

ENIS Spring School 2023

Shifting Boundaries in Muslim Worlds



13 - 16 June 2023

Università degli Studi di Catania

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Introduction

On behalf of the European Network for Islamic Studies (ENIS), we welcome you to this Spring School, organised at the University of Catania, Department of Human Sciences. The theme of this year's Spring School is "Shifting Boundaries in Muslim Worlds" and is convened by the University of Catania (Sicily, Italy), the Institut d'études de l'Islam et des sociétés du monde musulman (IISMM, France), the Center for Near and Middle Eastern Studies (CNMS, University of Marburg, Germany), El Consejo Superior de Investigaciones Científicas (CSIC, Spain) and the Netherlands Interuniversity School for Islamic Studies (NISIS, the Netherlands).

We are happy to welcome you to beautiful Catania. This city, whose history dates back millennia to the eighth century BCE, when it was founded by the Greeks, is not only a major tourist destination today, but also has a strong connection with the study of Islam because of the position that Sicily occupies in the center of the Mediterranean. In the ninth and tenth centuries, Muslim forces from North Africa gradually conquered Sicily, labelling it the "Emirate of Sicily" (Imarat al-Siqilliya). For a period of about two hundred years, Sicily flourished – both economically and culturally – and it was not until the second half of the eleventh century that Christians reconquered the island. Throughout its history, the town of Catania has been repeatedly affected by volcanic eruptions (the most impressive in historical times being that of 1669) and earthquakes (the most catastrophic recorded was that of 1693). The baroque style of its historic center has been declared a UNESCO World Heritage Site. Traces of this multi-religious and multi-cultural history can still be found in Catania (Qataniyya) today which we hope you will also enjoy during your stay.

The Spring School will take place at the University of Catania, Department of Human Sciences. The opening session and the keynote lectures will be held in Aula Magna Santo Mazzarino, while the presentations by PhD-candidates will take place nearby, in classrooms 252, 254 and 268. Keynote lectures and presentations will take place on Tuesday 13, Thursday 15 and Friday 16 June. On Wednesday 14 June, we will have an excursion to wondrous Ragusa Ibla, which will allow you to meet others in a relaxed yet informative atmosphere. We look forward to an interesting, informative and fascinating Spring School.

The ENIS Team

Academic Committee

Pascal Buresi (CNRS, EHESS, CIHAM)
Mirella Cassarino (Università degli Studi di Catania)
Maribel Fierro (CSIC, Madrid)
Albrecht Fuess (CNMS / Philipps-University of Marburg)
Daniela Melfa (UniMe, Università degli Studi di Messina)
Thijl Sunier (VU University Amsterdam)
Joas Wagemakers (Utrecht University, NISIS)

Organising Committee

Sophie Bilardello (CNRS, IISMM)
Emmanuelle Gravejat (EHESS, IISMM)
Sara Muller (NISIS)

Theme

It is the perception of “the ethnic boundary that defines the group, not the cultural stuff that it encloses”. This is the famous dictum formulated by Fredrik Barth back in 1969 in the introduction of the much-acclaimed volume *Ethnic Groups and Boundaries*. The contributors to this book all refuted cultural, ethnic, or religious essentialism: the assumption that ethnic (or religious) groups are neatly bounded communities defined by objectified shared cultural or religious characteristics. This was a genuinely innovative approach in those years. Barth and his associates developed an actor-oriented processual approach in social and political science and history, better known as ‘transactionalism’, and argued that historical process, social, political, and economic context, and even volatile circumstances, determine to a large extent how and why people consider themselves a group or are considered a group by others. ‘Boundary’ does not refer to taken-for-granted cultural or religious differences between ‘us’ and ‘them’, but to the perception of difference. Boundaries are not inherently given dividing lines based on prefabricated cultural or religious features. This works in two ways; (1) boundaries are altered and reconstituted under ever-changing circumstances, and (2) the perception of boundaries is a situational dynamic that is constituted through interaction between actors.

While Barth primarily focused on ethnic boundaries and political actors based on his fieldwork in New Guinea, Pakistan, and Iraq, his approach has also been applied in the study of Muslim groups. Ethnic or religious consciousness and community building are thus the outcome of the complex interplay between ascription and attribution on the one hand and self-making on the other. Actors, individual or collective, may be associations, movements, parties, and states. They articulate how boundaries are perceived and what particular features are crucial and decisive, resulting in forms of (social, cultural, religious, or economic) inclusion and exclusion.

The ENIS Spring School embarks on this actor-oriented approach to explore and discuss its multiple applications in the study of Islam. The title of the Spring School, ‘Shifting Boundaries in Muslim Worlds’, refers to these processes in all places and contexts where Muslims live or where their presence is at stake. In the contemporary world in flux, there are on the one hand, forces that are actually strengthening boundaries and essentializing differences in response to increasing globalization, but, on the other hand, new modes of community building are taking place, thereby transgressing ‘old’ boundaries, and reconstituting new ones. The growth of digital media has without a doubt accelerated this process. This means that scientists have to relate to new shifting realities in the post-truth era and engage with these realities.

The study of Islam is unthinkable without taken into consideration the dynamics of boundaries. Be it the study of (historical or contemporary) state-formation, minority policies, discrimination or repression, the continuous dynamics and the crossing and redefinition of existing boundaries as a result of developments and changes, such as sectarian divides and merges, inter and intra-religious interaction and community building, or acts of religious self-making and identification; they all bear relevance to the perception of boundaries and to processes of construing and shifting boundaries. We welcome work that address these and adjacent topics and themes, and we welcome work that critically engages with essentialist understandings of boundaries in a more conceptual sense.

Organisation

The organisation of the **ENIS Spring School** is a joint effort by the University of Catania and the European Network for Islamic Studies (ENIS).

Participating institutions

University of Catania

Department of Human Sciences in collaboration with the Centre for the Study of the Contemporary Islamic World and Africa (CoSMICA) and the Department of Political and Legal Sciences (University of Messina).

The University of Catania, whose foundation dates back to 1434, is the oldest institution of higher education in Sicily. Its students number 40,000 and it provides undergraduate and master courses through the activity of seventeen departments, the Faculty of Medicine, and two decentralised units based in Ragusa (Modern Languages) and Syracuse (Architecture). In 1998 a school of excellence, named “Scuola Superiore di Catania”, has been established in order to select the best young minds and offer them a complementary high-level curriculum.

The Department of Human Sciences stands out for its interdisciplinary character reflected in its courses and research activities focused on historical, linguistic and literary relations within the Euro-Mediterranean area (see the Editorial Series “Medioevo Romano e Orientale” and the Journal “Le Forme e la Storia” directed by Antonio Pioletti). Three Oriental languages (Arabic, Japanese, Chinese) and their respective cultures are taught within this Department, as well as Islamology and Contemporary History of Islamic Countries. In constant interaction with local actors and territorial needs, the Department has enhanced its internationalisation as well.

The Centre for the Study of the Contemporary Islamic World and Africa (CoSMICA) was created at the University of Catania by Federico Cresti and a group of young scholars in 1998 within the Department of Political and Social Sciences at University of Catania. This niche area of expertise managed over the years to attract research funds, build international networks, carry out scientific and educational activities, and produce a series of publications. In Italy CoSMICA is closely connected with the Society for Middle Eastern Studies (SeSaMO) and the Association for African Studies in Italy (ASAI).

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.

The European Network for Islamic Studies (ENIS)

This network includes among others the Netherlands Interuniversity School for Islamic Studies (NISIS), the Institut d'études de l'Islam et des sociétés du monde musulman (IISMM, France), the Center for Near and Middle Eastern Studies (CNMS), at the University of Marburg, Germany) and El Consejo Superior de Investigaciones Científicas (CSIC: the Spanish National Research Council, Spain)

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.

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). IISMM is a research and support unit (UAR 2500) 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 Center for Near and Middle Eastern Studies (CNMS)

The Center for Near and Middle Eastern Studies of the Philipps-University Marburg 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.

El 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. It supports many institutes, among them the ILC (Madrid), EEA (Granada) and IMF (Barcelona)

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 *A/Qantara*, *Emerita* and *Sefarad*), and the different texts and monographs collections.

The Escuela de Estudios Árabes (EEA), CSIC

The 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 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.

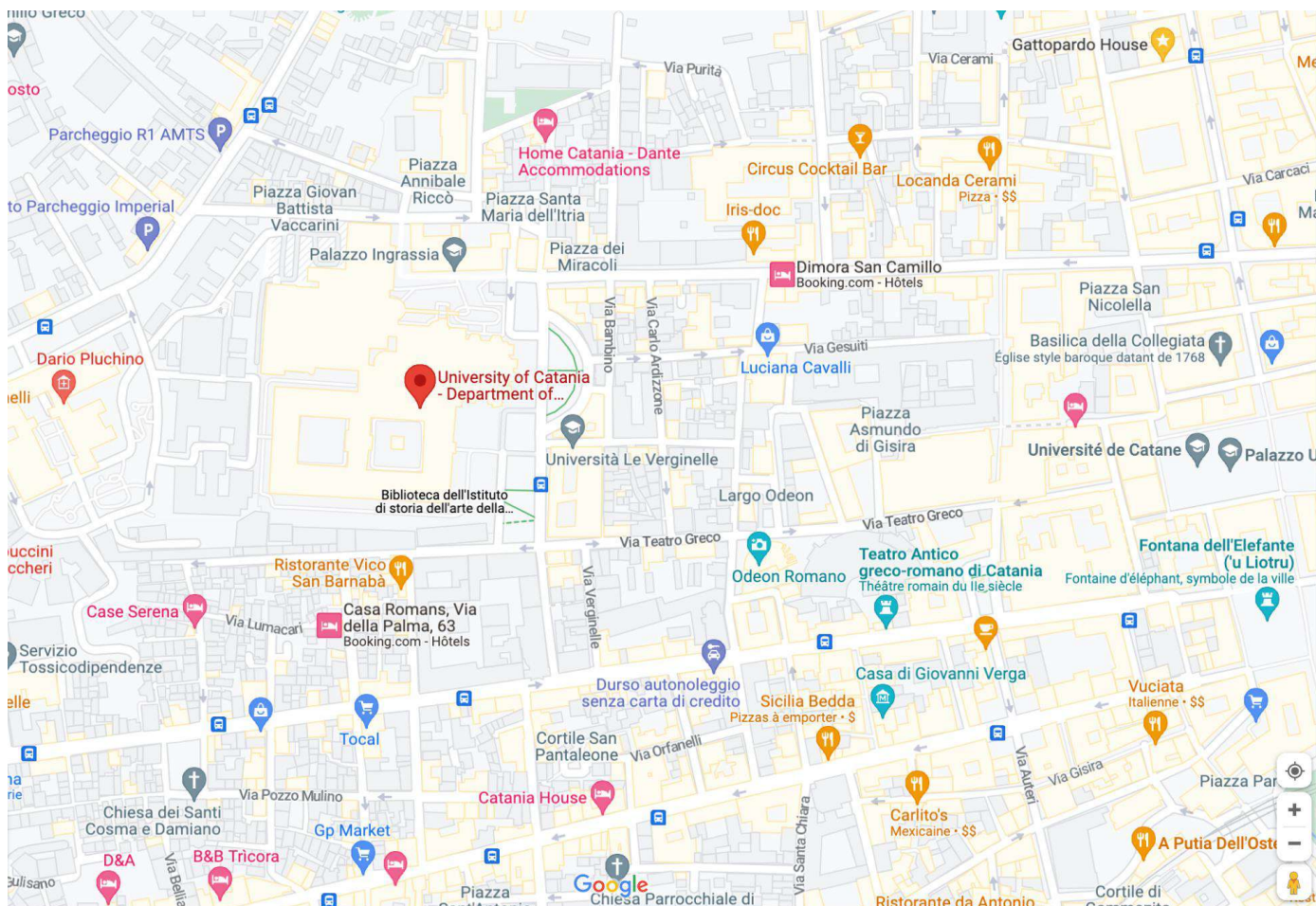
The Institución Milá y Fontanals (IMF), CSIC

The Institución Milà i Fontanals-Barcelona (IMF-CSIC) is a research centre with a strong focus on African anthropology and Mediterranean history; it publishes the peer-reviewed journal *Anuario de Estudios Medievales*.

