslims acquiring real estate in the Hijaz for fear of Western intervention on their behalf.

To what extent these legal changes affected the economic and social integration of these new “strangers” remains to be investigated. Currently available evidence seems to indicate that legal status was only one of many factors determining who was considered as a stranger and who not.

Nora Lafi: Local Civic Microcosms in Ottoman Cairo: Jabarti’s chronicle and the construction of social space

This contribution aimed at exploring the conception of the link between the individual and space, employing the concept of urban microcosms for the case of Ottoman towns. The choice is to read al-Jabarti’s chronicle about Cairo in the light of questions about the social construction of space, legality and locality.

The first point is about the chronicle as a genre. Chronicles in medieval Arab towns, and then in Ottoman towns in a renewed sense, were part of a specific civic sphere. They constituted a kind of civic annals, whose role was to serve as memories not only of the decisions of the civic institutions chronicle writers generally belonged to, but also of the data pertaining to the functioning of the whole urban society: identity of the notables, familial genealogies, memory of fiscal privileges, memory of past conflicts and mediations, memory of the collective privileges the urban body obtained in relation to the central power, memory of the relationships between groups, families and individuals, property records. Chronicles were in no way a mere reservoir of information for the use solely of future historians. It is the essence of the chronicle to be both an expression and a source of social norms. The chronicle transcribes the norm, but also contributes to building it, as it transmits it for further reference. The chronicle was a reservoir of civic references for future decisions and thus a normative corpus destined to embody the civic body. It is not a passive element but rather an active historical source requiring a dynamic reading and a component of a comprehensive urban governance system whose substance has long been underevaluated.

From this point of view, al-Jabarti’s chronicle can be read in trying to rebuild the various components constituting locality at various scales and in various interacting spheres: home, street, markets, places of power, times of the day, identity of the figures and communal, social and familial relationships. The result of such a reading is the drawing of the microcosm as a small world made of precise rules (legal, social, behavioural).

Locality, i.e. place and the social norms and values that are attached to it, is the constant interaction, conjunction, clash or mediation between these spheres. Al-Jabarti’s chronicle is an open door to these dimensions, as many examples in the narration illustrate.



Nitin Sinha, Nora Lafi

Nitin Sinha: Regulating travel, regulating spaces? Journeying on the Ganga

This paper, based on the travel diaries of British men and women, looked at the production of ‘localities’ while travelling on the river Ganga in the eighteenth and nineteenth centuries. At the theoretical level, the paper argues that travel is itself a site of production of locality, which is further a subject of diverse social norms, regulations and practices. In other words, travel is an act that is often performed under social regulation (for instance, many of the British officers required passports and faced hostility when entering into ‘peripheries’ of their South Asian empire) and also an act that re-produces categorisations and localities.

The paper starts by looking at the ‘travelling infrastructure’ by identifying social and political meanings attributed to the means of conveyance. The Mughal ruler, Aurungzeb, had proclaimed a set of rules for his nobility in the late seventeenth century defining the nature of conveyances to be used by the latter in accordance with their ranks. By regulation, he classified their usage into ‘official’ and ‘personal’ categories. Means of conveyances had become the markers of civility, rank, position and hierarchy that required imperial regulations. The early colonial state tried to maintain and enact these hierarchies. Not less than twenty types of boats plied on the Ganga, each

for a specific purpose of travel. There was a set order (unspoken yet strictly followed norms) in which boats proceeded on the basis of professional rank of the officers. When a higher-ranked officer was travelling, travel became a highly ritualised and well-rehearsed spectacle, with gun salutes given from the banks of the Ganga. Sometimes, the number of the boatmen and helpers became the markers of maintaining that hierarchy. The second half of the essay dealt with the nature of the travelling gaze, arguing that although the variety of description denies any singular form of 'narrativising' space, sharing the same medium of communication was nonetheless standardising and disciplining the gaze of the travellers.

