Workshop on non-Muslim Islam

23-25 May 2022 at the Swedish Institute in Istanbul (SRII)

KØBENHAVNS UNIVERSITET
HUMANIORA

ISTANBUL SWEDISH RESEARCH INSTITUTE

Workshop Program

Each speaker is asked to present their paper in maximum 20 minutes. Which leaves 35 minutes for discussion in each session.

Day 1 (23 May)

20.00 Welcoming Dinner (Venue: Antiochia)

Day 2 (24 May)

08.15–08.30 Welcome and Introduction – Anders Ackfeldt & Jesper Petersen
Anders Ackfeldt, Lund University & SRII (anders.ackfeldt@ctr.lu.se)
Jesper Petersen, Copenhagen University (cxz923@hum.ku.dk)

08.30–09.45 Session 1

Those that Came to Stone Me
Douglas Mattsson, Södertörn University (douglas.mattsson@sh.se)

Being Muslim in World Football: Defining Spaces of Muslimness
Leif Stenberg, Aga Khan University (leif.stenberg@aku.edu)

10.00–11.15 Session 2

Jan Hjärpe: the Dominant Voice on Islam in Sweden 1980–2000
Jonas Otterbeck, Aga Khan University (jonas.otterbeck@aku.edu)

The Influence of Non-Muslim Islam on the Muslim production of Islam
Pernille Friis Jensen, Copenhagen University (p.f.jensen@hum.ku.dk)

11.30–12.45 Session 3

The Case for studying non-Muslim Islam
Anders Ackfeldt, Lund University & SRII (anders.ackfeldt@ctr.lu.se)
Jesper Petersen, Copenhagen University (cxz923@hum.ku.dk)

12.45–14.00 LUNCH (Venue: SRII)

14.00–15.15 Session 3

When the Folketing Produces Islam

Brian Arly Jacobsen, Copenhagen University (brianj@hum.ku.dk)

Non-Muslim Researchers Use Research Objects to Co-produce Muslim Sexuality
Tessie Bundgaard Jørgensen, Copenhagen University (tbj@hum.ku.dk)

15.30–16.45 Session 4

Non-Muslim Islam in the Intersection of Law and Politics
Lene Kühle, Aarhus University (lk@cas.au.dk)

Non-Muslim Sharia Courts: When European Judges Interpret Islam
Mikele Schultz-Knudsen, Copenhagen University (mikele.schultz-knudsen@jur.ku.dk)

19.00 Dinner (Venue: Galaktion)

Day 3

09.00–10.15 Session 5

Islam in the city: From Human Exhibitions to Ghettos
Garbi Schmidt, Roskilde University (garbi@ruc.dk)

French Islam. If not Muslim Islam, Then What?
Niels Valdemar Vinding, Copenhagen University (vinding@hum.ku.dk)

10.30–11.45 Session 6

Relatively non-Muslim
Cecilie Endresen, Oslo University (cecilie.endresen@ikos.uio.no)

When did Islam Become Muslim? A Few Remarks on an Epistemological Enigma
Olof Heilo, Lund University & SRII (olof.heilo@sri.org.tr)

11.45–12.15 Concluding Remarks
Leif Stenberg, Aga Khan University (leif.stenberg@aku.edu)

12.15 LUNCH (Venue: Galata Kictchen)

Getting there and away

There are two airports in Istanbul. Istanbul Airport is the largest, located on the European side. The other, Sabiha Gökçen International Airport, is on the Asian side.

Arriving from Istanbul Airport

Airport Shuttle Bus: A convenient and cheap way to go downtown is to take the airport bus to Taksim, a ride that can take up to an hour depending on the traffic. The bus currently costs 25 TL, baggage included (stowed separately upon embarking the bus). **Payment is made by card, not cash.**

Taxi: Outside the arrival hall you will find yellow taxi cars lined up – follow the signs and don't accept taxi offers on your way out. Many taxi drivers don't speak English, but understand a little. The street where the institute is located – Istiklal Caddesi, the long shopping street that stretches between Tünel and Taksim Square – is normally not accessible by car by day but there are different options where to ask the driver to stop:

