

THE WORKSHOP DEALS WITH A SERIES OF CASES, FROM DIFFERENT PERIODS AND DIFFERENT PARTS OF THE MUSLIM WORLD, OF INDIVIDUALS OR GROUPS THAT USED THE INSTRUMENT OF TAKFIR TO BRAND THEIR OPPONENTS—AGAIN, EITHER INDIVIDUALS OR GROUPS—AS UNBELIEVERS WHO COULD, OR SHOULD, BE COMBATED. EACH CASE PRESENTED WILL BE PLACED IN THE SOCIO-POLITICAL AND RELIGIOUS MILIEU IN WHICH THE CONDEMNATION WAS FIRST VOICED AND, THOUGH NOT NEARLY ALWAYS, GIVEN PHYSICAL EXPRESSION. SPEAKERS WILL ADDRESS QUESTIONS SUCH AS: WHAT WERE THE BELIEFS AND/OR PRACTICES THAT GAVE RISE TO ACCUSATIONS OF UNBELIEF, AND WHAT WAS OBJECTIONABLE ABOUT THEM IN THE EYES OF THE ONES WHO CONDEMNED THEM? HOW WAS THE TAKFIR PUBLICIZED, AND HOW WAS IT JUSTIFIED? TO WHAT EXTENT WAS TAKFIR SANCTIONED BY RELIGIOUS AND/OR POLITICAL AUTHORITIES? (OR, CONVERSELY, TO WHAT EXTENT WERE THE LATTER THEMSELVES THE OBJECT OF TAKFIR?) WHAT SOURCES AND PRECEDENTS ARE CITED BY THE ACCUSERS? WHAT WERE THE PRACTICAL CONSEQUENCES FOR INDIVIDUALS OR GROUPS TARGETED WITH ACCUSATIONS OF INTOLERABLE UNBELIEF? HOW DID THEY DEFEND THEMSELVES AGAINST THE ACCUSATIONS? WERE THERE ANY THIRD PARTIES WHO DEFENDED THEM? WHO WERE THE ONES WHO CARRIED OUT THE PUNISHMENT INCURRED FOR KUFIR? WHAT WERE THE PRACTICAL CONSEQUENCES OF THEIR ACTIONS (E.G., WERE THEY, IN TURN, PUNISHED BY THE AUTHORITIES?) DID THE CONDEMNERS OR THE CONDEMNED RECEIVE A HERO-LIKE STATUS IN THE EYES OF (SECTIONS OF) THE POPULATION?

ALL SESSIONS WILL TAKE PLACE IN CCHS-CSIC
CALLE ALBASANZ, 26-28. 28037 MADRID

SECRETARIAT

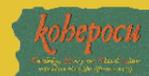
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TECHNICAL SUPPORT

UNIDAD DE ACTIVIDADES CIENTÍFICAS
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TAKFĪR: A DIACHRONIC PERSPECTIVE

تکفیر

INTERNATIONAL CONFERENCE, MADRID 24-26 OCTOBER 2011

Monday 24 October

8.30-9.00 Registration
9.00-9.30 Opening addresses (Director CCHS, organizers)

First session

09.30-09.50 **Hussam S. TIMANI**, "Takfir in classical Islamic thought: the Khārijī ideology".
09.50-10.10 **Scott KUGLE**, "Liwāṭ as apostasy: an early case of takfir".
10.10-10.30 **Ersilia FRANCESCA**, "Self-defining through faith: the wilāya and barā'a dynamics among early Ibādīs".
10.30-11.00 Discussion
11.00-11.30 Coffee break

Second session

11.30-11.50 **Steven JUDD**, "Umayyad-era Qadarites: kāfirūn, munāfiqūn, or something else?"
11.50-12.10 **Miklos MURANYI**, "Sunni opposition to unbelief and heretic tendencies as reflected in some hitherto unused documents from Qayrawān".
12.10-12.30 **Istvan KRISTO-NAGY**, "Why the takfir of the zanādiqa? Struggle and interaction between monotheism and dualism".
12.30-13.00 Discussion
13.00-14.30 Lunch

Third session

14.30-14.50 **Zoltan SZOMBATHY**, "Branding men unbelievers because of literary works".
14.50-15.10 **Sebastian GÜNTHER**, "Takfir in 9th century conservative Muslim circles: Evidence from a Manual of Islamic Orthodoxy by Ghulām Khalīl (d. 888)".
15.10-15.30 **Sonja BRENTJES**, "The rhetoric of conversion and unbelief in biographies of scholars of the mathematical and medical sciences".
15.30-16.00 Discussion
16.00-16.30 Coffee break

