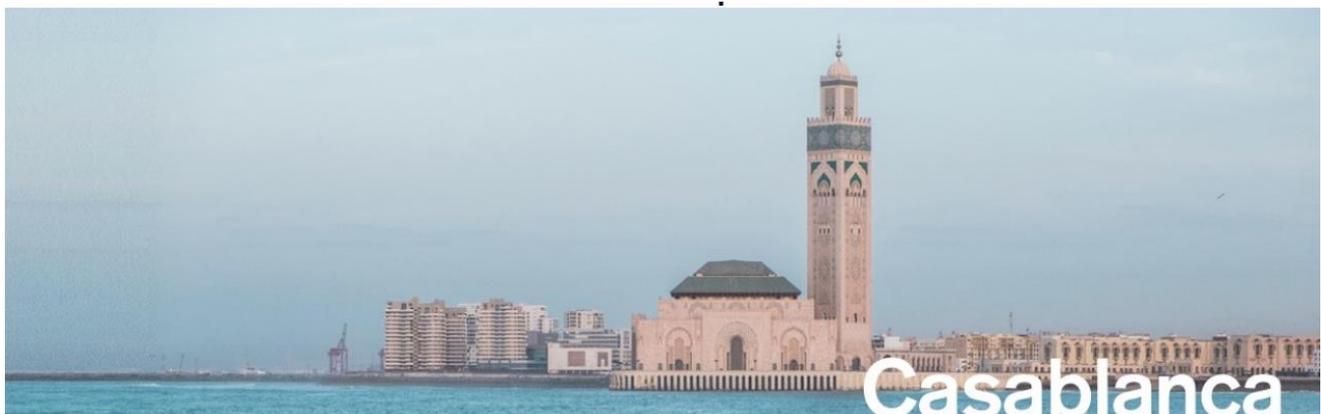




La tolleranza nelle società mediterranee: storia, idee e istituzioni

Casablanca, 8-20 luglio 2019 (Summer School)

11-13 luglio 2019 (Conferenza)



Relazione di attività e risultati scientifici



Ministero degli Affari Esteri
e della Cooperazione Internazionale

مؤسسة
الملك عبد العزيز آل سعود - الدار البيضاء
Fondation
du Roi Abdul-Aziz Al Saoud - Casablanca



BACKGROUND

Reset Dialogues on Civilizations è un'associazione internazionale fondata nel 2004 da una rete di intellettuali di diversa provenienza culturale per promuovere la ricerca, l'incontro e la pubblicazione di idee sulle relazioni interculturali e internazionali, il pluralismo religioso e culturale, l'evoluzione della democrazia e dei diritti umani nei diversi contesti culturali.

Tale missione è perseguita in particolare tramite:

- La **generazione** di contributi scientifici sul pluralismo culturale
- L'**analisi** delle radici dei conflitti culturali, religiosi ed etnici
- La **connessione** di diverse prospettive culturali nella ricerca accademica
- La **promozione** di una cultura del pluralismo, della tolleranza e dei diritti umani

In coerenza con tale missione fondativa, ResetDoc è impegnata fin dalla sua nascita a favorire l'incontro e lo scambio di idee tra le culture del Mediterraneo, bacino storico di scambi fecondi ma anche di pregiudizi, divisioni e conflitti.

In questo contesto, nel luglio 2019 ResetDoc ha organizzato, in collaborazione con la Fondation Roi Abdul-Aziz Al-Saoud e la Henry Luce Foundation, una conferenza di tre giorni a Casablanca dedicata alla creazione di un dialogo fruttuoso e collaborativo con l'Islam, e in particolare con paesi del sud del Mediterraneo. L'iniziativa è stata resa possibile anche grazie al contributo del Ministero degli Affari Esteri e della Cooperazione Internazionale ai sensi dell'art. 23-bis del DPR 18/1967. Il presente rapporto, come previsto dalla relativa normativa in termini di Trasparenza, rende conto in dettaglio delle attività svolte, dell'impatto raggiunto e dei risultati scientifici prodotti dalla conferenza in oggetto. Si chiarisce che le posizioni contenute nel presente report sono espressione esclusivamente degli autori e non rappresentano necessariamente le posizioni del Ministero degli Affari Esteri e della Cooperazione Internazionale.

