

Islamicate Digital Humanities Network

The Next Generation

5th IDHN Online Conference

Note: There are two sections for the conference; times are listed by time zone below for each section.

Date and Time:

Washington, DC:	Thursday, May 6, 2021
Berlin:	Thursday, May 6, 2021
Beirut:	Thursday, May 6, 2021
Abu Dhabi:	Thursday, May 6, 2021
Tokyo:	Thursday, May 6, 2021

Section I/II

10 am/12:30pm EDT
04 pm/6:30pm MESZ
05 pm/7:30pm OET
06 pm/8:30pm GST
11 pm/1:30am JST

In order to attend the conference, please register as a member at: <https://idhn.org/contact/>
OR send an e-mail to registration@idhn.org and request guest access!

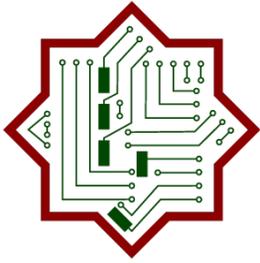
Program:

Session One

10.00 am EDT	Opening remarks by Pranav Prakash (University of Iowa)
10.10 am EDT	“Virtual Space of Russian Muslims During Pandemics: What Can We Learn on Building Muslim Identity through Digital Ethnography?” Sofya A. Ragozina (Institute of Oriental Studies, Russian Academy of Sciences)
10.40 am EDT	“Quranic Verses Semantic Relatedness Using AraBERT” Abdullah al-Saleh (University of Leeds)
11.10 am EDT	“Footprinter: an online environment for comparatively tracing Qur’an citations in fifty-five works of substantial law” Yusuf Celik (Utrecht University)
11.40 am EDT	Session One: Concluding Discussion (ends at 12 noon EDT)

Session Two

12.30 pm EDT	Opening remarks by Maroussia Bednarkiewicz (University of Tübingen)
12.40 pm EDT	“Uncovering Women’s Socio-Political Roles in Ottoman Algeria: Mining, Mapping, and Measuring the Relationships of Named and Unnamed Entities” Ashley Sanders Garcia (University of California, Los Angeles)
1.10 pm EDT	“The Rise and Impact of Muslim Women Preaching Online” Richard Nielson (Massachusetts Institute of Technology)
1.40 pm EDT	“Waving the Mantle of the Prophet: The Journey of Umm Salama’s Narration of <i>Ḥadīth al-kisā’</i> over Six Centuries” Yasmin Amin (University of Exeter)
2.10 pm EDT	Session Two: Concluding Discussion



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5th IDHN Online Conference: Abstracts and Biographies



Sofya A. Ragozina: Virtual Space of Russian Muslims during pandemics: what can we learn on building Muslim identity through digital ethnography?

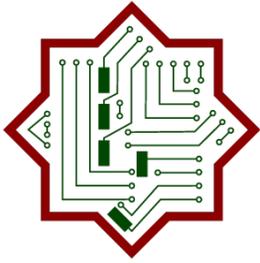
This paper examines the first reactions of the Russian Muslim community in social networks to the spread of the coronavirus (mostly February-May 2020). We turn to the concepts of authority and legitimacy, as well as the ideas of B. Turner on the performative role of information technology for the institution of religious authority, G. Bunt on the democratization of Islamic knowledge in the online environment, as well as O. Roy's concept of individualization of Islam and P. Mandaville's decentralization of power in the Islamic tradition. This study seeks to answer two questions that have turned out to be interrelated in the context of the pandemic: who and how reinterprets the category of Islamic piety in the context of the pandemic and to what extent the online environment transforms the

Islamic tradition. Based on textual analysis of individual publications on social networks and interviews with editors of public pages, the main narratives of Muslim discourse on the pandemic were identified: retaliation against China for the oppression of Muslim Uighurs, the search for signs of the coming doomsday, as well as various approaches to the reinterpretation of religious piety. We suggest the term “popular” or “spontaneous” ijihad to describe the manifestations of individualized strategies of religious search that the crisis situation stimulated. The construction of these strategies would not have been possible without the virtual environment, characterized by the polyarchic community of “online ulema” and the digitalization of religious practices. We will refer to the conceptual language of digital anthropology to highlight certain trends in the formation of the Islamic virtual space, as well as the role played there by ideas of the democratization of Islamic knowledge and the fragmentation of the Ulema institution.

Abdullah Alsaleh: Quranic Verses Semantic Relatedness Using AraBERT



Bidirectional Encoder Representations from Transformers has gained popularity in recent years producing state-of-the-art performances across Natural Language Processing tasks. In this paper, we used AraBERT language model to binary classify pairs of verses provided by the QurSim dataset to either be semantically related or not. We have pre-processed The QurSim dataset and formed three datasets for comparisons. Also, we have used both versions of AraBERT, which are AraBERTv0.2 and AraBERTv2, to recognise which version performs the best with the given datasets. The best results was AraBERTv0.2 with 92% accuracy score using a dataset comprised of label '2' and label '-1', the latter was generated outside of QurSim dataset.



