



# NISIS AUTUMN SCHOOL TRAVELLING MUSLIMS



MONDAY 15 OCTOBER 2018 - THURSDAY 18 OCTOBER 2018

University of Groningen



university of  
 groningen



Netherlands Organisation  
for Scientific Research

# CONTENTS

Introduction	2
Venue	6
Programme	7
Monday 15 October 2018	7
Tuesday 16 October 2018	8
Wednesday 17 October 2018	9
Thursday 18 October 2018	10
Assigned Readings	11
Abstracts and Biographies Speakers	13
Abstracts and Biographies Participants	18

# INTRODUCTION

## Travelling Muslims

Islam and Muslims have a rich history of travelling. Whether motivated first and foremost by religion, as in pilgrimage and journeys to seek knowledge, or primarily for economic reasons or simply seeking pleasure, travel has an impact on one's world view and habits. In this Autumn School, we investigate how various kinds of travel have informed Muslims' religious views, practices, and different senses of belonging. In particular, we will look into three, often interrelated kinds of travel: migration, pilgrimage, and travel in the pursuit of knowledge or leisure.

Significantly, all but one of these forms of travel have Arabic equivalents with rich religious connotations: *hijra* for migration, *hajj*, *umra* and *ziyara* for pilgrimage and *rihla* for travel in the pursuit of knowledge. While the meanings of these different kinds of travel may differ in different places and in different times, they are obviously part of a semantic field that has a long tradition that even predates Islam, but which has informed the Muslim imagination from the very beginning of Islam. It will be very interesting to explore how 'leisure' comes in in relation to the more established concepts of Muslim travel.

While for analytical purposes in the programme of the Autumn School the different kinds of travel have been organized in the three subthemes of migration, pilgrimage and travel for learning or leisure, in practice these three modalities cannot clearly be separated and in fact often intertwine closely. In the past, pilgrimage to Mecca, for example, was often part of a *rihla*, travel in the pursuit of knowledge. On their way to Mecca, students in religion would visit renowned scholars and spend several months or more studying with these scholars before they would move on to a next religious institution on the way to Mecca. Also, economic migration is often related to pilgrimage. For many labourers from South East Asia, migration to the Arabian peninsula provides them with the opportunity to perform the *hajj*. Alternatively, Muslims from South East Asia living in the West, often make a stop-over in Saudi Arabia to perform *umra* before they travel on to their countries of origin for their summer holiday. Vice versa, descendants of Arabs who migrated to other parts of the world, use their *hajj* to also visit the country of origin and make *ziyaras* to local shrines of their forefathers. Indeed, while it may be pushing it a bit too far to say that some *hajj* practices could be seen as seasonal migration, it is the case that pilgrimage often consists of both religious, economic and leisure activities.

In this Autumn School on Travelling Muslims, we want to study how in the past various kinds of travel have been inspired by and informed the religious imagination and multiple senses of belonging of Muslims, and how in today's globalized world, the rapidly increasing scope and density of flows of people, ideas and goods builds on the longer traditions of

travel in the Muslim world and, in turn, how the increased mobility not only influences Muslims' desires for and actual practices of travelling, but also inform their conceptions and ideologies about the purpose and effects of mobility. In particular, we will investigate how various axes of differences and 'othering' in terms of age, gender, class, ethnicity, educational background, etc. play a role in the desires and opportunities of the specific categories of Muslims that our presenters study to migrate, perform pilgrimage or travel for knowledge or learning.

### Netherlands Interuniversity School for Islamic Studies (NISIS)



NISIS is a collaboration between nine Dutch universities with a 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 a 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, Africa, Turkey, Iran, Indonesia, Central Asia, Russia, China and Western Europe.

### NWO (free competition) Project 'Modern Articulations of Pilgrimage to Mecca'



The theme of this year's Autumn School is closely related to the NWO funded Research project 'Modern Articulations of Pilgrimage to Mecca', which is a collaboration between Prof. Marjo Buitelaar of the University of Groningen and Dr Richard van Leeuwen of the University of Amsterdam. This project studies personal stories about modern Meccan pilgrimage. In this project, we ask how references to religiosity, social identifications and self-identity reflect the ways in which the habitus, that is, the embodied dispositions that form a matrix for perceptions, appreciations and actions of Muslims who perform hajj, those long to do so, and those who do not wish to do so is informed by various cultural discourses simultaneously.

Approaching *hajj* from the perspective of 'lived religion', *hajj*-accounts produced in two crucial phases of modern transformation are analysed in the project. One sub-project that will be presented at the Autumn School by Ammeke Kateman studies Mecca-travelogues written between 1850 and 1945, when new modern circumstances and Muslim reformist thought changed the practice and experience of *hajj*. Insights in the impact of these changes will help analyse *hajj*-trends in today's phase of Islamic revivalism and polarisation of the debate about the compatibility of perceived 'Islamic' and 'Western' values. To study present-day *hajj*-stories, a second, ethnographic sub-project investigates the sociocultural embed-

dedness of *hajj* in contemporary Morocco. Kholoud Al-Ajarma will present this subproject. In addition, Richard van Leeuwen studies the genre of *hajj* accounts through the centuries, while Marjo Buitelaar and Khadija Kadrouch-Outmany examine how besides religiosity, *hajj*-accounts of Moroccan-Dutch pilgrims reflect translocal senses of belonging.

The overall aim of studying modern articulations of Meccan pilgrimage is to produce insights in the dynamics of Islam as a living tradition by analysing how modern sensibilities affect the moral and aesthetic choices and practices of Muslims. In particular, the project produces knowledge about religious consumerism and tourism, provides insights in the shaping and blurring of conceptions of the ‘sacred’ and ‘mundane’ in concrete practices, and sheds light on the role such practices may play in discourses of ‘selfing and othering’, e.g. when framed in terms of ‘Islamic’ versus ‘un-Islamic’. The NISIS Autumn School will help the Hajj Research Team to put our project in a wider context of Muslim travel. We are therefore very grateful for NWO’s support through its research grant for this year’s Autumn School and for the input of the participants in this year’s NISIS Autumn.

### About the Faculty of Theology & Religious Studies, University of Groningen



Groningen’s programme in Theology and Religious Studies is presently the only one with a faculty status at a public university in the Netherlands. It is thus uniquely positioned both in the Netherlands and in a broader European context, with its combination of non-confessional theology on the one hand and a critical academic study of religion on the other.

Religion matters in society. The Faculty operates with the vision that religion continues to play a central role in societies around the world. The vast majority of the global population identifies as religious believers. Europe and the Netherlands meanwhile are experiencing rapid religious transformation through migration, secularisation, and the emergence of new religious movements both inside and outside of the traditional religions. There is growing awareness of the complexity and multifaceted nature of religion in the past and present.