RELATORI

- **Ahmet Alibasic** (University of Indiana)
- **Asma Asfraruddin** (University of Indiana)
- **Abdelhai Azarkan** (Université Mohammed V)
- **Fouad Ben Ahmed** (Dar el-Hadith el-Hassania Institute for Higher Islamic Studies EDHH, ResetDoc)
- **Karim Barghouti** (Birzeit University)
- **Giancarlo Bosetti** (Chairman di ResetDoc)

Reset DOC **Reset** **Dialogues** **فونداشن** **Foundation** **Reset Dialogues** **UNICEF**

Casablanca Seminars 2019

Tolerance in Mediterranean Societies

History, Ideas and Institutions

Venue: Fondation du Roi Abdul Aziz, Rue du Corail, Ain Diab, Casablanca

Casablanca

Thursday, 11 July
09:30 – 10:00 am / Registration and welcome coffee
10:00 – 10:30 am / Welcome session
Mohamed-Sghir Janjar, Giancarlo Bosetti, Jonathan Laurence
10:30 – 11:00 am / Conference Introduction
Mohammed Hashas, Fouad Ben Ahmed

Session I / Tolerance in Mediterranean religious traditions
11:00 – 12:00 am / Panel
Abdulaziz Sachedina, Islamic revelation and human diversity
Alberto Melloni, Religious climate change and human dignity
Chair: **Jocelyne Cesari**

12:15 – 1:15 pm / Panel
Sari Nusseibeh, Open and closed systems of knowledge
Massimo Campanini, Religious tolerance and apologetics in the 5th Century H/11th C AD
Chair: **Nouzha Guessous**

Session II / Tolerance and intolerance in thought and practice
2:15 – 3:15 pm / Panel
Asma Afsaruddin, Tolerance in Islamic thought and praxis
Aomar Boum, The Minority question: Historicizing Morocco's discourse of tolerance

Participants
Asma Afsaruddin, Ahmet Alibašić, Abdelhai Azarkan, Abdul Karim Barghouti, Karen Barker, Abderrezak Belagrouz, Fouad Ben Ahmed, Giancarlo Bosetti, Aomar Boum, Massimo Campanini, Brian A. Catlos, Jocelyne Cesari, Said El Bousklaoui, Abdou Filali-Ansary, Nouzha Guessous, Mohamed Haddad, Khalid Hajji, Mohammed Hashas, Mohamed-Sghir Janjar, Jonathan Laurence, Aziz Mechouat, Alberto Melloni, Sari Nusseibeh, Abdulaziz Sachedina, Huseyin Yilmaz

Friday, 12 July
Session III / Religion, philosophy, and pluralism
10:00 – 11:00 am / Panel
Said El Bousklaoui, On the limits of mutual recognition and tolerance between philosophers and theologians
Karim Barghouti, The "Other" in Muslim-Sufi philosophy
Chair: **Mohammed Hashas**

11:15 am – 12:15 pm / Panel
Jocelyne Cesari, The rise of the nation-state and its impact on religious tolerance in Turkey, Egypt and Syria
Khalid Hajji, The Mediterranean Sea: A Space of both Defection and Projection
Chair: **Jonathan Laurence**

Saturday, 13 July
Session IV / Politics and identity in the Mediterranean
10:00 – 11:00 am / Panel
Abdelhai Azarkan, Philosophy's role in making a value of tolerance
Abderrezak Belagrouz, From tolerance to recognition in Mediterranean societies
Chair: **Mohamed-Sghir Janjar**

11:00 – 12:00 am / Panel
Huseyin Yilmaz, Negotiating diversity in Ottoman society
Ahmet Alibašić, The platform for dialogue of the Islamic community in Bosnia and Herzegovina
Chair: **Fouad Ben Ahmed**

12:15 – 1:15 pm / Roundtable:
Book presentation: *The Idea of European-Islamic Routes*, 2019 by Mohammed Hashas
Discussions: **Massimo Campanini, Ahmet Alibašić, Jocelyne Cesari, Jonathan Laurence**
Chair: **Giancarlo Bosetti**

1:15 pm – 1:30 pm / Closing remarks

Attendance is free and open to the public
Working Languages: English and Arabic
Simultaneous translation from English to Arabic and vice versa will be provided

For information, please contact us at: info@resetdoc.org
Please check our website for updates: www.resetdoc.org

- **Aomar Boum** (University of California, Los Angeles)
- **Massimo Campanini** (Accademia Ambrosiana di Milano)
- **Jocelyne Cesari** (Harvard University e University of Birmingham)
- **Said El Bousklaoui** (Zayed e Université Mohammed I)
- **Mohammed Hashas** (FSCIRE Foundation for Religious Studies, Università Luiss Guido Carli, ResetDoc)
- **Mohammed Sghir Janjar** (Vice Director, King Abdul-Aziz Al Saoud Foundation for Islamic Studies and Human Sciences, Casablanca)
- **Jonathan Laurence** (Docente di Scienze Politiche, Boston College; vicepresidente, Reset Dialogues)
- **Aziz Mechouat** (Université Hassan II)

