

The establishment of Muslim knowledge production at European universities lies at the centre of two conflicting views: religious and academic freedom on the one hand, and political interest in religion as a faith and as a classification system on the other hand. Political and (civic) societal actors and institutions formulate demands on Islamic-theological studies that shape them into a multifunctional tool for religious-, integration- and education policies. Subsequently, these studies are criticized as a theologization of social problems reducing the rich knowledge of Islam to contextually relevant aspects.

The question of the relationship between theology and politics is not unknown in the history and present time of Islam: Islamic-theological knowledge has been organized and constructed according to political contexts since the formative period of Islam. Hence, it has constantly been subject to religious, cultural and ideological expectations. From the position and interpretation of the Qur'an and Sunna, the distinction between Muslim/non-Muslim, orthodox/heterodox or the readjustment of Islamic-theological knowledge after a change of power to the establishment of modern nation states, there are numerous examples of the conjunction of religious and political discourse in the Islamic world.

Therefore, research is currently being carried out on the interaction between theology and politics in Islam from different disciplinary perspectives, outside the scope of the establishment of Islamic-theological studies in Germany and Europe. The definition of the correct Islam in various Muslim ruling systems or the political contexts of Muslim education in South-East Europe, South Asia and the Arab world are also the focus of current research projects. A common thematic of these studies is to determine in what sense the religion of Islam exists by itself and to what extent it has, together with its belief and knowledge systems, been affected by the prevailing political and social contexts, and to what extent it has influenced these.

The conference aims to reflect on the development of Islamic knowledge and its relationship with the discursive and political order. In doing so, both historical and contemporary issues are raised: What positions exist in the tradition and present time on the relationship between Islamic theology and political order? What experiences can the Islamic tradition offer to deal with political order systems? How did and how do Qur'anic exegesis, Islamic law and Kalam for example deal with ruling systems?

Registration:

Please register by email at: szig@unifr.ch
until 14.02.2017 - no fees

Location:

Université de Fribourg
Bd de Pérolles 90
CH-1700 Fribourg

Access:

From Fribourg train station, bus no 1 (direction Marly-Gérine), no 3 (directions Pérolles) or no 7 (direction Cliniques). Exit at Pérolles Charmettes

On foot: 15 min. from the train station

Hotels:

Hotel NH Fribourg (near the train station)
Grand Places, 14 1700 Fribourg , +41 435 08 16 08
<http://www.nh-hotels.com/hotel/nh-fribourg>

For more information on accommodation options:
<http://www.fribourgtourisme.ch/>

Scientific direction:

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Prof. Dr. Serdar Kurnaz, University of Hamburg
Jan Felix Engelhardt, M.A., University of Frankfurt

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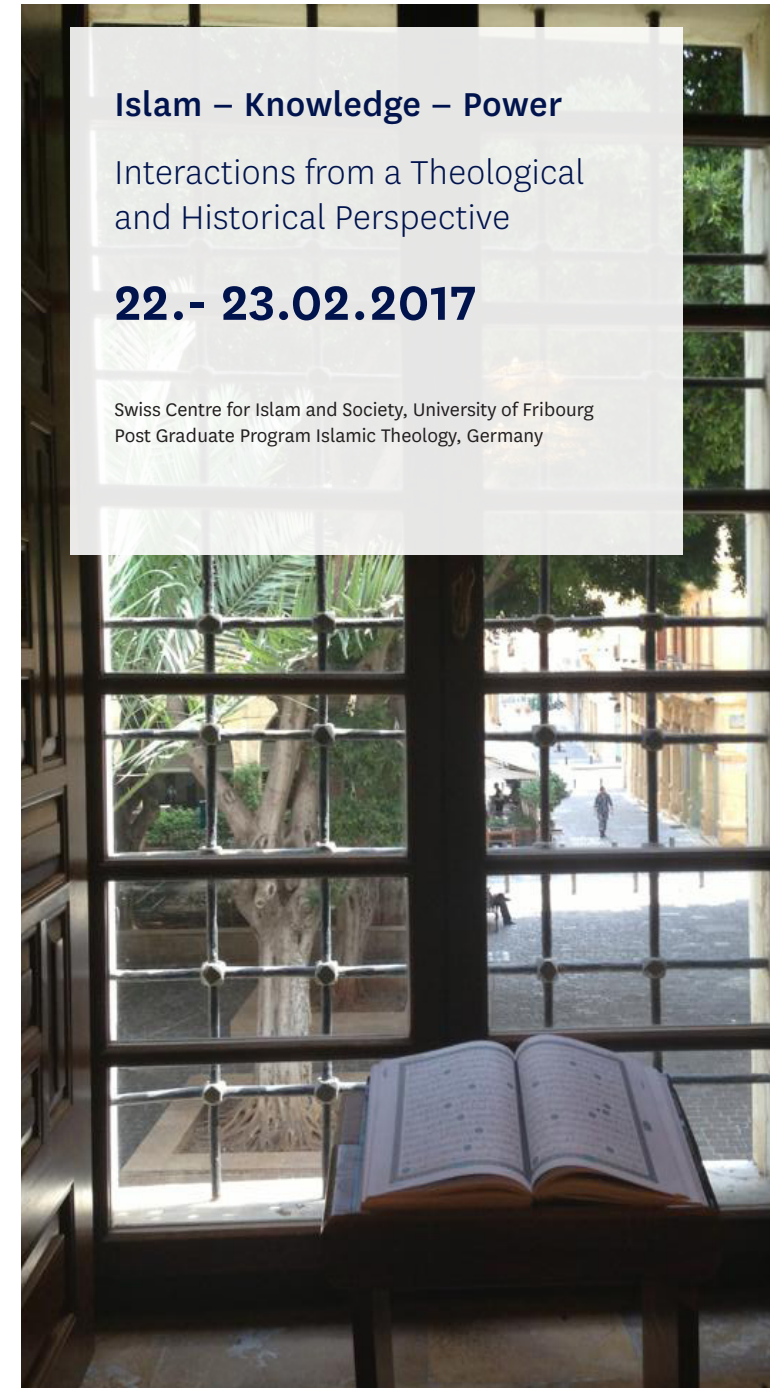
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Islam – Knowledge – Power

