



Universiteit Leiden

Conference

Academic Freedom and Religious Freedom

Tensions and Compromises in the Coexistence of Two Fundamental Rights



27 and 28 February 2007
Naturalis
Leiden

- provisional February 13, 2007 -



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- **The Historical Method of Biblical Interpretation: Its Nature, Use, Origin and Limitations**
by Prof. Dr. H. J. de Jonge
- **Inquisition in Egypt: the Dilemma of Qur'anic Study**
by Prof. Dr. Nasr Hamid Abu Zayd
- **The Dismissal of A. J. Wensinck from the Royal Academy of the Arabic Language in Cairo**
by U. Ryad M.A.
- **Historians of Religion as Agents of Religious Change**
by Dr. A.F. de Jong
- **History of the Institutionalised Training of Imams in Bosnia-Herzegovina**
by Dr. Mustafa Ceric
- **European Initiatives towards the Training of Imams: A Historical Perspective with Special Emphasis on the "Mullah Courses" of the Third Reich**
by Prof. Dr. P.S. van Koningsveld
- **The Academic Training of Imams: Recent Discussions and Initiatives in the Netherlands**
by M. Ghaly M.A.
- **Traditional Educational Background of Moroccan Imams Working in the Netherlands**
by Mohsen Haredy M.A.
- **The Training Programme of Imams in Italy**
By Yahya Sergio Yahe Pallavicini
- **Academic Freedom and Competing Authorities: Historical Reflections**
by Prof. Ernan McMullin
- **Freedom of Thought and the Authority of Tradition in Spinoza and Jewish Philosophy**
by Prof. Dr. R.W. Munk
- **Evolution and Intelligent Design: Academic Freedom for Both Sides?**
by Prof. Dr. W. B. Drees
- **In the Wake of the Cartoon-Crisis: Threats to Academic Freedom and Freedom of Expression of Academics in the Media**
by Prof. Tim Jensen
- **Academic Freedom of Islamic Studies and Surveillance of Muslim Activists in Indonesia**
by Prof. Dr. M. Machasin
- **Academic Freedom in the United States After September 11**
by Prof. Dr. Beshara Doumani



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Welcome



Prof. Willem B. Drees



Prof. Sjoerd Van Koningsveld

Welcome to our Conference 'Academic Freedom and Religious Freedom- Tensions and Compromises in the Coexistence of Two Fundamental Rights' at the Museum Naturalis in Leiden, The Netherlands.

The conference focuses on the interaction and coexistence of two fundamental rights in the fields of academic teaching and research:

Academic freedom – or the independence of scientific teaching and research and

Religious freedom – or the right to profess, practice and teach the religious tradition adhered to, individually and collectively.

Fifteen scholars from The Netherlands, Egypt, Indonesia, Bosnia-Herzegovina, Denmark, Italy and the USA will address several of the most “burning issues” that have emerged over the past few years:

- The academic study of sacred Scriptures and Revelations
- The academic training of Muslim clergymen in European societies
- Natural sciences, philosophy and religion
- Current issues in academic and religious freedom

The conference is organised by the Faculty of Theology of Leiden University. The main organizers are Prof. Sjoerd van Koningsveld (Islamic Studies) and Prof. Willem B. Drees (Philosophy of Religion).

The conference is open for participation for those interested in the subject matter: scholars, professionals, policymakers and students in the field of religion and higher education. It is free of charge. Registration, however, is required. Please contact the conference coordinator: Anne Marieke Schwencke at a.m.schwencke@let.leidenuniv.nl.

For more information check our website: www.leidenuniv.nl/gg/ac/



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Introduction

The theme of the conference – academic freedom and religious freedom – was inspired by our Minister of Education, Mrs. Maria van der Hoeven. The conference, also marking the term of her office, will focus on some of the most “burning” issues related to the coexistence of academic and religious freedom in the fields of teaching and research that have emerged over the last years. Minister Van der Hoeven entered upon many consultations concerning the principle of academic freedom and the study of religion, both at home and abroad. During her office, the Dutch government took some important, innovative steps in the institutionalization of the academic training of Muslim clergymen in this country.

Academic freedom is perhaps the most widely accepted expression of the principle of independence of scientific teaching and research, as one of the basic characteristics of modern democracies. The emphasis lies on the right of scholars to independence from constraints, other than the conditions of quality recognized by the professional group.

However, academic freedom is not the only fundamental right that operates in the fields of teaching and research. Freedom of religion, or the right to profess, practice and teach the religious tradition adhered to, individually and collectively, creates rights in exactly the same areas. These rights include the training of religious leaders in accordance with one’s own religious tradition, which implies that religious communities are recognized as legitimate participants in teaching and research, as well.

