



Entangled Muslim Networks in Europe, South Asia, and the Arab Middle East in the First Half of the 20th Century

February 3-4, 2017

Berlin Graduate School Muslim Cultures and Societies
Freie Universität Berlin
Altensteinstraße 48
14195 Berlin

New challenges for Muslim communities in the 20th century brought about new incentives to connect with each other on the global level. Different types of connectivity ranging from intellectual exchange to publicist and activist cooperation were fostered by the relatively young means of printing and faster ways for communication. We need to rethink Muslim actors and networks within and emerging from a larger history and politics of concepts, ideas and intellectual exchange between different parts of the world. The methods of Intellectual History offer useful tools to study the exchange of ideas that was no longer limited to specific communities or regions, but found ways to entangle with each other, creating new channels of exchange and establishing new communities of knowledge. The Muslim press, published and unpublished works (autobiography, memoir and letters) as well as private archives offer an immense quantity of sources that give us the opportunity for new insights in these significant linkages.

This two day workshop aims at depicting the connectivities of various Muslim individual intellectuals and communities in Europe, South Asia and the Arab Middle East that are often studied as isolated actors. The transnational nature of the archive and the comparative approach of the workshop will help in developing an entangled intellectual history. It is only by merging the results of individual research projects that we can get an idea of the whole picture. Therefore, this workshop brings together scholars from *Berlin Graduate School Muslim Cultures and Societies* and *Zentrum Moderner Orient* as well as from the research projects *Muslims in Interwar Europe* (ERC Starting Grant, Utrecht University) and *Modern India in German Archives* (Göttingen University) as well as individual scholars from other institutions.

For registration, please contact: office@bgsmcs.fu-berlin.de

Registration deadline: January 24, 2017.

Workshop Programme: Entangled Muslim Networks in Europe, South Asia, and the Arab Middle East in the first half of 20th Century

February 3, 2017

10:00 - 10:45 **Welcome and Introduction**

10:45- 11:00 Tea Break

11:00-13:00 **Panel 1: Communicative Networks: Print Media Intellectuals**

Chair: Prof. Dr. Gudrun Krämer (*BGSMCS*)

Discussant: Prof. Dr. Umar Ryad (*Utrecht University*)

Dr. Heike Liebau (*ZMO*): Navigating Knowledge/Negotiating Positions: The Kheiri Brothers on History, Nation and Islam

Christian Kübler (*Berlin Graduate School Muslim Cultures and Societies*): One book is better than a hundred sermons: Jamāl al-Dīn al-Qāsimī's contribution to the emergence of the Salafiyya

Prof. Dr. Ahmed Ibrahim Abushouk (*Qatar University*): Intellectual Networks in the Indian Ocean. The Hadhrami Diaspora in the Malaya World, 1900-1945

13:00 - 14:30 Lunch Break

14:30 - 16:30 **Panel 2: Institutional Networks: Universities and Mosques**

Chair: Prof. Joachim Oesterheld (Formerly *Humboldt Universität zu Berlin*)

Discussant: Prof. Dr. Julia Hauser (*Kassel University*)

Sheragim Jenabzadeh (*ZMO*): Iranian Intellectuals and Students in Germany: From the German Empire to the Nazi Era

Dr. des. Razak Khan (*MIDA, Göttingen University*): Hindustani Berlin: Memory, Autobiography and Affective Archives of South Asian Muslim Intellectuals

Sophie Spaan (*Utrecht University*): Emerging Muslim Institutions in Interwar Great Britain - Sites of Imperial Identification and Muslim Expression

16:30 - 17:00 Tea Break

February 4, 2017

10:00 - 12:00 **Panel 3: Anti-Colonial Networks: Pan-Islamic and Nationalist Actors**

Chair: Ulrike Freitag (ZMO)

Discussant: Heike Liebau (ZMO)

Andrei Tirtan (*Utrecht University*): Forms of Pan-Islam in Interwar Europe

Prof. Humayun Ansari (*Royal Holloway, University of London*): South Asian Muslim Revolutionaries' Engagement with Networks in Germany in the Early Twentieth Century

