

Annual Report 2017



The Orient-Institut Beirut (OIB) is a German academic research institute that engages in and supports research in the humanities and social sciences relating to the Arab world. The OIB's endeavours find common ground in the interdisciplinary research undertaken in historical and contemporary studies, the systematic approach to understanding voices and visions in the region and in cooperation with actors and institutions in Lebanon, the Arab world and the wider Middle East. Increasingly, the institute's research considers links between the Arab world and processes and phenomena outside the region.

The OIB maintains an important public research library. It publishes two series in book form and an online series as well as occasional titles (Extra series). The institute organises research seminars, lecture series, international conferences and workshops. To design, fund and realise its projects, the OIB forms local and international academic partnerships.

A core aim of all OIB activities is the facilitation of links between research interests in the Arab world and academic institutions in Germany and Europe so as to encourage multi- and interdisciplinary perspectives.

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Director's Address

BIRGIT SCHÄBLER



It is a great pleasure for me as the new director of the OIB to write this address. Having taken up the position at the beginning of October 2017 and having completed my first 100 days on the job, I consider this a good opportunity to take stock and look towards the coming year and the future in general.

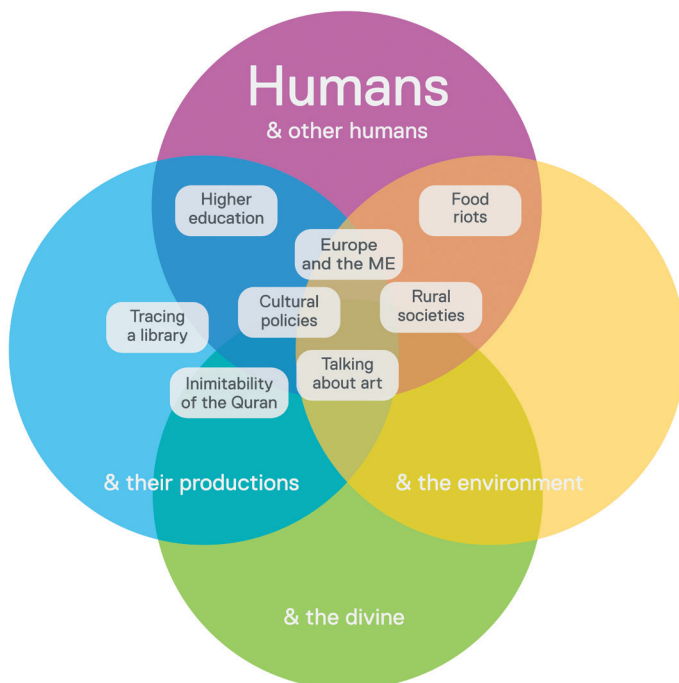
The political situation during the last quarter of 2017 was marked by Prime Minister Sa'd al-Hariri stepping down from office. He announced this decision in Riyadh, Saudi-Arabia, which ushered in a flurry of international activities that allowed him first to leave Saudi-Arabia for France and Egypt and then to withdraw his resignation and resume office. The Lebanese government and society at large dealt with this crisis promptly and effectively, due to their long-standing experience of government crises. Within hours of the resignation, the army pledged its full support for the government, the Central Bank declared that provisions had been made and the Lebanese pound was kept stable. Yet, international news coverage, especially in Germany, drew an overly alarming picture of the situation. The crisis led to more international and diplomatic attention for Lebanon, with high-ranking state visits being announced. (Federal President Steinmeier travelled to Lebanon as the first German head of state since the visit of the last German Emperor almost 120 years earlier, which prompted some interest in the holdings of the OIB library on this subject.) Likewise, international NGOs and foundations are not relinquishing their multifold activities in Lebanon which may lead to some fruitful cooperation with the OIB in the future.

Work at the OIB was not affected by the political situation, and everybody arrived in Beirut according to schedule. The arrival of the new director at the Institute coincided with those of a number of international visiting fellows, both docs and postdocs. Currently, the OIB houses twelve visiting fellows (DOCTORAL, POSTDOCTORAL AND HANS-ROBERT RÖMER FELLOWS) from Egypt, France, Italy, Russia, the US, Lebanon and Germany. Together with the research associates at the OIB, this makes for a lively research community of twenty people. We have strengthened the academic ties between visiting fellows and OIB researchers by reshaping the internal colloquium – our weekly meeting in which researchers present their projects – and by further encouraging contributions by the visiting fellows to academic life at the OIB, in order to create an even more vibrant research community.

The visiting fellows bring with them diverse disciplinary backgrounds which reflect on the interdisciplinary nature of the research undertaken at the OIB. The study of Middle Eastern societies, in Lebanon and beyond, tends to be more fruitful when more than one discipline is consulted. The exchanges, arguments and questions arising from the research community, which works and functions in interdisciplinary ways, is highly valued by the participants. The scholars who have passed through the OIB over the years have come from Islamic and Oriental Studies backgrounds, but also from the cultural and social sciences. Together they have spanned the history of the Middle East and Islam from the very beginnings to the present day.

We have so far identified 186 alumni of the OIB over the past twenty odd years and have contacted and encouraged them to stay in touch and inform us about new books, research endeavours and other academic pursuits of general interest. A get-together of alumni at an international conference will be tried out for the first time at WOCMES 2018, where members of the OIB research community (STAFF AND A VISITING FELLOW) were accepted at the end of 2017, with a panel on the topic of "Neighbourliness: Neighbourhood Relations in Beirut and Beyond" (BIRGIT SCHÄBLER, NADIA VON MALTZAHN, MONIQUE BELLAN, JONATHAN KRIENER, MARIE KARNER). The topic of "neighbourliness – neighbourhood relations" is the thematic focus for the year 2018, the overall research theme for the next few years being "relations."

This new research theme is broad enough to enable the participation of OIB researchers, while highlighting overlaps between the various ongoing research projects and interests (see illustration).



Graphic depicting research at the OIB within the research theme of relations.

The theme of "relations" seems especially apt at this stage of international research in transnational and transregional frameworks. While questions of entanglement, connectivity and interrelatedness have been prominent on the international research agenda in recent years, with the movements of people, goods and ideas being studied in detail, the nature of the relations established by these movements has been neglected and so has the seemingly basic concept of relations as such. Yet, broadly speaking, relations lie at the heart of just about any human social activity. At the least, relations are found between humans themselves, humans and their productions, humans and their environment, and humans and the divine.

Relations between human beings can be inter-personal on the micro-level, inter-social (inter-group) on the meso-level and inter-national or inter-regional at the macro-level of analysis. On the micro-level, relationships of kinship, friendship and neighbourliness will be a research focus. How do such relationships work and how can we analyse them? Kinship relations, for example, cannot be looked at through the lens of genetics alone, and friendship is not solely an entirely voluntary emotional relation. Both are imagined and constructed in many ways. Conversely, the concept of neighbourhood is primarily one of non-voluntary spatial proximity, which seems to operate under the normative assumption of "(good) neighbourliness." The borders of neighbourhoods are special boundaries that can easily turn into spaces of violence when they are transgressed. This is true for the micro-, meso- and macro-level of neighbourhood boundaries. At the same time, when proverbial neighbourliness works, it can be a strong source of support and even save lives in times of crisis.

The current projects of researchers at the OIB are concerned with questions regarding the connectivity between state and society, and the quality of relations between state actors and society actors, as well as intra-society relations (labour relations, gender relations, generational relations). They look at the institutions and forces of society in the realms of scholarship, art and the media. Here, relations between the wide field of scholarly, artistic and literary production and consumption are a special focus as are relations between societies and their material environments (nature, architecture, archaeology) and relations concerning the production of theological and religious knowledge. On the macro-level, the relations between the Middle East and other world regions (Europe, Asia, Africa, the Americas) raise theoretical questions which can only be answered by consulting the theories and approaches of a number of disciplines

(International Relations, History, Sociology, Psychology) as well as Islamic and other Area Studies. This also entails the problem of disciplinary knowledge and area knowledge. These different types of relations will inform our medium term research agenda.

In December 2017 the OIB has participated in the International Book Fair in Beirut, where it organised a reading from volume 57 of the *Bibliotheca Islamica*, *Ākām al-marjān fī aḥkām al-jānn* (The Hills of Precious Pearls Concerning the Legal Ordinances of the Jinn), the first critical edition of the most comprehensive monograph about Jinn and their legal ordinances in Islam, written by Badr al-Dīn al-Shiblī, a jurist and judge of the fourteenth century CE. The text gives an overview of all religious, denominational and philosophical theories and ordinances about the jinn, *lblīs* and all types of satanic creatures. It also contains numerous stories and anecdotes of kidnapping, inter-marriage between humans and jinn, sorcery and much more. The reading was done by Dr. Edward Badeen, the editor of the volume, and the event was introduced by deputy director ASTRID MEIER.

In November the OIB hosted a workshop organised by MARIEKE KRIJNEN on the "Financialisation of Housing and Real Estate in Lebanon." Financialisation entails the "increasing dominance of financial actors, markets, practices, measurements and narratives, at various scales, resulting in a structural transformation of economies, firms (including financial institutions), states and households." The workshop brought together international and Lebanese academics and experts in order to explore common themes and foster mutual learning through their knowledge of different contexts. The historic villa of the OIB was a particularly apt location for this workshop since it is surrounded by the results of this financialisation: ever-increasing numbers of high-rises in a historic quarter that would deserve much more heritage protection.

In October 2017 an international conference on "Contextualising the Art Salon in the Arab Region" took place at both the OIB and the Sursock Museum, organised by NADIA VON MALTZAHN and MONIQUE BELLAN and funded by the Volkswagen Foundation. An interesting mix of researchers and curators, artists and critics discussed the emergence of the art salon in the region in a colonial and post-colonial context, reflecting on a special brand of knowledge relations between Europe and the Middle East of which very little is known. A publication is planned in time for the Sursock Museum's next Salon d'Automne at the end of 2018. In 2017 the longer-term projects of the research staff still took place in research clusters established in previous years. For further details on the above events, as well as the manifold activities of the OIB before October 2017 under the competent leadership of my predecessor, STEFAN LEDER, the reader is kindly referred to the pages of this annual report.

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Culture, Art and the Public Sphere

Projects in this cluster share an interest in the political character of innovation in cultural production, forms of articulation and publicness. In particular, this cluster deals with processes of transformation of existing aesthetic, political and social orders as well as with the reflection on, and possibly theorisation of, artistic practices. The role of institutions in shaping identities – and be it by rejecting the institution – is central to the analysis. At the same time, the agency of the artists or cultural players is to the fore, positioning them within their time and space.

Apart from the two individual projects introduced in the pages that follow, MONIQUE BELLAN and NADIA VON MALTZAHN have also initiated a number of joint projects within the framework of the cluster. The main focus this year was on the emergence and evolution of the art salon in the Arab region in the colonial and post-colonial context. The question of challenges posed by the migration of institutional patronage, such as whether the art salon in the Arab region was considered just an import from Europe, a fringe phenomenon, or whether it had a real impact on artistic practices and the formation of taste, was the subject of an international conference, funded by the Volkswagen Foundation and organised in cooperation with the Sursock Museum in Beirut on 27 and 28 October. The circulation of exhibition practices between Asia and Europe was the subject of a panel organised within the framework of the cluster at the Deutscher Orientalistentag (DOT) in Jena, focusing on the role of institutions in shaping practices in modern and contemporary art.

The projects in this cluster adopt a transregional perspective either by analysing developments and phenomena in different countries in the region and beyond, or by relating the analysis of a particular country to its regional and international context. The translation and circulation of knowledge and practices is another area examined by the cluster taking into account the role of networks and the interconnectedness of developments that relate the different regions of the world to each other.

Cultural Policies in Lebanon //

Cultural institutions between state and society

NADIA VON MALTZAHN

FEBRUARY 2013 – MARCH 2019

On 5 March 2017 the Ministry of Culture invited cultural players and the interested public to a consultative meeting at Beirut's Unesco Palace to present its new cultural strategy (see photo). Ghattas Khoury, the Minister of Culture, introduced the ministry's five-year plan that had been devised by the consultancy firm *Strategy&* before handing over to representatives of other ministries. These included the Ministries of Administrative Development, Tourism, Information, Foreign Affairs, Education and Higher Education, Transport and Public Works and the Ministry of the Interior and the Municipalities. Each stressed the importance of their ministry and its link to culture. Following the plenary presentation, participants were invited to take part in seven parallel working sessions on pre-identified themes: movable heritage, fine arts, music, arts, writing, intangible heritage and dance. However, instead of encouraging discussion and leaving space for participants to provide input, there were further presentations on related themes.

Forty-six years ago, in January 1971, the Unesco Palace hosted another meeting. Ghassan Tueni, then Minister of National Education and Fine Arts, had called for a meeting with a number of leading Lebanese intellectuals and thinkers to introduce and discuss a draft law on the establishment of a Ministry of Culture in Lebanon, proposing to split the Ministry of National Education and Fine Arts into two separate ministries. While nothing came of the proposed ministry, channels of participation and discussion were established for creating a vision for culture. It was not until the early 1990s that a Ministry of Culture was established in the context of an overall reform of the ministerial structure following the official end of the civil war and beginning of the reconstruction phase in Lebanon. The debates around the establishment of a Ministry of Culture in Lebanon and the relationship of Lebanese artists and cultural players with state institutions I discuss in a forthcoming article, arguing that artists and intellectuals look for state support of culture as long as it does not interfere with their artistic freedom. Overall, however, cultural players in Lebanon perceive their relationship with the authorities in the main as mutually exclusive, with neither side understanding the other. One of the criticisms the newly established ministry faced in the 1990s was the lack of consultation with cultural players in defining a vision or plan for the ministry. The meeting earlier this year was an attempt at communicating the ministry's new plan to the public, albeit not a very far-reaching one as the discussion was largely one-way.



Consultative meeting to present the Ministry of Culture's new strategy, Unesco Palace, Beirut, 5 March 2017.

©NADIA VON MALTZAHN

The five-year plan was formally launched in early July, subtitled *Priorities, Objectives and Initiatives*. Since its implementation is linked to an increase in the ministry's budget for five years, it remains to be seen where the priorities will lie. Generally, the ministry has a minimal annual budget. Public financing of culture is one of several themes in a forthcoming publication I am editing with the working title *Insights into Cultural Policies in Lebanon*. Funded by *al-Mawred al-Thaqafy* (Culture Resource), this publication aims to give initial insights and encourage further research on the frameworks guiding the cultural sector in Lebanon. It includes studies on financing, festival policies, arts education and heritage policies, conducted by researchers under my supervision within the framework of a working group on cultural policies in Lebanon.

Conceptualising cultural policies in Lebanon is one aspect of my research project, which takes three cultural institutions – the Lebanese National Library, the Sursock Museum and the Baalbeck International Festival – and investigates the power dynamics at play and the arenas in which frameworks are determined and policies made. The main case study this year continued to be the Sursock Museum and its autumn salon. Research focused on the role of institutions in building a canon of art and on whether the lack of strong institutions in Lebanon leaves more space for the inclusion of women in the art market.

Talking about Art and Aesthetic Reflection in Egypt and Lebanon since the 1920s

MONIQUE BELLAN

APRIL 2013 – OCTOBER 2018

In the late 1960s the number of art galleries in Beirut increased significantly. Beirut was then a centre for artistic, literary and intellectual exchange that largely benefited from the presence of artists and writers from neighbouring Arab countries. The relative wealth of this period, in part due to the influx of economic capital provided by these groups, led to a flourishing art sector. Numerous newspapers and some literary journals that catered for different if overlapping publics helped the spread of information and knowledge about art, thereby shaping taste. At the same time, literature and the arts were closely linked in various literary magazines such as *al-Ādāb*, *Adab*, *Shi'r* and *Mawāqif* where writing about art was part of their respective profiles, although irregularly. Sometimes, illustrations by various artists accompanied literary texts or theoretical analyses.

Among the numerous galleries was the Contact Art Gallery, which was founded in Beirut in 1972. This gallery can be described as an "information gallery" (Robert Fleck, *Das Kunstsystem im 21. Jahrhundert*, 2015, p. 43), a model that was only just emerging and whose aim was the circulation of art (i.e. the Contact Art Gallery had a partnership with the Raad Arslan Gallery in Tripoli and exhibitions were sometimes shown successively in both locations). Characteristic of this type of gallery are different production forms that run in parallel, namely exhibitions, publications, happenings and other activities, supporting the idea of a non-commercial artistic space. Its first exhibition "Six Contemporary Lebanese Artists" (see figure) displayed prominent graduates of the first generation of the Académie Libanaise des Beaux Arts (ALBA), founded in 1943. The participating artists, very different in style and technique, were Salwa Raouda Choucair, Munir Eido, Amine Elbacha, Halim Jurdak, Helen Khal and Aref Rayess, most of whom also had several solo exhibitions at the gallery in the following years. The catalogue's design is minimalist, with the cover page largely dominated by the big red and white letters of the gallery's name.

The Contact Art Gallery not only became a place for "contacts" of all kinds, but also tried to reach its public with an unconventional, if short-lived, publication that was produced and distributed by the gallery itself and that went far beyond a simple exhibition catalogue. It attempted to cross artistic and media-related boundaries and applied the concept of the gallery space – namely being a place for various contacts and encounters – to the magazine itself.

SIX CONTEMPORARY LEBANESE ARTISTS
14-2-1972



Front page of the
catalogue of
the first exhibition,
22 x 22 cm.

©PRIVATE COLLECTION

The development of exhibition spaces from hotel lobbies, furniture galleries and foreign cultural centres to professional gallery spaces with an exclusive focus on art spanned approximately twenty years between the mid-1940s and the mid-1960s. At that point, a wider public became interested in artworks and in their possible acquisition, artistic and cultural activities increased, and the press wrote more often about exhibitions and other artistic events.

This project focuses on different aspects of the so-called art system of which art galleries are one. I have been looking at the development of art exhibitions and galleries in Beirut since the 1950s and their role in shaping taste and disseminating knowledge about art. The art system, as part of a broader system, has been theoretically reflected on by Niklas Luhmann and Pierre Bourdieu among others. It is composed of different aspects such as art critics, academics, collectors, curators, the press and the market and combines aesthetic and economic aspects of art and, potentially, feeds artists and their works into the local art canon (or excludes them). A decision about what is considered art is negotiated between critics, museums, curators and galleries. It is a system because it follows a specific set of rules that are similar everywhere. It consists of two independent, but intertwined circuits. On the one hand, there is a primarily commercially oriented gallery system (although there are different types of galleries some of which are not primarily commercially oriented but have a more informative role such as the Contact Art Gallery) that caters both to collectors and a public interested in the arts. On the other hand, there are the museums and art academies with no immediate commercial interest. Their main interest lies in conserving knowledge, educating new generations and maintaining specific aesthetic standards.

This research is part of a wider project on aesthetic reflection that focuses on debates about art. In it, I have been looking at different cultural actors in the course of the twentieth century and their role in instigating various artistic discourses.

Higher Education as a Subject and Object of Critical Discourse

Universities are supposedly the hub for the knowledge a society creates: they are expected to produce, collect, authorise and disseminate knowledge as well as question it, set standards of expertise, certify professional status and introduce innovations in all kinds of policies by way of research, education, advice, critique and public debate. Higher education and the social sciences have therefore been a research focus since 2010, when the OIB supported a conference on the role of the social sciences and humanities in various Arab countries at the DAAD premises in Cairo. We look at universities as arenas for the expression of social and institutional continuity and change and, of course, as partners in scholarly exchange. We involve them in cooperative projects in Egypt and Lebanon and include partners in the region and Germany, applying mostly anthropological, sociological and historical perspectives.

Post-independence universities in the Middle East have typically assumed official roles in legitimising power structures and official knowledge. They were expected to produce useful science, knowledge and graduates, according to needs defined by the respective governments. In the past twenty years, the situation has changed somewhat: the establishment of numerous new universities as well as mass access to them have altered the status quo in often unpredictable ways, confirming existing notions of legitimate knowledge and established power while, at the same time, creating the conditions for their critique. This research cluster looks at the relation of universities to polity and society from the different angles of producer on the one hand and attractor of critical discourse on the other.

Discourses and Practices of Crisis in Egyptian Higher Education //

An anthropological analysis

DANIELE CANTINI

SEPTEMBER 2016 – AUGUST 2017

My ongoing research project looks at configurations of society, legitimacy, knowledge and power in Egypt from the vantage point of the higher education sector. According to both local and international sources, the educational sector in Egypt has been in deep crisis for decades. This is commonly traced back to an even deeper crisis of citizenship. The main interest of my project is to look at this overarching discourse of crisis: how it is constructed, through which evidentiary practices, and to which practices does it lead. From a theoretical point of view, the place to begin is the focus on the university as a fundamental institution in the contemporary configuration of knowledge and power, combined with the recent anthropological interest in global assemblages, in this case higher education as a "glocal" technology of governance. My research aims to discuss how significance is produced by resorting to a crisis narrative, i.e. how different modes of organisation and reforms are introduced and how social actors adapt their evaluation to the changing context. In this sense, my project has a significance that goes beyond Egypt and its higher education sector since similar processes are at play elsewhere. Ultimately, my project investigates changes in the conception of what the state is and what it should be, in the light of social and economic considerations both locally and internationally, viewed through the lens of the higher education sector.

During my stay at the OIB, I focused mostly on finalising for publication my latest research on doctoral studies at Egyptian universities in both Arabic (published in *Iḍāfāt: the Arab Journal of Sociology*) and English (currently under evaluation by the American University in Cairo Press). The project dealt with the way doctoral studies are structured at Egyptian public universities and the kind of knowledge they produce. Rather surprisingly, despite there being doctoral studies at Egyptian universities for the past century, what these programmes actually do has hardly been studied until now. In informal discourses one frequently hears that there is no such thing as doctoral research training at Egyptian public universities and that talented researchers have to go abroad in their quest for knowledge and to acquire tools for critical analysis – indeed, this practice (of pursuing postgraduate studies abroad) has existed for over a century and actually predates the foundation of institutions of higher learning in the country. The role of local doctorates is left underexplored, with claims of a crisis being taken as a given in the broader context of severe limitations to research and one of the smallest outputs worldwide of knowledge production in the social sciences and humanities.



Sandstorm at Cairo
University, February 2015
© DANIELE CANTINI

Despite these constraints local institutions of higher education experience a real boom in quantitative terms and universities are still the main locus for researchers. Moreover, following the newly acquired centrality of the doctorate in the so-called "knowledge economy" worldwide, doctoral programmes are emerging at Egyptian public universities too, despite the limited importance accorded to doctorates in a system in which faculty members are recruited at an earlier stage and where meagre salaries mean pursuing extracurricular activities to make ends meet. Thus, investigating the actual conditions of knowledge production seemed urgently necessary.

My analysis discusses the actual conditions for the production of knowledge as well as the changes that are underway – at least partly enabled by the overarching discourse of crisis. The first goal of the project was to investigate these new programmes in selected case studies (the Faculty of Sociology and the Euro-Med doctoral programme at the Faculty of Economics and Political Science, both at Cairo University).

The second aim was to analyse selected themes (gender, heritage and critical theory at ten universities in Alexandria, Cairo and other places across Egypt) so as to investigate the concrete dynamics of knowledge production in the Egyptian context; in particular the interplay between knowledge being produced within academia and without, particularly by so-called "civil society."

While the dire non-material conditions of producing knowledge are among the main "public secrets" in Egypt as elsewhere in the region, it is necessary to understand the ways in which the system functions so as to make sense of discourses of crisis and the ways in which actors, including doctoral students, find ways of coping with the limitations to research and knowledge production.

History Writing at Lebanon's Universities //

Dynamics of connectivity under the impact of reform, innovation and political change

JONATHAN KRIENER

OCTOBER 2015 – SEPTEMBER 2018

In the winter term of 2010/11, postgraduate students of sociology at the Lebanese University protested against its newly established Doctoral School for Humanities and Social Sciences (see figure). The campaigners claimed that the reform was designed to functionalise graduate studies merely to serve the globalisation of the labour market. Maybe it was not a coincidence that the campaign started with a boycott of the entrance exams to the Doctoral School. In the exams, foreign language skills were tested; skills which, on average, are less developed among the constituencies of the two March 8 parties who supported the protest. Following the protest, a government decision exempted one of the five regional branches of the Institute of Social Sciences from the new system. During the academic year 2014/15, however, the new regulations for doctoral studies were finally adopted by the entire Institute of Social Science.

In 2007, with the support of the TEMPUS programme of the European Union and inspired by the French *Écoles doctorales*, Lebanon had established three doctoral schools at its national university, the Lebanese University (UL). They enrol doctoral students of all disciplines from UL as well as from other universities in Lebanon and other Arab countries. Their mission is to integrate research regionally, nationally and internationally. Since their foundation, doctoral studies at UL are centralised there. At the beginning of 2017, more than 1,300 graduate students were enrolled at the largest of them, the one for humanities and social sciences. The innovation was part of a reform that also included the adjustment of UL to the European Credit Transfer System. In the debate preceding and following the reform, some participants expressed the hope that it would provide structures and parameters for the effective assessment of higher education, for a lack of which the Lebanese academic system had often been criticised. Others mocked such expectations, e. g. in the *al-Nahār* daily of 16 September 2005 entitled *Yad ūrūbiyya tantashil al-ta'lim al-lubnānī min ma'ziq* ("European hand saving Lebanese education from crisis").

Such voices and the protests mentioned are but a few examples of the debate that was the focus of my work on the project "History-Writing at Lebanon's Universities" in 2017. The mechanisms set up to implement the Doctoral School's mission – mandatory involvement of the doctoral students in colloquia, conferences and publications – seem to clash with other dynamics that move the social sciences and humanities in Lebanon in a different direction:



Doctoral School of Humanities
and Social Sciences, Lebanese
University, Beirut.

© JONATHAN KRIENER

the social reproduction and increase in the number of academic personnel and the fragmentation of the Lebanese landscape of higher education institutions. Critics do not expect the new system to lessen the notorious isolation of doctoral research in the humanities at UL.

The Doctoral School thus seems to constitute an interesting case of externalisation (Schriewer, Jürgen; Martinez, Carlos (2004): *Constructions of Internationality in Education*. In Gita Steiner-Khamsi (Ed.): *The global politics of educational borrowing and lending*. New York: Teachers College Press, pp. 29–53), meaning that an educational reform with reference to an international model plays out in a very specific local practice and thereby runs counter to the standardising effects posited by other theories of globalisation (e.g. Meyer, John W. and Francisco O. Ramirez, "Die globale Institutionalisierung der Bildung," in: John W. Meyer, Georg Krücken, Barbara Kuchler (Eds.): *Weltkultur. Wie die westlichen Prinzipien die Welt durchdringen*. Frankfurt am Main: Suhrkamp, 2005, pp. 212–234). Trying to understand the balance between these different forces in Lebanon, this project focuses on the development of connectivity of doctoral research in the humanities before and after the establishment of the Doctoral School.