Academic freedom and religious freedom coexist in societies with a wide variety of historical traditions in the relations between ‘State and Religion’, and in the role(s) attributed to the state in the organization and administration of Academia. These factors largely explain the wide variety of tensions as well as the compromises and the solutions obtained in the fields of teaching and research between academic scholars on the one hand, and religious groups on the other hand, especially in areas related to religious studies. These tensions and solutions are generally perceived as ever so many important elements of contemporary civilization.

Different geopolitical viewpoints will yield different judgments about current issues in the relations between academia and religion in the contemporary world. Our conference will focus on a few of these, identified as “burning issues” from the necessarily Dutch perspective of its organizers. These issues are:

1. The academic study of sacred Scriptures and Revelations
2. The academic training of Muslim clergymen in European societies
3. Natural sciences, philosophy and religion
4. Current issues in academic and religious freedom



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Tuesday February 27, 2007

MORNING SESSION: 10:00 - 13:00

(1) The Academic Study of Sacred Scriptures and Revelations

The Historical Method of Biblical Interpretation: Its Nature, Use, Origin and Limitations, by Prof. Henk Jan de Jonge, Emeritus Professor of New Testament Studies, Leiden University, The Netherlands

Inquisition in Egypt: the Dilemma of Qur'anic Study, by Prof. Nasr Hamid Abu Zayd, Professor of Islamic Studies, Leiden University and University of Humanistics, Utrecht, the Netherlands

The Dismissal of A. J. Wensinck from the Royal Academy of the Arabic Language in Cairo, by Umar Ryad M.A., Lecturer in Islamic Theology, Leiden University, The Netherlands

Historians of Religion as Agents of Religious Change, by Dr. Ab F. de Jong, Lecturer in Comparative Religious Studies and the History of Religion in Antiquity, Leiden University, The Netherlands

AFTERNOON SESSION: 14:00 - 17:00

(2) The Academic Training of Muslim Clergymen in European Societies

History of the Institutionalised Training of Imams in Bosnia-Herzegovina, by Dr. Mustafa Ceric, Chief-Mufti of Bosnia, Professor of Islamic Studies, Sarajevo

European Initiatives towards the Training of Imams: A Historical Perspective with Special Emphasis on the "Mullah Courses" of the Third Reich, by Prof. Sjoerd van Koningsveld, Professor of Islamic Studies, Leiden University, The Netherlands

The Academic Training of Imams: Recent Discussions and Initiatives in the Netherlands, by Mohammed Ghaly M.A., Lecturer in Islamic Theology, Leiden University, The Netherlands

Traditional Educational Background of Moroccan Imams Working in the Netherlands, by Mohsen A. Haredy M.A., Cairo, Egypt

The Training Programme of Imams in Italy, by Yahya Sergio Yaha Pallavicini, Italy

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Buffet at Naturalis (for invited guests)



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Wednesday February 28, 2007

MORNING SESSION: 10:00 - 13:00

(2) Natural Sciences, Philosophy and Religion

Academic Freedom and Competing Authorities: Historical Reflections, by Prof. Ernan McMullin, Cardinal O'Hara Professor Emeritus of Philosophy, University Notre Dame, USA

Freedom of Thought and the Authority of Tradition in Spinoza and Jewish Philosophy, by Prof. Reinier W. Munk, Professor of Jewish Studies, Leiden University, The Netherlands

Evolution and Intelligent Design: Academic Freedom for Both Sides?, by Prof. Willem B. Drees, Professor of Philosophy of Religion, Leiden University, The Netherlands

AFTERNOON SESSION: 14:00 - 17:00

(4) Current Issues in Academic and Religious Freedom

In the Wake of the Cartoon-Crisis: Threats to Academic Freedom and Freedom of Expression of Academics in the Media, by Prof. Tim Jensen, Institute of Philosophy, Education, and The Study of Religions, University of Southern Denmark, Denmark

Academic Freedom of Islamic Studies and Surveillance of Muslim Activists in Indonesia, by Prof. Muhammad Machasin, professor of History of Islamic Cultures at the Faculty of Letters of the Sunan Kalijaga State Islamic University, Indonesia

Academic Freedom in the United States After September 11, by Prof. Beshara Doumani, associate professor in the History Department of the University of California, Berkeley

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Conference Dinner at Rijksmuseum van Oudheden (for invited guests)



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Abstracts



Ibn Rushd/ Averroës, Galileo, Spinoza

The Historical Method of Biblical Interpretation: Its Nature, Use, Origin and Limitations

By: Prof. Henk Jan de Jonge

In present-day Western academic tradition, the study and interpretation of the Bible is a scholarly discipline, free from Church control or any denominational influence. It has to be like this, since all science and scholarship has to be based on generally accepted presuppositions. If denominational considerations were allowed to affect the interpretation, they would inevitably reduce the validity of the interpretation. The suspension of denominational views warrants the possibility of a sustained scholarly debate on Biblical writings (and on other sacred writings, for that matter), a debate in which all informed people can participate no matter to what denomination they belong. Such a debate must be considered a great societal good. In this paper we will discuss some important aspects of the historical study of the Bible: its advantages and its limitations.