• Şişhane (pronounced Shish-hane), the metro station
• Tünel meydanı, the end station of the subterranean funicular from Karaköy
• Richmond Hotel, which can be reached by means of Asmalımescit sokak / Kumbaracı sokak

Currently (April 2022) the fare for a ride from the airport to any of the addresses above amounts to about 300 liras and takes about half an hour. **Payment is made by cash, not card.** All taxis are equipped with meters which should start counting from about 10 TL. If you suspect the driver of overcharging you, take the number of the cab which is written with big letters on the side of the vehicle. You can also ask for a receipt (fiş), which they are obliged to give you. The drivers normally don't expect a tip, but they do appreciate a few extra liras. Please note that the prices might be higher when you arrive because of the inflation.

Arriving from Sabiha Gökçen International Airport

Since Sabiha Gökçen is located further away from the centre than Istanbul Airport, taking a taxi is much more expensive. The price can also differ a lot depending on the traffic. The ride to any of the destinations listed above may easily take more than an hour, and the fare be 400 TL and upwards. So unless money is no object, the airport shuttle bus is to prefer. The end station to look for is Taksim.

Publication

All participants are expected to contribute with a book chapter of 5,000 to 8,000 words (excluding references) to an edited book (in the SRII Transactions book series). The deadline for contributions is 1 September. Expected publication spring 2023. We kindly ask you to follow the Chicago Manual of Style. For further information, please consult:

https://www.americananthro.org/StayInformed/Content.aspx?ItemNumber=2044

Please also include:
- A cover page with your name, affiliation, address, and title of book chapter.
- An abstract of 150-200 words and up to eight keywords.
- An anonymized version of your article that can be submitted for peer-review

Submissions should be made to anders.ackfeldt@sri.org.tr and cxz923@hum.ku.dk

List of abstracts

When the Folketing produces Islam
Brian Arly Jacobsen, Copenhagen University (brianj@hum.ku.dk)

The political theorists Laclau and Mouffe write that any system for achieving identity presupposes something "different", something for the system "outside". One of the premises of this way of thinking is that a structure is always imperfect, impossible to close completely, which is why there is always an indeterminacy in the relationship. If any identity is determined by its difference, there is always something outside the identity that undermines it and makes its full constitution impossible. When the founder of the Danish People's Party, Pia Kjærsgård, talks about "Danishness" and "Danish culture", and about how Muslims threaten this, she constructs on the one hand a notion of what Islam is and what it means to be a Muslim - Muslims as the otherness of Danishness. In this way, Muslims become what makes Danish identity possible and impossible at the same time. Possible because Muslims as a difference relationship is what gives identity to the concepts "Danishness" and "Danish culture" and makes it impossible because it is what prevents "Danishness" from becoming complete. The theoretical insight is that demarcations are a logical consequence of the construction of community-based identities. The formation of a subject - a us - will only be possible in relation to an object - a them. A precondition for the construction of an us is thus always the construction of the other, and when Islam becomes the opposite, it necessarily entails a certain construction of Islam - in this case in the Parliament. The

paper will be based on an analysis of statements about Islam in the Danish parliament from the 1980s until today, in order to show the Danish political elite's construction of and ideas about what Islam is.

Those that Came to Stone Me
Douglas Mattsson, Södertörn University (douglas.mattsson@sh.se)

During the last decade a noteworthy development has occurred within the cultural production of the Turkish black metal scene. Although the scene can be traced back to the early 1990's in Turkey, it is primarily during the last decade that a locally connected blasphemic production took shape. Whereas the scene previously avoided references to Islam in their artistic endeavour, the utilization of words, images, and sounds, connected to the Islamic tradition have become increasingly common. Although blasphemy, anti-religion, and satanism, is part and parcel of the black metal culture meta narrative, the question remains of why these types of expressions occurs now, what types of references are they, and how are they utilized?

Based on years of fieldwork and in-depth interviews with more than 40 members of the Turkish black metal scene this chapter will examine which references to Islam that are utilized by the Turkish black metal scene, how these are used, and what meanings are ascribed to them by the black metal scene in Turkey. Furthermore, it aims to show how, through the creative use of Islamic symbols, narratives, and history, a counter version of Islam is created. It will show how Islamic symbols can be used, twisted, and turned against the same religion it supposedly should advocate. In short, how do the Turkish black metal scene use symbols from Islam in order to critique it?

