



### Editorial

The signs seemed hopeful for the regional studies departments. The Free University of Berlin had just won the excellency competition, thereby substantiating the international reputation of Berlin's academic research. During her visit to India, the German Chancellor stressed the importance of economic, scientific and cultural relations between India and Germany. At the same time, however, we

received disconcerting news that pointed in quite the opposite direction: after the recent decision by the Berlin Free University to close down its Indology department, the Humboldt University followed suit, announcing plans to abandon the chair of South Asian history. Should this happen, Berlin, a city with an international reputation in academic research on India since the nineteenth century, would be turning its back on a prestigious tradition for the sake of short-sight-

ed budget cuts. There is a growing demand for specialists in this region – a region with two nuclear powers, booming economies and the largest Muslim population on the globe. Even today it is almost impossible to recruit qualified graduates in Germany for projects dealing with South Asia. Is this what is meant by promoting Germany as an international centre of scholarship, a phrase that is currently the talk of the town?

*Margrit Pernau*

We are proud to announce that, from 2008 onwards, Berlin will host an international Graduate School for students of "Muslim Cultures and Societies: Unity and Diversity". The Graduate School will be hosted by the Free University of Berlin and strongly supported by both ZMO and the Humboldt University. A number of ZMO researchers were actively involved in formulating the

application as part of the German competition for "Excellence Grants" and will be among the faculty members of the Graduate School.

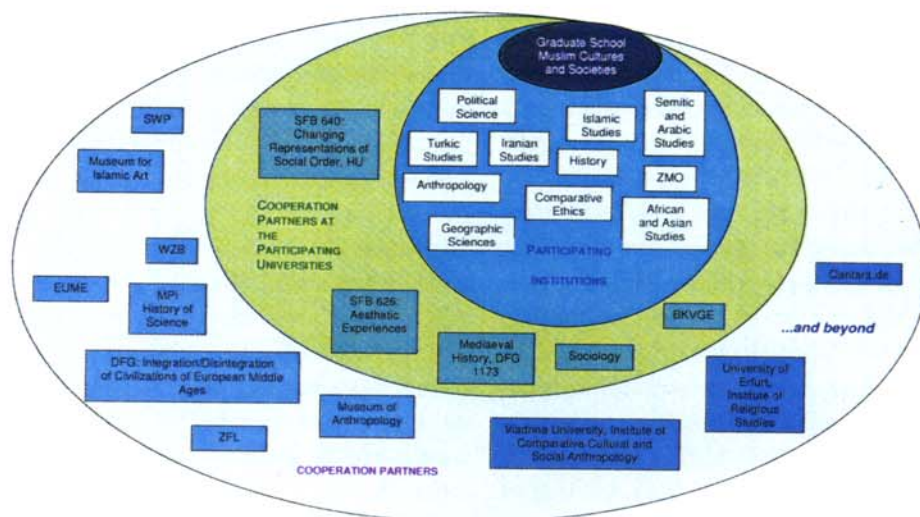
Its aim is to train specialists working in different disciplines and on different Muslim regions, and thus to strengthen innovative research on the areas in question. In doing so it will bring to the doctoral level the kind of discipline-based interdisciplinarity so

successfully practiced at ZMO for the past twelve years. Students will be encouraged to transcend the boundaries of the areas and disciplines that formed the basis of their training up to MA level. The need for this type of training and ZMO's achievement in establishing a fruitful research environment for such interdisciplinarity was a recurrent theme during the German Research Council's evaluation of ZMO.

ZMO has consistently supported the new project from the outset. We see the Graduate School as an appropriate way to encourage young researchers, but also to reinforce collaboration with our university partners. The issue of cooperation between universities and independent research institutions has become a highly contested field.

A joint effort in the training of future researchers, but also of journalists, policy advisers and cultural managers, benefits all parties equally, and is a crucial investment in the future. It respects mutual interests and priorities, while joining forces where it really matters.

*Ulrike Freitag*



## Media-mediated Islam. Fatwas of Yusuf al-Qaradawi

In her dissertation project with the working title *Production and adoption of fatwas in the era of electronic media with reference to the works of Yusuf al-Qaradawi*, Bettina Gräf focuses on the impact of the media on the process of issuing fatwas and on the layout of the genre.



pending on the regional and social context in which it arises. In a non-Muslim German or European environment, it is still strongly associated with the death threat (due to the fatwa "against" Salman Rushdie in 1989). In Muslim majority countries, on the other hand, the term is associated with the aura of authority surrounding erudite Muslim figures, but is, at the same time, a highly contested means of communication between various public actors, such as politicians, journalists and scholars. In addition, debates on the function of the fatwa genre and the role of the mufti in a media-mediated world of secular nation states are ongoing among intellectuals, not only in the Arab world but also, for example, in South and Southeast Asia.

