Editorial

Like the previous two issues of *JOME* volume 10 (2021), the third also consists of a diverse collection of individual contributions. Regular readers of our journal know that we normally publish at least one special issue per volume. For purely logistical reasons we have departed from this rule in the current volume, and we shall do so again in 2022. For volume 11, two special issues are in the pipeline, and one comprising individual articles. When reading the articles in the current issue, I noted that they all deal, in one way or another, with the interplay between visibility and invisibility in the public realm. Marat Iliyassov analyses self-legitimation activities on the part of the Chechen government by exploring the official discourse communicated through state television. The article by Ayhan Kaya and Jais Adam-Troian also deals with visibility and invisibility in the sense that they discuss the striking similarities between processes of 'extremisation' among Islamist and right-wing groups in Europe – an odd comparison according to some observers and politicians. However, the authors make a clear and convincing argument that this juxtaposition reveals intriguing insight into the origins of these dissimilar worldviews. Göran Larsson and Simon Sorgenfrei present the results of research about the Hajj experiences of Muslims in Sweden, focusing in particular on the interplay between personal experiences of individual Muslims and the ongoing controversies about who is regarded as a 'real' Muslim by the authorities who organise and manage the Hajj. Lara Peternel, Filip Škiljan and Ankica Marinović address efforts of the Islamic community in Sisak, Croatia, to achieve a better social status and recognition in the local environment, from the 1960s up to the present day. The authors take a longer historical perspective to include the transition from socialism to the country's current social and political situation. As they show, it is a struggle not just for formal recognition but also for visibility. Jesper Petersen conducted research among Muslim communities in Denmark. His article zooms in on the processes for Islamic divorce adopted by two female Islamic authorities, demonstrating how important, but all too often ignored, these women are when it comes to negotiations between the parties involved. Their work tends to be overshadowed by that of established male consultants. The last article in this issue, written by Denys Shestopalets, deals with the competition between Muslim organisations in Ukraine since the crisis between Russia and Ukraine in 2014. It deals particularly with the

issue of religious extremism as another ideological fault line between two main centres of Islamic religious authority, the Spiritual Administration of Muslims of Ukraine (SAMU) and the Spiritual Administration of Muslims of Ukraine 'Umma' (SAMU-Umma). Shestopalets demonstrates how general political conflicts on the international level also play out in matters of representation among, in this case, Muslims.

JOME continues to welcome for publication research-driven manuscripts dealing with any of the multitude of dimensions of the presence of Muslims in Europe.

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