The post-secular turn taken in feminist and queer scholarship in the past decade has critiqued the unspoken norm of secularity in feminist and queer theory and activism, and its Western liberal assumptions. Inspired by the recent emergence of Islamophobic and anti-immigrant sentiments in the Euro-US contexts, this body of work has focused on the problematic postulations that are made regarding agency, freedom and subjectivity on one hand, and the casting of Muslim bodies as backwards, uncivilized/savage, and terrorist on the other. While very helpful and generative, this scholarship inevitably understands Islam based on its discursive and symbolic production through, and location in an Orientalist, Islamophobic world-order.

Savci discuss the limitations of post-secular feminist and queer studies and their tendency to homogenize Islam in an attempt to “defend” it. For this purpose, two stories are put together: Turkish AKP government’s response to the Islamic State siege in Kobane and the internal critique Revolutionary Muslims have been providing to AKP’s neoliberal “mild Islamist” governance. Savci argues that it is through such complex and multi-layered cases that we can fight our way out of the Islamophobic/progressive post-secular binary, which is built on a tacit and untenable West/East dichotomy.