

## Islamic Studies

Sektionsleitung / Section Supervision: Birgit Krawietz, Florian Zemmin

Raum / Room: Baghdad (Hs 2), Kairouan (KL 29/208)

### Organised Panels

#### The Efficacy and Density of Rule in Pre-Industrial Islamicate Societies

Panel conveners: Georg Leube, Benjamin Weineck

The town of Ahlat / Xlat' near Lake Van exemplifies the multiple intersecting agencies and discourses characteristic of pre-Ottoman supra-regional administration in eastern Anatolia. At the same time, Ahlat is particularly well documented in Armenian and Persian historiography, as well as epigraphic sources. For the context of this panel, I will focus my contribution around two external power-brokers, whose agency reconfigured the relation of Ahlat to the supra-regional military and administrative frameworks focussed on the Qara- and Aqqyunlu courts.

The first of these case-studies is the suggestion of an Armenian colophon written in Arčēš / Erciş in 1462 CE, that catholicos Zak'aria III ended a military show of force in Ahlat by the Qaraqyunlu ruler Jahānshāh by personally guaranteeing and overseeing the collection of taxes from Muslims and Christians alike. The second example is the agency of Bāyındur *bīk* Aqqyunlu, who after his military campaigns in and around Ahlat during the years 1471 and 1472 CE proceeded to establish a substantial foundation in the town.

In my presentation, I will analyze the military, ideological, juridical, and economic configurations manipulated by Zak'aria III and Bāyındur *bīk* in their engagement with Ahlat to illustrate the multiple intersecting frameworks that jointly manifested governance in pre-Ottoman eastern Anatolia. On a methodological level, I will also suggest that a comprehensive reconstruction of 'rule' in pre-industrial Islamicate societies must aim to ground itself in sources pertaining to multiple discourses and media.

## **Makḥṭuṭāt to Maqāmāt: The Mediums of Islamic Cross-Cultural Encounters, Past and Present**

Panel convener: Christopher Cooper-Davies

This interdisciplinary panel explores the various means through which Muslim people and communities in the Middle East have engaged with different faiths, denominations and belief systems in the pre-modern and modern periods. While one aim is to illustrate the endurance of pluralistic cultures of coexistence across historical contexts, the panel is primarily focused on analysing the material, discursive and sensory mediums of cross-cultural encounters. Research exploring inter- and intra-religious life in the Islamicate world has gained traction in recent years, as scholars seek to upturn essentialist yet widespread narratives of Islamic intolerance, ancient sectarianism and religious extremism. The point of our panel is to show that interfaith spaces have been constituted and curated across the complex web of written and oral connections underpinning public and private life in the Middle East. The papers included explore early Quranic exegesis on Jews; Karaite manuscripts featuring Arabic transcriptions of Hebrew Bible verses; the transnational print and associational cultures of Shi'i-Sunni ecumenical encounters in the interwar Middle East; and musical exchanges between Syrian migrants in Turkey.

These papers illustrate how historical and contemporary practices of communication and exchange can and should be used to nurture and substantiate current interfaith initiatives. Primary source material ranges from the voluminous folios of al-Tabari to the boisterous op-eds of interwar pan-Islamic propaganda; and from the tattered fragments of the Karaite Genizah to the improvised melodies of the exiled Syrian *maqām*. The compiled papers, all authored by scholars at the University of Cambridge's Woolf Institute for the study of interfaith relations, aim to provide a rationale for the continued utility and importance of interfaith scholarship today.

## **Arab Periodical Studies: Neue Ansätze zu einer kulturwissenschaftlichen Zeitschriftenforschung**

Panel Conveners: Yvonne Albers, Till Grallert, Barbara Winckler

Zeitschriften haben als Quellen für die Erforschung der modernen Geschichte, Literatur und Kultur des Nahen Ostens und Nordafrikas immer eine zentrale Rolle gespielt. Angesichts ihrer großen Bedeutung in unseren Disziplinen ist es mehr als überraschend, dass der Zeitschrift als eigenständiger Form, die spezifischen Eigenlogiken folgt und distinkten Produktionsbedingungen unterliegt, bislang kaum Aufmerksamkeit zuteil geworden ist.

Begreift man Zeitschriften jedoch nicht mehr als passive Träger historischer Debatten bzw. als Publikationsort kanonischer Literatur- und Textgattungen (Roman, Dichtung, Essay, Reisebericht etc.), sondern nimmt sie als eigenständige Form ernst, eröffnen sie neue Perspektiven auf die moderne Literatur-, Kunst-, Intellektuellen-, Ideen- und Sozialgeschichte des Nahen Ostens und Nordafrikas. Diesem Anspruch können wir heute gerechter werden als je zuvor: Der sich fortschreibende Trend einer national und international geförderten Digitalisierung arabischer Zeitschriften eröffnet neue Horizonte für eine systematische Zeitschriftenforschung und stellt die Wissenschaft gleichzeitig vor neue methodologische und theoretische Herausforderungen.

Angesichts dieser Entwicklung erachten wir es als überfällig, unseren regionalen Gegenstand für die Debatten einer kulturwissenschaftlichen Zeitschriftenforschung zu öffnen, die sich seit Mitte der 2000er unter der Bezeichnung *Periodical Studies* etabliert hat. Das Panel versteht sich damit als initiales Forum eines längerfristigen Projekts: Der Etablierung der *Arab Periodical Studies* als interdisziplinäres Forschungsfeld, welches aktuelle Forschung zur historischen arabischen Zeitschriftenkultur mit den transregionalen *Periodical Studies* in Dialog bringt. Im Zentrum des Panels steht daher die Zeitschrift als spezifische materielle Form und kulturelle Praxis.

Das Panel lädt Beiträge zu sämtlichen Aspekten arabischer Periodika von ihren Anfängen im 19. Jahrhundert bis in die Gegenwart, von Druck- bis zu digitalen Formaten, ein, die eine Auseinandersetzung mit der Zeitschrift als eigenständigem Forschungsgegenstand suchen. Ziel ist es, diverse theoretische Zugänge und methodische Verfahren in der Erforschung der arabischen Zeitschrift zu diskutieren und/oder ihre Historizität und Historisierung als Medienform zu reflektieren. Die Vorträge können, müssen aber nicht, von spezifischen Fallstudien ausgehen. Vorträge zu angrenzenden Themen, wie Zeitschriftenkulturen in anderen Sprachen der Region (persisch, türkisch, osmanisch, hebräisch etc.) und anderen periodischen Gattungen (wie Zeitungen und Blogs) sind ebenfalls willkommen. Beiträge aus unterschiedlichen disziplinären Perspektiven (historische, literatur- und kunstwissenschaftliche, soziologische etc.) sind gleichermaßen erwünscht.

### **Canonization, Codification, and Change in Islamic Law**

Panel conveners: Erik Hovden, Christian Mauder

Recent work in Islamic legal studies has emphasized that rather than being static and text-conservative, Islamic law has been changing ever since the beginning of Islam. Processes of legal change are often understood as connected to novel social needs, new structures of authority, and shifts in hegemonic discourses. However, it is still largely unclear how processes of legal change take place on the level of specific texts, and in what ways texts and clusters of texts are ascribed with, or lose, authority over time.

By examining examples from a broad range of different historical and geographical settings including the premodern and modern Middle East, precolonial and colonial East Africa, and contemporary Scandinavia, the panel demonstrates that the concepts of canonization and codification are uniquely suited to examine processes of legal change on the textual level. Canonization is thereby understood as a process in which authority is ascribed to a certain text or bodies of texts that are thereby understood as set apart from other texts outside of the canon. Codification, in contrast, represents a deliberate and concentrated attempt to achieve textual fixation, systematization, and coherence. The papers of the panel showcase that the combined use of these two concepts opens up new perspectives on a wide range of Islamic textual genres and types of normative texts and marks a significant step forward in our understanding of Islamic legal change.

## Islamwissenschaft und Nahoststudien im Kalten Krieg

Panel conveners: Simon Fuchs, Dennis Halft

Blickt man auf Lehrpläne für islamwissenschaftliche Seminare und Zitationsindizes, so wird eine Leerstelle deutlich: Die Arbeiten von Kolleg\*innen, welche in der ehemaligen DDR gewirkt haben, werden kaum mehr zur Kenntnis genommen und existieren damit quasi nicht. Dies ist historisch zu erklären. Nach der deutschen Wiedervereinigung waren marxistisch-leninistische Erklärungsansätze zur gegenwartsbezogenen Nahostforschung und Islamwissenschaft verpönt, schienen sie doch durch ihre ideologischen Scheuklappen aus der Zeit gefallen. In der Tat war die Forschung an Universitäten und außeruniversitären Einrichtungen in der DDR stark gelenkt. Es herrschte eine enge Verzahnung mit den „Organen der Praxis“ wie verschiedenen Ministerien, die Auftragsforschungen vergaben. Junge Wissenschaftler\*innen absolvierten Praktika bei staatlichen Stellen, bestimmte Forschungsfragen und unliebsame Ansätze waren Tabu. Zugleich fällt auf, dass umfangreiches Archiv- und Quellenmaterial zur Nahostforschung in der DDR und den verantwortlichen Personen bislang kaum systematisch untersucht wurde. Anlässlich des 100-jährigen Jubiläums des Deutschen Orientalistentags widmet sich das Panel einem jüngeren Kapitel der Fachgeschichte, indem es anhand einiger konkreter Beispiele verdeutlicht, was der Ost-West-Konflikt für die Islamwissenschaft und Nahostforschung konkret bedeutete. Dabei beschränken wir uns nicht auf die DDR. Ein eingehender Blick in die damalige bundesrepublikanische Forschungslandschaft soll sowohl als Kontext als auch zum Kontrast dienen. Auch hier war die wissenschaftliche Beschäftigung mit dem gegenwärtigen Nahen Osten kein einfacher Prozess, auch hier existierten klare (hochschul)politische Interessen und Konflikte. Welche (überraschenden) Gemeinsamkeiten und Unterschiede lassen sich also im Bereich der Islamwissenschaft und Nahoststudien in DDR und BRD im Kontext des Kalten Krieges feststellen?

### **Prophet- and Imam-Centred Piety Between Sunnis and Shiis**

Panel conveners: George Warner, Alexander Khaleeli

Panel chair: Fouad Gehad Marei

Devotional practices centred around the Prophet and his descendants are of immense significance in many Muslim contexts across history, but their designation as 'non-canonical', and often the corresponding lack of legal literature delineating them, has frequently lead to their being studied in isolation in particular contexts, especially as sites of perceived controversy, rather than as a pervasive feature of Muslim practice.

This panel aims to offer a broader view of Prophet- and imām-centred piety, with papers exploring its workings and significance in diverse instances, in the hope of facilitating conversation about the place of these devotions in the wider spectrum of Muslim ritual practice and Muslim discussions of ritual. These practices, it will be shown, provide a view on demographics who are often hard to see in the more usual foci of Muslim religious and intellectual history, and constitute sites of sophisticated deliberations that are sometimes parallel to and sometimes quite different to those of more usual *fiqhī* discourse. Among other topics, the intended papers will discuss the origins of these practices, their role in intra-communal relations, their articulation of emotive regimes and their articulation across different textual genres and epistemologies. Contexts engaged will range from the earliest centuries after Muḥammad's death to the Ottoman period, while the panellists' sources encompass legal and historical literature, preachers' manuals, the architectural record and poetry.

### **Shi'ism: Materiality and Immateriality in Everyday Life**

Panel convener: Olly Akkerman

This panel has its roots in a workshop held in Paris at the École des hautes études en sciences sociales in 2019, entitled *Relics and other devotional supports in Shia societies in the Indic and Iranian worlds*. Drawing inspiration from the recent work by K. Ruffle (2021), we seek to understand how Shi'ism manifests itself in the everyday life of communities in material and immaterial forms. These forms include, but are not restricted to objects, architecture, ritual practice, legal discourses, and texts. The panel will explore liminal states between materiality and immateriality, notions of presence and absence, and questions of agency attributed to objects.

#### Readings:

- Annabelle Collinet, Sepideh Parsapajouh, and Michel Boivin, "Relics and Other Devotional Supports in Shi'a Societies in the Indic and Iranian Worlds (Special Issue)," *Journal of Material Cultures in the Muslim World* 1 (2020), Issue 1-2 (Feb 2021): 191-354.
- K. Ruffle *Everyday Shi'ism in South Asia* (Wiley & Sons, 2021).

## **The Relationship between Religion/Islam and State/Politics in Contemporary Islamic (Postcolonial Occidental) Discourses**

Panel convener: Housamedden Darwish

The panel aims to explore the debate on the relationship between religion/Islam and the state/politics in contemporary Islamic discourses in general and in the discourses of (Islamic) postcolonial Occidentalism in particular. The topic of religion/Islam and its relationship to the (secular) state and politics is a major and pivotal part of the debate on the (in-)compatibility between Islam and (political) modernity in general. Islamic intellectuals and postcolonial Occidentalists take various positions on Orientalist stereotyping of the Christian/secular West, as modern, democratic, secular, and the source of universal values, and conversely the Islamic East as undemocratic, irrational and anti-modern in general. The critical stance of Islamic (postcolonial Occidental) discourses is represented by or based on the criticism of what is considered “Western secularism, democracy, liberalism, modernity, civilisation and Orientalism”. Contemporary Islamic (postcolonial Occidental) discourse ranges and oscillates between two types of state: “the (impossible) religious/Islamic state” and “the (impossible) secular state”. The thesis of the “civil state” has been adopted by many figures in Islamic (postcolonial Occidental) discourses since the 1980s in order to overcome this cognitive and normative dichotomy (secular state vs. religious/Islamic state). This panel endeavors to discuss the different forms and concepts that express the relationship between religion/Islam and the state/politics, in general, and in the Islamic (postcolonial Occidental) discourse, in particular. The guiding research questions of the workshop include, but are not limited to: What are the existing, possible or potential relationships between religion/Islam and the state/politics in contemporary Islamic thought and reality? How can we distinguish between the concepts of “secular state”, “religious/Islamic state” and “civil state”? What are the contributions made by or included in the Islamic (postcolonial Occidental) discourses in this regard? And how has this Occidentalism and its mentioned discourses evolved during the last four decades?



## Revisiting Arab Formations of the Secular and Secularism

Panel convenes: Nils Riecken, Kata Moser

Islam and the secular figure centrally in current theoretical and socio-political debates. The association of secularism with the “Judeo-Christian heritage” and the claim that both are key features of ‘Western’ modern history implicitly identifies the Arab-Islamic tradition as the antithesis of the secular. It is often ignored that in all Arab regions, in the context of modernisation and (post)colonialism, burning socio-political debates about secularism and the definition of the secular and the religious have long been taking place. Slogans such as “Islam is the solution” (Al-islām huwa al-ḥall), “Islam is state and religion” (Al-islām dīn wa daula) or “Secularism is the solution” (Al-‘almāniyya huwa al-ḥall), illustrate this clearly. The Arabic conceptual history of secularism, which goes back to the 19th century and which developed from translations for secularism and laïcité (al-‘ilmāniyya, al-‘almāniyya, al-lā’ikiyya) but also from coinages of existing Arabic words (al-madaniyya, ad-dahriyya), demonstrates that modern ideas of the secular form a central part of Arabic discourses on society, statehood, politics and Islam. The contributions to this panel argue for revisiting Arab formations of the secular and secularism. The aim is neither to read this formation as a result of Western influences, nor to blur historical differences between Islam and Western modernity by defining secularity as universal, nor to assume a singular Arab-Islamic secular. Instead, the Arabic concepts of secularism/secularity/the secular are to be analysed in their complex interweavings of Western modernity, the (after)effects of the colonial and Arab-Islamic traditions.

## Reisen in den Orient: Von Forschern, Diplomaten und Abenteurern

Panel convener: Nora Derbal

„Orientreisende“ beziehungsweise „Arabienreisende,“ denen zwar bereits Fück (1955) und Littmann einen „großen Anteil an der wissenschaftlichen Erschließung des Nahen Morgenlandes“ (Littmann 1942, 1) einräumen, wurden von der Wissenschaftsforschung im Kontext der Orientalistik bislang wenig beachtet. Während die Geschichte der deutschen Orientalistik an der Universität und ihrer Gelehrten mittlerweile gut erforscht ist, fand die wichtige Mittlerrolle, die Reisende in der Produktion und Vermittlung von Wissen über muslimische Gesellschaften einnahmen, bisher wenig Beachtung. Hier will das Panel einen neuen Blick eröffnen, indem es nicht nur den Wert der Reisebeschreibungen von Orientreisenden als historische Quelle aufarbeitet, sondern darüber hinaus, die deutsche Orientalistik vom Standpunkt des Forschungsreisenden beleuchtet.

Im Gegensatz zu philologisch-arbeitenden Universitätsgelehrten, die bis in die neuere Zeit hinaus selten einen Fuß in den ‚Orient‘ setzten, brachten Reisende vielbeachtete Expertise von außerhalb Europas in die zeitgenössischen Debatten ein. Reisende informierten die breite Öffentlichkeit aus der Region, und etablierten sich so weithin zu Autoritäten über Islam und Orient. Durch Reisebeschreibungen und Fachvorträgen, den Ankauf von Orientalia, Sammlungen botanischer und ethnographischer Bestände, archäologische Entdeckungen und Kartographierung stellten Orientreisende unverzichtbare Materialien und Wissensbestände für die akademische Forschung bereit. Ihre Stellung innerhalb der Wissensgemeinschaft der Akademien und Universitäten blieb jedoch zumeist ambivalent. Das Panel bringt Beiträge zusammen, die Orientreisende (vom 17. bis ins frühe 20. Jahrhundert) beleuchten, sowie deren Reiseschilderungen und Darstellung des Orients, u.a. in den historischen Printmedien, Zeitschrift und Presse, Kommunikation und Netzwerke zwischen Forschungsreisenden und Universitätsgelehrten, oder Orte der Begegnung, wie Fachgesellschaften und wissenschaftliche Journale.

### **Western Islamic Cities**

Panel conveners: Antonia Bosanquet, Stefan Heidemann

The cities in the Islamic Western Mediterranean are like their sisters in East a stage in their a transcultural transformation from Late Antique Christian Cities. The RomanIslam in Hamburg looks at them with a new approach. Where are the differences in the physical, legal, and economic formation, between the Cities in the East and the West, and why?

## **The Role of Emotions in Premodern Islamic Devotion**

Panel convener: Dženita Karić

Despite research on Islamic devotions gathering pace in the last decade, there is a considerable lack of insight into the role of emotions, whether felt, enacted, or practiced, as crucial elements in premodern piety. The practice and enactment of emotions is also not commonly considered for its role in cultural, social, and political processes of change and transformation. In order to shed light on this neglected aspect of devotional piety, this panel aims to investigate ways in which the emotions are actively constructed and cultivated, both theoretically and practically, in different devotional practices in premodern Islamic contexts. It also considers emotions as embedded in their historical and geographical contexts, and expressed through bodily practices. Alongside a focus on the body and bodily practices, we also investigate conceptualisations of emotions, considering theoretical and ethical approaches to the emotions by premodern authors themselves. The papers will therefore look into the ways premodern authors sought to provoke emotions in their writings in order to bind their audience to a certain community that evolves around specific values, practices, and beliefs. Covering a wide temporal span from the 12<sup>th</sup> to the 17<sup>th</sup> century, this panel brings several important perspectives on the role of emotions in premodern devotions: fostering of belonging in medieval Sufi communities, production of meaning, authority and normativity in Mamluk Damascus and Cairo, as well as the instillation of “proper” emotions through the focus on devotional practices in the early modern Ottoman period.

## Writing Sacred Space in the Early Modern Period

Panel convener: Björn Bentlage

Over roughly two decades now, scholarship with an interest in spatial imaginaries has expanded on the interdependence of Islam's emplacement, embodiment, and performance with textual expressions of religion. Pilgrimage and shrine visitations in particular have come to be understood as exemplary phenomena closely tied to notions of space and of central importance for the formation of communal identity and political dynasties. Whereas most previous studies have been concerned with earlier periods, especially the Sunni revival in the wake of the Crusades and the Fatimid Caliphate, this panel invites explorations of developments in the early modern period. And while the triad of place, practice, and discourse encourages multiple welcome angles, special interest applies to the role of writing in the production of sacred space - be it writing *about* holy sites, writing explicitly *situated in* sanctified loci, or experiences of consecrated space informed and *configured by* writing.

The panel addresses the following questions: In what ways did early modern literature adapt the established forms of a mature 'discourse of place,' like hagiographies, topographical histories, or guide books, to construct sacred routes and realms? And - shrines being sites of devotion as well as locales of learning, which could contain libraries, inspire poetry, and be sought out as writers' retreat - how were these modes of engagement differentiated or interlaced in writing? Lastly, which written means were drawn on to cultivate the real or imagined experience of sanctuaries in the devotional veneration of the Prophet or a saintly figure?

### **Non-Islam: Islam from and outside of its contested boundaries**

Panel conveners: Paula Schrode

Derived from J. Quacks concept of non-religion (Quack 2014), we understand non-Islam as Islam-related field, in which phenomena such as atheism and apostasy may take place as well as Muslim secularism or criticism of Islam from positions at the margins of the Islamic field. Following Quack, non-Islam does not demarcate a fixed border between Islam and everything else. It rather points to a range of discursive practices that are generally not considered as Islamic, but characterised by their dependency on Islam in terms of a mostly, yet not necessarily, negative relation. The idea of speaking of non-Islam is also to unsettle narratives of being either Muslim or not and to focus instead on the manifold instances of being distant, yet related to Islam in one way or another.

This panel aims at bringing together contributions on non-Islamic positions from various Muslim majority as well as minority societies, such as Morocco, Turkey and Germany, and tries to situate them in their contexts: what are the political, historical and medial conditions of these positions? Who are the audiences? How are activist and non-activist modes of communication related to each other as well as to their respective social settings? We invite contributions from all geographical backgrounds, aiming at a discussion of global entanglements of non-Islam.

**Shifting Identities. On the Self-Perception of Converts and their Perception by Others in Islamicate Societies (19<sup>th</sup>-Early 20<sup>th</sup> Centuries)**

Panel convener: Dennis Halft

Throughout the centuries, Muslims and non-Muslims in Islamicate societies came for various reasons to the decision to change religion individually or collectively, by coercion or voluntarily. A change of religion had social implications and signified a shift in identity that required a justification or explanation by the convert, the receiving community, as well as by the community that was left behind. Far from being a (mere) spiritual act, a conversion was situated in a particular social discourse and political context that influenced the process of conversion. While the study of conversion (and reversion) from or to Islam has long focused on pre-modern textual sources, this panel addresses often neglected printed texts dating from the 19th and early 20th centuries. The papers offer in a transregional comparative perspective an insight into conversion mechanisms in Arabic- and Turkish-speaking lands of the Ottoman Empire, as well as in Iran and India. They examine the self-perception and self-representation of some Muslim and Christian converts, how they perceived their environment, as well as how they were perceived by others. The panel focuses on a selected number of converts and their writings from different interdisciplinary perspectives (Islamic Studies, the Study of Eastern Christianity, Mission Studies).

## **Islamic Historiography – New Perspectives on the Functions of Pre-modern Chronicles, Biographical Dictionaries, and (Auto-)biographies**

Panel convener: Paula Manstetten

This panel explores a broad range of Islamic historiographical texts in Arabic, Persian, and Ottoman Turkish from the 9<sup>th</sup> to the 17<sup>th</sup> centuries. Focusing in particular on the political, social, and cultural functions of chronicles, biographical dictionaries, and (auto-)biographies, the papers shed light on the following questions: What were the explicit and implicit intentions of the authors of such works? How did their (re)writing of the past correspond to contemporary or indeed future concerns? How did authors collect and organise their material, how did they use their sources and why? What different functions did historiographical texts serve, e.g. in terms of legitimising or rehabilitating dynasties and rulers, supporting specific sectarian narratives, constructing or challenging gender roles, and providing reference works? To what extent can questioning traditional genre attributions of such texts open new avenues for research?

The panel offers case studies from pre-modern Syria, Iraq, Egypt, Central Asia, and Iran, as well as the Mughal and Ottoman Empires. The papers combine approaches ranging from the examination of macro-structures and the analysis of narrative devices to the exploration of text reuse between different works, including with new digital methods, and manuscript studies.



## Keynote

### **“Islam as a Problem” The challenge of shifting paradigms for the study of Islam**

Dietrich Jung (University of Southern Denmark)

What are the key challenges for the study of Islam today? This lecture tries to give a preliminary and also subjective answer to this programmatic question. The intention is primarily to make a contribution to a critical discussion regarding the future of the discipline of Islamic studies. The starting point is C. H. Becker’s essay “Islam as a Problem,” with which he introduced the first edition of *Der Islam* in 1910. In his essay, Becker described what he considered to be the paradigmatic question of Islamic studies at the beginning of the twentieth century. He identified this question in the study of the historical origin of Islam as a holistic civilization. With a critical look at Becker’s thesis, the lecture addresses contemporary studies of Islam from two angles. On the one hand, it takes up current debates on scholarly problems, methods, and theories that suggest a shift of paradigm from questions of unity to those of diversity and difference. On the other hand, the lecture locates the challenges for the discipline in a public discourse that articulates Islam as a socio-political problem. The way in which the discipline handles the combination of these two different problematizations of Islam will make a decisive impact on its future.

## Presentations

### **War Abu 'l-Ḥasan al-Māwardī (gest. 450/1058) wirklich ein Mu'tazilīt gewesen?**

Wael Abbas (Forschungsbibliothek Gotha (Universität Erfurt), Institut für Studien der Kultur und Religion des Isam (Goethe Universität Frankfurt am Main))

Knapp zwei Jahrhunderte nach seinem Tod wurde Abu 'l-Ḥasan al-Māwardī unterstellt, ein Mu'tazilīt gewesen zu sein. Die uns bekannte frühste Quelle, die von dieser Unterstellung berichtete, allerdings ohne sie zu bestätigen oder zurückzuweisen, war Yāqūt al-Ḥamawī (gest. 626/1229). Ibn aṣ-Ṣalāḥ (gest. 643/1245) war in Wirklichkeit der Erste, der diese Unterstellung, allerdings mit Vorbehalt, bestätigte, indem er drei konkreten Beispiele aus al-Māwardī's Koran-Kommentar an-nukat wa-'l-'uyūn aufgeführt bzw. analysiert hatte.

Die Bestätigung Ibn aṣ-Ṣalāḥ's wurde von vielen Quellen kritiklos hingenommen und weiter tradiert: von aḍ-Ḍahābī (gest. 748/1348), über Tāḡ ad-Dīn as-Subkī (gest. 771/1370), Ibn Qāḍī Šuhba (gest. 851/1448), Ibn Ḥaḡar al-'Asqalānī (gest. 852/1449), und as-Syūṭī (gest. 911/1505) bis ad-Dāwūdī (gest. 945/1538). Fast bei jeder zeitgenössischen Diskussion über al-Māwardī wird die Bestätigung Ibn aṣ-Ṣalāḥ's herangezogen, allerdings meistens ebenso kritiklos.

In diesem Vortrag werden die von Ibn aṣ-Ṣalāḥ's aufgeführten Beispiele dargestellt und seine Begründung wird kritisch hinterfragt. Dabei werden weitere Beispiele aus al-Māwardī's Kommentar an-nukat wa-'l-'uyūn herangezogen.

Dieser Vortrag kommt zum Schluss, dass Ibn aṣ-Ṣalāḥ's Unterstellung unberechtigt ist und dass sie einerseits an seinen persönlichen Kriterien bzw. Erwartungen liegt und andererseits an der Eigentümlichkeit al-Māwardī's Kommentar, der keine Rückschlüsse auf dessen Verfasser zulässt.

### **Die Voraussetzungen eines Koran-Kommentators: Pragmatisches Konzept, verfehltes Ziel**

Wael Abbas (Forschungsbibliothek Gotha (Universität Erfurt), Institut für Studien der Kultur und Religion des Isam (Goethe Universität Frankfurt am Main))

Recht früh wurden gewisse Bedingungen vorausgesetzt, damit man einen zulässigen Tafsīr betreiben darf. Dieses Konzept hat sich mit der Zeit verbreitet und wurde im selben Maße modifiziert: von Abū ‘Amr Ibn al-‘Alā’ (gest. 154/770), über Yahyā Ibn Sallām (gest. 200/815), ‘Abd al-Ġabbār al-Hamaḍānī (gest. 415/1024), ar-Rāḡib al-Iṣfahānī (gest. 425/1034), Abū Ġa‘far aṭ-Ṭūsī (gest. 460/1067) und Badr ad-Dīn az-Zarkašī (gest. 794/1392) bis Ġalāl ad-Dīn as-Suyūṭī (gest. 911/1505).

In diesem Vortrag wird dieses Konzept kritisch betrachtet, indem folgende Fragen beantwortet werden:

Was war ursprünglich der Anlass und das Ziel der Einführung dieses Konzepts gewesen?

Wie hat sich dieses Konzept im Laufe der Zeit entwickelt und welche Faktoren haben seine Entwicklung geprägt?

Hat dieses Konzept sein ursprüngliches Ziel erreicht?

Inwiefern kann dieses Konzept produktiv sein?

### **Zur Problematik Rekonstruktion verlorener Quellen**

Wael Abbas (Forschungsbibliothek Gotha (Universität Erfurt), Institut für Studien der Kultur und Religion des Isam (Goethe Universität Frankfurt am Main))

Viele Schriften, die in der arabischen bio-bibliographischen Literatur Erwähnung finden, findet man heute nicht mehr. Mit einem Überblick auf Bibliographien wie al-Fihrist bzw. kašf az-zunūn und mit einem Vergleich der dort aufgelisteten Schriften mit dem, was uns davon heute noch verfügbar ist, erübrigt sich jeden Beweis für diese Tatsache.

Vor allem die Relevanz mancher dieser verlorenen Schriften hat dazu geführt, dass man sich der Aufgabe gestellt hat, sie aus der Summer ihrer in späteren Quellen bzw. Textzeugen überlieferten Bruchstücke quasi wiederherzustellen.