*"My purpose is to serve Islam following the middle way and using the means of science, da'wa, and education."*

*Poster for the international meeting of Qaradawi with pupils and friends in Doha, July 2007 (photo: B. Gräf)*

Fatwas, commonly translated as Islamic legal opinion, have played a crucial role in Islamic history. They had at least two social functions, one of which was to negotiate and implement norms in Muslim societies, and the other, to develop Islamic jurisprudence (*fiqh*), i.e., to adjust *fiqh* to changing social conditions. In pre-press times, issuing fatwas (i.e., answering questions in the framework of *shari'a* or Islamic ethics) was habitually the domain of trained scholars acknowledged by the community and/or the ruler as being in possession of competence and integrity. They were referred to as *mufti*.

Today, the notion of fatwa evokes different associations and reactions, de-

The fatwas of the Egyptian Yusuf al-Qaradawi, a popular Azhari scholar and so-called media mufti who was born in 1926 and has lived in Qatar since 1961, serve as useful examples to investigate changes in the fatwa genre since the 1950s, when Qaradawi began to publish fatwas. Qaradawi, who was an active member of the Egyptian Muslim Brotherhood in his younger days, has never relinquished his commitment to contemporary Islam and is regarded as one of the leading theorist of the Islamic awakening (*al-sahwa al-islamiyya*) of the 1970s. Since the beginning of his career, Qaradawi has made fatwas a central tool of proselytization. He uses radio, terrestrial television and

the telephone to meet the expectations of those – mostly from Egypt and the Gulf region – who request a ruling. Internet and satellite television provide him with the opportunity of addressing his fatwas to Muslims worldwide. New fatwa categories, e.g., edited fatwas (*Is'al ahl adh-dhikr*) or live fatwas (*Fatawa mubashira*), can be found at the Internet portal IslamOnline.net (online since 1999, established with the support of Yusuf al-Qaradawi and produced in Qatar and Egypt). Fatwas from different periods and regional backgrounds are available in the fatwa bank (*Bank al-fatawa*). These new methods not only question the fatwa genre but also evoke discussion on the validity of religious authority and the transformation of authority into popularity.

As a result of analysing and comparing Qaradawi's fatwas, Bettina Gräf is able to show that fatwas in the electronic media or as published texts related to the fatwa genre have for the most part no direct association with the classical fatwa form nor do they serve any immediate purpose for Islamic jurisprudence (*fiqh*). On the contrary, they are linked to an imagined public, i.e., the "people" (*an-nas*). In the case of Qaradawi's fatwas the audience is seen as the global Islamic community (*al-umma al-islamiyya al-'alamiyya*). As a result of being filtered through the journalistic criteria of generalizing, summarizing and simplifying, as well as through the dictum of topicality, on the one hand, and the need to be competitive, on the other, the broad content and complexity of *fiqh* and its inherent logic and systematics are reduced. Once a tool to negotiate Islamic norms in Muslim societies, the social function of the fatwa appears to have undergone a shift (or at least an expansion) in the direction of becoming an instrument to define/defend Muslim identity on a global (media) scale, in competition with other religious and cultural identities. While media fatwas have been instrumentalized in the attempt to solve political conflict within (e.g., Iraq) or between (e.g., Palestine, Israel) states, it is still difficult to discern the issuer/publisher of a fatwa, the reason behind it and on whose

behalf it has been issued (terms such as fatwa chaos or fatwa wars have been used in this context). The dissertation project, however, renders transparent that media fatwas have become a key means of legitimizing Muslim politics and a symbol of what it means to be

Islamic in a multi-religious and multi-ethical media-mediated world. Hence those (in journalism, politics and religion) who are involved in the fatwa giving/publishing process leave their mark on the fatwa genre. Bettina Gräf



## The Kheiri Brothers and the Question of World Order after World War I

A major aim of the research project *The First World War in Indian public spheres. From the perception of war to the reconfiguration of identities, world views and world orders* is to study the wartime experience and activities of Indian nationalists and intellectuals abroad. Indian emigrants represented a wide spectrum of political social and religious thought, giving rise to quite different motives and positions during the First World War. With the establishment of the Berlin India Independence Committee in September 1914, the German capital became a vital centre for Indian anti-British activities in Europe and the rest of the world. Although this is a well-known fact, a comprehensive study of this group has not yet been undertaken. Research concentrates on the role of a few activists like Virendranath Chattopadhyaya, Maulana Barakatullah or Har Dayal.

