Patronage and Clientelism in the Muslim world

March 18th-22nd, 2019
Granada, Spain

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http://www.federicaschiavo.com/Artists/Pascal-Hachem

Booklet : Sophie Bilardello

Content

Introduction

The ENIS Spring School 2019 takes place from Monday March 18th to Friday March 22nd 2019 in Granada, Spain.

Theme

The *umma* is the imagined community par excellence in Islam, based on the principle that all Muslims are equal before God. However, this community is not homogeneous. Within the *umma*, there always were many hierarchies between the elites and the people, people of pens and swords, leaders and subjects, craftsmen and peasants, men and women, free persons and slaves. And in the contemporary world the *umma* is cut across by political, national, economic, social and ethnic loyalties. Despite the calls for the unity of the *umma*, there are numerous practices that reproduce internal hierarchies and loyalties. Sometimes these practices can be justified theologically by Koranic instructions to help the poor, the elderly and orphans, or by the proclaimed equality of the faithful. They also refer to a socio-economic or symbolic order that they reinforce. Patronage often enters into an economy of salvation and allows the patron to buy his place in Paradise and legitimize his earthly wealth. Patronage and reciprocity are adjacent concepts. Patron-client relationships are based on various modalities of exchange and reciprocity which imbue these relationships with moral undertones.

One of the modalities of the distinction is patronage, which can take various forms depending on the period and region. For the beginnings of Islam, the walāʾ system allowed the integration of non-Arabs as new converts or freed slaves to participate in the Arab-Muslim conquest and benefit from it, or even to exercise power. In pre-modern Islamic society, where the urban network was developed very early on, the social hierarchy was also manifested by evergetism —founding madrasas, building fountains, hospices, dispensaries or hospitals. It also includes the various expressions of Islamic charity —donations to the community of precious objects, books, land or businesses in the form of mortmain goods (*waqf* or *ḥabūs*), which have played a major role in the social and economic organization of the Islamic Commonwealth up to the present time. The art market may be the most well-known example. Since ancient times, men of power and wealth considered it their duty to sponsor arts for various reasons, one motivation being the prestige they earned by showcasing art in their homes. Modern art is often based on the system of individual and institutional patronage as well which influences considerably the vision and structural foundation of artistic and cultural production today.

More recently, it is sponsorship or support for charitable NGOs that has taken over traditional forms of charity and has recently taken up ground abandoned by public services of state institutions.. It is sometimes difficult, however, to distinguish the boundaries and points of interference between evergetism, patronage and clientelism, which is one of its expressions. Patronage and clientelism have taken on new forms in present-day political and socio-economic practices behind the semblance of modernity and meritocracy. The discussions about moneyflows from rich Muslim countries to Muslims in Western Europe are often based on the assumption that it creates undesirable dependencies and leads to corruption and influence, thereby ignoring that political reciprocity and favouritism is not at all absent in 'modern' societies. Charismatic personalities, with their own network of personal ties, dominate political parties and state apparatuses. Likewise, logics of patronage always

undergird the redistribution of services, power, and resources, not only in contemporary rentier states, but in all social formations across the globe.

Organisation

The organisation of the Granada ENIS Spring School is a joint effort by the Centre for Near and Middle Eastern Studies/Centrum für Nah- und Mittelost-Studien (CNMS), University of Marburg, the Institut d'études de l'Islam et des Sociétés du Monde Musulman (IISMM, UMS 2000, CNRS-EHESS), the Netherlands Interuniversity School for Islamic Studies (NISIS), the Consejo Superior de Investigaciones Científicas (CSIC), the Italian Society for Middle Eastern Studies (SeSaMO).

Participating institutions

The Center for Near and Middle Eastern Studies (CNMS)
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.

The Institut d'études de l'Islam et des Sociétés du Monde Musulman (IISMM)
The Institut d'études de l'Islam et des sociétés du monde musulman was created in 1999 by the National Ministry of Education, Research, and Technology as an institute within the École des hautes études en sciences sociales (EHESS). On September 1, 2016, IISMM became an Unité Mixte de Service (UMS 2000) of the EHESS and the Centre national de la recherche scientifique (CNRS).
The institute aims to foster dialogue between researchers, to build bridges between research and civil society, and to disseminate knowledge of Islam and the Muslim world using the combined resources of the EHESS and the CNRS.
IISMM has three main missions:
- to promote a transversal approach to Islam by creating a space for collaboration and sharing between researchers specializing in the study of the Muslim world,
- to provide education, to support young researchers, and to coordinate educational and research activities with other scientific institutions in France and abroad,
- to establish the legitimacy of studies on Islam and Muslim societies by disseminating scientific knowledge beyond the spheres of pure research.

The Netherlands Interuniversity School for Islamic Studies (NISIS)
The Netherlands Interuniversity School for Islamic Studies is a collaboration between nine Dutch and one Belgian 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.

La Agencia Estatal Consejo Superior de Investigaciones Científicas (CSIC)

The Spanish National Research Council is the largest public institution dedicated to research in Spain and the third largest in Europe.

- The Escuela de Estudios Árabes (EEA), CSIC

The Escuela de Estudios Árabes (School of Arabic Studies) is a research centre focusing mainly on the History and Culture of al-Andalus through written documents on the one hand, and on Medieval Archaeology and Architecture, both Islamic and Christian, on the other hand. Created in 1932 with the purpose of "protecting and supporting Arabic studies in Spain", the EEA original headquarters is located at Casa del Chapiz, which is the largest Morisco house in Granada dating from the 16th century.

The EEA has two research groups:

- The Group of Philology, Historiography and Textual Criticism focuses its research on the study of Islamic culture and civilization through its written manifestations, with special attention to al-Andalus, as well on Arabic Dialectology. Its lines of research stand out for the multidisciplinary approach as regards the processes for editing, translating and interpreting manuscripts.

- The research lines of the Laboratory of Archaeology and Architecture of the City, LAAC, are related to the archaeological and historic study of Islamic architecture and urbanism. The work associated to the documentation, topographic and photogrammetric surveys of buildings and archaeological sites, together with the creation of infographics and virtual reconstruction, has placed the EEA as a leading centre in its field.

- 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 indispensable 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.

La Società per gli Studi sul Medio Oriente (SeSaMO)

The Italian Society for Middle Eastern Studies has been founded in Florence in November 1995. The reference to the Middle East enables us to include in the Association's sphere of interests issues related not only to Arab culture, but also to cultural and ethnic minorities inhabiting the region.

The interest of Italian scholars towards the Middle East dates back to the nineteenth century. Michele Amari, Leone Caetani, Ignazio Guidi, Francesco Gabrieli stood out for their contribution to the development of European Orientalism. Islamic and Oriental studies in Italy gained momentum thanks to the activity of Giorgio Levi della Vida, who gave them the status of an autonomous discipline. To pioneer the field were also Carlo Alfonso Nallino, who founded the Istituto per l'Oriente and, in 1921, the review Oriente Moderno, and Giuseppe Tucci, who, through the Istituto per il Medio e l'Estremo Oriente, introduced the new geographical concept of Eurasia, which soon became a cultural, historical and anthropological trope and a study subject.

In the wake of the Italian tradition of Middle Eastern Studies, SeSaMO aims to foster research on the Middle East meant in a broad sense – that is to say, an area including North Africa and the neighbouring territories inhabited by Muslim populations, such as the Horn of Africa and the Indian subcontinent – with a particular focus on the relationships of these regions with Europe since the end of the eighteenth century. For this purpose SeSaMO organises periodical national and international conferences, seminars and study days, collaborates with academic reviews, promotes research networks and thematic monitoring unit.

At the scholarly initiative of:

- Prof. Pascal Buresi (CNRS, EHESS-IISMM)
- Prof. Albrecht Fuess (CNMS/Marburg University)
- Dr. Petra de Bruijn (former interim Director NISIS)
- Prof. Christian Lange (Director NISIS)
- Prof. Daniela Melfa (SeSaMO President, University of Catania)
- Dr. Mayte Penelas (Director EEA, Granada, CSIC)

Location

Spring School venue

Escuela de Estudios Árabes (EEA), CSIC, Cuesta del Chapiz, 22.
C.P. 18010, Granada (España)
Tel. (+34) 958 22 22 90 / (+34) 958 22 22 91
fax. (+34) 958 22 94 74
Website : www.eea.csic.es

EEA - The patio

EEA - The entrance

All morning sessions will take place at the Assembly Hall of Casa del Chapiz (Salón de Actos)

The parallel sessions will take place at :
- the Assembly Hall (Salón de Actos) of Casa del Chapiz (Salón de Actos)
- Meeting Room (Sala de Juntas) of Casa del Chapiz
- Meeting Room (Sala de Juntas) of Carmen de los Mínimos (Laboratory of Arqueology and Architecture of the City) is the EEA second headquarters, very close to Casa del Chapiz. (See Map below)
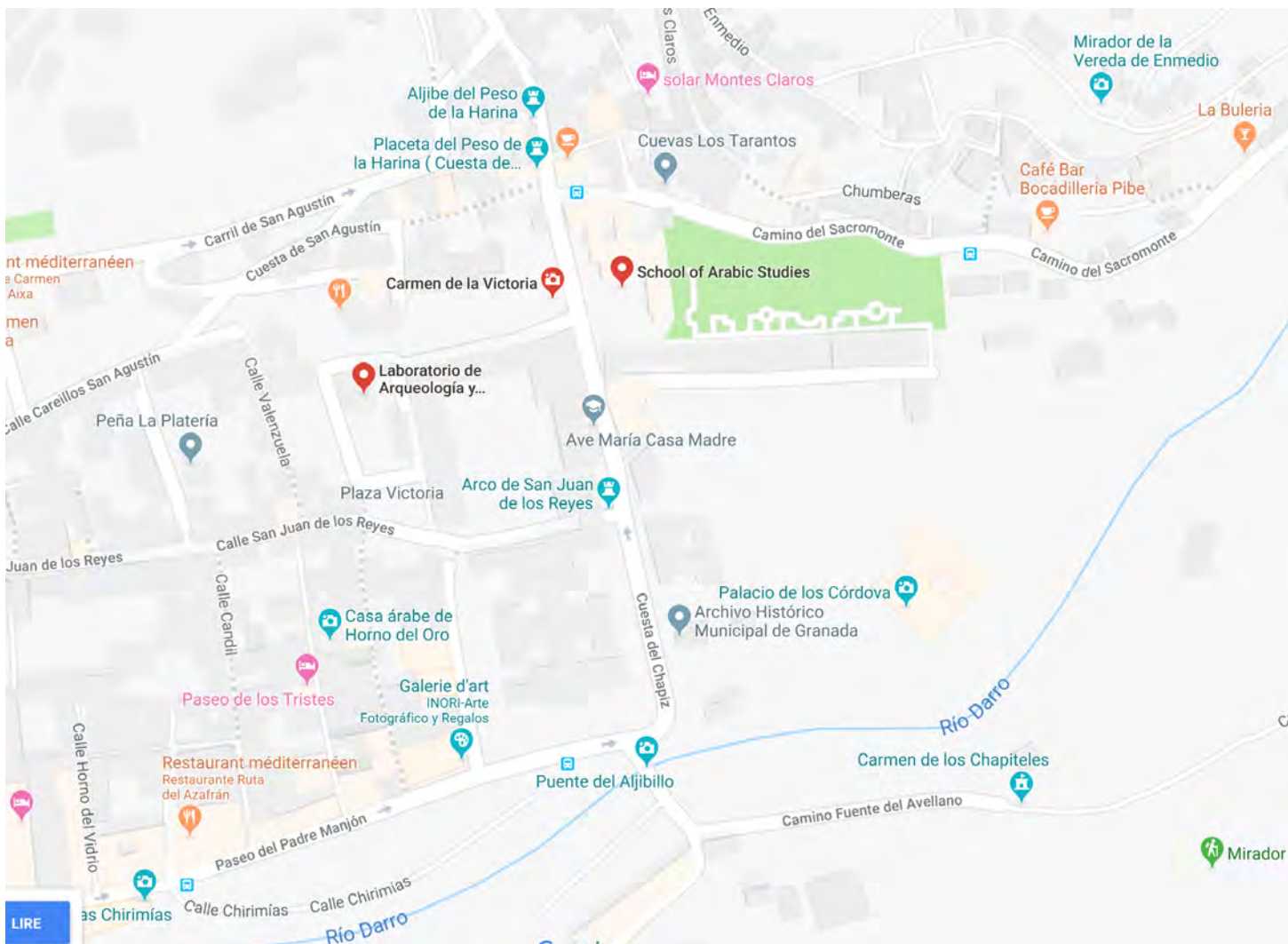
Wifi:

At the EEA there is wifi access via eduroam. For those participants that don't have Eduroam, we'll give them a username and password.

Network:

You can join the Facebook group "ENIS Spring School Granada"
https://www.facebook.com/groups/1207996496036082/

How to get from the airport to spring school venue:

From Malaga airport there are buses to Granada (two hours and fifteen minutes).
Timetable at www.alsa.es.

From Granada airport there are buses to the city centre.
From the city centre to the EEA: it is a 15-minute walk from Plaza Nueva. Buses C31, C32, and C34 can be taken from Plaza Nueva.