Da man auf diesem Weg mit vielen Problemen konfrontiert wird, beschränkt man sich meistens mit der bloßen Zusammenstellung des aufgespürten Materials. Falls die Rahmenbedingungen es doch noch zulassen, werden über die bloße Zusammenstellung hinaus noch eine inhaltlichen Analyse des aufgespürten Materials durchgeführt, und zwar grundsätzlich mit dem Ziel, die Grundrisse bzw. die spezifischen Merkmale des in dem zusammengestellten Material innewohnenden Gedankengut herauszufinden und eventuell Rückschlüsse auf den Autor dieses Materials zu ziehen.

Nach meinem Wissen und in Anlehnung an meiner Recherche im Bereich der Islamwissenschaften hat sich noch keine Rekonstruktionsarbeit der Herausforderung gestellt, die Form, in der die aufgespürten Bruchstücke einer verlorenen Quelle überliefert worden sind, zu analysieren und die Ergebnisse dieser Analysen auszuwerten.

In diesem Vortrag werden die aufschlussreichen Ergebnisse einer Studie präsentiert, in der die Form-Analyse mit einer bestimmten Technik auf ein umfangreiches Materials (3700 Überlieferungen) angewendet werden.

**Efforts to translate the writings of the orientalists about Qur'an and its sciences into Arabic- Tafsir Center as a Model-**

Abd el Rahman Mohamed Abd el Aal (Al Madinah International University, Egypt)

Translation plays a major role in the transference of cultures and knowledge among people. It also contributes to strengthen dialogue among multiple cultures and keeps the spaces of communication between researchers continuous, especially in one of the well-established fields in the orientalist model such as the Qur'anic studies' field.

This paper presents and monitors the experience of one of the Arab centers interested in Arabizing Western writings about the Qur'an and its sciences, which is "Tafsir Center for Qur'anic Studies" in the Kingdom of Saudi Arabia.

We chose this center specifically as a model for the emergence of its intent to Arabize and publish Western articles and research, and to allocate for that purpose a special section on its website entitled (Translations: <https://tafsir.net/translations>).

And from here, we will monitor the experience of this center and learn about its efforts and the materials it has translated and published, especially since it is an important experience in the Arab context which resulted in a research movement in Arab circles and the emergence of writings discussing Western writings on the Holy Qur'an and its sciences.

### **Religious Identity and Politics in Fatima Mernissi's Feminist Occidental Texts**

Amany Abdelrazik (Freie Universität Berlin, Germany)

Occidental discourse, like "Orientalist" discourse, draws a binary position and rigid borders between Eastern Islamic and Western Christian / Secular cultural identity and values. Both discourses are socially constructed and highly influenced by ideological and political contexts. In an anti-Western anti-colonial Islamic Occidental discourse, local gender relations in the family and in the public sphere emphasize "authentic" Islamic values and traditions. They are constructed and imagined in contrast to Western gender relations. The West, the symbol of modernity and freedom, also symbolises moral looseness and disintegrated family relations.

Fatima Mernissi, however, offers a unique post-colonial Muslim feminist voice able to revisit eastern and Western misconceptions of the "Other" and its values. Mernissi offers a possible humanist third space that negates a patriarchal Muslim attitude towards women and the claimed universal rational Western modernity. In her texts " Dreams of Trespass: Tales of a Harem Girlhood" (1994) and "Shahrazade Goes West: Different Cultures, Different Harems" (2002), Mernissi critically depicts how Western modernity has gone too far in practising rationalism and consumerism, but she also critiques Muslim women's position in patriarchal Muslim societies.

Mernissi's revisionist attitude is grounded in a socio-political context that reflects the relationship between Islam and the West during the second half of the twentieth century and the post-colonial state's position on the Moroccan Islamic identity and Muslim women in the public sphere. This position intended to establish a modern post-colonial state that appreciates its Islamic roots and modern Western values.

### **The Church of the Holy Sepulcher in 'Abd al-Ghani al-Nabulusi's (d. 1731 AD) Travelogue to Jerusalem**

Tom J. Abi Samra (Princeton University, United States of America)

Scholars such as Elizabeth Sirriyeh and Samer Akkach have previously read the Sufi features in the travelogues of 'Abd al-Ghani al-Nabulusi (d. 1731 AD), an Ottoman Damascene scholar known for his wide-ranging writings—from his commentary on Ibn al-Farid's diwan, to his defense of smoking, to his own diwan of poetry. He has also penned four travelogues, documenting his journeys to, most notably, the Hijaz, Egypt, Tripoli, and Biqa' (the latter two in modern-day Lebanon). In his travelogue *al-Hadra al-unsiiyya fi al-rihla al-qudsiyya* (Cordial Exchange on the Jerusalem Journey), in which he documents his 1690 hajj to Jerusalem, Samer Akkach (2005) identifies an unmistakably mystical tone in the description of the Dome of the Rock, which comes at the expense of "historical inaccuracy" (119). Yet, sandwiched between his description of the Dome, al-Nabulusi judiciously treats the naming of the Church of the Holy Sepulcher, known up to the early modern period as both "Kanizat al-qiyama" (Church of Resurrection) \*and\* "Kanizat al-qumama" (Church of Garbage). Curiously, in this section, al-Nabulusi does not engage in any form of ekphrasis vis-a-vis the Church—like he does with the Dome—and purely relies on historical sources, from al-Mas'udi (d. 345/956) to Mujir al-Din [al-Hanbali] (d. 928/1522) to address the Church. What do we make of this discrepancy in his treatment of Christian and Muslim monuments? This may seem normal or expected given he is Muslim, but is somewhat complicated by al-Nabulusi's tolerance to non-Muslims in his other texts.

### **Decolonizing Theories of State: When Weber and Benjamin meet Ibn Khaldun**

Ahmed M Abozaid (University of St Andrews, United Kingdom)

The puzzle this paper is trying to dismantle can be summarised in three main points: (1) how can International Relations (IR) scholars study the violence undertaken by Arab States against their citizens independently of biases towards the nation-state, which dominate the discipline (and other disciplines such as political science and Middle Eastern Studies)? (2) can this be done based on non-Western (e.g., Arabic) sources? (3) whether the question of state violence in the modern Arab World can be addressed only based on Ibn Khaldun, or by upgrading and developing the premisses of his theory, in conjunction with the new configurations that emerged as a result of European-based modernity, and Eurocentric colonialism. To answer these questions the paper presents an imaginary conversation between Ibn Khaldun and Benjamin in a comparison with Max Weber and natural and positivist law theories on the other hand. This conversation discusses the theoretical and philosophical debate on constitutive (*rechtsetzende*/lawmaking) and conserving (*rechtserhaltende*/lawpreserving) roles of violence (*Gewalt*) in establishing the authority-state.

This paper draws on works by non-Western and non-canonical political and sociological thinkers such as Ibn Khaldun. The discussion engages with Arabic-Islamic contexts and focuses on the political task of detecting the genesis of state violence in the Arab-Islamic world. Hence, it challenges well-established premises concerning the state, authority, and legitimacy in the Arab world, and problematizes traditional knowledge of the role of violence in state-building and state-society relations.



## **Fear of God's Majesty and Joy in His Beauty: The Enactment of Emotions and Belonging in Medieval Sufi Communities**

Eyad Abuali (Humboldt University, Germany)

Emotions play a central role in Sufi discourse and practice, however the study of emotions in medieval Sufism has not received much scholarly attention. In this paper I treat emotions both as conceptual categories that Sufis theorised, as well as practices that were enacted in Sufi training and ritual, involving the body and its gestures. I focus on Sufi discussions of fear and joy in 12<sup>th</sup> and 13<sup>th</sup> century Iran and Central Asia, and ask how they may have changed or reconfigured in comparison with earlier periods. Here I focus on discussions of attributes (*ṣifāt*), spiritual states (*ḥāl*), and terms such as *qabḍ* (contraction) and *bast* (expansion), in order to understand how Sufi approaches to these terms change over time. Alongside these changes in Sufi discourse, I also trace the ways in which emotions are enacted and performed in Sufi training and ritual, drawing on theories of embodiment that allow us to think of emotions as acts with historicity. I therefore show how these terms are described in the contexts of audition (*samāʿ*), recollection (*dhikr*), and other ascetic practices. Throughout the paper I show that Sufi conceptions and practices of emotions adapted alongside the changing structure and composition of the Sufi community, both shaping and being shaped by it.

### **The Literary role of Jews in Qur'anic Exegesis: A Comparative Analysis of al-Ṭabarī's Tafsīr**

Mohammed Ibraheem Ahmed (University of Cambridge, United Kingdom; Woolf Institute, Cambridge, UK)

Exploring the role of Jews in Islamic literature is an understudied endeavour, in particular in tafsīr literature. Analysing the role of Jews in tafsīr literature can uncover the key method in which attitudes towards Jews (presented as a knowledgeable but misguided people) develops within the Islamic tradition. To this end, my research evaluates three key tafsīr works, Muqātil (the earliest known tafsīr), al-Ṭabarī (the first encyclopedic tafsīr) and Ibn Kathīr (the most popular tafsīr currently), in order to examine developing religious attitudes towards Jews. These mainly involve behavioural criticisms, such as pride, propagating falsehood, disbelief and concealing the truth. In this manner, there are many similarities between how Christian attitudes towards Jews developed and how Islamic attitudes towards Jews developed. My main thesis entails that Jews were a 'non-exemplar' group in Islamic literature (and tafsīr literature more specifically). In other words, Qur'anic exegetes used Jews as a literary scapegoat in order to demonstrate 'what not to do' to the Islamic audience. My research has thus far won some awards and been noted for its originality and lone voice in an untapped niche of early Islamic studies. I believe this paper has the potential to identify, explore and form part of understanding the role of Jews in early Islam.

### **Sacred Snippets: Social Afterlives of Manuscript Cuttings among the Bohras**

Olly Akkerman (Freie Universität Berlin, Germany)

Despite the inaccessibility of Bohra manuscripts in the community, cuttings or “sacred snippets” from these same manuscripts I argue, play a central role among the believers as commodities and powerful talismans. The most striking example in this regard is the material “circumcision” of *basmalas* from manuscripts, which are sold individually as sacred objects. The clandestine trade in these “manuscript *basmalas*” has turned these paper snippets into highly sought-after objects.

Instead of focusing on the paratextual features that are abundantly *present* in Bohra manuscripts, such as owner statements, stamps, scribal notes, and colophons, this paper will discuss the immaterial in Bohra manuscript culture and its lacunae. What is strikingly *absent*? What is carefully erased, why, and for whom? Through these questions, we investigate what these sacred snippets tell us about the sacred materiality and immateriality of the handwritten word in the everyday life of the Bohras.

### **Rethinking Moral Agency, Normative Piety, and Everyday Islam in the Context of Healing**

Müge Akpınar (Freie Universität Berlin, Germany)

Based on my ethnographic fieldwork in Turkey about a religious community that offers an interpretation of traditional Islamic medicine with epistemological and ontological differentiation from the biomedical paradigm, I inquire into the moral agency involved in healing practices among my interlocutors. My research participants subscribe to a holistic understanding of healing. In this regard, healing becomes a site to perform moral agency including the domains of therapeutic modalities, truth claims, physical and spiritual regulations of purity, consumption habits, and lifestyle changes. Engaging the recent debates in the anthropology of Islam about normative piety and everyday Islam, which are reflective of the problematization of coherence and ambivalence of morally oriented action in virtue ethics and ordinary ethics respectively, I explore how being both a Muslim and healthy subject denotes an overarching ethical good and how multiple ethical goods are adjusted to one another in my research community. Bringing the ethical self-cultivation into conversation with a phenomenologically informed understanding of agency and narrative identity, I approach the coherence involved in the performance of moral agency not as absolute consistency but as narrative duration, which renders coherent self-narratives possible with ongoing ruptures of and re-habituations to individually internalized moral systems. This approach to moral agency entails then not only compliance with one overarching ethical good and adjustment of multiple ethical goods to one another but also close interaction with the continuous process of becoming a moral subject.

### **The Neo-Mevleviye, an example of Sufi brotherhoods' mutations in contemporary Turkey**

Ayşe Akyürek (EPHE-PSL, France)

This communication will be based on my thesis entitled *Neo-Mevleviye or the emergence of a brotherhood at the confluence of Sufism and New Age in contemporary Turkey*, in which I analyze the brotherhood phenomenon from a socio-anthropological point of view. Prohibited by a law promulgating the closure of Sufi convents and banning the use of Sufi religious titles, from the founding of the Republic, the Sufi brotherhoods (*tarikāt*) were forced to decline, except for those who knew how to live in hiding. Being an institutional brotherhood, of which the convent was the keystone, the Mevleviye was one of the brotherhoods that have disappeared. Nowadays, we observe the emergence of new independent "groups" claiming to be Mevlevi and each proceeding in their way, to the reinvention of the Mevlevi tradition. I will outline the process of reinventing it within modern Turkey. I will analyze the actors and the structure of this new polycephalous and protean Mevleviye, which leads me to qualify it as Neo-Mevleviye. The aim is to decipher the social and political factors that have led to the emergence of a new Mevleviye and a new category in the Turkish brotherhood landscape that I call the neo-tarikāt, which on the one hand bypass the law, and on the other hand, bypass the fundamental principles of the Sufi order to which they relate. Actors' new beliefs and practices will be underlined to highlight the hybrid character of these groups.

### **Political Islam and the Dialectic of the Modern State: The Muslim Brotherhood as a Model**

Nabil Abdo Al-Bukairi (Arabic Foundation For Studies, Turkey)

The study explores the debates on the notion of the modern state in political Islam, which claims that the historical concept of the state in Islam "Caliphate" should be applicable in any place and time. This conventional perception persists as a theory in political Islam and as a practice in Islamic political movements to this day. As a result, Islamic thinkers of various stripes continue to debate it in relation to the contemporary state notion as a human experience, not just a theological doctrine. In the case of Muslim Brotherhood groups, their relative practical adaptation to the concept of the modern state, embrace of democracy, pluralism, and electoral participation is just a theoretical cover and political necessity. Moreover, the study delves into the modern state dilemma through the Muslim Brotherhood's view of the modern state. Their concept of the modern state has arguably had a significant impact on several perspectives within the group and its overall image of the state, secularism, the West, and political modernity. Finally, the study seeks to answer whether it is a fault inside the modern state notion itself, as Wael Hallaq claimed, or if it is merely a problem within the Islamic conception of the state

## Objekt und Praxis des Intellektuellen: Eine kurze Diskursgeschichte der arabischen Kulturzeitschrift im späten 20. Jahrhundert

Yvonne Albers (Freie Universität Berlin, DE)

Im Dezember 1974 tagt in Beirut das „Symposium für Literatur- und Kulturzeitschriften“. Ziel der Konferenz sei, so die Organisatoren, „sämtliche Fragen zur Rolle der Zeitschriften im kulturellen Leben aufzuwerfen und nach Lösungen jener Probleme zu suchen, die sie beim Ausüben ihrer Rolle behindern.“ An diesem Höhe- (und bald End)punkt der dekolonialen Ära sind die Konferenzteilnehmer\*innen sich einig: Kulturzeitschriften sind eines der wichtigsten Elemente im Kampf gegen die imperialistische Unterdrückung und ein Geburtshelfer der arabischen Revolution.

Doch bei der Revolution wird es nicht bleiben. Entstanden im Zuge der *Nahda* ist das Printmedium Kulturzeitschrift (*al-mağalla at-taqāfiya*) auf Engste mit einem anderen Produkt der Moderne verbunden: der Sozialfigur des Intellektuellen (*al-adīb* bzw. *al-muṭaqqaf*). In Homologie zu dem sich wandelnden Mandat dieser Figur wandelt sich auch das Mandat der Kulturzeitschrift: In den Jahren nach dem Symposium von 1974 und bis zum Ende des Jahrtausends werden arabische Zeitschriftenmacher\*innen - angesichts des Niedergangs der arabischen Linken, der zunehmenden Autokratisierung arabischer Regierungen, des Massenexils arabischer Kulturproduzenten und eines sich zur selben Zeit vollziehenden tiefgreifenden Medienwandels - die Funktion dieses intellektuellen Leitmediums mehrfach neudefinieren.

Der Vortrag rekonstruiert diese jüngste Diskursgeschichte der arabischen Kulturzeitschrift anhand der Auswertung dreier Konferenzen aus den Jahren 1974, 1980 und 1990. Deutlich wird, inwiefern einerseits die *Zeitschrift* als ein spezifisches materielles Objekt, andererseits das *Zeitschriftenmachen* als eine spezifische „Praxis des Intellektuellen“ (E. Said) im späten 20. Jahrhundert verstanden werden muss, welche wesentlich konstitutiv für das Selbstverständnis als auch das *Self-Fashioning* dieser modernen Sozialfigur ist.

## **Islam vs. Christianity: The Reception of Religion and Politics by Converts in the Long 19th Century. A Comparative Perspective**

Gülfem Alici (Universität Hamburg, Deutschland)

The extensive use of modern media in the long 19th century enabled a new global dimension of intellectual confrontation with Islam and Christianity. The intensive usage of print media is particularly observable in the case of converts who, as religious and cultural border crossers, often played the role of mediators between the two alternative belief and social systems. As a kind of social vagabonds, converts at the turn of the 20th century proclaimed their individual experiences and ideological attitudes to a broad public.

This paper focuses on the reception of religion and politics in the case of two selected converts who went through an opposite conversion process. The contemporaries in question are Abdullah Quilliam (1856-1932) and Johannes Avetaranian (1861-1919), whose religious as well as political world of thought will be investigated on the basis of their writings (monographs, magazine and newspaper articles). While the solicitor Quilliam, the Englishman who came from a Methodist family, converted to Islam in 1887, the Turk Avetaranian, a former Sunni mullah from Anatolia, officially accepted Protestantism in 1885.

The paper first examines the positions of both converts with regard to their old and new faiths, in order to further illuminate the degree of entanglements between religious conviction and political attitude from a comparative perspective. In a manner of an antagonistic survey of conversion, the study aims to draw out paradigms, differences and interrelations between religious conviction and political ideologies presented by individuals on the eve of the First World War.



### **Malek Bennabi und seine reformistische Denkweise**

Ahmed Arfaoui (Universität Erlangen-Nürnberg, Deutschland)

Wenn von einer intellektuellen Reformbewegung in der islamischen Welt im zwanzigsten Jahrhundert die Rede ist, dann ist der Name Malek Bennabi (1905-1973) zu erwähnen. Er ist ein algerischer Denker und Autor, der mehrere Werke über die menschliche bzw. muslimische Gesellschaft und die Motive für ihren Niedergang verfasste. Aus der Sicht einiger arabischen Intellektuellen wird Bennabi als einen Visionär einer „islamischen Zivilisation“ betrachtet. Mit seinem bekannten Buch „Les Conditions de la renaissance“ versuchte er, die Grundlagen für die Zivilisationsprozesse in der menschlichen Gesellschaft zu erläutern und ihre Motive aus muslimischer Sicht zu verdeutlichen. Sein Ziel war es, Paradigmen für zweckgemäße Denkwege zur Zivilisierung der islamisch geprägten Existenz ans Licht zu bringen. Im Fokus steht in seinen Erklärungsmodellen auch die Ethik als einer der Faktoren des sozialen Wandels, ohne die die zivilisatorische Stagnation zu erwarten sei.

In meinem Vortrag möchte ich auf die folgenden Fragen eingehen: Wie lässt sich der Begriff „Zivilisation“ aus der Sicht Malek Bennabis definieren? Wie sieht seine Theorie genau aus und inwieweit war diese in seinem historischen Kontext realisierbar? Ist seine Theorie bei anderen Zivilisationsdenkern wiederzufinden? Auch die Ansätze Bennabis zu zivilisatorischen Fortschritten sollen mit diesem Thema verknüpft werden. Inwiefern trifft das Zivilisationsverständnis Bennabis in der heutigen Zeit zu? Schließlich sollen Positionen und Ansichten von verschiedenen Intellektuellen thematisiert werden, die sich mit den Theorien des Denkers Malek Bennabi kritisch auseinandersetzen.

From a Marginal Opinion to a Dominant Position: Molla Khusraw's Treatise on the Inheritance of the Patronate (al-walā)

Hakki Arslan (Universität Münster, Deutschland)

After the canonization of Islamic law between the 11<sup>th</sup> and 14<sup>th</sup> centuries we observe an increasing diversification of the legal literature. New genres and sub-disciplines emerged where legal discourses were negotiated. This diversification of the legal genres served as a strategy to generate stability and flexibility and to strike the balance between theory and practice. While law remained largely unchanged in certain genres such as commentaries and supercommentaries, other genres like treatises and responsa were used to negotiate new relevant issues. The inclusion and exclusion of new opinions were negotiated within this paradigm, whose parameters can be found in the *adab al-fatwa* literature.

This paper will demonstrate how a legal position was negotiated across various genres then integrated into the canon of prevailing opinions. How can a marginal opinion establish itself against a dominant one? How was the canonization process for certain opinions in the Ottoman Empire? To answer this question, I use a case study from the patronage law (*walā'*) in the work of Molla Khusraw, a famous ottoman jurist in the 15<sup>th</sup> century, who engaged many high-ranking scholars in the Ottoman Empire. Using this example, I show how a marginal opinion, which initially was vehemently rejected, gradually receives support, and becomes the dominant opinion after about 150 years. I argue that although there were many state regulations and structural interventions of the ottoman system, the law making process was still dominated by the internal structures of the legal discourse.

## Die taṭbīr-Kontroverse: wie die Schwertgeißelung sich zum Politikum entwickelte – eine zeitgenössische Analyse zur Grundlagenarbeit Werner Endes

Ariya Avanloo (Universität zu Köln)

Werner Endes Aufsatz *The Flagellations of Muḥarram and the Shi'ite 'Ulamā'* aus dem Jahr 1978 war in mehrfacher Hinsicht bahnbrechend. Zum einen war es eine der ersten wissenschaftlichen Veröffentlichungen, die die Ansichten der schiitischen Geistlichkeit zur Schwertgeißelung (arab. taṭbīr) wiedergab, zum anderen war es die erste Arbeit, die sich mit *der großen Fitna* rund um die Schwertgeißelung innerhalb der schiitischen Gemeinschaft der 1920er beschäftigte. Aus verschiedenen Gründen waren zahlreiche Quellen in den 1970ern für Forscher kaum zugänglich, so dass der Aufsatz unvollkommen bleiben musste. Werner Ende listete einen Teil der nicht zugänglichen Quellen in seinem Aufsatz auf, um nachfolgende Wissenschaftler bei der Vollendung der Thematik rund um *die große Fitna* zu unterstützen. Die Fortsetzung der Arbeit ließ dennoch lange auf sich warten, denn erst jetzt konnten die aufgelisteten und darüber hinaus auch weitere Quellen in mühsamer Arbeit in Beirut, Najaf und Qom gefunden und für die Vollendung der Arbeit ausgewertet werden.

*Die große Fitna* um die Schwertgeißelung war nicht nur auf die 1920er begrenzt; sie fand im Grunde nie ein Ende und trägt sich somit als Kontroverse bis heute fort. Geändert haben sich lediglich die Lager und Akteure, die das Ritual allesamt zu einem Politikum werden ließen. Dieser Konflikt rund um die Schwertgeißelung mit seinen zeitgenössischen Akteuren und Lagern aus traditionalistischen, konservativen, pragmatischen und progressiven Geistlichen und ihrer Anhänger stehen im Fokus einer zeitgenössischen Analyse vor dem Hintergrund von Werner Endes Grundlagenarbeit.

## Die Šīrāzīyya – religiöse Opposition zum iranischen Regierungsklerus

Ariya Avanloo (Universität zu Köln)

Wenn in Veröffentlichungen zum Iran die Opposition gegen die Islamische Republik im Mittelpunkt steht, geht es zumeist um politische und gesellschaftliche Aktivisten und Bewegungen innerhalb und außerhalb des Irans. Selten nennen und behandeln Autoren die Opposition innerhalb des schiitischen Klerus, die weniger eine politische, als vielmehr eine religiöse Opposition zur Wilāyat al-Faqīh im Iran bildet. Diese Gruppen sind aber existent und spielen eine wichtige Rolle im schiitischen Kleriker- und Gesellschaftsgefüge.

Die größte Fraktion innerhalb dieser Gruppen ist die Šīrāzīyya, die vielen Schiiten bekannt und insbesondere in deren religiös-aktivistischen Kreisen präsent ist. Sichtbar wird die Gruppe einem außerschiitischen Publikum zumeist unwissentlich, wenn es um Kontroversen rund um die Ausübung traditionalistischer Rituale und Bräuche geht, so etwa bei den Blutritualen am ‘Āšūrā’ oder dem Schmähen (arab. sabb) und Verfluchen (arab. la‘n) der Altvorderen, oder bei aufsehenerregenden Aktionen, die oft mit Protesten gegen den iranischen Regierungsklerus in Verbindung stehen.

Die Šīrāzīyya ist außerhalb der schiitischen Welt kaum bekannt und nur wenig erforscht. Um die Gruppe zu erforschen, waren Auslandsaufenthalte in Qom, dem Wirkungsort des geistigen Führers der Gruppe, Sayyid Šādiq al-Šīrāzī, und in Karbalā’, der Hochburg der Gruppe, nötig. Dabei konnten wichtige Erkenntnisse gesammelt werden, unter anderem zur theologischen und politischen Ausrichtung der Gruppe, zu Unterschieden zum schiitischen Kleriker-Establishment und zum Wirken Šādiq al-Šīrāzī. Die Ergebnisse geben einen wichtigen Einblick in das Ideenbild und das Wirken der Šīrāzīyya und legen einen Grundstein für die weitere Erforschung der Gruppe.

## Islamische Theologie

Asligül Aysel (Universität Innsbruck, Österreich)

Um die islamische Theologie in Deutschland hat sich ein Spannungsfeld konstituiert, auf das konkurrierende Erwartungen von Akteuren aus der Politik, Zivilgesellschaft und religiösen Organisationen gerichtet werden. Ausgehend von den Zielen bei der Einrichtung der Zentren für die islamische Theologie an den Universitäten, wird auf der Grundlage der abgeschlossenen DFG-Studie „Islamische Theologie in Deutschland. Eine Studie zum islamisch-religiösen Expertentum in Deutschland“ (2018-2021) dargelegt, welche Dynamiken anfänglich am Wirken waren und wie die aktuelle Lage aussieht.

Dargelegt werden nicht ausschließlich Konflikte, die sich in dem islampolitischen Feld um das Dreieck zwischen Staat, Religion und Universität auftun, die bereits mehrfach diskutiert worden sind, sondern auch neue Wege, die in der islamischen Theologie eingeschlagen werden. Eine zentrale Dynamik, die sich hier zeigt, ist die sog. Imam-Ausbildung an den theologischen Zentren mit anschließender praktischer Ausbildung in den Dachverbänden. Diese wird zwischen den Erwartungen der Politiker\*innen, Wissenschaftler\*innen und Gemeindevorstände verortet und hitzig debattiert.

Die Frage nach der Imam-Ausbildung leitet zu zwei essenziellen Fragen über, welche die islamische Theologie stark beschäftigen. Erstens, wie verteilt es sich mit der Zahl und Funktion der Frauen im Studium und Arbeitswelt, für die der Imam-Beruf keine Option darstellt und zweitens welche Berufsaussichten stellt die islamische Theologie überhaupt in Aussicht. Ein Blick in die Berufsvorstellungen und -optionen der Absolvent\*innen der islamischen Theologie beleuchtet, ob und wie weit die Zentren konkrete Berufsprofile zeichnen, und wie das Studium auf neue Berufsfelder, wie islamische Seelsorge, Sozialarbeit sowie Wohlfahrtstätigkeit vorbereitet.

## **Islamic Occidentalism in Postcolonial Re-imagination: Origin, Trajectory and Power Equation in Islamic Discourses**

Sima Baidya (Jawaharlal Nehru University, India)

The paper problematizes the concept of Islamic Occidentalism and its myriad variations. The paper aims to decipher the idea of West in Islamic discourse. The binary between East and West blurs the understanding of both. The paper looks into the genealogy of the formation of Occidentalism. As origin of Occidentalism certainly does not suggest a-historical proposition, the paper makes an attempt to understand the deep rooted causes of Occidentalism. Deconstructing the idea of Occidentalism, the paper hypothesizes that undercurrent of the assertion of power relations remains dominant. In Islamic discourse, the idea of alternative civilization has been shaping its mindscape, thereby keeping away West in its civilizational discourse is necessary. The paper examines, whether Islamic Occidentalism has always been part of the trope of postcolonial re-imagination or not. Occidentalism in response to Orientalism does not always reflect the similar trajectory, development and consequences. Occidentalism or *istighrab* depicted by Hasan Hanafi as a thesis of anti-imperialism vis-à-vis postcolonialism contextualized itself in spite of its different shades. Occidentalism traverses far and between injustice, oppression, underdevelopment, decoloniality etc. The paper argues that dialectics between Orientalism and Occidentalism is a saga of power struggle of existence, survivability and identity in terms of quotidian life and vision to consolidate. In a polarity, Orientalism smacks of power, whereas Occidentalism has been perceived as tool of powerlessness. Last but not the least the paper reflects upon on how Occidentalism becomes a prisoner of its own ideas and shackles itself by its own epistemological underpinnings in Islamic discourses.

**Re-thinking Islam and Islamism: Hamas women between religion, secularism and neo-liberalism**  
Giorgia Baldi (University of Sussex, United Kingdom)

In the 2016 Bir Zeit university elections Hamas' women have launched two videos in which un-veiled western-dressed young girls call to vote for Hamas. The videos sparked a passionate debate whereas religious forces accused them to be 'westernized' and to abandon the Islamic norm of modesty, while secular forces accused them to promote a form of women's empowerment linked to their success in accommodating religious values to secular ones. The debate mirrors scholarly works on Islamist women's subjectivity which tend to adhere to the dominant liberal analytical frames and lack a clear problematization of the relationship between Islam, gender, and new forms of liberal and secular sensitivity: as Islamic practices, secularization, and neo-liberal projects are seen as opposed, most of the literature that analyses women within Islamist movements overlooks the historical and economic trajectories that have operated a shift in the study of the relation between gender, sexuality and religion. In 2017, I have conducted an extensive field research in the Occupied Palestinian Territories with Hamas women to unwrap the relationship between Islamism and the secular/neo-liberal and nationalist project instituted in the West Bank. By taking a distance from the assumption that religion and secularism are opposing poles of a binary, the paper give an understanding of Hamas women's shifting subjectivities in the encounter with new forms of secular modernity: this encounter has signified a shifting understanding of the category of secular and religion, which this paper analyses through a new understanding of women's body and sexuality.

