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## bulletin

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

### History in the making: 10th anniversary of ZMO

For ten years now researchers at ZMO have combined efforts to analyse the complex conditions of regions in Asia, Africa and the Middle East and their historic causes. They strove from the outset for genuine dialogue that would transcend regional and disciplinary borders. Moreover ZMO has successfully fused the traditions of the academic systems in East and West Germany and developed a research profile that is unique in this country.



New Year's reception, 20th January 2006  
 (photo: ZMO)

Like most of the Geisteswissenschaftliche Zentren (GWZ), ZMO is a product of Germany's recent history and reunification, succeeding one of the various research departments at the Akademie der Wissenschaften of the GDR. After a transitional three-year phase, six GWZ were established in 1996, among them ZMO, which are funded by the German Research Foundation and the respective Bundesland. With its broad scope of basic research, ZMO brings together regions and disciplines that are normally regarded as distinct. Focusing on trans-local movements and relations in Asia, Africa and the Middle East, the project groups analyse and discuss the manifold entanglements, shared experiences and differences between predominantly

Muslim regions and societies, as well as those between the latter and their neighbours. Over the last decade, ZMO has established a wide network of co-operation with international institutions, which finds its expression in joint projects and workshops, and in the exchange of information and scholars.

Within this framework, a number of both new and ongoing projects will be realised in 2006/07, concentrating on three major areas: (1) Migration and translocality, (2) Transformation of Islamic institutions and internationalisation of normative ideas, and (3) Islam in Europe. Basic research on migration and translocality will find continuation, for instance, in topical projects on urban youth cultures in West Africa and the globalised labour markets in Algeria. In a more historical perspective, processes of migration and their impact on urban institutions in the later Ottoman Empire will be analysed. The experience of Indian POWs in Europe and of East African soldiers in the Indian Ocean region, exemplary for a temporary form of migration, will be analysed in two further projects. Questions on the transformation of Islamic institutions will be dealt with from both a contemporary and a historical perspective. Two projects, for example, will analyse the secularisation of Islamic institutions in South and Southeast Asia, while others focus on discussions of the Shari'a, the legitimisation of Egyptian expansion in Muslim regions or conversions in the multireligious context of East Africa. Finally, a major research project on Muslim immigrants in Europe and their perceptions of Europe and relations with their countries of origin, to be financed by the Federal Ministry for Education and Research, will begin in the summer of this year.

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### EDITORIAL

In time for the tenth anniversary of ZMO, the German Science Council (Wissenschaftsrat) published its recommendation on the Humanities and the Geisteswissenschaftliche Zentren (GWZ, Humanity Centres), of which ZMO forms a part. ZMO was praised as an „original, internationally recognised and singular [research] programme in Germany“.

The Council therefore recommends continued funding for ZMO as an autonomous institute in close co-operation with Freie Universität Berlin. It made a point of emphasising the long-term nature of interdisciplinary research on Muslim societies and histories at the Centre, and argued that the future form should exceed the rhythms of normal project funding. We are proud of this recognition of our work and wish to take the opportunity to thank our current financial and other academic supporters.

We and the other GWZ now face a fresh challenge: how to translate this positive recommendation into practice? While the Berlin Senate has already kindly declared its willingness to continue supporting the Centre, we need to find a suitable institutional form. The most difficult part will be to secure funding for the research programme. Negotiations with a variety of political and scientific bodies lie ahead of us. The Council's enthusiastic recommendation is a solid base on which to build the future of an even stronger ZMO.

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## profiles

New faces have arrived at ZMO since January 2006. Based on approval of a grant application from April 2005, the German Research Foundation (DFG) is funding 13 new projects including 23 research posts in 2006-2007. The ZMO is therefore happy to welcome a total of 12 new colleagues in the course of this year. We would like to introduce some of the new researchers at the centre.



