Wissenschaftliches Kolloquium

der Bamberger Graduiertenschule für Orient-Studien

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10:15-16:30

Abstracts

The Psyche as a Scientific Object: Psychology, Psychiatry, and Intellectual Change in Late Ottoman and Early Republican Turkey

Hilal Uykusuz

How did psychology and psychiatry emerge as scientific fields in late Ottoman and early Republican Turkey, and what kinds of questions came to fall within their scope? This ongoing study explores these questions through the intellectual production of psychiatrist Mazhar Osman Uzman (1884–1951) and psychologist-philosopher Mustafa Şekip Tunç (1886–1958). Moving beyond a framework of Westernisation, the research investigates how the central subject of the psyche-sciences, *ruh*, connected emerging scientific knowledge to broader socio-political concerns. It examines how late Ottoman and early Republican intellectuals negotiated empirical methodologies through existing cultural and religious frameworks, rather than treating these disciplines as isolated fields or direct imports of western science. Neither author confined his discussions of the psyche to clinical practice or abstract philosophical inquiry. Their extensive writings addressed contemporary issues, demonstrating how psychological and psychiatric knowledge was mobilised to interpret human behaviour and address perceived social challenges, including politics, gender dynamics, marriage, public health, population policies, morality, and eugenics.

Bringing Osman and Tunç into analytical dialogue, this study examines how their assumptions about the individual, society, and human difference shaped the boundaries of the two sciences. While psychiatry, represented by Mazhar Osman, pursued an epistemological separation from philosophy through pathological anatomy, clinical observation, and cerebral localisation, psychology, represented by Mustafa Şekip Tunç, remained closely connected to philosophical inquiry, seeking to reconcile empirical methods with metaphysical dimensions. The resulting differences reveal competing yet interconnected approaches to the modern sciences of the mind.

By examining their writings within the political and social transformations from the late Ottoman Empire to the Turkish Republic, this study explores how contemporary concerns shaped the development of psychological and psychiatric science. The colloquium presentation will focus specifically on two areas of their intellectual production: gender and eugenics, examining their approaches to women's social position, reproduction, and population policies.

Die Debatte über die Madḫalīya in Algerien

Zakaria Balamy

Meine Masterarbeit beschäftigt sich mit der salafistischen Strömung der Madḫalīya und den mit ihr verbundenen Debatten im algerischen Kontext. Der Name Madḫalīya leitet sich vom saudi-arabischen Gelehrten Rabīʿ ibn Hādī al-Madḫalī (gest. 2025) ab, jedoch weisen die meisten Anhänger dieser Strömung diese Bezeichnung zurück.

Im Mittelpunkt meiner Arbeit liegt der Fokus auf charakteristische Elemente der Lehre von al-Madḫalī, unter anderem die Gehorsamkeit gegenüber dem Herrscher, die Ablehnung von politischer Partizipation sowie auch die Verurteilung der Teilnahme an Demonstrationen. Weiterhin wird folgendes untersucht: wie wird die Madḫalīya im algerischen salafistischen Diskurs definiert, dargestellt und kritisiert. Dabei sollen sowohl die zentralen religiösen und politischen Positionen als auch die wichtigsten Akteure und Konfliktlinien untersucht werden.

Methodisch kombiniert die Arbeit wissenschaftliche Sekundärliteratur mit arabischsprachigen Primärquellen. Dazu gehören insbesondere die Schriften, Fatwas, Stellungnahmen und weitere Veröffentlichungen der beteiligten Akteure sowie auch jene ihrer Kritiker. Durch einen Vergleich von Selbstbeschreibungen, gegenseitigen Zuschreibungen und wissenschaftlichen Einordnungen soll herausgearbeitet werden, welche Kriterien zur Bezeichnung eines Akteurs als „Madḫalī“ verwendet werden und welche inner-salafistischen Kontroversen sich dahinter verbergen.

Da sich das Projekt derzeit noch in der Konzeptionsphase befindet, wird der Vortrag vor allem die Fragestellung, die relevanten Akteure, die geplante Quellenbasis sowie methodische Herausforderungen der Untersuchung vorstellen.

Ziya Gökalp and the Language Question

Barış Develioğlu

This ongoing study examines the ideas on language of Ziya Gökalp (1876–1924), one of the thinkers of the late Ottoman Empire and an important figure in shaping the intellectual background of the Turkish language reform. It focuses on the intellectual development of his linguistic thought over time and the implicit and distinctive form of methodological nationalism that took shape in the course of this development. Despite Gökalp's prominent place in the history of Turkish nationalism and the language reform, his views on language have often been approached retrospectively, with particular emphasis on the principles he formulated in *Türkçülüğün Esasları* (The Principles of Turkism, 1923). This approach tends to present his linguistic thought as a coherent and relatively stable system, therefore overlooking the changes, continuities, and ambivalent orientations that characterised its development.

Rather than examining Gökalp's ideas merely in their final forms, this study seeks to demonstrate that his understanding of language evolved gradually and reactively across different spatial contexts, including Diyarbakır, Thessaloniki, Istanbul, and Ankara, and in response to changing political circumstances. The research combines a biographical narrative tracing key turning points in Gökalp's life with a chronological and monographic examination of his original texts. In addition, it draws on memoirs and a limited number of secondary sources on the subject.

