Tirana Spring School

Space, Place And Dwelling

March 19th-23rd, 2018
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Link: https://www.youtube.com/watch?v=pcs2nMBHf4c
Content

Introduction................................................................. 4
Theme................................................................. 4
Participating institutions............................................. 6
Location ........................................................................ 10
Program................................................................. 13
Monday 19th March.................................................... 13
Tuesday 20th March.................................................... 15
Wednesday 21st March............................................. 18
Thursday 22nd March............................................... 19
Friday 23rd March.................................................... 19
Abstracts and biographies of speakers....................... 20
Suggested readings..................................................... 28
Abstracts and short biographies of the participants........ 30
Introduction

The Tirana Spring School 2018 takes place from Monday March 19\textsuperscript{th} to Friday March 23\textsuperscript{rd} 2018 in Tirana, Albania.

Theme: Space, Place and Dwelling

*Space, Place and Dwelling* is the theme of the Spring School that will be held in Tirana, Albania, for March 2018. Spatiality is an underrated but very fundamental aspect of both religious practice and religious reasoning. According to Tweed (2006), religious practice comes down to basically two forces: crossing and dwelling. Terrestrial crossing refers to physical movement, such as pilgrimage, certain spatial rituals, as well as spiritual travel indicating a movement across time and place. Corporeal crossing refers not only to the religious understanding of life cycles and modes of temporality, yet additionally the embodied limits and constraints in life as well as the concomitant registers of meaning provided by religion to confront them. Cosmic crossing refers to transcendental dynamics of boundaries, and to the religious language which provides meaning to crossing. One could also think of movement that is not religiously inspired, yet may well impact, notions of religion, such as migration and displacement due to religious reasons.

Dwelling, on the other hand, involves three overlapping processes: mapping, building and inhabiting. Mapping refers to orientation and the location of the individual in a cosmos. It also refers to registration and order building by authorities, including narratives that envision ideals about origin, presence and future. Building is the next step signifying the productive work of making a home and producing locality. The third step, inhabiting, refers to processes of how people inhabit created life-worlds and how they live by these imagined geographies.

Spatiality is about how religious traditions formulate notions of home and community, the inside and the outside, but also about movement, transgression and direction. In short, spatiality of whatever sort is social action that unfolds within Muslim traditions. *Hajj*, the pilgrimage to Mecca, *hijra*, the obligation to move to places under Islamic law, *ziyara*, the visiting of shrines, and *rihla*, the quest for knowledge, are Islamic obligations. But also the *qiblah*, the direction for ritual prayer, the mosque literally meaning ‘place of gathering’, and the concept of *Dar al Islam* as against the placeless *ummah*, the global community of believers, point at specific understandings of place and mobility. Also ‘static’ practices such as retreat, hermitage, reclusion or confinement as forms of self-discipline have a clear spatial dimension.

Materializing space

As it refers to the materializing of space, concrete attention will be paid to the ways in which the spatial nature of many Muslim practices can be understood through the study of the
plural becomings of built environment and materiality. Studies as they relate to Muslim heritage and the religious (re)appropriation of space are very significant in this respect, particularly when linked to the understandings of identity and memory.

**Mapping space**

Mapping space is closely linked to the enactment of certain cartographies of both religious life and practice, building order and the invention of tradition and of course narratives on nation-building.

**Inhabiting space**

By inhabiting space, individuals and collectivities can communicate their sense of dwelling, in addition to notions of longing and belonging.
Organization

The Tirana Spring School will be organized by the Center for Near and Middle Eastern Studies of the Philipps-University Marburg (CNMS), Instituti i Antropologjisë Kulturore dhe i Studimit të Artit (IASKSA-ASA), Institut d'études de l'Islam et des sociétés du monde musulman (IISMM), Institute of Languages and Cultures of the Mediterranean (ILC, CCHS-CSIC) and The Netherlands Interuniversity School for Islamic Studies (NISIS). The event will take place at the National Historical Museum of Albania in Tirana.

Participating institutions

The Center for Near and Middle Eastern Studies (CNMS), Philipps-University Marburg

The Center for Near and Middle Eastern Studies of the Philipps-University Marburg were established in 2006. Since its foundation, the CNMS has proven to be a scientific hub which is able due to its large and interdisciplinary structure, which is unique in Germany, to shed a broad light on the Near and Middle East from a variety of scientific angles. With a total of seven professorial chairs it tells the story of the region from ancient times until today. The staff of the CNMS teaches the relevant languages and does common research in a wide range of subjects, from Culture and Religion up to Politics and Economics.

Instituti i Antropologjisë Kulturore dhe i Studimit të Artit (IASKSA-ASA)

The Institute of Cultural Anthropology and Art Studies (IAKSA) is a publicly funded high-ranking scientific research institution in Albania, and it is part of the Academy of Albanian Studies (ASA). IAKSA consists of the Department of Ethnology, the Department of Folklore, and the Department of Art Studies. The roots of IAKSA can be traced back to post-WWII Albania, with the creation of an ethnography section (ALB: Sektori i Etnografisë) inside the Science Institute [ALB: Instituti i Shkencave], a publicly funded research center that was founded in 1947. Eventually, the ethnography section merged with the Institute of Folklore (est.1960) and, under the umbrella of the Albanian Academy of Science, they gave rise to the Institute of Folk Culture in 1979. In 2007, the Institute of Folk Culture absorbed the Department of Art Studies (est.1987) to form the Institute of Cultural Anthropology and Art Studies (IAKSA). As a high-calibre scientific research institution in Albania, IAKSA’s work is primarily focused on research in the fields of ethnology, folklore and the arts. Its members, while focusing mainly on empirical material generated from Albanian society and culture, always attempt to bridge the gap between “local issues” and “global concerns” in their respective fields of inquiry. Moreover, IAKSA acts as a graduate school offering degrees in the fields of Ethnology, Folklore and Art Studies in Albania, along with research-based monographies. The institution also publishes two scientific peer-reviewed journals: “Antropologjia” [ENG: Anthropology] and “Studime për Artin” [ENG: Art Studies]. Finally,
IAKSA has one of the richest research-based archives of material culture, written ethnographic/folkloric documentation and audio-visual data on Albanian traditional culture and society in the country.

The Institut d’études de l’Islam et des Sociétés du Monde Musulman (IISMM)

Founded in 1999 by the national Minister of Education, Research, and Technology as a branch of the School of Advanced Studies in the Social Sciences (EHESS), the Institute for Islamic Studies and Muslim Societies (IISMM) offers a wide array of academic services. Since September 1st of 2016, the French National Center for Scientific Research (CNRS) has partnered with the EHESS to reinforce IISMM as a “Joint Unity of Services” UMS 2000 – IISMM.

The three crucial priorities of the Institute include:
1. Creating a space for researchers and scholars of the muslim world to collaborate and exchange information (executed by means of research seminars, scientific gathering, and access to various academics works).
2. Broadcasting teachings and providing support for young researchers
3. Contributing to the broad casting of scientific knowledge relating to Islam and the muslim world by means of publications, editorials, public conferences, and through educating various professionals, public administrations, as well as enterprises.

The Institute of Languages and Cultures of the Mediterranean (ILC, CCHS-CSIC)

The Institute of Languages and Cultures of the Mediterranean and the Near East has as its fundamental goal the study of languages and cultures of the Mediterranean basin and the Near East. This study is carried out on original texts and from a multidisciplinary perspective. The ILC has as a goal to study cultures in their different manifestations for whose adequate understanding it is indispensible to know in depth the languages and texts of each individual tradition. Any linguistic, literary, cultural, social or historical phenomenon is taken into consideration in order to improve our understanding of its culture of origin, by establishing relevant comparison, opposition of typological parallelism.

The fundamental thematic lines of the research carried out in ILC encompass the languages and cultures of the ancient Near East, classical culture of ancient Greece and Rome, along with its continuation in the Byzantine and Neo-Greek world, as well as in the Latin Middle Ages and the Neo-Latin world, biblical culture and the Hebrew language, Spanish-Jewish world and its Sephardic continuation, the Arabic language and Islam, as well as the study of the processes of cultural production and transmission.

In addition to the different research projects carried out in the ILC and the scientific production with its multiple connected activities, the impact of the publications edited and directed by members of the Institute in the form of periodical publications (Journals Al-Qantara, Emerita and Sefarad), and the different texts and monographs collections.
The National Historical Museum of Albania

The National Historical Museum was inaugurated on 28th October 1981. It is the most important museum in Albania. The National Historical Museum aims to promote the local and foreign public’s awareness and appreciation of the history of Albania. It also attempts to encourage a productive discussion among all the citizens about the past, present and future of their country. To this end, the museum preserves and considers extensive material and non-material evidence of the historical and cultural heritage of Albania, exhibited and communicated in an education-promoting environment. It also organizes and facilitates activities that support its vision and mission. Currently, the National Historical Museum is made up of seven halls: Antiquity, the Medieval Period, Iconography, National Renaissance, Independence, Anti-Fascist National Liberation War and Communist Persecution. The Ottoman period of Albanian history is treated partly in the Medieval Period and the National Albanian Renaissance. This long term period in the history of Albanian people is transmitted mainly through documents, photos and objects. As in the other fields of Albanian social life, during the time of Communism, also this field was reflected through ideological aspects. The reconception of the museal line will offer different changes for this period such as the importance of Great Albanian Pashaliks and the role of Albanian elite educated in Istanbul in the National idea of Albanians.

The Netherlands Interuniversity School for Islamic Studies (NISIS)

The Netherlands Interuniversity School for Islamic Studies is a collaboration between nine Dutch universities with substantive scholarship on Islam and Muslim societies. As a national research school, NISIS covers the field in its broadest dimension, by acknowledging that Islam can only be properly studied from different disciplinary angles and with multidisciplinary sensitivity, without ignoring its doctrinal, cultural and historical specificities. Students and researchers participating in NISIS activities have disciplinary backgrounds in law, history, religious studies, theology, anthropology, sociology, political studies, media studies, security studies and philology. NISIS covers a wide range of regional expertise, as geographically. NISIS members work on the Middle East, Turkey, Iran, Africa, Indonesia, Western Europe, Central Asian, India, Russia and China.
Members of organizing committee:

- Nebi Bardhoshi (IAKSA-ASA)
- Petra de Bruijn (NISIS/Leiden University)
- Pascal Buresi (IISMM/CNRS/EHESS)
- Albrecht Fuess (CNMS/Marburg University)
- Maribel Fierro (ILC, CCHS-CSIC)
- Araceli González Vázquez (IMF-CSIC)
- Dorian Koçi (National Historical Museum)
- Olsi Lelaj (IAKSA-ASA)
- Thijl Sunier (NISIS/VU University Amsterdam)

This programme could not have been realised without the assistance of:
Sophie Bilardello, Dorieke Molenaar and many others unnamed.
Location

Spring School venue

National Historical Museum of Albania
Sheshi Skënderbej 1
1000 Tirana

Website

The entrance is on the right side of the building across the Tirana International Hotel.
How to get from the airport to spring school venue:

LIVIA HOTEL
Address: Rruga Qemal Stafa, 47 Tirana
Phone: +355 682041298
Email: liviaposhnjari@yahoo.com
Website
VILA E ARTE HOTEL

Address: Qemal Stafa Street, adjacent to the General Prosecutor's Office
Phone: +355 42 260149 / +355 68 2042007
Email: info@vilaearte.com
Website
Program

All morning sessions and afternoon workshops will take place at the National Historical Museum of Albania.

Monday 19th March

Morning session | "UNESCO" Room

9:00-09:30  Registration

9:30-10:00  Opening and Introduction of the Spring School
Introductions by Dorian Koçi, Nebi Bardhoshi, Thijl Sunier
Chair: Maribel Fierro

Session 1  Mapping space

10:00-10:45  Keynote lecture 1 by Dorian Koçi (National Historical Museum of Albania), "The presentation of the Ottoman period of Albanian history in the pavilions of the National Historical Museum".