Britta Frede: Knowledge, solidarity and resources: claims to territory among the Idaw Ali in the Qibla region in southern Mauritania

This paper focused on the nomadic communities of Atkur, Ligul and R'kiz, which established themselves in a region of Southern Mauritania called Trarza. These communities belong to the tribal group Idaw Ali, which can be found not only in Trarza, but also further north in the Adrar and further east in the Tagant. All of their communities were settled in regions that played an important role in 19th-century West Saharan economics.

Due to a change of the economic order, during the 19th century Trarza underwent fundamental political and social transformations. In the dynamic reconfigurations of the social fabric and power relations between the different communities, the Idaw Ali managed to gain a quite privileged and stable position in the local order and to keep it until today. The main resource for making a living as a community in the southern Western Sahara region was control over the rights for water places in an area. When the Idaw Ali migrated to this region in the mid-17th century, they acquired the rights for the use of three water places. At the end of the 19th century, the available written sources already refer to thirteen water places owned by Idaw Ali communities.

Looking at the Idaw Ali as representatives of three main "social fields"

(Bourdieu) - science, religion and jurisprudence – this paper analysed how the community was able to use their symbolic capital to gain control over resources like water places and agricultural land. The Idaw Ali communities successfully claimed a Sharifian descent and could



Britta Frede during her presentation

at the same time refer to a long scholarly tradition. These prestigious claims were widely accepted by neighbouring communities. Wider historical developments in the region – for instance, the establishment of Arabic as the dominant language in this previously multilingual environment – helped them to gain influence in the loose order of power relations in 19th-century Western Saharan society.

Katharina Lange: "Who is greedy for much loses everything". The reflection of tribal land rights through oral historical narratives of the Welde in Syria

This paper discussed oral narratives of Northern Syrian villagers who identify with the Welde, one of the main tribal groups in the Syrian Euphrates valley, about land claims, property rights and social relations in the steppe and the Euphrates valley. Over the course of the 20th century, the members of this group have gone from a largely mobile lifestyle of semi-nomadic livestock husbandry to being farmers, labourers and factory workers. The biggest rupture in recent decades was the construction of the Euphrates Dam at Tabqa in 1973 and the flooding of Lake Asad, displacing thousands of villagers and accelerating labour migration to Syrian urban cen-

ters and abroad. Today, many households find themselves in a precarious economic situation in which state legislation limits resource use by restricting grazing and cultivation and in which state-sponsored resettlement schemes bring in new neighbours who claim land

traditionally used by Welde villagers. The oral accounts presented here offer 'local' perspectives on the complex question of the construction of locality in

the history of a semi-nomadic group. The paper asked how the narrators construe their own links to their place of living, and the relation of the larger social whole – the tribal group – to the space they inhabit. The discussion focussed on two main aspects: first, inter-tribal contestations and struggles over territory; second, intra-tribal social relations, namely the sharp economic and social divisions between tribe members that were created by increasing registration of legal titles for property in land and later partly overturned through agricultural reform legislation.

The presentation suggested that the narratives highlight the inherent tension between accounts of mobility as a central feature of a social group's history, on the one hand, and claims to landed property as one's 'right' in a contested location today, on the other. The narratives attempt to bridge this contradiction by referring to a specific register of social relations: the 'old' tribal order that is (re)constructed in these narratives.



Selçuk Dursun, Katharina Lange

■ ZMO Workshop

Migration at Home: Migratory Imaginations and Virtual Cosmopolitanisms in Africa and Beyond
International Seminar, 11-13 March 2009, ZMO

The workshop aimed at an understanding of the motivations, conditions and historical developments underlying migratory projects and the expectations associated with migration in contemporary African societies. The workshop did not look exclusively at intercontinental, African-European migration but included the analysis of rural-urban and intracontinental migration movements, as well as the state of involuntary immobility in the face of restrictive migration policies.

The overall impression gained from the presentations was that although contemporary migration draws on the experience of earlier forms of mobility, current processes of migration seem to have taken on a new quality.