Accomodation

CARMEN DE LA VICTORIA
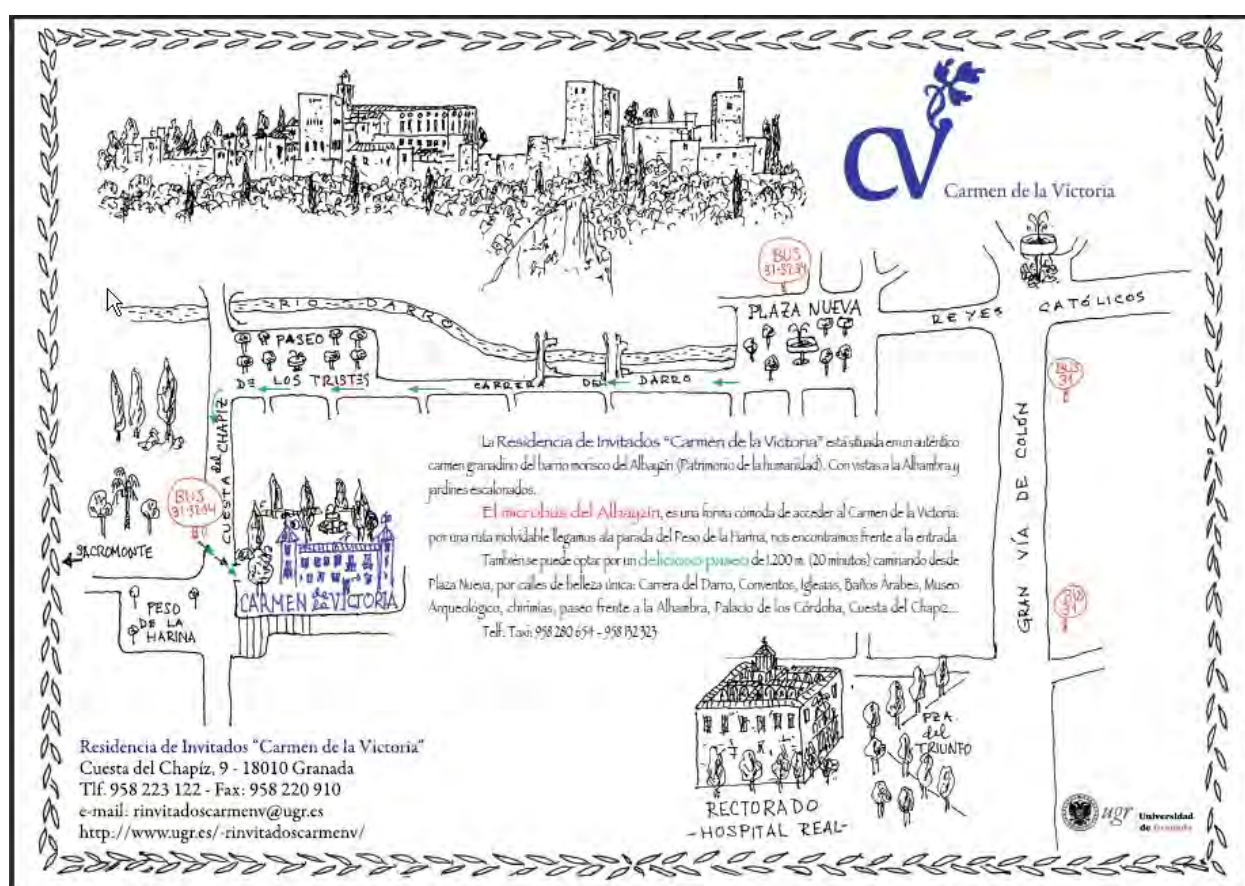
Address: Cuesta del Chapiz 9, 18010 Granada (opposite the venue)
Phone: +34 958 24 87 00
Website

Accomodation

Hotels for participants

Hostal Moni ALBAYZIN
Plaza de San Bartolomé 5
+34 958 28 52 84

Mobil MARISOL: +34 606 66 19 98
Email : hostalalbayzin@hotmail.com
Google Map

Hospedaje ALMOHADA
Calle Postigo de Zárate, 4
+34 958 20 74 46
Email: hospedajealmohada@yahoo.es
Google Map

Program

Monday 18th March
Morning session | Salón de Actos

9:00-9:30	Registration
9:30-10:00	Opening and Introduction of the Spring School Introductions by Thijl Sunier, Mayte Penelas, Pascal Buresi Chair: **Daniela Melfa**
10:00-10:45	Keynote lecture 1 by **Maribel Fierro** (CSIC), "Narratives on patronage in early al-Andalus ".
10:45-11:15	Questions and discussion
11:15-11:45	Coffee and tea break
11:45-12:30	Keynote lecture 2 by **Eirik Hovden** (University of Bergen), "*Waqf* and patronage in Yemen".
12:30-13:00	Questions and discussion
13:00-15:00	Lunch (not provided, except for keynote speakers)

Afternoon session | Workshops: **Parallel Session 1**	
Workshop 1	**Textual and Rethoric** | Chair: **Maribel Fierro** Room: Sala de Juntas de Casa del Chapiz
15:00-15:15	Presentation 1, by **Sadreddin Berk Metin** (Leiden University), "Internal Voices of Approval: Reconciling Patronage in Turkish Islamist Rhetoric. Discussant: **Bruno Cournoyer Paquin**
15:15-15:30	Questions and discussion
15:30-15:45	Presentation 2, by **Alon Dar** (Leiden University), "Power of persuasion: Patronage and Clientelism in Qurra b. Sharīk's letters". Discussant: **Jonathan Hassine**
15:45-16:00	Questions and discussion
16:00-16:15	Presentation 3, by **Mina Ibrahim** (GCSC, Gießen), "Reciprocating with a Muslim: The Politics of Khidma among Coptic Christians in Egypt". Discussant: **Amel Nouri**
16:15-16:30	Questions and discussion

Workshop 2	**Family** | Chair: **Thijl Sunier** Room: Sala de Juntas de los Mínimos
15:00-15:15	Presentation 4, by **Jens Fischer** (Münster University) "Literary Patronage in Almoravid al-Andalus: Reconstructing Ibn Quzmān's Networks" Discussant: **Sébastien Garnier**
15:15-15:30	Questions and discussion
15:30-15:45	Presentation 5, by **Said Reza Huseini** (Leiden University), "Early Muslim Patronage and its Impact on the Rise of Local Elites in the Early Islamic Bactria: The case of the Barmakids of Balkh". Discussant: **Béatrice Ferlaino**
15:45-16:00	Questions and discussion
16:00-16:15	Presentation 6, by **María González-Úbeda Alférez** (Autonomous University of Madrid), "The Role of Elite Families' Foundations in Lebanon's Sunni Community". Discussant: **Sonja Antanasijević**
16:15-16:30	Questions and discussion
16:30-16:45	Coffee and tea break

Parallel Session 2	
Workshop 3	**State institution** | Chair: **Pascal Buresi** Room: Salón de Actos
17:00-17:15	Presentation 7, by **James C. Rouse** (Aix-Marseille University), "The Turkish nomad: a subject of court patronage in medieval Anatolia?". Discussant: **Mina Ibrahim**
17:15-17:30	Questions and discussion
17:30-17:45	Presentation 8, by **Lucía García del Moral** (University of Granada), "Reflections on political change processes after the Arab Uprising: representation, opposition and authoritarian resilience. Reconsidering theoretical perspectives in the analysis of political change processes". Discussant: **Alba San Juan Pérez**
17:45-18:00	Questions and discussion
18:00-18:15	Presentation 9, by **Adrien de Jarmy** (Sorbonne University) "Patronage and Clients in the Sīra-maghāzī Historiography (1st/7th to 4th/10th century) Discussant: **Aleksi Hämäläinen**
18:15-18:30	Questions and discussion

Workshop 4	**Cities and Urbanism** | Chair: **Doris Behrens Abouseif** Room: Sala de Juntas de Casa del Chapiz
17:00-17:15	Presentation 10, by **Vincent Thérouin** (Sorbonne University and INALCO), "A tool for analyzing dynamics between cities and the territory in new conquered lands? Archaeological approach of the *waqf* system in Early Ottoman Bosnia (15th-16th centuries". Discussant: **Miguel Ángel Fernández Fernández**
17:15-17:30	Questions and discussion
17:30-17:45	Presentation 11, by **Suzan Abed** (Fayoum University) "The Patrons of Religious Architecture in the state of Ilkhanid Mongols in Iran (656-756 A.H. / 1258-1355 A.D.) An analysis of the relation between Architecture, Urbanism and Society in Ilkhanid aera". Discussant: **Anwar Masduki**
17:45-18:00	Questions and discussion
18:00-18:15	Presentation 12, by **Burak Fiçi** (Leiden University), "Clientelism, Reform and Conflagration in 18th and 19th Century Ottoman Istanbul". Discussant: **Diotima Matthijsen**
18:15-18:30	Questions and discussion
19:00-20:00	Welcome Reception by Granada Municipality at Carmen de los Mártires

Tuesday 19th March

Morning session | Salón de Actos	
	Chair: **Thijl Sunier**
10:00-10:45	Keynote lecture 3 by **Giacomo Luciani** (Sciences Po Paris, Graduate Institute of International and Development Studies, Geneva), "From clients to entrepreneurs and back: the parable of the Saudi bourgeoisie"
10:45-11:15	Questions and discussion
11:15-11:45	Coffee and tea break
11:45-12:30	Keynote lecture 4 by **Laura Ruiz de Elvira** (IRD) and **Christoph Schwarz** (CNMS), "Clientelism and Patronage after the 2011 uprisings: On networks of dependency".
12:30-13:00	Questions and discussion
13:00-15:00	Lunch (not provided, except for keynote speakers)

Afternoon session | Workshops

Parallel Session 1

Workshop 5	**Social relations** | Chair: **Araceli González Vázquez** Room: Sala de Juntas de los Mínimos
15:00-15:15	Presentation 13, by **Amir Muhammad Esmaeili** (Imam Sadiq University), "Patronage, Clientelism, and State—Society Relations in Muslim-Dominant Regimes". Discussant: **Vincent Thérouin**
15:15-15:30	Questions and discussion
15:30-15:45	Presentation 14, by **Moruff Mudasiru** (University of Ibadan) "Spiritual patronage : the making of muslim religious entrepreneur in a neoliberal Yoruba community, Nigeria". Discussant: **Koen van Wijk**
15:45-16:00	Questions and discussion
16:00-16:15	Presentation 15, **Seila de Castro García** (University of Granada), "The expenses (nafaḳa) of the slave established as a donation (ḥubs) according to the Kitāb al-Nafaḳāt by Ibn Rashīq (11th C)" Discussant: **Tillmann Schreinemacher**
16:15-16:30	Questions and discussion

Workshop 6	**North-African Politics** | Chair: **Daniela Melfa** Room: Sala de Juntas de los Mínimos
17:00-17:15	Presentation 16, by **Bruno Cournoyer Paquin** (University of Ottawa), "Resilience and Transformation of Political Clientelism in Ben Ali's Tunisia: the Cement Industry, a case study". Discussant: **Suzan Abed**
17:15-17:30	Questions and discussion
17:30-17:45	Presentation 17, by by **Amel Nouri** (EHESS), "Patronage and clientelism: Handicap the Tunisian women's political participation". Discussant: **Hagen Rinn**
17:45-18:00	Questions and discussion
18:00-18:15	Presentation 18, by **Alba San Juan Pérez** (University of Salamanca) "Water management and power legitimacy in Medieval North Africa: A historiographic approach". Discussant: **Adrien de Jarmy**
18:15-18:30	Questions and discussion

16:30-17:00	Coffee and tea break

Parallel Session 2

Workshop 7	**Ideology** | Chair: **Maike Neufend** Room: Salón de Actos
17:00-17:15	Presentation 19, by **Fitria Sari Yunianti** (Radboud University Nijmegen), "Connecting critical discourse analysis and translation studies: Uncovering the hidden power relation in Islamic translation books". Discussant: **Jame Rouse**
17:15-17:30	Questions and discussion
17:30-17:45	Presentation 20, by **Sébastien Garnier** (EHESS), "Evergetism in the Adilla of Ibn al-Šammāʿ: How to 'exfiltrate' the Sultan from political history". Discussant: **Alon Dar**
17:45-18:00	Questions and discussion
18:00-18:15	Presentation 21, by **Sumrin Kalia** (BGSMCS, Berlin), "Ideology and Politics; Intersections of Islamism and State in a Post-Colonial Democracy Discussant: **Francesco Caprioli**
18:15-18:30	Questions and discussion

Workshop 8	**War Economy** | Chair: **Laura Ruiz de Elvira** Room: Sala de Juntas de Casa del Chapiz
15:00-15:15	Presentation 22, by **Jonathan Hassine** (Sorbonne University) "The failure of brigadier general al-Aḥdab's "intifāḍa": Limitations of a Lebanese Sunni officer's clientelist network". Discussant: **Sadreddin Berk Metin**
15:15-15:30	Questions and discussion
15:30-15:45	Presentation 23, by **Diotima Matthijsen** (Utrecht University) "Patronage Systems in the Economy of Violence. From the Local Context of the Civil War in Sierra Leone, to the Global Economy of the War on Terror". Discussant: **Jens Fischer**
15:45-16:00	Questions and discussion
16:00-16:15	Presentation 24, by **Philippe Thalmann** (Advanced Studies in Social Sciences, EHESS), TBA. Discussant: **Nor Ismah**
16:15-16:30	Questions and discussion

19:00-21:00	Abbey of the Sacromonte, Sala Nuevo Inicio (opposite the Cathedral) Conference : **Pieter Sjoerd van Koningsveld** (Leiden University) and **Gerard Wiegers** (University of Amsterdam): "The Sacromonte Lead Books: Critical Edition of the original Arabic Texts and Analysis of the Religious Ideas". Presentation of a Dutch research project with images of the original Lead Books and the Parchment

Wednesday 20th March

Morning session | Excursion to Sacromonte

10:00	Start excursion : Escuela de Estudios Árabes (EEA)
10:00-10:30	Walk to **Sacromonte**
10:30-13:00	Visit abbey and manuscript collection
13:00	Free for visit

Thursday 21st March

Morning session | Salón de Actos

	Chair: **Daniela Melfa**
10:00-10:45	Keynote lecture 5 by **Thijl Sunier** (Vrije Universiteit), "Shifting landscapes of authority and leadership among Muslims in Europe. An anthropological-historical approach".
10.45-11:15	Questions and discussion
11.15-11:45	Coffee break
11:45-12:30	Keynote lecture 6 by **Doris Behrens Abouseif** (SOAS, University of London), "The Concept of Architectural Heritage in the Mamluk Sultanate".
12:30-13:00	Questions and discussion
13:00-15:00	Lunch (not provided except for keynote speakers)