10:45-11:15  Questions and discussion

11:15-11:45  Coffee and tea break


12:30-13:00  Questions and discussion

13:00-14:30  Lunch (not provided, multiple possibilities in the vicinity of the venue)

Afternoon session | Workshops

Parallel Session 1 | "Kostandin Shpataraku" Room

Workshop 1  Disseminating Space | Chair: Dorian Koçi

14:30-14:45  Presentation 1, by Lucia Admiraal (University of Amsterdam), "Between the land of Moses and Palestine. Egyptianization and Zionism among Arab-Jewish intellectuals in monarchic Egypt".  
Discussant: Hayat Ahlili

14:45-15:00  Questions and discussion

15:00-15:15  Presentation 2, by Hayat Ahlili (Utrecht University), "Moving Religion across Space: Publishing Bahai and Classical Islamic Works in 19th/20th century Egypt".  
Discussant: Lucia Admiraal

15:15-15:30  Questions and discussion
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Speaker/Title</th>
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<tbody>
<tr>
<td>15:30-15:45</td>
<td>Presentation 3, by Marko Barisic (University of Kent), &quot;Shared shrines and the rest of the year-crossing by dwelling in central Bosnia-Herzegovina&quot;. Discussant: Clara Murner.</td>
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<td>16:00-16:15</td>
<td>Coffee and tea break</td>
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<td>16:15-16:30</td>
<td>Workshop 2 Pilgrimage</td>
<td>Chair: Nathalie Clayer</td>
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<td>Presentation 4, by Kholoud al-Ajarma (Groningen University), &quot;Sensing the sacred: body’s senses, emotions, and the pilgrimage narratives of Mecca in Morocco&quot;. Discussant: Yahya Nurgat</td>
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<td>16:30-16:45</td>
<td>Questions and discussion</td>
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<td>16:45-17:00</td>
<td>Presentation 5, by Yahya Nurgat (University of Cambridge), &quot;Between Tiles and Prayer Books: Mediating the Hajj through Visual Culture&quot;. Discussant: Kholoud al-Ajarma</td>
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<td>17:00-17:15</td>
<td>Questions and discussion</td>
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<td>17:15-17:30</td>
<td>Presentation 6, by Clara Murner (University of Strasbourg), &quot;Travel from place to place and thought in motion of the Sufi sheikh Ibn Maymun al-Fasi&quot;. Discussant: Inxhi Brisku</td>
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<tr>
<td>17:30-17:45</td>
<td>Questions and discussion</td>
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<td>14:30-14:45</td>
<td>Parallel Session 2 Museum Library Creating New Space</td>
<td>Chair: Petra de Bruijn</td>
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<td>Presentation 7, by Sonja Antanasijevic (Radboud University, Nijmegen), &quot;Tarab, Dancing Bodies and Moving Images – Performing Enchantment&quot;. Discussant: Dorieke Molenaar</td>
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<td>14:45-15:00</td>
<td>Questions and discussion</td>
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<td>15:00-15:15</td>
<td>Presentation 8, by Dorieke Molenaar (Leiden University/NISIS), &quot;Making and Breaking Islamic Authority Online: Living Inside Media&quot;. Discussant: Sonja Antanasijevic</td>
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<td>15:15-15:30</td>
<td>Questions and discussion</td>
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<td>15:30-15:45</td>
<td>Presentation 9, by Beatrice Bottomley (Aix-Marseille University/IREMAM), &quot;Lived Space: Inhabiting Beyond the Borders of Place&quot;. Discussant: Erviza Zaja</td>
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<td>15:45-16:00</td>
<td>Questions and discussion</td>
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<td>Coffee and tea break</td>
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### Workshop 4  | Textual Space | Chair: Araceli González Vázquez

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<th>Time</th>
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<tr>
<td>16:15-16:30</td>
<td>Presentation 10, by Anaël Poussier (University of Paris-I Panthéon Sorbonne), &quot;Mahdist correspondence and the mapping of a mutating religious spatiality in the Sudan (1881-1885)&quot;. Discussant: Rafique Wassan</td>
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<tr>
<td>16:30-16:45</td>
<td>Questions and discussion</td>
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<td>16:45-17:00</td>
<td>Presentation 11, by Alba San Juan Perez (University of Salamanca), &quot;Legendary Representations of Egypt in Medieval Arab Historiography: Kitāb al-Istibṣār (12th Century)&quot;. Discussant: Beatrice Bottomley</td>
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<td>17:00-17:15</td>
<td>Questions and discussion</td>
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<td>17:15-17:30</td>
<td>Presentation 12, by Erviza Zaja (University of Tirana), &quot;Cult space, documents and collective memory in post-socialist Albania&quot; Discussant: Alba San Juan Perez</td>
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<td>17:30-17:45</td>
<td>Questions and discussion</td>
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### Tuesday 20th March

#### Morning session | "UNESCO" Room

**Session 2**  | Materializing space  | Chair: Albrecht Fuess

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>9:30-10:15</td>
<td>Keynote lecture 3 by Enis Sulstarova (University of Tirana): &quot;Imagining the Balkans through the Works of Ismail Kadare&quot;.</td>
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<tr>
<td>10:15-10:45</td>
<td>Questions and discussion</td>
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<td>10:45-11:15</td>
<td>Coffee and tea break</td>
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<tr>
<td>11:15-12:00</td>
<td>Keynote lecture 4 by Oskar Verkaaik (University of Amsterdam): &quot;Building New Mosques in Secular Europe: The Case of a Polder Mosque in Almere, the Netherlands&quot;.</td>
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<tr>
<td>12:00-12:30</td>
<td>Questions and discussion</td>
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<td>12:00-12:30</td>
<td>Lunch (not provided, multiple possibilities in the vicinity of the venue)</td>
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#### Afternoon session | Workshops

**Parallel Session 1**  | "Kostandin Shpataraku" Room

**Workshop 5**  | Sufi Space  | Chair: Ledita Mezini

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<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>14:30-14:45</td>
<td>Presentation 13, by Muhammad As’ad (Radboud University, Nijmegen), &quot;The Shalawat Performance and Popular Culture: A Change on the Maulid Celebration in Indonesia&quot;. Discussant: Ruben Elsinga</td>
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<tr>
<td>14:45-15:00</td>
<td>Questions and discussion</td>
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<td>15:00-15:15</td>
<td>Presentation 14, by <strong>Rafique Wassan</strong> (University of Bern), &quot;Sufi Heritage Space in the making of countercultural narrative and progressive identity&quot;. <strong>Discussant:</strong> <strong>James Rouse</strong></td>
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<tr>
<td>15:15-15:30</td>
<td>Questions and discussion</td>
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<tr>
<td>15:30-15:45</td>
<td>Presentation 15, by <strong>James Rouse</strong> (Aix-Marseille University), &quot;Turkish nomads and Bektashi dervishes: from Seljuk Anatolia to Ottoman Albania&quot;. <strong>Discussant:</strong> <strong>Anaël Poussier</strong></td>
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<tr>
<td>15:45-16:00</td>
<td>Questions and discussion</td>
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<tr>
<td>16:00-16:15</td>
<td>Coffee and tea break</td>
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<tr>
<td><strong>Workshop 6</strong></td>
<td><strong>Inheriting Space</strong></td>
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<tr>
<td>16:15-16:30</td>
<td>Presentation 16, by <strong>Ruben Elsinga</strong> (Erasmus University Rotterdam), &quot;Networks &amp; Spatiality; Local to Global&quot; An initial exploration of two Islamic Institutes and their contexts&quot;. <strong>Discussant:</strong> <strong>Muhammad As’ad</strong></td>
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<tr>
<td>16:30-16:45</td>
<td>Questions and discussion</td>
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<td>16:45-17:00</td>
<td>Presentation 17, by <strong>Dina Bakhoum</strong> (University of Paris 1, Panthéon-Sorbonne/Leiden University), &quot;The dynamics of restoring and conserving religious and secular living heritage: case studies from Historic Cairo&quot;. <strong>Discussant:</strong> <strong>Stravi Cifligu</strong></td>
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<td>17:00-17:15</td>
<td>Questions and discussion</td>
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<td>17:15-17:30</td>
<td>Presentation 18, by <strong>Stravi Cifligu</strong> (University of Tirana), &quot;Sacred &amp; Profane: Deconstructing Tirana’s Islamic heritage between the 20th and 21st century&quot;. <strong>Discussant:</strong> <strong>Dina Bakhoum</strong></td>
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<tr>
<td>17:30-17:45</td>
<td>Questions and discussion</td>
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<tr>
<td><strong>Parallel session 2</strong></td>
<td><strong>Museum Library</strong></td>
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<td><strong>Workshop 7</strong></td>
<td><strong>Theoretical Space</strong></td>
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<td>14:30-14:45</td>
<td>Presentation 19, by <strong>María Gómez López</strong> (Complutense University of Madrid), &quot;On routes and roots. Alternative accounts of the land in contemporary art from the MENA region and its diaspora&quot;. <strong>Discussant:</strong> <strong>Arba Bektishi</strong></td>
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<td>14:45-15:00</td>
<td>Questions and discussion</td>
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<td>15:00-15:15</td>
<td>Presentation 20, by <strong>Arba Bekteshi</strong> (University of Tirana) &quot;Religious activities, performances and public space in contemporary Albania&quot;. Discussant: <strong>María Gómez López</strong></td>
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<td>15:15-15:30</td>
<td>Questions and discussion</td>
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<td>15:30-15:45</td>
<td>Presentation 21, by <strong>Muhammad Ashraf Thachara Padikkal</strong> (Hamad Bin Khalifa University), &quot;Transplanted Spaces of Transnational Religiosities&quot; Discussant: <strong>Abellia Anggi Wardani</strong></td>
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<tr>
<td>15:45-16:00</td>
<td>Questions and discussion</td>
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<td>16:00-16:15</td>
<td>Coffee and tea break</td>
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**Workshop 8**  
**Multicultural Space** | Chair: **Oskar Verkaaik**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>16:15-16:30</td>
<td>Presentation 22, by <strong>Kazumi Sato</strong> (University of Strasbourg/University of Ochanomizu), &quot;For whom are these places? Local attempts to make French Muslims feel 'in place': A case study of Strasbourg&quot;. Discussant: <strong>Jamila Sailan &amp; Yuliati Hotifah</strong></td>
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<tr>
<td>16:30-16:45</td>
<td>Questions and discussion</td>
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<tr>
<td>16:45-17:00</td>
<td>Presentation 23, by <strong>Jamila Sailan</strong> (Radboud University, Nijmegen) &amp; <strong>Yulianti Hotifah</strong> (State University of Malang), &quot;The diverse construction of marriage among Javanese Muslim women&quot;. Discussant: <strong>Kazumi Sato</strong></td>
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<tr>
<td>17:00-17:15</td>
<td>Questions and discussion</td>
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<tr>
<td>17:15-17:30</td>
<td>Presentation 24, by <strong>Inxhi Brisku</strong> (Middle East Technical University, Ankara), &quot;The changes of Public Space (bazaars and mosques) after modernization reforms in Turkey: The case of Mersin region&quot; Discussant: <strong>Marko Barišić</strong></td>
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<tr>
<td>17:30-17:45</td>
<td>Questions and discussion</td>
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<tr>
<td>17:45-18:00</td>
<td>Presentation 25, by <strong>Nafiseh Nikbakht</strong> (Tarbiat Modares University), &quot;Impact of Political Thought of Ibn Taymich on the Islamic State of Iraq and Sham (ISIS)&quot;. Discussant: <strong>Jamila Sailan</strong>.</td>
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<td>18:00-18:15</td>
<td>Questions and discussion</td>
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Reception at the Spanish embassy
## Wednesday 21st March

