ENIS Spring School '25

Imagining Futures: Dealing with Disparity

Date: 27 - 30 May 2025
Location: Université de Tunis, Tunisia

The ENIS Spring School '25 aims to examine the complex processes through which models and visions for the future of society are (re)negotiated (imagining the future) in Muslim communities. For more information, check out the NISIS website [nisis.nl], and don't miss out on this incredible opportunity to network across continents, visit Tunis, and present your work!

Introduction

The European Network for Islamic Studies (ENIS) and the Merian Centre for Advanced Studies in the Maghreb (MECAM) welcome you to this Spring School, organised at the Université de Tunis in Tunisia on 27-30 May 2025. The theme of this year's Spring School is "Imagining Futures, Dealing with Disparity".

The city of Tunis is not only the political, economic and cultural centre of Tunisia, but it is also one of the largest cities in the Maghreb today, with almost three million inhabitants, and has a long and interesting history that stretches back to its association with the ancient city of Carthage. Tunis was conquered by the Muslims in the late seventh century and since then it has been ruled by a range of dynasties, including even a brief period by the Khawarij in the tenth century.

The country of Tunisia as a whole also has a long and eventful history, including from an Islamic point of view, with the famous city of Kairouan and the beautiful Zaytuna Mosque (both dating back to Umayyad times) still standing as witnesses to the country's illustrious past. In fact, situated as it is right on the edge of Africa and looking towards Europe, the country of Tunisia finds itself between these two continents, its future and its disparities intimately tied up with both. As such, Tunisia and its capital seem the perfect location to hold this year's Spring School.

On Wednesday, we will have a wonderful excursion to Medina, which will allow us to get to know each other better in a more relaxed setting. We hope to see you all there and, as always, we look forward to a fascinating, informative and interesting Spring School.

ENIS partners

Academic Committee		*Organising Committee*	
Dr. Araceli González Vázquez	IMF, CSIC, Barcelona	Hiba Mednini	MECAM
Prof. Albrecht Fuess	CNMS / Philipps-University of Marburg)	Julius Dihstelhoff	MECAM
Prof. Christoph Günther	University of Erfurt	Sara Muller	Utrecht University, NISIS
Prof. Daniela Melfa	UniMe, Università degli Studi di Messina)		
Prof. Joas Wagemakers	Utrecht University, NISIS		
Katia Boissevain	CNRS		
Prof. Maribel Fierro	ILM, CSIC, Madrid		
Prof. Mayte Penelas	EEA, CSIC, Granada		
Prof. Mirella Cassarino	Università degli Studi di Catania		
Prof. Pascal Buresi	EHESS CNRS (UAR 2500, IISMM, UMR 5648, CIHAM), EHESS		
Prof. Thijl Sunier	VU University Amsterdam		
Prof. Wissam Halawi	UNIL, Université de Lausanne		

Theme

The ENIS Spring School '25 aims to examine the complex processes through which models and visions for the future of society are (re)negotiated (imagining the future) in Muslim communities. This process of (re)negotiation must be understood in the context of the profound disparities that characterize the regions of the world, taking into account economic, political, gender, class, and geographical dimensions, as well as religious discourses and positioning. In line with François Hartog's concept of "Régimes d'historicité" (2003), an anticipated future always suggests a projection into history—thus, the future can be seen as a construct shaped and imagined based on every day and past realities.

At the academic level, the concept of "Imagining Futures" has been integrated into various disciplinary debates, including geography (Gregory, 1993; Harvey, 2000), economics (Lanier, 2014; Beckert, 2016), ethics (Bowles, 2018), and anthropology (Appadurai, 2013). The notion of "disparity" refers to various forms of inequality, including their spatial and temporal dimensions. It expresses the unequal power imbalances within societies, as well as differing norms and ways of life. The term captures inequalities as "avoidable, morally unjustified, hierarchical differences" (Therborn, 2002) in income, social status, gender and race relations, cultural dominance, and access to social resources such as education, employment, and healthcare.

While inequalities exist in all societies, Tunisian or Maghreb perspectives may offer new or alternative viewpoints and experiences, possibly even models for addressing issues of inequality and envisioning the future. Against this backdrop, the ENIS Spring School '25 was designed to trace the processes through which societal models of the future are developed in past and present and (re)negotiated, all while keeping in mind the profoundly unequal conditions from which these models emerge. To this end, the ENIS Spring school '25 will consider various societal actors as well as the specific temporal and spatial contexts that define the disparate starting points for future models.

Representations of the future, including religious projects, play a crucial role in shaping how identities are formed and transformed, particularly in contexts marked by significant disparities (Esposito 2010). Religious discourses, often infused with utopian or eschatological visions, contribute to shaping collective aspirations and societal projects by either integrating or challenging existing power structures (Ahmed 2017). Islamic studies offer a compelling lens for exploring these conceptions of the future, especially as they are rooted in past utopias. The rise and fall of various Islamic empires were often accompanied by specific promises of future visions, reflecting the idea that every moment

in history carried its own unique vision of the future. For example, in the pre-modern Muslim world, practices like fortune-telling and astrology were widespread, and a central theme in Islam was the promise of salvation in the afterlife. Extensive literature detailed what one might expect in the hereafter, with the imagery of paradise and hell employed to assure compensation for social inequalities and hardships in this life (Lange 2015). This promise of salvation not only depicted God's justice but also ensured that even criminals would face judgment on the Day of Judgment. This concept is also relevant to historical studies, such as examining the future outlook in thirteenth-century Baghdad after the Mongol conquest. This approach acknowledges that each moment in the past had its own distinct future, shaped by prevailing beliefs and practices.

This ENIS Spring School thus explores the connection between multidimensional inequality and forward-looking ideas and models in the societies of the historical and contemporary Muslim communities. The focus is on complex social, political, cultural, and economic processes, as well as on issues of common interest and concern that have historically and presently both divided and connected regions with others. These include belief systems, resource distribution, cultural transformations, migration, the rule of law, socio-economic conflicts, and (transitional) justice.

Following this line of thought, the study of Islam cannot be fully understood without considering how Muslims, in various unequal contexts, imagine and aspire to future realities. These imagined futures, in turn, shape belief systems, practices, and the development of Islamic thought and society.

The ENIS Spring School '25 provides an opportunity for researchers from different academic disciplines and regions of the world to come together to discuss these topics and to build and strengthen academic networks.

Organisation

The organization of the ENIS Spring School is a joint effort by MECAM and the European Network for Islamic Studies (ENIS).

Participating institutions

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 Mérian Centre For Advanced Studies In The Maghreb (MECAM)

The Merian Centre for Advanced Studies in the Maghreb (MECAM) is a research centre for interdisciplinary research and academic exchange based in Tunis. MECAM promotes the internationalization of research in the humanities and social sciences across the Mediterranean. Under its guiding theme "Imagining Futures –Dealing with Disparity", MECAM aims to discuss the (re)negotiation of complex social and political conditions and expectations, norms and legacies in the wake of the "Arab Spring" in the Maghreb, the Middle East, Europe and beyond. The necessary backdrop to these processes are the disparities and inequalities that divide the Maghreb and its neighbouring regions – both historically and nowadays. The centre invites scholars at different stages of their career. Fellows work within five Interdisciplinary Fellow Groups (IFGs) along MECAM's thematic research clusters. Furthermore, MECAM organizes various events, such as seminars, lectures, public debates and traveling academies that connect researchers and discuss research outcomes. MECAM is a joint initiative of seven German and Tunisian universities and research institutions and is funded by the German Federal Ministry of Education and Research (BMBF).

University of Lausanne

The University of Lausanne is a higher teaching and research institution composed of seven faculties with approximately 17,100 students and about 4,400 research, teaching and technical staff. Its research activities focus on three main themes: human and social sciences, life sciences and medicine, and environmental sciences.

UNIL lays great store by the quality and innovation of its teaching. This is characterized by a highly interdisciplinary approach which is even reflected in the organization of its faculties.

La Società per gli Studi sul Medio Oriente (SeSaMO)

The Italian Society for Middle Eastern Studies was 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.

University of Messina (UNIME)

Founded in 1548, the mission of the University of Messina is to promote education and scientific research in all areas of knowledge and to offer lifelong learning to students, companies and institutions as a basis for society development. Located at the heart of the Mediterranean, UniME has a growing visibility, competitiveness and a strategic focus on innovation and Internationalization.

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:
1. 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,
2. to provide education, to support young researchers, and to coordinate educational and research activities with other scientific institutions in France and abroad,
3. 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 *Al-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:
1. 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.

2. 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.
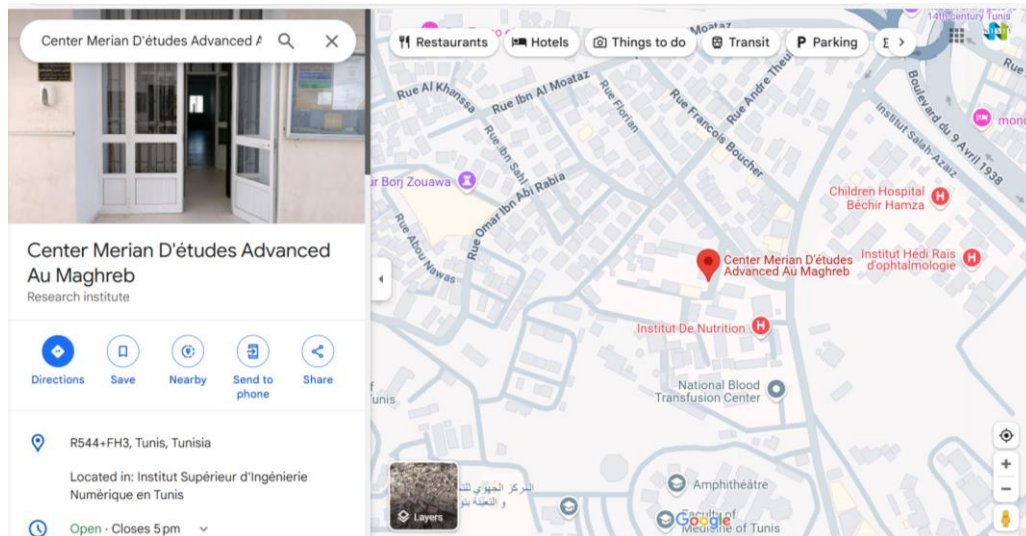
The Institución Milá y Fontanals (IMF), CSIC

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

MECAM

Address:

Center Merian D'études Advanced Au Maghreb, R544+FH3, Tunis, Tunisia

Accommodation

Recommended hostels in the area:

Nomads Hostel

https://www.hostelworld.com/fr/auberges-de-jeunesse/p/325207/nomads-hostel/

Location: 3.5 km from MECAM and 1.5 km from Université 9 Avril.
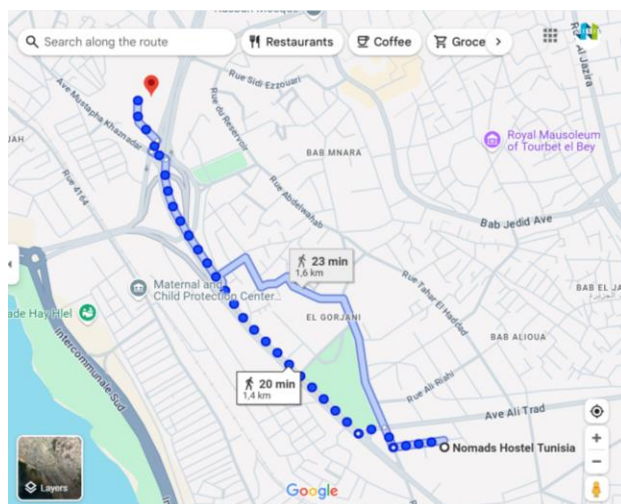
Prices:

60 TND (18 EUR) for a bed in a shared 4-bed room.

125 TND (36 EUR) for private rooms.

Note: Prices might have changed since the end of 2024 due to the addition of 18 new beds.

