



COMMERCE AND ISLAMOFOBIA

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Abstract

The book burning in Sweden and Denmark have led to a most complex game between government, courts, civil society and those who burn the Koran. The Swedish right-wing government is very active due to fear for COMMERCE, i.e. the sales of Swedish multinationals in Islamic world. Only the Danish centre government considers a legal ban, opposed by both left and right parties. Trade and investment are at the core of government responses to the anti-Islam demonstrations in Denmark and Sweden. The Koranic civilisation hosts countries where Scandinavian multinationals invested and traded considerably. It may be concluded that the criticism of lack of well-orderedness in the Koranic civilisation is not promoted by Koran desecration. And commercial conflicts or trade war are not Paretian.

Keywords: Commerce, Trade, Book burning, Koran desecration, Legislation

INTRODUCTION

The burning of Koran has occurred a few times in Denmark and Sweden lately. This book fire is done by a small group of persons on a public location, a mosque or embassy or in front of Parliament.

The desecration of the Koran scripture has met with international condemnation and violent protests in the koranic world, including storming of Swedish embassy and consulate. Moreover, some governments in the Moslem world have threatened *TRADE WAR* against Swedish multinationals.

Commercial interests have provoked very active response from the Swedish government. Yet, it refuses to introduce a ban on Koran burning, which is what the Danish government will try.

JUDGE MADE LAW

One must point out that the Police give the permission to hold a demonstration at a specific time and place. This decision is to be based upon a consideration of the likelihood of violent consequences. However, when the Police said NO, the decision was appealed to the lowest administrative court who said YES. Burning Koran is thus permitted publicly. The Police appealed the case to the intermediary administrative court, but lost again. The highest administrative court has not ruled on the matter.

MEANING OF BOOK FIRE

To fully understand the attention given to these burnings in Sweden and Denmark, one must grasp the *meaning* of the event. To some people, tearing Koran into pieces and then set the pages on fire as well as stamping on the ashes is just ridiculous – an event that will go away like the Muhammed cartoons. To others domestically and internationally the entire series of behaviour *expresses* publicly a deep contempt for the religion of Islam and koranic countries. While the Swedish government holds talks with Islamic groups and governments in order to assume them of its negative attitude to burning Koran, reducing the risk of economic consequences and terror reprisals, the Danish government ponders a statute law prohibition.

KYMLICKA MODEL: Swedish Multiculturalism

The Muslims in Sweden amount to almost 10 percent, or around 900 000. They have migrated to find work and avoid political instability and repression. Some are Sunnis and others Shias. They come from Turkey, Maghreb, Egypt and the Middle East as well as Iran, Pakistan and India.

The Muslims have in Sweden a carpet of organisations that pursue their interests under the constitution. Although some of these claim links to the Muslim Brotherhood, there is little of *DEOBANDI* Islam and no personality similar to Muhammad Atta, the Egyptian mastermind of 7/11. The US government spent billions many years to get revenge at Atta, though already in “Paradise”.

AGAINST BOOK FIRES

I believe the two courts took the wrong decision. Not for fear of trade war or violent consequences in Koranic countries like attacking Swedish embassies or consulates. But because the Muslim minority have the rights of a multicultural society, according to Kymlicka's model, which remains relevant despite the critique of philosopher B. Barry.

CONCLUSION

The *meaning* of the sequence of behaviour in Koran burning is not in agreement with the rights of Muslims in Sweden to minority protection and group respect as well as religious tolerance. I hope the highest administrative court will find this argument compelling, if the decision is appealed again.

The counter argument that stopping Koran burning is a misplaced concern for Swedish investments and profits, when the decisive issue is the absence of liberty in Koranic civilisation. Stopping Koran burning would constitute an inadmissible concession (Expressen 5-6 August 2023). Yet, accepting domestic inequity is no proper means to make Islamic civilisation less backward. Burning the Koran is bad, stopping it by statute law even worse, says the chief editor of Expressen.

It may be said that the criticism of lack of well-orderedness in the Koranic civilisation is not promoted by Koran desecration. And commercial conflicts or trade war are not Paretian.

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