The study of religion thus requires a multidisciplinary approach, one that combines theories and methods of the humanities and the social sciences. This is what a Faculty such as ours provides. The Faculty’s profile is shaped by the conviction that “religion” can only be studied and understood as being embedded in “culture”. This context and the interaction with other cultural and societal elements—such as law, politics, science, art, philosophy, and economy—give “religion” its meaning and cultural place. Therefore, the central question “how religion interacts with other elements of culture” lies at the basis of all our research projects as well as our BA, MA and PhD educational programmes.

Our Faculty’s depth and breadth in methods and expertise, our combination of theology and religious studies, and our autonomy as an institution mean that we are well positioned to contribute substantially to understanding religion and translating our findings for the

wider scholarly and general publics. The Faculty seeks to provide the public, the government, and non-governmental organisations with academically supported knowledge and insights and to jointly enter into a process of reflection on religion and society with these stakeholders. Thus, the Faculty aims to create good conditions for societal engagement and knowledge exchange and to contribute to the University of Groningen's theme "Sustainable Society".

# VENUE

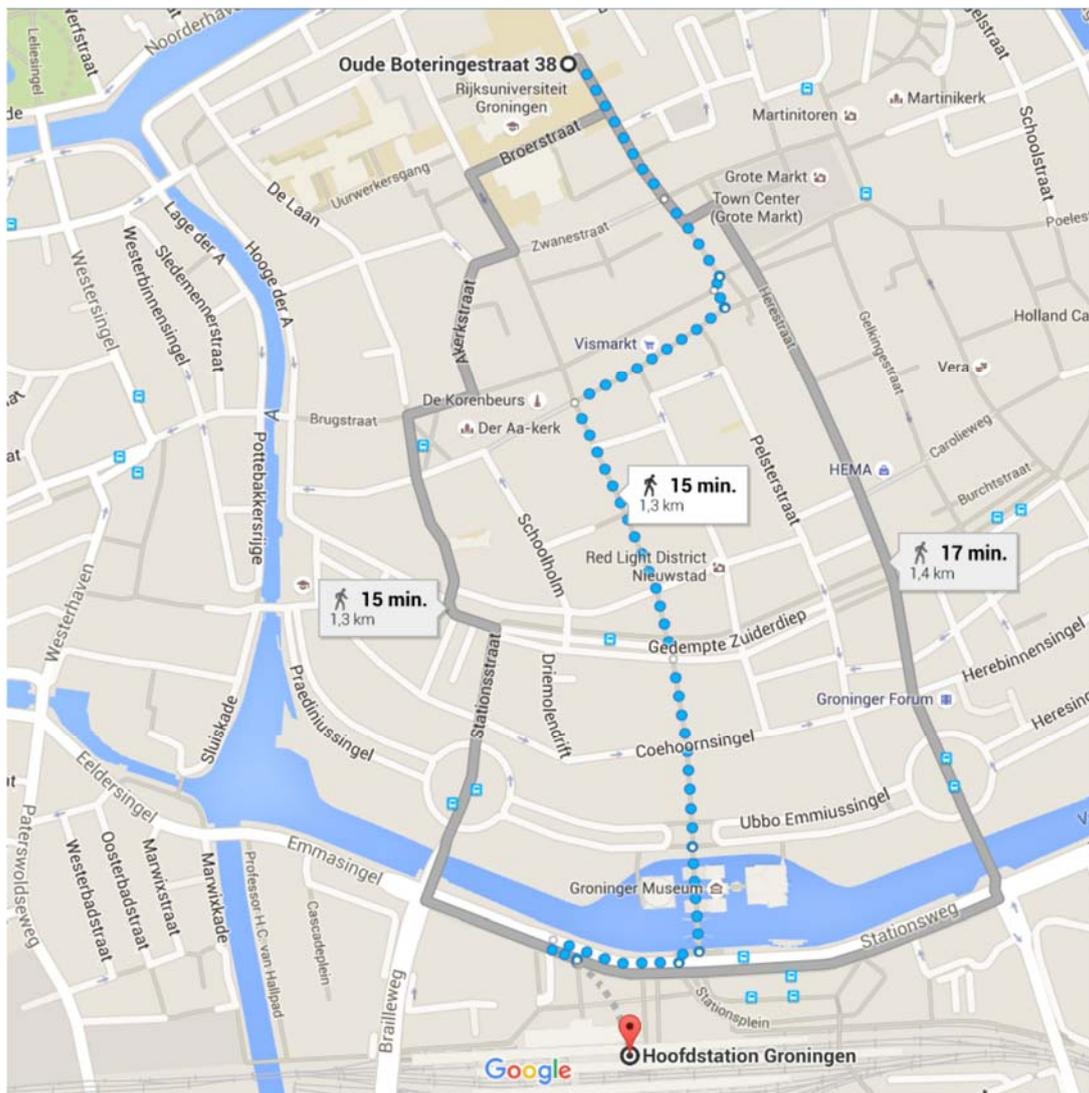
Faculty of Theology and Religious Studies,  
University of Groningen

Oude Boteringestraat 38  
9712 GK Groningen

Venue: Court Room (Zittingszaal)



Walking route from Groningen Central Station to Oude Boteringestraat 38:



# PROGRAMME

## **MONDAY 15 OCTOBER**

### **Opening session**

- 14.30-14.40: Official opening by Prof. Mladen Popovic (dean of the Faculty of Theology and Religious Studies, University of Groningen) and Prof. Thijl Sunier (chair NISIS/VU University)
- 14.40-15.00: Welcome and introduction of the Autumn School theme by Prof. Marjo Buitelaar (University of Groningen)

### **Keynote Lecture session 1: Migration and Religiosity**

Chair: Prof. Marjo Buitelaar (University of Groningen)

- 15.00-15.45: Lecture by Dr Nico Kaptein (Leiden University), “‘Visiting the Living and the Dead’: Hadramis and Their Descendants in Indonesia’
- 15.45-16.00: Questions and discussion
- 16.00-16.30: Coffee and tea break
- 16.30-17.15: Lecture by Prof. Manja Stephan-Emmrich (Humboldt University Berlin), ‘Crossing and Dwelling: Geographies of Belonging in Muslim Travelling’
- 17.15-17.30: Questions and discussion
- 17.30 Drinks at Mr. Mofongo  
Oude Boteringestraat 26

## **TUESDAY 16 OCTOBER**

### **Workshop session 1: Travelling and Diaspora**

Chair: Prof. Herman Beck (Tilburg University)

