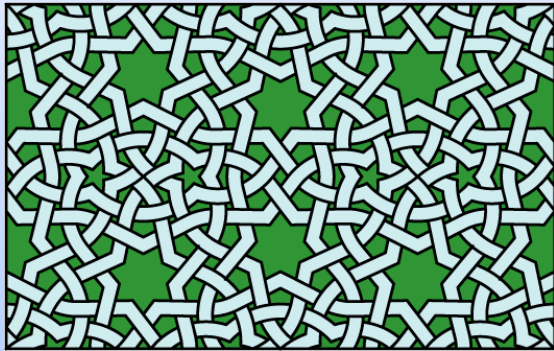


Islam in the West



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Islam and the West

LOCATING 'ISLAM' AND 'THE WEST'

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2

Where is 'the West'?

Where is the 'Middle East'?

Reductive shorthand:
geographical? Military?
Political? Economic? An
exclusive club?

Convenient terms:
geographic, military, political,
economic?

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Are we talking about: Political leaders?
Religious leaders? Lifestyle? Religion?
All the peoples in the so-called 'Islamic
World'?

Reductive terms are applied on both
'sides'. They form part of the
prejudices people feel towards one
another (on all sides): for reasons
perhaps based on 'religious' or 'racial'
grounds - but equally likely to be
caused by factors based on 'ignorance',
or so-called 'scientific' or 'political'
reasoning.

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Talking in generalisations is an easy mistake to make: more specific approaches to Islam and Islamic issues can help to clarify matters.

They provide the peoples with an identity: reduce the chances of them being seen as 'faceless' statistics.

Part of the approach of parties on either 'side' can be to turn peoples into a single, homogeneous entity.

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It is very important to highlight the diversity of peoples, classes, religions, languages [and dialects] and thought within the so-called 'Islamic world'. Each have their own view of 'the West' - which they themselves may have turned into a single 'type' - without really being aware of what it means.

So, where do we draw the lines?
i.e. the Middle East: do we just mean the geographical dimension. Near East is equally 'acceptable'. The map is Eurocentric. Do we include Iran? North Africa?
Turkey: Europe, Near East, Asia, Middle East?

