

Friday 19th April

4.00 - 5.00pm	Registration
5.00 - 5.05pm	Welcome and Introduction
5.05 - 6.30pm	Session: Trade and Cultural Exchange
6.30 - 7.30pm	Wine Reception

Saturday 20th April

8.00 - 9.00am	Registration
9.00 - 10.30am	Session: Transitions and Continuity
10.30 - 11.00am	Coffee
11.00 - 13.00pm	Session: Conflict and Cultural Contrasts
13.00 - 14.00	Lunch
14.00 - 15.00	Session: Contemporary Identities
15.00 - 16.00	Coffee
16.00-17.00	Keynote : Dr Alan Walmsley

All times are **preliminary only**, and a final schedule will be sent out to attendees before the symposium.

Session: Trade and Cultural Exchange

The system of trade and exchange in the medieval and early modern world united different, often rival, Islamic states, in addition to bringing the Muslim world into contact with non-Islamic communities in East Asia, the Indian subcontinent, Africa and Europe. This session will explore the movement of goods, wealth, ideas and people resulting from mercantile trade, and its effect on personal and group identities.

● **Richard Piran McClary, Edinburgh University**

Innovation and derivation – A study of the Saljuqid Karatay Portal in Konya and its connections to Aleppo, Iran and Cairo

The architecture of Saljuq Anatolia in the late 12th and into the 13th century brought together disparate elements of the pre-established Islamic aesthetic and identity and introduces them firmly and monumentally into the fabric of a previously Christian domain. The manner in which this newly synthesised style effloresced is clearly demonstrated in the marble portal of the Karatay Madrasa in Konya. This paper shows how the myriad strands of Iranian, Syrian and Cairene Islamic architecture, along with elements of Late Antique motifs that had been filtered through the Christian tradition were combined in the search for a unique Islamicised aesthetic amidst the ruins of the formerly Byzantine lands in Anatolia.

By conducting a close analysis of the Karatay portal, and drawing comparisons with a number of structures in successive circles of proximity, in both time and space, it becomes clear that the portal in question is part of a complex interplay and exchange of decorative motifs and architectonic forms. These are found on structures in both brick and stone and demonstrate that a combination of migration, itinerant craftsmen, and enduring regional traditions that transcend religious boundaries combined to produce such rich monuments of material culture as survive across the Mediterranean basin and beyond.

● **E. Edwards McKinnon and Deddy Satria, Institute of Southeast Asian Studies, Singapore / Independent Scholar**

The Sejarah Melayu, the Tombstones of Lamreh, and possible evidence for an Immigrant Sufi Merchant Community

An ancient Malay text, the *Sejarah Melayu* or Malay Annals possibly dating to the 15th century suggests that Islam was brought to Sumatra by a Syeik from south India. Certain of the tombstones of Lamreh are of interest as they differ from those of the established batu Aceh tradition. Smallish, obelisk-like pillars similar in outline to the shikar or temple gateways of eastern India are profusely decorated with designs largely derived from the Hindu-Buddhist art pantheon. Moreover, recent research indicates that small, undecorated slab-type Islamic tombstones (nisan) that are to be found in several early Islamic sites are those sites associated with the *Sejarah Melayu*. The legend recounted in the text of the *Sejarah Melayu* may, thus, reflect an actual historical situation relating to five early Islamic harbour settlements in north Sumatra and Aceh, namely Fansur, Lamri, Aru, Perlak and Samudra. These all had contacts, direct or indirect, with the Middle East, south Asia, the Arab world and China. Investigations at the Lamri (Lamreh) Aceh site reveal profuse amounts of mediaeval south Asian earthenware as well as contemporary 13th to 15th century Chinese and southeast Asian stonewares.

- **María de los Ángeles Utrero Agudo, Instituto de Historia, Centro de Ciencias Humanas y Sociales, Consejo Superior de Investigaciones Científicas (CSIC)**
Architectural influences under archaeological revision: artisans and technology in the 8-10th century Hispanic churches

The border between southern Islamic al-Andalus and the northern Christian kingdoms in the 8-10th century Iberian Peninsula was still a permeable area, which allowed not only interaction between both cultures but also the movement of people, among them artisans responsible for constructions. These people transported with them architectural and sculptural knowledge, experience and ideas, making possible the transmission of building models from place to place. Hardly recorded by contemporary written sources, early medieval archaeologists have lately carried out several analyses and building recordings in different northern ecclesiastical churches, some of them belonging to the traditional so-called “Mozarabic” group, with the aim of approaching artisans and understanding those constructions as manufactured products. These works were able to start tracing not only the migration of artisans, the movement of which responded both to the demands of patrons and for particular skills, but also their qualification, the techniques employed and the innovations introduced by them. The results help one to understand the proper impact of this movement and consequent technological change and to value thus the traditional established links and influences, mainly by art historian research, between different buildings from a renewed and updated perspective.