photo: private

**Dr. Marloes Janson**, born in 1973 in the Netherlands, studied Cultural Anthropology at Leiden University from 1992 to 1997 and was a Ph.D. student at the Research School

of Asian, African, and Amerindian Studies (CNWS) at Leiden University. After completing her Ph.D. in 2002 with a work on *Griottes* (female *griots*) and their profession in Eastern Gambia she worked as a lecturer at the Department of Cultural Anthropology and Non-Western Sociology, University of Amsterdam (the Netherlands), before starting in 2003 as a post-doc research fellow at ISIM, International Institute for the Study of Islam in the Modern World, in Leiden. She finished her research project *Appropriating Islam: Finoos (Islamic Bards) as Brokers between Global Islam and Local Culture in the Gambia (West Africa)* in October 2005. Since January 2006, she has been involved in the ZMO project **Urban Youth Cultures in West Africa: Processes of Translocal Appropriation** with a sub-project titled "Islam as Sub-culture. The Gambian Tabligh Jama'at Studied as a Translocal Network for Youth in West Africa". Her research

focuses on the *Jama'at* in the Gambia, which has become a flourishing centre of *Tabligh* activities in West Africa. The attraction of its reformist ideology for Gambian youth in particular is a striking difference to South Asia, where the movement originated. Her research will explore how these young people - and particularly young women - have appropriated the *Tabligh* ideology and adapted it to the local, mostly urban, context in which they operate. Studying the *Tabligh Jama'at* from a translocal perspective has the aim of providing an alternative to essentialist concepts of Islam, such as the notion of a syncretic 'African Islam' or a 'fundamentalist Islam'. The research will be based mainly on anthropological fieldwork in Gambian urban settings.

**Dr. Kai Kresse**, born in 1969, has been a Lecturer at the Department of Social Anthropology of the University of St Andrews since September 2002, and is currently on research leave there to pursue his project at the ZMO. He completed his Ph.D. in Anthropology and African Studies at SOAS, University of London, in 2002. Prior to this he had gained academic degrees in Philosophy (M.A.) from the University of Hamburg, and in Social Anthropology (M.Sc.) from the LSE, University of London.

In November 2005, he delivered the Evans-Pritchard Lectures at All Souls College, Oxford, on Islam and Muslim identity discourses in postcolonial Mombasa. His monograph *Knowledge in Practice: Muslim Thinkers in Mombasa* will be published by Edinburgh University Press and the International African Institute in late 2006. *Struggling with History: Islam and Cosmopolitanism in the Western Indian Ocean*, which he co-edited with Edward Simpson (Goldsmith College, University of London) is also due to appear shortly. Dr. Kresse conducts research and issues publications on the Swahili coast, Islam in East Africa, African Philosophy, Anthropology and Philosophy. His current project at the ZMO is entitled

**Shifts of meaning - Muslim discourses of reform and the practice of everyday life in postcolonial Mombasa.** It investigates the internal discursive dynamics of urban Muslim communities along the Kenyan Swahili coast, particularly in Mombasa, and focuses thereby on the fields of social tension surrounding the presence of Islamic reform discourses in everyday life. Two aspects are central to this review. Firstly, whether and to what extent (translocally triggered) shifts of meaning are detectable in ideology and the practice of everyday life; and secondly, the degree to which discourses on Islamic reform are being adapted, reformulated and thereby (re-) located for a specific regional context as a result of translocal tensions.

The research will proceed ethnographically, and seeks to make use of case studies to carve out the internal perspectives and life-world of local social agents. A historically sensitive approach to the discursive embeddedness and practical contexts of everyday life is used to assist in identifying and understanding any such shifts of meaning, and in analysing them as translocal phenomena.

ZMO also welcomes three new colleagues to the new project **Migration and urban institutions in the late Ottoman Reform Period.**



photo: private

**Dr. Nora Lafi**, born in 1965, and a historian by profession, has joined ZMO in 2006 as a DFG researcher,

after having spent a year with ZMO and Wissenschaftskolleg as a fellow of the Working Group Modernity and Islam. She finished her Ph.D. in 1999 at the Université de Provence, Aix-en-Provence, France, and took her Masters in

Arabic Language and Literature (Université de Provence and Cairo University). She received the qualification to teach Modern and Contemporary History, Arabic Language and Town Planning from the French National Council of Universities. In 2002, she published *Une ville du Maghreb* (Paris: L'Harmattan), a treatment of the Old Regime urban government in Tripoli, and in 2005 edited *Municipalités méditerranéennes* (ZMO-Studien 21, see page 7) on municipal reforms in the Ottoman Empire.