### Morning session | "UNESCO" Room

#### Session 3  **Worshipping Space | Chair: Pascal Buresi**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>9:30-10:15</td>
<td>Keynote lecture 5 by <strong>Araceli González Vázquez</strong> (Milà i Fontanals Institute - Spanish National Research Council, IMF-CSIC): &quot;How do the Others dwell?: Islam, non-human beings, and spatial relations in Morocco&quot;.</td>
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<tr>
<td>10:15-10:45</td>
<td>Questions and discussion</td>
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<tr>
<td>10:45-11:15</td>
<td>Coffee and tea break</td>
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<tr>
<td>11:15-12:00</td>
<td>Keynote lecture 6 by <strong>Dick Douwes</strong> (Erasmus University Rotterdam): &quot;Shrine Politics in Lebanon and Syria: Reorganizing Sacred Space&quot;.</td>
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<tr>
<td>12:00-12:30</td>
<td>Questions and discussion</td>
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### Afternoon session | Workshops | "Kostandin Shpataraku" Room

#### Workshop 9  **(Re)construction of space | Chair: Nathalie Clayer**

<table>
<thead>
<tr>
<th>Time</th>
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<tr>
<td>14:30-14:45</td>
<td>Presentation 26, by <strong>Burak Fiçi</strong> (Leiden University), &quot;Religious Dimensions of the Conflagrations of Ottoman Istanbul in the Late 18th and Early 19th Centuries&quot;. Discussant: <strong>Gabriel Doyle</strong></td>
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<td>14:45-15:00</td>
<td>Questions and discussion</td>
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<tr>
<td>15:00-15:15</td>
<td>Presentation 27, by <strong>Gabriel Doyle</strong> (EHESS) &quot;Religious plurality, relief and the urban fringe in the Ottoman capital&quot;. Discussant: <strong>Burak Fiçi</strong></td>
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<td>15:15-15:30</td>
<td>Questions and discussion</td>
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<tr>
<td>15:30-15:45</td>
<td>Presentation 28, by <strong>Abellia Anggi Wardani</strong> (Tilburg University), &quot;Religious residential segregation in post-conflict area: case of Ambon, Indonesia&quot;. Discussant: <strong>Muhammad Ashraf Thachara Padikkal</strong></td>
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<tr>
<td>15:45-16:00</td>
<td>Questions and discussion</td>
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<td>16:00-16:15</td>
<td>Coffee and tea break</td>
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#### Workshop 10  **Building Religious Space | Chair: Armand Vokshi**

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<th>Time</th>
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<tr>
<td>16:15-16:30</td>
<td>Presentation 29, by <strong>Apolline Vernet</strong> (University of Paris-I Panthéon Sorbonne), &quot;Materializing religious practices in Early Islamic dwellings in the Near East&quot;. Discussant: <strong>Hala Ghoname</strong></td>
</tr>
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</table>
16:30-16:45 Questions and discussion

16:45-17:00 Presentation 30, by Hala Ghoname (CNMS Marburg), "Faith Is the Architect How Islam Modified the Features of Domestic Egyptian Architecture". Discussant: Fiona Mino

17:00-17:15 Questions and discussion

17:15-17:30 Presentation 31, by Fiona Mino (University Marin Barleti), "City tales: Religious dwellings and public space". Discussant: Apolline Vernet

17:30-17:45 Questions and discussion

Thursday 22nd March

Morning | Excursion to Bektashi Center

9.45 Assembling at hotel Livia

10.00 Leaving to the World Bektashi Center (we will not be able to wait for late arrivals, those who miss the group can take a cab to the Bektashi World Centre, Qendra Botëore Bektashiane, Rruga Agush Gjergje)

10.30 Arrival at the World Bektashi Center

10.30-14.00 Visit Bektashi World Center, attendance ceremonies, lunch

15:00 End of the visit, walk back to the city

Afternoon | free

Friday 23rd March

Morning session | "UNESCO" Room

Session 4 Inhabiting Space | Chair: Nebi Bardhoshi

9:30-10:15 Keynote lecture 7 by Armand Vokshi (Faculty of Architecture and Urbanism Polytechnic University of Tirana): "Tirana : A Meeting-Point between East and West".

10:15-10:45 Questions and discussion

10:45-11:15 Coffee and tea break

11:15-12:00 Keynote lecture 8 by Suraiya Faroqui (Ibn Haldun University, Istanbul): "Victory Celebrations in the Early Modern Ottoman Empire, with Sidelong Glances at Venice: an Attempt at Comparison"

12:00-12:30 Questions and discussion

12:30-13:30 Closing Session
Chairs: Thijl Sunier & Araceli González Vázquez
From the beginning of the 20th century, the veneration of a sacred tomb of Abbas Ali – the mythical son of Ali and step-brother of Hasan and Hüseyin – situated at the top of the Tomor Mountain in Southern Albania is controlled by the members of the Bektashi Order of dervishes. Based on field work and written sources, I look at the pilgrimage as linked to human and historical contingencies, and as a ritual space allowing a multiplicity of perceptions and meanings, with individual and collective dimensions, mediatizing spatial and temporal practices. In the post-socialist context, the mobility that affects the Albanian society has an important impact on the pilgrimage: concerning the geographical and social origin of the pilgrims, the spatiality of the sacred place itself, which the center of gravity is no longer the top of the Mountain, and the competing meanings given to the place (sacred, Bektashi, national, yet additionally also regional and universal).

Nathalie Clayer is a historian, professor at the EHESS and a senior research fellow at the CNRS (Paris). She is the head of CETOBaC (Center for Turkish, Ottoman, Balkan and Centralasian studies). Her main research interests are religion, nationalism and state-building process in the Ottoman and post-Ottoman space, generally focusing on the Albanian space, but also more generally on the Balkans and Turkey. Her publications include "Aux origines du nationalisme albanais. La naissance d’une nation majoritairement musulmane en Europe" (Kartha, 2007), Conflicting Loyalties in the Balkans (Tauris, 2011) co-edited with Hannes Grandits and Robert Pichler, and Europe’s Balkan Muslims (London, Hurst, 2017) with Xavier Bougrel.

Sacred spaces are scattered all over Lebanon and Syria and shrines, mostly small and of local importance only, but an increasing number attract broader audiences, including visitors from the wider region and the diaspora over the last decades producing an upswing in religious tourism. Shrines and shrine culture is often shared in the sense that sites are held sacred by and are visited by members of various religious communities, in particular shrines dedicated to saintly entities that transgress communal borders such as Mar Ilyas, Mar Jurjus and Khidr. Moreover, rituals intersect, ranging from offerings and making vows, to the use of incense, cloth and candles. Yet, traditional communalities are contested and within various
communities voices that express the exclusive nature of its community’s ‘history’ and ‘truth’ have come to the fore, and at times put exclusive claims on sacred spaces and/or promote certain rituals while discouraging others, such as burning candles among the Shiite population in Lebanon because of the ritual’s presumably ‘Christian’ roots. A parallel trend is that within communities certain practices are discouraged or even banned, in what seems to be an effort to conform to more general scriptural ‘Islamic’ norms.

As a result of increased interest in sacred space and rituals, both locally as well as extra-local, shrines are being refurbished, often expanded, often informed by extra-local styles such as the Iranian extravagance concerning shrine structures. Christian shrines attract an ever increasing number of religious tourists from the American diaspora and not unlike the Shiite religious tourism, its particular sacred public presence has increased.

In conditions of violence, such as in Syria over the last six years, attempts to destroy shrines and, contrarily, to have shrines defended by devotees while fostering privileged access, strongly impacts intercommunal relations. In post-war Lebanon attempts have been made to restore the notion of shared sacredness in reconciliation projects. In either way, sacred spaces continue to matter in both urban and rural settings, in defining notions of belonging.

**Dick Douwes** (Sorong, 1957) studied Arabic at Radboud University, Nijmegen, The Netherlands, where he also received his Ph.D. degree. From 1994 to 1998 he was coordinator of the Indonesian-Netherlands’ Cooperation in Islamic Studies (INIS) at Leiden University. As of 1998 onwards he was coordinator - later executive director - of the International Institute for the Study of Islam in the Modern World (ISIM) and editor of the ISIM Newsletter/Review. Since 2006 he has been a full professor of Global History, with a particular focus on the Middle East, at the Erasmus School of History, Culture and Communication, Erasmus University Rotterdam. He published on late Ottoman history in Syria and on religious plurality in the Middle East, as well as on Muslims in Western Europe.

**Suraiya FAROQHI** (Ibn Haldun University), "Victory Celebrations in the Early Modern Ottoman Empire, with Sidelong Glances at Venice: an Attempt at Comparison".

The Ottoman court and the Signoria shared a pervasive concern with hierarchy; and as the studies of Venetian processions have shown, re-enacting socio-political hierarchy was at the core of the Serenissima’s political life as well. The many processions punctuating the ceremonial year in Venice were after all, constant re-assertions of hierarchy and subordination among office-holders. Thus, when we examine the round of celebrations, it seems that victories -- and often victories gained in a remote past -- were mainly an appropriate pretext to make the social order visible to contemporary players and onlookers. In fact, the penchant for ceremony shown by the two ruling elites went even further: when Venetian political power declined in the late sixteenth and early seventeenth centuries, the number of public ceremonies increased apace, and the doge must have spent a significant share of his working week attending commemorative masses and participating in processions. As for the sultans: once the successors of Sultan Süleyman allowed viziers and court personnel including ‘queen mothers’ (valide sultans) to take a share in governing the empire, the
monarchs mostly residing in the harem, became secluded objects of ceremonial veneration. Thus, the doge became more and the sultan less visible to the inhabitants of their respective capitals, but the underlying reality was comparable. In both instances, the official holder of political power became a ‘ceremonial object’, put differently he was no longer active in practical politics.

In general, the Venetian doges apparently accepted this development with good grace. As for the sultans, some of them were inclined to follow the path thus prescribed by the palace elites; but throughout the 1600s, certain rulers, including Osman II, Murad IV, and Mustafa II, tried to revive the ideal of the warrior sultan personally leading his troops. However, the success of this policy was partial at best; and after 1703, the sultan definitely stayed in Istanbul. From the late 1500s onward, victories were the work of professional military men, who – at least for a while – sponsored magnificently illustrated manuscripts to bring their valorous deeds to the attention of the sultan and their colleagues.

From a different perspective, it appears that given the many sultanic visits to local sanctuaries in acknowledgement of divine aid, processions in Ottoman Istanbul resembled their Venetian counterparts at least to some extent. Both sides hoped by this means to secure the continuance of the favors shown by the deity to their particular polity, and after all, victory in war remained a gift of heavenly grace. Even so, the details were significantly different. Certainly invoking saints like Eyüb, the companion of the Prophet Muhammad, or the anonymous multitudes of holy men referred to by Evliya, was part of official piety; but Islam forbade assigning the saints too prominent a role. There was thus no parallel to the veneration of the Virgin, who had become a minor – or even not so minor – divinity in Counter-Reformation Italy, Venice included.

At the same time, the well-regulated appearance of the ruling elites, which both polities attempted to present to the outside world, was a wall with many fissures. Certainly, neither the Ottoman nor the Venetian elite engaged in power games of the kind known from Florence or Genoa, where it was common enough for one faction or another to seek the intervention of foreign rulers. Even so, palace politics in Istanbul could be a dangerous game, as evidenced by the numerous grand viziers and other high dignitaries that lost their lives through execution. In Venice, within intra-elite feuds the stakes were not nearly as high; but lack of efficiency in warfare could lead to the loss of office and prestige.