Prof. Dr. Umar Ryad (*Utrecht University*): The Hajj and Europe in the Colonial Age

12:00- 13:30 Lunch Break

13:30 - 15:30 **Panel 4: Religious Networks: Proselytizing Actors**

Chair: Prof. Dr. Gudrun Krämer (BGSMCS)

Discussant: Prof. Dr. Ulrike Freitag (ZMO)

Gerdien Jonker (*Erlangen University*): Ahmadiyya Mission in Interwar Europe Through the Lens of Private Archives

Mehdi Sajid (*Utrecht University*): The "Other" Muslim Migration to Europe - Some Remarks on the Networks of Muslim Converts to Christianity in the 20th Century

Oriana Gaetaniello (*Berlin Graduate School Muslim Cultures and Societies*): Establishing channels for intellectual exchange: Rashid Rida and his Project for Islamic Mission and Guidance (1911-1914)

15:30 - 16:00 Tea Break

16:00 - 17:30 Round Table Discussion

Panel 1: Communicative Networks: Print Media Intellectuals

Chair: Prof. Dr. Gudrun Krämer (BGSMCS)

Discussant Prof. Dr. Umar Ryad (Utrecht University)

Navigating Knowledge / Negotiating Positions: The Kheiri brothers on history, nation and Islam

Dr. Heike Liebau (ZMO)

This paper focuses on the processes and practices of transforming and re-configuring worldviews and political concepts in the life trajectories of two Indian intellectuals and political and religious activists: the brothers Abdel Jabbar Kheiri (1880-1958?) and Abdel Sattar Kheiri (1885-1945) who were born in a Delhi Muslim family. After being educated at Aligarh Muslim University and the Syrian Protestant College in Beirut in the early years of the 20th century, over the period of subsequent decades, the brothers engaged in political, religious, journalist, pedagogical and scholarly activities in Istanbul and Berlin, before returning to India in 1930. This paper studies, in particular, the journalistic activities carried out by Sattar and Jabbar Kheiri.

Between 1915 and 1940 the Kheiri brothers not only contributed to newspapers and journals, but also published their own journals in Istanbul, Berlin and Aligarh. In addition, they edited journals such as *Ahkuwat/Brotherhood* (Istanbul 1916-1918) and *Islam* (Berlin 1922-1923) or *Journal of the German Society* (ed. By Sattar, Aligarh 1934-1936). By analyzing the journalist activities of the Kheiri brothers as a way of engaging with historical developments, I examine two aspects: First, I will look at how the brothers developed their concepts of history, nation and Islam in dialogue with grand narratives, ideologies and personal experiences and expectations. Secondly, I will reveal the changing networks and power relations behind the journals and the varying audiences to whom the journals were addressed. By combining approaches of biography with intellectual history, I hope to contribute to the aim of the workshop, i.e. to explore South Asian Muslim Networks in Europe and “rethink Muslim actors and networks within and emerging from a larger history and politics of concepts and intellectual exchange between different parts of the world”.

One book is better than a hundred sermons: Jamāl al-Dīn al-Qāsimī's contribution to the emergence of the Salafiyya

Christian Kübler (BGSMCS)

In 1908, Jamāl al-Dīn al-Qāsimī (1866-1914) ventured to write a letter to the famous Iraqi scholar Maḥmūd Shukrī al-Alūsī. He thus initiated a very fruitful correspondence that would last until 1914. The leitmotif of this correspondence was their shared desire to publish the works of Ibn Taymiyya, Ibn Qayyim al-Jawziyya and of other prominent *ḥanbalī* scholars whose books the two scholars deemed valuable and beneficial in regards to educating the people towards a reform of their religion. Al-Qāsimī established a network of very diverse individuals throughout the Arab world to facilitate his project: scholars, merchants, local rulers, printing companies and publishing houses. This presentation will shed some light on the scope of his network: who was involved, how and why. Furthermore, this presentation will try to delineate the process of turning a manuscript into a printed book at that time.

