

# HEIDEGGER IN THE ISLAMICATE WORLD

EDITED BY  
**KATA MOSER**  
**URS GÖSKEN**  
**JOSH HAYES**

NEW HEIDEGGER  
RESEARCH

# Heidegger in the Islamicate World

# New Heidegger Research

## Series Editors:

Gregory Fried, Professor of Philosophy, Suffolk University, USA;  
Richard Polt, Professor of Philosophy, Xavier University, USA

The New Heidegger Research series promotes informed and critical dialogue that breaks new philosophical ground by taking into account the full range of Heidegger's thought, as well as the enduring questions raised by his work.

## Titles in the Series

*After Heidegger?*

Edited by Gregory Fried and Richard Polt

*Correspondence 1949–1975*

Martin Heidegger and Ernst Jünger, translated by Timothy Quinn

*Existential Medicine*

Edited by Kevin Aho

*Heidegger and Jewish Thought*

Edited by Micha Brumlik and Elad Lapidot

*Heidegger and the Environment*

Casey Rentmeester

*Heidegger and the Global Age*

Edited by Antonio Cerella and Louiza Odysseos

*Heidegger Becoming Phenomenological: Preferring Dilthey to Husserl, 1916–1925*

Robert C. Schaff

*Heidegger in Russia and Eastern Europe*

Edited by Jeff Love

*Heidegger's Gods: An Ecofeminist Perspective*

Susanne Claxton

*Making Sense of Heidegger*

Thomas Sheehan

*Proto-Phenomenology and the Nature of Language*

Lawrence J. Hatab

*Heidegger in the Islamic World*

Edited by Kata Moser, Urs Gösken, and Josh Hayes

# Heidegger in the Islamicate World

Edited by  
Kata Moser, Urs Gösken,  
and Josh Hayes

ROWMAN &  
LITTLEFIELD  
INTERNATIONAL

*London • New York*

Published by Rowman & Littlefield International Ltd.  
6 Tinworth Street, London SE11 5AL, United Kingdom  
[www.rowmaninternational.com](http://www.rowmaninternational.com)

Rowman & Littlefield International Ltd. is an affiliate of Rowman & Littlefield  
4501 Forbes Boulevard, Suite 200, Lanham, Maryland 20706, USA  
With additional offices in Boulder, New York, Toronto (Canada), and Plymouth (UK)  
[www.rowman.com](http://www.rowman.com)

Copyright © 2019 by Kata Moser, Urs Gösken, and Josh Hayes  
Copyright in individual chapters is held by the respective chapter authors.

*All rights reserved.* No part of this book may be reproduced in any form or by any electronic or mechanical means, including information storage and retrieval systems, without written permission from the publisher, except by a reviewer who may quote passages in a review.

#### **British Library Cataloguing in Publication Data**


A catalogue record for this book is available from the British Library

ISBN: HB 978-1-78660-620-4

#### **Library of Congress Cataloging-in-Publication Data Available**

ISBN: 978-1-78660-620-4 (cloth: alk. paper)

ISBN: 978-1-78660-621-1 (electronic)

™ The paper used in this publication meets the minimum requirements of American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI/NISO Z39.48-1992.

Printed in the United States of America

# Contents

Preface <i>Fred Dallmayr</i>	vii
Introduction <i>Urs Gösken, Josh Hayes, and Kata Moser</i>	1
<b>PART I: LINES OF RECEPTION IN THE ISLAMICATE WORLD</b>	<b>31</b>
1 The Receptions of Heidegger in Turkey <i>Zeynep Direk</i>	33
2 Heidegger’s Role in the Formation of Art Theory in Contemporary Iran <i>Amir Nasri</i>	55
3 Levantine Pathways in the Reception of Heidegger <i>Nader El-Bizri</i>	69
4 The Eccentric Reception of Heidegger in Hanafi’s “French Trilogy” <i>Sylvain Camilleri</i>	85
<b>PART II: HEIDEGGER AND ISLAMICATE AUTHENTICITY</b>	<b>97</b>
5 Anxiety, Nothingness, and Time: Abdurrahman Badawi’s Existentialist Interpretation of Islamic Mysticism <i>Sevinç Yasargil</i>	99

6	Taha Abderrahmane: Applying Heidegger as a Heuristic for Conceptual Authenticity <i>Monir Birouk</i>	113
7	On Nihilism and the Nihilistic Essence of European Metaphysics: Martin Heidegger and Daryush Shayegan <i>Mansooreh Khalilizand</i>	133
<b>PART III: HEIDEGGER AND ISLAMICATE MODES OF EXPRESSION</b>		<b>147</b>
8	The Question Concerning Poetry in Iqbal and Heidegger <i>Saliha Shah</i>	149
9	Heidegger, Hölderlin—Fardid, Hafez <i>Ahmad Ali Heydari</i>	169
10	Hospitality and Dialogue: On Fethi Meskini's Translation and Appropriation of Heidegger <i>Khalid El Aref</i>	183
<b>PART IV: HEIDEGGER AND THE REVIVAL OF ISLAMICATE PHILOSOPHY</b>		<b>197</b>
11	Against Heidegger-Orthodoxy in the Arab World <i>Ismail El Mossadeq</i>	199
12	Heidegger's Aristotle: A Hermeneutic Retrieval of Islamic Philosophy in Iran <i>Seyed Majid Kamali</i>	211
<b>PART V: CHALLENGING THE ISLAMICATE</b>		<b>229</b>
13	Heidegger and the Islamicate: Transversals and Reversals <i>Syed Mustafa Ali</i>	231
Appendix: Translations of Heidegger's Works in Arabic, Persian and Turkish <i>Urs Gösen, Kata Moser, and Erdal Yıldız</i>		251
Bibliography		275
Index		301
About the Contributors		311

# Preface

I greatly appreciate the invitation to write a preface to the present volume, *Heidegger in the Islamicate World*. I had been genuinely excited last year when I learned that Rowman & Littlefield International (where I had published several of my books) was ready to launch a new book series titled “New Heidegger Research.” This seemed to me then (and still does) to be a very timely and innovative decision. Having been involved in Heidegger studies for many years, I had felt for some time that these studies had become largely sterile or repetitive (quite in contrast to the spirit of Heidegger’s work). Mainly two derailments, in my view, have been responsible for this state of affairs: on the one side, his entombment in a museum or mausoleum; on the other side, his relentless vilification (mainly for political reasons) aiming ultimately at his erasure. In the first case, his work was reduced to the academic rehearsal of particular “Heideggerian” formulas or terms of phrase; in the second case, it was merely the target of partisan use and abuse. What was lacking, in either case, was a serious engagement with the questioning or “zetetic” quality of Heidegger’s work, a work that was not finished but always *en route* or underway.

The new series launched by Rowman & Littlefield International gave me the hope that the spirit of this work would be unleashed again for the exploration of new developments and experiences. After all, having defined *human being* as “being-in-the-world,” Heidegger’s texts cannot be shielded from involvement in the ongoing happenings in our world—such as globalization, global-local dilemmas, and intercultural encounters. It is precisely when his texts are “put to work” in finite worldly contexts (which do not deny the “infinite”) that philosophy regains again that sense of excitement—the sense of “wondering”—that Heidegger always sought to foster.



To be sure, when inserting his work into new contexts—especially “non-Western” contexts—great caution is imperative. Differences in culture, religion, and social customs have to be seriously pondered to avoid the temptation of a rootless universalism or globalism. And there is the immense problem of translation. Heidegger was mainly a “Western” thinker, writing in German—although his thinking (like all philosophizing) has an infinite horizon of truth. Certainly, his work cannot be exported to the “non-West” like a machine or package of goods. Above all, Heidegger must not be reduced to an agent of Eurocentrism or orientalism; there is no missionary or appropriating gesture in his work. In the spirit of “letting be,” Heidegger offers to others not formulas or solutions but food for thought and “mindfulness” (*Besinnung*). Such food for thought requires careful meditation and interrogation, militating against quick absorption or assimilation.

For people in non-Western contexts, Heidegger’s work presents special challenges. In my view, there are especially two dangers or temptations: to read his work either as purely restorative or else as purely deconstructive or revolutionary. In the first option, Heidegger is seen as the guardian of venerable cultural traditions, a guardian blocking the onrush of modernity, democracy, and globalization; in the second option, he is perceived as the smasher of the past and the herald of the Nietzschean “overman.” Both alternatives notice something correctly, but both miss the overall picture. Heidegger did indeed value the past and cultural tradition, not as something to be regurgitated and pontificated about, but as a resource needing constant reinterpretation and renewal so that it can illuminate the present and the future. One of his famous statements is that he tried to awaken “the unthought in past thought.” (Mohammed Arkoun used this formula in one of his books.) Another famous saying is “*Herkunft bleibt stets Zukunft*” (the past always lies in wait for the future). Thus, it is not possible to treat Heidegger simply as a conservative or reactionary. On the other hand, he is not an uncritical supporter of Western modernity (his critique of modern technology and technocracy is well known).

The present volume is called *Heidegger in the Islamicate World*. This is a very propitious undertaking. I see no reason why Heidegger and Islam should be viewed as antithetical or incompatible. In his *Being and Time*, Heidegger describes “Being” as “transcendence as such.” On the other hand, Islam has the notion of *tawhīd*, which points to something trans-worldly. Both notions, of course, are in need of careful interpretation. In this respect, I have one worry. I don’t think that Heidegger can be reconciled with any tradition that banishes ongoing interpretation. Thus, any tradition that claims that “the doors of *ijtihād*” are closed necessarily leaves Heidegger outside. In his *Being and Time*, his philosophical approach is called a “hermeneutical phenomenology”; thus, hermeneutics is quite central. I recall here the unfortunate

experience of my friend Nasr Hamid Abu Zayd, who was expelled from his position and his native country because he dared to interpret scriptural texts. I hope that this danger is slowly receding. I trust that young Muslims will find that religious faith has ultimately to be a matter of personal experience—and thus cannot be left to clerical authorities. I am glad to say that in the religious tradition to which I belong, the statement “*ecclesia semper reformanda*” has received even a papal blessing.

Fred Dallmayr  
University of Notre Dame  
November 2017



# Introduction

Urs Gösken, Josh Hayes, and Kata Moser

Although Heidegger's works continue to attract the attention of an international audience, the reception of Heidegger in the Islamicate world is scarcely known and has not yet received the philosophical attention it deserves.<sup>1</sup> This is particularly surprising if we consider that the Islamicate reception of Heidegger is a vivid and important field of intellectual engagement in Lahore, Tehran, Istanbul, Cairo, Tunis, Rabat, and many other places. This is true not only for "Western"-influenced scholarship in modern universities, but also with regard to addressing pressing matters confronting the present cultural environment of the Islamicate world, namely, how to read fundamental religious texts, how to reassess the "Eastern" vis-à-vis the "Western" tradition, and how to participate in "Western" debates.

The present volume provides original insights into the reception of Heidegger in the Islamicate world by presenting a broad range of past and present approaches, including the pioneers of Heidegger studies, namely, Ahmad Fardid (1912–1994) in Iran, Charles Malik (1906–1987) and Abdurrahman Badawi (1917–2002) in the Arab world, and the adherents of the most important philosophical traditions underlying this reception, including existentialism, hermeneutics, eschatology, ontology, and theology. The volume also introduces lesser known interpreters of Heidegger such as Hassan Hanafi (1935–), Taha Abderrahmane (1944–), Daryush Shayegan (1935–2018), Seyyed Hossein Nasr (1933–), Fethi Meskini (1960–), and Kaan Ökten (1969–). In addition, the volume contains criticism of present perspectives on Heidegger and suggestions about how to read Heidegger alternatively in the Islamicate world. Our hope is that this volume not only provides an introduction to the Islamicate reception of Heidegger but also stimulates reflection upon how the Islamicate reception remains a vital contribution to Heidegger's thought on a global scale.

## DEFINING THE “ISLAMICATE”

The title of this book, *Heidegger in the Islamicate World*, could lead to the assumption that religion (i.e., Islam) plays a predominant role when scholars, intellectuals, and activists from the Middle East, North Africa, and South Asia read Heidegger. The fact that the Islamicate reception of Heidegger has made its way to Western scholarship in the context of either classical Islamic philosophy or Islamist revivalist and identitarian ideologies might further stimulate this expectation. However, this is contrary to our intention. We shall proceed by clarifying our explanation of the “Islamicate.” First, it should not be confused with “Islamic,” which indeed designates a close relation to Islam and means something that is either part of this religion or belongs to it. For instance, the Quran is “Islamic Scripture,” strict monotheism is part of “Islamic dogma,” and sharia can be called “Islamic law.”

Another example would be “Islamic philosophy,” the classical philosophy that emerged from a particular scientific awareness in the nascent religious community of Islam and its need to learn from ancient Greek and Roman philosophical traditions between the tenth and seventeenth centuries. However, the term “Islamic” as it is applied here does not sufficiently account for the fact that Christian and Jewish thinkers were participating in the same philosophical debates as much as their Muslim colleagues and, in fact, often in dialogue with them. In contrast, the term “Islamicate” is more open. Especially in contemporary scholarship (where the term has in fact been coined), “Islamicate” is often preferred to “Islamic” for fear that the latter term may be suspected of essentializing Islam.<sup>2</sup> Here we support the definition of the “Islamicate” provided by the historian Marshall Hodgson: “‘Islamicate’ would refer not directly to the religion, Islam, itself, but to the social and cultural complex historically associated with Islam and the Muslims, both among Muslims themselves and even when found among non-Muslims.”<sup>3</sup> The “Islamicate” hence embraces thinkers of various religious traditions including those with no religious concerns at all, as long as they belong to the historical sphere of Muslim or Islamic influence and participate in discourses in spheres connected to them. In terms of geography, the “Islamicate” traditionally stretches from western Africa to Southeast Asia encompassing a variety of Arabic-, Kurdish-, Turkish-, Persian-, and Urdu-speaking regions. The rise of Muslim communities outside the traditional realms and the emergence of “European Islam” or “American Islam” challenge the traditional borders of the “Islamicate.” In his contribution to our volume, Syed Mustafa Ali questions the adequacy of the term “Islamicate” from a postcolonial perspective and reveals its orientalist and Eurocentrist assumptions by illustrating the shortcomings of the term in the context of the Muslim European reception of Heidegger, hence challenging Heidegger as distinct from or even opposed to

“Islamicate” traditions of thought. We acknowledge these shortcomings and challenges but nevertheless retain the term because we consider it to be accurate with regard to the content of the volume, which focuses on the reception of Heidegger in Arabic regions—Egypt, Lebanon, Morocco, and Tunisia—as well as in Iran and Turkey, among others. Subsuming these regions under the heading “Islamicate world” may raise the expectation that we are confronted with *one* discourse of Heidegger reception in which the participants interact with each other, read the same books, and refer to the same traditions. However, this expectation is only partially true. The most striking similarity of the various receptions of Heidegger in the Islamicate world is that they hardly interact with each other across linguistic borders—rather they are oriented toward “Western” discourses from which they are often excluded.

Our volume aims at displaying a broad spectrum of the Islamicate reception of Heidegger in several linguistic, religious, and cultural contexts. The various contributions discuss particular traditions or individual thinkers involved in this reception in their respective environments that can be described in terms of language, religion, political ideology, and sociocultural situations. By presenting a variety of these environments in which the reception of Heidegger in the Islamicate world unfolds, we bring to light the conceptual and terminological openness of what can be understood by the “Islamicate.”

## HEIDEGGER AND THE ISLAMICATE IN WESTERN SCHOLARSHIP

In Western scholarship, the awareness of the reception of Heidegger’s works in the Islamicate world dates back to the 1950s. The French philosopher and orientalist Henry Corbin (1903–1978), during his tenure as a teacher and scholar of Islamic philosophy and mysticism at the Institut Français d’Iranologie in Tehran, was among the first to observe that some of his Iranian students and colleagues grew fond of drawing parallels between key thinkers in the “Iranian-Islamic tradition”—most notably Mulla Sadra (1571–1640)—and European existentialism.<sup>4</sup> Notwithstanding his warnings against the dangers of comparative thinking, Corbin can be credited with introducing Heidegger to the Iranian intellectual scene.<sup>5</sup> Corbin is considered the founding father of one the most important variants of the Islamicate reception of Heidegger due to his juxtaposition of various traditions of Islamic philosophy, that is, the Platonic and Peripatetic traditions of the tenth to seventeenth centuries in Islamic scholarship. In the course of this tradition, Avicenna (Ibn Sina) (980–1037) drawing on Aristotle, introduced a novel paradigm for understanding the question of being by problematizing the relationship between essence and existence. Whereas Aristotle’s distinction between

essence and existence may be regarded as merely conceptual, Avicenna's distinction between essence and existence occurs at the ontological level by positing a categorical difference between a necessary being, God, whose essence implies his existence, and contingent being, identified with God's creatures, in which essence and existence are distinct.<sup>6</sup> It may be argued that it was Avicenna's ontological distinction between essence and existence that set the discussion about being on a new course in the post-Avicennian era of the history of Islamic philosophy. Although the distinction between essence and existence was merely a conceptual one for Aristotle, for post-Avicennian Muslim philosophers what is at stake is precisely this question: What part of Avicenna's distinction—essence or existence—is merely conceptual and what part is ontologically real? For reasons to be discussed below, the answers to this question from two central Muslim thinkers—Shihab al-Din Suhrawardi (1153–1191) and Mulla Sadra—who are highly influential for Corbin extend in different and occasionally opposite directions. Corbin ultimately considers Suhrawardi and, perhaps to an even greater degree, Mulla Sadra's thought as the *ideal* of non-representational metaphysics.<sup>7</sup>