Afternoon session | Workshops

Parallel Session 1

Workshop 9	**International Relations**	Chair: **Christian Lange** Room: Sala de Juntas de los Mínimos
15:00-15:15	Presentation 25, by **Koen van Wijk** (Leiden University), "Client Agency in the Patron-Client Relationship Between Iran and Hezbollah". Discussant: **Sumrin Kalia**

15:15-15:30	Questions and discussion
15:30-15:45	Presentation 26, by **Stephan Venmans** (Utrecht University), "Islamic Art for a 'Tolerant' Christian Monarch: The Conflicted Legacy of Islam under 'Arabophile' Roger II's Reign of Sicily (1130-1154)". Discussant: **Lucía García del Moral**
15:45-16:00	Questions and discussion
16:00-16:15	Presentation 27, by **Francesco Caprioli** (Autonomous University of Madrid and University of Milan) "Be counselors in the household of Uluç Ali: the diplomatic role of some Pasha's men (1568-1585)". Discussant: **Seila de Castro García**
16:15-16:30	Questions and discussion
Workshop 10	**Transmission and Enactment** | Chair: **Gerard Wiegers** Room: Sala de Juntas de Casa del Chapiz
15:00-15:15	Presentation 28, by **Tillmann Schreinemacher** (CNMS, University Marburg), "The length of a session in a medieval *majlis*". Discussant: **Said Reza Huseini**
15:15-15:30	Questions and discussion
15:30-15:45	Presentation 29, by **Nor Ismah** (Leiden University), "'We Learn from Each Other': Reciprocal Relationship between Female Ulama and the Jamaah". Discussant: **Fitria Sari Yunianti**
15:45-16:00	Questions and discussion
16:00-16:15	Presentation 30, by **Béatrice Ferlaino** (Universities of Florence and Turin), "Political action as complex mosaic — the role of OCP in shaping Moroccan society" Discussant: **Amir Muhammad Esmaeili**
16:15-16:30	Questions and discussion
16:30-17:00	Coffee and tea break

Parallel Session 2

Workshop 11	**Identity and Representation** | Chair: **Mercedes Volait** Room: Sala de Juntas de Casa del Chapiz
17:00-17:15	Presentation 31 by **Sonja Antanasijević** (Radboud University Nijmegen), "Wedding Celebrations in Egypt. Female entertainers - then and now". Discussant: **Philippe Thalmann**

17:15-17:30	Questions and discussion
17:30-17:45	Presentation 33, by **Aleksi Hämäläinen** (Utrecht University), "Turks of Tatars? – Dilemmas of Identity and Religious and Secular Affiliation among Tatar populations of the Russian Empire". Discussant: **Moruff Mudasiru**
17:45-18:00	Questions and discussion

Workshop 12	**State Actors** | Chair: **Albrecht Fuess** Room: Sala de Juntas de los Mínimos
17:00-17:15	Presentation 34, by **Miguel Ángel Fernández Fernández** (Granada University), "The re-elaboration of the Imārat al-Mu'minīn: the current Kingdom of Morocco". Discussant: **María González-Úbeda Alférez**
17:15-17:30	Questions and discussion
17:30-17:45	Presentation 35, by **Hagen Rinn** (CNMS, University Marburg) "Nationalism and Reform in Afghanistan as an elite project. Chance or hinderance?" Discussant: **Stephan Venmans**
17:45-18:00	Questions and discussion
18:00-18:15	Presentation 36, by **Anwar Masduki** (University of Groningen), "In Gus We Trust: Narratives of Saint Patronage in Contemporary Indonesia". Discussant: **Burak Fiçi**
18:15-18:30	Questions and discussion

20:30-23:00	Conference dinner at Casa Torcuato

Friday 22nd March	
Morning session | Salón de Actos	
Session 4	Chair: **Mayte Penelas**
10:00-10:45	Keynote lecture 7 by **Mohamed Elshahed** (Architect, Curator), **"**Architects, Patrons and making Cairo Since 1900**"**
10:45-11:15	Questions and discussion
11:15-11:45	Coffee and tea break
11:45-13:00	Conclusive session: Mayte Penelas, Araceli Vázquez Gónzalez, Thijl Sunier, Daniela Melfa, Maribel Fierro, Gerard Wiegers, Mercedes Volait. Chair: **Pascal Buresi**

Keynote Speakers: Titles, abstracts and biographies

You can find the literature in :
https://mycore.core-cloud.net/index.php/s/lKJ6BBIoph3ExCl

Doris BEHRENS-ABOUSEIF (SOAS, University of London), "The Concept of Architectural Heritage in the Mamluk Sultanate".

My paper deals with the Mamluk management of architectural heritage. It begins with a short note on the general attitude towards pre-Islamic monuments before focusing on the policy of the ruling establishment towards the monumental legacy of the earlier Islamic period as well as that of their immediate predecessors. It will discuss official restoration and maintenance policy while also referring to popular attitude in this matter.

Doris Behrens-Abouseif is Emeritus Professor at SOAS, University of London. She studied at the American University in Cairo, held her PhD from the University of Hamburg and her Habilitation from the University of Freiburg in Germany. From 2000 to 2014 she was the Chair of Islamic Art and Archaeology at SOAS (Nasser D Khalili). Previously she taught at American University in Cairo, and at the universities of Freiburg and Munich in Germany. She held visiting professorships in several universities (American Univ. Cairo, Bamberg, Berlin, Gent, Harvard, University of Virginia) and she is member of the Academia Europaea. Her list of publications covers a wide range of subjects from the early period to the 19th century with focus on Egypt and Syria: history of Islamic architecture, urbanism, Islamic cultural history, concepts of aesthetics and Orientalism, material culture and the decorative art (in particular metalwork).
Among her books:
- Egypt's Adjustment to Ottoman Rule, Leiden/ New York/Köln 1994
- Beauty in Arabic Culture, Princeton 1999.
- Cairo of the Mamluks, London/Cairo 2007.
- The Minarets of Cairo, London/Cairo 2010.
- Practising Diplomacy in the Mamluk Sultanate: Gifts and Material Culture in the Medieval Islamic World, London 2014 and 2016.
- The Book in Mamluk Egypt and Syria (1250-1517). Scribes, Libraries and Market. Leiden/Boston 2018.
https://www.researchgate.net/profile/Doris_Behrens-abouseif

Mohamed ELSHAHED (Architect, Curator), "Architects, Patrons and making Cairo Since 1900"

Since the year 1900 Cairo saw immense architectural and urban transformation surpassing the scale and scope of the previous millennium. Egyptian architects depended greatly on private patrons to evolve the profession and create a modern architectural identity for twentieth century Cairo. This talk will present the forthcoming book Cairo Since 1900 and focus on the findings concerning the relationship between architecture and patronage over the past century in Egypt.

Trained as an architect at the New Jersey Institute of Technology before joining the Aga Khan Program for Islamic Art and Architecture at MIT and completing his PhD at NYU's Department of Middle Eastern and Islamic Studies, **Elshahed**'s multidisciplinary scholarship and practice focus on the history of modernism in Egypt through architecture, images, and objects. As the Modern Egypt Project curator at the British Museum he built a new collection of material culture from the past century in Egypt to be part of the museum's permanent collection. He is the curator of Egypt's medal winning pavilion "Modernist Indignation" at the 2018 London Design Biennale and Cairo Now! City Incomplete at the 2016 Dubai Design Week featuring 65 Egyptian designers. Elshahed is the author of the forthcoming book Cairo Since 1900: An Architectural Guide, published by the American University in Cairo Press.

Maribel FIERRO (CSIC), "Narratives on patronage in early al-Andalus".

My presentation will deal with how the logics of patronage between the conquerors and the conquered - and also among the conquerors - were represented in Arabic historical writings dealing with the Iberian Peninsula. We shall look at a number of case studies (the Arabic texts will be provided with their translations) and analyze them to illustrate the terminology used and illuminate the variety of situations involved (captivity and manumission, maintenance of previous status, social mobility and new expectations, hierarchy and egalitarianism, individual and/or communitarian dependency).

Literature
Juda, Jamal (2005), "The economic status of the mawali", in Monique Bernards and John Nawas (eds.), Patronate and patronage in early and classical Islam, Leiden: Brill, 263-277.
Maribel Fierro (2005), "Mawālī and muwalladūn in al-Andalus (second/eighth-fourth/tenth centuries)", in Monique Bernards and John Nawas (eds.), Patronate and patronage in early and classical Islam, Leiden: Brill, 195-245.
Chase F. Robinson, "Slavery in the Conquest Period", IJMES 49/1 (2017), pp. 158-163.

Maribel Fierro is Research Professor at the Institute of Languages and Cultures of the Mediterranean (CSIC). Her research deals with the political, religious and intellectual history of al-Andalus and the Islamic West, Islamic law, the construction of orthodoxy and the persecution of heresies, as well as violence and its representation in Medieval Arabic sources.

Eirik HOVDEN (University of Bergen), "*Waqf* and patronage in Yemen".

I want to give an overview over typical forms of *waqf* in Yemen, with a main focus on the Zaydi, highland part of Yemen, mainly from around 1500 CE until the revolution in 1962. I will elaborate on how patronage could play a role in *waqf* on different levels by using some few, concrete cases and references to legal debates.

Literature
Brinkley Messick "Textual Properties: Writing and Wealth in a Shari'a Case", *Anthropological Quarterly*, Vol. 68, No. 3, Anthropological Analysis and Islamic Texts. (Jul.,

1995), pp. 157-170.

Eirik Hovden is since 2018 a post doctoral fellow at the section for Arabic, Department of Foreign Languages, University of Bergen, Norway. His PhD (2012) was on development of Zaydi fiqh and codification of waqf in Yemen. After that, he has worked in projects on Yemeni medieval history (viscom.ac.at) and on the Zaydi Islamic law of the imamate (usppip.eu).

Giacomo LUCIANI (Sciences Po Paris, Graduate Institute of International and Development Studies, Geneva), "From clients to entrepreneurs and back: the parable of the Saudi bourgeoisie".

The policies of the Saudi and other GCC governments before and during the first oil boom favored the creation of a private business community, which prospered on the back of government expenditure in all fields. As the first oil boom abruptly ended in 1985, the business community suffered a deep recession but mostly survived and progressively became less dependent on the state. This process culminated in 1999, when the state was seriously strapped for cash and the bourgeoisie was called to take a leading role in development. However, in 2004 oil prices started climbing again, and the state failed to reform its policies so as to further empower the bourgeoisie. The latter then fell back into a clientelist mode that further enriched it but undermined its historical legitimacy. As oil prices again collapsed in 2014, a new power structure lacking strong political legitimacy turned against the bourgeoisie and cowed it into total submission. This has pretty much destroyed the hope that the rentier Saudi state might evolve towards a productive, internationally competitive economy, where the State is supported by domestic taxation rather than oil revenue.

Literature
Luciani, G. "From Private Sector to National Bourgeoisie: Saudi Arabian Business" in Aarts, P. and G. Nonneman eds. *Saudi Arabia in the Balance* Hurst 2005.
Luciani, G. "Linking Economic and Political Reform: The Role of the Bourgeoisie" in Schlumberger, O. *Debating Arab Authoritarianism,* Stanford 2007.
Hertog, S. "Introduction" in Hertog, S. G. Luciani and M. Valeri *Business Politics in the Middle East* Hurst 2013.
Luciani, G. The Arab Gulf Bourgeoisie in the Context of Globalization, unpublished conference paper November 2017.

Giacomo Luciani *teaches at the Paris School of International Affairs, Sciences Po, and at the Graduate Institute of International and Development Studies in Geneva. His work has focused on the political economy of MENA. With Hazem Beblawi, he edited a book on "The Rentier State" (1987), which is frequently cited as one of the origins of the concept. His latest edited book, "Combining Economic and Political Development", discusses economic policies to support democratic transitions.*

Laura RUIZ DE ELVIRA (IRD) and **Christoph SCHWARZ** (CNMS),"Clientelism and Patronage after the 2011 uprisings: On networks of dependency".

One common demand in the 2011 uprisings in the MENA region was the call for 'freedom, dignity, and social justice.' Citizens rallied against corruption and clientelism, which for many protesters were the epitome of political tyranny. Social inequalities, corruption, clientelism, and patronage still cause discontent and trigger protests today, and the surveys of the Arab Barometer actually show that the two most important challenges perceived by the population in the MENA countries are constantly the economic situation and what is labelled as 'financial and administrative corruption'. However, the high relevance that citizens in the MENA region attribute to the phenomenon has not been sufficiently echoed in academia. Against this background we propose a network perspective on clientelism and patronage that takes clients and brokers' agency into account.

Literature
L. Ruiz de Elvira, C.H. Schwarz, I. Weipert-Fenner (eds), *Clientelism and Patronage in the Middle East and North Africa. Networks of Dependency*, Abington, UK and New York, NY: Routledge, 2018.
J. Clark, "Social Movement Theory and Patron-Clientelism: Islamic Social Institutions and the Middle Class in Egypt, Jordan, and Yemen", *Comparative Political Studies*, 2004, 37, 941.

Laura Ruiz de Elvira *is a permanent researcher at the French Institut de Recherche pour le Développement (IRD). Her research interests focus on charities and social movements, political crisis and social policies, namely in Syria and Tunisia. She is the author of Associations de bienfaisance et ingénieries politiques dans la Syrie de Bachar al-Assad. La rupture du contrat social (Karthala, 2019) and, together with T. Zintl, of Civil Society and the State in Syria: The Outsourcing of Social Responsibility (Lynne Rienner, 2012). Together with C. H. Schwarz and I. Weipert-Fenner she has edited Clientelism and Patronage in the Middle East and North Africa. Networks of Dependency (Routledge, 2018).*

Christoph H. Schwarz *is a Post-doc researcher at the Center for Near and Middle Eastern Studies at Philipps-University Marburg, Germany. His research focuses on intergenerational relationships, political participation, social exclusion and precariousness, collective memory, and social movements, namely in Palestine, Morocco and Spain. Recent publications and editorial work: YOUTH. Thematic issue #9 of the journal META (Middle East − Topic & Arguments); Family and the Future. In: J. Gertel, R. Hexel, eds. (2018) [Coping with Uncertainty: Youth in the Middle East and North Africa](#). London: Saqi. p. 115-132.*
Together with Laura Ruiz de Elvira and I. Weipert-Fenner he has edited Clientelism and Patronage in the Middle East and North Africa. Networks of Dependency (Routledge, 2018).