Location

University of Catania

Department of Human Sciences, Piazza Dante Alighieri, 32,
95124 Catania, Sicily



Accommodation

The participants have received a list with hotel recommendations. You can find the list [here](#).

Due to our workload and time restrictions, we weren't able to arrange accommodation for all of you. Hopefully this list is a helpful tool, otherwise we recommend you check out [Airbnb](#)

In case you don't speak Italian, or only a little, we recommend that you download the Google translate app on your mobile phone in order to communicate with the locals.

Program

| Tuesday 13 June | Wednesday 14 June | Thursday 15 June | | Friday 16 June |
|---|-------------------|---|--|---|
| 10:00 – 10:15 15 minutes break * | | 09:00 – 10:15 Parallel morning sessions Classroom 252 Session 5: Boundaries Between Dependency and Authority Chair: Daniela Melfa | 09:00 – 10:15 Parallel morning sessions Classroom 254 Session 7: Boundaries in the Visual Arts and Technology Chair: Mirella Cassarino | 09:00 – 09:15 Coffee |
| Keynote Lecture 1 Location: the Aula Magna Santo Mazzarino 10:15 – 10:20 Presentation of the keynote speaker by Mirella Cassarino 10:20 – 11:05 Keynote lecture by Roberto Tottoli (History of Islamic Countries at the Orientale University of Naples), "Holy books across the borders: the Qur'an between Islamic world and the West" 11:05 – 11:30 Q&A | | 09:00 – 09:25 Presentation 14 By: Turkana Allahverdiyeva Presentation: <i>"Shifting from Dar al-Harb to Dar al-Sulh: Crimean Tatar Slave Campaigns to the Circassia in the Early Modern Era"</i> 10 minutes Q&A | 09:00 – 09:25 Presentation 20 By: José María Toro Piqueras Presentation: <i>"Kiarostami's Universality: Transcending Borders Through the Spilling of the Sight"</i> 10 minutes Q&A | Keynote Lecture 5 <i>Location: the Aula Magna Santo Mazzarino</i> 09:00 – 09:05 Presentation of the keynote speaker by Albrecht Fuess 09:05 – 09:50 Keynote lecture by Fanar Haddad (University of Copenhagen): <i>"The non-sectarian boundaries of modern sectarian identities"</i> 09:50 – 10:15 Q&A |
| 11.30 – 11.45 15 minutes break | | 09:25 – 09h50 Presentation 15 By: Viola Pacini Presentation: <i>"The Tightrope between Freedom and Slavery: The Early 20th- Century Gulf as a Case Study"</i> 10 minutes Q&A | 09:25 – 09h50 Presentation 21 By: Rukayyah Reichling Presentation: <i>"Crossing the Boundaries of a Holy City: Photographs of Mecca in the Dutch Interwar Press"</i> 10 minutes Q&A | 15 minutes break |

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| Keynote Lecture 2 Location 1 the Aula Magna Santo Mazzarino 11:45 – 11:50 Presentation of the keynote speaker by Joas Wagemakers 11:50 – 12:35 Keynote lecture by Linda Jones (University, Pompeu Fabra, Barcelona), "Shifting Gender Boundaries in the Study of Premodern Sufi Piety" 12:35– 13:00 Q&A | | 09:50 – 10h15 Presentation 16 By: Rania Madani Presentation: <i>"The Making of the Modern Refugee: What Does It Mean to Be a Refugee if You Have Never Left Home?"</i> – Rania will present ONLINE 10 minutes Q&A | 09:50 – 10h15 Presentation 22 By: Mehmood Ali Khan Presentation: <i>"The Sacred Clergy and Profane Laity: Islam as Ideological State Apparatus in the Cinema of Iran and Pakistan Post Islamisation"</i> 10 minutes Q&A | 10:30 – 11.45 Parallel morning sessions Classroom 252 Session 9: Adapting to Communal Boundaries Chair: Maribel Fierro | 10:30 - 11.45 Parallel morning sessions Classroom 254 Session 11: Reflecting on Boundaries Chair: Monica Colominas | | | | |
| 13:00 – 14:00 Lunch | | | | | | 30 minutes break | | 10:30 – 10:55 Presentation 26 By: Covadonga Baratech Soriano Presentation: <i>"Maghāribā in the Mashriq under the Ayyubids (1171-1260): Boundaries, adaptation and community building"</i> 10 minutes Q&A | 10:30 - 10:55 Presentation 32 By: Nagat Emara Presentation: <i>"Finding the Umma: Textual Traces of Algerian-French Periodicals in the Interwar Period, 130 - 1938"</i> 10 minutes Q&A |
| Afternoon session Workshops - For participants only | | | | | | 10:45 – 12:00 Parallel afternoon sessions Classroom 252 Session 6: (Perceptions of) Economic boundaries Chair: Joas Wagemakers | 10:45 – 12:00 Parallel afternoon sessions Classroom 254 Session 8: Crossing Boundaries in Aesthetics and Theatre Chair: Monica Colominas | 10.55 - 11:20 Presentation 27 By: Serafim Guilherme Coelho da Rocha Cabral Presentation: <i>"The Talaba as the Elite Intellectual of the Almohad Caliphate: Reflections on the Boundaries and Uniformity of a Social Group"</i> 10 minutes Q&A | 10:55 – 11:20 Presentation 33 By: Nynke van Leeuwen Presentation: <i>"Dealing with Religious Minorities Across Boundaries: Francisco de Vitoria on Muslims in Spain and the Indigenous Population of the Americas"</i> 10 minutes Q&A |
| 14:00 – 15:15 Parallel afternoon sessions Classroom 252 Session 1: Boundaries in Gender Relations Chair: Joas Wagemakers | 14:00 – 15:15 Parallel afternoon sessions Classroom 254 Session 3: Contesting Boundaries in Practice Chair: Monica Colominas | | | | | 10:45 – 11:10 Presentation 17 By: Davide Ravazzoni Presentation: <i>"Problematising Shifting Perspectives on Muslim Entrepreneurial Spirit"</i> 10 minutes Q&A | 10:45 – 11:10 Presentation 23 By: Gamze Tosun Presentation: <i>"Negotiating Transnational Turkish Muslim Identity and Its Boundaries in Theatre"</i> 10 minutes Q&A | 11:20 -11:45 Presentation 28 By: Miguel Ángel Robledillo Sais Presentation: <i>"Frontiers and Inequalities: The Mudejars in the South of the Kingdom of Valencia (13th-15th centuries)"</i> 10 minutes Q&A | 11:20 - 11:45 Presentation 34 By: Talha Murat Presentation: <i>"From Cairo to Ottoman Capital: Muḥammad Tawfīq al-Bakrī and His Al-Mustaḡbal li-l-Islām"</i> 10 minutes Q&A |

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| 14:00 – 14:25 Presentation 1 By: Giulia Macario Presentation: <i>What came from the window's opening? Exploring Jordanian Islamist women's spaces and subjectivities</i> 10 minutes Q&A | 14:00 – 14:25 Presentation 7 By: Aleeha Zahra Ali Presentation: <i>"Porous Majalis: Online-Offline Networks of Practice in Dutch Shi'ism"</i> 10 minutes Q&A | | 11:10 – 11:35 Presentation 18 By: Abdallah Ounour Hassan Ounour Presentation: <i>"Engaging in Border Economic Activities as a Mechanism of Adaptation to Deal with the Diaspora Identity and Globalization: Al-Rashaida as Case Study"</i> 10 minutes Q&A | 11:10 – 11:35 Presentation 24 By: Mustafa Oguzhan Colak Presentation: <i>"Mingling Fiction with Reality: Reinventing the Ottoman Past Through Turkish Historical Dramas in Muslim World"</i> 10 minutes Q&A | 15 minutes coffee break with snacks (late lunch) | |
| 14:25 – 14h50 Presentation 2 By: Marloes Hamelink Presentation: <i>Everyday moral boundaries among women in urban Zanzibar</i> 10 minutes Q&A | 14:25 – 14h50 Presentation 8 By: Muhammad Allam Presentation: <i>"The Endurance of Social Class Boundaries: A Century of Changing Structures and Persistent Inequality in Egypt"</i> 10 minutes Q&A | | 11:35 – 12:00 Presentation 19 By: Nancy de Leo Presentation: <i>"Shifting Perceptions of Boundaries in the Tunisia-EEC Cooperation: A Long Term Perspective (1963-1987)"</i> 10 minutes Q&A | 11:35 – 12:00 Presentation 25 By: Mohamed Boulajdad Presentation: <i>"Aesthetics as a Key to Crossing Ethnic-Religious Boundaries in Muslim worlds"</i> 10 minutes Q&A | 12:00 – 13.15 Parallel afternoon sessions ROOM 1 Classroom 252 Session 10: Boundaries of National Identity Chair: Professor Angela Villani | 12:00 - 13.15 Parallel afternoon sessions ROOM 2 Classroom 254 Session 12: Building, Overcoming and Erasing Boundaries of Communal Identity Chair: Albrecht Fuess |
| 14:50 – 15h15 Presentation 3 By: Francesca Rosati Presentation : <i>"United in diversity". Islamic sectarianism, gender, and ethnicity in Northwestern China. An ethnography on boundary-making in the women's madrasas of Linxia city.</i> 10 minutes Q&A | 14:50 – 15h15 Presentation 9 By: Zeynep Aydin Presentation: <i>"Jesu(i)s Charlie: Symbol of Resistance or Totem of Anti-Islam Civil Religion"</i> 10 minutes Q&A | | 12:00 – 13:00 Lunch | | 12:00 – 12:25 Presentation 29 By: Jiang Xiaokun Presentation: <i>"Boundary Breaker: Chinese Muslim Immigrants in Malaysia and the Malay-Chinese Identity Dichotomy"</i> 10 minutes Q&A | 12:00 - 12:25 Presentation 35 By: Anwar Masduki Presentation: <i>"Here Rests a Humanist': How a Muslim Sainly Pilgrimage Helps Promote Religious Harmony in Indonesia"</i> 10 minutes Q&A |
| 30 mins BREAK from 15.15 till 15.45 h | | | Keynote Lecture 3 <i>Location: the Aula Magna Santo Mazzarino</i> 13:00 – 13:05 Presentation of the keynote speaker by Monica Colominas Aparicio 13:05– 13:50 Keynote lecture by Mirella Casarino (University of Catania): "Beyond boundaries in Islamic Sicily: literary texts and case studies" 13:50 – 14:15 Q&A | 12.25 - 12:50 Presentation 30 By: Basem Kharma Presentation: <i>"From Muslim Umma to Arab Umma: The Islamic Tradition in the Thought of the Christian Intellectual Michel Aflaq"</i> 10 minutes Q&A | 12:25 – 12:50 Presentation 36 By: Francesca Spada Presentation: <i>"Erased identities: The Case of Arab Jews"</i> – Francesca will present ONLINE 10 minutes Q&A | |