- **Alberto Melloni** (UNESCO Chair in Religious Pluralism and Peace, University of Bologna)
- **Abdulaziz Sachedina** (George Mason University)
- **Huseyin Yilmaz** (George Mason University)

PROGRAMMA COMPLETO

Giovedì 11 Luglio

09:30 – 10.00 am / Registration and welcome coffee

10:00 – 10.30 am / Welcome session

Mohamed Sghir Janjar, Vice Director, King Abdul-Aziz Al Saoud Foundation for Islamic Studies and Human Sciences, Casablanca

Giancarlo Bosetti, Chairman, Reset Dialogues on Civilizations

Jonathan Laurence, Vice President, Reset Dialogues US

10.30-11.00 am / Conference Introduction

Mohammed Hashas, FSCIRE Foundation for Religious Studies, and Reset DOC
Fouad Ben Ahmed, Dar el-Hadith el-Hassania Institute for Higher Islamic Studies EDHH,
Rabat

Session I: Tolerance in Mediterranean religious traditions

11:00-12:00 am/ Panel

Abdulaziz Sachedina (George Mason Univ), *Islamic revelation and human diversity*

Alberto Melloni (UNESCO Chair in Religious Pluralism and Peace, Bologna Univ), *Religious climate change and human dignity*

Chair: **Jocelyne Cesari** (Harvard and Birmingham Univs)

12.00-12:15 am Coffee Break

12:15-01:15 pm/ Panel

Sari Nusseibeh (Al-Quds Univ), *Open and closed systems of knowledge*

Massimo Campanini (Ambrosian Academy Milan), *Religious tolerance and apologetics in the 5th Century H/11th C. AD*

Chair: **Nouzha Guessous** (Hassan II Univ, Casablanca)

01:15-02:15 pm Lunch Break

Session II: Tolerance and intolerance in thought and practice

02:15-03:45 pm/ Panel

Asma Afsaruddin (Indiana Univ), *Tolerance in Islamic thought and praxis*

Aomar Boum (California Univ, UCLA), *The Minority question: Historicizing Morocco's discourse of tolerance*

Aziz Mechouat (Hassan II Univ, Casablanca), *Moroccan youth attitudes toward groups perceived as religiously different*

Chair: **Said El Bousklaoui** (Zayed & Mohammed I Univs)

03:45-04:00 pm/ Coffee Break

04:00 – 05:00 pm/ Roundtable:

Inter-and-intrareligious tolerance and the rising populism– Reflections on Papal Document “Human Fraternity for World Peace and Living Together” Abu Dhabi, 2019

Mohamed Sghir Janjar (King Abdulaziz Foundation), **Alberto Melloni** (Modena-Reggio Emilia Univ, FSCIRE), **Khalid Hajji** (Mohamed I Univ), **Sari Nusseibeh** (Al-Quds Univ), **Abdulaziz Sachedina** (George Mason Univ)

Chair: **Asma Afsaruddin** (Indiana Univ)

Venerdì 12 Luglio

Session III: Religion, philosophy, and pluralism

10:00-11:00 am/ Panel

Said El Bousklaoui (Zayed Univ & Mohammed I Univ), *On the limits of mutual recognition and tolerance between philosophers and theologians (In Arabic)*

Karim Barghouti (Birzeit Univ), *The Other in Muslim Sufi philosophy (In Arabic)*

Chair: **Mohammed Hashas** (LUISS University of Rome, Reset DOC)

11:00-11:15 am Coffee Break

11:15 am-12:15 pm/ Panel

Jocelyne Cesari (Harvard and Birmingham Univs), *The rise of the nation-state and its impact on religious tolerance in Turkey, Egypt and Syria*

Khalid Hajji (Mohammed I Univ), *The Mediterranean Sea: A Space of both Detection and Projection.*

Chair: **Jonathan Laurence** (Boston College, and Reset US)

12:30-2.10 pm Lunch Break (and Friday Prayers)

Sabato 13 Luglio

Session IV: Politics and identity in the Mediterranean

10:00-11:00 am/ Panel

Abdelhai Azarkan (Mohammed V Univ), *The role of philosophy's in making tolerance a value*

Abderrazak Belagrouz (Univ of Setif 2), *From tolerance to recognition in Mediterranean societies*

