

ENGLISH SUMMARIES

Ida Hartmann: With Prayer as Weapon. Political Conflict and Ambiguous Religious Engagement in Turkey

This article explores how prayer is mobilized and reshaped within a context marked by political conflict and existential uncertainty. Drawing on more than a year of ethnographic fieldwork in Istanbul, the article shows how members of the once powerful Sunni Muslim Hizmet community use prayers to understand and navigate in a dramatic falling out with the Turkish government and how the escalating political conflict reconfigures their engagement with prayer in turn. In this setting, the article argues, prayer constitutes a manifold and malleable form of religious commitment, which opens up for shifting modes of understanding divine power and human agency and shifting ways of engaging with worldly life and orienting oneself towards the afterlife. This malleability enabled the people presented in this article to adapt and adjust to a political landscape undergoing rapid change. Throughout the article, prayer thus operates as an ethnographic prism for showing a mode of Islamic commitment that is neither fixed nor fragmented but internally plural and in dynamic dialogue with the surrounding society.

Keywords: prayer, Islam, Turkey, political conflict, human agency

Marianne Viftrup Hedegaard: A Prayer for the Body. When Employees Meditate

Inspired by discussions in anthropology on the religious and the secular body and the cultivation of ethical and affective sensibilities through prayer this article investigates practices of mindfulness meditation in two major Danish workplaces. Teachers and HR managers alike frame engagements with mindfulness as secular in these corporate settings introducing the Buddhist-inspired practices of contemporary mindfulness as a profane way to deal with daily pressures and work-life stress. Yet, the employees who engage with mindfulness meditation express that something more is going on than stress relief. The article suggests that mindfulness meditation is a prayer that turns inward configuring the meditators own body as both the source of suffering and healing. Rather than reaching out praying for otherworldly intervention employees who meditate reach inward and address the body through breath work and meditation, visualization and introspection so that they will be able to let go of the kinds of affective states that are causing

stress. Acquiring a mindful body this way is a balancing act between engaging with and detaching oneself from thoughts, feelings, and embodied sensations. The mindful body is ideally in touch with its vulnerabilities without becoming too affected by them. Drawing inspiration from Talal Asad's work on pain and the secular body the article shows that balancing your embodied sensibility this way is tied to moral ideas about the good person. I, therefore, argue that calming down your body through mindfulness meditation at work also involves ethical-affective disciplining to become a good employee who self-regulates and sticks out increasingly stressful conditions at work.

Keywords: mindfulness, meditation, secular sensibility, ethical-affective discipline, working life

Simon Stjernholm: Muslim Preachers in Private Du'a

In anthropological studies of Islamic prayer, the petitionary, supplicatory and relatively informal *du'a* has received considerably less attention than *salat* and *dhikr*. This article contributes to the study of Muslim piety through an analysis of how the ideals and practices of private *du'a* may constitute a different praying subject than the ideals and practices of *salat*. The article analyses two lectures by Danish Muslim preachers focused on instructing its listeners in how to carry out *du'a*. These preachers seek to articulate Islam in ways that are resonant with the needs, views and knowledge levels of their – often young – Danish Muslim audience. The lectures were first delivered in a Sunni and Shi'i mosque respectively and then circulated online. While they differ in their references to traditional authoritative sources, the two lectures also show similarities. Both emphasise the processual effect of *du'a* on the supplicant rather than its potential material outcomes, urge their audiences to perform *du'a* in solitude in order to develop a sincere intimacy with God, and encourage integrating *du'a* in one's everyday life in order to increase one's reliance on and nearness to God. This article shows that Danish Muslims are instructed in *du'a* practices that fit well within a religious culture shaped by Protestantism. It furthermore points out possible lines of inquiry for future research on Muslim piety concerning the actual practices and meanings ascribed to *du'a* by Muslims in Denmark and other comparable contexts.

Keywords: Islam, Denmark, sermon, prayer, *du'a*, sincerity

Kasper Jelsbech Knudsen: “Do They Think God is Deaf?” Sound of Prayer as Social Critique in Southern Ghana

This article addresses prayer as an essential but also contested practice within a church community of charismatic Christians in Accra, Ghana. In particular,

the ethnographic material presented and discussed here centers around a fundamental tension inherent to charismatic prayer. On the one hand, among various charismatic Ghanaians prayer is thought of as a centripetal practice aimed at shaping moral and disciplined Christian subjects who can, in a centrifugal way, shape urban society to become disciplined, ordered and eventually more prosperous. As such, prayer is often practiced very loudly to reach and affect as many people as possible outside the church. On the other hand, the very loud sound of charismatic prayer as it emanates from many different churches in Accra has itself become a problem. The overwhelming noise is experienced as a competition for both physical and spiritual space and as such the emphasis on sound in prayer is, by some charismatics, thought to be the cause of a general lack of moral and spiritual discipline which leads to wider socioeconomic problems in urban Ghana. Unlike previous studies of Pentecostal and charismatic Christianity the main argument in this article is that prayer is thought of as an essential practice among these Ghanaians not because it unambiguously creates a distinction between people's pre-conversion life and their present born again identity, or even between different Christian communities. Rather, the power of prayer is that it allows people to continuously position their born again, charismatic life and identity in relation wider social changes that affect their lives and faith.

Keywords: prayer, sound, Ghana, charismatic Christianity, centripetal, centrifugal

Jan Jensen: Ready for a Miracle. Charismatic Prayer on the Faroe Islands

In this article, I explore the notion of charismatic prayer as it is seen among Pentecostal churches in the Faroe Islands. In so doing, I show how prayer can be seen as part of a wider circulation of miracles and blessings, and I argue that engaging in this type of prayer prepares the individual believer for partaking of what they see as an ongoing presence of God around them. The article combines insights from recent debates within the anthropology of Christianity, such as questions of mediation, divine presence, the Christian subject, and the intersection of theology and anthropology.

Keywords: Faroe Islands, charismatic Christianity, miracles, prayer, worship, subjunctive disposition