Atelier D

https://www.french.hostelworld.com/pwa/wds/hosteldetails.php/Atelier-D/Tunis/326336?from=2025-05-22&to=2025-05-23&guests=1&origin=microsite

Starting price: 70 TND (20 EUR) per night.
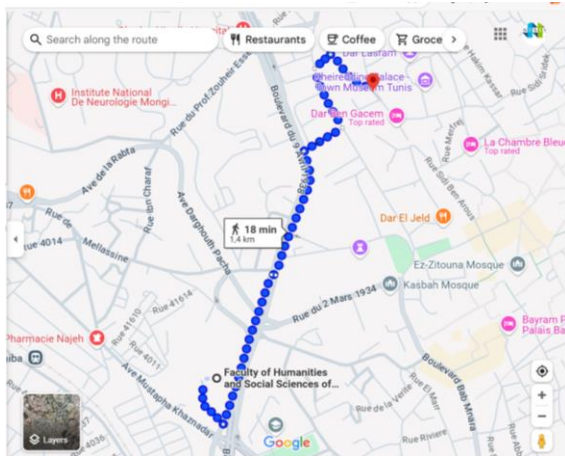
Both hostels are located in the same area in the Medina. Participants can meet up easily, even if they are not staying at the same place.

All speakers and staff are staying at Carlton Hotel at the 31 Av. Habib Bourguiba, Tunis 1000. In case you need anything, please contact one of the staff-members by e-mail or Signal.
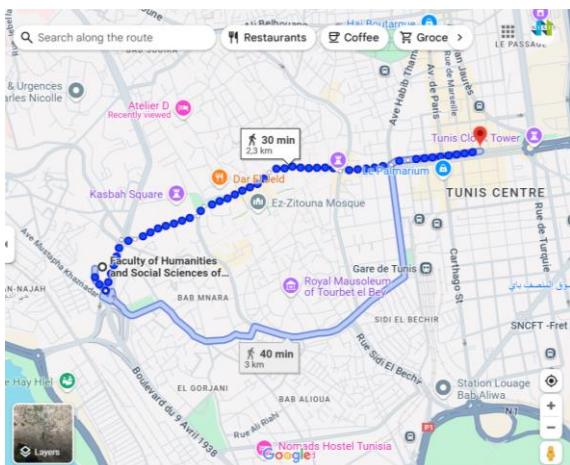
Programme

Key note lectures: *45 minutes for lecture and 15 minutes for questions.*
Presentations students: *15 minutes for presentation and 15 minutes for questions..*
The excursion *on Wednesday takes 4 hours in total and is not obligatory, but highly recommended. We will take a tour through the Medina together. The rest of the day is free.*

time	Tuesday 27 May, '25		Wednesday 28 May, '25	Thursday 29 May, '25		Friday 30 May, '25		Saturday 31 May, '25
08.30 - 09.00	Registrations, collecting badge, coffee/ tea							
09.00 - 09.15	Opening by MECAM and prof. Joas Wagemakers			*walk-in: coffee/ tea*		*walk-in: coffee/ tea*		
09.15 - 09.20	*Presentation of the keynote speaker by prof. Joas Wagemakers*			*Presentation of the keynote speaker by prof. Albrecht Fuess*		*Presentation of the keynote speaker by prof. Monica Colominas*		
09.20 - 10.05	*Keynote 1 by prof. Jörg Matthias Determann: Imagining Futures in Muslim Societies*		E	*Keynote 3 by prof. Khaled Kchir*		*Keynote 5 by prof. Asma Helali*		
10.05 -10.20	Q&A audience Keynote 1		X C	Q&A audience Keynote 3		Q&A audience Keynote 5		
10.20 - 10.35	*coffee/ tea break*		U R	*coffee/ tea break*		*coffee/ tea break*		
10.35 - 12.05	*Parallel morning sessions Room 1 and Room 2*		S I	*Parrallel morning sessions Room 1 and Room 2*		*Parallel morning sessions Room 1 and Room 2*		ENIS team meeting led by prof. Pascal Buresi: EURETES funding proposal (similar to MIDA)
	Aspirations for the Future	*Visions of the Future*	O N	*Contested Pasts and Futures*	*Past and Future Societies*	*Past Writings in Light of the Future*	*Disparties in Arab Writings*	
10.35 - 11.05	Darya Kudryna, "Opportunities and challenges of Islamic religious education in German schools	Philipp Hanke, "Religious Space-making and Ethical Globalization: Sheikh el-Tayeb's Vision of Cultural Identity and Interfaith Dialogue"		Francesca Rosati, "'Creating the Past' in the Xi Jinping Era: An Ethnography of Spatial Restyling in Linxia's Muslim District"	Haruming Sekar Saraswati, "Towards Moderate Muslim Society: Reexamining Religious Moderation Policy in Indonesia"	Muhammed Shakir Kuningarath, "The Intellectual history of the 16th and 17th century Ottoman Hijaz and it's transnational legacy of Knowledge Discourses"	Davide Ravazzoni, "The Price is right. Ibn Taymiyya's Economic Ideas on Just Price between Idealized Past and Contemporary Challenges in Mamluk Sultanate"	

ENIS European Network for Islamic Studies

ميكام
مركز ميريان
للدراسات المتقدمة
في المنطقة المغاربية

MECAM
Merian Centre
For Advanced Studies
In The Maghreb

Time	Room 1	Room 2		Room 3	Room 4	Room 5	Room 6	
11.05 - 11.35	Mehmood Ali Khan, "Cinematic Mobilization: The Role of Sacred Defense Cinema in Shaping Iran's Regional Strategy"	Pietro Menghini, "'And We desired to bestow a favor upon those deemed weak in the land, and to make them the Leaders, and to make them the Heirs.' Muḥammad al-Ṣadr, the Sadrist Movement and the Construction of a Millenarist Alternative"		Hafeesha Thoppil Babu, "Azadi: The Hijab and the Shaping of Muslim Women's Future in India"	Luqyana Azmiya Putri, "Religion and Kenduri Sko: Exploring the Religious" Ariff Hafizi bin Mohd Radzi, "Islamic Pathways to Modern Southeast Asia: Multiple Visions and Religious Infrastructure"	Nynke van Leeuwen, "Travel accounts and the Turkish threat in the early modern Low Countries"	Leonardo Palombini, "The representation of racism in the Tunisian novel: from Bašīr Ḥurayyif to Kamāl Riyāḥī"	
11.35 - 12.05	Noa Jacobs, "Friendship, Space, and Aspiration: Reimagining Urban Life"	Saqib Hafiz Khateeb, "La-dini Arabs Among Muslim Societies: Reimagining the Future and Intergration Beyond Boundaries"		Hannah Pitz, "A Homeland Without a Place: How the Sahrawis Preserve Their Identity Through Collective Memory"	Zsóka Sándor, "The Place of Islam in Early Baathism"	Simon Tobias Bühler, "Imaging and/as Imagining: Artistic Politics and the Making of the Post-Conquest Eastern Levant (A.D. 650–750)"	Mushallina Hilma, "The Cathartic Romance of Imam al-Suyuti in the Final Composition of Al-Itqan fi Ulum al-Qur'an"	
12.05 - 13.00	Lunch break			Lunch break		Lunch break		
13.00 - 13.05	Presentation of the keynote speaker by prof. Pascal Buresi			Presentation of the keynote speaker by prof. Khaled Kchir				
13.05 - 13.50	Keynote 2 by prof. Albrecht Fuess: Thoughts on the future of Muslims in Europe			Keynote 4 by prof. Maurits Berger				
13.50 - 14.05	Q&A audience Keynote 2			Q&A audience Keynote 4				
14.05 -14.25	coffee /tea break			coffee /tea break				
14.25 - 15.55	Parallel afternoon sessions Room 1 and Room 2			Parallel afternoon sessions Room 1 and Room 2		Closing ceremony: plenary evaluation Joint activity on different themes in groups – reflecting on the theme: how is it reflected in what has been done? How has learning from each other been done? How has knowledge been deepened?		
	Disparities in European Muslim Communities	Disparities in Arab Writings		Futures and Disparities in Islamic Activism and Legislation	Futures in Exile			
14.25 - 14.55	Maui Clarys, Camilla Forlani, Yorben Inghelbrecht, Youssef el Kadi, Jolien Pittoors, Esra Verboven, "A Glimpse Inside the Eyüp Sultan Cami Mosque in Ghent - a Place for Religion and Community"	Davide Ravazzoni, "The Price is right. Ibn Taymiyya's Economic Ideas on Just Price between Idealized Past and Contemporary Challenges in Mamluk Sultanate"		Giulia Macario, "Imagining Futures: Women's Political Rise from the Jordanian Muslim Brotherhood to the Islamic Action Front"	Emad Al Hayek, "Trapped in the margins: The Existential Project of Stability in Egyptian Exile"			

14.55 - 15.25	Robin Prast, "Shaping Narratives: Dutch Media and Framing"	Leonardo Palombini, "The representation of racism in the Tunisian novel: from Bašīr Ḥurayyif to Kamāl Riyāḥī"		Nicolas Shaw, "The Muslim Brotherhood and the call for equality"	Suhail Taha, "Memory as a Compass: Imagined Future and Inherited Nakba Narratives among Palestinian Refugees"	
15.25 - 15.55	Salvatore Senatore, "Negotiation and New Citizens: The Future of Young Muslims and the Role of the Union of Islamic Communities in Italy"	Mushallina Hilma, "The Cathartic Romance of Imam al-Suyuti in the Final Composition of Al-Itqan fi Ulum al-Qur'an"		Rana Aly / Rana Magdy, ""The Evolving Moudawana: Reform and Resistance in Morocco"		
15.55 - 16.15	*coffee /tea break*			*coffee /tea break*		***Goodbye***
	Parallel afternoon sessions Room 1			***Parallel afternoon sessions Room 1 and Room 2***		
	Disparities in non-Muslim Settings			***Economic Disparities and Futures***		
16.15 - 16.45	Gintare Lukoseviciute, "The unifying and divisive image of Turkey in the Lithuanian Tatar newspaper (1995 - 2025) and its impact on the identity formation of the Lithuanian Muslim community"			Farah Djabi, "Dreams Deferred: The Struggle to Imagine an Equitable Future in Algeria"	Joost Vintges, "Visualizing profitable urban futures in Egypt: The speculative power of the image"	
16.45 - 17.15	Muhammed Asif Kalliyath, "Negotiating Modernity and Identity: Kerala's Muslim Community from 19th-Century Reforms to Contemporary Dynamics"			Imme Koster, "Combining a critical analysis of international food aid programs in Tunisia from the 1950s to the present with an exploration of the cultural discourse embedded in North African cookbooks."	Elena Preussler, "The Mediterranean as a Postcolonial Space: Moroccan-Spanish Migration, Colonial Legacies, and Future Aspirations"	
				Ecological Disparties		
17.15 - 17.45	Djamila Kühne, 'Religious Practices in Transition: Islam among the 2nd/3rd Generation of Turkish Guest Workers in Germany'.			Dhouha Djerbi, "Decay, Dams, and Droughts: Waiting for Water in Northeastern Tunisia"	Emanuele Faccion, "Greenwashing Inequalities: Official Discourse and Environmental. Rhetoric in Iran's Political Ecology"	
	Free time			*Free time*		
19.00-21.00	***Welcome dinner for all***			***Dinner for all***		***ENIS Team dinner: plans ENIS Spring School '26***

Pointers on Presentations

Presenting your research is an important part of your work as an academic, particularly at conferences and seasonal schools such as this one. Given that this is a school, we would like to provide you with some pointers on how to present your work in a way that will make it clearer and more comprehensible:

- present, don't read: please try to ensure that you do not read your paper, but present it in a way that connects with the audience;

- visualise: your work becomes much clearer and easier to understand if you accompany your spoken words with visual support through Powerpoint or Prezi. Please make use of these means, as they will enhance the impact your presentation has;

- use slides wisely: please do not put too much information on your slides, but limit yourself to crucial information. Powerpoint or Prezi should be used to support your presentation, not to be your presentation in and of itself;

- speak clearly: your international audience consists of people with linguistically diverse backgrounds, so they may not always find you easy to understand. Please try to prevent misunderstandings by speaking clearly and at a measured pace;

- respect the time limit: as a courtesy to other speakers, who would also like to have a chance to present their work, and to your audience, which listens to successive presentations, please try to respect time restrictions by limiting your subject and the number of your slides.