Intellectual Networks in the Indian Ocean
The Hadrami Diaspora in the Malaya World, 1900-1945

Prof. Dr. Ahmed Ibrahim Abushouk (*Qatar University*)

The first half of the 20th century witnessed an intellectual debate between Muslim traditionalists and reformists on various topics that included Sufi-practices associated with the visitation of saints' tombs and graves for mediation and intercession, *ijtihad* versus *taqlid*, and compatibility of Islam to modernity. The intellectual debate on these issues was led by certain figures of the two parties who lived in key cities of the Middle East and the Malaya world. To widen the scope of discourse and followers, the activists of these two parties founded socio-cultural associations to carry out their activities, educational institutions to inculcate their thoughts and teachings among the youths, and press channels to transmit their agendas and literatures to the audiences and adherents. The Hadrami Diaspora in the Malaya world is one of the best example that resembles the first half of the 20th century intellectual discourse that motivated the Arab periodicals of the Netherlands East Indies and instituted a wide intellectual network in the Indian Ocean rim countries. The present paper attempts to explore the features of this intellectual discourse and its networks across the Middle East-Malay regions, and examine the role played by particular traditionalist and reformist figures in the centre (the Middle East) and the periphery (the Malaya world) while defending, spreading or exchanging their ideas and reformist agendas. Special attention will be paid to *al-Manar* Magazine founded by Muhammad Rashid Rida in 1898 and its significant role in terms of establishing a strong network between the centre and the periphery and inspiring the imagination and arguments of its readers (*Manarists*) in their debate with traditionalist opponents.

Panel 2: Institutional Networks: Universities and Other Educational Institutions

Chair: Prof. Joachim Oesterheld (ZMO)

Discussant: Prof. Dr. Julia Hauser (*Kassel University*)

Iranian Intellectuals and Students in Germany: From the German Empire to the Nazi Era

Sheragim Jenabzadeh (ZMO)

My presentation at the Muslim Networks workshop will focus on the lives of a cluster of Iranian intellectuals and students in Germany from the First to the Second World War. These periods of academic stay in Germany often took on new political meaning and reflected the political climate of Germany itself, whether the military necessities of WWI during the Kaiserreich, the relative political freedoms of the Weimar Republic, or the more limited political and academic activities permitted during the Third Reich. Some questions that I seek to answer in my research are: what were the experiences of non-Western students coming into Europe? How did their intellectual, cultural, and political experiences shape their careers? Furthermore, wartime and postwar Germany provided the atmosphere needed for nationalist Iranians to continue their struggle against British and Russian domination. Farsi based journals, such as *Kaveh* and *Iranshahr* were published in tandem with conservative German newspapers, such as *Preußische Kreuzzeitung*, *Deutscher Volksturm*, and *Das Gewissen* to denounce Western imperialism. Iranian student organizations such as *Omid-e Iran* (Hope of Iran) were established in Berlin to champion the democratic cause following the military coup of Reza Khan in Iran in 1921. As well, considering the nationalist movements taking place in the international arena, especially in Iran at the time, I will reflect on the feasibility of categories such as "Islam" and "Muslims" in reference to Southwest and Southeast intellectual circles in Europe in the first half of the twentieth century.

Hindustani Berlin: Memory, Autobiography and Affective Archives of South Asian Muslim Intellectuals

Dr. des. Razak Khan (MIDA, *Göttingen University*)

This paper attempts to map the South Asian Muslim actors, spaces and institutions in 1920s Berlin. The post- First World War period was sunk by political and cultural turbulence but it also raised new imaginations, ideas and connections between India and Europe that extended beyond the British Empire. Diverse actors ranging from Pan-Islamist agitators, religious proselytizers, nationalist and anti-colonial scholars interacted with each other in 1920s Berlin which became the transregional meeting point for a medley of anti-colonial actors and networks. South Asian and German intellectuals showed remarkable openness to mutual learning in the age of entanglements.