Interactions from a Theological
and Historical Perspective

22.- 23.02.2017

Swiss Centre for Islam and Society, University of Fribourg
Post Graduate Program Islamic Theology, Germany



22.02.17-Room A140

17.00-19.00h

Panel 1: Musulmans d'Europe, société plurielle et pouvoir politique (in French language)

Keynote lecture:

Tareq Oubrou, Imam, Bordeaux

Followed by a panel discussion with:

Sarah Boulahchiche, Conseillère communale, Montreux

Prof. Dr. Nicolas Hayoz, University of Fribourg

PD Dr. Hansjörg Schmid, University of Fribourg

Chair: Sandrine Hochstrasser, La Liberté, Fribourg

23.02.17-Room A120

8.45-10.15h

Panel 2: One Interpretation or Many? Knowledge in the Context of Power Strategies

Prof. Dr. Reinhard Schulze, University of Bern
Islam, Islamic Knowledge and the post-Durkheimian Social Order

Prof. Dr. Eric Geoffroy, University of Strasbourg
The Dialectics between Unity (Tawḥīd) and Pluralism in Islam: how Muslim Societies Moved from Universality to Uniformity

Chair: Dr. Sarah Wagner, University of Münster

10.45-12.00h

Panel 3: Exclusion and Demarcation as an Instrument of Power

Prof. Dr. Abdelkarim Soroush, Santa Clara CA, USA
Response: Hureyre Kam M.A., University of Fribourg

Chair: Jan-Felix Engelhardt M.A., University of Frankfurt

12.00-13.00h

Lunch (Buffet)

23.02.17-Room E230

13.00-14.30h

Panel 4: Koranic Exegesis as Legitimation of Political Rule?

Dr. Mohammad Gharaibeh, University of Bonn
Qur'ānic Discourses and Political Authority in Modern Saudi Arabia

Nimet Şeker M.A., University of Frankfurt
Nasr Hamid Abu Zayd's Qur'anic Hermeneutics as Criticism of Authoritarian Discourse

Chair: Prof. Dr. Serdar Kurnaz, University of Hamburg

15.00-16.30h

Panel 5: Islam in Current Ideological Discourses

Dr. Meltem Kulaçatan, University of Zurich/University of Frankfurt
From one Essence and yet not the Same – Gender Specific Motivations in the Context of Radicalization and "Islamizität"

Prof. Dr. Roel Meijer, Radboud University Nijmegen
Politics and Citizenship in Modern Islamist Movements

Chair: Arlinda Amity M.A., University of Fribourg

16.30-17.15h

Conclusion: Islam – Knowledge – Power. Insights and open Issues

Esma Isis-Arnautovic M.A., University of Fribourg
Ufuk Topkara M.A., University of Paderborn

Chair: PD Dr. Hansjörg Schmid, University of Fribourg