By taking these **five pointers** into account, you will be able to get your message across mor

Abstracts

You can find the literature of the 5 selected speakers here.

Keynote Speakers: titles, abstracts and biographies

(In alphabetical order by speaker)

Asma Helali

Bio:

Asma Helali is associate professor in Islamic Studies at the University of Lille, France. She has worked in various research centers in Europe, the United States and the United Kingdom. Her main interest is the transmission of religious texts in early and medieval Islam. She is currently subgrantee of the Templeton Religion Trust project, "Paratexts Seeking Understanding", University of Glasgow and she is the director of Kairouan Manuscript Project (KMP), University of Hamburg. She is author of Asma Helali, The Ṣanʿāʾ palimpsest. The transmission of the Qurʾan in the first centuries AH, Oxford University press, 2017.

Spring School 2025 key-note speech: *'Towards a New Approach to the Islamic sources. From the canon to the margin and from the text to the paratext'*

The academic trajectories of modern and contemporary Western Islamic Studies are often rooted in the Orientalist traditions of the 19th and early 20th centuries. Scholars such as historians and philologists specializing in Semitic languages focused their studies on the sources of Islamic thought, particularly the so-called 'foundational texts' namely, the Qurʾān and prophetic traditions (hadith). Continuing along this trajectory, historians in the past two decades have devoted significant attention to situating Islamic texts within the belief systems of 7th-century 'late antiquity'. They have developed conceptual and theoretical frameworks aimed at interpreting canonical Islamic sources as documentary texts. This paper shifts the focus of textual analysis from the textual canon to the marginal

literature and from the text to the paratext offering a reconsideration of a central concept in Islamic Studies: the religious genre.

Jörg Matthias Determann

Bio:

Jörg Matthias Determann is Professor in the Department of Liberal Arts & Sciences at Virginia Commonwealth University in Qatar. He also serves as Associate Editor of the Review of Middle East Studies and as Book Review Editor of the Journal of Arabian Studies. He holds a doctorate from the School of Oriental and African Studies (SOAS), University of London, and two master's degrees from the University of Vienna. He is the author of five books including Islam, Science Fiction and Extraterrestrial Life and Space Science and the Arab World.

Spring School 2025 key-note speech: *'Imagining Futures in Muslim Societies'*

This keynote speech explores imaginations of the future in modern and contemporary Muslim societies. It takes as its starting point the urban futurism represented by ambitious buildings such as the Mukaab in Riyadh and the Museum of the Future in Dubai. From the prominent futuristic architecture of the Gulf region, I will move into lesser known areas of science fiction, including digital collages from Syria, video games from Iran, and plays from Egypt. I will also cover texts by new religious movements that creatively combine Islamic scriptures with space age mythology. I will relate the various visions in these works to political and religious factors, including repression, resistance and readings of the Qur'an. I will conclude by highlighting further projects of Islamic world building in the formats of short stories and novels. With generative artificial intelligence and electronic publishing platforms becoming widely accessible, I expect that new forms of Muslim futurism will develop rapidly in the years to come.

Maurits Berger

Bio:

Prof Dr Maurits S. Berger, LLM, graduated in Law and Arabic Studies and is professor of Islam and the West at Leiden University and director of the Leiden Islam Academie. He has worked as a lawyer in Amsterdam, and for seven years as a researcher and journalist in Cairo and Damascus. Prof Berger acts as advisor to governments and civil society and is engaged in European public debates and policies regarding the Muslim world and Muslims in the West. He has published extensively on Islam in Europe and on issues of Islamic law. His latest project is the Future of Islam in Europe, and he recently co-edited Muslim(s), Future(s), Europe: A Cautious Exploration, a special edition of the Journal of Muslims in Europe (Vol.13, Nr.3, 2024)

Spring School 2025 key-note speech: 'Muslim Future(s)'

In this keynote address I want to explore several inroads into thinking about futurism, and particularly Muslim futurisms (because there will be more than one, surely, hence the plural). It will become clear that Muslims are not alone when thinking about the future, nor are the means they use to do so. But what, then, are the characteristics of 'Muslim' futurism? How is it different from Afrofuturism, or the futurism engaged by indigenous peoples in North America? We will see that the reasons to undertake such trajectories of imagination are quite similar but that the main distinction is in the content. In the case of the Muslims, this is Islam, and we will see that Islam provides a myriad of ways of thinking about the future, ranging from 'Green Islam' to the ideal of an Islamic state. But there is also a new, much more imaginary way of thinking, which is what we call 'Muslim futures'. This delves into what are considered the fundamentals of Islam, like rahma and aman, and in concepts like beauty and happiness, and imagines a future from there.

Prof. Dr. Albrecht Fuess

Bio:

Albrecht Fuess was born and raised in France. He studied History and Islamic Studies at the University of Cologne and Cairo University. He obtained his Ph-d in Cologne in 2000 with a dissertation on the history of the Syro-Palestinian coast in the Mamluk era (1250-1517). Since 2010 he is a Professor of Islamic Studies at the Center for Near and Middle Eastern Studies (CNMS) at the Philipps-University Marburg. His main research interest are the History of the Near and Middle East from the 13th to 16th centuries and the contemporary Muslim presenin Europe. In this context develops with Prof. Dr. Bekim Agai (Frankfurt) and Dr. Jörn Thielmann (Erlangen) a project on German Mosque archives since World War II. His latest publication is: Albrecht Fuess et al., Mobility Dynamics between Eastern Europe and the Near East. Exploring a Cross-Regional Shared History, Stuttgart: Franz Steiner 2024.

https://www.uni-marburg.de/de/cnms/islamwissenschaft/fachgebiet/team/prof-dr-albrecht-fuess

Thoughts on the future of Muslims in Europe: 'Spring School 2025 key-note speech.'

Until the 20th centuries few European countries had a concept how to incorporate new religions and their believers into existing national frameworks of religious law. This should change with the large influx of migrants to Europe after World War II. However, in the beginning the migrants were framed more by ethnic than religious terms, i.e. the South Asians in Great Britain, the Maghrebinians in France and the Turks in Germany. With the ongoing migration and the birth of the second and third generations the ethnic aspect did fade, and religion became a marker for cultural difference. Even more so as the 1979 Iranian revolution and the attacks of September 11th 2001 cemented the negative image of Islam in Europe.

However, it is at first glance, surprising how this group, which is very diverse came to be subsumed under a standardized concept. What connects a Lebanese-born Shia in Spain with an African Muslim in the Uk ? A Sunni French woman of Algerian descent with a Swede of South Asian origin who professes allegiance to the Aḥmadiyya Muslim Jamaʿat ? Some Muslims also see themselves as secular and only feel culturally a link to the

religion of the ancestors. In addition, there is a growing number of immigrants from Muslim countries who classify themselves as atheists, which, however, does not prevent the majority society in European countries to subsume all these communities as Muslim and perceive them as a potential threat to their way of life. Some right-wing groups do even show a clear Islamophobic agenda.

On the other hand, Europe has witnessed widespread activities of interreligious dialogues and common projects of civil society actors to counter rifts in the society and bridge communities. At the same time, we see increasing self-confident Muslims climb the social ladder asking for their place at the table.

The presentation will talk about these ambiguous developments and try to sketch a picture of the future for Islam and Muslims in Europe. Where will it go ?

Khaled Kchir

Bio:

Prof. Dr. Khaled Kchir is Professor of Medieval History at the Faculty of Human and Social Sciences at the University of Tunis and one of the two directors of MECAM. He has been directing the Laboratory of the Medieval Arab-Islamic World since 2013. He works on the transmission of knowledge in the Middle Ages. He develops his research on the work of Ibn Khaldûn. He teaches history, codicology and diplomacy. He indexed 600 notices of Fawât al-Wafayât by Ibn Shâkir al-Kutubi for the Onomasticon Arabicum (IRHT/CNRS). His latest work focused on the Berbers and then the Persians as seen by Ibn Khaldûn. During two terms, he was successively a member of the Council of the University of Tunis (2014-2017), then vice-president of the university (2017-2020).

Spring School 2025 key-note speech:

To be added in due course

List of Participants

(In alphabetical order)

1	Ariff Hafizi bin Mohd Radzi	Humboldt University of Berlin	PhD-candidate
2	Camilla Forlani	Ghent University	Master-student
3	Darya Kudryna	Philipps University of Marburg	Master-student
4	Davide Ravazzoni	University of Groningen	PhD-candidate
5	Dhouha Djerbi	Geneva Graduate Institute (IHEID)	PhD-candidate
6	Djamila Kühne	Philipps University of Marburg	Master-student
7	Elena Preussler	Philipps University Marburg	PhD-candidate
8	Emad Al Hayek	Philipps University of Marburg	Master-student
9	Emanuele Faccion	Leiden University	RMA- student
10	Esra Verboven (poster together with: Maui Clarys, Youssef El Kadi, Camilla Forlani, Yorben Inghelbrecht, Jolien Pittoors)	Ghent University	Master-student
11	Farah Djabi	University of Catania	PhD-candidate
12	Francesca Rosati	Leiden University	PhD-candidate
13	Gintare Lukoseviciute	Lithuanian Institute of History	PhD-candidate
14	Giulia Macario	Catholic University in Milan (Italy)	PhD-candidate
15	Hafeesha Thoppil Babu	Radboud University	PhD-candidate
16	Hannah Pitz	Philipps University of Marburg	Master-student
17	Haruming Sekar Saraswati	Corvinus University of Budapest	PhD-candidate
18	Imme Koster	Utrecht University	RMA-student
19	Jolien Pittoors	Ghent University	Master-student
20	Joost Vintges	University of Amsterdam	PhD-candidate
21	Leonardo Palombini	University of Naples L'Orientale	PhD-candidate
22	Luqyana Azmiya Putri	Universitas Islam Internasional Indonesia	PhD-candidate
23	Masoud Shavarani	International University of Islamic Denominations, Tehran, Iran	Staff (attendance only, no presentation)

24	Maui Clarys	Ghent University	Master-student
25	Mehmood Ali Khan	Philipps University of Marburg	PhD-candidate
26	Mokhtar Ounis	Universite de Toulon	Staff (attendence only, no presentation)
27	Mushallina Hilma	Islamic Qur'anic Exegesis Doctoral Programe	PhD-candidate
28	Muhammed Asif Kalliyath	University of Delhi	PhD-candidate
29	Muhammed Shakir Kuningarath	Ibn Haldun University, Istanbul, Turkey	RMA-student
30	Nicolas Shaw	University of Lausanne	Master-student
31	Noa Jacobs	Ghent University	PhD-candidate
32	Nynke van Leeuwen	Rijksuniversiteit Groningen	PhD-candidate
33	Philipp Hanke	Ghent University/Leipzig University (double degree)	Master-student
34	Rana Aly / Rana Magdy	Marburg University	PhD-candidate
35	Robin Prast	Utrecht University	RMA-student
36	Salvatore Senatore	Università degli Studi di Modena e Reggio Emilia	PhD-candidate
37	Saqib Hafiz Khateeb	University of Ottawa, Canada	PhD-candidate
38	Simon Tobias Buhler	University of Basel, Switzerland	PhD-candidate
39	Suhail Taha	Ecole des Hautes Etudes en Sciences Sociales (EHESS)-CéSor Lab	PhD-candidate
40	Yorben Inghelbrecht	Ghent University	Master-student
41	Youssef El Kadi	Ghent University	Master-student
42	Zsóka Sándor	University of Groningen	RMA- student
43	Francesca Spinola	external auditor	MA degree & runs Cultural Awareness Classes on Islam in different environments.