- 09.15-09.30: Introduction by Dr Nico Kaptein  
09.30-09.45: Introduction by Prof. Manja Stephan-Emmrich  
09.45-10.30: Discussion literature  
10.30-10.45: Coffee and tea break  
10.45-11.00: Presentation 1 by Shannon Witlox (Utrecht University),  
'Travelling Muslims, how about no? Muslim Immobility in the  
Occupied Palestinian Territories.'  
Discussant: Anne-Roos Renkema  
11.00-11.15: Presentation 2 by Diotima Matthijsen (Utrecht University), "One Day  
Things will Change, Inshallah" Religious Configurations in the  
Everyday Life Struggles of West-African Migrants in Italy'  
Discussant: Stephan Venmans  
11.15-11.45: Questions and discussion  
11.45-12.00: Presentation 3 by Aleksi Hämäläinen (Utrecht University), 'Travellers  
from the East- Early Islamic Communities and Muslim Migration in  
Finland'  
Discussant: Abellia Anggi Wardani  
12.00-12.15: Presentation 4 by Martin Jiajun HE (Education University of Hong  
Kong), 'Homeland (s), Diasporic Networks and Transnational  
Imagination'  
Discussant: Diotima Matthijsen  
12.30-13.00: Questions and discussion  
13.00-14.30: Lunch

### **Keynote lectures session 2: Muslim Pilgrimage**

Chair: Dr Nico Landman (Utrecht University)

- 14.30-15.15: Lecture by Dr Ammeke Kateman (University of Amsterdam), 'The  
Emotional Journey of the Hajj - as Narrated in Arabic Hajj-Travelogues  
(1880-1950)'  
15.15-15.30: Questions and discussion  
15.30-16.00: Coffee and tea break  
16.00-16.45: Lecture by Kholoud Al-Ajarma, MPhil (University of Groningen), "'A  
Journey beyond Words": Senses, Emotion and the Sacred Experience  
of the Hajj'  
16.45-17.00: Questions and discussion

## **WEDNESDAY 17 OCTOBER**

### **Workshop session 2: Travelling East & West**

Chair: Dr Petra de Bruijn (NISIS/Leiden University)

- 09.15-09.30: Introduction by Dr Ammeke Kateman  
09.30-09.45: Introduction by Kholoud Al-Ajarma MPhil  
09.45-10.30: Discussion literature  
10.30-11.00: Coffee and tea break  
11.00-11.15: Presentation 5 by Anne-Roos Renkema (University of Groningen),  
'Beyond Orientalism? Images of Islam in European Imagination'  
Discussant: Shannon Witlox  
11.15-11.30: Presentation 6 by Melle Lyklema (Utrecht University), 'The Reconstruction of Muḥammad ibn 'Abd al-Wahhāb's Scholarly Rihla'  
Discussant: Ibnu Fikri  
11.30-12.00: Questions and discussion

### **Workshop session 3: New Perspectives on the Hajj**

Chair: Dr Petra de Bruijn (NISIS/Leiden University)

- 12.00-12.15: Presentation 7 by Stephan Venmans (Utrecht University), 'Hajj and Wahhabism, the Reframing of the Hajj Pilgrimage in Saudi Arabia'  
Discussant: Melle Lyklema  
12.15-12.30: Presentation 8 by Elmozfar Abdelhafiz (Leipzig University),  
'A Pilgrimage of Hopes: the Historical Egyptian Hajj Route under the Global Border Policies'  
Discussant: Anwar Masduki  
12.30-13.00: Questions and discussion  
13.00-14.30: Lunch

### **Keynote Lecture session 3: Travel in the Pursuit of Knowledge and Pleasure**

Chair: Prof. Gerard Wieggers (University of Amsterdam)

- 14.30-15.15: Lecture by Prof. Umar Ryad (KU Leuven), 'Europe through the Eyes of a Muslim Reformer: Rashid Rida and his *Rihla* to Europe 1921'  
15.15-15.30: Questions and discussion  
15.30-16.00: Coffee and tea break  
16.00-16.45: Lecture by Heleen van der Linden MA (VU University), 'Halal Tourism: Religious Subculture or Just a Commercial Grow Market?'  
16.45-17.00: Questions and discussion  
19.00 Conference dinner at the Faculty of Theology and Religious Studies

## **THURSDAY 18 OCTOBER**

### **Workshop session 4: Commercialised Travelling**

Chair: Prof. Thijl Sunier (VU University)

- 09.15-09.30: Introduction by Prof. Thijl Sunier (VU University)  
09.30-09.45: Introduction by Heleen van der Linden MA (VU University)  
09.45-10.30: Discussion literature  
10.30-11.00: Coffee and tea break  
11.00-11.15: Presentation 9 by Anwar Masduki (University of Groningen), 'Ziarah Wali: an Inquiry of Contemporary Religious Tourism Developments in Indonesia'  
Discussant: Martin Jiajun HE  
11.15-11.30: Presentation 10 by Abellia Anggi Wardani (Tilburg University), 'Traveling Female Muslim Traders: Religious Identity, Socio-economic Dimension of Trade During Conflicts in Ambon, Indonesia'  
Discussant: Aleksii Hämäläinen  
11.30-12.00: Questions and discussion  
12.00-12.15: Presentation 11 by Ibnu Fikri (VU University), 'Hajj and Environmental Issue; Travel Notes of a Green Islam Anthropologist'  
Discussant: Elmozfar Abdelhafiz  
12.15-12.30: Questions and discussion  
12.30-13.00: Closing remarks  
13.00-14.30: Lunch

## ASSIGNED READINGS

### **Kholoud Al-Ajarma**

Buitelaar, Marjo. "The Hajj and the Anthropological Study of Pilgrimage." In *Hajj: Global Interactions through Pilgrimage*, edited by Luitgard Mols and Marjo Buitelaar, 9-26. Leiden: Sidestone Press, 2015.

Buitelaar, Marjo. "Moved by Mecca: The Meanings of the Hajj for Present-Day Dutch Muslims." In *Muslim Pilgrimage in Europe*, edited by Ingvild Flakerud & Richard J. Natvig, 29-42. New York & London: Routledge Studies in Pilgrimage, Religious Travel and Tourism, 2017.

Jeldtoft, Nadia. "Spirituality and Emotions. Making a Room of One's Own." In *Every Day Lived Islam*, edited by Nathal Dessing, Nadia Jeldtoft and Jorgen Nielsen, Linda Woodhead. 85-100. New York: Ashgate, 2013.