Inquisition in Egypt: the Dilemma of Qur'anic Study

By: Prof. Nasr Hamid Abu Zayd

The case of the court verdict of apostasy against my writings. [A more extensive abstract will follow].

The dismissal of A.J. Wensinck from the Royal Academy of the Arabic Language in Cairo

By: Umar Ryad M.A.

One of the most critical episodes of Dutch orientalism was the dismissal of the Leiden Professor of Semitic Languages Arend Jan Wensinck (1882-1939) from the Royal



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Academy of the Arabic Language in Cairo in 1933. Wensinck's fate was an unfortunate one, as his nomination coincided with the appearance of the Arabic translation of the first edition of the *Encyclopaedia of Islam (EI)*. His ideas were not in agreement with Islamic traditions on this subject, and were considered disrespectful by many of the Muslim religious circles. After an anti-orientalist press campaign, launched primarily by religious activists, Wensinck's appointment in the Academy had to be revoked. Based on different archival materials, the paper will discuss the historical background of the issue and its impact on the Egyptian-Dutch diplomatic relations, the feeble role taken by Wensinck's orientalist colleagues in the Academy, and the repercussions of the crisis as reflected in Muslim views on Wensinck and the *EI* in Egypt.

Historians of Religion as Agents of Religious Change

By: Dr. Ab F. de Jong

Historians of religion study religious texts, ideas, laws and rituals as human historical products and attempt to explain their origin(s), meaning(s) and function(s). The intended audience of their writings consists, most often, of colleagues within the academic community itself. Inevitably, the results of their research, especially of their historical analysis, depart from interpretations and analyses that are current among the believers themselves. Drastic examples of this are easy to find: questions have frequently been raised, e.g., about the historicity of Zarathushtra, Moses, the Buddha, Jesus and Muhammad.

Alongside the intended audience, it is well known that many "believers" of the various religions of the world avidly read academic writings about their own tradition. Within the communities of believers, responses to these academic writings vary from outrage and accusations of sacrilege to acceptance, resulting in religious change. It is particularly the latter scenario that will be highlighted here, with examples taken from Zoroastrianism and the religion of the Mandaeans, two religions that have a history that is at least as long as that of Christianity.

History of the Institutionalised Training of Imams in Bosnia-Herzegovina

By: Dr. Mustafa Cerić

The root of the word "islām" means "peace". Hence, the term "Islam" has been used in a very broad sense of faith, morality and religion to designate the totality of peaceful submission to the will of God. But what is the will of God? Who is eligible to read God's will? Who is authorized to interpret the will of God? The Messenger of God is the most eligible and the most authorized person to know the true meaning of the Divine Message. But what happens after the death of God's Messenger? Who is the real heir to God's Messenger? Who is the legitimate representative of his legacy? These and other questions are on our mind as we try to argue for the institutionalization of Islam in Europe based on the experience of five centuries of Islam in Bosnia and Herzegovina as it celebrates this year the four hundred seventieth anniversary (1537-2007) of the Ghazi Husrevbeg



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Madrasa in Sarajevo. This paper tries to show that the arrival of Islam in Europe is as natural as the arrival of both Judaism and Christianity. It is the fact that none of the messengers of God are of the European origin. Hence, no one has the right to claim the priority of his/her faith of the land of Europe. The point is to demonstrate that all three Abrahamic religions – Judaism, Christianity and Islam belong to Europe and thus Europe has the right, nay, an obligation to treat them as its own. Furthermore, the arrival of Islam into Europe has come by two main gates: the gate of the Iberian Peninsula in the 8th century and by the gate of the Balkan Peninsula in the 14th century. Eight centuries of the Islamic presence in Andalusia, Spain, have produced a unique tradition of religious and cultural tolerance as well as academic freedom which has greatly helped Europe on its way to humanism and renaissance. Unfortunately, the idea of the Andalusian tolerance did not survive the European history. Why Islam did not survive in Andalusia, but did survive in Bosnia is a legitimate question to be asked ?

The focus of the paper will be on the training of the Imams in Bosnia with a special emphasis on the Gazi Husrevbegova Madrasa of Sarajevo in which the Imams are being trained. In addition it will address the Hanafi-Maturidi tradition of Bosnia which shaped the soul and mind of the Bosnian Muslims.

