

GERDA HENKEL STIFTUNG

SPECIAL PROGRAMME
ISLAM, THE MODERN NATION STATE
AND TRANSNATIONAL MOVEMENTS
FINAL PUBLICATION



THE GERDA HENKEL FOUNDATION WAS ESTABLISHED IN JUNE 1976 BY LISA MASKELL IN MEMORY OF HER MOTHER GERDA HENKEL AS AN INCORPORATED FOUNDATION UNDER CIVIL LAW, HEADQUARTERED IN DÜSSELDORF.

THE GERDA HENKEL FOUNDATION PROVIDES FINANCIAL SUPPORT FOR THE HISTORICAL HUMANITIES. RESEARCH PROJECTS THAT EXPLORE CURRENT ISSUES IN A LARGER HISTORICAL CONTEXT OR CONSCIOUSLY FOCUS ON TOPICS OF RELEVANCE TO THE PRESENT OR THE FUTURE RECEIVE SUPPORT FROM PROGRAMMES OF A LIMITED DURATION SUCH AS, FOR EXAMPLE, THE “DEMOCRACY”, “FORCED MIGRATION” AND “LOST CITIES” FUNDING PROGRAMMES. AS PART OF THE LISA MASKELL FELLOWSHIP PROGRAMME, THE FOUNDATION SUPPORTS YOUNG SCHOLARS IN THE HUMANITIES IN BOTH AFRICA AND SOUTHEAST ASIA. WITH ITS “PATRIMONIES” FUNDING INITIATIVE, IT PROMOTES THE PRESERVATION OF THE CULTURAL HERITAGE, SPECIFICALLY IN REGIONS EXPERIENCING CRISIS. IN CONNECTION WITH FUNDED PROJECTS, THE FOUNDATION ALSO PROVIDES ASSISTANCE FOR SOCIAL SUPPORT MEASURES AS PART OF COMPLEMENTARY PROJECTS.

THE GERDA HENKEL FOUNDATION CAN BY VIRTUE OF ITS STATUTES PURSUE ITS OBJECTIVES BOTH INSIDE AND OUTSIDE GERMANY.

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FOREWORD

GERDA HENKEL FOUNDATION

Dr Michael Hanssler
Chair of the Executive Board

Dr Angela Kühnen
Member of the Executive Board

Thomas Podranski
Program Director

Since it was first established in 1976, the Gerda Henkel Foundation has primarily supported research in the area of the historical humanities in Germany and worldwide. In addition to its regular funding program, the Foundation also offers special programmes with a particular focus in terms of region and content. The first initiative of this kind was the “Special Programme to Support the Next Generation of Historians in Russia, Ukraine, Moldova, and Belarus”, which was launched in 2001. This was followed in 2004 by another special programme that focused in a comparable way on the Central Asia region. In 2009, the Foundation invited proposals for the special programme “Islam, the Modern Nation State, and Transnational Movements.” The new programme represented the first time the Foundation’s range of funding had been expanded in terms of disciplines.

The reason behind setting up the two early special programmes was the desire to strengthen the Foundation’s activities in the post-Soviet space and to enable young historians of the region to examine the history of their own countries, while at the same time strengthening cooperation with foreign universities and academic institutions.

The call for proposals for the special programme on Islam stemmed from a fundamental decision by the Gerda Henkel Foundation’s Board of Trustees to expand the Foundation’s funding activities to include projects that are not exclusively historically oriented, but also deal with issues related to the present and the future. The new special programme, unlike its two predecessors, therefore not only aimed to expand the Foundation’s own field of activity geographically, but for the first time set a focus that was defined by content.

The aim was to stimulate studies on issues that have remained conspicuously underrepresented in the reassessment of current developments in predominantly Muslim societies in the wake of the terrorist attacks of 11 September 2001. The objective was to address not only researchers working in the historical humanities, but also scholars of contemporary disciplines such as political science, various other cultural and social sciences, or Islamic and religious studies.

The *Call for Applications* (see page 63) developed as a collaboration between the Board of Trustees, the Academic Advisory Council, and the Institute for Diaspora Research and Genocide Studies (IDG) at Ruhr University Bochum focused on five different thematic areas that were intended to contribute to a broadening of perspectives. The first thematic focus was intended to stimulate studies examining *Historical and present-day Islamic systems of society and state* on the basis of individual examples or intergovernmental comparisons. The second thematic area was devoted to projects targeting the emergence and development of *The concept of nation, national movements, and nationalism in Islamic civilisation*. The third thematic area, entitled *Islamic fundamentalism or Islamic emancipation?*, called for critical reviews of the very notion of fundamentalism, while studies in the fourth thematic area dealt centrally with *Transnational civil society movements in the Islamic world*. The projects in the fifth thematic area were to examine *Islamic states in the international world system* on the basis of their positions and stances in current structures and discourses of international politics.

The highly topical thrust of the questions formulated in the calls for proposals became apparent in the dynamic developments in the Near and Middle East, which began with a sense of hope at the end of 2010 under the heading of the “Arab Spring” and in the following years made the region an even greater focus of global attention. The outbreak and failure of uprisings supported by civil society, acts of authoritarian restoration, military interventions, and civil wars, as well as the rise and decline of fundamentalist attempts to found states changed the focus of the research field formulated by the special programme several times over.

From 2009 to 2018, the Foundation supported a total of 63 research projects within the special programme for Islam and committed financial resources of around 4.25 million Euros to it. Funding was provided in the form of grants for the implementation of collaborative projects, grants to cover travel expenses and material costs, financing for the organization of academic conferences, and the award of research and doctoral fellowships. A total of 102 people were supported, of whom 64 mostly young researchers received doctoral or research grants. A particularly gratifying aspect was the international character of the programme: Support was provided to researchers from 22 different nations who were employed at institutions in 18 different countries. As previously, the majority of the grantees work in research and teaching at universities.

The special programme on Islam thus addressed three key concerns for the Foundation: support for new-blood research talent, promoting research extending beyond borders, and expanding funding activities to include projects that focus on the fundamental issues of contemporary society.

As early as the conceptual phase, the Foundation was supported by Prof. Dr Mihran Dabag, founding director of the Institute for Diaspora Research and Genocide Studies (IDG) at Ruhr University Bochum, and Dr Kristin Platt, who has since succeeded him, and thus by two committed interdisciplinary scholars. They played a pivotal role in shaping the profile of the programme in numerous preliminary discussions and, together with the Foundation’s Academic Advisory Council and its Head Office, have reviewed the incoming grant applications throughout the entire duration of the programme. The Foundation would like to express its sincere thanks to them for their advice and active support. After ten years, the fixed-term special programme on Islam put out a call for proposals for the last time in November 2018. Funding for the last research projects will end in the course of the present year. The Foundation is taking this as an opportunity to host a final conference for the project’s funding recipients in Düsseldorf at the beginning of October.

The Gerda Henkel Foundation wishes all recipients of funding under the special programme for Islam continued success in their academic work and would be delighted to support one or the other in the future as well. We hope that readers of this volume will enjoy perusing the contributions from our project partners, which impressively reflect the programme’s true diversity.

FOREWORD

INSTITUTE FOR DIASPORA RESEARCH AND GENOCIDE STUDIES

PD Dr Kristin Platt
Director

Prof. Dr Mihran Dabag
Founding Director

*Ruhr University Bochum (Germany),
Institute for Diaspora Research and Genocide Studies*

The process of defining the priority funding focus began in 2006 with a joint discussion of topics that could be considered forward-looking: Themes related to the cultural, social, political, and spiritual aspects of Islamic life were considered. It should be possible to explore how they have influenced each other, how they have interacted, been transformed or lost or reconstructed, identified or ruptured. The main emphasis was on showing the broad spectrum of Islamic societies, past and present. Even today, questions of religion and society, legal relations, gender orders, secularism, and political ideologies need to be reformulated in basic research, not least making it possible to intervene in expectations of what “Islamic history” is.

The funding initiative explicitly sought to shape new research priorities. This commitment was also a response to the socio-political situation. Following 9/11, a growing interest emerged in security-related issues. There seemed to be two paths open to Classical Oriental Studies: They could strengthen political science approaches or alternatively continue the previously attempted retreat into philological studies. One of the goals that were taken into account when deciding on the projects to receive funding was the methodological diversity that we consciously sought to promote: We wished to support the use of inter- and trans-disciplinary methods and likewise to foster the linking of classical exegetical perspectives with the multidisciplinary approaches of qualitative and quantitative research designs.

The aim of the funding priority initiated by the Gerda Henkel Foundation was to identify both existing gaps in research and approaches to current social and political conflict situations, with the intention of stimulating projects that demonstrate the breadth of cultural-historical and political developments in the Persian-Iranian, Arab, Ottoman-Turkish, African or Asian contexts. Funding within the framework of the special programme was intended to drive a distinctive differentiation of research topics. This task required not only that the research perspectives and key categories be examined in terms of their scholarly scope but also that questions of cultural competence and the diversity of applicants be considered. With these two objectives in mind, the focus of funding was made known internationally from the very beginning. Today, the Gerda Henkel Foundation can look back on a brace of internationally funded projects that brought together established researchers and young scholars from the political and social sciences, history, literary and cultural studies, ethnology, economics, law, religious studies, art, and archaeology, amongst others.

It is remarkable how the conceptual themes that structured the funding focus evolved. The idea of looking at processes of state formation with a view to the various receptions and legitimations of modernity was discussed in a surprisingly critical vein in applications at the outset. However, over the years, this approach was masterfully integrated into the submitted projects. Developments in nation-building, state concepts and identity narratives were placed alongside classical research on Islamic knowledge, traditions, and translations. The programme inspired research on social movements, political ideologies, and transnational networks. Furthermore, systematic examinations were made of gender politics, discrimination against social or religious minorities. Processes and practices of fundamentalism, authoritarianism, and violence were likewise investigated.

Today, we would also include topics in the catalog that are dedicated to the new regional strengthening of Islamic extremist movements, to the significance of climate conflicts and refugee movements, or to missing spheres of action as regards global human rights policy. Research must confront the fact that scholarly knowledge has always been and still is part of violent processes. This should not least result in the task of recognizing the interactions between different fields of knowledge and politics.

The above funding focus gave the Gerda Henkel Foundation the opportunity to support projects that, at first sight, may not seem to make a central contribution to basic research but which a closer look shows highly valuable aspects for the further development of research on the culture, history, and politics of the Islamic world.

The opportunity to participate in the development of the funding focus and to accompany it over the years was an immeasurably enriching for our own work. Not infrequently, the project proposals that we received led us to place extremely large interlibrary loan orders, as we were fascinated by the topics addressed and the surprising perspectives taken.

Our perspective was not that of Oriental or Islamic Studies but that of historical and social science research on aspects of social transformation, structures of violence, migration experiences, historical narratives, and modern identity constructions. We saw this as an opportunity to also strengthen epistemological and knowledge-critical aspects in the process of funding decisions. Hence, we jointly integrated the importance of postcolonial perspectives and deconstructive positions into the funding focus.

In retrospect, it is remarkable that the idea of developing a conceptual funding line with fixed thematic guidelines developed into an astonishingly dynamic field in which current developments in research and politics were closely reflected from application deadline to application deadline.

What remains from the experience of the research focus are the echoes and impressive developments of individual research projects.

The fact that the task of monitoring the programme was such a constructive time is due exclusively and in particular to the excellent cooperation with Dr Angela Kühnen, Dr Michael Hanssler, and Thomas Podranski.

We would like to express our sincere gratitude for the wonderfully light, constructive, and profound work and for the great trust that was placed in us by allowing us to participate in this invaluable and lasting project.

RESEARCH PROJECTS

The Sharia Courts in Palestine between Two Empires, 1917–1922



Dr Iris Agmon

Dr Iris Agmon
Ben-Gurion University of the Negev (BGU),
Beer-Sheva (Israel)

My original plan was to investigate the sharia court system in Palestine in the transition from the rule of the Ottoman Empire to the British Mandate (1917–1922). I hypothesized that the peculiar circumstances of the Great War and the new rulers in Palestine affected the work of the sharia courts for the entire Mandate period and beyond. By exploring the daily operation of the courts in the transitional period, I expected to gain insights into changes in the courts' work, the interrelations between the courts and the Palestinian society, and the colonial situation in Palestine. Several socio-legal studies on the Palestinian sharia courts in the late Ottoman period and the State of Israel exist, but none for Mandate Palestine. The project funded by the special programme "Islam, the Modern Nation-State and Transnational Movements" at the Gerda Henkel Foundation aimed at closing this gap. However, in the course of my research, I discovered that the existing works on the Ottoman Family Code of 1917, which I planned to rely on for my research, needed a profound revision, and significant aspects of that law had escaped scholars' attention. Given the implications of this finding on my project and future understanding of post-Ottoman legal systems, I decided to add the investigation of the Family Code and the reasons for its misrepresentation in historiography to my study. Consequently, my project required more work in the Ottoman archives and additional time. Considering this insight, I included in my project on the Palestinian sharia courts two more aspects:

- (1) a corrective analysis of the history of the Family Code, and
- (2) a historiographical study.

These perspectives reshaped my understanding of several issues related to the transformation of the sharia courts during the transitional phase of the Great War. Moreover, they motivated me to focus on questions of historical thinking, historical context, and positioning in my research project. I have discussed these themes in my publications and work in progress in recent years, and they continue to inspire my research and plans for the future.

Agmon, Iris: Ottoman Legal Change and the Şariat Courts in the Long 19th Century, in: Dimensions of Transformation in the Ottoman Empire from the Late Medieval Age to Modernity: In Memory of Metin Kunt, ed. by Seyfi Kenan and Selçuk Akşin Somel, Leiden 2021, pp. 379–398.

Agmon, Iris: There are judges in Jerusalem and there were legislators in Istanbul: On the History of the Law called (mistakenly) "The Ottoman Law of Family Rights", in: Mishpaha BaMishpat 18, 2018, pp. 125–161 (in Hebrew).

The Nusayri-Alawis in the Late Ottoman State



Dr Necati Alkan

Dr Necati Alkan
University of Bamberg (Germany)

The project dealt with the history of the Nusayris, better known as Alawis, a Shi'i heterodox group centered in Cilicia and Western Syria, between 1840 and 1918. Its main focus lied on the interaction between the Nusayris, the late Ottoman state, and Protestant missionaries. The initial deprecatory attitude of the Ottomans toward the Nusayris changed considerably during this period. One of the reasons for that was the increasing intervention of the European Powers in internal Ottoman politics on behalf of the religious minorities. It compelled the Ottoman government to acknowledge the Nusayris as a religious community in its own right. Another factor inducing the Ottoman administrative system to get closer to the Nusayris was the expansion of missionary activities of English and American Protestants among heterodox Muslim minorities. Fearing the infiltration of the Nusayris by these missionaries, Sultan Abdülhamid II. took pains to integrate them into the Muslim millet and to draw them closer to the Hanafi School. The construction of mosques and madrasas in the Nusayri region was intended to turn the "heretics" into good and loyal subjects. Despite the fact that official Ottoman documents mention conversions of tens of thousands of heretics to Sunni Islam, the "civilizing project" of Abdülhamid was not successful in the end. In the same vein, the missionaries, who had been trying to establish a new social order based on the millenarian belief, hardly succeeded in converting heterodox Muslims to their belief. The Nusayris, in their turn, underwent

a collective transformation process in this period, in the course of which they started to term themselves "Alawis" (Turk. Aleviler, Arab. 'Alawiyyūn). In spite of the large amount of Ottoman official documents and other sources, the history of the Nusayris in the late Ottoman Empire is still very little researched. The proposed project aimed at filling this gap is based on the hypothesis that the change in the self-designation of the Nusayris was part of a broader sociopolitical process dissociating them from the Ottoman Empire and preceding the final collapse of this state for some decades. While taking internal differences within the Nusayri community into account, the project elucidated this process and put it into historical context, by comparing it with similar transformation processes within other heterodox communities of the Ottoman Empire (especially Kızılbaş, Yezidis, Druze). The project was continued under the auspices of the DFG from 15.01.2016 until 15.04.2019. The result was the publication in book / monograph form as *Non-Sunni Muslims in the Late Ottoman Empire: State and Missionary Perceptions of the Alawis*, London 2022; <https://www.bloomsbury.com/us/nonsunni-muslims-in-the-late-ottoman-empire-9780755616848/>).

Transcultural Communication and Exchange between Islam and Christendom: The Ottoman Empire and the Habsburg Monarchy in the First Half of the 18th Century



Dr Zsuzsa Barbarics-Hermanik

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University of Vienna (Austria)

The main purpose of the project was to analyze the interrelations between the two most powerful empires of early modern Europe, i.e. the Ottoman Empire and the Habsburg Monarchy, in one of the most neglected and understudied periods of Habsburg-Ottoman encounters. This is the first half of the 18th century, which marked a period of change and intense transformations in Europe in general, but also in both empires in particular. Along the lines of the new trend of scholarship the research focused in that context on transcultural communication and exchange instead of examining solely political-military aspects as it has traditionally been done so far. This first systematic reconsideration of the history of communication between the two empires combined philological expertise with historical methods and, made use of theory and methodology applied by cultural and media studies. A variety of primary sources in Ottoman, Hungarian, and German related to this research and kept in Austrian, Hungarian, and Turkish archives and/or library manuscript collections were systematically collected and analyzed in the context of the Habsburg-Ottoman relations. As a consequence, it was possible to reveal the complex and multidimensional modes of encounters which is a unique achievement of the Habsburg-Ottoman relations in the first half of the 18th century so far. Replacing the traditional dichotomy of a “Christian” and “Muslim world” the project results offer a new approach to transcultural exchange by focusing on shared values and practices with an emphasis on connectivity and conversation. In doing so, the project results demonstrated that the first half of the 18th century in the Ottoman Empire was determined by a power struggle between the defenders of the “traditional order” and the members of a small “avant-garde/reform group”. After the main defeats and loss of territories in the 1680s and 1690s, the latter recognized that there was a need for change in the empire and emphasized the necessity of improvements and innovations. Their program was determined by the desire to find answers to the needs of the Ottoman state and society. Thus, they called for reforms in the administrative, military, cultural and social structure of the empire following “Western/European” patterns. One of the main achievements in this regard was a re-orientation of communication with non-Muslim partners and the project has for the very first time showed that this opening from the Ottoman side and readiness to engage in a dialog was not restricted to the French-Ottoman relations. This is among others underlined by the activities of the first permanent Ottoman envoy in Vienna and by his role in transcultural exchange

processes between the two empires. He did, for instance, provide the Ottoman ruling elite with printed books, manuscripts and other goods, but also with the necessary equipment for the first Ottoman printing press in Istanbul, which he had purchased in the Habsburg capital. The related and newly discovered source material has also revealed that the short existence of this first Ottoman permanent embassy (1726–1732) in the Habsburg Monarchy was primarily due to the hostile and incommunicative attitude of the Habsburg administration towards the Ottoman envoy. In order to remove him and generally the first Ottoman permanent diplomatic mission from Vienna, representatives of the Habsburg administration did confederate with the defenders of the “traditional order” in the Ottoman Empire and did incriminate the Ottoman envoy by false accusations. The project also examined the role of the “visual” in transcultural exchange by focusing on emblems/emblematic fables of the founder of the first Ottoman printing press, Ibrahim Müteferrika, for the very first time. In the reform period of Lâle devri (1718–1730) he was one of the main protagonists who organized and reorganized the way in which Ottomans have been conditioned to the world through art. In doing so, as a transcultural intermediary he mediated in his print shop the visual cultures of “East” and “West” by creatively translating the “European/Frankish” emblematic style to the Islamic miniature tradition. This creative transformation process took place in the Ottoman Empire by using the medium of print, for the very first time. His hybrid emblems/emblematic fables served also as a means of propaganda for the necessity of military reforms on the one hand and on the other as a warning response to the estimated disintegration of the social and political order of the reform period Lâle devri.

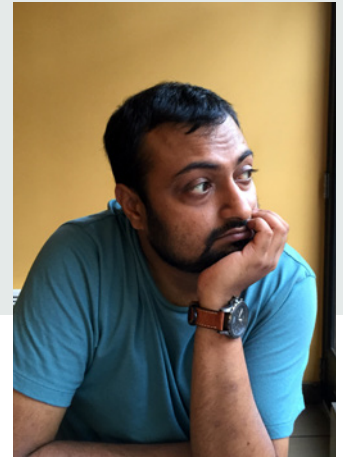
barbarics-Hermanik, Zsuzsa: The Visual in Transcultural Exchange: Emblems, Propaganda, and the Ottomans, in: The Art of Persuasion. Emblems and Propaganda, ed. by Sabine Mördersheim and Christine McCall Probes. Genève 2014, pp. 117–135.

Barbarics-Hermanik, Zsuzsa: Ibrahim Müteferrika als transkultureller Vermittler im Osmanischen Reich, in: Frieden und Konfliktmanagement in interkulturellen Räumen. Das Osmanische Reich und die Habsburgermonarchie in der Frühen Neuzeit, ed. by Arno Strohmeier and Norbert Spannenberger. Stuttgart 2013, pp. 283–308

My Golden Bengal: Making of a Muslim Nation in Bangladesh



Prof. Dr Subho Basu



Prof. Dr Sandeep Banerjee

Prof. Dr Subho Basu
McGill University, Montreal (Canada)

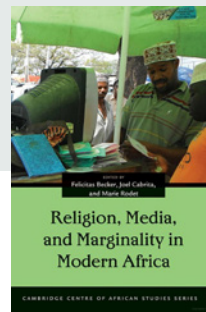
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My Golden Bengal investigates a specific trajectory of Political Islam in South Asia by focusing on the case of Bengali Muslim nationalism between 1966, when the first demands for Bangladeshi autonomy were made, and 2014, the last general elections in Bangladesh. It seeks to understand how Political Islam and ethnic Bengali identity shaped each other; how Bengali Muslims – the second largest ethnic Muslim group after the Arabs – drew on the categories “Muslim” and “Bengali” to define their unique identity and homeland; and how they mobilized them in demanding, and eventually establishing, a nation-state for Bengalis in South Asia. Crucially, in addition to delineating how Political Islam and ethnic (Bengali) nationalism were melted together, our project also seeks to underline how, at specific historic junctures, the religious and ethnic identities have been in tension in Bangladesh since 1971. Furthermore, we locate this nexus of Political Islam and ethnicity in broader geo-political currents – namely, the Cold War rivalry between the superpowers, and the rise of radical Islam – that have contributed significantly in shaping the history of the Bangladeshi nation. Our project illuminates the interaction between Islam and nationalism in South Asia, providing a global dimension to the study of Political Islam. It intervenes in, and expands upon, critical conversations on Muslim nationalism in South Asia that are almost exclusively focused

on Pakistan. By locating Bangladeshi nationalism within larger geo-political contexts, we also provide a historically grounded South Asian perspective on the global history of the Cold War and radical Islam. The project requires extensive archival research in various state archives in Dhaka, Bangladesh and Calcutta, India. It will culminate in a scholarly monograph as well as a series of peer-reviewed journal articles. The published research outcomes of the project will contribute to historical and social science scholarship on Political Islam and nationalism in South Asia. In addition, it will also be useful for policymakers and strategists working on radical Islam as well as human and minority rights in the South Asian region and beyond.

Basu, Subho: Intimation of Revolution: Global Sixties and the Making of Bangladesh, Cambridge 2023.