Meyer, Birgit. "How to Capture the 'Wow: R.R. Marett's Notion of Awe and the Study of Religion." *Journal of the Royal Anthropological Institute*, 22 (2015): 7-26.

### **Nico Kaptein**

Voll, John. "Islam as a Special World –System." *Journal of World History* 5:2 (1994): 213-226.

Woodward, Mark, Inayah Rohmaniyah, Ali Amin, Samsul Ma'arif, Diana Murtaugh Coleman and Muhammad Sani Umar, "Ordering What is Right, Forbidding What is Wrong: Two Faces of Hadhrami *Dakwah* in Contemporary Indonesia," *Review of Indonesian and Malaysian Affairs* 46:2 (2012): 105-146.

### **Ammeke Kateman**

Green, Nile. "The Hajj as Its Own Undoing: Infrastructure Integration on the Muslim Journey to Mecca." *Past & Present*, 226 (2015): 193–226.

Picard, David. "Tourism, Awe and Inner Journeys." In *Emotion in Motion: Tourism, Affect and Transformation*, edited by David Picard and Mike Robinson, 1–19. New York & London: Routledge, 2016.

### **Heleen van der Linden**

Fischer, Johan. "The Halal Frontier." In *The Halal Frontier. Muslim Consumers in a Globalized Market*, edited by Johan Fisher, 1-30. New York: Palgrave Macmillan, 2011.

Jeldtoft, Nadia. "The Hypervisibility of Islam." In *Every Day Lived Islam*, edited by Nathal Dessing, Nadia Jeldtoft and Jorgen Nielsen, Linda Woodhead. 26-36. New York: Ashgate, 2013.

### **Umar Ryad**

Newman, Daniel. "Myths and Realities in Muslim Alterist Discourse : Arab Travellers in Europe in the Age of the *Nahda* (19th C.)." *Chronos* 6 (2002): 7-76.

### **Manja Stephan-Emmrich**

Ahmad, Attiya. "Cosmopolitan Islam in a Diasporic Space. Foreign Resident Muslim Women's Halaqa in the Arabian Peninsula". In *Islamic Reform in South Asia*, edited by Filippo Osella and Carolina Osella, 421-444. Cambridge: Cambridge University Press, 2012.

Fischer, Johan. "Haram, Halal or What? Creating Muslim Space in London." In *Muslim Societies in the Age of Mass Consumption: Politics, Culture and Identity Between the Local and the Global*, edited by Johanna Pink, 3-22. Cambridge: Cambridge Scholars Publishing, 2009.

Silvey, Rachel. "Mobilizing Piety: Gendered Morality and Indonesian-Saudi Transnational Migration." *Mobilities* 2:2 (2007): 219-229.

## KEYNOTE SPEAKERS

**Kholoud Al-Ajarma | University of Groningen**

“A journey beyond words”: senses, emotion and the sacred experience of the Hajj

Some 35,000 Moroccan pilgrims participate in the pilgrimage to Mecca (*the Hajj*) every year in addition to thousands who perform the lesser pilgrimage (*umra*) all year around. Many pilgrims would have spent years saving their earnings in order to make this trip of a lifetime. With a shared dream to cleanse their soul, those attending the pilgrimage spend the pilgrimage days transfixed in prayer and supplication. Pilgrims reflect upon their experience once they return to their home country. In Morocco, where my fieldwork is based, the pilgrimage experience is often referred to as “a journey beyond words”. What does this expression mean for the pilgrims? And how the “beyond words” expressions translates in other statements such as “one has to go through the experience to be able to know its meaning,” to understand the ““inner experience” and “feel the place” which is “beyond words” as many Moroccans tell me. At several occasions, pilgrims tell me that an understanding of the experience cannot fully shaped without “feeling”, “with all senses”, and sometimes, “the supernatural events” involved. When Moroccan pilgrims speak about their experience first they speak of the visual sights, the sounds, the smells, the tastes and feelings. Intellectual persuasion, verbal expression or even cognitive understanding seems irrelevant in many of those discussions. What is it about the pilgrimage experience that makes it “beyond words”? Based on 14-months of fieldwork among pilgrims in Morocco and my two minor pilgrimages (*umra*) to Mecca, I discuss how women and men in Morocco articulate their pilgrimage experience, how these experiences are related to the everyday lives of Moroccans upon return from Mecca, and how pilgrims put into words what they often describe as an experience “beyond words”.

**Kholoud Al-Ajarma** is a Ph.D candidate in the fields of Anthropology, Theology and Religious Studies at the University of Groningen with primary focus on Islamic pilgrimage (*hajj*) and its meaning in everyday life in Morocco. She holds an MA in International Studies, Peace and Conflict Studies (from Coventry University, England) and an MPhil in Anthropology and Development Studies with a distinguished dissertation on “Identity construction among the Palestinian diaspora in Chile” (from the University of Bergen, Norway). Al-Ajarma was also a research fellow at Oxford Centre for Islamic Studies (OCIS). In addition to her academic studies, Al-Ajarma worked in the fields of refugee studies, international migration, visual culture, knowledge production, and immigration in the MENA region, Europe and Latin America. Al-Ajarma is award winning photographer and film-maker and has various experiences developing and leading programs focusing on refugee rights, education, media production, conflict resolution and environmental justice.

## Nico Kaptein | Leiden University

“Visiting the Living and the Dead”: Hadramis and Their Descendants in Indonesia

From the region of Hadramaut in South Yemen for centuries people have migrated to all directions and have settled around the entire Indian Ocean. In my presentation I will go into the contribution of these Hadrami migrants and their descendants to the development of Islam in the Netherlands East Indies and present-day Indonesia.

**Nico J.G. Kaptein** *Ph.D. (1989) teaches Islamic Studies and is Chair of the Programme for Middle Eastern Studies at Leiden University. He has held research fellowships at the Asia Research Institute of the National University of Singapore; the Zentrum Moderner Orient in Berlin, and the Berlin Graduate School Muslim Cultures and Societies. He is section and contributing editor Southeast Asia for the authoritative Encyclopaedia of Islam, Third Edition (Brill, Leiden). He is member of the academic Advisory Board of the Leibniz-Zentrum Moderner Orient in Berlin. His most recent books are Islam, Colonialism and the Modern Age in the Netherlands East Indies: A Biography of Sayyid `Uthman (1822-1914), Leiden: Brill, 2014 (Indonesian translation Yogyakarta: Suara Muhammadiyah Press, 2017) and Islam. Politics and Change: The Indonesian Experience 1998-2013, eds. with Kees van Dijk, Leiden: University Press, 2016.*

## Ammeke Kateman | University of Amsterdam

The Emotional Journey of the Hajj - as Narrated in Arabic Hajj-Travelogues (1880-1950)

For many Muslims, travelling to Mecca for the annual Islamic pilgrimage (the hajj) is a highly emotional endeavor. It confronts the pilgrim with a long awaited and anticipated experience, while also confronting him/her with unexpected situations, persons and emotions. While there have been a number of recent studies focusing on the history of the hajj, especially in colonial times, the pilgrims' experiences of the hajj in their own writings have not received elaborate attention.