## **The neighborhood in the medina and the city between customs and Islamic jurisprudence**

Meriem Ben Ammar (University of Cagliari, Italy)

In the twentieth century, the Tunisian medinas experienced an expansion thanks to the installation of new cities around them. The importation of a European model was different from a culturally diverse endogenous reality. Hybridized, this model continued to influence the urban movement from the second half of the twentieth century with multiple residential projects ; different from the usual morphology of the medina where the characteristic elements of the neighborhood (courtyard house, joint ownership, hierarchical road network, common property, privacy ...) are quite present and strongly influenced by social practices, custom and governed by rules and laws of Islamic jurisprudence. This jurisprudence has paid particular attention to this theme, which can be found in manuscripts written specifically to resolve neighborhood conflicts such as *Kitāb al-Ḥiṭān* [Book of Walls] by al-Thaqafī (10th or 11th century) or *Fatḥ al-Raḥmān fī mas'lat al-Tanāzu'i fī al-ḥiṭān* [Neighborhood conflicts] by al-Bārūdī (1801). Observation of real cases indicates that the characteristic of interconnectivity found in the medina is also present in modern and working-class neighborhoods, with the problems resulting from violations of the prevailing organizational custom, and the conflicts generated by the situation of a common wall continue to exist.

This work is an interrogation of the relations between private and public, border and continuity stabilized by the neighborhood, to find to what extent customs and legal laws are still present and do they still have a role in the organization of the current city and the regency of neighborhood relations.



**Written Guidance through a Sacred Landscape: Laqīmī's guidebook**

Björn Bentlage (Martin-Luther-Universität Halle-Wittenberg, Deutschland)

The Egyptian scholar and litterateur Muṣṭafā As'ad al-Laqīmī (d. 1765/1178) is best known for his poetry and a stylistically elaborate travelogue. Another one of his books, which has been largely neglected by modern scholarship as a purported digest of one local history, turns out to be, upon closer inspection, a compiled guidebook for pilgrims and travelers to Palestine and Syria that draws from multiple sources.

The paper briefly describes, in a first step, the intertextual operation underlying Laqīmī's guide book, which fuses elements of recognized works from multiple genres into a writing program of his own. It details, secondly, the clued in directives for the performance of visitations, because the exposition of locales as sacred sites in the guidebook comes about through prescriptions of actual veneration as well as through narrative links to sacred history. And thirdly, the paper considers the book's regional imaginary of the Levante as an exceptionally blessed stretch of land in the context of Laqīmī's larger output. A native of Damietta, Laqīmī traveled widely within the Mashreq before settling in Damascus, and place, space, and movement feature prominently throughout his entire work. That invites questions about the relation between the practical type of topographical writing exhibited in the guidebook and the artistic aggrandizement of shrine scapes in Laqīmī's poetry and travelogue. And what can his example tell us about the role of literature in the cultivation of spiritual geography in the early modern Mashreq?

**What colour is the rainbow? Revisiting the work of Eilhard Wiedemann on the rainbow in medieval Islamic thought**

Teresa Bernheimer (LMU, Germany)

Eilhard Wiedemann (1852-1928), a trained physicist and from 1886 Professor of Physics at Erlangen University, might rightfully be counted among the founders of a modern *Wissenschaftsgeschichte*. His main research interest became the contribution of medieval Arab scholars to scientific questions, which had hitherto received little attention. Among Wiedemann's most interesting studies are his translations of works on the rainbow by Ibn al-Haytham (d. 1039, *Kitāb al-Manāẓir* (*Optics*)) and Kamal al-Dīn al-Fārisī (d. ca. 1319, *Tanqīh al-Manāẓir*, a critical commentary on Ibn al-Haytham's work). This paper revisits these important texts and Wiedemann's studies of them, and examines more broadly the way in which theories of the rainbow and the related colour vocabulary moved through Greek, Arabic, Persian, and then German speaking cultures.

**Ma'tam Bahrani (Matemni): Materiality and Immateriality of a Shi'i Waqf in Stone Town Zanzibar**  
Zahir Bhalloo (Universität Hamburg, Centre for the Study of Manuscript Cultures (CSMC))

This paper examines the social history of a building constituted as a pious endowment (*waqf*) in Zanzibar by Aḥmad b. Nu'mān al-Ka'bī (1204-1284/1790-1867). The building, known as Ma'tam Baḥrānī in Arabic or Matemni in Swahili, has been used since the nineteenth century by the Arab Shi'i Baḥrānī community for the performance of mourning ceremonies related to the martyrdom of the grand-son of the Prophet, al-Ḥusayn (d. 680). I explore the question of Shi'i materiality from the perspective of the calligraphic inscriptions added to the building and its collection of endowed manuscripts. I suggest, moreover, that the act of *waqf* gives an immaterial dimension to this architectural space, its ritual performance, and its written heritage, managed by a hereditary trustee (*wakīl*).

**THE QUESTION OF OBJECTS IN THE EVERYDAY RELIGIOUS PRACTICE OF THE ISMAILI SHI'ITES : THE PERSPECTIVE OF HISTORICAL ANTHROPOLOGY**

Michel Boivin (CEIAS CNRS-EHESS, France)

While Shia studies have made great strides in the study of texts, many approaches remain under-exploited, despite some pioneering publications. Here, I would like to take up the questioning stated by Karen Ruffle about the Isna Ashri Shias in her latest book (Ruffle 2021: 168) by applying it to another Shia community: what is material culture in Ismaili Shiism from South Asia? I assume that the question of materiality, in other words the use of objects for rituals, constitutes an innovative angle of approach to study the recent transformations through which Ismaili Shiites have been subjected in recent decades. For example, a century ago, Ismaili Shiites used to pray facing a hollow throne, overlooked by a portrait of the living imam. These elements have now disappeared, or, more precisely, the portrait of the imam has been moved: what does the use of certain objects, or their rejection, tell us about a group, about what it wants to say to the world, or hide from it? It will also be necessary to situate them in relation to the changing position of other Muslim communities (Bigelow 2021), especially the Isna Ashri Shiites and some Sufi schools in the same South Asian region.

### **The Islamication of Coastal Sites in Aghlabid Ifrīqiya**

Antonia Sigrid Bosanquet (RomanIslam Center, Universität Hamburg, Germany)

This presentation examines the Islamication of the smaller settlements along the Ifrīqiyan coastline following the stabilization of Aghlabid rule in the mid-3rd/9th century. How did the Aghlabid rulers use the construction and administration of built structures to influence a cultural-religious development in Ifrīqiya? How does their approach to shaping the cultural and material environment of Ifrīqiya relate to initiatives by Ifrīqiyan religious scholars to create an Ifrīqiyan identity oriented towards the Islamic Empire in the east, despite the province's ambiguous relation to the Abbasid ruling dynasty? The relation between Islamication and urbanization will also be addressed in this presentation.

## **Lokal gefärbte Nachrufe in der global vernetzten Presse. Die Tode 'Abd al-Qādir al-Ġazā'irī 1873-1883**

Ulrich Brandenburg (University of Zurich, CH)

Im Zeitalter des Imperialismus gelang es nur wenigen Muslimen und Arabern, von ihren europäischen Zeitgenossen als herausragende historische Persönlichkeiten anerkannt zu werden. Kaum jemandem wurde solch eine allgemeine Bewunderung zuteil wie 'Abd al-Qādir al-Ġazā'irī (1808-1883), der sich zunächst in den 1830er und 1840er Jahren als Anführer des militärischen Widerstands gegen die französische Expansion nach Algerien auszeichnete. Auch danach blieb er eine prominente Persönlichkeit seiner Zeit: Nach seiner Kapitulation 1847 geriet 'Abd al-Qādir in französische Gefangenschaft, aus der er 1852 im Rahmen der Kampagne Louis Napoléons zur Wiederherstellung des Kaisertums öffentlichkeitswirksam entlassen wurde. In seinem Damaszener Exil, wo er schnell zu einem der einflussreichsten Würdenträger aufstieg, machte 'Abd al-Qādir durch die Rettung Tausender Christen während des Massakers von 1860 auf sich aufmerksam, wofür ihm verschiedene Staaten hohe Auszeichnungen verliehen. Gleichzeitig betätigte er sich als Sufi und Gelehrter, wodurch er einen nachhaltigen Einfluss auf das Geistesleben in Damaskus und im Nahen Osten ausüben konnte. Dieser Vortrag betrachtet Nachrufe auf 'Abd al-Qādir's bewegtes Leben, die nicht erst anlässlich seines Todes nach langer Krankheit im Jahr 1883 erschienen, sondern bereits in den 1870er Jahren in der Folge von Falschmeldungen über sein Ableben zirkulierten. Anhand einer Untersuchung von Nachrufen in verschiedenen Periodika im Nahen Osten, Europa und den USA geht der Vortrag insbesondere den Konvergenzen und Spannungsverhältnissen in der globalen Erinnerung an 'Abd al-Qādir nach und arbeitet heraus, welche Aspekte seines Lebens diesen in den Augen der Presse als herausragende oder sogar nachahmenswerte Persönlichkeit erscheinen ließen.

**"Available nowhere else": African American Muslim movements and the transmission of Islamist thought**

Philipp Bruckmayr (University of Vienna, Österreich)

This contribution scrutinizes the role of two African American Muslim movements, Dar-ul-Islam (DAR) and the Islamic Party in North America (IPNA), in the transmission of Islamist thought and key texts from the field in the Americas during the 1960s and 1970s. It will be shown that these two organizations were instrumental in introducing the ideas and works of Hasan al-Banna, Sayyid Qutb, Muhammad Qutb and, particularly, Abu l-A'la al-Mawdudi to American audiences. Whereas DAR, established 1967 in New York, spread knowledge about Islamist thinkers and movements through its country-wide preaching, prison outreach programs and its magazine Al-Jihadul Akbar – The Supreme Struggle, the activities of IPNA, founded 1971 in Washington, D.C., were even more far-reaching. IPNA commissioned the English translation of several key texts and/or published them in book form or via its Al-Islam: The Islamic Movement Journal (1971-1978). Moreover, both DAR and IPNA were in direct contact with Mawdudi, who supported them in their struggle against the much larger Nation of Islam and her domesticated Sunni successor organization (i.e., The World Community of Al-Islam in the West, later known as American Society of Muslims). By the mid-1970s both movements were able to expand beyond the U.S. to other American and Caribbean countries, thereby opening new frontiers for literature from Egypt's Muslim Brotherhood and South Asia's Jama'at-e Islami.

### **Traces of the Prophet: Veneration of Sites of the Prophet's Life in Early Islam**

Adam Collins Bursi (none, United States of America)

This paper examines the early commemoration of several “sites of memory” (to borrow Pierre Nora's phrase) associated with the Prophet Muhammad's life in and around the holy cities of Mecca and Medina. The memorialization of these sites, such as “places where the Prophet prayed,” began quite early, being textually recorded in al-Bukhari's ninth-century *Sahih* and other early texts. According to historical reports, these sites were also architecturally commemorated and maintained by Umayyad and Abbasid authorities. As represented in early texts, Muslims visited and prayed at these locations, and sometimes perform additional ritual acts there. Not only objects or texts, but also places were thus transformed into sacred relics of “traces” (athar) through their association with the Prophet Muhammad. Utilizing early hadith and historical texts, I outline how these sanctified sites were ritually and materially venerated—and debated—in the seventh, eighth, and early ninth centuries. In addition to the venerational postures and attitudes that were considered acceptable by early Muslims, I also consider how early Muslims understood the meaning of the ritual practices in these sacred cities.



### **Building the New Turkey by Destroying an Old Dream: Melike Hatun Mosque in Ankara**

Sevim Burulday (Freie Universität Berlin, Germany)

On October 27, 2017, Turkey's president Recep Tayyip Erdoğan with the directorate of religious affairs (Diyanet) opened a new Ottoman-Seljuk style mosque at the heart of Ankara, the capital of the "secular" republic known for fewer minarets on the contrary to Istanbul. In the chosen district a famous modern building from the early republican era, İller Bankası was demolished to make the new mosque more visible. In his opening speech, Erdoğan lauded the presence of the new mosque as the meeting of the city with its Islamic past. An Islamic past that was interrupted with the foundation of the "secular" Turkish republic. Focusing on the Melike Hatun Mosque, this presentation will discuss the importance of the Justice and Development Party's (AKP) political interventions to erase the "secular" republican identity of the city of Ankara. Considering other central mosques built under former right-wing parties' rule in Ankara, the continuity and interruption of such political interventions in the public space will also be discussed in this study.

### **Shamanism and Sufism in Rural Turkey. The Development of a Popular Religion.**

Angelo Francesco Carlucci (Istanbul Sabahattin Zaim Üniversitesi, Turkey)

This paper focuses on the relationship between Sufism and Shamanism in contemporary rural Turkey.

Historically, Turkish tribal groups in the peripheries of Anatolia converted from pagan and shamanic cults to Islam also because of the missionary work carried out by Sufi wandering dervishes. Islam in Turkey, especially in the rural areas, has thus evolved in a peculiar way, strongly influenced by Sufi doctrines but also by practices and beliefs outside orthodox Islam.

I argue that traditions and rituals such as folk healing, fortune telling, and mystic music and dances dates back to Central Asian shamanic cults and traditions, to which the Turkish tribes were devoted before their conversion to Islam. These beliefs and rituals have survived and have evolved in time, thus being still practiced in contemporary rural Turkey or becoming part of the local population's local cult beside Islam.

In partial contrast with standard interpretations, I argue that the spreading of Islam did not eradicate these shamanic-inspired practices and traditions from rural Turkey, but influenced and shaped them to adapt to the dominance of Islam. Pagan practices assumed in time Islamic forms and character in their own dogmas, thus being able to coexist with the Muslim religion. This led to the development of a popular religion that acquired doctrines, beliefs and rituals of both Sufism and shamanism.

This paper is based on published material, including studies on Shamanism by Hoppal, researches on Turkish Sufism by Zarcone and Melikoff and works on the relationship between Shamanism and Sufism by Basilov.

### **Circumcision in Early Islam**

Yehonatan Carmeli (Bar Ilan University, Israel)

The lecture asserts that verses 124–130 in the second sūrah of the Qurʾān (al-Baqara / “The Cow”) allude to the biblical precept of circumcision (Genesis 17), but present the practice as a custom that has no special virtues, and certainly not those the Jews ascribed to it. It then claims that circumcision was identified as one of Abraham’s trials, which are mentioned in the Qurʾān and thus part of early Islam, and that this idea did not arise in the Middle Ages.

### **Rejecting Religion - The new secularisation wave among young people in Turkey**

Emrah Celik (University of Bayreuth, Germany)

There has been religious upheaval in Turkish society, particularly over the last decade. Islamist-conservative governments have been in power since 2002, energetically striving to raise a religious generation. Despite this, religious and cultural elements have been widely called into question as never before; a growing number of young people openly declare themselves secular, deist, agnostic or atheist. This issue of apparently secularisation has been discussed widely in Turkish society and in the media under such headings as 'young people becoming deist'. In this paper, it is argued that the outcome of the secularisation wave is not limited to deism but includes decline in religious belief and practice; privatisation of religion by leaving aside the social and political teachings of Islam; rejection of the institutional religion; and complete rejection of the faith. This paper aims to reveal the contours and dynamics of the secularisation wave, using qualitative research, the main feature of which is fifty in-depth interviews conducted between September 2018 and July 2020.

**Many Voices of Sacred Space: Muslim Pilgrimage to Mecca and Making of Spatial Imagination in Early Modern South Asia**

Muhammed Riyaz Chengnakkattil (Indian Institute of Technology Delhi, India)

The centrality of Mecca and Medina in the lives of Muslims constitutes a basic notion of imagined mobility to religious places in Hejaz. The journey to Mecca and Medina has been a leitmotif of Muslim religious imagination, especially in the extensive devotional texts produced from various contexts. This paper deals with a possible question of how hajjnamas can contribute to the discourse of spatial imagination. To do this, I discuss the early modern South Asian pilgrims' experiences and textual expressions of pilgrimage sites by examining how the experiential life world of pilgrims can act as a discourse to understand the complex interweaving of religiopolitical emotions and sacred space. I contest that these 'literary' and 'experiential' aspects can serve as the loci of discourse in understanding the sacred space instead of a normative religious approach found in devotional texts. For the pilgrims, the emotional world emerges from encountering the sacred spaces, which motivates them to depict it as affective, social geography. I conjecture that extracting the narrative moments of emotional geographies from the region's literary corpus of hajj accounts enables alternative methods of approaching the sacred space. Moreover, I highlight how Mecca and Medina become a connective space wherein the various pilgrims invoke the sense of global community as the marker of religious cosmopolitanism with the concept of Islamic confraternity. The analysis of multiple writings will show the 'pluriversal/heterogenic textures of pilgrimage spaces. Thus, the paper reveals how sacred space is understood from different personal-social-cultural-experiential contexts.

### **Prophetic Piety and Mysticism in Pre-Modern Arabic Devotional Literature**

Rachida Chih (EHESS CETOBAC Paris, Deutschland)

In the fifteenth century Maghreb and Mamluk Sultanate, the production of books that encouraged devotion to the Prophet Muḥammad, both commentaries on existing texts and new works, increased. This literary production was an expression of the intensification of the veneration of the Prophet that took place under the influence of Sufis and the political elite. The Arabic devotional literature around the Prophet began to take shape in the twelfth and thirteenth centuries with the rise of the great Sufi figures who laid claim to Prophetic descent and sainthood and who composed celebrated prayers on the Prophet. This contribution looks at how such texts were critical in diffusing to popular audiences doctrinal concepts developed by Sufis who placed the figure of the Prophet at the heart of spiritual life and the doctrine of sainthood (walāya). It specifically examines a well known but understudied fifteenth-century Moroccan prayer book still in use today: *Dalā'il al-Khayrāt* (Proofs of Good Deeds). Through the study of this emblematic and exceptional text, I would like to uncover the new political, economic and institutional conditions of the international circulation of Arabic devotional literature to the Prophet and explore the religious and political implications for Sufis in the early modern period.

### **Putting the Hispanophone & Anglophone Muslim Caribbeans into Conversation**

Ken Chitwood (Freie Universität Berlin, Germany)

It is difficult to speak of “Islam in the Caribbean” in any unified sense. Because the story of Islam and Muslims in the Caribbean is characterized by both a long, multifaceted, history and modern miscellany, there is no uniformity in progeny, perspectives, or practices. In part because of this, the region offers a geographically focused and yet categorically complex frame of reference to consider often overlooked aspects in the study of global Islam. Stretching from the long 16th-century to the present-day, the narrative of Islam and Muslims in, and of, the Caribbean is one of colonial power and cosmopolitanization, contested history and contemporary heterogeneity, global connectedness and local complexity. In particular, the Anglophone and Hispanophone Caribbeans are each marked by specific colonial lineages and diaspora networks by which Islam and Muslims have arrived in the region. Nonetheless, as Aliyah Khan acknowledged, there have also been enough interactions at, across, and between the two to justify comparisons. (Khan, 2020, 279) Based on ethnographic fieldwork, I explore the possibilities of putting connected, yet seemingly disparate, Muslim contexts such as Trinidad and Puerto Rico, the Bahamas and Cuba into comparative conversation, with a view to the complicated ways in which they are networked with traditions and communities in the Middle East, South Asia, or West Africa. The result of such juxtapositions is a more extensive and entangled understanding of global Islam’s constituent communities and representative sites and a richer appreciation of the constitutive aspects of Caribbean history and culture.

**Shrine objects of khoja Ahmad Yasavi (Turkestan, Kazakhstan): devotion, power and national heritage.**

Annabelle Collinet (Musée du Louvre, France; CéSor, France)

In the shrine of the famous sufi saint Ahmad Yasavi (d. 1166 AD) in Kazakhstan are still preserved some of the most impressive objects of the Medieval Period : they were ordered – as the monument itself – by Tamerlane after his pilgrimage on the site in 1396 AD. Monumental oil lamps and a huge water basin are the most famous and well preserved metalworks of this commission. Their presence in the shrine is known since more than six centuries. Beyond Timur history of monumental commissions and imperial art, they are spectacular witnesses of remote shrine endowments. They also constitute important supports for the history of Yasavi sufi order itself for, as shown by DeWeese, the shrine defined its « retrospective construction of its past ». As devotional supports and through their role in rituals, they may have served as concrete transmission media for the narrative construction of the miraculous events and of the practices performed by Yasavi. Since the late 19th century, the objects' devotional history is paralleled with their status of museum and heritage objects - between Russia and present day Kazakhstan - a last aspect that shall also be approached in this speech.



### **Towards an Ecumenical Modernity: The Anti-Sectarian Encounters of an Iraqi Shi'i 'ālim in the Interwar Middle East**

Christopher Cooper-Davies (University of Cambridge, United Kingdom; Woolf Institute, Cambridge, United Kingdom)

This paper explores Shi'i engagement with intra-Islamic ecumenical activism in the 1920s and 1930s. It analyses published tracts, speeches and the personal and professional networks of the Iraqi Shi'i 'ālim, Muhammad Hussein Kashif al-Ghita, to illustrate how Shi'i intellectuals sought to improve understandings of their faith and envision a unified vision of Islam. Religious prejudice and violence in the modern Middle East are often explained as products of the dissolution of the pluralistic Ottoman Empire with its long history of peaceful religious coexistence. Competitions over states' material and cultural resources, authoritarian regime strategies and the proliferation of print culture and modern media are all identified as spurring processes of 'sectarianisation'. Yet political sectarianism, polemics and violence tell only half the modern history of interfaith relations. This paper argues that Iraqi national integration and new communications technologies empowered Shi'is to imagine cross-sectarian futures. Distinct from Ottoman models of separate communal coexistence, these were modern intra-Islamic ecumenical theories, underpinned by notions of progress, public interest and national consociation. As a Shi'i ecumenical entrepreneur travelling and publishing widely across the Middle East, al-Ghita challenged polemical activity and religious intolerance through launching an ambitious public information campaign. His efforts illustrate the falsity of linear or deterministic assumptions about interfaith relations: namely, the implicit notion that they must deteriorate before they improve through mechanisms of conflict resolution and peacebuilding. Instead, I argue that sectarian and ecumenical activism emerge concomitantly and the entanglement between their respective discourses represents one of the indelible dialectics of modernity.

### **A "mestizaje" of legal culture: Documents of the Cathedral of Toledo(1083-1391)**

Rocio Daga Portillo (Ludwig-Maximilian University, Germany)

Muslim, Jews and Christians kept writing in Arabic and issuing Islamic legal documents for a period of ca. 250 years after the conquest of Toledo in 1085.

Arabic language, laws and legal culture were kept under Castilian administration, even when the population of Toledo had become subject to Christian „ law,“ Sunna an-Naṣārā, or Fuero.

The collection of documents of the Cathedral of Toledo witness the continuation of Islamic legal practice and legal culture in documents of transactions, donations, testaments, credits, etc., pertaining to the Christian community of Toledo for the period of 1083 until 1391. The continuity of Islamic "law" and legal culture under Christian rule and the miscegenation or “mestizaje” of the law in Toledo (Islamic, canon law, visigothic law) will be analysed, giving examples from a number of documents of this collection.

### **The Possible Civil State between Two Impossible States (the Secular and the Religious State): The Civil State as a Post-Secular State**

Housamedden Darwish (University of Leipzig, Germany)

Since the outset of the Arab Spring revolutions and uprisings, debates about the relationship between religion/Islam and the state/politics have intensified in the Arab-Islamic world in general and in the discourse of Islamic postcolonial Occidentalism in particular. This paper aims to discuss three basic concepts related to the debate on the relationship between state/politics and religion/Islam in the Islamic postcolonial Occidentalism discourses: the (impossible) Islamic state, “the (impossible) secular state”, “the (possible) civil state”. Hallaq argues that the Islamic state is realistically impossible, and that the concept of the “Islamic state” is inherently self-contradictory in terms and in theory. Others, such as Muhammad Fathi al-Shanqiti, go as far as adopting an anti-thesis, according to which it is the secular state that is impossible, not the Islamic state. al-Shanqiti believes there are only two possible states in the Arab and Islamic world: the “Sharia state”, that is, a democratic state with an Islamic moral and legislative reference, or a democratic “state of reason” that embraces both the Islamic and the secular and has no predetermined Islamic or secular reference except that decided by its people. Many figures in Islamic postcolonial Occidentalism (e.g. Tariq Ramadan and Rashid Ghannouchi) have advocated for a civil state that can overcome this harmful cognitive and normative dichotomy (secular state vs. religious/Islamic state). The paper seeks to analyze the concept of “civil (state)” and to explore its cognitive and normative/ideological possibilities and potentialities to deconstruct the “secular (state) vs. religious/Islamic (state)” dichotomy.

### **On the Relationship between Culture/Religion and Politics: A Critique of the Culturalist Approach to Islam**

Housamedden Darwish (University of Leipzig, Germany)

The paper aims to outline the main characteristics of the culturalist approach to Islam as an ideal type and critically analyze these characteristics. The culturalist approach views (Islamicate) culture, which is mainly reduced to its religious content or dimension, as the underlying cause behind the domination or hegemony of autocracy or political despotism in the Arab and Islamicate worlds. This approach is mainly discussed with reference to the situation in Arab and Islamicate countries, in particular Syria over the past five decades. According to culturalism, 'Islam is the problem' due to its intrinsic incompatibility or conflict with (political) modernity: democracy, secularity, and human rights. While seeing Islam as the problem appears contradictory to the view of Islam as the solution, both are based on the same culturalist understandings, formed in: (1) a reductionist view (reducing culture to religion); (2) a flexible view; (3) an essentialist and non- or anti-historical view; (4) a dogmatic or non-hermeneutical view; (5) a mechanical and anti-dialectical view (culture affects and produces politics, not vice versa); (6) an immoral view; (7) a political position. In critically analyzing these characteristics of the culturalist approach, the paper also considers its ethical and political dimensions or implications.

### **The Companions of the Cave (aṣḥāb al-kaḥf) in Early Muslim and Christian Traditions**

Ana Davitashvili (Universität Tübingen, Deutschland)

The paper focuses on the companions of the cave (aṣḥāb al-kaḥf) in early Islamic exegesis and compares it with pre-Islamic and contemporary Christian traditions. First, it analyzes commentaries on Q 18:9-26, predominantly featured as long narratives, in e.g., exegetical works of ‘Abd al-Razzāq al-Ṣan‘ānī (d. 211/826-7) and al-Ṭabarī (d. 310/923). By collecting all relevant reports and analyzing the chains of transmissions in early commentaries and hadith collections, the paper traces the transmitters and thereby, early Muslim exegetes who put the narratives into circulation. It proves that the reports emerged in the first 150 years hijrī. Thus, this study considers the possible Christian origin of the exegetes or their particularly keen interest in Isrā’īlīyāt. Meanwhile, the long passages of Muslim exegetes serve as a comparison with the Christian legend of seven or eight sleepers. Although the legend of sleepers of Ephesus was widespread in the Christian world of that time, solely Syrian and Latin versions of the story are preserved, dateable till the end of the 2nd/8th century. Ultimately, the paper reveals striking similarities of early Muslim and Christian traditions with each other by tracing how early Islamic exegesis sought to fill the gaps and integrated Christian material to explain the Qur’ānic passages and expand on the Qur’ānic verses of the companions of the cave.

**Heinrich Freiherr von Maltzan (1826–74): Abenteurer, Schriftsteller – Philologe?**

Nora Derbal (The Hebrew University of Jerusalem; Martin Buber Society of Fellows)

Gemeinhin werden populäre 'Orient'-Experten von Universitätsgelehrten durch ihren methodischen Ansatz unterschieden. Begrifflich prägt die Bezeichnung "Orientalistik" bis heute eine sich philologisch verortende Forschungspraxis, gegenüber der "angewandten Orientforschung" nichtphilologischer Ausprägung, wie etwa der Geographie des Orients oder der Anthropologie. Der Beitrag beleuchtet kritisch das Verhältnis von populärwissenschaftlicher Expertise und universitärer Orientalistik in der zweiten Hälfte des 19. Jahrhunderts am Beispiel der Karriere des Forschungsreisenden Heinrich Freiherr von Maltzan (1826-1874). Zeitgenossen sahen in Maltzan einen der "besten praktischen Kenner des Orients" (Ratzel 1884). In unzähligen Publikationen vermittelte Maltzan einer breiten Öffentlichkeit Wissen aus und über den Orient. Auf der Höhe seiner Karriere unterhielt Maltzan Korrespondenz mit Gelehrten, Hochschulprofessoren und Forschern. Er pflegte Mitgliedschaften mit einschlägigen Fachgesellschaften, bei denen er Vorträge hielt. Im Jahr 1871 wies die Deutsche Morgenländische Gesellschaft (DMG) Maltzan den Ehrenstatus eines "correspondierenden" Mitglieds zu. Nichtsdestotrotz blieb Maltzan ein Außenseiter der etablierten Orientalistik, die in ihm lediglich den Amateurwissenschaftler, Abenteurer und Liebhaber des Orients sah. Ausgangspunkt der Untersuchung sind Maltzan's Publikationen zur Arabischen Halbinsel und Briefwechsel, sowie seine Beiträge für wissenschaftliche Gesellschaften, wie für die DMG. Der Beitrag fragt nach dem Selbstverständnis, Erkenntnisinteresse, wissenschaftlichem Anspruch und methodologischem Ansatz des Forschungsreisenden. Die Untersuchung zeigt auf, wie sich Maltzan vom Abenteuerschriftsteller zum Philologen mauserte, jedoch nicht als solcher von der Wissenschaftsgemeinschaft anerkannt wurde.