Power and Legitimacy

The convergence of power on the one hand and the legitimacy of rule or order of state and society on the other is a ubiquitous phenomenon. As such, it has continuously preoccupied political actors as well as authors throughout history. For the generation of their legitimacy, authority and political order also rely on discursive strategies and thus are intricately intertwined with knowledge production more generally.

The projects outlined in this cluster explore the dynamics of interplay between authority, knowledge, legitimacy and power in diverse historical contexts. They share a common interest in the concrete social and political context of knowledge production and the impact of that knowledge on the institution of power and legitimacy. Thus, these investigations are not restricted to the political sphere but they also explore power and legitimacy within social and intellectual hierarchies.

In 2017 this cluster has included projects on Islamicate medieval political advice literature, the generation of theological knowledge and belief systems within its political and social context and on the importance of the organisation of knowledge in the dynamic process of establishing and instituting scholarly authority. As premodern Islamicate societies did not experience levels of institutionalisation as high as elsewhere, discursive strategies and patterns were perhaps more central in the establishment of the social and political order. Yet, the consideration of the specific spatio-temporal conditions also invites a critical reflection of dichotomies in the present time as well as far beyond the region.

An Author's Library in Sixteenth-Century Damascus

TORSTEN WOLLINA

MARCH 2014 – FEBRUARY 2019

In recent years historians have become more interested in manuscripts not only as sources but also as objects of inquiry. In particular, their qualities as objects and their historical trajectories have become areas of study in themselves, breaching the temporal gap between their creation and their reception by modern historians. This has led to a reassessment of hitherto neglected formats of publication, foremost among them the *majmū'a*, i.e. a "multiple-text manuscript" (MTM) that contains several texts between its covers.

One author who made much use of MTMs was the sixteenth-century Damascene scholar Muḥammad Ibn Ṭūlūn (d. 953/1546). According to biographical sources, he compiled about sixty MTMs filled with his own writings and endowed them for posterity. This project explores the history of this endowment and traces the histories of its components. Ibn Ṭūlūn's MTMs, or parts thereof, can be found today in libraries in Egypt, Germany, the Netherlands, Great Britain, Ireland and the United States. In order to discover how these manuscripts ended up in these places, the project makes use of paratextual elements in the manuscripts as well as on microfilms that were made of them both in Egypt and Syria in the early twentieth century.

Searching through the catalogues of the Egyptian National Library (Dār al-Kutub), one finds a large number of entries for Ibn Ṭūlūn, and a large number of these point to a manuscript from the collection of Aḥmad Taymūr: MS Majāmi' Taymūr 759 is said to contain a staggering thirty-three different texts. This is far from ordinary even for one of Ibn Ṭūlūn's MTMs. In contrast, three other MTMs – MSS Majāmi' Taymūr 373, 374 and MS Ḥadīth Taymūr 546 – contain between seven and sixteen texts each.

None of these manuscripts can be considered an original compilation by the author of the texts they include. Ibn Ṭūlūn did originally preface his MTMs with a detailed statement of contents on the first page of a volume. None of these four MTMs includes such a statement of contents. They were probably recompiled and rebound at a later stage according to interests different from those of the author.

Such processes of recompilation could extend well into the twentieth century as is exemplified by these four manuscripts. As the figure shows, a collation of the contents of MS 759 with MSS 373 and 374 and MS 546 shows a complete overlap between them. The titles in yellow and dark blue were even transferred from one manuscript to another, in the same order (titles had to be left out for the sake of legibility).

The overlap is not a result of a prolific copying activity on the author's part. Rather, it is significant because the three other MTMs were recompiled to become MS 759. This is attested by the fact that only microfilms of those three remain in the Egyptian National Library, while MS 759 is actually physically present. The microfilms were created from photographs of Damascene manuscripts in 1927, as notes on their first slides testify. Thus, MS 759 must have been created and sold to Aḥmad Taymūr by the beginning of the 1930s.

It is impossible to say whether the texts were rearranged so that the buyer would not notice their pedigree.

What this example shows, however, is that Ibn Ṭūlūn's MTMs were still being reshuffled at a time when his works were already being edited and published. It also shows that practices of recompilation and thus reinterpretation continued well into the twentieth century and that microfilms can function as an important source for a manuscript's historical trajectory in this period.

The trajectory and composition of MS 759 is also the subject of the blog entry "The largest Ibn Ṭūlūn *majmu'a* in Cairo (and everywhere else)": thecamel.hypotheses.org/171.

Contents of MS 759 vis-à-vis MSS 373, 374, 546. Light blue, red and green indicate the MS to which a text originally belonged. Yellow and dark blue indicate that they were transposed to MS 759 in the original order.

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MS Maj. 759	MS Maj. 373	MS Hadith 546	MS Maj. 374
#07	#01		
#03	#02		
#05	#03		
#02	#04		
#06	#05		
#04	#06		
#06	#07		
#01	#08		
#01	#09		
#03	#10		
#05	#11		
#02	#12		
#04	#13		
#09	#14		
#10	#15		
#11	#16		
#12		#01	
#16		#02	
#15		#03	
#13		#04	
#14		#05	
#02		#06	
#01		#07	
#08		#08	
#07		#09	
#03		#10	
#05			#01
#04			#02
#06			#03
#10			#04
#08			#05
#09			#06
#07			#07

Chancery and Diplomatics as Exemplified by the Correspondence of al-Qāḍī al-Fāḍil

STEFAN LEDER / MUHAMMAD HELMY /
MUHAMMAD AL-MAASARANI / ANAS SUBHI

JANUARY 2012 – SEPTEMBER 2017

As head of Saladin's chancery, al-Qāḍī al-Fāḍil (1135–1200) was a key figure during the time of the emergence of a new regional power, the Ayyubid confederation, as well as for Fatimid Egypt before 1170. Medieval and modern historians have been aware of his extraordinary importance.

The main witness for this is the extensive diplomatic correspondence that he left behind. His diplomatic letters are political and literary documents. They attest to how political relationships were established and maintained despite difficulties and tensions, and they demonstrate the appeal, spirit and authority of refined literary expression. Contemporaries, however, already recognised al-Qāḍī al-Fāḍil's letters as an essential source for political and intellectual history combining as they do perspicacious insight, exemplary stylistic elegance and extraordinary intellectual capacities. Scribes and literati therefore engaged in producing edited collections of his letters in manuscript form. We also discovered copies produced at chanceries most probably for the use of scribes themselves, as these copies do not adopt the format of an edited manuscript.

The aim of our project is twofold. We will produce a critical edition of 756 letters from twenty-nine manuscripts which will also be accessible online, as a fully searchable html version from our source file. Also, the project will reproduce letters of al-Qāḍī al-Fāḍil found in ten major printed historiographical sources which helped the editing of the letters in the manuscripts. Apart from a critical apparatus, the edition offers extensive indexes. After completing the basic version of the edition, items separated erroneously in the manuscripts were identified and re-edited. The final redaction of the entire work (or its first version) is now under way.

ان تقسمع ليا هوس ابدنا ولنك اشره الذي كان رجوا ان يصل اليها وقضى اليه
ونزل النصر ووافقوا الفريخ ١٢ حكام وهاجروهم وودكا دخلوا الظالم وسلم
اهل البلاد بحكام بها من هم الملوك العالدين وخطاتهم الغالبين وقتلوا في
الرجاله اعظم قتل وواجاه ولم يبق منهم الا من تعرضه وند اطله فجاه وسلم
ما صيلا الحاله فلم يبق منهم الا من نزع لبسه ورمى في البحر نفسه وبقربى راب
العدو للقط من طلبها عابا من اصحابها ونجا نحوها فارتا من عذابها فحق اصحابها
البحر على حصن الباب المذكور فحسبوا وانما فوجها فقلت نعمه المراكب ريد وياتها
احكام الله الغالبه وبقى العدو من قبل وغرق واسير وغرقوا حتى منهم طبايع
فارسه واسير فاختر حلفهم وبار اصحابا تقابلوهم الى بكره ونما سكونا
الان في النهار والى ان يخطوا اما انما خطاهل البلد عليهم فعملوا وبرز اشتر
رجل كبير وصا حلال مشهور الامر كان عن من اشترى الى محي شديدا فاما
الماخو من المراكب النعم والمنايع والمصاغ والارارات والاسلح فذكر لنا
انه لما ملكه سله ولا يعرف نظره ولا يولد فخرج ان م اليسر واما النخل
فانها كادش فحول كلها ولم يعدمهم فارس واحد منها الا من كاس له عدو
افترج النزل على اصداءه واقلع هذا الاسطول على الغرهم الخمس في البحر
ولا يعلم ان يقصد من البلاد والاعمال على انه لا يقصد منه كعب ولا لصال وكان
عدوا يقفلا وكان خطبه طيرا الا ان اصحابنا ذكر وان مكيد نصر في اللقا
ضعفها واطعته في البلاد قوبه وعند الانبها الهذلا فاجتمع من عدوا
حيث انهم الماسور من اسخير وامر بان اصدوا فاجبر فذكر ان الفص كانت
في الفارس كنه اشهر وجم الف فارس منهم سعادته فعدته من لاس سا انا شاهر
الى حته جسر الى البحر الجحيم عرا قله من هم ومنهم من لم يحسور دنا وادهم
له ما يدنا بر من شاهر بهم مصا فال الموهونه وان لا فطاعته فلما لم يملك
وان التركوبه جسر ام لكل منهم حبه دنا بر ومو سقل فملكهم على ان له
فرسا لا هوت ومنهم من له عشر دنا بر من دنا وكلهم مضربهم جسر اشهر
والبريه لكل جلعش دنا بر وللقا دنا بر السبع عرو دنا والسفر
طالنا وقصرت مع الموهونه وان العدا ما هذا لعل الف رجل خارجا

عن جرحه وسر جرحه عذبه حقا سده جرح الف رجل وصناع وهم تعار فطرح
على البلاد التي جرح فيها وعلى الملك يوسيه وحقق كون عده المراكب
شني وجرح طرده وان الخلف وسبها بر من جرحا له للفر لويله وسبه العدا
لجمله لان جرحهم من لفرسان والرماء المذكورين لا لجر الفارس وسواهم وان منهم
من اخرجهم جرحا بر طر وبقية جرحا بر طر وبقية جرحا بر طر وبقية جرحا بر طر
عش وبارايات عشر وان المراكب من الجرحه والفر من جرحه وبقية جرحه
منه على ابراج كذاها وان مقدسه ملائحه ادم اس عزم ملك عقيله وهو علم
جمع عساكره الكاشرة والغابيه وان هذا الطاعه من جرحه فخرج ان لم يملك
ورجوعه منها مع من عده صاحب السلطه له عليها اراد ان لهم بقوه ولا
لستعفن لغين ونطوق ما هو اعظم فرما طر لستعفن عليها ونطوق فرما
الفارسين وثقافت ما من المستعفن والملك الذي رفع الاسلحه لتجربا واجرك
لا هله ما لشركي فله واجله من العساكره حرا واطل اشهرهم بالامر حرا فاما
فقرميشه فاما وما رمت اذ رمت ولكن الله رمي اني ذلك والراي اعلان
ومرشد عن ممت كتاب شد حوايا الى الدين
من اس جرحا عن كتاب رددته
ادله الله انم الجلال ولا خلت منه اويا ز السلطان ولا ز من جرحا جلات
الاحسان ولا رحت به العالدين مصغه ليعام الزمان واقضى ما وجر جرحا جلات
الصدور ام احران ولا ولا كذا من جرحه سبل الله مكا وكذا ودرجل
الموكلا لاسلهم ووقفت على السعا الذي فخر منه والعاهل الى الصلح
الحكم والفصل لعلها كانت مستقرها منه عرضه فانه عرض له في وقت الجرح
عزما فاما كذا لا برجله عن تراجها وعرضه عليه وجوه المنايا كاشه فعمل
اياتها وعزم لقوه ضعف عزمه وهم لرايا وده ان يعم اعدا تحت بدتظر القيله
عزم لولل جلاوها ولستعفن القصة كما يملوا انقضا وهما تدركه جرحه
ربه فبعدنا ليعا من امد والله محمود وجعل نفسه على السبر والبريه جرحا
مجهوده وكناه هذا من اللبس وقد اعفتها فاعف من دنا من فرغها وجمع عليه
السعا كذا كذا الموكل فكله الدائم جرحها واما قله ان الحروف المكتوبه فيها

Page from the Istanbul
manuscript, Beyazit Devlet
Kütüphanesi, Veliyeddin
2728. This copy was pro-
duced by scribes for the
use of scribes reproducing
entire letters and selected
parts of al-Qādī al-Fā'il.

SCRIPT // Source Companion for Research on Islamic Political Thought

STEFAN LEDER

FEBRUARY 2016 – SEPTEMBER 2017

The Source Companion for Research on Islamic Political Thought (SCRIPT) addresses students of political thought as well as experts in Middle Eastern history as entries on Arabic and Persian source texts of political literature attempt to connect the material presented with generally valid categories of political thought and modern theory. All entries provide bibliographies and illustrative translations. Systematic links connect the entries and offer access to source texts and research literature.

As a tool for understanding the heritage of political thought in the Middle East that developed during its intellectually most productive periods, the Source Companion offers access to a vast and varied literature that flourished in the Islamic world from Andalusia to India from the twelfth to the sixteenth centuries. Addressing local sovereign rulers or referring to local sovereign rule, this literature conceptualises legitimate rule and discusses the structure and ideal organisation of the polity. The online publication platform SCRIPT collects entries in English and Arabic (English translations provided) and explores the historical context and conceptual significance of sixty-five source texts on political philosophy, political advice and administration. The online platform will be ready to go online in 2018.

The material and the parallel analysis promise to shed new light on major issues of the Islamic tradition of political thought. The entanglement of political and religious authority, the division of labour between the jurisdiction of the state and of the sharia institutions, the interrelation of public order, justice and social welfare, and the principles of preservation and delegation of power appear in this literature in an axiomatic manner. These issues are relevant for our vision of modernity, secularity and the legitimacy of political rule.

Working on this material brought to light methodological and consequent technical problems, which resulted in a new approach to the theoretical foundations of the project. The assumption that political thought was especially productive in the framework of local sovereign, or Sultanic, rule, informs this endeavour. Due to the prevalence of modern Islamic and Orientalists' debates about the caliphate and the early Islamic model, still present in Muslim images of history today, the significance of the period and of the structure of local sovereign rule for the history of political thought has largely been undervalued. In order to define its distinct profile more conclusively, the explication of

overlaps with and differences to the caliphal and the early Islamic model of political rule therefore became necessary. In addition, the acknowledgement that writing about political literature implies a political statement, and that this aspect is often prevalent in the Arabic reception of this heritage, also belongs to the prerequisites of a new approach to this matter.

The opening text by Stefan Leder will constitute a theoretical basis for the introduction to SCRIPT. In consequence of this revision of the project's outline, it seems advisable to publish Arabic contributions along with an English translation and to allow for more than one article on each matter should content justify this. A multi-lingual appearance of SCRIPT entails some technical challenges.



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Welcome to S.C.R.I.P.T.

Source Companion for Research on Islamic Political Thought

Welcome to the *Source Companion for Research on Islamic Political Thought (SCRIPT)*, a research data base and a publication platform on Middle Eastern political literature.

This is a joint venture of the ULB Sachsen-Anhalt and the Orient-Institut Beirut, based on a research project which was directed by Stefan Leder and funded by the Fritz Thyssen Stiftung.

Rationale: The disproportion between the abundance of Arabic, Persian and Turkish writings on political philosophy, political advice as well as handbooks of administration, and their appraisal in accessible studies still remains a handicap. Therefore, SCRIPT enables students of political thought in general, and experts of Middle Eastern history in particular to better familiarize

Draft version for the home page of the online platform SCRIPT.

Interreligious Discourses in the Abbasid Period // The inimitability of the Qur'ān (*i'jāz al-qur'ān*) in intellectual contexts

HANS-PETER PÖKEL

AUGUST 2014 – JUNE 2019

Holy scriptures are considered unique expressions of the divine that are highly appreciated by believers. As canonised texts, they mostly fulfil a double function, namely as a "score" within ritual performance and as a foundational text whose development is related to the identity of a new community. The performance of scripture in ritual practices as well as its interpretation follow a system of rules that is intricately related to the social and cultural life of its environment.

A unique case in the history of religions is found within Islamic intellectual history concerning the content and linguistic style of the Qur'ān which itself is considered a miracle of divine origin. While other holy scriptures such as the Bible recount miracles, Muslim scholars developed arguments to consider the Qur'ān *itself* a miracle and a testimony to its legitimacy within the framework of interreligious communication. These intellectual endeavours were of central importance in the context of the Abbasid Empire (749–1258) and took place in a tense environment of social, intellectual and political challenges at a time when the Qur'ān became an arena for public dispute, especially between the second/eighth and forth/tenth centuries.

This project focuses on the early history of the *inimitability of the Qur'ān* (*i'jāz al-qur'ān*) which is the later technical term for its theological and literary uniqueness within the framework of Arabic literature. The initial idea and theological warranty of an inimitable scripture is given by the Qur'ān itself: the *āyāt al-taḥaddī*, the challenge verses, reflect the rejection of the Qur'ān, or of parts of it, by the Meccan detractors of the Prophet by identifying it as poetry. In response, they were commanded to produce something similar to the Qur'ān even to its smallest unit (*āya/verse*). Since the question as to whether the challenge was met is not answered in the Qur'ān, Muslim scholars were devoted to elaborate on the essential aspects of this challenging character by connecting it to the emphasised Arabicity of the Qur'ān (see illustration).

The theological and literary background of this discourse is situated in the context of Mu'tazilī debates surrounding the "nature" of the Qur'ān – whether it was created or not created – which, from an interreligious perspective, recalls Christological disputes about the nature of the *logos* in the Early Church. The idea of considering the Qur'ān as God's creation was the attempt to support theologically a strict monotheism (*tawḥīd*) which was otherwise violated by an uncreated Qur'ān eternal like God himself.



Part of Qur'ān 12:2.

Even if the inimitability of the Qur'ān was an effort of the Mu'tazila which at least in the core lands of the Abbasid Empire was abandoned in the midst of the third/ninth century, the inimitability of the Qur'ān continued to be an essential part of Muslim belief. It seems that the endeavour to legitimise the revelation of the Qur'ān was, on the one hand, an apology to counter polemical accusations especially by early Christians who considered the religion of Islam a heresy of Christianity and who emphasised the lack of miracles in the mission of the prophet. Since the Qur'ān does indeed not hint at miraculous signs (*āyāt/dalīl*) in the prophecy of Muḥammad, Muslim scholars considered *the Qur'ān itself* a miracle of divine origin (*mu'jiza*). On the other hand, it seems that the development of this discourse was a successful and necessary attempt to locate the Qur'ān within a continuous chain of monotheistic traditions which is already reminiscent of the Qur'ānic chain of prophets but which was now theologically reinforced to enable an interconfessional communication.

The translation of the Qur'ān from a historical perspective is the subject of extended research. Modern Muslims often argue about the untranslatability of the Qur'ān as major proof of its inimitable character within the Arabic language. While classical discourses about the inimitability are limited to the framework of the Arabic language, modern interpretations emphasise the universal superiority of the Arabic Qur'ān. Although Muslims themselves translated the Qur'ān or parts of it since early Islamic history, scholars have been very suspicious of the topic in order to avoid any profanation of the holy scripture in its original language.

Processes of Transformation in Urban and Rural Societies

The projects in this research cluster share a focus on the effects of change, transformation and long-term development in both urban and rural societies of the Middle East since 1500. They aim to shed light on the constitutive fabric of urban-rural relations in the political, administrative, economic and cultural life of Middle Eastern societies. With a particular emphasis on often overlooked and marginalised groups and settings, such as the Bedouin or rural areas in general, we counter the widespread neglect of a wide range of non-urban and non-elite actors in scholarly research as well as in political analysis.

The cluster puts those interactions and correlations centre stage that link specific urban and rural societies of Greater Syria (Bilād al-Shām) with social, political and economic trends and stimuli on local, regional, imperial and global levels. Special attention is paid to the impact of environmental factors. We posit that the intensification of such links during the time under investigation is of particular interest to help understand the region's past and present.

The discussion group *Ruralities: Lebanon and beyond* is one of the activities of the cluster. It adopts a cross-disciplinary approach that promises new insights into the workings of rural and urban societies as well as keys to understanding the historical trajectories of state formation in the Eastern Mediterranean. Interested in diverse aspects of rural life from a long-term perspective, this network of researchers and activists aims to discuss recent approaches to rural history and opens a forum for the debate of new research angles and projects.

A Genealogy of Food Riots in the Middle East, 1734–1943

TILL GRALLERT

AUGUST 2014 – NOVEMBER 2020

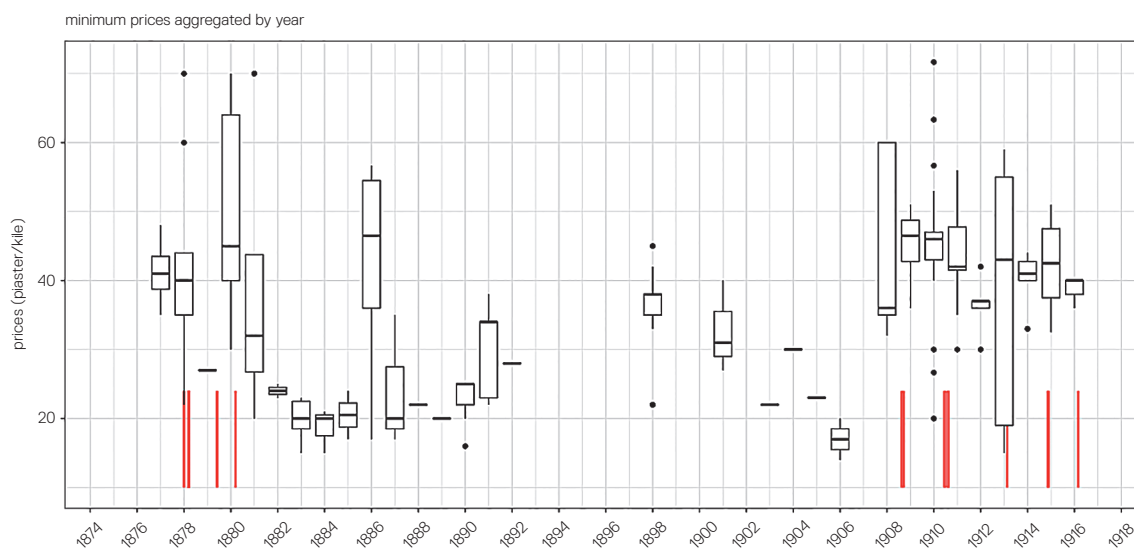
The figure plots datasets of wheat prices and food riots across Bilād al-Shām between the mid-1870s and World War I. It is based on readings of a large number of local newspapers and archival reports. Individual food riots in Aleppo, Beirut, Damascus, Hama and Homs are indicated by vertical bars in the lower section of the diagram. The term *food riot* refers to collective action that follows a specific form and raises a particular contentious issue: a group of people assemble in a public place and make a demand for lower food prices vis-à-vis another group of people, namely the authorities. Despite the established scholarly terminology, these instances of collective action weren't necessarily riotous or even violent. Prices are expressed in piastres (Ps), an Ottoman silver coin and standard denomination for transactions in the market place, per bushel (*kile*), a volume commonly used in the grain trade across the entire region that roughly equalled 36.8 litres. If we assume that this diagram is meaningful in telling the story of food riots and their relation to food prices and their development, it allows for a number of observations.

Firstly, the distribution of data points within the data set on wheat prices is highly uneven. This is due to the available sources, namely newspapers, and the nature of the sampling process – newspaper authors and local authorities tended to focus on prices only when they deviated from the long-term trend, leading to more data points on inflated prices. In addition, they did not regularly provide numbers but qualitative statements, such as "prices have doubled during the last week." Secondly, prices fluctuated widely both across the period under study and during individual years. The latter is attested to by the height of individual boxes that show the span between the first and the third quartile, i.e. the distribution of 50 per cent of all data points during any given year. In years of abundant harvests, such as 1882, 1884, 1905 or 1906, prices would fall below the long-term average of Ps 20 to 25 per bushel to Ps 17 and even Ps 14. When calamities such as insufficient winter rains or locusts threatened failing harvests, prices reached Ps 60 and more. Thirdly, the vast majority of people could not have been concerned with buying or selling wheat in such large quantities on a daily basis. Thus, we see a wheat trade organised as a wholesale market operated by a small number of merchants. If wheat prices nevertheless were significant for the general population, this was due to the price of bread, the main source of nutrition for many people, being closely tied to and depending on the availability and price of wheat. Voices complaining

about expensive or unaffordable bread commonly provided wholesale wheat prices. Fourthly, the diagram shows only a limited correlation between food prices and food riots: while riots occurred only in times of severely elevated prices, high prices didn't necessarily result in a riot – extensive archival research has not uncovered any report on food riots in 1886, 1891 or 1898. A fifth observation cannot readily be made from this diagram but depends on the detailed study of individual food riots and their aftermath: instances of a violent seizure of food are surprisingly rare, and none of the riots was successful in achieving lower bread or grain prices.

The two leading questions for this research project are therefore as follows: Why did protestors opt for this particular form of contentious action even though ultimately it proved unsuccessful? What is the *function* of food riots?

A first paper proposing some answers to this question has been submitted for publication in 2017. In it, I argue that food riots were neither particularly riotous nor predominantly concerned with food. Instead, the demand for bread had a largely symbolic value and these contentious performances shared claims and forms to an extent that allows us to speak of a shared and, for the period under study, stable "repertoire of contention" or, in the words of Charles Tilly, "a limited set of routines that are learned, shared, and acted out through a relatively deliberate process of choice." Protestors could resort to this repertoire during negotiations concerning political legitimacy *within* the existing political order based on the provision of *just rule* and *safety of life*.



Food riots and wheat prices in
Bilād al-Shām, 1875–1916.