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Yusuf Celik: Footprinter: an online environment for comparatively tracing Qur'an citations in fifty-five works of substantial law

The Qur'an has often been touted as the primary source (*asl*) for deriving legal judgments. However, no extensive quantitative analysis has been conducted that measures how often and which verses concerned the jurists of the major schools of law in their *furū' al-fiqh* works. This task, which required a great labor pool and time with traditional methods, has now become viable with much smaller resources due to the advancements in computing technology. Accordingly, the question has arisen: what kind of Digital Humanities pipeline must be constructed in order to facilitate the tracing and visualizing

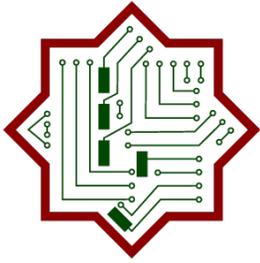
Qur'an citations in fifty-five works of substantial law? To answer this question, we have constructed a five-step process: corpus construction, text analytics, data storage, data provision, and online consumption. The last step culminates with the development of Footprinter where users are able to comparatively visualize and discover the Qur'an's footprint in fifty-five works of substantial law.



Ashley Sanders: Uncovering Women's Socio-Political Roles in Ottoman Algeria: Mining, Mapping and Measuring the Relationships of Named and Unnamed Entities

Over the course of nearly 300 years, Ottoman and non-Ottoman governors struggled to retain sovereignty by suppressing the recalcitrant clans of Algeria's eastern province, and Algerian women proved invaluable partners in these efforts. Most histories of Ottoman Algeria focus on masculine forms of political power. This study, however, considers the networks that Ottoman officials and local elites co-constructed through marriage and political appointments—networks that were essential to the preservation of imperial authority. Ironically, the Sultan had banned the very unions that maintained

Ottoman sovereignty in Algeria, but due its increasingly marginalized position within the empire, officials in the regency were able to stretch beyond the confines of official policy. Through their acceptance or denial of imperial officials' marriage proposals, Algerian women, then, served as arbiters of Ottoman administrators' right to rule and either conferred power or marked the suitor as unworthy of high office. Through text mining to extract named and unnamed entities and social network visualization to illustrate their relationships, I represent unnamed women's spectral presence despite their absence in the archival record. These kinship connections and the sub-communities to which they give rise can be meaningfully investigated quantitatively using social network analysis measures, such as betweenness and harmonic closeness centrality scores. Examining these quantitative measures reveals both named and unnamed women's positions within the structure of Ottoman-Algerian society. Through an analysis of the individual lives, relationships and the underlying structure that made up the Ottoman-Algerian network in Constantine between 1567 and 1837, I argue that local women were the most significant links in the chain that bound Algeria to the Ottoman Empire.



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Richard Nielsen: The Rise and Impact of Muslim Women Preaching Online

Female Muslim preachers are on the rise online, including in some conservative Islamic traditions such as the Salafī movement. The prevailing wisdom is that religious norms are the key factor explaining the increase and impact of women's preaching. In this view, religious ideas about gender segregation create a need for female preachers who preach about so-called "women's issues" to exclusively female audiences. I argue instead for a social movement logic: female preachers help Islamic social movements reach new audiences of both women and men. In this view, religious ideas prohibiting gender mixing are not the cause of women's preaching, but rather a normative constraint that female preachers circumvent by preaching online. I document the rise and impact of female preachers in the Salafī movement by analyzing the content of 136,000 documents on two major Salafī websites and the reactions to those documents in website comments and Twitter posts. I show that female preachers are reaching mixed gender audiences and eliciting positive reactions, especially from men, supporting the social movement logic. In addition to presenting the substantive findings, I will explain my open-source workflow for collecting and analyzing large amounts of Arabic-language text data from Islamic websites and from Twitter.



Yasmin Amin: Waving the Mantle of the Prophet: The journey of Umm Salama's narration of *Ḥadīth al-kisā'* over six centuries

The authenticity/spuriousness of a *ḥadīth* stops there. As a classification it fails to convey the complex evolution of a *ḥadīth*. Even when it is forged, there are underlying reasons and motives behind it, showing a thought-provoking process of accumulated manipulation, revealing the community's interests. This paper examines the journey of one particular narrator, Umm Salama and the 131 different Sunni versions attributed to her, from the oldest version collected by Affān b. Muslim (d. 219AH/834AD) to the 'newest' collected by al-Haythamī (d. 807AH/1405AD), covering almost six centuries, disregarding other versions attributed to 117 other narrators. The different versions are plotted digitally, arranged chronologically based on the death date of the collector and the *matn* is then analysed quantitatively and qualitatively. The individual narrators in each *isnād* are also plotted digitally, quantified and analysed. The analysis of the data is facilitated by various digital tools that reveal a constant stable textual portion, called the original core. The *matn*'s variable portions can then be analysed against several factors, such as historical context, geographical location of the narrators with regard to preferred themes, developments in literary genres or ideologies, legal issues, *tafsīr* trends, etc. This revealed seven distinct story lines or plots. Though the variations differ considerably in details, certain characteristics remain, namely a fairly constant frame story and a variable enclosed content, with constant main characters and new characters added. Moreover, it revealed choices of the compilers/editors, their interference with the material, their manipulation of the *matn* that reflect sectarian ideologies, political developments, theological and legal frameworks, as well as dramatic tools used for the benefit of different audiences.