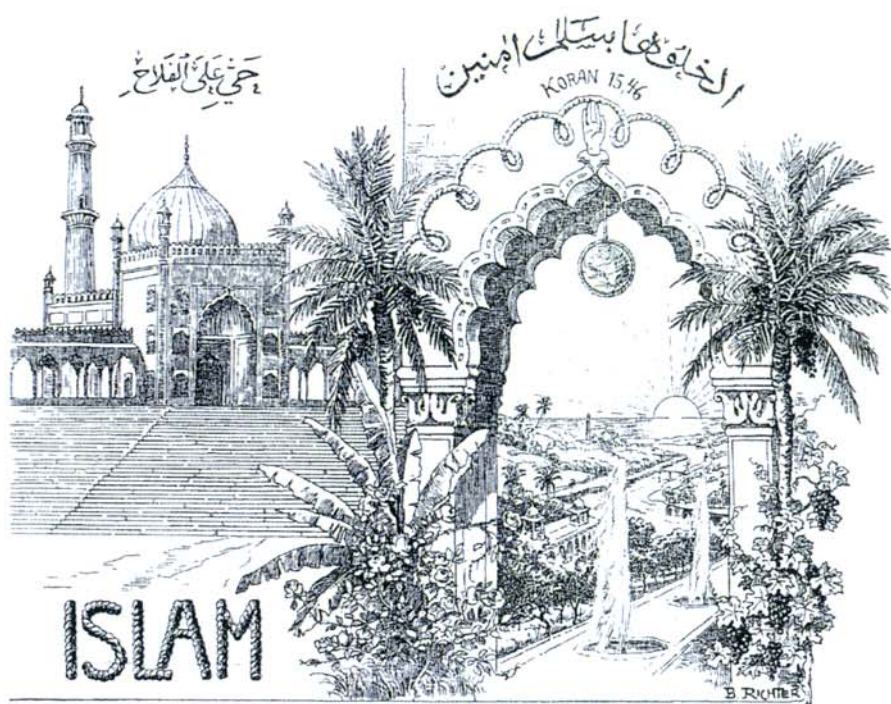
Among those whose position within the group of Berlin Indian nationalists has still not been adequately explored are two Indian Muslim intellectuals, i.e., the brothers Abdul Jabbar Kheiri and Abdul Sattar Kheiri. Having graduated from the Muhammedan Anglo-Oriental College in Aligarh, they continued their studies in Baghdad and Cairo. Between 1905 and 1909, they studied in Beirut at the Syrian Protestant College (which was to become the American University of Beirut) and later briefly ran their own Islamic College in Beirut. When war broke out, the Kheiris immediately offered their assistance to Germany.

The German political authorities endeavoured to exploit the war situation to destabilize British power, encouraging anti-colonial revolts in India and supporting the pan-Islamist movement. Thus the Foreign Office in Berlin cooperated with the India Independence Committee. The Committee, on the other

hand, was in need of material support and logistic conditions to continue its anti-British propaganda and other conspiratorial activities in an effort to challenge British colonial power. As politically active Muslims, the Kheiri brothers were of some interest to the German authorities.

In 1917, not unlike numerous members of the Berlin India Independence Committee, the brothers participated in the Socialist International Conference held in Stockholm. In November 1918, they were the first Indians to meet Lenin in Moscow. Combining political activities with their aim of strengthening Muslim identity and Islamic influence in India and worldwide, the Kheiris made use of their opportunities to propagate an organizational process in the Indian Muslim community abroad.

Forced to stay in Europe after the war until the beginning of the 1930s, the Kheiri brothers continued with their scholarly work and with teaching. Both were engaged in the process of introducing Islamic studies to Berlin University in 1924/25. Sattar completed publications



Cover picture of a journal published by the Kheiri brothers in Berlin in the 1920s

Jabbar and Sattar Kheiri did never join the Hindu-dominated Berlin Committee. Although they shared its anti-British position, contact was governed by permanent friction. In the course of the war, however, the Kheiri brothers pursued their intensive studies of Western philosophy, science, literature and politics. They collaborated with European socialists and met representatives of the Bolsheviks. Berlin, Copenhagen, Stockholm, Moscow and Constantinople became their main work bases.

on Islamic art and architecture, while Jabbar wrote his PhD on the role of the working class in India (*Indien und seine Arbeiterschaft*), which was published in 1927. Simultaneously, they both pursued their religious activities. Abdul Jabbar became the spokesman for the Muslim community in Berlin and was one of the founders of the Berlin Muslim Association in 1922. The brothers published the journal *Islam*, in which they proclaimed the Islamic religion as the guide to saving the (Western) world following the

tragedy of war. They declared that the end of the war meant an end to Western superiority. East and West, and North and South were waiting for the salvation that could only be achieved through Islam.

Both brothers had great difficulty in obtaining official permission to return to India. It was not until the 1930s that Abdul Sattar acquired a professorship at Aligarh Muslim University, where he established a German Society with the aim of studying the German language and German "Realien". In the monthly *Journal of the German Society* (1934/36) he published articles on the National Socialist order in Germany and the relations between National Socialism and Islam. Abdul Jabbar, who became an adviser

to Muhammad Ali Jinnah, published his political and religious views in a book entitled *Din aur us ki haqiqat* (Religion and its truth) in 1940.