Recorded Swahili Muslim Sermons in East Africa



Book cover *Religion, Media, and Marginality in Modern Africa*



Prof. Dr Felicitas Becker

Prof. Dr Felicitas Becker University of Ghent (Belgium)

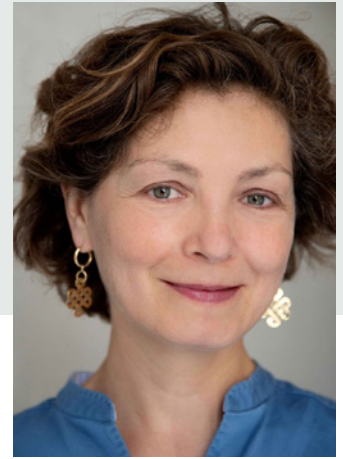
This project analyzed the production, dissemination, use and social significance of recorded Muslim sermons in East Africa. These sermons are now widely traded and disseminated across Kenya, Tanzania and Uganda; initially on tape, later on DVDs and currently via social media, especially WhatsApp. They have become a social institution of sorts, providing talking points and a focus for sociability among listeners. They have also become the foundation of the careers of a number of “organic intellectuals”, who have built reputations as well as schools on the basis of their work as preachers, and support an ecosystem of camera operators and editors. Transregional influences are very visible in the sermon performances, and some of the preachers explicitly position themselves as part of a universal or global umma. Moreover, some relatively prominent preachers, especially disciples of the Zanzibari Sheikh Bachu, have become closely associated with Islamist political protest, above all in Zanzibar, where they were prominent during the 2010s in the separatist movement known as uamsho, “awakening”. Nevertheless, a closer examination of the practices and networks of the preachers shows that their styles, the content of their sermons and the ways they are understood vary greatly. For instance, despite the polarizing political effects of Zanzibar’s preacher-led separatist movement, it was found that many respondents in Pemba, the smaller of the Zanzibari islands, consider the recordings above all a means of self-improvement rather than political mobilization. Meanwhile on the mainland, one prominent preaching Sheikh explicitly distanced himself from the Arabizing agenda evident among many Muslim reformers and Islamists in the region, expressing his pride in the Swahili language. Moreover, it became evident that listeners do not necessarily treat the calls for reform in the sermons as a call to action in their own lives. Rather, they take them as meditations on what an ideal world would be like, while acknowledging that their own lives are not like that. Nevertheless, the study also showed Muslims in East Africa conducting very personal struggles to live rightly, for instance when a camera operator gave up recording music to focus on sermon recordings, notwithstanding a significant loss of income. Women and girls articulated clearly that the reformist version of Islam proposed by some preachers put enormous demands and constraints on them, and wrestled with how to live by them. The question of what constitutes “truth” at large and religious truth in particular came to the fore in many sermons, and especially

in a sub-genre of religious disputations that pit Muslim and Christian preachers against each other. Here, the sermons strongly suggested the importance of a pragmatic understanding of “truth”: what is true is what allows you to understand and organize your life. The exploration of these themes is still on-going; the insights gained are crucial in differentiating the picture of a massive global wave of Islamism crashing over East Africa as over other regions. They counsel against blind activism and provide vivid evidence against anti-Islamic prejudice that positions Muslims as intolerant and aggressive. Concerning scholarly cooperation, a workshop on “Women, Religion and Power in Modern Africa” served to explore the problematic of women’s participation in religious reform movements in comparative context. Another workshop on “Twentieth-century societies in East Africa as post-slavery societies” explored the persistent influence of the experience of slavery on social thought, especially among Muslims. This has helped clarify the historical subtexts active in the sermons. These workshops have resulted in lasting contacts and exchange with some of the participating researchers, and the one on slavery has led on to a successful application for an ERC grant, focused on the aftermath of slavery in East Africa. Publications arising from the project include an edited volume on *Religion, Media and Marginality in Africa* (Ohio University Press, 2018), and papers in *Journal of Religion in Africa*, *African Studies Review*, and *Claiming the people’s past*, an edited volume on populism and history with Oxford University Press, among others. A monograph is in preparation.

Becker, Felicitas: Populist Islamism in East Africa: elaborating idealized futures from imagined pasts, in: Claiming the people’s past: populist historicities and the challenges to historical thinking, ed. by Berber Bevernage, Eline Mestdagh, Gabrielle Verbuyst et al., Cambridge (in press).

Becker, Felicitas: Patriarchal masculinity in recent Swahili-language Muslim sermons, in: Journal of Religion in Africa 46, 2–3, 2016, p. 158–186.

Extremism in Early Islam: The Kharijities in Comparative Perspective



Dr Teresa Bernheimer

Dr Teresa Bernheimer
University of Munich (Germany)

The most prominent extremist movements of early Islam are known in Islamic tradition as well as modern historiography as the “Kharijites” (Arabic: *khawārij*, those who go out, those who secede). Infamous for their excessive violence towards their opponents, including the indiscriminate killing of non-Kharijite Muslims, “the Kharijites” appears to serve as a container term to include a variety of disparate groups. But who were these Kharijites, who in the highly hierarchical and tribal world of early Islam placed no emphasis on ethnic background – “even an Ethiopian slave” might be leader – yet they accused all who did not follow their vision of Islam of unbelief, permitting their killing? Why did they all but disappear after the tenth century, and survive only on the fringes of the Muslim empire, in a moderate form? What role did they play in the creation of an Islamic empire?

The project *Extremism in Early Islam: The Kharijites in Comparative Perspective* aimed to integrate evidence from a great variety of literary and material sources to contextualize the Kharijite vocabulary among the religious communities of Late Antiquity. Particularly interesting has been the comparative examination with the other main challengers to caliphal authority from within the early Islamic empire, identified in the sources as the ‘Alids. While the Kharijites were said to have sought leadership based on moral rectitude, the ‘Alids reportedly argued for legitimacy based on their kinship to the Prophet Muḥammad (the contrast being exemplified in the Kharijites’ *lā hukm illā li-llāh* versus the ‘Alids’ *al-riḍā min āl Muḥammad*). Comparing Kharijite and ‘Alid revolts with regards to leadership, support, and ideology, the diversity and heterogeneity of ideas, followers and audience points to a spectrum rather than clear categories of rebels. Most striking is their common depiction in the narrative sources as “Islamic rebellions” – that is, rebellions not aiming to secede (necessitating a revision of the common translation of the Kharijites) but to take over and lead the community in the name of Islam.

Bernheimer, Teresa: ‘Alid and Kharijite Revolts in the First Two Centuries of Islam: a Comparative Re-Assessment (article, submitted)

Bernheimer, Teresa: Kharijism and the Kharijites: The Case of Early Islamic Iran (article, submitted)

Nationalism and International Islam in the Early Cold War World: The Roots of Political Islam in Modern Turkey (1945–60)



Prof. Dr. Gavin D. Brockett

Prof. Dr. Gavin D. Brockett
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The purpose of this project is to examine the origins of the Turkish Islamist movement in its international context as a means to understanding better the nature and appeal of political Islam in Turkey in recent years. I adopt a broad definition of “Islamism” that includes both movements dedicated to mobilizing in the political sphere while deploying Islamic signs and symbols, as well as those that seek the re-Islamization of society and culture through the inculcation of Muslim beliefs and practices. By virtue of the Turkish context, however, emphasis is upon those movements that do not resort to violence rather than on the extreme jihadi movements that are the focus of so many studies. Given the many faces of Islamism in various nation-states today, it is important to understand how these took shape and how Muslims negotiated the meaning of both the modern nation and Islam in the context of the intense pressures associated with nationalism and the ideological conflicts of the Cold War. In historical studies, undue emphasis upon secularism has resulted in a dearth of information about Islamism in Turkey. This study seeks to understand Islamism in Turkey between 1945 and 1960 as both a national and an international development.

This concentrates attention not only on the transnational dimension to Islamism but also on the importance and changing nature of religious nationalism in Muslim countries over the latter half of the twentieth century. By adopting a comparative approach to the origins of Islamism in this earlier period we can better understand how it became established in emerging civil societies and gained the popular appeal that it undeniably has today.

Brockett, Gavin: When Ottomans become Turks: Commemorating the Conquest of Constantinople and Its Contribution to World History, in: The American Historical Review 119, 2, 2014, pp. 399–433.

From Over-Estimation to Under-Estimation: The Trajectory of Political Islam in Five MENA Countries



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The assumption of our proposed study, based on the literature at the time, was that mainstream Political Islam appeared as a marginal actor in Middle East politics during the 2000s because of the profound transformations it had undergone over the previous two decades. Contrary to the assumption, the study proposed to examine how the success of Islamist parties and movements in the aftermath of the Arab Spring occurred and what were the different ways in which Islamist actors across five countries (Tunisia, Iran, Yemen, Egypt and Morocco) attempted to come to terms with the widespread and internationally sanctioned discourse of democracy and human rights. The project uncovered how multiple Islamist actors integrated and/or rejected the mainstays of liberal democracy, generating considerable intra-Islamist splits and competition. In particular, the project was the first to take the rise of Salafism seriously in the aftermath of the 2011 Arab uprisings and analyze it in depth. Islamist movements were analyzed both in their unique national setting and through comparative transitional dynamics.

Cavatorta, Francesco / Merone, Fabio: Moderation through Exclusion? The journey of the Tunisian Ennahda from fundamentalist to conservative party, in: Democratization 20, 5, 2013, pp. 857–875.

Rivetti, Paola / Cavatorta, Francesco: The Importance of Being Civil Society: student politics and the reformist movement in Khatami's Iran, in: Middle Eastern Studies 49, 4, 2013, pp. 645–660.

Between Islamic Fundamentalism and Islamic Emancipation – Positions of Muslim Key Figures of the 20th and 21st Century



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University of Bonn (Germany)

With the beginning of the 20th century, numerous upheavals occurred not only in Western but also in Islamic societies, which from a Western perspective are usually perceived only in a blurred form. Although these upheavals after the end of the colonial era bring about incisions and social changes, they do not always mark a radical new beginning, but more often lead to a coexistence of social realities: For example, the claim of the unbroken validity of Sharia law, which was maintained unchanged by classical scholars in the 19th century, defines just as much a reality as the simultaneous social marginalization of Sharia law and its actual abrogation in the course of an implementation of European-influenced, largely secular legal codifications. Further developments can be observed in the course of comprehensive migration movements, such as the “Islamic minority law” developed at the end of the 20th century by influential theologians for the diaspora situation in Western societies, which emerges parallel to the phenomenon of “pop-Islam” between tradition and “modernization”. The beginning of a series of political Islamist movements in the 20th century, which are contrasted almost simultaneously by a variety of reform approaches to the justification of democracy, a Qur’anic hermeneutics adapted to historical processes, as well as justifications for human rights, women’s rights and freedom rights, are also significant, not only because of their most dramatic discharge for the time being in the “Arab Revolution”. Last but not least, the function and mode of operation of the Internet deserves increased attention, as it is not only a hallmark of globalization, but also an instrument of a rapidly advancing fragmentation of life worlds that are geographically close to one another. It is banal, of course, but THE Islam does not exist. The societies of the so-called “Islamic world” are very heterogeneous and differ considerably in terms of their social orders. In order to examine the life-worlds of Muslims, social science analyses are needed on the one hand.

On the other hand, social visions can develop a political dynamic that should not be underestimated, sometimes leading to revolutionary changes in the regions or nation-states. Such visions are usually linked to individual masterminds whose work is not always directly linked to the envisaged upheavals, but who can be referred to. In this project, we have chosen Zaynab al-Ghazali (st. 2005), Rashid al-Ghannusi (b. 1941), and Asghar Ali Engineer (st. 2013), and quite deliberately three figures who represent quite a range of modern Muslim intellectual positions: First, the fundamentalist stance of the Muslim Brotherhood, linked to the perspective of Muslim women. Then the attempt to interpret Islam in a modern way and to make it politically socially acceptable, without at the same time giving up hidden Islamist positions. And finally, the Indian secular variant, which attempts to take into account the special circumstances of non-Arab Asian states. The aim of the project was to understand the attitudes of the three protagonists as part of a very differentiated Muslim discourse, which fits into the multiple modernities that have become quite acceptable in the age of globality. The basis of the three subprojects was the philological indexing, historical contextualization, and discursive location of selected key texts of the three persons.

Falter, Fabian: An “Engineer of Social Transformation”. Asghar Ali Engineer’s (1939–2013) Writings on Liberation Theology: Between Social Revolution and Communal Harmony, Berlin 2019.

Ricken, Verena: Rāšid al-Ġannūšī (geb. 1941) und sein Konzept der Islamischen Demokratie, Berlin 2020.

Between the Letter and the Spirit of Sharia: Conceptions of the Political and Social Orders in Islamists Programs for Reform



Prof. Dr Sabine Damir-Geilsdorf

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Moderate Islamist parties often have a reform agenda in which they speak out against corruption and in favor of more rule of law, political participation and separation of powers. Nevertheless, they are often suspected of merely acting tactically and wanting to establish an authoritarian regime once they come to power. This is partly because Islamist actors often seek to restrict the rights of women and religious minorities as well as freedoms of expression, and partly because their programs often state that all rights, duties and freedoms must not violate the principles of sharia. However, usually they do not define their understanding of the sharia. Although Islamists claim that sharia is the unchangeable divine law applicable for all times and places, sharia is not a statute book or a codified compilation of laws. It is rather a highly complex system of rules and guidelines which emerge from the interpretation of the religious sources and can lead to multitude ways of understanding. Its written sources are Quran and Hadith, but most Muslim scholars also consider analogy (*qiyas*) and consensus (*ijma'*) as sources through which Islamic law may be derived. In addition, there are a number of contested so-called secondary sources like juristic preference (*istihsan*) and public interest (*maslaha 'amma*). While some scriptural commands are considered to be "certain" (*qat'i*) in regard to their authenticity and meaning, others are only considered as "presumptive" (*zanni*). Furthermore, beginning from the 11th century, Muslim scholars identified higher leveled goals or objectives of the sharia which refer less to the wording of the normative sources than their content and intention. Therefore, what Muslims understand by sharia can differ seriously and is always a result of a negotiation process. Specific interests and patterns of interpretation, historical, political and social conditions as well as power structures influence the selection, hierarchization and interpretation from the pool of religious sources. The project analyzed the re-form programs of Islamist movements and parties in Bahrain and Egypt with the aim of examining the strategies they use to adapt what they see as immutable divine law to contemporary societal and political challenges. Of particular interest was their methodology (*usul al-fiqh*) to find answers to new legal questions and how they dealt with the wording of specific passages in the Koran and Hadith. The research material included qualitative interviews with Islamist actors at various leadership levels as well as written source material such as electoral programs, websites and brochures. In Bahrain qualitative interviews were conducted with members of the

Shiite Wifaq Party, the Salafist Asala Party, the Sunni al-Minbar al-Islami Party, and the Supreme Council for Women, which has promoted the codification of family laws and developed guides for women in sharia courts. In Egypt, qualitative interviews were conducted with members of the Freedom and Justice Party, which was founded in 2011 by the Muslim Brotherhood, and the Salafist Party al-Nour. As a result of the so-called Arab Spring, both the Muslim Brotherhood and the Salafi movement experienced serious changes in their goals and programs, which also went hand in hand with their unforeseen change in status: The Salafi movement formerly refused to engage in politics and spoke out against democracy, but also formed a political party after the ouster of Mubarak and participated in parliament. In Bahrain in turn, the Shiite Wifaq party withdrew from parliament in February and March 2011 in protest against the brutal crackdown on demonstrators by Bahraini security forces and resigned its mandates. The Islamic actors appearing publicly in the transformation period in Egypt after the fall of Mubarak presented a very broad spectrum that had not existed to that extent before and was also characterized by reciprocal influences, demarcations and competitions. This led to the repositioning of the Muslim Brotherhood within the religious field. There is no uniform sharia concept in the Muslim Brotherhood, because a broad spectrum of "hardliners" and "reformers" is represented in the party. This became evident, for example, in the different views on Quranic corporal punishments. However, how leading elites of the Islamist parties in Egypt and Bahrain interpreted the sharia was also shaped by pragmatic considerations and constraints. Furthermore, generational conflicts and conflicts of interests played a role in the diverging ways of deriving Islamic rules.

Damir-Geilsdorf, Sabine / Tramontini, Leslie: Renegotiating Shariah-based Normative Guidelines in Cyberspace: the Case of Woman's awrah, in: Heidelberg Journal of Religions on the Internet 9, 2015, pp. 19–44.

Damir-Geilsdorf, Sabine: Buchstabe und Geist der Scharia – Rechtsgüter (maqasid al-sharia) in politisch-hermeneutischen Diskursen, in: Trumah. Zeitschrift der Hochschule für Jüdische Studien Heidelberg 19, 2010, pp. 71–86.

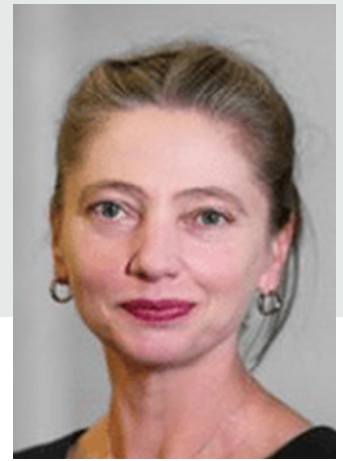
Transnational Advocacy Networks of Muslim Women: Organization, Goals and Counter Movements on a National and Transnational Level



Muslim life in Malaysia: entry of music band



Book cover *Islamischer Feminismus versus Pro-Familie-Bewegung*



Prof. Dr Claudia Derichs

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In view of the relationship between Islam, modern nation-state and transnational organization, Dana Fennert examined national and transnational advocacy networks of Muslim women in her PhD dissertation. Her motivation for this research arose from an increasing international attention to various currents of Islamic feminism and the emergence of transnational networks of Muslim women within the overall movement of Islamic feminism. While the struggle to aggregate interests in the pursuit of reforms in patriarchal systems of social order – e.g. reforms in the realm of law and jurisdiction – reflected a national phenomenon in the first line, the 1990s and early 2000s saw a rapid rise of transnational advocacy movements. Activists in such movements shared the hope to not only facilitate the exchange of experiences of “living under Muslim laws” across borders, but also to develop effective strategies for strengthening their reform efforts on the national level, i.e. to give the demand for reform a stronger voice in their individual nation-states. In scholarly discourse, too, transnational movements and networks gained momentum in the 1990s as subjects of theory-building and re-thinking theoretical assumptions about social movements. A core assumption in this regard related to the effect of transnational mobilization. Activists who are able to mobilize support for their demands beyond the nation-state level increase the pressure on (political) authorities “at home”. The stronger the support for reform demands from “outside” – from organizations in the United Nations, for instance – the harder it is for political power holders on the domestic level to ignore these demands. In addition to this finding, another theoretical current addressed the dynamics of movements and counter movements. The main argument of this approach states that once an “original” movement appears to be successful in achieving its goals, the mobilization of a counter movement becomes likely. Counter movements often become stronger than the initial movement. From here, Dana Fennert’s study of Islamic feminist interest aggregation, transnational mobilization and the dynamic of movements and counter movements started off. The dissertation project set out to transfer the theoretical inferences of the movement-counter movement approach from the national to the transnational level with a case study of the transnational movement Musawah. This movement strives to implement principles of gender equality and gender justice in Muslim communities, particularly in the Muslim family. Dana Fennert’s findings confirmed the revolving door effect in the mobilization of movement and counter movement. However, her analysis of Musawah revealed that, contrary to the initial

impression, Musawah was already part of a counter movement at the time of its foundation. Rather than representing an expansion of an “original” national movement to a higher scale, Musawah from its beginning identified as a “progressive” transnational counter movement against a remarkably grown conservative network of Islamists, Christian churches, evangelical organizations and others. Islamist groups had joined this inter-religious coalition by asserting a definition of gender equality that stressed the complementary roles of the sexes rather than equality in every regard. In the global landscape of Islamic feminism, Musawah reflected a current whose understanding of gender equality in Islam aligned with the definition of the concept in the UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). An Islamically based comprehension of gender equality is, according to Musawah’s view, perfectly compatible with secular international concepts of equality. It stresses equality in distinction to complementarity. Against this backdrop, transnational movements like Musawah are, analytically spoken, issue-oriented movements whose activists articulate particular demands in a collective manner. They can, at the same time, be counter movements; being a movement as well as a counter movement is not a paradox. For movement theorists, it is essential to track the formation and the context of transnational advocacy networks on all relevant scales: from the national to the transnational and possibly the global scale. The origin and unfolding of Musawah followed a common pattern of advocacy mobilization in the arena of international relations. Dana Fennert’s PhD project provided ample inspiration for furthering the theoretical discourse on transnational movement theory – and enriched this discourse with an in-depth study of a faith-based advocacy network.

Fennert, Dana: Islamischer Feminismus versus Pro-Familie-Bewegung: transnationale Organisationsformen, Berlin 2015.

Women's movements and countermovements: the quest for gender equality in Southeast Asia and the Middle East, ed. by Claudia Derichs (in cooperation with Dana Fennert), Newcastle upon Tyne 2014.

State Islam in Pre-Revolutionary Iran (1941–1979): Religious Politics between Nationalism and Modernism



Document on Censorship



Ettelaat Newspaper Article from 1973



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Iran's monarch Mohammad Reza Shah Pahlavi (r. 1941–1979) was seeking to construct a modern nation-state. His vision of a progressive state and society was driven by a modernist nationalism which served as the official ideology until 1979. The Iranian revolution, which brought an end to the authoritarian Pahlavi rule, is often perceived as a reaction of a vast, heterogeneous front of opponents to the secular nationalism and modernism of the shah and his elite, alienated from the people and their religious feelings. As a result, the anti-religious attitude of the Pahlavi state became virtually a paradigm in the historiography. This largely obscured the fact that in pre-revolutionary Iran the state did not pursue a rigorously secular policy, but rather propagated its own interpretation of Islam (as a kind of “state Islam”) and even initiated a kind of religious renaissance in the 1970s.

In shaping its politics, the state took an ambivalent stance toward Islam. It attempted to suppress religious views that conflicted with modernization, as well as political opposition that legitimized itself on religious grounds. At the same time, it promoted Shia Islam for nationalistic reasons because of its continued importance in culture and society. As part of this policy, the shah was also officially presented as a practicing Muslim. As the Iranian constitution recognized him as the head of the country's Twelver Shiites, he was obliged to promote the Shia. This constitutional duty was reflected in active religious politics in Iran's domestic affairs, as the project *State Islam in pre-revolutionary Iran (1941–1979): Religious Politics between Nationalism and Modernism* was able to demonstrate.

As a case study on the cultural history of modern Iran, the project aimed to investigate for the first time the development and characteristics of religious politics, the aims and motives behind it, and its place in the wider context of domestic policy. Research was based on a variety of sources, including press material, memoirs, published as well as unpublished Iranian archival material and oral history. Three main thematic fields came to the fore in this study:

Islam and Populism: Religious Politics and the Iranian Public Sphere

For the Pahlavi state, the promotion of Islam was considered a reliable means in the fight against communism. Therefore, state authorities held religious ceremonies in public spaces, controlled the observance of religious rules and funded and promoted sites of pilgrimage and religiosity as well as religious institutions. In this context, the treatment of religious minorities was also relevant.

Regarding the publicity effect of these actions, the project discussed the question to what extent they were populist measures to legitimize the regime and secure its power. When Pahlavi rule was under pressure, aspects like appeasing senior Shiite clerics and positively influencing public opinion had more weight in shaping the actual religious politics than in times of the regime's stability.