Although Suhrawardi claims that essence is ontologically real while existence is merely conceptual, Mulla Sadra argues that it is the other way around. This debate between essence and existence has long-standing consequences for Corbin's initial encounter with Islamic philosophy. According to Corbin's own testimony, this encounter was prompted by his studies with Étienne Gilson, the eminent scholar of medieval philosophy. Among the texts that Corbin extensively studied with Gilson were Latin translations of works by Muslim philosophers, most notably Avicenna.<sup>8</sup> Under Gilson's supervision at the *École Pratique des Hautes Études* in Paris, Corbin undertook his "licence de philosophie" culminating in a thesis, "Latin Avicennism in the Middle Ages," in 1925. Following Gilson's advice, Corbin proceeded to learn Arabic and later joined the lectures of the scholar, Louis Massignon, a specialist in Islamic mysticism.<sup>9</sup> As a student of Massignon, Corbin was introduced to the texts of Suhrawardi and immediately recognized an intellectual and spiritual soulmate through his own reading of the *Philosophy of Illumination* (*Hikmat al-ishrāq*) in 1928. This attitude of reverence for the teachings of Suhrawardi is manifested throughout Corbin's career. Corbin, who considered himself to be born as a Platonist, affectionately refers to Suhrawardi as "the leading Platonist of Iran."<sup>10</sup> What Corbin particularly valued in the thought of Suhrawardi and indeed in every thought he chose to call "Platonic" was a distinct epistemological approach to a higher realm of being that was superior to the syllogistic and representational reasoning championed by Peripatetic philosophy.<sup>11</sup> In developing his alternative epistemology, Suhrawardi challenges the basic Aristotelian doctrine that one has unmediated knowledge of axioms by instead claiming that cognition is based

on unmediated perception of concrete individual entities—first and foremost, the entity closest to us, the self.<sup>12</sup> Suhrawardi further rejects Aristotle’s claim that a definition constituted by the statement of genus and specific difference is sufficient to provide cognition of the essence of a thing.<sup>13</sup> Rather, cognition does not consist in categorizing an entity according to some conceptual hierarchy but in the non-representational and unmediated intuition of this or that concrete entity.<sup>14</sup>

Corbin’s awareness of his own cultural situation as a French Protestant schooled in the Catholic Scholastic tradition clearly provides his own phenomenological motivation to participate in the “lived situation” of the comparative philosopher: “I believe that in broad outline, one may say: the Oriental philosopher professing the traditional philosophy lives in the Avicennan cosmos, or the Suhrawardian cosmos, for example. For the orientalist, it is rather that this cosmos lives in him.”<sup>15</sup> Corbin’s hermeneutical encounter with Avicenna and Suhrawardi may be compared to Heidegger’s own initial encounter with Aristotle. Just as Heidegger rejects a cornerstone of Aristotle’s teaching, namely, the primacy of *ousia* as divine being for the sake of developing his own hermeneutical understanding of being as *kinēsis*, Corbin deemphasizes the role of *tawhīd*, “the declaration of God’s unity” in Avicenna’s own writings. Corbin replaces the primacy of *tawhīd* in Islamic theology with the Shiite notion of *ta’wīl* or spiritual exegesis: “It is the most characteristic mental operation of all our Spirituals, NeoPlatonists, Ishraqiyun, Sufis, Ismailin theosophists. . . . It finally appears as the main-spring of every spirituality, in the measure to which it furnishes the means of going beyond all conformisms, all servitudes, to the letter, all opinions ready made.”<sup>16</sup> Perhaps what motivates Corbin’s sustained hermeneutical engagement with Avicenna and Suhrawardi is the spirit of nonconformism that pervades their own initiation into the Sacred Vision. The role of the imagination remains pervasive to both the function of the soul and the incipient awareness and revelation of a divine logos or God in both traditions. Corbin’s innovative readings of Islamic philosophy and Islamic mysticism are clearly indebted to his phenomenological reading of Avicenna and Suhrawardi among others, most notably *Avicenna and the Visionary Recital*, which decisively highlights the role of the imagination in their respective corpuses. Departing from al-Farabi, who argues that the faculty of imagination is a function of the animal soul, Avicenna develops an account of the faculty of imagination as a function of the human soul that is distinctively responsible for mediating between the intellect and the spiritual realm. Although the faculty of imagination for Avicenna is presented alongside the other inner senses, namely, common sense, memory, and estimation, Avicenna crucially distinguishes between two kinds of imagination: retentive imagination, which stores images gleaned from sensation/perception, and compositive imagination, which manipulates



those images. Clearly, the function of the compositive imagination is pivotal to Avicenna's account of prophecy, which "involves intellectual insight along with an imaginative dispensation of the means of salvation to the layperson."<sup>17</sup> Since the philosopher-prophet has an acquired intellect that is conjoined with the Active Intellect, the compositive imagination is responsible for expressing the abstract knowledge of the acquired intellect. This abstract knowledge is first imagined by visual and auditory images before being expressed by the prophet as a mantic revelation: a knowledge of past, present, and future events. For Corbin, this non-representational, "illuminationist" access to being has the further advantage of allowing us to understand the message of philosophers and prophets as complementary to each other.

The fact that this was a living philosophical tradition whose intellectual and spiritual superiority Corbin highlighted as both a researcher and a philosopher was one important reason why his intellectual initiatives were eagerly taken up by his Iranian counterparts. Indeed, on the Iranian intellectual and religious scene, philosophy had not been sidelined as an ancillary science to theology—as was often the case in many parts of the Islamic world—but continued as an intellectual pursuit in its own right. Philosophy was so firmly enshrined in this intellectual tradition that its evolution came to be imagined as a manifestation of salvation history with its individual stages completing each other over time on a course toward perfection. According to the Iranian imagination, this process culminated in the so-called school of Isfahan, which developed in the course of the sixteenth and seventeenth centuries, specifically in the doctrine of its most consequential exponent, Sadr al-Din Muhammad al-Shirazi, better known as Mulla Sadra. Mulla Sadra's teachings found prominence among Shiite religious scholars beginning in the nineteenth century. Accordingly, adherence to Mulla Sadra's teachings is often referred to as Sadraism.

Mulla Sadra's doctrine presented in its most detailed and systematic version in his seminal work, *Transcendent Wisdom*, maintains the reality of existence against the mere conceptuality of essence. This doctrine is often referred to as the "reality of being," "principality of being," "primacy of being," or "primordially of being." Mulla Sadra's argument in favor of the reality of existence can be illustrated in the following manner: When we consider the statement "The star is existent," we find that it is composed of two parts. The first part, "star," refers to "what it is," the quiddity of the thing in question, its essence. The second part, "existent," identifies *that* the thing—in this case "star"—*is*, its existence or being. The statement "The star is existent" is composed of both essence and existence. However, what it refers to is but one single uncomposed matter of fact in extramental reality, that is, the existence of the star. Therefore, the matter of fact cannot be composed of essence and existence like its statement. Does the extramental reality of the

statement consist in essence or existence? There are two possible conclusions to this question. First, only essence is real since existence is a mere mental thing or concept. This answer is implicit in the doctrine of the so-called illuminationist philosophy formulated by Shihab al-Din Suhrawardi and displays distinct Neo-Platonist traits. As a consequence of its position, illuminationist ontology is also called the “doctrine of the reality of essence.” It is argued that if existence were real, it would have to *have* existence in order to exist. The same conclusion applies to latter instances of existence *ad infinitum*. On these grounds, existence is not real, but merely conceptual or mental. Therefore, it follows that only essence is real. Second, if we assume that existence is real, essence is a mere mental thing, a concept. This conclusion is suggested by the doctrine of the reality of existence established by Mulla Sadra. In light of this doctrine, it may be argued that a mere statement establishing the quiddity of a thing (i.e., “star”) does nothing to say that it exists. This can only be done by formulating the following statement: “The star is existent.” The reality of the star can neither be grounded in its quiddity (essence), nor in both essence *and* existence. The latter assumption would imply that there are two realities independent of one another, one ontologically grounded in essence and the other ontologically grounded in existence. Therefore, if reality can neither be solely grounded in essence nor in both essence and existence, we can deduce that it must be grounded in existence alone and that essence is a mere mental thing, a concept. However, existence as the grounding of the reality of all things existent cannot itself be considered a *thing*. If it is to be considered a thing, it would depend on existence in order to exist, which would support the illuminationist argument in favor of the reality of essence. Therefore, existence (that is to say, being) is not itself an existent thing, but a principle.

The relationship between existence (being) and things existent in illuminationist and Sadraist philosophy can be explained by resorting to the allegory of a light whose brightness can be adjusted in degrees. If we do not take the degrees into account, the light stands for mere being. If we do take the degrees into account, the light stands for what is called “unfolded being.” Each degree in the brightness of light stands for a particular existent, that is, a thing or substance. Mulla Sadra identifies mere being—defined as the principle of reality—with God. Since the theory of the reality of being claims that existence is real (actual) and essence is not, Mulla Sadra reinterprets Aristotelian hylomorphism in the light of his own doctrine: existence as the principle of actuality is interpreted as form, while essence as the principle of matter remains unreal and merely potential. Mulla Sadra simultaneously interprets being, the supreme principle, as the highest idea in his interpretation of the Platonic Forms. In doing so, Mulla Sadra harmonizes the basic thoughts of Peripatetic philosophy with the basic teachings of Platonism. Therefore, Mulla Sadra’s followers regard Sadraism as the perfection of

philosophy and its history. Moreover, since the doctrine of the reality of being—identifying mere being with God—is a philosophy that is in harmony with Islamic teachings, Sadraism is considered to be the fulfillment of salvation history and hence the perfection of the redemptive activity of God within the history of his believers. Philosophies such as Platonism and Aristotelianism are not the only doctrines Sadraism is credited with harmonizing. Sadraism also takes up ontological ideas originating in Islamic mysticism, most notably those elaborated by the “Grand Master” of Islamic mystical thought, Muhyi al-Din Ibn Arabi (1180–1240). Ibn Arabi grappled with two problems that had been puzzling Muslim theologians and philosophers alike. The first concerns the relationship between the multiplicity of creation to the oneness of the creator, whereas the second concerns the relationship between the multiplicity of God’s attributes—such as being “all-knowing,” “wise,” and “powerful”—and the oneness of God. In his own ontological thinking, the Grand Master tries to solve both of them by linking one to the other. In his doctrine—which later became known under the heading “oneness of being” (*wahdat al-wujūd*)—Ibn Arabi posits God, the Creator, as the only existent, while multiple creation is nothing but God’s attributes. For Ibn Arabi, this combined solution preserves God’s oneness from being compromised by the multiplicity of his attributes and the multiplicity of creation. However, with regard to Mulla Sadra, Ibn Arabi’s understanding of God as the only existent is still conceived as a thing. Thus, Ibn Arabi’s doctrine is open to the same objection in the name of the illuminationist argument for the reality of essence. Mulla Sadra avoids this objection by positing the grounding of reality as a principle rather than as a thing by following Ibn Arabi’s identification of being with God.

In the course of the last few decades, Sadraism—especially the Sadraist approach to ontology—has established a consistent presence in Western scholarship related to Heidegger. As a case in point, Alparslan Açıkgenç has developed a comparative ontology investigating the issue of being in both Mulla Sadra and Heidegger.<sup>18</sup> Muhammad Kamal also adopts a comparativist approach by focusing on the similarities between the critique of their respective philosophical traditions insofar as they are both grounded in an “ontic” Platonism and thus insufficient to deal with being.<sup>19</sup> Robert J. Dobie compares Ibn Arabi’s understanding of existence (*wujūd*) with Heidegger’s later thought on being and observes that “they converge without really meeting,” identifying their relation to Platonism as the key point of departure.<sup>20</sup> Occasionally, Heidegger is compared with other thinkers of the Islamicate world. Mehdi Aminrazavi treats Heidegger in conjunction with Omar Khayyam, an Iranian poet of the eleventh/twelfth century, with regard to the concept of the “thereness” (*Da*) of the human condition and the theocentric or anthropocentric worldview that is inherent in it.<sup>21</sup> Alam Khundmiri (1922–1983), an Indian

Muslim philosopher, writer, and public intellectual, compares Heidegger with Muhammad Iqbal (1877–1938), an eminent poet and philosopher of what is today Pakistan, including their respective intellectual environments and existential understandings of being, time, and death.<sup>22</sup> Saliha Shah's contribution to this volume further explores the affinities between Heidegger and Iqbal by investigating the concept of poetry in Iqbal as a form of non-representational thinking capable of accessing what is left unthought in representational thinking and juxtaposing it with Heidegger's understanding of poetry.

Some comparativist studies go beyond the neutral endeavor of presenting the similarities and differences of both traditions. For example, Mohammad Azadpur is a self-declared proponent of the “non-historicist approach to comparative philosophy.”<sup>23</sup> His research brings Heidegger into confrontation with Avicenna's “Oriental Philosophy” (*al-Hikma al-mashriqiyya*) and its elaboration in Suhrawardi's *Philosophy of Illumination* (*Hikmat al-ishrāq*), especially how they address the relationship between various ways to attain knowledge.<sup>24</sup> Azadpur argues that Avicenna's and Suhrawardi's understanding of philosophy is superior to Heidegger because the former include “visionary phenomena,” the experience of divine wisdom as made possible by the symbolic dimension in allegorical speech, prophetic insight, and the vision of the divine.<sup>25</sup> Azadpur privileges the “Oriental tradition” in his respective treatment of Heidegger and Corbin with regard to their phenomenological hermeneutics. Azadpur observes that Corbin most importantly applies his hermeneutic phenomenology to both mystical and prophetic experiences: “Corbin, in contrast to Heidegger, takes mystical and prophetic experiences very seriously and grounds his phenomenology upon the phenomena in these experiences.”<sup>26</sup> This admission allows Azadpur to philosophically address thinkers such as al-Ghazali, whose works are at the intersection of philosophy, theology, and mystical experience. Mahmoud Khatami, an Iranian philosopher, also juxtaposes Heidegger's understanding of human existence as *Dasein* with his own understanding of the illuminative tradition: “[M]an, descending down from God, is a comprehensive totality as a macrocosm within which and through which the world is created.”<sup>27</sup> Applying this comparison, Khatami attempts to present an account of the “essence of human being” concealed in modern times. Khatami remains critical of Heidegger for not having readily explored this important insight.

Among the philosophers who juxtapose Heidegger with the tradition of Islamic philosophy, Nader El-Bizri's chapter in our volume introduces the various pathways in his own reception of Heidegger, which occupy a significant place in Western scholarship. El-Bizri does not pursue comparative goals since he claims this to be a hazardous endeavor: “*comparative philosophy* and *perspectivism* may run the risk of becoming trivial undertakings that do not heed the gravity of thinking and may lead to a trivializing

de-contextualization of thought that betrays the seriousness of its determining historicity.”<sup>28</sup> Although El-Bizri confronts Heidegger with Islamicate philosophical positions, it is rather to challenge Heidegger’s account of the history of metaphysics in terms of the increasing forgetfulness of the ontological difference between beings and being in the wake of Greek thought. El-Bizri discusses the rightful place of Islamic philosophy, especially Avicenna, who does not fit into Heidegger’s account of the forgetfulness of being in the history of philosophy.<sup>29</sup> Moreover, Heidegger’s thinking indicates the most pressing philosophical questions that El-Bizri addresses with the help of historical positions from Islamic philosophy. El-Bizri is especially mindful of the space “between” Avicenna and Heidegger and the different traditions in which they are rooted. This space “between” prevents one from prematurely identifying some of the more readily apparent and facile affinities between them and allows for a genuine hermeneutical encounter between both traditions. El-Bizri productively engages in this dialogue with regard to notions such as the microcosm/macrocosm analogy, time, and spirit.<sup>30</sup>

Although comparativist approaches are present in Western scholarship, it is important to note that they have not yet been made the object of scholarly scrutiny.<sup>31</sup> This volume intends to address such contributions critically. However, the volume also aims at demonstrating the existence of other tendencies in the Islamicate reception of Heidegger that choose more idiosyncratic approaches. These tendencies include the Islamic identitarian perspective, which is very tangible in Iran, and the Islamic fundamentalist perspective, which appears in Arab and Turkish contexts. Both have achieved some—albeit dubious—fame in Western scholarship. In Iran, this began with the adoption and adaptation of Heidegger’s thought by the first “professing” Heideggerian among the Iranian intelligentsia, Ahmad Fardid (1909/1912–1994). The legacy of Fardid, whose lasting attraction to Heidegger stems from his acquaintance with Corbin and intellectuals influenced by him, contributed to a distinctive reception of Heidegger in Iran. Rather than being a merely academic pursuit, Iranian Heideggerianism has developed into a crucial factor in Iranian sociocultural discourses since the early 1960s. This strand of reception is usually taken up by Western scholarship in the context of sociocultural issues and developments. The importance of this reception by Fardid and his intellectual heirs in twentieth-century Iranian sociocultural discourse and practice has drawn the attention of Mehrzad Boroujerdi.<sup>32</sup> Boroujerdi primarily focuses upon Fardid’s adaptation of Heidegger’s critique of metaphysics and technology in his criticism of Iran’s sociocultural situation resulting from Iran’s infection by Western metaphysical thought, a malaise Fardid refers to as the “West infection” (*gharbzadagi*).<sup>33</sup> Boroujerdi investigates both Heideggerian and Sartrean influences on the author Jalal Al-e Ahmad (1923–1969), who made the Fardidian term “West infection”

the title of his seminal culture-critical essay that condemns the impact of technology and machinism on Iranian culture.<sup>34</sup> Boroujerdi discusses further manifestations of the reception of Heidegger in Iran, namely its impact on the cultural philosophy of Fardid's erstwhile disciple, Daryush Shayegan (1935–2018).<sup>35</sup> The post-revolutionary debate between Heideggerian and Fardid disciple Reza Davari (1933–) and “Popperian” Abdolkarim Soroush (1945–) remains pivotal.<sup>36</sup> Indirect forms of Heidegger reception in Iran are also presented in Boroujerdi's interpretation of Ali Shariati (1933–1977) and his ideological fusion of Shiite Islam and Marxism, partly drawing from Sartre's existentialism, and the reform-minded religious scholar Mohammad Mojtabeh Shabestari (1936–), especially his conception of religious texts influenced by Western theologians Rudolf Bultmann (1884–1976) and Karl Rahner (1904–1984).

