

## **Narratives of Islam-Christian and Gender violence in contemporary age. A plural perspective**

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### **Deconstruction of Islamic supremacism within a historical – Christian perspective**

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The decrease of religious praxis in Europe, partially coincided with the advent of New Age as the end of Cold war – overlooks Gulf States increasing role within Arab countries internal policies as the shaping of “Global Jihad” approach at the end of United States – Soviet Union confrontation (Soviet – Afghan war 1979-1989), developing a common denominator through the weakening of religious expertise curricula as the hermeneutic religious understanding of the contemporary world. The inability of religious hermeneutics clearly emerges as well as being outweighed by political and economic needs and pressures as well as the overemphasized media motto of the “Clash of Civilizations” is certainly more profitable than that of: “Love one another. As I have loved you, so you must love one another.”

However, the main risk of contemporary religious violence in the Middle East and Europe as the inability of the same Media to properly interpret the ongoing situation stimulated a “flattening” representation of Islam and “oriental” geography as perennial in war, barbaric and without any possibility of “redemption”.

On the contrary, the historical approach is today again prominently able to link the past to the present emphasizing a real comprehension of all genuine, utopian and unreal narratives that have ascertained the connection between religious identity and violence, “razzia” and conquest, political control and indirect rule.

During the last forty years the historical comprehension of the first century of Islām has been deconstructed and analysed through a more interdisciplinary way; different sources: archaeological, numismatic, inter-religious etc., deeply reshaped a previous understanding which is bringing early Islamic history towards new insights.

Historians and experts in Islamic Studies as John Wansbrough, Patricia Crone, Uri Rubin, Robert Jeffrey, G.R. Hawting, Fred Donner, Robert Hoyland contributed, since the ‘70s, in showing a new imagery of early Islamic history, inasmuch reformulating it within a more inclusive monotheistic milieu than a clearly identified and structured new religion (Islām).

The following analysis would like to highlight the understanding and the effectiveness of Jihād in the first century of Islām debating with those scholars who in the last decades and with more impetus after 9/11 terrorists attacks, have advanced theoretical ideas about the early existence of Jihād religious impact.

The necessity to reconsider early Islamic conquests through documents of Christian- Byzantine origin as not unequivocally written in Arabic highlights the historical unsuitability that early Jihadism, as it has surfaced in contemporary, emerged from the beginning. On the contrary this debate should bring us to reconsider the contemporary perspective that Islamic violence and

conquering campaigns moulded from the beginning an Islamic caliphate with a broad religious identity.

In conclusion, the discussion will focus on the prominent support of North Arabian Arab-Christian confederation to the early pillage campaigns towards Syria and Mesopotamia as the late antiquity relationship between urban and rural areas, in trying to investigate the real connection between violence and early religious belonging.