European Initiatives towards the Training of Imams: A Historical Perspective with Special Emphasis on the “Mullah Courses” of the Third Reich

By: Prof. Sjoerd van Koningsveld

In modern European history, the training of imams has been the subject of various discussions and initiatives, from the 19th century onwards. Until the end of the Second World War, these developments were closely connected to the history of European imperial expansion. We are referring, for instance, to higher Islamic educational institutions in imperial Russia, in Bosnia under Austro-Hungarian rule, as well as in Greece that entered the European geopolitical sphere with the Treaty of Lausanne in 1923. At the end of this historical phase, we may position the courses created in Germany during the Second World War which were created to serve its military expansion towards Eastern Europe and Asia. A second development concerns the numerous initiatives developed on behalf of the Muslim communities that settled in Europe after the Second World War. On the basis of an extensive, unexploited historical document preserved in the external branch of the German *Bundesarchiv* in Berlin-Zehlendorf, the present contribution will pay special attention to the so-called “Mullah-courses” of the Third Reich. It will discuss the question whether these “Mullah courses” were an atypical and exceptional case, or did have some elements in common with the other initiatives, both before and after the Second World War.



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The Academic Training of Imams: Recent Discussions and Initiatives in the Netherlands

By: Mohammed Ghaly M.A.

Three main parties have always been involved in the issue of training Imams in the Netherlands, namely, the government, the academic educational institutions and Muslims. The two fundamental rights of academic freedom and religious freedom were always present in the theoretical discussions and debates, as well as in the practical establishment of three recent academic programs funded by the government in the framework of training Imams.

This paper is going to trace, in broad lines, the main developments of training the imams working in the Netherlands which started almost twenty-five years ago and then recently crystallized in establishing three new programs at the Vrije Universiteit (VU) in Amsterdam, Leiden University and the Higher Vocational School, Inholland. At the end, this paper presents an overview of these programs, besides a short sketch of other Muslim initiatives in this regard.

This paper is restricted to the tertiary education, viz., university and higher vocational education. Discussions on training imams at lower educational levels have remained theoretical and fall outside scope.

Traditional Training of Moroccan Imams Working in the Netherlands: A Case Study of Four Moroccan Imams

By: Mohsen Abd el-Aty Haredy Khalifa M.A.

Moroccans in the Netherlands – mostly Muslims - began to express the need for mosques at the beginning of the 1970s. With the arrival of their wives and children the foreign workers were beginning to consider their residence as permanent. Moroccan, Turkish and other Muslim communities each built mosques of their own, to practice their Islamic religious rites and maintain their identity. Each mosque has its own board, responsible for the financial interests of the mosque and its maintenance.

The imam is entrusted by the Moroccan community not only with the task of leading the five daily prayers, but also with teaching the Glorious Quran to children and Islamic sciences to women, with witnessing religious ceremonies, providing advice to the youth, delivering the Friday sermon, etc. Unless an agreement has been made between the community and the government of the country of origin, this imam is appointed by the board of the mosque.

The purpose of this paper is to shed light on the (commonly traditional) training Moroccan imams had, before they arrived in the Netherlands. It focuses on the traditional Islamic education in Morocco, i.e. Qu’ran schools, Qu’ran school Curriculum and the discipline at Qu’ran Schools, and it surveys the contemporary discussions on imam education. It also presents the results of empirical research, i.e. interviews with four Moroccan imams (1999-2001).



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The Training Programme of Imams in Italy

By: Yahya Sergio Yahe Pallavicini

Muslims in Italy are still waiting to receive the official recognition that will give them the same status as the numerous religions that have already signed agreements with the state for the organization of their faith. In the absence of an official body dealing with these matters, the choice of places of worship and ministers of the Islamic faith are the result of independent initiatives undertaken by individuals or associations seeking to find solutions that can meet the religious requirements of the over a million Muslims in Italy.

The majority of Muslims in Italy are first generation immigrants, who, with a limited education or professional training, are unfamiliar with the legal system, culture and language of their host country and lack a sufficient level of awareness and doctrinal training. The state of affairs is worsened by the influence of fundamentalism, which promotes identity politics based on religious emotionalism and bigoted literalism and the nationalist or anti-imperialist demands of pan-Arabism or pan-Islamism.

In this situation, the CO.RE.IS. (Comunità Religiosa Islamica) Italiana has for years promoted and organized a course of Islamic theological training for Muslim religious leaders (men and women) and imams, enabling them to deepen their knowledge of the traditional doctrine and make them more relevant to present-day European society. The comparison with the sacred writings of other traditions and the study of the Italian legal system and the history of Western thought are regarded as essential elements in the training of Muslims who will be capable of making a valid contribution to contemporary society without ghettos and extremism.

Academic Freedom and Competing Authorities: Historical Reflections

By: Prof. Ernan McMullin

The issue of academic freedom goes back as far as academies themselves, to the ancient Greece of Socrates and Plato, to the medieval Islamic and Christian worlds of Averroes, Aquinas, and Ockham, and to the emerging modern world of Galileo. The academies of those days came to claim a magisterial authority rooted in the human abilities of sense and reason and imagination. Over those same years, the religious faiths of Islam and Christianity proclaimed a magisterial authority of a very different sort, based on a sacred Book and a theology derivative from it, a devoted way of life and a community of shared values. The two authorities sometimes cooperated, sometimes competed. The long record of their interactions provokes historical reflection. There may be lessons there to be learned that are relevant to the present day.