Chair: **Mohamed Sghir Janjar** (King Abdul Aziz Foundation)

11:00-12:00 am/ Panel

Huseyin Yilmaz (George Mason Univ), *Negotiating diversity in Ottoman society*

Ahmet Alibašić (Sarajevo Univ), *The platform for dialogue of the Islamic community in Bosnia and Herzegovina*

Chair: **Fouad Ben Ahmed** (EDHH)

12:00-12:15 pm Coffee Break

12:15 – 01:15 pm

Roundtable 2: Book presentation, *The Idea of European Islam* (Routledge, 2019)

by **Mohammed Hashas**

Discussants: **Massimo Campanini, Ahmet Alibasic, Jocelyne Cesari, Jonathan Laurence**

Chair: **Giancarlo Bosetti** (Reset DOC)

Closing remarks 1:15 – 1.30 pm

LA CONFERENZA

La seconda edizione dei Casablanca Seminars si è svolta dall'8 al 20 luglio 2019 e si è strutturata in una summer school della durata di due settimane che ha coinvolto circa settanta partecipanti provenienti da Marocco, Algeria, Giordania, Palestina, Arabia Saudita, India, Europa e Stati Uniti (giovani studiosi, ricercatori, giornalisti, insegnanti, imam dal Marocco) e in una conferenza internazionale di tre giorni aperta al pubblico più ampio.

Il focus tematico dell'edizione 2019 dei Casablanca Seminars è stato quello della tolleranza nelle società del Mediterraneo, con lo scopo di approfondire le fonti storiche, etiche ed

istituzionali alla base del dialogo interreligioso e della comprensione reciproca tra paesi geograficamente vicini ma con radici culturali diverse.

I “Casablanca Seminars” 2019 hanno analizzato le fonti della tolleranza politico-religiosa in contesti islamici attraverso prospettive teologiche, filosofiche, storiche, socio-antropologiche e giuridico-legali con il fine di “combattere” i fenomeni di estremismo politico e discriminazione in Oriente ed Occidente.

Il convegno ha generato un fruttuoso dialogo tra accademici di fama internazionale e studiosi locali e si è inserito all’interno di una summer school partecipata da docenti, giornalisti, blogger, influencer e giovani accademici



provenienti da paesi diversi, che ha avuto come tema principale la tolleranza cultural-religiosa e le libertà politiche, in grado di coinvolgere proprio chi più di tutti ha la possibilità di diffondere nelle società islamiche i valori del pluralismo e dell’inclusione.

Contenuto delle sessioni

Dopo i saluti di benvenuto da parte di Mohamed-Sghir Janjar (vicedirettore, King Abdul-Aziz Al Saoud Foundation per gli studi islamici e scienze umane, Casablanca), Giancarlo Bosetti (direttore Reset DOC), Jonathan Laurence (Boston College, direttore esecutivo Reset Dialogues), Mohammed Hashas (ricercatore alla fondazione per gli studi religiosi FSCIRE), Fouad Ben Ahmed (professore all’istituto Dar el-Hadith el-Hassania per studi islamici avanzati EDHH), e Mouloud El Kamel (Ambasciata svizzera in Marocco), il programma è stato articolato in 4 sessioni e 2 tavole rotonde:

Sessione 1 - Tolerance in Mediterranean religious traditions

Partecipanti: Abdulaziz Sachedina (George Mason University), Alberto Melloni (Cattedra UNESCO sul pluralismo religioso e la pace, Università di Bologna), Jocelyne Cesari (Harvard e Birmingham University), Massimo Campanini (Accademia Ambrosiana di Milano), Sari Nusseibeh (Al-Quds University).

La sessione si è focalizzata su quelle dottrine della religione islamica che s’impegnano ad evitare ogni disputa incentrata sulla supremazia religiosa. In particolare, a) Identificando come gli insegnamenti rivelati nel Corano siano stati fondamentali nel determinare la pacifica convivenza tra società di religioni e culture diverse dall’epoca dell’espansione islamica del 632 D.C., fino la caduta dell’impero Ottomano; b) Investigando con quali modalità l’Islam sia stato oggetto di politicizzazione in epoca moderna e contemporanea, discutendo sulla separazione tra religione e politica.

Sessione 2 - Tolerance and intolerance in thought and practice

Partecipanti: Asma Afsaruddin (Indiana University), Aomar Boum (California University, UCLA), Aziz Mechouat (Hassan II University, Casablanca), Said El Bousklaoui (Zayed University e Mohammed I University).