Another important aspect is the impact of the imagination and practice of migration on the socio-cultural conditions of the various local settings concerned. Local conditions are increasingly measured against the opportunities migration appears to offer. Beyond the immediate economic impact of remittances, migration has a strong and transformative effect as a result of the perceived discrepancy between local possibilities

and the expected profits to be generated through migratory projects.

A further key issue at the workshop was the sense of locality involved in migratory projects. No matter where migrants travel to, they generally hope to realize a better life at home with the income they expect to generate abroad. And yet the very character of home becomes problematic as more and more men migrate without returning, and maintaining a sense of local belonging becomes a major task for both migrants and those who stay at home.

Although current migration practices involve considerable danger and loss, they are rarely addressed by the people who look forward to migration. Apart from the most familiar form of danger, i.e., possible death in crossing the Sahara, the Mediterranean Sea, or the Atlantic Ocean, there are other, less obvious risks. These concern the marginalization and exclusion to which migrants are exposed, often entailing long-term unemployment and legal problems, and the difficulty of maintaining social relations both at home and in the diaspora.

Samuli Schielke

■ ZMO Colloquium

Public Lecture Series 2008: Speaking, Listening, Reading, Seeing: Ways of Shaping the World through Media

This lecture series sought to investigate the ways in which social 'worlds', as domains or constituencies of religion, are constructed, framed and negotiated through different forms of media in everyday life, looking at case studies from Africa, South Asia and the Near East. With a view to ZMO's main research programme 'Muslim worlds – world of Islam?', there was a particular but not exclusive focus on Islam and Muslim contexts. Researchers were in-

vited to present their analysis and discussion of such processes with a view to current debates on society, religion and the media, and with attention to the empirical details that constitute and shape social interaction in each case. In particular, we were interested in the critical exploration of genres and technologies used in the mediation and reception of the relevant discourses and performances.

The lectures, which were given by a

range of international scholars, in turn investigated the following topics: the recovered bin Laden archive of cassette recordings (Flagg Miller, University of California Davis); 'Rasta sufis' as popular media stars in West Africa (Benjamin Soares, African Studies Centre, Leiden); political dissent in Egypt as expressed on Internet sites (Charles Hirschkind, University of California, Berkeley); the role of visual representations of mythology and religion in the early South Asian gramophone market (Stephen Hughes, SOAS); reflections on the complex interrelationships between visual images and spirits among Christian sects in Ghana (Birgit Meyer, Free University Amsterdam); and notably a talk on the Internet fatwas of the renowned Shaykh Yusuf al-Qaradawi by ZMO-based scholar Bettina Gräf, whose co-edited volume on Qaradawi as 'global mufti' is to be published with Hurst.

Kai Kresse

The ZMO Colloquium, an information and discussion forum for academic scientists and the interested public, takes place on the last Thursday of each month at 6 p.m.

Since 2005, lecture series focusing on a particular theme have alternated with open lectures. Some of the topics up to now have been "World History", "Globalisation - Transnationalism - Translocality: Concepts, Applications, Criticisms", and "Ways of Thinking the World in Africa and Asia"



■ Other Activities

Exhibition *Cairoscope*
30 August-12 October 2008,
Kunstraum Kreuzberg, Berlin



Cairoscope – Images, Imagination and Imaginary of a Contemporary Mega City takes us on a journey into and within today's Cairo as seen through the works of eighteen participating artists. The artists either come from Egypt or have recently completed residencies in the country. In their works they reflect a certain contemporary and existential urban condition connected to the city of Cairo, its suggestive power and collective imaginary, its appearance and its unconscious, and the histories and dreams

of its inhabitants. Imagination, wild associations, non-linear narratives and an adventurous mix of fact and fiction are distinctive features of the approach of artists such as Sherif El Azma, Shady El Noshokaty, Katarina Šević Iman Issa and Hala Elkoussy. In their works, dreams, visions, poetry and histories overlap in suggestive, poetic ensembles where the city emerges transfigured and reinvented (...) The motif of Cairo as a place that triggers memories and histories recurs in many of the works featured in Cairoscope. It is a reciprocal phenomenon – after all, each of us filters any experience of a place through personal experience and knowledge (...) Not one history, but many histories and approaches also characterise academic approaches to contemporary Cairo, be it through studies on consumerism, urbanization, migration or political participation as