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Freedom of Thought and the Authority of Tradition in Spinoza and Jewish Philosophy

By: Prof. Reinier W. Munk

In the *Tractatus theologico-politicus* (1670), Spinoza offered a political plea for freedom of thought and freedom of religion. To Spinoza, freedom of thought and freedom of religion are a precondition for people's piety, and for peace in state and society. His support of this claim includes a discussion of the nature of religion and state, a severe critique of current views on the authority of scripture, misconceptions and prejudices in religion, and the role of political and religious authorities. This paper will present Spinoza's claim in outline, and a discussion of his influence in Jewish philosophy.

Evolution and Intelligent Design: Academic Freedom for Both Sides?

By: Prof. Willem B. Drees

In the controversies over 'intelligent design', conceived as an alternative to 'evolution', both sides appeal to academic freedom. To understand these controversies, I will briefly sketch the symbolic significance of both 'design' and 'evolution' in the last few centuries. The arising controversies are often described as controversies *between* religion and science. I will argue for an alternative hypothesis, namely that these are controversies *within* religion or controversies *within* science. I will defend that both 'academic freedom' and 'religious freedom' put constraints on our views of the nature of science and of the nature of religious belief. In controversies over intelligent design, these constraints are systematically violated by advocates of ID. They are also violated in some overstatements regarding evolution, but here the scientific practice itself respects those constraints.

In the Wake of the Cartoon-Crisis: Threats to Academic Freedom and Freedom of Expression of Academics in the Media?

By: Prof. Tim Jensen

This presentation will start with a few words on some of the basic ways in which the academic study of religion may conflict with religious approaches to religion, and may at the same time, implicitly and explicitly, promote freedom of religion, as well as equality of religions.

It will then – referring along the way to the author's own role as a religion 'expert' – describe and analyze some significant incidents in Denmark in the wake of the publication of the Muhammad caricatures, the subsequent crisis, and the general (re)-politicization, as well as securitization of religion, not least Islam.

Some of the incidents that will be dealt with are: the complaints, the intimidating letters and the formal complaints filed by the chairman of the '*Democratic Muslims*' and the editor-in-chief of *Jyllands-Posten*, because some scholars expressed criticism or 'wrong'



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opinions in interviews in the media or at lectures. Also: the blacklisting of so-called 'political correct' scholars in connection with a governmental launch of a research program on the 'connections between the spirit of Islam and terrorism' .

The paper, then, though touching upon matters pertaining to freedom of religion, is mostly about academic freedom and freedom of expression of scholars participating in the public debate as experts on religion. (Re-)politization of religion seems to carry with it not only a kind of indirect and inevitable politization of the academic study of religion, but also direct political efforts to interfere with academic freedom and academics freedom of expression.

Academic Freedom of Islamic Studies and Surveillance of Muslim Activists in Indonesia

By Prof. Muhammad Machasin

This presentation will describe the interaction between the academic study of Islam in Indonesia and the reactions of Muslim activists, to what they perceive as a deliberate attempt of liberal scholars at undermining the Islamic beliefs. As is natural in all types of interaction, both parties usually are influenced, more or less, by the other. This presentation will analyze the influence of this interaction. It will describe the representatives of both sides, where the interaction has been taking place, as well as the type of language that is used. It will also deal with the results for the religious life of the community, together with the prospect of a peaceful, tender and mindful dialogue in the country, as the main contribution of this presentation.

Academic Freedom in the United States After September 11

By Prof. Beshara Doumani

In the aftermath of September 11, 2000, government agencies, private advocacy groups, and funding foundations have been subjecting institutions of higher learning to a sophisticated infrastructure of surveillance, intervention, and control with particular focus on Islamic and Middle East studies. This comes at a time when the academy is in the midst of an economic transformation driven by the increasing commercialization of knowledge. This transformation has severely eroded institutional practices fundamental to academic freedom, such as tenure and shared governance. The growing threats to academic freedom also take place in the context of intense ideological battles, commonly referred to since the 1980s as the "culture wars," over pedagogical authority and the purpose of education. Buffeted between the conflicting but intimately related forces of anti-liberal coercion and neo-liberal privatization, colleges and universities are more vulnerable than ever to the ways in which outside political forces are reshaping the landscape of intellectual production, often in ways contrary to the social good. This paper provides specific examples of the threats to academic freedom and relates them to larger debates about the relationship of state to the individual, of the place of religion in political life, and of the role of the United States in the post-Cold War world. This paper concludes by arguing for a more critical and historical understanding of the philosophical



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foundations and institutional practices of academic freedom and a reconsideration of the strategies hitherto used to justify and defend it.