I shall give a flavor of these affective histories by focusing on autobiographical literature produced by South Asian Muslim intellectuals and their relationship and networks in Germany. I will focus on the diverse entangled lives and networks in the autobiography of K.A Hamied, *A Life To Remember: An Autobiography*.¹ Hamied was a diligent documenter and gives a detailed and vivid account of his life in 1920s Berlin. Autobiographies are interesting but difficult archival sources – lying at the intersection of history and memory, cherished remembrances and selective amnesia. They are the affective archives of experiencing and narrating history. Human lives and relationships – personal and professional – define these histories. Emotions, feeling and affect marks the texture of

¹ K.A Hamied, *A Life To Remember: An Autobiography*. Bombay: Lalvani Publishing House, 1972.

these affective archives, producing their own affective temporalities, geographies and indeed histories which may mirror but also provide an alternative view to established history. I explore these affective histories and archives by looking at institutional connections and resultant networks between Indian Muslim intellectuals and their German counterparts in the university context, I also explore affective personal relations and friendships forged as teachers and students that led to their evolution as intellectual interlocutors and innovators in a scholarly context. Autobiographical sources provides a rich affective archive to understand the many entanglements, personal and professional, forged between South Asian Muslim and German intellectual networks in the twentieth century.

Emerging Muslim Institutions in interwar Great Britain - Sites of imperial identification and Muslim expression

Sophie Spaan (MIE, *Utrecht University*)

This paper will demonstrate how Muslim institutionalization in Britain became a site of colonial rivalry and contention for Western European states in the interwar period. The history of Muslims in Europe before the Second World War is discussed in the context of the Middle East, or separate European nation-states. As Muslim migration to European cosmopolitan centers increased post World War One, European governments started to interact with their new Muslim subjects within Europe. This interaction took place mostly on the basis of these governments' colonial Islam policies, which then played out within Berlin, Paris and London. Thus, as Muslim communities formed in European capitals, and the first mosques were inaugurated, the institutionalization of Islam took place in Western Europe. This different transnational narrative of the religious history of Islam in interwar Europe broadens our perspective of European history by placing Muslims, their religious experience and role in Europe at the center. By focusing on Britain as a case study, the paper will contextualize European Empires and their Muslim subjects by emphasizing the connection between metropole and colony in establishing these communities.

Panel 3: Anti-Colonial Networks: Pan-Islamic and Nationalist Actors

Chair: Prof. Dr. Ulrike Freitag (ZMO)

Discussant: Dr. Heike Liebau (ZMO)

Forms of Pan-Islam in Interwar Europe

Andrei Tirtan (MIE, *Utrecht University*)

The assumption of political and cultural irrelevance attributed to pan-Islamism in the post-Great War era is prevalent in the literature on the topic. The constant intricacies within a movement working for Muslim unity rendered pan-Islamism as ungainly, conceptually vague and consequently scholarly hostile. The current paper analyzes and reconstructs pan-Islamism in its various configurations as projected by engaged Muslim intellectuals and networks (Ottomanists, pan-Arabists, nationalists) during and after World War I in Europe, a space frequently disregarded as a medium for significant Muslim activism or militantism. It refutes assumptions of irrelevance and postulates the emergence of parallel, interconnected and converging tendencies of evolving pan-Islamic reasoning which enabled on one hand its access into the European political arena and its capacity to integrate and negotiate with major political actors on the other. Based on a mixture of transnational and transcultural Muslim feelings of solidarity towards coreligionists and an ideological inspiration surging from diverse particular temporal and spatial backgrounds, pan-Islam lend itself to be molded accordingly. These respective networks of Muslim activists, often sheltered from colonial gaze and control, reveal significant heterogeneity in their activism, loyalties, politico-ideological inclinations and even interests. Multiple resistance fronts were established in Europe against such realities as the establishment of the Mandate Systems, the abolition of the Caliphate, to defend Islam against the new intensification of Christian proselytism as well as to challenge the “campaign against Islam”. However, they remain inadequately explored, perpetuating the ‘problems’ of pan-Islamism and concealing the role of developing Muslim intellectual and political networks in European history.

