

In Memoriam

On Tuesday, May 11, 1999, **Eqbal Ahmad**, age 66, died in Islamabad from a heart failure following an operation for colon cancer. Eqbal is survived by his wife Julie Diamond, their daughter Dohra Khadija Ahmad, and a large number of relatives and friends all over the world.

A man of great knowledge of history and a brilliant observer of society and politics, Eqbal Ahmad dedicated his life as a scholar, teacher, journalist, and political activist to the struggle against imperialism and the critique of power and its abuses. Students in his classroom, audiences in political rallies, readers of his essays, and leaders of many states and political movements throughout the world were captivated by his eloquence, extraordinary charm, and compelling arguments. He always challenged his audiences into action, and through his bold attacks on hypocrisy and corruption he often alienated friends in positions of power.

Eqbal was born in the Indian state of Bihar in 1932. During the partition of 1948, he left with his family to Pakistan, where they resettled in Lahore. In the mid-1950s, he came to the US on a rotary scholarship to study at the Occidental College in California. He received a masters degree in history, and wrote his thesis on the images of Native Americans in movies. In 1958 he went to Princeton University, where he pursued a double major in political science and Near Eastern studies. He wrote his doctorate dissertation on North African Labor Movements, and traveled to North Africa to do research on the subject. There, he became involved in labor and cultural movements and in the Algerian struggle for independence. In the peace talks between the FLN and the French government which were held at Evian, Eqbal joined the Algerian delegation as an observer. Eventually, he went back to the US and received his doctorate in 1965.

After graduating, Eqbal taught at several universities including the University of Illinois and Cornell University. For three years, he was a fellow at the Adlai Stevenson Institute of International Affairs at the University of Chicago. In the US, as in North Africa, Eqbal combined scholarly interest with activism. In 1970, as a result of his activities in the Civil Rights Movement and in the anti-War movement during the Vietnam War, the Federal authorities brought charges against Eqbal, the Berrigan brothers, and four other Catholic pacifists. In the long trial that followed, the Harrisburg seven were accused of plotting to kidnap Henry Kissinger and to blow up the heating system underneath the Pentagon. In April 1972, the case was dismissed as a mistrial. At the end of the same year, Eqbal moved to Washington where he became one of the first fellows and founding members of the anti-war Institute for Policy Studies. In the fall of 1972, he went to Amsterdam to set up and direct the Transnational Institute, an international offshoot of the Institute for Policy Studies.

In 1975, Eqbal went back to the US to teach in a number of institutions; in 1981, he finally settled in Hampshire College. During the last few years of his teaching, he spent half of his time in the US, and the remaining time in Pakistan. In 1997, he retired and decided to move and spend the whole year in Pakistan where he dedicated himself to the establishment of an independent liberal studies university which he called Khalduniya after the famous Arab historian Ibn Khaldun. Because he refused to compromise with Pakistani authorities and to

stop his criticism of their abuses of power, Eqbal's persistent efforts were continuously delayed, and he was not able to see his project to its conclusion.

In addition to a large number of scholarly essays written in academic journals and books, Eqbal wrote regularly on international affairs for many leading newspapers and publications throughout the world. He wrote on North Africa, Sub-Saharan Africa, the United States, Latin America, the Middle East, the Indian Subcontinent, East Asia, Europe, the Balkans, and China. He analyzed a spectacularly broad range of issues including: revolutionary warfare, American interventionism, unions and labor movements, communalism and the India-Pakistan nuclear arms race, the Islamic revolution of Iran, the Gulf war and the wars in Afghanistan, Kashmir, and the Balkans, the role of NATO in the post-cold war era, the challenge of democracy in the Third World and the threat of military dictatorships, neo-fascist states, and corrupt politicians. Eqbal also was an ardent supporter of Palestinian rights, wrote on the Palestinian-Israeli conflict and, like his close friend Edward Said, was critical of the terms of the Oslo peace process which surrender Palestinian rights and fail to lay the foundation for a just and lasting peace. In the last few years, he followed closely the development of religious and national movements and readily criticized them whenever they slipped into fundamentalism or chauvinism.

With the death of Eqbal Ahmad, the struggle against injustice and intolerance loses one of its few remaining champions. Above all, he will be remembered for his kindness, generosity, and integrity.

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Ulrich Haarmann died on June 4, 1999, in his fifty-seventh year, after battling the sudden onset of leukemia. At the time of his death, he was Director of the Zentrum Moderner Orient (ZMO) in Berlin. He was a graduate of Princeton University, having come as a visitor from Freiburg University, initially for a year. He quickly developed a great affection for the life of an American undergraduate, at the same time beginning many friendships that he maintained throughout his life. His favorable first year at Princeton led him to remain for a second, and to earn a Princeton BA in Oriental Studies in 1965.

The following year he returned to Freiburg to study with Hans Roemer under whose guidance he produced his dissertation on *Quellenstudien zur frühen Mamlukenzeit*. During his career at Freiburg he advanced from assistant professor to full professor (in 1992). He later moved to the Christian-Albrechts University in Kiel, and in 1998 accepted the directorship of ZMO.

Haarmann was a leading figure in Arabic and Islamic studies, not only in Germany, but internationally. He was a visiting professor at several universities in North America and also at the American University in Cairo and Cairo University. He served tours at the German Archeological Institute in Cairo and as Director of the Oriental Institute of the Deutsche Morgenländische Gesellschaft in Beirut during an especially difficult time (1978-80).

Haarmann wrote on a wide range of topics and contributed to many collaborative projects. Although he occasionally wrote on Iranian and Turkish subjects, and even on contemporary topics, his real love was Arabic and Medieval history, especially the history and historiography of the Mamluks. In