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Biographies

Prof. Henk Jan de Jonge



Prof. Dr. Henk Jan de Jonge is Emeritus Professor of New Testament Exegesis and Early Christian Literature in the Faculty of Theology of the University of Leiden. He held this chair from 1991 to 2006. Previously, from 1987 to 1991, he held an endowed chair for the History of Biblical Interpretation in the Early Modern Period (1500-1800). He was twice the dean of the Leiden Faculty of Theology, Editor of *Novum Testamentum*, an International Quarterly for the study of the New Testament (1979-2007), and President of the 50th Colloquium Biblicum Lovaniense, Louvain 2001. His publications include historical studies on Jesus, the origins of Christianity and the Christian faith, as well as studies on the development of Biblical exegesis as an academic discipline. He is a member of the Protestant Church in the Netherlands.

Prof. Nasr Hamid Abu Zayd



Prof. Dr. Nasr Hamid Abu Zayd currently occupies the ibn Rushd Chair of Humanism and Islam at the University of Humanistics in Utrecht, the Netherlands. He also teaches at the University of Leiden. He graduated from Cairo University in Arabic and Islamic Studies and did his Ph.D. in the same discipline. He is specialized in Classical and Modern Islamic Thought in the field of theology, philosophy, and the hermeneutics of the Qur'an. When he was promoted to the rank of Professor at Cairo University, controversies arose about his views on the Qu'ran. He was declared an apostate and his marriage was annulled by an Egyptian court, which consequently led to his exile in the Netherlands



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Umar Ryad M.A



U. Ryad M.A is currently lecturer of Modern Islam at the Faculty of Theology, University of Leiden. He is preparing his Ph.D at the same faculty. He earned a BA from Al-Azhar Faculty of Languages and Translations, Islamic Studies in English, and an MA degree in Islamic Studies from Leiden University. His research focuses on the relationship between Islam and Christianity as reflected in the writings of the Syro-Egyptian Muslim scholar Muhammad Rashid Ridā (1865–1935). He has already published several articles on this theme.

Dr. Ab de Jong



Dr. Ab de Jong is lecturer in Religious Studies at Leiden University. He graduated from the University of Utrecht in Theology and Persian and from the School of Oriental and African Studies at the University of London in Old and Middle Iranian languages. He obtained his Ph.D. from the University of Utrecht, with a dissertation on Zoroastrianism in Greek and Latin literature. He currently researches the religious history of the Sassanian Empire.

Dr. Mustafa Ceric



Dr. Mustafa Ceric is the Grand Mufti of Bosnia and the Raisu-l-Ulama of the Islamic Community in Bosnia Herzegovina. He studied at the Madrasah in Sarajevo and later graduated from the Faculty of Arabic Language and Literature at the Al-Azhar University in Cairo. He received his Ph.D. in Islamic Studies from the University of Chicago. The inter-faith dialogue and the position of Muslims in Europe receive a lot of his attention, which comes to expression in his publications on these issues. He is member of the European Council for Fatwa and Research, located in Dublin, Ireland. Mustafa Ceric is the author of a number of books, including *Roots of Synthetic Theology in Islam*.



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Prof. Sjoerd van Koningsveld



Prof. Sjoerd van Koningsveld is head of the Department of History of Religions and professor of the History of Islam in Western Europe at the Faculty of Theology at Leiden University. He received his training in Semitic Languages at the Vrije Universiteit in Amsterdam and received his Ph.D. from Leiden University. The focus of his research lies on the study of Islam and Muslims in the Western World, both historically and contemporary.

Muhammed Ghaly M.A.



M. Ghaly M.A. is lecturer at the department of Islamic Theology at the Faculty of Theology at Leiden University. He received his BA degree in Islamic Studies in English from the Al-Azhar University in Egypt and his Masters degree in Islamic Studies from Leiden University. He is currently working on his Ph.D. dissertation titled: “*Islam and Disability: Theological and Jurisprudential Perspectives*”. His main research-focus is the study of classical Islamic sources and their relevance and influence at the present time. Recently he has published several articles in English and Dutch on topics connected to the theme of his research.

Mohsen Haredy M.A.



Mohsen Abd El-Aty Haredy Khalifa M.A. graduated from Al-Azhar University's Faculty of Languages and Translation, Department of Islamic Studies in 1998. He obtained his MA in Islamic Studies from Leiden University, the Netherlands in 2001. Currently, he is working on a proposal for his Ph.D. in Hadith Literature. He is also the editor of [Ask About Islam](http://www.islamonline.net) service at www.islamonline.net where he answers questions about Islam and Muslims. He also writes occasionally for IslamOnline.net.