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Rural Societies in an Age of Urbanisation, 1550–1850

ASTRID MEIER

OCTOBER 2013 – MARCH 2018

The image shows the opening of one of the earliest surviving notarised documents of Ottoman Damascus. It displays some of the elements used by the Ottoman *cadi* to authenticate a written document: the '*unwān*' ("title"), the declaration of the judge in his own handwriting that the proceedings described in the document were legal and legally binding. On the upper left, one can see this "title" in the hand of Fakhr al-Dīn b. Maḥmūd b. Isrāfīl who served as Chief Judge of Damascus Province from the beginning of March 1530 to mid-June 1536. Such a "signature" is always accompanied by the stamp of the *cadi*'s seal, also visible in the image. A third element of the authentication process is the phrase "to be registered" (*li-yusajjal*), written in bold letters in the right margin of the document. Specialists of juridical diplomatic will recognise in these elements traces of both Mamluk and Ottoman notarial practice. Clearly, this document is a witness to the transition period between Mamluk and Ottoman rule and it sheds some light on the relationship between the practices of the Mamluk judiciary and the new rules manifest in Ottoman sharia court registers, which remains to be investigated in detail.

This document is part of a register related to the real estate controlled by the Omayyad Mosque in Damascus as an endowment (*waqf*). The first document in this register is the Ottoman copy of a Mamluk inventory, the former dated to 1518, two years after the conquest of the city, the latter going back to 1413. The last document registered in the collection dates from 1860. All documents will be reproduced in the edition and translation of the so-called *waqfiyya* of the Omayyad Mosque that I have prepared in collaboration with Mathieu Eychenne (Orient-Institut Beirut) and Élodie Vigouroux (Institut français du Proche-Orient) and which will be published by the Institut français du Proche-Orient in February 2018.

Mathieu Eychenne's project description in this report points to the characteristics of the inventory that make this document particularly interesting for historians of rural societies in their connections with cities and towns. The documents list in detail various ways in which an urban institution controlled access to land, water, trees as well as human and animal labour.

Such questions are also essential for my other projects on rural societies in an age of urbanisation in the early-modern period. One of them is a book project on a long-term history of the Syrian steppe (*bādiyat al-shām*), tentatively entitled *Bedouin Syria*,



The opening of an early confirmation of the Ottoman copy of the Mamluk inventory of the real estate of the Omayyad Mosque, dated 937/1531 (fol. 153a).

with co-author Johann Büssow (Eberhard-Karls-Universität, Tübingen). The book considers the configurations of people, wealth and power in the region and traces their connections in both space and time. We posit that the changes in livelihoods, ways of life, social organisation and identity constructions of Bedouin groups are in many ways paradigmatic for more general trends in Middle Eastern history.

A contrastive case study is developed as part of an international research project of historians, archaeologists and anthropologists which aims at investigating the economic, social and political life of rural communities in the Nahr al-Jawz valley in Northern Lebanon in its long-term trajectory. The papers of the first workshop of the project entitled "Cross-disciplinary Approaches to the Hydraulic Landscapes of the Eastern Mediterranean, 1200–1900 CE", held at the OIB and the University of Balamand in April 2016, will be published in a special issue of the journal *Levant* in 2018.

To Render Textual Sources Accessible

Producing critical editions of Arabic texts extant in manuscripts is part of the OIB's mission. The Arabic manuscript heritage is tremendously rich, and in some parts of the Arabic world extends well into the twentieth century. A large part of such texts, preserved in public libraries or remaining in private property, has never been printed. Many more manuscripts were printed without being properly edited. Humanities as well as exact sciences need a reliable reference to this legacy of Arabic knowledge production, not for archival or antiquarian purposes only, but for a proper understanding of history and its perception up to the current day. Although facsimile editions and undocumented prints may be of great use, the critical edition, based on all available testimonies of the text, or on a selection of the relevant ones, serves to establish the text in a way that makes editorial decisions transparent and helps the reader find access by offering additional linguistic and historical data and indices. Besides manuscripts, early printed Arabic material can also be submitted to a similar treatment.

Digital Humanities Internship

JULIA DOLHOFF

UNDER THE SUPERVISION OF TILL GRALLERT

OCTOBER – DECEMBER

It all started with a seemingly mundane question: How to produce digital Arabic source editions that satisfy the requirements of open and sustainable publishing? This question is rooted in current conditions under which scholarly institutions operate and, of course, it begets further questions: What is a "digital" edition? What precisely does "open" or "sustainable" mean? Do these meanings depend on their contexts? To which steps in a workflow, to which tools and to which result documents should they be applied? Are existent tools and formats suited to right-to-left writing systems such as Arabic?

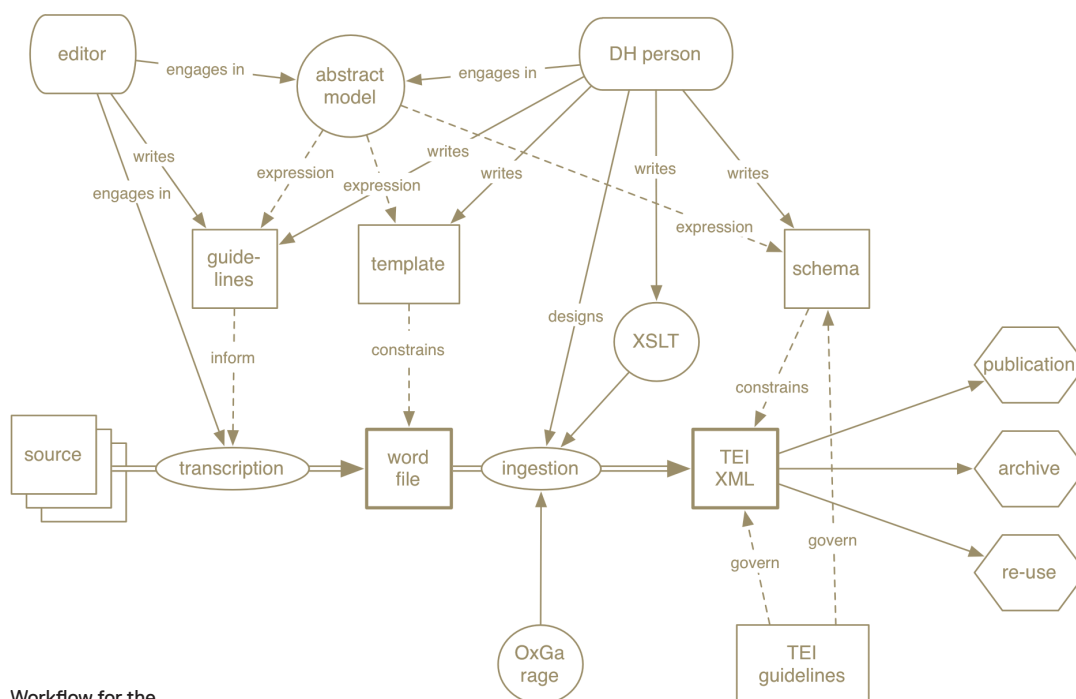
The two-month-long digital humanities (DH) internship of Julia Dolhoff, a second-year Master's student in DH at the University of Mainz, explored these questions in depth. We developed some answers and worked on implementing a working prototype on the basis of an Arabic manuscript from Gotha that is currently being edited for publication in the *Bibliotheca Islamica*.

Following state-of-the-art discussions in the well-established field of scholarly editing and best practice recommended by funding agencies, we established that a digital – as opposed to a *digitised* – edition is distinguished by layers of information and functionality that cannot be printed without significant loss. The goals of being "open" and "sustainable" mean that our editions have to be accessible to different audiences and different research agendas; *flexible* enough so as to accommodate future extensions and changes to any aspect of the edition; *independent* of publishing platforms, tools and file formats; and subject to long-term *preservation* and *interoperability* strategies that depend on the application of well-established conceptual and technical standards. In more concrete terms, we decided to model editions in XML (eXtensible Markup Language; a type of unicode-encoded plain text file) following the guidelines of the Text Encoding Initiative (TEI). That is, we had to formulate explicitly an abstraction and ontology of structural and semantic phenomena that editors encounter and want to record for a given text. This abstraction was developed in collaboration with our colleagues from the institute's publication unit and will be subject to constant refinement. The abstraction had to be written in a human-readable as well as multiple machine-actionable formats: guidelines for editors, templates for Microsoft Word and XML schemas. To complete our planned workflow (see figure), we finally had to write tools for automatic conversion from the Word files provided by the editors.

All tools are publicly available at: github.com/oibeirut.

During this process compatibility with a mix of Arabic and Latin writing systems was a major challenge. Unicode-encoded plain-text formats such as XML (and therefore also .docx files) can express almost any known writing system, but the application of automated transformations and computer-aided analysis presuppose the existence of software that can handle and ultimately render such files in a human-readable way. Fortunately, our extensive testing revealed that all essential tools do work with Arabic script and can handle combinations of Arabic and Latin scripts without any glitches (some needed minor tweaking).

With the working prototype completed, we are optimistic about progressing the institute's publications further into the digital realm.



Workflow for the production of digital editions.

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Maḥmūd al-Kāshgharī's Dīwān Lughāt al-Turk

STEFAN LEDER / ELENA ŞAHİN

JANUARY 2016 – SEPTEMBER 2017

Al-Kāshgharī's famous systematic description of Turkic languages, written in the seventies of the eleventh century, is widely known among specialists from the unique manuscript produced in Damascus in the thirteenth century as a copy of the author's autograph. A print version of this manuscript was published between 1917 and 1919. Both have been reproduced many times since. As an early witness to Turkic languages and a mine of information about the languages and habits of Turkish peoples of Central Asia, the text constitutes an essential source for modern Turkish studies. For many contemporary speakers of Turkic languages, it constitutes a monument to the long history of national Turkic languages.

The aim of the project is to produce a critical edition of this text. It will offer a standardised Arabic text, based on a detailed documentation of the manuscript, and explain the author's linguistic usage and linguistic explanations by referring to his Arabic sources, with reference to the Arabic lexicon of his time. The edited text will allow a better understanding of the author's methodological approach, the particularities of the Arabic that he wrote and the cultural codes underlying his account of Turkic languages. In 2017, four fifths of the edition were completed, and publication of the text is envisaged for 2019. This project will also produce a digitised format.

Open Arabic Periodical Editions (OpenArabicPE)

TILL GRALLERT WITH CONTRIBUTIONS FROM
DIMITAR DRAGNEV / TALHA GÜZEL / DANIEL LLOYD / LAYLA YOUSSEF

SINCE OCTOBER 2015

OpenArabicPE establishes a framework for open, collaborative and fully-referenceable scholarly digital editions of early Arabic periodicals. The guiding principles of Open ArabicPE can be summarised as accessibility, sustainability, credibility. The framework is developed against the backdrop of two editions of Arabic periodicals from the early twentieth century: Muḥammad Kurd 'Alī's *Majallat al-Muqtabas* (published in Cairo and later Damascus between 1906 and 1917/18) and 'Abd al-Qādir al-Iskandarānī's *al-Ḥaqā'iq* (also published in Damascus, 1910–12). OpenArabicPE shows that by re-purposing well-established open software and bridging the gap between popular, but non-academic online communities of volunteers and academic scanning efforts as well as editorial expertise, one can produce scholarly editions that offer solutions for most of the problems that the preservation of the early periodical press in the region faces: active destruction by war and cuts in funding for cultural heritage institutions; focus on digital imagery due to the absence of reliable OCR technologies for Arabic fonts (recent advances in OCR technology based on neural networks and deep learning are to be published by the Open Islamicate Text Initiative (OpenITI) project in 2018, but they still require transcriptions as training data); absence of reliable bibliographic metadata on the issue and article level; anonymous transcriptions of unknown quality; slow and unreliable internet connections and old hardware.

In more concrete terms, we start with digital texts available from grey online libraries such as *al-Maktaba al-Shāmila*. They suffer from being of unknown provenance, editorial principles and quality and they lack most – if not all – information linking the digital representation to a printed original, namely bibliographic metadata and page breaks, which renders them almost useless for scholarly research. Most of these immediate shortcomings could be remedied by access to facsimiles, by closely linking the digital text to digital imagery of the printed page and by transcribing missing bibliographic information from the facsimiles. Hathitrust, the British Library's "Endangered Archives Programme" (EAP), MenaDoc or Institut du Monde Arabe do provide such facsimiles, but these also suffer from incomplete and often faulty bibliographic metadata.

To achieve our aims, we transform the text into an open, standardised file format (XML) following the Text Encoding Initiative (TEI)'s guidelines, which is the de facto standard of textual editing and required by funding bodies and repositories for long-term archiving. We add a light structural mark-up for articles, sections, authors and bibliographic metadata and link each page to a number of facsimiles – and during this process we also make first corrections to the transcription. Since almost no editor or reader will want to work directly with bi-directional XML files combining Arabic script for content and Latin script for mark-up and documentation of editorial decisions (figure 1), and since one actually needs to see the facsimiles, we provide a basic web-display (figure 2). This web-display runs in most Internet browsers and can be downloaded, distributed and run locally without any Internet connection – an absolute necessity for societies outside the global North. By linking facsimiles to the digital text, readers can validate the quality of the transcription against the original. Finally, we provide structured bibliographic metadata for every article that can easily be integrated into larger bibliographic information systems or individual scholars' reference managing software. To improve access to our editions, this data is also publicly accessible through a constantly updated Zotero group. All code and the editions are hosted on the code-sharing platform GitHub under MIT and Creative Commons CC BY-SA 4.0 licenses for reading, contribution and re-use. Improvements of the transcription and mark-up can be crowdsourced with clear attribution of authorship and version control using .git and GitHub's core functionality. All code is archived on an EU-funded platform (CERN's Zenodo) that also provides stable identifiers (DOI) for every release.

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TEI XML file of
al-Muqtabas 7(3),
July 1908.
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Web-display of
al-Muqtabas 7(3),
July 1908.
CC BY-SA 4.0

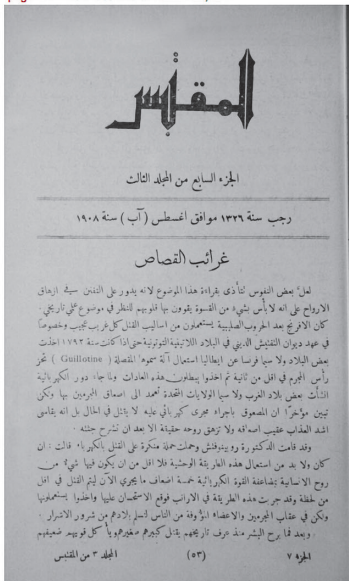
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المقتبس

الجزء 7

المجلد 3

رجب سنة 1326 موافق أغسطس (آب) سنة ١٩٠٨

غرائب القصص

لعل بعض النفوس تتأذى بقراءة هذا الموضوع لأنه يدور على إزهاق الأرواح على أنه لا بأس بشيء من القسوة يقولون بها قلوبهم للنظر في موضوع علمي تاريخي كان الإفراج بعد الحروب الصليبية يستعملون من أساليب القتل كل غريب عجيب وخصوصاً في عهد ديوان التفتيش الديني في البلاد اللاتينية التوتونية حتى إذا كانت سنة ١٧٩٢ أخذت بعض البلاد ولاسيما فرنسا عن إيطاليا استعمال آلة يسمونها المصقلة تحز رأس المجرم في أقل من ثانية ثم أخذوا يطلون هذه العادات ولما جاء دور الكهريائية أنشأت بعض بلاد الغرب ولاسيما الولايات المتحدة تعد إلى إصعاق المجرمين بها ولكن تبين مؤخرًا أن المصقوع بإجراء مجرى كهريائي عليه لا يقتل في الحال بل أنه يقامى أشد العذاب عقيب إصعاقه ولا تزحف روحه حقيقة إلا بعد أن تشرج جثته.

وقد قامت الدكتور روبينوفيتش وحملت حملة منكرة على القتل بالكهرياء قالت: إن كان لا بد من استعمال هذه الطريقة الوحشية فلا أقل من أن يكون فيها شيء من روح الإنسانية بمضاغة القوة الكهريائية خمسة أضعاف ما يجري الآن ليم القتل في أقل من لحظة وقد جربت هذه الطريقة في الأرباب فوقع الاستحسان عليها وأخذوا يستعملونها ولكن في عقاب المجرمين والأعضاء المؤلفة من الناس لتسلم بلادهم من شرور الأشرار.

وبعد فما برج البشر منذ عرف تاريخهم يقتل كبيرهم صغيرهم ويأكل قلوبهم ضعيفهم

Postdoctoral Projects

A Journey Toward an Impossible Exteriority // Crossings of European philosophy and Arabic poetic theory

SARAH DOEBBERT EPSTEIN

OCTOBER 2016 – SEPTEMBER 2017

Research

The focus of my research is in a new area which I've termed "comparative critical thought" (described in greater depth in last year's *Annual Report*). My time at the OIB in 2017 enabled me to engage in further research so as to connect the analysis of classical Arabic rhetorical theory already undertaken with contemporary critical interventions (both philosophical and other) in Arabic. Additionally, it allowed me to reframe key philosophical arguments I had initially developed in relation to French post-structuralist thought by recontextualising them in relation to German critical philosophy.

Doing so led me to begin situating both recent French philosophy and German critical philosophy in relation to what Laruelle has termed "the plasticity of the a priori" (as it relates to historical difference and what Derrida terms the "margins of philosophy") and to current crucial debates within Continental Philosophy about what Catherine Malabou calls "the relinquishing of the transcendental." The nexus of these arguments goes straight to the heart of what I now believe is a general impasse for philosophy and for critical theory more broadly (including critical interventions written in Arabic and situated in relation to that critical history): the rethinking of the relationship between "history" and "structure" after deconstruction.

In earlier research I had argued that one central problem of deconstruction and what followed it is the assumption that alterity (or otherness) must be absolute and, by implication, ahistorical and without conceptual *form*. I now realise, however, that for Kant comparison is intrinsically necessary for the possibility of cognition itself (as argued by Longuenesse), since without comparison it wouldn't be possible to generate the logical forms through which abstraction occurs (either within or beyond the boundaries of philosophy).

This analysis could then be connected to arguments I have already made (and which have framed my initial project) about Malabou's concept of "plasticity." Plasticity might be understood as both the capacity to give and receive form (or the change of forms) and as the circulation between the "inside" and "outside" of philosophy – the boundaries of which, Derrida shows, continue to be problematically linked to the name of Europe. It also bears upon the question of how to engage with historical difference (across critical trajectories) without essentialising.

This is crucial both to rethinking the relationship between abstract thought which comes to be called "philosophy" or "theory" and that which doesn't, and in order to begin forging philosophically rigorous methodological approaches to creating trans-schematic critical encounters between European philosophy and Arabic critical thought which would not be structured exclusively in terms of the foundational terms and categories of the former (or involving studies of ostensible "origins" and "reception" of those terms and categories).



Chihuly Bridge,
No. 217
©GWENDOLYN
DOEBBERT

The Financialisation of Home in the Middle East // A study of Lebanon's mortgage markets: Tracing regulatory changes

MARIEKE KRIJNEN

NOVEMBER 2016 – OCTOBER 2017

Research

When the financial crisis hit the global economy in 2008, Lebanon experienced one of its biggest economic booms, especially in the real estate and banking sectors. It escaped the crisis because its banks had not participated in the risky lending practices that led to major real estate and financial market crashes in other contexts. Subsequently, a large number of expatriate Lebanese and Gulf Arabs transferred their money to Lebanese banks and invested it in real estate projects in Beirut. The large amount of funds sitting in the banks constituted a risk of over-accumulation, i.e. a situation where there was too much capital and too few profitable investment opportunities for this capital. In order to prevent devaluation, excess capital was "switched" into the stagnating Lebanese real estate market. This was done in several ways: from mortgage lending incentives provided to the Lebanese domestic banks by the Central Bank to the increasing involvement of banks in real estate development via separate companies. My project focused on the increasing interconnections between real estate and finance in Lebanon. Real estate has always been dependent on the financial sector for loans, but the financial sector itself has become increasingly involved in real estate development, with its own subsidiaries and active investments. The financialisation of real estate is part of a larger movement towards the financialisation of the economy which began during the 1980s when the capitalist system increasingly created money out of money in order to grow in the face of stagnation and inflation. Academic interest in the interconnections between real estate and finance increased massively following the global financial crisis of 2008 which was caused in part by the volatility that secondary mortgage markets had created.

In concrete terms, my project traced the regulatory changes that underpinned this switch and sought to understand its political, geographic, social and economic consequences. I collected Central Bank regulations and housing loan statistics from the Public Corporation for Housing and studied them to see which new real estate projects and markets were created by the availability of these loans. I also focused on the predicted real estate crash, collecting data on house prices and interviewing bankers, public officials and real estate developers trying to understand which volatilities were real and which were just rumours. I did this by coordinating whatever data I could obtain with interviews, primary and secondary sources such as bank and IMF-reports, newspaper articles, Lebanese financial blogs and academic analyses.

Through this process, I found that many new construction projects had indeed been developed on Beirut's fringes, thus avoiding the high house prices of the capital and counting on the ability of potential buyers to finance their purchase via mortgages. At the same time, the predicted crash of the real estate market has not materialised so far, which is intimately related to the availability of finance to buyers. The long-term sustainability of this model remains to be gauged.

The Lebanese real estate and banking boom as visible in newly finished projects in the Corniche en-Nahr area, Beirut.
©MARIEKE KRIJNEN



Governing Dahiya //

Resistance, piety and city-making in Beirut's southern suburbs

FOUAD GEHAD MAREI

NOVEMBER 2016 – OCTOBER 2017

Beirut's southern suburbs, or "Dahiya", is an area associated with Hizbullah and largely inhabited by Shi'i Muslims. Perceptions of Dahiya as "threatening" or "problematic" draw on complex socio-spatial dynamics. Lumped together into a single political territory, Dahiya conjures imaginings of an ungovernable ghetto. Throughout the city, Beirut's inhabitants navigate its segregated social geographies of political and communitarian difference and "wars that are yet to come." This is accentuated when Dahiya is evoked. Beirutis will advise an outsider to "be careful" of and in Dahiya, enumerating various reasons to feel threatened "there." These stereotypes reflect anxieties about the presence of Shi'i Muslims and are reinforced by the Shi'i community's sudden and significant socio-economic leap and Hizbullah's growing power.

Dahiya's "ungovernability" is also invoked by its insiders. Hizbullah's mayor of Ghobeiri, Said Al-Khansa, for example, considers "the problem of disorderliness that plagues Dahiya" a reflection of "a sense of impunity which [residents] have internalised." Seeking to rectify this, Hizbullah is involved in major urban interventions in Dahiya. In my research, I argue that these interventions shape and test new governance technologies, involve institutional and market reforms and invoke Shi'i piety as a disciplinary force.

Undertaken to modernise and reorganise Dahiya more broadly, the post-2006 reconstruction effort transcended the mandate of postwar reconstruction and introduced ambitious changes affecting social and urban life. Focusing on hard-hit Haret Hreik, it provided an organisational superstructure ensuring synergistic partnerships between Hizbullah-run municipalities, elite factions of civil society and Lebanese and foreign architects and planners subcontracted to realise the project.

Reorganising Dahiya is not limited to postwar urban interventions. Two kilometres northwest of Haret Hreik, Ghobeiri's mayor claims that his municipality requires a similar "reordering" the impetus for which is a belief that "coastal areas belonging to Ghobeiri are prime real estate zones of interest to high-end investments." Several embassies, ministries, UN offices, high-end residential buildings and beach resorts occupy stretches of this coastal strip. The rest is occupied by popular settlements created between 1983 and 1994 due to mass population displacements during the civil war and concurrent Israeli invasions.



Al-Qa'em Mosque-Institute in Haret Hreik, and its imam, shaykh Akram Barakat, play an important role in preaching piety, development and public order.

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These settlements are accused of depriving Dahiya of an important source of economic revenue and development, and their inhabitants are condemned for their failure to conform to notions of public order wedded to a middle-class form of religiosity. Unlike Haret Hreik, no such large-scale intervention has taken place in Ghobeiri. This is due to a recession in investment flows since the outbreak of the Syrian war, Hizbullah's reluctance to antagonise supporters as it repositions in relation to domestic and regional quagmires as well as a lack of political and financial impetus akin to 2006. Notwithstanding the implausibility of large-scale intervention, tropes of "ungovernability" drive smaller-scale urban developments and changes in public/urban policies whereby Hizbullah-run municipalities and Federation of Municipalities constitute spaces of encounter between the central government, ad-hoc government agencies, international organisations, global aid-economy actors and elite factions of civil society operating in the fields of education, public health and culture. These interventions aim at the large-scale management of territories and people and the regulation of the micro-politics of everyday life. Evoking maxims championed by Western governments and IFIs, they are predicated on the assumption that "problematic" populations pose a threat to Hizbullah's economy of order and discipline. Considered the "ungovernable" Other *within* Dahiya, these "populations" become subject to multi-scalar schemes of domination and control. In other words, in governing Dahiya, Hizbullah appropriates and reinterprets notions of "ungovernability" and, by redirecting them toward the "ungovernables" within, justifies changing terrains of governance practices and urban intervention.

Tracing the 1970s Student Movement in Contemporary Cairo // Memory, defeat and defiance

HELENA NASSIF

FEBRUARY – SEPTEMBER

In June 2011, on the fifth anniversary of Ahmed Abdalla's death, *Ayyām Maṣriyya* published a special issue commemorating Abdalla as one of the "luminaries who paved the way for the January 25 Revolution." In an episode on Dream Television one month later, Ahmed Al-Muslimani introduced Abdalla as a "great political scientist and militant who should be known by the young revolutionary generation as their movement's forebear." The resurfacing of the memory of Ahmed Abdalla in the media at a revolutionary moment is one indicator of the diverse significance the 1970s might have for an understanding of contemporary Cairo. Winegar (2011) observes the presence of the 1970s student activists in Tahrir during January 2011 and highlights the links they have with the revolutionary youth. My research attempts to trace the 1970s Egyptian student movement in post-revolutionary Cairo. It aims to study continuities and ruptures between two generations of activists in oppositional politics with a focus on the position of the inherited past (representation, memory and emotions) in relation to imagining an alternative political future. My project proposes to explore the historical and mnemonic depth of the 2011 Egyptian revolution rather than analysing it within a purely synchronous framework.

My approach lies in tracking the intertextuality between different political struggles by actors across two generations. I do this in two different ways. The first is textual: I look for continuities and ruptures through the *recirculation* of digital cultural texts produced by, or talking about, the 1970s generation. The second is ethnographic (including digital ethnography): I focus on the biographies of both generations of political families – the parents involved in oppositional politics during the 1970s and the children involved in the 2011 revolution. I am working on the assumption that it is necessary to look outside the national institutionalised narratives for non-state images of history, representations of the past and transmissions of political memories and emotions.



Ahmed Abdalla
(1950–2006).

