

Since
2014

Rector of the **CALEM INSTITUTE**

Dr. & Imam Ludovic-Mohamed ZAHED



[PIT - SCHEDULE]

Secularism – Interculturality – Gender – Religiosity



Progressive Islam training (PIT level I - II - III) - SUMMARY

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1 – Presentation of the PIT (level I & II) at the CALEM Institute

The CALEM Institute offers you the opportunity to benefit its trainings, on the basis of renowned studies, in relationship to the reform of our representations of contemporary Islam, respecting human rights and towards universal egalitarian societies.

> **OUR VISION:** make of Islam a factor of emancipation for all

> **OUR MISSION:** training imams, teachers and students, in Islamic liberation theology

> **OUR GOAL:** sustaining efforts of progressive Muslims around the world, towards inclusive & egalitarian societies, fully aware of their universal potential.

• Trainings designed with interactivity and an evaluation of the participants on the content that will be evolving and will adapt to the needs of each-e inch'Allah. Based on a triptych of the topics studied:

- Progressive and inclusive representation of practices and faith
- contributions from social sciences and humanities
- linguistics and historiography

• Creation of working groups (two participants), for the elaboration of a presentation once a month about a book / three articles, extracted from the bibliography (or other references, in connection with the topics treated). And the creation of an FB group to facilitate exchanges, the creation of binomials working on a given topic

• But also discussions about how to be prepared to play a role in our communities, prepared for extreme reactions, "infrhumanization" or, on the contrary, elitist and clerical "prophecy"

Level I (basic Islam) is supervised by Dr. L. Zahed

Level II (progressive exegesis) is done in collaboration with Sheikh Musab

Level III (intersectional anthropology) in coordination with Ai-en-Provence university

2 – Résumé of the schedule

- 1 - Group our personal sessions at the Institute or on Skype
- 2 - Evening sessions every week (once a month there will be a binomial presenting of topics)
- 3 - Final evaluation (MCQ or Memoire) in May
- 4 - Evaluation about the training by the participants.
- 5 - Attend two or more inclusive weekends, in order to experience this kind of dynamics





3 - Logistics

The rules of sharing will be recalled at each session:

- I speak on my behalf
- I respect others without judgment
- Confidentiality, what is said between us stays between us
- Avoid academic elitism
- No contribution to reproduce dogmatism

Registration fees:

according to your financial means

4 - Contacts

Tel. : 0 (033) 667 466 406.

Skype I.D.: L.ZAHED



5 – Detailed schedule, **LEVEL I & II**

PIT classes topics	
<p>Imam Zahed: "Progressive exegesis" Three days seminar</p>	<p>Basic Quranic progressive & inclusive ethics, spiritual methodology out of addictions, deep meditative technique</p> <p style="text-align: center;">&</p> <p>Im. L. Zahed : launching the PIT and participant's presentation; creation of the FB group, elaboration of the binomials this coming week</p> <p><i>Manual TIL (Tome 1 / chap. 0 & 1)</i></p>
<p>Six pillars of faith</p>	<ul style="list-style-type: none"> - Pre-existing beliefs, formalized by Islam? - Various questions posed by Muslims of birth or new converts. - The link between hadiths (<i>isnad, matan, riwaya</i>, etc.) and Quran (see lesson of 3rd November)? <p><i>Manual TIL (Tome 1)</i></p>

<p>Five pillars of Islam</p>	<ul style="list-style-type: none"> - The profession of faith and the practices that enrich it - Derrida, the postmodern "apophatic" theology - Practice the "negation" of all "idols". - Prayer Vs. Meditation - The use of reason above all <p><i>Manual TIL (2)</i></p>
<p>Faith & mysticism</p> <p>Contextualized example of Messengers: «see God» in our lifetime and after the «little death» of our spirit</p>	<ul style="list-style-type: none"> - Ibn 'Arabi and other mystics - The unconditional love of the "Sufi" masters - Other non-dogmatic perspectives - Dogmatism also in Islamic "mysticism"? - The Religion of Love <p><i>(Schimmel, Ruspoli, Rûmi)</i></p> <p><i>Green book (tome II)</i> <i>Manual TIL (3 / chap. 6 to 10)</i></p> <ul style="list-style-type: none"> - The example of the Prophets, monotheists or not, in the Quran, the Bible, the Torah - The negative example of the nations condemned by the universal Force - The "vision" of the Divine - Living "here and now", but "as if you will live 100 years" - The Wisdom of the Prophets <p><i>(Tabari & Ibn 'Arabi)</i> <i>Manual TIL (6)</i></p>
<p>Im. Any Zonneveld :</p> <p>"MPV principles"</p>	<ul style="list-style-type: none"> - Is the reform of Islam possible? - The basis on which it is done actually - "Muslims for progressive values"