Thijl SUNIER (Vrije Universiteit), "Shifting landscapes of authority and leadership among Muslims in Europe. An anthropological-historical approach".

Religious authority refers to the fundamental question as to who is entitled to speak legitimately on behalf of Islam and has persuasive qualities to connect to Muslims. 'Islamic authority' is often taken for granted as a quality that self-evidently emanates from religious doctrines and knowledge. Authority vested in individuals ultimately rests on the authoritative status of religious texts, it is argued. I question that assumption. Religious authority is not self-

evident, but must be reaffirmed continuously. Especially in situations of rapid social change and development, legitimacy of religious authority becomes a crucial issue. Religious authority is a dynamic rather than a quality. To understand how religious authority evolves and what factors and resources contribute to this dynamic, we need to unpack contexts, circumstances in order to understand the temporality of religious authority.

In my talk I will address this dynamic with regard to Muslims with a migrant background in Europe. A historical analysis reveals the temporality of Islamic authority and the shifting grounds for the legitimacy of leadership and guidance. I will provide a historical account of how the Islamic infrastructure developed from the early 1970s onwards and what factors accounted for the reproduction of Islamic authority throughout the years.

The organizational landscape among Muslims with a migrant background in Europe of three decades ago was mainly based on strong ties and networks with the countries of origin. Religious practices of Muslims were rooted firmly in the countries of origin, and mosques were run by Muslim organizations that had their origins also in the home countries, often controlled by headquarters there. Religious and other loyalties and senses of binding were inextricably linked and entangled. Islamic observance and religious life revolved around the mosque and was practiced in familial and communal networks based on common origin. Today the authoritative frames and institutional settings that have long shaped community building still operate, but their legitimacy is questioned by a growing number of Muslims and the legitimacy of established institutions and authorities is under heavy pressure.

Since the logic of patronage involves the (re)distribution of services, power, and resources, a historical analysis of patronage relations and loyalties among Muslims in Europe constitute an excellent starting point for unpacking and analysing the shifting landscapes of authority and leadership among Muslims in Europe.

Literature
Sunier, T. 2018. 'The Making of Islamic Authority in Europe' in: M. Hashas, N. Valdemar Vinding, K. Hajji and J.J. de Ruiter (eds.) *The Imamate in Western Europe. Developments, Transformations, and Institutional Challenges*. Amsterdam: AUP, pp. 49-67.
Sunier, T., H. van der Linden & E. van de Bovenkamp 2016. 'The long arm of the State? Transnationalism, Islam, and nation-building: the case of Turkey and Morocco' *Contemporary Islam* Vol. 10(3): 401-420.
Pitt-Rivers, J. 2011. 'The Place of Grace in Anthropology' *HAU. Journal of Ethnographic Theory* Vol 1(1): 423-450.
Blok, A. 1969. 'Variations in Patronage' *Sociologische Gids* Vol. 16(6): 365-378.

Thijl Sunier *is professor of cultural anthropology, holds the chair of 'Islam in European Societies' (VU Amsterdam). Currently he conducts a research project on Islamic authority, religious critique, leadership and knowledge production in Europe. Currently he is involved in a European (EU funded) research project 'Mediating Islam in the Digital Age' (MIDA). His latest English books: Transnational Turkish Islam (2015) (with Nico Landman), Palgrave Macmillan; Islam and Society, Critical Concepts in Sociology (4 edited volumes) (2018), Routledge. He has written several reports on Islam in the Netherlands commissioned by the Dutch government. He is chairman of the board of the Netherlands Inter-University School for Islamic Studies (NISIS) and executive editor of the Journal of Muslims in Europe (JOME/Brill).*

The Parchment and Lead Books of Granada

The Sacromonte Lead Books: Critical Edition of the original Arabic Texts and Analysis of the Religious Ideas.
Presentation of a Dutch research project with images of the original Lead Books and the Parchment
(Spanish versión)
Los libros plúmbeos del Sacromonte. Edición crítica de los textos originales en árabe y análisis de las ideas religiosas
Presentación de un proyecto científico holandés
Con imágenes de los originales de los Libros Plúmbeos y el Pergamino

By **Prof. dr. Pieter Sjoerd van Koningsveld**, professor emeritus of Islamic Studies at Leiden University and
Prof dr. Gerard Wiegers, professor of History of Religions and Comparative Religious Studies at the University of Amsterdam

The Archives of the Sacromonte preserve a great historical treasure that will be the object of a presentation by two Dutch scholars at the Palace of the Archbishop in Granada, on Tuesday March 19, at 19.00 hours. The treasure we are speaking of consists of Arabic texts on a sheet of parchment and on numerous small tablets of lead, which were discovered in Granada, at the end of the 16th century, in the tower of the old Friday Mosque and in various caves of the "Val Paraíso" hill, which henceforth became called "Sacromonte". These Arabic texts are among the very latest literary production of the Granadan "Moriscos", who were of Andalusi Muslim origin and who continued to live in Spain, often attached to their ancient Islamic faith in secret.
With the permission of the Archbishop of Granada, the Dutch scholars, who are specialized in the History of Religions in general, and especially in the religious history of Muslims living in as minorities in Christian Spain, are preparing a study, edition and translation of these texts, which have been the object of heated discussions in the 17th century and which have regained international academic interest in the present time. Professors Van Koningsveld (Emeritus Professor of Islamic Studies at Leiden University) and Wiegers (Professor of Comparative Religious Studies at the University of Amsterdam), will present a report of their research-project and will shed new light on the religious messages of these enigmatic texts.

Pieter Sjoerd van Koningsveld is emeritus professor of Islamic Studies at Leiden University (The Netherlands). His work focuses, first of all, on Christians in Al-Andalus and their Latin-Arabic manuscripts and texts. His most recent study in this field is The Arabic Psalter of Ḥafṣ ibn Albar al-Qûṭî. Prolegomena for a Critical Edition. Leiden 2016 (239 pp). He also has various publications on the circulation of Arabic manuscripts in Christian Spain. In addition, he authored many articles and books on contemporary Islam and Muslims in Western Europe.

Gerard Wiegers is full professor of Comparative Religious Studies at the University of Amsterdam. His research concentrates on the relations between Islam and other religions in Europe and the Muslim West, in particular on Mudejars and Moriscos and the history of Islamic and Jewish minorities in Europe and the

Middle East. His projects have led to publications in major peer-reviewed journals and book series, most recently, Polemical Encounters: Polemics between Christians, Jews and Muslims in Iberia and Beyond, Mercedes García-Arenal and Gerard Wiegers, eds. Pennsylvania: Penn State University Press, 2019.

Together, they have published such studies on the Lead Books as:

P.S. van Koningsveld and G.A.Wiegers: 'The Parchment of the 'Torre Turpiana': The Original Document and its Early Interpreters', in: *Al-Qantara* XXIV, fasc. 2 (2003), pp. 327-258 (includes photos of the parchment found in the Torre Turpiana (Granada), pp. 254-258

(Spanish: 'El Pergamino de la "Torre Turpiana": El Documento Original y sus Primeros Intérpretes', in: *Los Plomos del Sacromonte*. Invención y tesoro (M.Barrios Aguilera y M. García-Arenal, eds): Valencia, Granada, Zaragoza: Universitat de València, Universidad de Granada, Universidad de Zaragoza, 2006, pp. 113-139

P.S. van Koningsveld and G.A.Wiegers: "Five Documents Illustrating the Early Activities of Miguel de Luna and Alonso del Castillo in Deciphering and Translating the Arabic Passages of the Parchment found in the Torre Turpiana in Granada," in: María Julieta Vega García-Ferrer, María Luisa García Valverde & Antonio López Carmona (eds.), *Nuevas aportaciones al conocimiento y estudio del Sacro Monte. IV Centenario Fundacional (1610-2010)*, Fundación Euroárabe: Granada 2012, pp. 215-258 P.S. van Koningsveld and G.A.Wiegers: 'The Book of the Enormous Mysteries that James the Apostle Saw on the Sacred Mountain for the Great Gathering, Written at his Order by Cecilio, his Disciple - Lead Book Number 22 in the Sacromonte Archive, Granada, Arabic text and English translation with notes', in: María Julieta Vega García-Ferrer, María Luisa García Valverde & Antonio López Carmona (eds.), *Nuevas aportaciones al conocimiento y estudio del Sacro Monte. IV Centenario Fundacional (1610-2010)*, Fundación Euroárabe: Granada 2012, pp. 259-272

Aḥmad Ibn Qâsim Al-Ḥajarî, Kitâb Nâṣir al-Dîn 'alâ 'l-Qawm al-Kâfirîn (The supporter of religion against the infidel). Madrid, CSIC, 2016. (with Q. al-Samarrai)

P.S. van Koningsveld and G.A.Wiegers, 'Marcos Dobelio's Polemics against the Authenticity of the Granadan Lead Books in Light of the Original Arabic Sources' in: *Polemical Encounters: Polemics between Christians, Jews and Muslims in Iberia and Beyond*, Mercedes García-Arenal and Gerard Wiegers, eds. Pennsylvania: Penn State University Press, 2019, pp. 203-268.

(includes: "Book of the Outstanding Qualities and Miracles of Our Lord Jesus and of His Mother the Holy Virgin Mary. كتب محاسين سيدنا يصوع ومعاجزه وامه مريم الصالحة العذرة. Edition and Annotated Translation of Sacromonte Lead Book Number 7", pp. 222-268.)

Abstracts and short biographies of the participants

(In alphabetical order)

Suzan ABED (Fayoum University), "The Patrons of Religious Architecture in the state of Ilkhanid Mongols in Iran (656-756 A.H. / 1258-1355 A.D.) An analysis of the relation between Architecture, Urbanism and Society in Ilkhanid aera".

Patronage is a critical issue in the medieval Islamic world, especially in the societies that had been ruled by Mongols after the first invasion by Genghis Khan in a complex society pyramid we have a non-Muslim ruler, Non-Muslim nobility and the rest of society included Muslims and non-Muslims. The propose of this paper is to answer a complex question about the constructions and religious building in Iranian cities that have been under the reign and authority of Mongols then during the era of the state of Ilkhanid Mongol which some of its rulers convert into Islam. However, the essential point that when Islam became the official religion of the Ilkhanid state and a wide range of constructions, administrative, economic and political reforms accompanied this conversion. The question is "why? who? For whom? By whom?". The answer to those points will draw and focus on the relation between the architecture, Urbanism and society. Some examples reflect the authorities of the ruler when he decided to build new suburbs or city such as Mahmoud Ghazan Khan when he built "Abwab Al-Ber" (The gates of pity), and a great endowment (Awqaf) has been done for that. Moreover, his brother made the same in his new capital city Soltaniyeh.
Nevertheless, the most important point when the Prime Ministers Competing with ruler and public to build religious buildings and giving the priority to Sufism and Sufis, and all of them have his aim. Many examples will be present with maps, photos, plans and archival photos to outline the role of patronage in urbanism whatever what was their aim of that.

Suzan Ismail Mahmoud Ibrahim Abed is PhD. Researcher in Islamic architecture, she holds an MA. In Ilkhanid Architecture in Iran. Suzan works an Editorial secretary for Arabs memory and Memory of Egypt magazines.

Sonja ANTANASIJEVIĆ (Radboud University Nijmegen), "Wedding Celebrations in Egypt. Female entertainers - then and now".

This presentation aims to show how wedding entertainment in Egypt has changed over the years, since the time of Napoleon's expedition until now. We will be looking at the role and (re)presentation of the female dancers at wedding celebrations, past and present.
Female wedding dancers were and, to an extent, remained an important part of a wedding celebration in Egypt. They have been struggling, however, since the beginning with how the society perceives them. On the one hand they were marginalized for their profession, and on the other praised for bringing joy on the wedding day, their presence sometimes even being seen as a matter of prestige of a family that hired them.
Female dancers were and still are sought for by many clients, both local and foreign, who wish to be entertained. With few exceptions, not many dancers were considered to be respectable artists, therefore not many patrons were interested to support this art form. However, last few

decades have brought a change – once this dance became a global phenomenon, dancers from all around the world started travelling to Egypt to work, learn or see dance events, like weddings, live. Also, a rapid rise of dance workshops and festivals has brought a new phenomenon – dancers try to be patrons for another dancer. This will be briefly discussed in the third part of the presentation.

The presentation will be divided into three parts. The first part will feature a brief historical overview of wedding entertainment and will rely on texts and visual sources produced by travelers to Egypt in the 19th century. The second part will deal with the figure of the traditional female wedding dancer throughout the 19th and 20th century. The final part will examine the transformation of Egyptian wedding celebrations, and how the globalization and the new media have been influencing the wedding entertainment industry – especially a relationship between dancers and their clients and patrons

Sonja Antanasijević *is a PhD candidate at the Radboud University. Her thesis examines the role of emotional expression in Egyptian oriental dance from the late 18th century until today, and how the visual media influenced its development. She studied Film directing and Media arts in Serbia and Germany. She is currently a lecturer in Moving Image at the Media Design Department at the German University in Cairo.*

Francesco CAPRIOLI (Autonomous University of Madrid and University of Milan), "Be counselors in the household of Uluç Ali: the diplomatic role of some Pasha's men (1568-1585)".