Session: Transitions & Continuity

The Islamic world was simultaneously both diverse and profoundly connected. The analysis of material culture has demonstrated that while aspects of identity may emerge abruptly or evolve slowly over time, they are frequently created with reference to the past. This session therefore aims to explore not only the constancy of Islamic identity but also the role of multiple factors – regional, historic, religious and ethnic – during the medieval and early modern era.

- **Jose C. Carvajal and Peter M. Day, University of Sheffield**
Islamicisation and socio-technical systems. Storage jar production and distribution during the Islamicisation of the Vega of Granada (Spain, 8th to 12th centuries)

In this paper we intend to focus on the sociotechnical systems in which production and distribution of storage jars developed during the period of Islamicisation of the Vega of Granada (south-east Spain, 8th to 12th century). The concept of socio-technical systems links the technological and social aspects of a given culture, and it is therefore appropriate to describe the changes that Islam brought about in Iberia. By means of an archaeological approach to the storage jars informed by morphotypology, petrography and historical sources, we will shed light on the social transformations that accompanied Islamicisation in the Vega of Granada. These social aspects inform us about the relation between Islamic (Arab and Berber) conquerors and the conquered in Iberia, about the formation of the Umayyad state of Cordoba and about the changing identities in the context of Islamicisation.

- **Apolline Vernet, Paris-1 Panthéon Sorbonne**
The use of water in everyday life, management and creations in dwellings after Islamic conquest of the Near East.

The Islamic conquest of the Byzantine eastern territories ends with the Battle of Yarmouk in 636. During the Umayyad period (661-750), new residents coming from Arabia established themselves in Byzantine lands. Through historical and archaeological research published until now we know that the newcomers move into standing constructions but also create new houses, districts and cities. The amount of archaeological data offers an accurate approach to understand if the dwellings standing in this period reflect different lifestyles within the population. The aim of this paper is to focus on one element of the house, the water use, and examine its evolution during the VIIIth to IXth centuries. The corpus consists of houses built during the Byzantine and Islamic period. The study of these dwellings shows that the architectural importance of water increases in new blueprints with a better management of this essential resource, that is to say the collection, storage and evacuation of water. Furthermore architectural creations like showers implied new sanitary purposes. Actually an accurate study of water management brings to light a renewed home conception during the first years of Islamic domination in the Near East, and grows after in the Islamic period.

- **Matthew Harrison, University of Southampton**
The form and origins of the houses of Fustāt: towards a quantitative comparison of architecture

The foundation of the town of Fustāt as a settlement for the invading armies of Islam may lead one to assume that its form represents a new, imported architectural phenomenon in Egypt. At first glance the town (as excavated in the 20th century) provides many of the phenomena that have previously been considered essential parts of the ‘Islamic’ city and house: a series of winding, narrow streets; inward-looking, possibly gender-segregated domestic architecture; and the suggestion of semi-private impasses and alleys. Such a characterisation of the ‘Islamic City’, conceived as a pervasive and religiously instigated model for town planning and domestic life, has since been critiqued as a product of Orientalist scholarship.

This paper will explore whether there are more formal, quantitative frameworks that can allow us to characterise the architectural schemata of Fustāt’s domestic architecture, and to compare it with the architecture of different regions and periods. Does the Fustāt house represent the importation of ways of living from the cultural milieu of the settled troops, or cultural trends shared across the medieval Islamic world, or is it part of an existing and continuing Egyptian tradition? In exploring these patterns I aim to evaluate the extent to which the development of the town represented a transition to new way of life and identity in Egypt in the 7th-12th centuries AD, and whether such a transition can be attributed to Islam as a religious, political and cultural phenomenon.

Session: Conflict & Cultural Contrasts

Within the medieval and early modern Islamic world there existed a multitude of ethnic, political, religious and cultural divisions. For Muslims, how far were such divisions overshadowed by the uniting concept of the umma, or rather did internal conflicts and distinctions form a greater part in identity formation? Also, for those who did not convert, how distinct did their way of life and expression of identity remain?