Fourth session

16.30-16.50 **Maribel FIERRO**, "Takfir as bad manners".
16.50-17.10 **Camilla ADANG**, "Ibn Ḥazm's catalogue of kufr".
17.10-17.30 Discussion

Tuesday 25 October

Fifth session

09.00-09.20 **Eric CHAUMONT**, "Accord unanime de la Communauté et exclusion de la Communauté".
09.20-09.40 **Robert GLEAVE**, "Takfir and taqiyya in medieval Shī'ī fiqh".
09.40-10.00 **Hassan ANSARI** and **Sabine SCHMIDTKE**, "Le traitement des Muḥarrifites comme des kuffār".
10.00-10.30 Discussion
10.30-11.00 Coffee break

Sixth session

11.00-11.20 **Daniel DE SMET**, "Kufr et takfir dans l'ismaélisme fāḥimide".
11.20-11.40 **Ella LANDAU-TASSERON**, "Ibn Taymiyya on takfir".
11.40-12.00 **Judith PFEIFFER**, "'Black and white are radiating in you': Confessional liminality in Ibn Taymiyya's (d.728/1328) writings".
12.00-12.20 **Livnat HOLTZMAN**, "Tashbīh, Ḥashwiyya, and Takfir: Taqī al-Dīn al-Subkī's counterattack on the later Ḥanbalīs".
12.20-13.00 Discussion
13.00-14.30 Lunch

Seventh session

14.30-14.50 **Michael EBSTEIN**, "'Religions, opinions and beliefs are nothing but roads and paths ... while the goal is one'. Between unity and diversity in Islamic mysticism".
14.50-15.10 **Farid BOUCHIBA**, "Essai sur la conceptualisation du takfir chez Muḥammad b. Yūsuf as-Sanūsī; (m. 895/1490): introduction au commentaire (ṣarḥ) de ses Muqaddimāt".
15.10-15.30 **Yohanan FRIEDMANN**, "Takfir in late mediaeval Muslim books of law".
15.30-16.00 Discussion
16.00-16.30 Coffee break
20.30 Conference Dinner

Wednesday 26 October

Eighth session

09.30-09.50 **Sajjad RIZVI**, "The takfir of the philosophers: Hikma and falsafa in 17th century Safavid Iran".
09.50-10.10 **Intisar RABB**, "Intolerable differences: from ikhtilāf into takfir and back".
10.10-10.30 **Ignacio GUTIÉRREZ DE TERÁN**, "Takfir between Sunna and Shī'a: the impact of the kutub al-mīlāl wa'l-niḥāl in the current inter-Islamic predicament".
10.30-11.00 Discussion
11.00-11.30 Coffee break

Ninth session

11.30-11.50 **Joas WAGEMAKERS**, "Takfir of democrats and democracy among radical Islamists: legitimization, differentiation and application".
11.50-12.10 **Justyna NEDZA**, "How to convict an 'Islamic state' of apostasy? The role of takfir in contemporary Saudi Jihādism".
12.10-12.30 **Stéphane LACROIX**, "The politics of takfir in contemporary Saudi Arabia".
12.30-13.00 Discussion
13.00-14.30 Lunch

Tenth session

14.30-14.50 **Roswitha BADRY**, "On the takfir of feminists in recent times".
14.50-15.10 **Saud AL-SARHAN**, "The doctrine of al-walā' wa-al-barā'a and its relationship to takfir".
15.10-15.30 **Ahmad MOUSSALLI**, "Islamists and takfir".
15.30-16.00 Discussion
16.00-16.30 Coffee break
16.30-16.50 **Orkhan MIR-KASIMOV**, "'Believers' and 'heretics' in the age of Messiahs: self-legitimation of the Ḥurūfī doctrine and its reception in the late medieval and modern Muslim societies".
16.50-17.10 **Daniel LAV**, "Ibn Taymiyya's Theology of Faith in Modern Intra-Salafi Polemic".
17.10-17.30 Discussion
17.30-18.00 General Discussion:
Josef VAN ESS, **Yohanan FRIEDMANN**, **Wilferd MADELUNG**