Her project at ZMO "Urban government in the Ottoman Empire (Middle East and Maghreb): from Old regime to reforms" deals with the structures of urban government in the Ottoman Maghreb and Middle East during the reform period, and focuses in particular on the relationship of guilds to urban governance from Old Regime to modernity. A more comprehensive knowledge of the social structures, unsatisfactorily summarized by the term "pre-modern", is crucial to the understanding of reforms and modernity. As guilds and confessional communities were frequently the basis of urban government structures in the merchant cities of the Ottoman Empire, they were a key point in the implementation of reforms, not unlike the social milieu whose interests they reflected. The aim of this study is to consider the work of Ottoman and local urban reformers, the inclusion of traditional local elites in the new municipal and Ottoman imperial governance, and the reform of the guild system and the work-trade market in relation to urban social control (from Old Regime-like guilds to modernised institutions with work and trade regulations). A further aim is to trace the evolution of Old Regime institutions, albeit formally dismantled, up to the period of modernization. From a translocal point of view, it is important to study the trajectories of such ideas and reforms to ensure that Ottoman urban reform is not simply regarded as imported from Europe. Under the Ottoman Empire, local to local and local to central circulations were prob-

ably just as important as those from the centre to the local, particularly in the case of urban reforms. The reform context during the period of urban growth at the end of the Ottoman Empire was translocal. Reformers were faced with the problem of ruling a society whose components were changing as a result of migration. The study of urban government during the reform period is essential to exploring the governance of a society shaped by migration. Migration challenged urban organisation at the precise moment of its reform, i.e., guilds for control of the labour market and confessional communities for wider social control.



photo: private

**Dr. Florian Riedler**, born in 1972, is a historian specialising in the Ottoman Empire. He studied history, the history of art and philosophy at the University of Essen and was awarded his Ph.D. by SOAS, London, in 2004 for a thesis on political conspiracies in the Ottoman Empire in the second half of the nineteenth century. He then worked as a fellow of the German Orient Institute in Istanbul on a project dealing with the urban and social history of the Ottoman capital. In his current project at ZMO "Where all the streets are paved with gold..." Seasonal workers from Anatolia in late Ottoman Istanbul", Dr. Riedler's research focuses on the history of modernisation and migration in nineteenth-century Ottoman cities, with emphasis on the experience of seasonal migrants from Anatolia in the Ottoman capital of Istanbul. His fields of interest also comprise transnational history, the history of cosmopolitan cities and labour in the Mediterranean, as well as comparative approaches towards the history of empires.

**Dr. Malte Fuhrmann**, born in 1969, studied History and Balkan Studies at Freie Universität Berlin. After completing his Ph.D. in 2004 in Berlin, he took part in a research project at the German Orient Institute in Istanbul. His field of interest is the relationship between Western and Central Europe



photo: private

on the one hand, and Southeast Europe and Anatolia, on the other. His book *Der Traum vom deutschen Orient. Zwei deutsche Kolonien im Osmanischen Reich 1851-1918 (Imagining a German Orient – Two German Colonies in the Ottoman Empire 1851-1918)* will be published by Campus (Frankfurt) in May 2006. His main focus in the ZMO-project "European and Balkan Working Migrants in the late Ottoman Port Cities" is the working class migration from Germany, Austria-Hungary, and the Balkans to the late-Ottoman port cities. In the late 19th and early 20th century, this included diverse groups, such as artisans, workers, nannies, prostitutes, vagabonds, and criminals. All of these groups contributed in various ways and to different degrees to the shaping of the specific character of late Ottoman urbanity. On the one hand, they competed with other local groups for space in the public sphere in terms of social practices, culture, and images of the self and of the world. On the other hand, their presence came to the attention of local institutions of power, such as the municipality, police, consuls, and guilds, who tried to either enlist the migrant groups in their struggle for power with other institutions or to combat them by converting them into a challenge to their respective public order that needed resolving. Research will be based for the most part on archival material from Austro-Hungarian, German, and Bulgarian consulates.

## activities

### **Working Group Meeting for researchers and scholars working on transnational pietist movements, women actors and agents in normative Islamic religiosity, and new currents of popular Islamic praxis, ZMO, 4th – 5th November 2005**

Drs. Farish A. Noor and Dietrich Reetz jointly organised a working group meeting, bringing together a wide range of scholars and researchers working on transnational pietist movements, women as actors and agents in normative Islamic religiosity, and new currents in popular Islamic praxis. Other participants included Dr. Eric Germain, Dr. Claudia Preckel, Dr. Benjamin Soares, Agnes de Feo, Mariam Abou Zahab, Dr. Mousa Khedimellah and Dr. Marloes Janson.