This lecture maps some of the emotions occurring during the hajj-journey, as narrated in several Arabic Muslim hajj-travelogues from the first half of the twentieth century. The first half of the twentieth century was an age of extensive technological, cultural, political, discursive and economic transformation, which effected the hajj and the journey there, the pilgrims' emotions during this travel and the ways they recounted these. The lecture focuses on several key emotional situations in the hajj-travelogues of this period.

In doing so, it explores the dynamic between contingent and continuous aspects of pilgrims' hajj-emotions. It demonstrates that the emotional aspects

of the hajj-journey are not static, despite the seemingly timeless quality of the hajj-ritual. These emotions are prone to change and diversity over time and space and amongst individuals. Yet, there is also a collective and more continuous aspect to the emotions of the hajj. Pilgrims experienced emotions in similar and anticipated ways, engendered in the process of telling and re-telling hajj-experiences in pilgrims' Mecca travelogues.

**Ammeke Kateman** is a postdoctoral researcher at the department of History, European Studies and Religious Studies at the University of Amsterdam. Her research focuses on *Arabic Mecca travelogues in an age of Islamic reformism (1850-1945)*, as part of the NWO-funded project *Mecca. More magical than Disneyland* (main applicants: Marjo Buitelaar en Richard van Leeuwen). She obtained her PhD in 2016 from the University of Amsterdam, under the supervision of Prof. Gerard Wiegers and Dr Richard van Leeuwen. Her dissertation, funded by NISIS, focused on *Muhammad 'Abduh and the ways he thought about Islam in a globalizing world*, for which she did extensive library and archival research in Beirut and Cairo.

### **Heleen van der Linden | VU University**

‘Halal tourism: religious subculture or just a commercial grow market?’

The word ‘*tesettür*’ means covered and refers to Muslim women covering their hair. But in a broader sense, it represents a lifestyle, even including holiday making. The same is true for ‘halal’, which is much more than prescriptions regarding food and drink. More and more often the so-called Muslim market is presented as an interesting grow market for commercial parties. Halal tourism is a booming market of more than 220 milliard dollar. After a short overview of the market, I would like to discuss different ways of approaching these trends and initiatives.

**Heleen van der Linden** (MA Middle Eastern Studies, track: Turkish Studies). During and after her studies, she worked as a tourleader for several travel agents, mainly in Turkey, Central Asia, India and the Middle East, and was the (co)-editor of some travel guides and booklets. Afterwards - among other things - she worked at the opinion desk of the Dutch daily NRC Handelsblad. Since 2014, she is working on her PhD research at VU University Amsterdam, at the department of Social and Cultural Anthropology. The research focusses on how Islam is shaped in the Netherlands by concentrating on trends and initiatives among ordinary Muslims to relate their religious practices and convictions to their daily experiences and participation in society.

## Umar Ryad | KU Leuven

Europe through the Eyes of a Muslim reformer: Rashid Rida and his Rihla to Europe 1921

Sheikh Muhammad Rashid Rida (1865-1935) is no doubt one of the most inferential Muslim reformers of the early twentieth century. His attitudes towards Europe and its peoples are widely reflected in his well-known journal *Al-Manar* (1898-1935) on different levels. Although Rida had no good command of any European languages, he was able to digest much information about Europe of his age to which he had access through different channels, including translated works, circulating news and his friends and readers. The lecture will highlight his sole rihla (journey) to Europe in 1921, which was one of other important sources of information about Europe and Europeans. The main objective of the travel was his participation as president of the delegation of the Syrio-Palestinian Congress to the League of Nations in Switzerland. Rida recorded the trip in his diaries and published it later in *Al-Manar*. In the lecture we shall try to study the published travelogue and compare it to the unpublished diaries. By this cross-analysis of both versions, we try to answer the following questions: How did Rida experience European life in the land of the colonizers by passing through different European states of his time? What are the different images which he formulated about Europe, its peoples, civilization and politics? What are the salient religious, social, literary and political layers of the *rihla*?

**Umar Ryad** is professor of Arabic and Islamic Studies at the University of Leuven and member of the Young Academy of Belgium. Prior he has worked as assistant professor at the University of Leiden (2008-2014) and as associate professor at Utrecht University (2014-2017). He is currently leading a European Research Council (ERC) project which focuses on the “History of Muslims in Interwar Europe”. His current research also includes the dynamics of the networks of pan-Islamist movements, Muslim polemics on Christianity, and transnational Islam in the modern world

## Manja Stephan-Emmrich | Humboldt-Universität zu Berlin

Crossing and Dwelling: Geographies of Belonging in Muslim Travelling

With his theory of religion as location, Thomas Tweed (2006) posits an important geographical gaze on how ‘the religious’ is embedded in the existential experience of migration and diaspora. In my lecture, I will take Tweed’s two key concepts *crossing* and *dwelling* as a starting point to illustrate how Asian Muslims, who travel as Islamic knowledge seekers, labor migrants or businesspeople to the Middle East, engage in multiple forms of belonging beyond citizenship. Asking what actually constitutes ‘the Muslim’ in Muslim travelling, three aspects stand out as salient: *imagination*, and in particular the power of cultural and

political imaginaries to mobilize both piety and travel; and *religious placemaking* as an embodied practice of multiple dis-/locations. Finally, I will address practices of *material mediation* by

means of things such as prestigious consumer goods, food, and the body, that shed light on the multiplicity of spatial and temporal religious experiences, and on mobile Muslims' emotional, moral, and spiritual attachment to multiple places. Ultimately, drawing attention to the uneven experience of neoliberal capitalism, this lecture also illuminates how Muslim migrants translate their experiences into religious value.

**Manja Stephan-Emmrich** is Junior Professor of Islam in Asian and African Societies at the Institute for Asian and African Studies at Humboldt-Universität zu Berlin (Germany). A sociocultural anthropologist working on Islam and Muslim identity in Asia, she is also a Principal Investigator at the Berlin Graduate School Muslim Cultures and Societies (BGS MCS). She has widely published on Islamic lifestyles, youth and education, migration and mobility. In her current anthropological book project, she is investigating entangled mobilities of reform-minded Tajik Muslims to the Gulf and the wider Middle East. She is the co-author of the edited volume *Mobilities, Boundaries, and Travelling Ideas. Rethinking Translocality Beyond Central Asia and the Caucasus* (2018, Open Book Publishers: Cambridge).