What should we conclude from these affinities and differences? On one level, we may emphasize an important difference in the sphere of communications; for as we have seen, Venetian publishers ‘made a good thing’ out of the Lepanto affair, publishing numerous ephemera which served in negotiations between subjects and dominant aristocrats over privileges, patronage and exchanges of favors. On the other hand, as the printing press only made a timid appearance in Istanbul in the 1700s, the local elite did not achieve the density of communication and networks typical of sixteenth- or seventeenth-century Venice, even though the power of the Serenissima was so obviously on the wane.

On a different level, we may regard the similarities as compelling and the differences discussed so far, as characteristics of polities belonging into the same over-arching category,
which in want of a better term, we may call early modern empires. The latter can focus on
the -- partial -- control of the sea, as in the Venetian instance, or on a combination of land-
based control and sea power, as in the Ottoman case. Moreover, the fact that Venice lost out
against the sultans in Istanbul may be due to the vulnerability of sea power without a
sufficient land base, especially when it came to securing the essential but always limited
supplies of timber. No matter how much propagandists might make out of Lepanto and other
naval battles, whatever victories Venetian admirals might gain in the seventeenth century
were remarkably short-lived. Perhaps the Ottoman-Venetian fight over control of the
Mediterranean was a major factor in the marginalization of the great inland sea during the
1600s and 1700s; but that is a problem, which by far transcends the more modest aims of the
present study.

**Suraiya Faroqhi** is Professor of History at the Istanbul Bigli University. She graduated from Hamburg
University (1959-62, 1963-67), Istanbul University (1962-63) and Indiana University Bloomington
(1968-70), and is one of the leading experts in the field of Ottoman history. Faroqhi has published many
books in English, German and Turkish. Recent publications are A Cultural History of the Ottomans: The
imperial elite and its artefacts (London: I. B. Tauris, 2016) and Artisans of Empire: Crafts and Craftspeople
under the Ottomans (London: I. B. Tauris, 2009). She also holds an honorary doctorate from Bogazici
Universitesi, Istanbul. In 2014, she won the World Congress of Middle East Studies (WOCMES) for her
lifetime achievement.

**Araceli GONZÁLEZ VÁZQUEZ** (Institución Milà i Fontanals (IMF-CSIC)), "How do the Others dwell? : Islam, non-human beings, and spatial relations in Morocco".

How do non-human beings (i.e. the jnûn) dwell? According to Finnish sociologist Edvard
Westermarck (1862-1939), who did extensive fieldwork in Morocco at the end of the
nineteenth century and the beginning of the twentieth century, the jnûn are said to dwell in
specific locations, particularly by “mastering” space: spaces with current or stagnant waters,
such as the seas, rivers, lakes, fountains, wells, wetlands and public baths; different-scale
subterranean spaces, such as holes and caves; ruins of human buildings, such as abandoned
houses or mosques; places where human or animal blood is spilled, such as slaughterhouses
and markets; and spaces where dead humans or animals are buried, such as cemeteries and
pits. The jnûn are also said to dwell in the bodies of human and non-human beings, also by
“mastering” them. Any of the aforementioned spaces, including the bodies of humans and
non-human animals alike, can be considered to be “inhabited” (Moroccan Arabic, singular,
meskûn) and “mastered” (nemlûk) by the jnûn.

This paper aims at exploring the spatial relations between human and non-human beings in
Morocco. Drawing from my own ethnographic fieldwork among the Jbala and Ghomara of
Northern Morocco, I will examine the local understandings of the topological means of
being-related, and I will reflect on the spaces where interspecific relations are established.
**Araceli González Vázquez** is a Social Anthropologist and Historian, and she works as a Tenured researcher at the Institución Milà i Fontanals of the Spanish National Research Council (IMF-CSIC). She has previously worked as Postdoctoral researcher at the Laboratoire d’Anthropologie Sociale (LAS) of the Collège de France, at the University of the Basque Country (UPV-EHU), and at the ILC of the CSIC. Her main research interests include anthropologies of Islam, Sufism, and Gender, and Human-Nonhuman relations. She has conducted fieldwork in Morocco and Ceuta. She is the author of the book *Mujeres, Islam y alteridades en el norte de Marruecos* (Bellaterra, Barcelona, 2015), and she is the PI of the project “Ethnographies and ontographies of humans, animals, and jnûn: Towards an anthropology of alterity and interspecific relations in Morocco” (Proyecto intramural de referencia 201710I045-CSIC, 2017-18).

**Dorian KOÇI** (National Historical Museum of Albania), "The presentation of the Ottoman period of Albanian history in the pavilions of National Historical Museum".

The National Historical Museum was inaugurated on 28th October 1981. It is the most important museum in Albania. The National Historical Museum aims to promote the local and foreign public’s awareness and appreciation of the history of Albania. It also attempts to encourage a productive discussion among all the citizens about the past, present and future of their country. To this end, the museum preserves and considers extensive material and non-material evidence of the historical and cultural heritage of Albania, exhibited and communicated in an education-promoting environment. It also organizes and facilitates activities that support its vision and mission.

Currently, the National Historical Museum is made up of seven halls: Antiquity, the Medieval Period, Iconography, National Renaissance, Independence, Anti-Fascist National Liberation War and Communist Persecution. The Ottoman period of Albanian history is treated partly in the Medieval Period and the National Albanian Renaissance. This long term period in the history of Albanian people is transmitted mainly through documents, photos and objects. As in the other fields of Albanian social life, during the time of Communism, also this field was reflected through ideological aspects. The reconception of the museal line will offer different changes for this period such as the importance of Great Albanian Pashaliks and the role of Albanian elite educated in Istanbul in the National idea of Albanians.

**Dr. Dorian Koçi** is a historian, Director of National Historical Museum of Albania and lecturer at Tirana State University, Faculty of History and Philology. He holds a degree of M.A in International Relations and Diplomacy from Institute of European Studies of Tirana. He also holds a PhD in History from Institute of History, Academy of Albanological Studies in Tirana. Dr. Dorian Koçi is the author of the multidisciplinary monography “Genealogy of Ali Pasha Tepelenë” (2014), “Historical, Identity and Cultural Meetings” (2016), and several articles related to history, literature and international relations. Based on the main fields of interest on which he is furthering researches: history, literature and sociology, he has participated and held speeches in several National and International Conferences and Symposiums.
The writer Ismail Kadare is considered as the Albanian nation’s cultural representative in the world. He has taken up the task of speaking to the world and especially to “Europe” on the fate of his nation. The relationship of the Albanians and of the other Balkan people to European/Western civilization is a recurring topic in his literary works and essays. Moreover intellectuals, and especially novelists like Kadare, are seen as important in “building bridges” in the Balkans, communicating across national lines and thus forming a common Balkan imaginary, even identity. This paper investigates how the Balkans are constructed in Kadare’s work, from the poetry and novels written during totalitarianism till the works and essays that are devoted to the Balkan wars, Kosovo and the European integration of the Western Balkans. The argument put forth in this paper is that Kadare imagines a common cultural milieu for the Balkan nations, which stems from the Antiquity and thus lies deeper than their antagonisms. This common identity/culture/fate that unites them with the larger European civilization, is reinforced by their “tragic” experience of Ottoman rule, which paradoxically makes them strangers in the eyes of contemporary Europe. The peoples of the Balkans paid dearly their defense of European civilization against the menacing Orient, but now they are refuted by some Europeans because of their alleged semi-Oriental nature. Thus, Kadare’s imagining of the Balkans can be analyzed from theoretical perspectives opened by Edward W. Said, Maria Todorova and other scholars who have critically dealt with the Western discourses and gaze towards the Orient and the Balkans. Arguably, Kadare positions himself within the same discourses, accepts them as legitimate, but at the same time tries to correct the “misunderstandings” between Europe/West and the Balkan peoples (including the Albanians). He accepts the “othering” effects of Orientalism as far as it targets other civilizations, because the Balkan peoples, despite their shortcomings at the present, should be considered as part of the “European family” of nations.

Enis Sulstarova during the years 2013–2015 was a Marie Curie Fellow in the Georg Eckert Institute for International Textbook Research in Braunschweig, Germany. Sulstarova’s permanent affiliation is with the Department of Political Science in the University of Tirana, Albania. He holds a doctorate in sociology from the University of Tirana, a master degree in political science and a bachelor degree in sociology from the Middle East Technical University in Ankara, Turkey. His fields of interests are nationalism, political sociology, citizenship and identity politics. His publications include several books in Albanian language about nationalism, idea of Europe, and Orientalism in the modern period of the history of Albania.

Oskar Verkaaiik (University of Amsterdam), "Building New Mosques in Secular Europe: The Case of a Polder Mosque in Almere, The Netherlands".

Although there is by now a substantial body of ethnographic work on contemporary mosques in the West, none of this engages seriously with recently developed insights from material
culture and material religion studies. Architectural critics and religious reformists criticize what they perceive as ‘nostalgic’ and ‘Oriental’ designs, whereas others interpret contemporary mosque design in terms of politics of space and religious identity politics. Taking a more holistic approach and based on ethnographic research on the designing process, in this lecture I will argue that discussions about mosque design in Europe revolve around three major concerns: identity formation, religious tradition, and affect.

What I call identity formation entails at least two trends. First, building a new mosque is not so much an expression of an already formed religious identity, but in a more dynamic way can be constitutive of identity. For instance, it reveals latent identity conflicts between various groups involved, both within Muslim communities as between Muslim communities and other neighborhood residents. Second, building a new mosque can be a way to engage with what it means to be a Muslim in a predominantly secular society.

New mosque projects can also enhance discussions about religious tradition and dogma within the mosque community. Building a new mosque forces participants to delve more deeply into religious requirements of a mosque and therefore also bring to the fore various interpretations of religious dogma.

Finally, new mosques – especially the interior of mosques – are affective places for practicing Muslims. Although it is often said by Muslims that one can pray anywhere, the interior of the mosque matters to them in a surprisingly subconscious manner. On the one hand, interiors have an almost timeless quality and are experienced as ‘habitual places’ the affect of which is difficult to articulate. This ‘atmospheric’ element is, however, much more important than is often acknowledged in conversations.

Oskar Verkaaik is an associate professor of anthropology at the University of Amsterdam. He is also the director of the Research Master Social Sciences at the University of Amsterdam. He has done research on political conflict in urban Pakistan, secular rituals in the Netherlands, and – most recently – on religious architecture in Germany, Spain and the Netherlands. He publishes in both English and Dutch. His latest book in English is called ‘Religious Architecture: Anthropological Perspectives’.

Armand Vokshi (Faculty of Architecture and Urbanism Polytechnic, University of Tirana), "Tirana : A Meeting-Point between East and West".

Tirana is the place of meeting different cultures, opposing ideologies, numerous religions, and important historical moments. These many disciplinary disputes have contributed to the urban and architectural product of the city up to our days. This product is very original and unique in relation to other countries in Europe and the Balkans.

The most important part of the transformations was the time when Tirana was chosen as the capital of the new Albanian state in the twenties. It was a small medieval oriental Ottoman town founded in the late 1600s. The great challenge presented at the beginning was how to make a new city in European-style.
Researches on various urban plans and architectural projects conducted in the years 1930-40’s for Tirana trying to clarify a topic of great interest and less known in the mosaic of Italian architecture until the end of World War II.

Tirana recognizes three projection phases in these years which were basic for the configuration of the new capital, able to cope with the large demographic influx and creation of public spaces in which will be built the new state buildings, inexistent until that period.

The first plan of 1925 will be entrusted to Armando Brazini a Roman architect, who will throw the idea of a monumental boulevard surrounded by major government residencies.