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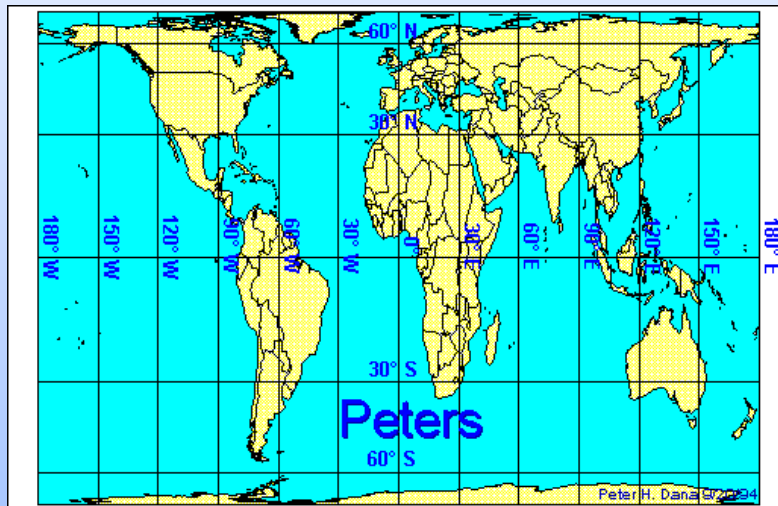
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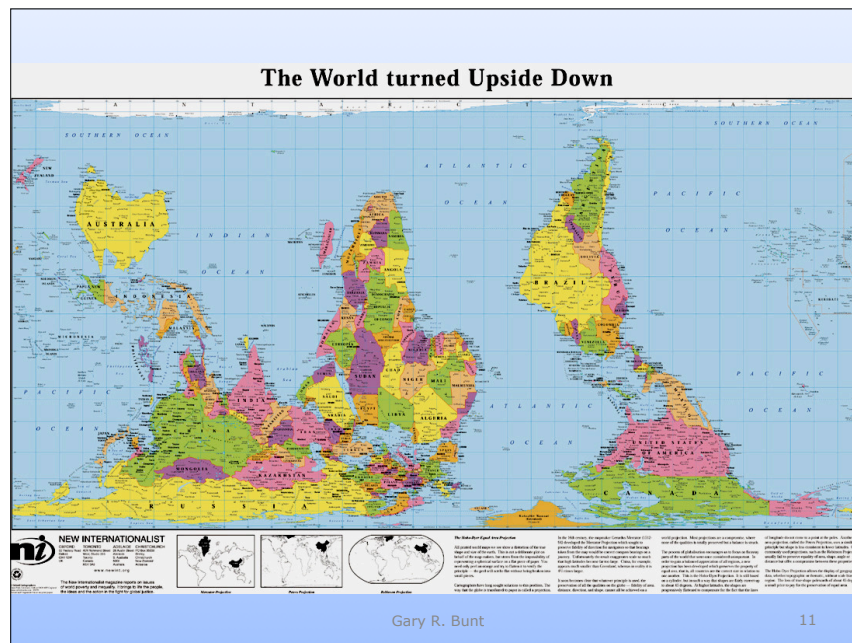
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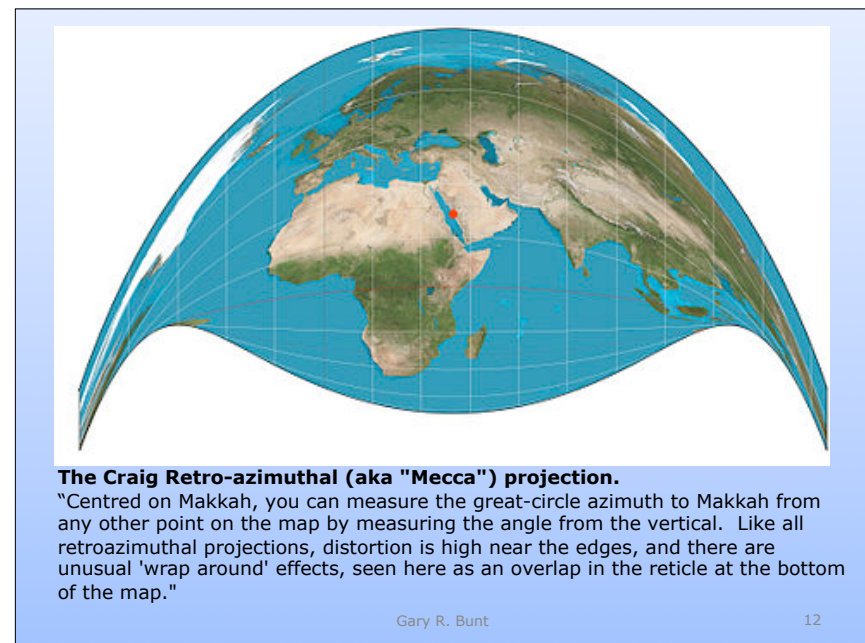
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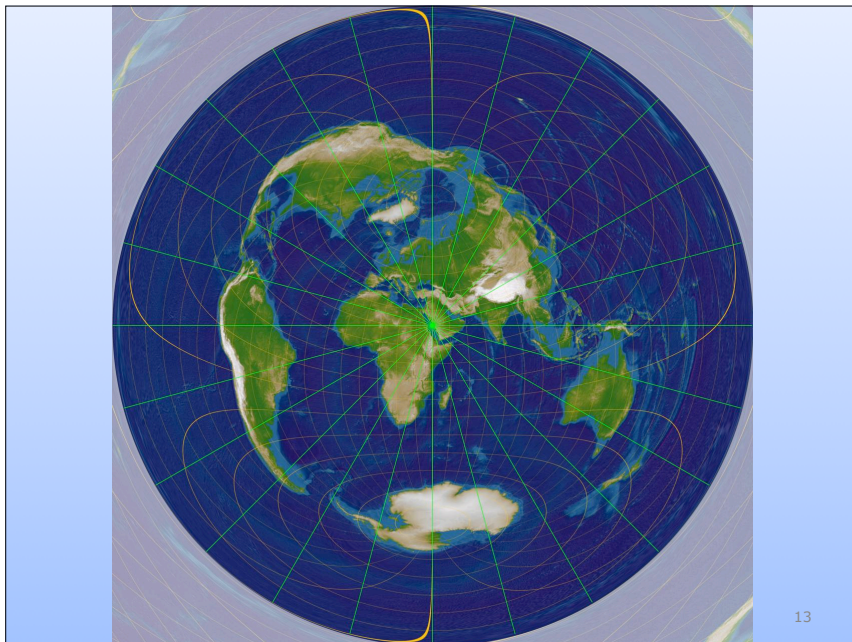
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ISLAM IN THE WEST