seen from the Arab-African metropolis perspective. Globalization, increasing mobility, the internet and new media have eased the transmission and circulation of information and news (...) Setting aside the Orientalist notion of “otherness” and exoticisms, Cairoscope allowed differing views of Cairo and perspectives to be juxtaposed, beyond the simplistic polarization that still inform the mainstream discourse about the Middle East. The exhibition highlighted the points in common, and similarities in the strategies and approaches of the artists in focusing their attention on present-day Cairo. As artist Sherif el-Azma describes of his practice, “we are constantly borrowing form and recreating content, bearing in mind our history and backgrounds.” This applies to all the Cairoscope artists, and in this respect Cairo becomes a metaphor, an emblematic place, catalyst and generator

of new narrative series that ultimately transcend a local context.

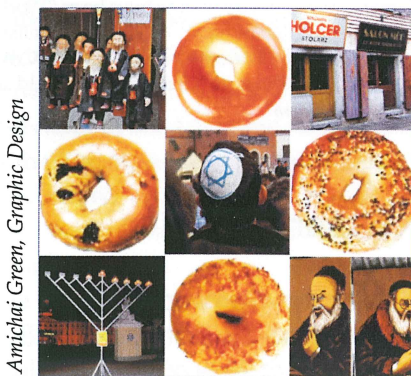
By courtesy of Marina Sorbello: “Cairoscope or a journey into Cairo”, in: Marina Sorbello; Antje Weitzel (eds.), *Cairoscope. Images, Imagination and Imaginary of a Contemporary Mega City*, argobooks, Berlin, 2009.



Cairoscope offered insights into the dynamics of contemporary art and culture in Egypt. It proposed an alternative way of looking at modern cities and at the phenomenon of contemporary urbanization and translocality. It was organized in cooperation with ZMO.



Conference: Representations of Jews, European University Institute Florence, 24-26 November 2008



Amichai Green, Graphic Design

The interest in “things Jewish” has become increasingly noticeable in recent decades, with new Jewish museums opening around the globe, Jewish festivals turning into mass events and Jewish heritage becoming a saleable good. The ways in which Jewish heritage is being discovered and presented at the turn of the 21st century were the focus of the conference “Representations of Jews in European Popular Culture”, organized by Sophie Wagenhofer (ZMO) in cooperation with Magdalena Waligorska (EUI) and Eszter Gantner (ELTE, Budapest) in November 2008 at the EUI in Florence. Two key questions were dealt with in various panels and workshops, and a

round table discussion: where and how do representations of culture take place? Hence particular attention was paid to the category of space, represented, e.g., by urban spaces, and to the means of cultural representation, such as films, festivals, exhibitions or books. Although the papers focused for the most part on Europe, the author pointed out developments in Morocco in her presentation, thereby opening the field of discussion for a comparison with representations of Jews outside the “western world”.

Sophie Wagenhofer



Gesellschaft zur Förderung des Zentrums Moderner Orient e.V.

The Gesellschaft zur Förderung des Zentrums Moderner Orient e.V. (Society for the Advancement of ZMO) took up its work this year once again with the organization of the annual lecture. This time we were able to welcome Prof. Dr. Bert G. Fragner, director of the Institute of Iranian Studies at the Austrian Academy of Sciences, who gave a lecture on “Persian Language and Premodern Globalization”.

Bert Fragner demonstrated impressively how the Persian language initially accompanied Arabic in the historical process of “Islamizing” the eastern Islamic world, later at times dominating social life in widespread regions. Against this backdrop, he addressed the role of language in the development of forms of national consciousness.