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Yahya Sergio Yahe Pallavicini



Yahya Sergio Yahe Pallavicini is the vice-president of the CO.RE.IS. (*Comunità Religiosa Islamica*) Italiana and Imam of the al-Wahid Mosque of Milan in Via Meda, where he coordinates the training of ministers of religion by preparing doctrinal sermons in Italian. In 2004 he published *L'Islam in Europa. Riflessioni di un imam italiano* (Islam in Europe. The reflections of an Italian imam). He is an adviser to the Ministry of the Interior in the Council for Italian Islam and President of the Higher Council of ISESCO (Islamic Organization for Education, Science and Culture) for Education and Culture in the West. He plays an active role in numerous interreligious, dialogue and peace initiatives representing Italian Islam.

Prof. Ernan McMullin



Prof. Ernan McMullin is Cardinal O'Hara Professor Emeritus of Philosophy at the Philosophy Department of the University of Notre Dame, USA. He is a Roman Catholic priest. His Ph. D. in the philosophy of science is from the University of Louvain. His scholarly work has focussed on contemporary philosophy of science, on the history of the philosophy of science, and on the relationship between theology and science. As editor of *The Church and Galileo* (2005), he drew together some of the best current scholarship on a much-debated topic. His current project is a set of studies on various aspects of the relationship between theology and the natural sciences.

Prof. Reinier W. Munk



Prof. Reinier W. Munk has been appointed to the Faculty of Theology of Leiden University, to a temporary adjunct professorship for the study of Judaism in Modern Europe. He is also Goudekot Professor of Modern Jewish Philosophy at the Vrije Universiteit in Amsterdam. He received his training in Amsterdam and Jerusalem, was a Research Fellow at The Hebrew University of Jerusalem, the Vrije Universiteit Amsterdam, and a Visiting Fellow at the Oxford Centre for Hebrew and Jewish Studies, University of Oxford. He also served as a visiting lecturer at the Martin Luther University of Halle-Wittenberg, Germany.



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Prof. Willem B. Drees



Prof. Willem B. Drees is professor of philosophy of religion and ethics, and currently also the dean of the Faculty of Theology of Leiden University. He has published widely on 'religion and science', including *Beyond the Big Bang: Quantum Cosmologies and God* (Open Court, 1990), *Religion, Science and Naturalism* (Cambridge University Press, 1996), and *Creation: From Nothing until Now* (Routledge, 2003), and he edited *Is Nature Ever Evil? Religion, Science and Value* (Routledge, 2002). He serves as President of the European Society for the Study of Science and Theology (ESSSAT). Other research interests are naturalism, religious pluralism, and philosophy of science applied to religious studies.

Prof. Muhammad Machasin



Prof. Muhammad Machasin is professor of History of Islamic Cultures at the Faculty of Letters (Adab) and the Graduate Program of State Islamic University Sunan Kalijaga, Yogyakarta, Indonesia. Religious teacher, theologian and Arabist by training, he is Vice President of the Consultative Leadership (*Syuriah* from Arabic *shūriyya*) of Nahdlatul Ulama (the largest traditionalist Islamic Organization in Indonesia) for the province of Yogyakarta, for three terms from 1997 up to 2011.

Prof. Tim Jensen



Prof. Tim Jensen is an associate professor and (since 1999) head of the Department of the Study of Religions at the University of Southern Denmark, Odense, Denmark.

His research interests focus on the following subjects: the notion and positioning of religion (and the scholar of religion) in public discourses, religion and media, minority religions, and state and religion in Denmark, religious education, theory and method in the study of religion, and Islam in Denmark.

He is p.t. co-chairing a state funded network and research project on European History of Religions and a project researching ideas and practices of nominal Muslims parents to children in Danish elementary



Universiteit Leiden

Prof. Beshara Doumani



schools.

As a scholar and "religion expert" he came to play a prominent role in de Danish cartoon crisis. He has published several articles on the subject, with a special focus on role of a religion scholar in the interaction between media and public opinion makers.

Prof. Beshara Doumani is an associate professor in the History Department of the University of California in Berkeley. He is specialized in the social, cultural, and legal history of the modern Middle East. At this moment his research focus lies, among other things, on Academic Freedom in the United States. The latest work he produced, *Academic Freedom after September 11*, is a bundle of essays by a number of academics who discuss the history and philosophical foundations of academic freedom in the United States and the grave threats that endanger this freedom after the attacks of 9/11.

Website: <http://history.berkeley.edu/faculty/Doumani/>



Universiteit Leiden

How to get there

Naturalis

National Museum of Natural History



The conference will be held at Naturalis, National Museum of Natural History. The museum is located close to Leiden town centre and Leiden Central Station.

Address:

Darwinweg 2

2333 CR Leiden

Website: www.naturalis.nl

Naturalis can be easily be reached by car. There is a car park near to the museum, that is open 24 hours. Guests will receive a special parking token from the conference organization on arrival at the conference. If this car park is full, paid parking is also available in the LUMC multi-storey car park, which is a 5-minute walk from the museum. Guests that are attending the conference dinner on February 28, will be returned by taxi to the parking facilities.