POPULATION DYNAMICS

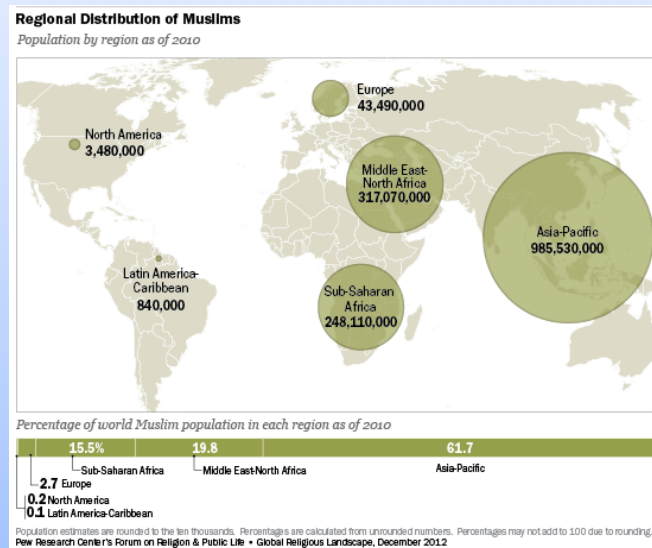
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"There are an estimated 1.6 billion Muslims around the world, making Islam the world's second-largest religious tradition after Christianity, according to the December 2012 Global Religious Landscape report from the Pew Research Center's Forum on Religion & Public Life." Pew Report

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"Although a majority of the world's Muslims live in Asia and the Pacific, only about one-in-four people (24%) in that region are Muslims. By contrast, the Middle East-North Africa region has an overwhelmingly Muslim population (93%), but they represent only about 20% of the world's Muslims. Muslims also make up about three-in-ten people in sub-Saharan Africa, 6% of those who live in Europe, 1% of North Americans, and less than 1% of the population of Latin America and the Caribbean." Pew Report

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"The 10 countries with the largest number of Muslims are home to fully two-thirds (66%) of all Muslims. The largest share lives in Indonesia (13%), followed by India (11%), Pakistan (11%), Bangladesh (8%), Nigeria (5%), Egypt (5%), Iran (5%), Turkey (5%), Algeria (2%) and Morocco (2%)." Pew Report

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World Muslim Population by Region

	ESTIMATED 2010 MUSLIM POPULATION	ESTIMATED 2010 TOTAL POPULATION	PERCENTAGE OF POPULATION THAT IS MUSLIM
Asia-Pacific	985,530,000	4,054,990,000	24.3 %
Middle East-North Africa	317,070,000	341,020,000	93.0
Sub-Saharan Africa	248,110,000	822,720,000	30.2
Europe	43,490,000	742,550,000	5.9
North America	3,480,000	344,530,000	1.0
Latin America-Caribbean	840,000	590,080,000	0.1
World Total	1,598,510,000	6,895,890,000	23.2

Population estimates are rounded to the ten thousands. Percentages are calculated from unrounded numbers. Figures may not add exactly due to rounding.
Pew Research Center's Forum on Religion & Public Life • Global Religious Landscape, December 2012

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10 Countries with the Largest Number of Muslims

	ESTIMATED 2010 MUSLIM POPULATION	PERCENTAGE OF POPULATION THAT IS MUSLIM	PERCENTAGE OF WORLD MUSLIM POPULATION
Indonesia	209,120,000	87.2 %	13.1 %
India	176,190,000	14.4	11.0
Pakistan	167,410,000	96.4	10.5
Bangladesh	133,540,000	89.8	8.4
Nigeria	77,300,000	48.8	4.8
Egypt	76,990,000	94.9	4.8
Iran	73,570,000	99.5	4.6
Turkey	71,330,000	98.0	4.5
Algeria	34,730,000	97.9	2.2
Morocco	31,940,000	99.9	2.0
Subtotal for the 10 Countries	1,052,120,000	47.0	65.8
Subtotal for Rest of World	546,400,000	11.7	34.2
World Total	1,598,510,000	23.2	100.0