SOCIAL MEDIA

That is the reason why I focus on that which takes place within the biographical space of everyday expressions of family members both online and offline. Although these narratives of parents and children engaged in political struggle may appear marginal, they are the corner stone of an understanding of the relations between "communicative memory" and "cultural memory" (Assmann 2006).

They are also critically important to an understanding of the mediated memories of past political "failures" and "defeats" and the way these memories reshape political goals, strategies and the imagination.

During my fellowship at the OIB, I studied how the memory of political struggle is formed by analysing the narratives of 1970s student movement activists. I focused on the late Ahmed Abdalla, known as the leader of the student movement, and two contemporaries of the 2011 revolution. Studying their life history through interviews, I became sensitive to the importance of emotions to the research process itself and in relation to describing and analysing research material. I started to look at the emotional in the context of police repression and youth securitisation and repression.

I also reviewed the work of Ahmed Abdalla who in his PhD investigated the 1970s student movement and its place in Egyptian history. His work provided me with a foundation to question the place of past struggles in Egypt's present politics.

A Revolutionary Arabesque //

Palestinian groups and the West German radical left, 1967–1979

JOSEPH BEN PRESTEL

OCTOBER 2017 – MARCH 2018

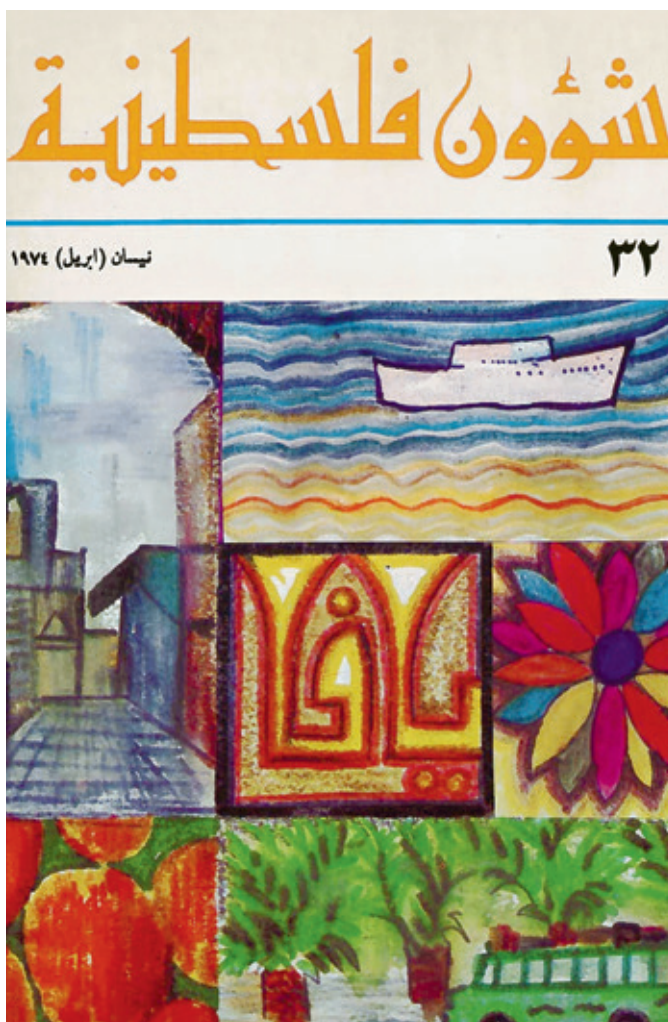
In April 1974, the magazine of the PLO's Palestine Research Center, *Shu'ūn Filasṭīniyya*, dedicated an eight-page article to "the left" and "the solidarity movement with the Palestinian revolution" in West Germany. The author listed a variety of groups in the Federal Republic that supported the Palestinian cause, from the "League against Imperialism" to the "Marxist Student League Spartakus." In the article readers were not only provided with detailed information about the radical left in the country, but also with the historical trajectory of its relations to Palestinian groups. The text depicted, for instance, how the expulsion of Palestinians from West Germany in the wake of the attack on the Israeli Olympic team at the 1972 Summer Games had created a moment of pro-Palestinian mobilisation within the radical left.

The article in *Shu'ūn Filasṭīniyya* was anything but an isolated publication. During the early 1970s Palestinian groups penned numerous texts that focused on their relations with West Germany. At the same time, a myriad of posters, flyers and magazines circulated in the Federal Republic which promoted the "Palestinian Revolution." These publications are a testimony to the burgeoning ties between the West German radical left and Palestinian groups. The research project *A Revolutionary Arabesque* examines these links. It investigates how relations between West German and Palestinian activists were forged on the ground. The project then analyses how these relations contributed to transfers between West Germany and the Middle East during the 1960s and 1970s. It traces, for instance, the influence of Palestinian groups on ideas of anti-imperialism in the Federal Republic and the migration of political concepts from West German student circles into Palestinian publications. This project thus aims at contributing to a global history of phenomena that for long have been considered the result of specifically national or regional dynamics.

This project draws on archival sources, German and Arabic-language periodicals as well as biographies and autobiographies. These sources demonstrate that during the 1960s, Palestinian migrants began to create a dynamic culture of political activism in the Federal Republic brimming with associations, student committees and magazines.

In this context, shared spaces of interaction at universities and in workers' housing complexes gave rise to a group of activists who became pivotal intermediaries in the relations between the West German radical left and Palestinian groups. By highlighting the role of these intermediaries, the project illustrates that migration led to an entanglement between the Federal Republic and the Middle East that had repercussions throughout the 1970s. Thanks to a postdoctoral fellowship at the Orient-Institut Beirut, the project benefited from archival research in the holdings of the Institute for Palestine Studies and the American University of Beirut.

Shu'un Filastīniyya, the magazine of the PLO's Palestine Research Center, April 1974.



Negotiating Differences //

Pluralism, interreligious dialogue and European organisations in Lebanon

STEFAN MANEVAL

OCTOBER 2017 – MARCH 2018

When the Lebanese Adyan Foundation set out to produce a textbook aiming to foster acceptance of religious and cultural diversity, it was planning to create one volume for all religious communities in Lebanon. This goal turned out to be too ambitious – the religious leaders of the various Muslim and Christian communities involved in the project did not find enough common ground to create a single volume to include them all. Instead, two volumes – one for Christians and one for Muslims – were issued in a slipcase in 2017. "Although they could not agree in terms of the content of the book, something happened within the group of religious leaders," Nayla Tabbara, vice-president and co-founder of the Adyan Foundation, recounts. "They became very close and started cooperating [on] different projects also after the launch of the textbook." The episode illustrates one of the practices of negotiating religious differences in Lebanon that are at the centre of my postdoctoral project. This project provides an anthropological case study and critical analysis of a variety of practices commonly subsumed under the term "interreligious dialogue" that are implemented by the Adyan Foundation and other select NGOs with the purpose of promoting reconciliation and peaceful co-existence in Lebanon. Besides the Adyan Foundation, the case study considers the role of several European NGOs and funding organisations, many of which have a declaredly Christian identity. The textbook mentioned above, for example, was supported by the Danish missionary organisation Danmission. Without the support of such sponsors and partners, the outreach and range of activities of Adyan and other local NGOs would be far more limited. At the same time, it can be assumed that they have their own agendas as well as their own conceptions of dialogue and diversity. This research project looks at the ambiguity that characterises the approach of these European organisations: while they enable the work of Adyan as well as other Lebanese NGOs, they simultaneously pursue objectives which may, or may not, be based on different premises. The project investigates what constitutes the driving force behind different dialogue initiatives and participants to engage in particular activities. What concepts of dialogue inform the agendas of the organisations under scrutiny? How do they position themselves within the Lebanese discourse on sectarianism (*tā'ifiyya*) and coexistence (*al-'aysh al-mushtarik, al-'aysh ma'an*)? What can be learned from their experience with regard to interreligious dialogue in general? In the above example, the Adyan Foundation's initial approach that focused



Danish-Arab Interfaith
Dialogue meeting in Saida,
November 2017.

©STEFAN MANEVAL

on shared values while bracketing off religious differences proved not to be fertile. The alternative solution, however, which allowed Muslims and Christians to expand on the same core values separately and from within their respective religious traditions, led to greater acceptance of religious differences, at least among those who participated in the book project.

The anthropological field research (interviews, observations) conducted at the OIB is part of a larger research project that links contemporary practices of interreligious dialogue and negotiating differences in Lebanon to theological discourse. The project therefore entails a text-based comparative study of contemporary Muslim and Christian theology in Lebanon. The envisioned outcome of this research project is a study in comparative theology that sheds light on Middle Eastern (Shiite, Sunni and Christian) theological approaches to religious diversity as well as on practical attempts to foster acceptance of diversity. These insights from Lebanon gained both through the analysis of contemporary theological sources and an anthropological case study ultimately promise an elaboration of concepts of pluralism and interreligious dialogue discussed in the West.

Mamluk Damascus and its Hinterland //

Rural economy and urban society

MATHIEU EYCHENNE

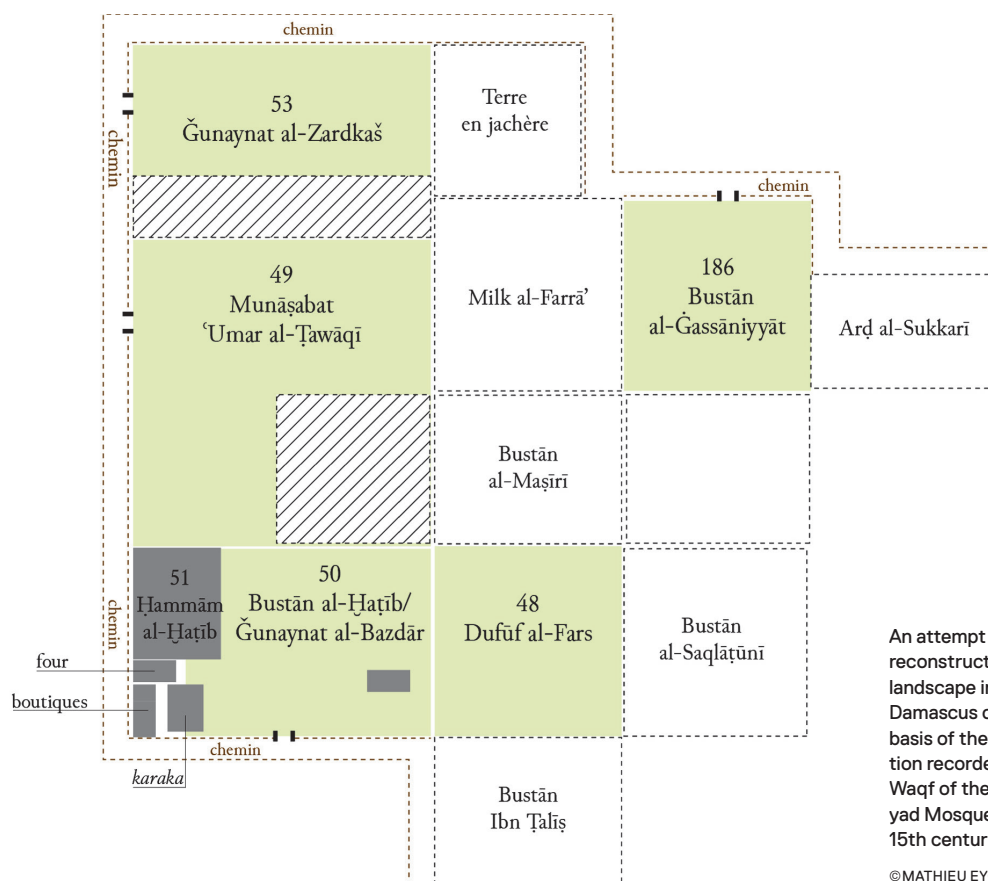
OCTOBER 2017 – SEPTEMBER 2018

This project examines the crucial question of the interrelationship between Damascus, a major Middle Eastern city, and its countryside during the late medieval period (thirteenth to sixteenth centuries). Damascus was the capital of the Syrian provinces of the Mamluk Sultanate and closely linked to its regional environment. The economic prosperity of Damascus stemmed mainly from the agricultural fertility of its surrounding green belt (Ghuta). A large part of rural tax income and agricultural products came from the most profitable areas of the province (Hauran plateau, Beqaa valley, Hula valley, Lebanon and Anti-Lebanon mountains etc.) and was channelled to the city mainly for the benefit of its political elite and its religious institutions.

Rural landholding was not the preserve of the Mamluk military elite and religious institutions, and both private property (*milk*) and pious endowment (*waqf*) were widespread among the Damascene urban society. Merchants, craftsmen, administrators and scholars frequently owned and endowed plots of cultivated land, orchards and gardens. Based both on Arabic historical narratives and archival documents, this research project explores various local (Damascus and its rural hinterland) and regional (Damascus and its province) socio-economic levels and focuses on two main issues: landholding (rural estates and pious endowments) and standards of living (agricultural production and prices).

The connection of the city of Damascus with its countryside is embodied particularly in the Umayyad Mosque, one of the principal drivers of its economic life. By the medieval period, this emblematic monument had established a dense network of links with the city and the surrounding agricultural land, which is extensively described in a unique early Ottoman legal document containing the authorised copy of a Mamluk act dated 1413. In the framework of a collaborative project with Astrid Meier (OIB) and Élodie Vigouroux (Ifpo), Mathieu Eychenne dedicated the first months of his OIB fellowship to the study and the editing of this new source for the urban and rural history of medieval Damascus. It resulted in a co-authored monograph entitled *Le waqf de la mosquée des Omeyyades de Damas. Le manuscrit ottoman d'un inventaire mamelouk établi en 816/1413* (Beyrouth-Damas, Presses de l'Ifpo), forthcoming February 2018.

This document is an inventory listing the urban estates and landed property of the Umayyad Mosque located in Damascus and its countryside after the destruction of the city by Timur Lenk's troops in 1401. As the document reveals hundreds of toponyms related to villages, orchards, gardens and lands, it unveils hitherto unknown aspects of the rural landscape of Damascus during the late middle ages. Mathieu Eychenne focuses especially on identifying and locating dozens of gardens, orchards and lands as described in the document in the light of medieval Arabic narratives (historical chronicles, topographical dictionaries, travellers' descriptions). While dealing with the spatial distribution of the Mosque's land in the Ghuta area, one of the main difficulties lay in the lack of accurate maps to support his analysis. The figure shows a first attempt to transcribe legal descriptions of rural property into maps. His methodological concern was to emphasise cartography not only as a depiction but also as a powerful analytical tool which contributes to a better understanding of how a city was embedded in its rural environment during the premodern period.



Doctoral Projects

"Arab Pop" // Producing contemporary commercial music in the MENA region

INES FABIUNKE

OCTOBER 2016 – MARCH 2017

This PhD project examines the production of contemporary commercial pop music ("Arab Pop") in the MENA region. Both popular and controversial, Arab pop is part of the everyday life of millions in the Arab world. Often criticised for its declining musical standards compared to the *tarab* heritage or for its representation of gender, it initiates ongoing social negotiations about legitimate Arab culture that can be seen in the context of a wider postcolonial debate about Arab identity.

Given the transregional nature of music production and the ongoing symbolic struggle between the production centres (especially the Gulf region whose influence is visible in other cultural and media fields as well) over cultural influence, this project is interested in the dynamics of cultural production on a transnational scale. It investigates the discursive regimes in which the production of commercial pan-Arab pop music is embedded and examines how meanings, especially with regard to identity politics, are created and negotiated on a micro-level throughout the production process. Conceptually, it draws on Stuart Hall's work in which popular culture is seen as a site of strategic contestation, as well as on the work of Media Industry/Production Studies in which not only culture itself but also cultural production is an area where conflict and contest over meaning take place. Ethnographic in approach, the project builds on fieldwork conducted in Beirut, Cairo, and Dubai.

Al-Ḥajjāj ibn Yūsuf al-Thaqafī //

Rhetoric and power in Umayyad Iraq

PAMELA KLASOVA

AUGUST 2016 – JULY 2017

This project studies rhetoric and the construction of power through speech in the context of the emerging Islamic empire. The central case study of this dissertation is the oratory of al-Ḥajjāj ibn Yūsuf (d. 95/714) who has been little studied in the West even though in his time he controlled half of the Islamic world. His oratory, like other Umayyad speeches, has been deemed inauthentic and not worthy of scholarly attention. This dissertation addresses this gap in scholarship, tackles the issue of authenticity and examines the phenomenon of public speaking as an essential element of the cultural means employed in the process of building the new Islamic empire and creating its identity. During my stay at the OIB in 2016/2017, I completed an analysis of all of al-Ḥajjāj's speeches.

My dissertation has three main sections. The first section explores historical and literary material about al-Ḥajjāj, with an emphasis on his imperial cultural projects. The second section focuses on al-Ḥajjāj's speeches. Having explored the ideological underpinnings of al-Ḥajjāj's oratory, I examine the different variants of his speeches. A comparison shows patterns of oral transmission which disproves the generally held thesis that these speeches are fabrications of later Abbasid historians. Arguing that we should abandon the outdated positivist hunt for the original text, I move to the exploration of Umayyad oratory as a sociocultural phenomenon, adducing theoretical concepts from the fields of orality studies and rhetoric. The third section recontextualises al-Ḥajjāj's speeches and Umayyad oratory within their time and space(s), addressing larger questions of speech, power and religious authority. Speech, I argue, in early Islam as well as the wider world of late antiquity, was seen to have – besides its political power – a near-magical effect.

My project recommends revisiting Umayyad oratory as a historical source, underscores the centrality of formal oration in the larger project of Islamic empire building and highlights both how early Islam had roots in late antiquity and how it grew beyond them.

Struggling for Power, Struggling for Survival // The transformation of the Lebanese Forces from an armed group into a political party

PETER BLANK

NOVEMBER 2016 – APRIL 2017

This research project focuses on the evolution of the Lebanese Forces from a militia during the Lebanese civil war to its transformation into a political party in post-war Lebanon. It aims to understand why and how the Lebanese Forces are still playing an important role in Lebanese politics, having been one of the most powerful militias during the civil war period and persecuted during the Syrian occupation in post-war Lebanon. Identifying four different phases in the development of the Lebanese Forces between 1976 and 2016, this project investigates how the group adopted new strategies in its struggle for power and, later, survival. Employing a sociological approach and considering the Lebanese Forces an organisation, the main emphasis is on the transformation of the group's structures, membership and legitimation. Thus, the project examines how different generations of party elites, members and followers adjusted to the shifting political, economic, social and ideological contexts in Lebanon during the civil war and the post-war period.

During his time at the OIB, Peter completed a first phase of his exploratory fieldwork in Lebanon. As a result, he narrowed down the project's focus from a cross-case comparison between different militias and political parties to a within-case analysis of a single group. One part of his field research was dedicated to collecting documents, newspaper articles and magazines published by the Lebanese Forces and other institutions in public libraries and private archives. Peter conducted about thirty semi-structured qualitative interviews with party members, academics, journalists and activists. Additionally, he began a survey of the party's symbolic politics by photographing flags, banners and graffiti in various parts of Lebanon.

Mamluk and Mongol Diplomatic Correspondence in Medieval Arabic Historiography //

Their construction, meaning-making and functions between Sunnism and Sufism

MOHAMED MASLOUH

JANUARY – JUNE

During my fellowship at the OIB, I have mainly focused on defining the research questions of my doctoral dissertation. Originally, my project aimed to study the functions of the diplomatic correspondence between the Mamluk and Ilkhanid courts during their long warfare starting in the mid-thirteenth century. Recent work on the subject focused on what is termed "Mamluk-Ilkhanid kingship ideologies." Most of these studies accept the idea that the correspondence between the two courts was mainly a vehicle for expressing kingship ideologies and that these ideologies had been formulated by the imperial courts (or even sometimes by the Sultan/Ilkhan himself) and were directed almost exclusively at their counterparts.

Informed by new unpublished material which I collected during my stay in Beirut, however, I decided to examine the Mongol-Mamluk diplomatic letters as only a small part of the literary works which circulated between 1258 and 1337CE as I am proposing that the diplomatic letters drew their meaning from them. These works were authored by various members of networks of cultural brokers (e.g Sufis, proto-Salafis and administrators) who were eager to gain political capital by legitimising the rule of the Mamluks. Furthermore, the public nature of this correspondence (it was sometimes read in public, or various versions were leaked to the public) and how it was employed as a means of integrating the aforementioned networks through diplomacy will also be examined in my dissertation. However, I will focus on exploring the integration process through diplomacy of the networks which were active on the frontiers where the effective agents of the Sultans were unable to force their integration in the Mamluk realms. This part of my dissertation will also engage with new directions in Mamlukology which endeavour to establish accurate frameworks for understanding the concept of the "Mamluk state" and its boundaries beyond the classical concept which defines it as a geo-spatial entity

Lebanese Diasporic Village Communities and their Practices of Reproduction and Community Development

MARIE KARNER

JANUARY – DECEMBER

Research

In May 2017 the Lebanese-Canadian House was officially inaugurated as part of the Lebanese Diaspora Village in the historic centre of Batroun, a coastal city in North Lebanon. Three successful business people from the Canadian City of Halifax (Nova Scotia) had secured funding for the renovation works and curated the exhibition inside the house. The initiators are also actively involved in the Lebanese community in Halifax holding positions such as the "Lebanese Honorary Consul for the Maritimes" or the "President of the Lebanese Chamber of Commerce." The honorary consul is among the well-known property developers with roots in the Lebanese village of Diman. While the first immigrants earned their income as peddlers, today's so-called "Diman developers" are much involved in the emergence of Halifax's skyline thanks to their large investments and lobbying activities.

Lebanese diasporic village communities have emerged in consequence of intensifying emigration since the end of the nineteenth century. Many Christians left their villages in Mount Lebanon to seek better economic opportunities abroad. Their villages of origin have evolved into points of shared reference and identification for descendants in different parts of the world. Those who live in adjacent neighbourhoods have often formed local associations with specific objectives and strategic orientations (e.g. "Diman Association Canada" in Halifax, "Australian Blouza Association" in Sydney). At the same time, Christian Lebanese individuals have long been socio-economically integrated in traditional Anglophone immigration countries. Building on these observations, the research project explores the following questions: What are the motives that drive individuals to engage in diasporic village communities? Through which practices do members contribute to the preservation, development and local incorporation of these communities? What are the normative directives within Lebanese diasporic village communities?

Marie Karner compiled qualitative data based on a multi-site approach that involved field research in villages of the Qadisha Valley as well as in several cities with established vibrant Lebanese communities (e.g. Sydney, Halifax, Easton). The fellowship at the OIB enabled her to link the data analysis with further empirical research. She conducted interviews and participant observation at local gatherings like village feasts and religious ceremonies. She also gathered supplementary data on seasonal dynamics in the villages of origin, social relations between residents and visitors from overseas as well as on the digital communication of community members and their transnational connections.

Nation-Writing and Canon-Making in Exile // An intellectual history of Palestinians 1948–1967

ADEY ALMOHSEN

FEBRUARY – JULY

My dissertation presents an intellectual history of Palestinian critical and creative writing in the second half of the twentieth century. It is a study of the journalism, poetry and literary criticism of Palestinian writers forced into exile after the creation of the State of Israel in 1948. I analyse how literary traditions fashion the national self and how a Palestinian nation was imagined and written in new ways through a survey of Palestinian reflections on their exilic condition and their attempts to reverse its alienating effects in Palestinian and Arabic periodicals. My sources include contributions from Palestinians in Israel, the West Bank, Jordan, Lebanon and Iraq. By shedding new light on old sources and unearthing sources not used before, I portray a heterogeneous constellation of Palestinian authors who popularised their cause across the fields of literature, poetry, art, music and academia.

Exile robbed Palestinians of the social and geographic integrity they once enjoyed, delegitimising pre-1948 political elites and challenging their narratives and discourses of Palestinian nationalism. Being exiled, national and intellectual fields opened up to new national imaginings and literary experimentation. My dissertation examines this wave of innovative writing in the two decades between 1948 and 1967–70 that saw the defeat of Arab armies in the Six-Day War and the rapid rise and radicalisation of a Palestinian national movement led by the Palestine Liberation Organization (PLO) thereafter. Working from a transnational and global viewpoint, my dissertation focuses on displaced Palestinian efforts to establish a national canon in a tumultuous Arab East marked by arguments between ideological and philosophical literary journals and magazines over the various functions of writing.

Networks of the Holy //

Magic and religion in the eighteenth-century Ottoman Levant

NIKOLA PANTIÇ

APRIL – JUNE

This project reassesses the history of religion in the eighteenth-century Ottoman Levant, demonstrating overlaps between Sufi brotherhoods and networks of religious scholars of varying degrees of authority. Its intention is to reformulate the abundance of knowledge about the Levant through a theoretical approach to religion as knowledge and practice which is in essence magical, yet which opposes magic rhetorically to define itself against that which it is not. The project's aim is to re-establish the role of magical practice for developments in religion and to emphasise its importance for scholarly scrutiny. Such a reassessment has many theoretical implications, e.g. the terminal deconstruction of the "orthodox"-"heterodox" binary, the demonstration of a more feasible definition of religion along with its doctrine and practice and the elucidation of a more intricate rationale that lies behind the moves towards Muslim modernity.

The project aims at tracing divine grace, *baraka*, among people as well as objects and places that are considered sacred. For this purpose, the research covers eighteenth-century travelogues, histories of daily events, biographical dictionaries as well as fatwas and decrees connected to religion in the region. Sources are mined for information about what constitutes sacred objects, places and people and how they interact, mapping the religious geography of the eighteenth-century Levant. In a sense, this is also a study of the sociology of *baraka* as a tool for assessing one's rank and social position in society. Furthermore, the project will espouse the overlap between popular Sufis and religious scholars and examine their strategies for self-representation before persons of varying degrees of authority as well as their image among the people of the Levant. My intent is to show that it is not only possible but, in fact, rather useful to study religion in my proposed chronotope by looking at normative practices as well as "heterodox" elements as parts of a single whole. I believe this approach will yield illuminating information about many different geographical regions and across different periods, thus significantly advancing the interdisciplinary field of religious studies.

(Re-)Discovering Good Governance //

A non-Machiavellian reading of late medieval political advice literature

JENNIFER VIEHL

SEPTEMBER 2017 – APRIL 2018

Discourses of good governance were explicitly vivid in Arabic sources at the time of local sovereign rule (roughly twelfth to sixteenth centuries), but due to a lack of conceptual clarity in previous research, such discourses have hitherto been overlooked or simply ignored. The project – located at the intersection between the history of political ideas, political theory and Islamic studies – offers a precise analysis of the literary tradition on good governance (i.e. the so-called "mirrors for princes", as well as administrative literature and political philosophy) based on a genuine theoretical interest in the topic: How do the sources define and conceptualise governance as an organising principle of political order and how – or to what extent – do they legitimise it as a supplement and sometimes as an alternative to rule?