The event took place on 6 February 2009 at 6 p.m. immediately after the Society’s annual general meeting. Ten of the twenty-eight members were present at the meeting, where the function of the Society as an interface and a hub for the creation of networks was discussed and in this context the improvement of its Internet presence. Further topics were the cooperation during this year’s Open Day and the introduction of a prize sponsored by the Society for the best scientific publication of the year from among the younger generation at ZMO.

The Society would be delighted to welcome new passive members and to see contact to former colleagues, student research assistants and guests of ZMO. The annual fee amounts to €30, reduced €15. Those interested are asked to contact Dr. Heike Liebau (heike_wodrich@yahoo.de; 030 / 80307-226)

Heike Liebau

Guest Scholars
January - June 2009

Divine Fuh, University of Basel ▪ Prof. Martial Staub, University of Sheffield ▪ Prof. Dr. Bert Fragner, University Wien ▪ Prof. Donald Quataert, University of California, Los Angeles ▪ Dr. Christian Steiner, Johannes Gutenberg University, Mainz ▪ Prof. Waltraud Ernst, Oxford Brookes University
▪ Dr. Egodi Uchendu, University of Nsukka ▪ Dr. Nico J. G. Kaptein, Leiden University ▪ Dr. Choman Hardi, Iraqi Kurdistan/UK ▪ Dr. Sune Haugbolle, University of Copenhagen ▪ Dr. Elke E. Stockreiter, University of Iowa
▪ Roschanack Shaery-Eisenlohr, Amsterdam School of Social Science Research ▪ Dr. Peter Wien, University of Maryland, Washington DC



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- *Ahmed, Chanfi*: Afār and Issa [Afar and Issa], in: The Encyclopaedia of Islam, Third Edition, Part 2008-2, 43-45.
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Impressum:

Orient Bulletin, History and Cultures in Asia, the Middle East and Africa
Published by Zentrum Moderner Orient,
Geisteswissenschaftliche Zentren Berlin e.V.
Editorial board: S. Hegasy, K. Kresse,
S. Becherer
Photos without reference: ZMO
Contributors to this edition: Britta Frede,
Kai Kresse, Nora Lafi, Katharina Lange,
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Sophie Wagenhofer
Contact: svenja.becherer@rz.hu-berlin.de

We congratulate Prof. **Birgit Krawietz**, a ZMO colleague since May 2006, who has been appointed a professorship for Islamic Studies at the FU Berlin as of April 2009. The position was established within the framework of the Excellence Initiative of the German Federal Government and state governments. Two new colleagues were welcomed at ZMO. Dr. **Samuli Schielke** studied Islamic Studies in Germany and gained his PhD in anthropology in 2006 with a dissertation on "Snacks and saints: Mawlid festivals and the politics of festivity, piety, and modernity in contemporary Egypt" as a doctoral fellow at ISIM, Leiden. His current research at ZMO deals with the ambivalences of re-Islamization and the expectations, visions and frustrations of migration and social advancement in Egypt. As of April 2009, Prof. Dr. **Marc Baer** has taken up a position as research fellow in the working group "Microcosms and the practices of the local". Prof. Baer completed his PhD in history at the University of California in 2001. From 2004 to 2008, he was Assistant Professor in the Department of History at the University of California, Irvine, where he became Associate Professor in 2008. At ZMO he is working on "Cosmopolitanism and the end of Empire. The Dönme of Salonica".

Sarah Jurkiewicz, Assistant to the Director at ZMO until recently, has left to pursue doctoral studies at the Institute for Culture Studies and Oriental Languages at the University of Oslo, for which she

won a scholarship. She is conducting research on "Alternative Arab news networks on the Internet: journalists, media activists, bloggers and the formation of new public spaces". Her successor is **Leyla von Mende**, who previously worked at the Centre as a student assistant. Von Mende completed her degree in Islamic Studies, Political Science and Law at the FU Berlin in December 2008. Her MA thesis, which gained distinction, discussed "Europa à la Turca. Osmanische Studenten in Paris und Genf an der Wende zum 20. Jahrhundert" (Europe à la turca. Ottoman students in Paris and Geneva at the turn of the 20th century).