**Modern codification of Islamic law: Israel as a case study**

Nijmi Edres (Georg-Eckert-Institute, Germany)

When we think of countries where problems of codification of Islamic law arise, we usually don't think of Israel. Yet, the specificity of its political context and the problems resulting from it at the legislative level, triggered interesting questions concerning if and how modern Islamic family law could be codified in the country. Israel provides an extremely rich case study when dealing with the nuances between codification and canonization of Islamic law in modern times, possible attempts and strategies to move from one (canonization) to the other (codification) and related problems. The paper will contextualize the Israeli case into the broader theoretical framework of the CanCode project, developed at Bergen University, presenting some of these strategies by specifically looking at the role and agency of Palestinian Muslim judges today sitting at the Shari'a Court of Appeals in West Jerusalem.

### **Greek monks in 7th century Italy and early Islam**

Thomas Eich (UHH, Germany)

The 7th century witnessed a migration of Greek (and possibly Armenian) congregations of monks (and possibly nuns) from Palestine to Rome, Naples, Sicily and Cartago. These individuals brought with them ideas, texts and relics. The Greek influence was particularly obvious in the Lateran Council of 649 about one of the most contested theological issue of the time - the concept of monoenergism - and the establishment of the School of Canterbury, which became pivotal for the spread of Rome oriented Christianity in England. Islamic Studies are usually unaware of this or find it boring. In this presentation I will show that e.g. the texts of the School of Canterbury can offer interesting insights into the religious landscape of Palestine of the early 7th century once we understand them as a product of the mentioned migration process.



### **Die Logik der islamischen Mystik**

Osama El Moudden (Dot, Deutschland)

Dieser Artikel untersucht den Sufismus als eine Wissenschaft, die nach eindeutigen Regeln und Gesetzmäßigkeiten zu Erkenntnissen gelangt.

Diese wird als Logik der islamischen Mystik /Sufismus bezeichnet und beinhaltet nicht nur spirituelle Meditationen, sondern auch einen Weg der Erkenntnis. Sufismus ist, wie Ibn Arabi formulierte, eine Reise, und der Sufi ist ein Reisender, und das Ziel der Reise ist die Erkenntnis zur Wahrheit. Basierend auf dieser Bedeutung hat die Logik des Sufismus fünf Säulen, die im Mittelpunkt dieses Artikels stehen. Die Fünf Säulen stellen sich wie folgt dar: 1. Die Sufi-Willenstheorie, 2. Die Sufi -Moral-Theorie, 3. Die Sufi-Maqāmāt-(Stationen) Theorien, 4. Die Sufi-Aḥwāl (Status)-Theorien, 5. Die Sufi-Theorien zur Wahrung der Sicherheit. Das Verständnis der Logik des Sufismus kann uns dabei helfen, viele Werke der islamischen Mystik zu verstehen sowie als Methode bei der Suche nach Wahrheit herangezogen werden.

### **Die Erneuerung des islamischen Denken nach Abū Ḥāmid al-Ġazzālī (gest. 505/1111)**

Osama El Moudden (Dot, Deutschland)

Dieser Artikel untersucht die Philosophie der Erneuerung nach al-Ġazzālī, der das islamische Denken revolutionierte, und wenn wir ihn mit den Philosophen der Aufklärung vergleichen, unter Berücksichtigung der kulturellen und historischen Besonderheiten von jedem von ihnen, kann man sagen, dass al-Ġazzālī der Kant des islamischen Denkens sei, wie Muḥammad Iqbāl postulierte. In dieser Studie versuchen wir, zwei Hauptansätze hervorzuheben, die al-Ġazzālī bei der Etablierung von seinem Verständnis der Erneuerung verwendete, nämlich erstens den logisch-theologischen Ansatz und zweitens den moralischen Ansatz der Sufis. Durch diese beiden Ansätze wollte al-Ġazzālī einen neuen Weg in der Aufklärung und Erneuerung des islamischen Geistes einschlagen, um einer der ersten Gelehrten zu sein, der die Notwendigkeit der Erneuerung im Islam erkannte.

### **Canonization of Islamic texts in contemporary Europe: Using translation as a lens**

Olav Elvin (University of Bergen, Norway; MF - Norwegian School of Theology, Religion and Society)

This paper looks into how canonization of Islamic texts take place in contemporary Europe. It uses Norway as a case, but will attempt to draw conclusions which may have wider significance. Following a soft start in the 1990s, the concept of canonization has been applied to the Islamic traditions in a fruitful way. Most of these contributions, however, have been focused on Islamic or Islamicate intellectual history, not on contemporary Islam.

In this study I explore how canonization of Islamic texts take place in contemporary Europe, using Norway as a case. The Muslim communities in both Norway and other countries in Western Europe often have a migration background, and have transnational ties to communities, organizations and movements in Muslim-majority countries. Many of the canonized texts have therefore mostly been available in non-European languages. This makes it possible to use translation as a lens for understanding contemporary processes of canonization.

The main source of data are interviews with many of those who have been involved in the translation process. Why were some works chosen as suitable for translation, whereas others were left out? Both theology and politics – in a broad sense – often mattered: It was seen as important to translate works which were theologically legitimate and representative of the movement people belonged to, as the same time as one sought to find works which were adaptable to the social context in Norway.

## **Fatāwā: Rhetorical Strategies to Generate Authority in Islamic Legal Opinions of the 20th century**

Sehra El-Khodary (Westfälische Wilhelms-Universität Münster, Deutschland)

This interdisciplinary dissertation project, settled between Islamic Studies and "Law and Literature", explores Fatāwā in 20th-century Egypt from a discourse-linguistic perspective. A central question of the study is how the complex discourse on authority and legitimacy is reflected in modern fatāwā in the light of traditional normative scholastic and scholarly hierarchies and comprehensive modern developments. The focus of the study is on the interplay of content, form, and effect and thus on the texts themselves. It can be assumed that the developments of modernity in all areas of life, such as a broader access to education, the establishment of ideologies such as the Egyptian Salafiyya movement and the use of periodical print media as a platform for modern 'iftā' inevitably affect the linguistic realization of Fatāwā. The agenda of Salafist scholars, above all Muḥammad Rašīd Riḍā, to plead for an independent iğtihād, to challenge the doctrine of taqlīd, which has been widespread since the 10th century, and to question the tradition-bound scholarly body, raises questions regarding the differences in scope and Type of argumentation techniques for making the judgments plausible, possible persuasive strategies and the extent of intertextual references in the fatāwā of a reform-oriented mufti to those of a traditional mufti. In addition to a presentation of this approach to researching Islamic legal opinions, which is quite innovative due to the specifically text-focused perspective, first results regarding the intertextual dimensions of the texts, especially with regard to the use, avoidance and positioning of references in the fatāwā of a reformer, will be presented.

## Different terms and conceptions of non-belief/non-Islam in the Arab World: evidence from the social media

Sebastian Elsässer (CAU Kiel, Germany)

Non-belief is a growing, yet highly complex phenomenon in Arab societies (here, I focus on Egypt and the Arab East). Terms and conceptions of non-belief/non-Islam are shaped by emerging non-religious trends and movements. But they are also subject to the dynamics of a highly regulated religious landscape dominated by authoritarian states and their affiliated religious institutions, as well as powerful Islamist movements. My contribution will survey and analyse the most common terms and conceptions of non-belief on the basis of an analysis of popular social media actors and channels involved in the discussion of atheism (*ilḥād*) and related world-views and/or religious stances. It will present and discuss the following findings:

(1) Non-believers and skeptics fall into a number of different schools of thought, most notable those who openly declare their 'religious status' (e.g. as atheist, agnostic or deist) and those who refuse to do so (For the lack of a better term, I call them 'freethinkers'). Not all non-believers are from a Muslim background, religious minorities such as Christians are also well represented. Many of those who identify with the non-religious trend use *lā-dīnī* (being „of no religion“) as an umbrella term, rather than the more specific term atheist (*mulḥid*). (2) Different actors within the believing camp have started addressing the challenge of non-belief. At least three different types of reaction can be seen: negotiation, denial, and counter-speech.

## **Emanzipations- und Integrationsdiskurse der Schia des Südlibanon während der Mandatszeit: die Reformzeitschrift al-ʿIrfān**

Nadja El-Shami (Universität Göttingen, Deutschland)

Die erste Hälfte des 20. Jahrhunderts war nicht nur für die gesamte nahöstliche Region eine politisch sowie gesellschaftlich bedeutende Umbruchphase in Bezug auf die Herausbildung von nationaler Staatlichkeit und Staatsbürgerlichkeit, sondern führte auch für die zahlreichen Minderheiten und Religionsgemeinschaften innerhalb des untergehenden osmanischen Reichs zu erheblichen Veränderungen. Eine Gemeinschaft, die sich in starkem Maße einem Wandel bezüglich ihres rechtlichen, bürgerlichen und politischen Status konfrontiert sah, waren dabei die Schiiten des im Jahr 1920 durch die französische Mandatsverwaltung neuausgerufenen Grand Liban.

Ziel dieses Vortrags ist es einen Einblick zu geben in die Inhalte, Formen und Kommunikationsprozesse der Emanzipations- und Integrationsbestrebungen der schiitischen Gemeinschaft des Südlibanon während der Umbruchphase von osmanischer Herrschaft zu französischem Mandat bis hin zur libanesischen Unabhängigkeit. Herausgearbeitet werden diese Emanzipations- und Integrationsbestrebungen dieser mehrheitlich im Südlibanon ansässigen Bevölkerungsgruppe anhand der Beiträge schiitischer Intellektueller in der Reformzeitschrift al-ʿIrfān.

So soll der Frage nachgegangen werden, welche Facetten einer gesellschaftlichen Modernisierung im Südlibanon sich mit Hilfe dieser historischen Quelle nachweisen lassen. Welche Schlüsselthemen und -diskurse lassen sich in al-ʿIrfān identifizieren, in deren Rahmen der Emanzipations- und Integrationsprozess der Schiiten verhandelt wurde? Wie sind die unterschiedlichen Themenfelder gewichtet und inwiefern sind die auf den ersten Blick disjunkt verlaufenden Diskursstränge doch miteinander verwoben? Welche Elemente trugen diese unterschiedlichen Themenfelder und Diskurse, sei es einzeln oder im Zusammenspiel, zu der Genese eines schiitischen Narratives bei und inwiefern beförderten sie so die politischen und sozialen Aspirationen dieser Bevölkerungsgruppe?

**A study of epistemological transformations of Islamic knowledge production in the western diasporic context during the interwar period 1918-1939**

Nagat Emara (Humboldt Universität Berlin, Germany)

This research aims at exploring the various epistemological changes of Islamic conceptual knowledge production in the field of *siyāsa sharʿiyya* and what is today known as Islamic Political Thought and its transformation in the interwar period by Islamicate diasporic intellectual figures that lived/live in the West. The focus will be on their articulation and reorganization of the concept of *umma* in contrast to the understanding of *umma* and *khilāfa* in the pre-modern period. In doing so it will explore the tacit epistemological change that occurred during various historical moments and the different socio-political factors that shape this diasporic discourse of Muslim intellectuals and are significant for understanding the postcolonial world and the emergence of decolonialism and its struggle for justice in the Muslim World.

**The Transformation of the concept of umma in the Age of Nationalism: A study of Husayn al-Marsafi's 1881 Risalat al-Kalim al-Thaman**

Nagat Emara (Humboldt Universität Berlin, Germany)

The question of whether Islam is compatible with modernity has been and remains to be part of a persisting discourse for the last two decades. There are two dominating opposing strands within that discourse, the strand of islamicate scholars that argue that there is just one static form of modernity, namely, western constructed modernity which is directly associated with industrialization, the enlightenment, and the European colonial enterprise and therefore, according to them, incompatible with Islam and Islamic values. Alternatively, the strand of islamicate scholars that argue that there are multiple-modernities (Eisenstadt 2000) that emerge within the Global South simultaneously as alternatives to the Western model.

This paper will examine the work of the Azharis Scholar al-Sheikh Hussain al-Marsafi (d.1890) to provide one dimension in the context of 19th century Egypt that is supposed to illustrate the complexity of the discourse around modernity and how it goes beyond the two polarised positions. My focus will be on analysing the first chapter of his book *Risālat al-kalim al-thamān* that reconceptualizes the concept of umma for a modern Egyptian audience. His understanding of umma is limited to the idea of a modern nation-state, in contrast to its premodern dominant understandings of umma as a transnational community.

The aim of the paper is to understand how this conceptual transformation present in his definition of the umma has occurred and to what extent it is shaped by the historical and political factors of his time in Egypt.



### **Saudi Arabia's Salafist Civil Rights Movement**

Peter Enz-Harlass (Universität Wien, Österreich)

Since the 2000s CE, a group of Saudi Arabian activists has been arguing that peaceful activism for basic rights and political reforms is an Islamic obligation. From 2009 until 2013 CE, they joined together in the Saudi Civil and Political Rights Association, which supported the victims of rights violations and called for reforms but was ultimately banned by the Saudi authorities. In general, their activism is based on a set of interrelated Islamic concepts, which they have turned into inspirations for peaceful activism. They believe that it is the state's duty to protect the innate rights of all citizens. The ruler must implement the Quranic concept of "consultation" (shura), which means introducing a constitution and a democratic form of government. Above all, Muslims must work for political reforms by peaceful means, because this is an implementation of the Islamic principle of "enjoining virtue and forbidding vice" and can even become "peaceful jihad". Significantly, the members of the movement see themselves as Salafists. They espouse a dynamic interpretation of Salafism, which is open to adopting modern concepts like democracy and civil society but insists on a core of rigid Salafist beliefs. They distance themselves from apolitical, quietist Salafists and from violent Salafi-Jihadis. Like other activist Salafists in Kuwait or Egypt they call for peaceful engagement with society. It will be interesting to analyse their concept of Salafism and put it into the wider context of the ongoing debate about the meaning of the term in modern Muslim societies.

## Reading and Writing Islamic History in the Early Modern Ottoman Empire

Vefa Erginbas (Providence College, United States of America)

What did the Ottomans know about Islamic History? What did they read and write? The Ottoman historians did not compose separate Islamic histories, works that are comparable to the medieval Islamic histories such as the ones by Ibn Kathir or Ibn Athir. Instead, they situated the Ottoman history within universal histories. These histories begin with the creation of the world and give a comprehensive picture of the peoples of the world. A history of Islamic dynasties culminates in the history of the House of Osman. Pre-Ottoman sections of these histories are often deemed unimportant and redundant. However, a close reading of these histories proves that the Ottoman intellectuals did not only read and write about Islamic history extensively but also utilized these histories for a variety of purposes sometimes to legitimize certain aspects of Ottoman history and sometimes to make statements and arguments about the contemporary events.

In this paper, I will look closely at select Ottoman universal histories from the period before 1700 such as the ones written by Sukrullah, Cenabi, Diyarbekri, Mustafa Ali, and Katip Celebi among others, to decipher the ways that the Ottoman historians dealt with Islamic history. I will pay particular attention to early Islamic history to understand how the Ottoman historians thought about the succession struggle in early Islam and Abbasid Revolution and what one can learn from these histories about Ottoman religiosity.

### **Salafism and Sectarianism in the Maghreb**

Guy Eyre (King's College London/SOAS, University of London)

This paper looks at something unexpected – how ‘quietist’ Salafi actors in Morocco and Algeria, who claim they “don’t do politics”, actually do do politics. Politically ‘quietist’ expressions of Salafism were long thought to be a defining feature of Salafi trends. These Salafi groups are typically known for their focus on studying and teaching Islam, and cleansing it of ‘impurities’, and their lack of interest in formal politics, if not their traditional full-blown rejection of all formal political participation and activism. Much contemporary scholarship on global Salafism typically describes the politics of Salafi actors in terms of involvement in formal institutional politics, and how they contest state authority and legitimacy – practices that ‘quietist’ Salafi groups explicitly disavow. This paper, however, attempts to advance understanding of Salafi political practices and, in doing so, broaden and nuance notions of ‘political’ Salafis within the scholarship on Islamic politics. It does so by critically reworking interventions on boundary-politics (Schmitt, 1996) political friendship (Friedman 1992; Schwarzenbach 2009). Drawing on in-depth interviews, ethnographic data, and analysis of Salafi literature, this paper radically rethinks the nature of Salafi politics in terms of practices of drawing friend/antagonist borders and of intra-group solidarity-as-friendship at the level of key concepts of (a) “crisis” (al-Azma), (b) “change” (al-Taghyīr), and (c) “politics” (al-Siyāsa).

## Kritik der juristischen Vernunft: Über die Rechtsfindungsfähigkeit der Vernunft (‘aql) bei den Schiiten

Ghazaleh Faridzadeh (Universität Wien, Austria)

Einer der Unterschiede zwischen den verschiedenen islamischen Rechtsschulen liegt in der Anerkennung der als gültig geltenden Rechtsquellen. Neben Koran, Sunna und Konsensus ziehen die Schiiten auch die „Vernunft“ (‘aql) als Quelle heran, die meisten sunnitischen Schulen dagegen andere Mittel wie Analogie, istihsān, al-maṣāliḥ al-mursala....

Über die juristische Rolle der Vernunft bei den Schiiten herrscht jedoch bislang keine Einigkeit, weder im europäischen Schrifttum, noch in der schiitischen Literatur selbst. Es ist vor allem umstritten, ob die „Vernunft“ unabhängig von der Offenbarung das Recht erkennen könne, oder ob sie nur die Offenbarungsnormen auf neue Fragestellungen über ihren expliziten Sinn hinaus erweitere. Doch auch im Falle der Anerkennung der Vernunft als eine eigenständige Quelle, von dem sich das substantielle Recht ableiten lässt, bleibt es nach wie vor strittig, wie weit die unabhängige Rechtsfindungstätigkeit der Vernunft geht. Ist sie überhaupt im Stande, aus eigener Kraft absolut gültige Rechtsnormen zu entwickeln, die auf den konkreten Einzelfall angewendet werden können? Auf welche Art und Weise soll die Vernunft diese Rechtserkenntnis gewinnen? Handelt es sich hier um eine Art „soziale Vernunft“? Wenn ja, welche Rolle spielt dann die jeweilige soziale Wirklichkeit, die sich ja zeitlich und örtlich fortlaufend verändert?

Basierend auf diese Fragen zielt der vorliegende Beitrag darauf ab, das Wesen der schiitischen Vernunft und die normative Kraft des „unabhängigen rationalen Beweises“ (al-mustaḳillāt al-‘aqliya) näher zu untersuchen, um auf diese Weise die Relation zwischen Vernunft, Natur und Religion in dem normativen Verständnis der schiitischen Denker aufklären zu können.

## **Overlooked Egyptian Avant-garde Journals of the 1930s: Reframing a Canonized Historical Narrative of al-shi'r al-manthūr**

Nevine Fayek (WWU Münster, DE)

While exploring the personal archive of the Egyptian under-studied avant-garde prose-poet Ḥusayn 'Afīf (1902 – 1979), I was able to trace an overlooked corpus of literary journals from the 1930s. Some of those were not accessible in official archives but rather – similar to 'Afīf's documents - privately archived by families of intellectuals or interested collectors, which explains why they remain largely absent as primary sources in scholarly references. Revisiting those journals (often accidentally accessed), resurrects an unattended corpus of prose poetry and subsequently reframes the canonized historical narrative about Arabic modern poetry. It calls into questioning the critical and historical perception of approaches to the so-called "al-shi'r al-manthūr" – a hybrid experimental poetic form that initiated the use of prose as a medium for poetic expression since the beginning of the 20th century. My research examines the context that allowed the emergence of this text within a certain cultural dynamic that is closely related to the agency of the specialized literary journals, particularly of the 1930s; an era that had witnessed the formation of literary groups centering specialized periodicals for the first time in Arabic history. I argue that the journal as a medium created new spaces for unprecedented writing practices and respectively a new culture of literary experimentation and debate.

### **Modern Muslim Qur'an Hermeneutics between Secular and Islamic Normativities**

Rahel Fischbach (Universität Innsbruck, Austria)

My paper discusses the viability of reaching a rapprochement between historical-academic and Muslim “indigenous” approaches to the Qur'an – often said to be incompatible. To assess this desideratum voiced by several Qur'anic and Islamic Studies scholars, I focus on the relation between the transcendent and contingent in recent Muslim treatments of the Qur'an. Based on a variety of legal, hermeneutic, philosophical, and activist approaches, I argue that our own politicized grammar for analyzing debates over history and the Qur'an impedes mutual understanding. Proponents and contestants of historical method alike interpret any opposition in binary categories: modern-traditional, outsider-insider, Muslim-Western. Advocates of historical method often consider it universally applicable – as a remedy for the partialities of tradition and a vehicle of “progress.” In contrast, Muslims have long contested historical approaches that upset the belief in the Qur'an as the direct word of God. Critics mainly situated in post-colonial studies fear that historicizing non-Western religions implicates epistemic violence, i.e., the process by which Western forms of knowing preclude or annul local forms of knowledge. Examining the ways by which recent Muslim thinkers mediate history and transcendence in their Qur'an hermeneutics, on the other hand, qualifies the claims of both those who discredit as un-scholarly any approach not self-identifying as historical and those who view history as alien to Islam.

### **Neues zur Überlieferung und Bedeutung von Yāqūts „Lexikon der belebten Plätze“**

Kurt Franz (Universität Tübingen)

Die erdkundliche Literatur in den Sprachen des Islams erfährt in jüngster Zeit insbesondere drei Neubewertungen: Hinsichtlich ihres Gehalts wird sie als ein Feld der Intellectual History verstanden; jenseits der engeren Wissenschaftsgeschichte treten zunehmend ihre lebensweltlichen und politischen Bezüge in den Blick; und es stellt sich zugleich die Frage nach der Tauglichkeit des Gattungsbegriffes „Geographie“.

Welcher Stellenwert kommt dabei der größten arabischen Erdkunde zu, Yāqūts formal einzigartigem Mu‘ğam al-buldān (1226/29)? Ich stelle dazu einen Survey der Handschriftenlage vor. Er erfasst bis dato mehr als 65 Codices mit ca. 110 erhaltenen Bänden des Buches (1254–ca. 1900) sowie ferner zwei Epitomen von dritter Hand in 35 einbändigen Codices (1485–1869).

Diese sehr erhebliche, bislang nicht bekannte Überlieferungserfolg wird anhand der zeitlichen wie räumlichen Verteilung der Textzeugen diskutiert. Ausgehend von der Annahme, dass die anhaltende und auch weitläufige Verbreitung ihren Grund in der Beschaffenheit des Werkes selbst hat, stelle ich Überlegungen an, welche sachlichen Eigenschaften, Formmerkmale und außertextuellen Bezugnahmen geeignet waren, das Lexikon über ein Dreivierteljahrtausend bedeutsam bleiben zu lassen.

### **Future Making by Teaching Islamic Female Past**

Britta Frede (Africa Multiple Cluster of Excellence, University of Bayreuth, Germany)

This presentation looks at contemporary Sira Literature authored by female Islamic scholars in Arabophone Africa. Such popular literature genre is available on local markets and consists of small booklets in which stories about the Prophet's companions are compiled. It, therefore, addresses a broad public and reacts to the demand of learning about Islam at least among certain social strata. The focus lies on booklets concerning compilations of female companions only and will ask questions about what this literature might be telling us concerning the imaginations of a Muslim future in the region. Female Islamic scholars sampled all of these booklets discussed in the presentation. Their authors are from different generations and were trained in different educational institutions. The author will reflect on the genre and its modern development in Arabic literature and look at contexts of classical pedagogical writing based on biographical reflections and ongoing social transformations. What are the capacities of the genre for creative imaginary and devotional practice? By proposing a futurist-reading mode, thoughts will be shared about imaginations of Islamic Womanhood and possible multiplicities of belief presented by such classical literature.



### **Die "Entdeckung" des Islams in der DDR nach 1979**

Simon Wolfgang Fuchs (Albert-Ludwigs-Universität Freiburg, Deutschland)

Für die gegenwartsbezogene Nahostforschung der DDR, angesiedelt vor allem an der Sektion Afrika- und Nahostwissenschaften der Karl-Marx-Universität in Leipzig, spielte der Islam bis zum Jahr 1979 praktisch keine Rolle. Große, interdisziplinäre Forschungsprojekte seit den späten 1960er Jahren bezogen sich auf "nationale Befreiungsbewegungen" und eine marxistische Interpretation der arabischen Geschichte. Mit der iranischen Revolution wurde jedoch über Nacht deutlich, dass der Islam nicht allein als reaktionäres Relikt oder vage als progressiv umzuinterpretierendes Erbe begriffen werden konnte. Die konkrete Bewältigung dieser Herausforderung stellte sich aber als ein Problem dar: Es mangelte schlicht an islamwissenschaftlicher Expertise. Sämtliche Forschungsvorhaben zu "Der Islam in Nordafrika und Nahost" ab den frühen 1980er Jahren ruhten auf den Schultern von einer lediglich kleinen Zahl von Wissenschaftler\*innen. Anhand von Aktenmaterial, Veröffentlichungen und Nachlässen zeichne ich nach, wie diese Kolleg\*innen versuchten, den Aufstieg des politischen Islams zu erklären, auf seine Fähigkeit als antiimperialistischer Bündnispartner abzuklopfen und zum Teil in eine Traditionslinie mit dem arabischen Sozialismus zu stellen.

## **The Frontier pushes back: From Local Languages to Imperial Substrate(s) in Scribal Practices in 8th-century Central Asia**

Eugenio Garosi (Ludwig-Maximilians-Universität / RomanIslam Center, Italien)

The borderlands to the north and south of the Oxus river are among the few regions of the Islamicate world from which original documentary evidence reaching as far back as the inception of Muslim rule is extant. Besides shedding light on several aspects of everyday life, texts on paper and parchment, ostraca, and coins offer a window into the ways in which Muslim imperial presence had to be constantly negotiated on the eastern edge of the Umayyad and Abbasid Empires. The present contribution focuses on the impact of imperial centralizing efforts revolving around the implementation of Arabic as the official language of the Muslim administration on the local social framework.

Drawing from multilingual archives as well as numismatic sources from 8th-century Sogdiana and Bactria, my presentation will focus on the social reach of an Arabic-language bureaucratic apparatus on the eastern frontier of the Umayyad and early Abbasid empires. I will devote particular attention to instances of confluence of superstratal scribal traditions introduced by the Arabs and substratal practices commonly implemented in Middle Iranian languages. Conversely, special emphasis will be put on the process of assimilation of local bureaucrats into the Islamic administrative machinery and these individuals' role as brokers of scribal practices and fashions.

In order to better flesh out distinctive social connotations attached to language use in the region, the presentation will further weigh evidence from the Central Asian theatre against information from coeval Egypt, Syria, and Iran.

**Scholarly peacekeepers: How can dialogue and mediation in fragile contexts tap the potential of religious studies?**

Katrin Gerlach (HU Berlin, Deutschland)

A deeper understanding of the religious beliefs of the people involved in a conflict is indispensable for the process of dialogue, mediation and post-conflict rebuilding. The so-called Western nations invest billions of Euros in Peacekeeping and Stabilization programmes. Their governments are advised by scholars from different scientific fields, many of whom have a background in social and political sciences. The here presented panel entry will address the question what the studies of Middle Eastern and African religions and of religious history can complement to international post-conflict peacebuilding efforts and what role they can play particularly in conflict prevention. It will argue that an informed negotiator needs to have a deeper understanding of religious history and tradition and discuss how religious studies can be integrated into the mediators' training. The panel entry therefore also makes the case for an interdisciplinary approach to mediation and negotiation in international crises.

**Interaction rituals, devotional literature and the production of social meaning, authority and normativity in Mamluk Damascus and Cairo**

Mohammad Gharaibeh (Humboldt-Universität zu Berlin, Germany)

This paper will examine how scholarly communities in the Mamluk period fostered certain types of emotions through devotional practices and literature, in addition to their more prominent educational interaction rituals, such as teaching, lecturing, reading groups and auditions. It focuses on communities that are in the current scholarship primarily known for their contributions within the 'normative' discourse. But, by highlighting the devotional aspects of them, i.e. their writings and interactions, the paper aims to demonstrate the significant role of emotions and emotional energy in constructing social meaning, authority and normativity.

The theoretical framework, that stands behind this paper, states that interaction rituals (IR), evoke emotions and emotional energy that foster solidarity, comradeship as well as loyalty and obedience. They strengthen the loyalty towards certain ideas and values, that are symbols of certain groups. For the history and evolution of school of thoughts in the Islamic intellectual history, this approach helps to comprehend the complex processes in the production of social meaning, authority and normativity.

Studies that explore the evolution of (schools of) thoughts have focused on 'normative' discourses in disciplines such as law, theology, or hadith, or the dynamics of social networks by considering teacher-student relations and rivalries among peers. This paper adds to this the importance of emotions produced through devotional practices and literature within the process of constructing social meaning, authority and normativity.

**In Pursuit of the First Commentary (Sharḥ) of al-Fiqh al-akbar by Abū Ḥanīfa: Was it Written in the 9th/15th Century**

Kadir Gömbeyaz (Kocaeli University, Turkey)

Abū Ḥanīfa (d. 150/767) is undoubtedly one of the most influential central figures of Islamic thought. Some works on the Islamic creed, which were narrated by his students, are attributed to him. The most well-known one is al-Fiqh al-akbar, which is actually the common name of two separate texts transmitted by two different persons in the circle around Abū Ḥanīfa. Being aware of this situation, an Ottoman scholar al-Bayāḏizāda (d. 1098/1687) distinguishes between the text narrated by Abū Muṭī' as al-Fiqh al-abṣat (al-Fiqh al-akbar I) and the text narrated by Ḥammād as al-Fiqh al-akbar (al-Fiqh al-akbar II). The fact that these two different texts are referred to with the same name has created the problem of which text is meant in the references in Islamic books to the work. Also, the commentaries (sharḥs) written on the work caused confusion about which text was commented, and even sometimes wrong evaluations were made. Aware of this problem, this study tries to determine the first commentary written on al-Fiqh al-akbar (II) narrated by Ḥammād. As a result of the findings obtained, we have reached that the first, at least extant, sharḥ(s) on the work were written in the 9th/15th century. Regarding this conclusion, we offer some suggestions, focusing on the possible reasons why al-Fiqh al-akbar was commented after about seven centuries for the first time. The findings of this study that was previously published in Turkish will be presented to the discussion of the international academy on the occasion of this congress.