Universiteit Leiden

Car park and entrance to Naturalis

- the Naturalis car park on the Darwinweg has 50 parking spaces
- follow the signs to the LUMC multi-storey car park
- follow the signs to the entrance of Naturalis in the former Pesthuis.

By train

- get off the train at NS Leiden Central Station
- leave the station at the LUMC/ Oegstgeest side
- walk toward the LUMC Hospital
- follow the pedestrian signs to Naturalis (approx. 10 minutes walk)

By car from Amsterdam

- take the A4 motorway until the junction with the A44 motorway near Burgerveen
- turn onto the A44 in the direction of Leiden West
- leave the motorway at exit 8 Leiden
- follow the signs for Leiden Centrum (Plesmanlaan)
- follow the signs for Naturalis (Darwinweg)

By car from Utrecht

- from Bodegraven, follow the N11 to Leiden
- turn left onto the A4 motorway in the direction of Den Haag
- leave the motorway at the next exit (= exit 7, Zoeterwoude-Dorp)
- follow the N206 towards Leiden
- keep following the N206 towards Leiden Zuid
- follow the N206 for a further six kilometres in the direction of Katwijk
- near the Holiday Inn, turn right twice and follow the signs to Naturalis (Plesmanweg)
- turn left at the sign Naturalis (Darwinweg)

By car from Rotterdam/The Hague

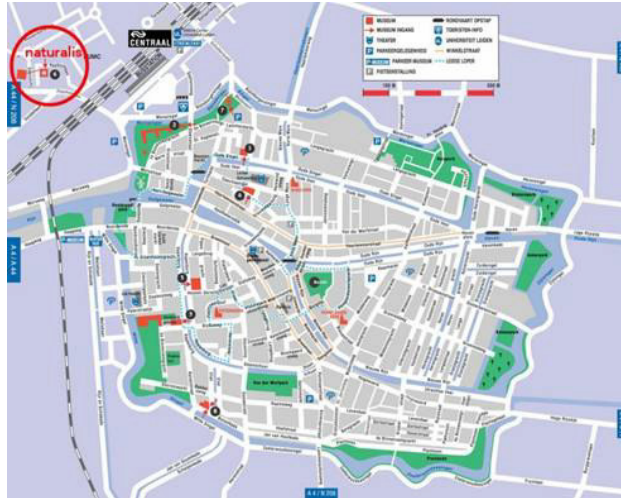
- take the A4 motorway
- leave the motorway at the first exit (= exit 7, Zoeterwoude-Dorp)
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- follow the N206 for a further six kilometres in the direction of Katwijk
- near the Holiday Inn, turn right twice and follow the signs to Naturalis (Plesmanweg)
- turn left at the sign Naturalis (Darwinweg)

By car from Noordwijk/Katwijk

- take the N206 towards Leiden
- at the junction with the A44 motorway, go straight ahead towards Leiden Centrum
- turn left at the sign Naturalis (Darwinweg)



Universiteit Leiden



Visitors' Centre of Leiden University

The Visitors' Centre is an information-centre for all visitors of Leiden University. It is located in Leiden Central Station and is therefore a unique place for the reception guests of the university. Upon arrival in Leiden by train, follow the signs to the Visitors' Centre.

Opening hours: Monday – Friday: 08.00 – 20.00 hours



Universiteit Leiden

Holiday Inn Leiden

Some of our foreign guests will be staying at the Holiday Inn Hotel in Leiden.

Address

Haagse Schouwweg 10, 2332 KG LEIDEN
PO box 9004, 2300 PA LEIDEN
The Netherlands, Europe
Phone: +31 (0)71 53 55 555
Fax: +31 (0)71 53 55 553
E-mail: hotel@holiday-inn-leiden.com
Internet: www.holiday-inn-leiden.com

How to reach Holiday Inn Leiden

Holiday Inn Leiden is centrally located near highway A44, between Amsterdam and The Hague. Amsterdam Schiphol is at only 15 minutes drive from our hotel.

Also within easy reach by train, bus and taxi: You can take a taxi from Leiden Central Station. Taxi stops are found opposite the main entrance of Central Station. The Visitors Centre of the University can also help you to order a taxi.

It is also possible to take bus number 43 with direction Den Haag (The Hague). After 10 minutes you will be at bus stop Holiday Inn.

Hotel reception: +31 (0) 71 53 55 55524 hrs per day
Room reservations: +31 (0) 71 53 55 300 working days 8.30 - 17.00 hrs



Universiteit Leiden

Questions or Contact?

For questions or for registration please contact the conference coordinator:

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For more information check our website: www.leidenuniv.nl/gg/ac/



This painting of the Arab philosopher Ibn Rushd (Averroës) appears in a series of paintings by Italian painter Andrea da Firenze in the church of Santa Maria Novella in Florence, Italy.
Archivio Iconografico, S.A./Corbis