

Contact

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In order to attend online or in presence please
register by May 2, 2023 with
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The Islamic Empire created a culture based on a divine revelation and its salvation religion; culture and religion seem to be inextricably entangled. In other empires, coming with an imperial religion, the assimilation of regional cultures to the imperial culture, and the conversion to the new religion can be easily separated. In the case of the Roman Empire, we have Romanization and Christianization. A similar distinction can be made regarding the transcultural aspects of the culture of the Kushan empire and the conversion to Buddhism in Central Asia. Can cultural and religious aspects also be detangled in the Islamic case? If so what terms should we adopt to make the distinction?

Arabic does not lend us any useful terms. While the term for conversion, *aslama*, is undisputed, *mustaʿriba* is always used specifically. In the context of the Arabian Peninsula, it distinguishes the real, original Arabs (*al-ʿArab al-ʿāriba*) and the descendants of Ishmael who acquired what was not their ancestral language (*al-ʿArab al-mustaʿriba*). Later in the 11th century, it defines the acculturated non-Muslim in al-Andalus. This term would be utterly misplaced in early Islamic Iran. A similar word formation, *istislām*, is already used for something different: ‘submission’.

C. H. Becker (1910) understood ‘Islam’, first of all as a civilizational term, not just in the narrow sense of a religion. Despite his postulate of a unified Islamic civilization (Islamische Einheitszivilisation), he already sought to distinguish the political and military process of creating an Islamic civilization from the act and consequence of simply converting to Islam. But more than a century later, we still do not have an established terminology for these separate processes.

Marshall Hodgson (1977) coined the term ‘Islamicate’, but Hodgson’s term only works well, when people under Muslim rule who were and remained non-Muslims adopted aspects of Islamic civilization i.e. their reception of literary Arabic as their language of lay and even religious culture. Thus we still lack a term for the transcultural process of the actual acculturation and the workshop aims at pushing the debate on terminology forward by looking at the actual historical transcultural processes leading to an Islamic yet diverse civilization in various regions



ISLAMICATION – ISLAMIZATION

WITH MICHAEL COOK
(PRINCETON UNIVERSITY)

MAY 9-10, 2023

UNIVERSITÄT HAMBURG

HYBRID WORKSHOP



Mihrab, Great Mosque at Córdoba, Spain © wsifrancois)



Tues., May 9, 2023 AS-Saal (ESA 1)

- 18.00 **Stefan Heidemann (Universität Hamburg)**
Introduction
- 18.15 **Michael A. Cook (Princeton University)**
Islamization: The Terminological and Conceptual Problems
- 19.30 Dinner



Wed. May 10, 2023 AS-Saal (ESA 1)

- 10.15 Registration
- 10.30 **Stefan Heidemann (Universität Hamburg)**
Opening
- 10.45 **Harry Munt (York University) online**
Defining Conversion Geographically? The Case of non-Muslims in 'Arabia'
- 11.30 Coffee Break
- 11.45 **Peter Webb (Leiden University)**
Muslim and non-Arab, Arab and non-Muslim: Some Conundrums from the Early Caliphate



- 12.30 **John Nawas (KU Leuven)**
A Sociological Approach to Islamization via the *Mawālī*: A Brief Regional Survey of the First Four Centuries of Islam
- 13.15 Lunch Break
- 14.30 **Maribel Fierro (CSIC Madrid)**
Terminological Issues in the Study of the Arabization and Islamization of the Iberian Peninsula

- 15.15 **Cyrille Aillet (Université Lumière Lyon 2/ UMR 5648-CIHAM)**
The Invention of the Maghrib, from Imperial Integration to Political Secession. A Reflection on How to Look Behind the Curtain of Narrative Authority
- 16.00 Coffee Break
- 16.15 **Michael Ehrlich (Bar-Ilan University, Tel Aviv)**
Islamization in Syria and al-Andalus: A Comparative Approach
- 17.00 Roundtable Discussion
- 17.30 **Michael A. Cook & Stefan Heidemann**
Final Words – Future Outlook
- 17.45 End of the Conference
- 19.00 Dinner