The organisers felt that several areas of academic concern were still largely under-researched: the transnational linkages between Muslim pietist organisations such as the *Tablighi Jama'at* and Muslim educational (*madrasah*-based) networks; the important role played by Muslim women in the rites and rituals of normative religiosity in the Muslim world; and the evident emergence of globalised networks and communication systems between disparate localities across the Muslim world. Yet scholars and researchers of these areas often work in isolation from each other for a number of reasons: the compartmentalising logic of 'Area Studies' tends to cut up inter-connected regions despite the fact that established trade and communication networks have always existed between them.

The aim of the organisers therefore was to bring together scholars and researchers working on the following areas: (1) Transnational networks of pietist groups such as the *Tablighi Jama'at* and educational exchange networks that may be based on institutions such as the *madrasah* system; (2) Women as actors and agents of religious propaga-

tion and producers of religious knowledge within the above-mentioned networks; and (3) newly emerging currents/trends of popular Islamic religiosity that have developed via long-established communication networks, pointing to South-South networking and co-operation.

In the course of the two days, the discussions were highly productive. The participants were impressed by the quality of fieldwork material (in the form of photos) collected by Agnes de Feo in particular, and discussed ways and means of collaborating further and conducting joint research either parallel to or in tandem with each other. It was agreed that participants be kept informed of each other's movements, fieldwork and long-term projects. Many of them felt that there was now an even more pressing need for a joint collaborative project outlining and analysing the evolution and development of the *Tablighi Jama'at* pietist movement, the world's largest Muslim missionary movement. (Farish A. Noor)

### **International conference: Conversion, Modernity and the Individual with particular reference to Islam in Africa and Asia, ZMO, 25th – 26th November 2005**

As part of their research project on the new Islamic mission in East Africa, Tabea Scharrer, Achim v. Oppen and Chanfi Ahmed organised an international conference on religious conversion in the modern world, with special emphasis on Africa and Asia.

Two of the convenors had done extensive field research in East Africa on the increase in activities to promote conversion and re-conversion to Islam, in particular to the fundamentalist version. In the course of their fieldwork they also noticed the growing influence of Evangelical churches in the region, especially the Pentecostals. In the light of new insights gained during this time, they felt that the concept of religious conversion ought to be re-considered. Also, there seems to be a renewed interest in religious conver-

sion in Western academia (both in the social sciences and in the humanities) as much as among the general public. Conversion of young people to sectarian or fundamentalist religious beliefs, allegedly leading to the formation of terrorist groups, is seen with increasing fear by politicians, the media and public opinion alike.

Regardless of their specific content, all papers delivered at the conference addressed one of the following three central topics: the missionary (or converter), the discourse of conversion, or the convert. A convert is either 1) someone who changes over from one religion to another, 2) someone who embraces faith without having had any former religious affiliation whatsoever or 3) someone who revives his or her religious belief through 'inner conversion', having gone astray or practised religion in a passive, detached or conformist manner. The latter type is the one most present in the media. The conference consisted of four sessions: Problems of conceptualizing 'conversion' in a cross-cultural perspective, conversion and the crises of modernity, conversion and convergences between Islam and Christianity, and conversion and the rediscovery of the individual.

In two commentaries and the subsequent discussion during the final session, special emphasis was put on several aspects that became prominent in the conference, e.g., the relationship between modernity and religious conversion, conversion as an analytical concept through which the process of self-emancipation could be studied, and conversion as an analytical tool to describe religious transformations in the social field.

The convenors wish to share the insights gained at this conference with a large group of scholars and are thus preparing the publication of several contributions under two different thematic clusters: "Biographies of African Conversion", and "Performing Islamic Revival in Africa". A number of international journals have been approached for this. (Chanfi Ahmed)

**Workshop: Entre ville et désert. Mobilité, activité et urbanité dans l'espace Sahara-Sahel, ZMO, 8th – 10th December 2005**

This workshop was part of the ongoing co-operation between the project group "Translocality in the Sahara-Sahel re-

the main topic of the workshop. Rather than devoting themselves to migratory or other movements as such, the participants concentrated on processes of "installation", that is, on the social institutions and forms of organisation that come into being through such move-



Participants of the workshop (photo: ZMO)

gion" (Boesen, Lecocq, Marfaing), scholars from the EHESS (École des hautes études en sciences sociales) in Paris and from Columbia University in New York. Hence it brought together African and European as well as American scholars at ZMO.