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| <p>15:45 – 17:00 Parallel afternoon sessions Classroom 252 Session 2 Shaping Social Boundaries Chair: Maribel Fierro</p> | <p>15:45 – 17:25 Parallel afternoon sessions Classroom 254 Session 4 Pushing Against Political boundaries Chair: Albrecht Fuess</p> | | <p>15 minutes break</p> | <p>12:50 -13:15 Presentation 31 By: Ikrame Ezzahoui Presentation: <i>“Beyond and Above Colonial Borders: A Symposium of Muslim Intellectuals in the Persian Gulf”</i> 10 minutes Q&A</p> | <p>12:50 - 13:15 Presentation 37 By: Suzan Abed Presentation: <i>“Migration and Post-Conflict Reconstructions in Mediaeval Islamic Worlds: Varamin and New-Varaminian as Historical Actors in the Ilkhanid Mongols Era in Iran”</i> 10 minutes Q&A</p> |
| <p>15:45 – 16:10 Presentation 4 By: Pedro Alexandre Gonçalves Presentation: <i>“Social Relationships and Networks at the Western Leonese Frontier: The Case of the Monastery of Vacariça (Central Portugal) Between the 10th and 11th Centuries”</i> 10 minutes Q&A</p> | <p>15:45 – 16:10 Presentation 10 By: Astrid Bourlond Presentation: <i>“Understanding the Boundary Between Religious and State Elites in Jordan”</i> 10 minutes Q&A</p> | | <p>Keynote Lecture 4 <i>Location: the Aula Magna Santo Mazzarino</i> 14:30 – 14:35 Presentation of the keynote speaker by Joas Wagemakers 14:35 -15:20 Keynote lecture by Mehdi Sajid (Utrecht University), <i>“Inventing a Modern “Arab-Muslim” Nation – Some Remarks on Morocco’s Nation-Building process (1800s-present)”</i> 15:20– 15:45 Q&A</p> | <p>13:15 – 14:15 Lunch and closing ceremony</p> | |
| <p>16:10 – 16:35 Presentation 5 By: Ruben Elsinga Presentation: <i>“Turning the Limen (Border) Inside Out, Twice: Liminality and the Creation of Meaningful Communities in the Case of the Thauwra in Tripoli, Lebanon”</i> 10 minutes Q&A</p> | <p>16:10 – 16:35 Presentation 11 By: Istvan Vacz Presentation: <i>“The Anglo-Persian Oil Company and the Modern State of Iran – The Boundary of Modernization and Nation-Building between 1909 and 1933”</i> 10 minutes Q&A</p> | | | <p>14:15 -16:00 Discussion about future European consortium ENIS <i>(for organizers only)</i></p> | |
| <p>16:35 – 17:00 Presentation 6 By: Shereen I. Al-Nour Presentation: <i>“The Contradictory Boundaries in the Sudanese Muslims’ Communities: Japonga Marriage as an Example”</i> 10 minutes Q&A</p> | <p>16:35 – 17:00 Presentation 12 By: Rana Magdy Presentation: <i>“Islamic NGOs under Different Authoritarian Contexts”</i> 10 minutes Q&A</p> | <p>Free time</p> | <p>Free time Optional: Guided tour to the Monastery of Catania Exact time t.b.c. (free of charge)</p> | | |

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| <p>Free time</p> | <p>17.00 – 17.25: Presentation 13, By Doha Tamri: “Crisis within a crisis: the Kurdish-Syrian conflict after the end of Isis” 10 minutes Q&A</p> | | |
| <p>19:30 – 22:00 Dinner hosted by ENIS at "Canni e pisci"</p> | <p>19:30 – 22:00 Dinner free choice</p> | <p>19:30 – 22:00 Dinner free choice</p> | |

**Please note that there won't be any coffee served during the breaks. We suggest that you either drink enough coffee during breakfast or get some coffee at a bar nearby.*

Abstracts



You can find the literature of the 5 selected speakers [here](#).

Keynote Speakers: titles, abstracts and biographies

(In alphabetical order by speaker)

Mirella Cassarino



Bio:

Mirella Cassarino holds a BA in Oriental Languages and Literatures (1988) from Ca' Foscari University (Venice) and a PhD (1996) in “Studi sul Vicino Oriente e Maghreb dall'avvento dell'Islam all'età contemporanea” from Istituto Universitario Orientale (Naples). She attended the “Stage annuel pour la formation à la recherche” at IFEAD de Damas (1996-97) where she was “Chercheur associé” (research project: “Théorie de la traduction chez les Arabes entre le VIIIème et le XIème siècle”). From 1997 to 1999, she held a postdoctoral fellowship at the Istituto Universitario Orientale (Naples). Since 2001, she has been teaching (as a Lecturer and then Associate Professor) at the University of Catania, Italy, where she is currently a Full Professor of Arabic Language and Literature. From 2013 to 2016 she was a member of the board of the PhD program in “Studi sul patrimonio culturale” at University of Catania. Her research mainly deals with the theory of translation among the Arabs between the 8th and 11th centuries; *adab* and its structuring forms; relations between Oriental and Romance literatures in the Middle Ages;

the representation of otherness in Arabic literature; Sicilian Middle Arabic and Arabic Literature in Islamic Sicily.

Spring School 2023 key-note speech:

'Beyond boundaries in Islamic Sicily: literary texts and case studies'

The polysemous concept of boundaries manifests itself heterogeneously at different historical moments and in different societies and cultures (Pacelli 2013; Nail 2016; Censi 2022; Tondi 2022). In Islamic civilization, in pre-modern times, the theory concerning the notion of boundaries (in Arabic denoted by the plurals *thughūr*, *ḥudūd*, *ʿawāṣim*, etc.) is predominantly connected to the idea of community and not territory, although the latter has been subjected to various forms of control, through the application of peculiar legal and administrative rules. It is precisely to the legal and administrative aspects that historians dealing with Islamic Sicily and its multilingual writing traditions have devoted their attention, for example, the works by Jeremy Johns (2002), currently engaged with Beatrice Pasciuta and Cristina Rognoni in the ERC Project "Documenting Multiculturalism", Giuseppe Mandalà and Marcello Moscone (2009), Alex Metcalfe (2011), Annliese Nef (2011). In my talk, I will discuss a number of narratives that can shed light on multiple declinations of the concept of boundaries by examining Arabic literary sources (Censi 2022) conceived both within and outside of Islamic and Norman Sicily. In particular, a number of case studies will be presented that reveal a great deal about the relationship of Muslims to the surrounding maritime space, the private affairs of individuals related to the condition of deteriorating land holdings, affective (and utilitarian) relations between humans and animals, voluntary or forced migrations and dislocations, and moments of individual and collective resistance. A close reading of the texts gives a simultaneous glimpse of the internal boundaries within the Islamic community, those between Muslims and Christians, between loyalty and betrayal, and between male and female roles in conflict. My goal is to show how the notion of boundaries can be articulated in different ways. In fact, literary texts (poems, rhymed prose epistles, private letter exchanges, travel accounts, religious *adab* texts), generally neglected by historians, make it possible to reflect on some particular existential experiences and the ways they were recounted, to re-examine the meaning of physical and symbolic boundaries, to analyze the processes that sometimes led to the breaking of the balances between subjectivity and context, to

test, ultimately, the picture of the correspondence (or lack thereof) between mental and geographical boundaries.

Fanar Haddad



Bio:

Fanar Haddad is assistant professor of Arabic studies at the Department of Cross-Cultural and Regional Studies, University of Copenhagen. He previously taught the politics of the modern Middle East at the University of Exeter, at Queen Mary, University of London and at the National University of Singapore. His primary research interests are modern Iraqi politics, sectarian relations, identity politics, nationalism and theories of the state. His current research looks at the contestation of symbolism in Baghdadi public space. He is the author of *Understanding 'Sectarianism': Sunni-Shi'a Relations in the Modern Arab World* (2020) and *Sectarianism in Iraq: Antagonistic Visions of Unity* (2011).

Spring School 2023 key-note speech:

'The non-sectarian boundaries of modern sectarian identities'

This talk will focus on how modern Islamic sectarian identities are constituted. An often-overlooked fact is that sectarian identities (Sunni, Shi'a and the like) are inherently subsidiary identities that are constituted through various other identity categories – religion, nationalism, class, ethnicity etc. This has important implications for how we conceptualize sectarian dynamics. Far more than just a doctrinal affair rooted in competing religious truths or competing narratives of Islamic history, modern sectarian identities are inherently multilayered and contain several internal boundaries both sacred and profane. From this starting point we can more usefully interrogate normative assumptions regarding sectarian identity's relation to religion, nationalism, secularism and 'sectarianism'. We can also better understand causality in sectarian competition,

sectarian conflict and in the fluctuating political relevance of sectarian identities in the modern world. These themes will be discussed with relation to my research on Sunni-Shi'a dynamics in the modern Arab world.

Linda Gale Jones



Bio:

Linda G. Jones (Ph.D., Religious Studies, University of California, Santa Barbara, 2004) is a Tenured Research Professor of Medieval History at Pompeu Fabra University. Her research focuses on the religious and cultural history of medieval Muslim Iberia and the Maghreb, medieval Islamic preaching, and cross-cultural gender studies. She was the PI of the Spanish/European Union-funded project, “Writing Religious, Transcultural, Gendered Identities and Alterities in the Medieval and Early Modern Mediterranean,” (ID: PGC2018-093472-B-C32, FEDER/MICIU/AEI). Recent publications include: “Representations of Hegemonic Masculinities in Medieval Leonese-Castilian and Almohad Chronicles,” *Speculum* 97/3 (2022): 737-774; “Constructing Gender Identities and Relations in a Mudejar Hortatory Sermon Addressed to Women,” *Medieval Sophia* 24 (2022) <https://www.mediaevalsophia.net/>; and “Ambivalent Models of Manliness in Medieval Islamic Hagiography,” in *Religious Boundaries for Sex, Gender, and Corporeality*, eds. Alexandra Cuffel et al (London: Routledge/T&F, 2019), 132-144. Current projects include an edited volume on the intersections of gender and genres in premodern Judaism, Christianity, and Islam.

Spring School 2023 key-note speech:

‘Shifting Gender Boundaries in the Study of Premodern Sufi Piety’

The observations of medievalists Alicia Spencer-Hall and Blake Gutt’s that “non-normative gender expressions, identities, and embodiments were, in the medieval period,

very often imbricated with religion” (2021:12) holds equally true for scholarly research on gender and Sufism in the premodern and contemporary periods. Of all the subjects related to the study of gender and Islam, Sufism has generated some of the liveliest debates and most innovative scholarship on the nature of gender identities and boundaries. As such it is an appropriate topic for the theme of shifting boundaries in Islamicate cultures. This talk aims to present an overview and critical assessment of the major scholarly trends and debates regarding whether or the extent to which Sufism challenges gender boundaries. Developments in the research on gender and Sufism largely have followed the trajectory of the various waves of feminism and feminist studies, queer studies and, more recently, trans studies. A dominant focus of gender-based research on Sufism carried out since the 1990s has been to illuminate the myriad ways that Sufi piety and practices challenge traditional normative Islamic expectations of masculine and feminine identities, comportments, and embodiment and disrupt asymmetrical gender relations. Although 21st-century feminist scholarship continues to regard Sufism as more gender egalitarian than the traditional Islamic interpretive traditions (Duderija, Alak & Hissong 2020), there has been a shift this past decade toward more nuanced studies that problematize the tensions between Sufi discourses and practices that seemingly transcend binary gendered subjectivities and asymmetrical patriarchal power relations (Landorf 2020; Deighton 2021) and others that perpetuate androcentric or misogynistic perspectives (Bashir 2011; De Soudy 2014; Ayubi 2019; Dennerlein 2021). In the course of the talk I will draw upon case studies from other scholars as well as from my own research to illustrate that the diversity of Sufi traditions yields multiple understandings of gender boundaries. For while many premodern Islamic hagiographies provide evidence that Sufism makes possible the shifts and transgressions of traditional gender boundaries that map neatly onto contemporary feminist goals of promoting gender egalitarianism and challenging patriarchy, other sources reveal how some Sufi men, women, institutions, and practices continue to “act as the guardians of a patriarchal Islamic tradition” (Hasnaa Mokhtar, 2021). Most intriguingly, some recent studies on Sufism demonstrate that manifestations of shifting traditional gender boundaries and subjectivities could coexist with traditional essentializing notions of gender identities and roles (Dennerlein 2021; Burak-Adli 2021).

Mehdi Sajid



Bio:

Mehdi Sajid is Assistant Professor of Arabic and Islamic Studies at Utrecht University (since 2018). In 2015, he completed his Ph.D. on the history of Muslims in interwar Europe. His previous research has focused on the history of Islamic reformism, Muslim communities in Europe, and the transition of Muslim majority societies to modernity. His second book project examines the religious and intellectual development of Islam in Morocco in three historical periods: the pre-colonial (1600s-1912), the colonial (1912-1956), and the post-independence (1956-present).

Mehdi Sajid has contributed to high-quality publications in international peer-reviewed journals and books. He has also served on international editorial boards and organized several international conferences over the years. He is the author *Muslims in Zwischenkriegseuropa und die Dekonstruktion der Faszination vom Westen* (Berlin: EB-Verlag, 2015). He co-edited "Islamic Reformism with and without the West: Mapping Religious Reformist Discourses in Contemporary Islam," *Religions* 14/3 (2023); and *Muslims in Interwar Europe: A Transcultural Historical Perspective*. (Leiden: Brill, 2015).