List of Abstracts

(In alphabetical order by author)

Ariff Hafizi bin Mohd Radzi (Humboldt University of Berlin, Germany) : "Islamic Pathways to Modern Southeast Asia: Multiple Visions and Religious Infrastructure"

Dismissing the assumption that Southeast Asia is on the periphery of Islam and disrupting the center-periphery dichotomy, this paper shifts the conversation in Islamic studies from the Middle East to Southeast Asia. It examines how transregional Islamic ideologies have been negotiated with local political and social realities, as Southeast Asian Muslims navigated the tensions between modern state-building and the preservation of Islamic identity. Despite a shared history and culture, the development and public role of Islam vary significantly across Southeast Asia and are far from uniform. This paper highlights the role of faith-based activism and intellectuals from the 1960s onward, exploring multiple Islamic visions and how Islam has been 'infrastructured'—both materially and immaterially—in Malaysia, Indonesia, and the southern Philippines. Conceptually, it also aims to expand the concept of 'religious infrastructure' and deepen our understanding of Islam's infrastructural role in Southeast Asia and how Southeast Asia Islam is a part of the global Islam.

Darya Kudryna (Philipps-Universitaet Marburg): "Opportunities and challenges of Islamic religious education in German schools"

My aim is to analyze the opportunities and challenges of Islamic religious education in German schools. The debate about the need for Islamic education is not new, but was reignited in 2024 by the Teachers' Association, possibly in response to the increasing radicalization of some Muslim associations.

This topic could be relevant as the Muslim population in Germany is currently 5 million and is still growing. Of these, around 1.6 million are Muslim students, which makes up around 15% of the student population.

The establishment of Islamic education is a step towards recognizing Muslim citizens as part of German society. It signals that the state respects the religious needs of all citizens equally. In Germany, Christian pupils have access to religious education (Protestant/Catholic) as a regular school subject. The introduction of Islamic education ensures that Muslim pupils also have access to religious education, which is in line with the principle of equal opportunities.

However, in order to introduce religious education as a regular subject, a religious community must be recognized under German law that can cooperate with the state at federal state level. This is one of the biggest obstacles to the introduction and expansion of Islamic religious education in Germany. In some federal states, for example, some associations and mosque communities are criticized for spreading fundamentalist and conservative attitudes or having links to foreign political organizations.

In addition to that, different currents (e.g. Sunnis, Shiites, Alevis) make it difficult to develop standardized curricula. Also, there are not yet enough qualified teachers who can teach Islam in German.

All in all, religious education in German schools has a lot of advantages for the students, but for the society in general, but encounters many difficulties at the same time.

Davide Ravazzoni (University of Groningen): "The Price is right. Ibn Taymiyya's Economic Ideas on Just Price between Idealized Past and Contemporary Challenges in Mamluk Sultanate"

The third reign of al-Nāṣir Muḥammad (1310-1341) and the concurrent Syrian governorate of Tankīz al-Nāṣirī (1312-1340) are widely seen as a period of political stability and prosperity, fostering socioeconomic growth for broader segments of Mamluk society. Witnessing the gradual pacification with the Ilkhanate and preceding the devastations of the Black Death, the early decades of the fourteenth century were marked by extensive urban development, architectural projects, and economic dynamism, particularly in the major urban centers of Egypt and Syria. However the same period also contained elements that would later contribute to the sultanate's decline in the fifteenth century. Despite these complex transformations, the economic thought of Ibn Taymiyya (d. 1328) has not received as much scholarly attention as other realms of his prolific output. A closer examination of his works reveals however articulated socioeconomic ideas warranting deeper investigation for a fuller understanding of his societal vision. While the scholar is often cited as emblematic of Muslim scholars cultivating a "retrospective utopia" — an idealized, utopian vision of the early Muslim community (salaf) serving as a model for future social reform — this paper argues that the economic thought of Ibn Taymiyya was as fundamentally shaped by active engagement and negotiation with contemporary economic issues. Through a historically contextualized analysis of passages from his treatise on ḥisba, this study examines how Ibn Taymiyya's conception of just price for essential goods may shed light unto the complex relationship between engagement with early Islam and practical responses to the socioeconomic challenges of his time.

Dhouha Djerbi (Groningen University): "The Price is right. Ibn Taymiyya's Economic Ideas on Just Price between Idealized Past and Contemporary Challenges in Mamluk Sultanate"

The third reign of al-Nāṣir Muḥammad (1310-1341) and the concurrent Syrian governorate of Tankīz al-Nāṣirī (1312-1340) are widely seen as a period of political stability and prosperity, fostering socioeconomic growth for broader segments of Mamluk society. Witnessing the gradual pacification with the Ilkhanate and preceding the devastations of the Black Death, the early decades of the fourteenth century were marked by extensive urban development, architectural projects, and economic dynamism, particularly in the major urban centers of Egypt and Syria. However the same period also contained elements that would later contribute to the sultanate's decline in the fifteenth century. Despite these complex transformations, the economic thought of Ibn Taymiyya (d. 1328) has not received as much scholarly attention as other realms of his prolific output. A closer examination of his works reveals however articulated socioeconomic ideas warranting deeper investigation for a fuller understanding of his societal vision. While the scholar is often cited as emblematic of Muslim scholars cultivating a "retrospective utopia" — an idealized, utopian vision of the early Muslim community (salaf) serving as a model for future social reform — this paper argues that the economic thought of Ibn Taymiyya was as fundamentally shaped by active engagement and negotiation with contemporary economic issues. Through a historically contextualized analysis of passages from his treatise on ḥisba, this study examines how Ibn Taymiyya's conception of just price for essential goods may shed light unto the complex relationship between engagement with early Islam and practical responses to the socioeconomic challenges of his time.

Djamila Kühne (Philipps University of Marburg): "'Religious Practices in Transition: Islam among the 2nd/3rd Generation of Turkish Guest Workers in Germany".

Due to a labor shortage in Germany during the 1950s, foreign workers were specifically recruited between 1961 and the 1980s. Bilateral agreements for the recruitment of these workers were established by the Federal Republic of Germany with Turkey. The so-called "guest workers" were initially intended to stay in Germany temporarily and later return to their home countries. However, many of these workers settled permanently in Germany and brought their families over. The largest group came from Turkey, with approximately 900,000 Turks arriving in Germany over two decades. Those who stayed, along with their descendants, have significantly shaped present-day German society, culture, and economy.

In my master's thesis, I will analyze the religiosity of the third generation of Turkish-descendant migrants in Germany. My research will focus on the importance of religion in the lives of young Muslims and how it manifests. Additionally, I aim to examine the measures mosque associations are taking to make Islam more appealing to young people with a Turkish migration background.

Elena Preussler (Philipps University Marburg): "The Mediterranean as a Postcolonial Space: Moroccan-Spanish Migration, Colonial Legacies, and Future Aspirations"

The postcolonial significance of the Mediterranean emerges as a dynamic space where historical and contemporary disparities between Morocco and Spain are continuously negotiated. Positioned at the nexus of migration, cultural interaction, and economic dependency, the Mediterranean embodies both opportunity and exclusion. Key concepts such as Maghrebi notions of ḥokra (systemic humiliation) and ḥriq (clandestine migration) highlight how postcolonial conditions shape the aspirations and struggles of migrants.

In postcolonial contexts, the Mediterranean is more than a geographical boundary—it is a contested symbol of historical inequality and imagined futures. Moroccan migration is not merely a response to economic hardship but reflects a deeper entanglement with colonial histories and socio-political exclusion. Spain's restrictive immigration policies, rooted in colonial-era power imbalances, and its economic dominance perpetuate exploitative relationships, echoing colonial dynamics. Historical examples, such as the imposition of European trade regulations and labor exploitation under colonial rule, demonstrate how these inequalities persist in contemporary policies, limiting upward mobility for Moroccan migrants. The Mediterranean, thus, becomes a site where unequal global orders are reproduced, affecting how marginalized groups envision their futures.

Fanon's assertion that colonial power structures extend beyond formal independence shapes the understanding of socio-economic realities in formerly colonized nations. Concepts like ḥokra encapsulate the persistent effects of marginalization, while migration, as encapsulated in ḥriq, is driven by more than immediate material conditions—it is a response to a history of systemic exclusion and unfulfilled national development. The historical underdevelopment of Moroccan infrastructure and dependency on European markets reflect how colonial legacies contribute to modern socio-economic stagnation, further motivating migration.

Moroccan-Spanish migration is situated within broader debates on how disparities influence future imaginaries in Muslim communities, aligning with the focus on the (re)negotiation of societal models. This critical lens underscores how mobility, aspiration,

and identity are deeply tied to postcolonial disparities, providing a case study that exemplifies how the past continues to shape visions of the future in unequal contexts.

Emad Al Hayek (Philipps-Universität Marburg): "Trapped in the margins: The Existential Project of Stability in Egyptian Exile"

In my presentation, I want to explore the intersection of classism, racism, and in particular the profound impact of social segregation on the lives of Muslim communities in Europe. While Europe is often celebrated for its multicultural values, deep-rooted inequalities persist, and disproportionately affect Muslim minorities. This marginalisation is shaped by structural forces that intertwine economic disadvantage, systemic racism and spatial segregation, confining many Muslims to the peripheries of society both socially and geographically. I will begin by examining the historical and structural roots of these inequalities, how colonial legacies, discriminatory state policies, and economic marginalisation have contributed to the segregation of Muslim communities. Using case studies from urban European centres, it demonstrates how residential segregation fosters a cycle of disadvantage, limiting access to quality education, employment opportunities and social mobility. In my bachelor thesis, I focused on social segregation and its effect on the educational prospects of young pupils with a migration background in Germany and will also present the results of my research.

Drawing on sociological theories, including Pierre Bourdieu's concept of habitus, the presentation connects spatial exclusion to broader issues of stigmatisation and alienation. Special attention is given to the role of Islamophobia, which exacerbates exclusion through public policies and media narratives that frame Muslim communities as "outsiders" or threats to social cohesion.

The second part of the presentation considers the lived experiences of individuals within these marginalised spaces, and focuses on the resilience, resistance and community-building efforts undertaken by Muslim communities to counteract systemic barriers.

Concluding, the presentation stresses the need for policies that address both class- and race-based inequalities. These include inclusive urban planning, anti-discrimination legislation and broader societal efforts to challenge stereotypes and promote integration. Facing rising social inequalities and Islamophobia, Europe still has the potential to move closer to a more equitable and cohesive society.