French Islam. If not Muslim Islam, Then What?
Niels Valdemar Vinding, Copenhagen University (vinding@hum.ku.dk)

Islam in France and French State has a very particular, challenging and controversial, relationship that is currently changing significantly. There is a significant presence of Muslims in France and France maintains the republican value of laïcité, yet, changing French governments have a history of engaging with, legislating on and limiting Muslim religious affairs. This is evident from debates and litigation on the headscarves, the establishment of the CFCM in 2003 and in the growing securitization of Islam in France. Recently, after the murder of Samuel Paty in 2020, the French government has seen reason to push this in a hitherto unseen direction. In March 2021, the French Senate debated a controversial new bill that claims to tackle rising "extremism" that critics claim the Macron government has used to "weaponized secularism to target Muslim communities in France."

This paper examines these recent most political and legislative changes in France, to see and how if 'Secular Islam' or 'French Islam' is being perceived, 'imagined', 'fantasized', 'mythicized', represented and even reproduced as something other than the Islam of French Muslims. In taking the lead to define and label islam in their political and legislative narratives, the French Government is producing not one, but two different Islams; one that is "anti-Republican" extremist-separatist and one that is the opposite, that is, secular, reformed, well-integrated and state co-opted. Each in their way are these are political designer products, each serving their distinct purpose, but both with a disappearing correspondence with an empirical reality confirmed by scholars in the field nor with anything Muslims recognize.

Jan Hjärpe: the Dominant Voice on Islam in Sweden 1980–2000

Jonas Otterbeck, Aga Khan University (jonas.otterbeck@aku.edu)

From the late 1970s until the first years of the 21st century, Swedish media was dominated by one single voice about Islam, namely the academic Jan Hjärpe. Hjärpe gained this unique position by being the first academic in Sweden with deep knowledge about Islam and the Middle East who turned his attention to modern times. He was trained as a historian of religion specialized in Islam and became professor in Islamology in the mid 1980s. Parallel to his career, the rather small but growing Swedish Muslim population produced few public voices with any reach. Towards the end of his career, the situation had changed, more academics with a firm grip of Islam had surfaced and a number of Muslims had grown into public intellectuals even though no one attained the position equal to Jan Hjärpe's. In fact, the structure of public debate and media has changed fundamentally since; it is not likely that anyone will gain a similar position again. This article will attempt to answer the following questions: What kind of Islam did Jan Hjärpe produce in his rich production that was aiming for a broader audience? What was the theoretical underpinning of his work, and did that change over time? Further, in what ways can we assume that the marginal position of Muslims in Sweden affected Jan Hjärpe's possibilities to express himself? If possible, I will also try to find Muslim reactions to Jan Hjärpe's discourse, I think this will be difficult however and may be something I will have to abandon as an idea. If I do find material, I propose that a mix of recognition and alienation was a common reaction. The overall aim is to understand how an academically thought through delivery not only describes and analyses but also produces cognitive maps of the phenomenon under description that are different from, let us say, an Iranian state discourse on Shiite Islam, while still using the same narratives, symbols and signs.

Non-Muslim Islam in the Intersection of Law and Politics

Lene Kühle, Aarhus Universitet (lk@cas.au.dk)

The production of non-Muslim Islam is claimed to take place in diverse places including politics, law, media, music as well as by scholars. This paper will investigate the interaction of different producers and productions of non-Muslim Islam. It concerns a case, where an employee was dismissed due to his reluctance to take a written exam in halal procedures at the company Alfa Laval, who produces pumps and has large exports to the Muslim world. The story was picked up by different politicians with migration critical and anti-Muslim agendas, by local and national media and union representatives. The case headed towards a court resolution but was eventually resolved out of court. The interest of the paper is to study how different version of non-Muslim Islam are formed by different (for instance political, legal, journalistic) logics, how the different versions interact, and how they may influence eachother in specific settings. Understandings of this will also be crucial for understanding how non-Muslim Islam may impact Muslim Islam.