The principal underlying assumption behind this approach is that there are two theoretically conceivable organising principles of political order: rule and governance. These are considered heterogeneous functions of supreme political authority that differ in their relation between means and ends. While *rule* refers to all political actions that aim to produce and implement collectively binding decisions by means of force and coercion, *governance* relates to all steering activities tied to offices and power resources that strive to enhance the integration of society at large by regulatory measures.

Jennifer makes an analytical distinction in her dissertation between theoretical, normative and procedural discourses on governance to illustrate the multidimensional nature of themes and arguments addressed in the sources. Although the main focus is on Middle Eastern sources, she includes texts of Andalusian and Maghrebinian provenance. The aim of the project is to remove the "Machiavellian lenses" through which Islamic political literature is still predominantly examined and offer instead an expanded and more appropriate terminology as well as showing in conclusion that discourses of good governance are by no means alien to the Islamic tradition and therefore anything but ahistorical. This should be taken into account not only in political theory in general but especially in recent discussions about promoting or "importing" good governance to the MENA region. Jennifer intends to finalise the writing of her thesis during her stay at the OIB.

Patronage and Protests in the Contemporary Lebanese Labour Context // The cases of the Électricité du Liban (EdL) and Spinneys workers' struggles

MICHELE SCALA

OCTOBER 2017 – MAY 2018

Research

Since 2011 Lebanon has been experiencing a renewal of labour struggles in both the public and the private sector. In contrast to the immediate post-war period, contemporary workers' struggles are mostly conducted outside the main trade union structures. Moreover, with the exception of the mobilisation of school teachers and civil servants for a new salary scale, some unprecedented mobilisations are conducted by precarious, unprotected and previously unorganised workers.

This research project scrutinises the modes of organisation of – at first glance – precarious and unorganised workers starting with two ethnographic case studies: the Électricité du Liban daily-workers' mobilisation for full-time employment and the Spinneys supermarkets contract-workers' struggle for a rise in salaries and the creation of a trade union. By privileging a micro-sociological approach mainly based on biographic interviews with the workers and direct observation of the everyday practices in the workplace, this research aims at understanding the workers' emic perception of the labour conditions before the protests and at analysing forms of sociability behind the collective action.

Looking into these mobilisations and their preconditions will allow us to reconsider the categories of precarious and vulnerable workers by understanding the resources on which workers can actually rely in the absence of formal instruments of protection (legal contracts, social protections, trade union structures). Particular attention will be paid to the labour conditions preceding the "hot" moments of protests and to the network of social and political ties into which the workers are embedded inside and outside the workplace. The bottom-up approach shows, on the one hand, that the precarious formal condition of the workers is counterbalanced by their inclusion in patron-client networks which de facto assure continuity of work by providing protection outside the legal frame. On the other hand, it shows how labour relations inside the workplace are structured by patron-client ties and how the dysfunction of patronage in the regulation of labour relations can lead to mobilisation with organisational effects on the base clientele.

The Nahḍa in Higher Education Curricula in Beirut and Damascus

HANA SLEIMAN

OCTOBER 2017 – JULY 2018

My dissertation project brings together education history and the intellectual history of the *Nahḍa* – or Arab Renaissance – in late nineteenth and early twentieth-century Greater Syria, arguing that higher education curricula serves as an important site for the unfolding of the history of ideas. The motivation behind looking at Nahḍawi thought in curricula is to expand the purview of the study of intellectual history beyond published texts of theory and into its operationalization. My aim is to show that such analysis can enhance our understanding of both education history and intellectual history.

The project examines the development of higher education in Damascus and Beirut during the late Ottoman and Mandate eras (1866–1952), investigating the persistence and operationalization of the *Nahḍa* canon in the curricula of institutions of higher education. The project examines the development of the curriculum of the Syrian Protestant College (SPC, later American University of Beirut, AUB) and the Syrian University (later Damascus University). The purpose of this inquiry is not simply to chart the institutional history of the two universities. Rather, my project investigates how a focus on the specific content and style of higher education can reveal the contours and tensions of modern Arab intellectual history. Specifically, I explore how *Nahḍawi* pedagogy was articulated in the modern universities of Greater Syria, and the way in which history of higher education curricula serves as an analytical space for looking at the persistence and the transformation of *Nahḍawi* thought. Over the course of the two and a half months of my fellowship, I have begun archival research for my dissertation. I have been consulting the archives at the American University of Beirut, starting with collections on higher education in early twentieth century Syria (Sadaqa collection, AUB papers, etc.) as well as the personal papers of Constantine Zurayq, one of the key figures I investigate. I have also been mining the Arabic book collection of OIB, AUB and other libraries and bookstores in Beirut for memoirs and/or published report relevant for my research.

Political Differentiation within Egyptian Islamism 2011–2013

ANDREA JUD / OIB CAIRO OFFICE

SINCE OCTOBER 2016

The ousting of former president Mubarak in 2011 led to dynamic changes within Egypt's Islamism. A variety of groups with different ideological and organisational backgrounds emerged on the political scene, formed parties and participated in elections. They found themselves in a situation of new possibilities including easier access to politics and the media, but also experienced a great need to reinvent themselves, while, at the same time, competing with each other in public. My doctoral project explores this situation of radical, visible contingency which calls into question the heterogeneity of groups, the boundaries between different groups as well as the scholarly definitions of concepts such as Islamism, Salafism and the differences between them. Located at the intersection of political science, media studies and area studies, my project draws on the political theory of Laclau and Mouffe to conceptualise the dynamics within Egyptian Islamism after 2011 as expressed in public pronouncements by Islamists. It argues that it is exactly at moments of dislocation and contingency that processes of identity construction and political power struggles become visible. Considering that identity is relational, the project looks at how Islamist identities are constructed after 2011 in relation to each other. The project focuses on three events which show different forms of cooperation and competition between Islamists: The parliamentary elections of 2011/12, the presidential elections of 2012 and the ousting of the Islamist president Mursi in 2013. Emphasising the context and interconnectedness of public pronouncements, the project questions processes of labelling and self-appellation in their relation to legitimacy as well as political differentiation and hegemonic struggles within Islamism.

Cooperations & Third-party Funding

Third-party Funding

RESEARCH PROJECT *Cultural Policies in Lebanon*, funded by al-Mawred al-Thaqafy.

PANEL SERIES // 9 APRIL, 24 SEPTEMBER *Theology – Humanities – Social Sciences*, funded by the German Embassy in Cairo (see pp. 142–143).

PANEL SERIES // 2 APRIL *Dialogues on Social Innovation*, funded by the German Academic Exchange Service (DAAD) (see p. 142).

INTERNATIONAL CONFERENCE // 27–28 OCTOBER *Contextualising the Art Salon in the Arab Region*, funded by the Volkswagen Foundation (see p. 128).

Co-funding

INTERNATIONAL DOCTORAL SCHOOL // BEIRUT AND BALAMAND, 27–30 AUGUST

Reading and Analysing Ottoman Manuscript Sources, co-financed by the OIB, the Institut français du Proche-Orient, the University of Balamand, the Lebanese University (Doctoral School of Literature, Humanities and Social Sciences), the Center for Turkish, Ottoman, Balkan and Centralasian Studies (CETOBaC) at EHESS Paris, with the financial support of the Ankara Sosyal Bilimler Üniversitesi, the İbn Haldun Üniversitesi, the Japan Center for Middle Eastern Studies (JaCMES) and the Open Jerusalem project (see p. 124).

Commissioned Academic Works // fee contracts

Various Projects

ALI, HAGGAG Publication project on the critical theory of the Frankfurt School
FAROUK, AHMAD Max Weber translation project
HUJEIRI, MOHAMMED Revised edition of Safadi's al-Wafi bi-I-Wafayat
ŞAHIN, ELENA al-Kashghari edition project
SAYYID, AYMAN FOUAD Edition of manuscript "Ṭabaqat al-Mu'tazila"

Cultural Policies in Lebanon // al-Mawred al-Thaqafy

BASSIL, RITA Conduct a research study on the state of festivals in Lebanon
NEHME, NEHME Conduct a research study on the state of arts education in Lebanon
HASSANI, CELIA Conduct a research study on funding of culture in Lebanon

Theology – Humanities – Social Sciences // German Embassy, Cairo

ABD-ELSALAM, AHMAD

Edition of the Correspondence of al-Qadi al-Fadil

HELMY, MUHAMMAD
MAASARANI, MUHAMMAD
RASHAD, UNIS

Researchers

Adey Almohsen

Monique Bellan

Peter Blank

Daniele Cantini

Sarah Doebbert Epstein

Mathieu Eychenne

Ines Fabiunke

Till Grallert

Andrea Jud

Marie Karner

Pamela Klasova

Jonathan Kriener

Marieke Krijnen

Stefan Leder

Nadia von Maltzahn

Stefan Maneval

Fouad Gehad Marei

Mohamed Maslouh

Astrid Meier

Helena Nassif

Nikola Pantić

Hans-Peter Pökel

Joseph Ben Prestel

Michele Scala

Birgit Schäbler

Hana Sleiman

Jennifer Viehl

Torsten Wollina



Adey Almohsen

Doctoral Fellow

ADEY ALMOHSEN is a Palestinian-Jordanian PhD candidate in History at the University of Minnesota, USA. He has lived and studied in Jordan, the UAE, Lebanon, Egypt, Saudi Arabia, Palestine/Israel, Canada, Germany, Austria and the USA. His doctoral research received the support of different organisations in the USA, Europe and the Middle East. Working at the OIB for the first half of 2017 as a doctoral fellow proved to be an invaluable experience and one of the richest in his scholarly career. He arrived at the OIB with a vague idea of his project and its specifics, but thanks to the support of Dr. Cantini along with discussions and advice from Professors Meier and Leder and the OIB's research fellows, he left with a clear, well-conceived project that promises to advance our understanding of modern Palestinian history. Moreover, working through the OIB's library collections with the help of its generous librarians, he managed to locate many sources integral to his project. Finally, in Beirut, he also benefited from research affiliations and visits to the libraries of the AUB, the USJ, the Lebanese University, the Center for Arab Unity Studies and the Institute for Palestine Studies among others.



Monique Bellan

Research Associate

MONIQUE BELLAN joined the OIB as a research associate in 2013. She holds a PhD in Middle Eastern studies from Freie Universität Berlin and has previously worked as a research associate at the collaborative research centre "Aesthetic Experience and the Dissolution of Artistic Limits" at Freie Universität Berlin and at the Performing Arts Section of the Academy of Arts in Berlin. Monique is the author of *Dismember Remember: Das anatomische Theater von Lina Saneh und Rabih Mroué* (Reichert, 2013) and co-editor of *Divercities: Competing narratives and urban practices in Beirut, Cairo and Tehran* (Orient-Institut Studies 3, 2015). Focusing on the ways art is debated and discussed in various media since the early 20th century, her current research project seeks to trace a discourse on aesthetic reflection. Part of her research is dedicated to artistic practices and the development of galleries in Lebanon since the 1960s. Monique's research interests include modern and contemporary art in Lebanon and Egypt, art theory, politics and aesthetics.



Peter Blank

Doctoral Fellow

PETER BLANK stayed as a doctoral fellow at the OIB between November 2016 and April 2017. He is currently a PhD candidate at Friedrich-Schiller-University Jena, Germany, where he is also a research assistant and lecturer at the Department of Oriental Studies. Before coming to Beirut, he was a visiting researcher at the Department of Peace and Conflict Research at Uppsala University, Sweden, where he worked on a project studying the transformation of warlords into politicians after civil wars. Peter holds an MA in Political Science and Islamic Studies from Friedrich-Schiller-University in Jena and he has also studied at the Institut d'études politiques de Rennes, France. He has worked with several political and academic organisations in Germany, Egypt and Lebanon. His research interests include war-to-peace transitions, political parties and power-sharing in divided societies, rebel governance in civil wars and patronage with an emphasis on the Middle East and North Africa.



Daniele Cantini

Research Associate

DANIELE CANTINI earned his PhD in Social Anthropology at the University of Modena and the University of Milan-Bicocca, Italy in 2006, with a thesis on the Jordanian university system and its students. Subsequently, he was an affiliated researcher at the Centre d'études et de documentation économiques, juridiques et sociales (CEDEJ, 2007–2010), working on several projects dealing with university education and its privatisation, citizenship worries, youth, religious minorities and migration. In 2011 he moved to Germany where he was a senior research fellow at the research cluster "Society and Culture in Motion" at Martin-Luther-Universität Halle-Wittenberg (MLU, 2011–2016). There, he also led a project on doctoral studies at Egyptian universities (2013–2016), funded by the German Federal Ministry of Education and Research (BMBF) and managed by the OIB. Daniele taught courses at the University of Modena (2008–2015) and at MLU (2012–2015) on the anthropology of the Middle East, social and political anthropology and the ethnology of the Mediterranean. He is the author of *Youth and Education in the Middle East: Shaping identity and politics in Jordan* (London: I.B. Tauris, 2016), editor of *Rethinking Private Higher Education: Ethnographic Perspectives* (Leiden: Brill, 2016) and co-editor of a special issue on *Subjectivity and Islam: Anthropological Perspectives* (La Ricerca Folklorica, 2014).



Sarah Doebbert Epstein

Postdoctoral Fellow

SARAH DOEBBERT EPSTEIN joined the OIB as a postdoctoral fellow after completing her doctorate at the School of Oriental and African Studies (SOAS), University of London. Her doctoral thesis was entitled "From a 'Philosophy of the Limit' to a 'Poetics of the Horizon': A Comparative Critical Approach to Language, Subjectivity and Alterity in Post-structuralist Thought and Arabic Critical Discourse." She also holds a master's degree from SOAS in Arabic literature (with distinction) and a BA in government (summa cum laude) from Smith College, Massachusetts, USA. Prior to joining the OIB, Sarah was a Fulbright Research Fellow at the Center for Maghrib Studies in Tunis (CEMAT), and an Andrew W. Mellon Postdoctoral Fellow at the American University of Beirut's Center for Arts and Humanities (CAH). During her Mellon fellowship, she designed and taught interdisciplinary courses in philosophy, Islamic studies and literature at the American University in Beirut (AUB).



Mathieu Eychenne

Postdoctoral Fellow

MATHIEU EYCHENNE has been a postdoctoral fellow at the OIB since October 2017. He holds a PhD in History from Aix-Marseille University, France (2007). He previously worked as a research associate at the French Institute of the Near East (Ifpo) in Damascus (2008–11) and Beirut (2011–13). Mathieu taught history of the Medieval Middle East and North Africa at the École Normale Supérieure in Paris (2014–15) and was awarded a Junior Fellowship at the Anemarie Schimmel Kolleg at the University of Bonn, Germany in 2016–17. His research interests include the social and economic history of medieval and early modern Bilad al-Sham, with a focus on Damascus and its province. His current research project at the OIB encompasses the interactions of Damascus with its rural hinterland, focusing on land property and waqf, rural economy (agricultural production and prices) and environmental issues (climate).



**Ines
Fabiunke**

Doctoral Fellow

INES FABIUNKE worked in the field of community media before obtaining her MA in Middle Eastern Studies and Musicology from Leipzig University, Germany. She is currently a doctoral candidate in Middle Eastern Studies at the Institute of Oriental Studies, Leipzig University. Since January 2016, she has been conducting her dissertation fieldwork in Beirut on production practices in the Arab music industry, facilitated by grants from the DAAD and a fellowship at the OIB. Her research examines processes of cultural production, popular culture and the political economy of production, consumption and leisure in urban Arab contexts. A first article on the dynamics of authenticating gender inside the Arab music industry will be published in the *Middle East Journal of Culture and Communication* later this year (forthcoming issue: "Writing Arab and Minority Popular Music").



Till Grallert

Research Associate

TILL GRALLERT joined the OIB as a research associate in August 2014. He completed his PhD at the Berlin Graduate School Muslim Cultures and Societies in 2014 with a thesis entitled "To Whom Belong the Streets? Property, Propriety and Appropriation: The Production of Public Space in Late Ottoman Damascus, 1875–1914." Till's current research project aims at establishing a genealogy of urban food riots as a "repertoire of contention" (Tilly) and genuine political negotiations of the social contract between rulers and ruled in the Eastern Mediterranean between the eighteenth and the twentieth centuries. In addition to the social and spatial history of late Ottoman cities, he developed a strong interest in the digital humanities and the socio-linguistics of early Arabic newspapers. This resulted in the online publication of a chronology of nineteenth century Arabic periodicals (Project Jarā'id), a contribution to the recent collection of essays entitled *Digital Humanities and Islamic & Middle East Studies* (ed. Elias Muhanna, 2016) and a panel on press censorship at MESA 2017. He works on open, collaborative and scholarly digital editions of early Arabic periodicals such as Muḥammad Kurd 'Alī's journal *al-Muqtabas* and 'Abd al-Qādir Iskandarānī's *al-Ḥaqā'iq* within the framework of his research project "Open Arabic Periodical Editions" (OpenArabicPE). Till occasionally blogs at tillgrallert.github.io. Till was on parental leave between August 2016 and September 2017.



Andrea Jud

OIB Cairo Office

ANDREA JUD works at the Cairo Office of the OIB. She is a PhD candidate in Media and Communication Studies at the Freie Universität Berlin, Germany. Situated at the intersection between Media Studies, Middle Eastern Studies and Political Science, her thesis analyses the different constructions of Islamist identities in Egypt between 2011 and 2013. Andrea studied in Basel, Damascus and Erlangen and graduated from the Friedrich-Alexander-Universität Erlangen-Nürnberg, Germany, with an MA in Islamic Studies and Political Science in 2011.



Marie Karner

Doctoral Fellow

MARIE KARNER is a doctoral candidate at the Institute of Geography at the Johannes Gutenberg University (JGU) Mainz, Germany. In her dissertation she studies different Lebanese diasporic village communities and their practices of reproduction and community development. Her comparative analysis also considers micro- and macro-structural particularities so as to understand the different characteristics of diasporic village communities.

Marie has organised international workshops on "Migrant Narratives – Moving Stories" (2017) in collaboration with the Center for Intercultural Studies (ZIS), the Institute of Geography (JGU) and the Victoria University of Wellington, and on "Migration Studies: Reflection and Challenges" (2015) in collaboration with the Institute of Geography (JGU) and the Institute for Migration Studies (LAU). Apart from topics related to migration and the diaspora, her research interests include urban geography, tourism geography as well as empirical research on atmospheres on cruise ships. She has a Diploma in Geography for a thesis on the transformation of the historic centre of Byblos/Jbeil (Lebanon) which received a commendation in connection with the Otto-Borst-Prize 2015 of the "Forum Stadt – Network of Historic Cities e.V."



***Pamela
Klasova***

Doctoral Fellow

PAMELA KLASOVA is a doctoral candidate at Georgetown University in the Department of Arabic and Islamic Studies at Georgetown University, Washington, D.C., USA. Her dissertation examines Islamic imperial ideology-formation through a case study of al-Ḥajjāj ibn Yūsuf al-Thaqafī (d. 714), the formidable Umayyad governor of Iraq. While the focus of studies of the early Islamic empire has been on Islamic conquests, Pamela concentrates on the 'soft power' at play and looks at the role of culture and language in the construction of imperial power. She coordinates a literary approach to later Muslim historical sources with the study of contemporary material culture and non-Muslim texts. While her research falls into the field of early Islamic history, she approaches it from a broader perspective than usual in the hope of improving on (hitherto) tentative attempts at bringing early Islam out of isolation and onto the world stage of late antiquity. Pamela holds an MA in Middle Eastern Studies from Leiden University, the Netherlands and a Magister degree in Arabic and Dutch philology from Charles University Prague, Czech Republic.



***Jonathan
Kriener***

Research Associate

JONATHAN KRIENER, before joining the OIB as a research associate in October 2015, has been a doctoral fellow at the Institute of Advanced Studies in the Humanities, in Essen, a visiting fellow at Marburg's Center for Near and Middle Eastern Studies and a research fellow at the Georg Eckert Institute for International Textbook Research, at the Orient-Institut Beirut and at Bochum University, Germany. Jonathan graduated with a PhD in Oriental Studies from Bochum University in 2010. In his thesis, he explored secular and religious concepts of state and society as taught at Lebanese schools. He taught courses on the twentieth century histories of Lebanon, Israel and the Palestinians as well as on recent Arab educational thought and reform at Bochum University, Tübingen University and Halle University, Germany. His publications compare history, civics and religious instruction at Lebanese, Palestinian and Israeli schools and higher education in Egypt and Lebanon. His current project concerns academic history writing in Lebanon combining his interest for academically produced expressions of collective memory with that for institutional practices of the social sciences and humanities.



Marieke Krijnen

Postdoctoral Fellow

MARIEKE KRIJNEN is currently an independent scholar and freelance researcher, writer and editor. She holds a PhD from Ghent University, Belgium and an MA from the American University of Beirut. Marieke specialises in the study of "gentrification" and financialisation of housing, real estate and urban space as well as the political economy of the Middle East. Her research interests centre around the geographies of capital investment in the built environment and how these constitute and reflect the dynamics of the capitalist system on a larger scale. Her dissertation connected detailed studies of urban change in Beirut to Lebanon's political economy of public debt, the circulation of capital through the country's massive diaspora and capitalist dynamics of over-accumulation in Europe and the Gulf, linking rent gap and gentrification theory to economic and financial geography. Through her research, Marieke seeks to decentre knowledge on the production of space as it is still too often based on research conducted in the Global North.



Stefan Leder

Director (UNTIL SEPTEMBER)

STEFAN LEDER led the OIB as its director since 2007, including, until 2010, the Institute's former Istanbul branch (now Orient-Institut Istanbul). During his tenure, he extended the OIB's activities with the establishment of a branch office in Cairo. After a fruitful, exciting and academically as well as socially rewarding time at the OIB and in the region, he now looks forward to intensifying his own research as professor emeritus at the Martin-Luther-University of Halle-Wittenberg, Germany. A professor for Arabic and Islamic Studies since 1993, he served as Head of Department at the University of Halle for several years and as an elected member of the university's senate from (1997/98). There, he also coordinated the interdisciplinary research project "Nomads and Sedentary People", funded by the DFG. An alumnus of the *Studienstiftung des Deutschen Volkes* and the *Heisenberg Programm* (DFG), he still serves as an expert for fellowship programmes. He is currently a board member of research centres in Germany and Hungary. His research topics combine history, literature and textuality, applied textual criticism, discourse analysis and intertextual analysis. His published work covers Arabic historiography and other forms of narrative history, the Islamic tradition from the perspectives of knowledge practices, textual transmission and moral politics as well as the Bedouin patrimony in Arabic thought and discourse. He also writes on the history of Oriental Studies in Europe.



Nadia von Maltzahn

Research Associate

NADIA VON MALTZAHN joined the OIB as a research associate in 2013. She is the author of *The Syria-Iran Axis. Cultural Diplomacy and International Relations in the Middle East* (I.B. Tauris, 2013, 2015), and holds a DPhil and an MSt in Modern Middle Eastern Studies from St Antony's College, University of Oxford, UK. She received her BA Honours in Middle Eastern and Islamic Studies from King's College, Cambridge, UK. Nadia co-edited *Divercities: Competing narratives and urban practices in Beirut, Cairo and Tehran* (Orient-Institut Studies 3, 2015) and *Inverted Worlds: Cultural motion in the Arab region* (Orient-Institut Studies 2, 2013). In 2016–2017, she taught a course on "Cultural Policies in the Arab Region and Iran" at the Otto-Suhr-Institut, Freie Universität Berlin, Germany, and acted as a reviewer for *Mediterranean Politics* and the *Middle East Journal of Culture and Communication*. Her research interests include cultural policies, artistic practices and the circulation of knowledge. Her current research project at the OIB deals with cultural policies in Lebanon, looking in particular at cultural institutions and their role in the public sphere.



Stefan Maneval

Postdoctoral Fellow

STEFAN MANEVAL is a postdoctoral visiting fellow at the OIB since October 2017. He holds a PhD in Islamic Studies (summa cum laude) and an MA in Islamic Studies, Art History and Middle Eastern Archaeology from Freie Universität Berlin, Germany. His thesis on public and private spaces in the Saudi city of Jeddah in the twentieth century, which he wrote within the framework of the Berlin Graduate School of Muslim Cultures and Societies, won the DAVO dissertation prize 2016 for the best PhD thesis on the contemporary Middle East submitted at a German university in 2015. At the OIB Stefan investigates contemporary Lebanese theology and practices of interreligious dialogue for his postdoctoral research project entitled "Negotiating Differences: Pluralism, Interreligious Dialogue and European Organizations in Lebanon." Before joining the OIB, he was a research associate at Europa-Universität Flensburg, Germany, where he taught courses at undergraduate and graduate level on interreligious dialogue, religion in the public sphere and Orientalism. Stefan has received grants from the Deutsche Forschungsgemeinschaft (DFG), the Friedrich Ebert Foundation and the Wunderkammer Trento. He published articles on contemporary politics, cultural heritage and the art scene in Saudi Arabia as well as a co-edited book on the diversity of Muslim everyday life and material culture (*Muslim Matter*, Berlin, 2016). He has co-curated exhibitions of art, photography and material culture. His photographs have been shown in museums and other public institutions.



***Fouad
Gehad Marei***

Postdoctoral Fellow

FOUAD MAREI is a lecturer in Middle Eastern and North African Politics at Freie Universität Berlin, Germany. He holds a PhD in International Relations from Durham University, UK. Fouad is the recipient of the 2015/2016 Research Grant Award of the Arab Council for the Social Sciences and the Swedish International Development Agency for his project "Resistance, Piety and Development: Hezbollah's Capital of Resistance as Global City." Based on fieldwork in Lebanon, Syria and Morocco, his broad research agenda focuses on state-society relations, governance and religious activism in contexts of neoliberal developmentalism and conflict and post-conflict situations. Currently, his research investigates hybrid and emerging forms of governance and urban revitalisation strategies in Beirut's southern suburbs as well as Shi'i-Islamic activism in Lebanon and beyond. In 2015/2016, he undertook a pilot study of Syrian refugee settlements in the Bekaa, Lebanon. The study assesses the situation of refugees and host communities, identifies priorities and vulnerabilities and maps local, national and international actors involved in crisis response plans.