### **Islamization and urban changes in the Western Mediterranean: the case of Córdoba (al-Andalus)**

Carmen Gonzalez Gutierrez (University of Cordoba, Spain)

This paper aims to illustrate some dynamics of (re)occupation, (re)conditioning and general change occurred progressively in urban spaces with the arrival of Islam to the Iberian Peninsula in the 8th c. In order to do so, the city of Cordoba (Madinat Qurtuba), capital of al-Andalus under the Umayyad rule, has been chosen as a study case. The relationship between the religious and political changes occurred in the city from the early 8th century onwards and the associated changes in urban spaces and forms of life will be explored using archaeology as the main source of information. Due to their extension, relevance and also due to the very recent findings located in the frame of contemporary archaeological interventions, particular attention will be paid to the urban areas developed beyond the wall perimeter of the city during the rule of the Umayyad dynasty.

## **Historische Netzwerkanalyse als Zugang zu einer systematischen Periodikaforschung**

Till Grallert (Humboldt-Universität zu Berlin, DE)

Periodika sind das diskursive Medium par excellence. Ihre Bedeutung für die Ideengeschichte und die ihnen inhärenten Funktionsweisen erschließen sich erst, wenn die Ebene einzelner Ausgaben und Titel verlassen werden kann und die Beziehungen und Verflechtungen zwischen Zeitschriften systematisch und in ihrer Pluralität als sozialer Institution, kapitalistischer Unternehmung, und intellektuellem Projekt in das Zentrum der Untersuchung gestellt werden. Allerdings wird die arabische Periodikaforschung, wenn sie denn überhaupt das Anekdotische verlässt, auch durch die potentiell gewaltige Fülle des zu sichtenden Materials von Studien zu einzelnen Titeln dominiert. Aktuelle, an der Gesamtzahl der publizierten Titel und Ausgaben gemessene, zaghafte Fortschritte in der Digitalisierung arabischer Periodika ermöglichen es nun erstmals Methoden des distant reading zur systematischen und reproduzierbaren Untersuchung der intellektuellen Netzwerke von Autor\_innen und Werken anzuwenden.

Der Beitrag macht Ansätze der computationellen Netzwerkanalyse für die Forschung zu arabischen Periodika des spätoomanischen östlichen Mittelmeerraumes nutzbar. Die Grundlage ist ein Korpus digitaler Editionen und bibliographischer Metadaten von 7 Zeitschriften mit mehr als 600 Ausgaben, die zwischen 1892 und 1918 in Bagdad, Beirut, Damaskus und Kairo erschienen, der im Kontext meines Projektes Open Arabic Periodical Editions erstellt wurde. Ich untersuche Netzwerke von zitierten und erwähnten Periodikatiteln, sowie soziale Netzwerke der Autor\_innen und Herausgeber\_innen. Ziel der Analyse ist es Verschiebungen im relativen Gewicht einzelner Knoten in den Netzwerken, sowie die Bildung von Gruppen mit besonders vielen Verbindungen untereinander zu betrachten. Ein besonderer Fokus gilt dabei geographischen Aspekten.

Der Beitrag wird die Methode und ihre Anwendung auf das Material diskutieren, sowie die Ergebnisse der Netzwerkanalyse vorstellen.

**Syrian Musicians and Maqām in Istanbul: Reconceptualising Aesthetic Agency in Displacement**  
Dunya Habash (University of Cambridge, United Kingdom)

Since the ‘Syrian refugee crisis’ hit the shores of Europe in 2015, ethnomusicological attention has increased towards the study of the musical dynamics of migrants and refugees. Considering this emerging interest in the field, this paper explores Syrian displacement and integration through the cultural practice of music-making rather than analyzing the forced migrations experience through more normative lenses such as structural and economic integration. My argument is based on ethnographic research conducted with Syrian musicians between 2018 to 2021 in Istanbul, which has become home to nearly 600,000 Syrians and now recognized as a city where ‘Syrian culture is flourishing.’ Drawing on scholarly approaches in migration studies, Middle Eastern studies and ethnomusicology, this research relies primarily on anthropological methods through semi-structured interviews, participant observation, and daily informal conversations and encounters with Syrian musicians and their audiences in Istanbul. My data analysis led to a re-conceptualization of the concept of ‘aesthetic agency’ (Bohlman 2011) in refugee music making, showing that not always an outward manifestation, agency, resistance, and resilience can also be an unspoken, inward negotiation as refugees overcome cultural taboos in contexts of displacement. I highlight the underlying difficulties of integrating into a host society where spatial, social, material, and economic realities have changed significantly compared to the home country. Exploring challenges through the lived experience of Syrian musicians in Turkey sheds light on the various forces at play when musical cultures come into contact, enabling more nuanced language when speaking about musical culture in exile and movement.



**Preaching to the (un)converted: Alid loyalism, confessional boundaries, and popular sermons in 8th/14th century Iran**

Alexander Hainy-Khaleeli (University of Exeter, United Kingdom)

The conversion of Iran to Twelver Shī'ism by the Safavid Dynasty (r. 1501–1722) has long overshadowed the study of Iranian Shī'ism in preceding centuries. The Mongol-Timurid period is seen as a time of confessional ambiguity in the Persian world owing to an upsurge of pro-Shī'ī sentiments in nominally Sunnī circles in the form of devotion to the Prophet's Family. To date, studies on this phenomenon (which Hodgson termed "Alid loyalty") have focused on messianic and heterodox movements. By contrast, relatively little research has been carried out into the state of "orthodox" Twelver Shī'ism in Iran at this time.

In this context, a collection of sermons composed by Shī'ī Sabzavarī, a Twelver Shī'ī preacher in 8th/14th-century Sabzavār presents an interesting case study. At the time these sermons were composed, the city served as the capital of the Sarbadārs—an oligarchy who governed parts of Khurāsān following the collapse of the Ilkhānate, and whom later sources portray as Shī'ī sectarians. Therefore, these sermons represent an example of Shī'ī preaching during a time of Shī'ī political ascendancy. However, far from exhibiting sharp sectarian boundaries, these sermons use devotion to the Prophet and his Family, while avoiding overt criticism of the Rāshidūn Caliphs, to appeal to a primarily Sunnī audience. This both throws into question later accounts of Sarbadār rule and asks that we re-evaluate the state of Shī'ism in Persian lands before the Safavid period.

## **Der Ost-West-Konflikt im Spiegel der Nahostwissenschaft der 1960er und 70er Jahre**

Dennis Halft (Theologische Fakultät Trier, Deutschland)

Mit der Teilung Deutschlands nach dem Zweiten Weltkrieg nahmen auch die nahostbezogenen Wissenschaften unterschiedliche Richtungen. Während sich die orientalischen Disziplinen in der BRD (zunächst) weiterhin als weitgehend "klassische" Philologien verstanden, tendierte die Nahostwissenschaft in der DDR stärker zu gegenwartsbezogenen und damit außenpolitisch relevanten Analysen der wirtschaftlich-sozialen Verhältnisse in der "Dritten Welt". Auf Grundlage von Recherchen im Universitätsarchiv Leipzig und in einzelnen Nachlässen geht der Vortrag der Frage nach, wie sich die Logik der Ost-West-Konfrontation auf die Repräsentation nahostwissenschaftlicher Forschung der DDR ad intra und ad extra auswirkte. Dazu werden Debatten der 1960er Jahre um die Frage nach der Legitimität von Veröffentlichungen von ostdeutschen Wissenschaftler\*innen in westdeutschen Organen, u. a. in der "Zeitschrift der Deutschen Morgenländischen Gesellschaft", ebenso analysiert wie die Repräsentation der DDR-Delegation auf dem 28. Internationalen Orientalistenkongress in Canberra, Australien, 1971. Wie positionierte sich die DDR-Wissenschaft auf dem Gebiet der Nahoststudien unter dem Einfluss von Marxismus-Leninismus sowie übergeordneter außenpolitischer Interessen gegenüber "westlichen" Kolleg\*innen und ihren Forschungen?

## **Self-Narratives of Conversion from Islam to Christianity from Late 19th-/Early 20th-Century Iran and India**

Dennis Halft (Theologische Fakultät Trier, Deutschland)

Autobiographies by converted Muslims who left Islam and accepted another religion dating from prior to the 1800s are relatively rare. While polemical tracts by converts against their former religion were widely disseminated, they contain little information on the process and circumstances leading to an individual conversion. From the 19th century onward, an increasing number of converted Muslims wrote narrative accounts with a more personal tone in which they reflect on their conversion and its social implications. These self-narratives of conversion, particularly in published form, shed light on how a convert perceived himself/herself and how he/she wished to be perceived by others after his/her conversion. The present paper offers an analysis of printed autobiographical narratives by (male) Muslims of both Sunni and Shiite background who converted to Protestantism in Iran or India at the turn of the 19th and 20th centuries. Some of these writings were published in mission studies journals and offered missionaries informative examples of how to proselytize among Muslims. The paper not only examines in a historical perspective the converts' narratives and self-representations, it also discusses the function of such printed autobiographical material for missionary purposes.

**'Atheists' or 'Post-Muslims'? An attempt to address the discourse over non-religion in Turkey**

Pierre Hecker (Centre for Near and Middle Eastern Studies, Philipps-Universität Marburg, Germany)

The very existence of atheism and non-religion contradict the dominant narrative of the Muslim nature of the Turkish nation and, on a related note, the discursive supremacy of Sunni Islam. The presence of non-religious individuals in Turkish society is therefore often denied, and the fact that a significant number of people have left Islam in recent years obscured. Nonetheless, the loss of religious faith among youths from conservative families has been a widely discussed phenomenon in recent years. The fear of atheism plays only a secondary role in this debate. The relativization of religious truths and the blurring of formerly clear-cut religious identities determines the argument of those who raise concerns about the younger generation's alleged loss of religious faith.

This paper touches upon the discursive construction of atheism and non-religion in Turkey and discusses the pitfalls of becoming and being an atheist. It also deals with the issue of why so many people choose to leave Islam and addresses the individualization of religious belief. In doing so, this paper also draws on biographical interviews conducted by the speaker with individuals from Turkey who have recently left Islam.

### **Islamic Cities in the West the View from the East**

Stefan Heidemann (RomanIslam Center, Universität Hamburg, Germany)

In the Eastern Mediterranean during the Umayyad and Early Abbasid period the Late Antique Cities were still well preserved. Also the Hellenistic traditions of city planning with rectangular insulae was continued but now adapted to the needs of a changing society. In the Islamic West the function of the Roman urban model had mostly lost its power. The region experienced two waves of conquering communities, the Visigoth and Vandals, and the Muslim armies.

One of the main factors in the transformation of the cities by the conquering Muslim communities was the non-celibatary character of the army, which led to polycentric even segregated cities. The absence of public property in Islamic law, might have contributed to the absence of public and communal spaces within the cities.

### The Late Narratives of the Nature of State in the Middle East

Reza Hosseini (Shahid Beheshti University (National University), Iran, Islamic Republic of)

In general, each attempt to define a special concept inevitably is selective; including or excluding several elements of the definition. In narrativity, history doesn't consider as a mere sequence of objective events or a mythical and metaphysical phenomenon, rather, it is considered as a meaningful narrative. As Aristotle argued in Poetics, the story creates the whole and complete narrative through "Emplot"[1]. Also, according to Paul Ricoeur, emplotment is a setting out of the real as an integrated whole. In the other words, emplotment in the narrative is a construction of non-chronological and meaningful history. Accordingly, the essence of historical narratives is social imagination which is derived from various contexts. Regarding this theoretical framework, we seize the methodological-epistemological tool to look at the nature of *state* in the modern history of the Middle East. These are fundamental questions: What is the relationship between narrative and *social imagination*, on one hand, and the nature and function of state, on the other? What is the impact of colonialism on the definition of state in the late 20th century among Orientalism and Occidentalism in the Middle East? How we can assess the role of social imagination of *backwardness* in these definitions? For answers, I will draw the coordinates of modern social imagination in the contemporary Muslim societies which created dual concepts such as West/Orient, Colonialism/Despotism, Secular state/ Religious state, etc.

[1] *muthos*

### **The Late Narratives of the Nature of State in the Contemporary Iranian Political Debates**

Reza Hosseini (Shahid Beheshti University (National University), Iran, Islamic Republic of)

It seems that the relationship between Islam and State in Iran has particular characteristics compared to other Arab societies due to some historical and intellectual distinctions. Nonetheless, Iranians have two considerable shared experiences with Arab societies approximately in the 19th century that their socio-political implications remain alive: (indirect) colonialism and modernity. According to Erwin Rosenthal's classification, in political thought in medieval Islam, Islamic political texts, historically, have oscillated between the Islamic political regime (Caliphate) based on Sharia, the art of government based on some Persian vizier's (minister) advice to Islamic sovereign as Caliph or Sultan (King), and finally, the political philosophy based on Greek philosophy heritage. Even though the obvious boundaries among the sides of this triangle, relatively, have been obscured in the contemporary era, some contemporary political texts aimed to establish an Islamic state should be considered as the Sharia-legal texts. Therefore, many political debates across the concept of power are counted under this category in the Iranian post-1979 revolution from the necessity of the Islamic state to the necessity of secularism. In the last decade, some Islamic/academic scholars tried to offer a third path to overcome a rigid dichotomy between the Islamic State and the Secular State. It seems that this path can be called: "a religious-democratic state" that has closer meaning to the "civil state". The critical stance of this kind of state is based on the criticism of an authoritarian aspect of an Islamic state and a legally non-guaranteeable aspect of a secular state.

### **Pre-modern standardization of Zaydi law**

Eirik Hovden (University of Bergen, Norway)

The Zaydi (Shi'a fiver) tradition gives the right to their imams (caliphs) to issue law in matters where the sharia is open for interpretation and where conflicts in court necessitated standardization on a systemic level. These lists of chosen rules were called *ikhtiyārāt* and were binding for the judges of the realm. This temporal law was considered valid as long as the imam is in power. Later examples are the *ikhtiyārāt* of imam Yaḥyā Ḥamīd al-Dīn (d. 1948) and Imam Aḥmad (d.1962) which political function and usage in court have been analyzed by scholars like Brinkley Messick, Bernard Haykel and others. Earlier examples of *ikhtiyārāt* exists from the Qāsimi period, a prominent example being the *ikhtiyārāt* of al-Imam al-Mutawakkil Ismā'īl (d. 1676). The earlier history and development of this genre is far from well understood. The term "*ikhtiyārāt*" seems not to have been established as an emic term for the genre until quite late, despite the much longer history of Zaydi imams issuing temporary rules binding for judges of the realm and in theory for all Muslims. When does the genre of compilations of *rasā'il* and *fatāwā* (called *majmū'* in the Zaydi tradition) of individual imams end, and the genre of *ikhtiyārāt* take over? What does the shift in genre entail in terms of function? This paper provides some preliminary findings of the ongoing research of the author on this topic.



### **Zaydi Jurisprudence (fiqh) and the Other: initial findings**

Kerstin Hünefeld (Martin Buber Society of Fellows, Hebrew University Jerusalem)

When it comes to Others in Islamic Law and political thought, research often focuses on Dhimmis (“protected people”) and other non-Muslims. But what about all the other Others, such as “corrupt” or “sinning” Muslims? What about the various ways in which Self and Otherness is constructed, and the simultaneity of being both, such as “heretic” from an external perspective but Muslim by self-definition, or the aforementioned dhimmis who, on the one hand, represent Islam’s religious Other but, on the other hand, do not exist outside a political Islamic Self?

Setting out from the academically understudied classic comparative Yemeni Zaydī works of jurisprudence (fiqh), such as the Kitāb al-Intiṣār by Yaḥyā b. Ḥamza (d. 1348-49) and the Sharḥ al-Azhār by Ibn Miftāḥ (d. 1472) with its later ongoing layers of commentary, this paper shares the initial findings of my second book project on Self and Other in Early Modern Islamic Law and Political Thought: Between Diversity and Unity. Comparative Zaydī fiqh is an ideal starting point for this endeavour precisely because it cites several opinions that are not marked as madhhab (here: the Zaydī school of thought), such as Imāmī (12-shiite), Hanafī, Shāfi‘ī, and Ḥanbalī teachings. It also refers to the opinions of smaller groups belonging to the overall Zaydī spectrum, a definition of which is one of the more far-reaching goals of the project. The research is based on both printed works and hand-written manuscripts.

## **The Niqābat al-Ashrāf and the State: Two Revivals of Sharifism Between Sunna and Shī'a in Modern Iraq**

David Jordan (Ruhr-Universität Bochum, Germany)

This contribution probes into the historical development of the niqābat al-ashrāf and the interest in tribal genealogies and Prophetic descent among Sunnīs and Shī'īs in Iraq from the late Ottoman period until the present. Beginning with one of the most politically influential nuqabā' al-ashrāf in the Ḥamīdian era, Abū l-Hudā al-Ṣayyādī, and his genealogical works, this paper explores the emergence of a special caste among the Prophetic descendants, al-sāda al-rifā'iyya (the descendants of the Sufi saint Aḥmad al-Rifā'ī) through his broad nuqabā'-network throughout the Fertile Crescent. After al-Ṣayyādī's death in 1909, this network survived for a few decades under the newly established Hashemite monarchy in Iraq until the rise of Marxist and socialist ideas in the republican state of the 1950s brought about its decline along with Sharifism in general. This decline continued until the 1980s and 1990s, when Ṣaddām Ḥusayn's Arab Socialist Ba'th Regime initiated the reestablishment of a state-controlled niqābat al-ashrāf in the Ministry of the Interior along with the legal control and official registration of all Prophetic descendants in Iraq as well as the official verification of their pedigrees. This late state initiative heavily built on Abū l-Hudā al-Ṣayyādī's legacy, with Ṣaddām Ḥusayn himself claiming a Prophetic Rifā'ī descent, and it reflects a societal revival of Sharifism with a new moral exemplarity against radicalism and sectarianism among the country's tribal population that continues to this day.

### **State and Sufism in Iraq: Building a "Moderate Islam" Under Saddam Husayn**

David Jordan (Ruhr-Universität Bochum, Germany)

For far too long, the secular and authoritarian Ba'th regime in Iraq has been reduced to the dictator Saddam Husayn and portrayed as antireligious. Its growing political employment of Islam during the 1990s, in turn, has been interpreted either as an abstract Ba'thist-nationalist Islam or as an ideological U-turn from secularism to a form of Islamism that ultimately contributed to the spread of Islamist terrorism after 2003. Broadening the narrow focus on Saddam Husayn, my book *State and Sufism in Iraq* analyses other leading regime figures, their close entanglement with Sufis, and Ba'th religious politics of a state-sponsored revival of Sufi Islam and Iraq's broad and distinct Sufi culture. It is the story of a secular regime's search for "moderate Islam" in order to overcome the challenges of radical Islamism and sectarianism in Iraq.

## **The Effects of Traditional Islamic Arts on the Artists' Religious Understanding and Social Relationship Styles**

Kadir Kan (Deutschland)

Although traditional Islamic arts such as calligraphy, gilding and marbling have been influenced by various sources in terms of their formation and development, they also have a strong religious background. They set their feet on a metaphysical and mystical ground. Almost every artistic product is tried to be interpreted and grounded in terms of religion as well as its aesthetic content. In fact, most of the artists, especially the calligraphers, are already members of a Sufi school. The world view, feelings, thoughts and beliefs of the artist affect the understanding of art, and the classical Islamic arts themselves leave a deep impact on the artist. In this context, being busy with Islamic arts also guides the artist to embark on his own inner journey, similar to that of Sufism. While the artist is learning this art, he actually learns a way of thinking, feeling and living. While the artist perfects his art, he also matures morally and humanly.

When the art history and biography books are examined, it is seen that the artists who were interested in traditional Islamic arts from the early ages were known as religious and socially tolerant people who were in harmony with their environment, away from extremism, conflicts and radicalism. In this article, the effects of traditional Islamic arts on those who perform these arts will be examined based on the available sources.

### **Cultivating the attachment to Mecca and Medina in the early modern Ottoman period**

Dženita Karić (Berlin Institute for Islamic Theology, Germany)

This paper looks into the cultivation of the sacred spaces of Mecca and Medina in the works of a number of early modern Ottoman scholars. Using recent insights from the hadith studies, which propose looking at the Prophetic traditions beyond the criteria of authenticity, as well as Ottoman and Islamic studies, which point to the intersections between the scholarly and imperial discourses related to the holy places, I want to show the mechanisms used by the Ottoman scholars in that context and which also spread into devotional spheres. One of these mechanisms was the genre of *fada'il*, which employed the hadith in order to cultivate the image of Mecca and Medina. The use of the hadith, moreover, indicates the range of works employed in such an endeavour: while the authors read the canonical collections of hadith, they also extracted their material from smaller and lesser known collections, as well as siras, chronicles, Sufi treatises and other genres. The textual imaginary of Mecca and Medina was, thus, created from a kaleidoscope of earlier, non-Ottoman narrative material. Apart from the textual imaginary, the mechanisms of cultivation of the holy places also affected the bodily and emotional attachment to Mecca and Medina through the emphasis on the correct behaviour in the vicinity of the sacred.

### **Instillation of emotions in the early modern Ottoman sermons**

Dženita Karić (Berlin Institute for Islamic Theology, Deutschland)

This paper deals with upholding of the “correct” emotional behaviour among the Muslim believers in the early modern Ottoman sermons. The recent decades have witnessed the rise of studies on confessionalization in the Ottoman Empire, with the focus on the mechanisms of Sunnitization of the populace which is often described as a top-down process. Yet, the ways in which these mechanisms were supposed to affect bodies and emotions of the believers remains less known. Thus, the focus of this paper will be on the sermons in Arabic and Ottoman Turkish which circulated in the Balkans in the 17th and the 18th centuries, which promoted normative rituals (such as obligatory daily prayers, fasting, or Hajj) but also bolstered devotional practices such as asking for forgiveness or withdrawal from the world. An important part of both was the instilment of the correct emotional behaviour through the use of different textual materials, ranging from the hadith to dream narratives. The sermons were intended for the wider use and were often peppered with Sufi interpretations of famous narrations. Through their appeal to wider masses, it is possible to see how the mechanisms of confessionalization were not limited to top-down control of beliefs, but affected emotional behaviours and bodily practices as well.

### **Devotions on the move: cultivating love towards the Prophet in the early modern Ottoman period**

Dženita Karić (Berlin Institute for Islamic Theology, Germany)

This paper looks into one aspect of devotional piety of the early modern Ottoman period. It focuses on a manual on *tashwīq*, or encouragement of longing and love towards the Prophet, by a 17<sup>th</sup> century Ottoman Bosnian scholar Ḥasan Imām-zāde. Through the analysis of the components of the manual, I want to flesh out some of the mechanisms of producing a Prophet-centred devotional habitus: argumentation of the emotion and practices enhancing it such as the *taṣliya*. Together with materials that aimed to modify beliefs and practices, manuals such as *Tashwīq al-labīb li-l-maḥabbat al-ḥabīb* show us that the emotions could be nurtured through edification as well. Apart from the visual material, textual icons and poetry, the hadith (including, but not being limited to Prophet's words and narrations of his deeds) assumed a dominant role in devotional material that fostered love. That way, this paper points to the necessity of a more nuanced research of the devotional in Islam through the focus on the mechanisms of the cultivation of emotions. Based on the premise that emotions are not fixed and unchangeable throughout time, the textual practice of *tashwīq* will be set into its early modern Ottoman context, and in particular at the crossroads of Balkan-Arab mobilities of the 17<sup>th</sup> century.

### **Islam's neoliberalist nones: Moroccan nonreligious activists in the diaspora**

Abdelmjid Kettioui (Moulay Ismail University, Morocco)

The MENA uprisings of 2011 spawned new atheist and nonreligious forms of activism and non-activism at home and in the diaspora. Escaping censorship and mounting authoritarian politics at home after the window of opportunity of 2011, Moroccan radical atheist and nonreligious positions became more pronounced in the diaspora. Hicham Nostik in Canada, Said Benjebli in the U.S. and Kacem Al Ghazali in Switzerland are former Muslims who speak to Islam, Muslims and nonbelievers from contradictory positions. These now insider, now outsider nonreligious activists relate and unrelate to Islam in ways that privilege nonhegemonic modes of being through centring the neoliberal promises of modernity, human rights and self-management. This paper, thus, sees into how Nostik, Benjebli and Al Ghazali disengage from state and citizen fundamentalisms in tandem with the dictates of the everyday and the neoliberal allures of the present.



## **Die Reise als Wendepunkt. Das ‚orientwissenschaftliche‘ Vermächtnis des Botanikers Carl Haussknecht**

Stefan Knost (Martin-Luther-Universität Halle-Wittenberg, Deutschland)

Der deutsche Botaniker Carl Haussknecht (1838-1903) reiste 1865 und 1866-1868 durch die östlichen Teile des Osmanischen Reiches und Persien. Der Zweck dieser Reisen war das Sammeln von Pflanzenbelegen für Edmond Boissiers Enzyklopädie *Flora Orientalis* (6 Bände, publiziert 1867-1888). Darüber hinaus enthalten seine Reisetagebücher (etwa 1000 Seiten) eine Vielzahl von Informationen: Neben seinem Hauptinteresse Botanik notierte er seine Beobachtungen über Geologie, Landwirtschaft, Archäologie, Architektur, ausländische Händler und Missionare, lokale Beamte und vieles mehr. Eine interdisziplinäre Forschergruppe der Universitäten Jena (Botanik), Halle (Islamwissenschaft) und Bamberg (Iranistik) arbeitet seit 2017 an einer kommentierten digitalen Edition seiner Reisetagebücher.

Haussknecht ist der wissenschaftlichen Nachwelt als bedeutender Botaniker in Erinnerung geblieben, sein 1869 in Weimar gegründetes und später an das Institut für Systematische Botanik der Universität Jena angegliedertes Herbarium genießt Weltruf. Schriftliche Zeugnisse belegen aber, dass Haussknechts Interesse nicht auf die 'orientalische'; Botanik beschränkt war und ebenfalls über die Reisen hinauswirkte: Eine umfangreiche Korrespondenz dokumentiert ihre Vor- und Nachbereitung, Vortragsmanuskripte belegen seine kontinuierliche Beschäftigung mit dem 'Orient'. Nach seiner Rückkehr pflegte er weiterhin Kontakte, z.B. zu Naser ad-Din Schah, den er ein Stück auf dessen Europareise begleitete.

Obwohl wohl ursprünglich geplant, hat Haussknecht seine Reisetagebücher nicht veröffentlicht. Vor allem sie sind es, die in vielfältiger Art und Weise Auskunft über die diskursive Beziehung des Autors mit dem 'Orient' geben. Er 'sammelt' nicht nur Pflanzen, sondern zum Beispiel auch Beschreibungen antiker Ruinen, die in Ritters "Erdkunde" als Desiderate der Forschung identifiziert wurden.

Dieser Beitrag stellt die Frage nach Haussknechts Beitrag zur Erforschung des ‚Orient‘ außerhalb der Botanik.

### **Reviving the "madhhab as-salaf": Observations on Jamāl ad-Dīn al-Qāsimī's Adaption of al-Ghazālī's Revival of the Sciences of Religion**

Stephan Kokew (Westfälische Wilhelms-Universität Münster, Deutschland)

The Syrian scholar Jamāl ad-Dīn al-Qāsimī (d. 1914) was a key figure of the early Salafiyya at the beginning of the 20th century. As the works of David Commins (1990), Itzhak Weismann (2014), and Munim Sirry (2011) have shown, al-Qāsimī sought to create a balance in his thinking between the views of Ibn Taimiyya (d. 728/1328), Ibn 'Arabī (d. 638/1240), and Abū Ḥāmid al-Ghazālī (d. 505/1111).

The paper focuses on the connections between the early Salafiyya and Sufism. It examines al-Qāsimī's 1912 published adaption of al-Ghazālī's "Revival of the Sciences of Religion" (Iḥyā' 'ulūm ad-dīn) titled "Mau'izat al-mu'minīn min Iḥyā' 'ulūm ad-dīn" (Admonition of the Believers through Iḥyā' 'ulūm ad-dīn). The main point of the paper centers around the fact that al-Qāsimī actually wrote this adaptation after he had dissolved himself from Naqshbandiyya Sufism and declared himself a follower of the "madhhab as-salaf". The paper shows to what extent this work of al-Qāsimī has to be understood as one of his most important contributions towards integrating the 'orthodox' Sufism of al-Ghazālī into his own understanding of what he calls "madhhab as-salaf".

The paper is divided in two parts. After a short overview over the life and thinking of al-Qāsimī, it focuses on al-Qāsimī's understanding of al-Ghazālī's ideal view of the "pious predecessors" (as-salaf aṣ-ṣāliḥ), as unfolded in the first book of the Iḥyā'. In the second part, the paper focuses on al-Qāsimī's adaption in depth by analyzing his method and intention.

## **Die "Entdeckung" des Islams in der Bundesrepublik Deutschland im Kalten Krieg**

Alex Konrad (Zentrum für Zeithistorische Forschung Potsdam, Germany)

In meinem Beitrag beleuchte ich die gegenwartsbezogene Islam- und Nahostwissenschaft in der Bundesrepublik im Kalten Krieg. Generell fand der Islam aus einer gegenwartsbezogenen Perspektive bis zur iranischen Revolution 1979 wenig Beachtung, da sich islamisch geprägte Regionen nur wenig in der geopolitischen Konstellation des Kalten Krieges hervortaten. Allerdings schlossen sich nach dem Sechstagekrieg 1967 einzelne Wissenschaftler und konservative Politiker zusammen, um bei der Volkswagen-Stiftung Gelder für Stipendien einzutreiben, die insbesondere der Deutschen Morgenländischen Gesellschaft zugutekamen. In den 1970er Jahren etablierte sich im dem dem Auswärtigen Amt nahestehenden Think Tank Stiftung Wissenschaft und Politik ein eigenes Nahostreferat, in Hamburg spross das Deutsche Orient-Institut hervor.