## ABSTRACTS PARTICIPANTS

### **Elmozfar Abdelhafiz (Leipzig University), ‘A Pilgrimage of Hopes: The Historical Egyptian Hajj Route Under the Global Border Policies’**

This study aims to offer an ethnographic record and understanding of the annual celebration of the Muslim Wali (saint) Abul-Hasan Ash-Shadhili at his Mausoleum in South Eastern Egypt. The celebration that takes place during the same time as Hajj is directly linked to the holy Muslim pilgrimage in many ways. For years before the introduction of air-travel, Egyptian pilgrims visited the mausoleum as their last station on the land route before sailing to the holy lands. In addition, the historical fact that Ash-Shadhili died and was buried in that spot during his last trip to Hajj in 1258 AD is held highly by the annual visitor. Each year, thousands of Muslims climb the 300 meters high Humaithara mountain while collecting little rocks and pebbles along the way. Once on the top, each person piles the rocks on top of each other in cubic shape that resembles Kaaba while asking Allah for an opportunity for Hajj the next year. This so-called “ Smaller-Hajj ” represents a unique field of inquiry for how the contemporary global conditions on movement and trans border mobility affect thousands of Muslims’ yearning for the ultimate moment of piety in their faith, the Hajj. This study aims to highlight and trace a Hajj route that was populated by pilgrims, and is now populated by hopes and dreams that are restricted by economic conditions and visa policies.

*Elmozfar Abdelhafiz is an Anthropologist currently doing his masters programme at Leipzig University’s Institute of Anthropology, Germany. With undergraduate education from Istanbul Sehir University and Radboud University Nijmegen, his main region of interest is contemporary Egypt, with particular interest in cultures of sharing, movement, and mobility.*

### **Ibnu Fikri (VU University), ‘Hajj and Environmental Issue; Travel Notes of a Green Islam Anthropologist’**

This paper deals with the experience of Hajj, particularly my observations as a participant with regard to environmental issues during the ritual. I will address the paradox of Hajj as a spiritual experience and at the same time a logistical challenge to accommodate more than two million people coming the Mecca. As a first time pilgrim the waste was one of the first things that struck me, not just because it was everywhere and it somewhat disturbed the spirituality of the Hajj experience, but also because it was apparently not something that many

pilgrims bothered about. The ritual of Hajj involves more than two million people from around the world, they require accommodation, transportation, food and water. As a result, the ritual of Hajj becomes an environmental challenge; overflowing of garbage, air pollution, anti-heat facilities, and disposable consumer goods. In addressing the issue of waste and cleanliness, the government of the Kingdom of Saudi Arabia (KSA) on the one hand has deployed thousands of janitors at all locations to collect garbage manually. On the other hand, however, remnants of waste and other defilements were never complained by pilgrims during the ritual. Apparently they focused on carrying out the rituals and worships without considering the critical aspects, in order to get the title of mabrur (accepted). The paradigm of pilgrims in considering dirt is not in the concrete form, such as plastic, bottles, paper and food scraps, air pollutions, etc. They, however, tend to perceive the dirt from the abstract meaning, for example dirty hearts or mental impurities which must be removed during the Hajj. This is related to the Hajj message from their homeland. While in Mecca, all pilgrims are only ordered to pray and worship. The Hajj experience provided me input for my research on waste and Islam in Indonesia about which I will give a brief account during my talk.

**Ibnu Fikri** is PhD candidate Social and Cultural Anthropology, VU University Amsterdam. He is working on the project *Islam and environmental issues in Indonesia* under supervisor Prof. Thijl Sunier and Dr Freek Colombijn. He has been awarded by the Indonesia Endowment Fund for Education (LPDP) and currently serves as Chairman of Nahdlatul Ulama for the Netherlands 2017-2019.

**Aleksi Hämäläinen (Utrecht University) ‘Travellers from the East .  
Early Islamic communities and Muslim migration in Finland’**

I would like to take this opportunity to present some of the preliminary research of my MA Thesis. This presentation focuses on the migration of Muslims in Europe in the historic context of Finland. I will outline and examine the migration and settlement of Tatars from Russia in the late nineteenth and early twentieth centuries. The Tatars formed the first permanent Muslim community in the Nordic countries, and they have been regarded as the exemplary case of Muslim integration to a Western society. I will relate the Finnish Tatar case study to wider European debates on Islam in Europe, and contemporary discourse on the migration of Muslims in Finland. This will demonstrate the complexity of Muslim religious and ethno-cultural identities, and how these groups are perceived by the Muslims themselves and non-Muslim Finns. Particularly in the light of more recent shifts in the Muslim demographic of Finland, due to various patterns of immigration and refugee crises, the examination of Islamic history in the Nordic context can provide interesting perspectives with

regards to these ‘travelling Muslims’ today.

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

**Martin Jiajun HE (The Education University of Hong Kong) ‘Homeland(s), Diasporic Networks, and Transnational Imagination: Concentric Communities and Identities of the Hadhrami Muslim Migrants in Contemporary China’**

The dispersion of the Arab Muslims of Hadhrami descent across the Indian Ocean rim and the transnational connections (imagined or material) that they created have for long been studied and conceptualised as a “diaspora”. Developing from the perspective of diasporic studies, this paper seeks to extend the knowledge and scholarship on the Hadhrami diaspora from Arabia and the Indian Ocean to the context of contemporary China in East Asia, and to draw scholarly attention to the complex processes of how the homeland-diaspora links, the diasporic networks and the situated, translocal lives in concentric communities in the host country, together have shaped the Hadhrami migrants’ community building and self-identification. This paper starts with the general conceptualisation and characterisation of diaspora. It then reviews how the Hadhrami dispersion has been theorised as a diaspora and the body of knowledge and scholarship that can be termed “Hadhrami studies”. Next, it tries to justify why and how the Hadhramis in China as I observed are part of this greater transnational society known as the Hadhrami diaspora, by illustrating the material and spiritual links between the homeland and the outer diaspora, as well as the transnational networks connecting various overseas Hadhrami communities. Crucially based on my ethnographic fieldwork in Guangzhou and Yiwu, two major entrepôts in China, the bulk of this paper discusses how the distinctive community and shared identity among the Hadhrami Muslim migrants have formed and been maintained through the people’s geographical imaginations of not only the homeland and the diaspora, but also the immediate society that their everyday lives are situated.