Censorship and Promotion: Religious Politics in the Media

A key research question was what values and interpretation of Islam the Iranian state was trying to convey to its people. In addition to school textbooks, the state used media such as press, radio and television to promote its understanding of Islam. By focusing on the press, the project delineated this official reading and examined its conformity with the state's ideological precepts, particularly nationalism and archaism.

Since all publications were subject to strict censorship in pre-revolutionary Iran, the state, with its effective censorship apparatus, had a powerful instrument with which to ban or promote religious content. Within the project, the hitherto unexplored censorship of religious material was investigated in detail. The study disclosed mechanisms of state control over culture and society and opened up possibilities for comparison between the pre-revolutionary period and the Islamic Republic today.

Institutions and Regulations: State Structures of religious politics

The state increasingly encroached in the sovereign domains of the Shiite clergy such as the economically highly relevant Islamic foundations, which had been generally independent from the state for centuries. Here, religious politics became a tool of state economic policy, whose powerful arm was the Foundation Office. At the same time, the state succeeded in pursuing other domestic objectives through religious politics, for instance in the 1970s by sending newly created Religious Corps to remote rural or tribal areas where the state had previously had little access.

Chad between Laïcité and Islamisation?



Koran School in N'Djamena



Dr Helga Dickow

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Explanations for the rise of religious violence in the Sahel range from dissatisfaction with the political order to tensions between factions including ethnic rivalries. Studies on the appeal of Salafi movements in the Sahel show that bad governance, injustice, and perceived discrimination are the key factors that encourage joining such groups, especially among the youth. Likewise, economic aspects such as poverty and unemployment play an important role.

Interestingly, all these explanations perceive increased tendencies towards religious violence or even Salafi jihadism to be fueled by factors other than religious conviction. Some of these explanations could also apply to Chad. Yet the country with its mixed population of Muslims (ca. 55 %) and Christians (ca. 40–45 %) has largely been untouched by Islamist terrorism. Therefore, the central research interest of the project was the question of conviviality between Muslims and Christians and the possible growth of fundamental religious extremism in secular Chad. What holds Chadian society together?

To summarize the results: Chadians have high willingness to coexist with compatriots of a different religious orientation. This tendency is especially high among two groups. First, Christians show a slightly higher willingness for cohabitation than their Muslim compatriots. This, as interviewees suggested, is partly a lesson from the country's violent past. Second, the data reveal that, on the whole and irrespective of religious orientation, highly religious respondents tend to have a stronger willingness for cohabitation.

The results of the project are based on opinion polls in five major cities. To learn more about Chadians' attitudes towards religion, religious extremism as well as cohabitation, politics, economy and society, representatives (N=1857) of all societal groups were interviewed anonymously in close cooperation with colleagues from the Centre Al Mouna in N'Djamena. The core questionnaire of this study was based on earlier research on attitudes towards society, and religion that I had conducted in Chad in 2004. Additionally, questions to identify fundamentalist attitudes were constructed. The questionnaire included approximately 130 questions.

In addition to the quantitative survey, I conducted qualitative interviews (N=189) with Chadian opinion leaders covering also cohabitation between the adherents of different religions and the question of laïcité. In their majority, the Chadian interlocutors be it Muslims or Christians are very religious. Religious belief and practice play an important role in their daily life. On the other hand, the majority is not characterized

by fundamental religious attitudes, but tend to be moderate. Christians show themselves to be more willing to cohabit than Muslims. The lines of conflict do not run between Muslims and Christians, but rather present themselves as intra-religious tensions between Muslims. Chadian Islam, like Islam in the neighboring countries of the region, has faced serious changes in recent decades. The traditional Sufi Islam of the brotherhoods is increasingly being challenged by followers of an Islam close to Wahhabism, which is promoted by Saudi Arabia.

Those Muslims who explicitly identify themselves as being close to Wahhabism are among the less educated but often among the more affluent respondents, traders are overrepresented among them. They seem to consider themselves among the winners of the autocratic Idriss Déby era (1990–2021) and are much more positive towards Chadian authoritarian politics than Christians are. In terms of attitudes towards democracy, respondents have become even more democratic than they were in 2004 as shows the comparison between the two data sets. The comparison further reveals that the gap between rich and poor is growing and the despair of the less privileged classes is also increasing. Nevertheless, based on the data collected, no general significant turn towards a fundamental-religious Islam can be read in Chad at present, even if a part of Muslims is not completely averse to radical-extremist ideas. After years of civil wars, the vast majority of those interviewed consider the peace that has been achieved and the peaceful coexistence of different religions to be a great achievement.

The results of the interviews with opinion leaders confirm the trends of the opinion poll. They also point at conflicts between different forms of Islam, traditional Sufi Islam and Wahhabism, which can run right through families. These intra-religious conflicts seem to have been fueled rather than reduced by some Muslim leaders. On the other hand, most religious leaders and religious institutions in Chad are share a commitment to inter-religious dialogue and peace. Laïcité is usually interpreted as freedom of religious choice and practice, and is not consistently respected by state authorities in the sense of the constitution.

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Dickow, Helga: The Ambiguities of Cohabitation: Religious Attitudes between Tolerance and Fundamentalism in Chad, in: ABI Working Paper 13, 2019, <https://www.arnold-bergstraesser.de/the-ambiguities-of-cohabitation-religious-attitudes-between-tolerance-and-fundamentalism-in-chad>

A Social and Political History of Iraq's 1959 Personal Status Law



Dr Noga Efrati

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Before 1959 Iraq had no civil law governing matters of personal status (marriage, divorce, child custody, inheritance, etc.). Different laws and legal systems differentiated between men and women, rural and urban, Sunnis and Shi'is, Muslim and non-Muslim Iraqi citizens, and constructed them as unequal before the law. In December 1959, based on favorable interpretations of Islamic law, the Iraqi government introduced a Personal Status Law (PSL) with the declared intent "to ensure women their legal rights". Following the U.S.-led 2003 invasion however, Iraq's 1959 PSL was all but being erased. Opponents, mainly conservative and religious politicians, have portrayed it as being detached from Iraqi history and imposing foreign values.

In my study, I attempted to present the law as a historical development and show that originating in the monarchy period (1921–1958) it aimed not only to change gender relations but also to do away with the highly divisive legal system that had been introduced under the British Mandate to facilitate British indirect rule of Iraq. Rather than a foreign imposition, the law aimed to promote national unity. New material I uncovered brought to the fore the role of the 1925 British-dictated Iraqi constitution in perpetuating the "communalization" of the realm of personal status. This material also shed more light on the role women's rights activists played in resisting the colonial legal system. Activists exposed the harsh implications different laws had on female citizens of the state and pushed for the "nationalization" of the

personal status realm. They demanded the introduction of a unified state law before 1959, and struggled for amendments afterwards. These findings inspired me to look at the history of Iraq's 1959 PSL from a new perspective, examining it on the backdrop of successive Iraqi constitutions. Activists' past struggles for the introduction of unified family law and its preservation are particularly interesting when we note that the American-brokered Iraqi constitution of 2005 opened the gates for the re-communalization of personal status realm. Much like the 1925 constitution, the 2005 constitution set the stage for an uphill battle that Iraqi women's rights activists continue to wage today.

Efrati, Noga: Re-living Yesterday's Battels: Women and Constitution-Making in Post-Saddam Iraq, in: Women as Constitution-Makers: Case Studies from the New Democratic Era, ed. by Ruth Rubio Marin and Helen Irving, Cambridge 2019, pp. 153–189.

Efrati, Noga: A Founding Moment in Iraq: A Gender Perspective, in: Founding Moments in Constitutionalism, ed. by Richard Albert, Menaka Guruswamy and Nishchal Basnyat, Chicago 2019, pp. 223–238.

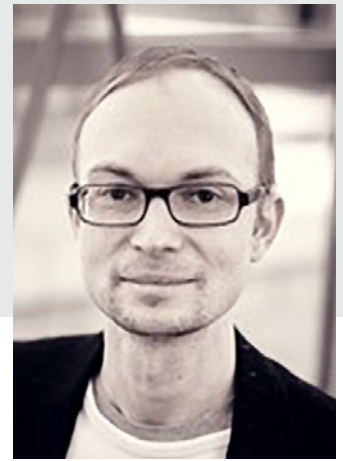
Tarbiya and the “New Islamic Man” – a History of Educational Discourses and Practices of the Muslim Brotherhood (1950–present)



Cover of a Muslim Brotherhood textbook that sums up the teachings of founder Hasan al-Banna, Egypt 2010



The cover of a memoir that critically remembers life inside the Muslim Brotherhood, Egypt 2013



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Since its founding and rapid expansion between the 1930s and 1960s, the Muslim Brotherhood has been one of the most important religious-social and political movements in the modern Arab world. Although the Muslim Brotherhood's quest for political hegemony in Arab countries has so far been mostly unsuccessful and has suffered a severe setback in Egypt and across the Arab world after the Arab Spring, the Brotherhood has had a profound impact on Arab society, religion and culture through its grassroots activism and intellectual productivity. It is hard to imagine mainstream conservative Islam in the Arab world today without the contributions of the Muslim Brotherhood. My research is based on a sociological and cultural studies approach to religion: It is interested in the Muslim Brotherhood not only as a political phenomenon, but also and above all as a socio-cultural phenomenon. Compared to a purely political-scientific or history of ideas approach, my analysis starts “deeper” and asks which attitudes and ways of living as well as patterns of socialization and community building form the bedrock on which the ideological and political positions of the Muslim Brotherhood rest. What makes the political Islam of the Muslim Brotherhood attractive to some people and how does it in turn shape them? What distinguishes the Islam of the Muslim Brotherhood from other Islamic communities and ways of life in Arab societies? The decisive characteristic of the Muslim Brotherhood in the Arab context is not its religious orientation, but the fact that it has invented a very specific and extremely successful organizational model. At its core, this model is based on the cell system of clandestine parties, but at the same time links it back to traditional religious patterns and ideas.

The aim of this model is to transform believers into activists and to channel conservative Islamic piety into a political movement. However, the concrete goals of this movement have been quite vaguely defined from the beginning and have changed several times historically. It is interesting to note that the Muslim Brotherhood has very often avoided clear-cut definitions of religious and social issues in order not to endanger its character as a “big tent” movement of the religious-conservative milieu. The inner life of the Muslim Brotherhood – which my research traces through its rich literature and the biographies of its activists – therefore also reflects the many differentiations and changes in the conservative milieus of Arab societies from the mid-20th century to the present.

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Taking Charge of Faith: Salafism and the Balkans



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The project proposed a new approach to Salafism as a complex transnational Islamic movement that evokes shared normative religious texts and paradigmatic historical antecedents in specific theological, legal, and political terms. The study compared premodern and modern revivalist Muslim groups focusing on (proto)-Salafism against the backdrop of strict Hanafism in interrelated contemporary and historical contexts to examine how various centers and peripheries in the Middle East and the Balkans have interacted around the notions of belief and unbelief. The project conceptualized entangled “Salafi-minded” groups drawing on a historical and ethnographic study to interrelate their past and present. The research amplified major “centers of synthesis” in Islamic history, such as the 9th-century movement of traditionalists (*abl al-hadith*), Ibn Taymiyya (d. 1328), and the 17th-century Istanbul-based Qadizadeli movement, to delineate a paradoxical phenomenon: strengthening communal boundaries through exclusivist claims fosters a process of Muslim convergence.

Some contemporary Muslim scholars from Saudi Arabia thus argue that the Qadizadeli in-spirer Birgivi (d. 1573), whom they consider a great renewer (*mujaddid*) in Islam, directly borrowed from Ibn Taymiyya. It turns out, for instance, that in relating the question to the proliferation of blasphemous innovation (*bid'a*), Birgivi, who was Hanafi, elaborated his accusations of unbelief (*takfir*) against the rationalist theological schools, reiterating the opinion of Ibn Taymiyya, the paradigmatic proto-Salafi. In the Balkans today, the convergent indigenization of Salafism takes place through a hybridization with various Islamic trends in local contexts dominated by Hanafism that leads to the rise of what is defined in the present study as Salafi-Hanafism. Hybridizing Islam shifts the stress from activism to a more quietist, inclusivist approach to religion and society.

A video documentation is available at:

https://lisa.gerda-henkel-stiftung.de/lisavideo_salafism_balkan

Evstatiev, Simeon: Salafism, Belief and Unbelief: From the Middle East to the Balkans (to be submitted).

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Indonesian Mass Islamic Organizations beyond Java: Historical Development and Transnational Connections



Researcher Kevin W. Fogg presented his research to local partners at the State Islamic University of North Sumatra on 4 November 2019



Thousands of students from the Nahdlatul Wathan Islamic boarding school complex in Anjani, East Lombok, gather to hear a seminar on 31 August 2019



Dr Kevin W. Fogg and Indonesian collaborator Dr Lukman Thahir

Dr Kevin Fogg University of North Carolina, Chapel Hill NC (USA)

Indonesian civil society is built on the back of mass Islamic organizations. This point is agreed by casual observers, political activists, Muslim believers, and scholars from many different disciplines. However, very often this pillar of Indonesian society is thought of as merely two organizations: Nahdlatul Ulama and Muhammadiyah. In fact, there are several more regionally-based organizations that follow the same model: built on the backbone of educational institutions; committed to the idea of the Indonesian nation-state; functioning in the theological, educational, and social spheres; highly influential on politics without being subsumed by politics, etc. These regional groups date back to the 1920s and 1930s when holistic, modern organizations as a common structure in Indonesian religious life first emerged. These characteristics also make them different from more recently established Islamic movements in Indonesia, which are less likely to have an established educational network and less likely to foreground nationalism in their teaching. This research project used three groups based outside of Java as case studies to examine the category of Indonesian mass Islamic organization more widely. These three organizations show a diversity of engagements with ethnic identity, gender issues, geographic expansion, transnational connections, local and national politics, and collective governance. Jamiyatul Washliyah was founded as a debating society in Medan in 1930, and now spreads across parts of Sumatra and Java. Alkhairaat was established as a school by a Hadrami Arab immigrant to Palu in 1930 and now dominates Islamic life in several eastern Indonesian provinces. Nahdlatul Wathan began as a school in East Lombok in 1935 and has been the driving force in religious and political life on the island of Lombok for decades. Each of the three organizations claims to be the third largest group in Indonesia; this is obviously impossible, but it speaks to how dominant they each are in their regions of influence. By stepping back from just the two Java-based powerhouses of NU and Muhammadiyah, this project probed important questions in Indonesian Islamic studies: Why is Indonesian Islam organized around mass Islamic organizations? How have these organizations changed over the last century? How are these organizations similar to or different from other models around the world for Islamic national life? What is the normative model for Islamic organizations engaging with the Indonesian state? What are the range of transnational influences on Indonesian religious associational life?

When it comes to the founding of these organizations, the crucial influence of increased interaction with the Arab world in the early decades of the 20th century combined with competition from Christian missionary organizations and missionary board structures to give rise to a new type of associational life in the 1920s and 1930s. In the 1940s, suppression under the Japanese occupation and stresses of the Revolution caused many regional groups to combine or dissolve, while others with a stronger engagement in proselytization continued to grow. Coming to the 1950s, the desire to capture Indonesian government resources of the Ministry of Religion pushed some informal networks in the direction of formal organizations, so they could place their graduates and Islamic scholars in jobs with regular salaries and good pensions. In the 1970s and 1980s, the pressures of authoritarianism weakened the social mission of many organizations and caused a retreat to education and theology, but wider political engagement and public profiles have come roaring back in the 1990s and 2000s. Emergence before the birth of the Indonesian state and strong grounding in local educational efforts across the multi-ethnic archipelago contribute to explanations of the nationalism and trans-nationalism of these groups. This research project has produced two articles (one co-authored with an Indonesian collaborator) about regional organizations, and a book manuscript that provides in-depth chapters on each organization, along with chapters on the normative category of Indonesian mass Islamic organizations, the history of these organizations' ebbs and flows over the last century, and a comparison with Islamic associational life in other parts of the Muslim world. The results of this research have also been presented at leading universities in Southeast Asia, Great Britain, and the United States, including Universitas Islam Negeri – Syarif Hidayatullah, Universitas Muhammadiyah – Yogyakarta, Oxford University, Harvard University, and the University of Wisconsin at Madison.

Hamdi, Saipul and Kevin W. Fogg: The Indonesian Central Government in Local Conflict Resolution: Lessons from the Reconciliation of Nahdlatul Wathan, in: Indonesia 114, 2022, pp. 31–50.

Fogg, Kevin W.: Making an Indonesian National Hero for Lombok: The Shifting Category of Pablawan Nasional, in: Indonesia and the Malay World 47 (137), 2019, pp. 1–22.

Medieval History and Nationalism in North Africa and the Middle East



Tomb of Ibn al Khatib in Fes



Almohad Minaret near tomb of King's Grandfather Muhammad V.



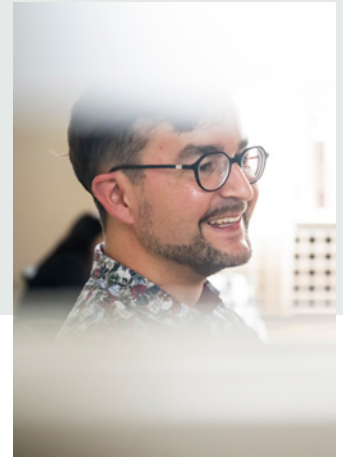
Prof. Dr Allen Fromherz

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Medieval history continues to live in the language, pedagogy, and ideas of nationalism in modern Middle Eastern and North African nation-states. Why is the Medieval past appealing to modern Islamic societies and states? What is remembered and celebrated? What complicating factors, ones that do not align with national narratives, are forgotten or less emphasized? Although scholars debate when Medieval history begins in the Middle East and North Africa, most agree that the period from 1000–1500 CE was marked by increasing political disunity in the wake of the decline of the Abbasid Caliphs in Baghdad and before the full rise of the Ottoman Empire of Istanbul. During my research, I discovered the ways that nation-states such as Tunisia, Morocco, Oman and Algeria used the “Middle Period” of history, between the empires of Baghdad and Istanbul, to assert a distinct national past and identity, often mapping modern borders onto the past. I also discovered the ways this national view of the past has shaped the understanding of important distinctions, differences that do not necessarily fit into the national narrative of the modern state. For instance, in North Africa the history of the Berbers is conflated with the history of Arabic peoples even as the fall of the Berber Almohad Empire split North Africa into three Berber dynasties that have helped solidify modern nation state boundaries and conceptions: the Marinids, the Zayyanids and Hafsids were predecessors to the Ottomans and to European colonialism and their areas of influence, although constantly changing in the medieval period, also roughly corresponded with modern Morocco, Algeria and Tunisia.

In other instances, such as in Oman, a cosmopolitan ideal of difference is celebrated and embraced as evidence of the reach and extent of its maritime trade. Sultan Qaboos conceived of modernization and development as a “renaissance” from the past. To create that renaissance, a premodern past of cosmopolitanism and openness to trade and change was celebrated. Several publications resulted from my research including, *The Near West: Medieval North Africa, Latin Europe, and the Western Mediterranean in the Second Axial Age* (Edinburgh 2016) and the editing of three volumes that explored the role of heritage and pre-modern history in legitimizing the modernization agenda of the Sultan of Oman. These books were *The Gulf in World History: Arabia at the Global Crossroads* (Edinburgh 2018) and *Sultan Qaboos and Modern Oman: 1970–2020* (Edinburgh 2022).

Towards a Global Intellectual History of the Iranian Revolution



Dr Simon Wolfgang Fuchs

Dr Simon Wolfgang Fuchs University of Freiburg (Germany)

Today's Iran does not seem to be a country worthy of emulation: Rocked by increasingly frequent protests and a young population voting with their feet to leave, Iran's economy is in free fall and she can boast of few friends around the world. The Islamic Republic's appeal appears to be limited to radical Shi'i actors in the Middle East (such as in Lebanon or Iraq) and disgraced fellow authoritarian regimes (such as Syria under Bashar al-Asad). This negative, even dismissive reading of Iran is not a new development, however: most of the literature produced in the 1980s and 1990s on Iran's regional and global reach was written against the backdrop of immediate geopolitical concerns and a lingering fear that Khomeini's Revolution of 1979 could indeed be successfully exported. Once this immediate concern subsided when Iran became bogged down in a destructive war with Iraq from 1980 until 1988, the interest in the global impact of the Revolution quickly waned. Instead, the emphasis of its "failure" now took center stage. My research project, by contrast, highlights different trajectories of influence and impact to question this clear-cut assessment and aims to restore the importance of the Revolution as a global event. I have, for instance, uncovered several hundreds of pages of top-secret Persian documents, gathered during fieldwork in Iran in 2019, which shine light on how elements within the Iranian regime continued to reach out to Muslims and non-Muslims across the global South after the onset of the war. They wanted to know whether there were still friends to be found despite a rise of anti-Shi'i sectarianism in the early 1980s. To answer this question, the Iranians sent out several delegations in conjunction with the fourth anniversary of the revolution in February 1983. These groups traveled to Lebanon, Syria, Pakistan, Bangladesh, Malaysia, Nigeria, Sierra Leone, Gabon, Ivory Coast, Kenya, Tanzania, and Madagascar. They usually consisted of a senior Shi'i cleric, a representative of the Ministry of Islamic Guidance, an official from the Ministry of Foreign Affairs, a Sunni cleric, a translator, as well as a journalist and photographer. These men filed individual and very frank accounts of their travels, of the problems they faced, and whom they met. My work shows that, despite logistical mishaps and poor intelligence, the Iranian message of anti-imperialism and Muslim solidarity still found eager takers in the early 1980s. What is most intriguing, however, is that the figure of Khomeini and mystical interpretations of Islam seem to have been crucial elements in selling the Iranian brand of Islamic Third Worldism. Additionally, I have been able to show that

for Sunni Islamist groups in the Middle East and beyond the Revolution was much more than just a fleeting boast to their goals of regime change in various localities. For them, the downfall of the Shah led to intensive soul searching and sophisticated analyses of the reasons behind the success of the Revolution. Tunisian and Lebanese thinkers, for instance, underlined the need to build coalitions with workers and underprivileged populations, as well as to break out of their own privileged middle-class bubble. My research in the context of the project has also explored how Pakistan's leading Islamist organization, the Jama'at-i Islami (JI, lit: "Society of Islam"), recognized itself and its purpose in the Iranian developments. I argue that the JI was drawn to Revolution because it reflected nothing less than a core concern and signature idea of its founder Abu 'l-A'la Maududi (d. 1979), namely to establish the sovereignty of God (*hakimiyya*) on earth. My analysis of various travelogues and JI publications from the 1980s demonstrates that JI observers were deeply familiar with internal revolutionary dynamics and Iran's Shi'i identity. The prospect of seeing a proper Islamic system in action, with potentially global consequences for their cause, initially crowded out any sectarian concerns for the JI and led it to rethink its gradual, careful approach toward political change. In sum, then, my project opens up new archives in Arabic, Persian, and Urdu to trace the longer-term intellectual impact of a revolutionary event that has too often been only discussed in domestic, Iranian terms.

Fuchs, Simon Wolfgang: Searching for Friends Across the Global South: Classified Documents, Iran, and the Export of the Revolution in 1983, in: Iran, Palestine, 1979, 1982: The Fate of Third Worldism in the Middle East, ed. by Rasmus Christian Elling and Sune Haugbolle, London (forthcoming).