The second plan for the city center, completed in 1930 by Florestano Di Fausto was the plan which was then implemented and had preserved some elements of the Brazini plan.

The third regulatory plan of Tirana, designed by Gherardo Bosio in a period slightly more than one year (1939-41) can be considered as one of the most important plans of Italians architects in Albania.

The challenge of Bosio and his collaborators was drafting an integral regulatory plan to the whole territory of Tirana and simultaneously the reconfiguration of the central monumental part and the administrative complex, linking his proposals with the central projects of the city inherited from the history and from his compatriots.

**Armand Vokshi** is lecturer and dean in the Department of Urban Planning, Faculty of Architecture and Planning, Polytechnic University of Tirana. He graduated in architecture at the University of Studies of Florence at the Faculty of Architecture in 2005. From 2005-2009, Vokshi collaborated there as teaching assistant. He continued his PhD in Architecture and Urban Design at the same university in the years 2010 - 2013 with the theme "Traces of Italian architecture in Albania in the years 1925 - 1943". Since 2010, he has been a part of the internal staff of the Faculty of Urban Architecture, Polytechnic University of Tirana. From 2010-2012 he was a lecturer at the University Polis, in 2013 at the University "Lady of Good Counsel" and in 2014 in the University of Tetovo in Macedonia. Vokshi, is the founder of the company AVATELIER and was selected for the Biennale exhibition of Architecture in Venice in 2010. In 2016 he was elected president of the Albanian Association of Architects.
Suggested readings

You can find the literature in Dropbox:
https://www.dropbox.com/sh/rmanucj27vy49z30/AACNypYx4ZFumgfAE64G00_a?dl=0

Dick Douwes

Nathalie Clayer
- Baussant, Michèle, and Marie-Pierre Bousquet. ‘Mémoires et usages religieux de l’espace’.

Suraiya Faroqhi

Araceli González Vázquez
Enis Sulstarova

Oskar Verkaaiik
Abstracts and short biographies of the participants

**Lucia ADMIRAAL** (University of Amsterdam), "Between the land of Moses and Palestine: Egyptianization and Zionism among Arab-Jewish intellectuals in monarchic Egypt".

This paper explores what Egypt and Palestine have meant as respectively place and space in the textual discourses of Arab-Jewish intellectuals in monarchic Egypt (1922-1951). It examines the journalistic narratives of a group of self-described Arab-Jewish/ Eastern-Jewish intellectuals who used the Arabic-language Jewish newspaper al-Shams as their platform, and who called for the Egyptianization (tamsir) of the multilingual and largely foreign Jewish population in Egypt. In their writings, we find a blend of historical, nationalist and religious ideas by which they sought to (re)connect Jews to the land of Egypt, Palestine and the ‘Arab East’. Through their journalistic writings and Hebrew-Arabic translations, the writers further sought to familiarize their readers with their Egyptian and Arab surroundings, as well as to present the Zionist transformation, and Hebraization, of the land of Palestine as an example for Jewish emancipation in the Middle East. In focusing the analysis on spatiality narrated trough text, this paper argues that the compatible aims of Egyptianization and Zionism in al-Shams resulted from an understanding of Egypt as the place where Jews should perform Egyptian citizenship, and Palestine as both the space and place that no longer merely held religious and symbolic, but very concrete cultural and emancipative value for Jews in the modern Middle East.

Lucia Admiraal is a PhD candidate at the University of Amsterdam. She obtained her MA in Middle Eastern studies and BA in Historie at the University of Amsterdam. Her research looks into the Arabic-language Jewish press in the Middle East during the 1930s and 40s and is funded by NWO.

**Hayat AHLILI** (Utrecht University), "Moving religion across space: Publishing Bahai- and Classical Islamic works in 19th/20th-century Egypt".

Presses have been established for specific purposes and communities, not always to serve a mainstream or to force printing into the dominant mode of writing. The importance for Cairene printing was to preserve and sustain their traditions... namely the tradition of manuscript writing. The loss of many texts, the damage or ruin of them facilitated the option for printing. Texts were kept unbound so that several people could have access to parts of the work, especially in the case of students at al-Azhar studying a specific work. The transfer from manuscript to printing had to mirror the earlier one in content. The private sector had an interesting tool for this; the earliest Cairene private presses depended upon lithography to reproduce their texts rather than on typography. While this technique to reproduce a text was in line with the manuscript tradition, it also took a long period before the printing was done.

Tirana Spring School 2018
Some took a month and ten days which equals the time-period for a handwritten copy. Typography soon replaced the technique of lithography. More so, when publishing the Islamic Classical heritage. The first publication of the Majmūʿat al-Fatāwā of Ibn Taymiyya took place at a private printing press in Cairo, maṭbaʿat Kurdistān al-ʾilmīyyah. This press emerged in 1900 – where the old traditional society was opening up to new ideas in both religion and science to produce intellectual transformation. The focus on this printing press will serve as an entry point for exploring the role of its booksellers and owner in the transmission and production of knowledge and ideas across space. The life of a Kurdish student, Farajullāh Zakī al-Kurdisī, at the Sunni al-Azhar University – who converted to Bahaism and owner of this press – puts the importance of the printing press to modern Islamic reform (fin de siècle) movements by reformers such as Jamāl al-Dīn al-Afghānī (d. 1897), Muhammad Abduh (d.1905) and Rashīd Riḍā (d.1935) into a new perspective.

Hayat Ahlili is a PhD candidate at the Department of Philosophy and Religious Studies of Utrecht University, under the supervision of Prof. dr. Christian Lange and Prof. dr. Umar Ryad (KU Leuven). Her research focuses on a modern book publication of Ibn Taymiyya’s collection of legal opinions (Majmu’at al-Fatawa) and is funded by the NWO program PhDs in the Humanities.

Hajj, the pilgrimage to Mecca, is the last and fifth pillar of Islam and occurs in the last month of Dhul Hijja of every year. As part of the hajj experience, pilgrims move from Morocco to Mecca and Medina where they stay in different places and develop certain attachments to these holy sites. Attachment to these places also occurs many Muslims who have not (Yet) performed the pilgrimage to Mecca. In Morocco, for instance pilgrims often refer to Mecca in their daily conversations, stories, and songs. These references hold different layers of meaning to the holy journey Muslims have to perform once in their lifetime. This paper reflects on the significance of specific places and sacred space by answering questions such as: how do Moroccans speak about their time in Mecca? How do they express their feelings and narrate their experience? How do these narratives inform notions of the body and the self? I look at the pilgrimage to Mecca as an experience ‘beyond words’ as I came to know Moroccan pilgrims. When asking about the experience in Mecca, I was often answered by "it cannot be described with words" but when it is, interesting narratives come to the surface. These are the narratives I am looking at here in relation to the anthropology of the senses. I examine the links between embodiment, multisensory experience, and pilgrimage narratives. I look at the various modalities of agency that are operative in these interactions and how the five-senses come to play in Moroccan accounts of Hajj and how certain awe is to be felt.

Kholoud Al-Ajarma is a PhD candidate in the fields of Anthropology, Theology and Religious Studies at the University of Groningen. She is a graduate of International Peace Studies (MA), and Anthropology and...
Sonja ANTANASIEVIC (Radboud University Nijmegen), "Tarab, dancing bodies and moving images – Performing enchantment".

This presentation aims to explore a relationship between tarab, a term connected to older repertoire of music-making in Egypt and East Mediterranean Arab world (Racy 2003:6) or to Sufi rituals in Egypt (Frishkopf 2011) and raqs sharki - a still controversial dance form(s) from the MENA region, that had spread across the globe in the last few decades. How did these two different cultural practices merge and which role did visual media, especially film, play in this? Term tarab was connected to "art music" and could be translated as enchantment (Danielson 1997: 11-12) or emotional evocation by music. Tarab was not connected to dancing, neither was it recommended to dance during such music performances throughout the history. Oriental dance or raqs sharki is an umbrella term for dance form(s) that cannot be connected to one place of origin. However, its traceable history as well as myths of origin have many connections to Egypt, the focal country in this research. Although it remains controversial in Egypt, since the last decade, due to the influence of the new media and platforms like FB and You Tube, raqs sharki has gained popularity worldwide among many practitioners of different backgrounds. Also, a new trend appeared - raqs sharki dance workshops with the topic tarab – "dancing with feelings". Golden Era of Egyptian cinema (1930s and 1940s) is known for the legendary dancers, who embodied this idea of dancing with feeling. They were known to many Egyptian through movies and television shows, but internet made them famous and immortal to the new generations of dancers worldwide, who wish to learn how to embody these evanescent feelings, that are so "local" and "untranslatable" (Said 1999 - on the legendary dancer T. Carioca). Tarab creates a multifaceted emotional landscape. Dancing bodies and moving images are a part of it, connected through the image of a dancer who is enchanting and enchanted. However, what does it mean to "perform enchantment"?

Sonja Antanasijevic is a PhD candidate at the Radboud University. Her thesis examines a link between emotional expression and Egyptian oriental dance from the late 18th century until nowadays and the role of visual media in this development. She studied Film directing and Media arts in Serbia and Germany. She works as a full time lecturer at the German University in Cairo.
Maulid is the celebration of the birthday of Prophet Muhammad. In Indonesia, it is commonly celebrated in mosques and houses. In the last 10 years, the celebration has altered to be a popular culture with the name of shalawat performance. It can be seen in the group of shalawat performance of Jam’iyah Ahbabul Mustofa (JAM) with his leader, Habib Syech from Solo, Central Java. The JAM is now really famous and has performed all over Indonesia. They move the performance to open area such the city main square and a football field. With a big stage and massive sound system, the performance attracts thousands of participants. In addition to that, the JAM also releases CD’s, DVD and uploads their concert video on YouTube.

Muhammad As’ad is a lecturer at University of Hasyim Asy’ari, Jombang, Indonesia. He is now PhD student at Radboud University the Netherlands.

Historic Cairo, an agglomeration of capitals (al-Fustat, al-‘Asqar, al-Qata’i; al-Qahria) established in Egypt by Muslim dynasties since the mid 7th century AD, has been constantly developing and thriving through time. Its spaces, places and dwellings manifest the diverse values that the city of Cairo carries in terms of religious, social, economic, political, historic, scientific, aesthetic and artistic aspects. Today, its medieval streets, alleys and architecture are living heritage sites that continue to be used and appreciated by different interest groups (local community members, residents, scholars, tourists, pilgrims on the move, etc.). These groups, when using or restoring these spaces, have sometimes considered specific values of the sites while ignoring others, leading to conflicts. It has, however, become apparent that the recognition of the site’s diverse value system is in fact what guarantees the protection of its significance for future generations.

This presentation aims at discussing approaches and methodologies of restoring living heritage sites in a participatory manner that balances between the site’s seemingly conflicting values. Through specific case studies from Historic Cairo, recent conservation projects of historic mosques, madrasas (schools), mausolea, sabils (water dispensaries), etc. will be used to demonstrate the dynamics between the different interest groups and how compromises and mutual respect can be reached. In conclusion, light will be shed on how religious heritage is appropriated and re-appropriated, and how in Egypt approaches to heritage conservation have recently developed and became more value-based.
Dina Bakhoum is an engineer and art historian specializing in cultural heritage conservation. She managed numerous restoration projects of medieval Islamic architecture in Historic Cairo and teaches courses on conservation and Islamic art and architecture. Her PhD is on a committee responsible for conservation of Arab monuments in Egypt (1881-1961). Her MA thesis was on the Waqf and its relation to maintenance and repair.