The events of World War One undoubtedly influenced the views of the Kheiri brothers on world order, the British Empire and "Western Civilization". Through their political and religious activities both during and after the war, they were confronted with a wide range of ideas and ideologies. By reviewing their experiences and integrating certain elements into their religious, cultural and political self-perception, the Kheiri brothers at the same time reinforced their view of the role of Islam in a future world order.

Heike Liebau



With this frame, the ZMO welcomed scholars from India, South Africa, Turkey, Israel, Great Britain, France, Italy, the United States of America and Germany. Presentations and discussions revolved around three thematic axes. The first investigated the framing of everyday experience. Presentations that explored this key theme with regard to the front line ranged from the influence of modern warfare on military medicine in hospitals for Indian sepoy on the Western Front to the experience of military distinctions between sepoy and coolie-menial labourers in the Indian Army (WW I) or among African combatants within the ranks of the Malawian troops (WW II). Papers dealing with wartime experiences behind the front lines focused on relations between non-European military personnel and the civilian population, but also emphasized civilian perceptions of occupation (Syria, WW II), urban solidarity (Jerusalem, WW II) and specific social groups such as the Turkish working class. The second thematic axis focused on representations and responses to both World Wars. On the one hand, the papers explored the interpretative struggle in case studies on political propaganda directed at East African soldiers (WW II) and Indian POWs (WW I) in texts produced by the Anti-Fascist movement in Lebanon and Syria (WW II), as well as in literary pieces about the participation of Indian troops in Europe (WW I). On the other hand, the presentations

examined interpretations of the war in hindsight, such as those in debates on the World Wars in Egyptian intellectual journals or in socio-religious movements among the Oraons (India, WW I). The third key theme focused on the larger social and political implications of the two World Wars. Related papers discussed aspects of the impact of the Second World War on citizen rights and values among former West and South African servicemen, and on economic and socio-political developments in India.

The workshop clearly demonstrated that the non-European war experience is indispensable to research on the two World Wars and should not be neglected. On the contrary, more collaborative research will open up new intellectual avenues for the necessary re-working of established historical paradigms.

Katrin Bromber

## activities

### ■ ZMO Workshop

#### The World in World Wars: Experiences, Perceptions and Perspectives from the South ZMO, 7-9 June, 2007

In European historiography, the two great wars of the twentieth century have in recent years increasingly been explored in terms of their social, cultural and intellectual effects, complementing earlier research that focused on the military and political aspects of these wars. Despite the global scope indicated in the term "world wars", however, systematic research on the experience and perception of these wars in the global south has so far played a marginal role. With specific emphasis on social and cultural aspects, the workshop made an attempt to investigate perspectives from the Indian sub-continent, the Middle East and Africa, concentrating in equal measure on individual and collective experiences (of both combatants and non-combatants, men and women), memories, perceptions, and intellectual discourses and representations of both World Wars. By encouraging new regional and disciplinary foci, it sought to unsettle conventional notions of time and space, including established periodizations and geographies of the World Wars.

#### Guest Scholars from July to December 2007

Dr. Sarah Binay, Orient-Institute Beirut ■ Driss Ksikes ■ Abdelkader Reggani ■ Ahmed Gassen, Université d'Alger ■ Prof. Norani Othman, Institut Kajian Malaysia dan Antarabangsa ■ Prof. Vangelis Kechriotis, Bosphorus University Istanbul

#### Shifting the Meaning: Time, Space, Connectivity and its Challenges in the Western Indian Ocean, 21-23 May, 2007

Taking selected case studies from the western Indian Ocean, this workshop explored the social negotiation of translocal connections across time and space: how these had both unifying and divisive effects; how regional forms of 'cosmopolitanism' were shaped and re-shaped, and how developments within Empire and *umma* increased or obstructed their effects. In particular focus were social relations among Muslims, and between Muslims and their others, such as competing Islamic factions, British colonials and their representatives, and members of other ethnic, religious and linguistic groups. Drawing from their expertise



Participants of the workshop "Shifting the Meaning" in front of the main entrance of ZMO

in history, anthropology and religious studies, and working intensively with biographies and regional languages (such as Swahili, Gujarati, Malayalam, and Arabic), the presenters provided illuminating examples that informed two days of rich discussions on the ambivalence of religious and social experience.