Emanuele Faccion (Leiden University): "Greenwashing Inequalities: Official Discourse and Environmental. Rhetoric in Iran's Political Ecology"

A growing body of literature highlights how ecologically destructive economic practices are deeply embedded in the dynamics of capital accumulation and class formation in contemporary Iran. However, there has been little exploration of why state institutions, which emerge from these political economy dynamics, incorporate environmentalist rhetoric into the very discourse that sustains them. Existing studies on the political ecology of Iran often examine either the link between ecological degradation and capital accumulation strategies or the alignment of environmentalist rhetoric with dominant discourses of political Islam and Iranian nationalism, neglecting the tensions between these material realities and ideological projections of the future. This research project aims to unpack this apparent contradiction by showing how the environmental narratives adopted by the dominant classes serve to maintain and even further entrench existing power structures and social inequalities. To achieve this, I will conduct a Critical Discourse Analysis of the hegemonic environmental discourse in Iran, examining the language of official documents, statements and speeches issued by national authorities and how it is used to establish and reinforce societal power relations. By demonstrating how environmental rhetoric supports the status quo while deflecting alternative, potentially destabilising imaginaries, this project aims to deepen academic and activist understandings of the discursive interaction between hegemonic and counter-hegemonic visions of the future - insights that may extend beyond the Iranian context.
Keywords: Political Ecology, Environmental Narratives, Iran, Critical Discourse Analysis
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Esra Verboven (Ghent University. Together with: **Maui Clarys, Youssef El Kadi, Camilla Forlani, Yorben Inghelbrecht, Jolien Pittoors**): "A Glimpse Inside the Eyüp Sultan Cami Mosque in Ghent - a Place for Religion and Community" **[POSTER]**

This poster illustrates the multifaceted ways the Eyüp Sultan Cami Mosque in Ghent (Belgium) can function, focusing on its role as a place of worship as well as a place for community experience. At the same time it explores the engagement of the community of this mosque with the broader Belgian Muslim community, the specific neighbourhood in Ghent and the city's institutional structures and (local) authorities. The study further analyses the city's internal dynamics of the mosque in addition to the complex setting of various political and bureaucratic events that have characterised its history. The research aims at disentangling the means through which the Eyüp Sultan Cami Mosque operates and provides services for visitors while maintaining a relevant position in the broader

multicultural and politically faceted landscape of a Belgian city. In terms of methodology text-based analyses and field research have been applied. Drawing from both archival research and an interview with the board member Demir Ali Köse, a clearer picture of the mosque and its history and development emerges. The Eyüp Sultan Cami Mosque was established in 1978 by the local Turkish community and to this day remains Ghent's largest mosque in the city. Mostly operated by volunteers, it offers to the community a number of services depending on its resources and needs. Nevertheless, the mosque faces several challenges such as maintaining leadership continuity due to the lack of institutional recognition. Thus, a major pragmatic problem lies in the absence of a permanent imam, which often forces the leadership of the mosque to rely on community members to lead worship activities. A study of how the Eyüp Sultan Cami Mosque operates and navigates within the wider Belgian landscape, reveals the dynamics and processes of transformation of a Turkish Muslim community in Ghent renegotiating its existence in changing contexts since the 70's. The bureaucratic barriers encountered over the years inevitably led to a partial integration in the broader civic structure, an outcome that highly contrasts the efforts made by the Mosque's leadership and frequenters to promote inclusion and reciprocal understanding within the local community.

Farah Djabi (University of Catania): "Dreams Deferred: The Struggle to Imagine an Equitable Future in Algeria."

Throughout French colonial rule and in the post-independence era, Algerian society has been characterized by persistent inequality and injustice. These issues have manifested in various ways, including the lack of a robust legal system, limitations on free speech, and other forms of societal and governmental oppression. From a juridical standpoint, the disparities are evident in the uneven enforcement of laws and unequal access to rights. Inequality is deeply rooted in systemic discrimination and the disproportionate allocation of resources, while injustice is reflected in the infringement of basic human rights and the absence of accountability for such violations. Envisioning a just and equitable future in Algeria has consistently proven difficult due to the absence of democratic spaces for dialogue and self-expression. Nevertheless, for two years (2029-2021), The Algerian movement « Hirak » attempted to establish such spaces and gave Algerian youth hope for rebuilding a democratic state. This initiative, however, was interrupted in 2020 due to the COVID-19 outbreak and subsequent political repression. Authorities have mainly applied judicial tactics and proceedings to suppress the movement. These actions exacerbated existing legal inequities, including biased law enforcement, systemic imbalances like unequal judicial access, and injustices such as infringements on freedom of speech.

This study seeks to answer the following questions: How does political repression influence the ability of Algerian society, particularly the youth, to envision and strive for a fair and equitable future? What are the juridical and societal definitions of disparity, inequality, and injustice in the Algerian context, and how do these definitions shape the struggle for change?

Francesca Rosati (Leiden University): "Creating the Past" in the Xi Jinping Era: An Ethnography of Spatial Restyling in Linxia's Muslim District"

The relationship between Centre and Periphery in China is essentially spatial, with distance from the centre often symbolizing the degree of civilization or progress attributed to the peoples at the margins. Under Xi Jinping's leadership (2012–), the CCP has intensified its civilizing project in the Peripheries, particularly through the occupation and reconfiguration of public space. This process has involved ethnic touristification and "museification" of local traditions, framed by a trifold approach: preserve, restore, and create the past. This presentation explores how the CCP's modernisation project, especially since the launch of the New Silk Road (2013) and the Thirteenth Five-Year Plan (2016), has led to the spatio-visual intervention of Linxia city's Muslim district, Gansu.

Focusing on the recent restyling of Linxia's historic "eight neighborhoods and thirteen alleys" Muslim district, I aim to show that touristification in this context is not just about leisure or profit. Rather, it operates as a tool for generating new cultural narratives, representations, and governance frameworks, reflecting a facet of Xi's Chinafication of Islam. This spatial transformation of Linxia Muslim district highlights how infrastructural modernization in China's Periphery now encompasses not only physical developments like roads and railways but also the deliberate creation of "constructed cultures" or "intentional traditions" (Eguchi 2004), which often obscure significant aspects of local Muslim identity, reshaping how history and culture are presented to both locals and outsiders. How have local Muslims responded to and participated in this restyling process? How has this reshaped their self-representation and their adjustment to the Party-State's long-standing minzu (ethnic groups) paradigm?

These questions will shape my contribution to the inquiry raised by the ENIS Spring School '25, which focuses on the processes through which societal models of the past and the future are developed and (re)negotiated under profoundly unequal conditions.

Gintare Lukoseviciute (Lithuanian Institute of History): "The unifying and divisive image of Turkey in the Lithuanian Tatar newspaper (1995 - 2025) and its impact on the identity formation of the Lithuanian Muslim community."

The article examines the reflections of Turkey in the Lithuanian Tatar press, highlighting the influence of the interplay of religion, culture and politics in the division of the Lithuanian Muslim community and the formation of future visions.

The Muslim community in Lithuania is multicultural, where Lithuanian Tatars is the largest Muslim minority in the country, but there is a growing number of Lithuanian converts and immigrants from Islamic countries of Central Asia. In recent years, Turkey has also played a growing role in using religion as a soft power tool, with Turkish imams being appointed to mosques and musallas, and religious literature translated from Turkish into Lithuanian. The Turkish Embassy and other institutions provide funding for cultural and religious events related to the promotion of the Turkish language and Islam. However, the question is how they are received by the Lithuanian Muslim community and how this is reflected in the only Muslim newspaper Lithuanian Tatars, published since 1995. It will also discuss the development of the country's Muslim community over the different historical phases, aspects of identity, cultural memory and the formation of current relations, as today the community is fragmented, with two separate Muftiates, ruling religious organizations that are not in contact with each other. In addition, the following questions are attempted to be answered: How has the image of Turkey in Lithuanian Tatar newspaper changed over the last 30 years, considering political, social and economic changes in both countries? What aspects of Turkey (political Islam, secularism, cultural diplomacy, others) have been emphasized or criticized in the Tatars' press and how does this reflect the internal division or unity of the community? How do Lithuanian Muslims, especially Tatars, use Turkey to imagine their role in Lithuanian society and in the global Muslim world to shape their identity?

Giulia Macario (Catholic University in Milan (Italy): "Imagining Futures: Women's Political Rise from the Jordanian Muslim Brotherhood to the Islamic Action Front."

This paper examines the historically evolving role of women within the Muslim Brotherhood (MB) in Jordan, particularly in light of recent electoral outcomes where eight women secured parliamentary seats. Traditionally seen as marginal figures in a male-dominated organization, women in the MB are increasingly emerging as key political actors, signaling a shift in gender power dynamics, organizational strategies, and broader socio-political change in Jordan. The study draws on a 14-month ethnography, 54

biographical interviews, and archival research to reconstruct the historical trajectory of female involvement in the MB in Jordan, focusing on their contributions and the internal debates they navigated within the movement. This presentation analyses the historical trajectories of three key figures, who are integral to the mainstream memory of the movement and who embody prominent models of leadership in Jordanian politics. Situated within the broader socio-intellectual and historical context of Jordan, they are: • Fatima Farhan, a founding member of the political party and early leader in da'wa; • Hayat al-Misiymi, the first woman elected as an MP for the party in 2003, representing a grassroots connection to the party's base in the notoriously impoverished Zarqa area; and • Dima Tahboub, a current MP and former spokeswoman, whose rise exemplifies the growing influence of women in Jordanian politics. By highlighting the political maturation of these three women within the popular Islamic movement, this presentation (1) underscorestheir historical impact on the Islamic Action Front, the MB's political arm in Jordan; (2) provides a deeper understanding of the electoral results and envisions future goals and ambitions. Doing so (3) illustrates how these women navigated a complex interplay of religious, social, and political forces, to emerge from the shadows of power as influential political leaders at the forefront, offering crucial insights into the future trajectory of women's roles in Jordanian politics and beyond.

Hafeesha Thoppil Babu (Radboud University): "Azadi: The Hijab and the Shaping of Muslim Women's Future in India"

The image of Muslim women is often shaped by the Western discourse that portrays them as oppressed, submissive, and in need of saving, particularly through the lens of the hijab. This narrative raises important questions: Is the hijab a symbol of oppression or can it be an empowering choice? Who holds the authority to define the agency of Muslim women? In India, where Muslim minorities face increasing oppression from Hindu nationalist forces, the hijab has become a complex symbol of identity, resistance, and survival.

The rise of Hindutva ideology, particularly after the Babri Masjid demolition, has marked a period of profound existential crisis for Muslims in India. For Muslim women, the forced removal of the hijab in educational institutions and public spaces has brought these challenges into stark relief. However, the hijab has also emerged as a powerful symbol of Muslim identity and resistance. This study critically examines how Muslim women in India negotiate with the changing political landscape under Hindutva. How have such forces impacted their sense of community and belonging? Has it intensified their "Muslimness" and, importantly, how have Muslim women become the new faces of resistance in Indian (identity) politics?

By analyzing key events such as the Shaheen Bagh protests and the anti-CAA (Citizenship Amendment Act) demonstrations, this research explores how the hijab has come to represent resistance for Muslim women in India. Using the life-story approach (D. Beratux, 1984), the study includes interviews with Muslim women in North India, where significant anti-CAA protests took place. Through their lived experiences and personal narratives, this research seeks to understand the future of Muslim women's agency and their evolving role in shaping the community's resistance.