Questa sessione ha discusso il concetto di tolleranza nella dottrina islamica. Identificando gli sforzi compiuti dai riformisti musulmani nel rivisitare i contenuti della Sharia che trattano della tolleranza religiosa e culturale con il fine di trasferirli nel pensiero sociopolitico contemporaneo. Questa discussione ha avuto come obiettivo di sfidare il preconcetto dell'occidente come unico garante dell'idea di tolleranza e come, invece, le basi teoriche e filosofiche dei riformisti musulmani abbiano contribuito ad un ampio e ricco dibattito su questo tema.

Tavola rotonda 1 - Inter-and-intrareligious tolerance and the rising populism – Reflections on the Papal Document “Human Fraternity for World Peace and Living Together”

Partecipanti: Mohamed Sghir Janjar (Fondazione King Abdulaziz), Alberto Melloni (Cattedra UNESCO sul pluralismo religioso e la pace, Università di Bologna), Khalid Hajji (Mohamed I University), Sari Nusseibeh (Al-Quds University), Abdulaziz Sachedina (George Mason University), Asma Afsaruddin (Indiana University).

La tavola rotonda ha esaminato il “Documento sulla fratellanza umana per la pace mondiale e la convivenza comune” firmato ad Abu Dhabi da Papa Francesco e dallo sceicco Ahmed el-Tayeb, grande Imam di Al-Azhar. Il documento, nato come un dibattito aperto tra Papa Francesco e l'imam Tayeb, è considerato una guida teorico pratica per poter raggiungere una cultura basata sul dialogo e rispetto reciproco.

Sessione 3 – Religion, philosophy, and pluralism

Partecipanti: Said El Bousklaoui (Zayed University e Mohammed I University), Karim Barghouti (Birzeit University), Mohammed Hashas (FSCIRE), Jocelyne Cesari (Harvard e Birmingham University), Khalid Hajji (Mohammed I University), Jonathan Laurence (Boston College, direttore esecutivo Reset Dialogues).

Questa sessione si è incentrata sui limiti della comprensione reciproca tra accademici, in particolar modo tra filosofi e teologi di diverse scuole di pensiero. Durante la sessione sono stati analizzati esempi di citazioni, espressioni e termini di testi accademici e teologici che sottovalutano il lavoro ed il contributo svolto da filosofi dell'era islamica su temi riguardanti la tolleranza ed il dialogo tra culture.

Sessione 4 – Politics and identity in the Mediterranean

Partecipanti: Abdelhai Azarkan (Mohammed V University), Abderrazak Belagrouz (Setif 2 University), Mohamed Sghir Janjar (King Abdulaziz Foundation), Husein Yilmaz (George Mason University), Ahmet Alibašić (Sarajevo University), Fouad Ben Ahmed (EDHH).

Durante questa sessione, i partecipanti hanno discusso esempi di tolleranza verso comunità non musulmane da parte di potenze islamiche. In particolar modo, l'impero Ottomano è stato utilizzato come caso di studio per discutere esempi di coesistenza tra società di etnie, fedi e

classi sociali diverse durante un periodo storico in cui molte delle società del Mediterraneo vivevano secondo i principi della legge islamica.

Tavola rotonda 2 – Book presentation: M. Hashas, The Idea of European Islam (Routledge, 2019)

Partecipanti: Ahmet Alibašić (Sarajevo University), Massimo Campanini (Accademia Ambrosiana di Milano), Giancarlo Bosetti (Reset DOC), Jocelyne Cesari (Harvard e Birmingham University), Jonathan Laurence (Boston College, Reset Dialogues).

I partecipanti alla tavola rotonda hanno esaminato la recente pubblicazione del dottor Mohammed Hashas “The Idea of European Islam: Religion, Ethics, Politics and Perpetual Modernity”. Il libro, analizza le paure legate all’integrazione dell’Islam nelle società europee, che sono connesse alla visibilità dei discorsi antioccidentali d’origine islamico-salafita che hanno monopolizzato il dibattito teologico di un “vero” Islam universale per tutte le comunità musulmane. Questa retorica, combinata con discorsi islamofobi, rafforza l’incompatibilità tra Occidente ed Islam.

PARTECIPANTI

Aperta al pubblico, la conferenza di Casablanca ha visto la partecipazione di circa 120 persone tra cui diversi rappresentanti della stampa locale.