Spring School 2023 key-note speech:

'Inventing a Modern "Arab-Muslim" Nation – Some Remarks on Morocco's Nation-Building process (1800s-present)'

Becoming a modern nation is a complex process that involves significant changes in the cultural, economic, political, and social structures of a society. Its goal is to create an imagined community (Anderson 1983) that shares a common language, history, culture, and geographic territory. Such a process renegotiates old boundaries and creates new ones. It affects not only how a nation will perceive and define itself, but also how it will

view and interact with others. Take, for example, most of the countries in the MENA region: becoming independent modern nations in the 20th century meant for them the transition from being former provinces of a vast multi-cultural, multi-religious, multi-lingual, and multi-ethnic political entity (the Ottoman Empire) to geographically defined states with separate national, linguistic, religious, and political identities. In the MENA context, the case of Morocco offers an interesting case study, as it is one of the few colonized countries where the traditional ruling elite was not wiped out by colonialism. The Moroccan monarchy not only survived colonization (1912-1956), but – interestingly – emerged stronger than ever after independence.

This keynote lecture will explore Morocco's transition from a pre-colonial, traditional society to a modern nation-state that defines itself as "Arab" and "Islamic". Such a definition naturally raises several questions, such as: what did "Islamic" mean for a modern Moroccan nation? How has nationalist orthodoxy collided with the lived religious realities of many Moroccans, and how has it evolved over time? And what is the place and role of ethnic and linguistic groups in this new ideological construct? By examining the nation-building process in Morocco, this lecture will provide insights into the complex interplay between historical processes, social, political, and economic contexts, and volatile circumstances in the construction of religious and collective identities.

Roberto Tottoli



Bio:

Roberto Tottoli holds a BA in Oriental Languages and Literatures at Venezia Ca' Foscari (1988) and a PhD at Napoli L'Orientale (1996). He studied at Hebrew University in Jerusalem under the direction of M.J. Kister (1993-94), and then taught in Turin (1999-2002) and Naples L'Orientale since 2002, where he has been full professor in Islamic studies since 2011 and Rector since November 2020. He has been Visiting

Researcher/Professor at Princeton University (2014), Harvard (2015), EHESS Paris (2016), Institute for Advanced Study Tokyo (2018), University of Pennsylvania (2019) and member of the Institute for Advanced Study in Princeton in 2016-17. Since 2019 he has been PI in the European project ERC-Synergy EUQU (The European Qur'an - cPI Mercedes Garcia-Arenal, Cisc, Madrid, Pls John Tolan, Nantes, Jan Loop, Canterbury). He is a member of the Accademia dei Lincei, the Italian National Academy.

Spring School 2023 key-note speech:

'Holy books across borders: the Qur'an between Islamic world and the West'

The holy books of the great religions have spanned millennia and centuries of history and, more importantly, have crossed different cultures. The Qur'an plays a central role in the Islamic religion. Its presence, as a text recited in Arabic and written in multiple forms, is central not only in Arab countries but throughout the Islamic world. Islamic civilization as a whole is basically the legacy of the Qur'an and of the reception of its word in a variety of ways, from the Arab world to China and Indonesia, crossing the borders of languages and previous cultures. This has occurred and is occurring in sometimes surprising and mutually diverse forms, ranging from the most incredible calligraphic virtuositities to the forms of popular devotion that hold sacred even the ink and medium with which and on which the Quranic word is written. Nevertheless, exegetical reading and efforts to accompany the Arabic original with translations into the various languages of the Islamic world have marked the history of the Qur'an's presence in the most distant Muslim societies, combining worship for the same text with differing and specific receptions.

Alongside this, the Qur'an also has a history of its own outside the Islamic world and particularly in the West and Europe, where it arrived and where it has been translated, where its manuscripts have been collected, and where it was even printed earlier than in the Islamic world. The history of the Qur'an's presence in the West is a unique chapter of its reception across the borders between Isla and Christianity, where it was read primarily for reasons of controversy, but also to know it better and through it to understand Islam. This interaction has spanned history from the Middle Ages to the contemporary age, inspired early studies, and in recent decades has accompanied with new approaches the relations between the Islamic world and Europe. The stages of this presence of the Qur'an in Europe touch many areas, marked by European historical events and the changing power relations between Europe and the Islamic world. The Qur'an, in this, is a constant presence and has been the privileged place of confrontation according to the typical needs and modalities of each historical age.

List of Participants

(In alphabetical order by institution)

University of Catania / University of Messina / SeSaMO

- 1 Abdallah Ounour Hassan Ounour
- 2 Basem Kharma
- 3 Doha Tamri
- 4 Mohamed Boulajdad
- 5 Nancy De Leo
- 6 Viola Pacini

Marburg

- 1 Istvan Vacz
- 2 Mehmood Ali Khan
- 3 Rana Magdy
- 4 Talha Murat
- 5 Zeynep Aydin

IISMM

- 1 Ikrame Ezzahoui
- 2 Rania Madani
- 3 Suzan Abed

CSIC

- 1 Covadonga Baratech Soriano
- 2 José María Toro Piqueras
- 3 Miguel Ángel Robledillo Sais
- 4 Serafim Guilherme Coelho da Rocha Cabral

NISIS

- 1 Aleeha Zahra Ali
- 2 Anwar Masduki
- 3 Astrid Bourlond
- 4 Davide Ravazzoni
- 5 Francesca Rosati
- 6 Gamze Tosun
- 7 Giulia Macario
- 8 Marloes Hamelink
- 9 Muhammad Allam
- 10 Nagat Emara
- 11 Nynke van Leeuwen
- 12 Pedro Alexandre Gonçalves
- 13 Turkana Allahverdiyeva
- 14 Xiaokun Jiang

List of Abstracts

(In alphabetical order by author)

Suzan Abed (VU Amsterdam) "Migration and Post-Conflict reconstructions in medieval Islamic worlds: Varamin and new-Varaminian as historicalactors in Ilkhanid Mongols era in Iran"

This article does not investigate the history of Mongol period as seen from the provinces, or looking through the historian's lens of written sources. However, the role of people as a historical key role and how they transferred Varamin from a village into a Provincial city and a capital of the province of Rayy. After the Mongol invasion in 617H. / 1220 A.D a large part of the inhabitants of Rayy migrated to nearby places; Varamin was the perfect choice for its Strategic position on the main east-west highway that connected Tabriz – Sultaniyya -Qumis and Khursan, as they became the center of the new administrative Mongol division. Moreover, the only Surviving Ilkhanid Mosque as a unique example of its kind in Iran (The Patron is the sultan himself) still standing there. Indeed, Varamin was a well-known village in medieval times (Pre-Mongols) for its agricultural products, including Cotton, Corn and fruits. Nevertheless, it is flourish in Ilkhanid period. The question here: who played the key role in Varamin and shifting its boundaries and how? In addition, what happened to the old region Rayy as the city was strongly depopulated, but only a few decades later, between 1295 and 1304, Ghazan Khan rebuilt the citadel of the city.. So, are they returned back? Simply, the answer is the new varaminian who shifting their boundaries from Rayy to Varamin and transformed it into a new face and stage in Iran. In this paper, the focus on the way which new-varaminian present themselves to the new rulers (Mongols), their ethics, customs, as according to contemporary chroniclers was predominantly Shiite, especially Twelver's, also through the art and architecture and its multiple shrines as Another view from the edge. Moreover, how they used the famous Imamzadeh -Imamzadeh Yehia¹ The most important of several shrines in the town, located in quarter Kuhna Gil - as a playmaker in the town by renew it in 660s/1220s. With thousand or more lustre tiles ordered from Kashan, filled with edges of important Inscriptions and dates which now listing and displayed in several huge museum all over the world and considering as one of most unique tiles.

1. Imamzadeh Yehia one of many Imamzadehs or tombs of descendants of one of twelve Imams. Imamzadeh Yehia (d. 900A.D) a sixth generation descendant of the second Imam Hassan b. Ali (d. 679 A.D).

Aleeha Zahra Ali (VU Amsterdam, MIDA ESR 11) “Porous majalis: online-offline networks of practice in Dutch Shi’ism”

Dutch Shi’ism is a precarious category. In this presentation, I explore how Shi’ism in the Dutch context is constantly re-articulated, especially online. Digitization has created a new dynamism to these questions by enabling new modes of self-fashioning, inquiry, interconnection, and accessibility.

Shi’ism has found roots in the Dutch socio-sphere through migration, and the subsequent transnational networks that have sprung from it. These transnational webs of movements include people, knowledge, languages, practices, and materials, and running parallel to/enmeshed with this network is another one: the internet. Partially replicating ‘real’-world networks, partially challenging them, and opening up new spaces for contestation, communication, and creation: the internet plays an increasingly important role in religious identification and self-expression. I explore this through my ethnographic practice with Shi’a youth groups in the Netherlands and their engagement with aza’dari/lamentation practices, specifically the practice of majlis sermons. Majlis sermons are increasingly uploaded online, sparking discussion around the authenticity, emotional capacity, intercorporeality, and ‘reality’ of the practice.

The theoretical framework of my work problematizes the online/offline divide, in particular looking at the case of Dutch Shi’a Muslims to see how inextricably linked virtual and offline worlds are. It is critical to understand the specific parameters of offline worlds in terms of sensory and tangible affordances, together with the virtual space’s sensory/emotional/embodied capacities (and limitations). Only by looking at their differences and similarities in conjunction can we understand online/offline as fundamentally porous, divided by an ever-flimsier membrane of the imagination and sensorium. I contend that a closer look at religious practices where people already engage with the gha’ib^[1], with transcendence, with emotion and imagination and embodiment, can illustrate degrees of diffusion between the virtual and otherwise.

^[1] Arabic, Urdu for the unseen/concealed, particular to Islamic philosophy

Turkana Allahverdiyeva (University of Bonn) “Shifting from Dar al-Harb to Dar al-Sulh: Crimean Tatar Slave Campaigns to the Circassia in the Early Modern Era”

Circassia was an important source of white slavery for the Crimean Khanate in the 15th-18th centuries. It was a vassal structure of the Khanate and the tribute was paid by sending slaves to the Khanate. Besides the tributes, Crimean Tatars were also organizing regular slave raids to the Northern Caucasus where they would abduct people and decrease them to the slavery. However, as Circassians were converted into Islam, an argument was raised by them that it was not legitimate to decrease their own kinsmen to slavery. That is to say, Circassians demanded that they should have been considered in the boundaries of dar-al Sulh not dar-al Harb through Islamization and the boundaries of enslavement campaigns should be changed.

Slavery studies in the Ottoman Empire drew attention of historians since the 1980s, however there are still huge gaps that have been understudied. Enslavement practices of the Crimean Tatars in the Northern Caucasus, i.e., Circassia and the process of shifting boundaries of enslavement through Islamization of Circassians after the Treaties of Karlowitz and Istanbul (1699-1700) are one of the questions that need further research.

The questions that this study attempts to answer are how Islamic boundaries of dar-al Harb and dar al-Sulh played a role in the shifting practices of enslavement and what happened in theory and in practice to this phenomenon when the borders shifted? How the blurred boundaries of Circassians were perceived by themselves and by the Crimean Tatars and how the demarcation line was redefined in the early 18th century?

By employing the sources of Crimean kadi court registers and chronicles, this study aims to fill this gap and answer the questions to understand the shifting and blurred boundaries of the Circassians and their transition to dar-al Sulh.

Muhammad Allam (Radboud University) "The Endurance of Social Class Boundaries: A Century of Changing Structures and Persistent Inequality in Egypt"

This study examines the changing structures of social classes in Egypt over the past century. Despite transformations in the political and socioeconomic regimes, class inequality and discrimination are enduring. From attempts at socialism and capitalism, popular revolutions and coup d'états, social class boundaries have only shifted but never truly dissolved. Concerned with this phenomenon, this study asks the following questions. How have social class structures in Egypt evolved over the past century? What are the different dimensions of classism in Egypt, and how do they contribute to social inequality?