<p>Being Imam in the 21st Century: A History, Commitment, Reforms</p>	<ul style="list-style-type: none"> - Islam and the Christian Reformation? - Islamic Liberation Theologies - Free thinkers of Islam - Islam facing the death of "God"? - Imama: a function and not a status - The foundation of Sunni orthodoxy - Islam without submission - The imama of women and homosexuals - Interreligious and Same-Sex Marriages <p><i>(Segesvary, Gutierres, Shriati, Urvoy, Iqbal, Bidar, Ramadan, Oubrou, Ben Achour, Zahed & Staelens)</i></p> <p><i>Manual TIL (3 / chap. 0 to 3) & Manual 6</i></p>
<p>Islamic feminism and political contexts</p>	<ul style="list-style-type: none"> - The political <i>harem</i> - The Quran and women - Women of knowledge!? - Female homosexuality in the Middle East - Beyond the veil - Women and gender in Islam - A Silent Revolution - The reform of women in Islam <p><i>(Mernissi, Wadud, Akram, Habib, Mernissi, Ahmed)</i></p>
<p>Im. Seyran Atesh : Ibn Rushd-Goethe Mosque, Berlin</p>	<ul style="list-style-type: none"> - Islam is a philosophy of life and not a law - No substitution to democratic citizen dynamics - The "Reform" of women and minorities
<p>Interfaith weekend</p>	<p>Southern France, with the Communion Béthanie</p>
<p>Recap session</p>	<p>Ask your questions</p>
<p>Homosexuality, transidentity, intersexuality & «queer» Islam</p>	<ul style="list-style-type: none"> - The "abnormals" - Islam of pleasures and prohibitions - The Age of Beloved - Production of desire - Before "homosexuality" - Love between women during M-A - The Empire of Passions - Desired / Desiring Arabs - Homosexuality, transidentity and Islam <p><i>(Foucault, Lagrange, Kalpakli, Zeevi, Rouayheb, Sautman, Dakhliq, Massad)</i></p>



<p>Dr. Michael Privat: "Muslim brothers, Islamism & Ecology"</p>	<ul style="list-style-type: none"> - Vegetarian Muslims, an alternative to the sacrificial representations of the tribal "holocaust"? - An "Islamic" fascistic "green-washing", in the absence of a universal and substantive debate? - End-of-year dissertations: choice of subjects, summary and collective presentation
<p>Liberation Theologies of minorities: the true "jihad" of the divine "risala" for our humanity</p>	<ul style="list-style-type: none"> - Coming-Outs - "Conversion"? - Managing doubt and assertiveness - Guides for gender interaction in Islam <p><i>(Dalai Lama, Ramakrishna, Krishna Murti)</i></p> <p><i>Manual TIL (4)</i></p> <ul style="list-style-type: none"> - The Holy Ignorance - Ethico-religious concepts in Islam - Critical exegesis of "sacred" texts - Sexual Ethics in Islam - The choice of dialogue <p><i>(Roy, Izutsu, Delmaire, Ali, Ikeda)</i></p>
<p>Father Jape M. : "GIN-SSOGIE"</p>	<ul style="list-style-type: none"> - The contributions of inclusive interreligious dialogue over the last 10 years, in terms of the liberation of the majority - Same dynamics, at different levels, between the north and the south of the Mediterranean - Is it at the point of a rocking-ground, where do we begin to think for ourselves and construct our own opinions?
<p><i>Al Sira al nabawiyya:</i> «Muhammad» ASWS history</p>	<ul style="list-style-type: none"> - Introduction to the science of <i>hadiths</i> - The life & death of the Prophet ASWS - The "nocturnal journey", the dialogue with other traditions - The "Jihad" in Islam? <p><i>(Tabari, Ibn Khaldoun, Mubarakfuri, Bachmil, Morabia, Rodinson)</i></p>