A vital sub-theme was the conceptualization and negotiation of 'time' on the Swahili coast, with a view to Islamic scholars and their networks, but also their intellectual biographies and personal development. In this respect, several *ulama* from East Africa gave fascinating personal accounts of socio-religious debates from the 1960s onwards. Among them were the Chief Kadhi of Kenya, Sheikh Hamad Muhammad Kasim Mazrui and Sheikh Ahmed Msallam, both from Mombasa, as well as the deputy to the mufti of Zanzibar, F. A. Sorago and university lecturer Isa Ziddy from Zanzibar Island. Listening to their accounts was a unique and enriching experience, and struck a good balance with the academic presentations. Further participants of East African origin were Kadara Swaleh (University of Nairobi), who presented a discussion of the social relevance of mosques in Malindi, and Mohamed Bakari (Istanbul), Abdul Sherif (Zanzibar) and Farouk Topan (SOAS), who guided discussions as chairs and discussants. The experiment of linking up academic and non-academic presentations within one workshop worked very well in-

deed, as all learned from each other, across disciplines, regions, and professional status. The discussions also benefited greatly from the critical and suggestive input by David Parkin (Oxford) and Muhammad Qasim Zaman (Princeton), who also gave a public lecture for the ZMO Colloquium series during the same week.

Other papers discussed disputes over the calculation of Islamic festival dates in coastal Tanzania (Gerard van der Bruinhorst), the meaning of travel in the life histories of Gujarati sailors (Edward Simpson), perspectives for the research of Islamic networks in the south-western Indian Ocean (Anne Bang, Bergen), rivalries between *ulama* and administrators in colonial Aden (Scott Reese) and between Islamic reformists and their opponents in post-colonial Mombasa (Kai Kresse), the limits of spatial conceptualization of the Indian Ocean (Katrin Bromber), gender and Islamic law in Zanzibar (Elke Stockreiter), credit systems in colonial East Africa (Thomas McDow), the impact of the local context on the Ibadhi tradition in Zanzibar (Valerie Hoffman), the coastal Independence movement in Kenya (James Brennan), the marginal status of coastal Muslims in Kenya (Jeremy Prestholdt), and the comparative dimensions of culinary performance between Muslims and Hindus, between Kerala and the Gulf (Caroline Ossella).

Having prepared the workshop as yet another step in a sequence of long-term and ongoing research relation-

ships with many of the participants, organizers Roman Loimeier, Hassan Mwakimako, Kai Kresse (all ZMO) and Scott Reese (Northern Arizona University) were delighted with the standard of the contributions and discussions, and are pursuing plans for a publication. As always, the ZMO team, and particularly the student assistants, proved incredibly helpful and versatile in making the extra-academic aspects of the workshop a genuine success.

Kai Kresse

## ■ ZMO-EUME-Colloquium

### Ottoman Urban Studies Seminar

The Ottoman Urban Studies Seminar is one of the activities of ZMO and the research programme *Europe in the Middle East – the Middle East in Europe* (EUME, research field 'Cities Compared: Cosmopolitanism in the Mediterranean and Adjacent Regions' chaired by Prof. Ulrike Freitag and Dr. Nora Lafi) of the Berlin-Brandenburgische Akademie der Wissenschaften, the Fritz Thyssen Stiftung, and the Wissenschaftskolleg zu Berlin, and is funded by the Fritz Thyssen Stiftung. In 2006-2007, the key aim of the seminar was to present contemporary research on the nature of urban institutions in the Ottoman world, i.e., roots, evolution, features. One of the main questions was to understand the relationship between local forms of expression on the part of the urban power of the notability and the imperial organizational features. Researchers from different academic and geographical backgrounds presented their views on the subject – from the medieval scheme to the Ottoman reform period – to a wide audience of Berlin Ottomanists, urban historians and Islamic Studies specialists. The seminar was an occasion to uncover the civic roots of urban governance in the Ottoman Empire and their fate at a time of change, confronted, for example, by modernity or nationalism. A publication project is in progress. Cosmopolitanism was chosen as the theme for 2007-2008. Advancing from an examination of the philosophical meaning of the concept to a discussion of

its use in various urban contexts, the aim is to examine Ottoman specificities in the governance of diversity and the evolution of the "living together" feature of the Empire and its successor states. Specialists

from all over the world have once again been invited to present their ideas. For the programme see [http://www.zmo.de/veranstaltungen/2007/Poster\\_Ottoman\\_ZMO.pdf](http://www.zmo.de/veranstaltungen/2007/Poster_Ottoman_ZMO.pdf).  
Nora Lafi

## ■ Other Activities

### Gesellschaft zur Förderung des Zentrums Moderner Orient e.V.

On January 26, 2007, Dietmar Rothermund, Professor for South Asian History, was elected Chairman of the ZMO Support Association (registered since August 2007). Born in Kassel in 1933, he studied history and philosophy at the Universities of Marburg, Munich, and Philadelphia. After a long research residence in India, in 1963 he came to the South Asia Institute of Heidelberg University as an Assistant Professor. From 1968 to 2001, he was Professor for South Asian History there. For many years he was Managing Director of the South Asia Institute. He has been a Fellow of the Royal Historical Society in London since 1988. From 1997 to 2006, Dietmar Rothermund was the President of the European Association of South Asian Studies, where he is now Honorary President. He is an Honorary Member of the Humboldt University Berlin. Dietmar Rothermund was a member of the ZMO Advisory Board for many years.