Our former librarian, **Martina Febra**, left in December 2008 to take up French Studies at Freiburg University. **Sibylle Wegener** succeeds her. Mrs. Wegener studied Arabic and Islamic Studies at the University of Halle. Since 2000, she has worked with various projects of the special interest collection Middle East/North Africa at the university and state library in Halle (including MENALIB)

Several colleagues took up interim posts: Dr. **Marloes Janson** worked from January through May 2009 as DAAD Visiting Professor at the Department of Anthropology of Brandeis University, Waltham, Massachusetts, USA; Dr. **Ben Zachariah** took on a Visiting Professorship for Intellectual History at the Department of Philosophy of Heidelberg University during the summer term 2009; Prof. **Ulrike Freitag** has accepted a Visiting Professorial Fellowship from May until July 2009 at SOAS in London.

We also congratulate our colleague Dr. **Katrin Bromber**, who completed her Habilitation in April 2009. Her thesis "Zwischen Legitimation und Regulierung: die Swahilisprachige Militärpublizistik während des Zweiten Weltkrieges" (Between legitimation and regulation. Swahili military publications during the Second World War) has been accepted at the University of Vienna and will be published in the ZMO Series.

At the end of 2008, we bade farewell to Dr. **Hassan Mwakimako**, who returned to the University of Nairobi, Kenya. Dr. **Lutz Rogler**, research fellow at ZMO from 2001 to 2008, took up a post as Visiting Professor of Islamic Studies at the University of Hamburg in April 2009. **Dalila Nadi** has completed her doctoral thesis on new translocal labour markets in Algeria. She is developing a postdoctoral project at ZMO as of July.

As part of the Visiting Research Fellowship Programme for 2009, ZMO has already welcomed **Divine Fuh**, PhD fellow of the University of Basel, who is working on male identity in contemporary Cameroon. He stayed at ZMO in January and February. Further guests in the programme 2009 are Dr. **Nico J. G. Kaptein** from Leiden University, Netherlands, Dr. **Elke E. Stockreiter**, University of Iowa, USA, Dr. **Bodhisattva Kar** from the Centre for Social Sciences, Calcutta, India, Prof. **Ellen Fleischmann**, University of Dayton, USA and **Hatsuki Aishima**, St. Anthony's College Oxford, UK.

calendar

• 11th July 2009, 14.00 - 19.00 h

OPEN DAY AT ZMO

Programme includes:
guided tour: ZMO in the "Mittelhof" of Hermann Muthesius (Heike Liebau, German and English) • film: "Messages from Paradise" (Samuli Schielke and Daniela Swarowsky) • lecture: "Der Wilden Zähmung: Orientalismus in Star Trek" (Andrea Fischer-Tahir)

ZMO-KOLLOQUIUM

• 9th July 2009, 18.00 h

Prof. **Stephan Conermann**, Bonn University: Islamwissenschaft - ein Fach im Zustand der Auflösung

• 17th September 2009, 18.00 h

Prof. **Saad A. Sowayan**, King Saud University: The Saudi Pot: Melting or Boiling! National Identity, Power Structure and Future Prospects in Saudi Arabia

For further information see:
www.zmo.de/veranstaltungen

OTHER EVENTS

• 15th June 2009, 20.00 h, arsenal, Potsdamer Strasse 2 (www.arsenal-berlin.de), EUME and ZMO present the documentary: "What is said about... Arabs and Terrorism" (USA 2008) by Bassam Haddad. Film and discussion

• 16th June 2009, 17.00 h, ZMO
Börte Sagaster: Literatur und Erinnerung in der Türkei: Vergangenheitsentwürfe in der türkischen Literatur nach 1980

• 7th July 2009, 20.00 h, arsenal
"Casanegra" (Marokko 2008), film by Nour-Eddine Lakhmari. Introduction by Sonja Hegasy (ZMO)