Hannah Pitz (Philipps-Universitat Marburg): "A Homeland Without a Place: How the Sahrawis Preserve Their Identity Through Collective Memory"

This abstract explores how the Sahrawi people maintain their sense of identity and belonging despite decades of displacement and exile. The presentation examines how shared traditions,cultural practices, and storytelling create a symbolic connection to their homeland, Western Sahara, even in the absence of physical presence. Homeland is approached as a social and cultural construct, shaped by collective memory and passed down through generations. For the Sahrawis, oral traditions such as poetry, songs, and narratives preserve their history and cultural identity, while symbols like traditional clothing (Melhfa, Daraa) and crafts provide tangible links to their origins. In the diaspora and refugee camps, community associations and cultural events play a crucial role in strengthening bonds and fostering a shared sense of belonging. The presentation also raises critical questions about the future of collective memory among the Sahrawis. How will the generational shift impact the concept of homeland, especially for younger Sahrawis who have never experienced life in Western Sahara? Can cultural practices and narratives adapt to ensure continuity over time? The growing influence of globalization and digital technology, such as social media, presents both challenges and opportunities for preserving connections to the past while shaping new forms of identity. By reflecting on these dynamics, the presentation opens a dialogue on the resilience of displaced communities. It highlights how collective memory serves not only as a link to the past but also as a tool for envisioning the future, offering insights into how the Sahrawis—and similar communities—can navigate the tension between tradition and adaptation in an ever-changing world.

Haruming Sekar Saraswati (Corvinus University of Budapest): "Towards Moderate Muslim Society: Reexamining Religious Moderation Policy in Indonesia"

Despite receiving high religious harmony index almost every year, yet intolerance and religious radicalism still threaten the harmony in Indonesia. As one of the solutions, Moderate Islam (Islamic religious moderation) has become Indonesia's national policy in order to prevent intolerance and radicalism. The government planted four pillars for this religious moderation policy, which are commintment of nationality, non-violence, tolerance, and valuing local tradition. This religious moderation policy is not without controversy, which will be elaborated further in this study. This controversy is rooted in the differences in interpretation towards the concept of religious moderation itself. Some people views this moderation as a hidden liberalization of religion, some views as an elitist policy and a government over-intervention towards religious life. This study investigates several controversies in the religious moderation movement in Indonesia, such as discriminating government policy towards religious minorities, wrong interpretations of religious moderation which results in confusion, sharping social polarization among different religions and within one religion as the result of religious moderation, and some other controversies. There are at least three challenges in managing religious moderation policy, which are socio-religious conflicts, politics of identity, and dividing acts in public sphere.

Keywords: religious moderation; Indonesian Muslim; tolerance; intolerance; religiosity

Imme Koster (Utrecht University): "A critical analysis of international food aid programs in Tunisia from the 1950s to the present combined with an exploration of the cultural discourse embedded in North African cookbooks."

This study combines a critical analysis of international food aid programs in Tunisia from the 1950s to the present with an exploration of the cultural discourse embedded in North African cookbooks. By examining food aid policies alongside culinary texts, the research uncovers a historical tension between external interventions that often neglect cultural and religious dietary considerations, and the enduring role of cookbooks as forms of resistance, memory-keeping, and cultural preservation (Zavar & Dann, 2020). Food aid initiatives, prioritizing logistical efficiency and donor priorities, have frequently misaligned with local needs, undermining their effectiveness and eliciting resistance. In contrast, cookbooks transmit Islamic principles of generosity and social responsibility—such as "zakat" (obligatory almsgiving) and "ṣadqa" (voluntary charity)—through recipes and narratives that frame food preparation and sharing as moral and spiritual acts (Pozzi,

2022). This dual analysis reveals how cookbooks serve as cultural artifacts that preserve traditional practices and resist homogenization imposed by aid programs. They embody and reinforce communal values of neighbourly aid and resilience, offering a counter-narrative to the cultural erasure inherent in many aid initiatives. The study situates these findings within broader debates on the decolonization of aid and the lived experience of Islamic ethics, arguing for a paradigm shift that prioritizes cultural sensitivity and recipient agency in both food aid and broader humanitarian efforts.

Jolien Pittoors (Ghent University): "A Glimpse Inside the Eyüp Sultan Cami Mosque in Ghent - a Place for Religion and Community"

This poster illustrates the multifaceted ways the Eyüp Sultan Cami Mosque in Ghent (Belgium) can function, focusing on its role as a place of worship as well as a place for community experience. At the same time it explores the engagement of the community of this mosque with the broader Belgian Muslim community, the specific neighbourhood in Ghent and the city's institutional structures and (local) authorities. The study further analyses the city's internal dynamics of the mosque in addition to the complex setting of various political and bureaucratic events that have characterised its history. The research aims at disentangling the means through which the Eyüp Sultan Cami Mosque operates and provides services for visitors while maintaining a relevant position in the broader multicultural and politically faceted landscape of a Belgian city. In terms of methodology text-based analyses and field research have been applied. Drawing from both archival research and an interview with the board member Demir Ali Köse, a clearer picture of the mosque and its history and development emerges. The Eyüp Sultan Cami Mosque was established in 1978 by the local Turkish community and to this day remains Ghent's largest mosque in the city. Mostly operated by volunteers, it offers to the community a number of services depending on its resources and needs. Nevertheless, the mosque faces several challenges such as maintaining leadership continuity due to the lack of institutional recognition. Thus, a major pragmatic problem lies in the absence of a permanent imam, which often forces the leadership of the mosque to rely on community members to lead worship activities. A study of how the Eyüp Sultan Cami Mosque operates and navigates within the wider Belgian landscape, reveals the dynamics and processes of transformation of a Turkish Muslim community in Ghent renegotiating its existence in changing contexts since the 70's. The bureaucratic barriers encountered over the years inevitably led to a partial integration in the broader civic structure, an outcome that highly contrasts the efforts made by the Mosque's leadership and frequenters to promote inclusion and reciprocal understanding within the local community.

Joost Vintges (Amsterdam University): " Visualizing profitable urban futures in Egypt: The speculative power of the image."

Over the past decade, Egypt has launched an ambitious urbanization program and plans to construct fifteen new cities in the desert. This presentation will examine the role of images in financing and constructing these new cities. I am particularly interested in the role of computer-generated visualisations and how they are intertwined with public-private urban development and financialization. Today, urban development is promoted through architectural images—renderings, promotional videos, and architectural simulations—that can project hyper realistic visions of a brand-new urban future. As I will show, these images play a crucial role in attracting investment, boosting land values, and legitimizing the state's urban agenda. In constructing new cities, both the Egyptian state and real-estate companies rely heavily on architectural images that form a sketch of a profitable future and a promise for investors. Drawing on Timothy Mitchell's concept of capitalization, this presentation argues that these images function as tools for projecting future value into the present. They allow the state to capitalize on expectations of future growth, turning future urban landscapes into financial assets long before the cities themselves are completed. By showcasing futuristic cityscapes filled with modern infrastructure, upscale residences, and economic zones, these images contribute to inflating land prices and speculative investments. In this presentation, I argue that images of Egypt's new cities are not simply tools for promotion or propaganda but are integral to the state's strategy of capitalization of desert-owned land. By visualizing profitable urban futures, the Egyptian state actively shapes financial markets, attracts investment and creates value through the speculative power of images. This connection between visual urban culture and public-private interests sheds light on the broader mechanisms shaping imagined futures in the desert of Egypt.

Leonardo Palombini (University of Naples L'Orientale): "The representation of racism in the Tunisian novel: from Bašīr Ḫurayyif to Kamāl Riyāḥī"

The issue of racism in Tunisia is a very delicate topic, especially in recent years, considered the movement of large numbers of migrants from sub-Saharan Africa trying to reach Europe, and the consequent overpopulation of a Tunis already burdened by a difficult economic situation. But the issue of racism, as far as I have recorded a notable increase in light of the events of recent years, is rooted in Tunisian culture. For example, a West African scholar, Ibrāhīm al-Tinbuktī, wrote a short treatise in 1800 in which he expressed all his disdain towards the blacks of Tunis, who would, in his opinion, be

depraved, lacking any respect in terms of religion and dangerous to public order. In 1961, the writer Bašīr Ḫurayyif published the historical novel Barq al-Layl, which became one of the most important works of Tunisian literature. Barq al-Layl is the first Tunisian novel in which a black protagonist appears. The events date back to the 16th century, under the Hafsid dynasty, which reigned in the territory of today's Tunisia between 1228 and 1574. The story, which refers to the Spanish invasion of 1535 and is a tool to criticize the contemporary situation, in particular social inequality and rampant racism, and French colonization. The novel by Ḫurayyif will be taken as an example by the contemporary Tunisian writer Kamāl Riyāḥī to write The Gorilla, work published immediately after the outbreak of the "Arab Spring". The proposed intervention takes into consideration the analysis of contemporary Tunisian racism through the works of Kamāl Riyāḥī himself, as well as the representation of a society full of discrimination at the turn of the revolution that led to the fall of Ben Ali's government in 2011. The aim is to analyze the representation of racism from a literary point of view in order to see how some Tunisian writers have taken up the theme within their works.

Luqyana Azmiya Putri (Universitas Islam Internasional Indonesia): "Religion and Kenduri Sko: Exploring the Religious"

A sacred celebration of gratitude towards God by the people of Kerinci Regency, Jambi Province, Indonesia is represented in a traditional ceremony called Kenduri Sko. Kenduri Sko serves as a means of collective identity. However, its implementation has sparked controversy among the Muslim community, who dominate the Kerinci regency. This study aims to discover the implications of the Kenduri Sko controversy, and examine the religious-cultural relations of this phenomenon. This research employs qualitative research with a case theory approach. Data analysis techniques used include data reduction, data display, and conclusion drawing. The results indicate that the controversy surrounding Kenduri Sko is marked by attention to the procession of bathing sacred objects and asking the ancestral spirits for abundant blessings, which are considered contrary to Islamic teachings. This phenomenon has implications for the emergence of typologies of society in responding to the Kenduri Sko procession. First, group of society that is in favor of it, citing reasons to preserve cultural heritage, and some are believed to be traditional leaders known as Depati. Second, a society that is against it, who do not participate in the activity but still respect those who do. In addition, some religious leaders reject it, even suggesting to abandon one of its peak processions. This condition reflects the urgency of actualizing a dialogue that discusses religious-cultural relations, as culture can become the infrastructure of religion. This dialogue aims to bridge the gap and to

create unity, participate in efforts to preserve cultural heritage, and create an inclusive society.

Keywords: Kenduri Sko, Collective Identity, Religion-Culture Relations

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Keywords: Kenduri Sko, Collective Identity, Religion-Culture Relations

Masoud Shavarani (The Apocalypse in Muslim Thought and Religious fatalism and the Reinforcement of Inequality)

Within the Abrahamic religions, namely Judaism, Christianity, and Islam, the concept of the apocalypse holds special significance. While the term "apocalypse" (in Arabic, ākhir al-zamān) is not specifically mentioned in the Quran, it does appear in hadiths and writings by Muslims. Islamic sources primarily associate the term "apocalypse" with the timeframe preceding the Day of Resurrection (in Arabic, qīyāma), characterized by wars, significant

events, chaos, devastation, riots, and social upheaval. Muslim historical sources and books from the seventh century CE until the present day consistently depict Muslims perceiving the period they lived in as the end time or the apocalypse. This idea has been reinforced by specific wars, devastations, and periods of turmoil that occurred in their times. For instance, Muslims held the belief that the periods of the Umayyad and Abbasid caliphates marked the end times. Subsequently, following the devastating invasion of the Mongols, they began to perceive that era as the apocalypse. In North Africa, some Muslims in the tenth century believed that they were in the apocalypse. On the other hand, some Muslims in the twelfth century in Northwest Africa claimed that the apocalypse had arrived. Similarly, in Iran, the Safavid era was seen as an apocalyptic period. Ottoman Muslims also embraced this belief towards the end of the eighteenth century CE. According to Albert Hourani, during this time when the Russians occupied Crimea and their naval fleets entered the Mediterranean Sea, ordinary people in the Ottoman Empire held the belief that the end times were approaching, while the ruling class was convinced that decisive action needed to be taken. In Sudan, in the nineteenth century, some Muslims believed that the apocalypse had arrived; also, in India. Nevertheless, pinpointing specific moments for the end time contradicts the Quranic assertion that the Day of Resurrection remains indeterminable and beyond human prediction. The apocalyptic perspective, primarily a masculine perspective, holds significant sway within fundamentalist Shiite and Sunni Islamic factions. These groups fervently anticipate the culmination of apocalyptic battles and events, eagerly awaiting the ultimate war. Even today they believe that the period in which they live is the instance of the end time. In practice, proponents of this perspective have succumbed passively to an inescapable destiny they believe to be predetermined. This fate leads to the ruin of the earth and its people through apocalyptic conflicts and events. From this theological standpoint, their main objective is to ready themselves for the impending apocalypse, changing inequality becomes to a peripheral, insignificant, and even absurd matter. Consequently, the necessity of actively challenging and changing existing unequal power structures is deemed unnecessary. This religious discourse infused with utopian or eschatological vision, by strengthening these power structures, leads to the passivation of collective aspirations and social projects. The religious community of Iran, in particular, is a specific example of this religious thought.