**Martin Jiajun HE** is a current MPhil student at the Education University of Hong Kong. He obtained his MA degree in History from The Chinese University of Hong Kong and BA degree in English from Shenzhen University. He participated in research projects on Muslim communities in both Hong Kong and Mainland China. His current research interest is the Arab Muslim migrants in contemporary China.

## **Melle Lylkema (Utrecht University), ‘The Reconstruction of Muḥammad ibn ‘Abd al-Wahhāb’s Scholarly Riḥla’**

Accounts of scholarly travel (riḥla) in pursuit of knowledge are a characteristic feature in the biographies of Muslim scholars. Usually these accounts provide a wealth of information on places visited and scholars studied with, and therefore they have been profitably used to identify wide-ranging networks of scholars and to construct scholarly genealogies. In the case, however, of Muḥammad ibn ‘Abd al-Wahhāb (1703-1792) who gave his name to what has become known as Wahhabism, multiple, contradictory accounts exist. Some of these restrict his movements to the immediate surroundings of his native al-‘Uyayna, while others place him as far as Khurasān. Critical reviews of these accounts by modern scholarship have suggested that the itinerary of Muḥammad ibn ‘Abd al-Wahhāb is beyond reconstruction, although it is likely that he travelled to al-Ḥaramayn, al-Aḥsā’, and Baṣra. What can we learn from this state of affairs? It is apparent that the variety in the accounts of Muḥammad ibn ‘Abd al-Wahhāb’s riḥla is not merely the result of unevenly distributed knowledge about his movements. Rather, it appears that each of these accounts is informed by a desire to portray him in a certain light as part of the wider polemics that his doctrines and actions engendered. A riḥla, then, does not always have to be a reliable source of historical information, but may also be a vehicle for constructing a scholarly persona. In the case of Muḥammad ibn ‘Abd al-Wahhāb, the various accounts presented from within the Wahhabi movement itself, including those by his first biographer, Ḥusayn ibn Ghannām (d. 1810), his second biographer ‘Uthmān b. Bishr (d. 1873), and his grandson, ‘Abd al-Raḥmān b. Ḥasan b. Muḥammad ibn ‘Abd al-Wahhāb (d. 1869), offer insight into how his riḥla featured in the wider debate about his movement. A review suggests that criticism of his scholarly credentials, which had emerged as soon as he started to publicly announce his doctrines, was revived in the first half of the nineteenth century. In response to these persistent claims of scholarly ineptitude, both Ibn Bishr and ‘Abd al-Raḥmān b. Ḥasan b. Muḥammad ibn ‘Abd al-Wahhāb expanded his riḥla in an apparent effort to divert some of the criticism. One of their most successful and overlooked additions, in comparison to Ibn Ghannām’s earlier account, has been the alleged teacher-student relationship between Muḥammad ibn ‘Abd al-Wahhāb and the Indian scholar Muḥammad Ḥayāt al-Sindī (d. 1750). In light of the contemporary polemics about Muḥammad ibn ‘Abd al-Wahhāb’s scholarly credentials, in addition to the fact that there is no other evidence linking him to Muḥammad Ḥayāt al-Sindī, we may ask whether the alleged relationship existed at all. If not, this implies that Muḥammad ibn ‘Abd al-Wahhāb was in fact not a member of the famous hub of ‘fundamentalist’ scholars in al-Ḥaramayn that was identified in the 1970s and has been debated ever since. The evidence is not conclusive, but recourse to Ockham’s razor suggests it is more likely to be correct than the alternative.

*Melle Lyklema is a PhD-candidate at the University of Utrecht, Department of History, History of International Relations. His PhD research examines and contextualises the emergence and subsequent development of the Wahhabi da‘wa (call to God). As part of his research, he also developed a project to develop tools for Arabic text mining.*

### **Anwar Masduki (University of Groningen) ‘Ziarah Wali: An Inquiry of Contemporary Religious Tourism Development in Indonesia’**

In the context of modern Indonesia, Muslim saint pilgrimage (ziarah wali) is an old phenomenon centered on the tomb of a holy person considered by many as a saint (wali). It has become one of the religious traditions performed by a large part of Indonesian Muslims throughout a year and more crowded when it comes to the special days such as the annual commemoration day of a wali's death or Islamic festival days. Since involving many people and requiring movement from one tomb to another, it recently inspires local governments to capitalize it to become a religious tourist destination. This does appear on the recent pilgrimage practices in Indonesia that connects tightly with the tourism activities where many terms used in Indonesia plainly resemble pilgrimage and tourism altogether such as Wisata Ziarah (Pilgrimage Tourism) or Wisata Ruhani (Spiritual Tourism). Using a grounded research method, this research then attempts to examine the emerging trends of ziarah wali in modern Indonesia, as one of the variants of religious tourism studies. This study attempts to scrutinize the new emerging phenomenon of a wali (muslim saint) and all aspects regarding to ziarah wali in Indonesia in order to (1) examine how pilgrimage and tourism intersect each other to form newly and locally religious tourism phenomena and (2) how the pilgrims, local people and government anticipate the phenomena of religious tourism as a chance to increase their economic values as well as spirituality amidst the ambiguity of religious tourism.

*Anwar Masduki is a PhD Student at University of Groningen. His research focuses on the development of contemporary religious tourism in Indonesia, examining the emergence of new wali and place becoming the center of ziarah in Indonesia. His research interest therefore spans from pilgrimage studies, Muslim sainthood to tourism as well as local politics.*

### **Diotima Matthijsen (Utrecht University), ‘“One Day Things Will Change, Inshallah” Religious Configurations in the Everyday Life Struggles of West-African Migrants in Italy’**

In my presentation I will focus on the lived experience of West-Africa Muslim migrants. I will explore how in various ways religion plays a role in practices of (im)mobility on various levels, from micro-(im)mobilities in transition cities, to the journey towards ‘Europe’ as a whole. In addition I will give an understanding of how religion is intertwined with various bordering structures which aim to control the (im)mobilities of these migrants. In this presentation I will make use of literature from the field of mobility and migration, and empirical data from the ethnographic research I conducted in Padua, northern Italy, for my bachelor thesis. In addition I will make use of a paper I wrote about the necropolitics of mi-

gration at the southern border of Europe.