***Mohamed
Maslouh***

Doctoral Fellow

MOHAMED MASLOUH is a PhD student at Ghent University (Department of Languages and Cultures: the Near East and the Islamic World) and a Digital Humanities research assistant with the project "The Mamlukisation of the Mamluk Sultanate –II: Historiography, Political Order and State Formation in 15th-Century Egypt and Syria (2017–2021)." He obtained his MA from the American University in Cairo (2013) with a dissertation on "On Body, Soul, and Popular Culture: A Study of the Perception of Plague by Muslim and Coptic Communities in Mamluk Egypt." His research interests cover the Middle East's intellectual and cultural histories, modern Muslim discourses on bioethics, medieval diplomacy and digital humanities.



Astrid Meier

Deputy Director

ASTRID MEIER joined the OIB in October 2013 as deputy director. A historian by training, she holds a PhD from the University of Zurich, Switzerland (1994). She worked as a research assistant at the History Department of the same university (2006–2011) and lectured at the universities of Zurich, Basel, Bern and St. Gallen, Switzerland. From 2011 to 2013 she was Visiting Professor of Islamic Studies at the Institute of Oriental Studies at Martin-Luther Universität Halle-Wittenberg, Germany, to where she will return as Professor of Islamic Studies in spring 2018. Her research interests include: the social and cultural history of the Middle East in the early-modern period; theory and practice of Islamic law; famines, hunger and food systems; and environmental history. Astrid is a member of the scientific boards of two journals, *Comparativ* (Leipzig) and *Annales islamologiques* (Cairo). In 2017 she acted as reviewer for *Quaderni storici* and Peter Lang publishers.



Helena Nassif

Postdoctoral Fellow

HELENA NASSIF is a social researcher of culture. She is currently the Managing Director of Culture Resource, an Arab regional arts and culture organisation. Helena received her PhD in Media Studies from the University of Westminster, UK, in 2015. Her thesis entitled *Home under Siege: Bab al-Hara, Televising Morality and Everyday Life in the Levant* examines ethnographically the construction and reception of televisual cultural, moral and spatial telos. She was a visiting fellow researcher both at the University of Marburg, Germany, and at the OIB and currently is working on a book project that explores the role of digital memory and political emotions in oppositional cultures in the Arab East.



Nikola Pantić

Doctoral Fellow

NIKOLA PANTIĆ is a doctoral candidate in the programme of Comparative History at the Central European University (CEU), Budapest, with a specialisation in religious studies. He works towards a dissertation titled "Networks of the Holy: The Levantine Sufis and Religious Practices in the Ottoman Eighteenth Century." He holds a MA in history from CEU and a BA in philology from the University of Belgrade, where he studied Arabic language and literature. His research interests include Arab history, Islam, Sufism, esotericism in the Middle East and Europe and religion and magic in daily practice. He joined the OIB as a doctoral fellow in April 2017 to collect sources for the completion of his dissertation. His contribution to an upcoming volume on Ottoman Sunnism, edited by Vefa Erginbas, is titled "Religion and the Barbershop: Practiced Religion Through Ibn Budayr's Eyes in the Eighteenth-Century Damascus."



Hans-Peter Pökel

Research Associate

HANS-PETER PÖKEL joined the OIB as a research associate in 2014. He previously taught Classical Arabic literature and Early Islamic history at Freie Universität Berlin and was a research associate at the research centre *Episteme in Motion*. For his PhD he studied eunuchs in the works of al-Jāḥiẓ (d. 255/869) within the cultural context of the Abbasid period. In his current project, Peter analyses theological questions concerning divine speech in classical Arabic literature within its interreligious context of the Abbasid period. He investigates the negotiation, production and transmission of theological knowledge in the Abbasid period and its entanglement in interreligious discussions. He focuses on debates and anecdotes in the Qur'ān concerning its inimitability (*i'jāz al-qur'ān*) while also paying attention to discussions about its translatability from a historical and comparative perspective. Peter's research interests further include anthropological questions, gender studies, the history of sexualities and emotions and conceptions of the human body in Classical Arabic literature.



Joseph Ben Prestel

Postdoctoral Fellow

JOSEPH BEN PRESTEL is Assistant Professor (wissenschaftlicher Mitarbeiter) of Modern History at Freie Universität Berlin, Germany, where he received his PhD in 2015. He is the author of *Emotional Cities: Debates on Urban Change in Berlin and Cairo, 1860–1910* (Oxford University Press, 2017). From October 2017 to March 2018, he is a postdoctoral fellow at the OIB where he works on his current project "Revolutionary Arabesque: Palestinian Groups and the West German Radical Left, 1967–1979."



Michele Scala

Doctoral Fellow

MICHELE SCALA has been a doctoral fellow at the OIB since October 2017 and a PhD student at the *Institut de Recherches et d'Études sur les Mondes Arabes et Musulmans* (IREMAM) at the Aix-Marseille University, France. Since 2014 he is an associate PhD student at the *Institut Français du Proche-Orient* (IFPO) in Beirut. He has been working on labour and labour struggles in Lebanon since 2013 and his research explores contemporary forms of labour exploitation and workers' collective actions. In his publications and oral presentations, he analyses the role and the (dys)functionalities of patron-client ties in labour contexts in which there are no, or few, labour protections. Michele has published "Clientelisme et contestation: l'exemple de la mobilisations des travailleurs de Spinneys au Liban", in *Confluences méditerranée*, no. 1, 2015 pp. 113–123, and "De l'injustice à l'action? L'action collective des travailleurs de Spinneys au Liban", in A. Allal et al., *Quand l'industrie proteste. Fondement moraux des insoumissions ouvrières* (Presses Universitaires de Rennes, forthcoming). He is preparing a PhD on "Patronage and Protests in the Contemporary Lebanese Labour Context. The cases of Électricité du Liban (EdL) and Spinneys Workers' Struggles."



Birgit Schäbler

Director (SINCE OCTOBER)

BIRGIT SCHÄBLER is the new director of the OIB. Since 2002, she holds the chair of Middle East History at the University of Erfurt. Between 1997 and 2002 she had fellowships at Duke University and Harvard University and was a professor of Middle East History at Georgia College before returning to Germany. She studied History, Islamic Studies and Political Science at the universities Würzburg, Erlangen and Berkeley, USA and was a member of one of the first fellowships programs of the DFG at the University of Erlangen-Nürnberg where she received her PhD. At the University of Erfurt she founded the first trans-regional research platform in 2008. She was a fellow at the Max-Weber-Kolleg in 2007. She was also elected to the academic senate and served as head of the history department several times. She has been a member of various boards and an evaluator for numerous academic funding agencies. Her research interests currently include the relations between Area History and Global History, between the Middle East and Europe, and the research paradigm of "relations" in general, as well as the history of Orientalism and Oriental Studies in Germany and beyond. She also writes on postcolonialism and the question of alterity in Middle Eastern societies from the nineteenth century to the present.



Hana Sleiman

Doctoral Fellow

HANA SLEIMAN is an archivist and graduate student in History. Her work on archive creation and appropriation in modern Palestinian history has been published in the *Arab Studies Journal* and exhibited in the *Qalandia International*, Beirut (October 2016). After receiving her MA in Middle Eastern Studies from Columbia University (2013), USA, she worked as a Special Collections Librarian at the American University of Beirut Archives, focusing on Palestinian oral history and contemporary Arab visual culture. She is currently a PhD student in History at Cambridge University, UK, working on curricula formation in late nineteenth/early twentieth century colleges in Beirut and Damascus.



Jennifer Viehl

Doctoral Fellow

JENNIFER VIEHL is a doctoral candidate in the Department of Arabic and Islamic Studies at Martin-Luther-Universität Halle-Wittenberg, Germany. She joined the OIB as a doctoral fellow in October 2017. Jennifer intends to use her time at the OIB to write up her dissertation, which presents a critical examination of the discourses of good governance in Arabic political advice literature of the time of local sovereign rule (roughly twelfth to sixteenth centuries). Jennifer holds an MA in Arab and Islamic Studies and Political Science from Goethe-Universität Frankfurt, Germany. In 2012–2015, she worked as a research assistant on a project on late medieval Islamic political thought funded by the Fritz Thyssen Stiftung and hosted by the OIB. Jennifer's main research interests centre around the history of Islamic political thought and methodological problems of political theory.



Torsten Wollina

Research Associate

TORSTEN WOLLINA joined the OIB team in 2014 and has since been responsible for the institute's BTS series. He studied at Friedrich-Schiller-Universität in Jena, Germany, and did his PhD at Freie Universität Berlin with the support of the Anne Marie Schimmel Kolleg at Bonn University, Germany. He has also worked at the Georg-Eckert-Institut in Braunschweig, Germany. Torsten's research interests include the social and economic history of the Levant, book history, manuscript studies and network approaches. These interests come together in his recently published article "Between Beirut, Cairo, and Damascus: Al-amr bi-l-ma'rūf and the Sufi/Scholar Dichotomy in the Late Mamluk Period (1480s–1510s)" (*Mamlūk Studies Review* 20 (2017)). The same year, he organised panels on book history at conferences in Beirut in May and in Jena, Germany in September. He has done review work for I.B. Tauris and the journal *Mamlūk Studies Review*. During the winter semester Torsten taught a course on "Social Networks in Mamluk Society" at Leipzig University, Germany ["Gesellschaft im Mamlukensultanat (1250–1517): Einführung in Geschichte und soziale Netzwerke"]. He writes about most of his activities in his blog Damascus Anecdotes (theCamel.hypotheses.org).

Affiliated Researchers and their Projects

BORJA DE ARRISTEGUI ARROYO SOAS, London, Center for International Studies and Diplomacy.
The Work of the Spanish Diplomatic Mission to Lebanon during the Years 1984 to 1989 //
MAY – DECEMBER

LIZA FRANKE Georg-August-Universität Göttingen, Institut für Ethnologie.
Private Pieties. Mundane Islam and new forms of Muslim religiosity // OCTOBER 2016 – JUNE 2017

JOHANNA KÜHN Georg-August-Universität Göttingen, Institut für Ethnologie.
Private Pieties. Mundane Islam and new forms of Muslim religiosity // AUGUST 2017 – JANUARY 2018

SIMONA LOI Ca' Foscari University, Venice, Department of Asian and North African Studies.
The Everyday Geographies of Beirut's 'Āshūrā' Between Religious Intimacy and Geopolitics: Body, performativity, and contested spaces // SEPTEMBER 2017 – AUGUST 2018

TIM SONTHEIMER Bournemouth University, Faculty of Media and Communication.
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Bibliotheca Islamica



Bibliotheca Islamica (BI) is the OIB's platform for the critical edition of mainly Arabic but also Persian and Turkish manuscripts. The series dates back to 1929, when Hellmut Ritter edited the *Kitāb maqālāt al-islamiyyīn wa-ikhtilāf al-muṣallīn* of Abū l-Ḥasan 'Alī al-Ash'arī, a seminal text on dogmatic positions in the early Islamic period. Since then, the OIB has published close to sixty titles in this series. Among the most prominent are the 30-volume biographical lexicon *Kitāb al-Wāfī bi-l-wafayāt* (BI 6) by Ṣalāh al-Dīn Khalīl b. Aibak al-Ṣafadī (d. 764/1363) and the monumental history of Egypt and the Syrian lands titled *Badā'i' al-zuhūr fī waqā'i' al-duhūr* by Ibn Iyās (d. after 1522) (BI 5). Both editions have recently been completed with the publication of extensive and detailed indexes.

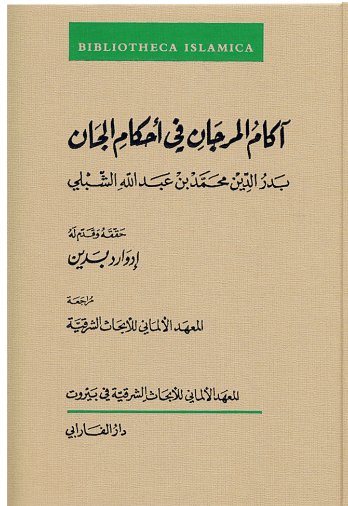
The OIB adopts an open-access policy. New publications of the BI series become available in electronic format (unsearchable/searchable PDF), without an embargo period. All published titles of the series (even those that are out of print) can be displayed page per page or downloaded in their entirety in a PDF format from the OIB's website via the links to the MENAdoc collection, hosted by the Universitäts- und Landesbibliothek Sachsen-Anhalt in Halle. Two new titles, one volume of a re-edition of al-Ṣafadī's *al-Wāfī bi-l-wafayāt* as well as the reprint of two titles that were out of print were published in 2017. We expect to publish the notes of a sixteenth-century Aleppian weaver (BI 59) in 2018. Academic editor Barraḡ Zakariya also worked on the correspondence of al-Qāḍī al-Fāḍil (BI 56), and the team, together with publication consultant Bettina Fischer-Genz, followed up on the projects of al-Kāshgharī (BI 50) and the final volumes of *Kitāb ansāb al-ashrāf* by al-Balādhurī (BI 28). Two of our currently out-of-print titles will be reissued in cooperation with our distributor Dar al-Farabi, Beirut.

BI 57

Ākām al-marjān fī aḥkām al-jānn

Badr al-Dīn Muḥammad al-Shiblī

Edited by Edward Badeen



Beirut 2017
791 pp. Arabic
72 pp. English text
10 illustrations
ISBN: 9783879977000

Ākām al-marjān fī aḥkām al-jānn (The Hills of Precious Pearls Concerning the Legal Ordinances of the Jinn) is the first critical edition of the most comprehensive monograph on Jinn and their legal ordinances in Islam. It was written by Badr al-Dīn Abū 'Abd Allāh Muḥammad b. 'Abd Allāh al-Shiblī, a famous Ḥanafī jurist and judge who was born in Damascus in 712/1312 and died in Tripoli in today's Lebanon in the year 769/1367. The text gives an overview of all religious, denominational and philosophical theories and ordinances about the Jinn, Iblīs and all types of satanic creatures. It also contains numerous stories and anecdotes of kidnapping, intermarriage between humans and Jinn, sorcery and much more. Readers can get a good idea of the variety of subjects discussed in this book even by looking at the titles of the 140 chapters. This critical and fully vocalised edition is based on the earliest five manuscripts of this text. Extensive and detailed indexes make this voluminous text easily accessible.

In addition to the *Akām al-marjān*, his best-known work, there is a collection of "first occurrences" titled *Maḥāsin al-wasā'il fī ma'rifat al-awā'il*.

BI 57 was presented at the Beirut Arab Book Fair on 10 December.

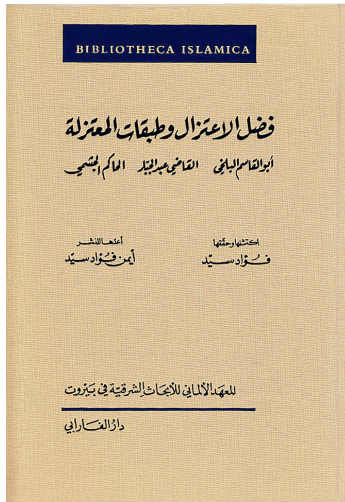
EDWARD BADEEN, the editor of the text, taught Arabic and Islamic studies at several Swiss and German universities. He has published studies on Islamic mysticism and theology and edited Arabic manuscripts on history, mysticism and theology.

BI 55

Faḍl al-i'tizāl wa-ṭabaqāt al-mu'tazila

Abū al-Qāsim al-Balkhī, al-Qādi 'Abd al-Jabbār, al-Ḥākim al-Jushamī

Edited by Ayman Fouad Sayyid / Fouad Sayyid



Beirut 2017

608 pp. Arabic text

6 illustrations

ISBN: 9786144328019 (DAR AL-FARABI)

ISBN: 9783879977055 (KLAUS SCHWARZ)

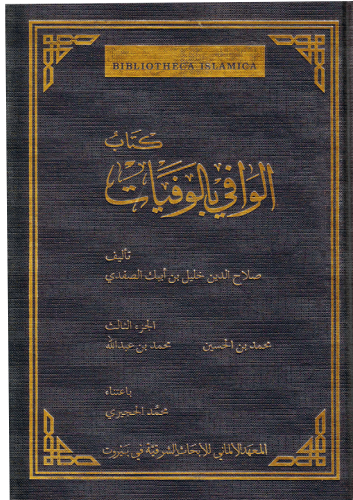
This edition contains a collection of three early texts on the Mu'tazila written by eminent members of that movement. The texts elucidate its history as well as its main tenets and principles and present the adherents of this theological school of thought arranged into twelve "classes" (*ṭabaqāt*). Up to the middle of the twentieth century, researchers of the Mu'tazila had to rely on outside sources, often written by opponents of the movement with the aim of refuting it. In the early 1950s, the Egyptian Ministry of Education under Minister Taha Husayn sent a delegation of scholars to Yemen to search for manuscripts and bring back copies for the National Library of Egypt (Dār al-Kutub al-Miṣriyya) in Cairo. Among the most important manuscripts found at that time were some Mu'tazilī texts written by adherents of the movement. The collection in this volume presents parts of the *Kitāb al-Maqālat* of Abū al-Qāsim al-Balkhī, a text titled *Faḍl al-i'tizāl wa-ṭabaqāt al-mu'tazila* and attributed to al-Qādi 'Abd al-Jabbār as well as parts of the *Sharḥ 'uyūn al-masā'il* by al-Ḥākim al-Jushamī.

The edition of this one-volume collection was prepared by FOUAD SAYYID who had been a member of the Egyptian scholarly mission to Yemen in 1952. He was head of the Manuscript Department of the National Library of Egypt at the time and, unfortunately, could not bring the volume to publication himself. The editor of this updated version is his son AYMAN FOUAD SAYYID, who also prepared the indexes and an extensive new introduction. A well-known expert on medieval Islamic history, he is professor at al-Azhar University, Cairo.

BI 6.c

Das biographische Lexikon des Ṣalāḥaddīn Ḥalīl b. Aibak aṣ-Ṣafadī // Part 3

Edited by Muḥammad al-Ḥujairī



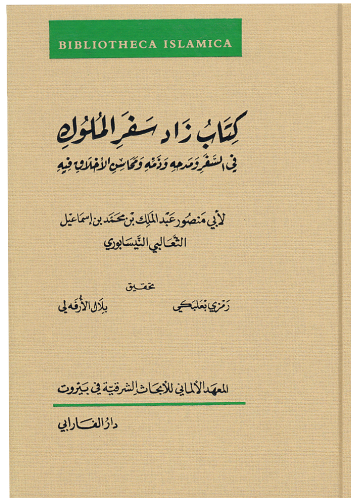
Beirut 2017
772 pp. Arabic text
ISBN: 9783879977246

Ṣalāḥ al-Dīn Ḥalīl b. Aibak al-Ṣafadī (d. 764/1363) was a historian of Turkish descent best known for his *Kitāb al-wāfī bi al-wafayāt*, a biographical encyclopedia which in the Bibliotheca Islamica comprises thirty volumes with two additional volumes of indexes.

Nearly fifty years after its first publication, this new and updated edition of volume 3 contains the entries of Muḥammad b. al-Ḥusayn to Muḥammad b. 'Abd Allāh and it is based on four manuscripts. This allowed the text to be revised and for the number of biographies to be increased in this volume. The editor is MUḤAMMAD AL-ḤUJAIRĪ.

Abū Manṣūr 'Abd al-Malik b. Muḥammad al-Tha'ālibī

Edited by Ramzi Baalbaki / Bilal Orfali



REPRINT

Beirut 2017

2nd edition

1st edition 2011

153 pp. Arabic text

ISBN: 9783879977239

Zād safar al-mulūk is an adab work that consists of fifty chapters on the advantages and disadvantages of all types of journeys by land or sea: the etiquette of departure, bidding farewell, arrival and receiving travellers; the hardships encountered while travelling such as food poisoning, snow, frost, excessive cold, thirst, homesickness (*al-ḥanīn ilā al-awṭān*), alienation (*al-ghurba*), extreme fatigue as well as their appropriate cures. For the latter, the book offers lengthy medical prescriptions. There is even a short chapter on *fiqh al-safar* that discusses legal issues encountered while travelling, such as performing ablutions, prayer and fasting.

The author of the work is Abū Manṣūr 'Abd al-Malik b. Muḥammad b. Ismā'īl al-Tha'ālibī al-Nīsābūrī (d. 429/1038), a well-known writer of anthologies and collector of epigrams. He is famous for his anthology of biographies of poets titled *Kitāb Yatīmat al-dahr*, his lexicographical dictionary *Kitāb Fiqh al-luḡa* and an anthology titled *Laṭā'if al-ma'ārif*.

Zād safar al-mulūk is edited by RAMZI BAALBAKI and BILAL ORFALI. RAMZI BAALBAKI is Professor of Arabic language and BILAL ORFALI Associate Professor of Arabic Studies, both at the American University of Beirut.

Beiruter Texte und Studien

BTS

Beiruter Texte und Studien (BTS) is the OIB's peer-reviewed book series for research on the historic and contemporary Middle East. Since its inception in 1964, more than 130 books have been published in this series which has served as a platform for innovative studies. 2017 has seen an advancement of our Open Access endeavours with MENAdoc, with another five new titles available now. A full list of the series titles can be found on the OIB website, where a link to MENAdoc is also provided. Meanwhile the procedures of our recently introduced peer review system have been refined in the course of this year. While this is not yet visible by way of new publications, several new book projects have been submitted to the series in light of these changes.

Orient-Institut Studies

OIS

Orient-Institut Studies (OIS) combines regional and transregional perspectives in Middle Eastern and Euro-Asian Studies. Launched in 2012, this series is published jointly by the Orient-Institut Beirut and the Orient-Institut Istanbul. OIS is a digital-only publication hosted by perspectivia.net. The digital format facilitates the integration of images and diverse audio-visual material. Its open-access policy makes OIS particularly accessible.

Other Publications (Extra Series)

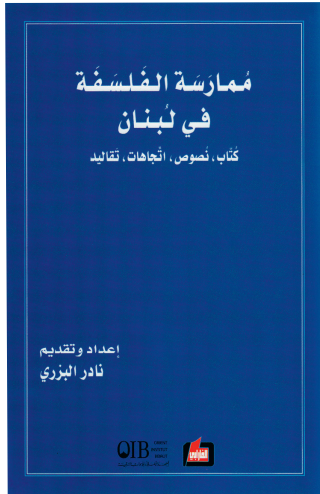


Extra Series

The OIB also supports the publication of academic works connected with the institute's research objectives outside its established series. It encourages the publication of monographs, conference proceedings and other manuscripts in Arabic, German, English and French in cooperation with other academic and scientific institutions or publishing houses. In 2017, the OIB published a volume of conference proceedings, entitled *Practicing Philosophy in Lebanon: Authors, texts, trends, traditions*, edited by Nader El-Bizri.

OIB Extra Series
Practicing Philosophy in Lebanon:
Authors, Texts, Trends, Traditions

Introduced and edited by Nader El-Bizri



Orient-Institut Beirut
in collaboration with Dar al-Farabi
Beirut 2016
415 pp. Arabic
192 pp. English and French text
ISBN: 9786144325452

Practicing Philosophy in Lebanon: Authors, Texts, Trends, Traditions engages with various strands of philosophy in the twenty-first century within a local Lebanese context. This volume offers a broad focus on the contemporary state of philosophy in the Arab world and the Middle East by presenting and debating current questions as philosophical enquiries. It analyses classical approaches in Arabic philosophy as well as metaphysical questions and engages with contemporary Arabic applications and interpretations of continental philosophy thus offering a contribution to the continental-analytical gap between philosophical traditions. This tri-lingual volume is based in part on a conference held in Beirut in 2013, in collaboration with the American University of Beirut, Université Saint-Joseph and Notre Dame University. It focuses particularly on the cultural, linguistic, literary and confessional diversity of Lebanon, specifically in the context of practising diverse branches of philosophy.

Publications of the Researchers



Researchers

MONIQUE BELLAN

"Looking for a missing..." Auf der Suche nach dem Abwesenden in Rabiḥ Mroués
The Pixelated Revolution.

In: Busch, Isabelle, Uwe Fleckner and Judith Waldmann (eds.). *Nähe auf Distanz. Eigendynamik und mobilisierende Kraft politischer Bilder im Internet. Hamburger Forschungen zur Kunstgeschichte*. Berlin: De Gruyter [in print].

WITH JULIA DROST

Revolution und Avantgarde:

Surrealismus in Paris und Kairo.

In: *Weltweit vor Ort* 01/17, pp. 24–26.

DANIELE CANTINI

Youth and Education in the Middle East.
Shaping identity and politics in Jordan.

Library of Modern Middle East Studies.
London: I.B. Tauris.

(ED.) ***Al-Intāj al-Ma'ārifi fī al-Jāmi'āt al-Miṣriyya.***

Iḍāfāt: al-Majalla al-'arabiyya li-'ilm al-ijtimā' (41–42, special issue). Beirut: Center for Arab Unity Studies [in print].

Muqaddima: Al-Intāj al-ma'ārifi fī al-mustawā al-duktūrālī fī al-jāmi'āt al-miṣriyya.

Iḍāfāt: al-Majalla al-'arabiyya li-'ilm al-ijtimā' (41–42, special issue). Beirut: Center for Arab Unity Studies [in print].

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Ethics and Social Welfare 11 (3), pp. 261–276.

Book review: Rigas Arvanitis and Sari Hanafi. Knowledge Production in the Arab World – the impossible promise.
London: Routledge, 2016. *Revue des mondes musulmans et de la Méditerranée* [En ligne], *Lectures inédites*.
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TILL GRALLERT

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WITH JOCHEN TIEPMAR / THOMAS ECKART / DIRK GOLDBAN / CHRISTOPH KURAS

Digital Muqtabas CTS Integration in CLARIN.

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github.com/OpenArabicPE

(ED.) **2017. *Digital Muqtabas: An open, collaborative, and scholarly digital edition of Muḥammad Kurd 'Alī's journal al-Muqtabas (Cairo, Damascus 1906–1917/18).***

With contributions from Dimitar Dragnev, Daniel Lloyd, and Layla Youssef.
Vol. 3, issues 1 to 8, Vol. 4, issues 1 to 12.
github.com/tillgrallert/digital-muqtabas

JONATHAN KRIENER

Religious Pluralism or Multiplied Simple Mindedness? School textbooks for religious education in Lebanon.

In: Podeh, Elie and Samira Alayan (eds.). *Multiple Alterities. Views of others in textbooks of the Middle East*. New York: Palgrave McMillan, pp. 187–210.

Al-'Ulūm al-ijtimā'iyya fī Jāmi'at al-Qāhira qabla Shubāt 2011 wa-ba'dahu: Tamaththulāt wa-idrākāt mutaghayyira li-l-ḥurriyya al-akādīmiyya.

Iḍāfāt: al-Majalla al-'arabiyya li-'ilm al-ijtimā' (41–42, special issue). Beirut: Center for Arab Unity Studies [in print].