The research project "Translocality in the Sahara-Sahel region" has its place in a more wide-ranging recent endeavour focused on this region and on the specific forms of mobility that are characteristic of it. It is not surprising that the general concern about this part of the world should have grown in the last few years. The Sahara-Sahel region has, so to speak, gained a more concrete shape and more obvious significance for the European public; due to the growing numbers of sub-Saharan migrants it has become part of our own geographical or spatial constitution insofar as it is increasingly recognized as a – permeable – boundary between Africa and Europe or "the North".

The incidents and conflicts that currently come to mind in connection with African migrants, however, were not

ments or are at least shaped by them. Our focus was on urban phenomena and particularly on those new/temporal city dwellers, whose potential to shape urban social forms is limited and who have hardly been noticed as urban actors (as, for example, female migrants and youths, but also members of certain nomadic groups). "Installation" meant two things here: firstly, their concrete forms of contact with the urban space, i.e., with buildings, streets and places. Secondly, their relations with other urban citizens, which emerge as a result of work relations and diverse forms of exchange.

Concentrating on one region and specific historical and socio-structural conditions of mobility made it possible to engage in fruitful discussions on issues concerning the foundation and function of different modes of urban installation and the significance of cultural difference (or *Fremdheit*). An important aspect that gained contour in this comparative view (although invoked only implicitly in most of the contributions) was the level of analysis and the related problem of research procedures to be adopted. The question of whether "travel" *per se* can be considered as a privileged research situation was one of the points raised in this context.

These and other issues will be further pursued in the framework of the above-mentioned research co-operation (especially during workshops to be held in November 2006 and in 2007 in Paris). (Elisabeth Boesen, Laurence Marfaing)

**Prof. Mark Tessler: The political Attitude of Ordinary men and Women in the Arab World, ZMO, 3rd November 2005**

In his ZMO-lecture Mark Tessler, Professor of Political Science at the University of Michigan, gave a vivid presentation.

Prof. Tessler, currently president of the American Institute of Maghrib Studies (AIMS) and the Association for Israel Studies, presented selected public opinion surveys of Arab attitudes towards the most pressing political and social issues in the Middle East. His interpretations were both quite fascinating.

Since political attitudes in the Arab world did not receive as much academic attention as other topics, Prof. Tessler's lecture was especially interesting. Furthermore, difficulties to freely access the field restricts research on public opinion in Arab countries to a minimum.



Prof. Tessler (photo: ZMO)

None the less, Prof. Tessler's presentation was based on a considerable number of public opinion surveys conducted in six Arab countries

between 2000 and 2004 by different polling institutes. Tessler's collection of surveys showed broad support for democracy in the Arab world. Surveys conducted in the Palestinian Territories (2003), Jordan (2003), Algeria (2004), and Iraq (2004) corroborated that regardless of gender, educational background and age-group, more than 80% "strongly agreed" or "agreed" that "despite its problems, democracy is the best political system". Approval was highest among 25 to 34-year-old Jordanians (92%) and lowest among 35 to 44-year-old Palestinians (80%).

Prof. Tessler then introduced concepts of democracy as he identified them. He could not find any evidence to confirm the common notion that ordinary Muslims perceived Islam and democracy as incompatible. Neither did the data show a significant correlation between religiousness and support for or rejection of democracy. For example, a survey conducted in Jordan in 2003 found that 47.1% of the respondents thought that religion should play an important role in the political sphere while at the same time “strongly” or “very strongly” supporting democracy. 43.5% supported a secular democracy, whereas only 4% favoured a secular, non-democratic system. A religious, non-democratic system was preferred by 5.4% of Jordanians.

The presentation, which debunked common stereotypes about Arab Muslim political attitudes, eventually involved the audience in a lively and highly-informed discussion. (Tobias Goldschmidt)

#### • ZMO-Colloquium 2006

##### **Globalisation – Transnationalism – Translocality: Concepts, Applications, Criticisms**

The series discusses a number of current approaches that touch upon the general problem of increasing regional, transregional and international connections. ZMO is particularly interested in presenting lectures that combine concrete historical or actual case studies with conceptual and theoretical issues, or present new methodological approaches.