<p>Arab-Muslim history and the relation to Islamic religiosity</p> <p><i>(Hourani, Mantran, Ganiage, Lachheb, Zahed, Ostmane, Bel Abbès)</i></p>	<ul style="list-style-type: none"> - History of the Arab peoples - The difference between Islamic sects (Sunni, Shiaa, Alevi, Sufi, etc.) - History of the Ottoman Empire and the Contemporary <i>Maghreb</i> - Being homosexual in the <i>Maghreb</i> - The Quran and the Flesh lust - Worthy of love - Prohibited Gender - Rainbow Tunisia
<p>Rabbi Jacq Carver :</p> <p>“Rainbow Judaism: I make all things new”</p>	<ul style="list-style-type: none"> - The theological and epistemological links between our religious monotheistic traditions and “others” - The "shakras" in the <i>Quran</i>? - scientific experiments on NDEs <p><i>Behold, I make all things new!</i></p>
<p>Emergence of fascism in Islam since the beginning of the 20th century &</p> <p>History of reform in Islam: between fascist orientalism and universally inclusive humanism</p>	<ul style="list-style-type: none"> - Orientalism - Pariah! - Totem and taboo - Active minorities in social psychology - Muslim Minorities in the Face of Obscurantism, Homo / Femo-nationalisms - Allah is guilty - Mr. Islam does not exist <p><i>(Saïd, Whitaker, Freud, Moscovici, Zahed, Todd, Bouzar)</i></p> <ul style="list-style-type: none"> - Small treatise on the history of religions - History of Islamic Philosophy - Schisms in Islam - The lawful and the illicit in Islam!? - A Jewish reading of the Quran - History of Christ - Submission - The Interreligious Challenges <p><i>(Lenoir, Corbin, Laoust, Qaradawi, Bar-Zeev, Talbi, Houellebecq, Siegwalt)</i></p>



<p>Meditations, prayers, beneficial invocations: different traditions in order to "create the world"?</p>	<ul style="list-style-type: none"> - The citadel of God - The illuminations of Mecca - Universal Treaty of Love - The book from within - Theophanies in Islam - The universal human being - From death to resurrection - Is meditation more powerful than ritual prayer? <p><i>(Ibn 'Arabi, Rûmi, Jili)</i></p> <p><i>Manuel TIL (7 / chap. 9 & 10)</i></p> <p><i>& "Hasn al Muslim"</i></p>
<p>Final evaluation & Workshop Weekend</p>	<p>Discussion / Publication of academic mémoires</p>





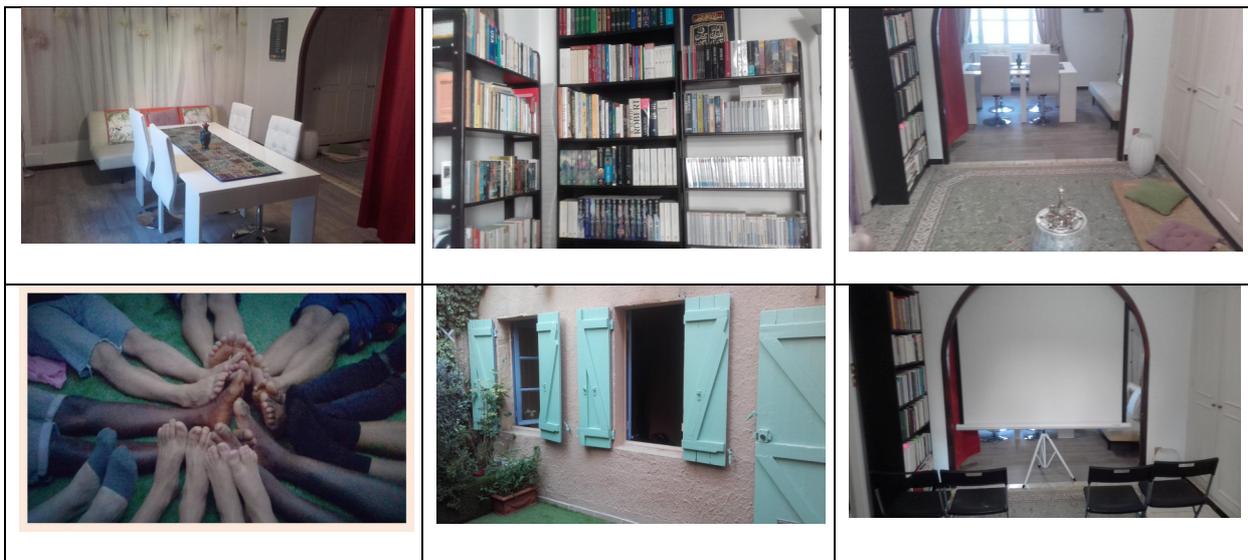
6 – Detailed presentation, **LEVEL II** (Progressive Quranic exegesis sciences)

Facilitations - This year in collaboration with Sheikh Musab (Turkey & UK) we shall start insh'Allah during the workshop weekend in August 23 to 26 (CALEM Institute, Marseille), and then once every two week during the evening (mainly through Skype sessions).