STEFAN LEDER

Das Kalifat. Ein Sonderfall der islamischen Geschichte und seine postkoloniale Karriere.

Review-article of Pierre-Jean Luizard, *Die Falle des Kalifats. Neue Politische Literatur* (63) [forthcoming].

NADIA VON MALTZAHN

"What Cultural Policies?" Explicit and implicit cultural policies in Lebanon.

Middle East – Topics & Arguments 7, pp. 75–84.

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ASTRID MEIER

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Beyond the Islamic Revolution. Perceptions of tradition and modernity in Iran before and after 1979.

Berlin: De Gruyter (Worlds of Islam, vol.8).

Looking for Credit in 18th-Century Damascus: A case from the court records.

DYNTRAN Working Papers, 22 (March 2017).

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(ED.) WITH ÉLODIE VIGOUROUX / MATHIEU EYCHENNE

Le waqf de la mosquée des Omeyyades de Damas: Le manuscrit ottoman d'un inventaire mamelouk établi en 816/1413.

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Words in Action: 'Abd al-Ghanī al-Nābulusī as a jurist.

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From the Mamluks to the Ottomans: The 16th-century manuscript of the "Waqf of the Umayyad mosque." A new source for the history of Mamluk Damascus and its Ghuta.

In: Amitai, Reuven and Bethany Walker (eds.). *Between Saladin and Selim the Grim: Syria under Ayyubid and Mamluk rule*. Bonn [in print].

WITH HANS-PETER PÖKEL

The Ibāḍiyya in the Context of Early Islamic Theology and Law.

Zeitschrift für Recht und Islam/Journal of Law and Islam [in print].

HANS-PETER PÖKEL

Lā dīna illā bi-muruwwatin. Muruwwa als tugendhafte Frömmigkeit in Ibn Qutaibas (gest. 276/889) Adabenzyklopädie?

In: Buyken, Constanze (ed.). *Masculinité(s) – Féminité(s) au Moyen Âge / Maskulinität(en) – Feminität(en) im Mittelalter*, (Culture et Sociétés Médiévales), Paris: Deutsches Historisches Institut [in print].

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WITH ASTRID MEIER

The Ibāḍiyya in the Context of Early Islamic Theology and Law.

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BIRGIT SCHÄBLER

2nd of June 1967 – a German-Iranian-German Event.

In: *TRAFO – Blog for Transregional Research*, 13 September 2017.

Was kann (und sollte) die Nah-Ost-Wissenschaft zur Integration von Geflüchteten beitragen?

In: *DAVO-Nachrichten* 42/43. pp. 113-115.

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Die friedliche Revolution von 1989/90 in der DDR und der kurze syrische Frühling 2011: eine Gegenüberstellung in Fotografien.

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TORSTEN WOLLINA

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Mamlūk Studies Review, 20 [in print].

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In: Faini, Marco and Alessia Meneghin (eds.). *Domestic Devotions in the Early Modern World*. Leiden: Brill [in print].

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Conference Reports

The Ibāḍiyya in the Context of Early Islamic Theology and Law

INTERNATIONAL WORKSHOP

Beirut, OIB

27 January

Coordination: Astrid Meier / Hans-Peter Pökel (OIB)

The OIB published Abdulrahman al-Salimi's edition of three Ibāḍī texts in its series Bibliotheca Islamica (volume 51) in 2016. They were written in fourth and fifth-century Oman (eleventh and twelfth centuries CE), but they reflect theological and legal positions that can be traced back to early Islam. The aim of this workshop was to explore how these texts can contribute to a reassessment of the history of the Ibāḍiyya in particular and early Islamic history in general. It focused on theological and juridical questions which were explored in two thematic panels and an open discussion.

The aim of the first panel was to discuss the textual sources now available for writing the history of the Ibāḍiyya, a movement that shared many points with the early Mu'tazila. Abdulrahman al-Salimi (Bidiya, Oman) gave an overview of the current state of research and raised the question of how to position the edited *siyar* texts in the wider context of theological and legal thinking of the second/eighth century. The term *sīra*, pl. *siyar* and its diverse usages were intensely debated in the following discussion, resulting in the questioning of the common understanding of the term. One of the main characteristics of the Omani *siyar* is the heavy reliance on Qur'anic verses, while Hadith material seems absent from these texts. The formation of a Hadith corpus and how such material was used in theological texts was an important point in the following two contributions. Both focused on the *Kitāb al-Taḥrīsh* by Ḍirār b. 'Amr (d. 200/815), an eminent theologian of the Basrian Mu'tazila. In his masterful overview, Josef van Ess (Tübingen) pointed to the function of this outside view on the nascent Ibāḍī and other groups in contemporary debates by pointing to the essential difference between history and the historical imagination.

Ridwan al-Sayyid (Beirut) followed up on this point and presented the debates about the authenticity of the chapter on the Khawārij, where the texts on the Ibāḍiyya are situated. He stressed the aspects of community and boundary-making by pointing to the constitutive function of accepting differing statements as valid (*ikhtilāf*), arguing also that the notions of *umma* and *jamā'a* changed their semantic implications during this period.



Workshop participants,
OIB seminar room.

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The second panel concentrated on the question of how to posit Ibādī jurisprudence in the context of early Islamic law. Yohei Kondo (Beirut) emphasised the common points discussed in ninth-century Oman as well as in other geographical contexts. As part of a community of practice and aware of positions held outside their own circles, jurists used their knowledge of these discussions to find new solutions for relevant problems. Benjamin Jokisch (Hamburg/Berlin) illustrated the challenge of understanding the development of early Islamic law by trying to distinguish between mainstream and minority positions. Looking at actual cases and juridical texts from a Ḥanafī and an Ibādī standpoint, Jokisch concluded that given the current state of research, it is impossible to identify whether similarities are caused by analogous developments, direct influence or common origins.

The general discussion at the end of the workshop took up many of these points. A new avenue for debate opened when participants tried to identify sources other than written texts such as archaeological findings, architecture, etc. and their potential contribution to the writing of Ibādī and early Islamic history.

Postcolonial Legacies, Scholarly Mobility and Research Capacity Building

INTERNATIONAL WORKSHOP

Beirut, OIB

15–16 June

Coordination: Daniele Cantini (OIB)

Lama Kabbanji (IRD)

The workshop examined the conditions shaping postcolonial knowledge production in the social sciences with a particular focus on geographies of doctoral mobility and funding, in order to identify how research and knowledge production are being reshaped by new movements of postgraduate students and forms of institutional isomorphism.

This is a part of Daniele Cantini's ongoing research into the conditions of knowledge production. At the same time, the workshop constituted an expansion both geographically and methodologically. From a disciplinary perspective, it sought to integrate quantitative and qualitative studies of scholarly mobility and knowledge production, paying attention to the histories of mobility. It sought to include a geographical reflection on the areas of the world in which the production of academic knowledge finds itself in particularly dire conditions, namely Africa and the Middle East.

The workshop began on Thursday afternoon with an introductory session moderated by the two organisers and a keynote lecture by Parvati Raghuram, Professor of Geography and Migration at the Open University, UK. In her talk, she offered a highly theoretical review of the existing literature, seeking to highlight the contact points between the various disciplinary approaches to the research theme.

The second day of the workshop was open to external participants. It was organised around three panels that reflected the three themes of the workshop. The first panel was on postcolonial legacies and explored some historical and contemporary patterns of scholarly mobility. Papers were presented on the circulatory patterns across the British Empire (with particular reference to Oceania), on attempts at creating a national doctoral school in Lebanon with the principal impediments coming not only from the civil war but also from the long-established practice of overseas education and on the circulation of scholars pursuing Islamic education between the Horn of Africa and Saudi Arabia.

The second panel examined some recent attempts at inscribing the need for research training and capacity building within local contexts – both as a reaction to postcolonial legacies and as a way of rooting research, particularly in the social sciences, in local contexts. The panel was structured as a roundtable discussion in which case studies



Workshop participants,
OIB library.

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from institutions such as the Arab Council for the Social Sciences and the Council for the Development of Social Science Research in Africa were discussed alongside experiences of doctoral training in East Africa, particularly in the field of public health. The third panel focused on scholarly mobility and included one paper on African students in France at the time of independence along with their scholarly and life trajectories and another dealing with Malian university students, their encounter with US higher education and their quest for status acquisition. Finally, David Mills (Oxford) presented some reflections on the affective politics of scholarly mobility, offering a perspective to locate analyses of present situations in their histories. The workshop concluded with a closed-door meeting of the participants in which the methodologies for studying the cases discussed in the preceding sessions were presented. This brain-storming session will form the basis for further cooperation.

Reading and Analysing Ottoman Manuscript Sources

INTERNATIONAL DOCTORAL SCHOOL

Beirut, Balamand

27–30 August

Organisation: Astrid Meier (OIB), Norig Neveu / Falestin Naili (Ifpo)

Metin Atmaca (Ankara Sosyal Bilimler Üniversitesi) and Marc Aymes (CETOBaC)

together with Simon Abdel Massih / Juliette Rassi (Lebanese University)

and Souad Slim (University of Balamand)

This second edition of the doctoral summer school on Ottoman manuscript sources was co-organised and co-financed by the OIB, the French Institute of the Near East (Ifpo), the University of Balamand, the Lebanese University (Doctoral School of Literature, Humanities and Social Sciences), the Center for Turkish, Ottoman, Balkan and Centralasian Studies (CETOBaC) at EHESS Paris, with the support of the Ankara Sosyal Bilimler Üniversitesi, the İbn Haldun Üniversitesi, the Japan Center for Middle Eastern Studies (JaCMES) and the Open Jerusalem project. The four-day programme introduced young researchers to reading and analysing the various types of manuscript sources for writing Ottoman history. The objective was to encourage the use of source materials in different languages by facilitating the identification and understanding of archival holdings and introducing terminology often no longer used but necessary for understanding such texts. Thus, administrative documents as well as literary texts in Arabic, Ottoman, Syriac and Armenian were read and discussed during the sessions.

The summer school brought together twenty-four students, mostly MA and PhD candidates, but also some post-docs, working at universities in thirteen different countries such as Lebanon, Egypt, Turkey, Armenia, France, Germany, Japan, Greece, Russia, Great Britain and the USA. A dozen senior researchers came from various institutions in Lebanon, Jordan, Turkey and France. The programme included reading groups, discussions about recent debates in Ottoman studies, visits to the manuscript collection in the AUB library and at the Saint Joseph of Damascus Centre for Manuscript Conservation in Balamand. As at last year's event, the participating students demonstrated the need for creating such opportunities for exchange between beginners and specialists. A continuation of the summer school is planned for 2018.



Farewell to Professor Stefan Leder

Reception

Beirut, OIB

28 September

With a festive reception in the garden in the presence of friends and partners of the Institute, we bade farewell to Professor Stefan Leder as director of the OIB. Since he took over the leadership of the institute in 2007, the OIB has grown steadily and become more international, without losing its local roots in Beirut and in Lebanon. In his speech, Stefan Leder looked back at his ten-year tenure in Lebanon. He stressed that our work contributes to connecting academia and intellectual production with a wider world beyond the conceptual confines of the region, emphasising that we are living in an "entangled world, where academic itineraries, intellectual production and human experiences crisscross and establish realities that transcend the categories of simple belongings, identities and loyalties."

This "entanglement" was picked up by Helena Nassif, who held a visiting postdoctoral fellowship at the OIB in 2016 and 2017 and who has been director of the regional NGO Al Mawred Al Thaqafy since September 2017. She and her peers "observed that the OIB was not serving as an outpost for German researchers studying the region but contributing to creating an academic space that is open to Germans and non-Germans alike, where the Orient is not an Orientalised object of research but where academic tools and traditions are scrutinised and questioned." On behalf of the Max Weber Foundation, its president Professor Hans van Ess thanked Stefan Leder for the good cooperation. The German Ambassador to Lebanon, Martin Huth, praised the work of the OIB and its outgoing director as an important contribution to the academic landscapes in the Arab region as well as in Germany. Closing the formal part of the ceremony, deputy director Astrid Meier wished Stefan Leder success for his future projects and plans, quoting from a poem by Jalal al-Din Rumi.

Farewell reception
at the OIB garden.

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Events

Contextualising the Art Salon in the Arab Region

INTERNATIONAL CONFERENCE

Beirut, OIB and Sursock Museum

27–28 October

Coordination: Nadia von Maltzahn / Monique Bellan (OIB)

Zeina Arida / Sasha Ussef (Sursock Museum)

Funded by the Volkswagen Foundation

This two-day conference, funded by the Volkswagen Foundation, brought together researchers and curators as well as artists and practitioners to discuss the emergence of the art salon in the Arab region in colonial and post-colonial contexts, reflect on the circulation of knowledge between Europe and the Middle East and to analyse the function of the art salon in relation to collecting practices and the public. Organised in cooperation with the Sursock Museum, the conference examined in four panels how the salon had an impact on the formation of public taste and debates on art in the region. The first panel focused on early salons and the institutional construction of taste, looking at case studies from North Africa (Alain Messaoudi, Nancy Demerdash-Fatemi) and Egypt (Maria-Mirka Palioura, Dina Ramadan). Challenging the official salon and creating alternative exhibition practices was the focus of the second panel, with examples from Egypt (Monique Bellan) and Iraq (Amin Alsaden, Nada Shabout). The third panel concentrated on circulations between Europe and the Arab region. While the migration of institutional patronage was an aspect common to all presentations, this panel highlighted the movements of systems and artists (Camilla Murgia, Catherine Cornet). Lebanon and the Sursock Museum's autumn salon were at the centre of the fourth panel, in which the shift from modern to contemporary art (Ghalya Saadawi) as well as the role of the salon in building the Sursock Museum's art collection (Yasmine Chemali) were discussed. In a conversation with Nadia von Maltzahn, artist and former Keeper of London's Royal Academy Eileen Cooper gave insights into the 249th Summer Exhibition at the Royal Academy, the oldest continuously running annual group exhibition. The conference closed with a roundtable interrogating the role and future of the open-call exhibition format in Beirut, with representatives of art institutions (Marie Muracciole, Amar A. Zahr) and artist Abed Al Kadiri – winner of the last Sursock Museum Prize – in conversation with Zeina Arida. A series of conversations and discussions at various forums preceded the conference, including panels at SeSaMo (Catania, 2016), MESA (Boston, 2016) and a panel at the Sursock Museum at the beginning of the year. A publication on the subject is in preparation.



Presentation of the
Sursock Museum
Library and Archives
by Rowina Bou-Harb,
Sursock Museum,
28 October.

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The Financialisation of Housing and Real Estate in Lebanon // An Exchange

WORKSHOP

Beirut, OIB

1–3 November

Coordination: Marieke Krijnen (OIB)

This two-and-a-half day event explored the connections between Lebanon's housing, real estate and banking sectors. The aim of the workshop was to think about how these sectors shape the country's political economy, how they relate to each other and what their future holds. The workshop contributed to the formation of a research agenda on these issues, including new forms of finance-based housing and financialised real estate development. It also provided clues to the volatilities of such developments and whether they create new kinds of urban economies, trajectories of urbanisation, spatial inequalities and geographies of financial markets and products.

The process of financialisation can be situated in the shift towards finance-based growth that has been occurring ever since the slowing-down of economic growth and the stagnation of the real economy in the West. In finance-based growth, profit is made through financial channels rather than trade and commodity production. Thus, the risks of financial markets are spread around the economy, as non-financial economic activities are being financialised. The workshop focused on two interrelated domains that are susceptible to processes of financialisation, namely housing and real estate. In Lebanon, the growing housing loans market, the availability of large amounts of excess liquidity in the banks and the traditional dominance of the banking and real estate sectors created an environment conducive to financialisation. At the same time, conservative banking policies and limited financial markets seem to have checked this trend.

The conference was characterised by a lively and, at times, heated debate, as representatives of the banking and real estate sectors and academics with radically differing viewpoints and perspectives exchanged their knowledge and engaged with audience questions. We started off with a keynote by Prof. Manuel Aalbers on "The Real Estate/ Financial Complex", followed by panels on housing loans in Lebanon, financialisation, capital switching and land rents, the impact of the financialisation on low- and middle-income inhabitants and the future of Lebanon's housing, real estate and finance sectors. A full programme is available at: orient-institut.org/events/event-details/the-financialization-of-housing-and-real-estate-in-lebanon-an-exchange/.

Several themes and points of contention arose during the course of these two days. First, many speakers pointed towards the lack of data and transparency in Lebanon. Several academics raised this point with representatives from the banking and real estate sectors. Proper statistics would be needed in order to track house prices, understand the magnitude of the banking sector and do proper research. Yet these are missing for a variety of reasons, some of which are attributed to corruption, others to an underdeveloped financial market. Perspectives differed widely on whether full availability of all data and access to them would solve the problem. Though one thing is for sure: in order to create a house-price index, track evictions, understand the market in real time instead of seeing data that does not reflect the actual situation (such as real estate transactions) or conflicting data such as the number of non-performing loans, we need accurate data.

A second point of debate and contention, and one that went to the heart of the issues at stake in this workshop, was the question of how the housing crisis should be resolved. Is the solution to allow banks and the Central Bank to pump more money and facilities into the housing loans sector? Or should the state take responsibility for actually constructing units, as is the prerogative of the Public Corporation for Housing, which until now has seen itself limited to providing housing loans? More and more loans, lower interest rates, expanding facilities to expats, raising house price ceilings and maturity are among the interventions proposed. However, some warned that this might create, or exacerbate, a Lebanese housing bubble that is just waiting to burst, as prices are decreasing. Is there enough credit for everybody, as some maintained, or are we moving in a problematic direction from which it will be very hard to deviate? This issue is related to a third debate on the role of the Central Bank of Lebanon that emerged again and again. Its interventions were called "financial engineering" by some and "saving the Lebanese economy" by others. These interventions constitute the strong hand of the Central Bank in guiding capital flows, flooding markets with cash, providing subsidies and incentives for housing loans and generally steering Lebanon's economy towards a housing and banking-based model. Critics questioned the Central Bank's good intentions, stating that these interventions only kept house prices artificially high and provided a lucrative outlet for the excess liquidity of the banks. Supporters defended these actions by saying that the bank is not the government and is just trying to manage with the tools they have to prevent a collapse of the economy and making homeownership accessible to all.

The workshop concluded with a roundtable on the future of the housing, real estate and finance sectors in Lebanon, where the main points of debate were summarised. Since the conclusion of the event, several participants have teamed up to create a housing research initiative, building on the issues and findings of the workshop.

Public Research Seminars

- 16 FEBRUARY // PUBLIC RESEARCH SEMINAR Seteney Shami: *Middle East Studies for the New Millennium: Infrastructures of knowledge*
- 30 MARCH // PUBLIC RESEARCH SEMINAR Amine Beyhom: *What Future for Arabian Music After Two Centuries of Musicological Orientalism?*
- 4 MAY // PUBLIC LECTURE Michael Cooperson: *On (not) drinking: al-Ḥarīrī's Maqāmah No. 48*
- 18 MAY // PUBLIC SCREENING *Heritage Watch: A suspended life* (Jocelyne Saab)
- 25 MAY // PUBLIC BOOK PRESENTATION Lyall Armstrong: *Preaching the Faith: 'Storytellers' in early Islam*
- 1 JUNE // PUBLIC RESEARCH SEMINAR Peter Wien: *Arab Nationalism as Culture: Theoretical and empirical perspectives*
- 15 JUNE // PUBLIC LECTURE (Workshop Postcolonial Knowledge Production) Parvati Raghuram: *Academic Mobilities and Relational Thinking*
- 22 JUNE // PUBLIC RESEARCH SEMINAR Matthew Gordon: *Abbasid Cities (c. 750–950 CE) and Their Slave Markets*
- 6 JULY // PUBLIC RESEARCH SEMINAR Maximilian Felsch: *Christian Political Activism in Lebanon: A revival of religious nationalism in times of Arab upheavals*
- 13 JULY // PUBLIC RESEARCH SEMINAR Navid Hassanzadeh: *Post-1967 Arab Political Thought and the Lingering Problem of Modernity*
- 20 JULY // PUBLIC RESEARCH SEMINAR Ohannes Geukjian: *Lebanon After the Syrian Withdrawal: External intervention, power-sharing and political instability*
- 14 SEPTEMBER // PUBLIC RESEARCH SEMINAR Feray Coskun: *Medieval Arabic Cosmography and Its Ottoman Receptions*
- 10 NOVEMBER // PUBLIC RESEARCH SEMINAR Denys Pringle: *Castles and Churches of the Templars in the Holy Land and Syria*





Internal Colloquia

12 JANUARY Michela de Giacometti (OIB DOCTORAL FELLOW): *Negotiating a Common Life: Marriage, law and the state in Lebanon*

19 JANUARY Adelie Chevee (OIB DOCTORAL FELLOW): *Popular Intellectuals of the Syrian Revolution, 2011-2016: preliminary findings of a fieldwork in Beirut*

26 JANUARY Ines Fabiunke (OIB DOCTORAL FELLOW): *The Production of Arab Pop: Studying a transnational cultural industry*

2 FEBRUARY Felix Wiedemann (OIB DOCTORAL FELLOW): *Remixing Battle Rap and Arabic Poetic Battling*

9 FEBRUARY Andrea Jud (SCIENTIFIC COORDINATOR OIB CAIRO): *Identity Construction and Political Differentiation in Egyptian Islamism 2011–2013*

16 FEBRUARY Peter Blank (OIB DOCTORAL FELLOW): *Struggling for Power: The transformation of the Lebanese Forces from an armed group into a political party*

23 FEBRUARY Helena Nassif (OIB POSTDOC FELLOW): *To Fear and to Dare: On emotions in the field*

2 MARCH Marie Karner (OIB DOCTORAL FELLOW): *Lebanese Diasporic Communities: A preliminary model to explain the cohesion and continuity of diasporic communities*

9 MARCH Liza Franke (OIB AFFILIATED RESEARCHER): *Private Pieties: Mundane Islam and new forms of Muslim religiosity in Alexandria/Egypt*

16 MARCH Fouad Gehad Marei (OIB POSTDOC FELLOW): *More than a Call to Arms: Hizbullah and the making of 'the resistance society' in Lebanon*

23 MARCH Tim Sontheimer (OIB AFFILIATED RESEARCHER): *Security Assemblages and Technologies of Policing Protest in the Middle East*

30 MARCH Mohamed Maslouh (OIB DOCTORAL FELLOW): *Mamluk and Mongol Diplomatic Correspondence in Medieval Arabic Historiography: Unanswered questions, and new approaches in Mamlukology*

20 APRIL Esther Möller (OIB POSTDOC FELLOW): *Redefining Humanitarian Aid in the Arab World: The Egyptian Red Crescent and its global connections, 1940s–1970s*

27 APRIL Nicola Pantiç (OIB DOCTORAL FELLOW): *Networks of the Holy: Popular religion of the eighteenth-century Ottoman Levant*

11 MAY Jonathan Kriener (OIB RESEARCH ASSOCIATE): *Social Sciences at Cairo University Before and After February 2011: Academic Freedom without rules?*

18 MAY Open discussion about format and objectives of the internal colloquium

25 MAY Pamela Klasova (OIB DOCTORAL FELLOW): *Al-Ḥajjāj b. Yūsuf al-Thaqafī and the Power of Oratory: Legitimizing a schoolmaster as god's chosen ruler of Iraq*

8 JUNE Mounir Mahmalat (AMERICAN UNIVERSITY OF BEIRUT): *Do Crises Induce Reform? The Context of Lebanon – Assessing the role of perceptions among social interest groups for collaboration on structural adjustment in times of economic hardship*

29 JUNE Borja de Aristegui Arroyo (OIB AFFILIATED RESEARCHER): *The Opening of Diplomatic Relations between Spain and the Arab States*

6 JULY Adey Almohsen (OIB DOCTORAL FELLOW): *Cultures and Ideas of Palestinian Identity Between Amman and Beirut, 1965–1975*

28 SEPTEMBER Sarah Epstein (OIB POSTDOC FELLOW): *Comparative Critical Thought (Part II)*

5 OCTOBER Marieke Krijnen (OIB POSTDOC FELLOW): *The Crisis that was a Boom: Emerging mortgage markets in Lebanon*

26 OCTOBER Michele Scala (OIB DOCTORAL FELLOW): *Work Conflicts in the Contemporary Lebanese Labour Context: the cases of the Électricité du Liban and Spinneys precarious workers' struggles*

16 NOVEMBER Stefan Maneval (OIB POSTDOC FELLOW): *Negotiating Differences: Interreligious dialogue in Lebanon*

23 NOVEMBER Jonathan Kriener (OIB RESEARCH ASSOCIATE): *Bologna for Lebanon? Debating Lebanon's relations with the European Higher Education Space*

30 NOVEMBER Jennifer Viehl (OIB DOCTORAL FELLOW): *(Re-)Discovering Good Governance: A non-Machiavellian reading of late medieval political advice literature*

7 DECEMBER Joseph Ben Prestel (OIB POSTDOC FELLOW): *Revolutionary Arabesque: Palestinians and the West German radical left, 1967–1979*

14 DECEMBER Marie Karner (OIB DOCTORAL FELLOW): *"What do you think the lesson is from this story?" – The reproduction of Lebanese diasporic communities through collective narratives*



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Book Presentation

20 FEBRUARY Dr. Hatsuki Aishima (National Museum of Ethnology, Osaka), *Public Culture and Islam in Modern Egypt*, discussant: Samer El-Karanshawy, DPhil (Oxford)

Presentation & Moderation

10–12 SEPTEMBER Andrea Jud, *'Islamist' Self-Appellation and Political Identity Construction in Egypt, 2011–2013*, international workshop "Dynamiques Religieuses en Égypte Contemporaine", Centre d'études et de documentation économiques, juridiques et sociales (CEDEJ)

Public Research Seminar

11 APRIL Dr. Hartmut von Sass (Universität Zürich, Collegium Helveticum), *Religion, Reform and Society: The potential of religion for social innovation in the modern world*, discussant: Rev. Stefan El Karsheh (German Speaking Protestant Church in Cairo) and Dr. Christiane Paulus (al-Azhar University, Sektion für Islamische Studien in Deutsch)

Research Seminar

29 MAY Nora Derbal (Freie Universität Berlin, Graduate School Muslim Culture and Societies), *Charity for the Poor in Jeddah, Saudi Arabia, 1961–2015: A study of associational life under authoritarianism*, discussant: Dr. Esther Möller (Universität Mainz, Leibniz Institute of European History)

20 JUNE Dr. Esther Möller (Universität Mainz, Leibniz Institute of European History), *Humanitarian Aid in its Local, National and International Contexts: The Egyptian Red Crescent, 1940s–1970s*, discussant: Dr. Annalaura Turiano, (University Aix Marseilles, Institut de recherches et d'études sur le monde arabe et musulman)

25 SEPTEMBER Dr. Giedrė Šabasevičiūtė (Czech Academy of Sciences), *Islam and Practice of Literature in Cairo's Contemporary Literary Clubs*, discussant: Dr. Haggag Ali (Academy of Arts, Egypt)

22 NOVEMBER Dalia Ghodbane (University of Italian Switzerland, Academy of Architecture), *A Breath of Fresh Air: Enlarging the scope of thermal knowledge in Cairo's residential architecture*, discussant: Prof. Dr. Agnès Deboulet (Sociology and Anthropology Department, University of Paris VIII)

Dialogues on Social Innovation

2 APRIL Prof. Dr. Volker Nienhaus (International Centre for Education in Islamic Finance) and Ahmed Badreldin (Universität Marburg, Economics and Business Administration), *Islamic Banking*, discussant: Christian Achraimer (Universität Marburg, Near and Middle Eastern Studies)

Theology, Humanities, Social Sciences

Coordination: Stefan Leder / Ahmed Abd-Elsalam

In 2016 and 2017 the OIB, in cooperation with the Office of the Grand Imam of Al-Azhar (*Mashyakhah al-Azhar*), organised six encounters between Islamic and Christian theologians at the Al-Azhar conference centre in Cairo, presenting at each encounter an Islamic and a Christian theological lecture, followed by a public debate. The topics addressed issues relating to methodology and basic principles of theological argument. Supported by simultaneous interpretation, the events permitted the use of both Arabic and English.