Hamid Dabashi even considers the possibility of the reception of existentialist thought in key thinkers from Iran's pre-revolutionary discourse such as Al-e Ahmad and Shariati.<sup>37</sup> Likewise, Ali Gheissari also refers to Fardid's coining of the term “West infection” under the spell of his cultural-critical reception of Heidegger, and Al-e Ahmad's popularized usage of the term.<sup>38</sup> Farzin Vahdat does not hesitate to discuss Heidegger's influence on Fardid and—albeit perhaps rather indirectly—on Al-e Ahmad as well as its role in the Soroush-Davari debate.<sup>39</sup> Ali Mirsepassi places Heidegger's thought in the context of the German “discourse of authenticity” originating with Friedrich Nietzsche (1844–1900) and Ernst Jünger (1895–1998) in response to what they perceived as Germany's cultural crisis in the face of modernity.<sup>40</sup> Likening the situation of Germany vis-à-vis modernity to Iran, Mirsepassi regards the Iranian intellectual attraction to Heidegger to be the result of the same sense of discomfort with modernity in either country.<sup>41</sup> In later publications, Mirsepassi reiterates the influence of the reception of Heidegger in Iran upon its sociocultural situation in the twentieth century.<sup>42</sup> Moreover, the role of Fardidian Heideggerianism in twentieth-century Iranian intellectual and sociocultural history is addressed by Matthijs van den Bos in his own discussion of orientalism(s).<sup>43</sup> The origins, context, and consequences of Fardid and the reception and interpretation of Heidegger by his students is the subject of a dissertation by Ehsan Mazinani.<sup>44</sup> Abbas Poya also treats the differing use and understanding of the term “West infection” (*gharbzadagi*) on the part of Fardid and Al-e Ahmad respectively in his discussion of ongoing discourses in twentieth-century Iranian intellectual subculture.<sup>45</sup> The adaptation of key concepts from Heidegger's thought, such as “world” and “meaningfulness,” and their role in the construction of the human being for contemporary discourses focusing on Iranian authenticity have also been extensively investigated by Urs Gösken.<sup>46</sup>

The Syrian philosopher Sadiq J. al-Azm (1934–2016) observes Heidegger's appeal to Islamic fundamentalism. Al-Azm, who is a fierce defender

of rationalism and reason, decisively criticizes Heidegger as an idealist thinker who develops a subjective philosophy of onto-theology on the basis of religious connotations by confronting the scientific revolution of modernity and rejecting objective knowledge.<sup>47</sup> Al-Azm expresses the concern that Heidegger's thought might correspond to the thought of Sayyid Qutb (1906–1966) and Abul Ala Maududi (1930–1979), and the respective ideologies of leading voices of fundamentalist Islamist movements in Egypt and Pakistan. Indeed, al-Azm mentions some of the key features of Heidegger's philosophy and labels them with terms he draws from Islamist discourse. For example—calling the Greek knowledge of the essence of the things a “Revelation”—he equates the Greek beginnings of the history of metaphysics with the founding moment of divine revelation by the Islamists. Another example is the present situation of decline that Islamists label “Jahiliyya,” an age marked by the occlusion of the original Revelation, the delusion of man's dominance over nature, and his increasing extravagance.<sup>48</sup> Although fundamentalist ideologies can easily draw on Heidegger—as al-Azm himself demonstrates—they are guilty of radical oversimplification.

Victor Farias's *Heidegger's Heirs* (in Spanish) only further exemplifies this line of argument.<sup>49</sup> Farias is a familiar and important interlocutor on behalf of Heidegger's political and intellectual adherence to Nazi ideology. His book *Heidegger and Nazism* triggered discussion on this “issue” especially in France.<sup>50</sup> The publication of Heidegger's *Black Notebooks* has further fueled this discussion by making it imperative for researchers who are working on Heidegger to take a clear position. However, Farias does not relate to these new developments but rather continues his previous path of collecting evidence that incriminates—not Heidegger, this time, but rather—what he calls *Heidegger's heirs* in the extremist political sphere, namely, *neo-Nazis*, *neo-fascists*, and *Islamic fundamentalists*, who are drawing on Heidegger to some extent.<sup>51</sup> Farias's examination of the link between Heidegger and Islamism consists in a collection of rather tentative correspondences. They include observations about resemblances between Heidegger's critique of modern rationality and the ideas of Sayyid Qutb.<sup>52</sup> Farias inquires into the influence of the German Muslim journalist and member of the Murabitun movement Abu Bakr Rieger, whom he ambiguously introduces as “part of the German Islamist movement,” and other Muslims in Europe that he likewise labels “Islamists.”<sup>53</sup> Farias also discusses the Iranian Heidegger reception from Ahmad Fardid to Mahmud Ahmedinejad, president of Iran from 2005 to 2013, labeling the latter as a “militant Heideggerian.”<sup>54</sup> His critique even extends to Dieter Thomä and Jürgen Habermas who visited Iran for philosophical conferences in 2005 and 2007. Farias accuses both Thomä and Habermas of not alluding to “the criminal political project of Iranian

fundamentalism that feeds on Heideggerianism.”<sup>55</sup> Farias rightly registers the fact that some “Islamist” thinkers directly refer to Heidegger. However, one should be cautious not to distribute the label “Islamist” as generously as Farias does and refrain from blaming Heidegger for every fundamentalist reference since they appropriate arguments wherever they may find them. With that said, we do not mean to discharge Heidegger of his wrongdoing but we do discharge him of the wrongdoings of others.

### **A BRIEF HISTORY OF THE ISLAMICATE RECEPTION OF HEIDEGGER**

In what follows, we shall aim to give a brief overview of the history of the Islamicate reception of Heidegger in the Arab world and Iran in order to frame the single chapters of this volume that mostly expand upon various aspects and perspectives of the Iranian or Arabic reception of Heidegger. As for the reception of Heidegger in Turkey, Zeynep Direk’s chapter in our volume skillfully presents Heidegger’s reception history in Turkey in three stages, namely, the existentialist stage in the 1960s and 1970s, the sociological stage in the 1990s, and the Islamist stage of reading Heidegger, from the 2000s, by critically introducing the main proponents of each stage and their interpretive approaches.

Without anticipating any conclusions contained in the contributions collected in the present volume, it is safe to say that the reception of Heidegger by key Iranian thinkers, which started in the 1950s, continues to make a profound impact on Iranian intellectual and sociocultural history. Here we may distinguish between three strands in the Iranian reception of Heidegger. In the initial strand, the reception and appropriation of Heidegger takes place among *engagé* intellectuals who are confronted with pressing issues of cultural authenticity and identitarian soul-searching in the face of the perceived challenge posed by “Western” modernity. The resulting discourse of these thinkers is driven by a quest for alternative modes of individual and cultural existence to the dominant contemporary culture and combines Heideggerianism with a non-establishment and non-traditional understanding of religion. Starting in the 1990s, the second strand consists in the attempt by reform-minded religious scholars and intellectuals to introduce Heideggerian hermeneutics into traditional religious scholarship. Finally, the third and final strand can be described as appropriating Heidegger as a scholarly subject taught in the framework of the regular syllabus of Iranian universities. Here we have to bear in mind that none of the later strands of the Iranian reception of Heidegger supersede or replace any of the earlier ones. Indeed, once the



later strands of the Iranian reception of Heidegger have appeared, they coexist and—more often than not—overlap with earlier ones, which creates more ambiguity than clear-cut divisions.

Returning to the first strand of the Iranian reception of Heidegger, we observe that its proponents obviously considered the adaptation of his thought as a necessity in order to come to terms with Iran's sociocultural situation and to determine their position vis-à-vis modernity. The attraction of this particular thinker for so many Iranian intellectuals is grounded in their conviction that Heidegger held the potential of a paradigm shift in interpreting Iran's cultural and intellectual situation.

Until the 1950s, modern Western thought was present on the Iranian intellectual scene mainly in the form of Enlightenment doctrines advocating the autonomy of rational subjectivity and various brands of nineteenth-century positivism. The scholar and elder statesman Mohammad Ali Foroughi (1877–1942), in his monumental three-volume work *History of Philosophy in Europe*, presents the first systematic attempt to enlighten the educated Iranian audience about Western philosophy from the Pre-Socratics to Nietzsche and Bergson.<sup>56</sup> The reception of dialectical materialism—conspicuously absent in Foroughi's account—was undertaken by leftist intellectuals such as the Iranian Marxist Taqi Arani (1903–1940). Critical involvement with modern Western philosophical doctrines started in earnest in the early 1950s with another landmark work, *The Principles of Philosophy and the Method of Realism*, authored by Mohammad Hoseyn Tabataba'i (1903–1981) with commentary by Mortaza Motahhari (1920–1979).<sup>57</sup> Both effectively criticize the philosophical doctrines they regard as the intellectual roots of Western modernity, that is, Cartesian rationalism, empiricism, positivism, and dialectical materialism in light of the doctrine of the primordality of being developed by the Shiite philosopher Mulla Sadra, the leading philosophical school in the Shiite religious establishment. Designed by the authors to be the last word in the criticism of modern Western thought, the book proved to be the first. Just as Tabataba'i finished the main text, Heidegger coincidentally made his first appearance on the Iranian stage.

Due to the CIA-staged coup against the nationalist government of Prime Minister Mohammad Mosaddeq in 1953, "the West" and hence the Westernizing discourse and practice of the Pahlavi monarchy became discredited in the eyes of many Iranian intellectuals. What the Pahlavi state promoted as "Western" civilization with rationalism—often in the form of technology—as its intellectual underpinnings and with urbanization, industrialization, consumerism, and secularization as its concomitant phenomena was less and less perceived as the realization of an ideal development but rather as the manifestation of cultural and intellectual alienation. It is hardly coincidental that since the early 1960s, the intellectual countermovements challenging

the official sociocultural discourse and practice are conventionally subsumed under the heading the “return to the self.” It is their discourse that is grounded in non-establishment religiosity and Heideggerianism. From this religious and cultural milieu emerged the French philosopher and orientalist Henry Corbin, who first introduced Heidegger’s thought to the Iranian intellectual scene in the late 1940s and early 1950s when he started to work and live in Iran as a researcher in Islamic mysticism and philosophy. During his stay in Iran, Corbin conversed with Tabataba’i, whom he considered a representative of the “Iranian-Islamic tradition.” Corbin’s philosophical and spiritual attitude also left a deep mark on the thought of one of his longtime Iranian academic colleagues, Seyyed Hossein Nasr (1933–). In the course of his interviews with the Iranian philosopher Ramin Jahanbegloo, Nasr mentions his own involvement with Heidegger’s thought, crediting him with coming up with an innovative “Existenz-philosophie.” However, in Nasr’s view, it cannot measure up to Mulla Sadra’s own philosophy of being.<sup>58</sup> In twentieth-century Iranian intellectual and cultural history, Nasr’s role is highlighted in the present volume by Amir Nasri, who reconstructs the genealogy of Heidegger’s indirect influence on the Iranian theory of art. From its roots in Nasr and extending to the confluence between Daryush Shayegan and Corbin’s thought, Nasri considers the impact of Heidegger upon the formation of a distinctively Iranian aesthetic orientation even after the Islamic Revolution.

However, it was Corbin’s acquaintance—albeit a rather fleeting one—with another Iranian intellectual, the philosophy teacher Ahmad Fardid, that ignited the reception of Heidegger in Iran. Unlike Nasr, Fardid was either not aware of or unconcerned about Corbin’s distance from certain aspects of Heidegger’s thought. Stemming from his contact with Corbin, Fardid embraced Heidegger without any reservations, thereby becoming the first “professing” Iranian Heideggerian. Due to his proficiency in French, Fardid accessed many of Heidegger’s translated texts—some of them by Corbin—and is reported to have embarked on learning German in order to read Heidegger’s works in the original.

Fardid’s appropriation of Heidegger displays all the features of the first strand of Iranian reception of Heidegger. It is one of the defining phenomena of the intellectual counter-discourse against the dominant Westernizing discourse and a practice championed by the Pahlavi state. It was geared toward the quest for identity and authenticity in the face of the alienation of sociocultural development, especially the technological determination of the human “being.” It comes as no surprise that technology as the ultimate form of metaphysical thought under the spell of the forgetfulness of being and the distinction between authenticity and inauthenticity figure prominently in Fardid’s adaptation of Heidegger. Fardid construes an ontological Orient-Occident dichotomy featuring the “West” as the home of rationalist “reality” resulting

in the forgetfulness of being—or, to use the Fardidian term, “West infection”—and the “East” or “Islam” as the abode of “truth,” a truth grounded in the mindfulness of being in the name of spirituality. In the context of this dichotomy Fardid combines Heidegger’s history of being with the Islamic mystic Muhyi al-Din Ibn Arabi’s doctrine of divine names, with each name constituting the manifestation of a new era in the history of being. In addition, we find a modified version of Aristotelian hylomorphism with each preceding era in the history of being relating to the subsequent one in terms of its matter and each preceding one in terms of its form. Fardid’s fusion of Heidegger with Islamic mysticism is discussed in our volume by Ahmad Ali Heydari, who demonstrates that Fardid’s engagement with the work of the fourteenth-century Iranian mystical poet Hafez retrieves Heidegger’s appreciation of Friedrich Hölderlin’s poetry as an alternative approach to the question of being in order to ascribe to Hafez’s poetry a similar role in the Iranian context.

Fardid did not leave any systematic account of his philosophical doctrines. What has come down to us in written form are posthumously collected notes and transcripts of interviews and lectures. He primarily imparted his teachings in private sessions to like-minded intellectuals and disciples. Some of them came to play a prominent role in pre- and post-revolutionary intellectual and political life in Iran, such as Daryush Shayegan (1935–2018), Reza Davari Ardakani (1933–), and Daryush Ashuri (1938–).<sup>59</sup> The philosopher and cultural critic Shayegan, up to the 1979 revolution, modeled his cultural theory after Heidegger’s history of being, most notably in his book *Asia Facing the West*.<sup>60</sup> In our volume, Shayegan’s intellectual and cultural pursuit is analyzed in Mansoorah Khalilizand’s contribution concerning the question of how Shayegan applies Heidegger’s intermediate state (*Zwischenzustand*) of nihilism in order to elaborate the historical destiny of Asian civilizations in their current state. Davari conceives of the Islamic revolution as a stage in Heidegger’s history of being, defending his view in the years after the revolution against “neo-positivist” challenges posed by the reformist thinker Abdolkarim Soroush (1945–). The direct or indirect influence of Heidegger and European existentialism, most prominently Sartre, is also discernible in the Iranian intellectual Jalal Al-e Ahmad (1923–1969), who appropriated Fardid’s term “West infection” for his own critique of machination, and the religious-Marxist ideologue Ali Shariati (1933–1977), who called for a revolutionary understanding and practice of religion in terms of an existential choice and Sartrean “engagement.”

While the first strand of the reception of Heidegger in Iran came into existence and flourished already well before the revolution of 1979, the second strand brings us to the time when the Islamic Republic of Iran was firmly

established. The elimination of all non-religious revolutionary movements challenging the hegemony of the clergy and the disenchantment with certain revolutionary ideals following the outcome of the Iran-Iraq War brought to light the ideological and doctrinal differences between the various factions of the victorious religious establishment. This paved the way for the role of reform-minded religious scholars like Mohammad Mojtahed Shabestari (1936–) and religious intellectuals like Abdolkarim Soroush (1945–). Both challenge the traditional notion of religion by highlighting the necessary historical context of interpretation, including the Quran. In developing this view, Shabestari explicitly draws on the hermeneutics developed by Heidegger and his student Hans-Georg Gadamer (1900–2002), as well as the theological discourses of Bultmann and Rahner. Shabestari's and Soroush's intellectual projects did not go unopposed by the more traditional elements of the religious establishment. However, their efforts were sufficient to inspire the entry of Heideggerian hermeneutics into Iran's clerical institutions.<sup>61</sup>

At the same time, Heidegger was taken up as a regular topic in the philosophy syllabus of Iranian universities, with a concomitant output of scholarly publications. As examples of this development, we refer to Babak Ahmadi, especially his *Heidegger and the Fundamental Question* and *Heidegger and the History of Being* (2003), as well as to Mahmoud Khatami, *World in Heidegger's Thought* (2006), and to Siyavosh Jamadi, *The Context and Times of Phenomenology* (2007).<sup>62</sup> The strong presence of comparative studies dealing with Heidegger and corresponding topics in the Iranian-Islamic tradition among academic qualification papers attests to the genesis of a zone of indiscernibility between a purely scholarly involvement with Heidegger and his appropriation in religious and sociocultural discourse. Publications by Mohammad Reza Asadi, *Words of Desire: Investigation into the Anthropological Doctrines of Heidegger and Mulla Sadra* (2008), and Mehdi Fada'i Mehrabani, *Standing Beyond Death: Corbin's Answers to Heidegger from the Perspective of Shiite Philosophy* (2014), also bear witness to this phenomenon.<sup>63</sup> Another example of this latter strand of the appropriation of Heidegger by Iranian intellectuals may be seen in the contribution to the present volume by Seyed Majid Kamali, who calls for a phenomenological interpretation of the intellectual tradition of "Islamic" philosophy modeled on the early Heidegger's approach to Aristotle with its focus on factual life in order to critically revise Islamic philosophy in Iran and return to a "real Irano-Islamic way of life." Finally, the historical phenomenon of the Iranian reception of Heidegger has in recent years become the subject of scholarly literature in Iran with the publication of Bizhan Abdolkarimi's *Heidegger in Iran: A Look at the Life, Works, and Thought of Ahmad Fardid* (2013) and Mohammad Mansur Hashemi's *Thinkers of Identity and the Intellectual Legacy of Ahmad Fardid* (2015).<sup>64</sup>