St. John’s church in Podmilačje in central Bosnia-Herzegovina (BiH) is one of the largest and most famous religiously shared shrines in the country under the administration and rule of the Catholic Church. On Saint’s day, 23/24th of June, thousands visit the place to seek physical or spiritual assistance. Although local media covers this phenomenon around these days, the shrine stays neglected for the rest of the year. Surrounded by a mostly religious and mixed villages and town Jajce, St. John’s church is a part of a larger sacred landscape which includes various other shrines, mostly affiliated, again with various religious traditions. People who dwell in the vicinity of those shrines, and interact with them in various ways creating very peculiar landscape that bind local Catholicism, Orthodox Church and Islam in a peculiar way. How can dwelling (Tweed, 2006) in such context influence way people cross religious borders and alter the way they see and understand themselves? My current research shows that the complex interactions and interrelations between people and those shrines cannot be explained easily by the antagonistic tolerance (Hayden, 2002, 2013, 2016) or syncretism (Bowman, 2012, 2016), as the two loudest concepts in the field. Thinking about shared shrines beyond the antagonistic and syncretic categories can be differently approached through the approach from below. My research attempts to do this while simultaneously understanding the their context through the theories of space, dwelling and crossing.

Marko Barišić is a PhD candidate in social anthropology at the University of Kent in Canterbury. His PhD thesis deals with shared religious spaces in central Bosnian region where he currently conducts his fieldwork. Marko is also a socially engaged researcher with several ongoing freelance projects.

Arba BEKTESHI (University of Tirana), "Religious activities, performances and public space in contemporary Albania".

In this presentation, I focus on the mappings of the city that religious activity lays out and the modes of meta- and/or pataphysical appropriation of public space, as well as the creation and transformation of social agency, that occur during religious activities. I want to treat religious activity as performance and in doing so I want to examine how performances, falling between the everyday activities and rituals, in public space, act as transformative agents of social agency. Consequently, I explore how the ontological immanence associated with
religious performance enables a “reconfiguration of relationships, [where] agency is no longer exercised by the prototype but rather by the artist (Rampley 2005)”

Focusing on Joff Bradley’s account of haecceity as thisness (2015), public space performance makes the case for a social agency that is shared rather than abducted (Gell 1998). Based on postmodern understandings of the “diachronic structure” of performance “generated out of the dialectical oppositions of processes and of levels of process”, in this paper I present spatial anthropological accounts on instances of deep mapping contested public space(s).

Through a conceptualization of performativity, as action and reception by moving in the urban space, as well as taking into account that “the anthropology of performance(s) investigates what happens precisely on the stage of culture, focusing on the alluring performance of the symbolic order (Kolankiewicz)”.

**Arba Bekteshi** has a BAs in Southeastern European Studies and International Relations from the American University in Bulgaria, an M. A. in Anthropology of Development and Social Transformation from the University of Sussex, a master’s in international communication from IULM University, and is completing an MSc in Archaeology at the University of Tirana.

I propose to discuss the production of a lived space, or lived spaces, through symbols and images; a part of the process of inhabiting, which is an essential aspect of dwelling. I will build on Lefebvre’s tripartite theory of the production of space, in which we find perceived space, the space produced through social interactions and activities, conceived space, the space represented through signs by urban planners, thinkers and so on, and lived space, the space experienced by inhabitants, artists, writers and philosophers, through symbols and images. My intervention will explore the production of lived space, drawing on examples from a collection of short stories by the Palestinian writer Raji Bathish. The collection, called ‘an al-bilād wa-l-fanādiq, "On countries and hotels" follows a number of protagonists in hotel rooms in cities in the Middle East and worldwide during the war between Israel and Lebanon in 2006. The stories are rich in symbols and images which produce a lived space, or rather lived spaces, of Palestine, which extend beyond the physical borders of place. Indeed, the place and space of Palestine has become a site of conflict due to the symbolic significance of the area to the three Abrahamic religions - a conflict that has resulted in the mass movement and displacement of inhabitants as well as the transformation of religious practice.

**Beatrice Bottomley** is a research masters’ student at the IREMAM (Institut de recherches et d’études sur le monde arabe et musulman) in Aix-en-Provence. With a background in Arabic literature and language, her research examines the production of a lived space through symbols and images and its transformation in translation.
This paper’s aim is to explain changes that have happened in public spaces in Turkey after the processes of secularization and modernization. The proclamation of the Republic in Turkey was followed by a few reforms that changed daily life and social relations, while at the same time it changed the conceptualization of public places as well. During the ottoman era bazaars and mosques were the most important public spaces situated in a region. In this article, I will try to explain how these places lost their importance and were replaced by other institutions. The aim will be to look more closely in the region of Mersin, as an important region where modernization reforms get life.

**Inxhi Brisku** is PhD student in Political Anthropology at the Middle East Technical University, focusing on the relation between secular state and religion particularly Islam.

Historians in Albania have widely adopted the year 1614 as founding date for Tirana and Sulejman Bargjini as its founder. Based on their texts, “the founder” built a mosque, a small bazar and a hammam. Sulejman Pasha’s mosque, his tomb and Kapllan Pasha’s Tomb where located in the same neighborhood. The mosque was partly destroyed during Second World War while the remains of the minaret which still stood were destroyed in 1967 during the Cultural Revolution. The monument of the Unknown Soldier took its place representing a “new religion”. Kapllan Pasha’s tomb was spared and came up to the 21st century as a bearer of the original Tirana. One of the new “developers” proposed a project which would “absorb” this tomb into the modern landscape literally putting under the new structure. The presentation discusses the religious spaces such as mosques or graveyards and their disappearance in the new urban landscape of Tirana.

**Stavri Cifligu** was born in Tirana, Albania in 1983. After obtaining a BA in History from the University of Tirana he pursued his MA in International Affairs at the same institution. Currently he is attending a MA program at Tirana University on Cultural Heritage.

This presentation is based on research at it relates to relief activity in Istanbul, and will focus on the links between urban peripheries and religious practices. Whereas religious
organizations are often portrayed as refraining urban change, and in the Ottoman context of conserving religious homogeneity in their environment, this paper will show how their dynamics in relief could also make them become pioneers in the urban sprawl. The quest for "healthy" spaces, possibilities of isolation and religious retreat and the emergence of transport infrastructure pushed Catholic missionaries to settle in areas not officially included in Istanbul’s administrative unit but close enough to become visible in the cityscape. This interest in the city’s surroundings was not a missionary monopoly: the Red Crescent built centers in the same areas as missionaries (Prince Islands, Kadiköy, Göztepe, Bakirköy). Several reasons are to be added for this attraction towards fringes of the city: linked to labour migration, refugee flows and bourgeois seasonal retreat, Istanbul’s peripheries were even more diverse than the center and often lacked clear religious heritage. This vision of urban religious activity allows escaping a focus on Istanbul’s most renowned areas (the commercial and diplomatic centre of Pera in particular). It also strives to analyse practices, experiences and projections in space rather than more common studies on its control through knowledge such as cartography or archaeology. Finally, it refutes the vision of peripheries as abandoned spaces of religious activity, and may remind of more contemporary examples in today’s metropolises, in the Muslim world and beyond.

Born in Paris to Australian parents, Gabriel Doyle has been interested in the global history of religious and cultural interaction since very young. I apply this interest to the fascinating Ottoman case, but have also dedicated time to volunteer work and non-academic inter-cultural projects.

Ruben ELSINGA (Erasmus University Rotterdam), "Networks & Spatiality; Local to Global, An initial exploration of two Islamic Institutes and their contexts".

The focus of this 2018 NISIS Tirana Spring School on "Space, Place and Dwelling", connects well with the subtheme of "Local to Global Networks" of my PhD thesis on "Two Sufi Institutes in Syria and Pakistan, The Continuity and Change of Islam’s Civility in Modern times; Leadership Succession, Local to Global Networks and Sufi Learning" and in this article / presentation I will explore this connection.

I will start to empirically map the networks that the two institutes I study and their members are part of in terms of space, place and dwelling. I will study the significance of the actual space and place that the institutes inhabits locally and connect it with the global networks they are part of and how these realms are spatially connected, as well as how the networks connect local to particular local places. Important will also be exploration on the meta-level of the historical social-political redefinition of the contextual space these institutes have been part of over the course of the last century: Starting as being part of respectively the Ottoman and the British Indian Empire, their contexts gradually developed now to those of the deviant and (at best) underdeveloped Syrian and Pakistani nation states. I will furthermore investigate how their global context has changed, as seen from the institutes themselves. On a theoretical level, a preliminary hypothesis is that the institutes and their members and leadership benefit
from a certain level of institutional civil freedom in the absence of an imposing state structure.

1. The continuity of the sufi brotherhood connections across national and other border lines,
2. forms an alternative to the predicted differentiation of space across for example national lines, the 'secularization' of the 'civil' sphere and the actual modern predictions of gradual disappearance of mystical religious networks like the Islamic sufi's.

Ruben Elsinga is a PhD Candidate at the Erasmus School of History, Culture and Communication (ESHCC), Erasmus University Rotterdam (EUR), under the supervision of prof. dr. Dick Douwes and prof. dr. Leif Stenberg. His academic interests lie on the breaking point of many social scientific academic disciplines, but particularly focus on the historical development of civility in Islamic context(s). Ruben Elsinga is engaged in different academic projects, such as Program Manager for "Recreating Pluralism; Continuity and Change in Post-Ottoman Societies" and is a Social and Cultural Entrepreneur in Tripoli, Lebanon.

Burak FIÇI (Leiden University), "Religious Dimensions of the Conflagrations of Ottoman Istanbul in the Late 18th and Early 19th Centuries".

In Ottoman Istanbul fire and fire-related issues were decisive factors for the (re)organization of the space in the city. After certain conflagrations the characteristics of entire neighbourhoods could be reshaped. The primary focus of my research lies on the social and political implications of these fires, how the Ottoman authorities reacted to these fires and how the city fires are reflected in both Ottoman and European source material. However ‘Social’ is a very broad concept that can be interpreted in different ways. The concept social can refer to different dimensions among which religion is one of those. In the Ottoman religion frequently comes forward as a determining factor. According to source material I have studied, religion (predominantly Islam) appears to play an important role in the shaping Ottoman social life as well as how the Ottomans perceived, interpreted and dealt with fires. My presentation will briefly focus on the references to religious dimensions in the Ottoman analysis of conflagrations. How important is religion in the reconstruction of space before and after a conflagration? What are the roles of religious leaders such as the imam or the patriarch in decision-making processes? Are there any differences between Muslim and non-Muslim spaces when it comes to dealing with conflagrations and the reconstruction of space?

Burak Fiçi is a second year research master student at Leiden University where he obtained his BA in Turkish Studies (cum laude) in 2016. Currently, he is researching the social aspects of the city fires in 18th and 19th century Ottoman Istanbul. Recently, he has been granted a NIT Fellowship and received an Uhlenbeck scholarship for his research.
Islam, like any other religion offers sources of inspiration, or enforces restrictions on the artistic and architectural production of its followers. Known as the "The City the One Thousand Minarets" Cairo offers an abundance of Islamic architectural heritage from different periods with different styles. In this paper I shall explore how Islamic spirituality and doctrines transformed and modified the designs of the pre-existing domestic late-Roman and Coptic Architecture, and gradually introduced models of architecture that exhibit several aspects of spirituality. The Plan, the space, and every architectural and design element of the houses of Islamic Cairo does not only display physical or tangible beauty, but also relates itself directly to the faith and its teachings. The development of Islamic domestic architecture in Egypt, in particular Cairo, shall be traced taking into consideration the social, religious, and economic status of its inhabitants. Examples of houses covered in this paper include Bayt el-Kredlea, Bayt El-Suhaymi, and Bayt El-Ghandur.