With this presentation I show the diplomatic role that many neo-Muslims and Christian slaves fulfilled as members of Uluç Ali Pasha's household. By analysing three cases of study, I want to point out how ethnic networks were fundamental for managing a political household in the Ottoman Mediterranean world and, at the same time, maintaining fruitful relationships with some European political powers. In the first case, I will illustrate the figure of Mami Corso, a neo-Muslim who served Uluç Ali in Algiers as his private advisor in the years before Lepanto (1571). Mami, originally known as Philippo de Pino from Corsica, played a leading position during the diplomatic relationships between the Spanish Monarchy and the Ottoman province of Algiers, since he carried out the negotiations with the Spanish informal ambassador, a Corsican merchant named Francisco Gasparo and most likely his relative. Then, I will show the case of Pedro de Brea, a Genoese slave in Istanbul who ruled over Uluç Ali's Christian slaves in the Ottoman capital. This appointment made Pedro de Brea a broker in charge of the slaves' trade with many European agents. His relationship with the *bailo* of Venice went beyond this role, as Brea managed how and when Venetian ambassadors could meet Uluç Ali in exchange for profitable favours. Finally, I will conclude with the most powerful figure of Uluç Ali Pasha's household: Risuan Aga, a Sicilian turned Muslim who was at the service of Uluç Ali as his personal advisor. Coming from the city of Trapani, Risuan oversaw a diplomatic crisis at the beginnings of the 1580's due to an Algerian galley plundered by Venetian sailors which was carrying a large sum of gold and gifts to Istanbul.

These three short histories speak us about the presence of informal networks marked by individual economical profits. Thanks to neo-Muslims and their ethnic origins, those networks were a natural extension of the Ottoman patronage and clientelism system within the Mediterranean world.

Francesco Caprioli *was born in 1992 in Rho (Milan). After a Bachelor's Degree in History (2014) and a Master's Degree in Historical Sciences (2016) at the Università degli Studi di Milano, he began in 2016 a PhD in Early Modern History at the Universidad Autónoma de Madrid jointly with the Università degli Studi di Milano. Under the supervision of Rubén González Cuerva (IH-CSIC), he is currently working on his PhD dissertation "Political Cultures and Practices of Diplomacy in the Early Modern Mediterranean: The Patronage Network of the Kapudan-ı Derya Uluç Ali Pasha, 1571-1587".*

Seila de CASTRO GARCÍA (University of Granada), "The expenses (nafaḳa) of the slave established as a donation (ḥubs) according to the Kitāb al-Nafaḳāt by Ibn Rashīq (11th C)"

Although most of the times nafaḳa is seen as the maintenance - or the expenses - of the wife by her husband, it also involves the support of the children, elders, slaves and beasts. In particular this conference focuses on the expenses of the slave that has been given as a donation (ḥubs) and who should pay them. This expenses include clothing, food and accommodation among others. The particular situation of the slaves given as a donation – who can be muslims or not – raises questions about their rights in the Islamic Law. According to it, if this maintenance is not provided it can be reported to the local authority (ḳādī) who will act as an intermediary between the owner and the slave. But how does the law work when this slave is given as a donation? Does the slave have the same rights as before or are they different? The Kitāb al-Nafaḳāt written in the 11th Century by the andalusian author Ibn Rashīq is a small guide for law scholars regarding the duties of the husband to his wife, children, elders, slaves and beasts. Divided in 44 chapters it includes practical cases for the daily life for all the above mentioned groups that include divorce, manumission of slaves, rights of the orphans, maintenance of the elders, dowry, wedding gift, etc.

Seila de Castro García *was born in Salamanca (Spain), she completed her degree in Arabic and Islamic Studies at the University of Salamanca in 2011. She finished her MA degree in Arabic and Hebrew cultures the following year at the University of Granada where she is studying her PhD since 2014.*

Bruno COURNOYER PAQUIN (University of Ottawa), "Resilience and Transformation of Political Clientelism in Ben Ali's Tunisia: the Cement Industry, a case study".

This presentation proposes to examine the transformations of the practices and networks of political clientelism under the Ben Ali regime (1987–2011) in Tunisia. These transformations are tightly bound with those of the country's institutions and political economy over the period. Thus, we can observe that the practices and networks of political clientelism have changed in step with the intertwined processes of economic liberalization and of the personalization of political power. Clientelist practises associated with the hegemonic party, the RCD, have yielded to practices associated with the informal networks of the presidency. This presentation will examine these transformations through a case study of the cement industry. It is based on extensive fieldwork conducted between 2014 and 2015, including 26 semi-directed interviews with middle managers in the industry. It will argue that the turning point for the sector was the privatization process, which unfolded between 1998 and 2005. When the cement plants were public, political clientelism was centred around the RCD. This form of clientelism can be described as "partisan," reinforcing the party's hegemony by

allowing it to distribute patronage, in the form of jobs and credit; but also to extract patronage, in the form of financial and material contributions. These practices disappeared in private firms, while they faded progressively in public firms between 2000 and 2010.

However, political clientelism didn't disappear from the industry altogether, but rather adapted to a changing political and economic environment. As political power became increasingly personalized and concentrated in the presidency, practices associated with "crony capitalism" became more prevalent. The president's power to create regulations was manipulated to favour the financial interests of a close circle of the president's friends and relatives. Political clientelism was therefore mobilized differently by the regime, this time to control the access to wealth—and by the same token, to political influence.

Bruno Cournoyer Paquin *is a doctoral candidate in political science at the University of Ottawa and doctorant associé at the Institut de recherche sur le Maghreb contemporain (IRMC). His research interests include informal politics, political clientelism, corruption, authoritarian regimes, and political transitions.*

Alon DAR (Leiden University), "Power of persuasion: Patronage and Clientelism in Qurra b. Sharīk's letters".

When ruling an empire, it is crucial for the rulers to effectively implement their policies and extract taxes. In the early Islamic empire, this process of governing went through several intersections. As the Umayyad governor of Egypt in 90-96H/709-714 CE, Qurra b. Sharīk acted at one of those intersections. He served as a power-broker between the caliph and local elites and headmen in Egypt, whose loyalties lied primarily with their local constituency and their own interests. The correspondence between Qurra and one such local headman, Basileios, documented in papyri evidence and uncovers the difficulties Qurra encountered in his attempt to rule the province. I argue that in order to do so, he applied not only rhetoric of power and threats in his letters, but also made an aware attempt to establish a reciprocal bond with Basileios, in which he promised him personal and communal benefits. Using what we may call 'explanation and justification' elements in his letters, Qurra revealed his expectations of the functioning of the political-administrative apparatus as well as good governorship.

Arietta Papaconstantinou has suggested that Basileios' independent actions propelled the Muslims to appoint their own administrators, who did not rely on local support. Papaconstantinou based her argument on the rhetoric of power manifested in Qurra's letters. Following her analysis, I too argue that Basileios acted as an independent authority. However, I propose a different analysis of Qurra's use of language in his letters. After discussing the elements of 'explanation and justification', I will argue that Qurra's growing frustration with Basileios was also a result of pressure from the caliph's court, since Qurra held an instrumental role in the implementation of the caliphal needs and policies. Similarly, I analyze Qurra's criticism in the light of Basileios' relation with the governor and with his local constituency.

These analyses allow me to then discuss the concept of patronage and clientelism in early Islamic Egypt, applied by the governor Qurra b. Sharīk.

Alon Dar *is a PhD student at "Embedding Conquest: Naturalising Muslim Rule in the Early Islamic Empire (600-1000)" [ERC project], Leiden University. His research focus on socio-political aspects of Early Islamic Egypt and Khorasan.*

Amir Muhammad ESMAEILI (Imam Sadiq University), "Patronage, Clientelism, and State—Society Relations in Muslim-Dominant Regimes".

This writing engages in a debate about the effects of informal institutions — including patronage, clientelistic relations, and communal networks — on the effectiveness of welfare programmes, as well as welfare conditions of citizens in non-secular developing nations in Muslim community. There is a normative assumption that informal institutions, especially patronage and clientelistic relations, tend to bring about negative consequences on human development by keeping the underprivileged population dependent on their political patrons for survival and thus exposing them to exploitation, coercion, and fear. Some scholars also find that the political use of welfare and social programmes such as microfinance by political organisations and elites, contributes to exploitative relations which are detrimental to the interests of poor clients. In contrast to such theoretical and empirical expectations, more recent scholarly work in the field of comparative politics finds that patronage-based and clientelistic informal linkages can potentially contribute to the improvement of welfare conditions of citizens in the absence of a welfare state. This prompts us to ask whether patronage politics and clientelistic networks promote or hinder the effectiveness of welfare programmes in non-secular developing societies in Muslim community, where religious organisations play a significant role as providers of welfare services.

Amir Muhammad Esmaeili *is a PHD candidate at Imam Sadiq University, Tehran. His major is Islamic Studies and Political Science. In addition his research interests include Middle East and North African Studies, International Relations and foreign policy of the Islamic Republic of Iran. He has been cooperating as an expert and analyst in many Iranian institutions, research centers, Newspapers and News organization.*

Beatrice FERLAINO (Universities of Florence and Turin), " Clientelism: a versatile form of legitimacy - The Moroccan case of OCP - ".

The OCP - *Office Chérifien des Phosphates* - was created by the French administration in 1921 and since that time it has the monopoly of Moroccan phosphate reserves, which makes it the largest national enterprise. Born as Royal Office, it became a Corporation in 2006 and created the OCP Foundation as social branch. The OCP remains a central and strategic source of wealth for the Moroccan nation and its involvement in State construction has been crucial since its born: during the protectorate period the OCP was central in defining the actions of the French administration; with the independence, it remained a Royal Office and assumed a glow of mystery, which made it commonly named as *"boîte noire"*, and a paternalistic relationship regarding its employees. With the openness of Morocco to neoliberalism the OCP changed its image but still kept its role and became a partner of the State in the concretisation of the "Royal Vision" for modernise Morocco, influencing it and engaging itself thought the OCP Foundation.
Starting from the weberian perspective that patronage and clientelist relationships must not be considered as bad forms of government or premodern and pathologic management of power, but as specific form of authority and legitimacy, the intervention wants to analyse how formal and informal connections adapt themselves in different contexts, interacting nowadays in shaping society and government measures. By exploring the results of my fieldwork in Morocco, the speech addresses the particular condition of practices of outsourcing that,

shifting between normativity and informality, interact in the construction of the State. The example of the OCP will be developed in the speech to show us that clientelist relations are strongly versatile forms of legitimacy and power distribution, able to change shape according to historical and local contexts.

Beatrice Ferlaino *is a Phd student in "Social and Political Change" at the Universities of Florence and Turin. She currently attends the first year of the doctoral program and her Phd research develops her previous interest in the analysis of the political implications of agricultural management.*

Miguel Ángel FERNÁNDEZ FERNÁNDEZ (Granada University), "The re-elaboration of the Imārat al-Mu'minīn: the current Kingdom of Morocco".

Firstly, it is necessary to underline that in Morocco the person of the king not only holds the political power, but also the religious one as being considered Commander of the Believers (Amīr al-Mu'minīn) according to the article 41 of the Constitution of 2011. This title of caliphal nature recognizes its role as First Ulema of the country, as well as the right to exercise as the imam of the Islamic community or Umma. This conception of power is based on a type of hierarchical organization related to Islamic basis. The case of Morocco is presented as an example of how these hierarchical structures which come from the very beginnings of Islamic civilizations remind in some contemporary Arab states such as the Kingdom of Morocco. With this presentation I will try to explain the basis of this relationship, explaining concepts of classical Islam that remain nowadays in Morocco. Some of these concepts are the Imārat al-Mu'minīn, the baraka or the concept of šarīf. The 'Alawī dynasty, which governs Morocco since the seventeenth century, enjoys the recognition of a sharif family (šarīf) as being considered descendants of the prophet Muḥammad through the children of the marriage between 'Alī and Fāṭima. Because of that, the King is considered Amīr al-Mu'uminīn. These theoretical considerations find their physical manifestation in the way in which the Moroccan rulers have presented themselves since long time ago. A clear example of this phenomenon is the annual celebration of the Feast of the Throne ('īd al-'arš) which can be interpreted as the re-elaboration and updating of the bay'a, an act or ceremony that has survived throughout Islamic history since Muḥammad's time to the present day.

Miguel Ángel Fernández Fernández *is graduated in Arabic and Islamic Studies in the University of Granada and Master in International Relations in the University CEU San Pablo of Madrid, now he has a FPU contract from the Spanish Government to develop his PhD thesis about contemporary Islam in Morocco.*

Burak FIÇI (Leiden University), "Clientelism, Reform and Conflagration in 18th and 19th Century Ottoman Istanbul".

During the 18th and 19th centuries, Istanbul was hit by dozens of devastating city fires that had enormous impacts on the social and political life. Some sources tend to see accidents and 'God's will' as the major cause of these 'conflagrations', while others focus more on arson and sociopolitical disturbances. However, the historical context gives us an understanding of the frequent occurrence of conflagrations which are partly related to the transformation that the Ottoman bureaucracy underwent under the reigns of the sultans Selim III (r. 1789-1807) and Mahmud II (r. 1808-1839). In the early modern clientelist Ottoman state system, the a'yân,

local notables, functioned as state's representatives and tax collectors in the provinces and dominated the economic system. On the other hand, the Janissary corps that also served as fire brigade gradually turned into an autonomously moving ineffective medieval legion. Seeking a remedy for the economic and social-political relapse, Selim III and Mahmud II targeted these institutions, attempted to centralize the power and reorganize the bureaucratic, administrative and military systems. While realizing these reforms, both sultans faced (conservative) resistance. Selim III had to deal with a Janissary coup in 1807 and a 'counter-revolution' in 1808 that cost him his life. An end was brought to rebellious activities of the Janissary corps by Mahmud II who ordered the bombing of the Janissary barracks in 1826. In that same period, the inhabitants of Istanbul experienced numerous conflagrations, remarkably, with peaks in the years 1808 and 1826. To what extent did accidents, 'God's will', arson or other events played a role in the occurrence of conflagrations in these turbulent 18th and 19th centuries? Based on the analyses of both Ottoman and European perspectives, my research re-evaluates the conflagrations of Istanbul with a focus on the connection between conflagrations and the political context.

Burak Fiçi *is a second-year research master student at the Department of Middle East Studies at Leiden University where he obtained his BA in Turkish Studies (cum laude) in 2016. Currently he is researching the socio-political aspects of the conflagrations of 18th and 19th century Ottoman Istanbul.*

Jens FISCHER (Münster University), "Literary Patronage in Almoravid al-Andalus: Reconstructing Ibn Quzmān's Networks".