In the Arab world, the encounter with Heidegger was from the outset an academic one that started almost simultaneously in Egypt and Lebanon in the late 1930s. In Egypt, the reception of Heidegger appeared in the context of the newly established Cairo University (1908), the first Arab university to implement the European structure of faculties and to include modern philosophy in its curriculum at a time when philosophy was taught in traditional ways, that is, by means of memorizing canonical texts in the realms of Islamic institutions of higher learning such as al-Azhar in Cairo.<sup>65</sup> Cairo University initially hired foreign professors from Italy, Spain, and, most importantly, from France in order to introduce modern philosophy and establish the first philosophy department in the Arab world in 1925. Among the first French philosophers in Cairo were André Lalande (1926–1930 and 1937–1940), Émile Bréhier, and Alexandre Koyré (1934–1935).<sup>66</sup> Graduates from al-Azhar figured in the first generation of philosophy teachers. Hence, Cairo University was from the outset the cradle for both European philosophical debates and traditional Islamic content approached in a modernized way. The influence of both approaches to philosophy can be seen in Abdurrahman Badawi (1917–2002), who belongs to the first generation of graduates in philosophy at Cairo University. As a student of Koyré, Badawi was highly influenced by Heidegger and adopted an existentialist position that also informed his reading of other “existentialist” philosophers.<sup>67</sup> He is the author of several studies on existentialism, none of which solely focuses on Heidegger. Nevertheless, they demonstrate the immense influence of Heidegger, most notably his master’s thesis, *Le problème de la mort dans la philosophie existentielle: Introduction historique à une ontologie* (1940), and dissertation, *Existential Time* (in Arabic, 1943).<sup>68</sup> In this volume, these works along with some of his existentialist essays are addressed in the contribution of Sevinç Yasargil, who analyzes Badawi’s project of establishing an *Arabic* existentialism and demonstrates how Badawi draws on Heidegger, Bergson, and Kierkegaard to anchor his existentialism in the texts of the Islamic mystical tradition. Badawi’s existentialist legacy extends to his students Mahmoud Ragab and Fouad Kamil, who jointly translated Heidegger’s “Hölderlin und das Wesen der Dichtung,” “Was ist das—die Philosophie?” and “Was ist Metaphysik?” into Arabic in 1964 and authored several articles and monographs.<sup>69</sup> However, Ragab and Kamil’s translations were not the first to appear in the Arab world. They were preceded by Osman Amin (1905–1987), the author of the first Arabic translation (1963)—just one year earlier—that, interestingly enough, contains two texts, “Hölderlin und das Wesen der Dichtung” and “Was ist das—die Philosophie?” Osman Amin, known for his internalist doctrine (*juwwāniyya*), was a contemporary of Badawi and belonged to the first generation of philosophy graduates. Amin prepared his translation during his teaching visit at the newly established Benghazi University in Libya, where Badawi had been

teaching between 1967 and 1973.<sup>70</sup> Contrary to Badawi, Amin did not show any enthusiasm for Heidegger (he was attached to Descartes and Kant). It was rather the curiosity of his students that prompted him to translate Heidegger.<sup>71</sup> However, the scholarship of Badawi and Amin did not leave a notable impression in Libya, and Heidegger has hardly been studied there since their departure. This does not come as a surprise considering the political circumstances; Muammar Gaddafi, who became Libya's head of state in 1969, gradually restricted freedom of speech. In 1973, he arrested several philosophers, including Badawi, and transformed the hitherto vibrant philosophical department in Benghazi into the department of "interpretation" (*tafsīr*), eliminating the teaching of "foreign ideologies" and introducing instead his own "manifesto," namely *The Green Book*, as the subject of studies.<sup>72</sup> As for Egypt, the philosophy of Heidegger drew the constant attention of philosophers, such as Abdulghaffar Makkawi (1930–2012), Safaa Abdussalam Gaafar, and Hassan Hanafi (1935–). Makkawi's volume *The Call of the Truth* (1977), a most important contribution to the reception of Heidegger, has been reprinted at least twice (2000 and 2010).<sup>73</sup> It is considered the first extensive introduction of Heidegger's works in Arabic, presenting key notions and texts from both his early and later periods.<sup>74</sup> In addition, the volume contains translations of Heidegger's essays "Vom Wesen der Wahrheit" (1930), "Platons Lehre von der Wahrheit" (1931/1932, 1940), and "Aletheia (Heraklit, Fragment 16)" (1954), focusing on Heidegger's unique interpretations of ancient Greek thought. The Egyptian scholar Abdussalam Gaafar, author of *Heidegger's Authentic Being* (2000), an explanation and study of Heidegger's *Being and Time*, has composed monographs on Heidegger's "The Origin of the Work of Art" and "Das Wort" [1958] as well as comparative studies juxtaposing Heidegger, Plotinus, and Taoism.<sup>75</sup> Abdussalam Gaafar also addresses the intersection of Heidegger's philosophy with Sufi thought by retrieving Heidegger's remark "nur ein Gott kann uns retten" (only a God can save us) in terms of the mystical awaiting for revelation from beyond our world and comparing "the presencing of being" (*Anwesen-lassen*) with Plotinus's mystical "unification with the One" (*ittiḥād ma'a l-wāḥid*). Contrary to Abdussalam Gaafar and Makkawi, Hanafi engages with Heidegger implicitly—but nevertheless substantially—as Sylvain Camilleri establishes in his contribution to our volume, in which he traces the presence of Heideggerian hermeneutic phenomenology in Hanafi's French doctoral thesis, *Les méthodes d'exégèse* (1965), and his two closely related works, *L'exégèse de la phénoménologie* (1966) and *La phénoménologie de l'exégèse* (1966).<sup>76</sup> Traditionally, these works have been described in terms of Husserl's phenomenology, from whom he borrows key terms. In turn, Camilleri establishes the Heideggerian traits of this "French Trilogy" by observing how Hanafi privileges Dasein over subjective representation within his general focus on authenticity and death.

In Lebanon, the reception of Heidegger was initiated by Charles Malik (1906–1987), who obtained his doctorate under the supervision of Alfred North Whitehead for his study *The Metaphysics of Time*, which analyzes the notion of metaphysics of both Whitehead and Heidegger. Although the section on Whitehead has been published as *The Systems of Whitehead's Metaphysics*, the section on Heidegger is currently being edited by Nader El-Bizri, who explains this project further in his contribution to this volume.<sup>77</sup> In Lebanon, Malik influenced several generations of philosophers as a professor of philosophy at the American University of Beirut (AUB) from 1937 to 1945 and 1962 to 1976. In Lebanese publications, Heidegger's influence can be traced to the special edition of the intellectual journal *Arabs and Global Thought* (in Arabic) (1988), containing the first tentative and partial Arabic translation of Heidegger's *Being and Time* by George Kattura. Fethi Meskini, who composed the first integral translation of this work (2013), critically acclaimed the initial translation and is clearly indebted to its terminological choices.<sup>78</sup> Other important contributions to the Arab Heidegger reception in Lebanon include the works of Nader El-Bizri and Mochir Basile Aoun. Both have published extensively in English and French.

Another hub for the Arabic Heidegger reception is North Africa, namely Algeria, Morocco, and Tunisia. In these countries, academic philosophy was and still is oriented toward French discourse in an exemplary manner: French professors assisted in building the philosophical departments at the Universities in Algiers, Tunis, and Rabat; French-inspired philosophical curricula were introduced; and the language of teaching and researching was uniquely French. Subsequently, all three countries implemented the Arabization of the philosophy departments at their universities starting in 1956 in Algeria, still under French colonial rule, followed by Rabat in the 1960s, and finally Tunis from 1975 onward. Although this process led to the complete Arabization of philosophy in Algeria and Morocco, it was merely a partial transition in Tunisia, where French and Arabic philosophy coexisted and continue to do so today. In Tunisia, the founding figure of Heidegger studies was Mohammed Mahjoub, who published what is considered the first study on Heidegger in Tunisia, namely, the article "The Question of Being in Its Relation to Reading the History of Philosophy" (in Arabic) in 1983.<sup>79</sup> Mahjoub sheds light on the connection between Heidegger's phenomenology and hermeneutics in order to understand how Heidegger, who set out to ask the question about the meaning of being, arrived at the deconstruction of the philosophical tradition that entails this question in the first place. Mahjoub's later publications on Heidegger are deeply concerned with understanding Heidegger's *Being and Time*, especially his philosophical motivation and methodological framework.<sup>80</sup> Hermeneutics remains the characteristic feature of the reception of Heidegger in Tunisia. Among Mahjoub's students is Fethi Meskini (1961–),

who gained fame throughout the Arab world for his award-winning Arabic translation of Heidegger's *Being and Time* in 2013.<sup>81</sup> Meskini's preface to this translation reveals that he adopted this inclination toward hermeneutics from his teacher, Mahjoub, as well as from Heidegger himself. Meskini reflects upon the possibility of translation (*Übersetzbarkeit*), its ontological meaning and scope, condensed in the Heideggerian notion of *Übersetzung*. In his contribution to this volume, Khalid El Aref explores Meskini's translation and appropriation of Heidegger under the heading "Hospitality and Dialogue." With these two terms, El Aref summarizes Meskini's openness toward Western philosophy and Heidegger's works and expresses Meskini's confident self-awareness as the Arab interlocutor of Heidegger who has the power to question and challenge the authority of Heidegger's vision of being, beings, and language as the house of being. Thus, the aspiration of understanding and rendering Heidegger's thought in the Arabic setting is only one facet of Meskini's approach to Heidegger. At least as important is Meskini's quest for overcoming the "hermeneutical stage of reason" that takes the shape of a critical reading of Heidegger through the eyes of his critics and the reflection on the possible position that Arab philosophers could adopt against, with, or after Heidegger.<sup>82</sup>

In Morocco, it is most importantly Abdessalam Ben Abdel Ali (1945–) and Mohammed Sabila (1942–) who contributed to the introduction of Heidegger through their publications but also in their capacity as professors and supervisors. While Ben Abdel Ali reads Heidegger in the light of the prevalent Hegelian understanding of the history of philosophy as teleological development, Sabila focuses on Heidegger's analyses of the human being in the condition of modernity and seeks to include the postcolonial experiences of Moroccan everyday life. Under their supervision, several students prepared dissertations on particular aspects of Heidegger's philosophy. Some of them have subsequently published further works on Heidegger and become established scholars, such as Mohammed El Cheikh (Casablanca), who focuses on Heidegger's critique of modernity; Mohammed Mizyan (Marrakesh), who traces the problem of the subject; and Mohammed Tawa (Settat), who reflects on Heidegger's understanding of thinking in terms of the "politics of thinking" (*siyāsat al-fikr*).<sup>83</sup> In addition to this school of Heidegger reception in Morocco, it is imperative to mention Ismail El Mossadeq and Taha Abderrahmane, who, contrary to many of the scholars mentioned above, read Heidegger in German and in contexts that Heidegger himself evokes, namely, the phenomenological training he received through Husserl and the ancient Greek tradition that constitutes the place of departure for Heidegger's thinking. Ismail El Mossadeq, trained in phenomenology by Klaus Held and Lászlò Tengely (1954–2014) at the University of Wuppertal in Germany, where he completed his doctorate focusing upon a phenomenological critique



of modern science, has introduced and translated into Arabic “The Origin of the Work of Art,” “What Is Metaphysics,” and “The Way to Language,” in addition to several other texts of Heidegger as well as Husserl’s *The Crisis of the European Sciences and Transcendental Phenomenology*.<sup>84</sup> His approach to Heidegger—outlined in his chapter in our volume—values both the historical awareness and criticism of Heidegger’s position in the context of German philosophy and his intellectual development within his own oeuvre. On this basis, he nevertheless calls for a non-orthodox Arabic Heidegger reception that would seek to examine the validity of Heidegger’s thinking in the Islamicate context for the sake of its application to both global and local developments in intellectual history. His chapter elaborates upon two themes, namely, Heidegger’s notion of onto-theology in connection with classical Arabic-Islamic philosophy and his understanding of the essence of poetry conveyed through Arabic poetry. In the Arab world, El Mossadeq’s contribution to Heidegger studies is generally valued as a thorough and thoughtful translation and explanation of Heidegger’s oeuvre. Taha Abderrahmane (1944–), whose books on the authenticity of contemporary Arabic philosophy provoked mixed reactions among fellow philosophers, also contributes an original and unique reception of Heidegger in the Arab world.<sup>85</sup> Trained in logic and analytical philosophy, Abderrahmane is inspired by Heidegger’s reflections upon the ontological structure of language and his method of deriving authentic philosophical concepts from the ancient Greek tradition by connecting them with the question of being, a procedure that Abderrahmane intends to implement in the Arabic philosophical experience, as Monir Birouk establishes in his contribution to our volume. Birouk argues that Abderrahmane’s fascination with Heidegger transcends from mere methodological admiration to an experienced intellectual kinship with regard to the understanding of authentic thinking and speaking, and the value of both philosophical and spiritual traditions. In Algeria, the reception of Heidegger began relatively recently with Abu l-Id Dudu (1934–2004), especially his first Arabic translation of Heidegger’s “The Origin of the Work of Art” containing also the translation of Gadamer’s introduction to this work for the Reclam edition (1970). This translation—originally published 2001—has been republished at least twice (2003 and 2009), despite the fact that Ismail El Mossadeq retranslated it in 2003. In addition to Dudu, Ibrahim Ahmad has focused on Heidegger’s understanding of language, and Ismail Mahnana has completed a study on Heidegger’s relationship to modern and contemporary philosophy.<sup>86</sup>

Heidegger did not leave a clear imprint in other Arab countries. Nevertheless, there are some traces that deserve a brief discussion. Concluding this overview, we would like to mention only one example, namely Saudi Arabia. Here, the teaching of philosophy is heavily restricted, based upon a strict interpretation of the sharia and several fatwas (i.e., Islamic legal advice)

that condense this interpretation in the clear directive that only the person that is “well rooted in Sharia studies” (*rāsikh fī l-‘ilm al-shar‘ī*) is allowed to study philosophy and, if he or she does so, only in order to strengthen the faith.<sup>87</sup> Although philosophy does not have specific departments in the realm of Saudi Arabian universities, philosophical topics are indeed taught in the departments of Islamic culture, dogmatics, and Islamic law. For example, one may find a course on “the general characteristics of existentialist thought” that focuses upon “the errors of Martin Heidegger and Jean-Paul Sartre, the existentialist stance towards religion, ethics, and freedom, and the Islamic critique of existentialism.”<sup>88</sup>

As we have attempted to document above in our introduction, multiple scholars in various fields of research throughout the Islamicate world have emphasized how identitarian and fundamentalist thinkers draw on Heidegger in order to nourish their reactionary, anti-modern, and religiously motivated ideological concerns. The aim of our volume consists in challenging the facile preconception that *all* Islamicate reception of Heidegger is fundamentalist in nature and reductionist in its procedure. On the contrary, we aim to display the complexity and diversity of the Islamicate reception of Heidegger and to expose the similarities and differences of the various approaches.

## STRUCTURE AND CONTENT OF THIS BOOK

This present volume contains thirteen chapters on various aspects of the Islamicate Heidegger reception, including anxiety and death, metaphysics and nothingness, poetry and art theory, Islamic philosophy and Muslim mystics, Aristotle and Ibn Sina, Hölderlin and Hafez. The chapters are presented in various geographical contexts ranging from Pakistan to Iran, Turkey, Lebanon, Egypt, Tunisia, Morocco, and the United Kingdom and seek to problematize diverse modes of linguistic expression, including Arabic, Persian, Turkish, Urdu, and French. This volume is divided into five parts. The chapters of the first part provide a general overview of particular lines of reception in the Islamicate world, including the reception of Heidegger in Turkey (Zeynep Direk), the field of contemporary Iranian art theory (Amir Nasri), academic philosophy in Lebanon (Nader El-Bizri), and the early French works of the Egyptian philosopher Hassan Hanafi (Sylvain Camilleri).

The second and third parts of the volume focus on a specific theme of the interpretation of Heidegger by the Islamicate tradition. The chapters in the second part discuss the Islamicate adoption of Heidegger’s concept of authenticity via the influence of Abdurrahman Badawi, who seeks to create an Arabic existentialism rooted in Islamic mysticism (Sevinç Yasargil); Taha Abderrahmane, who transfers Heidegger’s method to generate dynamic

concepts from ancient traditions to the Arabic setting (Monir Birouk); and Daryush Shayegan, who embeds and interprets the history and present condition of Iran in terms of Heidegger's history of metaphysics (Mansoor Khalilzand). The chapters in the third part focus upon Heidegger's understanding of language, poetry, and its adherence to being in connection with Islamicate literary and linguistic traditions, namely, the poetry of the Pakistani poet Muhammad Iqbal (Saliha Shah), the classical Iranian poetry of Hafez (Ahmad Ali Heydari), and the Arabic language in its capacity to host Heidegger's philosophy as Fethi Meskini understands it (Khalid El Aref).

The fourth and fifth parts aim to transcend what could be labeled as "traditional" studies of current Heidegger reception in the Islamicate world. The chapters of the fourth part express a commitment on behalf of fellow Islamicate philosophers and readers of Heidegger to approach his oeuvre in a more rigorous and nuanced way, namely, a way that starts from current global challenges and crucial theoretical issues (Ismail El Mossadeq) and aims to critically reassess the tradition of Islamic philosophy (Syed Majid Kamali). The concluding chapter of the fifth part challenges the adequacy of the term "Islamicate" on the basis of the reception of Heidegger by the British-based Darqawi Sufi order by transcending the traditional understanding of the Islamicate and thereby disclosing the indirect influence of Islamic philosophy on Heidegger (Syed Mustafa Ali).

## NOTES

1. Some parts of the "Oriental" Heidegger reception are well-known and thoroughly documented, for instance Bret W. Davis, "East-West Dialogue After Heidegger," in *After Heidegger?*, ed. Gregory Fried and Richard Polt (London, New York: Rowman & Littlefield International, 2017); Fred Dallmayr, *The Other Heidegger* (Ithaca, London: Cornell University Press, 1993), 200–226 (chapter "Heidegger and Zen Buddhism: A Salute to Keiji Nishitani"); Graham Parkes, *Heidegger and Asian Thought* (Honolulu: University of Hawaii Press, 1987); Michael E. Zimmerman, "Heidegger, Buddhism, and Deep Ecology," in *The Cambridge Companion to Heidegger*, ed. Charles B. Guignon (Cambridge et al.: Cambridge University Press, 2006).

2. The term "Islamicate" is especially popular in Islamic studies, orientalist, and area studies and figures in many book titles, cf. for example, the series published by Brill: *Intellectual History of the Islamicate World* (2013–), edited by Sabine Schmidtke (Institute for Advanced Study, Princeton), and *Islamicate Intellectual History* (2016–), edited by Judith Pfeiffer (University of Oxford), Shahzad Bashir (Brown University), and Heidrun Eichner (University of Tübingen).

3. Marshall G. S. Hodgson, *The Venture of Islam: Conscience and History in a World Civilization*, vol. 1, *The Classical Age of Islam* (Chicago: University of Chicago Press, 1974), 59.