Non-Muslim Sharia Courts: When European Judges Interpret Islam

Mikele Schultz-Knudsen, Copenhagen University (mikele.schultz-knudsen@jur.ku.dk)

In Refah Partisi v. Turkey, the European Court of Human Rights stated: "the Court considers that sharia, which faithfully reflects the dogmas and divine rules laid down by religion, is stable and invariable" and went on to declare that principles of public freedom and Convention values on women had no place in sharia. Based on these definitions of sharia and its content, the court approved Turkey's dissolution of a political party that supported sharia. In light of the concept of Non-Muslim Islam, and building on the fact that the court took it upon itself to define what sharia is and to make legal decisions based on that definition, the court could be said to turn itself into a form of Non-Muslim sharia court, tasked with interpreting and defining the content of sharia. This decision is one of the clearest examples of European judges interpreting Islam and making statements on its content, and in other decisions, the same court has chosen a different approach, such as in Sufi and Elmi v. The United Kingdom, where the court described Al-Shabaab as applying "a particularly draconian version of Sharia law which goes well beyond the traditional interpretation of Islam in Somalia". How European judges choose to understand and define Islam can have direct legal consequences for both Muslims and Non-Muslims in Europe. Based primarily on case law from the European Court of Human Rights, this chapter explores how European judges interpret and define Islam, and which legal consequences these definitions have.

Being Muslim in World Football: Defining Spaces of Muslimness

Leif Stenberg, Aga Khan University (leif.stenberg@aku.edu)

The beautiful game of football has undergone considerable change in recent decades. With millions worldwide watching and playing the sport on a daily basis, it has become one of the largest, most profitable industries in the world. But beyond the world of televised professional football, a world imbued with financial interests and mediated by corporate media organisations, there is a web of complexity to be delineated. Each player and their particular identity construction becomes significant in this framework, whilst several less obvious social, cultural, religious, and political implications emerge from the mire. This paper establishes the position that football and religion must be analysed in a more nuanced manner than conventional academic understandings of the sport, namely that football merely is a religion. To address the intersections between football and religion, this paper discusses the formation of Muslimness amongst footballers in non-Muslim majority contexts. The key question concerns how identity is formed in a dialogue between the individual's footballing context and their private religious affiliations, practices, and desires. Recently footballers, both male and female, have started to explicitly express their individual religiosity. Migratory flows, and the transfer of footballers from Africa and Asia to Europe in particular has contributed to an increased visibility of religion, from individual players to national and international frameworks. How Muslim footballers in elite European leagues envisage Islam is significant, but equally important is how the non-Muslim majority context creates boundaries and influences their practice of Islam. The response from fans, clubs, and the public when players articulate a strong Islamic identity also impacts on how the religion is practiced. The focus in this contribution is on the non-Muslim majority context and how it affects footballers' and their expressions of Islam. The aim here is to account for complexity; demonstrating how football functions as a window for examining broader forces in society. This contribution is founded on interviews with footballers and people in the business, but also media and archival material.

Non-Muslim Researchers use Research Objects to co-Produce Muslim Sexuality

Tessie Bundgaard Jørgensen, Copenhagen University (tbj@hum.ku.dk)

This paper introduces how researchers co-produce notions on sexuality among Muslims in Europe through research objects. Contemporary researchers study Muslims in Europe as if they are an isolated youth group of Western societies, uninfluenced by the contextual norms. Former research has introduced the concept halal dating, which is presented as attempts to be a part of the contextual youth culture. I find that Muslims do not reproduce the same dating culture as the majority in order to 'fit in' as argued

but that Muslims minorities equally participate in the productions of youth culture. Other scholars introduce the terms halal relationship and argues that 'euro-centric terminologies such as dating, boyfriend, girlfriend' have been contextually intertwined with the practices of Muslims. Instead of linking the influence of context to the new Muslim practices in Europe, she argues that British Muslims 'balance between Islam and culture' which produces a narrative that Islam is an independent agent isolated from contextual cultural productions. A narrative that can be dismissed through demonstrations of contextual productions of religious narratives. No study has yet to demonstrate that the sexuality of Muslim youths is more influenced by a or any Islam than any youth is influenced by productions of Christian sexuality. This study demonstrates how non-Muslim researchers co-produce Muslim sexuality, and I opt for a research approach that examines the sexuality of Muslims within the context and not as uniquely isolated from the contextual scene.