Literary life in al-Andalus during the Almoravid period (1090–1155) is usually thought to have gone through a crisis in patronage brought about by the demise of the highly cultured Taifa kings at the hands of fanatical Berber nomads. Under this scenario, professional poets would have been condemned to an itinerant life and financial insecurity. The Cordovan poet Ibn Quzmān (approx. 1090–1159) is often presented as a case in point, constantly in search of new patrons among the urban middle classes of different cities and adopting vernacular strophic poetry (zajal), often in the form of begging poems, as a reaction to this crisis. However, a closer look at both the poems and historical sources reveals a different picture. Once his patrons are systematically identified with the help of biographical dictionaries, chronicles and anthologies, a distinct pattern emerges. Most, if not all, of his patrons prove to be wealthy and influential members of the Andalusi elite, occupying important judicial, administrative and military positions. They form networks based on kinship, education, profession and political expediency, coalescing around rich and powerful families such as the Banū Zuhr of Seville, the Banū Ḥamdīn of Cordova and the Banū Saʿīd of Granada. An analysis of the connections between Ibn Quzmān's patrons reveals how he strategically exploited these networks for financial gain and social advancement, and how they helped him adapt to unfavorable political situations. Literary life in Almoravid al-Andalus, far from experiencing a crisis in patronage, can thus be shown to be vibrant and flourishing, with poetic recitations constituting an essential part of official celebrations, cultivated salons and fashionable parties. Contrary to what is often assumed, there was no lack of potential patrons for talented poets.

Jens Fischer *studied Spanish Philology and Arabic and Islamic Studies at the universities of Münster, Oviedo and Tunis El Manar. He is currently writing his M.A. thesis about the social context of Ibn*

Quzmān's poetry. His research interests include the history and literature of the "postclassical" period, especially in al-Andalus and North Africa.

Lucía GARCÍA DEL MORAL (University of Granada), "Reflections on political change processes after the Arab Uprising: representation, opposition and authoritarian resilience. Reconsidering theoretical perspectives in the analysis of political change processes".

The Arab uprisings were a profoundly transformative political event that affect regimes configuration. This proposal focuses on studying party systems transformations' after Arab Uprisings though analysing political change and authoritarian resilience in the Arab world. Traditional literature has not considered political parties as an explanatory factor of political change. However, the trajectory of the MENA party systems seems intrinsically linked to political regimes' evolution.

The number of systematic investigations on parties in non-democratic regimes is limited and party systems in authoritarian regimes were reduced to a single category of hegemonic systems. In addition, proposals for classifying MENA regimes and party systems are based on liberal democracy standards. But in non-democratic regimes parties could play different functions that they play in Western democracies. Having weakly structured party systems could be due to a limited degree of political competition and the lack of incentives for developing effective strategies in authoritarian regimes. Parties fulfil different functions according to the regime in which they operate, acting as pillars for reinforcing authoritarianism or facilitating political opposition roles'.

Also, this research considers that authoritarian characteristics of some of MENA regimes make it impossible polarization. In some non-democratic regimes the main political parties moderate their discourse and compromise on their ideological positions in order to form governing coalitions. This indicates that –in such contexts –religious cleavage could not be an explanatory factor. Although other MENA regimes, show high number of poles based on sectarian cleavages which could point out multipolar systems. Structures of representation could be considered systems of elite co-optation in authoritarian regimes, even in those where there is no party system or the opposition acts in a clandestine manner. Therefore, studying authoritarian tactics in structures of representation –such as Parliaments with or within parties-are also essential pieces of this research.

Lucía García del Moral *is a PhD student in Comparative Politics at University of Granada where she is working on political parties and political change in the Middle East and North Africa. She is visiting PhD student at Université Mohammed V of Rabat and she was visiting PhD researcher at the Institute of Arab and Islamic Studies of University of Exeter. She has BA in Political Science and Law and MA in 'Development Studies, Public Management and NGOs'. She participated in projects like 'Strengthening of support mechanisms for migrants in Morocco', 'Territorial policies and processes in the Western Sahara' or 'Persistence of authoritarian and processes of political change in MENA countries'.*

Sébastien GARNIER (School for Advanced Studies in the Social Sciences, EHESS), "Evergetism in the Adilla of Ibn al-Šammāʿ: How to 'exfiltrate' the Sultan from political history".

In his Adilla (scr. 861/1457), Ibn al-Šammāʿ makes an interesting use of the maʾāṯir (righteous deeds). The dedicatee—Abū ʿAmr ʿUṯmān (reg. 839-94/1435-88)—receives indeed a special treatment, putting him above the other twenty-one Hafsid rulers. The author evokes his reign without any mention of a political event. Instead he only mentions thirteen maʾāṯir, each one being in total adequation (muṭābaqa) with a ḥadīṯ, and occasionnally ornamented with verses of poetry. Most of these maʾāṯir relate to evergetism. We will assume that this striking contrast between what Ibn al-Šammāʿ could have reported—he had witnessed more than two decades of his master's governance—and what he decided to say, represents a textual repression. In that respect, we shall briefly list the kinds of patronage he developped to depict his sovereign as the ideal-type of his era, where the Good replaces the Strong. We will then recall what had been concealed in order to conclude with the concept of "swansong" as a key to read the Adilla.

Sébastien Garnier, *trained as an arabist, he is finishing his PhD thesis—The Adilla of Ibn al-Šammāʿ (scr. 861/1457), Translation and Analysis—at EHESS (Paris), under the supervision of Pascal Buresi. His main academic interests focus on the medieval Maghrib, especially the court ideology.*

María GONZÁLEZ-ÚBEDA ALFÉREZ (Autonomous University of Madrid), "The Role of Elite Families' Foundations in Lebanon's Sunni Community".

Lebanese from also sects have little faith in the capacity and willingness of the government and state institutions in providing them with basic services. Moreover, the State reinforces this idea by contributing to the financing of sectarian- controlled private institutions that hijack the role of social service state providers. These institutions normally shaped as family or religious foundations, are controlled by the elites as a means of consolidating clientelist networks.

Sunni leaders are not unconnected to these practices and have traditionally, as scholar Michael Johnson points out,"promulgated a system of patronage, in which families of lesser status and wealth received employment and financial assistance in exchange for their political loyalty to the elite families". Institutions such as Makassed, one of the most relevant within the Sunni community, also give the community leaders a platform to publicly display their religious and moral credentials to attract political allegiance.

The aim of this presentation is to describe the practices of clientelism in the Lebanese Sunni community through a study of the foundations and highlighting specially the ones which are controlled by the most well-known families such as the Hariris or the Salams, and how they have been relevant to their political disputes and raise to power.

María González-Úbeda Alférez *is a PhD candidate in Arab and Islamic Studies at Universidad Autónoma de Madrid (UAM) and her thesis focuses on Sunni leadership in Lebanon. Previously, she has worked at the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA).*

Aleksi HÄMÄLÄINEN (Utrecht University), "Turks of Tatars? – Dilemmas of Identity and Religious and Secular Affiliation among Tatar populations of the Russian Empire".

This presentation explores the ways in which, particularly Tatar Muslims from the Russian Empire in the nineteenth and twentieth centuries, experienced dilemmas and conflicts in terms of their secular and religious affiliations towards the Tsar of the Russian Empire, and the Sultan of the Ottoman Empire, who held the office of the Caliph. The notion of the universal community of Muslims, ummah, as well as the ethnic and cultural characteristics of the diverse Tatar communities, played a role in the ways in which Tatar Muslims contemplated their secular and religious affiliations, especially in times of war and conflict, towards a non-Muslim ruler, the Tsar, and a religious authority vested in the Ottoman sultan, believed by some to represent the entire Muslim ummah. For the Russian Tatars this setting posed a challenge: should a Muslim first and foremost fulfil one's duty towards a secular ruler, or fight in the interest of the wider Muslim community? These dilemmas and conflicts among the Tatars are moreover intertwined with ethnic and cultural notions, which I will seek to investigate further.

Aleksi Hämäläinen is a research Master student in Religious Studies at the Utrecht University. He received his undergraduate degree in Religious Studies from the University of Kent in the UK in 2017. He has particular research interests in themes regarding notions of conflict between Islam and Europe, Muslim and European identities.

Jonathan HASSINE (Sorbonne University), "The failure of brigadier general al-Aḥdab's "intifāḍa": Limitations of a Lebanese Sunni officer's clientelist network".

During the 1960s, the Lebanese army played a major role in politics through its intelligence branch, the famous deuxième bureau (al-maktab al-ṯānī), which built its own network of patronage within each of the country's constituencies. As part of the Chehabist era (1958-1970), this intricate network has been given thorough attention by historians and other social scientists. Relations of clientelism and patronage inside the army, in the subsequent period, remain however completely neglected. This presentation aims to remedy partly this lack by tackling, from a clientelist point of view, a critical phase for the Lebanese armed forces (LAF) at the beginning of the civil war in Lebanon: the failure of brigadier general ʿAzīz alAḥdab's uprising in 1976. This coup attempt consisted in containing the ongoing collapse of the military institution and forcing the president Suleiman Frangieh to resign, so as to further a solution to the crisis. Relying on primary material such as al-Aḥdab's memoirs, the purpose here is to explain why such a coup failed, despite the legitimacy of its objective and the a priori favourable position of its author: an eminent member of a notable family of Tripoli and the most prestigious Sunni officer who had received assurances from a substantial number of officers and soldiers of all the prominent religious communities. A great deal of explanation is to be found in the inability of brigadier general al-Aḥdab to elaborate its own clientelist network both inside the army and outside, as well as in the strong opposition of the traditional leaders (zaʿīm-s) who, notwithstanding their political posture in the conflict, coalesced once again in order to preserve their own sources of patronage and leadership (zaʿāma).

Jonathan Hassine is a PhD candidate in History at Sorbonne University since 2018. Agrégé d'histoire, he holds a MA in History and an academic degree in Arabic. His research focuses on the social and military history of the Lebanese Civil War and the civil-military relations in Lebanon with an anthropological perspective.

Said Reza HUSEINI (Leiden University), "Early Muslim Patronage and its Impact on the Rise of Local Elites in the Early Islamic Bactria: The case of the Barmakids of Balkh".

The presentation focuses on the transition of the Buddhist Barmakid family of Balkh to become one the most powerful Muslim noble families in the early Islamic period. So far, the relevant research on this family are based on Arabic narrative histories and highlighted their political and cultural achievements after they stationed in the Abbasid capital of Baghdad. Their pre-Islamic background and the reasons behind their success largely remained unstudied. Thus, this paper gives both Arabic and non-Arabic sources to explain discuss the reasons that allowed this family to progress from being heads of the Buddhist complex of Nava Vihara to the office of Abbasid Vizārat in Baghdad.

The Barmakids stand as a perfect example of patronage and clientelism in the early Islamic period. Prior to the conquests, Barmak the Buddhist priest, was already aware of the importance of having political alliances to protect his socio-political and religious privileges. However, the political crisis that destabilized the region later forced him to negotiate with the early Muslim conquerors,leading to the first Buddhist-Muslim collaboration. This relation reached its zenith later when Barmak's grandson, Khalid, appeared as one of the leading members of the Abbasid Revolution.

The Barmakids were Muslim elites with an eastern Iranian-Buddhist background and administrative skills. This unique combination facilitated their relations with different groups of people, who came under their patronage and acted as their loyal agents throughout the empire. They practiced a different pattern of patronage by being the direct clients of the Caliphs on the one hand, and patrons of large groups of local elites, military generals, scholars and regular people from different cultural and linguistic background, on the other. This allowed them to contribute to the consolidation and expansion of the empire within a 'family federation', which was an old Iranian political model, reducing the Abbasid Caliph into a puppet ruler.

Said Reza Huseini *was born in Afghanistan. He studied early modern history in India and in the Netherlands. He has travelled widely in the Middle East, Central and South Asia and also in Europe. His interests are learning about various societies, cultural traditions and politics in the Islamic world.*

Mina IBRAHIM (International Graduate Centre for the Study of Culture, Gießen) "Reciprocating with a Muslim: The Politics of Khidma among Coptic Christians in Egypt".

The proposed paper undertakes an anthropological-historical study on the Christian tradition of benevolence in Egypt, which is known in Arabic as khidma ('service'). Intertwined with Ottoman, Arabic, and Islamic traditions of giving, I am interested in the institutions, groups, networks, and individual practices that constitute multiple imaginations of 'the Coptic' khidma. I mainly argue about the complex interplay between the heterogeneous levels of governing khidma on one hand, and the air of Islamic religiosity that dominates the Egyptian

public sphere on the other hand. Based on an ethnographic and archival fieldwork that extended for more than 14 months between 2017 & 2018, the proposed paper tracks various spaces in which khidma is practiced. It extends the arguments made by earlier scholarly work that merely focused on the benevolent services offered by the Coptic Orthodox Church clerical order. These services impose a unidirectional articulation of the daily lives and interactions of Christians in contemporary Egypt. Although such services have contributed to a hegemonic understanding of khidma since the mid of the 20th century in specific, I argue that this scope overlooks contesting broader meanings. The Coptic tradition khidma holds other challenging connotations simply because it is discursively reciprocated with Muslims, and differently debated in relation to Islamic discourses of charity/philanthropy. Hence, the proposed paper addresses the contradictions and the ambiguities, which accompany the cultivation of Christian religious subjectivities and sensibilities among the Copts. It looks at how the very same religious ritual and practice might cause tensions regarding the making and the remaking of the positioning of the largest Christian minority in the Middle East.

Mina Ibrahim *is a third year Doctoral Student at Justus-Liebig University, Giessen-Germany & The international Graduate Center for the Study of Culture (GCSC). His doctoral dissertation ethnographically investigates overlooked spaces that critically shape difficulties and possibilities of living as a 'good' Christian in a country of a Muslim majority.*

Nor ISMAH (Leiden University), "'We Learn from Each Other': Reciprocal Relationship between Female Ulama and the Jamaah".