4. Henry Corbin, “De Heidegger à Sohravardī,” in *Henry Corbin*, ed. Christian Jambet (Paris: Éditions de L’Herne, 1981), 30; Jean Brun, “Un philosophe en quête de l’Orient [1963],” in *Henry Corbin*, ed. Christian Jambet (Paris: Éditions de L’Herne, 1981), 79; Herrmann Landolt, “Henry Corbin, 1903–1978: Between Philosophy and Orientalism,” *Journal of the American Oriental Society* 119, no. 3 (1999); Matthijs van den Bos, “Transnational Orientalism. Henry Corbin in Iran,” *Anthropos* 100, no. 1 (2005).

5. Landolt, “Henry Corbin”; Herrmann Landolt and Urs Gösken, “Philosophie als Abwehr der ‘Westbefallenheit,’” *SGMOIK Bulletin*, ed. Kata Moser and Roman Seidel, 42 (2016).

6. Ulrich Rudolph, *Islamische Philosophie. Von den Anfängen bis zur Gegenwart* (München: C. H. Beck, 2004), 48–49.

7. Bizhan Abdolkarimi, *Heidegger in Iran. A Look at the Life, Works and Thought of Ahmad Fardid* (in Persian) (Tehran: Mu’assasa-i pizhūhishī-e hikmat va falsafa-i Īrān, 2013), 75–76.

8. Corbin, cited in *ibid.*, 72.

9. *Ibid.*

10. *Ibid.*, 74. Translation of U. G.

11. *Ibid.*, 75.

12. Rudolph, *Islamische Philosophie*, 81.

13. *Ibid.*, 81–82.

14. *Ibid.*, 82–83.

15. Henry Corbin, *Avicenna and the Visionary Recital*, trans. Willard D. Trask (Princeton: Princeton University Press, 1990), 15.

16. *Ibid.*, 28.

17. Mohammad Azadpur, *Reason Unbound: On Spiritual Practice in Islamic Peripatetic Philosophy* (Albany: SUNY Press, 2011), 65.

18. Alparslan Açıkgenç, *Being and Existence in Sadrā and Heidegger: A Comparative Ontology* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1993).

19. Muhammad Kamal, *From Essence to Being: The Philosophy of Mulla Sadra and Martin Heidegger* (London: ICAS Press, 2010).

20. Robert J. Dobie, “The Phenomenology of *Wujud* in the Thought of Ibn al-‘Arabi,” in *Timing and Temporality in Islamic Philosophy and Phenomenology of Life*, ed. Anna-Teresa Tymieniecka (Dordrecht et al.: Springer, 2007), 321.

21. Mehdi Aminrazavi, “Martin Heidegger and Omar Khayyam on the Question of ‘Thereness’ (*Dasein*),” in *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, ed. Anna-Teresa Tymieniecka (Dordrecht et al.: Springer, 2006).

22. Alam Khundmiri, “Iqbal and the Existentialist Thinkers: Nietzsche, Kierkegaard and Heidegger,” in *Secularism, Islam and Modernity. Selected Essays of Alam Khundmiri*, ed. M. T. Ansari (New Delhi: Sage Publications, 2001). Cf. on Khundmiri in the same volume M. T. Ansari, “Introduction: In the Interstices of an Indian Islamic Identity.”

23. Mohammad Azadpur, “Unveiling the Hidden: On the Meditations of Descartes and Ghazzali,” in *The Passions of the Soul in the Metamorphosis of Becoming*, ed. Anna-Teresa Tymieniecka (Dordrecht et al.: Springer, 2003), 219.

24. Mohammad Azadpur, "The Sublime Visions of Philosophy: Fundamental Ontology and the Imaginal World (*Ālam al-Mithāl*)," in *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, ed. Anna-Teresa Tymieniecka (Dordrecht et al.: Springer, 2006).

25. *Ibid.*, 184, 191, 194–95, 198.

26. Azadpur, "Unveiling the Hidden," 224.

27. Mahmoud Khatami, "The Illuminative Notion of Man in Persian Thought: A Response to an Original Quest," in *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, ed. Anna-Teresa Tymieniecka (Dordrecht et al.: Springer, 2006), 128.

28. Nader El-Bizri, "The Microcosm/Macrocosm Analogy: A Tentative Encounter Between Graeco-Arabic Philosophy and Phenomenology," in *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, ed. Anna-Teresa Tymieniecka (Dordrecht et al.: Springer, 2006), 13. El-Bizri pronounces the same thought in his "Phenomenological Dialectics on Reason and Spirit: Rational Discourses and Spiritual Inspirations," in *Reason, Spirit and the Sacral in the New Enlightenment. Islamic Metaphysics Revived and Recent Phenomenology of Life*, ed. Anna-Teresa Tymieniecka (Dordrecht et al.: Springer, 2011), 185–86.

29. Cf. El-Bizri, "The Microcosm/Macrocosm Analogy," 3. Examples for studies that include Avicenna in Heidegger's account of the history of philosophy are his *The Phenomenological Quest between Avicenna and Heidegger*, 2nd reprint (Albany: SUNY Press, 2014) and "Being and Necessity: A Phenomenological Investigation of Avicenna's Metaphysics and Cosmology," in *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, ed. Anna-Teresa Tymieniecka (Dordrecht et al.: Springer, 2006).

30. El-Bizri, "The Microcosm/Macrocosm Analogy"; El-Bizri, "Some Phenomenological and Classical Corollaries on Time," in *Timing and Temporality in Islamic Philosophy and Phenomenology of Life*, ed. Anna-Teresa Tymieniecka (Dordrecht et al.: Springer, 2007); El-Bizri, "Phenomenological Dialectics on Reason and Spirit."

31. There are some studies on this tendency in Islamicate Heidegger reception in Persian. We will discuss them below as a part of the Heidegger reception in Iran.

32. Mehrzad Boroujerdi, *Iranian Intellectuals and the West. The Tormented Triumph of Nativism* (Syracuse, NY: Syracuse University Press, 1996).

33. *Ibid.*, 63–64.

34. *Ibid.*, 66–72.

35. *Ibid.*, 147–55.

36. *Ibid.*, 156–65.

37. Hamid Dabashi, *Theology of Discontent: The Ideological Foundation of the Islamic Revolution in Iran* (New York et al.: New York University Press, 1993), 57, 76, 115, 120, 132, 134–35, 195.

38. Ali Gheissari, *Iranian Intellectuals in the 20th Century* (Austin: University of Texas Press, 1998), 88–89.

39. Farzin Vahdat, "Return to Which Self? Jalal-e Al-e Ahmad and the Discourse of Modernity," *Journal of Iranian Research and Analysis* 16, no. 2 (2000): 61–63.

Cf. for a more detailed account that evokes the context of Fardid's discussion of the concepts of selfhood and subjectivity developed in the course of twentieth-century Iranian intellectual history: Farzin Vahdat, *God and Juggernaut. Iran's Intellectual Encounter with Modernity* (Syracuse, NY: Syracuse University Press, 2000), 113–17, 186–91.

40. Ali Mirsepassi, *Intellectual Discourse and the Politics of Modernization. Negotiating Modernity in Iran* (Cambridge: Cambridge University Press, 2000), 129–55.

41. *Ibid.*, 155–58.

42. Ali Mirsepassi, *Political Islam, Iran, and the Enlightenment. Philosophies of Hope and Despair* (Cambridge: Cambridge University Press, 2011) and Mirsepassi, *Transnationalism in Iranian Political Thought. The Life and Times of Ahmad Fardid* (Cambridge: Cambridge University Press, 2017).

43. Van den Bos, "Transnational Orientalism."

44. Ehsan Mazinani, "La réception de Heidegger en Iran. Le cas de Ahmad Fardid (1910–1994)," Thèse de Nouveau Doctorat, Université de Paris III Sorbonne Nouvelle, 2007.

45. Abbas Poya, "Fremd- und Selbstbilder im Gegendiskurs. Überlegungen zum Begriff ġarbzadegi bei Fardid (1910/12–1994) und Āl-e Aġmad (1923–1969)," in *Fremde, Freunde und Kurioses. Innen- und Aussenansichten unseres muslimischen Nachbarn*, ed. Benjamin Jokisch et al. (Berlin, New York: De Gruyter, 2009). He takes up the same topic as well as the role of Sartrean existentialism in Ali Shariati's construction of revolutionary Islamic ideology and Abdolkarim Soroush's "Popperian" critique of cultural essentialism in the name of Western thinkers like Hegel or Heidegger in his work on postcolonial religious discourses in Iran: Poya, *Denken jenseits von Dichotomien. Iranisch-religiöse Diskurse im postkolonialen Kontext* (Bielefeld, Transcript Verlag, 2014).

46. Urs Gösken, "'To Mean or Not to Mean?' as the Underlying Question of Western-Inspired Counter-Enlightenment Discourse in Iran," in *Iran's Constitutional Revolution of 1906. Narratives of the Enlightenment*, ed. Ali M. Ansari (London: Ginko Library, 2016).

47. Cf. Jean-Pierre Nakhlé, *Le criticisme dans la pensée arabe. Essai sur le rationalisme dans l'œuvre de Sadiq Jalāl al- 'Az̄m* (Paris: L'Harmattan, 2015), 98–99. He is referring to al-Azm's discussion in Sadik Jalal al-Azm, *Three Dialogues in Defense of Materialism and History: A Comparative Critical Intervention into the History of Modern and Contemporary Philosophy* (in Arabic) (Beirut: Dār al-Fikr al-Jadīd, 1990), 191–203.

48. Sadik Jalal al-Azm, "Wider den fundamentalistischen Ungeist," in *Der Islam im Aufbruch? Perspektiven der arabischen Welt*, ed. Michael Lüders (Munich, Zurich: Piper, 1992), 259–60.

49. Victor Farias, *Heidegger y su herencia: los neonazis, el neofascismo y el fundamentalismo islamico* (Madrid: Tecnos, 2010).

50. Dominique Janicaud, *Heidegger in France*, trans. François Raffoul, David Pettigrew, et al. (Bloomington: Indiana University Press, [2015]), 208–35.

51. The italics allude to the subheading of Farias, *Heidegger y su herencia*.

52. Ibid., 229.
53. Ibid., 238.
54. Ibid., 243.
55. Ibid., 253.
56. Mohammad Ali Foroughi, *History of Philosophy in Europe* (in Persian), 6th ed. (Tehran: Zuvvār, 2001).
57. Mohammad Hoseyn Tabataba'i, *The Principles of Philosophy and the Method of Realism* (in Persian), with commentary by Mortaza Motahhari, 5 vols. (Tehran: Sadrā Publishing, 2003–2004).
58. Seyyed Hossein Nasr and Ramin Jahanbegloo, *In Search of the Sacred: A Conversation with Seyyed Hossein Nasr on His Life and Thought* (Santa Barbara, Denver, Oxford: Praeger, 2010), 58–59. Cf. on Nasr's criticism of Heidegger's fundamental ontology on the grounds that it attempts to reach being without God: Ruggero Vimercati Sanseverino, "'Prophetic Philosophy' and the Renewal of Islamic Intellectuality in the Thought of Seyyed Hossein Nasr," in *Unity and Diversity in Contemporary Muslim Thought*, ed. Abbas Poya and Farid Suleiman (Newcastle upon Tyne: Cambridge Scholars Publishing, 2017).
59. Cf., for example, Reza Davari Ardakani, *What Is Philosophy?* (in Persian) (Tehran: Pizhūhish-gāh-i 'ulūm-i insānī va muṭāla'āt-i farhangī, 2006); Davari Ardakani, *About the West* (in Persian) (Tehran: Hirmis, 2008); and Davari Ardakani, *Heidegger and the Opening of the Way to Future Thought* (in Persian) (Tehran: Naqsh-i jahān, 2015).
60. Daryush Shayegan, *Asia Confronting the West* (in Persian), 4th ed. (Tehran: Amīr Kabīr, 2004).
61. On Shabestari's hermeneutics see Mohammad Mansur Hashemi, *Modernist Religious Thinkers* (in Persian) (Tehran: Intishārāt-i Kavīr, 2006).
62. Babak Ahmadi, *Heidegger and the Fundamental Question* (in Persian) (Tehran: Nashr-i markaz, 2003) and Ahmadi, *Heidegger and the History of Being* (in Persian) (Tehran: Nashr-i markaz, 2003); Mahmoud Khatami, *World in Heidegger's Thought* (in Persian) (Tehran: Mu'assasa-i farhangī-i dānish va andīsha-i mu'āshir, 2006) and Siyavosh Jamadi, *The Context and Times of Phenomenology. Research into the Life and Thoughts of Husserl and Heidegger* (in Persian) (Tehran: Quqnūs, 2007).
63. Mehdi Fada'i Mehrabani, *Standing Beyond Death. Corbin's Answers to Heidegger from the Perspective of Shiite Philosophy* (in Persian) (Tehran: Nashr-i Nay, 2014) and Mohammad Reza Asadi, *Words of Desire. Investigation into the Anthropological Doctrines of Heidegger and Mulla Sadra* (in Persian) (Tehran: Ministry of Culture and Islamic Guidance Publishing House, 2008).
64. Abdolkarimi, *Heidegger in Iran* (in Persian) and Mohammad Mansur Hashemi, *Thinkers of Identity and the Intellectual Legacy of Ahmad Fardid* (in Persian) (Tehran: Intishārāt-i Kavīr, 2005).
65. Cf. on the development of philosophy in the realms of modern Arab universities: Kata Moser, *Akademische Philosophie in der arabischen Welt—Inhalte, Institutionen, Periodika* (Berlin: Klaus Schwarz, 2018), especially chapter II.
66. Cf. Abu l-Wafa Taftazani, "Philosophy in Egypt in Teaching and Research" (in Arabic), in *Teaching Philosophy and Philosophical Research in the Arab World*

(in Arabic) (Beirut: Dār al-Gharb al-Islāmī, 1990), 92. Cf. also Yoav Di-Capua, “Arab Existentialism; An Invisible Chapter in the Intellectual History of Decolonization,” *The American Historical Review* 117 (2012): 1065–67.

67. Cf. for an account of Arab Heidegger reception based on prevailing themes: Kata Moser, “Heidegger en arabe. Traductions, études et adaptations,” *Bulletin Heideggerien* 5 (2015).

68. Abdurrahman Badawi, *Le problème de la mort dans la philosophie existentielle: Introduction historique à une ontologie* [1940] (Cairo: Imprimerie de l’institut français d’archéologie orientale, 1964); and Badawi, *Existential Time* (in Arabic) [1943] (Cairo: Dār al-Thaqāfa, 1973).

69. Cf. for example Mahmoud Ragab, *Metaphysics of Contemporary Philosophers* (in Arabic), 2nd ed. (Cairo: Dār al-Ma’ārif, 1986). For the bibliographical record of the Arabic translations of Heidegger’s works, see the appendix in this book.

70. Cf. Sālim al-Kabī, “Badawī fi Lībiyā,” *Lībiyā l-mustaqbal*, March 21, 2014, accessed July 23, 2015, <http://www.libya-al-mostakbal.org/news/clicked/46915>; Abdurrahman Badawi, *My Autobiography* (in Arabic), 2 vols. (Beirut: al-Mu’assasa al-‘Arabiyya lil-Dirāsa wal-Nashr, 2000), 2:105–64.

71. Cf. Martin Heidegger, *On Philosophy and Poetry* (in Arabic), trans. Osman Amin (Cairo: al-Dār al-Qawmiyya lil-Ṭibā‘a wal-Nashr, 1963), 12 (from Amin’s introduction).

72. Cf. Aref Ali Nayed, “Historical Moments of Philosophy in Libya (in Arabic),” lecture from May 2, 2013, in Dubai, accessed December 18, 2015, <https://www.youtube.com/watch?v=dvqWlId7uJs&list=PLymZf296-Mv5pPHxNC9GNqwhBFvOrLcdU&index=1>; Taoufik Monastiri, “Teaching the Revolution: Libyan Education since 1969,” in *Qadhafi’s Libya, 1969–1994*, ed. Dirk Vandewalle (Basingstoke: Macmillan, 1995), 72.

73. Martin Heidegger, *The Call of the Truth* (in Arabic), trans. Abdulghaffar Makkawi (Cairo: Dār al-Thaqāfa lil-Ṭibā‘a wal-Nashr, 1976).

74. Fethi Meskini describes Makkawi this way. Cf. Martin Heidegger, *Being and Time* (in Arabic), trans. Fethi Meskini (Beirut: Dār al-Kitāb al-Jadīd al-Muttaḥida, 2013), 35, note 2 (from Meskini’s introduction).

75. For example, Safaa Abdussalam Gaafar, *Heidegger’s Authentic Being* (in Arabic) (Alexandria: Manshāt al-Ma’ārif, 2000). For further bibliographical information on Abdussalam Gaafar’s works, see Kata Moser, “Martin Heidegger in der Rezeption von Ṣifā’ ‘Abd as-Salām Ġa’far—Zeitgenössische Überlegungen zum Verhältnis von Philosophie und Theologie,” *Asiatische Studien* 68, no. 1 (2014): 364–67.

76. Hassan Hanafi, *Les méthodes d’exégèse, Essai sur la science des fondements de la compréhension* (Cairo: Publications du Conseil des Arts, des Lettres et des Sciences Humaines, 1965); Hanafi, *L’exégèse de la phénoménologie, L’état actuel de la méthode phénoménologique et son application au phénomène religieux* (Cairo: Dar al-Fikr Al-Arabi, 1966); Hanafi, *La phénoménologie de l’exégèse. Essai d’une herméneutique existentielle à partir du Nouveau Testament* (Cairo: Anglo-Egyptian Bookshop, 1966).

77. Charles H. Malik, *The Systems of Whitehead’s Metaphysics*, ed. Habib C. Malik and Tony E. Nasrallah (Louaizé, Mount Lebanon: Notre Dame University Press, 2016). Cf. on Malik’s Heidegger reception Habib C. Malik, “The Reception of Kierkegaard in the Arab World,” in *Kierkegaard’s International Reception, Tome*



III: *The Near East, Asia, Australia and the Americas*, ed. Jon Stewart (Surrey and Burlington, VT: Ashgate, 2009), 41–49.

78. Martin Heidegger, *Being and Time* (in Arabic), 37 (from Meskini's introduction).

79. Mohammed Mahjoub, "The Question of Being in Its Relation to Reading the History of Philosophy" (in Arabic), *al-Majalla al-tūnisiyya lil-dirāsāt al-falsafiyya* 1 (1983).