Fuchs, Simon Wolfgang: A Direct Flight to Revolution: Maududi, Divine Sovereignty, and the 1979-Moment in Iran, in: Journal of the Royal Asiatic Society 32, 2, 2022, pp. 333–354.

Constructions of National Space and Nationhood in Algeria, 1830–50



Late Nineteenth-Century Tunisian
“Cafe Picture”



Prof. Dr William Gallois

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University of Exeter (United Kingdom)

The aim of this research project was to think again about the earliest years of the Algerian colony established by France from 1830 onwards. Such rethinking matters not just in terms of history, but also in relation to modern Algerians’ sense of their identities and the ways in which Algerianness has been forged over time. Before 1830, there was no “Algeria” at all, for the polity which would eventually become a nation state was made up of Mediterranean city states (such as Algiers and Oran) which were loosely incorporated into the Ottoman Empire, inland urban centers of trade and civilization which were connected to trans-Saharan networks of exchange, and a variety of other forms of life which pertained in the mountains, deserts and plains of the territory which would become Algeria. In many ways, the findings of my program of research confirmed understandings of the past which are commonly understood in Algeria (if not elsewhere) in terms of laying out the distinct forms of violence which were used by the French authorities in forging a state from a set of “recalcitrant” polities. Rather more surprisingly, the project revealed the degree to which commonly held understandings of the place of Islam in resistance to French rule do not map easily onto the historical records we possess from the period. To take one example, the legendary “national hero” Abd al-Qadir has tended to be venerated as a religious “resistor of the first hour”, yet archival sources reveal the degree to which theological arguments were routinely deployed by rival indigenous groups in their own battles with this figure. In fact, Abd al-Qadir was viewed by many as being as much a collaborator with France as he was a combatant, which rather confuses, and makes more complex, the early history of Algeria.

From this project, my own work went on to travel along a much more “Islamic turn”, moving from this early 19th century period to ask why historians have been able to uncover so little of the history of Islam – as it was lived – from the countries of the Maghreb in this century. This in turn led me to produce a series of works which reveal the hitherto lost histories of a panoply of forms of forgotten modes of Islamic art in Algeria, Tunisia, Morocco and Libya.

Gallois, William: The Lure of Jihad: Post-Traditional Histories of Violence in the Islamic World, in: Violence in Islamic Thought from European Imperialism to the Post-Colonial Era, ed. by Rob Gleave and Mustafa Baig, Edinburgh 2021, pp. 39–74.

Gallois, William: The destruction of the Islamic state of being, its replacement in the being of the state: Algeria, 1830–1847, in: Settler Colonial Studies 21, 4, 2017, pp. 131–151.

(Un-)typical Utopias. Visions of the Future from Adolescents at Islamic Schools in Bangladesh and Italy



Prof. Dr Eva Gerharz



Dr Max Stille



Madrasah in Dhaka, December 2018

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NETZ Partnerschaft für Entwicklung und
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The project looked into the various ways in which young Muslims envision the future. Its comparative approach is based on two ethnographic case studies, conducted respectively in Dhaka (Bangladesh), and within the Bangladeshi community of Rome (Italy). The research relied on a methodology integrating ethnographic interviewing with participant observation, focus group discussions and the collection of written and audiovisual materials. The activities were mainly based on mosques and madrasahs in the two cities, involving around 200 young people of Bangladeshi nationality or origin between the ages of 12 and 30, mainly boys and young men.

We addressed “utopia” as both an object of study and a method, that is a lens to observe concepts of the future and social change. The researchers elicited representations of ideal societies, requested the youths to consider ways to improve our world, and took part in the practices through which they prefigure their utopias during events related to Islamic education and activism. Our findings challenge several assumptions characterizing a significant part of the academic literature on the so-called Islamic utopia and on religion-inspired activism, showing that young believers do not base their ideal society exclusively on religious teachings, and that even when they take Islam as a benchmark, the society they aspire to does not incorporate Islamic law into its political institutions. Instead of building, as suggested by many scholars, around the societal model of the salafi, the first Muslims, the young interlocutors propose in most cases “realistic utopias”, in which the problems of current society are rationally managed, and in which a religious morality is not imposed from above, but is appropriated by individuals on a personal level, so as to have an “Islamic lifestyle”. Based on this idea, young people conceive of social change not in terms of a shift affecting political institutions, but as a cumulative process that results from the sum of virtuous individual behavior.

In this way, our research findings connect to the strand of studies on public Islam, highlighting a generational gap in Islamic activism. Young people are abandoning the typical activism of previous generations, they are urging older generations to leave their islands of Islamicity, drawing on the repertoire of secular grassroots activism and civil society, and distrusting institutional politics. Our interlocutors are

generally wary of collective identifications, they navigate through both secular and religious groups without attaching themselves to any of them, and invest in individual-centered forms of engagement that reveal counter-intuitive convergences between new forms of religious activism and the governmental paradigm of late-capitalist societies, which is similarly centered on individual self-government.

However, these views are by no means homogeneous; on the contrary, they are often influenced by a masculine perspective on society, and above all, they are subject to the influence of geographical and socio-political positionalities. For example, in Dhaka, the sharp conflict between secularism and Islam that characterizes the Bangladeshi public sphere was sometimes reflected in utopian visions that conveyed a strong critique of what is perceived as a normative secularism hostile to Islam. In Rome, where Muslims are a minority, young people showed more sympathy for secularism. Their idea of secularism, however, is not of an attitude hostile to religion, but of an orientation of the state that is equidistant from both atheism and different religious beliefs, and that leverages tolerance as an antidote to the Islamophobia that young people suffer in Europe. At the same time, in both research scenarios, those who for socio-economic reasons, or because of their allegiance with politically marginalized groups, feel powerless, unable to impact social change, often resort to conceptions and forms of activism typical of the previous generations. They eschew involvement in mainstream public sphere and often their utopian visions are steeped in Islamic messianism. These utopian visions convey more radical demands for social justice than those contained in the realistic utopias of those better placed in society, showing how messianism can sometimes be the only form of power available to those who are powerless and marginalized by mainstream society.

Our research findings redress ethnocentric and biased representations of the relationship between Islam and utopia, between Islam and democratic participation, and the role played by Islamic education for the youth. These representations often feed on geopolitical concerns and do not adhere to the concrete experience of ordinary people. In this way, *our project* contributes to provide, on an empirical basis, a more accurate picture of the multivocality of the so-called Islamic world, and of the role played by Islam in processes of social change.

Gerharz, Eva; Priori, Andrea; Stille, Max: Muslim Youth and their Utopian Visions, Special Section in: Religion & Society 13, 1, 2023.

Priori, Andrea: Young People First! The multiple Inscriptions of Generational Discourse of Muslimness among Bangladeshi Youths, in: Migration Letters 18, 1, 2020, pp. 97–108.

The Sacred nation: Salafi Islam and Nationalism in the Arab World (1919–1939)



Prof. Dr Amal Ghazal

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Doha Institute for Graduate Studies, Doha (Qatar)

This project looked at the role of Salafism in the making of nationalist thought in the Arab region in the interwar period (1919–1939). Salafism here refers to the modern movement of Islamic reform articulated along Salafi doctrines that emerged in the late 19th century and called for reforming Islam from unacceptable innovations, attacked Sufi practices, and called for Ijtihad. The project showed how Salafism sought conformity along religious lines and envisioned Muslim unity across sects within Islam. That unity was manifested in the rapprochement between Sunni and Ibadi Muslims who adhered to Salafism and were members of Salafi movements across North Africa, the Eastern Mediterranean and Arabia. However, inter-sectarian unity inspired by Salafism was also a pillar of nationalist thought that emerged in the wake of the fall of the Ottoman order and also in response to colonialism. Nationalist thought sought unity among members of the same territory that was also imagined as a nation, and soon to be a nation-state. That unity was much supported by sectarian unity built on or inspired by Salafism. Thus, this project considers Salafi reformist thought to be key to nationalist thought in the post-Ottoman period that witnessed the rise of nationalist thought and movements in the 1920s and 1930s. It is the first work also that looked at the impact of Salafi-reformist thought on modern Ibadism and the transformations related to the articulations of Ibadi identity and Ibadi doctrines as a result of this doctrinal and political rapprochement with Sunnis. It is also the first work that examined the role of Ibadis in nationalist movements in North Africa and Oman.

It showed how these Salafi-nationalist movements were anti-colonial movements seeking unity as a pre-condition to liberation from colonialism and shed light on Ibadi activists and intellectuals within these movements and the roles they played to solidify national unity. It used new historical material, including newspapers, pamphlets, memoirs, and private correspondence, as well as archival material. The research led to many presentations across the globe and to the publication of refereed journal articles and conference proceedings.

Ghazal, Amal: Tensions of Nationalism: Mzabi Student Missions in Tunis and the Politics of Anti-Colonialism, in: International Journal of Middle East Studies 47, 1, 2015, pp. 47–63.

Ghazal, Amal: An Ottoman Pasha and the End of Empire: Sulayman al-Baruni and the Networks of Islamic Reform, in: Global Muslims in the Age of Steam and Print, ed. by James Gelvin and Nile Green, Berkeley CA 2013, pp. 40–58.

Transnational Regulation of Islamic Finance



Prof. Dr Ludwig Gramlich



Prof. Dr Cornelia Manger-Nestler

Prof. Dr Ludwig Gramlich
University of Technology Chemnitz (Germany)

Prof. Dr Cornelia Manger-Nestler
University of Applied Sciences (HTWK),
Leipzig (Germany)

The analysis examined Islamic finance from the various legal perspectives of banking and economic supervisory and regulatory law. The relevant legal framework was provided by international regulations, where available, as well as national (German) public law which is strongly determined by European Union law. In concrete terms, the foundations and limits of banking supervisory law were examined from three perspectives referring to the actors who are subjects of supervision (“banks”), the activities that form the objects of supervision (“banking”), and the investors/“customers” of Islamic banks. Due to various religiously motivated prohibitions Islamic finance products are subject to more extensive restrictions than conventional western financial “products” and therefore often show differences to them. As a result, many forms of investment commonly used in the international money market remain largely unavailable to Islamic finance; however, there are a limited number of Shari’ah-compliant financial instruments that can at least be used for liquidity management or investment accounts under certain conditions. Islamic investment funds are also very similar to conventional funds in principle, as they pursue the same general objectives: Pooling investments, preserving capital and optimizing returns as a result. Therefore, the subject of the study was to analyze the extent to which specific rules and standards apply to Islamic finance products and which bodies (can) establish them as standard setters. In view of the socio- and legal-cultural differences, bodies or institutions that act as standard setters in Islamic finance cannot primarily be those bodies that fulfill this task for conventional banks as international financial organizations (esp. IMF; Bank for International Settlement, BIS; Basle Committee on Banking Supervision, BCBS; Financial Stability Board, FSB). The two most important (global) international bodies for Islamic finance are (i) the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI), founded in 1991 and located in Bahrain, and (ii) the Islamic Financial Stability Board (IFSB), established in 2002 and located in Malaysia. Different to AAOIFI, the IFSB aims to create and design supervisory and regulatory systems for Islamic banks, insurance companies and capital markets, and also cooperates more closely with various international bodies in the financial sector, such as the BCBS, in this respect. Besides this, the so-called Shari’ah boards

play a prominent role in supervision of Islamic finance activities, as they are exclusively endowed with specific control competences, which means that the assessment of financial products with regard to Shari’ah conformity is regularly concentrated in private entities. A considerable obstacle to the cross-border or even global business of Islamic finance is the fact that there is a confusing multiplicity of Shari’ah boards and that these are neither formally networked nor institutionally combined, as for example in an umbrella organization, nor are they supervised. Within the legal framework of the European single market for financial services, no general regional regulatory legal regime for Islamic finance has been established so far. Currently, the basic conception of the EU single market for financial services (apart from the distinction between banks and investment firms) focusses only on the conventional, i.e. interest-based banking system for supervisory and regulatory concepts. In Germany, on the other hand, the national legal situation is not entirely clear: From the perspective of constitutional and economic administrative law, Islamic banking is not covered by the German Banking Act (Kreditwesengesetz, KWG), which is also based on the conventional banking system and therefore the relevant activities are not regularly classified as “banking business” (“Bankgeschäft”, § 1 para. 1 sentence 2) or “financial service” (“Finanzdienstleistung”, § 1 para. 1a sentence 2) in the sense of this Federal law; individual “products” could, however, be covered by these definitions. In summary, it can be stated that the IFSB in particular is willing to act in a more regulatory manner with regard to Islamic finance. In the absence of “hard” legislative power of its own, the IFSB (like the BCBS or the FSB) needs political support by most of the Islamic countries to achieve this goal and to translate its own “soft” ideas into strict law applicable in the respective legal system. For their part, the Muslim countries would have to adopt or implement the relevant recommendations of the IFSB within their legal order if they want to achieve greater standardization of the Islamic finance sector and thus to create greater legal certainty as a prerequisite for its global market presence.

Manger-Nestler, Cornelia / Gramlich, Ludwig: “Flucht ins Dunkel” – Bedarf an und Stand der transnationalen Regulierung des Schattenbanksektors – auch ein Modell für islamic finance?, in: Zeitschrift für Bankrecht und Bankwirtschaft (ZBB) 27, 5, 2015, pp. 337–348.

Manger-Nestler, Cornelia / Gramlich, Ludwig: Islamic finance und Recht der EU-Finanzmarktaufsicht – (k)ein Problem? Eine deutsche Perspektive, in: Zeitschrift für Bankrecht und Bankwirtschaft (ZBB) 23, 4, 2011, pp. 305–317.

Cultures of Plurality in Contemporary South Asia



Reading a sermon by a lay preacher at Faizan-e Madina in Colombo, Sri Lanka



Marketing of religious literature by Pakistani lay preachers in Dubai



Dr Thomas Gugler meets Asiff Hussein in Colombo, Sri Lanka

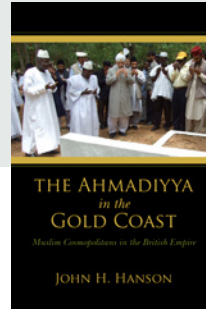
Dr Thomas K. Gugler University of Münster (Germany)

In recent contemporary modernity, there has been a notable increase in diverse dynamics of multiplicity. One of the consequences of this trend is the resurgence of politicized religions, leading to religion becoming a social problem. South Asia stands out as one of the world's poorest, most religious, and most conflict-prone regions. With states representing Islamic, Buddhist, and Hindu majorities, South Asia presents a unique opportunity to examine cross-religious insights regarding strategies employed by different religious actors. Pakistan was established in 1947 on the basis of the two-nation theory (*do qawmī nazariyya*). This theory held the belief that Muslims and Hindus could not coexist in one state. The nationalism that emerged from this theory fueled Pakistan's nation-building process and found its strength in the shaping power of Islam. The Islamic national ideology quickly took center stage, and federalism in the country became a politically contentious issue with potent explosive potential that persists to this day. The Islamicity of the national ideology soon placed politics under the primacy of religion, with Islamization becoming increasingly independent. Today, no political party or politician in Pakistan can openly oppose it. Following the partition turmoil of 1947, Pakistan and India, as Islamic secessionist and democratic reference societies respectively, adopted different political and constitutional approaches regarding issues of ethnification, religious diversity, and embracing pluralism. India, with the highest recorded frequency of prayer, stands out not only as a highly religious country but also as one with the highest degree of religious pluralism. The rock edicts of the Maurya king Aśoka (304–232 B.C.), who converted to Buddhism, are historically recognized as the earliest signs of religious tolerance in human history. In the process of nationalization, Indian Islam became entwined with the state of Pakistan, symbolizing the endeavor to unify two linguistically and culturally distinct parts of the country separated by a vast distance of 2500 km in the east and west. From as early as 1953, with the Munir Report in response to mass riots against Ahmadis, the Pakistani state took on the task of defining who was considered Muslim and who was not.

The traumatic loss of East Pakistan in the 1971 War of Independence increased the political and psychological demand for a strong Islamic identity in the remaining rump state of West Pakistan. As a result, numerous laws were enacted against the Ahmadi Muslim minority, legitimizing profound discrimination and deepening sectarian divides within Pakistani society. The research project sought to provide a cross-national comparative descriptive account of the different developmental dynamics of diverse religious communities since 1947, systematically capturing the practical effects of nation-state religious policies. The focus was on how linguistic, religious and sexual diversity, as well as religiously motivated violence and politically sanctioned moral condemnation, served as instruments for disciplining deviance in the context of social diversity containment.

Various social groups exhibit differing perspectives on accepted aggression and violence during normative conflicts, leading to the question of the interconnection between violence and identity. This has become a pressing social concern today: where pluralism ends, violence begins. As such, the project addressed the tension between plurality and pluralism as a project of valuing diversity, which may conflict with identity resources that rely on a certain degree of conformity. The project was initially continued within the framework of the research group "Religious Plurality as a Challenge for Religions and Societies" at the WWU Münster and was later completed at the Cluster of Excellence "Normative Orders" of the Goethe University in Frankfurt am Main. The habilitation thesis, titled *Die Vielfalt der Anderen: Pluralitätskulturen zwischen Gewalt und Freiheit*, was submitted to the University of Erfurt in August 2022.

Transnational Islam and Civil Society in Ghana, West Africa: The Ahmadiyya Muslim Community



Book cover *Ahmadiyya
in the Gold Coast*



Prof. Dr John Hanson

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My research focuses on Ghana and the relations between modernity and Islam in the Ahmadiyya Muslim Community, a transnational missionary movement with origins in late 19th century British India and a global contemporary presence. In the 1920s, the Ahmadiyya established a mission in Ghana, then the British Gold Coast, opening Ahmadi English-language primary schools as it proselytized an End Times message associated with its founder, the proclaimed Messiah and Mahdi Ghulam Ahmad (c. 1835–1908). The Ahmadiyya expanded rapidly, attracting tens of thousands of African members, and it had more dramatic growth in post-colonial Ghana, when the Ahmadiyya added several hundreds of thousands. I argue that the Ahmadiyya successfully built upon a local religious community, whose members became pioneering converts and proselytized the embrace of modernity through the Ahmadiyya.

The Ahmadiyya mission in the Gold Coast was founded after an invitation from Africans who had broken from the Wesleyan Methodist Missionary Society in the late 19th century. These former Methodists, from villages near the port of Saltpond, formed a new religious community under the leadership of Binyameen Sam, a former Methodist who claimed to be a Muslim: he followed dietary and other religious recommendations in his Christian Old Testament and adopted the clothing style of West African Muslims, whose robes were similar to those of Old Testament prophets in 19th century Christian prints. Sam's Muslim community opened English-language primary schools, but these schools soon closed. Shortly after Binyameen Sam's death, and in the aftermath of the regionally devastating 1918 Spanish Flu pandemic, Ahmadiyya pamphlets circulated in coastal West Africa. Aware of the Ahmadiyya's messianic message and its reputation for running English-language schools, members of Sam's Muslim community asked the Ahmadiyya to send a missionary to visit. During the South Asian missionary's stay in 1921, many in Sam's Muslim community joined the Ahmadiyya and negotiated the terms of the founding an Ahmadi mission at Saltpond.

The Ahmadiyya expanded rapidly in the Gold Coast. Headed by a lone South Asian missionary at Saltpond, the mission was supported by Africans who made financial donations and proselytized informally. Ahmadiyya expansion occurred where the colonial economy created opportunities: several members of Sam's Muslim community had been pioneering cocoa farmers, and they spread news of the Ahmadiyya

to cocoa-growing regions in Asante. From Asante the Ahmadiyya expanded further north when Wala converts – Muslim scholars and labor migrants in Asante – returned to proselytize in the savanna town of Wa during the 1930s. In addition to proselytism, the Ahmadiyya mission opened primary schools which the colonial administration eventually supported financially, as they funded Christian missionary schools. The Ahmadiyya added tens of thousands of members during the colonial era and established a network of local missions under the leadership of the South Asian missionary and an African advisory board at Saltpond.

The Ahmadiyya attracted aspirational Africans who saw the Ahmadiyya as a means to embrace modernity. Sending their children to English-language schools enhanced their prospects for social and economic advancement, in contrast to other African Muslims who continued to emphasize Arabic-language education. African Ahmadi Muslims also stressed an End Times message and condemned local Muslim practices as superstitions and departures from Islam. When conflicts emerged with other Muslims, the Ahmadiyya mission argued for freedom of religion and secured protections from the British colonial administration. Membership in the Ahmadiyya opened a path to English-language education and status as a Muslim vanguard engaging with modernity and advancing socially and economically in the British Gold Coast and later independent Ghana.

The Ahmadiyya in Ghana is not a mere periphery of a global organization but a dynamic movement that built upon local initiatives. It launched on the foundations of Binyameen Sam's Muslim community and, as it expanded, the Ahmadiyya relied on aspirational Africans who joined and provided funds for English-language schools and other Ahmadi activities.

Hanson, John: The Ahmadiyya in the Gold Coast: Cosmopolitan Muslims in the British Empire, Bloomington IN 2017.

Hanson, John: End Times and the Modern World: The Ahmadiyya in Colonial Ghana, in: Islamic Africa Vol. 13, 2, 2022, pp. 161–181.

The Emergence of Nation-State Idea and National Movement within the Xidaotang, a Chinese Islamic Movement



Mosquée de Lintan 1949



Prof. Dr Marie-Paule Hille

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This postdoctoral research project aimed at examining the emergence of the nation-state idea along with a national movement within a Chinese Muslim community called Xidaotang. Founded by Ma Qixi (1857–1914) at the dawn of the 20th century, the Xidaotang, a small Chinese Islamic movement, developed in the multicultural atmosphere of a small trading town, Old Taozhou (now Lintan, in southern Gansu), at the crossroads of cultural China and cultural Tibet. The first step of the research was to determine whether the emergence of a nation-state idea within the Xidaotang came along the 1911 Revolution. The scarcity of historical sources makes it difficult to settle the question. Nevertheless, there is evidence that the founder of the community, Ma Qixi (1857–1914), endorsed the Republican ideals. From 1911 onward, foot binding was forbidden inside the community, men were urged to cut their queue and secular education was promoted. In doing so, Ma Qixi proved indeed to be very progressive with respect to his conservative milieu. What appeared to me the best path to explore the tension between a conservative and a kind of “modernist” vision of the Muslims’ role in Chinese society was to write a paper concerning the persecution conducted by the conservative Ma Warlord Ma Anliang against Ma Qixi in Lintan. By tapping into protestant missionaries’ materials who witnessed the events and some historians’ accounts, I was able to analyze those assaults carried out that occurred in 1914. Under the guise of religious persecutions, what really happened in 1914 looks more akin to factional, political struggle between two opposite visions of what nation-state building should be. After this first step around the year 1914, I have endeavored to focus on another historical event which occurred in 1929 in Lintan. That has been the arduous part of the project because this event is definitely quite perplexing. This micro historical event is linked to the national project, spearheaded by the Nationalists, to reunify China and put an end to the period of the so-called Warlords. In Lintan, 16,000 Muslims were massacred in 1929, during what Chinese historians used to call the “year of turmoil”. The line of thought used by Chinese historians to analyze this conflict is based on interethnic relations in this multi-ethnic and multi-confessional region. I gathered many sources concerning this event (newspapers articles, protestant missionaries’ comments, historical secondary works, government reports) that I am still translating and analyzing with the aim of publishing a paper. My first impressions are that this

event is intimately correlated to the 1914 event and that the issue of land ownership is a core element to understand its specific dynamics. After the event of 1929, Xidaotang was officially recognized as an orthodox Muslim community. From then onward, it entered a Golden Age of some sort. During this twenty-year period (1929–1949), Xidaotang young intellectuals played an active role in the reform of Muslim education in China. That is how they reaffirmed their belonging to the Chinese nation and their will to become good Muslim citizens. They were also pro-active in participating to propaganda campaigns to counter Japanese imperialism. To examine more precisely the role of these Muslim intellectuals, I paid great attention to an emblematic figure of Xidaotang: Ding Zhengxi (1911–1968). With this study I wish to show to which extent this intellectual was influenced by concepts borrowed from Turkey or Egypt, namely the concept of “homeland”, which is quite ambiguous in a Chinese Islamic context. The second aspect of his thought I would like to explore further is his dual way of envisioning Chinese Muslims: those from the south and the east of China, and those of Northwest China. The third aspect I am analyzing is his recognition of the inheritance of Liu Zhi’s works in Ma Qixi’s teaching. Liu Zhi was one of the most influential Muslim scholars in the 17th century. He authored a monumental work in Chinese: translations from Persian and Arabic and original texts about Islam. This part of the project is in progress because I am still investigating the writings of Ding Zhengxi, and what must be done is a more thorough contextualization of these personal documents. I plan to write a paper focused on this intellectual figure by probing his integration within the Chinese society, as well as his relationship with the Muslim community. Both these dimensions must be articulated with the international context of the time, namely intellectual links with Arab countries.