IMPATTO

- I panel, e in particolare le tavole rotonde, hanno generato un reale e fruttuoso scambio d’idee specialmente sulla evoluzione della tolleranza nel bacino mediterraneo.
- La conferenza, insieme alla scuola ha offerto una prospettiva storica, filosofica, e teologica di tipo comparativo, fuori dai consueti schemi d’insegnamento e discussione. Attraverso la conferenza è stato possibile da parte degli studenti e del pubblico di approfondire temi specifici legati non soltanto alla tolleranza nei paesi mediterranei, ma anche al pluralismo religioso e dialogo interculturale.
- I contributi scientifici (atti della conferenza) sono in corso di raccoglimento per un volume in lingua inglese che sarà pubblicato nel corso del 2020 (cf. par successivo).

RISULTATI SCIENTIFICI

Gli atti della conferenza di Casablanca saranno raccolti in un volume scientifico edito da Jonathan Laurence ed Ahmet Alibašić che vedrà la luce nella seconda metà del 2020.

Di seguito è proposta – per i soli fini della pubblicazione del presente rapporto nell’apposita sezione del sito del Ministero degli Affari Esteri – una versione di sintesi nella lingua di lavoro inglese dell’impianto del volume e dei contributi che ne formeranno parte.

Si ricorda che le posizioni contenute nel report sono espressione esclusivamente degli autori e non rappresentano necessariamente le posizioni del Ministero degli Affari Esteri e della Cooperazione Internazionale.

Tolerance in Mediterranean Societies History, Ideas, and Institutions

Edited by Jonathan Laurence & Ahmet Alibašić

The rapid technological advances and new digital tools that have electrified world affairs and international relations do not always facilitate understanding and dialogue among different cultures and traditions. Coinciding with waves of migration and political unrest, the new interconnectedness has inflamed a new politics of hatred, extremism and discrimination around the world – to the East, West, North and South. A number of Muslim majority societies in particular, and Muslim minorities in different contexts, have been wrestling with the consequences of these developments. This volume revisits these societies' historical and institutional heritage in order to address these challenges, which supersede national borders and haunt all traditions and cultures alike. Authors will engage and elucidate the sources of tolerance in Islamic contexts – and in the non-Islamic traditions with which they interact -- from theological, philosophical, historical, socio-anthropological and legal perspectives.

[Introduction]

Foreword

Giancarlo Bosetti (Reset Dialogues on Civilizations)
and **Mohamed Sghir Janjar** (King Abdul-Aziz Al Saoud Foundation)

1. Introduction: Framing Tolerance

Ahmet Alibašić (Sarajevo University)
and **Jonathan Laurence** (Boston College)

[Theory]

2. Tolerance in Islamic thought and praxis

Asma Afsaruddin (Indiana University)

Abstract: A well-known hadith or statement of the Prophet Muhammad (d. 632) states that the most beloved religion to God is the “primordial and magnanimous” one (in Arabic, *al-hanifiyya al-samha*). *Samha* is related to the Arabic word that is widely used in the contemporary period to mean tolerance—*al-tasamuh*. This latter nominal form literally means to be magnanimous or lenient toward one another, as well as to be reconciled with one another, and hence the notion of mutual tolerance that conduces to peaceful and harmonious relations is born. The Qur'an also advocates for tolerance, especially in the famous verse (2:256) which states “There is no compulsion in religion.” The concept of tolerance may thus be considered integral to the Islamic worldview and ethics, grounded as it is in the religion's foundational texts and often practiced throughout its history as a world civilization.

The paper will therefore focus on how the concept of tolerance finds reflection in Islamic thought as well as in historical praxis. It will further describe the efforts of modern, reformist Muslims to revisit premodern interpretations of the Sharia (a term that comprises both religious law and ethics) in order to exhume an ethos of tolerance as a feature of Muslim socio-political thought that has increased relevance today. Such a hermeneutical and historicizing project challenges Western claims that tolerance is a uniquely Western idea and makes a substantial contribution to larger, global discourses on this topic.

3. *Islamic revelation and human diversity*

Abdulaziz Sachedina (George Mason University)

Abstract: Islamic political theology, with its goal to establish just public order, had laid the doctrinal groundwork for Muslim community to work towards reaching a consensus about the need for peaceful and just relationship with other faith communities on the basis of common humanity under divine guidance. For the Qur'an it was a fundamental that different communities and groups ought to come to terms with the fact of cultural and religious diversity and regulate interhuman relationship on the dictum that functioned as a toleration generating principle among various claims of exclusionary truth. The Qur'anic guidance in this matter was clear: "To you your religion and to me my religion" (Q. 109:6). In God's wisdom, humans were to be left alone to exercise their volition in the matter of religion (Q. 2:256). Nonetheless, even though coercion in the matter of one's choice of spiritual path was ruled out, the Qur'an did not overlook the necessity of providing some workable principle to serve as a foundation for interhuman relations. The paper will explore the idiom that Islamic Revelation introduced to avoid any dispute about whose religion is superior. This approach would apply the principle of spiritual equality to bring peoples of diverse religious and cultural backgrounds to respect and treat one another as equals. This principle had to be based on some universal notion of human equality and responsibility to uphold it collectively. Providing such a universal principle that could be acceptable to all faith communities and groups was a challenge for the Qur'an that included both universal and particular approaches in its message.