80. See Mohammed Mahjoub, *Heidegger and the Problem of Metaphysics* (in Arabic) (Tunis: Dār al-Junūb lil-Nashr, 1995).

81. Meskini won, among others, the Sheikh Zayed Book Award in 2013. Cf. Sheikh Zayed Book Awards, "Fathi Meskini—Tunisia, the 'Translation' Award Winner," accessed December 15, 2017, <http://www.zayedaward.ae/authors/fathi-meskini/>.

82. Fethi Meskini, *Thinking after Heidegger, or, How to Exit the Hermeneutical Age of Reason?* (in Arabic) (Beirut: Jadāwil lil-Nashr wal-Tarjama, 2011), 105–55; Meskini, *Critique of the Hermeneutical Reason, or, Philosophy of the Last God. Martin Heidegger from Fundamental Ontology to the History of Being* (in Arabic) (Beirut: Markaz al-Inmā' al-Qawmī, 2005); and also El Aref's chapter in this volume.

83. Mohammed El Cheikh, *Critique of Modernity in Heidegger's Thought* (in Arabic) (Beirut: al-Shabaka al-'Arabiyya lil-Abḥāth wal-Nashr, 2008); Mohammed Mizyan, *The Understanding of the Subject in Modern Philosophy* (in Arabic) (Beirut: Manshūrāt Ḍafāf, 2015); and Mohammed Tawa, *Heidegger and Metaphysics, Approaching the Sediment of the Technological Interpretation of Thought* (in Arabic) (Casablanca: Afriqiyā al-Sharq, 2002).

84. See Martin Heidegger, *Principal Writings* (in Arabic), trans. and ed. Ismail El Mossadeq, 2 vols. (Cairo: Supreme Council of Culture, 2003) and Ismail El Mossadeq, *Kritik der neuzeitlichen Naturwissenschaft. Phänomenologie in der Alternative zwischen Husserl und Heidegger* (Amsterdam: Rodopi, 1995).

85. For Abderrahmane's biographical references, see Birouk's chapter in this volume. One of the most outspoken adversaries of Taha Abderrahmane is the Lebanese philosopher Nassif Nassar (1940–), who objects to Abderrahmane's project of Arab philosophical authenticity on the grounds of his advocacy for the universal value of philosophy and his assumption that Abderrahmane relies on a religiously or nationally defined particularism at the cost of freedom of thought. See Nassif Nassar, "Philosophical Communication and the Domain of Circulation" (in Arabic), in Nassar, *Hints and Routes. From the Portico of Ibn Rushd to the Courtyard of Secularism* (in Arabic) (Beirut: Dār al-Ṭalī'a, 2011).

86. See Ibrahim Ahmad, *Heidegger's Ontology of Language* (in Arabic) (Algier: Manshūrāt al-Ikhtilāf, 2008), and Ismail Mahnana, *Being and Modernity: Heidegger in the Debate of Modern Reason* (in Arabic) (Beirut, Algier, Rabat: al-Dār al-'Arabiyya lil-'Ulūm Nāshirūn, Manshūrāt al-Ikhtilāf, Dār al-Amān, 2012).

87. See, for examples of these fatwas, Tahar Ben Guiza, "Pratiques de la philosophie en Tunisie," *Rue Descartes* 61, no. 3 (2008): 37, note 9.

88. See Rītā Faraj, "The Teaching of Philosophy in the States of the Gulf Cooperation Council and in Yemen" (in Arabic), in *The State of the Teaching of Philosophy in the Arab World* (in Arabic), ed. 'Afif 'Uthmān (Byblos: CISH, 2015), 285–86. Translation of K. M.

*Part I*

**LINES OF RECEPTION IN  
THE ISLAMICATE WORLD**



## *Chapter 1*

# **The Receptions of Heidegger in Turkey**

Zeynep Direk

Philosophy has played an important role in the modernization of Turkish society. This is not only true for modern Turkey as a secular state but also for the late-nineteenth-century Ottoman Empire. In contrast to older forms of philosophical discourse intertwined with Muslim theology, Western philosophy provided a non-Islamic milieu of reflection. After the reform of universities in 1933, the practice of philosophy was cut off from all connections within Muslim theological culture. The prominent positivist philosopher Hans Reichenbach was invited to design the first department of philosophy at Istanbul University, which gave rise to all secular philosophy in Turkish academia. Jewish and German professors taught in Istanbul University before and after the Second World War. The German philosophical tradition formed the first generation of Turkish philosophers. Among them, the most prominent are Takiyeddin Mengüsoğlu, a student of Nicolai Hartmann; Macit Gökberk, a historian of philosophy in the Hegelian and Marxist tradition; and Nermi Uygur, a phenomenologist in the Husserlian tradition. All three were educated in Germany. We could also add İsmail Tunalı, a specialist in aesthetics, and Bedia Akarsu, a specialist in ethics. Bedia Akarsu, the only woman philosopher in this generation of philosophers, introduced Max Scheler's philosophy to Turkey.

When we consider this generation, which dominated the philosophical scene before and after the Second World War until the 1970s, the absence of Martin Heidegger's philosophy is remarkable. In an atmosphere where G. W. F. Hegel, Nicolai Hartmann, Edmund Husserl, and Max Scheler were studied, Heidegger's absence is in need of explanation: Germany's defeat, the fall of Nazism, and Heidegger's ban from teaching by the French authorities until 1952 could be among the causes. After the Second World War, Turkish doctoral students sent to Germany could not encounter Heidegger's philosophy in

academic institutions. Only those who went to France to study philosophy and discovered Sartrean existentialism, such as Selahaddin Hilav, had a chance to acquaint themselves with Heidegger's philosophy.

Heidegger entered the French philosophical scene through Emmanuel Levinas's commentaries in the late 1930s, with the publication of *En découvrant l'existence avec Husserl et Heidegger*.<sup>1</sup> However, Levinas's contribution made its real impact after the war due to Jean-Paul Sartre and Hannah Arendt's recovery of Heidegger. The second important wave of the reception of Heidegger in France was through Jacques Derrida's work, which made its impact on the English-speaking world in the 1970s and 1980s. Derrida made it clear that the existentialist reception of Heidegger was based on an anthropological reading, which neglected the questions of being and historicity. The existentialist reception had focused on the existential analytic in *Being and Time*. In contrast, during the second phase of Heidegger's reception, the focus shifted to the destruction of traditional ontology and later the destruction of metaphysics: in short, the question of being and the ontological difference.

Heidegger entered Turkey through the first wave of the reception of French thought in the 1950s and 1960s and also through a second wave from the 1990s until today. In this chapter, I will initially discuss the first wave of the Turkish reception of Heidegger's philosophy in intellectual circles by specifying its main problems and themes. Then I will look at the second wave in Turkish academia in the 1990s. In this reading, Heidegger is invoked along with the Frankfurt School, especially Adorno, for a critique of the cultural industry. Last, I will scrutinize the reception of Heidegger by Islamist intellectuals outside academia and speculate about why Heidegger has been so influential on them. Rather than being a new phase of reception, which can be philosophically and temporally associated with the receptions of Heidegger in the Western world, this trend originates in the Islamicate world.<sup>2</sup> With a specific interest in Heidegger's task of *Destruktion*, critique of modernity, his thinking of historicity, the problem of authenticity/inauthenticity of a people in a historical sense, and his reflections on religion, the holy, the sacred, and God, Islamist intellectuals found the possibility of casting Islamic religious self-expression in the idiom of Western philosophy, and still distancing themselves from it. In short, it is a desire to philosophize from one's own cultural and religious standpoint, from where one is, that is, from the Islamicate. I argue that Heidegger is invoked in order to seek ways for fashioning a new Islamic cultural politics. He is appealing to Islamist intellectuals because he is useful in disrupting the domination of modernity over "traditional" Islamic culture. Heideggerianism gives a new public appearance to intellectuals who want to distinguish themselves from "Westernized elites" and takes on an Islamic identity or at least expresses sympathy with cultural

Islamism. Heideggerianism makes these intellectuals interesting and intriguing because their discourse does not sound traditional. On the contrary, it is Islamism with a hyper-Western allure.

## THE EXISTENTIALIST RECEPTION OF HEIDEGGER

During the 1950s and 1960s, existentialism made an impact on Turkish intellectual life outside academia. Its influence lasted until the 1980s and was most remarkable in Turkish scholarship. The philosopher Hilmi Ziya Ülken published the first article on existentialism in 1946.<sup>3</sup> Between 1946 and 1960, a number of intellectuals discussed the meaning and fundamental tenets of existentialist philosophy. F. Hüsrev Tökin, Nurettin Nart, Oğuz Peltek, Mete Şar, Seyfi Özgen, Doğan Kılıç, Mehmet Seyda, Orhan Duru, Demir Özlü, Önay Sözer, Nusret Hızır, Aslan Kaynaradağ, Osman Oğuz, Peyami Safa, Atilla İlhan, Şerif Hulusi, Başar Sabuncu, Muzaffer Erdost, Ferit Edgü, Fikret Ürgüp, and Pulat Tacar were all part of this discussion.<sup>4</sup> From a philosophical point of view, none of these readings of existentialism were as philosophical as Joachim Ritter's and Nusret Hızır's interpretation of existentialism.

In 1950, the German philosopher Joachim Ritter, a professor at Istanbul University, gave conferences on existentialism titled "Zum Problem der Existenzphilosophie."<sup>5</sup> In these conferences, Ritter addressed how the war atmosphere that had invaded Europe since the 1930s had made the foundations of European philosophy tremble. The loss of solid foundations meant the loss of confidence in Western philosophy, which was previously viewed as a voice and path to truth. According to Ritter, existentialism is a reaction against totalitarianism—a process that society undergoes in which the individual risks losing her being. Given that the individual fails to find her being in the society or community, she risks losing her identity or ipseity. Hence, the loss of the individual being in the masses is also the loss of the communal identity (*Sittlichkeit*) to which the individual may belong. Ritter quotes Emmanuel Mounier, who said that "existentialism is a philosophy of despair in which life and being lose their richness."<sup>6</sup> According to Ritter, existentialism asks if there are other possibilities for humanity to overcome the totalitarianism that imposes itself in the technological age.

Nusret Hızır, who started his career as Reichenbach's assistant before accepting a position at Ankara University, became a renowned philosopher of logic, epistemology, and philosophy of science in Turkish academia, introducing Sartre's thought in its relation to Husserl's phenomenology to the broader public in several articles published in the intellectual review *Yücel* in 1956.<sup>7</sup> He argued that Sartre was not faithful to phenomenology. Husserl's phenomenology employed the phenomenological method, which required

setting aside all the constructive theories for a description of the phenomena through which it is possible to accede to essences. In contrast, Sartre defined being in itself as “inexplicable and contingent.” He arrived at this conclusion not through phenomenological descriptions but by means of reasoning, inference, and reduction to absurdity. Hızır emphasized that this determination of being in itself conflicted with and went against the anti-intellectualist tendencies that were found in Sartre’s existentialism. Hence, he read Sartre as a philosopher who created an anti-intellectualist philosophy without being able to avoid using intellectualist instruments. Sartre’s philosophy remained paradoxical. According to Hızır, philosophy is a rational system, and Sartre risked the confusion of philosophy with literature. In relation to Sartre’s *Being and Nothingness*, Hızır speaks of Heidegger as well and tells the reader that *being-in-itself* corresponds more or less to what Heidegger calls *das Seiende* while *being-for-itself* is equivalent to *Dasein*. Arguably, this poor reading of *Being and Time* is not due to Hızır but comes from Sartre’s first reading of *Being and Time*. *Das Seiende* translates as *a being*, which Heidegger analyzes at different layers of his ontological analysis as *Dasein*, *zuhanden* (ready-to-hand), and *vorhanden* (present-at-hand). *Dasein* is the basis of the existential analytic that rests on a refusal of a philosophy of subjective consciousness for the sake of investigating the being of this being and hence the possibility of raising the question of the meaning of being. This reading of Nusret Hızır indicates the confusion or miscomprehension that marks the first phase of the reception of Heidegger’s philosophy. In the first place, what distinguishes his philosophy from philosophical anthropology? Most notably, the question of the meaning of *being* is completely missed. Heidegger is read as if he were a humanist and as if his thought primarily aims to explain the being of *Dasein*. Second, the challenge of Heidegger to modern philosophy as a philosophy of subjectivity has not been given any weight in interpreting him.

In the same year (1956), Peyami Safa, a prominent intellectual of Turkish Islamism, published an article on existentialism in the intellectual review *Türk Düşüncesi*.<sup>8</sup> Safa associated existentialism with the individualism prevalent in the modern Western societies that he described as decadent. Although he identified himself as a religious intellectual, he was open to a synthesis of East and West. In contrast, his right-wing followers, especially after the 1980s, represented him as defending the Turkish-Islamic civilization against Western domination, which came with the charge of corruption. Şerif Hulusi, a left-wing intellectual and a socialist, made use of the same argument to criticize existentialism.<sup>9</sup> Hulusi criticized existentialism because it covered over the fundamental problem of economic inequality, whereas Safa’s problem concerned cultural identity, which he believed Turkey suffered from since the 1930s. Safa could be read as critical of atheist existentialism rather

than existentialism in general. His Islamic mysticism is combined with the personalism of Christian existentialists that he read in French.

### HEIDEGGER IN TURKISH ACADEMIA IN THE 1990s

In the early 1990s, the interest in the hermeneutical tradition, especially Gadamer's *Truth and Method*, paved the way for the discovery of Heidegger's "ontological hermeneutics" in *Being and Time*.<sup>10</sup> After the military coup of 1980, Turkey crushed activists, students, and intellectuals on the left. Surely, political organizations and prominent figures of right-wing politics suffered as well. Members of political organizations were either in prisons or in exile as political refugees. After decree number 1402, Turkish universities were purged of professors who voiced their political views. The left-wing intellectuals gathered around publishing houses where they could self-critically engage with their own experience. Most of them read foreign texts in English. Coming from the leftist tradition, they discovered the Frankfurt School, and Adorno and Horkheimer's *The Dialectic of Enlightenment* was widely read. Further interest in the Frankfurt School made Habermas an intellectual celebrity. Gadamer entered Turkey through a debate with Habermas, who criticized him in 1967, when he addressed the question of the methodology of the social sciences. After the 1980s, this debate gained attention and *Truth and Method* introduced Heidegger as a must-read.<sup>11</sup>

This second phase of the reception of Heidegger in Turkey belongs more to theoretical studies in sociology than philosophical research. In the department of sociology at Middle East Technical University (METU) in Ankara, Hasan Ünal Nalbantoğlu taught and organized reading groups on Heidegger. His first collection of essays on Heidegger, *Paths*, appeared in Turkish as an outcome of the reading group.<sup>12</sup> Nalbantoğlu did not have a formal philosophical education and did not do empirical research in sociology. He taught sociology of art and other subjects.<sup>13</sup> As a sociologist, he made use of European philosophy, Kant, Arendt, Adorno, Gadamer, and Heidegger in order to articulate sociological experience in Turkey.<sup>14</sup> Nalbantoğlu refers to Heidegger in his reflection on Turkish modernity, contemporary academic life, and the commodification of academic knowledge. His works on Heidegger are at the intersection of philosophy and sociology.<sup>15</sup> I will now briefly explain how he applies Heidegger's thought in order to explain contemporary culture understood as a historical epoch.

Modern Turkey was born of the fall of the Ottoman Empire as a nation-state and managed to be politically sovereign after the war of independence against the European military powers. Mustafa Kemal, the founder of modern



Turkey, saw himself as making a radically new beginning and instituted Turkey as a secular republic that set itself the goal of making progress for the sake of attaining “the level of contemporary civilizations.” Although Nalbantoğlu was not a liberal and subtly supported Kemalist secularism—as a reader of the Turkish sociologist Şerif Mardin—he acknowledged the sociological trauma people had experienced because of their break with the cultural past.<sup>16</sup> Religion is a discourse that establishes the social bond, and there is room for doubt that scientific culture and official ideology could replace it. The scientific real and the real in the religious sense are not the same. Moreover, one would be construing a thin identity if the relation to history is governed by the command to forget the religious culture that is responsible for cultural backwardness. At the heart of Turkish modernity lies a command to forget, the psychological weight of which Nalbantoğlu as a Heideggerian had to acknowledge. However, Nalbantoğlu remained silent on these issues that would be the distinguishing mark of the Islamist receptions. Instead, he focused on the experience of time to show how forgetfulness and the loss of the self in the pace of our capitalistically organized life blind us to our own possibilities. According to Nalbantoğlu, Turkish society is tormented by the difficulty of distinguishing between its proper and improper possibilities. We are disoriented not only as individuals but also as a society. Even if the society is organized in accordance with the forms of rationality (Max Weber), the problem of time remains unresolved.

Nalbantoğlu’s approach to social criticism is fundamentally a critique of capitalism. He insistently uses critical theory by juxtaposing it with Heidegger’s philosophy—a difficult configuration to work with given that Adorno evaluates Heidegger as a Nazi and philosophically discredits *Being and Time* as the jargon of authenticity.<sup>17</sup> Nonetheless, Nalbantoğlu is most inspired by Heidegger’s discussion of authenticity/inauthenticity and his account of temporality. Heidegger’s definition of ecstatic time helps him make a sociological analysis of the self in the capitalist mode of work. Accordingly, the authentic possibilities of the self are lost in the individual’s absorption in the temporality of capitalism. As soon as one has interiorized the capitalist standards of production, one becomes a busy beaver that is always in a hurry to accomplish one’s tasks. Capitalism does not only exploit Dasein, it does not let Dasein have its own time—sufficient time—to reflect on and to enjoy one’s own work. Nalbantoğlu remarks how difficult and rare it is not to surrender to this mode of the use of time. The point is not that capitalism does not allow for a sufficient work/life balance but that it does not leave sufficient time for profound and significant work. It makes work a commodity. Nalbantoğlu shows how the temporality of craftwork differs from the temporality of capitalist production. The same is true of intellectual products.