Die zweite, umfassendere Phase begann 1979. Das Auswärtige Amt setzte sich einem Selbstreflexionsprozess über das eigene Islambild aus und begann mithilfe der parteinahen Stiftungen gegenwartsbezogene Expertise in der Bundesrepublik zusammenzusuchen. Im Auswärtigen Amt verstand man rasch, dass islampolitische Bewegungen nicht in der bipolaren Logik des Kalten Krieges zu verorten waren, sondern den Weg in eine neue multipolare Welt ebneten. In dieser Zeit setzte eine langwährende Auseinanderbewegung von politischer und medialer Positionierung zum Islam ein. Während bundespolitische Akteur\*innen, auch aus wirtschaftspolitischen Interessen, um eine ausgewogene Wahrnehmung von Muslim\*innen bemüht waren und sich eng an wissenschaftlichen, ausdifferenzierten Kenntnissen orientierten, machten sich in zahlreichen Medien tradierte Stereotype und antimuslimische Rassismen breit. Gegenwartsbezogene Expertise gelangte kaum aus den Universitäten an die Öffentlichkeit, vielmehr füllten "Islam-Erzähler" wie Peter Scholl-Latour und Gerhard Konzelmann das Abendprogramm im Fernsehen und verkauften Sachbuch-Bestseller mit altbekannten negativen Zuschreibungen. Islamwissenschaftler\*innen suchten vermehrt erst nach dem Kalten Krieg die Öffentlichkeit.

### **Domed Mosques and the Role of Friday Prayer in Iran during the Saljuq Period**

Lorenz Korn (Otto-Friedrich-Universität Bamberg, Deutschland)

For the innovation of the large dome in mosque architecture during the Saljuq period in Iran, various explanations have been given from the point of view of architectural history. With regard to religious politics, they have been placed in the context of the so-called Sunni revival. The present paper takes another approach and looks at some legal aspects of Friday prayer. From the writings of Muslim scholars such as Mawardi and Ghazzali, a contradicting image appears, with regard to the role attributed to political rulers in leading the congregation. As the architectural innovation of the antemihrab dome seems to highlight this role, it may be questioned to what degree architecture 'mirrored' trends in religious thought. The paper suggests that development in the two spheres did not run exactly parallel, which results in contradictions in architectural-iconographic interpretations. It contends that during the Saljuq period the large dome in the mosque did not respond to immediate functional requirements. Most importantly, the actual presence of the ruler or his deputy in Friday prayer was no longer a reality in most places. Instead, it seems that the dome had adopted a symbolic function referring to an array of concepts, among which that of the ruler as the ideal leader of Friday prayer competed with other ideas.

## **Die Kulturzeitschriften al-Amānī (Latakia, 1930-1932) und al-Mawāhib (Buenos Aires, 1945-1960) als Katalysatoren einer gesamtalawitischen Identität**

Katrin Köster (University of Leipzig, DE)

Die erste Hälfte des 20. Jahrhunderts stellten eine Phase tiefgreifender Veränderungen für die Gemeinschaft der syrischen Alawiten dar. Der Zusammenbruch des Osmanischen Reiches und die anschließende Etablierung der französischen Mandats Herrschaft veränderten nachhaltig die politischen Rahmenbedingungen in der Region. Gleichzeitig forcierten Migrationsbewegungen von den Alawitenbergen in die syrischen und türkischen Ebenen sowie nach Südamerika im Zusammenspiel mit der infrastrukturellen Erschließung der Region eine wachsende Öffnung der Alawiten gegenüber benachbarten Gemeinschaften. Diese Öffnung brachte alawitische Intellektuelle in Kontakt mit Modernisierungs- und Reformkonzepten der arabischen nahḍa. Einige von ihnen begannen, diese in ihre Gemeinschaft zu importieren, um die Alawiten so aus einem als rückständig empfundenen Zustand herauszuführen. Sie stießen damit Veränderungsprozesse an, die die alawitische Gemeinschaft bis heute nachhaltig prägen.

Printpublikationen und insbesondere Periodika spielten eine entscheidende Rolle in diesen Veränderungsprozessen.

Zeitungen und Zeitschriften wurden von alawitischen Intellektuellen dazu eingesetzt, Reformideen in die Gemeinschaft zu importieren, fungierten als Plattformen für Debatten und Diskussionen und dienten außerdem als Instrumente der Identitätsfindung und -stiftung. Dieses Paper analysiert daher zwei alawitische Kulturzeitschriften, die während der ersten Hälfte des 20. Jahrhunderts in Latakia und Buenos Aires herausgegeben wurden: Al-Amānī, (Latakia, 1930-1932) und al-Mawāhib (Buenos Aires, 1940iger Jahre). Es soll herausgearbeitet werden, wie beide Zeitschriften als Instrumente für die Generierung eines solchen gesamtalawitischen Gemeinschaftsgefühls über Landesgrenzen hinweg eingesetzt wurden. Beantwortet werden dabei unter anderem folgende Fragen: Unter welchen Parametern wurde alawitische Identität verhandelt? Wie gestaltete sich der Dialog zwischen den Herausgebern und verschiedenen Elementen der alawitischen Gemeinschaft? Wie gelang es, Verbindungen zwischen Heimatland und Diasporagemeinschaft aufrechtzuerhalten?

### **Agency among Palestinian Youth from East-Jerusalem: Volunteering in a Zionist Organization**

Avi Kotsere-Burg (University of Haifa, Israel)

Palestinians from East-Jerusalem make 40% of Jerusalem population, but face many kinds of discrimination – for example, having residency's status of Israel without citizenship. In the last years, however, they have participated more in different Israeli social and educational circles. Their involvement became more obvious during the Covid19-pandemic. This paper will explore the world of the young Palestinians, who volunteer as Emergency Medical Technicians (EMT) in Jerusalem's branch of Magen David Adom (MDA), Israel's national rescue organization. This group of people is exposed to trauma and post-trauma, both medically (danger of infections, car-accidents) and socially – confronting hate and prejudice of Israeli Jews on the one hand, and criticism of Palestinians on the other hand. Their capacity to contain the prejudice and to give equal medical treatment shape the city's life, the health system and the country. By bringing their voice to MDA and showing tolerance they create new chances for equal rights. The act of volunteering, and the meaning herewith reward them with agency – the ability to shape one's world. I examine the relationship between their agency and the social structure that they encounter.

**Nasab without genealogy? The Kitāb al-Ansāb of al-Samʿānī (d. 562/1166) and its later revisions up to the 9th/15th century**

Natalie Kraneiß (Westfälische Wilhelms-Universität Münster, Germany)

In the 3rd/9th century, numerous genealogically arranged works emerged, such as the Jamharat al-nasab by Ibn al-Kalbī (d. 204/819) and the Kitāb Ansāb al-ashrāf by al-Balādhurī (d. 279/892). In his Kitāb al-Ansāb, ʿAbd al-Karīm al-Samʿānī (d. 562/1166) collects, under a very similar title, but in alphabetical order, well over 5,000 common surnames (nisbas) traced to a person, place, or tribe. For each entry, he lists further information such as the correct pronunciation of the nisba, a description of the place or short biography of the name-giving person and their students and teachers, as well as other known bearers of the name. Shortly thereafter, ʿIzz al-Dīn Ibn al-Athīr (d. 630/1233) revised the work under the title al-Lubāb fī tahdhīb al-ansāb. In the 9th/15th century, al-Suyūṭī (d. 911/1505) presented Lubb al-lubāb fī tahrīr al-ansāb, his significantly abridged revision of the same material.

This paper will look at the following questions: What are the authors' explicit intentions, expressed e.g. in their respective prefaces, and what implicit intentions become apparent from their arrangement of the material? The aim is to examine the ideas of nasab expressed in these works and the extent to which genealogical descent continued to play a crucial role for these authors. A particular focus will be placed on the structure of their works, the number and content of the individual entries, and the editorial changes and deletions. What purpose do these types of reference works serve? And to which genre of historical writing, if any, do they actually belong?

### **Negotiating vices and virtues in pre-modern Qur'ānic exegesis: the case of sūra 102**

Alena Kulinich (University of Oxford, United Kingdom/Seoul National University, South Korea)

This paper explores the processes of interpretation and negotiation of the moral vision of the Qur'ān as reflected in pre-modern tafsīr literature, taking as its case study sūra al-Takāthur (Qur'ān 102). This sūra addresses those preoccupied with al-takāthur, usually understood as rivalry in numerical strength or material possessions, or as hoarding of wealth, warning them of the punishment of Hellfire in the Hereafter and the interrogation about al-na'īm (the worldly pleasures) on the Day of Judgement. The serious eschatological consequences of engaging in al-takāthur and al-na'īm, conveyed by this sūra, triggered Muslim scholars' attempts to determine the intended meanings of these notions. This paper examines how pre-modern Muslim commentators interpreted the notions of al-takāthur and al-na'īm, and the vices and virtues implied in their interpretations. It identifies various interpretative trends with regard to these two notions in pre-modern exegetical literature, focusing in particular on the shifting emphases in the definition of al-takāthur; from pride in genealogy and numerical strength to accumulation of wealth and vanity, and on the identification of specific things and actions covered by the notion of al-na'īm. Furthermore, this paper discusses the efforts by pre-modern Muslim commentators to negotiate the vices and virtues thought to be censured by sūra al-Takāthur, demonstrating the complexity and dynamics in understanding the moral vision of the Qur'ān in pre-modern Muslim societies.



### **Contesting Patriarchal Kingship: The Humayunnama as a Mirror for Princesses**

Amanda Leong (University of California Merced, United States of America)

Early modern Persianate cultures have been greatly influenced by the “mirror for princes” genre, which offers monarchs advice on how to treat their subjects justly as if they were intimate friends and familial companions. While scholars have chosen to study this genre from a patriarchal perspective, how royal women shaped this genre have remained underexamined. This paper argues that the Humayunnama, an autobiography written in Persian by the 16th century Mughal Princess, Gulbadan Begum, offers readers new ways of seeing how elite Mughal women used adab (advice literature) to broker imperial power with male co-sovereigns.

Building on Michel Foucault’s theory of counter-memory, I argue that Gulbadan creates a new “mirror for princesses” autobiography that redefines the genre by using memory to instruct both female and male readers on how elite Mughal women embodied javanmardi, a Persianate masculine chivalry that central to Mughal definitions of virtuous kingship and how this integrated patriarchy contributed to the early formation of the Mughal Empire. Moreover, as a ‘mirror for princesses’, Gulbadan Begum’s the Humayunnama challenges the scholarly consensus that javanmardi pertains to the sexed male body only while also showing the ways women from the premodern Persianate world performed and asserted their javanmardi status using innovative methods ranging from what I call ‘glamor politics’ to gender-bending, military might and genre creation.

## Religion im Konflikt um Syrien

Christoph Leonhardt (Universität der Bundeswehr München, Germany)

Die Einschätzung der konflikt- und friedensstiftenden Wirkung von Religion ist eine entscheidende Frage der Ethik des Politischen. Beides ist in seinem kontextsensiblen Bedingungsgefüge bis heute nicht geklärt. Unter welchen Bedingungen wirkt Religion friedensstiftend, unter welchen Bedingungen motiviert und legitimiert sie Gewalt?

Nicht selten nimmt eine Seite die Religion vor überzogenen Vorwürfen in Schutz, während die andere der Meinung ist, dass sie eo ipso zu Gewalt führt. Diese polarisierende Tendenz zeigt sich besonders in der Islamdebatte, in der häufig Wertungen mitlaufen. Die Forschung scheint sich lediglich in dem wenig spezifischen Ergebnis einig zu sein, dass sich eine Ambivalenz des Religiösen abzeichnet. Die Frage nach dem Verhältnis von Religion und Gewalt bleibt dabei allerdings offen: Bringt Religion den Frieden oder das Schwert?

Auch in Bezug auf den aktuellen Syrienkrieg fehlen methodische Ansätze, die genauere Einsichten über die Wirkungsweise religiöser Elemente geben. Aus diesem Grund will der Vortrag die Rolle solcher Komponenten identifizieren. Religion spielte in den Konfliktanalysen zu Syrien viel zu lange eine nur nachgeordnete Rolle, was zu schwerwiegenden Fehleinschätzungen hinsichtlich bisheriger Konfliktodynamiken geführt hat, zum Beispiel in Bezug auf den sogenannten "Islamischen Staat".

Auch für die ethische Bewertung ist es wichtig, Einblicke in die religiösen Identitäten und die darauf gegründeten Legitimierungs- und Mobilisierungsstrategien der Konfliktparteien zu bekommen. Nur unter Berücksichtigung der religiösen Faktoren in ihrem Zusammenspiel mit all den anderen Konfliktursachen und -katalysatoren kann der Syrienkrieg in seiner Gesamtheit verstanden werden. Der Vortrag soll dieser Anforderung gerecht werden und darlegen, zu welchem Grad religiöse Komponenten den Konflikt in seiner Dynamik beeinflussen.

**Bishop and General as State? Supra-Regional Administrative and Political Frameworks Engaging with Ahlat / Xlat', 1450 to 1500 CE**

Georg Leube (Universities of Bayreuth and Hamburg, Germany)

The town of Ahlat / Xlat' near Lake Van exemplifies the multiple intersecting agencies and discourses characteristic of pre-Ottoman supra-regional administration in eastern Anatolia. At the same time, Ahlat is particularly well documented in Armenian and Persian historiography, as well as epigraphic sources. For the context of this panel, I will focus my contribution around two external power-brokers, whose agency reconfigured the relation of Ahlat to the supra-regional military and administrative frameworks focussed on the Qara- and Aqqyunlu courts.

The first of these case-studies is the suggestion of an Armenian colophon written in Arčēš / Erciş in 1462 CE, that catholicos Zak'aria III ended a military show of force in Ahlat by the Qaraqyunlu ruler Jahānshāh by personally guaranteeing and overseeing the collection of taxes from Muslims and Christians alike. The second example is the agency of Bāyındur bīk Aqqyunlu, who after his military campaigns in and around Ahlat during the years 1471 and 1472 CE proceeded to establish a substantial foundation in the town.

In my presentation, I will analyze the military, ideological, juridical, and economic configurations manipulated by Zak'aria III and Bāyındur bīk in their engagement with Ahlat to illustrate the multiple intersecting frameworks that jointly manifested governance in pre-Ottoman eastern Anatolia. On a methodological level, I will also suggest that a comprehensive reconstruction of 'rule' in pre-industrial Islamicate societies must aim to ground itself in sources pertaining to multiple discourses and media.

## **Contrast and Convergence: Toward a Chromatic Social Landscape of the 15th Century CE Qara- and Aqquyunlu Realms**

Georg Leube (Universities of Bayreuth and Hamburg, Germany)

The perception and distinction of colours in a given social context constitutes an important dimension of cultural history. The present contribution will engage with the construction of social groups through colour-coding, focussing on the period of the two 'Turkmen' dynasties of the Qaraqyunlu and Aqquyunlu. Although these dynastic names are open to a literal interpretation as 'those with black / white sheep' according to a Turkic linguistic matrix, no reference to this literal meaning of the dynastic names appears to be extant in emic or etic Islamic narrative, diplomatic, epigraphic, or numismatic sources. This is particularly surprising in light of the currency of name-plays in 15th century CE Islamicate cultured discourses.

To contextualize this enigma, the present contribution will approach the Qara- and Aqquyunlu realms from a chromatological perspective to sketch the iconography and contrast of colours within the 'Turkmen' realms. By looking at the deployment and contrast, as well as the hierarchization and valuation of colour-designations in the construction of personal and collective names, this contribution sketches an implicit theory of colours in the 15th century CE Qara- and Aqquyunlu realms.

### **Filling Gaps in Legislation: Islamic judicial politics in Egypt**

Monika Lindbekk (University of Southern Denmark, Norwegen)

This paper contributes to a growing body of literature on the implementation of shari'a-derived personal status codes in contemporary courts by examining religiously inspired judicial activism in the context of Egypt. Despite the richness of existing scholarship on the adjudication of Muslim family law, to date, there is a paucity of research focused on the religious discourses of contemporary judges and how they contribute to bringing about change. In particular, little scholarly attention has been devoted to how contemporary judges use uncoded Islamic doctrines in areas where legislation is silent. Since Egyptian law does not instruct judges on how to identify the proper fiqh rule, courts exercise considerable discretion. To learn how to sail the sea of classical fiqh, judges use and produce informal canons or codes. By bringing the concept of code into dialogue with the concept of canon, the paper focuses on the role of contemporary Egyptian family court judges in formulating and arguing for certain interpretations of Islamic law. The paper approaches the subject by drawing upon textual genres such as court judgments (*aḥkām*) as well as templates, legal textbooks, and commentaries used by judges to fill gaps in legislation.

**Application of Takhrij as a tool: On the origin and the reliability of Isra'iliyyat of Wahab b Munabbih.**

Shahin Machinchery (University of Erfurt, Germany)

Wahb ibn Munabbih, is a hadith transmitter in Umayyad period who embraced Islam after he lived as Jew and produced Maghazi (military expeditions) . Isra'iliyyat are the narratives which are supposed to be Jewish source imports such as of Bible (Tawrāt and Indjīl.). The historical reliability of narrations of Wahb b. Munabbih ,on which many Sirah and Tafsir literatures were produced, was in question as he was accused of importing the narrations from the Jewish sources. Rosenthal, Gordon Darnell Newby and Abu Rayya argue him as the origin of the Jewish narrations in Hadith and question the historical reliability of his narrations. RG Khoury, in his reconstruction of Heidelberg papyrus Arab 23, dated A.H.229 / A.D.844. suggests that some Isnad need some clarifications. Takhrij ,which is constituted of Isnad (chain of narrations) and Matn (content) analysis is a method to reconstruct the origin of the narrations and to date the narrations. This method is developed by the Hadith critics to prevent it from the fabrications and to prove whether it is originated from the Prophet Muhammed (Pbuh) for the religious purpose. I use this method for the historical investigation of Wahab b Munabbih's narrations which are in question and I argue the narrations are not originated from him, but he is mere transmitter. By which, I conclude he did not import the stories to the Hadith narrations from the Jewish sources Tawrāt and Indjīl.

### History of pre-Ottoman Zaydi fiqh

Ebrahim Mohammed Abdulwahid Mansoor (University of Bergen, Norway)

Recent years have seen a surge in the study of the Zaydi (Fiver Shi'a) tradition focusing on the development of doctrine, uṣūl al-fiqh, theology (kalām), and manuscript studies in general. However, little, if any major research has been done on the Zaydi legal tradition, especially from the "classical", pre-Ottoman, and pre-Qāsimi periods. This paper presents selected preliminary findings of my Ph.D. research focusing on the vibrant period in Zaydi fiqh production from around 1250 CE until around 1600 CE. Central here is the formation and elaboration of the Kitāb al-azhār, and its many commentaries, which remained a backbone of Zaydi fiqh until today. The paper will provide a short description of the context and the state of the art of Zaydi fiqh at the time of Imam Aḥmad b. Yaḥyā b. al-Murtaḍā (d. 840/1437) and his famous mukhtaṣar called Kitāb al-azhār. Then, an overview will be given of the many commentaries (shurūḥ) written in the following 200 years and demonstrate how they related to each other, as well as present some theories of the motives of the authors of these commentaries.

## **A Staunch Sunnī Perspective on Shī'ī Figures? Reassessing Ibn 'Asākir's 12th-century History of Damascus**

Paula Caroline Manstetten (Otto-Friedrich-Universität Bamberg, Germany)

The historian and ḥadīth scholar Ibn 'Asākir (d. 1176), who completed his massive biographical dictionary "Ta'rīkh madīnat Dimashq" under the patronage of the Zengid Nūr al-Dīn, has been portrayed by modern scholarship as pushing a staunchly pro-Sunnī and anti-Shī'ī agenda in his writings. This view poses several problems. Many of Ibn 'Asākir's biographies of Shī'ī and 'Alid figures remain unexplored. Modern scholarship usually fails to distinguish between the attitudes Ibn 'Asākir may have had towards specific 'Alids and different Shī'ī groups. As Nebil Husayn (2021) has recently stressed, Sunnī approaches to the 'Alids took a variety of forms, ranging from open hostility to 'Alī and his progeny to his veneration as the greatest Muslim after the Prophet Muhammad. By the 12th century, the mainstream Sunnī position had become to revere 'Alī but to deny his superiority to all other companions of the Prophet.

This paper aims to offer a more nuanced view of Ibn 'Asākir's sectarian tendencies, one that moves away from the simplistic pro-Sunnī – anti-Shī'ī dichotomy. Based on a selection of Ibn 'Asākir's biographical entries on 'Alids, as well as Shī'ī scholars and notables, the paper explores his authorial strategies, e.g. the inclusion and exclusion of figures, the use of sources, strategies of selection and repetition of specific accounts, and the author's use of terminology. Overall, the paper cautions against attributing one clear-cut agenda to those pre-modern Muslim historians who mainly compiled their work using earlier sources and whose texts may therefore speak with several, sometimes ambiguous, voices.



### **Der Afrikaforscher Heinrich Barth (1821-1865)**

Christoph Marx (Universität Duisburg-Essen, Germany)

Der Vortrag wird die wissenschaftliche Tätigkeit und die Forschungsergebnisse von Heinrich Barth, dem bedeutendsten Afrikaforscher des 19. Jahrhunderts, zum Thema haben. Barth hat wichtige schriftliche Quellen zur Geschichte der von ihm bereisten Regionen Nord-, West- und Zentralafrikas erschlossen und intensive Gespräche mit islamischen Gelehrten geführt. Seine außergewöhnliche Sprachbegabung eröffnete ihm einen direkten Zugang zu seinen Gesprächspartnern. Barth unterschied sich von vielen anderen Reisenden dieser Zeit durch seine offene und interessierte Begegnung mit dem Islam und seine Ablehnung christlicher Mission in muslimischen Regionen. Barths Islambild sowie seine Forschungsmethodik werden im Zentrum des Vortrags stehen. Aber auch seine Vernetzung innerhalb der Orientalistik in Europa werden in diesem Beitrag behandelt werden.

**„Utopie oder Dystopie?“ - Zur Systematisierung arabischer Zivilisationsbegriffe in der enzyklopädischen Bildungszeitschrift al-Muqtaṭaf von 1876 bis 1922**

Dieter Maschke (Universität Bonn, DE)

In Anbetracht seiner vielseitigen Rezeptionsgeschichte zählt der Begriff „Zivilisation“ wohl zu den bekanntesten Wortschöpfungen der neuzeitlichen Aufklärung (Pflaum, 1961). Im 19. Jahrhundert entwickelte er sich als zentraler „Bewegungsbegriff“ (Koselleck, 1979) zum festen Bestandteil eines entwicklungstheoretischen Modernisierungsdiskurses, in dem sich die europäischen Staaten an der Spitze einer universellen Fortschrittsbewegung verorteten. Im spätoomanischen Reich stellte die Konfrontation mit deren ökonomischer und militärischer Überlegenheit dahingehend das Selbstverständnis großer Teile der Bevölkerung in Frage und veranlasste umfangreiche Reformen, die im Allgemeinen auf die Übernahme jener kulturellen Leistungen angelegt waren (tanẓīmāt). In diesem Zusammenhang entstanden in der arabischsprachigen Welt ebenfalls weitreichende Übersetzungs- und Bildungsprogramme. Im Kontext „protonationaler“ Identitätsbildungsprozesse (Zachs, 2005) diente die Auseinandersetzung mit dem „Fremden“ somit auch der kollektiven Selbstfindung (Wielandt, 1980) und förderte eine sprachlich-literarische Erneuerungsbewegung (nahḍa). Die Aneignung externer Begriffskonzepte erzeugte jedoch eine teils verwirrende Vielfalt der gewählten Ausdrucksformen, die, im spezifischen Verhältnis zu tiefgreifenden soziokulturellen Veränderungen, die Anpassung kommunikativer Bedürfnisse widerspiegeln. Durch den Vergleich zweier Zeitabschnitte zielt der Vortrag diesbezüglich auf eine systematische Wortfeldanalyse, in der konkurrierende Zivilisationsbegriffe (ḥaḍāra, tamaddun, ‘umrān und madanīya) sowie die entsprechenden Gegenbegriffe im Hinblick auf typische Wortverbindungen und konnotative Verschiebungen erörtert werden. Die Zeitschrift al-Muqtaṭaf, der „Doyen des arabischen Zeitschriftenwesens“ (Glass, 2004), eignet sich im besonderen Maße, um kontroverse Themen und Standpunkte zu verdeutlichen, die auf damalige interkulturelle Rezeptions- und Adaptionenformen hinweisen. Als eine enzyklopädische Bildungszeitschrift war sie inhaltlich einerseits an der Darstellung aktueller wissenschaftlicher Erkenntnisse ausgerichtet, zugleich verfügte sie über interaktive Rubriken, in denen die Leserschaft, zuweilen prominente Persönlichkeiten dieser Epoche, miteinander in Austausch trat.

### **Playing with the Canon: Ḥanafī Legal Riddles of the Mamluk Period**

Christian Mauder (University of Bergen, Norwegen)

The genre of collections of legal riddles (alghāz fiqhiyya) constitutes one of the least studied types of Islamic legal literature of the late middle and early modern periods. Typically, works of this genre included several hundred brainteasers that required advanced legal knowledge to be solved. Employed among other things for pedagogical purposes, works of this genre enjoyed great popularity among Sunni scholars, as is attested by the large numbers of surviving manuscripts. Nevertheless, the origins, historical development, and social functions of the genre remain poorly understood.

By combining basic philological research on Ḥanafī works of this genre with information about their use from historiographical texts of the Mamluk period, the paper explores one of the best documented aspects of the history of legal riddles, thus laying the basis for far-reaching conclusions about their development and purpose. The paper argues that the function of collections of legal riddles in the Mamluk period was not limited to that of didactic tools, but that authors also used them to contribute to discussions about scholarly authority and to intervene in ongoing processes of legal canonization. By composing collections of legal riddles, Ḥanafī scholars affirmed certain legal interpretations as canonical, while sidelining others. When using these collections during scholarly gatherings, Ḥanafī scholars moreover added a performative element to processes of legal canonization that defined the Mamluk legal landscape. Far from constituting inconsequential entertainment, legal riddling thus contributed to one of the most fundamental transformations of Sunni law during the late middle period.

### **Iranexpert:innen? Die Bedeutung kommunistischer Exilant:innen aus Iran für Regionalwissenschaft und Politik in der DDR, 1953-1989**

Leonard Willy Michael (University of St Andrews, Vereinigtes Königreich)

Nach dem Militärputsch vom 19. August 1953 und der danach einsetzenden Verfolgung der Opposition flohen zahlreiche Kader sowie beinahe die gesamte Führung der marxistisch-leninistischen Tudeh-Partei aus Iran in die Sowjetunion und andere Länder des Ostblocks. Von Anfang an nahm die DDR eine übergeordnete Rolle bei der Aufnahme dieser Emigrant:innen ein. Nachdem dutzende Parteimitglieder bereits zwischen 1953 und 1957 Zuflucht im Land gefunden hatten, richtete die Tudeh schließlich im Winter 1957/58 auf Anweisung der KPdSU und mit der Unterstützung der SED ihr Exilhauptquartier in Leipzig ein. So entstand eine um die 100 Personen zählende iranische Gemeinde, deren Mitglieder kurz nach ihrer Ankunft auf Anweisung der Tudehführung in die Universitäten des "Arbeiter- und Bauernstaates" strebten.

Der Vortrag beschäftigt sich mit denjenigen iranischen Emigrant:innen, die an DDR-Universitäten zu zeitgenössischen politischen, sozialen und ökonomischen Fragen bezüglich ihres Heimatlandes forschten. Sie hatten nicht nur exzellente Sprach- und Landeskenntnisse in die Emigration mitgebracht, sondern verfügten als Kommunist:innen auch über die ideologische Ausrichtung, die aus Sicht der SED für die Beschäftigung mit sozialwissenschaftlichen Problemen notwendig war. Anhand von Dokumenten aus Staats- und Parteiapparat sowie Universitäten, Forschungsarbeiten und Presseveröffentlichungen versucht der Vortrag die wissenschaftlichen Aktivitäten ausgewählter Exilant:innen nachzuzeichnen und ihren Einfluss auf die Entwicklung der Iran-bezogenen Regionalwissenschaft in der DDR sowie auf die Außenpolitik der SED zu ergründen. Im Mittelpunkt der Untersuchung steht dabei die Frage, warum der tatsächliche politische Einfluss dieser Iranexpert:innen trotz ihrer signifikanten Wissensproduktion nur marginal war.

## Secularism re- and deconstructed in the dialogue between ‘Azīz al-‘Aẓma und ‘Abd al-Wahhāb al-Masīrī

Kata Moser (Universität Göttingen, Deutschland)

Since his 1992 book *al-‘Almāniyya min manẓūr muḥtalif* (*Secularism from a different perspective*), ‘Azīz al-‘Aẓma (b. 1947) is widely known in the Arab world as a historian of secularism, who distinguishes secularism as a phenomenon from secularism as an object of discourse – i.e. an ideology – and reconstructs secular structures and phenomena in the Arab world in particular historical contexts. ‘Abd al-Wahhāb al-Masīrī (1938-2008), best known in the Arab world for his meticulous examination of Zionism, differentiates between partial secularism (*al-‘almāniyya al-juz’iyya*) and comprehensive secularism (*al-‘almāniyya al-shāmila*), deconstructs both and explores their interconnections with global political power relations, especially pointing out the close ties between secularism and imperialism.

Both thinkers encounter each other in a written “conversation” (*ḥiwār*) in the year 2000 in the book entitled *al-‘Almāniyya taḥta l-miğhar* (*Secularism under the magnifying glass*), in which each of them presents his own conception of secularism in detail and then responds in a nuanced way to that of the other. In my contribution, I will exemplarily examine the two contradictory Arab theories of secularism on the basis of this text, analyse the premises that are effective in them and reconstruct the argumentative and persuasive strategies used in the conversation. In addition, I will situate the positions of al-‘Aẓma and al-Masīrī in the diverse field of Arab conceptions of secularism in their intra-Arab competition for relevance and attention.