Hille, Marie-Paule: *Terreur et révolution : un cas de “persécutions religieuses” en milieu musulman au sud du Gansu (Chine) après 1911, in: Cahiers d’études du religieux. Recherches interdisciplinaires* 19, 2018, URL: <http://journals.openedition.org/cerri/2458>.

Islam and Nation in Bosnia and Herzegovina: From Protonationalism to Transnationalism (1878–2008)

Prof. Dr em. Wolfgang Höpken
University of Leipzig (Germany)

Prof. Dr em. Stefan Reichmuth
University of Bochum (Germany)

The entire project, consisting of two sub-projects, was following the intention to describe and analyze the relationship between Islamic religion and nation-building in Bosnia-Herzegovina during two key-periods of modern Bosnian history, when its multi-ethnic and multi-confessional population in a particular way was confronted with the challenge of “Europeanization”, namely the period of Austrian-Hungarian rule between 1878 and 1914 and the most recent time of an independent Bosnian state, emerging out of the wars in former Yugoslavia after 1995. Both periods represent “critical junctures”, which in particular among Bosnia’s Muslim population produced intensive discourses of identity and “self-characterization”, circling around questions of ethnic and religious identity, of Islam and modernity, of religion and secularity. Also, the actors of these debates were very similar in both periods of time: a secular *inteligencija*, which, without ignoring the religious foundation of identity among the Muslim population, understood the peoples’ collective social and cultural consciousness basically as a secular-ethnic one within a “modern” and “European” state that stood against those positions, which were linking this identity and their ideas of a Bosnian political order with the principles of Islam, either in a moderate way of a “reform-Islam” or in a more traditional and conservative way.

From this perspective the project thus sought to contribute to the overall intention and focal point of Gerda-Henkel’s program of dealing with “National ideas, national movements and nationalism in Islamic civilizations” by two sub-projects:

- (1) Dr Carl Bethke: Bosnian Muslims in Austria-Hungary: European state, confessional identity and proto-national discourses 1878–1918 (Supervisor: Prof. Dr Wolfgang Höpken, University of Leipzig)
- (2) Dr Armina Omerika: Re-Territorilization and local integration of transnational neo-salafist networks in the Western-Balkans (Supervisor: Prof. Dr Stefan Reichmuth, University of Bochum)

Sub-project I:

The sub-project was dedicated to the period of Austrian-Hungarian rule over Bosnia between 1878 to 1918. Taking over power after Ottoman rule over Bosnia had ended, for Bosnia’s Muslim population meant a fundamental and profound break, both in terms of the political rule as well as their social and religious status was concerned, which its ruling elite at the same time experienced as a deep crisis of identity. From a population, privileged in religious and social terms during the Ottoman rule Bosnian Muslims turned into a “religious minority” within a “Christian” Empire, based on the principles of “civic equality”. Their social and cultural order and daily life, regulated by the principles of Islam up until then thus was upset and eroded by the bureaucratic project of a “Europeanizing” modernization and a at least partly secularizing mission *civilisatrice*, often implemented in a semi-colonial manner by the new rulers. The end of Ottoman rule thus meant a “shift of their masters and a shift of culture” (Leila Hamzi). This break of status and conditions of rule produced a vivid, highly diverse, and controversial discourse among the Bosnian Muslims. The sub-project intended to illuminate the plurality of positions and actors within this discourse.

The practical realization of the project was hampered by unforeseen events, which in the end prevented it from being finished in the indented way. Having already started with the archival work, Dr Carl Bethke after roughly a year became “Junior-Professor” at the University of Tübingen. While the denomination of his professorship obligated him to focus his work on the “History of ethnic Germans and interethnic relations in South-Eastern Europe”, the space and thematic frame of his work could only partly be related to the project’s intention. Despite of this, however, Dr Bethke, also within his obligations as a Junior Professor, was able to continue many aspects of the project and integrate them in his work at the University of Tübingen. In his publications, classes, and conferences he frequently has dealt with interethnic perceptions and relations in Southeastern Europe and Bosnia in particular, taking up also from the initial project many aspects of identity problems and discourses among its Muslim population. For the next feature he also has been invited by the German Academic Exchange Office DAAD to take over a “Guest-Professorship” at the University of Sarajevo.



Prof. Dr em. Stefan Reichmuth



Prof. Dr em. Wolfgang Höpken

Sub-project II:

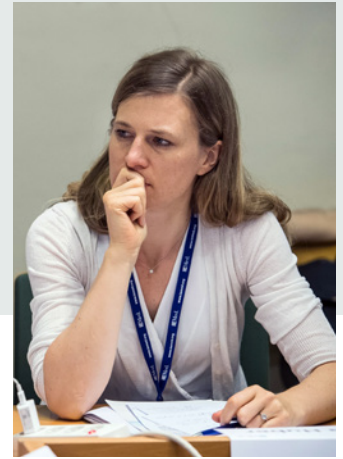
The spread of Salafism in Bosnia and Herzegovina since the 1990s is part of the religious pluralization that the region has undergone since the collapse of socialism. This process has been accompanied by public debates about the country's Islamic identity and led for the first time to a systematic definition and "defense" of its own Islamic tradition and culture by Bosnian scholars. After 2001, a diversification of Salafist networks can be observed, accompanied by an integration of their "moderate" forces into the structures of the Islamic Community (Islamska zajednica, IZ), the country's official religious organization. In addition, formerly Salafist actors are establishing themselves as important carriers of ethno-national identification models. In the context of ethno-political tensions between the country's ethnic groups, there has been a "re-culturalization" of proponents of a universalist, deculturalized interpretation of Islam. The project focused on this process of re-culturalization, which was gaining significance in the period around 2010. Several research trips, conducted between 2010 and 2012, included a documentation of the religious and cultural debates of the period after 2001, and the conducting of interviews with important Islamic activists and officials. The results can be roughly summarized as follows: Activities of Islamic Salafists in the Western Balkans began with the arrival of Islamic religious fighters (Mujahidin) in Bosnia in 1993 and continued in the following period through missionary activities of foreign Islamic charity organizations. In Bosnia, they unfolded mainly around Saudi-sponsored institutions like the King Fahd Centers in Sarajevo and Mostar, and within the framework of other humanitarian bodies. After 11 September 2001, however, a number of foreign NGOs, including the most important donor, the High Commission for the Relief of Bosnian Muslims (HSC), were closed down, and the mosques they had built were placed under the control of the Islamska Zajednica. The influence of the important Salafist association, the "Active Islamic Youth" (Aktivna islamska omladina, AIO) was also severely curtailed. Since then, Salafists have been operating mainly on the basis of informal religious networks without a firm organizational base of their own in the country. Since 2006, a split in the Salafist movement in Bosnia took place. While the radical factions operated mainly from abroad after their major settlement, a village in central Bosnia, was stormed by the police, a moderate

current established itself. An influential magazine ("Saff", "The Closed Rank") was founded by editors who had emerged from the AIO. At the same time, it could be observed that, quite paradoxically, the moderate Salafist groups and actors, originally representatives of an internationalist current strongly opposed to local religious customs, participated intensively in the aforementioned debates and established themselves as important carriers of the ethno-nationalist discourse. Their journal "Saff", originally an oppositional voice, took an active part in the articulation of a Bosnian nationalism, where the confessional bond is strongly linked to ethnic and particularist self-assertion. On the other hand, the religious leader of the Bosniaks, Reis ul-ulema Mustafa Cerić (in office 1993–2012), pursued the establishment of an informal alliance with leading representatives of the Salafist current, who already played a prominent public role as heads of the Islamic academies in Bihać and Zenica. At the same time he embarked upon a confrontational course with some Islamic theologians of the Faculty of Islamic Studies at the University of Sarajevo, whom he considered too liberal. This obviously served to integrate Salafist tendencies into the country's official Islam. His controversial change of religious policy fuelled the debate about the religious and ethno-national self-image of the Bosniaks, a debate which also touched on the question of social secularity in Bosnia, and on the proper behavior and dress code of Muslim women. Thus, on the one hand, efforts to define a Bosnian Islamic tradition and identity were intensified and eventually also recognized and supported by the IZ. On the other hand, the integration of Salafist currents and positions by the religious leader, the Reis ul-ulema, obviously served the inclusive rhetoric of an international Islamic solidarity. Nationalist and internationalist concepts of Islam were thus tied together by him in a double-tracked – and highly controversial – identitarian strategy.

Omerika, Armina: Islam und Säkularität in Bosnien und Herzegowina, in: Südost-Europa Mitteilungen 53, 6, 2013, pp. 6–19.

Omerika, Armina: Komplexität als Gebot der Kontextualisierung: Neofundamentalismus in Bosnien und Herzegowina, in: Zeitschrift für Religion und Gesellschaft 1, 2, 2011, pp. 227–241.

The Role Construction of Islamic States in the International Arena. A Historical Comparison with Western Powers for the Case of the Israeli-Palestinian Conflict



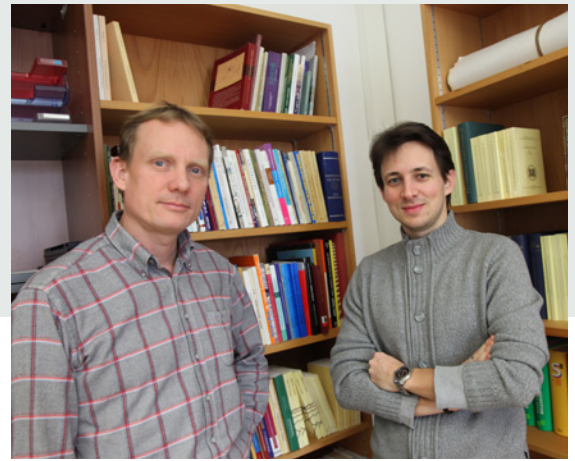
Dr Daniela Huber

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This research project has been published as an awarded book (*The International Dimension of the Israel-Palestinian Conflict. A Post-Eurocentric Approach*, State University of New York Press, 2021). It parts from the observation that despite decades of international diplomatic efforts, a solution to the Israel-Palestinian conflict is still as elusive as ever, forcing us to ask the question: have global and regional powers, rather than helping to solve the conflict, actually led to its perpetuation? This book explores this question from a post-Eurocentric perspective. Departing from the literature that sees the USA, Europe, and Russia as outside diplomatic actors, and regional powers such as Egypt, Iran, Saudi Arabia, and Turkey as part of the conflict, it instead conceptualizes all of them as actors in the regional/international dimension of the conflict, which they (re)produce through their role performances. Anchored in grounded theory and critical discourse analysis, it examines the scripts that have been performed by these powers at the UN and how the authoritative international framing of the conflict has evolved in the UN Security Council and General Assembly, identifying periods of continuity and ruptures in these scripts, as well as alternatives to them. Given the high visibility of the conflict in the regional and global arenas, all powers engaged in the Middle East have an incentive to build their regional and global role identities through it, thus in turn contributing to its high visibility and defining its meaning on the international level. The roles they perform establish a configuration of relationships. Indeed, we can find patterns and ruptures into such role performances of all seven powers over time. The book shows that two scripts existed alongside each other in the period from 1948 to 1967: a global one whereby the Palestine question was framed as a “refugee question” and was managed by the superpowers through the UN. They legitimized one state, while speaking only of individual refugee rights, not of collective rights of the Palestinians. The regional script was spearheaded by Egypt, whereby the Palestine question was one of Western imperialism and Zionist colonialism and played a central role in pan-Arabism. The 1967 war was a rupture: the Arab script broke down and a transition period set in, in which a new script emerged, now produced by the US, which eventually became dominant in 1979. Egypt, Saudi Arabia, Turkey, the EU, and Russia were all gradually absorbed into the US script, while Iran was excluded. Instead of a comprehensive and inclusive security architecture guaranteed by the UN, the script centered around the US as the gravitational power with no mechanisms

built in that could have outlived US power in the region. In terms of substance, the script silenced international law and Palestinian rights, ostensibly enabling the occupation to normalize to such a degree that a contiguous Palestinian state is hardly realizable anymore. The lynchpin has been the negotiations paradigm, namely that an occupied people has to negotiate its statehood with the occupying power, which has given Israel a de facto veto over a Palestinian state. The year 2011 is another rupture from the data analyzed in this book. Scripts need to be performed to sustain themselves and since the Arab uprisings, first Saudi Arabia and later on also the US and the EU have changed their performance. The US – the gravitational power of the “peace process” script – and Saudi Arabia are overperforming the script, while the EU seems to have almost stopped performing. Regarding the authoritative international normative framing of the conflict at the UN the book shows that in the first period (1948–1967), the framing at the UNGA and the UNSC reflected the position of the superpowers. This changed from 1967 onward. The General Assembly became increasingly independent and affirmative as a result of decolonialization. While the US has silenced discussion over its emerging peace process script in the UN Security Council through its vetoes, the UN General Assembly has contested its approach, by confirming the illegality of Israeli settlements and the rights of the Palestinian people, including the right to their own sovereign and independent state. Indeed, UNGA has set up a powerful alternative script that, however, needs agency – and performance – to sustain itself. This could be seen in the 1990s, when such agency slowed down. This is changing again since the Arab uprisings, as evident in 2012 when a stark majority of the UNGA affirmed the Palestinian non-observer-member state bid. In conclusion, when looking at the performances of powerful states at the UN, we can see them as theatrical performances, which continue even during outright war, violence, and death on the ground.

Symbioses and Cooperations between Christians and Muslims in a Majority Muslim Inhabited Area of Southeastern Europe (Sanjak)



Prof. Dr Thede Kahl & Dr Francesco Reinerio

Prof. Dr Thede Kahl
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Religion continues to play a significant role in nation-building and the determination of people's identities in Southeast Europe today. In some cases, it holds even greater importance than language. Except for Albania, where the diverse religious beliefs of the population have posed a hurdle to national plans, the current state borders largely correspond to the boundaries of official "state religions". Those belonging to a different religion are considered minorities and do not enjoy the same rights as adherents of the majority religion. This reflects a contemporary approach to the principle that the ruler's religion also determines the religion of the territory or, in a democracy, the expression of the majority (whether it be a political party or a dominant elite).

The research project examined the contemporary coexistence of Muslims and Christians in the Sanjak, a predominantly Muslim-inhabited area in Southeast Europe. Within the project, numerous short reports, lectures, and ultimately the dissertation of the employee Francesco Reinerio, accepted by the Faculty of Philosophy in 2018, were conducted. The project explored and delved into the diverse social, cultural, and human geographic aspects of symbioses and cooperation between Christians and Muslims in the cross-border Southeast European region of Sanjak. Under the guidance of Prof. Dr Thede Kahl, aspects of the cultural and political coexistence between Christians and Muslims in Albania, Bosnia, and particularly in the Sanjak (Montenegro, Serbia) were examined. Meetings with external experts, as well as representatives of religious communities and local politics, were held to generate interest in the project. The applied methods included participant observation, expert interviews, media screening of selected newspapers and websites, as well as interviews with individuals from Muslim communities. Despite the political, social, and religious differences and conflicts in the respective regions, examples of functioning interethnic dialogue and cooperative coexistence were documented. Cooperation between Muslims and non-Muslims occurs at various hierarchical levels, both between official institutions and in everyday business interactions with non-Muslim customers. In Muslim-led businesses, the involvement of family members and individuals from the community plays a significant role. Language and cultural knowledge are considered important for providing appropriate advice to customers from the communities. It was observed that the Sanjak population cannot be viewed as a homogeneous Muslim group. Differences arise, among other factors, due to affiliation with Sunni Islam or linguistic aspects stemming from

the long Ottoman rule in the Balkans. The report also highlighted issues between Christian and Muslim employees, particularly in the service sector. For example, the fasting month of Ramadan was mentioned, during which Muslim employees often have limited availability or request time off, which can pose challenges within the workplace. However, Muslim and non-Muslim counterparts unanimously emphasized that collaboration in the business sector is a crucial factor for integration. The project showcases case studies on how religious and ideological barriers in the realm of local and transnational cooperation can be overcome, contributing to a dialogue between Muslim and non-Muslim partners.

This research project differentiates itself from previous studies as it deliberately focuses on positive examples of symbioses and cooperation, rather than emphasizing well-known conflicts. After an intensive phase of establishing contacts (traveling, conferences, symposia) as well as conducting interviews and expert discussions on-site, the work is currently in the phase of analyzing and evaluating individual cases of "symbioses and cooperation". The selection of methods and the cross-border and interdisciplinary approach have proven successful, as work continues in multiple states where the Sanjak extends, particularly in Serbia and Montenegro, as well as parts of Kosovo and Bosnia.

Reinerio, Francesco F.: Sandschak. Symbiosen und Kooperationen zwischen Christen und Muslimen in einem gemischt bewohnten Gebiet Südosteuropas. Dissertation zur Erlangung des akademischen Grades Doctor Philosophiae (Dr phil.), vorgelegt dem Rat der Philosophischen Fakultät. Jena: Friedrich-Schiller-Universität Jena 2019.

Islamic Institutions of Higher Learning: Their Rise and Significance for Development in Sub-Saharan Africa



Prof. Dr Ousmane Kane

Prof. Dr Ousmane Kane
Harvard University, Cambridge MA (USA)

This project deals with the rise of Islamic institutions of higher learning and their significance for development in Sub-Saharan Africa. The main findings of this research have been published in my *Beyond Timbuktu. An Intellectual History of Muslim West Africa* (Harvard University Press, 2016, chapter 6). Below is a summary of these findings. With the notable exceptions of the liberal arts type colleges, Islamic institutions of higher learning essentially rely on foreign financial and logistical support. The main donors are based in the Gulf countries, Saudi Arabia in particular. The Islamic Development Bank and the Organization of the Islamic Conference make an important contribution. With regard to staffing, the Egyptian University of Al-Azhar has remained the main provider of teachers in Islamic Studies in Africa.

Most Islamic institutions of higher learning focus on teaching, and show little commitment to supporting and rewarding research. In general, their full-time members have conducted solid academic research to receive Masters degrees or Ph.D.s, but most of them have not conducted any serious research beyond their degree. Some of the reasons for this neglect of research include the fact that scholars do not seem to be aware of international publication outlets. Journals created by the universities to provide publication opportunities to the faculty, where they exist, are limited in relation to the demand. Finally, most universities do not have a promotion policy based on research. In other words, faculty members receive salary increases every once in a while, but they cannot be promoted from one professorial rank to another, and so there is no great extrinsic incentive to do research.

The curriculum is modeled on that of Islamic colleges in Arab countries. With slight variations, it is the same in most colleges. Consequently, research of faculty members, where it does exist, deals with Quranic studies, hadith, and fiqh, and is typically published in Middle Eastern academic journals. For example, the College of Islamic Studies of Thika, Kenya is one of the rare Islamic institutions of higher learning in Sub-Saharan Africa where some mechanisms are in place to promote faculty based on performance in teaching and publication. This college is affiliated with the African International University based in Khartoum, which evaluated all the promotion cases prior to the accreditation of the College by the Kenyan Commission of Higher Education. The research of those faculty members of the College of Islamic Studies at Thika who have been promoted from one professorial rank to another has generally been published in Middle Eastern journals.

Very few of them have done research on Kenyan or East African Islam, which therefore remains poorly researched. Noteworthy is the fact, however, that hundreds of students who graduated from African Islamic institutions of higher learning have been encouraged to write honors theses or master theses in Arabic dealing with various aspects of local Islam. When Islamic institutions of higher learning eventually establish effective graduate studies programs, it is possible that greater research attention will be devoted to the study of the impact of Islam on local African societies. Unlike accredited universities operating under the supervision of national bodies like the National Universities Commission in Nigeria or supra-national bodies like the Conseil Africain et Malgache pour l'Enseignement Supérieur in French Speaking countries, the Islamic institutions of higher learning in Africa do not network or share experiences and resources. The predicament of Graduates from Islamic Universities: most of these Islamic universities have no office of alumni relations and have not kept track of their graduates. Students are typically recruited from several countries to which they return after graduation. Thus, it has not been possible so far to obtain accurate information on the trajectory of graduates beyond anecdotal evidence. According to most people I interviewed, graduates of Islamic studies are typically employed as teachers in government or private Islamic schools. Others serve as imams or administrators in the local or International Islamic NGOs. Some work as judges or chaplains in the army, and others have set up their own companies. What is the likely trajectory of Islamic universities and colleges in Africa in the years ahead? In all likelihood, old and better-established universities will transition to conventional universities in terms of their offerings. The Islamic University in Uganda Mbale has very quickly moved away from a focus on Islamic studies and reliance on foreign donors to become a full-fledged university. The Islamic University of Say in Niamey has taken more time but is now in the process of establishing new departments similar to those of conventional francophone universities in Africa.