Nalbantoğlu adopts a discourse on selfhood that is connected with a sociological theory of social types. This amounts to a critique of contemporary academic life in the English-speaking world and the very small elite portion of Turkish academia that takes American universities as models. This minority is relevant for discussion because they transmit the Western academic discourses to the rest of Turkish academia. Referring to this minority and invoking Heidegger, Nalbantoğlu coins the subjectivity or the social type as the “*ersatz-yuppie academic*.” This is a type who is always busy without having a fundamental issue to think about and hence is a figure of inauthenticity and loss of the self in academic life.<sup>18</sup>

In Nalbantoğlu’s work, the prominent example of the inauthentic self is to be found in academia. Neo-capitalism has transformed universities into anonymous enterprises expected to conform to the terms imposed by the academic market. In academic enterprises or companies, academics function under the pressure of time—whose pace keeps accelerating and is never lived reflectively with the pleasure that accompanies the activity of thinking, speaking, and relating to one another. Time is experienced anxiously as a resource that we are not able to manage because we are engulfed by its accelerating rhythm. For Nalbantoğlu, such a situation makes impossible the formation of memory. In fact, the formation of memory is not wanted. As commodities circulate with the pace of capitalism, no product is ever fully finished, but all should be made into an object of rapid consumption. Both the producers and the consumers of the intellectual products are disoriented. This temporalization of the production and consumption of academic knowledge makes thinking impossible. Concepts become the commodities of intellectual life because researchers employ them without sufficiently reflecting on them. Eventually, they are thrown away and replaced by more fashionable concepts. In congresses, colloquiums, and conferences that the culture industry designs, memory is undermined rather than formed.

Boredom is another favorite Heideggerian theme in Nalbantoğlu’s writings.<sup>19</sup> Indeed, he is very interested in the sociology of affects. He envisages a sociology that does not stop at ideas, concepts, and structures, but addresses affects and images that serve to capture the social types. His late essays constitute his most extensive discussion of affects. His cogent analysis of affects is predominately concerned with the consumer as a social type. In the capitalist system, the inauthentic manifests itself in the desire for all, an unlimited desire that is rooted in insecurity and amounts to boredom. Boredom as a disposition is the price we pay for desiring everything. The social type who desires in a disoriented manner is affected by boredom. Boredom as an affect is symptomatic of capitalist modernity.

Let me conclude this section by saying that Nalbantoğlu’s Heideggerianism is unmistakably apparent in his sociological interpretation of Turkish

modernity. A key to his interpretation of modernity is the hostility toward memory. He notes that memory is necessary for understanding ourselves, others, and the world. Without memory, neither an authentic self nor just institutions based on ethical relations with the others is possible. He argues that hostility toward memory is a feature that Turkish modernity shares with Western modernity. However, Turkish modernity shares with Russian modernity the authoritarianism that undermines the formation of memory through the suppression of the possibility of discourse. His essay “Letting Heidegger and Nietzsche Speak in Turkish: Different *Sprache*, Same Metaphysics” is relevant here to show what this reflection on modernity takes from Heidegger.<sup>20</sup> The essay begins with the remark that people in Turkey are fond of comparing Turkish modernity with Western modernity (European modernity) and pointing to features that Turkish modernity lacks. Nalbantoğlu notices that these discourses forget that the articulation of the differences between the two modernities in terms of lack implies that Western modernity is accomplished and complete. He invokes figures and events of Turkish intellectual history as moments that exceed a totalizing explication of modernity. A totalizing account of modernity makes them invisible. In other words, the history of modernity is often unified and presented as uniform rather than founded on different tendencies. What role does Heidegger play in the articulation of a different style of being in distinction from this self-colonizing understanding of modernity? Nalbantoğlu claims that art can provide us with an indication of different ways of inhabiting and dwelling where we are.<sup>21</sup>

### THE RECEPTION OF HEIDEGGER BY ISLAMIST INTELLECTUALS

Heidegger has been received in different ways in Turkey precisely because his interpreters have diverse cultural agendas. Since the end of the 1970s, Islamists who are still open to learn from Western sources and do not straightforwardly reject Western philosophy as cultural colonization are also among his readers. Here, I will focus on three figures, İsmet Özel, Hilmi Yavuz, and Kaan Ökten, whom I think have opened the way for religious readings of Heidegger in Turkey. Heidegger receives attention in Turkey from the Islamist intellectuals because he offers a destruction of Western metaphysics, which involves a critique of modernity. The metaphysics of subjectivity characterizing modernity is a result of a tradition that is forgetful of the meaning and the truth of being. This conception of modernity is also the philosophical background of Turkish modernization. Islamists criticize modernity because they think that cultural and political policies carried out in the name of modernization have oppressed them through cultural marginalization and

exclusion from the public sphere. They are represented as obstinately ignorant and superstitious people who are obstacles to a morally decent, free, secular, educated, and civilized life.

Islamists need to criticize modernity to object to that perception of them and to make the case that intellectuals rooted in Islam can think critically and are worth listening to. By embracing Heidegger, they seek cultural presence and legitimacy in a context in which secular culture is dominant. This is why Heidegger can be situated at the philosophical center of the religious and secular divide in Turkey. His philosophical corpus is not allowed to be interpreted in such a way as to preclude secular and religious readings from a philosophical reception.

Modern Turkey is founded as a secular nation-state. Secularism is the legacy of the Enlightenment's political project, and the nation-state is a product of the nineteenth-century Western culture. The Ottoman Empire consisted of various peoples who did not share a single history; in contrast, the "nations" presumed one historical people. Modern Turkey defined a notion of citizenship that was not determined by religion and instituted a secular education, as well as a secular public sphere. This is not to say that all religions, sexes, and ethnicities are in practice treated equally. The secular citizen who happens to be Muslim enjoys privileges in contrast to the secular citizen who happens to be Christian or Jewish. Only in principle, in an abstract sense, are all citizens equal.

Meanwhile, in the political sphere, the Muslim citizen lost his political power to the secular citizen. The transformation of the Ottoman social fabric, culture, education, art, political, and religious life and the violence of the secular revolution gave rise to Islamist resentment. When the Islamist intellectual discovered Heidegger, she thought that Heidegger's destruction of the metaphysics (history of ontology) could be a model for a critical position that could be articulated independently of the categories of modernity. Heidegger criticizes, in a radical and unprecedented way, the modern mind, its understanding of being, the prominence of subjective certainty, and the prevalence of individual freedom over the truth of being. Besides, he offers a reflection on what constitutes a people, an inspiring alternative to the secular Turkish model, which comes with Westernization.

We can trace the origin of a religious reading of Heidegger in Turkey to the vibrant poet and intellectual İsmet Özel's monograph, *Three Issues: Technique, Civilization, Alienation* (1978).<sup>22</sup> Here he announces his break with left-wing politics and a shift to Islamism and names Heidegger, though he never explicitly cites him. Özel asks his readers to remember *what they have lost* and to acknowledge that civilization is not one. The claim that civilization is not one, and that there are many civilizations, contradicts the official discourse of Turkish modernity. Human beings are not just persons;

their ipseity (i.e., their authentic self) comes from their resolution to bear a cultural heritage. The technological alienation, and the humanism and atheism that accompany it, obliterates one's own cultural heritage. Western civilization creates a "person" by drawing from its traditional resources, that is, Greek, Latin, Judeo-Christian, and the Enlightenment. Özel argues that Turkish people cannot adapt to this model of man, and the efforts to make them adapt are harmful and useless. Although Muslim thinkers did not draw from Greek philosophy as much as Christian thinkers did, he holds that the Greeks are part of the history of the Islamic tradition as much as they are part of the Christian tradition. However, Özel only refers to Heidegger sporadically probably because his readers knew nothing at all of him, and he seemed to have learned from Heidegger's discussion of historicity.<sup>23</sup>

In 1984, Özel engaged in a debate in *Yeni Gündem* (a non-academic journal widely read by an educated audience) on Heidegger's Nazism with Oruç Aruoba, a recognized public intellectual and a reader of Heidegger and Wittgenstein.<sup>24</sup> During the debate, Özel claimed that Heidegger was a Nazi. However, his Nazism was different from Hitler's Nazism. Although he qualified the difference as one of degree, he did not clarify what he meant by this. Hitler was a biological racist, whereas Heidegger disagreed with racist Nazism practiced on biological grounds, as his Nietzsche volumes make clear. The debate makes no reference to Heidegger's works because none of them were translated into Turkish.<sup>25</sup> Özel did not deny that Heidegger was a fascist. By *fascism*, Özel not only meant totalitarian nationalism, but also any authoritarian attitude.

Aruoba identified Nazism with fascism in making the claim that Heidegger cannot be a fascist because he can think. Fascists are ignorant people who have cognitive incapacities and fall prey to paranoid fantasies and conspiracy theories due to their inability to transcend the particular differences toward the universal. Fascists stop thinking when they believe that the enemies inside and outside threaten their existence.<sup>26</sup> Aruoba's use of the term "fascist" should *also* be understood in the Turkish context with reference to the armed fight between right and left before the military coup of 1980. In order to catch the intimations here, we need to keep in mind that Özel starts as a leftist but becomes a right-wing nationalist in the late 1970s. Leftists called right-wing nationalists "fascists" because they identified with the state. Hence, Aruoba's discourse implies that Özel himself is a fascist and a thoughtless person if nationalism and fascism are the same and both are thoughtlessness. Nationalists in Turkey defend the state policies that systematically disempowered the non-Turkish and non-Sunnite populations. Özel defines Turkishness, not biologically, but in terms of the resolution to assume a historical and cultural heritage. He absolutely opposes a pluralist, inclusive, internationalist,

humanist, cosmopolitical, and universalist leftism that seems to disregard issues of historical national identity.

In a recent review of this exchange, a critique of Turkish intellectual history in Turkey, Ahmet Demirhan, highlights the arrogant secularism present in Oruç Aruoba's position, which reveals the superiority claim of the left-wing intellectual in the post-military-coup era vis-à-vis the anti-universalist nationalism of the right-wing intellectual who articulates a position via an appropriation of Heidegger.<sup>27</sup> However, what should trouble us in this debate is Özel's decision to refrain from condemning Heidegger's Nazism and Demirhan's tolerance of Özel's blindness to the contribution of "this different Nazism" to the Nazi violence. After all, racism need not be biological; it can be construed on historical grounds as well.

In the 2000s, Özel became critical of the Islamists and adopted a politics with a nationalist orientation based on Turkish identity. His stance against a politics of pluralism in Turkey is manifest in his attitude toward Armenian and Kurdish issues. He situates himself as the intellectual of the Turkish people. He is as indifferent to what happens to Armenians, Greeks, and Kurdish people in Turkey as Heidegger was silent to what happened to Jewish people in Germany during the Second World War. He is hostile to the liberal intellectuals who are critical of the state that oppresses religious minorities and other ethnic and religious groups. For Özel, these "intellectuals" fail to understand the importance of being a historical people in an epoch in which the survival of his people is at stake.

Özel is not only fascinated by Heidegger's "critique" of Western metaphysics, but he is also much more interested in the late Heidegger and the relation between poetry and the existence of a historical people. He claims that if philosophy assures the existence of Western civilization, poetry is the ground of the Turkish people's historical existence. Turkish people communicate and gather into a people thanks to poetry. Here Özel locates the Turkish experience of being, the totality of beings, and being-in-the-world. It is clear to Özel that Heidegger's thought is Eurocentric. By claiming that philosophy is Greek, its task is somewhat narrowly tied to the German historical self-reflection on being through its own existence, which Heidegger situates at the core of Europe (i.e., Western civilization). Heidegger's reading of the history of being does not have universalistic pretensions. The lack of universalism in Heidegger's thought, its limited scope of validity for Western culture, and the suggestion that other cultures should think about what constitutes their history and their very being made Heidegger quite attractive in the Muslim world, especially for intellectuals who were sick and tired of intellectual colonization by the other. Özel does not see Turkey as leading the Muslim world as this could be another colonization. He acknowledges

the differences, identities, and autonomies within the Muslim world. He is worried that Turkish people conjectured as being under the attack of the global forces may disappear from history if they fail to keep in contact with their poetry. He detects the religious element in the poetical. Rather than the dictates of the religious law and obedience, it is art that enables building and dwelling in the world. *On the Way to Language*, “The Origin of the Work of Art,” and Heidegger’s writings on Hölderlin are the resources of Özel’s thinking.<sup>28</sup> His Heideggerianism serves as a critique of the alliance of Turkish liberalism with neoliberal Islamism in adopting a politico-ethical pluralism that opens up the way for the protection of minority rights and women’s rights. It attacks both secular republican and neoliberal Islamic styles of dwelling as inauthentic because both suffer from *depropriation*, a loss of the proper and a failure to acknowledge that the historical existence of the Turkish people is under serious threat. He identifies the leftist and liberal ethics and politics of alterity, that is, the ethical concern for the past and present injustices suffered by others, the care for the other’s freedom, the attention to the well-being of those with whom we do not share an identity and who are not from our own group, as self-betrayal—a form of falling, nihilism, which will inevitably result in the destruction of our abode. For nationalist psychology, the alterities of ethnic and religious minorities can turn out to be a threat because there are always cynical external forces that await the right time for taking over the Turkish homeland.

Here, let me note that Özel’s relation to Heidegger is not mediated by the question of the possibility of Turkish philosophy. In his Heraclitus course (1943), Heidegger claims that “the expression ‘Western philosophy’ is to be avoided because this designation, considered carefully, is an overburdened expression: there is no other philosophy than Western. ‘Philosophy’ is in its essence so primordialially Western that it carries the foundation of the West’s history.”<sup>29</sup> Likewise, in “Was ist das—die Philosophie?” (1955), Heidegger writes that Western philosophy is a tautology.<sup>30</sup> He thereby equates philosophy with Western philosophy. Subscribing to this thesis, Özel argues that the possibility of originary thinking in the Turkish language is through Turkish poetry. Hence, Özel recommends turning away from philosophy to Turkish poetry in which the Turkish appropriation of the Islamic tradition is embedded: “Islam is the mark of Turkish people’s attainment of self-consciousness. It is absurd to think that this can be replaced by something else. The Turkish people’s appearance on the historical scene and their having a place right at the center where they are most visible are due to Islam.”<sup>31</sup>

According to Özel, Turkey is risking the confusion of an originary experience of being with a modern and technological reinvention of Salafi-Wahabi Islam. Islamism in Turkey could be just another emulation as thoughtless and inauthentic as Westernization. This is because they both suffer from the same

failure: the failure of the Turkish intellectual to say that the Turkish people ought to be governed by poetical saying. In short, in Özel, the turn away from the West is not a turn to an Arabic way of being. His understanding of religion as a function of poetical saying is based on his interpretation of Heidegger's "The Origin of the Work of Art." This I think is why "The Origin of the Work of Art" has been central for İsmet Özel and why his journal devoted to poetics and political issues published a second translation of the text.<sup>32</sup>

### Heidegger and a New Hermeneutics of Religion

I think there is room for claiming that Heidegger inspires Islamists to reflect upon the ontological aspect of religiosity beyond religion as onto-theology and the institution of power in the world. Heidegger is appealing not only because his critique of modernity helps to fight the domination of the Turkish modernism. He inspires philosophizing on the original experiences of being that the tradition covers over and rigidifies. He inspires a hermeneutics oriented toward Islamic sources. As Seyyed Hossein Nasr remarks in an interview with the Turkish newspaper *Zaman*, there are new intellectuals who speak of the issues in Heidegger and Derrida on their own (Islamic) terms.<sup>33</sup> Their desire is to speak of God, divinity, the sacred, the holy, art, and poetry in the Quran, as Heidegger speaks of them in his late work.

I think the call for thinking of the significance of religiosity has been central to Islamist research on Heidegger. However, Heidegger's understanding of religion is not free of ambiguity for a number of reasons. On the one hand, in his *Introduction to Metaphysics* (1935), Heidegger explicitly states that Christian philosophy is a round square and a misunderstanding.<sup>34</sup> He criticizes Christian philosophy for being onto-theology. According to Heidegger, the distinction between *ens creatum* and *ens increatum*, which is fundamental for the philosophy of the Middle Ages, covers over the possibility of asking the question of the meaning of being. Because Islamic philosophy is as onto-theological as Christian philosophy, Heidegger cannot be less sympathetic to Islamic philosophy than to Christian philosophy. He sees both Byzantine and Islamic cultures as degenerations with respect to some Greek origin. This facilitates a secular interpretation of Heidegger that completely marginalizes the question of religion. On the other hand, Heidegger in his earliest lecture, "Introduction to the Phenomenology of Religion" (1920), interprets religiosity in terms of facticity and makes it a phenomenon of everyday life.<sup>35</sup> Even though *Being and Time* addresses the question of the world in terms of work and makes the profane world phenomenologically manifest, Heidegger's work after the turn (*die Kehre*) addresses the ontological function of the sacred, the holy, God, and the gods in opening a world for mortals to dwell in. The ambiguity around religion in Heidegger's corpus is seen as sufficient



proof that Heidegger's critique of onto-theology did not lead to philosophy as a secular enterprise and that Heidegger acknowledges religiosity as a condition of the opening of the world.<sup>36</sup>

The attempt to retrieve Heidegger as a thinker of the secular world and the representation of him as rejecting onto-theology without excluding a phenomenology of religiosity is remarkable. If Islamic philosophy is as onto-theological as Christian philosophy, and if onto-theology is negative, there is a strategy that drives the Islamist Heideggerian to overcome Islamic philosophy in the classical sense. Given that Heidegger's phenomenological account of religion does not really conflict with the rejection of onto-theology, should the Muslim phenomenologist of religion rid herself of her own tradition in keeping up with Heidegger?<sup>37</sup>

The eminent Turkish poet and philosopher Hilmi Yavuz, a professor in Islamic philosophy at Bogaziçi University in the mid-1980s, before he taught the history of Turkish literature at Bilkent University, began a discussion on the holy (*das Heilige*) in Heidegger in his column in the daily newspaper *Zaman* in the first week of October 2002.<sup>38</sup> On consecutive days, he published a sequence of articles on Heidegger's reading of Hölderlin's line: "und was ich sah, das Heilige sei mein Wort." First, he addressed Paul de Man's critique of Heidegger's reading of the line, and then described Heidegger's position in relation to Christianity, and concluded that Islam cannot accept what he called an "ontological illusion." He argued that in his interpretation, Heidegger wanted to establish a unity between *das Heilige* and *das Wort* (the *logos*). Heidegger's claim that Hölderlin's poetical saying (*logos*) of making manifest the holy, the sacred, God, amounts to the rejection of the Christian dogma of the Word's incarnation in Christ. In turn, Islam rejects that poetical saying (*logos*) can make the holy or the sacred present and takes that to be a heterodoxy—the error in which the early Muslim theological school of the Mu'tazila had fallen—because, in contrast to the Bible, the poetical saying in the Quran is Revelation, and therefore God's own word. Hence, the conclusion is that Heidegger's interpretation of the connection between poetry and holy cannot be approved from an Islamic standpoint.