Employing a narrative literature review approach, this study provides a thematic and chronological analysis of class-related issues discussed in English and Arabic literature. Specifically, we investigate the classification of different segments of society as upper, middle, or lower classes -and the fractions within, identify the ruling classes, and explore who is not classed and why. The theoretical framework of this research draws on Bourdieu's approach to class analysis which expanded the Marxist approach by introducing cultural dimensions to the concept of class. Thus, we aim to explore the impact of social, cultural, economic, and political factors on social class structures and the perpetuation of classism in Egypt.

The study relevance is twofold. Academically, our analysis reveals a lack of attention to the concept of classism in existing scholarship on Egyptian social classes. While some authors have identified class boundaries and power structures, few have explicitly addressed the issue of classism and its impact on social mobility and inequality in Egypt. This research aims to address this gap. Moreover, we hope to contribute to a better understanding of the social class dynamics in Egypt and provide a foundation for policy interventions aimed at reducing social inequality, a demand at the heart of Egyptians social movements, last of which is the 2011 revolution.

Rana Aly (Philips-Marburg University) "Islamic NGOs under different authoritarian contexts "

The state-society relation has always been a highly controversial sphere especially when examined in the Middle East. Authority considerations and power requirements and aspirations even made this relation more multilayered and complicated. The rise and fall of Islamic movements in many Middle Eastern countries is a paradox that carries many misconceptions and misperceptions on the theoretical level and many implications on the real ground. The cases of the strong rise and dramatic fall of Islamic movements in Egypt and Turkey are salient manifestations of this paradox where these movements used to function under different variants of authoritarianism within a space of punctuated pluralism. The mutual power aspirations that Islamic movements and the regimes shared in both countries consolidated the state of clientelism as the main trajectory for the state-Islamic movements relations. The change of the nature of Islamic movements from channels for societal and charitable work to both implicit and explicit appearance in the political life in addition to the strongly rooted state of clientelism in both countries led to the emergence of a hyper-rational approach in the civil society literature in the last couple

of decades. This approach hypothesizes that as long as the regime needs the Islamic movements economically or politically it will always allow them to function in this space of the previously-mentioned punctuated pluralism. However, the huge crackdown on Islamic NGOs in Egypt after 2013 and the exile of the Gülen movement from Turkey marked the end of clientelism. Thus, this hyper-rational approach proved to be unable to explain the fall of Islamic movements in both cases. In order to test the validity of this mainstream approach, a comparison between the cases of Egypt and Turkey will be conducted to measure the sustainability of the clientelist status under the change of power considerations of the regimes.

Mehmood Ali Khan (Philip-Marburg University) "The Sacred Clergy and Profane Laity: Islam as Ideological State Apparatus in the Cinema of Iran and Pakistan post Islamisation"

Shahab Ahmed and Kevin Reinhart give us an approach to study Islam as a lived experience by individuals in Muslim and non-Muslim societies. It is the religion not expressed by political parties or traditional domain of power such as the clergy but the one expressed by the laity on day-to-day basis. It is colloquial religiosity expressed in ordinary speech says Reinhart (Reinhart, 32). Religion gets authoritarian under governments, or traditional domain of powers whereas individual religion democratizes the doctrine, it's access, versatility and plurality. Physical and virtual displacement along with education has shaped modern Islam in total contrast to premodern Islam. New generations are no longer debating of TV, music or comic as Halal or Haram, but have largely embraced them and now the debate has shifted to which type of music, fashion or clothing brand is more modest and accommodating. As literacy has enabled access and reliability, it has also forged new forms of textual interpretation across geographies that are more local and accommodating to Muslims in the societies where they live. Even geographies have become irrelevant with increasing globalization and access to internet. Podcasts, Books, cassettes, online religious sermons, versatile mullahs, sheikhs, masters, trying to reach and extend their circle of influence by presenting their version of Islam which diversifies understanding of the faith. As Reinhart contends that, Islam needs Protestantisation (decoupling of social authority and state) to make textual reading and interpretation more particular and Islam for individual rather than for the state. This will help in reducing official and national Islam's hegemony and promote religious literacy among laity. Even if the state wants to make a uniform sort of Islam, it is no longer in their

capacity to control individual religious expression or consumption in this technologically advance era with the increasing influence of digitization, platformization and datafication, influencing religiosity and the cultural industries. Access to God is now through the anchor person sitting on the TV, social media, internet, blogs, streaming media, emails and video conferencing software etc. My paper addresses concerns of increasing involvement of state in cinema of Iran and Pakistan and how the laity finds its way to renegotiate with institutions of cultural production in its present embeddedness in the state.

Zeynep Aydin (Philipps-Marburg University, MIDA ESR 14) “Jesu(i)s Charlie – Symbol of Resistance or Totem of Anti-Islam Civil Religion”

Cyberspace has played an important role in modeling and reshaping boundaries in the ‘real’ World, including ethnic, religious, and cultural boundaries. Especially after terror attacks perpetrated in the West, a new wave of defining and shaping boundaries of the perceived divide between the West and the ‘Islamic’ world ensues. While colonialism and immigration continue to blur these boundaries, the wide spread use of digital platforms and social media in particular are creating an even greater push and pull of these previous boundaries. This paper adopts a data-driven approach to investigate the different categories of tweet responses after the Charlie Hebdo attack by performing a clustering analysis based primarily on a lexicometric analysis of tweets. The aim is to find out how and by whom Charlie Hebdo is used as a unifying symbol and anti-thesis to Islam. Here, online social media reactions to the Charlie Hebdo attacks are analyzed through Durkheim’s concept of religious effervescence and focuses on (i) the different clusters of reaction that are being projected after the attacks, (ii) the main topics within these different categories and their change over time, and (iii) the degree to which Charlie Hebdo is used as totem for virtual collective effervescence by the different categories.

Mohamed Boulajdad (University of Catania) “Aesthetics as a key to crossing ethnic-religious boundaries in Muslim worlds”

My presentation would tend to highlight one micro aspect of the interrelation dynamic between the global and the regional within the field of aesthetics and ethnic-religious

crossing of boundaries in Muslim Worlds. By examining two cases in the context of Moroccan society, namely, dressing and romantic relationship, as two phenomena situated in the field of aesthetic. Aesthetic here considered, first, as cultural content, a performance and activity, and second, as an ethnic premium marker to define one's ethnic identity and affiliation, especially in urban world, where visual recognition is a premium (Wirth, 1938). We shall point out, on the one hand, how the global, in its globalized side is ethnocentric, meaning, producing and spreading a homogenous unidirectional evolutive (cultural and biological) path on a planetary scale, and in the other hand, how the regional (local), have its own boundaries to resist this spreading system of acculturation, but also, its specific conditions to tolerate the joining of the individual or the group to that global (evolutive) path, and aesthetic is a fundamental condition among others. We will see how the aesthetic power influence the moral judgements of phenomenon of ethnic-religious crossing of boundaries in the Muslim worlds, within the case of Moroccan society, with concrete facts and actors that demonstrate in which way: "ethnic identity is superordinate to most other statuses, and defines the permissible constellations of statuses, or social personalities, which an individual with that identity may assume". (Barth, 1969, p. 17). My presentation would be more about moral and law (natural law) anthropology. Finally, my hypothesis will be that: the ethnic-religious boundaries are implicitly more about keeping strict line between the pure and the impure, between the sacred and the profane; the order of things, that: "the law relating to things even today remains linked to the law relating to persons." (Mauss, 1934, p. 4) and that, religious and moral judgments are in reality no more than relative interpretations, working as an instrument of protection and administration of life.

Astrid Bourlond (Utrecht University) "Understanding the boundary between religious and state elites in Jordan"

This presentation, titled "Understanding the boundary between religious and state elites in Jordan", examines the boundary between these two types of elites based on primary data analysed through the lens of Bourdieu's theory of fields. It aims at informing about this border but also at showing its significance.

First, I start by showing where the line between religious and state elites is located and I give more information about the context of its creation. Then, I analyse the different (authoritarian) techniques that have been utilised to maintain and enhance this border between religious and state elites since its development. These techniques include

institutionalization and regulatory practices, alongside other methods that will also be elaborated on. Furthermore, I highlight the manifestations of this boundary or, in other words, the ways it materializes. This requires acknowledging that the actors on both sides are driven by at times clashing objectives and possess different types of capital to reach these goals. Most importantly, I explain why a deeper understanding of this boundary between the religious and state fields is crucial. It indeed makes it possible to better explain the resilience of the Jordanian regime and its current policies.

Nancy de Leo (University of Messina) “Shifting perceptions of boundaries in the Tunisia-EEC cooperation: a long term perspective (1963-1987)”

The paper aims to investigate the Tunisian political perceptions of boundaries that can be highlighted in the Tunisia-EEC cooperation and collaboration according to a long-term perspective, provided by the main political leaders of the government.

From the historical narration carried out in my Ph.D. analyses, within the relationship between the European Economic Community and Tunisia it is possible to identify two types of boundaries around the Mediterranean Sea: an immaterial boundary and a physical one.

As regards the former, considering a North-South perspective, a boundary stands between the different models of cooperation - and the expectation dealing with these model - that the two political actors intended to undertake over the course of the two decades, in the framework of the North-South dialogue and the international debates on development. In several stages it is possible to trace two different objectives within the cooperation: Tunisian economic development vs the protection of the European market.

On the other hand, the boundaries are also physical and geographical according to two perspectives: a “vertical view”, considering the Mediterranean Sea as the theatre of Cold War Divide, in political and military terms; and an “horizontal view”, looking at the Maghreb region as it is composed of three different countries (Algeria, Morocco and Tunisia) divided by physical boundaries as well as by different economic and political stances.

The purpose of the paper is to highlight the shifting of Tunisian perceptions of these kind of boundaries between EEC and Tunisia, on the one hand, and between EEC and the other Maghreb countries, with a special reference to the idea of regional union among them, on the other. It will try to identify the different voices and visions in Tunisian foreign policy to understand the threats/opportunities that Tunisia saw in its relationship with the EEC, in collaboration/disaccord with Maghreb countries. The final goal is to develop a new narrative about perceptions of boundaries in the relations between Tunisia and the EEC,

to trace continuity and discontinuity with today, and to rethink the strategies and tools of development cooperation between Europe and Arab-Muslim countries in Mediterranean. The study, mainly based on the documents of the National Archives of Tunisia and the Historical Archives of the European Union, will analyse Tunisian political perceptions of EEC development policy by giving room to Tunisian political actors and the national press, throughout memoirs and Tunisian newspapers of the period.

Serafim Guilherme Coelho da Rocha Cabral (NOVA University of Lisbon) “The Ṭalaba as the elite intellectual of the Almohad Caliphate: reflections on the boundaries and uniformity of a social group”

Since Émile Fricaud clarified the difference between the ṭalaba al-ḥaḍar and the ṭalaba al-muwahḥidūn and pointed out to the process of «desalmohadization» present in post-Almohad sources, not only on the history of the Almohads itself but on the biographies of the intellectuals involved in the creation of this political regime. One of the main questions risen in that work regarded the definition on who made part of this intellectual elite if the majority of them were not identified with the term ṭalaba in the post-Almohad sources and, in the cases they were identified as such, what was the terminology used.

Inspired by that questioning, this paper aims to explore the external and internal boundaries of what defined the ṭalaba as an elite created by the Almohad regime to defend the Almohad doctrine and subsequently to legitimize their caliphs as rightful rulers of the vast empire they created. On the one hand, we intend to explore what might have been their external boundaries, if we can find them, that is, what differentiated them from the other intellectual groups present during the Almohad caliphate. After establishing and clarifying these, we also aim to check their internal boundaries as well, their uniformity and their cohesion as a group. Which prevailed? Collaboration between themselves or rivalry and dispute? Or both?

