Schedule:

10:00 - 10:45  
Farish A. Noor  
(Nanyang Technological University, Singapore):  
The Tablighi Jama’at in the path of the ideal prophetic type

10:45 - 11:30  
Bekim Agai (University of Bonn):  
Bringing the Sunna into daily life:  
Living the tradition of the prophet according to Fethullah Gülen

11:30 - 12:00  
coffee break

12:00 - 12:45  
Irfan Ahmad (Melbourne University):  
One movement, three countries, seven decades:  
The trajectory of Jamaat-e-Islami in South Asia

12:45 - 14:00  
lunch

14:00 - 14:45  
Susanne Schröter  
(University of Frankfurt):  
Following the wives of the prophet.  
Gender conceptions of pious Muslim women in Germany

14:45 - 15:30  
Amporn Marddent  
(Walailak University, South Thailand):  
Mutual ummah, spiritual strength.  
Religious practices among so-called neo-Salafi women in Thailand

15:30 - 16:00  
coffee break

16:00 - 16:45  
Dominik Müller  
(University of Frankfurt):  
Self-optimization through marketization?  
The Youth Wing of the Islamic Party of Malaysia (PAS) and its ‘re-branding’ of the ‘pure struggle’

16:45 - 17:30  
Suratno  
(Paramadima University, Jakarta):  
Jihad revisited.  
The narratives of former radical Muslims in Indonesia

Content:

Organizations to promote piety and religious virtue are becoming increasingly common in the Islamic world and are often particularly attractive to young (Sunni) Muslims. In the workshop we will examine the ritual practices, everyday actions and political activities of their members as well as the underlying normative foundations by looking at interpretations of the Qur’an and Sunna, (re)imaginations of the Prophet Muhammad, his companions, and – insofar as Muslim women are concerned – also the Prophet’s wives and daughters as role models for the 21st century. We will also focus on the self-optimizing strategies that actors develop from these textual interpretations and normatively grounded religious role models, which not only aim to achieve a perfect Muslim self, but also further the ultimate goal of realizing a virtuous Muslim community/the Ummah. Ultimately the workshop aims to better grasp the oftentimes politically saturated space between religious textual corpus, normative ideas of piety and politics and the realm of everyday social practice.