Self-empowerment - Concerning the training sessions there is two ways to do it: either starting from the concepts, exemplified through the Qur'an (school style); or start from the Qur'an, one verse after another concerning a particular topic, to equip the participants with the tools to make *tafsir* in order to discuss the dogmatic Quranic sciences. Participants shall be highly encouraged to find their own answers.

Scientific tools - The ideal would be a middle way between both (see examples in Manual 5), where we start from the Qur'an, knowing which concept is for you to be highlighted in this or that chapter, not going through all the verses but over viewing some and insisting on others, then drawing a conclusion about what aim ethical value or intellectual tool should we keep from that chapter (program to be announced in advance before each session).

Participant's contributions - Participants shall be given online resources about compared *tafsir*¹, also to motivate them to look for themselves, plus solid bibliographical *tafsir* references. Thus, participants shall be asked also to prepare binomial presentations. So once every second month a binomial will facilitate the session and that shall be part of their assessments at the end of the training year. Some sessions will be taking place physically at the **CALEM Institute's** (Marseille):



¹ *Tafsir* available online, for instance on <http://www.altafsir.com/>



7 - The inclusive humanism of Progressive Muslims around the world

Like the ten branches of the tree of knowledge which appears on our logo, these principles are ten in number² :

Collective Identity

We accept as Muslim anyone who identifies as such. The veracity and integrity of that claim is between the individual and God, and is not a matter for the state nor an issue which other individuals can or should judge. We welcome all who are interested in discussing, promoting and working for the implementation of progressive values – human rights, freedom of expression, and separation of church and state – as well as inclusive and tolerant understandings of Islam.

Equality

We affirm the equal worth of all human beings, regardless of race, sex, gender, gender identification, ethnicity, nationality, creed, sexual orientation, or ability. We are committed to work toward global societies that ensure social, political, educational, and economic opportunities for all.

Separation of Religious and State Authorities

We believe that freedom of conscience is not only essential to all human societies but integral to the Qur'anic view of humanity. We believe that secular government is the only way to achieve the Islamic ideal of freedom from compulsion in matters of faith.

Freedom of speech

We support freedom of expression and freedom of dissent. No one should be legally prosecuted, imprisoned or detained for declaring or promoting unpopular opinions whether political, artistic, social or religious, even when that expression may be offensive and that dissent may be considered blasphemous.

Universal Human rights

We are committed to social, economic and environmental justice. We believe that the full self-realization of all people, in a safe and sustainable world, is a prerequisite for freedom, civility, and peace. We support efforts for universal health care, universal public education, the protection of our environment, and the eradication of poverty.

² As presented by Imama Ani Zonneveld on the 24th of November 2017.



Gender equality

We support women's agency and self-determination in every aspect of their lives. We believe in women's full participation in society at every level. We affirm our commitment to reproductive justice and empowering women to make healthy decisions regarding their bodies, sexuality and reproduction.

LGBTQI Inclusion

We endorse the human and civil rights of lesbian, gay, bisexual, transgender, queer, and intersex (LGBTQI) individuals. We affirm our commitment to ending discrimination based on sexual orientation and gender identity and we support full equality and inclusion of all individuals, regardless of sexual orientation or gender identity, in society and in the Muslim community.

Critical analysis and interpretation

We promote interpretations that reflect traditional Qur'anic principles of tolerance, inclusiveness, mercy, compassion, and fairness. We call for critical engagement with Islamic scripture, traditional jurisprudence, and current Muslim discourses. We believe that critical thinking is essential to spiritual development.

Compassion

We affirm that justice and compassion should be the guiding principles for all aspects of human conduct. We repudiate violence, whether on an individual, organizational, or national level.

Diversity

We embrace pluralism and the diversity of inspirations that motivate people to embrace justice. We affirm that one's religion and belief system is not the exclusive source of truth. We engage with a diversity of philosophical and spiritual traditions to pursue a more just, peaceful and sustainable world.