Prof. Dr. Dietmar Rothermund (photo: Ruprecht-Karls-University, South Asia Institute, Heidelberg)

"The ZMO is an especially important scientific institution whose founding I took part in and with which I have always remained associated. The ZMO creates possibilities for research that go beyond the scope of individual university chairs. Its activity deserves to be lastingly anchored in German society and internationally respected. These are the goals of the ZMO Support Association."

### Exhibition: Philipp Schaeffer 1894-1943 Orientalist, Librarian, Member of the Resistance

An exhibition on Philipp Schaeffer, Orientalist, librarian and member of the resistance, was held in the reading room of the ZMO library in Berlin from 6 June to 21 September. Philipp Schaeffer gained a PhD at the Institute of Chinese Studies in Heidelberg. He became close friends with Anna Seghers, with whom he attended lectures on Indian Philosophy and Buddhism. In 1928, he became the librarian of the Volksbibliothek in Brunnenstraße 181 in Berlin (named after him in 1952). Schaeffer was sacked in 1932 as a result of his membership in the KPD (German Communist Party) and sentenced to five years imprisonment in 1935 for the pursuit of illegal party



Philipp Schaeffer  
1894 – 1943

Orientalist  
Bibliothekar  
Widerstandskämpfer

Eine Wanderausstellung der Gedenkstätte Deutscher Widerstand

activities. Released from prison in 1940, he joined the resistance group Rote Kapelle. While attempting to rescue a Jewish musicologist in 1943 he suffered a serious accident, was re-arrested and subsequently executed in Plötzensee. His life's work, a Chinese dictionary, remained unfinished.

The concept for the documentation was developed by Dr. Hans Coppi and designed by Karl-Heinz Lehmann on behalf of the German Resistance Memorial Centre.

### Open Day at ZMO, 7 July, 2007

As every year, the ZMO invited friends, family, neighbours, colleagues and the interested public to an Open Day at the Centre in July 2007.

Achim v. Oppen's tour of the Mittelhof, our location, has meanwhile attracted considerable attention. Many of our guests took advantage of his guided tour around the Centre, later enjoying coffee and homemade cakes in the courtyard. Our smaller visitors had meanwhile been transformed into cats, princesses or fabulous creatures by student make-up artists.



Open Day impression

In the library, Hans Coppi presented a lecture in the context of an exhibition on the life of Philip Schaeffer, a German orientalist and librarian, who was active in the resistance and killed by the Nazi Regime. The exhibition was hosted by the ZMO from June to September.

Faizan Ahmed, a ZMO fellow from India, recited his own poetry in Hindi, Urdu and English. After this journey to lyrical India, visitors were able to follow Farish Noor to a presentation of a day in the life of a Madrasah. The pictures Dr. Noor took in the course of several stays in Malaysia enchanted the audience. These imaginary journeys were continued with a trip to Africa where Dalila Nadi talked about "China in Algeria", a topic that is now regularly reported and discussed.

How youngsters flirt in Syria was the subject of a lecture by Katharina Lange who discussed youth in a Syrian village. The journey to the Centre's research area drew to a close with the sound of the Ud, the Arabic lute, in an outstanding performance by the renowned Farhan Sabbagh and his percussion group.

Regina Sarreiter

### ZMO Colloquium from July to December 2007

Prof. Elmar Holenstein, Emeritus ETH Zürich ▪ Prof. Henrietta Moore, London School of Economics ▪ Prof. Dismas A. Masolo, University of Louisville ▪ PD Dr. Iris Daermann, University Lüneburg

## publications

### ■ ZMO Publication Series

**René Wildangel: Zwischen Achse und Mandatsmacht. Palästina und der Nationalsozialismus, ZMO-Studien 24, Klaus Schwarz Verlag, 2007, 444 p.**

Arab perception of National Socialism fluctuated in Palestine between the Axis and the mandate powers. Yet, the "Grand Mufti of Jerusalem", Amīn al-Ḥusainī, has become the sole focus of historical perception. His unconditional collaboration with the National Socialists still serves as a symbol of collective Arab enthusiasm for Hitler. For the first time, the current study



takes a more differentiated approach to contemporary Arab perspectives in Palestine, embracing their criticism of and reservations about Nazi Germany and Italian fascism. Although the struggle of the Arab national movement against the British mandate power and Jewish immigrants began to adopt a more radicalized form, the racist antisemitism of the National Socialists was foreign to Palestinian Arabs. Documents from German, British and Israeli archives, as well as extensive original sources in Arabic bear witness to the astonishing scope of the Arab "encounter with national socialism".