Population estimates are rounded to the ten thousands. Percentages are calculated from unrounded numbers. Figures may not add exactly due to rounding.
Pew Research Center's Forum on Religion & Public Life • Global Religious Landscape, December 2012

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"Globally, Muslims are younger (median age of 23) than the overall global population (median age of 28). Among the five regions for which data are available, Muslims are youngest in sub-Saharan Africa (median age of 17), followed by the Middle East and North Africa (23), Asia and the Pacific (24), North America (26) and Europe (32).

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"Muslims are younger than the general population in each of the major regions for which data are available: North America (Muslims 26 years; general population 37 years), Europe (32 vs. 40), Asia and the Pacific (24 v s. 29), sub-Saharan Africa (17 vs. 18) and the Middle East and North Africa (23 vs. 24)."

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Reducing the Islamic world into a single entity is inappropriate.

Similar issues emerge when discussing the views of Muslim 'minorities' within Europe: there are considerable differences in the origins and religious beliefs between European countries in core communities:

i.e. Germany - Turkish ancestral origin predominate.

France - Maghreb ancestral origin predominate.

U.K. - Indian sub-continent ancestral origin predominate.

Dynamics are changing due to refugee situation

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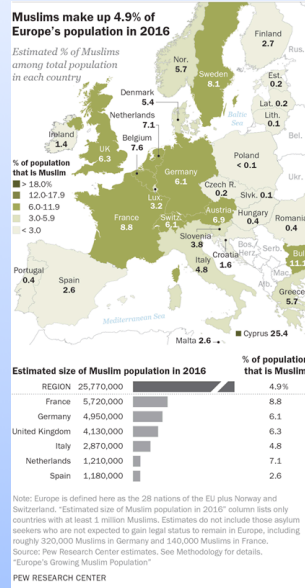
Also considerable diversity within communities, often based on class, culture, regional origins, political factors, language differences, religious interpretations, urban or rural origins, political factors. For example: 4.13 m. > Muslims in the U.K. (2016)

Division examples:

Indian, Pakistan, Bangladeshi (rural, urban/ linguistic/ religious/political, etc.); Yemeni (between old borders); Sunni-Shi'a-Sufi; place of birth (3rd/4th generation+, no homeland links); converts.

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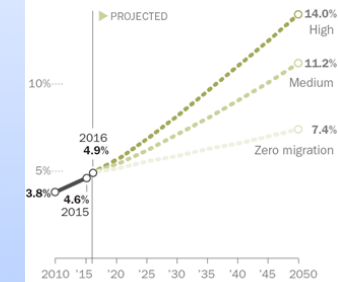
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Amount of growth in Europe's Muslim population depends on future migration

Muslim share of Europe's population under different migration scenarios



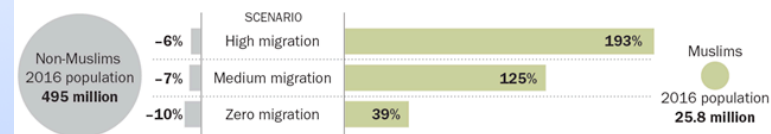
Note: In zero migration scenario, no migration of any kind takes place to or from Europe. In medium migration scenario, regular migration continues and refugee flows cease. In high migration scenario, 2014 to mid-2016 refugee inflow patterns continue in addition to regular migration. Europe defined here as the 28 countries of the European Union plus Norway and Switzerland. Estimates do not include those asylum seekers who are not expected to gain legal status to remain in Europe. Source: Pew Research Center estimates and projections. See Methodology for details. "Europe's Growing Muslim Population"

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In three migration scenarios, population decline for Europe's non-Muslims, population growth for Muslims

Projected percentage change in Europe's Muslim and non-Muslim population size, 2016-2050



Count estimates and projections

	IN MILLIONS	2010	2016	2050 zero migration	2050 medium migration	2050 high migration
Muslims	19.5M	25.8M	35.8M	57.9M	75.6M	
Non-Muslims	495.3M	495.1M	445.9M	459.1M	463.0M	
Total	514.8M	520.8M	481.7M	516.9M	538.6M	