South Asian Muslim Revolutionaries’ Engagement with Networks in Germany in the Early Twentieth Century

Prof. Humayun Ansari

From the late 19th century a growing number of South Asian Muslims, as well as those elsewhere, became acutely aware that the expansion of European power was increasingly subjugating them. One political response was pan-Islamism, in particular its radical strand. The logic of radical pan-Islamism led them not only to defend the few remaining independent Muslim states but also to urge common cause with other colonial people. Eschewing constitutional approaches to achieving political freedom, these Muslims favoured a more openly revolutionary anti-British struggle.

Revolutionary Muslim activists thus became involved in Muslim and secular networks and institutions, transcending national and cultural boundaries, campaigning for anti-imperialist ends. Early twentieth-century Germany provided a fertile environment, especially during the First World War, for the development of Muslim intellectual, religious and political networks with a transnational reach in which they could participate. In Berlin they could seek to defend their respective interests and promote their thoughts and ideologies linking them to wider movements in the Muslim world, especially India. The networks that emerged were accordingly complex, transnational, overlapping, Muslim and non-Muslim, representing different memberships, client groups and administrative structures.

This paper will discuss the experiences, thinking, self-understanding and activism of South Asian Muslim revolutionaries in the context of other actors in Berlin and elsewhere in Europe in early-twentieth century. It will examine their connections and interactions with the networks whose concerns converged as well as conflicted, depending on their religious and political orientations, how these Muslims' experiences of these transnational networks shaped their ideas and strategies, and the extent to which they, in turn, were able to make an impact on the networks.

The Hajj and Europe in the Colonial Age

Prof. Dr. Umar Ryad (MIE, *Utrecht University*)

The Hajj is not merely a religious undertaking of devotion for Muslims. It is a global annual event that included political, social, economic, and intellectual aspects throughout world history. European connections to the Hajj have a lengthy history of centuries before the influx of Muslim migration to the West after World War II. During the colonial age in particular, European and Ottoman empires brought the Hajj under surveillance primarily for political reasons, for economic interests in the control of steamships and for the fear of the growth of pan-Islamic networks. The paper will focus on the political perceptions of the Hajj, its global religious appeal to Muslims, and the European struggle for influence and supremacy in the Muslim world in the age of colonial empires. The study of Europe's connections with the Hajj therefore tests the hypothesis of how the concept of agency is not limited to isolated parts of the globe; and by this the Hajj, which by nature is a global activity, would become part of global and trans-cultural history of Europe.

Panel 4: Religious Networks: Proselytizing Actors

Chair: Prof. Dr. Gudrun Krämer (*BGSMCS*)

Discussant: Prof. Dr. Ulrike Freitag (*ZMO*)

Ahmadiyya Mission in Interwar Europe Through the Lens of Private Archives

Dr. Gerdien Jonker (*Erlangen University*)

I propose to introduce some of the private archives I encountered while doing research into Ahmadiyya mission in interwar Europe. It is my suspicion that they tell us more about the nature of the transnational networks that came about during the interwar period between Europe and Muslim India than the publicized materials do. Some of these collections consist of the mere debris of one or two or three generations, letters, photographs, newspaper clippings, private papers, handkerchiefs, objects with a lost emotional value that were shut away in cupboards and suitcases. Other collections betray the hand of testators who pruned and censored their letters and papers in order to influence the story of their life after their own death.

Either way, private archives in the orbit of Ahmadiyya mission in Europe tell the story of transnational networks that came about through transnational friendships and marriages, of cosmopolitan circles in Berlin, Vienna, Lahore and Aligarh, in which bi-national couples dominated. In one exceptional case, the testator, the Berlin artist Lisa Oettinger who in 1937 married the Ahmadi missionary Azeez Ur-Rahman Mirza, lent her possessions the form of a privately curated collection in an attempt to explain to her son the riches of belonging to both east and west. Taken as an example, it highlights the Ahmadiyya Muslim reform of the interwar period as a forceful attempt to shape globalisation, and how it was achieved.