4. *The Other in Muslim Sufi philosophy*

Karim Barghouti (Birzeit University)

5. *The role of philosophy in making tolerance a value*

Abdelhai Azarkan (Mohammed V University)

Abstract: The supporters of tolerance strive to make it a value to be adopted in the development of harmony and coexistence, either within one community or between different societies. However, this endeavor does not receive the same acknowledgment of other accepted values. We often come across great distrust about the possibility of promoting tolerance on the moral or political level, as we note a clear failure to transfer tolerance to the practical level despite the fact that this theme is widely covered in political and religious discourse. The reason behind this distrust and failure comes from the fact that tolerance is regarded as a term and not as a notion, this makes tolerance dependent on the will of a person who is in a position of power and does not interfere with or stop offensive behaviours of another person that goes against prevailing moral values. This is how tolerance materializes as a term (and not as a notion) missing the characteristics of moral value. Its application depends on the attitude of the individual and not on the power of its value, on arbitrariness and not on discipline, on freedom and not on necessity. The aim of this reflection is to try to contribute to making tolerance an independent value that imposes itself on the individual rather than depending on their will, and to demonstrate that philosophy can perform this endeavor more than other disciplines with which it can cooperate to deploy this concept in theory and practice.

[History]

6. *Religious tolerance and apologetics in the 5th Century H/11th C. AD*

Massimo Campanini (Ambrosian Academy Milan)

Abstract: Tolerance (in itself a debatable word, meaning more "accepting difficult conditions" than sharing ideas and ways of life) is normally a concession of winning civilizations in particular times towards less powerful realities. The paper will focus on two major thinkers of the 5th century H./11th

century AD: Ibn Hazm al-Qurtubi (d. 1064) and Abu Hamid al-Ghazali (b. 1058). The former was a strenuous anti-Christian apologete and fought intellectually against the Spain Christian kingdoms of the *reconquista*. The latter was convinced to be the *mujaddid* of religion in his time and therefore was interested in appeasing the fierce theological-political struggles lacerating the Abbasid-Seljuq empire. Both, Ibn Hazm and al-Ghazali, were worried of the challenges the Islamicate world was facing. Both were moved, on the one hand, by a strong sense of legitimation of power and fidelity to tradition; and, on the other, by the desire to provide juridical basis to their reforming action. In Ibn Hazm tolerance was submitted to the practical aim to defend Muslim independence against aggressive external enemies; in al-Ghazali tolerance became the instrument to defend Community's internal coherence, against decomposing viruses from within. Tolerance, however, was and is more a political item than an abstract ideal, and as any essentialist term must be duly contextualized in time and place.

7. *From tolerance to recognition in Mediterranean societies*
Abderrazak Belagroutz (University of Setif 2)

Abstract: If the concept of tolerance has to be tied in history within the context of religious and doctrinal conflicts; The modern challenges in the Mediterranean area require that the new ethical transformations are taken into consideration, as well as the concepts under which contemporary societies are now managing their cultural policy and human relationships. This process leads us to think of new ways to develop an ethical system based on recognition; the recognition of the complex nature and the multiple configurations of the human identity. Especially in regards to multiculturalism and the search for ethical ways to establish rules for acculturation, harmony and coexistence; because the spiritual fate of humanity and the Mediterranean area are parts of multiculturalism representing the common identity.

The connection between tolerance through its liberation from its religious contexts, and its assimilation in the context of recognition is a space of permanent communication and confessional culture in the Mediterranean area. Through the practices of social philosophy, speakers and pilgrims have become one of the most important tools of knowledge in the study of contemporary communication. For this reason, focusing on the philosophy of recognition will have positive effects, as Mediterranean cultures can contribute with their perspectives in the mutual economic and cultural development of this area. Because culture is the soul of Mediterranean societies, and the enhancement of dialogue can create new opportunities for the values of pluralism, freedom and social responsibility.