The forerunner programme of this series entitled "Theologies, Humanities, Social Sciences" was a conference programme in 2012/13 organised under the title "Epistemological Dimension of Religions." The second German edition of the book documenting these meetings is available since 2016 (orient-institut.org/publications/publication-details/schrift-offenbarung-dogma-im-christlich-muslimischen-dialog/) and the Arabic edition of the volume is ready for publication.

The lectures and debates emphasise the systematic aspects of the theologies. This orientation attracted a growing interest among academic teachers and students from Al-Azhar. To facilitate attendance at the events in Cairo, teachers from branches of Al-Azhar University in Egypt occasionally organised shared travel. Cooperation with the Faculty of Graduate Studies meant a particularly numerous attendance for the last event of this series in September. Encouraging discursive approaches of theology towards value, the events offered the opportunity of revisiting and elaborating the conceptual dimension of theologies. Discursive approaches mean developing inclusive positions, of course, that take account both of the other and of conflicting points of view.

The programme was funded by the German Ministry of Foreign Affairs.

For a summary of events in 2016, see:

orient-institut.org/research/research-clusters/theologies-humanities/.

9 APRIL Prof. Dr. Abdelfattah Abdelghani al-Iwwari (al-Azhar University, Usul al-Din) and Dr. Andreas Mauz (Universität Zürich, Institute of Hermeneutics and Philosophy of Religion), *Does the Text Speak? Exegesis, its requirements and impact*, Al-Azhar Conference Center, Youssef Abbas Street, Nasr City, Cairo, discussant: Dr. Ahmed Abd-Elsalam (Universität Münster, Center for Islamic Theology)

24 SEPTEMBER SESSION I: Prof. Dr. Friederike Nüssel (Universität Heidelberg, Theology) and Prof. Dr. Muhammad Kamal-addin Iman (Al-Azhar University and Alexandria University, Sharia and Law), *Eucumenical Approaches and Dogmatic Restrictions*, Al-Azhar Conference Center, Youssef Abbas Street, Nasr City, Cairo, discussant: Dr. Ahmed Abd-Elsalam (Universität Münster, Center for Islamic Theology);
SESSION II: Prof. Dr. Muhammad Allabban (Al-Azhar University, Hadith and Islamic Studies) and Prof. Dr. Dirk Ansorge (University Sankt Georgen of Philosophy and Theology, Frankfurt), *Religions Between War and Peace*, Al-Azhar Conference Center, Youssef Abbas Street, Nasr City, Cairo, discussant: Dr. Ahmed Abd-Elsalam (Universität Münster, Center for Islamic Theology)

Presentations & Moderations

MONIQUE BELLAN

"The Egyptian Avant-Garde defying the Salon", panel discussion "The Art Salon in the Arab Region", Sursock Museum, BEIRUT // 26 JANUARY.

Table host at the WeberWorldCafé **"Negotiating Cultural Heritage. Making, sustaining, breaking, sharing"**, Bode-Museum, BERLIN // 24 APRIL.

"Beirut and its Galleries in the 1970s: The emergence of an 'art system'", as part of the panel "Circulations of Exhibition Practices between Asia and Europe and Mechanisms of Canon Building", co-organised with Nadia von Maltzahn, 33. Deutscher Orientalistentag, JENA // 18–22 SEPTEMBER.

"The Poetics and Politics of Display: The Egyptian Avant-Garde defying the Salon", at the conference Contextualizing the Art Salon in the Arab Region, OIB, BEIRUT // 28–29 OCTOBER.

"Exhibition as a Medium and the Emergence of an 'Art System'? Contact Art Gallery in Beirut in the Early 1970s", at the conference Media Transitions and Cultural Debates in Arab Societies: Transhistorical perspectives on the impact of communication technologies, TUNIS // 24–26 NOVEMBER.

DANIELE CANTINI

"New Forms of Confirmation and Critique – the University in Egypt, post-2011", at the III. biannual conference of the Arab Council for the Social Sciences (ACSS) State, Sovereignty and Social Space in the Arab Region: Emerging historical and theoretical approaches, BEIRUT // 10–12 MARCH.

"Doctoral Studies at Egyptian Public Universities; conditions and constraints of knowledge production", at the conference Two Decades Discourse about Globalizing Social Sciences – Concepts, strategies, achievements (ACSS sponsored panel on social sciences in the Arab world), Institute for Humanities and Cultural Studies, TEHRAN // 6–7 APRIL.

Organisation of workshop **"Postcolonial Legacies, Scholarly Mobility and Research Capacity Building"**, international workshop, organized (with Lama Kabbanji), co-funded by the OIB and the IRD (France), BEIRUT // 15–17 JUNE.

"Life-Worlds and Religious Commitment, or Between Piety and the Everyday. Anthropological perspectives on the religious subject in contemporary Islam", at the workshop Modes of Reasoning as a Perspectival Nexus, Swedish Research Institute, ISTANBUL // 10 NOVEMBER.

TILL GRALLERT

"Women in the Streets! Urban food riots in late Ottoman *Bilād al-Shām*", at the conference The 'Dangerous Classes' in the Middle East and North Africa, St. Antony's college, University of Oxford, OXFORD // 26 JANUARY.

"Introduction to Plain Text and Sustainable Publishing", six-hours workshop at Digital Humanities Institute – Beirut, American University of Beirut, BEIRUT // 10–12 MARCH.

"OpenArabicPE: a use case for TEI XML", guest lecture in undergraduate course "Digital Egyptian Gazette: a full-text paper from 1905" (Dr. Will Hanley), Florida State University, TALLAHASSEE // 22 MARCH.

"Open Arabic Periodical Editions: an attempt to unite gray online libraries, social editing, and scholarly rigour", at the conference Digital Humanities Abu Dhabi, New York University (NYU) Abu Dhabi, ABU DHABI // 10–12 APRIL.

"Introduction to Plain Text, Markdown and Pandoc", three-hours workshop at Digital Humanities Abu Dhabi, NYU Abu Dhabi, ABU DHABI // 10–12 APRIL.

"Werkstattbericht: Arabische Buch- und Rezeptionsgeschichte in Open Arabic Periodical Editions (OpenArabicPE)", at the SFB980 "Episteme in Bewegung", Freie Universität, BERLIN // 1 JUNE.

WITH JOCHEN TIEPMAR, THOMAS ECKART, DIRK GOLDHAN, AND CHRISTOPH KURAS:

"Digital Muqtabas CTS integration in CLARIN", at CLARIN Annual Conference 2017, BUDAPEST // 18–20 SEPTEMBER.

"Authoritarianism Versus Liberty of Speech? The theory and practices of press censorship in *Bilād al-Shām* (1875–1914)", as part of the panel "Regulating Print in the late Ottoman Empire: a new look into the question of censorship", co-organised with Kathryn Schwartz at Middle East Studies Association (MESA), Annual Meeting, WASHINGTON, DC // 18–21 NOVEMBER.

"Nachhaltiges OA[Open Access]-Publizieren in den Area Studies: Wie offen sind die Nahoststudien?", workshop at the Center for Near and Middle East Studies, Philipps Universität, MARBURG // 8–9 DECEMBER, .

"Digitalität managen", workshop Digital Humanities der Max Weber Stiftung (MWS), BONN // 14–15 DECEMBER.

JONATHAN KRIENER

"Bologna for Lebanon? Debating Lebanon's relations with the European Higher Education Space", at Atelier final du Projet CEDRE Un miroir des sciences sociales. Acteurs, pratiques et savoirs au Liban, American University of Beirut, BEIRUT // 2–3 NOVEMBER.

"Palästina und die Nationalitätenfrage in der Levante nach dem Ersten Weltkrieg", seminar in Middle Eastern Studies at the Institute of Orient Studies, Martin-Luther-Universität Halle-Wittenberg, HALLE (SAALE) // FALL SEMESTER.

Three presentations of the lecture-and-disputation-program THSS and introductions to the thematic perspectives of the meetings and sessions:

"Does the Text Speak? Exegesis, its requirements and impact", introduction lecture at the lecture-and-disputation-program THSS, AL-AZHAR, CAIRO // 9 APRIL.

"Ecumenical Approaches and Dogmatic Restrictions", lecture at the lecture-and-disputation-program THSS, AL-AZHAR, CAIRO // 24 SEPTEMBER.

"Religions between War and Peace", lecture at the lecture-and-disputation-program THSS, AL-AZHAR, CAIRO // 24 SEPTEMBER.

"Wortmacht. Die Produktion der Staatsidee in der diplomatischen Korrespondenzliteratur", lecture at the opening ceremony of the MA-Programme „Kulturwissenschaften des Vorderen Orients/Cultural Studies of the Middle East", Universität Bamberg, BAMBERG // 21 NOVEMBER.

"Rationalität der Macht und Legitimität der Herrschaft. Konzepte politischen Denkens in der Zeit sultanischer Herrschaft", guest lecture, Universität Zürich, Orient-Asien-Institut, ZÜRICH // 5 DECEMBER.

NADIA VON MALTZAHN

"Guiding the Artist and the Public? The Salon d'Automne at the Sursock Museum since 1961", panel discussion "The Art Salon in the Arab Region", Sursock Museum, BEIRUT // 26 JANUARY.

"Research in the Heart of Beirut: Researching cultural policies at the Orient-Institut Beirut", evening lecture at Studienstiftung Gesellschaftswissenschaftliches Kolleg, ELLWANGEN // 27 MARCH.

"Beirut's Sursock Museum: Building a canon of Lebanese art?", guest lecture at the working group Imagining the Global: Ideas, people and culture on the move, Studienstiftung Gesellschaftswissenschaftliches Kolleg, ELLWANGEN // 28 MARCH.

"Debates on Cultural Policies in Lebanon", at the conference Mapping Cultural Policy in the Arab Region, Arab Media Centre, University of Westminster, LONDON // 21 APRIL.

"Der Kunstsalon als egalitärer Raum? Der Salon d'Automne des Sursock Museums in Beirut", Forschungskolloquium Gender Studies, Universität Zürich, ZÜRICH // 3 MAY.

"Art Institutions and Canon-building in Lebanon: Beirut's Sursock Museum" at Oxford Middle East Studies at 60, St Antony's College, OXFORD // 15–16 SEPTEMBER.

"Beirut's Sursock Museum: Building a canon of Lebanese art?", as part of the panel "Circulations of Exhibition Practices between Asia and Europe and Mechanisms of Canon Building", co-organised with Monique Bellan, 33. Deutscher Orientalistentag, JENA // 18–22 SEPTEMBER.

"Introduction" and moderation of panel 1 **"Early Salons and the Politics of Taste Making"**, at the conference Contextualising the Art Salon in the Arab Region, OIB, BEIRUT // 27–28 OCTOBER.

"In Conversation With Eileen Cooper", at the conference Contextualising the Art Salon in the Arab Region, Sursock Museum, BEIRUT // 27–28 OCTOBER.

"Débats sur les politiques culturelles au Liban", at the conference Combats pour la culture, Combats de la culture, Lebanese University and Université Aix-Marseille, BEIRUT // 8–9 DECEMBER.

ASTRID MEIER

"Introduction", at the international workshop "The Ibāḍiyya in the Context of Early Islamic Theology and Law", OIB, BEIRUT // 27 JANUARY.

"Dürren und Mobilität in historischer Perspektive: Arabische Halbinsel, Levante und subsaharisches Afrika", at the Ladenburger Diskurs Katastrophen im Spannungsfeld von Kultur, Umwelt und Technik: Hitze, Hunger, Durst – Dürrekatastrophen im mediterranen Raum, organised by the Daimler und Benz Stiftung, LADENBURG // 3 MARCH.

"Reflections on the Transformation of Urban-Rural Relations: A critical review of research methods and paradigms in Middle Eastern history", invited lecture as part of the Urban Studies Seminar, Zentrum Moderner Orient, BERLIN // 8 MAY.

"Cities of the Interior: Sukhna", at the conference Urban Politics in Late Ottoman Greater Syria and Beyond: Commonalities and particularities, Asien-Orient Institut, Eberhard Karls Universität, TÜBINGEN // 10–12 MAY.

"Books in Court: Manuscript transmission in the court records of Ottoman Damascus", at the 33. Deutscher Orientalistentag, JENA // 19 SEPTEMBER.

"Erfahrungen und Wünsche einer Historikerin: Gerichtsakten Damaskus, Bibliotheca Islamica" and moderation of the roundtable discussion "Zwischen 'close reading' und 'big data': Archiv- und Editionspraxis im digitalen Zeitalter", coorganised with Johann Büssow and Michaela Hoffmann-Ruf, 33. Deutscher Orientalistentag, JENA // 19 SEPTEMBER.

Commentator for Morita Madoka's presentation **"Whose Peace and Security? Neighborhood and the politics of collective testimony in Istanbul (1730–1754)"**, at the workshop Middle Eastern and Islamic Studies in Japan: The state of the art, organised by the Japan Center for Middle Eastern Studies, BEIRUT // 29 NOVEMBER.

HANS-PETER PÖKEL

Round-table discussion **"The Ibāḍiyya in the Context of Early Islamic Theology and Law"**, at the workshop The Ibāḍiyya in the Context of Early Islamic Theology and Law, OIB, BEIRUT // 27 JANUARY.

"Negotiating Language, Understanding Scripture. Ninth century writers on the hermeneutics of holy scriptures", at the 227th Annual Meeting American Oriental Society, LOS ANGELES // 17–20 MARCH.

"Die Beherrschung des Zornes (ḡaḏāb) als ein wesentliches Mittel zur Erlangung des Guten bei Miskawaih. Die Reflexion von Emotionen und Affekten in der klassischen arabischen Literatur", at the workshop Islamische Ethik bei Miskawaih. Werk und Rezeption, GÖTTINGEN // 11 MAY.

"Anger (ḡhaḏāb), Virtuous Masculinity (muruwwa) and the 'Fear of God' (taqwā) in Classical Arabic Literature", at Senses, Emotions & the Affective Turn. Recent perspectives and new challenges in cultural history, Annual Conference of the International Society for Cultural History, UMEA // 26–29 JUNE.

Moderation of the panel **"Expressing and Hiding Emotions in the Byzantine World. Classical/Medieval"**, at Senses, Emotions & the Affective Turn. Recent perspectives and new challenges in cultural history, Annual Conference of the International Society for Cultural History, UMEA // 26–29 JUNE.

"Angels and Living Beings in the Classical Arabic Kitāb al-Ḥayawān-literature", part of the panel "Hārūt and Marūt in Islamic Tradition", organised by Hans-Peter Pökel, at the International Meeting of the Society of Biblical Literature, BERLIN // 7–11 AUGUST.

TORSTEN WOLLINA

"Preservation as Transmission. The status of multiple-text manuscripts in Ibn Tulun's (d. 1548) extant manuscript corpus", at the Third Dyntran Workshop Contents, Actors and Practices of Transmission in Family and Social Contexts, Università di Napoli "L'Orientale", NAPOLI // 3–4 APRIL.

"Temporalities in Ibn Tulun's (d. 955/1548) Historical Corpus: A useful past?", at the Fourth Conference of the School of Mamluk Studies (SMS), American University of Beirut, BEIRUT // 11–13 MAY.

"Preservation as Transmission: The case of Ibn Tūlūn's ta'liqāt", as part of the panel "The Oral and the Written: Cultures of Transmission across the funūn", co-organised with Christopher D. Bahl, at the Fourth Conference of the School of Mamluk Studies (SMS), American University of Beirut, BEIRUT // 11–13 MAY.

WITH TILL GRALLERT **"Arabische Buch-, Sammlungs- und Rezeptionsgeschichte: Zwei Werkstattberichte"**, Freie Universität Berlin, SFB980 "Episteme in Bewegung", BERLIN // 1 JUNE.

"Working with Manuscripts in the Digital Age", at the summer school "Reading Ottoman Manuscripts", OIB, BEIRUT // 27–30 AUGUST.

"Ibn Tulun and the Publication of Multiple-Text Manuscripts", as part of the panel "Reading the Social World of Medieval Manuscripts: Cultural practices of transmission and their sociabilities", co-organised with Christopher D. Bahl, 33. Deutscher Orientalistentag, JENA // 18–22 SEPTEMBER.

Moderating **"Reading the Social World of Medieval Manuscripts: Cultural practices of transmission and their sociabilities"**, co-organised with Christopher D. Bahl, 33. Deutscher Orientalistentag, JENA // 18–22 SEPTEMBER.

Library



One of our patrons recently reviewed the library on an online-platform as a "quiet place for reading and doing researches in humanities", along with according it the highest rating. Based on such feedback, the library regularly reflects on how to provide the best possible services to assist the research needs of OIB scholars as well as those of external readers. By preserving and expanding our already large collection of over 130.000 printed volumes mainly from and about the Near East, we also aim to assist scholars from abroad as well as building resources for future researchers.

Since completing last year's retro-conversion project, our entire holdings are now searchable through the OPAC on our website, the German union catalogue GBV and Worldcat. Moreover, we are constantly improving older catalogue entries by adding bibliographic descriptions in Arabic script. Consequently, all recent acquisitions and increasingly also older holdings are already searchable in original script in Worldcat and GBV.

Because of the increased visibility of our unique holdings, we received numerous requests for electronic document delivery even though we do not formally offer or advertise such services. We also continue to assist scholars in Germany with book purchases in Lebanon.

In order to further improve the quality of cataloguing and access to our collections, the OIB upgraded a position (vacant since summer 2016) to that of Assistant Librarian for cataloguing and user services. On 1st June 2017, Fatima Shaheen joined the OIB library team filling this position.

The library also advances the areas of digital collections and cooperation with other libraries and are currently preparing a shared Digital Library with other institutes of the Max Weber Foundation. Meanwhile the library is

optimising the as yet small range of electronic material and facilitated access to it via IP recognition.

In November the FID (Special Information Service) Near East in Halle invited the OIB Head Librarian to join its advisory board. The already close connection to this important library with one of the richest special collections on Near East studies in Germany is thus strengthening. As one of the results, the OIB library will gain access through the FID to the ca. 2.000 Arabic ebooks of the Almanhal database by January 2018.

As in previous years, the Head Librarian provided an introductory library session for ten PhD students at the AUB-run Doctoral Dissertation Summer Workshop. Most of those registered subsequently with the library as external users. The OIB library also supported the Bookfeeding Project in Majdal Anjar in the Beqaa valley by offering to select reading material from amongst our discarded books for their charitable work. The OIB donated 369 books to this NGO that focuses on supporting the empowerment of women and reducing illiteracy.

In 2017 library users requested a total of 2.588 books for loan from our closed stores. 119 external users were newly registered or renewed their library membership, and throughout the year the reading room was used at least 1.200 times. By the end of the year, the library had acquired 2.083 book and journal titles. Purchases at the book fairs in Beirut comprised nearly one quarter of the annual book acquisitions, i.e. 308 titles at the Arabic Fair and 118 titles at the French Fair. Our close cooperation with local booksellers remains one of the strengths of the OIB library. This is how we were able to acquire a number of rare books from Iraq and Syria, obtain some small print-runs or grey literature as well as getting new releases faster.

Administration & IT



During the first months of 2017, the conversion of the EUR currency was very unfavourable (the Lebanese Lira is pegged to the US Dollar at 1500:1) and resulted in a slight over-budgeting of the annual budget. However, all scholarly ventures could be carried out as planned.

Through 2017 the IT team implemented a number of projects related to security, availability, efficiency and productivity:

Replacement of the Leased Lines Internet by Cambridge Broadband Networks Microwave Technology to improve the bandwidth of our internet by 300 per cent.

Renovation and upgrade of the institute's datacentre (DC); deploying the DC in a cabinet concept.

Deployment of advanced Environmental Monitoring System for passive equipment and low heat generation appliances.

Deployment of an environmental friendly 50 ppm full colour Multi-Functional printing solution.

Proof of Concept (3 months so far) for the Datacenter Firewall.

The IT-Manager has attended the ISO 27001 Foundation (Information Security Management System) course in April 2017 at For-matech (Lebanon) in addition to taking part in both MWS IT staff meetings at the DHI Moscow (May 2017) and the central office in Bonn (October 2017).

Team

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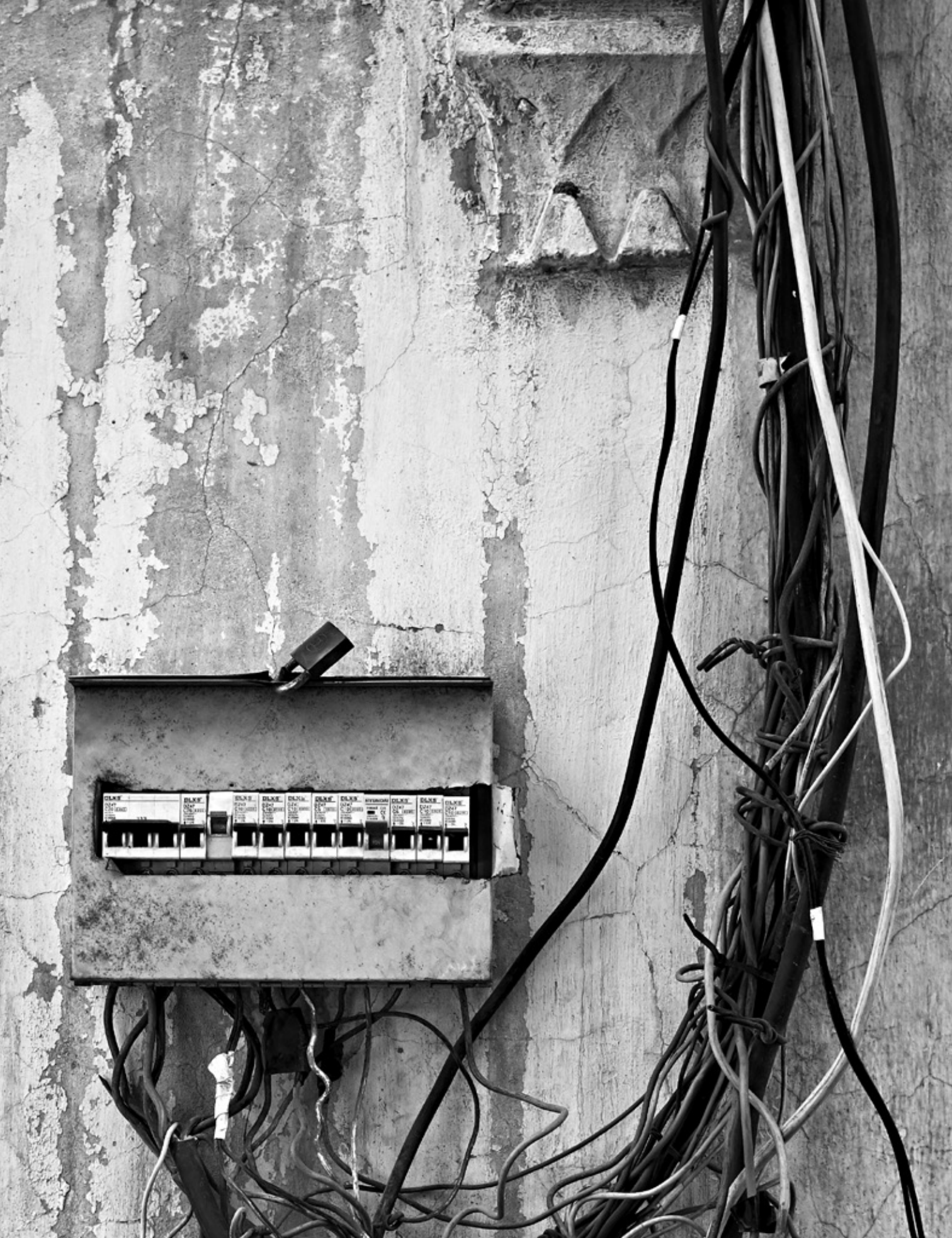


OIB Team 2017

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In 1961 the German Oriental Society (Deutsche Morgenländische Gesellschaft), an academic association founded in 1845 to promote the study of the languages and cultures of the 'Orient', established the OIB as a base for German oriental studies abroad. The institute gained legal recognition from the Lebanese government in 1963 and moved to its present premises in the former Villa Maud Farajallah, in the Zokak al-Blat quarter, near downtown Beirut. The OIB was designed to foster German research links throughout the region and it came to benefit from the advantages of Lebanon's unique position as an intellectual centre and barometer of the contemporary Arab world.

As the only German research centre devoted to Arabic and Islamic studies based in the Middle East, the OIB has helped to train generations of German scholars who specialised in the region. Even during the most turbulent periods of Lebanese history academic activities at the institute continued, although in 1987 the German staff had to be evacuated to Istanbul temporarily. The directorate and some of the research staff returned to Beirut in 1994, but as a result of the evacuation the institute developed into a bilocal entity, with branches in both Istanbul (OII) and Beirut (OIB). In 2003, the institute became part of the German government's Max Weber Foundation, a publicly regulated body funded by the Federal Ministry of Education and Research (BMBF). This is an umbrella organisation for the currently ten German research centres in the humanities located outside the German Federal Republic. The OII became an independent institute in 2009 and the OIB maintains an office in Cairo since 2010.

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