##### **Other contributors**

**2005:** Prof. Dr. Alain Roussillon, CEDEJ, Cairo • Prof. Dr. Stefan Leder, OWZ, Universität Halle • Dr. Farish Noor, ZMO

**2006:** Prof. Sebastian Conrad, Friedrich-Meinecke-Institut, FU Berlin • Prof. Jörn Rüsen, Kulturwissenschaftliches Institut, Essen

##### **Guest Scholars**

**2005:** Prof. Dr. Amidu Sanni, Lagos State University Nigeria • Prof. Dr. Abdulkader Tayob, Radboud University in Nijmegen • Dr. Isaïe Dougnon, Université de Bamako

**2006:** Prof. David Commins, Dickinson College, Carlisle, Pennsylvania • Dr. Nadine Méouchy, Université Lumière Lyon II • Prof. Susan Slyomovics, MIT, Boston

#### • International Events

##### **Ahfad Summer School “Women in Islam: Theoretical Debates and Women’s Activism”, International Summer School, Omm Durman, 18th – 29th September 2005**



Participants in a workshop (photo: ZMO)

Graduate and postgraduate students from Germany and different parts of Africa (Sudan, Senegal, Nigeria, South Africa, Egypt and Uganda) attended the international Summer School on “Women in Islam: Theoretical Debates and Women’s Activism”, which was carried out in co-operation with the Ahfad University for Women in Omm Durman (Sudan) and co-organised by Freie Universität Berlin and ZMO. It was financed by the Volkswagen Foundation.

The aim of the Summer School was to debate and exchange information about the different forms of religious interpretation on the status of women in Islam, and about the situation of women in Muslim countries and their activism. The lectures and seminars, which were moderated by a very diverse group of experts, evolved around five modules: Muslim women’s history, the Islamic

School position on women’s issues, Muslim women’s movements in Africa, Muslim women in Western eyes and finally, women and reproductive rights in Islam. The combination of participants and lecturers of different religious affiliations and various academic and professional backgrounds created a dynamic working atmosphere.

The debates and the confrontation of contrasting perspectives and experiences led to interesting conclusions. On comparing the situation of women in different Muslim countries and examining the writings and arguments of Muslim scholars, it became evident that one could not speak of *the* position or *the* role of women in Islam but rather of many interpretations that differ according to local factors. Moreover, the contrast between women’s issues in Western societies and those in non-Western – in this case Muslim – societies was highlighted. The debate on the Western perception of Islam and of Muslim women led to the general conclusion that European general knowledge of Islam is limited and that in the interests of dialogue Muslims have to work on informing the public. Finally, there was consensus that although women’s movements differ widely throughout Africa, two main problems are common to most of them: the existing gap between what elites consider necessary and the real needs of women on the ground, on the one hand, and the problematic relationship between women’s NGOs and the state, on the other. More details are available at: <http://www.zmo.de/ahfad/backgrounds.html>. (Yasmine Berriane)

#### • Other Activities

##### **Exhibition/Colloquium: “A Day in the Life of Deoband: An Intimate Portrait of Life in the Madrasahs of India” 1st December 2005 – 28th February 2006**

On 14th December 2005, ZMO hosted a public talk and presentation entitled “A Day in the Life of Deoband: An Intimate Portrait of Life in the Madrasahs

of India” and presented by Dr. Farish A. Noor, with the assistance of Dr. Dietrich Reetz and Caram Kapp. The talk was based on fieldwork and research conducted by Dr. Noor in India between July and September 2005, when he visited and lived in two of the most prestigious madrasahs of India, the Dar’ul Uloom of Deoband and Nadwatul Uloom of Lucknow.

Dr. Reetz introduced the presentation with an overview of the history of the Deoband madrasah, while Caram Kapp, a young Berlin-based student designer, created a number of computer-generated three-dimensional repre-



3-D-Model of the Southern Courtyard in Deoband (design: Caram Kapp)

sentations of the madrasah, based on drawings and photographs taken by Dr. Noor. The event was well-attended and accompanied by an exhibition of photos taken by Drs. Noor and Reetz in the course of their respective fieldwork at the two *madrasahs*.