Mushallina Hilma (Islamic Qur'anic Exegesis Doctoral Programe): "" The Cathartic Romance of Imam al-Suyuti in the Final Composition of Al-Itqan fi Ulum al-Qur'an"

Iran since 1979 mastered the art of using media for popular mobilization called Basiji force led by Morteza Avini and Ebrahim Hatamakia. This proved to be very successful in quelling narratives against the regime within Iran and in the transnational mediascapes. Further capitalizing on this, they used the state sanctioned tropes of Iran-Iraq war for mobilizing militia groups to counter the 2009 protests. This mechanism of settling internal and external rifts was used in films and music videos under the genre' called Sacred Defense Cinema which after the Green Movement expedited with more funds allocated to counter what was presumed as cultural invasion and cyber threats. The war in Iraq and Syria reframed the Sacred Defense Cinema to other parts of the region with change in its ideological and cinematic language. In 2019 when Iran backed militias defeated ISIS in Syria and Iraq, the Sacred Defense Cinema took the credit for mobilizing the resistance forces and made General Qasim Soleimani as the hero who quelled the rebellion that was waged against Iran outside Iran, simultaneously consolidating regime power and getting consent of the led. But with death of Nasrullah in Lebanon, fall of Asad regime in Syria and subsequent withdrawal of support to what was known as the Axis of Resistance from the IRGC, the cinema will surely be more inward-looking with its narratives focused on the after math of change of balance of power in the Middle East. Therefore, I will be looking at the future of the Sacred Defense Cinema and popular mobilization that the Islamic Revolutionary Guard Corps championed with the help of PMF under Muqtada as-Sadr in Iraq and government forces in Syria, Hezbollah in Lebanon., al-Houthi in Yemen, and Hamas in Gaza with the change in plots, narratives and cinematic discourses in the post-war period.

Muhammed Asif Kalliyath (University of Delhi: "Cinematic Mobilization): "Negotiating Modernity and Identity: Kerala's Muslim Community from 19th-Century Reforms to Contemporary Dynamics"

This paper explores the historical trajectory of the Muslim community in 19th-century Kerala, India, focusing on their engagement with modernity and the socio-cultural reforms that shaped their collective socio-political identity. By examining the community's integration into Kerala's emerging public sphere, the study analyzes how reformist initiatives facilitated the creation of distinct religious agencies and a resilient socio-political presence that continues to influence contemporary Kerala.

The analysis centers on the contributions of prominent reformist leaders—Sanaullah Makthi Thangal, Chalilakath Kunnahamad Haji, Hamadani Thangal, and Vakkam Abdul Qader Moulavi—whose public discourses and reform-oriented endeavors addressed the challenges of modernity. These figures played a crucial role in constructing a cohesive Muslim identity capable of navigating Kerala's evolving socio-political landscape.

Adopting an interdisciplinary approach that integrates history, cultural studies, and anthropology, this paper examines the processes through which a historical "Muslim self" was articulated and negotiated in Kerala. It also interrogates the lasting impact of these historical legacies on the community's ability to address contemporary socio-political challenges within Kerala and the broader Indian context. Furthermore, the study evaluates the enduring influence of 19th-century reform movements on the Muslim community's active participation in Kerala's political and cultural spheres.

By tracing these dynamics, this paper underscores the mechanisms through which Kerala's Muslim community has historically carved out its socio-political space and amplified its agency within India's socio-cultural and political milieu. Ultimately, it sheds light on how this community continues to negotiate its identity and position in society, adapting to and preparing for future challenges.

Muhammed Shakir Kuningarath (Ibn Haldun University, Istanbul, Turkey): "The Intellectual history of the 16th and 17th century Ottoman Hijaz and it's transnational legacy of Knowledge Discourses."

The AP Sunni community, a traditionalist Muslim group rooted in the Shafiʿee legal tradition In Kerala, located along the Southwest Indian Ocean Shore of Malabar, is actively engaging with neo-liberal globalization by redefining their educational and social paradigms. This paper examines in depth the emergence of a distinct class of Ulama, ' turbaned professionals', who combine piety and professional competence, capable of handling not only traditional Islamic disciplines but also modern professional fields such as law, medicine, business, and academia, through broader movements within the AP Sunni framework to address the multifaceted inequalities within the marginalized Mappila Muslim community of Kerala. The cornerstone of this transition is in projects such as Markaz Knowledge City, an integrated township that has been envisioned as a hub for educational and economic empowerment. Markaz Knowledge City, located in Kozhikode, integrates traditional Islamic values with modern academic and infrastructure. Its curriculum integrates Islamic erudition with modern expertise, developing a generation of leaders who can meet the needs of global modernity without compromising on religious identity. This model is crucial in understanding how the AP Sunni movement strategically

combines traditional form of Piety with the discourses of neoliberal developmentism and enables Kerala Muslims to engage in socio-economic and intellectual spheres.

My research focuses mainly on three interrelated aspects within broader theoretical discourses on neoliberal piety and social mobility. First, it examines the role of ulema activism in creating a stable framework for systemic educational and social mobility. Second, it analyzes the ulama-umra (scholars-rulers) relationship as a mechanism for intellectual advancement and institutional and societal development through the lens of Antonio Gramsci's theory of hegemony. And Finally, It underscores the growing global recognition of this model, as evidenced by the academic and professional achievements of its graduates, drawing on Pierre Bourdieu's Concepts of cultural and social capital. Rather than a local initiative, I argue that the AP Sunni model has broader Implications to understanding the Compatibility of Islamic piety with neoliberal development. By redefining education, it transcends tradition-modernity dichotomies (binary) and provides a Unique perspective to study how marginalized Muslim communities can reimagine themselves in a globalized world. In Addition this paper contributes to the ENIS Spring School's focus on inequality and future-oriented paradigms, providing insights into how faith-based initiatives can promote equitable and inclusive futures.

Key words:

AP Sunni Community, Neoliberal Piety, Social Mobility, Ulama Activism, Markaz Knowledge City, Islamic Tradition and Modernity.

Mushalina Hilma (Islamic Qur'anic Exegesis Doctoral Programe): "The Cathartic Romance of Imam al-Suyuti in the Final Composition of Al-Itqan fi Ulum al-Qur'an"

Imam Jalaluddin al-Suyuti stands as one of the most prominent scholars who left an enduring legacy in the Islamic world through his extensive and diverse works. One of his seminal contributions, Al-Itqan fi Ulum al-Qur'an, was written amidst various challenges, including intellectual conflicts, social isolation, and tensions with political authorities. This article explores al-Suyuti's journey in authoring this masterpiece, analyzing the ascetic dynamics of his life and the monumental contribution of Al-Itqan to Qur'anic studies.

The study employs a combined historical-descriptive approach and cathartic psychology to delve into al-Suyuti's life and works. Data is sourced from primary references such as al-Suyuti's own writings, including Al-Itqan fi Ulum al-Qur'an and Husn al-Muhadarah, as well as secondary sources like biographical accounts and contemporary studies on al-Suyuti. The analysis emphasizes the relationship between al-Suyuti's personal experiences and their influence on the creative process of writing Al-Itqan.

Nicolas Shaw (University of Lausanne): "The Muslim Brotherhood and the call for equality"

The Muslim Brotherhood (Al-Ikhwān al-Muslimūn), founded by Hassan al-Banna in 1928 in Egypt, emerged in response to colonization, social inequalities, and the growing discreditation of institutional Islam. It sought to address economic and social disparities by promoting Islam as a comprehensive framework for governance. The Brotherhood advocated for principles such as zakāt, the prohibition of usury, and social justice to combat poverty and inequality. By offering tangible services like schools, hospitals, and mutual aid, they built a strong support among large portions of the population.

At the grassroots level, in Egypt, widespread poverty allowed the Brotherhood to establish itself as a champion of the poor. Similarly, in countries like Jordan, Syria, and the Palestinian territories, they filled gaps left by weak state institutions, creating charitable networks that earned them political influence, particularly among lower and middle classes. In countries where they actually assumed political power, such as Egypt and Tunisia, the Muslim Brotherhood demonstrated relative success in implementing social reforms aimed at reducing disparities between the wealthy and the impoverished. However, their impact is difficult to assess, as there are numerous internal and external factors that affect the socio-economic evolution of a country. Additionally, the Brotherhood is a polarizing entity in the political arena, which complicates collaboration with other government actors.

Ultimately, the Brotherhood's legacy lies in its ability to mobilize marginalized communities through solidarity and Islamic values, while its broader impact on reducing disparities and being able to implement a lasting framework remains contested.

Plan :

Introduction

1)   Community based organizations

2)   Case study : Egypt and Tunisia

Conclusion

Noa Jacobs (Ghent University): "Friendship, Space, and Aspiration: Reimagining Urban Life".

This presentation explores the potential of friendships and their associated leisure activities as a lens for studying young people's visions for the future of the city and the social relations within it. The way friendships are formed, enacted, maintained, and navigated across various spaces is influenced by socio-economic disparities, spatial negotiations, political constraints, and cultural norms. Drawing on fieldwork from my master's thesis on the roller-skating community in Cairo, this paper highlights the potential of analysing how these youth groups actively engage with the city and their friends as a reflection of their aspirations for the future of urban spaces. These social spaces of leisure offer a unique window into how individuals and groups, particularly in unequal urban contexts, imagine and negotiate alternative futures. The paper argues that the ways in which friendships are formed, maintained, and influenced by the spaces in which they are enacted, can provide valuable insights into broader societal aspirations. It reveals how these micro-social dynamics contribute to reimagining urban landscapes and social relations.

Nynke van Leeuwen (Groningen University): "Travel accounts and the Turkish threat in the early modern Low Countries."

Ever since the rapid expansion of the Ottoman Empire, and especially after the fall of Constantinople in 1453, the European empires in the early modern period feared the threat of an Ottoman invasion, or in other words a Muslim future. Even in a region such as the Low Countries, which was relatively far removed from the borders with the Muslim world, imaginations of the Turks became prevalent in pamphlets warning against an Islamic takeover of Europe. Moreover, in the beginning of the sixteenth century, the Turkish threat became currency in the Reformation disputes between Luther and the Catholic Church. Luther claimed that the Ottomans were a divine punishment for the sins of Catholic Christianity. In turn, the Pope accused the Protestants of working together with the Ottomans. This resulted in an increase in interest in Islam, the Muslim world and the Ottoman Empire. In 1652 and 1705 two travel accounts were published in Dutch, based on the Latin letters of Nicholaus Clenardus (1494-1542), a Flemish early Oriental scholar and theologian who had travelled to the Iberian Peninsula and Morocco in the first half of the sixteenth century. The travel accounts are reconstructed narratives using the information which Clenardus disclosed in the letters he sent to scholars during his travels. In these letters Clenardus described how he learned Arabic, what he discovered about

Islam by reading the Qur'an and discussions with Muslim scholars. By examining which parts of the letters were compiled in order to recreate a travel account, I will discuss how these types of writing were used to inform the Dutch public about Islam and the Muslim world in the seventeenth century. Viewed within the context of anti-Ottoman literary production of the early modern period, I will show how these sources can also be seen as contributing to the warning against an Islamic future of Europe.