### ■ Other Publications

- *Ahmed, Chanfi*: The Reformist movement of Sunni and Shia Islam in East Africa, in: Zentrum Ökumene der Evangelischen Kirche in Hessen und Nassau (ed.), Christianity and Islam in Ghana, Tanzania and Germany, documentation of the workshop from 9 to 12 October 2006 in Limburg/Gnadenthal, 2007, 24-31.
- *Amenda, Lars; Malte Fuhrmann* (eds.): Hafenstädte: Mobilität, Migration, Globalisierung, *Comparativ. Zeitschrift für Globalgeschichte und vergleichende Gesellschaftsforschung*, 17 (2), 2007.
- *Dennerlein, Bettina; Dietrich Reetz* (guest eds.): Comparative Studies of South Asia, Africa and the Middle East, Vol. 27, No.1, 2007.
- *Dennerlein, Bettina; Dietrich Reetz*: Continuity and Disparity: South-South Link-

ages in the Muslim World, in: Comparative Studies of south Asia, Africa and the Middle East, Vol. 27, No.1, 2007, 3-6.

- *Dennerlein, Bettina; Sonja Hegasy*: Die marokkanische Wahrheitskommission zwischen Politik und Geschichte, in: Christoph Marx (ed.), Bilder nach dem Sturm. Wahrheitskommissionen und historische Identitätsstiftung zwischen Staat und Zivilgesellschaft, *Periplus-Studien*, Vol. 12, 2007, 102-121.
- *Freitag, Ulrike*: Handelsmetropole und Pilgerstation. Djidda in spätoomanischer Zeit, in: *Comparativ. Zeitschrift für Globalgeschichte und vergleichende Gesellschaftsforschung*, 17 (2), 2007, 64-79.
- *Fuhrmann, Malte*: Meeresanrainer – Weltenbürger? Zum Verhältnis von hafentätiger Gesellschaft und Kosmopolitismus, in: *Comparativ. Zeitschrift für Globalgeschichte und vergleichende Gesellschaftsforschung*, 17 (2), 2007, 12-26.
- *Gräf, Bettina*: Yusuf al-Qaradawi in Cyberspace, in: *Welt des Islams* 47, 3-4, 2007.
- *Hamzah, Dyala*: Nineteenth-Century Egypt as Dynastic Locus of Universality: The History of Muhammad 'Ali by Khalil ibn Ahmad al-Rajabi, in: Dennerlein, Bettina; Dietrich Reetz (guest eds.), Comparative Studies of South Asia, Africa and the Middle East, Vol. 27, No.1, 2007, 62-82.
- *Krawietz, Birgit*: Der Körper zwischen Gott und Mensch im Islam, in: Sibylle van der Walt und Christoph Menke (eds.), Die Unversehrtheit des Körpers. Theorie und Geschichte eines elementaren Menschenrechts, campus, Frankfurt, 2007, 117-135.
- *Kresse, Kai*: Philosophising in Mombasa: Knowledge, Islam and Intellectual Practice on the Swahili Coast, Edinburgh University Press, 2007, 288 p.
- *Loimeier, Roman*: Nigeria: The Quest for a Viable Religious Option, in: William F. S. Miles (ed.), Political Islam in West Africa. State-society Relations Transformed, Boulder, London, 2007, 43-72.
- *Mwakimako, Hassan*: Mosques in Kenya. Muslim Opinions on Religion, Politics and Development, Klaus Schwarz Verlag, Berlin, 2007, 84 p.
- *Noor, Farish A.*: Entry 'Malaysia', in: Toby Archer, Heidi Huuhtanen (eds.), Islamist Opposition Parties and the Potential for EU Engagement., Helsinki, 2007.
- *Noor, Farish A., Katharina Zöller*: The Islamists are coming, in: ISIM Review No.19, spring 2007, 15.

▪ *Pernau, Margrit*: Transkulturelle Geschichte und das Problem der universalen Begriffe. Muslimische Bürger im Delhi des 19. Jahrhunderts, in: Birgit Schäßler (ed.), *Area Studies und die Welt. Weltregionen und neue Globalgeschichte*, Wien 2007, 117-150.

▪ *Simpson, Edward; Kai Kresse* (eds.): *Struggling with History. Islam and Cosmopolitanism in the Western Indian Ocean*, Hurst & Co. Publishers, London, 2007, 400 p.

▪ *Wagenhofer, Sophie* (rev.): Robert Satloff, *Among the Righteous: Lost Stories from the Holocaust's Long Reach into Arab Lands*, New York, 2006, [http://hsozkult.geschichte.hu-berlin.de/rezensionen], 21 May, 2007.