## **Recht und Scharia im Islam: eine Grundfrage der Islamwissenschaft**

Christian Müller (CNRS, France)

Jüngste Forschungen zu Rechtsurkunden und juristischen Texten rücken Recht ins Zentrum der Geschichte islamischer Gesellschaften und verweisen auf fundamentale Veränderungen im Selbstverständnis „islamischer Normativität“. Mein Beitrag stellt diese Ergebnisse vor und thematisiert die sich hieraus für die Islamwissenschaft im weiteren Sinne ergebende Fragestellungen.

So entwickelte sich islamische Normativität in nach-prophetischer Zeit vom Kalifenrecht zum Juristenrecht, welches ab dem 13. Jahrhundert als Scharia bezeichnet wurde. Die Schärfung der Rechtsbegriffe geschah vor dem Hintergrund theologischer Überlegungen zum Verhältnis von Gottes Allmacht und menschlicher Verantwortung. Dies stützte den Paradigmenwechsel hin zur emanistischen Weltsicht, wonach „göttliche Rechtsetzung“ (Scharia) im Rechtsleben unmittelbar normative Kraft entfalte. Bei Interpretation der Quellen ist diese Entwicklung mitzudenken und erklärt anscheinende Widersprüchlichkeiten in Texten unterschiedlicher Perioden. Auf das Recht bezogen erhalten etwa Aussagen al-Šāfi‘īs und Abū Ḥanīfas aus der frühen kalifalen Phase des Rechts in der späteren Grundlagenhermeneutik bzw. der ḥanafitischen Rechtsschule andere Bedeutungen. Die sich hieraus ergebende Erkenntnis vom kontextbedingten Wandel des Wortsinns stellt rückprojektierende Interpretationen grundsätzlich in Frage, was jedoch gerade für Kernbereiche der Vorstellungen zu islamischer Normativität häufig ignoriert wird. Diese Normativität wird dabei dann als in der Vergangenheit festgelegte Gesetzmäßigkeit aufgefasst, nicht als historisches Phänomen. Als generelle Anforderung an historische Islamwissenschaft ergibt sich aus dem erwähnten Wandel, verschiedene "islamische Wissenschaften" als in ihrer Zeit vom jeweiligen Weltbild konditionierte, miteinander kommunizierende Wissenssysteme zu sehen. Verschiedene Wissenszweige speisten die intellektuelle Konstruktion der Normativität im Sakralrecht und diese strahlte auf verschiedene Disziplinen zurück.

Literatur: C. Müller: Recht und die historische Entwicklung Scharia im Islam, Berlin: De Gruyter 2022.

### **Urbanization and City Walls in al-Andalus**

Joud Nassan Agha (Universität Hamburg/RomanIslam Center, Germany)

Islamic city walls were part of many different types of military/urban foundations in al-Andalus which have participated in expanding our knowledge of the Andalusí social formations following the Arab conquest. This presentation will examine the concept of Islamisation of specific Andalusí cities. The examination of this concept will be through the Islamic walls, which were established according to different political and economic circumstances. Three different cases of erecting a city-wall will be explored. The wall of Calatrava (Sūr Qal'it Rabāḥ), the wall of Seville (Sūr Īshbīliyya), and the wall of Carmona (Sūr Qarmūna). These three wall-cases will allow me to present a comparative study in which I shall demonstrate the importance of each one of them in the Islamisation process of the Andalusí cities, in addition to their influences on the social, economic, and urban formation of each city. What are the differences between these three cases? Their characteristics should be presented in a variety of ways.

### **Aesthetic Sociality in Sufism. Embodied Affectivity and Expressions of Power**

Maike Neufend (Freie Universität Berlin)

My book project “The Social in Self-Reference – A Cultural Sociological Investigation of Aesthetic Sociality in Sufism” presents an ethnography of the self, embodied by a particular culture of emotion through contemporary (Islamic) spiritual practices in Lebanon. This study resists understanding aesthetic experiences of sensuality and extra-ordinariness as autonomous from social conditions. On the contrary, it is able to show how spiritual experiences and class membership not only overlap in a kind of aesthetic sociality, but are limited to an elite in Beirut. Precisely because Lebanese society, like many postcolonial societies, is characterized by class privileges and forms of social inequality in a time of neoliberal globalization, the spiritual milieu studied can be understood as an expression of a perceived or structurally preceding threat to the status of a mobile middle class.

Within this frame I would like to discuss how an aesthetic experience is constructed by interlocutors between self-care and community-care and how this may be analyzed through communication. By sharing my observations of the meetings with a Sheikh that take place in the apartments of interlocutors, I will show how the bodies are arranged in mutual relation to each other and how this order is maintained and disrupted. The practice of touch, intimacy, attention and self-regulation are related to expressions of power. These data provide information about the social-interactive dimension of aesthetic experiences: the apartment becomes a private-public communication space in which the intensification of perception becomes crucial.



**‘Becoming a Canon’: History, Process and Context in the Canonization of Minhāj al-Ṭālibīn along the Western Indian Ocean Coast in the 19th and 20th Centuries**

Mohamed Aidarus Noor (University of Bergen, Norway)

Minhāj al-Ṭālibīn wa-‘Umdat al-Muftīn is a highly important fiqh text authored by the Syrian Shāfi‘ite jurist Zakariyyā Yaḥyā b. Sharaf al-Nawawī (1233 - 1277). In the Western Indian Ocean, Minhāj al-Ṭālibīn has long been in use as teaching material in madrasa and as reference material in the qādīs courts in the towns of Barawa, Lamu, and Mombasa, and on Zanzibar and Ngazija. The aura of authority of Minhāj al-Ṭālibīn in Swahili society comes from its wide use on fiqh matters by local scholars and qādīs.

This research project seeks to study when, how, and by the actions of whom Minhāj al-Ṭālibīn acquired its status and authority in its process of canonization. In investigating this process, the study shall target specifically questions of selection and validation of legal texts, the actors and participants involved, and how to understand the construction of boundaries of canonicity in relation to the usage of Minhāj al-Ṭālibīn in the Western Indian Ocean littoral. To address these questions, the study focuses, specifically, on four factors that aided the canonization of Minhāj al-Ṭālibīn in Swahili East Africa, namely (1) education with special regard to the role of influential local scholars and the role of madrasas in the transmission of Islamic knowledge; (2) political influence, including from both the Bū Sā īdī Sultanate of Zanzibar and European colonial administrations; (3) cultural practices such as Sufi traditions and poetry; and (4) technology and media including the transition from manuscripts to print and the role of mass media.

## **The Relationship between Religion and State in Islamic Countries: Case study of Morocco and Tunisia**

Elhafad Nouini (Fatima Al-Fihri Open University)

Both new constitutions of Morocco and Tunisia try to define the relationship of religion to the two states and to the various actors in them. In the Moroccan constitution, a distinction was made between the king as the head of state who exercises specific tasks, and between the king as the Commander of the Faithful, who is exclusively responsible for managing religious affairs, and it was a self-judgment of the Consultative Property Committee after it did not reach it. Its content is a new stipulation that cuts with the formula of Chapter 19 of the 1996 and earlier constitution, which allowed deviating from positive legality, and seeking a path of religious legitimacy in whose name the traditional mechanisms of governance are operated when necessary. On the other hand, Chapter 6 of the Tunisian Constitution defines the religious field in its relationship with the Tunisian regime and how to overcome the ambiguities that a number of Arab constitutions suffer from.

So that the idea that the Moroccan constitution of 2011 is still ambiguous in its definition of the relationship of religion with the state, in contrast to the clarity of this matter in the Tunisian constitution of 2014, as a main hypothesis for this paper.

Thus, were both Tunisia and Morocco constitutions still suffer from the problem of the lack of clarity of this relationship and its conflict with some provisions of the constitution itself?

### **Tawhid and Sunnah Jamaah in Turkey: Islamism, Identity and Mobilization**

Mehmet Özgün Özkul (Humboldt University and the BGSMCS, Germany)

Although Salafism has been a popular and controversial term for a while, it is an understudied topic in Turkey. This research paper investigates Tawhid and Sunnah Jamaah as the most popular and hotly debated Salafi group in Turkey. Tawhid and Sunnah Jamaah identifies Turkey's political system as "taghut" and produces frames and counter-frames to delegitimize the regime. The Jamaah also encourages its adherents not to vote, send their children to schools, do compulsory military service, and not pray at official mosques. In this sense, the doctrine of "al-wala' wa-l-bara" has a significant role in the formation of collective identity and sense of belonging since the principle regulates the relationship between the believers and non-believers both on individual and social levels. Also, Tawhid and Sunnah Jamaah fits in Wagemaker's category of activists, sub-group within politicians, who do not participate in party politics or parliamentary politics but engage in social and political activism. The Jamaah's success lies in its capability to spread its discourse to a broader audience. The main methodology will be frame analysis for this paper. The term "framing" addresses to the process of meaning construction. In the process of meaning construction, three framing tasks perform for social movements. These are "diagnostic framing", "prognostic framing" and "motivational framing". The analysis will be based on written and visual materials (texts, speeches, nasheeds, demonstrations) produced by the Jamaah that are available on the group's social media accounts and website.

### **Flying Creatures in Early Islam**

Nicolas Vincent Stéphane Payen (LMU München & Sorbonne Université, France)

In 1988, Herbert Eisenstein noticed that flying creatures (ṭayr) alone are uniformly treated as a separated group in medieval Arabic systems of animal classification. I will show that this results from their strong differentiation from other nonhuman animals in the 7th- and 8th-century Arabian Peninsula.

I will adduce both literary and archaeological evidence in support of this claim. In the Qurʾān, the hadith ascribed to the Prophet, and pre- and early Islamic poetry, including those cited in his biographies, no general classificatory term is used to include both the creatures that walk on the earth (dawābb) and those that fly in the sky (ṭayr).

This terminological observation reflects the way that these animals were seen. Flying creatures played an all-important role in the early Islamic faith. A central question was how the souls of the deceased would reach the heavens. In this regard, birds turned out to be practical vehicles. Therefore, the Prophet reportedly stated that God put the martyrs' spirits in birds that would ascend to paradise. Only true intercessors (Abraham and Jesus, but not the impostor Musaylima) were able to make birds fly without artifice. Muḥammad evoked that promise by calling his banner "the Eagle" (al-ʿuqāb).

Finally, alongside this literary evidence, I will interpret the presence of eagle capitals in the Dome of the Rock as ʿAbd al-Malik's attempt to renew Muḥammad's promise by displaying the vehicles through which the believers will attain salvation.

**Zwischen mystischer Poesie und arabischem Sozialismus: Die deutsch-deutsche Geschichte von Max Hennings Koranübersetzung**

Johanna Pink (Albert-Ludwigs-Universität Freiburg, Germany)

Max Hennings Koranübersetzung, 1901 bei Reclam in Leipzig veröffentlicht, galt lange Zeit als die für eine breitere Leserschaft zugänglichste und zuverlässigste Koranübersetzung. Da in der Nachkriegszeit die Frakturschrift, die Einleitung und der Anmerkungsapparat zunehmend veraltet wirkten, kam es in den 1960er Jahren zu zwei Neuauflagen – aufgrund der deutschen Teilung, die sich auch auf den Verlag Reclam ausgewirkt hatte, einmal in der Bundesrepublik und einmal in der DDR. Die Stuttgarter Ausgabe (1960) wurde durch die Orientalistin Annemarie Schimmel bearbeitet und mit einer Einführung versehen; die Leipziger Ausgabe (1969) redigierte der Religionshistoriker Kurt Rudolph und er verfasste gemeinsam mit dem damaligen Rektor der Universität Leipzig, Ernst Werner, eine neue Einleitung.

Dieser Vortrag geht der Frage nach, welche Hinweise uns diese Neuauflagen einer Koranübersetzung über die deutsch-deutsche Geschichte der Islamwissenschaft und der Vermittlung von Islamthemen an eine breitere Öffentlichkeit in der Bundesrepublik und der DDR geben. Dies betrifft zum Beispiel die unterschiedlichen Deutungen der Frühgeschichte des Islams, die Begründungen der gegenwärtigen Relevanz des Korans und die von der Bearbeiterin und dem Bearbeiter jeweils genutzten Quellen. Schließlich geht der Vortrag auch auf die weitere Geschichte von Hennings Koranübersetzung nach 1990 und ihre Implikationen für die Nachgeschichte der deutschen Teilung in deutschsprachigen Publikationen zum Islam ein.

**The position of the official religious discourse on extremism and its role in enhancing intellectual security... The declaration of the so-called "caliphate state, ISIS" as a model**

Amer Sultan Qader (Al salaam university Limited Company, united kingdom)

Intellectual security is one of the concepts that cast a shadow over governments and societies alike in our world today, as it is one of the concepts that is closely associated with the concept of development as one of the factors of stability that make it. A governmental or non-governmental entity is not limited to assuming the responsibility of defending and strengthening the concept of intellectual security between individuals and groups, and the level of defense may vary between those bodies, but the most important of them that undertake conceptual formulation and build strengths in it is the official religious references to which individuals are linked spiritually or practically, Direct or indirect. The question here is what is intellectual security, and what is the relationship of official religious authorities to it and their position on extremist ideology?

The paper discusses the discourse on extremism in order to protect societal intellectual security, especially the declaration of the so-called caliphate or what is known as ISIS. The research will also demonstrate the effects of this announcement and the results that followed it. Also, the article research in the depths of the intellectual history of the foundations of governance in Islam and historical precedents on the issue of declaring a caliphate, as happened in the declaration of the state of Prince Abdul Rahman in Andalusia (113-172 AH / 731-788 AD) and the question of the succession in the time of Sultan Selim I the Ottoman 1514-1520 M who declared himself a caliph of the Muslims.

## **Die Präsenz des Propheten im neuzeitlichen und modernen Islam – Rückblick auf ein deutsch-französisches Forschungsprojekt (2017–2022)**

Stefan Reichmuth (Ruhr-Universität Bochum, Deutschland)

Der Beitrag blickt zurück auf das gemeinsame explorative Vorhaben einer französisch-deutschen Forschergruppe, das darauf abzielte, die unterschiedlichen Formen der Beziehung zum Propheten zu untersuchen, die zur muslimischen Frömmigkeit und zur Entwicklung des kulturellen und politischen Lebens der Muslime in Früher Neuzeit und Moderne wesentlich beigetragen haben; in einer Zeit, die unübersehbar von einer wachsenden Dezentrierung der islamischen Welt geprägt war. Das von der französischen Agence Nationale des Recherches und der Deutschen Forschungsgemeinschaft seit 2017 geförderte Forschungsprogramm, das in diesem Jahr (2022) zu Ende geht, konzentrierte sich zunächst auf die Entwicklung der lehrhaften, literarischen und ästhetischen Repräsentation des Propheten. In der zweiten Phase ging es um seine Rolle als Quelle persönlicher und kollektiver Autorität und (Selbst)ermächtigung von den muslimischen Imperien der Neuzeit bis zu den islamischen Staaten und Bewegungen der Gegenwart. Die dritte, noch laufende Phase ist der kontroversen Dynamik der individuellen und kollektiven Prophetenfrömmigkeit und den mit ihr verbundenen Prozessen der persönlichen Identitätsbildung gewidmet, die auch Gegenstand empirischer Erhebungen wurden. Ziel des Projektes war es, die Grundlagen für bessere methodische Zugänge zur Geschichte der Prophetenfrömmigkeit mit ihren religiösen, soziokulturellen und politischen Dimensionen zu schaffen. Das für den Islam typische, aber bisher eher unzureichend erfasste Zusammenspiel von Religion, Gesellschaft und Politik sollte an einem der zentralen Bereiche islamischer Kultur beispielhaft erschlossen werden, der in den letzten Jahren in den Mittelpunkt zunehmend globalisierter Konflikte gerückt ist. Der Beitrag stellt die beiden HdO-Sammelbände vor, die bisher aus diesem Projekt hervorgegangen sind, und versucht eine Bewertung der Erfolge und Grenzen des Vorhabens.

## Post-Islam

Lena Richter (Radboud University, Islam Studies)

As Muslims are not always and at all times pious (Schielke, 2009), nonbelievers often do not completely turn their backs towards Islam. To analyse this further, I would like to explore the idea of post-Islam, as a complementary term to non-Islam. While Bayat has used a similar term, post-Islamism, in order to describe the secularization of Islam on a society level, post-Islam refers to individuals. How does the religious background of nonbelievers still inform them? How do they not only refuse but also embrace and adopt certain religious ideas? While Islam does not necessarily carry any longer religious meaning, it can still be meaningful in terms of values, connections, and cultural practices. Often, the relationship with Islam is neither always absent nor foremost negative, but ambiguous and positive. Looking at the experiences of Moroccan nonbelievers, many of my interviewees identified in the spectrum of nonreligion but still engaged in religious practices, which they often explained in secular terms. The list of examples is long: not eating pork because it does not taste well; fasting during Ramadan - for health benefits; using religious phrases out of politeness, and celebrating Eid for cultural and family reasons. Thus, instead of categorically breaking with Islam, former Muslims show flexibility in selecting and reframing former religious practices.



### **Temporality, critique, and decolonisation in the works of ‘Allāl al-Fāsī**

Nils Riecken (Leibniz-Zentrum Moderner Orient, Berlin)

My presentation analyzes the conception of critique in the works of the Moroccan anticolonial nationalist and scholar of Islamic law ‘Allāl al-Fāsī (1910-1974) with a particular focus on his Self-critique (*Al-naqd al-dātī*), first published in Cairo in 1952. My argument is that al-Fāsī’s conception of critique is not just “apologetic,” but that he is “an actor and theorist of decolonisation” (Shakry 2015), that is, he critically engages with the effects of secular Western power and colonial rule on his life-world and the discursive tradition of Islam. This perspective will allow me to bring out how his work connects multiple histories that sometimes are treated separately, such as Arab nationalism, the *Nahḍa*, and the *Salafiyya* (those who advocate the *aslāf*, the Muslim exemplary predecessors, as models of and for action). Based on this account and following recent arguments that it is misleading to characterize intellectual traditions and practices as being either secular (nationalism, the *Nahḍa*), or religious (Islam, *Salafiyya*), my presentation will show how the relationship between the secular and the religious can be understood in al-Fāsī’s texts not as a binary opposition, but in a more relational manner that does not juxtapose the Islamic with the Western secular. I show this by analyzing how temporality figures on three levels of al-Fāsī’s critique: democratic representation, cultural translation, and the ontology of the present in relation to notions of historical change and the concept of the human.

**A Scholars' Code of Conduct by Abū Bakr al-Ājurri (d. 360/970)**

Ali Rida Rizek (Georg-August-Universität-Göttingen, Germany)

Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurri al-Makkī (d. 360/970) is remembered, primarily, as a trustful, pious scholar of ḥadīth. Flourishing in the 4th/10th century, al-Ājurri managed to occupy a remarkable position in the network of scholars active between Baghdad and Mecca. His crucial contribution to the transmission and elaboration of the field of Prophetic traditions gained him a wide reputation in his time. Both Shāfi'ī and Ḥanbalī scholars counted him later among their ranks for the significance of his teachings in law and theology. Beside this religious-traditionist aspect, another important component of al-Ājurri's scholarship is represented in a group of ethical and moral writings that, so far, attracted only little attention in contemporary academic research.

This paper focuses on the ethical advices, instructions and admonitions that al-Ājurri addressed to his students and fellow scholars. It advances a synthesis of the scattered ideas that al-Ājurri articulated in this regard focusing mainly on his treatise *Akhlāq al-'ulamā'* (The Manners of Scholars) as well as his other similar writings that touched upon education and moral dispositions that a scholar must observe. Arguing that this was a central theme that al-Ājurri eagerly contributed to, the paper contextualizes this bulk of material within the corpus of al-Ājurri and against the wider cultural and intellectual background of the 4th/10th century. It examines al-Ājurri's methods in formulating positions, and his strategies corroborating these ideas with, usually, prophetic traditions. The discussion is concluded with an outlook on the reception of al-Ājurri's educational thoughts in subsequent related literature.

### **Discourses on Islam among Iranian Protestants in the Diaspora**

Benedikt Römer (University of Bayreuth, Germany)

Negative references to Islam among Iranian Protestants in the diaspora can be approached from a number of theoretical angles. Given that they are mainly former Muslims, it seems unsurprising that some Iranian Protestants engage in theological comparisons between Islam and Christianity with the aim of arguing for the superiority of their new religion. Depending on their audience however, discourses on Islam in Persian-speaking exile churches are also informed by a strongly anti-Islamic strand in Iranian nationalism (described as “dislocative nationalism” by Reza Zia-Ebrahimi and “non-islamiosity” by Reza Gholami), as well as Islamophobic tropes. The latter, as this paper will demonstrate, surface specifically when Iranian pastors speak to a non-Iranian audience, for example in English-language books with a mainly American Evangelical readership. In these books, some Iranian pastors are eager to emphasise their supposed past as radical adherents to Islam and thus lay claim to a position of authority as former insiders. Scholars have used the terms “career apostates” (Lawrence Foster) and “key witnesses” (Yasemin Shooman) to denote this phenomenon in different contexts. As for Persian-language discourses, Iranian Protestants disengage from Islam by claiming that Christianity, unlike Islam, was not a legalist “mazhab”. References to Islam, for instance in sermons delivered in Iranian exile churches, often draw upon the experience of life in the Islamic Republic of Iran, while abstaining from denigrating Muslims and Islam as a whole.

### **Is there an “Israeli” Islam? The legal opinions (Fatwās) issued by Sheikh Rāʾid Badīr for the Muslim Minority in Israel**

Nesya Rubinstein- Shemer (Bar Ilan University, Israel)

This lecture deals with legal opinions (fatwās) for Muslims living in Israel as a minority under non-Muslim rule. A well-developed legal doctrine known as *fiqh al-aqalliyyāt al-muslima* (jurisprudence concerning Muslim minorities) applies to Muslim minorities living in the West. The founders of *fiqh al-aqalliyyāt*, Yūsuf al-Qaraḍāwī and Ṭaha Jābir al-ʿAlwānī, refrained from issuing legal opinions for the Muslim minority living in Israel, due to the classification of the state of Israel as The Abode of War (*dār al-ḥarb*) because of the Israeli-Palestinian conflict. In this lecture, I examine developments in Islamic jurisprudence for the Muslim minority living in Israel, with a focus on the legal opinions of Sheikh Rāʾid Badīr, the senior religious authority of the southern branch of the Islamic Movement in Israel and the pioneer of this field. Badīr argues that Muslim scholars must provide the Muslim minority in Israel with legal opinions appropriate to their situation and the specific issues they face in daily life. He cites many examples from Muslim tradition and contemporary life to demonstrate that Muslims can have relations, based on mutual interests and benefit, with persons defined as their enemies. In both his person and his legal opinions, Badīr intersplices several worlds: on the one hand, he is a 1948 Palestinian, feels his people’s pain, is keenly aware of their distress, and is close to Hamas. On the other hand, he sees himself as an Israeli citizen who recognizes Israel and its laws and denounces violence and terror.

### **Presence, Absence, and Object Agency in South Asian Shi'i Materiality**

Karen Ruffle (University of Toronto, Canada)

In this presentation, I argue that objects such as *ta'ziyas* (likenesses of Imam Husain's Karbala shrine-tomb), *'alams* (metal standards representing the Imams or family of the Prophet Muhammad, the Ahl-e Bait), *tābūts* (coffin replicas), *jhūlās* (the cradle of Husain's infant son 'Ali Asghar), and Husain's battle horse Zuljanah, are visual images that stimulate acts of religious seeing for South Asian Shi'a, making present the absent Imams and Ahl-e Bait. As forms of Shi'i materiality, image-objects such as the *ta'ziya* and *'alam*, are focal objects that promote reciprocal visual exchange that creates cultural memory and social interaction (Morgan 2014). Reciprocity of the gaze establishes image-objects such as *ta'ziyas* and *'alams* as likenesses (*shabīh*) of the sacred individuals they represent (Patel 2012, 2018). Through the act of reciprocal gazing, the image-object is transformed from object to subject, endowed with agency to work miracles, to intercede for devotees, and to hear her or his prayers and desires.

I use the term image-object to denote types of Shi'i materiality capable of engaging in the production of acts. The South Asian Shi'i image-objects that are the focus of this presentation are *ta'ziyas* and *'alams* because their structural forms, symbolic and representational motifs generate culturally specific practices of visual exchange that destabilize the human-centered subject-object binary, producing presence through Islamically-defined forms of embodiment. Presence and absence are brought forth enacting object agency through rituals such as vow-making, praying, and giving offerings—which are interpersonal and relational—performed between a devotee and an *'alam* or *ta'ziya*.

### **The Axial Saint at the Axis Mundi: Muḥammad al-Bakrī's Poetics of Sacred Persons and Sacred Space**

Adam Sabra (University of California, Santa Barbara, United States of America)

Muhammad ibn Abī al-Ḥasan al-Bakrī (930-994/1524-1586) was a leading jurist, Sufi, and literary figure based in sixteenth century Cairo and the Ḥaramayn. His literary works include a collection of letters addressed to Ottoman officials in Cairo, Istanbul, and the Ḥaramayn, among others, and a large collection of poetry, much of it explicitly authored in Mecca and Medina. Al-Bakrī frequently accompanied the Egyptian Ḥajj caravan and is said to have spent one out of every two years in residence in Mecca.

In his poems, al-Bakrī presents himself as the axial saint (qūṭb), a human Ka'ba. This human embodiment of sacred space should be read in the context of the more conventional representations of sacred space in his poetic works. Al-Bakrī's poems dedicated to sacred persons inevitably also imply sacred space and time. This is true whether the poem in question is dedicated to the celebration of Mawlid al-Nabī in Mecca or the mawlid of the poet 'Umar ibn al-Fāriḍ or the saint Sayyid Aḥmad al-Badawī. This paper will explore the rhetoric of sacred space and its embodiment in the persons of sacred individuals, including the poet himself. This unique relationship between poet and space was crucial to his claim to spiritual authority.

**al-Dabusi and His book Al-Esrar**

MUHAMMED ŞAHİN (Marmara university, ISAM)

In this summary, I try to present al-esrar by Abu Zayd al-Dabousi, one of the main Hanafi books, not in a bibliographical framework, but in the framework of the reasons for authorship and the way to understand it in the context of the various Hanafi books. On the basis that understanding the books of the doctrine is linked mainly to understanding the basic purposes of authorship in the geographical area under study, and from the previous and subsequent literature that is influential and influenced by it.

## THE TRANSFORMATION OF INTIMATE RELATIONSHIPS AND THE VALUE OF THE ISLAMIC MARRIAGE CONTRACT

Mona Samadi (Örebro University, Sweden)

The Islamic marriage contract highlights many complex issues of marriage and divorce. In this article, I argue that the marriage contract must be reassessed if marriage is to remain relevant for Muslims in contemporary societies. To escape the requirements of Islamic marital law, more women (and men) engage in religiously illegitimate relationships. The growing popularity of "ezdevaj-e sefid" (white marriage), among young upper- or middle-class Iranian couples who choose to live together without religious or legal documentation, exemplifies the ongoing transformation of intimacy in modern-day Iran within a globalized world. Yet, these "marriages" put women in vulnerable legal situations because there are no established or religiously acknowledged practices for financial sharing, getting help in cases of domestic abuse, or dealing with pregnancy.

The article describes relevant aspects of marriage, in order to examine what modes of freedom exist for women entering marriage, during marriage and upon its dissolution; and the costs of exercising these freedoms. By signing a standardized marriage contract, numerous women enter a marriage without many of the safeguards acknowledged in Islamic law but not necessarily enforced by the state or encouraged by the schools of law. Many women still do not know that they can contract a marriage on more favorable terms. In fact, both Muslim and non-Muslim women can use the marriage contract to protect their rights by including financial and non-financial stipulations.



### **Cautious conservatism: The Muslim Brotherhood's view on women under Sadat**

Kiki Santing (University of Groningen, Netherlands, The)

In the 1970s the MB communicated that women were equally important as men. They simply played different roles. They were, for instance, encouraged to study, whereas they were discouraged to pursue professional careers, as they were supposed to stay at home with their families. This example shows a certain uneasiness regarding the role women played in the (Islamic) society in which the MB played an increasingly important part under Sadat. I look at why the MB was cautious to revise its traditional view on women when it was, at the same time, changing the way it dealt with e.g. politics and the interpretation of Islamic law. In order to research this question, I start with a theoretical framework on conservative feminism and, more generally, how women's issues are utilized by states and religious groups alike for legitimacy and political expediency. Subsequently, the paper zooms in on the MB's view on women during the Sadat years; an era of resurgence and growth for the movement that went hand in hand with its growing socio-political ambitions. Simultaneously, the MB was part of a broader phenomenon of rising religiosity and louder calls for political participation by Islamist groups. I argue that this cautiousness is the result of several factors, such as its historical development (with the Muslim Sisters, for example, never gaining much prominence), a traditionalist ideology, its divided and conservative rank-and-file, and the *Zeitgeist* that was increasingly religiously oriented in the 1970s.

### **The View from the Village: Local Elites in the Administration of Early Islamic Egypt**

Eline Scheerlinck (Leiden University, Netherlands, The)

The lowest-ranking administrators of Early Islamic Egypt operated at the level of the village. They were part of lay and clerical local elites living in the countryside, issuing their documents primarily in Coptic. The multitude of tax receipts signed by these village authorities shows them at the receiving end of the demands of revenue originating from the caliph and transmitted down the administrative chain in the province.

Several documents testify of the pressure put upon these village elites to comply with the fiscal policies of the central government. On the other hand, the village elites also used their position in the fiscal administration to negotiate and adapt the demands of empire to the realities on the ground, while at the same time demonstrating a detailed knowledge of procedures of the chancery in Fustat. Together with their relationships in local networks outside of the administration, the village elites' positions within the administration allowed them to deploy mechanisms which operated seemingly contrarily to governmental policies concerning fiscality and the population's mobility, but which helped them run the village efficiently. We even see them issuing official documents in their community which appear to aim to take precedence over documents produced on much higher levels of the administration.

Presenting a range of administrative Coptic documents, I discuss these various facets of the relationship between the central government and the village officials, which helped shape the exercise of rule in the province of Egypt in the first centuries of Islamic rule.