Mastery and Memory. Politics of Memory in Safavid Historiography



Tahmuras Defeats the Divs



Dr Sarah Kiyanrad

Dr Sarah Kiyanrad
University of Munich (Germany)

In 1501, Shah Ismā'īl (1487–1524) proclaimed Safavid rule and declared Twelver Shi'ism to be the state religion. This momentous event changed the course of Iranian history and continues to have consequences today. The “conversion of Iran” (Rula Jurdi Abisaab) to Twelver Shi'ism was pushed forward by the Safavids with carrots and sticks. The project *Mastery and Memory* examined how Safavid historiography relates past to present to assert legitimate rule. This question was addressed using Safavid historiography as an example. In the course of Iranian history, various ways of legitimizing rule can be observed, which have already been shown for neighboring regions. It is striking that assertions of legitimacy historically rarely do without reference to the past. The source of legitimacy is then located with a second authority, either with a divine one, or with past, recognized dynasties, rulers, or ruling ideals, to which the respective current rulers can refer. Thus, the past becomes part of politics. The flip side of this form of legitimization is forgetting: the (re)construction of legitimizing past is susceptible to a linearization of history. History appears as a continuum whose necessary end is the rule of the current ruler. What threatens this narrative must be forgotten. For the linearization of memory by the state may be opposed by a counter-narrative from “below” (or even on the part of political competitors) that remembers history differently and thus also questions the legitimacy of the ruler or the entire political system. This applies to the Safavid era as it does to Iran today: once the legitimizing narrative has lost its power, the system is at an end. Then it relies only on violence from the barrels of guns (Hannah Arendt). So how does Safavid historiography deal with the past and relate it to the present? Different views of the past can be observed among different Safavid rulers. While the first Safavid ruler, Shah Ismā'īl, offered a rather “diversified” legitimacy that drew on different elements of Iranian culture and past, the genealogical, religiously rooted argument subsequently became increasingly the center of gravity of Safavid legitimacy: the Safavids claimed to descend from the seventh Shiite imam. Prose historiography became a faithful servant to this claim. However, there is another strand of Iranian historiography whose alignment with this narrative has not been quite so straightforward. In my encounters with the historiographical material, I have become interested in verse chronicles, which are very much aligned with a form of historiography that presents ancient Iranian figures as ideals and examples worthy of emulation. In contrast to prose historiography, verse chronicles necessarily recall a past that is excluded from the legitimacy narrative of

a ruler who explicitly sees himself as having religious legitimacy – in this case, Twelver Shiite – and thus must be forgotten or at least negatively marked. Indeed, verse chronicles constantly confront the “Islamic ruler” with the fact that there is another history. This other history is not portrayed in Persian verse chronicles as a “time of ignorance” or disbelief, but as a glorious time with powerful (legitimate) rulers and heroes. Rulers with whom the current ruler likes to be compared – but in doing so, he is potentially constantly caught in a field of tension, since the comparison undermines his version of the only right form of rule. So why was this narrative perpetuated at all? My explanation is that it was strongly embedded in people's memories and the ruler had no other choice. For many of the Iranian people, a legitimate ruler was always only one who successfully inscribed himself in their narrative of history, as Firdawsī had told it. By “shiitizing” verses chronicles from above, the people were to be deprived of this other narrative of history – which, however, failed at all. Thus, although the narrative in verse chronicles underwent “conversion”, it did not lose its core, which has an inherent different narrative of the past. The following characteristics of verse chronicles have been identified: 1) They are long poems and usually organized as chronologically structured ruler stories; 2) They are usually commissioned works, ordered in a courtly context; 3) The authors are usually poets; 4) The ruler is compared to Alexander the Great as well as glorious rulers of ancient Iran; 5) They claim veracity; 6) The title often refers to the ruler described, as well as Firdawsī's *Shāhnāma*; and 7) The verse meter is based on Firdawsī's *Shāhnāma*. During the project time, I identified fifteen verse chronicles written during the Safavid era alone. In a follow-up project I am investigating to what extent form and content of verse chronicles are affected by time and space, how they relate to their respective literary and historiographical traditions, and how verse chronicles are received by later authors of verse and prose chronicles.

Kiyanrad, Sarah: Geschichte in Versen vermessen: Annäherung an persische historische Epen (šāhnāmas) aus dem 15.–16. Jahrhundert, in: Diyar 1, 1, 2020, pp. 7–33.

Islamische Selbstbilder: Festschrift für Susanne Enderwitz, ed. by Sarah Kiyanrad, Jan Scholz and Rebecca Sauer, Heidelberg 2020.

Al-Gharb. Terminological Enquiries into the Origins and Diffusion of a Culturalistic Conception of the West in the Islamicate Sphere



Dr Eliane Etmüller



Dr Şevket Küçüküseyin



Prof. Dr Daniel König

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und Sicherheit, Mühlheim (Germany)

The project aimed at systematically engaging with conceptualizations of “the West” produced in the Islamicate sphere. The point was not only to highlight their diversity and thus to nuance public and academic debates on the topic, but to enquire into the origins, emergence, and development of this particular form of culturalist perception.

Existing studies on forms of Occidentalism produced in Muslim-ruled societies have generally focused on certain types of text. Often, these have the character of treatises written by intellectuals reacting to the heyday of European colonialism and North American hegemony, many of them adhering to radical ideologies. This project, in turn, deliberately engaged with different textual genres ranging from works of geography and historiography via travel accounts, political and religious treatises, to survey findings, satires, and novels, also including texts that express Muslim perspectives formulated within “Western” societies. It also chose the perspective of the *longue durée* by beginning its search for culturalist conceptions in the period after the Arabic-Islamic expansion of the 7th and 8th century CE to the present.

A terminological analysis of twenty-three Arabic, Persian, and Turkish texts produced between the ninth and the 21st century, examined, in which contexts terms such as Arabic “the West” (*al-ġarb*), “Occidentals” (*al-ġarbiyyūn*), and “Western” (*ġarbi*) appeared as descriptions of a cultural collective, first complementing and eventually replacing older conceptions of Europe, e.g. “Land of the Franks” (*bilād al-Ifrānġ*) and “Western Indies” alias “America” (*al-Hind al-ġarbi*). The search for a kind of terminological “turning point” was linked to the question, in which milieus and for which purpose these new cultural collective terms came into use. The project also analyzed how the new terminology relates to alternative, e.g. national, categorizations, and whether its appearance resulted from concrete experiences with Western societies or from the translation and reception of European writings and inherent concepts of culture.

The project was a collaborative undertaking by three researchers with different specializations. Daniel G. König focussed on pre-modern Arabic texts, Şevket Küçüküseyin on pre-modern and modern Persian, Ottoman, and Turkish texts, Eliane Etmüller on modern and contemporary Arabic texts. This collaboration resulted in a joint monograph, whose results can be summarized as follows:

- (1) Muslim empire-building in the wake of the Arabic-Islamic expansion produced forms of “imperial” geography and historiography that systematically described those parts of the world not under Muslim rule. To describe the societies north of the Mediterranean, this literature rarely uses the term *dār al-ḥarb* (literally “the abode of war”), a juridical term generally understood to encapsulate “the Muslim perspective” on the non-Muslim world. Instead, this literature depicts a multi-ethnic Frankish sphere heavily influenced by Roman Christianity.
- (2) This descriptive pattern was reproduced until the 19th century and beyond, but did not remain static. Rather, it clearly reflected significant political and social changes. Initially associated with the imperial perspective of the post-expansion era, the wish to understand the sphere north of the Mediterranean acquired a different quality when European-Christian powers began advancing into the Muslim-ruled sphere from the 11th century onwards during the Norman conquest of Sicily, the crusades, the so-called Reconquista, and the commercial expansion of the Crown of Aragón and the Italian maritime republics.
- (3) Slowly preparing in new descriptions of Europe and the Americas from the 16th to 18th century, the decisive terminological shift took place around the 1820s and 1830s. In this period it resulted from an increasing interest in technical, scientific, and organizational innovations and their subsequent systematic examination. The common characteristics of “modern” societies north of the Mediterranean were now summarized under the keyword “Western” (*garbi*), without neglecting, however, that different regions, polities, and political organizations occupied a different place within “the West”.
- (4) The 20th century then witnessed an increased use, but also an increasingly diverse understanding of the term “Western”. Not only did the USA supplant Western Europe as the main factor shaping images of “the West”. Initial admiration and balanced skepticism gave way to extremes: uncritical admiration of a very few was more than counter-balanced by anti- and post-colonial forms of radical and demonizing rejection on the other hand. The majority of opinions, however, moved and continue to move between these two poles and is often characterized by a contradictory set of evaluations.

For publications, see page 74

History and Histories of Islamic International Law and Relations



Dr Walter Rech



Dr Nahed Samour



Dr Janis Grzybowski



Prof. em. Dr Martti Koskenniemi

Prof. em. Dr Martti Koskenniemi University of Helsinki (Finland)

This interdisciplinary project, led by Professor Martti Koskenniemi (University of Helsinki), explored Islamic legal narratives and practices of international law as well as the complex political structures characterizing the Arab-Muslim world, especially in the territories of the (former) Ottoman Empire. In its international legal prong, the project researchers Dr Nahed Samour, Dr Walter Rech and Dr Janis Grzybowski examined the ways in which scholars of the Arab world have embraced or rejected international law in the 20th and 21st century. The project thereby critically engaged and added to the increasing stream of scholarship committed to making visible the voices, interests, defeats, and victories of non-Western international lawyers. Here, the main goal was to foster intensified engagement with Muslim thought and practice of Islamic international law. The project avoided taking the “Arab”, the “Muslim” and the “Islamic” as givens, but as concepts and vocabularies in need of contextualization, to be explored within the political, religious, and economic struggles – be it for empire or resistance – within which they have been deployed. From the perspective of International Relations, the project called attention to the historical particularity of international relations in the Middle East. It examined the way in which political alliances stretched beyond national borders, included governments and non-state movements alike, and escaped reductions to either “modern” state formation and geopolitics or to “traditional” sectarian strife. Political conflict and alignment in the region were products of complex interactions between Islamic histories and doctrines of oppression, rule, and resistance, on the one hand, and modernized concepts and practices of state and politics, on the other. The disciplinary and methodological plurality reflected in this project has contributed to research that is self-confidently positioned at the crossroads of different academic perspectives and speaks to public interest in Islamic international law and regional politics that transcends disciplinary boundaries. Two workshops were organized within the project: “Order and Contestation: Actors and Authorities in Islamic International Law and International Relations” (University of Helsinki, 18 November 2015) and “Rule, Resistance and the State: Perspectives from Islamic International Law and International Relations” (Helsinki, 24 May 2017). Order and Contestation allowed for discussions of diverse perspectives at the crossroads of modern legal and social science vocabularies and Islam in an interdisciplinary environment. Guest speakers from across the world were invited to present their research and share their insights with the team, while the members of the group

project could present their own research and gain critical feedback. The final conference on Rule, Resistance and the State took stock of past work and oriented future research. Thematically, it focused on the debated notion of the “Islamic” in international law and international relations, thus showing how so-called “Islamic” states, authorities and laws are constructed, both from the inside and the outside, as parts of specific political projects. Methodologically, the workshop offered the opportunity for renewed discussions on the emerging field of Islamic international law.

Grzybowski, Janis: Horror Vacui: Da’esh and the Inter-Territory Effect, in: Geopolitics 2023, online first, pp. 1–27.

Rech, Walter: The Naming of Evil: Sovereignty, Security and Unlawful Warfare, in: Isonomía: revista de teoría y filosofía del derecho 54, 2021, pp. 76–108.

Samour, Nahed: From Imperial to Dissident: Approaches to Territory in Islamic International Law, in: International Law and Religion Historical and Contemporary Perspectives, ed. by Martti Koskenniemi, Monica García-Salmones and Paolo Amorosa, Oxford 2017, pp. 239–268.

Sports and Modernity in Colonial Algeria, ca. 1910–62



Headquarters of Algerian Islamic Scouts



Prof. Dr Jakob Kraiss

Prof. Dr Jakob Kraiss
University of the Bundeswehr Munich (Germany)

The project *Sports and Modernity in Colonial Algeria, ca. 1910–62* investigated the emergence of indigenous Algerian civil society during the late colonial period, by looking specifically at sports clubs, boy scout troops, and youth movements. Over the last decades of French rule in Algeria, sports – though originally introduced by the colonizers, also as a means to display European superiority and strength – served as a way to challenge foreign domination. Rule-boundedness on the proverbial level playing field opened up a space where the colonized could (and did) rise to the same level of achievement as the colonizers, a phenomenon usually impossible in the highly hierarchical and discriminating colonial situation. Accordingly, Muslim Algerian stars in cycling, boxing, or soccer, for instance, were hailed not only as outstanding individuals in the indigenous public but even as examples that would call into question colonial hierarchies altogether. In adopting a cultural historical approach, the project equally offered new insights into the development of a (small but culturally influential) Muslim middle class which defined itself, to a large extent, through modern bodily practices, such as sports or hiking, and a modern associational life. All this contributed to the emergence of a middle-class habitus with concomitant dress codes and leisure activities. This habitus was also gendered, with new ideas regarding femininity and masculinity tying together individual lifestyles and debates around the anticolonial reform of society. In fact, discourses on “female emancipation” were put forward by a variety of actors, from male reformers who viewed the question as a central component of societal progress to the first feminist activists who demanded a greater place for women in society. While issues pertaining to masculinity were often not explicitly discussed, on the other hand, ideas about “new men” were equally crucial to reformers’ discussions. Apart from that, new lifestyles and changing gender roles set apart a younger generation from their elders, a cleavage that also proved to be political in the anticolonial struggle. Finally, the lens of sports allowed for a new look at the development of the Islamic reformist and nationalist movements in late colonial Algeria from the point of view of cultural history and everyday practices. The Islamic reformists around the renowned scholar Abdelhamid Ben Badis were actually quite active in the promotion of youth groups, scout troops, and sports clubs to disseminate their ideas. Yet, beyond

the organizational dimension, they even put forward notions of a new physical and vital form of religiosity, which I have called “muscular Islam” (in parallel to similar developments in Christianity and Judaism from the late 19th century onwards). For the nationalist movement, scouting and sports played an important role, as well, as sites of political socialization and community-building. Besides that, the concept of Algerian nationhood could be traced by inquiring into the meanings of Algerian “national” teams that were introduced first in the context of colonial sports festivals, promoting an imperial settler identity, but then evolving into a nationalist direction, with the establishment of an anticolonial national soccer team made up of professionals playing in the French league during the independence war.

Kraiss, Jakob: Decolonizing Body and Mind: Physical Activity and Subject Formation in Colonial Algeria, in: Muslim Subjectivities in Global Modernity: Islamic Traditions and the Construction of Modern Muslim Identities, ed. by Dietrich Jung and Kirstine Sinclair, Leiden/ Boston MA 2020, pp. 33–54.

Kraiss, Jakob: Muscular Muslims: Scouting in Late Colonial Algeria between Nationalism and Religion, in: International Journal of Middle East Studies 51, 4, 2019, pp. 567–85.

Between Development Projects and Religious Mission: The Ahmadiyya Movement and its NGO Humanity First in West Africa



The Humanity First team Germany on medical mission in Benin, Parakou.



Dr Katrin Langewiesche

Dr Katrin Langewiesche University of Mainz (Germany)

This research project (2014–2016) focused on the religious movement of the Ahmadiyya and the NGO Humanity First funded by its religious leader and was conducted in Burkina Faso, Ghana, and Benin. The main line of investigation explored how the NGO and the religious movement have managed to operate in secular-oriented states and cooperated with various actors leading to overcome religious and ideological barriers. My empirical investigations offer insights into the relationships between a transnational religious movement, humanitarian aid, and social change through the example of the Ahmadiyya Movement and the evolution of their social welfare activities in West Africa. These activities are analyzed as markers of the specific transnational circulations and historical experiences of the Ahmadiyya followers in the respective local contexts. The transnational perspective sheds light on the importance of individual mobility, media strategies, educational, and health institutions in conveying religious ideas across distant geographical areas. The Ahmadiyya movement is unique within contemporary Islam because, though its members consider themselves Muslim, they are not recognized as such by most Muslims. This non-recognition has entailed brutal persecution of the Ahmadis in some countries, the exclusion from the umma since 1974 and Saudi Arabia's rejection of Ahmadis' making the pilgrimage to Mecca. For historical reasons, it is closely associated with the Pakistani diaspora, but is increasingly embracing converts from different cultures and nationalities. It has set up particularly well-developed communication channels to support believers scattered throughout the world and to attract new members. In Ghana, the Ahmadiyya has been firmly established since the 1920s. Its notoriety is mainly based on its integration into the national education system. In Benin, the Ahmadiyya arose in the 1960s, but it gained visibility only in the 2000s echoing the same momentum of Burkina Faso's, where it was established in 1950, thanks to its humanitarian activities and communication campaigns. The NGO Humanity First may well be described as much as a philanthropic enterprise engaged in alleviating poverty as in disseminating an Islamic alternative to Christian charity and social welfare. This feature can also apply to some of the other local or international NGOs working in West Africa. The Ahmadiyya associations and NGO more specifically stand out for their humanitarian commitment as well as their advocacy for interreligious dialogue, which serves to draw attention to the isolated situation of the Ahmadiyya Muslim community in the Muslim world.

The historical welfare activities of the Ahmadiyya, starting in 1889 in British India until the recent humanitarian and development activities in West Africa, are grounded in the doctrine of the movement that combines providing support to humanity and unfurling proselytism. The Ahmadiyya Muslim Community illustrates that an Islamic missionary movement, whose emphasis is on mosque building and da'wa (invitation to join the right faith or prayer), can launch a humanitarian organization such as Humanity First, which separates mission from aid yet focusing on poverty alleviation. Nevertheless, both organizations draw on the same values and religious norms. While one can observe, in the western liberal churches, a paradigm shift refocusing on humanitarian aid rather than conversion, as well as the tendency to NGO-isation of Islamic and Christian associations, these two goals – mission and development – are still being equally pursued by the Ahmadiyya Muslim Community. Some associations or organizations founded by the Ahmadiyya Muslim Community are dedicated exclusively to humanitarian purposes (e.g. Humanity First, IAAAE), others combine proselytizing and philanthropic aims. Nevertheless, all Ahmadiyya sub-organizations are indirectly connected to the movement's powerful missionary impetus. This also includes interreligious dialogue and relentless calls for tolerance, mutual knowledge and understanding, while the contention of being the holder of truth and of the only true Islam is consistently upheld by the Ahmadiyya Muslim community and its NGO or associations amalgamate charity and modern development, combining traditional channels of almsgiving, professionalism, and modern techniques. Religious practices such as Islamic sacrifices and alms are translated into a humanitarian rationale that can be achieved, e.g. via 'online payment' on the Humanity First's website. The Ahmadiyya Muslim Community and their NGO show that an Islamic welfare scheme can exist alongside a Christian one in the modern, secular states of West Africa. Public recognition in the national contexts of Ghana, Benin and Burkina Faso – be it from Muslim, governmental or traditional authorities – is particularly important with regard to the idiosyncratic situation of the Ahmadiyya movement in the Islamic world.

Langewiesche, Katrin: A Muslim Minority and the Use of Media. Charismatic Aesthetics of the Ahmadiyya in West Africa, in: Islamic Africa 12, 2021, pp. 211–239.

Langewiesche, Katrin: Politics of Humanitarianism. The Ahmadiyya and the provision of Social Welfare, in: Muslim Faith-Based Organizations and Social Welfare in Africa, ed. by Holger Weiss, Cham 2020, pp. 247–272.

The Egyptian Red Crescent between Colonialism, Nationalism and Decolonization



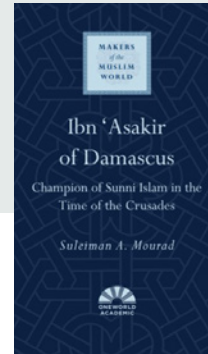
Prof. Dr Esther Möller

Prof. Dr Esther Möller
Centre Marc Bloch, Berlin (Germany)

Esther Möller's project explored the history of humanitarian aid in the Arab world in the context of colonialism, nationalism, decolonization, and the Cold War. Focusing on the Egyptian Red Crescent and its relations with the International Red Cross and Red Crescent Movement, the project asked about the role of humanitarian aid and aid workers at the national Egyptian, regional Middle Eastern, and international political levels. The working hypothesis is that Egyptian Red Crescent members, through their entrenchment in Egyptian charity work, but also in their tense relationship with the Egyptian government, challenged the hitherto established international humanitarian order and contributed to its transformation. Indeed, the period under study saw a greater involvement of Arab actors in humanitarian activities in the Middle East and a questioning of the strongly Eurocentric Geneva-based International Red Cross Movement. Largely based

on newly discovered archival material from state and private archives in Cairo, Geneva, London, Beirut and Paris, the project was able to highlight the central importance of Islamic-influenced transnational humanitarian organizations for their societies in times of war and peace. In addition to numerous publications in the form of journal articles and anthology contributions, entries in online encyclopedias, for example on World War I, the research has culminated in a habilitation project entitled *Claiming Humanitarian Sovereignty in the Middle East, 1940–1975*, submitted to the University of Mainz in 2020 and successfully completed in 2021.

Islam and the Making of Modern Syrian National Identity: The Legacy of Ibn 'Asakir of Damascus



Book Cover *Ibn 'Asakir of Damascus*



Prof. Dr Suleiman Mourad

Prof. Dr Suleiman Mourad
Smith College, Northampton MA (USA)

Throughout the 20th century, aspects of Islamic history and religion that resonated with modern agendas of nationalist movements in Syria have been employed in the construction of Syrian national identity and memory. One particular medieval scholar was the focus of attention for some of those engineering modern Syrian national identity and memory, namely Ibn 'Asakir of Damascus. On account of his advocacy for a medieval form of Syrian nationalism deriving from specific divine characteristics uniquely associated with Syria as a place, Ibn 'Asakir became the darling of many Syrian nationalists who were interested to shape Syrian identity around a specific Arabo-Islamic heritage. Later in the 20th century, Ibn 'Asakir was further employed in the construction of Syrian national Islamic identity by groups who became estranged with Arab nationalism and drawn into global Islamism. This project helps us better understand the importance of the Arabo-Islamic heritage in the formation and success of different forms of nationalism in Syria (especially pan-Arab, pan-Islamic, Arabo-Syrian and Islamo-Syrian). The project led to the publication of one monograph, entitled, *Ibn 'Asakir of Damascus: Champion of Sunni Islam in the Time of the Crusades* (Oxford 2021).

From “Spring” to “Fall”: Islamist Approaches to Governance in the Middle East



Prof. Dr Peter Neumann

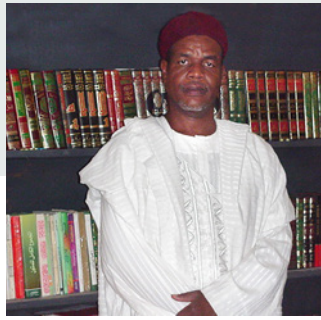
Prof. Dr Peter Neumann
King's College London (United Kingdom)

The last four decades have been shaped by the rise of Islamist politics across significant swathes of the globe. Whether by gun or by ballot box, various Islamist movements – from as far and wide as the Malian desert and Indonesia’s archipelagos – have sought to obtain power and govern territories, in a bid to revive an Islamic ancien régime. With the regional privations produced by the “War on Terror” and the political unrest following 2011’s Arab uprisings, the global march of Islamism has only accelerated in the twenty-first century. Building on an established literature on rebel governance, “The Rule is for None but Allah” (London: Hurst, 2023) examines fifteen cases from around the world to consider the different ways Islamists have approached and implemented governance; the challenges they have faced; and how they have responded to obstacles. Edited by Shiraz Maher and Joanna Cook, it brings new detail and insights on a wide range of themes, including legitimacy, constitutionality and social-welfare activism. From the rise and fall of Egypt’s Muslim Brotherhood, to Islamic State’s attempts to create its own currency, to the dramatic return of the Taliban in Afghanistan, this edited volume from two leading scholars of contemporary Islamism assembles an enviable array of international experts to explore these pressing issues.

The Rule is for None but Allah: Islamist Approaches to Governance, ed. by Joanna Cook and Shiraz Maher, London 2023.

Neumann, Peter: Die neuen Dschihadisten. ISIS, Europa und die nächste Welle des Terrorismus, Berlin 2015 (English: Radicalized: New Jihadists and the Threat to the West, London 2016).