Mustafa Oguzhan Çolak (Leiden University, MIDA ESR 6) “Mingling Fiction with Reality: Reinventing the Ottoman past through Turkish Historical Dramas in Muslim World”

The use of television series as political propaganda is a widespread phenomenon. Turkey, the world's second-largest TV series exporter, tends to build Turkish foreign policy based mainly on a neo-Ottoman view in recent decades. The historical drama series on the Ottoman past sponsored by the Turkish state broadcaster (TRT) played a critical role in

promoting the government's neo-Ottomanism to the Turkish and former Ottoman communities. By doing so, the Turkish government aims to activate the historical narratives of the series in real life and muddy the lines between fiction and historical realities for its political gains. This study seeks to reveal how television series have attempted to reconstruct Ottoman history, redefine the boundaries of a shared social and political environment, and activate unique strategies in contemporary politics in the Muslim world.

Ruben Elsinga (Erasmus University Rotterdam) “Turning the limen (border) inside out, twice: Liminality and the creation of meaningful communities in the case of the Thauwra in Tripoli, Lebanon”

I will present on the basis of the broader theoretical work I have done on liminality for my PhD on Re-Assembling Charismatic Authority in Sufi Islam; Leadership and Baraka at the Rehmania Institute, Haripur, Pakistan and my case study on the Thauwra in Tripoli that started October 2019 (both planned to be submitted / published by the time of the summer school). Theoretically, liminality is based on the inversion of limen as a hard borderline, into a (temporary) fluid threshold in which change of status or state takes place, for a (ritual) intendant. The concept re-introduced and broadened in application by Victor Turner in 1969, was connected by him with *communitas*: Liminality was thought to bring to life a (sacred) sense of belonging and as such a social-sacred reality that Victor Turner called *communitas*. After introducing liminality as such, I will use it to pose an alternative perspective to the summer school's 'actor-oriented approach' that theoretically will argue that in the pairing of liminality and *communitas*, Victor Turner argues that 'community (or rather *communitas*) creation' does not happen (secular) structurally, by actors governing inclusion or exclusion, but rather in essence through liminal 'sacred' meaningful and graceful interaction. I will use the case of the Thauwra in Tripoli, Lebanon to empirically validate my point. Whereas the Thauwra did not have a lasting structural effect in secular social-political terms for the people of Tripoli, they marked an essential, though liminal (limited liminal) marker in many of the participants' life in terms of self-perception as citizens of Tripoli, as well as in the wider discursive realm in the way the meaning of 'Tripoli' got injected with new positive meaning.

Nagat Emara (Humboldt University Berlin) “Finding the umma: Textual traces of Algerian-French periodicals in the interwar period 1930-1938”

This research aims at discerning alternative political imaginaries, envisioned communities and forms of resistance in the two Algerian French periodicals titled al-umma (community/nation), that were published during the interwar period. Al-Umma – jarīda ‘arabīyya taṣḍuru kul yawm jum‘a was published and edited by the former student of Shaikh Bin Badis (founder of the Association des Oulémas Musulmans Algériens), Shaikh Abu Yaqzan (d.1973) in the 'French'-Algerian capital Algiers in 1933. In metropolitan Paris, amidst the anti-colonial hub, the Latin Quarter, home to hundreds of diasporic activists and Intellectuals from the Global South, the north-African student group Etoile NordAfricaine (E.N.A.) pulls a wire to establish their own newspaper in pursuit of bringing forward their anti-colonial agenda and exhibit an Algerian, at times "north-African" pan-national identity. El-Ouma – organe national de défense des intérêts des Musulmans Algériens, Tunesien et Marocains initiated and edited by the Algerian socialist activist Messali Hadj (d.1974), was partly financed by the French communist party (PCF) and lasted from 1933 to 1938. This study compares two epistemological spaces and their socio-political and intellectual intersection by looking at one newspaper in Algiers and one in Paris. The focus will be on identifying the usage of umma in the two newspapers and its political and social materializations in the Algerian Intellectual discourse of the interwar period. Despite the ideological differences that the intellectuals who use the concept of umma in the Algerian context have, they use a shared narrative of an "umma" when addressing their conflating national and religious objectives.

Ikrame Ezzahoui (l’université Paris 1 Panthéon-Sorbonne, France) “Beyond and above colonial borders: a symposium of Muslim intellectuals in the Persian gulf”

In 1911, under the combined influence of the reformist Islamic currents of Egypt and the Indian Ocean, the first school described as “modern” in the country was created in Kuwait, the Mubarakīya, named after the sovereign then reigning over the small pearl colony. The figure of the Syrian reformist Rashid Rida and his newspaper, the famous “al Manar” play a fairly substantial role in it at a time when the reformist ideas of the Syrian thinker are experiencing an unprecedented resurgence in the major port cities of the Persian Gulf and which deeply influence the cultural and social fabric. Through this portion of history, my presentation would like to explore how the Islamic Nahda as an

intellectual movement and activity played a very important role in the development of the Kuwaiti national discourse. The writing of Rida truly shifted the borders and boundaries of the growing Kuwaiti nationalism. His highly publicized symbolic support for the opening of the first “modern” school in Kuwait is part of his overall reformist educational project that grew to be a part of the modern image of Kuwait wanted to be perceived as “modern” and turned towards their oceanic borders in sharp contrast with the “backward” Bedouin people of the Nejd inland. Studying Rashid Rida's influence on Kuwaiti nationalism and his participation in the formation of the country's first modern school, therefore, allows us to dive into a little-known period in the history of Kuwait. This presentation thus wishes to shed light on these intellectual and theological circulations at work during the 1910s between Egypt, the traditional epicenter of the Nahda and the lesser known regions of the Arabian and Persian Gulf, through Rida's trans-imperial journey which traveled from India to Kuwait, is an active figure in the formation of a network of intellectuals and reformist ulema at the beginning of the 20th century. I think it would be interesting to see how Islamic elites of the Indian Ocean laid out their game despite the growing influence and rigidity of the colonial structure in a region connected by its port synapses where mercantile and scholarly networks weave, intersect and support each other and transcend colonial borders.

Pedro Alexandre Gonçalves (University of Lisbon) “Social relationships and networks at the western Leonese frontier: the case of the monastery of Vacariça (central Portugal) between the 10th and 11th centuries”

In the 11th century, the monastery of Vacariça functioned near the city of Coimbra until Raymond of Burgundy and Urraca of León donated it to the bishop and his Cathedral in 1094. As an exempt monastery, it developed numerous close relationships with individuals of high status. Usually identified by historians as Mozarabic, this house has been perceived as a traditionalist force facing reformist changes imposed since the Council of Burgos in 1080, a critical issue in this region, as the adoption of the Roman rite in place of the Hispanic one progressed. Thus, we focus on the web of social relationships developed between this house and others within this framework, analysing the different phases, between the advances of Islamic and Christian forces, through resistance and cooperation. How did they collaborate, and with whom? How did they develop in the face of the political and social setting? As such, we will resort to coeval sources, from the

Coimbra's cathedral, in single sheets and the Livro Preto cartulary, as in analogous or modern compilations comprising other institutions' documents. We will also consider chronicles and annals while acknowledging the bias of all these sources, which tend to over-represent the most privileged social groups. Methodologically, we use a prosopography of almost two thousand individuals active in Coimbra and its hinterland, currently in development, combined with an inventory of all the toponyms and institutions mentioned in the diplomas that constitute the corpus under analysis, allowing a more efficient crossing of data. Due to the nature of the bulk of the sources, an extensive qualitative approach is indispensable. The monastery of Lorvão will serve as a comparative element, as the other regional monastic power. Thus, we aim to understand the social relations of a monastic institution during a period of intense social, political and cultural mutations

Marloes Hamelink (African Studies Centre, Leiden) "Everyday moral boundaries among women in urban Zanzibar"

Zanzibari women constantly negotiate their moral boundaries, living a modern, global and pious life. Moral boundaries are portrayed in the context of perceptions of the historical flows of globalization through trade routes and migration in the Indian Ocean region, and more current forms of globalization and westernization through predominantly media and tourism. The different ways Zanzibar is part of the global world, and the different meanings that are given to globalization, affect the way Zanzibari perceive themselves as moral and religious beings. The moral boundaries urban Zanzibari set between themselves and others within and outside of the archipelago, are related to the different flows of and perceptions of globalization. How do people make sense of their moral boundaries in the light of physical ones in different time frames and settings? This presentation discusses the ambiguities of moral boundaries in everyday life, and underlines that through ethnography the fluidity and multitude in interpretations can be discussed. The perception of morality and the creation of boundaries changes in different circumstances. Women are pious, gossip about neighbours, watch telenovelas, wear eccentric dresses, listen to religious radio programs, which is all part of how they live their everyday lives. The focus on the everyday emphasizes on the way moral boundaries are

created by a broad group of people and both within and beyond the formal and institutionalized religious sphere.

Basem Kharma (University of Milan) “From Muslim umma to Arab umma: the Islamic tradition in the thought of the Christian intellectual Michel Aflaq”

In the Arab world, the relationship between the Muslim and the Christian communities has been fundamental in defining the identities of both. As far as the Christian one is concerned, according to George Sabra, this encounter has led to two different ways of defining itself: on the one hand as Eastern Christians (thus finding more affinity with the Christian communities of the West) and on the other hand as Arab-Christians (thus emphasizing its connection with the Arab world). With the arrival of the concept of nationality, this second approach became stronger and gave many Arab-Christian intellectuals a way out of their marginal status. An attempt was made to overcome the concept of umma understood in religious terms and instead to resemantize it by connoting it at the ethnic-linguistic level, moving from the Muslim umma to the Arab umma.

A key role was played by Michel Aflaq, a Syrian intellectual and founder of the Ba'ath party. He, coming from a Greek Orthodox family, sought to interpret Islamic history as fundamentally Arab history through pan-Arabism and socialism. In this way, he succeeded on the one hand to keep firm ties with the Arab cultural heritage, making it possible for non-Muslim communities to see themselves in it as well, and on the other hand he depowered the religious burden of this tradition. This study, therefore, seeks to understand how boundaries between the different communities present in a Muslim-majority context were redefined during the 20th century through the intellectual and political work of Michel Aflaq.

Giulia Macario (Catholic University of the Sacred Heart, Milan) “What came from the window’s opening? Exploring Jordanian Islamist women's spaces and subjectivities ”

The presence of women in Islamist parties and organisations, both in the Arab region and outside, questions the common assumption that Islamist parties are uniformly averse to

political participation and representation of women. This contribution reflects upon and elaborates on a salient question already posed in the 90s in a paper written by Clark and Schwedler published in 2003: Who opened the window? Women's Activism in Islamist Parties. This paper aims at being a sequel to the aforementioned work focusing on Islamist women in Jordan. It explores the way(s) in which women in the Jordanian Muslim Brotherhood (JMB) are challenging male-dominated patterns present in the Muslim Brotherhood itself, but it also peruses how women have been creating a space for themselves within the Islamist spectrum, constructing one or more definitions of their political contribution – contrasting western-Feminism and Islamic feminism alike. In this respect, gender is a variable partly forced onto the JMB women as political actors because of the patriarchal notions that women need to disrupt to be present in those parties, especially in positions of power. The need to re-discuss some instances concerning their particular condition has been a constant exercise for women in the JMB as they are caught between the often socially-conservative views within the organisation, the repressive regime in Jordan and the negative attitude towards Islamists (and women in Islam) emanating from various quarters (including the West). To do so, this paper analyses some of the contemporary contributions written by women in the main political JMB party-branch, the Islamic Action Front (IAF) and other women-related and women-written articles retrieved at the university of Jordan archive on the Jordanian Islamist newspapers al-Kifah al-Islami and al-Sabil.

Rania Madani (University of Minnesota, U.S.) “The Making of the Modern Refugee: What Does It Mean to Be a Refugee if You Have Never Left Home?”

While the dominant assumptions of refugees and migration discourses are based on the movement of populations and crossing international border/s, there are groups who have remained in their own houses, within their own villages/towns and, yet, still are considered refugees. My project aims to investigate what constitutes contemporary refugeeism and the idea of “home” and how both are linked to the racial-religious ideologies and the deep histories of colonialism and enslavement in North Africa. By focusing on the Jodah border area between Sudan and South Sudan (but located in Sudan), I seek to examine racial, religious, and gendered entailments in the defining of Nilotic peoples in Jodah as “refugees,” despite the fact that many of them have never left their homes. The majority of these “refugees,” who receive minimal aid from international humanitarian

organizations, are women and children from Nilotic communities who are presumed to “belong” in South Sudan following its secession in 2011. Thus, they are considered foreigners in Sudan. However, these communities were already framed as racial-religious others by Arab-Muslim groups who occupy the top of the social hierarchy, monopolizing political and economic power in the pre-secession Sudan over non-Arab-non-Muslims. As such, it is crucial to investigate how these overlapping oppressions are fundamentally central to their experiences and navigations of the border.