8. *Negotiating diversity in Ottoman society*
Huseyin Yilmaz (George Mason University)

Abstract: Modern scholarship typically highlights tolerance towards non-Muslim communities as one of Ottoman Empire's most distinguishing marks. Yet, neither the concept of tolerance nor the treatment of non-Muslims fully capture the Ottoman attitudes towards diversity. Instead, this presentation will examine Ottoman diversity beyond the "Muslims vs. non-Muslims" duality and extend the analysis to legal, institutional, and cultural frameworks that reflect sectarian, ethnic, linguistic, and class-based differences. Modern concepts that are indiscriminately used in Ottoman studies, i.e. tolerance, pluralism, cosmopolitanism, and co-existence, will be problematized and discussed. The focus will be on indigenous vocabulary of how diversity was upheld, countered, and managed from the perspective of the Ottoman ruling elite. The paper will argue that the question of accommodating differences in ethnicity, faith, and social class, among others, was continuously negotiated in reference to principles drawn from Islamic law. *kanun*, historical precedent, and political and moral thought.

[Contemporary]

9. *The rise of the nation-state and its impact on religious tolerance in Turkey, Egypt and Syria*
Jocelyne Cesari (Harvard University)

Abstract: The proclivity of religion toward conflict in national or international politics is often taken for granted and amplified by scholarly work like the Clash of Civilizations, especially since 9/11. This article questions this assumption and asserts that religions are neither good or bad but multivocal. First it will show that the preconceived idea that modernity is based on a separation of religion and politics as distinct categories does prevent us from observing the inherent mutual influence of religion and politics. Second the underlying assumption that religion is or should be, apolitical is intrinsically associated with the political legitimacy of the nation-state. It will exemplify these two points by examining the modes of politicization of Islam since the collapse of the Ottoman Empire onward.

10. *The platform for dialogue of the Islamic community in Bosnia and Herzegovina*
Ahmet Alibašić (Sarajevo University)

Abstract: The paper intends to present and discuss the reception of the Islamic Community in Bosnia and Herzegovina document entitled *The Platform of Islamic Community in BH for Dialogue* (2006). The first section of the document contains basic principles that should guide inter-religious dialogue. The second section deals with inter-ethnic and international relations, human rights and violence. The third section highlights the Bosnian Muslim perspective of the 1991-1995 war in BH, and the post-war restoration of our pluralistic society. The platform is a relatively rare and clear statement of the Islamic Community position on issues of dialogue and cooperation. It has received some positive appraisal among Catholic theologians in the region.

11. *Religious climate change and human dignity*
Alberto Melloni (Modena-Reggio Emilia University)

12. *The Minority question: Historicizing Morocco's discourse of tolerance*
Aomar Boum (UCLA)

Abstract: In the late 1950s, a national debate about the status of minorities (Jews, Berbers, Baha'is, etc) took place in many Moroccan intellectual political and religious circles. The conversations revolved largely around the relationship between nationality and ethnicity in the context of independent Morocco. In this paper I highlight the thematic concerns of these debates and argue that the recent celebrated "Moroccan tolerance" is largely grounded in these early post-colonial historical times.

13. Conclusions

Said El Bousklaoui (Zayed Univ & Mohammed I Univ), *On the limits of mutual recognition and tolerance between philosophers and theologians* (in Arabic)

Abstract: This paper addresses the limits of mutual recognition and tolerance between scholars, mainly between philosophers and theologians. It raises the following question: To what extent do scholars adhere to the values of recognition and tolerance in their attitudes towards their colleagues who disagree with them in opinion or doctrine? The paper attempts to shed light on some aspects of recognition and acceptance of the other by analyzing some citations, expressions and terms in the texts of philosophers and theologians that may have either the sense of recognition or underestimation of the contribution of the other. It particularly focuses on the case of the sixth century Greek Christian philosopher and theologian, John Philoponus, who did not receive the recognition he deserved in his time, and was subject to contradictory opinions (that vary between recognition and neglect, acceptance and

rejection, praise and reproach) in the Islamic era within the context of the debate between al-falāsifa and al-Mutalkallimūn, mainly on the issue of the eternity of the world. Hence, the paper begins, firstly, with presenting a general view on recognition and tolerance between philosophers (pagans and monotheists) and theologians (Jews, Christians and Muslims). Secondly, it provides some examples of the reception of Philoponus and his new ideas (especially his new arguments on the generation of the world) by his opponents in the late Greek period. Thirdly, it examines some aspects of Philoponus' reception, between acceptance and rejection, by philosophers and theologians in the Islamic context. The paper ends with some general concluding remarks on the issue of recognition and tolerance.

[BIOS]

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