The “Other” Muslim Migration to Europe - Some Remarks on the Networks of Muslim Converts to Christianity in the 20th Century

Dr. Mehdi Sajid (*MIE, Utrecht University*)

In recent years, the history of Islam and Muslims in Europe before the mass migration of Muslim workers in the post-WWII era made considerable advances. Several studies have been dedicated to the conversion of Europeans to Islam, the emergence of institutionalized Islamic life in Europe, and the role of Muslims in Europe as mediators in shaping public perceptions about Islam and modern Europe across continents. Yet, very few, if any, attempts have been made to study Muslim conversions to Christianity on European soil during that time. Based on newly discovered personal archives, memoirs, and correspondences, the paper will shed light on the networks around the Moroccan Jean Mohamed Ben Abdeljliland and the Turkish Paul Mehmet Mulla-Zadé, two famous Muslim converts to Catholicism in Europe.

Establishing channels for intellectual exchange: Rashid Rida and his Association for Islamic Mission and Guidance (1911-1914)

Oriana Gaetaniello (*BGSMCS*)

The famous reformist Muslim intellectual Muhammad Rashid Rida (1865-1935) was at the center of a widely branched-out network of Muslim intellectuals and publicists. This network was mainly

supported by his journal *al-Manār*, which is manifest in the wide circles of its contributors. In addition to this journalistic project, Rashid Rida also founded and participated in a number of cultural, religious, and political associations that also functioned as a means to strengthen existing relations to his interlocutors and to multiply them by establishing new channels for intellectual exchange.

In 1911 Rashid Rida founded the Association for Islamic Mission and Guidance (*Jama'at al-da'wa wa l-irshad*) in Cairo with the only purpose to establish an educational institute aimed at training Egyptian and foreign Muslim missionaries to disseminate Rida's ideas of Islamic belief and practices in those regions where Muslim educational institutes were lacking. This paper aims to demonstrate how Rida engaged his network of reform-oriented intellectuals and publicists in the center of his activities in Cairo in order to realize his educational project. In doing so it will examine the way Rida employed the institute as a means to expand and consolidate his transregional network and to inculcate students with his ideas. The source material examined in this paper consists of different articles, documents, and letters that were published in Rida's famous journal *al-Manar*. Among these are the statute of the founding society, the regulations and curricula of the school, as well as letters and essays sent to Rida by former students years after the closing of the school in 1914.

As a contribution to Muslim intellectual history of the early 20th century, this paper reflects how religiously inspired intellectuals in Cairo established valuable channels for the exchange of reformist ideas and the mobilization of adherents of their circles. By acting as a mentor to former students, Rida managed to guide different trajectories of his ideas.

CVs of Workshop Participants

Prof. Dr. Gudrun Krämer is professor of Islamic studies at Freie Universität Berlin and co-editor of the third edition of the Encyclopedia of Islam. She is director of both the Institute of Islamic Studies at Freie Universität Berlin and the Berlin Graduate School Muslim Cultures and Societies. Her areas of research include history, religion, and politics of modern Islamic societies.

Prof. Dr. Umar Ryad is associate Professor of Islamic Studies at Utrecht University where he also leads the ERC-project on *Muslims in Interwar Europe and European Trans-Cultural History*. His current research focuses on the dynamics of the networks of Islamic reformist and pan-Islamist movements, Muslim polemics on Christianity, the history of Christian missions in the modern Muslim World, and transnational Islam in interwar Europe.

Prof. Joachim Oesterheld has published widely on Indian political parties, educational issues and outstanding public figures like Rabindranath Tagore, Jawaharlal Nehru and Zakir Husain. Apart from current history and politics, his special area of research includes the history of Indo-German relations.

Prof. Dr. Julia Hauser is an assistant professor of global history and the history of globalization processes at the University of Kassel since 2014. Her research interests include the history of cultural entanglements with regards to knowledge, food, religion, and gender. She is currently working on an entangled history of vegetarianism during the nineteenth and twentieth centuries.