In my project, “refugee” and “borders” are not self-evident categories. I hope to show how historical constructions of vulnerability shaped by race, religion, and gender have centrally shaped belonging in Sudan and South Sudan. And have influenced which categories and communities are constructed as “refugees” in the first place, as well as where borders themselves are placed. To contextualize, the dominance of the north over the south in the pre-secession Sudan has been shaped by ongoing assumptions and practices of racial-religious supremacy that have manifested in the historical enslavement of Nilotic peoples who are mostly non-Muslims. This hierarchy continues to shape Nilotic’s status and experiences.

Anwar Masduki (University of Groningen) “‘Here rests a humanist’: How a Muslim saintly pilgrimage helps promote religious harmony in Indonesia”

Indonesia is a religiously diverse country where religious identity and aspiration of its people seem to be one of major contributing factors for its social uneasiness and conflict. However, a phenomenon of ziarah or tomb visitation in East Java offers important views and examples on how religious phenomenon can inspire and advocate harmonious ideas and practices among diverse religious followers, hence helps trump narrowing religious aspiration and identity in Indonesia. The ziarah itself is centered on the tomb of Abdurrahman Wahid, well known as Gus Dur, the fourth President of Indonesia as well as an influential Muslim leader, who died in the end of 2009. His tomb soon becomes an attractive destination for thousands of visitors every day, Muslim but also non-Muslims. More importantly, it is also located in the middle area of Tebuireng pesantren, one of the most respected Islamic boarding schools in Indonesia which currently houses around four thousands Muslim students. I would argue that a unique combination between Gus Dur’s intellectual legacy, ziarah practices with its diverse pilgrims, and openness of Indonesian influential pesantren encapsulates an interesting case to understand how ziarah as a Muslim pilgrimage practice can peacefully develop, grow and enable the practice of

religious harmony and thus transcend any boundary of particular religious identity and aspiration in Indonesia.

Talha MURAT (Freie Universität Berlin) “From Cairo to Ottoman Capital: Muḥammad Tawfīq al-Bakrī and his al-Mustaqbal lil-Islām”

In 1902, Muhammad Tawfīq al-Bakrī (d. 1932) published his treatise, *al-Mustaqbal lil-Islām* (The Future for Islam) in Cairo. Being a member and then leader of the Bakrī family, one of the most prominent families of late Ottoman Egypt, Tawfīq assumed several important titles, namely *naqīb al-ashrāf* (Representative of the descendants of the Prophet) *shaykh mashāyikh al-ṭuruq al-ṣūfiyya* (Head of Sufi orders) and *Anadolu kazaskeri* (Chief Judge of Anatolia). In his treatise, Tawfīq expressed his ideas in detail ranging from Sufism to modern education in Islamic societies. One year after its publication, the treatise was translated into Ottoman Turkish by journalist Yusuf Samih Efendi with minor additions to it. In the same year, the text travelled to Istanbul, yet the Commission for Inspection and Examination (*Encümen-i Teftiş ve Muayene Heyeti*), a commission established in 1881 for supervising publications in the Ottoman Empire, prohibited the circulation of the treatise by labelling the text as politically and religiously inappropriate. The main purpose of this paper is to investigate the socio-political and religious ideas of Muḥammad Tawfīq al-Bakrī as reflected in his treatise, *al-Mustaqbal lil-Islām* and its Ottoman Turkish translation. Through the examination of two texts, the paper demonstrates how a Sufi intellectual was actively part of popular intellectual discussions of the time and how intellectual production in Arabic and Turkish languages was interwoven. By examining the Turkish translation and the implications of the prohibition, the paper also casts light on the intellectual network between Istanbul and Cairo as it also shows *al-Mustaqbal lil-Islām*'s resonance beyond Cairo, mainly in the Ottoman capital.

Abdallah Ounour Hassan Ounour (University of Urbino Carlo Bo) “Engaging in Border Economic Activities as a Mechanism of Adaptation to deal with the Diaspora Identity and Globalization: Al-Rashaida as case study”

Al-Rashaida ethnicity is one of the Arab groups that migrated to Sudan from the Arabian Peninsula and they have extended in Kuwait, Saudi Arabia, Egypt, and Eritrea. Rashaida tribes is mainly considered a pastoral Bedouin tribe. However, the previous

literature pointed that Al-Rashaida tribes depends mainly on the cross-border economic activities or border economies. This abstract focuses mainly on Al-Rashaida group especially their economic activities on the border of Sudan with neighboring countries (Eritrea, Ethiopia, Egypt, Libya, and Saudi Arabia) which considered the prominent living system. Additionally, understanding its connection with ethnic identities, and state in a global framework. This abstract derived from two studies I have done which are: “The Phenomenon of Human Trafficking in Sudan – a study in the state of Kassala” and “Human trafficking and smuggling in eastern Sudan”. The studies site was Sudanese localities sharing international borders with Eritrea, Ethiopia, KSA, and Egypt, where the investigation focused on perception about migration at four levels i.e., actors who engaged in human trafficking or smuggling, victims of trafficking, and refugees, local border communities, and governmental authorities. The study relied on ethnographic field work in the Kassala, Gedaref, and the Red Sea states and depended on qualitative research tools for collecting data. The tools were: in-depth interviews, focus group discussions, observation. This study aims to:

1. Clarifying Al-Rashaida border economy as a form of livelihood with an explanation of its historical formation processes.
2. Understanding the social, cultural, political, and religious structure on which the Rashida’s border economic is based on.
3. Comprehend how border economy interacts with globalization.

By focusing on two forms of border economy: Human Smuggling and Goods Smuggling.

Viola Pacini (University of Bologna) “The tightrope between freedom and slavery: the early 20th century Gulf as a case study”

This pitched abstract aims to provide an historical analysis of the blurred boundaries between slavery and freedom in the Muslim worlds. In contrast to the static and immutable concept of “Islamic slavery”, throughout history the societies of the dār al-Islām developed a remarkable variety of bonded relations. These differences and their implications for the status and life style of the individuals involved can be better understood by not considering freedom and slavery as a dichotomy. Rather, they are the two poles of a continuum

including different bonds. These variety will be briefly displayed through a number of examples, covering different societies and epochs. Among these case studies, the more important concerns the pearl divers in the Arabian Gulf at the beginning of the 20th century. In this context, the line between freedom and slavery was particularly tricky to draw, due to the coexistence of slavery and debt bondage. Furthermore, the features causing a given individual to be suitable for enslavement is problematic as well: was it the skin colour, in open contradiction with the colour blindness normally attributed to the Western Indian ocean? Was it the lack of local kinship bonds, which made somebody vulnerable? Although these questions do not have an answer yet, this pitched presentation shall be concluded by attempting to draw a suitable way to analyse such an issue.

José María Toro Piqueras (University of Seville, Ca' Foscari, University of Venice)
"Kiarostami's Universality: Transcending Borders through the Spilling of the Sight"

How does the filmmaker manage to transcend the regard? How do we manage to translate the mystical experience into the image? How to wash our eyes so that the words are "the air itself, the same rain"? How do we transcend the boundaries of our own sight?

Modern man lives in complete disconnection from nature surrounding him, immersed in a fictional world of screens that blur the limits of reality. Moved by the liquid limits between reality and fiction, as well as by the disturbance that the presence of the film director applies around him, the filmmakers that we will study here have sought to dilute his figure in the filmic process, because as Bresson said, we create by "reducing". Wanting to take cinema to its minimum expression, they appeal to the "spectateur créatif" so that he can intervene with his imagination. This re-education of the look, as Alain Bergala called it, aims to get the viewer to get rid of the severed eye that prevents them from looking.

The epistemological problem unfolds in these works in even less conventional ways: The unknowable is the object of desire of mysticism, which uses the senses to haunt it, because although these are not a direct way of reaching knowledge, at least they are a means to experience it. In the same way, this cinema will seem try to get closer to reality, to life, to mystery. The present research work aims to study in depth the thesis published by Paul Schrader in 1972 (The transcendental style in cinema: Ozu, Bresson and Dreyer) where he outlined a cinematographic theory on the transcendental style in cinema. It is intended to put this thesis in the context of other relevant cinematographic theories and to continue deepening it until reaching the construction of the aesthetic elements that

would define the mystical cinema of Iranian authors such as Abbas Kiarostami, whose vision transcends the tight boundaries of the Iranian milieu.

Davide Ravazzoni (Pontifical Institute for Arabic and Islamic Studies) “Problematizing shifting perspectives on Muslim entrepreneurial spirit”

Risen to prominence as part of the 2030 visions of societal transformation of the Arab nations of the Gulf, the link between Islam and entrepreneurial spirit has emerged as a key enabler and success factor for the desired diversification of the economy. In sharp contrast, the same link is frequently used to motivate the poor socio-economic integration and success of Muslim migrants in Europe. The resulting narratives exemplify widely shifting perceptions of Muslim entrepreneurs and the role of religion in furthering socio-economic transformation. If in Europe an essentialist view of Islam has led to problematize Muslim faith as an obstacle rather than as a resource in promoting socio-economical success and inclusion, in the nations of the Gulf the positive view of commerce and prosperity in the canonical texts of Islam swiftly led to a narrower focus on the design of increasingly sophisticated šari‘a compliant business processes at the cost of a lacking inward appraisal of the motivational role of religion towards entrepreneurship. Following the multiple thread of the semantic content of the Arabic word *himma* and its rich manifestations in Arabic letters, this contribution seeks to further the discourse by studying the distinctive account of entrepreneurial spirit emerging from the writings of the Ḥanbalī scholar Ibn Qayyim al-G̃awziyya (d. 1350). By bringing into a dialog the concrete implications of his key theological tenets with the modern theory of entrepreneurship, the account of *himma* of the Damascene scholar emerges as particularly meaningful and momentous for its contribution to depicting entrepreneurial spirit as a vivid expression of the Islamic tradition and challenges set views and boundaries affecting the success of a younger generations of Muslim entrepreneurs across geographies.

Rukayyah Reichling (University of Amsterdam, MIDA ESR 13) “Crossing the Boundaries of a Holy City: Photographs of Mecca in the Dutch Interwar Press”

According to recent research, the pilgrimage to Mecca was – alongside mosques and the position of women – the most discussed topic concerning Islam in the Dutch interwar

press. This focus on Mecca in the late colonial period is not astonishing: the number of Muslims who embarked from the Dutch East Indies in the direction of the Arabian Peninsula to undertake the annual pilgrimage, one of the five pillars of Islam, was considerably high in the late 1920s and had since long turned Mecca into a topic of major concern for colonial powers of the day. While often being understood as the geographical and spiritual centre of the Muslim world, Mecca is, as the Qur'an establishes, a territory closed to non-Muslims. The resulting inaccessibility of the holy Muslim city intensified the curiosity of Dutch audiences and their longing for textual as well as visual information about Mecca and the hajj. The press entries offer interesting insights into the outsider perspectives on Mecca as they were promulgated in the Netherlands. In my presentation, I will not only dismantle the discursive representation of Muslim pilgrims in the 1920s and 1930s as put forward in Dutch newspapers but, more importantly, I will also shed light on the photographs accompanying the journalistic entries on the hajj: what is represented and why? How does the visual affect the text and vice versa? The focus on the visual aspects of Mecca in the Dutch press, which is also to be read in vocabulary such as "hidden", "concealed" and "imagined" often employed in the context of Mecca, will allow me to present the technology of photography as a tool used to cross traditional religious boundaries during the interwar period.