Following the presentation in December 2005, Dr. Noor delivered his presentation and photographs at other venues: The Travellers Club, London (January 2006), the London School of Economics (February 2006), the EHESS and ISIMM, Paris (March 2006), and the University of Amsterdam and ISIM (Leiden), April 2006. There are now plans to take the presentation on tour across Europe as well as to South Africa, South and Southeast Asia later on in 2006. (Farish A. Noor)

#### **Dr. Tariq Ramadan: Muslim Renaissance through European Islam? 16th March 2006**

Dr. Tariq Ramadan gave a talk on “Muslim Renaissance through Europe-

an Islam?” Tariq Ramadan is currently a Senior Research Fellow at the Lokahi Foundation and a Visiting Fellow at St Antony’s College, Oxford. He is considered one of the most influential thinkers on “European Islam” and his lecture therefore centred around his activism and thinking in this field. He has contributed substantially to the debate on the issue of Muslims in the West, particularly Europe, primarily through his writings, his lectures and his interviews. Since his first book *Les Musulmans dans la laïcité: responsabilités et droits des musulmans dans les sociétés occidentales* (Lyon 1994), Tariq Ramadan has always advocated his point of view that there is no contradiction between being a Muslim and a citizen in Western countries. The lecture drew a huge audience and was widely debated. (Lutz Rogler)

#### • ZMO Publication Series

**Nora Lafi (ed.): Municipalités méditerranéennes: Les réformes urbaines ottomanes au miroir d’une histoire comparée (Moyen-Orient, Maghreb, Europe méridionale), Berlin: Klaus Schwarz Verlag, 2005, 376 p.**

The object of this book, based on the results of a collective research programme led by Dr. Nora Lafi (ZMO), is an analysis of nineteenth-century urban reforms in a Mediterranean context. The main point is a reading of the Ottoman reforms (*tanzimat*) that attempts to discuss the pertinence of the so-called “European model”. Instead of using an implicit cultural reference, the comparison is founded on a methodological reflection. The aim is not to theorise on the “Mediterranean” character, but rather to implement a comparative history. There is evidence for Tunis, Damascus, Jerusalem and Beirut that the ancien régime-like structures of urban government were an important reference for the implementation of the central imperial municipal reforms, and that modernity in an Ottoman context cannot simply be read with the lens of the “importation” paradigm. Moder-

nity and its impasses were the result of a dynamic interaction. This underlines the nature of some of the ambiguities in urban modernity, which are linked, for instance, to colonialism, and permits a relativisation of readings based on culturalist paradigms. The book contains contributions by Y. Avci, E. Bchir El-Aouani, D. Bocquet, C. Edde, S. Fetah, J. Hanssen, N. Lafi, V. Lemire, and S. Weber.



#### • Other Publications by ZMO-researchers (selection)

*Ahmed, Chanfi*: Arabic in the Comoros, Encyclopedia of Arabic Language and Linguistics, Leiden: Brill, 2005, pp 448-451.

*Ahmed, Chanfi*: Un pèlerinage maritime des disciples de la Shâdhiliyya en Tanzanie. In: Éric Geoffroy (ed.), Une voie soufie dans le monde: la Shâdhiliyya, Paris: Maisonneuve et Larose, Espace du Temps Présent, 2005, pp 399-413.

*Miller Flagg, Ulrike Freitag*: Three poems on British involvement in Yemen, from the Yemeni press, 1937. In: Camron Amin, Benjamin C. Fortna, Elizabeth Frierson (eds.), The Modern Middle East. A Sourcebook for History, Oxford: Oxford University Press, 2006, pp 492-500.

*Gräf, Bettina*: Yûsuf al-Quaradâwî, Ägypten/Qatar: Das Erlaubte und das

Verbotene im Islam. In: Katajun Amirpur/Ludwig Amman (eds.), *Der Islam am Wendepunkt. Liberale und konservative Reformen einer Weltreligion*, Freiburg: Herder, 2006, pp 109-117.

*Hegasy, Sonja*: Nadia Yassine, Marokko: Als Islamaktivistin moderat an die Macht? In: Katajun Amirpur/Ludwig Amman (eds.), *Der Islam am Wendepunkt. Liberale und konservative Reformen einer Weltreligion*, Freiburg: Herder, 2006, pp 173-181.

*Lange, Katharina*: Shawāya: Economic mélange, pure origins? Outsiders' and insiders' accounts of tribal identity in northern Syria. In: S. Leder (ed.), *Shifts and Drifts in Nomadic-Sedentary Relations*. Wiesbaden: Dr. Ludwig Reichert Verlag, 2005.