Regulation of the Teaching and Preaching of Islam in Northern Nigeria



Kadi Abubakar Imam of the Sharia Court of Appeal of Borno State



Dr Philip Ostien (l.) and Dr Ahmed Garba (r.) with the Chief Registrar of the Sharia Court of Appeal of Kaduna State

Dr Philip Ostien Madison WI (USA)

In 1999–2001, twelve northern Nigerian states, predominantly Muslim, undertook programs of “sharia implementation”, which went quite far towards reestablishing Islamic law within their borders, at least for Muslims, and the implementation of traditional Islamic values as the official policies of their governments. Documentation of these programs turned up a number of earlier laws, aimed at regulation by government, whether at the state or local levels, of Islamic religious preaching and teaching. These earlier laws, in desuetude for many years, were reactivated and in some cases supplemented as part of sharia implementation. The 2010–2011 project funded by the Gerda Henkel Foundation, on “Regulation of the teaching and preaching of Islam in Northern Nigeria”, involved travel by researchers to all the northern states to collect all the relevant legislation and to interview officials – members of the Preaching Boards, Sharia Commissions, Councils of Ulama, and Sharia Courts – and others, including Christians – about how regulation of Islamic teaching and preaching was being implemented in the various jurisdictions and how it was working. All of the preaching and teaching-related legislation has been published in P. Ostien’s *Sharia Implementation in Northern Nigeria 1999–2006: Further Documentary Materials: IV: Councils of Ulama and Related Bodies* (available online on Harvard Law School’s website SHARIASource: Special Collections: The Nigeria Papers: Shari’a Implementation in Northern Nigeria: <https://beta.shariasource.com/projects/3> (2018)). Scholarly analysis of the legislation, its constitutionality, and its implementation, has been presented at conferences and published, among others, by Dr A.S. Garba, Principal Research Assistant on the project, see his “Islamic Preaching Board Laws of Kano,

Borno and Niger States in Nigeria”, presented at the 4th Conference of the International Consortium for Law and Religion Studies, 8–11 September, 2016 at St. Hugh’s College, Oxford, UK and published in B.G. Scharffs’, A. Maoz’ and A.I. Wooley’s *Religious Freedom and the Law* (Routledge, 2019); and his *Freedom of Religion and its Regulation in Nigeria* (Brill Research Perspectives in Law and Religion, 2018). Publications of Dr P. Ostien, the Project Director, which draw on the project, include *The Muslim Majority in Northern Nigeria: Sects and Trends* (in: *Creed and Grievance: Muslim-Christian Relations & Conflict Resolution in Northern Nigeria*, edited by A.R. Mustapha and D. Ehrhardt, James Currey, 2018). The project also enabled Dr Ostien and another colleague to investigate and write on a related phenomenon in Nigeria’s southwest, namely new “independent sharia panels”, essentially arbitration tribunals, to which Muslims can bring their civil disputes for adjudication under Islamic law, see A-F. Makinde’s and P. Ostien’s *The Independent Sharia Panel of Lagos State* (in: *Emory International Law Review* Vol.25, 2011, pp. 921–944) and *Legal Pluralism in Colonial Lagos: The 1894 Petition of the Lagos Muslims to Their British Colonial Masters* (in: *Die Welt des Islams* Vol. 52 (2012), pp. 51–68). In sum, this project was extraordinarily fruitful in terms of published scholarship and conference presentations. We are most grateful to the Gerda Henkel Foundation for its generous funding.

Turkey and Germany in the Cold War. Anti-Communism and Political Islam



Prof. Dr Behlül Özkan

Prof. Dr Behlül Özkan
Marmara University, Istanbul (Turkey)

The study examines the impact of anti-communism on relations between the two NATO frontier countries of Turkey and West Germany and on Political Islam in both countries. The independent variable in this study is anti-communism, a doctrine that held sway both in Bonn (which had seen neighboring East Germany under Soviet occupation until the early 1970s) and in Ankara (which believed the USSR to be threatening Eastern Anatolia and the Straits). The dependent variables are Cold War-era relations between West Germany and Turkey and the presence of Political Islam in each country as an increasingly powerful political actor. The research sought to answer the following key questions: what role has Political Islam's development amid the authoritarian, repressive Cold War climate in Turkey played in the increasingly authoritarian nature of the Islamist AKP during its 18 years in power? What kind of campaign did Political Islam – which viewed “Godless communism” as its number one enemy – wage against leftist movements, influential as they were among the working class, student groups, academia, and the press? How and in what domains did the Cold War-era political establishments in Bonn and Ankara partner with one another in their fight against communism? What role did Political Islam play in this fight? How did relations develop between Turkey's Islamists and the Syrian and Egyptian Muslim Brotherhoods, which were organizing in West Germany during the Cold War? The research project analyzed the Cold War era in Turkey and Germany from the perspective of anti-communism and Political Islam, is the first academic work of its kind to rely heavily on primary sources. I completed the research based on nearly half a century's worth of archives of Islamist journals and magazines published in Turkey as well as on West and East German archives. The last stage of the research studied the correspondence, reports, and other documents relating to Cold War-era Turkey in the archives of Austrian Foreign Ministry.

In my secondary source-based research was conducted in various university libraries in Germany and Austria, I searched memoirs and other books about the Cold War period, as well as journals and other periodicals from that era, on the theme of Political Islam and anti-communism. Another phase of the research consisted of interviews with individuals from German security and intelligence organizations who served in Turkey in the final years of the Cold War. The ideology and organization of Political Islam – which became integrated with the power structure in Cold War-era Turkey and has risen to a position of unchallenged power since 2002 – can only be understood by considering Turkey's relations with the West in the Cold War. At the same time, my research will contribute to the understanding of Political Islam in Europe, breaking new ground among scholarly studies of how Political Islam has become an influential ideology and political actor in the Middle East and Europe since the Cold War era.

Özkan, Behlül: Cold War era relations between West Germany and Turkish political Islam: From an anti-communist alliance to a domestic security issue, in: Islam, Populism and Regime Change in Turkey. Making and Re-making the AKP, ed. by M. Hakan Yavuz, Ahmet Erdi Öztürk, London 2020, pp. 30–53.

Özkan, Behlül: Soğuk Savaş'ta Türkiye Müesses Nizamı ile Siyasal İslam'ın Kutsal İttifakı, in: Türkiye'nin Soğuk Savaş Düzeni Ordu, Sermaye, ABD, İslamizasyon, ed. by Tolga Gürakar and Behlül Özkan, Istanbul 2020, pp. 124–168.

Everyday Beneficence. Investigating how Islam and Politics Entangle through the Socio-History of “Doing Good” in Iran (1906–2016)



Dr Sahar Aurore Saeidnia

Dr Sahar Aurore Saeidnia
Institut français du Proche-Orient, Beirut (Lebanon)

This project examines the intersections between Islam and politics by analyzing everyday beneficence in Iran throughout the XXth century. More precisely, I study the interplay of religion and welfare provision, researching how practices of “doing good” (Ruiz de Elvira & Saeidnia, 2021) shape resource distribution and accessing social relief in Iran. To this end, I question how religious actors “do good” and how a priori non-religious actors refer to religious norms and values when “doing good”. Indeed, in Iran, as in most countries of the region, *khayriyyat* practices include voluntary charity (*sadaqah*), alms tax (*zakat*), endowments (*awqaf*) and other faith-related beneficent practices. Traditionally described by historians as social welfare forerunners, they continue organizing current social policies and framing the social question’s narratives. However, although religious ethos and moralities are central, *khayriyyat* concretely encompasses religious and non-religious “doing good” practices and actors and relates to a plurality of organizations and forms of action that raise many questions: how does one define the social groups in need of protection? How do these definitions relate to or renew the traditional Koranic categories? How are the expressed ethics of giving, serving, and caring shape welfare issues? To answer them, I apprehended the Islamic discourse as part and parcel of a contest over moral values, social norms, and political institutions and religion(s) as multidimensional social processes (e.g., a repertoire of public action, a social experience, a cultural and normative framework and a historically built social field where multiple actors and institutions intersect). In this sense, religion organizes daily lives in Iran regarding time and memory (with the calls to prayer, religious holidays or those linked to revolutionary historiography, and electoral temporalities), as well as space and other bodies (with the gendered segregation of places and practices). Within this framework, my research shows that “doing good” practices display a porosity and polysemy of the religious register that invites us to question the usual binary that rigidly opposes the State to civil society. For instance, mosques in the Islamic Republic of Iran (IRI) support drug-addicted and homeless women and resort to bureaucratic and medical criteria to identify their social programs’ beneficiaries. At the same time, public social relief institutions refer to religious charity to legitimate their redistribution criteria, and activists will refer to Islamic piety to contest political and social inequalities. In other words, although defined as an Islamic regime since 1979, Iranian public institutions and non-state actors’ uses of religious ethics in welfare programs vary greatly. To understand these variations,

one has to consider that, since the creation of the IRI, the elaboration of the Iranian welfare state hasn’t been consensual but the subject of constant negotiations between a plurality of actors. In this context, religion appears as a contentious social space where various actors and modes of action meet, reproduce, renegotiate or contest different definitions of those morally entitled to benefit from part of the social product. Assessing the role of religious actors, beliefs and belongings in the provision of social services in Iran beyond the sole religious prism and through the socio-historically analysis of the relations between State and non-state forms of welfare in Iran has brought two main results. a) Within this context, Islamic discourse contributes – with other political repertoires – to defining who can benefit from (and how) social aid and, more importantly, who can outline the legitimate criteria in the first place. More generally, it contributes to defining who can participate in political decisions (and how). The country’s main divisions depend on these conflictive definitions that span contemporary Iranian society, from micro to national scale, and from the first social policies of the XXth century until now. b) It structures everyday social mobilizations and political commitment. In the Iranian authoritarian context, where regimes of constraints highly restrict access to the institutional political space, actors experience everyday politics: i) through their investment in the “social” and “doing good” practices that are fueled by their religious experiences; ii) by appropriating existing social and political norms, allowing them to participate from within and at the margins of the game. These results underline that rather than asking if *khayriyyat* represents an alternative to the welfare state, it is more heuristic to move away from the non-state/State binary and focus on how religion contributes to defining and partitioning social responsibilities.

Saeidnia, Sahar A.: *Servir le quartier au nom de Dieu. L’engagement associatif dans la République islamique d’Iran, entre religiosité et éthique du service*, in: *Critique internationale* 96, 2022, pp. 63–82.

Les mondes de la bien-faisance. Les pratiques du bien au prisme des sciences sociales, ed. by Laura Ruiz de Elvira and Sahar A. Saeidnia, Paris 2021.

“Karbala in London”: Transnational Shii Networks between Britain and the Middle East



Shii procession



Al-Khoie Islamic Centre London



Prof. Dr Oliver Scharbrodt

Prof. Dr Oliver Scharbrodt Lund University (Sweden)

This project examined transnational religio-political networks in contemporary Twelver Shiism and their various activities between the Middle East and Britain. Twelver Shiism is a major denomination within Islam constituting around 10–15 % of all Muslims worldwide and being the majority denomination in countries like Iran and Iraq. The Shii movements and organizations included in the study represent a variety of civil society actors and governmental bodies that operate on a transnational basis: Shii Islamist parties, clerical networks, philanthropic foundations, and governmental bodies. The project investigated Shii networks, their aims and objectives, their discourses and practices and their authority and leadership structures. They exhibit different, often conflicting, ideological, geopolitical, and factional tendencies, religious and political discourses, and gender dynamics which they carry forward from their Middle Eastern origin to the diaspora. The various strategies they adopt to re-negotiate these tensions and conflicts in the apparently secular societal context of Europe were examined. The project investigated the way these organizations enter the public sphere of British society through educational activities, inter-faith dialogue and other outreach activities and the extent to which their involvement in British society has impacted on their transnational links. The entry point to the transnational Shii networks was the “Shia mile of London” in the borough of Brent which has become the European center of Shii transnational civic and governmental organizations and movements. Around a dozen Shii centers are located in Brent, representing primarily religious and political factions within contemporary Iraqi Shiism. These networks are linked to the two clerical centers of the Shii world, Najaf in Iraq and Qom in Iran, where most of the most senior Shii clerics, known as grand ayatollah (“sign of God”) or *marja’ al-taqlid* (“source of emulation”), reside. Prominent religious and political figures of the Shii world have their European headquarters or liaison offices in Brent such as the most influential contemporary cleric, Iraq-based Grand Ayatollah ‘Ali Al-Sistani or the Supreme Leader of the Islamic Republic of Iran, Grand Ayatollah ‘Ali Khamenei. The research began in 2014 at time when sectarian tensions between Sunnis and Shiis in the Middle East had reached a new climax with the rise of ISIS and an intensified geopolitical rivalry between Iran and Saudi Arabia. The project investigated transnational Shii networks between Iraq, Iran and Britain with the following objectives: It investigated (a) the spatial manifestations of these transnational networks in Britain, their interaction and competition with each other and their

strategies to enter the apparently secular public sphere of British society, (b) the transnational connections of these networks focusing on the role of traditional clerical authorities in directing or legitimizing their activities and policies, the impact of Shii Islamist discourse and of the increasing sectarian dimension of geopolitical conflicts in the Middle East, (c) the various expressions of diasporic consciousness in these networks and its role in either maintaining ideological, sectarian, ethnic, class, generational or gender boundaries or overcoming them in the diaspora. The project included multi-sited ethnographic research in Britain, Iran, Kuwait, Bahrain and the United Arab Emirates and examined the historical genealogies of these networks and their religious and political discourses and social compositions. The project has shown that if one seeks to understand religious and political dynamics in contemporary Twelver Shiism it is not sufficient to just pay attention to the shrine cities of Najaf in Iraq or Qom in Iran where most senior clerics of Shii Islam reside or focus on the political capitals of Tehran and Baghdad where Shii Islamist actors have been in power since 1979 and 2003 respectively. The project has shown that London is a key site for diasporic religious and political mobilization, doctrinal developments, and ritual innovations. At the very local level, the presence of these networks has transformed the borough of Brent and turned this part of London into a major hub of transnational Shii networks. At a national level, Shii organizations like the Al-Khoie Foundation have played an important role in advising the British government, for example, when it came to revisions in the Religious Education curriculum. Most of the organizations are also active transnationally. Before the US-led invasion of Iraq in 2003, London was one of the headquarters of the Daawa party, one of the major Shii Islamist parties in Iraq. As such, the project questioned center/periphery dynamics in contemporary transnational Islam by showing how London has been a major global site of the transnational religious and political activism within contemporary Twelver Shiism.

Mapping Shia Muslim Communities in Europe: Local and Transnational Dimensions, ed. by Yafa Shanneik, Zahra Ali and Chris Heinhold, *Special edition of Journal of Muslims in Europe* 6, 2, 2017.

Shanneik, Yafa: The Art of Resistance in Islam: The Performance of Politics among Shia Women in the Middle East and Beyond, Cambridge 2022.

Shia Minorities in the Contemporary World: Migration, Transnationalism and Multilocality, ed. by Oliver Scharbrodt and Yafa Shanneik, Edinburgh 2020.

The First Turkish Friday Sermons: A Genealogy of Official Islam in Turkey



Dr Hakkı Taş

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In 1923, following a national struggle against the post-World War I occupation forces, Mustafa Kemal (Atatürk) rose to prominence as both the savior and revolutionary leader of the newly formed Republic of Turkey. Kemal's determination – that Turkey would be 'modern [read secular] and Turkish' – required a drastic socio-political transformation ushered in with a broad program of reforms: Kemalism. While secularism was a central pillar of Kemalism, the place of Islam in this entire modernization project was not simple. Specifically, this research investigates the establishment of a centralized sermon regime by the founding elite to demonstrate the entangled nature of the Kemalists' approach to Islam. It focuses on the composite character of early Republican practices to elucidate the empirical complexity and ambivalence of the founding ideology. The larger goal here is to provide a fine-grained analysis of how the state's relationship with Islam was negotiated, reconstructed, and consolidated throughout the first decades of the Turkish republic. Between the late Ottoman debates on Muslim preaching and modern Turkey's novel logic of national citizenship, the production and practice of Turkish Friday sermons offer a unique opportunity to deconstruct the "official Islam" during the early Republican era. To do so, the project considers two sermon anthologies produced by the Presidency of Religious Affairs (Diyanet) in 1927 and 1936. Long absent in the literature on Turkish politics, these earlier texts of Friday sermons remain unexplored as part of a substantial textual analysis of the Islam preached by the Kemalist state. For this inquiry, the Ottoman text in the first anthology was transliterated into the Latin script. Additionally, to contextualize these works, this project relies on extensive historical research, including the collection and analysis of official documents, late Ottoman periodicals, and early Republican media sources. In particular, it utilizes the holdings of the Republican Archives in Ankara and the proceedings of the Turkish Grand National Assembly. While providing a contextualized historical analysis of first Friday sermons in Turkish, this study argues that the early Republican ideology did not form a coherent totality, it maintained diverse and empirically observable expressions regarding Islam. Saddling the ambition of creating a secular nation-state and recognizing the limitations of a devastated post-war country, the Kemalist elite shouldered conflicting orientations towards religion. On the one hand, the Enlightenment ideal of reason, along with insights from German vulgar materialism and the popular philosophy of

scientism, informed the Kemalist conception of religion. On the other hand, contrasting traditional scholarly works that view Kemalism as a clearly and self-evidently secular project, the Kemalist elite did not cast religion aside and mobilize its community-building capacities to fashion a unified national subject out of a heterogeneous ensemble of particularistic identities. In addition to deliberately pursuing a grand strategy of "Turkifying Islam", the Kemalist elite sustained pre-existing allegiances in the late empire and exploited the authority and pervasiveness of traditional Islam in society. Islam, it seemed, would help legitimize the Kemalist reform agenda and ameliorate the contested authenticity of the new ideology. These three concurrent expectations from religion – rationalization, nationalization, and legitimation – did not necessarily furnish a coherent secular program, as reflected in the school textbook, the Turkish call to prayer, and the Turkish Friday sermon, respectively. In particular, the sermon anthologies examined here illustrate how these conflicting expectations culminated with a peculiar understanding of Islam. Moreover, the Kemalist reforms regarding Islam took shape based on confrontations and negotiations between multiple political actors. The dominant historiography of inter-war Turkey, which concentrates on the ideas and person of Kemal Atatürk, ignores the entangled nature of the Kemalist practices that pertain to Islam and the roles of other political actors at different levels. The revisionist approach now challenges this reductionist rhetoric of a "revolution from above" while calling for a more nuanced history of the early Republican years. As it examined the dynamics of negotiations within the ruling elite, this study of Friday sermons, too, refrains from characterizing the state as an independent force, and others as the passive recipients and implementers of reforms. It highlights the agency of the Diyanet installing the reform of Friday sermons and negotiating the Islamic discourse to propagate.

Prelude to Modern Islamic Government: Sadık Rıfat Paşa and Ottoman Political Thought in the Age of Reform



Dr Alp Eren Topal

Dr Alp Eren Topal
Koç University, Istanbul (Turkey)

My project aimed to trace the formation of modern vocabulary of politics in Turkey back to the late eighteenth and early 19th century Ottoman reform by focusing on the oeuvre of Sadık Rıfat Paşa (d. 1857). Sadık Rıfat Paşa was a prolific statesman who spent three years in Vienna as Ottoman envoy to Prince Metternich. He also served as foreign secretary and the chair of Ottoman Supreme Court of Ordinances and left behind a big corpus of letters and essays on politics in contrast to most other Ottoman statesmen who wrote very little. I planned to use Sadık Rıfat Paşa's corpus to shed light on questions such as secularization, modernization, state-society relations and identity. In the past five years, this project grew into a comprehensive effort to map the transformation of Ottoman political vocabulary from the late eighteenth century onwards. Together with my colleague Einar Wigen we traced concepts such as civilization (*medeniyet*), revival (*tecdid*), politics (*siyâsa*), state (*devlet*), public (*cumbur*), tyranny (*istibdâd*), autonomy (*istiklâl*) and rights (*hukuk*) in a large variety of Ottoman textual material. Eventually, we were able to radically revise our understanding the nature of Ottoman modernization with clear implications for understanding modern Turkish, Muslim and Middle Eastern politics.

We have found that

- (1) Ottoman reform involved a radical restoration of sultanic authority by Mahmud II in 1826 with the abolition of Janissaries, which completely overhauled state-society relations in the Ottoman Empire.
- (2) This transformation was conceptualized and justified as religious revival together with a novel understanding of Islam and piety in accordance with the needs of a modern state apparatus.
- (3) Finally, by analyzing concepts like politics, we have found clear evidence for the emergence of a biopolitical mode of governance in the Ottoman Empire in the early 19th century.

Topal, Alp Eren / Wigen, Einar: Diagnosing the State: Medical Metaphors in Ottoman Political Writing, in: Die Welt des Islams 62, 2022, pp. 299–324.

Topal, Alp Eren: Ottomanism in History and Historiography: Fortunes of a Concept, in: Narrated Empires: Perceptions of Late Habsburg and Ottoman Multinationalism, ed. by Johanna Chovanec and Olof Heilo, Cham 2021, pp. 77–98.

The History of Gender Politics from the Late Colonial Period to Present-day Pakistan



Pakistan Times 14 Oct 1966



Prof. Dr Pippa Virdee

Prof. Dr Pippa Virdee
De Montfort University, Leicester (United Kingdom)

What was the position of women in the nation-state of Pakistan, as it emerged from a bloody and gendered partition? What was the participation of women in 1950s and 1960s during the territorialization of a political project, which had gathered steam in the name of a religion? These two questions form the core of this project and lay at the cross-section of Islam, gendered nationalism, post-colonial state-building and socio-cultural exchange. My research was essentially a project of historical recovery that focused on highlighting the presence of Pakistani women in the development of early Pakistani nation-state and I am trying to rewrite women into the independent historiography of this fraught nation. In doing so, the project also attempts to reframe the nation's recent male-dominated image by illuminating its variegated past.

The research began with the history of Pakistani women across British India's Partition, with a view to document their rights and representation, organizations, and movements, as well as to describe their intimate spaces through candid first-hand accounts. It sought to restore women's struggles of self-expression for their rightful place in the scholarship on Pakistan. Secondly, the project showcases the surprisingly diverse nature of the social-cultural space that existed in the first years of Pakistan that is those from the founding father, Mohammad Ali Jinnah, to the first military dictator, Ayub Khan. Welding gender, nation, religion and state in micro life-histories, the research re-establishes the place of women in the early nation-state of Pakistan and helps to contextualize their present predicaments and challenges vis-à-vis the starting point of partition-induced migration and mayhem.

Following the first decade (1947–1957), it is important to recall women's contribution to the making of the so-called “golden age” for the country: the era of Ayub Khan, 1958–1969. Covering the themes of female education, employment and activism, my research documents the ways in which women were integral to this nation-building in the new Commonwealth. Emerging from this project is my monograph-in-progress titled *Knitting the Nation: Women and Pakistan (1940–1965)* which aims to be an account narrated through oral testimonies of its women, whose public lives and private spaces are further embellished by official and public historical sources in three languages. This research is an attempt to reconceptualize the history of women in early Pakistan, rupture its “high political and hyper masculine” features and reassesses the nation and its women, not as a special plea but as a subjective and symbolic strand emerging out of the afterlife of colonialism.

The first output from this project focused on women who worked for Pakistan International Airlines (PIA). Through first-hand accounts and periodicals and magazines, I wove together several peculiar circumstances that inadvertently created spaces for women to emerge away from the traditional roles ascribed to them in Pakistan. While showcasing women as markers of modernity and propaganda is not new, within the context of Cold War and Anglo-American cultural diplomacy, the “modernist” vision of the Ayub-era in Pakistan, and its accompanying jet-age provide a unique lens through which to explore the changing role of women. The article took a gender-sensitive approach to understanding the so-called “golden age” of Pakistani history: a neglected area of the international history of the then-two-winged Pakistan, which is far too often one-dimensional.