Francesca Rosati (Leiden University) "“United in diversity”. Islamic sectarianism, gender, and ethnicity in Northwestern China. An ethnography on boundary-making in the women’s madrasas of Linxia city ”

Rarely has the question of sectarianism in Sunni Islam been discussed in terms of inter group boundary-making in socio-political contexts where different understandings of Islamic practice are negotiated "in proximity". Denominational interactions in Muslim societies (Chao 2012), as well as women’s ways of "living out" sectarian membership (Acevedo and Shah 2015; Rosati 2021) are even more rarely tackled. In the attempt to partially make up for the lack of data on this subject matter, this paper will address the issue of religious identity in the women’s madrasa in Linxia city, as it was prior to their shutdown from the aftermath of the 19th Party congress (2017) on Linxia city in Gansu province is known as "China's Little Mecca" because it is the place of worship for a number of Islamic groupings whose members belong to four ethnic minorities. Ever since, the religious revival eased by Deng Xiaoping’s reforms and constitutional recognition of

minority nationality rights in the 1980s, Islamic groupings in Linxia have been encouraging women's Quranic education to revive the faith of their non-cleric fellow coreligionists. Although "doctrinally" oriented, Qur'anic schools recruited students regardless of their sectarian-affiliation or ethnic origin. However, my fieldwork highlighted that beneath this veneer of tolerance lay dynamics of attraction and repulsion when drawing in pupils from other denominational backgrounds, which fostered in-group and intra-group interactions that reflected Little Mecca's confessional diversity. How did new strategies of boundary-making or, conversely, unprecedented possibilities of intra-proselytism emerge in the Qur'anic school? And, what was their response to the atheistic Party-state's control of the religious fervor? By resting upon an agency-based interpretation of boundary-making, this essay argues that women's Qur'anic schools in Linxia served as both an exclusive group-boundary maker and a cohesive agent of community bonding. As such, they were functional to the survival of a multifaceted "Us, Muslim" versus the mainstream Chinese society and the Chinese Party-State's ethnoreligious paradigm. Through the space of the Qur'anic school, women did not only challenge the superimposed ordering of ethnic categories by emphasizing non-ethnic forms of belonging, but also raised their position within the local denominations' sectarian boundary system.

Miguel A. Robledillo Sais (University of Valencia) "Frontiers and inequalities: the Mudejars in the south of the kingdom of Valencia (13th-15th centuries)"

The 13th century in the Iberian Peninsula was marked by an intense process of military conquest of the territory of al-Andalus by the different Christian-feudal kingdoms of the north. A particular feature of these wars of conquest was the implantation of a new society, the feudal one, over the previous Andalusí one, what we now call colonisation. During the process of the destruction of the indigenous society, the fate of the Andalusí communities was either to be expelled or to remain under harsh living conditions. The feudal control of the conquered territory constituted an internal frontier, where the Islamic population suffered from legal, political, economic and social inferiority, justified by the conception of the Mudejar group as alien in the process of construction of the new social context. Depending on each Iberian territory, the Islamic communities may have represented a greater or lesser percentage of the total with respect to the Christian population. If we focus on the east of the peninsula, and more specifically on the Kingdom of Valencia, a large number of Mudejar aljamas survived. This permanence in the territory was largely due to the enormous economic benefits that came from the payment of high

rents and a significant extraction of labour force compared to the Christian settlers. This situation must be related to the development of the late medieval-modern European economy and its orientation towards speculation and the market. The expulsion at the beginning of the 17th century confirmed the existence of two clearly differentiated groups in the Iberian and Valencian society of the time; two groups which, due to legal and cultural limitations, as well as the economic interests of the nobility, did not constitute a homogeneous society. With the intention of exemplifying this gap in the society of the medieval Kingdom of Valencia, we will explain the case of Rugat (centre-south of the Valencian Country), a territory where an important Mudejar community survived, which served as a labour force for the speculative interests of the Christian lords.

Covadonga Baratech Soriano (Instituto de Lenguas y Culturas del Mediterráneo y Oriente Próximo (CSIC)) “Maghāriba in the Mashriq under the Ayyubids (1171-1260): boundaries, adaptation and community building”

When Western travellers in search of knowledge and as pilgrims, migrants or refugees (with some eventually becoming settlers) reached the lands that bordered the Levantine sea they knew that they were no longer at home: despite the shared religion, they found unfamiliar customs and linguistic differences. They were foreigners, and by being called Maghāriba they were signalled as such. This does not mean that they did not manage to adapt to their new environment. Scholars established links with the local ulama through shared interests, the pedagogical process and marriage. They also created networks among themselves building new communities in cities such as Alexandria, Cairo or Damascus that lasted centuries. The Ayyubid period constitutes an ideal vantage point to observe some of the dynamics at work. Eager to include foreigners from both Western and Eastern lands in their administrative and religious system, the Ayyubid rulers and their entourage offered patronage to the Maghāriba and ultimately contributed to their social inclusion as teachers of important *madāris*, imāms of new mosques, *qāḍīs*, and renowned Sufis. In my research - part of my ongoing Doctoral Dissertation- I explore how boundaries between Maghāriba and Mashāriqa were perceived and what particular features resulted in forms of social, cultural, religious, or economic inclusion or exclusion. All this against the background of the interaction between the Ayyubid rulers, the local inhabitants of the territories in which they ruled and the 'foreigners' they hosted both from the Maghrib and from the Eastern lands.

Doha Tamri (University of Pavia) “Crisis within a crisis: the Kurdish-Syrian conflict after the end of Isis”

My presentation will revolve around the boundaries of the modern nation-state and the question of ethics. Building on the arguments of theorists and scholars like Wael Hallaq, Saba Mahmood, and most importantly, Taha Abdurrahman, I want to shed light upon the notion of ethics and spirituality and how they are approached/transformed in the modern nation-state, thus evoking the boundary element mentioned and emphasized in the description of your spring school. Through my work on Hijazi travelogues and narratives, I want to bring to light the transformations wrought on by colonialism, modernity, and the nation-state in dealing with ethics and spirituality. What Hallaq, Abdurrahman, and, and also Iqbal did in debunking enlightenment rationality and philosophy (like that of Kant’s, for example) that tends to detach ethics from religion and politics, highlights what liberal thoughts and the State’s limitations in encompassing non-liberal and ethical understandings and imaginaries. I will present the arguments of the scholars mentioned above and provide examples from my work on the Hijazi pilgrimage as well as other sites where the issue of ethics is more pertinent, like the existence of Awqaf (Islamic Endowments) and charity in “pre-modern” times.

Gamze Tosun (Kadir Has University) “Negotiating Transnational Turkish Muslim Identity and Its Boundaries in Theatre”

Theatre, a performance genre initially associated with Europeanization in Turkey, served Islamic actors to negotiate the politics of belonging and abjection under a secular regime during and after the Cold War. Considering theatre not merely as an artistic medium to represent collective identities but as a practice and political site where these identities are imagined, embodied, and rehearsed, this presentation asks what opportunities theatre and performance provided for Turkish Muslim community-building at a critical juncture in national and global history. While Islamic themes have existed in Turkish theatre since the nineteenth century, theatre companies that explicitly identified themselves as “Islamic” emerged primarily in the 1960s, a time of political liberalization when religious movements gained power in urban Turkey. The theatre activities also provided networking opportunities for the future elite of political Islam. Islamic groups toured Turkey and used theatre to reach out to the growing Turkish immigrant community in Western Europe. The theatre practitioners propagated their interpretation of the religion and their political views characterized by criticism of globalization, modernity, and Western influences. They

strategically deployed discourses of anti-communism, antisemitism, Islamism, and socioeconomic justice. Although their aesthetic-political trajectories transformed through time, Islamic theatres have evolved from an underground or marginalized performance genre into an influential part of the contemporary theatre scene in Turkey. The presentation will explore the formation of Islamic theatre practices in terms of their role in community-building efforts by employing the dramatic texts, journals, and oral history accounts of the producers.

István Dávid Vác (Eötvös Loránd University, Budapest) “The Anglo-Persian Oil Company and the Modern State of Iran – The Boundary of Modernization and Nation-Building between 1909 and 1933”

Modernity and the great power rivalry were the two factors that shaped the history of Iran in the 19th and 20th centuries. The Anglo-Persian Oil Company played a major role in these complex processes, becoming a cardinal geopolitical interest and actor, while at the same time promoting and hindering Iranian modernization in various ways. The company’s activities modified, redefined, created, and threatened to establish many boundaries. APOC geopolitically shifted the center of gravity of the British sphere of interest to the southwest of Iran, where the presence of no other power was tolerated and sought to eliminate the potential for rival involvement in the modernization process through the acquisition of all of Iran’s oil wealth. The oil company also had a major impact on the internal Persian power context, as its activities intensified separatist aspirations in the south. This was perceived by the Iranian elite as a threat to its territorial integrity, while the company’s annual royalties were crucial to its nation-building agenda. Thanks to APOC’s influence, the “Great Transformation” took place in parts of Khuzestan, resulting in the coexistence of traditional pre-modern and modern social structures.

The research aims to examine how the Anglo-Persian Oil Company contributed to and prevented Iranian modernization, how it influenced the modern nation-building efforts of the Iranian elite, and how it deepened and dissolved the ethnic boundaries in Iran between 1908 and 1933.

Nynke van Leeuwen (University of Groningen) “Dealing with religious minorities across boundaries: Francisco de Vitoria on Muslims in Spain and the indigenous population of the Americas”

When the Flemish theologian and early Oriental scholar Nicholaus Clenardus (1494-1542) travelled to the Iberian Peninsula to find an Arabic teacher in the first half of the sixteenth century, he visited Salamanca first. At the University of Salamanca he came into contact with Francisco de Vitoria (c. 1483 –1546), a scholastic theologian who is now viewed as a pioneer of the theorisation of international relations. In a letter Clenardus sent years later he described how Vitoria encouraged him to use his Arabic skills to embark on a mission of converting Muslims in North Africa. This was not the first time that Francisco de Vitoria had engaged with Muslim-Christian relations. Even though he is now primarily known as a theorist of the Spanish policies in the Americas regarding the indigenous population, in a lecture he gave at the University of Salamanca in 1534 Vitoria formulated his ideas on this topic in relation to the treatment of Muslims in Spain by the Spanish Crown.

In this paper I will discuss how Francisco de Vitoria’s ideas crossed religious and geographical boundaries and contexts because he described Muslim-Christian relations within Spain in order to formulate his ideas on Spanish policies in the Americas. Vitoria’s reference to the Muslims in Spain as an example is even more noteworthy because officially there were no Muslims left in Spain at the time of Vitoria’s lecture: they were either forcibly converted or expelled. His advice to Clenardus to use his knowledge of Arabic to convert Muslims furthermore indicates Vitoria’s involvement in the debates on conversion in Spain. I will examine Vitoria’s comparative approach in his lecture and try to establish how he can be positioned within the debates on Muslim-Christian relations in Spain of that time.

Jiang Xiaokun (Utrecht University) “Boundary Breaker: Chinese Muslim Immigrants in Malaysia and the Malay-Chinese Identity Dichotomy”

Malaysia is known for its multi-ethnicity, cultural diversity, and religious plurality, and the Malays and the Chinese are the two largest ethnic groups in Malaysia. As a result of the country’s unique political history and social tradition, one’s “official” identity is defined by his or her ethnic background which is closely related to his or her religious belief. In this way, Malays are always Muslims, and Chinese are either Buddhists, Christians, folk

religion believers, or ancestor worshippers. The boundary between the Malay and the Chinese is very solid: it not only exists in people's minds but also has a strong basis in the societal reality of both groups. Being Malay or Chinese means one is entitled to the resources and connections exclusive to one of the two groups, while those of the other group would, to a very large extent, be beyond his or her reach. In this situation, Malaysia's local Chinese Muslims are faced with the fate of living as a "social anomaly" existing in an "ethnic limbo". Most of them have adopted the strategy of seeking integration into either of the two major social ethnic groups in the scale of whole clans or families as "cultural refugees", leaving the Malay-Chinese dichotomy intact. But the arrival of new Chinese Muslim immigrants has added new factors to this complex formula. They are more religiously devout and less community-based than their local Chinese compatriots and co-religionists. But they are not Malay in the ethnic sense, either. Not being absorbed into either party of the dichotomy, their identity uniqueness constantly challenges and transforms the Malay-Muslim and Chinese-non-Muslim boundary.



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