Islam in the city: From Human Exhibitions to Ghettos

Garbi Schmidt, Roskilde University (garbi@ruc.dk)

While research has focused extensively on how Muslim institutions and presence are currently affecting European cities, there is less focus on how non-Muslim interpretations of Islam also contribute to the shaping of Muslim urban spaces across Europe. In this paper I discuss two empirical examples from Denmark to elucidate how such shaping and negotiations have appear over the last 150 years. One example will be human exhibitions in Tivoli gardens in the decades around 1900, the other example will be debates about "the Muslim ghetto" from 1980s onwards.

Relatively non-Muslim

Cecilie Endresen, Oslo University (cecilie.endresen@ikos.uio.no)

What is a non-Muslim, or ex-Muslim, when, and to whom? And what does Islam mean to people who are neither Muslim nor non-Muslim? Based on dozens of interviews with Albanian immigrants in Greece, this paper problematizes the distinction between "Muslim" and "non-Muslim". The paper will discuss the religious complexity and different emic categories in the material, and in a theoretical perspective.

Abstract: The Influence of Non-Muslim Islam on the Muslim production of Islam

Pernille Friis Jensen, Copenhagen University (p.f.jensen@hum.ku.dk)

If non-Muslims produce discourses using Islamic semiotic resources without themselves believing in the dogma of the discourses they produce, how then, do such productions

in turn influence Muslims and their productions of Islam? That is the question directing this paper.

To start answering the question, I draw on my previous fieldwork in Danish mosques and qualitative interviews with primarily mosque attending women. By doing so the paper brings examples on how the knowledge production within Islamic institutions are influenced by external productions of (non-Muslim) Islam by the way such productions are understood, related, and reacted to. Particularly, the paper unfolds Muslim women's reception of *non-Muslim productions of Islam* and how mosques through religious classes, *darses* and other activities convey specific languages for these women to use as advocacy against this production. Nevertheless, since the existing data was not conducted to answer the specific question limits to the examination exist and the paper will finally discuss suitable methods for studying the influence of Non-Muslim Islam on the Muslim production of Islam.

The Case for Studying non-Muslim Islam

Anders Ackfeldt, Lund University & SRII (anders.ackfeldt@ctr.lu.se)
Jesper Petersen, Copenhagen University (cxz923@hum.ku.dk)

In this presentation we define a new concept that has not previously been theorized: *non-Muslim Islam*. We argue that theories and methodologies within Islamic studies produce an arbitrary hierarchy between Muslim and non-Muslim productions of Islam, prioritizing the first as more authentic. The presentation highlights that Islam may be produced for other purposes than belief in a deity; Islam may for example be important in producing non-Muslim identity, politics, aesthetics, narratives, etc. We argue the case for studying non-Muslim Islam in and off itself, because: 1) Non-Muslim Islam has a significant impact on Muslim Islams, and thus, we won't understand Muslim Islam without a clear understanding of non-Muslim Islam; 2) It is a way of insisting on an etic research epistemology; 3) Non-Muslim Islams are interesting in and of themselves. The presentation ends with a discussion of ethical and strategic benefits of distinguishing between Muslim and non-Muslim Islam.

When did Islam Become Muslim? A Few Remarks on an Epistemological Enigma

Olof Heilo, Lund University & SRII (olof.heilo@sri.org.tr)

The nature and duration of the formative period of Islam is a matter of scholarly debate. Whether the new religious movement is assumed to have been clearly delineated by the time of the death of the prophet Muhammad, or its boundaries with other communities would have remained fluid for several centuries, "Muslim" self-perception emerged in

the overwhelming presence of "non-Muslims", whether among the tribes of the Arabian Peninsula or in Christian, Jewish and Zoroastrian areas that were conquered from Byzantines and Persians. To what extent is it reasonable to assume that "Muslimness" was shaped by "non-Muslimness", and that Islam passed through a formative stage when it can be understood as a form of "non-Muslim Islam"?