

1. Record Nr.	UNISA996308847603316
Autore	Stauth Georg
Titolo	Dimensions of locality : Muslim saints, their place and space (yearbook of the sociology of Islam No. 8) // edited by Georg Stauth and Samuli Schielke
Pubbl/distr/stampa	Bielefeld, : transcript Verlag, 2008 Bielefeld, Germany : , : Transcript Verlag, , [2008] ©2008
ISBN	3-8394-0968-3
Edizione	[1st ed.]
Descrizione fisica	1 online resource (192)
Collana	Globaler lokaler Islam
Classificazione	MC 9100
Disciplina	297
Soggetti	Muslim saints
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di contenuto	Frontmatter 1 Table of Contents 5 Introduction 7 Chapter 1. Sufi Regional Cults in South Asia and Indonesia: Towards a Comparative Analysis 25 Chapter 2. (Re)Imagining Space: Dreams and Saint Shrines in Egypt 47 Chapter 3. Remixing Songs, Remaking MULIDS: The Merging Spaces of Dance Music and Saint Festivals in Egypt 67 Chapter 4. Notes on Locality, Connectedness, and Saintliness 89 Chapter 5. Saints (awliya'), Public Places and Modernity in Egypt 103 Chapter 6. Islam on both Sides: Religion and Locality in Western Burkina Faso 125 Chapter 7. The Making of a 'Harari' City in Ethiopia: Constructing and Contesting Saintly Places in Harar 149 Chapter 8. Merchants and Mujahidin: Beliefs about Muslim Saints and the History of Towns in Egypt 169 Abstracts 183 On the Authors and Editors of the Yearbook 189 Backmatter 191
Sommario/riassunto	As a world religion Islam is based on a highly abstract and absolute notion of the transcendent, which its followers establish and celebrate - in a seemingly contradictory fashion - at very specific sites: Mecca, Medina, Jerusalem, and the vast and complex landscapes of mosques and Muslim saints' shrines around the world. Sacred locality has thus become a paradigm for the relationship between the human and the transcendent, a model for urban planning, regional networks,

imaginary spaces, and spiritual hierarchies alike. This importance of saintly places has, however, become increasingly complicated and troubled by reformist currents within Islam, on the one hand, and the emergence of modern archeology and anthropology, on the other. While they have often tended to posit ›the local‹ in opposition to ›the universal‹, in this volume islamologists, anthropologists, and sociologists offer new ways of thinking about the local, the place, and the conceptual landscapes and spaces of saints. In this, its eighth volume, the Yearbook for the Sociology of Islam looks at different sites and regions around the Muslim world (notably Burkina Faso, Egypt, Ethiopia, and Southeast Asia) not as ›localized‹ versions of a universal Islam, but as constitutive of one particular outlook of the universalizing order of a world religion.

---