The nomadic character of our times has not held back the human need of building a sense of place and belonging, as well as maintaining the bonds with the homeland and the places we are attached to. In this sense, the artistic production has become a central means to delve into and record new ways of spatial belonging and interaction in a world on the move, in some cases it even becoming a sort of alternative, more intimate cartography of the landscape that overlaps with its official accounts. These subjective expressions of the territory are greatly present in the contemporary art from the MENA region and the diaspora, are frequently shaped by personal experience and stories, activated not only by transit, but also by the working mechanisms of memory and imagination. As a result, a narrative of the space interweaving the intimate perception of the territory and its official expression emerges, somehow perpetuating the individual and collective geographical imaginary as well as the ever-changing (hi)storical accounts of the land.

Following a previous investigation on alternative cartography of the Mediterranean and in the framework of the PhD The art of inhabiting. Identity and place in contemporary creation from the MENA region and its diaspora, the objective of this intervention is to present the first steps of a PhD section that aims to bring to light certain contemporary artistic accounts.
of the MENA region’s landscape shaped by memory, storytelling or imagination, including those by Jumana Emil Abboud, Sadik Kwaish Alfraji, Zeina Abirached or Bouchra Khalili.

*Art Historian by Universidad Complutense Madrid and Master by the School of Oriental and African Studies, University of London, María Gómez López is currently a Pre-Doctoral Fellow by the Spanish Ministry of Education with the thesis The art of inhabiting Identity and place in contemporary artistic creation from the MENA region and its diaspora.*

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**Fiona MINO** (University "Marin Barleti", Tirana), "City tales: Religious dwellings and public space".

In this presentation I focus on space materialisation. Looking at the processes how a specific site is selected for a religious dwelling, and how this dwelling appropriates the public space around it. I discuss the relationship between private and public space in urban areas. Through case studies on Islamic dwellings, I aim to discuss religious space and practices how in the course of time they shape people’s conception about public space in contemporary Albania.

**Fiona Mino** holds a bachelor’s degree in architecture from University of Bologna. She is completing her master’s degree in architecture at the University “Marin Barleti” in Tirana. Currently she is part of a research group focusing on city narratives about space and urbanization in contemporary Tirana.

**Dorieke MOLENAAR** (Leiden University), "Making and Breaking Islamic Religious Authority Online: Living in Media".

Muslims – as nearly all religious individuals and groups – have used the new communication possibilities in ways that could ameliorate their religious life. Mosques, preachers, young Muslims; they all have to relate to media and digital technology. Some Muslims are very active online whereas others try to avoid the internet as much as possible. As a preacher told me during an interview: ‘I am as disconnected from the internet as an unbeliever from God’. He made clear that he sometimes talks with young Muslims about certain webpages and their movements online, but that he himself does not inhabit online places. However, Islamic religious authority is established and challenged online. Young Dutch Muslims active at the forum Marokko.nl discuss imams, theological concepts and each other’s behavior in order to establish who is authoritative or not. They construe networks of websites that they believe are conveying the right message in a correct manner. Mosques use the internet to reach their adherents and spread their version of the Islamic faith. I aim at showing that when it comes to religious authority in Dutch Muslim communities it is important to see how online behavior influences the perception of authority from both an individual and an institutional perspective. The Muslims active at the forum have their own methodologies to check and regulate authority online. In this regard Mark Deuze’s (2017) theory which states that we do...
not longer live ‘with media’, but ‘in media’ is used to examine how and if Dutch Muslims live in media and what this means for Islamic religious authority.

**Dorieke Molenaar** MA studied Anthropology and Religious Studies at the University of Amsterdam. In her research, she combines (digital) ethnography, Islamic studies and media studies. With her MA-thesis she won the Amsterdam Centre for Middle Eastern Studies (ACMES) thesis-prize. She is currently working for the NISIS bureau.

**Clara Murner** (Université de Strasbourg), "Travel from place to place and thought in motion of the sufi cheikh ibn maymun al-fasi".

Well before the philosopher Mohamed Iqbal’s (d.1938) discovery of "movement in the worldly things’ movement" in Bergson’s thought, and well before Iqbal expresses the urgency to adapt contemporary Islam (ijtihad), the Moroccan Sufi sheikh of the Shadhiliyya brotherhood, Ibn Maymûm al-Fâsî (m. 1511), seen as "his century’s reformer" embodied in his life and his thought this fluent movement across terrestrial places and cognitive roaming. Since the beginning of Islam, prophet Muhammad’s exile, hijra, from Mecca to Medina serves as an example for the initiatory Sufi travelling quest, called siyaha. The search for mystical knowledge, rising above outer multiplicity to inner Unicity (tawhid), according to the "greatest master" Ibn ‘Arabi (d. 1240), is also a vertical movement, alongside the voyage in the world, that led our author from the West to the Middle-East, first to visit masters in the Maghreb (ziyara), then to spread his brotherhood to the Middle-East, following the traditional path, which, three centuries before, was Ibn ‘Arabi’s itinerary, along with other great Sufi scholars. The idea of traveling necessarily means dwelling, staying somewhere for a while or for ever. In the mystical path, the stable steps of the initiatory ladder are called "maqam", unlike the "hal", a temporary condition. Maqam is also in arabic the name for saints’ tombs in Islam, like Ibn ‘Arabi’s famous tomb in the Salihîyya area in Damascus, a sacred place for pilgrimage, for which al-Fâsî played a large part in its restoration. According to al-Fâsî, this place is central to his teaching travels in the area with his followers and to his thought’s movement as well, which is based on the controverted concept of the tawhid (Unicity), which he defends in his books. It is on this concept of Unicity that his reflexion on the esoteric grammar of the Arabic language is based. The grammatical functions symbolize this participation and the return to the One.

**Clara Murner** is a doctoral scholar in arabic language and litterature at Strasbourg University (France), U.E.R.G.E.O. (oriental studies). After studying arabic language and arab-islamic civilisation at I.N.A.L.C.O. (Paris) and islamic subject at E.P.H.E. (École Pratique des Hautes Études), department of religious sciences (Paris), now, she devotes herself to studying and translating unknown corpus of the liberal sufi heritage.
The ISIS is a Jihadist Salafi-Takfiri group. The ISIS is the first group which occupied some parts of Iraq and Syria territory after Sykes-Picot Agreement and established a new state called the Islamic state. What makes the group and self-announced state considerable is their use of religion to wage sectarian violence. They succeed to achieve their goals through excommunication or Takfir of other groups as well as emphasis on Jihad against other sects and Islamic government. Their extremist and violent interpretation of religion is rooted in Salafism-Takfir Jihadist thought, which has grown and empowered in modern times. They are under the influence of some Arab religious scientists among which Ibn Taymiah is the most crucial and influential leader. Ibn Taymiah as father of Salafism and the contemporary Salaf sect introduced some beliefs which attracted his followers under the title of Salafics. They attempted to develop and implement his ideas. This paper tries to introduce Ibn Taymiah's political thought and its effects on Salafi-Takfiri groups (with an emphasis on ISIS). The research hypothesis is that Ibn Taymiah is the father of Salafism sect and that his ideas, thoughts and rare fatwas on special issues such as excommunication of Muslims, Jihad rules, monotheism and polytheism have still affected the ISIS thoughts. Ibn Taymiah's interpretation of religion and his political thought has highly affected the ISIS directly and indirectly. However, many deeds and ideas of the ISIS may not be justified based on the Ibn Taymiah thoughts framework, using a scientific approach. It must be considered that how much has been the ISIS thoughts affected by and in conformity with those of Ibn Taymiah: and that what does differentiate them?

Nafiseh Nikbakht has MA degree in politics. She was one of the best student who accepted in Tehran university as a BA student and after that she continued to study politics in Tarbiat Modaress university. She has some work experiences such as being journalist, researcher and English interpreter. She is now studying law as her second BA.

Yahya Nurgat (University of Cambridge), "Between tiles and prayer books: Mediating the Hajj through visual culture".

My presentation examines the ways in which devotees in the Ottoman period honoured and commemorated the unique status of Mecca, focusing on visual depictions of the Ka’ba and other sites of the hajj. During the Ottoman era, these images appeared not only on pilgrimage certificates as had previously been the case, but also in books and other media, spreading eastward from Ottoman lands to Iran and India. One such work was the widely circulated collection of devotional prayers for Muhammad, Dala’il al-khayrat, authored by the fifteenth century al-Jazuli. These initially contained images of the Prophet’s Mosque in
Medina, with images of the Sacred Mosque in Mecca added later in the mid-seventeenth century. In the same period, polychrome glazed tiles portraying Mecca and Medina began to be produced in Ottoman ceramic workshops. Varying from small individual tiles to large panels, these could be found in mosques, madrasas, palaces, and houses, and were often placed on walls facing toward Mecca. Both the Dala’il and the Mecca tiles enable us to order to understand how the pilgrimage was embedded in practices of ‘visual piety’. As Juan Campo argues, visualizations of Mecca’s sacred landscape have throughout time mediated belief through their capacity to connect viewers, firstly, as a community horizontally with each other and with actual landscapes over great distances, secondly, vertically with higher beings and the cosmos, and finally, temporally with the past, present, and the future\(^1\). Depictions of Mecca and its associated visual practices had the potential to order space and time, create a sense of imagined community, facilitate communication with the divine, and ultimately to influence thought and behaviour\(^2\).


Yahya Nurgat is a PhD candidate in history at the University of Cambridge. His thesis, titled ‘Space, Ritual and Religious Experience in the Ottoman Hajj, 1660–1760’, explores how the Hajj was conceived of, experienced and performed in the Arab lands of the Ottoman Empire in the sixteenth and seventeenth centuries.

Muhammad Ashraf T. PADIKKAL (Hamad Bin Khalifa University, Doha), "Transplanted Spaces of Transnational Religiosities".

The phenomenon called the translocation of cultures, which takes place currently worldwide as part of the larger dynamics of transnational migration, points towards an emergence of some ‘spaces’ of transplanted rituals and religious sensibilities, sometimes in much radically different settings from theirs. There are a number of such attempts to transplant spaces of religiosity on their own from among the migrants in Gulf visible in the forms of special gatherings and private ritual programmes. There is such a spiritual gathering staged by Kerala Muslim migrants based in Qatar taking place quite frequently. Drawing upon my ongoing fieldwork among some Kerala Muslim migrants in Doha, I generally explore in this paper the constitution, agency and scope of such spaces of transplanted religiosities in the age of increased migrations. Most particularly, I argue that this case also helps us analyse the role of their memory connected to the past and present of the Indian state of Kerala by driving the diasporic participants to regulate their ethical and social practices and frequent their gatherings in the host-country.

Muhammad Ashraf Thachara Padikkal is currently pursuing his Masters in Islamic Studies from the Qatar Faculty of Islamic Studies, Hamad Bin Khalifa University, Doha. He is interested in the areas of Sufism, Transnationalism, Migration, Malabar, South Asia and so on. His current research project is about
Muhammad Ahmad declared himself as the Mahdi, the "well-guided", in May 1881 and rapidly acquired widespread fame in the Egypto-Ottoman Sudan as well as active support from tribes in Kordofan. He began a movement for the formation of a new religious spatiality, based on an intense epistolary network, that lasted until the death of its central protagonist in June 1885. This corpus includes as Peter M. Holt describes it, private letters to followers, proclamations to groups (manshūrāt) and of particular interest for this study, admonitions (indhārāt) sent to opponents and neutrals to win their support. This presentation will primarily examine this correspondence, edited by Muhammad Ibrahīm ʿAbū Ṣalīm in al-ʿAthār al-Kamīla liʾlʾimām al-Mahdī (1990-1994), to describe the topology of this mutating religious space and the links between textuality and spatial representations in the writings of the Mahdī. I aim to show that this corpus of letters redesigns the spatial distribution of religious nodes and vectors, giving preponderance and centrality to the physical space occupied by the Mahdī and the ʿAnṣār, as well as reinvesting trajectories fundamental to Islamic thought, first among which the hijrah. Furthermore, this restructuring of religious spatiality should be understood as competing and interacting with other networks of religious loci: those of Sufi brotherhoods, especially neo-Sufi organisations which emphasized hierarchical structures, and the network of state-sponsored 'ulamā', developed in urban settings. This analysis of spatial representations and territorialisation of mahdist doctrine enables us to reconsider religious mapping of the Sudan at the end of the XIXth c., as a textual production.