*Lange, Katharina*: Heroic Faces, Disruptive Deeds: Remembering the tribal sheikh on the Syrian Euphrates. In: Dawn Chatty (ed.), *Handbook of Nomadic Societies in North Africa and the Middle East: Entering the Twenty-First Century*. Leiden u. a.: Brill, 2005, pp 940-965.

*Marfaing, Laurence*: Commerçantes et Commerçants sénégalais à Casablanca: du pèlerinage au business. In: *Perspectives Economiques*, Rabat. Oct. 2005

*Noor, Farish A.*: Nurcholish Madjid, Indonesien: Ja zum Islam, Nein zum islamischen Staat. In: Katajun Amirpur/Ludwig Amman (eds.), *Der Islam am Wendepunkt. Liberale und konservative Reformen einer Weltreligion*, Freiburg: Herder, 2006, pp 91-99.

*Reetz, Dietrich*: *Islam in the Public Sphere: Religious Groups in India, 1900-1947*. Delhi, Oxford: Oxford University Press, 2006.

by the Berliner Graduiertenförderung (NaFöG) and completed her Ph.D. in 2005. Her thesis entitled *Zur Darstellung von Kultur und kultureller Differenz im indischen Mediensystem. Die indische Presse und die Repräsentation des Islams im Rahmen der Zivilrechtsdebatte, 1985-87 und 2003* was published in December 2005 (Berlin: Logos).

In January 2006, the Berlin-Brandenburgische Akademie der Wissenschaften, the Fritz Thyssen Foundation and the Wissenschaftskolleg zu Berlin announced a joint five-year multi-disciplinary research programme on "Europe in the Middle East; the Middle East in Europe". ZMO is participating with a project on "Cities Compared: Cosmopolitanism in the Mediterranean and Adjacent Regions" directed by Prof. Ulrike Freitag and Dr. Nora Lafi.

ZMO received a three-year grant of over €1.3m from the German Ministry of Research and Education in November 2005 to undertake a research programme on "Muslims in Europe and their societies of origin in Asia and Africa". The research will be conducted in a combined project of the Viadrina European University in Frankfurt/Oder (Prof. Werner Schiffauer, Institute for Social and Cultural Anthropology), the University of Hamburg (Prof. Wolfram Weiße, Religious Education at the Faculty of Education), and the Martin Luther University in Halle-Wittenberg (Prof. Rahul Peter Das, Institute for Indology and South Asian Studies). It will be coordinated by senior lecturer Dr. Dietrich Reetz.

## calendar

### ZMO-Colloquium

1st June 2006

*Prof. Werner Schiffauer*, Europa-Universität Viadrina: Transnationale Räume – Strukturen und Prozesse

29th June 2006

*Prof. Manu Goswami*, New York University: Remembering the Future: a Global Concept-History

13th July 2006

*Prof. Mamadou Diouf*, University Ann Arbor: African History Writing: Between Nations and Communities

### Other events

27th – 28th September 2006

**International Conference: Translocality: An Approach to Globalising Phenomena?**

Prospective programme:

Panel 1: Historical Meso-Regions as Conceptual Frames for the Study of Translocal Phenomena • Panel 2: Alternate Globalities • Panel 3: Localising the Global – Globalising the Local • Round Table Discussion: Translocality and Hermeneutic Practice: any Fusion of Horizons? • Panel 4: Mediat Diasporas • Panel 5: Marginal Actors and Transfers in Mobility Processes • Panel 6: Networks and Power

(For further information see [www.zmo.de/veranstaltungen/2006](http://www.zmo.de/veranstaltungen/2006))

## news

Dr. Nadja-Christina Schneider, born in 1973, took up her position as assistant to the directorate (public relations) in March 2006. She read History of South Asia, Islamic Studies and Modern History at Humboldt-Universität zu Berlin and Freie Universität Berlin. In 2002, she was awarded a grant

### Obituary

Researchers and staff at ZMO mourn the death of our estimated former colleague, **Dr. Petra Heidrich**, who passed away on January 31, 2006. We would like to inform our readers that a site dedicated to the memory of Petra Heidrich has been set up on our homepage: <http://www.zmo.de/personen/Ehemalige/Heidrich/index.html>

### Editorial staff:

Achim von Oppen, Sonja Hegasy, Nadja-Christina Schneider, Svenja Becherer

Letters to the editors can be sent to [svenja.becherer@rz.hu-berlin.de](mailto:svenja.becherer@rz.hu-berlin.de)