Finally, the study proceeds from the premise that Gökalp's ideas on language did not emerge from the outset as a fully developed and unchanging programme, examining how his approach to language evolved alongside his changing views on Turkishness and Ottomanness, ethnicity, and nationality. It also explores the relationship between linguistic simplification and his broader intellectual and political commitments, as well as how nationalist assumptions were reflected in his understanding of language. This paper will concentrate on the concrete turning points in the development of Gökalp's ideas on language, critically examining those aspects of his thought that were incompatible with the Turkish language reform.

Al-Dihlawī's Intellectual Project in Qur'anic Studies: Exegetical Principles in *al-Fawz al-Kabīr fī Uṣūl al-Tafsīr*

Abdullah Hanapi

Entering the modern period, Qur'anic studies in South Asia began to enter a phase of formulating principles that were considered important for exegesis. One prominent figure involved in this development was Shah Walī Allāh al-Dihlawī, who wrote *al-Fawz al-Kabīr fī Uṣūl al-Tafsīr*. The writing of this work raises a number of questions: what was al-Dihlawī's purpose in authoring it, and does *al-Fawz al-Kabīr* offer something different in this regard?. On the one hand, Qur'anic works after al-Dihlawī's period appear no longer to be oriented towards producing works of tafsir, but instead emerge as theoretical works that attempt to formulate theories of exegesis. This gives rise to the assumption that there is a connection that cannot be separated from *al-Fawz al-Kabīr* as one of the early works. On the other hand, current research on al-Dihlawī focuses more on his intellectual figure and certain disciplines based on his major works. In fact, al-Dihlawī's Qur'anic project does not merely arise from local needs, such as translation, but is also related to his intellectual engagement in a broader intellectual contestation. Nevertheless, when viewed from the perspective of intellectual history, al-Dihlawī's exegetical principles do not emerge in isolation, but are part of an interconnected chain of thought, both before and after his time.

This research aims to examine *al-Fawz al-Kabīr* from three main points: to identify the exegetical principles formulated by al-Dihlawī, to analyse his views on the themes discussed in *al-Fawz al-Kabīr*, and to analyse the relationship between his views and the intellectual traditions before and after *al-Fawz al-Kabīr*. Subsequently, two approaches are used: intellectual history and transtextuality. The first is used to analyse the intellectual and historical context, the development of thought, and his contribution. Meanwhile, transtextuality is used as a method to analyse textual relationships, influences, and the position of his work. In this regard, research on al-Dihlawī becomes important, notably in analysing exegetical theories, *asbāb al-nuzūl*, and *nāsikh wa al-mansūkh*. Furthermore, this research indicates that his views in *al-Fawz al-Kabīr* cannot be separated from the preceding tradition of writing on *ʿulūm al-Qurʾān*, but nevertheless offer a relatively distinctive approach.

Between Contribution and Controversy: German Involvement in Health and Education in Pahlavi Iran — Selected Case Studies

Banafsheh Zarrabi

During the Pahlavi period (1925–1979), German individuals and institutions were involved in various aspects of healthcare, education, and social welfare in Iran. Their activities included medical practice, educational initiatives, and charitable work, contributing to different areas of Iranian society. However, their involvement was not always without challenges, misunderstandings, or controversies.

This presentation examines selected cases of German involvement in health and education in Pahlavi Iran, drawing on historical archival documents. Particular attention is given to the activities of German individuals, including Ernst Jakob Christoffel, who established institutions for the education and care of blind people in Iran, as well as a German physician whose professional activities became the subject of a complaint and subsequent investigation.

Through these cases, the presentation explores both the contributions of German individuals and the difficulties they encountered in their interactions with Iranian society. Rather than attempting to provide a comprehensive assessment of German activities or generalize Iranian attitudes toward them, it focuses on specific historical experiences and the circumstances surrounding them.

By examining these individual cases, the presentation aims to offer a more nuanced understanding of German involvement in healthcare and education in Pahlavi Iran and to highlight the complexity of these historical interactions.

Can You Hear That? - Arab Women Poets Creating New Rhythms in 20th Century Poetry

Maysoon Shibi

Modern Arabic poetry has long been a subject of scholarly inquiry, yet significant dimensions remain underexplored. Existing research on Arabic poetry has been predominantly concerned with male poets. This bias was notably evident in a previous study of the al-rajaz meter, in which the critical and analytical literature associated the meter exclusively with male poets.

Establishing such research on existing and known corpus entails the systematic exclusion of women poets, raising the question of whether women poets employ distinct rhythmic or metrical choices.

This observation points to a broader structural issue within the field of Arabic poetry studies: the discipline has, over more than a century, been shaped by a predominantly male scholarly community that has focused its attention on the works of male poets. The present research project aims to address two interrelated gaps: first, by offering an alternative corpus of poetry works composed by Arab women; and second, by comparing their stylistic characteristics with the established body of knowledge on male Arabic poetry, particularly in the context of the rise of social realism in the Arab world.