Anaël Poussier (Université Paris-I Panthéon Sorbonne), "Mahdist correspondence and the mapping of a mutating religious spatiality in the Sudan (1881-1885)".

After briefly outlining the origin of the Turks and their settlement in Anatolia as well as in the Balkans, my main focus will be on the highly syncretic religious practices of the Turkish nomads. In doing this, I wish to highlight the major influence the migration of these Central Asian nomads had on popular beliefs in the territories under Turkish rule. One of the primary vectors responsible in spreading these beliefs was the school of thought of the Bektāshiyya, a religious order that had great success among the populations of Central

James ROUSE (Aix-Marseille Université), "Turkish nomads and Bektashi dervishes: from Seljuk Anatolia to Ottoman Albania".
Anatolia, the Balkans and especially in Albania, where Tirana is still the current headquarters of the Bektashi order. The present paper does not intend to expand on an already vastly researched subject; rather it recommends taking a closer look at the probable origins of Bektashism rooted in what might be called the religion of the Baba’i Turkomans attested for the first time in sources from the thirteenth century. For this purpose, it will rely on the description found in the Turco-Persian chronicler, Ibn Bibi’s Muḫtaṣar. Through this presentation, I wish to shed light on the complexity and close fusion of the various heritages adopted by the Turkish and Balkan populations, a heritage extant to the present day.

James Rouse is a second year MA research student at Aix-Marseille University, the title of his thesis being Nomads and Nomadism in Seljuk Anatolia (11th–13th c.). His intention is to continue with a Ph.D. within the framework of a co-tutelle agreement between his current university and St Andrews University.

Jamilah SAILAN (Radboud University Nijmegen), "The diverse construction of marriage among Javanese Muslim women".

This research is a collaborative research between Jamilah and Yuliati about religious places and women empowerment in Malang, Indonesia. Female activists of religious faith organization in Malang make a shifting paradigm of their sacred sites (mosque, church, temple, etc.) no longer as a mere place of worship. They use the "believed" as a spiritual place for peacebuilding and to improve womens communication soft kill to build harmony among people from an interfaith organization. In line with multiculturalism background of Malang, some women from 5 religions and one local belief. The women conduct a seminar on particular issues in different religious perspectives and training to equipe women from the five religions to be able to take part in the process of building harmony in Malang. This research reveals that there is shifting paradigm of religious places among women from the different religion as a sacred place for ritual for its members and an empowerment place for all women from inter religions in Malang district.

Jamilah Sailan is a Ph.D. candidate at Islam studies department at Radboud University, Nijmegen of the Netherlands. Yuliati Hotifah is a lecturer in guidance and counselling at State University of Malang, Indonesia. She is involved in interfaith women forum activities. Her research on counselling and psychological assessment earns a copyright in 2017.

Alba SAN JUAN PÉREZ (University of Salamanca), "Legendary Representations of Egypt in Medieval Arab Historiography: Kitāb al-Istibṣār (12th Century)".

This paper focuses on the legendary perception of Egypt, especially the pyramids, through a rarely studied Maghrebi work: Kitāb al-istibṣār fi ‘ajā’īb al-amṣār (probably written at the end of 6th/12th century, during the Almohad Period). Some of the legends that this work
contains are connected to Jewish and Christian traditions transformed by the Islamic perspective — such as the Deluge — and they demonstrate the governors’ interest in these monuments — i.e. the visit of the Caliph al-Ḥārūn al-Rashīd (r. 198-218 / 813-833), who is said to have opened a breach in a pyramid in order to explore it. These legends are integrated in an Arabo-Islamic historiographic pattern which has become very characteristic due to its profusion among Muslim authors and its survival over time.

Alba San Juan Pérez is an Arabic and Islamic Studies graduate from the University of Salamanca. Her academic career is research-oriented in the field of Islam and Muslim societies and she considers that this opportunity would be extremely beneficial for her research training, as well as for her PhD project that she will shortly commence about ‘Governor’s Image and Discourse of Power in Islam during the Iberian Crusade (11th-14th Centuries)’.

After a big wave of immigration in the 1950s and 1960s, the necessity of social “integration” has been emphasized in the media, emerging as an enthusiastic debate about laïcité (secularism) and Islam. In this debate, the principle of laïcité is often considered to be something essential to the French national identity, thus establishing the distinction between public and private spheres, while religious matters are often confined to the private sphere. On the one hand, we can observe a fear of "Islamization" on the French territory, as expressed by some journalists, politicians and writers, and on the other hand, there is a strong political will to put this “new” religion under national control and to create “Islam de France (Islam of France)”. There for, one can find that the imaginary representations of space, place and territory are playing an important role in these discussions.

In my presentation, I will show how this issue is associated to a spatiality with specific local cases. In Strasbourg, where several laws which are an essential part of laïcité have not been implemented for historical reasons, we can observe some outstanding attempts to meet Muslims’ religious needs: the construction of Grand Mosque has been directly funded by public local bodies, a Muslim cemetery has been created, the latter being the only existing public cemetery for Muslims in France, the Faculty of Islamic theology has been set up in a public university and ended a slight change of direction. Showing some examples and results of my fieldwork research, I will discuss the importance of spatial conception in local politics.

Kazumi SATO (Université de Strasbourg/Université d'Ochanomizu), "For whom are these places? Local attempts to make French Muslims feel "in place": A case study of Strasbourg."
Due to the consistent archaeological field work in the Near East since the 19th century, one can rely on several urban sites to understand an Early Islamic settlement, such as former Byzantines cities that have continued occupation, newly founded cities, and desert castles (quṣūr). Recent studies have highlighted the construction of the congregational mosque in Byzantine cities during the decades following the Islamic conquest. This informs us of the spread of religious practices in the Early Islamic community, but also arises the question of the integration of religious practices in the private sphere: the house.

The aim of this presentation is to analyse archaeological evidence showing how Islamic dwellers embedded religious practices in their private space as early as the first centuries of Islam in the Near East. The first part of this paper is an overview of the place of religion in dwellings before Islam for both former Byzantine territory and the Arabian Peninsula. The second part will show how this new religion entered the private space, and will underline the innovation within Islam compared to the settled religions in the Near East as early as the first years of Hijra.

Apolline Vernet’s doctoral thesis focuses on the transformation of housing practices between the Byzantine and Islamic periods in the Near East. Based on archaeological evidence, my research incorporates anthropological and sociological methods along with ethnographic evidence. In addition, she has taken part in several archaeological projects in the Near East and Arabia; thus, creating a constant link with Islamic countries and local people.

Abellia Anggi Wardani (Tilburg University), "Religious residential segregation in post-conflict area: case of Ambon, Indonesia".

This presentation explores the spatial segregation based on religion in the aftermath of ethno-religious violence in Ambon City, Maluku Province, Indonesia. Although the violent conflicts in Ambon arguably have abated in 2011, the Ambonese people still live in religiously segregated neighborhoods. Since their early years, children in Ambon are taught about spatial knowledge around their domicile and school to help them navigate and avoid areas dwelled by their religiously opposed communities. The knowledge extends to the communities division in the public spheres, such as the choice of public transport, the area of bus stop to get on and get off the public transport, and the restaurant / food stalls to eat out. This study is based on findings gathered through ethnographic fieldwork including interviews, observations, and desk research conducted in Ambon and Jakarta for a period of 7 months in 2017 and 2018. In this presentation, I use two cases of Muslim and Christian Ambonese who experienced the communal conflicts in Ambon, to understand how they perceive the shifting of space in the
post-conflict scenario. The preliminary findings suggest that spatial knowledge is reconstructed among the Ambonese post-conflict society through the framing of religious experiences, collective memories of conflict, narratives of conflict, and unsolved distrust towards other religious community.

**Abellia Anggi Wardani**, MA is a second-year PhD candidate in the Department of Culture Studies, Faculty of Humanities, Tilburg University. Her interest is centered on cultural diversity management, identity, ethnic conflict, peacebuilding, spatiality, and ethnography. Currently, she is junior lecturer in the Faculty of Humanities, Universitas Indonesia. Apart from her academic career, she is affiliated with Centre for Humanitarian Dialogue, a Geneva-based non-government organization focusing on conflict and mediation.

**Rafique WASSAN** (University of Bern), "Sufi Heritage Space in the making of countercultural narrative and progressive identity".

In his seminal essay, Sadeq Rahimi (2007) offers a meticulous cultural psychological analysis of Sufi space in Turkish society as sanctuary of wounded subjectivities. Drawing on Rahimi’s idea of Sufi space and subjectivation and Amartya Sen’s (2005) concept of argumentative tradition, I build on an argument in my work to analyse the cultural production and space of Sufi heritage discourse, representation and performance in Sindh, Pakistan. I argue that over the centuries the Sufi space in the form of discourse (poetry literature, thought) and performance has contributed to the cultivation of heterodox, dialogical cultural practices, narratives and identity in South Asia. The heterodox and syncretic Sufi/mystical tradition, both Muslim and Hindu, owe much to the formation of plural public space in South Asia. Based on fieldwork in Sindh, Pakistan, I investigate the mapping of Sufi discursive and performance space which mainly include the Sufi shrines, festivals, Sufi poetry, music and publications. Departing from the classical model of Sufi doctrines, I investigate the contemporary artistic and musical informed critical cultural production and space of Sufi discourse and performance in post-independence socio-political context of Pakistan. I argue that the Sindhi Sufi literary and performance space infuses agentive capacity to the Sindhi intelligentsia to construct the progressive Sindhi Sufi ethno-nationalist subjectivity. Although, Sufism features a paradox given its multiple discursive variants and interpretations, the Sufi cultural identity authenticity largely tends to determine the construction of progressive Sindhi identity. I critically evaluate the development of socio-politically informed agency of Sufi space used by Sindhi intelligentsia specifically in the current religious radicalisation and conflicting situation in Pakistan.

**Rafique Wassan** is an anthropologist and currently a PhD candidate in Anthropology, Ethnomusicology and Cultural Studies under the Swiss Government Excellence Scholarship Program at Walter Benjamin Kolleg’s Graduate School of Humanities – Interdisciplinary Cultural Studies and Institute of Musicology, University of Bern, Switzerland. His interdisciplinary PhD project focuses on ‘Sufi heritage discourse and performance in Sindh, Pakistan’.
During communism a number of Islamic cult objects along with other religious cult objects were destroyed by the regimes policies of "desacralizing" public space in the name of state atheism. The modalities of destruction were different and varied from total destruction by means of demolitions to forced changes in the usages of spaces/place devoted to religious activities or in some cases to the "archivisation" and "museufication" of them. With the fall of communism, religious communities started to reclaim back what had been seized or destroyed by the dictatorial state. Parts of their claim also included cult objects. The process overtime proved to be rather difficult and multi-layered one that reflects a number of complexities inherited by the past but also mirroring the post-socialist gaze of market economy. One of the issues which built up the structure of such complexity emerges from conflicting views generated when official documents began to be contested by social memory. This presentation aims to discuss precisely the delicate relation between “documents” and social memory in shaping a number of polemics on Islam cult objects in contemporary Albania.

Ervisa Zaja holds a bachelor and master’s degree in history from the University of Tirana. Her areas of Academic interest include Islamic science and cultural heritage.
Notes