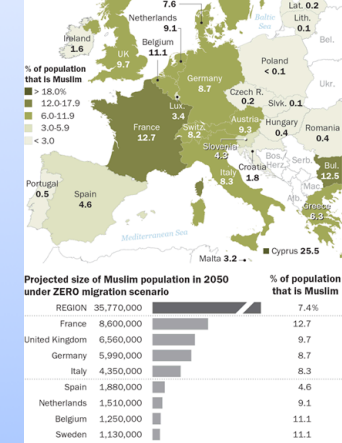
Note: In high migration scenario, 2014 to mid-2016 refugee inflow patterns continue in addition to regular migration. In medium migration scenario, regular migration continues and refugee flows cease. In zero migration scenario, no migration of any kind takes place to or from Europe. Europe defined here as the 28 member nations of the European Union in 2016 plus Norway and Switzerland. Estimates do not include those asylum seekers who are not expected to gain legal status to remain in Europe. Source: Pew Research Center estimates and projections. See Methodology for details. "Europe's Growing Muslim Population"

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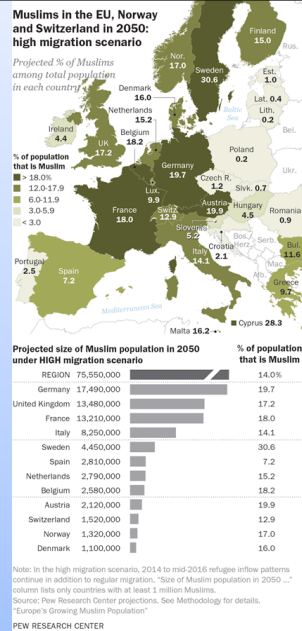
Muslims in the EU, Norway and Switzerland in 2050: zero migration scenario

Projected % of Muslims among total population in each country



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UK received largest number of total immigrants to Europe, 2010-2016

Top 10 destinations of migrants overall

	Estimated count	% Muslim
United Kingdom	1,600,000	43%
Germany	1,350,000	63
France	790,000	67
Italy	720,000	56
Sweden	450,000	67
Netherlands	310,000	57
Switzerland	280,000	33
Austria	240,000	46
Belgium	230,000	57
Spain	210,000	39

Top 10 destinations of refugees

	Estimated count	% Muslim
Germany	670,000	86%
Sweden	200,000	77
Italy	130,000	72
Austria	110,000	72
France	80,000	60
Switzerland	70,000	75
Netherlands	70,000	54
United Kingdom	60,000	72
Belgium	50,000	81
Norway	40,000	73

Top 10 destinations of regular migrants

	Estimated count	% Muslim
United Kingdom	1,540,000	42%
France	710,000	68
Germany	680,000	40
Italy	590,000	53
Sweden	250,000	58
Netherlands	240,000	51
Switzerland	210,000	26
Spain	200,000	37
Belgium	170,000	50
Norway	150,000	40

Note: Estimates do not include those asylum seekers who are not expected to be granted legal status to remain in Europe.
Source: Pew Research Center estimates. See Methodology for details.
"Europe's Growing Muslim Population"
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Population

Discussed in greater detail in later lecture.

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ISLAM IN THE WEST

DEFINITIONS

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By Middle East, do we mean Arab?
Do we mean Muslim? What about
other religious groups: Eastern
Christian Arabs/non-Arabs. Jews.
Zoroastrian. A blurring of ethnic and
religious identities.

33

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What is meant by Muslim? Islam? Islamic/Qur'anic?

5 pillars?

Schools of Law?

TERMS:

Secular, religious, fundamentalist,
traditional, modernist, mystical,
legalistic, militarist, political, etc.

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Some Muslims are not viewed as such by
others [sects: i.e. Ahmadi; Sunni-Shi'a; inter/
intra-Sunni/Shi'a etc.]

Discussion should incorporate views of
Muslims outside of the Middle East: Pakistan,
Indonesia, Malaysia, Central Asian Republics;
Azerbaijan; Afghanistan; China; India.

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Looking at 'Islam' and 'the West', it is possible that
distortions can be approached using this
methodology from either side. It is possible to study
the prejudices on either side, and examine their
'pedigree', motivation, and application.