Muslim women are underrepresented in the ulama institutions and organization in Indonesia, but at the grassroots, they take up roles as leaders and ulama (Islamic scholars) and build their community-based authority within the community. They are known as ulama perempuan (Indonesian, female ulama). Ulama perempuan refers to Muslim women who possess Islamic traditional knowledge and capabilities to become ulama. The term ulama perempuan becomes more familiar after the Kongres Ulama Perempuan Indonesia/KUPI (Indonesian Women Ulama Congress) held in April 2017 in Cirebon, Indonesia. The Congress insisted on the use of ulama perempuan to wrench the word ulama from the hand of the male gender.

My presentation discusses the relationship between ulama perempuan and their jamaah (Indonesian, religious followers) at the grassroots. Ulama perempuan has started to flourish and gain their position as Islamic guides and fatwa givers. I focus on the question of how they build their Islamic authority within the community and how this authority shapes the relationship between ulama perempuan and their jamaah. I argue that the process of acquiring community-based authority of ulama perempuan that requires a long process of embracement and involvement has made the relationship between the ulama and their jamaah becoming rational and reciprocal rather blind obedience from jamaah.

Since my research deals with ulama perempuan in Java and from traditional Muslim background, I specifically address the experience of ulama perempuan of traditional Muslim community, and its connection with pesantren, mass Muslim organization, and Non-Government Organization (NGO) related to the community, such as Nahdhatul Ulama (NU) and its wing organizations for women which are Muslimat and Fatayat. This study is part of my PhD research. I did ethnographic fieldwork in Java, Indonesia including Cirebon, Demak, Yogyakarta, and Bondowoso.

Nor Ismah *is a PhD candidate at the Leiden University Institute for Area Studies (LIAS) sponsored by LPDP (2016 -2020). She is a researcher at the Institute of Southeast Asian Islam (ISAIs) of the State University for Islamic Studies Sunan Kalijaga Yogyakarta, Indonesia. Her PhD research focuses on female ulama, authorities, and fatwa rulings in Indonesia. Her publications include "Destabilising Male Domination: Building Community Based Authority among Indonesian Female Ulama", Asian Studies Review, vol.4 no.4, December 2016.*

Adrien de JARMY (Sorbonne University), "Patronage and Clients in the Sīra-maghāzī Historiography (1st/7th to 4th/10th century)"

What are the various networks and patrons-clients relationships that shaped early Muslim historiography, and particularly, the history of the Prophet? During this presentation, we shall focus on prosopography to enlighten some of the motives behind the redaction of the Sīra-maghāzī literature, between the 1st/7th and the 4th/10th century.

Caliphs as patrons?

As early as in the ʿumayyad era, some traditionists enjoyed the protection of caliphs and the state, like ʿUrwa b. al-Zubayr (m. 94/713), Wahb b. Munabbīh (m. 114/737 or 725), Ibn Shihāb al-Zuhrī (m. 124/741-742), Mūṣā b. ʿUqba (141/758) and Maʿmar b. Rāshid (m. 153/770). Such practices were carried on by the ʿAbbassids with Ibn Isḥāq (m. 150/767), ʿabd al-Raḥmān al-Sindī (m. 170/797), al-Wāqidī (m. 207/823) and al-Ṭabarī (m. 310/923). If one should be careful not to reduce their texts to simple requests from the power, one can assure that the maghāzī literature was greatly influenced by patron-client relationships.

The social environment of mawlā'

A significant number of famous historians from this period were born into mawālī families. For example, Ibn Isḥāq's grandfather, Yasār, was a Christian captured in the monastery of ʿAyn al-Tamir. He was then a mawlā' of Qays b. Makhrama b. al-Muṭṭalib b. ʿAbd Manāf b. Quṣayy, a soldier of Khālid b. al-Walīd. Al-Wāqidī was also the client of ʿAbd Allah b. Burayda of the Banu Aslam of Medina. The history of the conquerors was then partly written by people whose families were firstly on the margins of political and military power, and gained recognition afterwards. In writing the history of Islam, some of the mawlā' held an essential position in fixing the bonds of the umma, as regarded through the history of the Prophet and his followers.

Adrien de Jarmy *is graduated Summa cum Laude from ENS de Lyon where he studied Islamic history under the supervision of Cyrille Aillet and Abbès Zouache and earned the agrégation d'histoire. Now at Sorbonne University with Mathieu Tillier, his PhD work focuses on the early historiography of the Prophet and prophetic law.*

Sumrin KALIA (Berlin Graduate School of Muslim Cultures and Societies), "Ideology and Politics; Intersections of Islamism and State in a Post-Colonial Democracy".

This paper begins with a brief historical background of the different ways Islamic discourse was co-opted by the state in Pakistan. Against this backdrop, I situate the socio-political activism of three contemporary religious groups belonging to the Barelwi denomination in Pakistan. Since these groups have a shared agenda of forging a Barelwi ideology in the public sphere I show that there are associational bonds between these groups. These linkages

develop complex horizontal clientelist relationships where, ideological, moral and political interests converge. Beyond horizontal networks, these Islamists have vertical linkages with the patron state; which in the case of Pakistan is the shadow state or the deep state. Using Gramsci'c conception of civil society I argue that the state functions as a patron to maintain its hegemony. This is secured through the Islamist elements of the civil society which offer the ideological and cultural legitimacy to the state. In Gramscian terms the hegemony is consent that is achieved through ideological resources. The Barelwi ideology that these groups assert provides the intellectual basis through which state hegemony is seized. This is however a process that involves both consent and coercion, accommodation and resistance, as these ideologies are fragmentary, heterogenous and often contested in the public sphere. I extend this argument further by noting that the collective action resulting from identity- paradigm, is not merely a function of exclusionary, conservative, religious ideological struggles, rather they produce dynamics that serve to deepen a democratic culture. This democratic activism, however accommodates clientelist nature of the post-colonial democracy that is Pakistan.

Sumrin Kalia is a doctoral candidate in Political Science at Freie Universitat Berlin. Her previous research has focused primarily on local government and citizen participation in politics and society at the grass root. Her PhD project explores public participation among religious groups of Barelwi denomination in Pakistan.

Anwar MASDUKI (University of Groningen), "In Gus We Trust: Narratives of Saint Patronage in Contemporary Indonesia".

This paper examines the difference of how pilgrims regard their patron, a Muslim saint in contemporary Indonesia. In the end of 2009, the fourth president of Indonesia, KH. Abdurrahman Wahid, well known as Gus Dur, died. Thousands of people attended his funeral, while the other millions of Indonesian watched it through live TV broadcasting. During the process, the then President of Indonesia, Susilo Bambang Yudhoyono (SBY) had an honor to deliver his speech and eventually coronate him as ''The Pluralism Father of Indonesia'' (Bapak Pluralisme Indonesia). However, his legacy is not only about promoting the values of pluralism. For instance, he is also regarded as a prolific figure in Islamic knowledge, being trained and having expertise in Islamic teaching such as Islamic sharia, Arabic literature and Sufism. Aside being president, he gained respected position among traditionalist society through becoming the Chairman of Nahdlatul Ulama (NU/The Awakening of Islamic Clerics) and the grandchild of its founder, KH. Hasyim Asy'ari who was also the founder of Pesantren Tebuireng, a very respected pesantren (Islamic boarding house) in Indonesia. Therefore, no wonder that thousands of pilgrims come every day, trying to get baraka (blessing) from him and his grandfather. Based on my fieldwork in Tebuireng, this paper provides stories of three different kinds of pilgrims: local people, the alumni of Pesantren Tebuireng, and the members of Gusdurian Network (Jaringan Gusdurian). Three different narratives emerge as they propose to describe their admiration and ziarah to Gus Dur. The analysis reveals that personal backgrounds, interests and experience with Gus Dur seem to produce different view in understanding their patron.

Anwar Masduki *is a PhD student at Theology and Religious Studies, University of Groningen, The Netherlands. His dissertation is about ziarah wali, religious tourism and local politics in contemporary*

Indonesia. His research interests span from Islamic studies, pilgrimage studies to anthropology and political economy.

Diotima MATTHIJSEN (Utrecht University), "Patronage Systems in the Economy of Violence. From the Local Context of the Civil War in Sierra Leone, to the Global Economy of the War on Terror".

In this presentation, I will explore the entanglement between a system of patronage and clientelism and the production of violent subjects. I will focus here on the historical context of the civil war in Sierra Leone, in which a system of patronage and clientelism was important for the formation of the various militia. I will make use of the ethnographic work War Machines by Danny Hoffman (2011). In this context clientelism and patronage are understood as systems of reciprocity and (inter)dependency which shapes the economy of violence in the context of a highly decentralized war. In here the young, Sierra Leonean man are the clients in a patronage system of militia's which provide them with 'work' in the war, during protest, and in the mining industry. Religion (Islamic as well as indigenous religious practices) plays an important role in the establishment of these relations, and the formation of bodies capable of committing and enduring violence. The Qur'an is even used in rituals – or as Hoffman conceptualizes it 'spiritual war technologies'– which aim at making the bodies bullet proof. In this context, I will look at how religion shapes and is shaped by the relations of power which are at play in the decentralized form of warfare.

In the second part of the presentation, I will argue that this mode of organization is not exceptional in the context of Sierra Leone, but rather indicates new directions in warfare elsewhere as well. I will look here at a different context; 'Islamic' terrorism and the war on terror. Instead of comparing the two cases, I will look at the concrete ways in which they are related: through the recruitment of former militia soldiers from Sierra Leone, into the US army. The young Sierra Leonean man became an important part of the war on terror in Iraq and Afghanistan after 9/11, in which US war policy focused on decentralization and informal ties. I will explore what this wider context can tells us about patronage and clientelism on a larger scale, in which global and local relations of power are entangled in economies of violence.

Diotima Matthijsen is a first years research master student in Religious Studies at Utrecht Univeristy. She holds a bachelor degree from the same university in Liberal Arts and Sciences with a major in Cultural Anthropology. Her main fields of interest are (religious) diversity at universities, materiality in places of academia, (im)mobility and migration, activism and militant research.

Sadreddin Berk METIN (Leiden University), "Internal Voices of Approval: Reconciling Patronage in Turkish Islamist Rhetoric".

Although they were subject to change in capacity, form and possession over the decades, Patronage and Clientelism have been fundamental in Turkish politics for a very long time. Starting with the emergence of powerful conservative political movements in Turkey after the 1980s, many resources of patronage came to be dominated by Islamist parties and their local and general representatives. These newly-acquired powers included the provision of financial resources and distribution of public offices. This research will deal with the religious rhetoric

used in justifying or criticizing concepts such as clientelism, favoritism and corruption by the 'civic' Islamists, that is, the individuals and movements that are independent from the state, since the early 1990s until today. Use of religious rhetoric is critical as it can be seen as an 'internal' voice of approval or disapproval. Apart from its practical importance for politics, gaining an insight to the use of religious rhetoric would also allow us to understand the ideological and cultural formations of Turkish Islamists better. It will be argued that, although there are the voices of both approval and disapproval from within Turkish Islamism for such policies, the general trend is to celebrate the newly-acquired powers vis-a-vis the disadvantaged position of religious masses during the reign of the secularist establishment. In addition to the academic resources such as the sociological works of the late Şerif Mardin, I will benefit from the new Islamist Journals Project (IDP) to have a first-hand look into the historical rhetoric of various Islamist groups of the country on this issue. The digitalized collection of journals and magazines, made available in 2018, offer a chance to gain a lot of insights about popular Islamism in Turkey and different streams within it.

Sadreddin Berk Metin is a first year graduate student of Middle Eastern Studies at Leiden University. His current research revolves around the themes of Islam and Politics, Islamic Movements, and State-Society relations in Turkey. He holds a BA from Sciences Po.

Moruff MUDASIRU (University of Ibadan), "Spiritual patronage: the making of muslim religious entrepreneur in a neoliberal Yoruba community, Nigeria".

Given that many African consider the spiritual functionalities of religious beliefs to be central to their lives. The current realities about Islam among the Yoruba people of southwest Nigeria have subsequently displayed a blooming trend of religious patronage and clietelism that binds people together in a spiritual marketplace. This culture has not only symbolically influenced the emergence of many Muslim clerics as 'locus of power' with 'a coterie of clients' in the society but also shown that the role of clerics in prayer activities have assumed that of commercial intercessors and spiritual mediator. Utilising, ethnography vignettes, this paper investigate the socio-historical trajectory of how a class of Muslim religious clerics, known as *Alfa Onijlabi* among the Yoruba people of Nigeria whose socio-religious activities is centred on commodifying certain aspect of religious practice as commodity for consumption by the religious consumers in a 'fee-for-service' has come to resemble market-oriented practice; how prayer practices as spiritual commodities have come to permeate the public space and their emergent as religious entrepreneurs who address threat to people' life and the way to overcome them in the space of uncertainty.
It adopted Peter L. Berger notion of 'Sacred Canopy' that see religion as a product of the society from which it springs. Thus, every human society build 'sacred canopy' which protect, stabilize and give meaning to people' worldviews within context of historical, social and cultural worldview of the society. Therefore, the Yoruba people did not only accept Islam as spiritual tradition but also see the prayers of the Muslim clerics as security against threat of fear and danger that rife many African societies. Thus patronage as argue in this study is not only about spirituality but also about material driven ideology.

Moruff Mudasiru is a PhD Candidate in Anthropology in the Department of Archaeology and Anthropology, University of Ibadan, Nigeria, where he obtained both MA and BA degrees. He has scholarly contributions in peer-reviewed journals and book chapters, with some forthcoming manuscripts. He is a Research Fellow of the IFRA Nigeria.

Amel NOURI (School for Advanced Studies in the Social Sciences, EHESS), "Patronage and clientelism: Handicap the Tunisian women's political participation".

The political consensus in place since the parliamentary and presidential elections of late 2014 has managed to stabilize the Tunisian political scene, but is beginning to reach its limits. Despite the formation of a national unity government that brings together the main political parties, a feeling of social exclusion and state disintegration is increasing, fueled by the proliferation of business and clientelism. This is the irrefutable conclusion of the International Crisis Group.