Philipp Hanke (Ghent University/Leipzig University (double degree): "Religious Space-making and Ethical Globalization: Sheikh el-Tayeb's Vision of Cultural Identity and Interfaith Dialogue."

Connecting religious (reform) programs with the creation of space, means delving into geographical imaginations of the actors at stake. In the case of Sheikh Ahmed el-Tayeb, this requires historicizing the role of Muslim actors as spatial entrepreneurs and cultural brokers and their commitment to this special form of space. From the perspective of area and global studies, any analysis of the present must engage with the period of imperial globalization, seen as a formative era that necessitated spatial self-definition in contrast to others (e.g. "the West"). It will be argued that the experience of modern imperial globalization was a "period of humiliation" that triggered models of Muslim/Arab unification reaching into the postcolonial era.

Against this background, el-Tayeb's call for interfaith dialogue and religious coexistence can be seen as the attempt to conciliate projects of defining and preserving one's own cultural distinctiveness with a collaborative theology to make his perception of "ethical globalization" possible. El-Tayeb frames religion as both a protector of cultural identity and a bridge for ethical collaboration in addressing global challenges. Both points advance the role of religion in tackling present issues and are underscored by historical narratives that criticize colonial legacies and invoke periods of coexistence, such as the shared intellectual flowering of Muslims, Christians, and Jews in Andalusia.

This analysis resonates with the aims of the Spring School by examining how religious actors like el-Tayeb construct models of the future that negotiate cultural identities and ethical frameworks in contexts marked by global disparities. By exploring the historical processes and unequal conditions that shape these models, the project contributes to understanding the role of religion in imagining equitable and inclusive futures.

Rana Aly / Rana Magdy (Marburg University): "The Evolving Moudawana: Reform and Resistance in Morocco"

The Moroccan Moudawana, a family code deeply intertwined with Islamic Sharia law, has been a subject of intense debate and reform efforts. This study delves into the historical context of the code, examining its evolution from the 1965 version to the more progressive 2004 reforms. It highlights the significant strides made in areas such as marriage age, divorce, and custody rights, while acknowledging the limitations imposed by societal norms and religious interpretations. This study explores the ongoing discourse surrounding the potential amendments to the Moudawana, focusing on key issues such as marriage of minors, polygamy, inheritance laws, and the rights of women in divorce proceedings. It analyzes the complex interplay between legal, religious, and social factors that shape these debates. By examining the experiences of women's rights activists, legal scholars, and policymakers, this paper sheds light on the challenges and opportunities for further reform. It discusses the potential impact of such reforms on Moroccan society, particularly in terms of gender equality, women's empowerment, and the overall development of the country. Ultimately, this research contributes to a deeper understanding of the evolving dynamics of family law in Morocco and its broader implications for the Middle East and North Africa region.

Robin Prast (Utrecht University): ""Shaping Narratives: Dutch Media and the Framing of Honor Based Violence".

This research examines how leading Dutch news-outlets NOS Journaal, NU.nl, and AD frame 'honor killings' in their news-coverage, with a particular focus on the framing of religion and culture. The central question throughout this paper is the following: "How does Dutch media frame honor based violence, and what impact does this framing have on public perceptions of Muslim communities?".

Using Critical Discourse Analysis (CDA), this study uncovers how language, imagery, and editorial choices shape the public understanding of honor killings. This study highlights what is emphasized or omitted in the news-articles on honor killings, particularly when it comes to their representation of important attributes of honor killings; their alleged causes and characteristics. By analyzing the representation of these violent acts across several Dutch media outlets, this research aims to uncover how framing can feed and reinforce societal biases. The findings of this paper may contribute to a broader understanding of the intersection between culture, religion, violence and journalism. Moreover, it explores

the (possible) implications of media framing for Muslim communities, which will hopefully offer valuable insights for both academics and journalists navigating these social issues.

Salvatore Senatore (Università degli Studi di Modena e Reggio Emilia): "Negotiation and New Citizens: The Future of Young Muslims and the Role of the Union of Islamic Communities in Italy."

During the 90s , in Italy, Muslim organizations launch a discussion with the Ministry of the Interior to recognize Islam as a religious confession and establish an effective connection between state legal norms and the law of the Muslim communities . This led to the creation of the Consulta which in 2017 ratified a "Pact" that establishes the training of imams and the use of Italian in sermons. Among the signatory organizations there is the Union of Islamic Communities in Italy (UCOII) , which, recommends the federated Imams to consult the opinions and fatāwā issued by the "European Council for Fatwa and Research" and, for this reason, is considered close to the positions of the Muslim Brotherhood. UCOII has numerous affiliated associations that operate both in the religious field, bringing the Muslims closer to their positions; and in the social and political field, promoting an "active citizenship" of second-generation Muslims through volunteering and solidarity actions . This new generation of Italian Muslims, endowed with greater agency than the previous one , acts in new spaces of visibility and is committed to building a possible future in which the Italian State grants the definitive regulation of places of worship and the overcoming of the current law that regulates the acquisition of citizenship . The aim of this paper is therefore to analyse – through semi-structured interviews – the practices and discourses of the members of the UCOII who, starting from the hermeneutic elaboration of Islamic sources (Quran and Sunnah), organize their action and propaganda in the Italian social context.

Saqib Hafiz Khateeb (University of Ottawa, Canada): "La-dini Arabs Among Muslim Societies: Reimagining the Future and Intergration Beyond Boundaries."

The growing nonreligious identities in contemporary Muslim societies, including Arabia, are significant yet under-studied. While the number of nonreligious (la-diniyun) Arabs is growing, in the Maghreb region and elsewhere, these 'nones' are subject to social and legal constraints. Facing the threats of laws that punish apostasy or rejection of religious norms and values, they are either forced into silence or exiled from their homelands. Migration to countries with liberal laws hence is an act of survival for many such Arabs, to preserve their intellectual identity away from their lands. This paper explores a

comparative experience of nonreligious Arabs who leave their native countries and relocate to more liberal countries where freedom of (non)belief is comprehensively protected. It explores how these individuals navigate the challenges of identity, belonging, and societal acceptance in their new environments. While the number of nonreligious individuals in the Arab world continues to rise, the possibility of their integration and coexistence with dominant religious frameworks, specifically Islam, remains a distant and largely unimagined future. Drawing on preliminary findings from qualitative interviews, this study highlights the complex intersection of social exclusion, religious hostility, and the struggle for a future in which nonreligious identities are allowed to flourish given their commonalities with the religious Arabs.

Simon Tobias Bühler (University of Basel, Switzerland): "Imaging and/as Imagining: Artistic Politics and the Making of the Post-Conquest Eastern Levant (A.D. 650–750)"

The contribution addresses and investigates artistic material of Late Antique Jordan, with a specific focus on mosaic art. Artistic practices within and beyond the period of the Islamic conquest in the Eastern Levant bear witness of diverse social actors in their innovative efforts to (re-)negotiate conceptions applicable to future societies. As such, the art practices debated shed light on a particular historic and spatial context wherein religious discourse provided ground for future models of a prosperous and multicultural society. As the contribution argues, the Islamic conquest both demanded and built upon artistic developments eager to address and satisfy the freshly emerging settings as well as the socio-political re-organisation of the communities inhabiting the 7th- and 8th-century Eastern Levant. The question of the image, of representation, and mimesis in art were but one main focus within an assimilation in its efforts to provide common ground for disparate communities co-inhabiting the Eastern Levant, when simultaneously building upon the legacies of Roman and Byzantine art.

These precise processes find evidence in iconoclastic acts, the prominent emergence of geometric ornament and the display of cartographic images, eager to redefine and re-imagining the multicultural space of the Eastern Levant and, as such, provide profitable patterns for a future society in its making. Furthermore, the artistic developments discussed must be viewed as answers addressing and emerging in a state of (post-)conflict: they are about imagining – by the means of the image – a future beyond disparity.

Shuhal Taha (École des Hautes Études en Sciences Sociales (EHESS)): "Memory as a Compass: Imagined Future and Inherited Nakba Narratives among Palestinian Refugees."

In the realm of displacement and memory studies, my proposed paper will address the imagined future among Palestinian successive generations of refugees in a time of re-Nakba; by looking at people's present and future perspectives from the vantage point of their past. Drawing on fieldwork conducted between May and September 2024 in Occupied West Bank- specifically among refugee populations in Ramallah district, including refugee camps, city, and villages- the study explores the intricate links between collective memory of Palestine pre-1948 and future aspirations.

The paper aims to explore the links between future perspectives and memory of Palestine pre-1948 through revisiting themes of injustice, lack of compensation and continuous state of loss as catalysts in transforming memory from a passive reflection of past injustices into an active guide and source of resilience and struggle. It investigates how social, cultural practices, symbolic and digital expressions serve as tools to reconstruct the homeland within the realm of memory; This exploration is grounded in a comparative thematic and narrative analysis of the lived memories of the first generation and inherited memories of the successive generations of Palestinian refugees, and their role in mobilizing memory in face of the ongoing Nakba, erasure, and oblivion. The paper explores also how these efforts, over time, have culminated in the creation of a memory- scape that regenerates the physical de- scaped land with a metaphysical one.

The proposed paper seeks, most fundamentally, to (1) analyze how expressions of inherited memories shape younger Palestinians' perspective towards the future, (2) explore the role of Nakba memory as a foundational source for constructing imagined future, through a thematic and narrative analysis of documented memories and oral histories (3) -in consideration to the ongoing mass massacres, displacement and destruction in Gaza- examine the impingements regarding hope, aspirations and perspectives of Palestinian refugees in West Bank, in a time when the inherited memories of Nakba, are re-lived.

Zsóka Sándor (University of Groningen): "The Place of Islam in Early Baathism."

The secular ideology of Baathism, which has been ruling the Syrian regime for more than half a century, has greatly impacted the country's religious groups, including the majority Sunni Muslim community. The initially peaceful clashes within the political arena between the Baathists and the Islamists eventually escalated into Islamic insurgencies during the

late 1970s and early 1980s, which the Baathist regime brutally crushed. Today, although there is much scholarly focus on the secular Baathist dictatorships of Hafez and Bashar al-Assad, the emergence of this originally Arab nationalist political thought as articulated in the 1940s by the Arab Baath Party's founding ideologue, Michel Aflaq, is relatively under researched.

Arab nationalism – understood as the ambition to establish a united political entity for the Arab people – generally employs a secular framework emphasizing Arab identity over religious ones. However, due to the absence of a continuous Arab history that would be territorially and politically independent from Islam, Arabism as a cultural understanding of Arabness necessarily relies on the religion. This complicates finding a convincing narrative ground for distinguishing the two and helps explain the persistent competition between nationalists and Islamists regarding who can claim the Arab-Islamic glorious past as a rightful heritage. Despite attempts to propose secular versions of Arabism, many Arab nationalist ideologues, including Aflaq, contend that Islam has a special place in the lives of Arabs. To understand the complex dynamics between secularism and Arab nationalism, this presentation explores how Islam, and religion in general, are positioned in Aflaq's Baathism. It aims to uncover a new dimension within the history of Arab nationalist ideas and secularism in the Middle East in the context of early Baathism. This is done by investigating key documents, including the 1947 Constitution of the party and influential works written by Aflaq.