I will start the presentation with an introduction on the subjects and subjectivities about who's lived realities I want to speak. I will introduce my main research site 'the Garden' (a public park in the center of Padua) and the West-African migrants who are present in this park. After this introduction, I will give an empirical understanding of how religion is part of the (material) performances of what it means to be an West-African migrant in the Garden and in Padua. Subsequently, I will bring the presence of West-African migrants in Padua/Italy/Europe in relation to racialized power dynamics which (try to) control their (im) mobility. I will briefly introduce some literature and concepts regarding border regimes and the practices of bordering. Afterwards, I will return to the subjectivities of the West-African migrants by focusing on the religious responses to these regimes and practices of control which they experienced during 'illegal' mobility towards Italy, and forced immobility in Italy. I will end the presentation with a question for the audience which aims at exploring new fields for research.

**Diotima Matthijsen** is a first years research master student in Religious Studies at Utrecht Univeristy. She holds a bachelor degree from the same university in Liberal Arts and Sciences with a major in Cultural Anthropology. Her main fields of interest are Islam, material culture, (im)mobility, post-colonialism, activism, and militant research.

### **Anne-Roos Renkema (University of Groningen), 'Beyond Orientalism? Images of Islam in European Imagination'**

My proposed research is aimed at understanding images of Islam and of Muslims in European art. As such, the goal is to make room in the Orientalism discourse for images of Muslims such as the Muslim merchant and the Muslim scholar, or other travelling Muslims in Europe. For my presentation, I would be keen for people to give feedback on the premises of making such room in studies of Muslims in European art, and how to fit these images with the Orientalist framework, balancing different kinds of images of Muslims in Europe.

**Anne-Roos Renkema (1997)** is a graduate student of European Studies (Euroculture) at the University of Groningen and the Uppsala University. She has completed her undergraduate degree (BA) at University College Utrecht, with an interdisciplinary focus of history, philosophy and politics. In her research, she pursues multiple interests including collective identity, collective and cultural memory, and Islam in Europe.

**Stephan Venmans (Utrecht University) ‘Hajj and Wahhabism, the Reframing of the Hajj pilgrimage in Saudi Arabia’**

The purpose of my presentation is to look at the impact of Saudi Wahhabism on the Hajj pilgrimage to Mecca. This presentation looks at the religious ideological underpinnings behind the changes in how Muslims are ‘made’ to experience the Hajj today in contrast to the Hajj experience before the Saudi control over Mecca and its holy sites. For instance, this presentation will focus on the demolishing of Islamic cultural heritage since the emergence of the Third Saudi State in 1932. Not to forget, the presentation will also consider the restrictions of access to the remaining sites of religious cultural heritage for non-Wahhabi pilgrims. These two aspects indicate the way in which the Kingdom of Saudi Arabia tries to (rein)force its revisionist brand

of Islam. The presentation therefore also scrutinizes how Saudi Arabia tries to reframe this old tradition vis-à-vis Wahhabism. In this light, it also becomes paramount to look at the Hajj as a historical institution of intellectual discussions and the sharing of religious knowledge between Muslims from across the world. It is then important to wonder if the Saudi government has, in addition to the destruction and

restrictions of historical heritage, also directly or indirectly influenced this near ancient intellectual aspect of the Hajj. The obligatory pilgrimage, after all, is still seen as a gateway to Classical Islam: it is the opportunity to experience the fabled city of the Prophet Muhammad, dwelling in the place where one can learn about what Islam ‘truly’ is through heritage and discussion.

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

**Abellia Anggi Wardani (Tilburg University) ‘Traveling Female Muslim Traders: Religious Identity, Socio-economic Dimension of Trade During Conflicts in Ambon, Indonesia’**

This article aims to depict the trade journey of small-scale Muslim traders in overcoming religion based geographical segregation during conflicts in Ambon, particularly in the period of 1999-2004. We focus on the female traders who struggled to re-gain their income through trade despite their limited access towards trade points due to conflicts. We are interested in showcasing the dynamics of shifted trade routes and the intertwining relations between geographical space and religious identity which influenced the everyday lives of female Muslim traders. This article tries to fill the gap on the existing literatures on diverse peacebuilding initiatives to mitigate the impact of conflicts by which it promotes the topic

on trade routes in the framework of everyday peace theory. We argue that trade has eminent potentials to rebuild trust. Not only trade became the immediate household coping mechanism for Ambonese families during conflicts, but also it allowed intra and interreligious interactions to take place. The conflicts that were considered as the most severe conflicts in the post-authoritarian Indonesia have forced female Muslim traders to change trade routes and for some, they needed to move their trade points due to geographical segregation. The findings in this article are based on 10-month ethnographic fieldwork in Ambon City, in 2017 and 2018. The data involved 90 respondents and 82 interviews, along with intensive participant observations and analysis from documents from the field and academic articles on the topic.

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

### **Shannon Witlox (Utrecht University) ‘Travelling Muslims, how about no? Muslim Im-mobility in the Occupied Palestinian Territories’**

We live in a time in which Muslims travel less for pleasure, and more out of necessity, for instance because they have to flee. Mobility patterns amongst Arab Muslims, and the lack thereof, highly influence their lives, their sense of identity and the people as a whole. All around us we see Muslim-immobility arise, sometimes this happens through official policy making (think about Trump’s travel ban), while in other cases, it’s based on creating an environment where Muslims are not welcome and thus do not feel welcome to travel wherever they want (hate speech, discrimination, protests). This research focusses on a case study where these factors come together imminently, and thus a pinnacle of immobilization has become reality for Muslims. The Arabs of Palestine are restricted in their movements both in the world, as well as in their own neighbourhood. Yet in most cases, their Muslimhood is inferior to their Arab identity and physical appearance, since one cannot always distinguish a Christian Palestinian from a Muslim Palestinian. This also had implications for instance for the Mizrahi (Arab Jews) in Israel, for whom it took a long time to be accepted into Israeli society and not to be perceived as inferior. This indicated a general dislike of Arabs, who present the universal face of the enemy and terrorism, which is not only present in Israel but in many places around the globe.

This research investigates the ways mobility for Arab Muslims in Palestine is being restricted by the occupation of the West-Bank and Gaza, and what this implies for the lives of Palestinians within these territories, and outside of the Occupied Palestinian Territories. At the same time the ways in which their mobility is controlled by the Israeli government is analysed and compared to other practises of restricted movement of Muslim.

**Shannon Witlox** is currently a research master's student at Utrecht University in the Religious Studies program. Last year she finished her bachelor's in cultural history at Erasmus University in Rotterdam, where she focused on the recent history of the conflicts in the Middle East and especially of Israel and Palestine. Her final thesis was on Jewish nationalism in the Netherlands before the Second World War. Eventually she would like to specialize in Israeli-Palestinian relations and especially the way religion influences the people's stance towards violence and vice versa.

## NOTES