- **Stephennie Mulder, The University of Texas at Austin**

'And may Peace be upon all the Companions of God's Prophet': Sectarian Identity, Devotion, and Patronage in the 'Alid shrines of Syria

According to the medieval pilgrimage guide author 'Ali al-Harawi, the people of Balis, (on the Euphrates in northern Syria) venerated several 'Alid mashhads. 'The city of Balis,' he wrote, 'contains the shrine of 'Ali ibn Abi Talib, the Shrine of the Miscarried Fetus (mashhad al-tirh) and the Shrine of the Rock, upon which it is said al-Husayn's head was placed when the captives (of the Battle of Karbala') passed through.' And indeed, archaeological excavation of Balis has revealed evidence of at least one: a mashhad perched high on a hill overlooking the city. All of the shrines mentioned by al-Harawi date to the Ayyubid era in the 13th century. But according to the usual historiographical understanding, the Ayyubid era was the height of Sunni revival in Syria – that period when Sunnism was ascendant and actively engaged in persecution of Shi'i partisans and propaganda against the former dynasty of the Shi'i Fatimid Caliphs. Why, then, was the small town of Balis the site of not one, but three Ayyubid-era 'Alid shrines?

Remarkably, despite the great historical and sectarian significance of such shrines, they have never before been studied. This paper presents the Syrian-Princeton excavation of one of these mashhads at Balis, and attempts to link them with several magnificent stucco panels in the Damascus Museum bearing inscriptions praising the 'Alids. Together, this evidence suggests a more pragmatic and harmonious relationship between Sunnis and Shi'is in medieval Syria than is often supposed, for it illustrates the perpetual interest of both Sunni and Shi'i patrons in the shrines' preservation and argues it resulted from an eclectic mix of motivations and sectarian allegiances. As will be shown, the shrine at Balis opens up a remarkable opportunity for architecture to tell a story about medieval sectarian exchange, interaction, and identity that the textual sources alone cannot convey.

- **Ieva Reklaityte and Enrique García Francés, University of Saragossa**

A Religious and Cultural Synthesis in the Post-Medieval Spain according to the Archaeological Data from the Graveyard of Muel (Saragossa, North-Eastern Spain): a Muslim maqbara or a Christian Cemetery

We would like to focus our presentation on the religious and cultural hybridization problem in post-medieval rural Spain by means of archaeological data. An archaeological survey in 2009 unexpectedly revealed part of a graveyard. Half of the individuals were buried as Christians but 17 burials can be undoubtedly ascribed as Muslim tombs.

Two samples for radiocarbon dating were taken from an individual buried in a Christian manner and from an individual buried according to the Muslim funeral rites. The results of the dating were that both individuals were buried between the ending of the 15th century and the first part of the 17th century.

It is known that Muel was almost entirely inhabited by the Moorish until they were forced to leave Spain in 1609. The compulsory conversion of the Moorish in the first part of the 16th century was completely artificial especially in the rural areas. The existence of two funeral rites within the same graveyard of Muel confirms the historical evidence of the newly baptized Muslims who still preserved their religious beliefs. It is difficult to say if the burials according to the Christian rite must be ascribed to the newly converted Moorish or to the old Christians who also populated Muel.

- **Martin S. Goffriler, Nottingham Trent University**

Castral Networks of Islamic Mallorca

New data on the fortifications of Islamic Mallorca is beginning to present an introspective image of this tribally settled island. The 300 years of Islamic occupation witnessed a continuous influx of tribal and ethnic groups resulting from the political upheavals taking place on the Spanish mainland. Events such as the establishment of the Emirate and the Caliphate of Córdoba, the creation of the Taifa kingdoms, the Almoravid and Almohad invasions and their gradual conquest by the Christian monarchs resulted in migratory events which in turn affected settlement patterns throughout Spain. Mallorca, due to its bounded geography, felt the effects of these migrations like few other regions. Furthermore the repressive nature of many mainland regimes also led to the emigration of marginalised groups who sought safe haven and freedom from interference at the periphery of the state.

New groups, often establishing themselves at the island's urban centre of Madīna Mayūrqa as elite classes, tended to be met with suspicion or outright hostility by the already established local groups. This antagonism was materialised by the construction of defensive structures throughout the island's hinterland. Unlike previously thought, these were not constructed against foreign invaders coming from the sea, but against the repressive and exploitative measures taken by the urban elites in their successive attempts to tighten fiscal and political control over the entire island. This article demonstrates how these fortifications, consisting almost exclusively of individual towers, now seem to have formed discreet networks which controlled and surveyed mono-cultural valley systems throughout the island. Their existence sheds some much needed light on the as yet poorly understood political setup of Islamic Mallorca, by hinting at a territorial reality in which city and hinterland defined themselves along distinct cultural and political expectations.