Indeed, since the 2011 revolution, many studies have been devoted to the changes that have occurred in Tunisia, in particular the progressive articles of the new Constitution relating to women's rights. Socio-religious, legislative and economic aspects seem to be the most widely used approaches to address the women's issue in Tunisia. But what seems to be neglected in these studies is the examination of the gap between laws and practice. In fact, there is a big difference between what is guaranteed by Tunisian legislation on women's political rights, which considers women as citizens enjoying the same rights as men, and the female presence in politics as a participant and actress of it. This intervention aims to show how patronage and clientelism form an obstacle to the active participation of Tunisian women in politics, based on a socio-ethnographic survey conducted in 2018 in Safx.

Amel Nouri, is third year PHD student in political studies, her thesis research project on the contribution of women to democratization process in Tunisia between 2011 and 2014. After obtaining a Master's degree in research at L'Université Nouvelle Sorbonne, Ms. Nouri was interested in political subjectivity and citizenship among Tunisian women.

Hagen RINN (CNMS, University Marburg), "Nationalism and Reform in Afghanistan as an elite project. Chance or hinderance?"

This presentation aims at taking a closer look on the links between power and the spread of nationalism in the beginning of the 20th century in Afghanistan. The well known writer, thinker and politician Maḥmūd Ṭarzī is forced to leave Afghanistan in 1882 following his father into exile to the Ottoman Empire. This step is caused by an inner-elite conflict in Afghanistan. In 1901 the tide is turning when Ḥabībullāh Ḫān ascends to the throne of Afghanistan. Maḥmūd Ṭarzī has the chance under the patronage of Amīr Ḥabībullāh to implement the ideas about nationalism, education and Pan-Islam that he achieves himself during the years of exile in Damascus and Istanbul. In 1904 the Ḥabībiyya-College is established, which serves as a nationalist institution and a state-elite production. Eventually Maḥmūd Tarīs daughter is married to the heir of the throne Amānullāh Ḫān who becomes King in 1919. Ṭarzī is appointed foreign minister and has the power to organize far reaching changes in the political as well as the educational field. In 1929 the reign of Amānullāh is overthrown and a period of opening towards western countries and ideas ends with a sudden rupture. Maḥmūd Ṭarzī is again forced to exile in Istanbul. With the change of power the ideas of development through concepts of nationalism and Pan-Islamism disappear. The elite networks built by Ṭarzī and educated in the Ḥabībiyya do not prove to be strong enough to endure the political and social changes. An interesting question concerning this topic is, why these ideas were not able to spread further into Afghan society and stayed a mere elite phenomenon in this short period.

After having successfully completed his Bachelor degree in Oriental Studies, **Hagen Rinn** *now studies a consecutive Master in Islamic Studies at the CNMS in Marburg, during which he also spent a term abroad in Tajikistan. His special interest lies in Islam in the Russian Federation, the Post-Soviet-States, Afghanistan as well as Iran, and in the national discourse in the region.*

James C. ROUSE (Aix-Marseille University), "The Turkish nomad: a subject of court patronage in medieval Anatolia?"

When one thinks of patronage in the Muslim world, what immediately come to mind are urban architectural and literary projects. Waqf established in order to finance the Hajj, mosques or madrasas, centres of learning aimed at training new generations of Ulema and other scholars and bureaucrats. One might also think of artists, poets, writers seeking out the highest bidder willing to pay handsomely for a panegyric work or dynastic history. However, few would consider pastoralist nomads as being subjects/beneficiaries of court patronage. This is probably due to the predominantly negative view of nomads within sedentary society, where the nomad was generally reduced to the role of an ignorant, uncivilised, and potentially dangerous goat-herder. As in most cases, patronage was a useful tool for obtaining or maintaining influence and power within society, while it could also serve as a way to please God and through Him, obtain salvation. It is therefore unsurprising that any gesture benefitting the ruler's nomadic subjects was also meant to benefit the ruler himself. In my paper, I wish to present two different cases of court patronage (religious and literary) from thirteenth to fifteenth century Anatolia: the first aimed at establishing a patron-client relationship between the sultan and his nomadic subjects, the other used to secure legitimacy in a politically and culturally changing society with a particular shift in attitude towards "Turkishness".

James C. Rouse *has completed a research MA in Middle Eastern Studies. He is currently working on the complex relationship between nomadic and sedentary populations in Medieval Anatolia in the framework of a second research MA at the department of History at Aix-Marseille University.*

Alba SAN JUAN PÉREZ (University of Salamanca), "Water management and power legitimacy in Medieval North Africa: A historiographic approach".

The relevance of water in Arabo-Islamic civilization is expressed by the presence of this element in every constitutive aspect of it, for instance literature, religion, law, technology, urbanism and architecture. Thus, the significance of water is perceived in cultural manifestations of Medieval Arabo-Islamic society, which represent their way of life and perception of the world. This is the case of Medieval Arabic Historiography, in which water plays an important role. Historical and geographical sources transmit all kinds of information and accounts regarding this valuable element, and they also record the different mechanisms for water management and supply that existed in Muslim territories.

In Medieval Muslim Empire the State was responsible for the management of water resources. Sovereigns and rulers ordered —among other works for public benefit— the realization of water management constructions in the cities of the Islamic Empire, such as

storage cisterns, underground channels, wells and fountains. These hydraulic works were usually established in public areas of the city and were intended to supply potable water to the population, as well as to allow the irrigation of fields and gardens.

Sovereigns' remarkable contribution to water supply in North-African cities contributed to the assertion of their political authority and water management projects promoted by them are often praised in Medieval Arabic sources, showing a certain philanthropic intention behind their construction.

Alba San Juan Pérez *is graduated in Arabic and Islamic Studies from the University of Salamanca, her research field is Medieval Arabic Historiography. She has participated in several international conferences and she is currently developing her PhD project entitled "Water in Maghreb al-Aqsà (8th −14th centuries): terminology, cartography and water resources landscape" at University of Salamanca.*

Tillmann SCHREINEMACHER (CNMS, University Marburg), "The length of a session in a medieval majlis".

This presentation aims at illustrating how knowledge was transmitted in the medieval Diktatkolleg (amālī; council of dictation) in Muslim societies. The sessions (majālis) took place in abodes of emirs, scholars or mosques. The majālis were a stage for interreligious encounters or halls where a judge´s sentences were delivered for instance. The amālī/majālis works of writers such as Ṯaʿlab, aš-Šaǧarī or al-Murtaḍā give an insight into the transfer of popular knowledge from one scholar to another and how that happened more and more via written words. The role of students in that process is crucial. The latter group is considered to be an important part of that method, because they wrote down what they heard in the lecture word for word and thus proliferated it. The question of authorship and change in the content will also shortly be discussed. As an example, one chapter of Ṯaʿlab majālis will be looked at closer and estimated how long it takes to recite its content.

Tillmann Schreinemacher *was born in 1989 and finished school in 2010. He began to feel the desire to learn Arabic and get to know more about the Islamic culture while he travelled the Middle East after school. He achieved his Bachelor degree in 2016.*

Vincent THÉROUIN (Sorbonne University and National Institute for Oriental Languages and Civilizations), "A tool for analyzing dynamics between cities and the territory in new conquered lands? Archaeological approach of the waqf system in Early Ottoman Bosnia (15th-16th centuries) ".

Bosnia is a space which the islamization and the urbanization were rather late phenomena, starting from 15th century onwards with the setting of the Ottoman rule. By the past, some historians have been interested in studying the role of sufi communities in the formation of cities and the diffusion of Islam, following the path traced by their colleagues investigating the role of Dervishes in the Ottoman expansion, as well as depending on memories kept in textual sources, landscapes and traditions. Recent works show that this approach tends nowadays to be unavoidable for the writing of Bosnian urban history1. However, it could be discussed regarding the works done about other Ottoman contexts, as Egypt2, Syria3 and Anatolia4, based on a study of waqf-s. With their documents productions, their still-standing

architectural evidences and their long-term impacts on societies, waqf-s are indeed relevant analysis tools not only for the study of the apparitions of cities, but also for their developments and their relations to the territory. This presentation aims to propose an overview of the less-known waqf system of Early Ottoman Bosnia. Familiar with the study of sites and spaces, an archaeological approach will then enables examining the materiality and the geography of some selected waqf-s, by referencing not only their monumental urban expressions but also their rural components, trough a mapping effort based on an analysis of texts5. Comparisons between evolutions of waqf-s will then lead to ask how new established (but often from local origin) authorities attempt to integrate a space and at the same time to seek for legitimacy. Answering elements will finally be discussed regarding similar dynamics in other places within the Ottoman empire, or even in other parts or stages of the Dar al-Islam, a point which should be proposed as subject to discussion.

Vincent Thérouin, *after completing in June 2018 a Master of Islamic Archaeology, is currently learning Turkish and BCMS, before to begin a PhD. thesis about Ottoman Bosnia. He also took part in excavations in France, Germany, Poland and Mongolia, and in a research program concerning Syrian and Iraqian Islamic heritage.*

Stephan VENMANS (Utrecht University), "Islamic Art for a 'Tolerant' Christian Monarch: The Conflicted Legacy of Islam under 'Arabophile' Roger II's Reign of Sicily (1130–1154)".

Is it a 'Crusade', a 'Reconquista', or just a really confusing 'Invasion'? It is difficult to make heads or tails of the Catholic Norman rule of Sicily under the House de Hauteville. It all started with a Norman mercenary band that, over the course of thirty years, 'recaptured' the island of Sicily from Muslim rule at the end of the 11th century. By 1220, the Norman rulers exiled the remaining Muslim population off the island in a vivid precursor to the 1492 Alhambra Decree that expulsed the Jews and Muslims from 'reconquered' Iberia.

Yet, its most well-remembered king, Roger II, is described by Brian Catlos as an 'Arabophile prince'. Despite being crowned by the Pope himself on Christmas Day, Roger II had a court culture not too dissimilar from that of Fatimid ruled Egypt on the other side of the Mediterranean – Sicily's then main trade partner and ally. For one, his administration was largely conducted in Arabic by 'converts' from Tunisia. The art he commissioned – from royal insignia and mantles to churches and state buildings – were heavily adorned with Arabic calligraphy and Islamicate designs. European royalty gossiped that his court brimmed with secret Muslims. In fact, Muslim travelers to Sicily even suspected Roger II of being a crypto-Muslim himself. And yet, Roger II had his 'wazir' publicly executed after he was accused of being a false convert to Catholicism.

How can these violent episodes of intolerance be reconciled with this otherwise 'tolerant' era of 'Convivencia'? In this presentation, I contest the Convivencia-Reconquista debate that surrounds Sicily's '(in)tolerant' Norman period through an alternative theoretical lens that focusses on the Norman pivoting between alliances to Christian Europe and Muslim Africa. Accordingly, I proposition an adaptation of Christopher MacEvitt's 'Rough Tolerance' to showcase that the Normans were neither 'tolerant' or 'intolerant', but pragmatic.

Stephan Venmans *is a History Research Master's student at Utrecht University where he also graduated cum laude for his bachelor's. Venmans specializes in the dynamic between politics and theology in early Islam in relation to the religio-socio-political influence of collective memory ('social-memory') of early Islam among*

Muslims (particularly Jihadists) today.

Koen VAN WIJK (Leiden University), "Client Agency in the Patron-Client Relationship Between Iran and Hezbollah".

A different type of patron-client relationship features in the political sciences. Large, powerful countries are often seen sponsoring or even directly founding smaller countries or organizations to further their interests in a particular political arena by giving them an indirect presence through proxy. While these arrangements appear to put the patron in a position of near absolute power over the client, in practice the client also has significant agency and is often able to dictate the actions of the patron to a certain extent.

The case of Lebanon's Hezbollah and Iran appears to be a prime example of a patron-client relationship. Hezbollah follows Iran's leadership and ideology, and receives most of its funding and weaponry from Tehran. Due to the significant changes Hezbollah has undergone since its foundation in 1982, very different academic interpretations of the nature of its Iranian patronage have emerged. Some interpret it as little more than a branch of Iran's Revolutionary Guard Corps in Lebanon, while others imagine it as a completely independent expression of Lebanese Shia nationalism, no longer significantly tied to Iran.

My presentation explores how this relationship emerged in Hezbollah's participation in the Syrian Civil War alongside president Assad and Iran's troops. It finds that although Iran's insistence on Hezbollah's participation played a key part in its decision-making, Hezbollah was mainly motivated by its own strategic interests. Its presence in Syria focused on securing its own borders and weapons supply routes, indicating that it possesses significant agency despite its dependence on Iran.

Koen van Wijk *completed his BA of Liberal Arts at University College Utrecht, focusing on history and political sciences. Afterwards he completed an MA in International Relations at Leiden University and he is currently enrolled in the Research MA Middle-Eastern Studies at Leiden University.*

Fitria Sari YUNIANTI (Radboud University Nijmegen), "Connecting critical discourse analysis and translation studies: Uncovering the hidden power relation in Islamic translation books".

Translation studies should not only focus on the discussion of linguistic features. They should not restrict themselves to comparing the source text and the translated text and then evaluating whether the translation is good or bad, acceptable or unacceptable. As a social phenomenon, language constructs and is constructed by society. Therefore, the translation should be seen as re-contextualization process that transfers cultural setting, ideology, power, ideas, and audience from one context into another. However, few researchers comprehensively discuss the external factors that play a role in the translation process and the effect of the translation in society. This study outlines how critical discourse analysis (CDA), using the three-dimensional framework offered by Fairclough, is used to analyse books translated from Arabic into Bahasa Indonesian dealing with the Muslim perception of Christians and Jews. The aim is to uncover the ideology behind the translated books and the patronage relationship between publisher and translator, and how this affects readers and society at large. This study highlights the power relationship between one of the most prominent Islamic publishers in Indonesia, namely Gema Insani Press publisher, and the

translator of a book that discusses the question of the divinity of Jesus. By analyzing the linguistic, discursive and social practice of translation, this approach will contribute towards translation criticism in the Indonesian context.

Fitria Sari Yunianti *is a PhD candidate at Radboud University, the Netherlands. Her research is Translation as a Discursive Practice: A case study of Islamic Studies Books Translated from Arabic to Indonesian with Respect to Muslim Perceptions towards Christian and Jews. She is the member of NISIS Junior Research Council.*

Notes

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