Through circulation of an improved understanding of
Islam in the West, some of these problems might be
alleviated. It might be understandable that elements
within the 'Islamic world' perceive (aspects of) 'the
West' (in general terms) in a bad light - when, for
example, a less-than-favourable image is presented
in the media.

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How to approach 'the Other'?

- Reduce to lowest common denominator.
- Apply religious justification
- Warfare, colonialism, economic power
- Sadism of 'the Other'
- The Other as Abstract.
- The Other as 'barbarian', 'subhuman', 'beast', 'non-human'.
- War against 'dark forces'
- The need for a 'scapegoat'
- Motivation through propaganda.

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These views are encouraged (on both sides) by electronic media, hearsay, earlier traditions, political factors, etc.

It is also possible to approach these issues from a psychological angle.

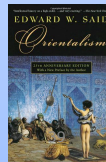
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Discussion of the contacts between Islam and the West has some basis in the studies of Edward W. Said, and his book Orientalism. This is a study of 'western' perceptions of the East, centred around academic interpretations from the eighteenth century onwards.

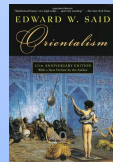
As a paradigmatic model, particularly in the areas of scholarship and literature, the term is useful when studying Islam. Orientalism has several definitions, not all of which can be discussed here.



39

The term does not refer specifically to Islamic 'worlds', rather to a determination of non-European peoples as a whole:

"Orientalism is a style of thought based upon an ontological and epistemological distinction made between 'the Orient' and (most of the time) 'the Occident.' Thus a very large mass of writers, among whom are poets, novelists, philosophers, political theorists, economists, and imperial administrators, have accepted the basic distinction between East and West as the starting point for elaborate theories, epics, novels, social descriptions, and political accounts concerning the Orient, its people, customs, 'mind', destiny, and so on." [Said]



40

It is reductive to view 'Europeans' and 'Muslims' historically as two groups, because of divisions within each group: based on nation, class-caste, wealth, and ability.

Across the divide, certain sub-groups may have had more in common with one another than with those on 'their' side of the division.

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After the development of Muslim communities in Western Europe during the twentieth century, use of the terms 'European' and 'Muslim' become especially problematic.

Much of 'the East' has been re-evaluated, so the approach of 'the West' - in this case towards Islam - should be examined fully. Not so much through the academic realms of particular schools of thought alone, but by charting international relationships and individual contacts.

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In determining the relations between 'the West' and Islam within the context of the Muslim world(s), it is important not to isolate the international from the domestic environments. Such separation suggests a form of orientalism, rather than an integrated approach to history. Events that took place in Western Europe had direct relevance to peoples thousands of miles away - and vice versa.

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The term 'Islamic' in this module refers to any influence - for example, cultural, social, textual, political, Divine - in which the primary sources of Islam's formation or interpretation have contributed towards an identity label. 'Islamic beliefs' are what an individual who describes him or herself as 'Muslim' undertakes in the name of Islam - whether that practice is approved by 'authorities' or not.

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When discussing about Islam, care has to be taken to consider that there are many different interpretations of the concept of 'Islam'. Several of these perspectives are discussed within Annemarie Schimmel's phenomenology of Islam, which demonstrates the variance in symbols, sacred space, sacred time, sacred action, approaches to Islamic sources, and conceptions of God. Critics of phenomenology indicate that it represents an attempt at reductive categorisation.

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Within this module, awareness of the variables is useful, if there is equal consideration of those concepts that represent to many Muslims the universal factors in Islam: for example, the *shahadah*, which can be translated as: "There is no god but God, and Muhammad is the Messenger of God", can be interpreted in different ways but is a 'universal' factor in Islam.

Similarly, the *Qur'an* is theoretically constant and immutable, although it may be interpreted in different ways, reflecting diverse influences and a multiplicity of systems and frameworks of understanding.

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There can be considerable disparity between an individual's levels of understanding, belief and practice of Islam, and comprehension on - for example - a community, state, or political level. This will directly influence the different approaches to shared issues, reflected during this module.

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There is no homogenous Muslim community in 'the West'. Muslim individuals and groups within communities in different contexts present many opinions and approaches - and bring varied personal experiences - towards what they define as 'Islam', 'Islamic', and 'Muslim'.

Differing identities may be as much defined by cultural and traditional practices, or external influences, as by approaches towards Islam.

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