## news

As already mentioned in Bulletin No.12, several colleagues received calls for professorships. Prof. Dr. **Achim von Oppen**, our long-standing deputy director, left for Bayreuth to begin his professorship in African History as of October 2007. This resulted in a restructuring of the directorship, drawing from earlier ZMO experience (prior to 2004) with two deputy directors. Dr. **Kai Kresse** has taken over responsibilities as Acting Vice Director for Research Development, and Dr. **Sonja Hegasy**, who has been responsible for the public (re)presentation of ZMO, is to become the new Vice Director - External Relations from January

2008 on (details to follow in Bulletin No. 14). Congratulations!

Several other colleagues will bid farewell to the Centre at the end of the year to pursue their scientific careers. PD Dr. **Margrit Pernau**, who has been our programme development officer for over a year, will act as coordinator for the research group on "Geschichte der Gefühle" (history of emotions) at the Max-Planck-Institut für Bildungsforschung in Berlin as of 2008. Dr. **Farish Ahmad-Noor**, currently pursuing a project on "The reform of Islamic education in Malaysia and Indonesia" is to become a Senior Fellow at Rajaratnam School of International Studies of the Nanyang Technical University Singapore as of February 2008. He also received a call as Affiliated Professor of the Sunan Kalijaga Islamic University in Jogjakarta, Indonesia. Dr. **Saeed Ur-Rehman** will start a project at the Norwegian Folk Museum in Oslo. **S. M. Faizan Ahmed** is going to resume his position as president of the Society for Social Research, Delhi, and will continue his current study on three madrasas in India towards the completion of a small monograph.

Dr. **Katharina Lange**, research fellow in the project "World wars and world views", took up a post as visiting professor for History and Anthropology at Jacobs University Bremen for the winter term 2007/2008.

Concerning associated fellows, former colleagues Dr. **Zerrin Özlem Biner** (now research fellow at Max Planck Institute for Social Anthropology, Halle), Dr.

**Magdi Guirgis** (still fellow in the "Europe in the Middle East – the Middle East in Europe" (EUME) research programme), Dr. **Dana Sajdi** (now Assistant Professor at Boston College) and Dr. **Zafer Yenil** (back at Yildiz Technical University, Istanbul) completed their research on the project "Cities compared: Cosmopolitanism in the Mediterranean and adjacent regions" during the summer.

The ZMO has the pleasure of welcoming several new faces in the joint research programme "Europe in the Middle East – the Middle East in Europe". In October 2007, Dr. **Gergana Georgieva**, Dr. **Marc Aymes** and Dr. **Mohammed Sabri al-Dali** took up their residence as research fellows at ZMO. Dr. Georgieva from the Bulgarian Academy of Sciences is working on "Who made what? Who controlled whom? The stratification of Sofia's urban governance in the late eighteenth and early nineteenth centuries". Dr. Aymes, post-doctoral fellow at EHESS, is studying "Provincial worlds: Administration, sociabilities and languages in the late Ottoman Empire", and Dr. al-Dali from Helwan University Cairo is examining "The image of the European in Egyptian historical sources. The Englishman and the Frenchman. From the late eighteenth to the early twentieth centuries".

Furthermore, Dr. **Mara Leichtman**, Assistant Professor of Anthropology at Michigan State University, joined ZMO in October 2007 and will remain until February 2008. She is conducting research on Shi'ite Islam in Senegal.

Dr. **Egodi Uchendu**, associated to the Centre as a Humboldt Fellow since 2006, has been granted a further year of research by the Alexander von Humboldt Foundation.

## calendar

For information see:  
www.zmo.de/veranstaltungen

### 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, Kai Kresse, S. Becherer  
Photos without reference: ZMO  
Contact: svenja.becherer@rz.hu-berlin.de



Prof. Dr. Werner Ende  
(photo: Orientalisches Seminar, Albert-Ludwigs-University Freiburg)

On 22 September 2007, Professor Dr. Werner Ende, member of the ZMO advisory board, celebrated his seventieth birthday. Professor Ende studied Islamic Sciences in Halle, Hamburg and Cairo. After research posts in Hamburg and Beirut he

held the chair for Islamic Studies at the Orientalisches Seminar of the University of Freiburg from 1983 to 2002. Far from considering retirement, he is still an active participant in academic discussions. Colleagues and friends paid tribute to Professor Ende's achievements by attending a festive lecture entitled "Das andere Arabien. Politik und Geistesleben zwischen Modernisierung und Selbstbehauptung" given by Prof. Udo Steinbach on the occasion. The event was organized by ZMO and took place on 1 November 2007 at the Robert Bosch Stiftung in Berlin. Once again, many congratulations, Professor Ende!