Prof. Dr. Ulrike Freitag is director of Zentrum Moderner Orient and professor of Islamic Studies at Freie Universität Berlin. Her areas of research include history of the Arab nations and the Indian Ocean, historical urban studies and Islamic networks in the Indian Ocean. Her recent work focuses on migration and urbanity in 19th century Jidda.

Dr. Heike Liebau is Senior Research Fellow at ZMO where she currently coordinates the research group *Trajectories of Lives and Knowledge* within the main BMBF funded research program. Furthermore, she is leading the ZMO team of the DFG funded long term project titled MIDA: *Modern India in German Archives*. Her own research focuses on questions of social history in colonial India, translocal history, history of science and knowledge, and biographical studies. Her publications include topics such like the history of early Protestant mission in India; Indian Prisoners of War in Germany, the history of South Asian Studies in Germany; translation studies.

Christian Kübler is a doctoral candidate at Berlin Graduate School Muslim Cultures and Societies. He holds an MA degree in Islamic Studies and Iranian Studies from Freie Universität Berlin. His PhD project "Jamāl al-Dīn al-Qāsimī (1866-1914): Life, Network and Legacy of a Damascene Salafī" re-examines the origins of the Salafīyya through the lenses of intellectual history and network analysis.

Prof. Dr. Ahmed Ibrahim Abushoukis professor of modern and contemporary history at Qatar University in Doha. He has published extensively on the history of Sudan and the diasporas of Arab Muslim reformists in Southeast Asia.

Sheragim Jenabzadeh is a Phd student from the University of Toronto and currently associated with Zentrum Moderner Orient. His research focuses on Iranian students in Germany and German academia from the First to the Second World War.

Dr. des. Razak Khan is Research Fellow in the "Modern India in German Archives" project at the Centre for Modern Indian Studies (CeMIS) Göttingen University. His current research project is titled "From Berlin to Delhi: Education, Intellectual Exchange and Politics of Cultural Translation

in the life and writings of Syed Abid Husain (1896-1978)" and examines the entangled history of Indo-German intellectual connections.

Sophie Spaan is working on a PhD project concerned with Muslim religious identity and institutions in interwar Europe, which is part of the ERC project *Muslims in Interwar Europe and European Trans-Cultural History*. Sophie holds an undergraduate degree in History and Classics from the University of Edinburgh (2011) and an MA Near and Middle Eastern Studies from the School of Oriental and African Studies in London (2012).

Andrei Tirtan is a PhD candidate within the research program *Muslims in Interwar Europe and European Trans-Cultural History*. Andrei will address the topic of political activism and Pan-Islamism. He holds an undergraduate degree in Political Science from the University of Bucharest (2011) and an MA in Area Studies with a focus on the Middle East from Leiden University (2013).

Prof. Humayun Ansari. The broad area of research is the history of Islam and ethnic minorities in South Asia and Islam and the experience of Muslims in Britain and other Western societies. He has written extensively on subjects ranging from ethnic diversity and cross-cultural issues to Muslims in South Asia and Western societies and attitudes to jihad, martyrdom and terrorism among British Muslims.

Dr. Gerdien Jonker is affiliated to EZIRE at Erlangen University, Germany. She has conducted a large range of research projects on the uses of collective memory in community building among Muslims in Europe. Currently, She is focusing on the encounter between Europe and the Islamic world in the interwar period through the lens of proselytization and conversion.

Dr. Mehdi Sajid is currently a postdoc researcher of Middle Eastern and Islamic Studies. His current research focuses on modern intellectual history, modern encounters between East and West, the formation of religious and national identities in Europe and the Middle East, and transnational Muslim networks in interwar Europe. Mehdi holds an MA degree in Islamic Studies and Philosophy from the University of Bonn (2008) as well as PhD (2015).

Oriana Gaetaniello is a doctoral candidate at the Berlin Graduate School Muslim Cultures and Societies. In her research project she examines the network of Muhammad Rashid Rida in the context of religious, cultural, and political associations. She holds an undergraduate degree in Arabic Studies from Leipzig University (2010) and an MA in Islamic Studies from Freie Universität Berlin (2013).