- **Payvand Firouzeh, University of Cambridge**

Patronage of Sufi Architecture under the Timurids in central Iran and Greater Khurasan; Reasons, Patterns, and Differences

Who were the patrons of Sufi architecture at the time of the Timurids (14th-16th centuries) in Iran? What motivated them to patronize such architectural projects? And were there any recurring patterns in patronage of such projects? This paper aims at answering these questions by laying an emphasis on the patronage of Sufi architecture in Central Iran, namely the regions of Yazd and Kerman and how this area was different from Greater Khurasan, the region that included the cultural and administrative capitals of the Timurids and thus, received most of the royal patronage. We shall look at three major local histories, Tarikh-i Yazd and tarikh-i Jadid-Yazd that were written at the time, and Jāmi' Mufīdī which was written at a later date, but whose author enjoyed a special status as the head accountant of the office of endowments in Yazd.

We shall also closely study the major contribution of Golombek and Wilber to the field of architectural history of the Timurid period in The Timurid Architecture of Iran, and Turan and their catalogue of architectural projects and patrons. However, we shall argue that their conclusions are mostly based on Greater Khurasan. By arguing so, we shall locate the focus on Central Iran, and explore the reasons for such differences in the relation between the Sufi orders that were dominant in Greater Khurasan and Central Iran, namely Naqshbandiyyeh and Ni'matullahiyyeh respectively. Described as conflicting Sufi orders of the time due to the roots of the first order in Sunnism and that of the latter in Shi'ism, we shall rely on the primary sources to investigate the accuracy of such contrasts as well as any other possible reasons for such a difference in the patronage granted to the two orders.

Session: Islamic Archaeology and Contemporary identities

The material culture of the medieval Islamic world continues to inform the identity of individuals and groups through its interpretation by modern scholars, and its curation and display in museum collections. This session will explore Islamic Archaeology's place in discourses of Muslim, national and ethnic identity in the contemporary world.

- **Rana Daroogheh, Durham University**

Two Sides of a Coin: Nationalism, Cultural Identity and the History of Islamic Archaeology in Iran

The way in which contemporary nations define their identities vary widely and remain contested in the historical and political interpretations of the past. In modern Iran, the national identity is constantly reflected in the dichotomous understanding of pre-Islamic and Islamic notions of Iranian-ness. The emphasis on different aspects of Iranian identity has arguably led to the propagation of competing theories of nationalism in the Pahlavi (1925-1979) and post-Revolutionary (1979-current) periods.

This paper provides a comparative study of the treatment of Islamic archaeological sites before and after the 1979 Revolution through investigating the Friday Mosque of Isfahan (Masjid-Jam'e of Isfahan). In a critical analysis of this site, it is argued that while the dynastic nationalism of the Pahlavis may have preferred to relegate Islamic archaeology to the peripheries, the appropriation and "Iranization" of Islamic art and monuments supplied the foundation of the discipline in this period. In contrast, despite the adoption of Islam as the authentic identity of Iranians after the Revolution, the authorities rarely conceded to invest in Islamic archaeological sites to validate their political mandates. The source of this validation was sought in "populism" and the Weberian concept of "charismatic authority," while archaeology was demoted to a pseudoscience in service of legitimizing the Pahlavi monarchy.

- **Virginia Cassola, Ecole du Louvre – Paris Ouest Nanterre La Défense**

Museums and identity in Saudi Arabia

In 1963, the first Department of Archaeology was created within the Ministry of Education and represented a step forward in considering archaeological heritage in Saudi Arabia: one was now allowed to excavate the ḥaram, the sacred territory of Islam. Although the excavated objects posed a challenge to the Kingdom as far as their conservation and management are concerned. How to display different kinds of objects from various periods (Prehistory, Antiquity, Islamic era) and maintain their sustainability? These questions have been answered thanks to the creation of a High Council for Antiquities by royal decree in 1972.

About 80 museums were established within the thirteen regions of Saudi Arabia since the 1980s. The National Museum of Riyadh, created in 1999, seems to act as a transition from a museological run-up (1972-1999) that supported regional museums, to a turning point (1999-present) that increases the place for national identity in specialized and private museums. Created in 2003, the Saudi Commission for Tourism and Antiquities is in charge of promoting Saudi values and identity towards its citizens. This mission has been developing outside Kingdom's frontiers for three years - with Roads of Arabia exhibition being held in European and United States museums, displaying Saudi archaeological objects as a way for Saudi Arabia to be internationally known for its historical heritage.

This paper fits into a current PhD thesis that I am undertaking in Paris under the direction of Saba Farès (Nancy 2 University), Marie-Françoise Boussac (Paris Ouest University) and Laurence des Cars (Agence France-Muséums/ Louvre Abou Dabi). Having participated in a Franco-Saudi archaeological mission in Kilwa (Al Jawf region) in 2010 has initiated my interest in the relation between Saudi citizens and their heritage. This paper has to be considered as my primary research. The expressed ideas have to be considered as hypothesis at the time of writing and should be discussed during the session.

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