## Refusing to Be Judge in Late Antique Egypt: The Qāḍī between Ruler, Convention, and Social Expectations

Tobias Scheunchen (University of Chicago, United States of America)

When appointed judge in a letter by the caliph ‘Umar b. al-Khaṭṭāb, Ka‘b b. Yasār—the first assigned to that position in Egypt—recused himself, citing his earlier judge career in pre-Islamic times as an excuse to be dismissed from the office. Ka‘b was not the only judge whose appointment resulted in a public spectacle between the Muslim governor and prospective judge. The judicial records of post-conquest Egypt (Ibn ‘Abd al-Ḥakam, *Wakī*) contain several anecdotes about judges who did not want to be judges. Previous legal scholarship (Hallaq 2005, Lange 2008) has explained such adversarial attitudes towards the judgeship as a topos that reflects legal practitioners' suspicion of political power. This view mainly builds on the Muslim Ḥadīth and commentary tradition. Yet, it has gone largely, if not entirely, unnoticed in the field that Syriac Christian bishops and late Roman governors, much like Muslim judges, were engaging in similar public performances when appointed to office. Among bishops, resisting ordination was considered a great virtue and demonstrated the selected candidate's suitability and qualification for the position (Rapp 2005). By situating Islamic legal developments in the broader sociopolitical context of late antique Egypt, this paper historically examines the phenomenon of recusation and the complicated intersection that constituted the qāḍī's everyday business—torn between rulers' demands and the command to establish divine law; but no less so, meeting the judicial expectations of a populace that was largely non-Muslim and whose ideas of justice had for centuries been shaped by Roman and Christian laws.

### **Commemoration of Karbalā's Youngest Martyr in Iranian Popular Religious Culture**

Atefeh Seyed Mousavi (Independent Scholar, Germany)

Mourning rituals related to the tragedy of Karbala are the most important annual Shi'i commemoration. Shi'i Muslim memorialize the murder of the Prophet Mohammad's grandson (Hosayn, the third Shi'i imam), his family and his companions in the battle of Karbala during the holiest days of the year.

The tragedy of Karbala underpins the Iranian popular religious culture which materialize in different customs including performances, oral recitations and visual depictions. In contemporary Iran can identify not only the heritage of popular devotion and religious culture but also some innovative rituals such as Hosayni Infancy Conference (hamayesh-e shir-kharegan-e hosayni). This ritual is devoted to Hosayn's youngest son, Ali-Aşghar who was just an infant in Karbala and ruthlessly killed by the enemies. Hosayni infancy conference held for the first time in Moharram 1382/2003 in Tehran. Afterwards, it is avidly developed in other cities and villages and gradually this ritual has become one of the main rituals in Moharram's festival of Iran.

This paper meant to investigate the textual, visual and theatrical representations of Ali-Aşghar during the history of the Karbala rituals in Iran. With this backdrop, the structure, and the purposes of the new phenomenon of 'Hosayni Infancy Conference' will be introduced for the first time in comprehensive and detailed assessment. Most of the participants in the Ali Aşghar's rituals are women. In current study, I will discuss the relationship between the rituals and women's social and private lives.

### **Preaching Matters: Sensory Perspectives on Muslim Oratory**

Simon Stjernholm (University of Copenhagen, Denmark)

This paper focuses on a key area of embodied Muslim religious practice, preaching, through a sensory perspective. The term 'preaching' is here understood broadly to include liturgical Friday sermons as well as less formalised modes of speaking, such as lectures, radio broadcasts and podcasts. A key question concerns in what ways it is meaningfully different to speak and listen to Islamic messages rather than write and read. Attention will be paid to how Muslim voices are used and adapted in order to deliver various Islamic messages to an intended audience, as well as to how these voices can be heard by their listeners. Of central concern is the employment of various technologies for transmitting Muslim preaching, including digital media and online platforms. The paper builds on analyses of a number of Danish and Swedish Muslims' preaching practices as well as listening practices in a contemporary Sufi order, in which I have conducted fieldwork. The analysis will address uses of voice, combinations of various communicative modes, and the properties of media genres. It will build on the work of previous researchers, such as Charles Hirschkind, Dorothea Schulz and Yasmin Moll, as it points to the necessity of including sensory perspectives in the study of Muslim preaching - also in Muslim minority settings.

**'Die Farbe hat mich!' Paul Klees Tagebuch der Tunisreise**

Eva-Maria Troelenberg (Universität Utrecht)

Dieser Beitrag nimmt seinen Ausgangspunkt von dem Tagebuchtext, mit dem Paul Klee seine so genannte "Tunisreise" 1914 dokumentierte. Der Blick richtet sich dabei insbesondere auf die Begrifflichkeiten und Konzepte, mit denen Farbe und Farbeindrücke aus Landschaft und Materialkultur die Wahrnehmung islamischer Welten bei Klee kennzeichnen. Ausgehend von diesem prominenten Beispiel, wird der Vortrag dann den Stellenwert und die Funktion der Farbe im künstlerischen Orientalismus der Moderne kritisch betrachten.

**Occidentalism resembles Orientalism: A Response from Islamic Scholars in Postcolonial Pakistan**  
Muhammad Usman (University of Erfurt, Germany)

There is an extensive debate about how to respond western modernity and orientalist discourse with reference to Islam in postcolonial Pakistan. A variety of responses came into being from Islamic scholars and South Asian Occidentalists to cope this challenge and engage various dimension of it. In this paper, Firstly I will examine the trajectory of responses to western discourse produced by Islamic Occidentalists in the context of Pakistan. How they perceive secularism and modernity with the normative framework of civilization and what are their strategy and resources to indulge with western modernity?

Secondly, it will be considered that the idea of power and authority is substantial in Islamic postcolonial state. What is the distinction between them and how they are perceived by actors who adhere Occidentalism in Pakistan? The relationship between Occidentalism and Orientalism is exceedingly complex and multifaceted in south eastern context. It will be analyzed in this paper that how this critical approach toward west and orientalism is influenced by western ideas in itself.

Lastly, the resemblance between formations of Pakistani Occidentalism and western orientalism will be highlighted in terms of theory, practice and political motives. How they are lacking principal narrative and ground for argumentation and depending on systematic ground of west in their rhetoric. It will also be assessed that can the respective Occidentalists approach be productive and expedient in the context of Pakistan.

### Reassessing Universal History in 14th century Cairo: Beyond Legitimacy

Gowaart Van Den Bossche (Ghent University, Belgium)

Within the space of only a few decades in early 8th/14th century Egypt and Syria, the four historians Baybars al-Manṣūrī, Ibn al-Dawādārī, al-Nuwayrī and Abū al-Fidā' all produced large scale universal histories. Because of the abundant existence of universal histories from preceding centuries (including Ibn al-Athīr's influential *al-Kāmil fī l-tārīkh* produced only a century earlier) scholars have generally not considered this upsurge to be very remarkable. This paper argues that this was in fact a notable moment of historiographical production and that this surge of universal histories showcases an important shift in the locally dominant episteme of historiography. During the third reign of al-Nāṣir Muḥammad (r. 1310-41) authors moving in the inner and outer courtly circles turned from the format of sultanic biography to the format of universal history to most satisfactorily write about the past and its relationship to the present. In doing so, they conceived of a teleological movement of history towards the present reign of al-Nāṣir Muḥammad as the highest expression of history. This argument will be shown through analysing statements of purpose by these authors and by analysing the macro-structures of their works, including an assessment of their reuse of earlier historiographical material through text reuse data, and through material manuscript evidence. Assessing all this evidence, I argue that facile interpretations of legitimisation need to be fine-tuned through an evaluation of the multi-faceted negotiation of textual, authorial and political authority.



### **Secularism and modernization in a multi-confessional context: the example of Syria**

Lorella Ventura (Independent researcher, Italy)

In the field of the reflections on secularism and in general on the relationship between religion and politics, it is of great interest to consider the policies of countries characterized by multi-confessional societies, such as Syria.

In the constitution of 1973 and 2012, the choice not to make Islam (majoritarian in the society) the state religion and the fact that the Islamic law is mentioned as one among other sources of the laws, indicates a choice in the direction of a secular policy. This secular basis is counterbalanced by some concessions, we could say, to the religious faiths present in society. The chief of the state must be of Muslim religion. Moreover, many aspects of life, such as marriage, are regulated according to the views of each community.

In the proposed paper, I will critically discuss whether this could be seen as the result of a consideration of the multi-confessional context in its complexity and of a peculiar balance between a secular, modern, and modernizing state and the refuse of the marginalization of the role of religion. From this point of view, it raises questions about the meaning of secularism, its supposed direct interconnection with "modernity", and to which extent they can be accompanied by the recognition of importance (even institutional) to the religious confessions.

**"Diese Länder die mir gleichsam eine neue Heimat wurden" – die anatolischen Reisen Andreas David Mordtmanns als angewandte Orientforschung**

Tobias Völker (Universität Hamburg, Deutschland)

Der Hamburger Orientalist Andreas David Mordtmann (1811-1879) stellt unter den Orientreisenden des 19. Jahrhunderts insofern eine Besonderheit dar, als er neben seiner Forschung auch als Diplomat, Journalist und osmanischer Staatsdiener tätig war, so dass seine Beschäftigung mit dem „Orient“ in ein komplexes System professioneller Betätigungsfelder eingebettet war, die das von ihm generierte Wissen determinierten und strukturierten. 1846 als diplomatischer Vertreter der Hansestädte nach Istanbul entsandt, nutzte er seinen Aufenthalt für intensive landeskundliche, numismatische und epigrafische Studien. Er unternahm mehrere Forschungsreisen durch Anatolien, besuchte Ausgrabungsstätten und fertigte geografische und soziokulturelle Beschreibungen an. Mordtmann sprach fließend Türkisch und verkehrte mit zahlreichen osmanischen Intellektuellen. Diese Kontakte ermöglichten ihm nach Ende seiner diplomatischen Anstellung in den osmanischen Staatsdienst einzutreten. Zugleich betätigte er sich als Korrespondent für die [Augsburger] Allgemeine Zeitung, wo er das Wissen, dass er als Diplomat, Forschungsreisender und osmanischer Beamter erworben hatte, nutzte, um die politischen und gesellschaftlichen Verhältnisse zu kommentieren, die er zugleich mitgestaltete.

Der Beitrag setzt Mordtmanns Reisebeschreibungen in Beziehung zu seinen Gesandtschaftsberichten, Zeitungsartikeln und akademischen Publikationen, in denen er dasselbe Material für unterschiedliche Rezipienten aufbereitete. Es wird danach gefragt, wie Mordtmanns professionelle Einbindungen seine Wissensproduktion prägten, und wie er seine verschiedenen Rollen in Einklang zu bringen versuchte. Zugleich wird nach der Wahrnehmung seiner transkulturellen und transdisziplinären Positionierung bei den jeweiligen Adressaten gefragt. Für die vornehmlich philologisch orientierte Disziplin der Orientwissenschaften etwa lässt sich zeigen, dass Mordtmanns praxisbezogene Forschung von einflussreichen Fachvertretern als unwissenschaftlich abgetan wurde – ein Vorwurf, den er zurückwies und seine Kritiker im Gegenzug der Stubengelehrsamkeit bezichtigte.

**Hirka-i şerif: Lokale Praktiken und Überlieferungen rund um den Mantel des Propheten in Istanbul**  
Esther Voswinckel Filiz (Orient-Institut Istanbul, Türkei)

In Istanbul befinden sich zwei Mantelreliquien: der „Mantel des Propheten“ (Hirka-i saâdet) im Topkapı-Palast und der „Ehrwürdige Mantel“ (Hirka-i şerif) im Viertel Fatih. Einmal im Jahr – in der zweiten Hälfte des Ramadan – wird die Hirka-i Şerif-Moschee mit der Mantelreliquie zum Anziehungspunkt für Tausende von Pilgerinnen und Pilgern. Im Vergleich zu den Reliquien im Topkapı-Palast wurden der „Ehrwürdige Mantel“ (Hirka-i şerif) in Fatih und die mit ihm verbundenen Zeremonien und Überlieferungen bisher wenig erforscht.

Basierend auf Experteninterviews, Teilnehmender Beobachtung und einer Bestandsaufnahme mündlicher Überlieferungen, devotionaler Literatur sowie historischer Anhaltspunkte zur „Biographie“ des Mantels soll der besondere Platz dieser textilen Berührungsreliquie in der Religionsgeschichte Istanbuls, vor allem in den Riten und Überlieferungen der Sufis, herausgearbeitet werden. Der „Ehrwürdige Mantel“ (Hirka-i şerif) ist eng verknüpft mit der Figur des Uwais al-Qaranî (7. Jahrhundert), der ihn – so die vielen Varianten der Erzählung – nach dem Tod des Propheten erbte. Uwais al-Qaranî ist eine zentrale Figur des Sufismus; seine „telepathische“ (Elias 2001: 277) Beziehung zum Propheten steht für eine besondere Form der Nähe ohne physischen Kontakt, für die es in der Sufi-Terminologie das Adjektiv *üveysî* gibt. Wie stehen solche immateriellen Formen der Tradition in Beziehung zur Stofflichkeit der Mantelreliquie, ihrer Aufbewahrung und Weitergabe?

Hirka-i şerif – verstanden als textiles Artefakt (die Mantelreliquie, die im Jahr 2010 aufwendig restauriert wurde), als Ort (die Moschee) und als Gewebe an Geschichten und Beziehungen – ist der Ausgangspunkt meiner religionsethnologischen Erforschung islamischer Praktiken im Zusammenhang mit textilen devotionalen Objekten (Vgl. McGregor 2020).

**Turning Christian and Making it Known: Arabic Printed Reports on the Conversion of Muslims to Christianity in the Late Ottoman Period. Between Hagiographic Glorification and Critical (Self-)Reflection**

Carsten Walbiner (Forschungsstelle Christlicher Orient an der Katholischen Universität Eichstätt-Ingolstadt, Germany)

Although concrete figures are not known, conversions from Islam to Christianity remained a rare occurrence in the Ottoman Empire which was mainly due to the fatal consequences converts and those propagating to leave Islam had to expect. Thus, the foreign missionary enterprises operating in the realm of the sultan were not directed towards the empire's Muslims, and the few cases of conversion which occurred were kept low profile and not made known publicly. This changed in the second half of the 19th century when the Ottoman reforms lifted the harsh legal sanctions against apostates and after the British occupation of Egypt provided full protection by a Western power for missionaries and converts in one of the heartlands of Islam. Especially Protestant missionary activities started to focus on the conversion of Muslims and "success stories" were made part of these campaigns. The by then also in the Arab world available printing press allowed to produce larger quantities of these texts.

The paper will investigate the conversion reports that appeared in Arabic in the late Ottoman period. Their number is small, they are all part of Protestant missionary activities, and regarding content a shift is discernible from a hagiographic glorification of the convert after his death to a report written and published during the lifetime of the author containing critical considerations on the reasons for conversion. The personal, supernatural "awakening" is replaced by a more rational, long-term process heavily influenced by the political, societal, and religious realities of the late Ottoman period.

## **Lamenting al-Ḥusayn Between the Literary and the Liturgical: an Intertextual View on Imām-Centred Piety in Early Twelver Shī'ism**

George Warner (Ruhr-Universität Bochum, Germany)

Twelver Shī'ī law is distinguished among Islamic legal traditions by its extensive discussions of Prophet- and Imām-centred devotions. Alongside this legal literature, which is dominated by texts for recitation, Twelvers also developed a substantial Shī'ī poetic tradition of devotional elegies and panegyrics addressed to the imāms. These two corpora exhibit substantial conceptual overlap on many levels, but the relationship between them has yet to receive substantial study. This paper will address this lacuna, comparing poetic laments for the imāms with the pilgrimage litanies for visiting their tombs (*ziyārāt*, usually in rhymed prose) presented in legal works. The comparison will focus on two areas: first, similarities of imagery whereby the texts portray the imām and the devotee, such as descriptions of the imām's sufferings or of the emotional state of the reciter; second, similarities in how the texts are ritualised into formal systems of devotion, such as delineations of pilgrimage practice, declarations of loyalty, or pleas for the imām's intercession in return for a text's utterance. This analysis will aim to elucidate the historical relationship between these corpora and their interdependent origins, and in so doing to shed light upon how the production of different texts and textualisations interacted both with one another and with the broader spectrum of devotional practice around the imāms' tombs.

The paper's principal sources will be the output of four authors from the fifth/eleventh century, being the period whence both corpora first become abundantly available: al-Shaykh al-Mufīd, Muḥammad b. al-Ḥasan al-Ṭūsī, al-Sharīf al-Murtaḍā, and Miḥyār al-Daylamī.

## **Dispensing Justice, Seeking Redress: Reconsidering the Reach of the Ottoman Empire through local Kadi Courts**

Benjamin Weineck (Bayreuth University, Germany)

The Ottoman Kadi Courts were an important instrument in dispensing justice and for local administration throughout the empire. Furthermore, they allowed – at least in theory – the empire’s population to seek redress and right wrongs. However, there are considerable regional differences to what extent people from lower social strata and from rural areas approached these courts. While in Sofia, Amasya or Sivas, peasants and village population are frequently registered as the court’s clients, there are only few traces of such strata in the records of the courts further east, like in Mardin, for example. Based on this finding, the present paper engages with the question of how far these central institutions dispensed their juridical and administrative capacity, and how this can possibly inform research on the reach of empires and their respective intensities of rule. Taking two sets of records from the courts (*sijill*) in Amasya and Mardin from the mid-18<sup>th</sup> century as its point of venture, the paper comparatively analyses the client’s titles, legal nomenclature and their places of residence in order grasp the respective court’s social and geographical range of influence. Who approached these courts and why? What does this tell us about the reach of the Ottoman Empire and the existence of spaces for negotiation and dispute resolution beyond state institutions – that is, beyond the sources at our disposal?

**„Minerva und ihre Schwestern“. Zu Selbstverständnis und Strategien der Positionierung syrisch-libanesischer Frauenzeitschriften der 1920er Jahre im kulturellen und sozialen Feld**

Barbara Winckler (Westfälische Wilhelms-Universität Münster, DE)

Im April 1923 erscheint in Beirut die erste Ausgabe der Zeitschrift *Minerva* (مينرفا), herausgegeben von Mārī Yannī. Die ersten Artikel des Hefts beschäftigen sich mit der Frauenpresse, ihrer Bedeutung, ihren Zielen und Herausforderungen. In den 1920er Jahren war die Zeitschrift im arabischen Raum kein neues Medium mehr, und seit einiger Zeit waren auch Frauenzeitschriften auf dem Markt (seit 1892 in Ägypten, seit 1909 in Syrien/Bilād aš-Šām). Dennoch spricht aus den Texten die Notwendigkeit, für die Existenz von Frauenzeitschriften und die aktive Rolle von Frauen in der Presse zu werben bzw. sie zu rechtfertigen.

Ausgehend von *Minerva* beleuchtet der Vortrag die Position und Positionierung syrisch-libanesischer, von Frauen herausgegebener Zeitschriften im Feld der periodischen Presse und der Gesellschaft in dieser Zeit immenser politischer und gesellschaftlicher Umbrüche. Wie präsentieren die Herausgeberinnen die Zeitschrift – das Profil und die (keineswegs auf ‚Frauenthemen‘ beschränkten) Inhalte sowie die Bedeutung für die Entwicklung der individuellen Leserin und der Gesellschaft insgesamt? Die Herausgabe einer Zeitschrift bietet die Möglichkeit, sich als Intellektuelle und Aktivistin zu profilieren, aber auch strategische Koalitionen und (überkonfessionelle) Gemeinschaften zu bilden – lokal, regional und global. Dies geschieht nicht zuletzt durch die wechselseitige Bezugnahme der Zeitschriften und Autor\*innen untereinander und das Zusammenspiel der Periodika mit ihrem performativen Gegenstück, den Salons und kulturellen Vereinigungen. Ein close reading ausgewählter Texte, das auch deren Ton und Stil einschließt, zeigt, wie die Zeitschriftenmacher\*innen – Herausgeberinnen, Autorinnen, Autoren – das Potential des Mediums nutzen, um die Verbindungen untereinander und zur Leserschaft zu inszenieren und sich im kulturellen und sozialen Feld zu positionieren.

### **Writing Sacred Space for a Local Audience? Ibn Ṭūlūn and the Banū Fahd**

Torsten Wollina (Staatsbibliothek zu Berlin – Stiftung Preußischer Kulturbesitz, Germany)

Whereas the Damascene scholar Muḥammad Ibn Ṭūlūn is well known for his historical works, in his own time, he was mostly known as an authority of ḥadīth. Much of his written corpus is concerned with the transmission and application of ḥadīth to diverse subjects and circumstances. Devotion was one field, in which he applied ḥadīth.

This paper investigates how we should understand several of his smaller works that utilize ḥadīth. Ostensibly, they make use of these sources to give an informative account on a certain place, event or aspect of Muslim cosmology. However, if we take into account where and to whom they were recited, they cannot be regarded educational works. Rather, the setting betrays them as devotional works, which were often tailored to an inherently localized sacred geography, centered around Damascus.

The paper argues that the local sacred geography stood in constant conversation with a larger sacred geography at whose center were the Holy Sites in Mecca and Medina. This will be exemplified by addressing Ibn Ṭūlūn's engagements with members of the Meccan Banū Fahd family, with one of whom he enjoyed a decades-long friendship. Through this analysis, the paper tries to shed light on the intricate relatedness of sacred spaces and the writing on—as well as for—these spaces.



### Die Bibelzitate im Korankommentar des Ibrahim al-Biqāʿī

Thomas Würtz (Orient Institut Beirut, Libanon)

Bei der Koranauslegung richtet sich die Aufmerksamkeit derzeit stark auf hermeneutische Neuansätze, wie die von Naṣr Ḥāmid Abū Zaid (st. 2010) oder Mehmet Paçacı (geb. 1959). Diese Gelehrten versuchen, den für muslimische Gläubige relevanten überzeitlichen Gehalt des Korans aus seinen historischen Bedingtheiten zu lösen und für die heutigen Gesellschaften zu interpretieren. Falls aber solche neuen Impulse nur in zeitgenössischen Kommentaren oder konzeptuellen Neuansätzen der Hermeneutik erwartet werden, drohen wenig erforschte klassische Werke der Kommentarliteratur unbeachtet zu bleiben.

Ein Beispiel für einen solchen Kommentar mit eigenständigen Ansätzen und für aktuelle Debatten wichtigen Impulsen ist das Werk des Ibrahīm al-Biqāʿī (1406-1480). Er lebte ab 1431 in Kairo und arbeitete von 1456 an seinem Korankommentar *Naẓm ad-durar fī tanāsub al-ayāt wa-s-suwar* – Anordnung der Perlen im Zusammenhang der Verse und Suren, in welchem er sich auch biblischen Materials bediente, was vor und nach ihm kaum Korankommentatoren getan haben. Ihm erschien die Bibel jedoch hilfreich für die Erhellung zahlreicher Koranpassagen, die Anklänge an biblische Erzählungen beinhalten, die den koranischen Ersthörern bekannt waren. Ein Beispiel hierfür ist die im Koran verneinte Kreuzigung Jesu (Vers 4, 157), bei der seine Zitatauswahl aus den vier Evangelien eine Passionsgeschichte ergibt, die mit den Dogmen islamischer Theologie konform ist und so zum Beispiel das letzte Abendmahl auslöst. Somit stehen in seinem Werk der Koran und sein Kommentar wie auch die Bibel und islamische und christliche Theologie in einem Beziehungsgeflecht.

Im Vortrag werden diese Bezüge anhand weiterer Beispiele detaillierter ausgeführt und dabei auch die Strukturen seiner Bibelzitate näher verdeutlicht.

### **Ignaz Goldziher's Vorstellung zu Muhammed**

Aysun Yaşar (Vienna University, Austria)

Ignaz Goldziher (1850-1921), (einer) der Hauptbegründer der modernen Orientalistik, hat über 700 schriftliche Werke hinterlassen. Er hat keine Biografie zu Muhammed, dem Propheten des Islam, verfasst. Aus seinen Hauptwerken zum Islam, 'Die Zāhiriten (1884)', 'Mohammedanische Studien I und II (1888,1890)', 'Vorlesungen über den Islam (1910)', 'Die Richtungen der Islamischen Koranauslegung (1920)', kann ein Bild zu Muhammed nachgezeichnet werden. Angesichts der Bemühungen Goldziher's, im Judentum eine Reform anzustoßen, scheint es nicht verwunderlich, dass er am meisten von Muhammeds Eigenschaft als 'Reformator' beeindruckt war. Sein Einsatz von islamischen Quellen zu Muhammed lässt viele Fragen offen: Hadithe sind für ihn Zeugnisse über Auseinandersetzungen des ersten Jahrhunderts des Islam, lediglich keine originalen Quellen zu Muhammed selbst. Der Koran scheint als einzige originale Quelle Aussagekraft zu Muhammed zu besitzen. In seinem letzten Hauptwerk zum Islam Koranauslegungen (1920) spricht er von verschiedenen Koran-Versionen, die nach Muhammeds Tod homogenisiert worden seien. Folgt man diesem Gedanken, so stellt sich die Frage, wieviel Aussagewert der Koran über Muhammed noch besitzen kann. In diesem Beitrag soll die Vorstellung Goldziher's zu Muhammed sowie sein Einsatz von islamischen Quellen dazu, kritisch diskutiert werden.

### Language in Mamluk Historiography

Koby Yosef (Bar Ilan University, Israel)

The increasing use of nonstandard Arabic has been considered as a noticeable characteristic of what has been called by Ulrich Haarmann the 'literarization' of Mamluk historiography, i.e., the increasing use of stylistic elements drawn from the literature of *adab* and popular literature. Up to date, however, there is no overall survey of trends of language use throughout the Mamluk period (1250-1517). Notwithstanding this, it has been suggested that nonstandard usages are typical of historians related to the military institution, and untypical of historians who were religious scholars. Additionally, it was noted that all chroniclers related to the military institution were Egyptian, whereas all Syrian chroniclers were religious scholars, thus, there were differences in language use between Syrian and Egyptian authors. This perspective, however, downplays the fact that some chroniclers who were religious scholars, including Syrians, employed nonstandard Arabic in their chronicles, and the fact that during the fifteenth century many Egyptian historians were religious scholars.

The talk will offer an overall survey of language use in Mamluk historiography, and suggest that in order to better understand trends of language use in Mamluk historiography a differentiation should be made between sub-groups of historians who were religious scholars. Usages of nonstandard Arabic are typical of historians related to the military institution and non-Shāfi'ī religious scholars. On the other hand, Shāfi'ī religious scholars refrained from using nonstandard Arabic and standardized their quoted sources. This was because 'Arabness' and the Arabic language were important elements in the collective identity and ethos of the Shāfi'īs.

**What did the Meccans mean by referring to Muḥammad as shā'ir: seven exegetical solutions and the influence on the Islamic discussion of poets**

Maxim Yosefi (Georg-August-Universität Göttingen, Germany)

The paper adds to the study of the doctrine of the divine inimitability of the Quran (*i'jāz*) by illuminating how medieval exegetical discussion of Muḥammad's conflict with Meccans contributed to it. It examines seven exegetical assumptions about what the Meccan detractors could mean by referring to the Prophet as "*shā'ir*" (lit. "poet") against obvious formal dissimilarity of the Quran from metrically disciplined poetry.

The doctrine of *i'jāz* was developed by scholars mostly between the third and fifth Islamic centuries, when poetry – the highest form of pre-Quranic eloquence – reached astounding heights of rhetoric power. Therefore, poets and poetry occupy a preeminent place in the discussion of *i'jāz*. This includes opposing the Revelation, as the text of divine wisdom, clarity and truthfulness, with poetry as untruthful and stylistically unclear earthly medium designed for amusement. The focus of exegetical discussion on metrically disciplined poetry reflects scholarly efforts to counter the influence and rhetorical power of the poets.

**Naḥw al-qulūb – „Die Grammatik der Herzen“ des Abū l-Qāsim al-Quṣayrī (gest. 465/1072):  
Auslegung grammatischer Sachverhalte im Sinne der religiösen Sinnbildung**

Vicky Ziegler (Ruhr-Universität Bochum, Ceres, Deutschland)

Der im 5./11. Jahrhundert wirkende Sufi-Gelehrte und Koranexeget Abū l-Qāsim ‘Abd al-Karīm b. Hawāzin al-Quṣayrī ist insbesondere für sein Werk ar-Risāla (auch ar-Risāla al-Quṣayrīya) "Das Sendschreiben" bekannt, das als eines der bedeutendsten frühen und einflussreichen Handbücher über die Geschichte und die Prinzipien des Sufismus gilt. Die Glaubenslehre al-Quṣayrīs, der in der Stadt Nīšāpūr wirkte, war von der Bagdader Sufi-Tradition und von den lokalen mystisch-islamischen Traditionen Ḥurāsāns geprägt. Zu seinen Schriften zählt ebenfalls das höchst eindrucksvolle Werk Naḥw al-qulūb - "Die Grammatik der Herzen" in welchem er die Inhalte seiner sufistischen Glaubenslehre in Analogie zur arabischen Grammatik darstellt. Von Tamas Ivanyi wird das Buch als Versuch gewertet, sufistische Prinzipien anhand einer allgemein anerkannten Wissenschaft - der Grammatik - darzulegen und zu legitimieren. Auch wenn bisher vereinzelte Studien zum Werk erschienen, besteht dennoch das Forschungsdesiderat, das Buch Naḥw al-qulūb in einer größer angelegten Untersuchung tiefgründig zu analysieren. Im Rahmen des Vortrags sollen somit die ersten Ergebnisse einer solchen Untersuchung vorgestellt werden. Der Schwerpunkt liegt dabei auf der Überlieferungsgeschichte des Textes und auf der Interpretation metaphorischer Deutungen grammatischer Sachverhalte im Kontext der religiösen Sinnbildung. Der Vortrag gewährt somit Einblick in die Inhalte der Glaubenslehre des klassischen Sufismus (3./4. - 5./11. Jahrhundert) und in die besondere spirituelle Art und Weise, wie diese dargestellt werden können.