Virdee, Pippa: Women and Pakistan International Airlines in Ayub Khan's Pakistan, in: The International History Review 41, 6, 2018, pp.1341–1366.

Islamizing the law? A Study of Legal Developments and Debates in Morocco and Tunisia in the Field of Gender and Religion (1956–present)



Dr Maaike Voorhoeve

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University of Amsterdam (Netherlands)

Following the 2011 uprisings, Islamist parties such as the PJD in Morocco and Ennahdha in Tunisia, have entered the public and political sphere in the Arab world. On the national and international level, this has provoked the fear for an Islamization of the law and a roll back of women's rights. The project examined if religious parties' entering the public sphere has indeed involved legal change in the field of gender laws, using Tunisia and Morocco as a case study. With a broad understanding of "law", it looked at both legislation and court practice, as well as public debates about the law, from independence (1956 in both cases) to the present (i.e. the 2010s). This longitudinal approach allowed to add nuance to the notion of a rupture at the moment that religious parties entered the public sphere, since it made earlier moments of change visible. Including public and political debates over law allowed a contextualization of legislative and judicial practices.

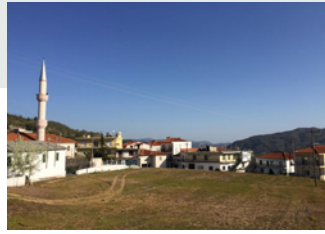
Results:

The Islamization of the public sphere did not, in the period 2011–2019, include the legal sphere for as far as gender laws are concerned. Gender-coded laws have, however, undergone significant transformation in both countries, particularly with the laws on violence against women (issued in 2017 and 2018 in Tunisia and Morocco respectively) as well as the Moroccan law on rape (2014) and other laws. These legislative reforms reflect the wishes that women's rights organizations expressed over the past decades and that were finally implemented following the Arab Spring. Hence, the opening of the public sphere has, in the field of gender laws, resulted in implementing wishes of feminists. This does not mean, however, that the reforms go against the wishes of Islamist factions. On the contrary: the debates surrounding the 2017 Tunisian law and the involvement of Islamist civil society organizations and political parties shows the unanimous position of the various factions over violence against women – a reality that undermines the binary approach to gender laws in the region as being the object of a battle between "Islamists" and "secularists". Another finding of the project concerns the period prior to the Arab spring: where the "fear" for a "roll-back" of women's rights implies that women's rights were secured under the authoritarian regimes, a view that is especially widespread with respect to the Tunisian case, the study of court rulings under the previous regimes shows that the legislation that was often heralded by women's rights activists, was not implemented in practice.

Voorhoeve, Maaike: *The Tunisian Law on Violence Against Women: Advocacy and Reform*, in: *Cahiers d'études africaines* 242, 2, 2021, pp. 377–397.

Voorhoeve, Maaike: *Hadhana Practices in Tunisia: Between Women's Rights and the Best Interest of the Child, 1956–2018*, in: *Hawwa. Journal of Women of the Middle East and the Islamic World* 18, 2/3, 2020, pp. 194–225.

South Balkans Muslims in the 21st Century: Between Transnationalism and Re-Ethnicization



Pahni in Western Thrace (Greece): Some leaders of the Pomak revival movement live here



Ehinos in Western Thrace (Greece): The village has a strong national Turkish identity, although all villagers are native speakers of a South Slavic variety (Pomak).



Prof. Dr Christian Voß

Prof. Dr Christian Voß
Humboldt University, Berlin (Germany)

The project has chosen a comparative approach to discuss the relation of religion, ethnicity and nationality as well as minority aspects. Our fieldwork methods in the regions combined mainly qualitative approaches (e.g. individual, group and expert interviews, participant observation) with the analysis of written sources.

Our starting point and focus was South Eastern Europe. Additionally, we describe the inverse picture by comparing the Muslim minorities in the multi-ethnic, but Christian-dominated Balkans with the Christian minorities in the multi-ethnic, but Islam-dominated Turkish Anatolia and the Near East, and this implied a general evaluation of the inter-religious Christian-Muslim relations and social, political and cultural interactions in the whole Post-Ottoman region shaped by rigid ethnonationalist assimilation policy in the 20th century.

In the context of post-socialist transformation, the Muslims in the so-called “Green Transversal”, starting from Bosnia and the Serbian-Montenegrin Sandžak over Kosovo, Albania, Northern Macedonia, Northern Greece and Southern Bulgaria to Thrace and Turkey, use newfound freedom to reinvent their collective identities. There have been several options: Since the 19th century there is a conflation of Turkishdom and Islam in ascriptions and self-descriptions among the Balkan Muslims, which can explain the success of Turkish political, cultural and economic influence among Muslim minorities in the Southern Balkans today. On the other hand, there is the option of integration into the majority, often realized as elite absorption: This acculturation may function as assimilation into an Albanian or Turkish minority (like in Greece, Albania, Kosovo or in Northern Macedonia) or the “classical” assimilation into the majority of the titular nation. Depending on the group and region, there are then even multiple possibilities of self-location. Sometimes the village and even the individual family history decides whether a Slavic-speaking Muslim person in the western part of Northern Macedonia, in Eastern Albania or Southern and Western Kosovo declares her-/himself as Macedonian, Bulgarian, Albanian, Turk, Egyptian, Muslim, Bosniak, Yugoslav, Torbeš or as an inhabitant of his respective micro-region subethnically as Gorani, Župljani, Naši(nci) (Ours) or something else.

Turkey has become an indispensable actor in Southeast Europe, branching out and entangling itself in many ways there and also systematically influencing the ethnic identities of the Muslim groups in Southeast Europe within the framework of the new self-confident neo-Ottoman imperial policy. Here, however, the aim is now only secondarily to

strengthen Turkish identities among certain small groups, but mainly to strengthen Islam of a conservative to moderate Islamist reading and thus also the identity of Islamic ethnic groups that do not only have a genuinely Turkish background. Similar phenomena can also be observed in the post-Ottoman, Christian-dominated Caucasus.

Our findings in the context of minority research proved to be particularly diverse. Especially the Muslim (minority) groups in a Christian-dominated and at the same time multi-ethnic environment showed a particularly pronounced and partly contradictory range of different ethnic identities and attitudes. The overall situation as a minority proved to be pre-dominantly better for most Muslim groups compared to non-Muslim minorities in Muslim-dominated environments, despite numerous problems. Nevertheless, national or civic identity and loyalty to their home states was generally much stronger among Christian groups in Anatolia and the Middle East than, for example, among Muslim groups in Christian-dominated countries in Southeast Europe. Here, despite numerous stigmatizations, numerous members of Christian groups in the Muslim-dominated world even refused to consider themselves a minority, because they see themselves as a constitutive part of their home states. Similar phenomena could also be observed among (mostly) Muslim groups in Islamic Sunni dominated Turkey (but also in Albania), which had an ethnic background other than titular ethnicity. Civic and religious identity was often more important here than ethnic identity, and despite ethnic differences from the titular group, there was little or no social stigmatization or even positive discrimination in places.

Giesel, Christoph: Der serbisch-albanische Konflikt im südostserbischen Preševo-Tal als Teilaspekt der aktuellen Kosovoproblematik, in: Die Republik Kosovo. Der jüngste Staat Europas. Eine politische Bestandsaufnahme seit der Unabhängigkeitserklärung, ed. by Olaf Leïße, Martin Roth and Christian Gesellmann, Baden-Baden 2013, pp. 307–323.

Giesel, Christoph: Facetten von Multiethnizität und Multireligiosität in der Türkei. Historische Entwicklungslinien und aktuelle Bedingungen im Rahmen politisch-gesellschaftlicher Transformationen, in: Die Türkei im Wandel. Innen- und außenpolitische Dynamiken, ed. by Olaf Leïße, Baden-Baden 2013, pp. 319–364.

For the Good of the Nation: The Contest among the Egyptian Revolution among the Sunni Ulama



Dr David H. Warren

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This research project sought to explore the debates among the Sunni Muslim scholarly elite (the ulama) about the Islamic legitimacy of the Arab Spring – especially the 2011 Egyptian Revolution and, in turn, the 2013 Counter-Revolution in which the Egyptian army overthrew the elected government. The Muslim scholarly elite were key figures at this crucial time and provided important and authoritative voices variously arguing for and against the permissibility of elected governance and military coups. The highly divisive, public, and political nature of this debate represented an important opportunity to examine the different that Muslim elite scholars craft competing arguments and make claims to Islamic authority while during on a wide array of sources and traditions. As the project unfolded, the focus shifted to Muslim scholars based in the Arab Gulf states, specifically Qatar and the UAE, and two figures in particular who played important roles as the Arab Spring unfolded throughout the region. The result of the research were published in a book and an article:

Warren, David H.: Rivals in the Gulf: Yusuf al-Qaradawi, Abdullah Bin Bayyah, and the Qatar-UAE Contest Over the Arab Spring and the Gulf Crisis, London 2021.

Warren, David H.: Interfaith Dialogue in the United Arab Emirates: Where International Relations Meets State-Branding, Berkley Center Forum on the Geopolitics of Religious Soft Power, 12. July 2021 (URL: <https://berkeleycenter.georgetown.edu/posts/interfaith-dialogue-in-the-united-arab-emirates-where-international-relations-meets-state-branding>).

Nationalism on Stage: Theater and Nation Building in early Pahlavi-Iran



Prof. Dr Christoph Werner



Dr Anna Heller



In the comedy “Ja’far Khan came back from Europe” (1921), the character of the Europeanized returnee is mocked.

Prof. Dr Christoph U. Werner
University of Bamberg (Germany)

Dr Anna Heller
University of Marburg (Germany)

The beginnings of European theater in Iran, like that of nationalism, date back to the middle of the 19th century. In the early Pahlavi period (1921–1941) it became a popular form of Europe-oriented entertainment for the new, secularized middle class that was to establish itself during Reza Shah’s reign. The project *Nationalism on Stage* examined nationalism in Iran at a time when mass media did not yet exist, and theater played an important role as a medium for the communication of nationalist ideas. The aim of the project was to gain socio-historical insights into how the modernization policy of the Iranian state spread through the plurimedial phenomenon of theatre. The project was led by Prof. Dr Christoph U. Werner and conducted by Dr Anna Heller as her dissertation project. Against the socio-historical background of this era of nation-building, Dr Heller’s study shows the diversity of the “new theater”, which served both as a modern form of bourgeois entertainment and as a didactic means of political education.

Central to the realization of the project was the retrieval and assessment of new and previously unpublished materials from Iranian archives. For this purpose, Anna Heller undertook a total of three research trips to Tehran, Iran, to find new sources in the archives and theater libraries there. These trips thus formed the basis of her research work, without which the present result of the project could not have been achieved in this form. Despite some bureaucratic obstacles at the beginning, Heller succeeded in discovering censorship files of unpublished, partly handwritten scripts or even first editions of central texts that are not available in European libraries. Particularly valuable for the cultural-historical understanding proved to be the personal contacts established during the first two trips with library and museum staff as well as Iranian theater professionals. The project was accompanied by the L.I.S.A. film project, especially on the second research trip to Iran.

The research project was concluded with the publication of the project researcher’s dissertation, which was published in German under the title *Nationalismus auf der Bühne: Theater als Forum des national-säkularen Diskurses in der frühen Pahlavi-Zeit* (Wiesbaden 2023). Anna Heller conducted her study with an interdisciplinary approach that includes social history and literary studies as well as theater historiography. On the basis of texts from a wide variety of theatrical

forms, she uses individual analyses to show how theater acted as an impulse-giving instrument of social change.

One essential aspect was always included in the text-related analyses: Theater evokes emotions and people can be reached through emotions. The status-conscious educated bourgeoisie of the Pahlavi era liked to go to the theater and to be moved emotionally. From patriotic dramas and heartbreaking love tragedies to witty comedies and slapstick brawling scenes, everything was on the playbills. The new drama was a novel form of expression, which Iranian modernists and ideologues tried out for each their own purposes with enthusiasm and growing inventiveness. Along with the media of new technologies such as cinema or, from 1939, radio, the theater came closer than any other medium to the aspects of European culture that were considered desirable. Through the new theater, a wide audience could be reached, which made it a suitable instrument of political information at the beginning of the 20th century. Eventually, under the government of Reza Shah Pahlavi, it became a means of government indoctrination and moral instruction. In addition to the higher goals of moral instruction, education and upbringing, the social function of theater as the fancy amusement of the urban bourgeoisie is an important aspect. An evening at the theater was filled with an entertaining social program that included musical pieces and dance performances during the intermissions. Already in the first decade of the Reza Shah era, going to the theater had become a matter of social status. With social change, women also became increasingly visible. Until 1928, Muslim women in Iran were neither allowed to perform on stage as actresses nor to attend a theater in mixed company. Successive law amendment now made it possible for women to participate increasingly in the cultural activities of a modernized public. Not least for this reason, this form of popular entertainment can be called an instrument of social reform and social renewal. Women in the theater is a yet underrepresented topic in Iranian theater history that remains to be explored.

A video documentation is available at:
https://lisa.gerda-henkel-stiftung.de/lisavideo_theatre_iran

Heller, Anna: „Das iranische moderne Theater“, in: *Handbuch der Iranistik*, Bd. 2, ed. by Ludwig Paul, Wiesbaden: 2017, pp. 308–312.

Heller, Anna: *Nationalismus auf der Bühne. Theater als Forum des national-säkularen Diskurses in der frühen Pahlavi-Zeit*. Wiesbaden 2023. (*Mizân. Studien zur Literatur in der islamischen Welt*, 34).

Meccan Variations: Islam and Politics in Other Spaces



Shaukat Ali addresses
the Meccan Islamic
Conference, 1926



Prof. Dr John Willis

Prof. Dr John Willis
University of Colorado, Boulder CO (USA)

Meccan Variations: Islam and Politics in Other Spaces returns to the city of Mecca in the years between the abolition of the caliphate in 1924 and the founding of the Kingdom of Saudi Arabia in 1932 and charts the emergence of the holy city as the site of multiple liberatory political projects in the interwar period. Using the language of the musical variation on a theme, in this case Mecca's paradigmatic status as an "other space" (Foucault's heterotopia) distinct from the mundane world around it, the book recounts the city's possible futures in projects to restore the caliphate, redefine the meaning of political life, and to establish a Meccan republic that would act as the ethical and political center of a new global ethical order. That the major actors in these movements were activists and intellectuals from South Asia indicates the extent to which Mecca's other futures were bound up with the trans-regional politics of anti-colonialism and Islamic reform. In short, *Meccan Variations* suggests a history, or histories, of political possibility that were not enabled by the emergence of the Saudi kingdom but forestalled by its very foundation.

Willis, John: Governing the Living and the Dead: Mecca and the Emergence of the Saudi Biopolitical State, in: American Historical Review 122, 2, 2017, pp. 1–25.

Willis, John: Azad's Mecca: On the Limits of Indian Ocean Cosmopolitanism (Roundtable on "The Indian Ocean and 'Other' Middle East"), in: Comparative Studies of South Asia, Africa and the Middle East 34, 3, 2014, pp. 574–581.

Translations of Zaynab: Gender, Sectarianism, and Citizenship in Shi'a Islam



Dr Noor Zaidi

Dr Noor Zaidi
University of Maryland, Baltimore MD (USA)

The research grant from Gerda Henkel Stiftung allowed me to do essential fieldwork beyond my dissertation for my manuscript entitled *Translations of Zaynab: Gender, Sectarianism, and Citizenship in Shi'a Islam*, as well as secure a tenure track job in History.

When I completed my PhD in 2015, my work had been severely impaired by the outbreak of the Syrian civil war and then the rise of ISIS. While I was able to complete my dissertation, I needed significantly more time and funds to expand what I had been able to complete in order to turn the dissertation into a viable book manuscript. The funds from Gerda Henkel allowed me to make critical research trips to Iraq and Pakistan to reorient the project as well as assistance in transcription.

My research project, *Translations of Zaynab*, analyzes the physical and narrative spaces in which Shi'a Muslim sectarian identity was created in the 20th century. Through a transnational archive of oral histories, personal documents, photographs, government records, religious texts, visual culture, and hagiographies, I explore the process of imagining, making, and contesting sectarian spaces in Syria, Pakistan, and Iraq, providing a transnational framework for understanding how communities produce sectarianism in local conditions and through gendered interactions.

This project revolves around the historical figure of Zaynab bint 'Ali and how she has been developed, translated, and embedded in different national contexts in the 20th century. Zaynab bint 'Ali was the granddaughter of the Prophet Muhammad and a woman who was present at one of the most critical moments in Shi'a history: the battle of Karbala in 680 AD, fought between factions divided on the question of succession to Muhammad. When partisans of her brother, Husayn ibn 'Ali, and all the male members of her extended family were killed, Zaynab took up the mantle of resistance to the Umayyad caliphate. She was chained and marched to Damascus and imprisoned with the other women and children who had survived the battle, yet she remained a fierce critic of the political authorities and the Muslims who murdered her family.

I examine three sites in particular – the Sayeda Zaynab shrine in Damascus, Syria, the Bibi Pak Daman pilgrimage site in Lahore, Pakistan, and Al Rashad prison in Baghdad, Iraq – to show how ideas of gender, sectarianism, and citizenship are formed in three emerging nation-states with tumultuous histories. In each context, the figure of Zaynab provides a powerful symbolic framework for groups to create sectarian identity but also to assert their claims in national narratives and make claims on the state.

I have published a journal article and two chapters in edited volumes through research funded by Gerda Henkel Stiftung, as well as presented numerous conference papers and workshop presentations. The final manuscript will shortly be submitted to publishers.

Zaidi, Noor: Still We Long for Zaynab: Transnational Homelands Under Attack, in: Shia Minorities in the Contemporary World: Migration, Transnationalism and Multilocality, ed. by Oliver Scharbrodt and Yafa Shanneik, Edinburg 2020, pp. 142–162.

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THE SPECIAL PROGRAMME “ISLAM, THE MODERN NATION STATE AND TRANS-NATIONAL MOVEMENTS” TAKES A LOOK AT THE DYNAMICS BETWEEN ISLAMIC TEACHINGS, ISLAMISM, NATIONALISM AND TRANSNATIONAL ORIENTATIONS AND ENVIRONMENTS. SCIENTIFIC DISCUSSION OF THE COUNTRIES AND REGIONS OF THE ISLAMIC WORLD SHOULD BRING TOGETHER EXPERTISE POSSESSING REGIONAL AND THEMATIC FOCUS IN ORDER TO ALLOW THE PROBLEMS ASSOCIATED WITH AREAS OF CONFLICT TO BE EXPOUNDED UPON, PARTICULARLY WITH REGARD TO GLOBAL INFLUENCES AND PROCESSES OF CULTURAL EXCHANGE.

CALL FOR APPLICATIONS

The special programme “Islam, the Modern Nation State and Transnational Movements” is aimed at researchers who, with an eye to current developments, are examining the emergence of political movements in the Islamic world at the national and/or transnational level. Historical studies are encouraged and supported, together with projects in the areas of religious, cultural or political science: What emancipatory, what modern elements does political Islam promise and integrate? What developments, what connections, what similarities in the key categories, interpretations and claims are to be drawn between pan-Arabism and pan-Islamism at the close of the 19th century and the movements of today? What historical self-descriptions are recognizable in the concepts? Via what specific ideas of communalisation can social radicalisation and mobilisation for violence be legitimised?

The special programme takes a look at the dynamics between Islamic teachings, Islamism, nationalism and transnational orientations and environments. Scientific discussion of the countries and regions of the Islamic world should bring together expertise possessing regional and thematic focus in order to allow the problems associated with areas of conflict to be expounded upon, particularly with regard to global influences and processes of cultural exchange.

Proposals will be supported that address the particularities and contexts of cultural and historical environments and relationships. The projects’ deliverables should be able to make a contribution to diverse and expert discussions in public and political circles.

The individual research areas:

1) **Historical and present day Islamic systems of society and state**

Central to this funding area are historical and political science studies examining the perceptions of society and the state in Islamic civilisations. Within the framework of these projects, research into specific regions and developed ideas of the state and society should be linked with questions relating to the respective designs for organization and constitution. Central to the investigation should be questions around the relationship between secular and religious ideas and institutions, the conceptions of particular political representation relationships, and the constitutions of legal or social systems, together with the ordering of gender and social relationships. Attention should also be paid in this context to the question of encounters with and responses to historical processes in Christian Europe between the Middle Ages and the present; for instance responses to the European Enlightenment and the formation of European nations. We are expressly looking for the bringing together of trans-disciplinary and inter-disciplinary perspectives, and in particular the linking of historical perspectives with research interests in the fields of religious, cultural and political sciences.

2) **The concept of nation, national movements and nationalism in Islamic civilisation**

Central to this funding area are projects that use case studies to examine the emergence of national movements in Islamic civilisation. In this context, the research could equally well centre on questions relating to the emergence of proto-national movements in the Middle Ages and the early modern period, on the advocates of the idea of the nation in various Islamic countries, on the texts

deemed to be of central importance, or the forums and institutions of intellectual reflection or political implementation, or be led by an examination of the processes, rituals and mechanisms by which members of a group determine their commonality and differentiate themselves from others thus defining (national) membership and non-membership, and the analysis of the resulting territorial claims and the integration/disintegration of Islamic values and ideas of society in the particular national model. In this context there should also inter alia be an examination of the changes/shifts in the definition of what is meant by the terms people, territory, political representation and law in the various concepts of nation as well as the concept of the relationship between religion and laicism.

3) **Islamic fundamentalism or Islamic emancipation?**

Central to this funding area are projects that extend knowledge of structures and development dynamics of societies in the modern and the global present in order to furnish deepened knowledge for an analysis of Islamic fundamentalism. The projects should look at historical, social and political developments with the aim of achieving case-study-related, differentiated results. The projects should focus on questions around emancipatory potentials, the frames of reference for selected political texts, conceptions of history or discourses on historical and political identification. Support is also available for wider ranging perspectives that significantly extend, or contrast with, previous research approaches such as critical discussions of the category of fundamentalism.

4) **Transnational civil society movements in the Islamic world**

Central to this funding area are projects dealing with civil society movements operating on a broad transnational basis in modern Islamic societies. Principal questions are how these movements internally resolve tensions between secular and religious members, aims and objectives, and how they conduct themselves to be able to operate in both the Islamic and western or secular-nationalist or socialist oriented states in the Islamic world; in other words, how do they overcome religious and ideological barriers. Projects supported within this funding area should also examine movements that expressly seek dialogue with non-Islamic partners.

5) **Islamic states in the international world system**

Central to this funding area are projects that examine the attitudes and positions of Islamic states in present-day structures and discourses within international politics. The central question addressed in the projects should be that of how the Islamic states are defined in a global system of international politics, what prognoses currently exists as to the development of the Islamic states and what dangers are diagnosed. Not least within this focal area projects should also examine the political-analytical categories and concepts that are used in the West to describe developments in the Islamic world and which thus determine on the one hand the discussions on possible areas of conflict and potential sources of violence and, on the other, the strategies for a dialogue with Islam. This discussion could be expanded by drawing upon the current state of play in individual Islamic states or groupings of states.

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