This philosophico-theological discussion was quite unprecedented and probably shocking in a daily newspaper addressed to the general public. A topic such as this would be more suitable for an academic paper. Hilmi Yavuz knew this very well and probably expected to get complaints from the readers. On the third consecutive day of the publication of his sequence of short articles on Heidegger, Hilmi Yavuz expressed his surprise at the number of emails he received from his Muslim readers and friends. In fact, the emails were from those who wanted to discuss the issue at length. Most of the letters did not agree with the conclusion of Yavuz's argument. He was taking the

safer (orthodox) position by saying that Heidegger's way of speaking of the relation between the logos and the holy goes against the Quranic approach and that the Quranic approach would absolutely reject it. He kept publishing the objections he received for several days. I cannot really enter into the details of the objections here. I will only add that the objections he received from the Islamists demonstrated that they thought Heidegger had a distinguished place in the Western tradition and they were willing to explore the proximity between the Quran and Heidegger rather than their absolute difference. For the Muslim reader of Heidegger, I would say that the Heideggerian question of the relation of language to being and the most persistent question of Islamic theology (i.e., the relation of the language of revelation to God) can be thought of together and comparatively discussed. This is probably the way to avoid the traditional Islamic orthodoxy that stems from the rejection of the phenomenological character of the word.

Besides the need for a phenomenological and philosophical theology, the whole episode manifested the desire to overcome the previous encounter with Western philosophy. The terms of the previous secular philosophical encounter were exclusively set by the Western tradition. It characteristically suppressed the cultural and religious difference. It did not allow for a fair exchange, an exchange based on the respect for the idioms, issues, and problems of both parties. However, in this incident of public debate, something new happened: the Muslim readers of Heidegger sought to create a new relation in which the Muslim experience of being—the sacred, the holy, and God—could be philosophically addressed and compared with Western experiences. Hilmi Yavuz's short articles created excitement because they exemplified how Muslims preferred their own philosophical encounter with the West. Yavuz's position was disappointing for it concluded with absolute difference, thus taking away the possibility of a comparative phenomenology of religion that Heidegger inspired.

### **A Theological Interpretation of *Being and Time***

Since Peyami Safa discussed existentialism in the 1950s, Turkish philosophers have tried to make the philosophy of existence speak to the Sufi tradition of Islamic philosophy. Likewise, the project of reflecting on Quranic revelation by bringing resources from Heidegger's phenomenological hermeneutics in order to assess what Heidegger is doing by the Islamic conceptual benchmarks remains an attractive agenda for Muslim interpreters of Heidegger. However, very few people have the intellectual audacity to undertake this project. Meanwhile, I think the interest in the Islamic reception of Heidegger has begun to overshadow the secular reception. The impact

that the religious reception made on the first integral translation of *Being and Time* is quite visible.

Kaan H. Ökten, the translator of *Being and Time* as *Varlık ve Zaman* (2004), researched the relation of Protestant theology to philosophy before he started to work on Heidegger.<sup>39</sup> Therefore, Ökten reads Heidegger by attending to the theological elements in his thought. Although Heidegger does not approve of theological interpretations of *Being and Time* in a section on Heidegger's reading of religion as facticity, Ökten emphasizes the existential terms of Dasein's analytic come from Christian theology.<sup>40</sup> The rigid separation between philosophy and religion seems to be one of his major problems. Hence, his philosophical practice contests the secular trend of Turkish philosophy. This can be seen exemplarily in his translation of *Being and Time*. Interestingly, he avoids modern philosophical Turkish and resorts to terms of Islamic theology in translating *Being and Time*. If one compares his translation with Aziz Yardımlı's previous translation of the introductory paragraphs of *Being and Time*, it becomes very clear that these two translators speak quite different philosophical languages.<sup>41</sup> The problem is that both are foreign to the reader who speaks the common Turkish language. An average reader would not understand Yardımlı's Turkish because it is full of invented and suggested terms with which people are not familiar. One needs to understand German in order to know what the corresponding Turkish terms mean. Similarly, the average reader would fail to understand Kaan Ökten's translation if she was not already familiar with terms in Muslim theology that are no longer in use in modern Turkish. Critics have sarcastically remarked that Ökten translated *Being and Time* into Ottoman, because the reader cannot make sense of the translation without consulting a dictionary from ancient Ottoman to modern Turkish.

The desire to read Heidegger in terms of theological issues continues to be operative. Recently, Latif Tokat, who specializes in philosophy of religion, argued in his book *Existentialist Theology* that Heidegger could describe our contemporary human condition without explicitly referring to theology. However, from a theological point of view, he makes significant claims.<sup>42</sup> If the being of the human is analyzed in terms of facticity, finitude, falling, care, despair, insecurity, alienation, the experience of nothingness, lack of foundation, and uncanniness (*Unheimlichkeit*), this is precisely because the human is envisaged as being-in-the-world, as having lost herself in the world and as understanding herself in terms of the world. The human is a being caught up in the tension between despair and hope. Neither science nor philosophy nor religion can solve this tension. In order to philosophize about this tension, we need to bring together a philosophy that describes the existential situation of the human condition with a theological account of it.

## CONCLUDING REMARKS

Philosophy plays a strong role in modernity, as much as in the formulation of a contesting position against modernity. In Turkey, the academic occupation with European philosophy has been criticized most recently from a Turkish-Islamist standpoint. These voices claim that if no Turkish philosophy is produced at all, there is no point to continue doing Western philosophy because Turkish people are colonizing themselves by immersing themselves in Western philosophy. If there is no philosophical pluralism, then philosophers who work on Western philosophy make no contribution to our own culture, and worse, they perpetuate de-appropriation, meaning the corruption or degeneration of what is essential. Unfortunately, no one is putting into question the essentialism underlying the notions of Western philosophy and Turkish thought (to which is attributed some mystical cultural essence that is presumed to exist). I believe we could nuance the opposition Western-Turkish by reflecting more on what is at stake in the reception of philosophical thought. The question of reception is not very simple. When a philosophy is received by a different culture, this thought is not simply transmitted, but it is rather translated and expressed in the idiom of a different language and raises philosophical issues that belong to a different context. It becomes comparable to a cultural heritage that predates it. In other words, the question of reception is whether a philosopher has been read correctly in line with the protocols of his own thought and as academic institutions interpret it by placing it in its original cultural and philosophical context. Philosophers, when they pass into different cultures and languages, find themselves inescapably involved in cultural issues and conflicts that they would never imagine they would be a part of. Referring to a philosopher of another culture and borrowing concepts and strategies from his or her thought, one may both receive a thought, make it present, and design a specific position that intervenes in the concrete cultural, intellectual, and political context.

In this chapter, I attempted to show that Heidegger is relevant to various contexts in Turkey. After his initial reception through Sartre by the secular left, Heidegger was appropriated by the right. When his Nazism was discussed for the first time in 1984, four years after the military coup, he was part of an intellectual crisis in which the issue is whether “fascists” could properly think, with the left being unwilling to acknowledge that anybody from the right engaging in politics could be a philosopher or even an intellectual. In the 1990s, Heidegger’s thought was appropriated to interpret the commercialization of the academic life and the global expansion of the culture industry to the Turkish academy. In the 2000s, Islamist intellectuals sought legitimacy through Heidegger by trying to become philosophical without being confined to the restricting and somewhat outdated issues of traditional

Islamic philosophy. The majority of them believed that traditional Islamic philosophy was a dead end. Ultimately, the process of reception united Heidegger's thought with the Turkish reflection on modernity both in the secular and Islamist/nationalist veins.

## NOTES

1. Emmanuel Levinas, *En découvrant l'existence avec Husserl et Heidegger* (Paris: Vrin, 2001).

2. The designation "Islamist intellectuals" is used in Turkey to characterize not the intellectuals who happen to be believers (*mütedeyyin*, *müslüman*) but those who would like to politically transform the regime toward an Islamic one. These intellectuals think this is better than the present secular government. Those who think that the secular regime presents a problem are called Islamists by the secularists and assume this designation.

3. Hilmi Ziya Ülken, "The Origins of Existentialism" (in Turkish), *İstanbul Dergisi*, August 1 and 15, 1946.

4. Ayşenaz Koş, "An Analytical Study on the Migration of Sartrean Existentialism into Turkey through Translation" (M.A. Thesis, Boğaziçi University, 2004), [www.transint.boun.edu.tr/html/tezler/AysenazKos.doc](http://www.transint.boun.edu.tr/html/tezler/AysenazKos.doc), accessed August 1, 2017.

5. Joachim Ritter, *Zum Problem der Existenzphilosophie* (in Turkish), trans. Hüseyin Batuhan (Istanbul: n.p., 1954).

6. Emmanuel Mounier, *Qu'est-ce que le personalisme?* (Paris: Éditions du Seuil, 1947), 9. The translation is my own.

7. My interpretation derives from the following short articles: Nusret Hızır, "Martin Heidegger: The Most Important Representative of 'Existence' Philosophy in Germany" (in Turkish), *Yücel* (February 1956); Hızır, "Reflections on the Philosophy of Existence as an Introduction to Sartre's Philosophy" (in Turkish), *Yücel* (March 1956); Hızır, "Jean-Paul Sartre I" (in Turkish), *Yücel* (April 1956); Hızır, "Jean-Paul Sartre II" (in Turkish), *Yücel* (June 1956); Hızır, "Jean-Paul Sartre's Literary Experience" (in Turkish), *Yücel* (July 1956).

8. Peyami Safa, "Existentialism" (in Turkish), *Türk Düşüncesi* 34 (December 1956) and 35 (January 1957).

9. Şerif Hulusi, "Plague and Existentialism" (in Turkish), *Yeditepe* 98 (1956).

10. In Boğaziçi University in Istanbul, a visiting professor from Louisiana State University, Charles Bigger, gave the first graduate course on *Being and Time* in 1991. Charles Bigger was the director of my master's thesis: Zeynep Direk, "The Question of Alterity in Husserl, Heidegger and Levinas" (Master's Thesis, Bosphorus University, 1992). The department at Boğaziçi University at that time was oriented toward analytic philosophy. Both Ferit Güven (who now teaches at Earlham College in the United States) and I are the first graduate students who had a chance to work on Heidegger and pursue a PhD in the continental tradition in North America. During that time, we did not find any publications on Heidegger in Turkish, and we were struggling to understand Heidegger in English.

11. The debate between Hans-Georg Gadamer and Jürgen Habermas began in 1965 with Gadamer's reply to critiques in the preface of the second edition of his major work, *Wahrheit und Methode*, 2nd ed. (Tübingen: J.C.B. Mohr, 1975). In 1967, Habermas attacked Gadamer's notions of "prejudgment," "authority," "tradition," and especially "historical-effective consciousness," or "effective history," in his book *Zur Logik der Sozialwissenschaften* (Frankfurt: Suhrkamp, 1967). In Turkey, the discussion around the Habermas–Gadamer debate began in intellectual reviews long before the translation of the *Logic of the Social Sciences* in Turkish. Jürgen Habermas, *On the Logic of the Social Sciences* (in Turkish), trans. Mustafa Tüzel (Istanbul: Kabcacı Yayınları, 1998).

12. Hasan Ünal Nalbantoğlu, ed., *Paths: Martin Heidegger and the Modern Epoch* (in Turkish) (Akara: İmge Kitabevi, 1997). I first met Hasan Ünal Nalbantoğlu in 1997 after I returned to Turkey as a PhD candidate. I still had not defended my thesis on Derrida at the University of Memphis. I had participated in several conferences between 1997 and 2008 with Nalbantoğlu and did not have the chance of reading his unpublished work until 2011, the year he died.

13. However, Hasan Ünal Nalbantoğlu published widely on Heidegger. His major works consist of collections of essays: Hasan Ünal Nalbantoğlu, *Searches: Science, Culture, University* (in Turkish) (Ankara: İletişim Yayınları, 2009) and *Sideways: Thought, Knowledge, Art* (in Turkish) (Ankara: İletişim Yayınları, 2010).

14. Nalbantoğlu's non-empirical and theoretical type of sociology includes a sociological reflection on various segments of Turkish society, in terms of the fundamental traits of modernity, among which he privileged the experience of time. In his articles on Heidegger, Nietzsche, Muzaffer Şerif, and Ulus Baker, Nalbantoğlu reflects on the "subjectivities" of Turkish modernity.

15. Bahattin Akşin's remarks are published in his article in the *Festschrift* edited before Nalbantoğlu's death. Bahattin Akşin and Sinan Kadir Çelik, "In the Space-Time of 1964–2007 Subject's Itinerary(ies): Hasan Ünal Nalbantoğlu and the 43 Years of Sociology" (in Turkish), in *Hasan Ünal Nalbantoğlu'na Armağan Symbolae in Honorem*, ed. Adile Arslan Avar and Devrim Sezer (Istanbul: İletişim, 2008), 81–82.

16. Şerif Mardin writes on the sociological transformation that the Ottoman and Turkish societies underwent during modernization. He is particularly interested in Turkish modernization with a particular focus on the relation between society, politics, and religion. His work is eye-opening and goes against the official discourse on modernity in Turkey. His most important works are *Society and Politics in Turkey; Religion and Ideology; Jeune Turcs' Political Ideas (1895–1908); The Event of Bediüzzaman Said Nursi; Turkey, Islam, and Secularism; and The Birth of the New Ottoman Thought*. Mardin still continues to publish, and his bibliography by Alim Arlı gives a list of the works published before 2007. Cf. Alim Arlı, "Şerif Mardin's Bibliography (1950–2007)" (in Turkish), *DÎVÂN İlmî Araştırmalar* 21 (February 2006), <https://www.academia.edu/4449751>, accessed August 24, 2017.

17. Theodor W. Adorno, *Jargon der Eigentlichkeit. Zur deutschen Ideologie* (Berlin: Suhrkamp Verlag, 1964).

18. This discussion is available in three essays by Nalbantoğlu: "What Happened to the Concept of University in the Modern Era?" (in Turkish), first published in

1993; “Ersatz-yuppie Academic in the Anonymous University Enterprise” (in Turkish), first published in 2003; and “The University That Has Lost Its Daimon” (in Turkish), first published in 2007. All three essays deal with the transformation that the universities are undergoing. They have been reprinted in Nalbantoğlu, *Searches* (in Turkish).

19. Hasan Ünal Nalbantoğlu, “Technology, Boredom, and Other Things” (in Turkish), *Defter Kış* 42 (2001).

20. Hasan Ünal Nalbantoğlu, “Letting Heidegger and Nietzsche Speak in Turkish: Different *Sprache*, Same Metaphysics,” paper presented at the Martin Heidegger and Nietzsche Conference, May 26–29, 2004, Meßkirch, Germany. The Turkish version was first published as: “Nietzsche and Heidegger in the House of the Turkish Language: Different Language, Same Metaphysics” (in Turkish), *Toplum ve Bilim* 98 (2003); reprinted in Nalbantoğlu, *Sideways* (in Turkish).

21. Hasan Ünal Nalbantoğlu, “A Heideggerian Turn to the Contemporary Life and Art” (in Turkish), *Defter* 25 (1995).

22. İsmet Özel, *Three Issues: Technic, Civilization, Alienation* (in Turkish) (Ankara: Tiyo, 2013). İsmet Özel is an eminent poet and an intellectual. With a professional career as an instructor of French language and literature for seventeen years in an art school, İsmet Özel had access to Heidegger in the French language. He has always been a controversial figure because he changed his political views, ranging from left-wing intellectual to Islamist, a view he then gave up to become a religious Turkish nationalist. Islamist politics is not at ease with İsmet Özel for it cannot accommodate him. The admirers of his poetry struggle to keep his politics at a distance. In this respect, he clearly resembles Heidegger.

23. The question arises whether or not İsmet Özel was aware of the interpretations of Heidegger in Iran. He contributed to the reception of the traditionalist school of René Guénon and Seyyed Hossein Nasr in Turkey. However, the approach of the traditionalist school is marked by *philosophia perennis* and contrasts with an approach to Islam via the political and poetical questions of historicity.

24. İsmet Özel, “Heidegger’s Nazism Is ‘Different’” (in Turkish), *Yeni Gündem* 11, no. 1–15 (October 1984). Let me note that Aruoba is not the sole participant to the debate. Publically recognized intellectuals such as Iskender Savaşır and Mahmut Mutman are the other discussants. See: Iskender Savaşır, “Is Heidegger’s Relation to Fascism Irrational?” (in Turkish), *Yeni Gündem*, 11, no. 1–15 (October 1984) and Mahmut Mutman, “Heidegger, Fascism, and ‘Us’” (in Turkish), *Yeni Gündem* 11, no. 1–15 (October 1984). Here I do not give a detailed description of the positions all parties took during this debate.

25. This is why we cannot learn what Özel was reading in French. Perhaps he was reading Heidegger’s lectures, including *What Is Metaphysics*. Martin Heidegger, *What Is Metaphysics?* (in Turkish), trans. Yusuf Örnek (Ankara: Türkiye Felsefe Kurumu Yayınları, 2009).

26. Oruç Aruoba, “Why Can Heidegger Not Be a Fascist?” (in Turkish), *Yeni Gündem* 8 (1984).

27. Ahmet Demirhan, “Dasein’s ‘Identity Card’: An Attempt to Write an ‘Introduction’ to the Reception of Heidegger in Turkey” (in Turkish), *Kutadgubilig: Felsefe Bilim Araştırmaları* 30 (June 2016).

28. Martin Heidegger, *The Origin of Work of Art* (in Turkish), trans. Fatih Tepebaşılı (Erzurum: Babil Yayınları, 2003).

29. Martin Heidegger, *Heraklit*, ed. Manfred S. Frings (Frankfurt am Main: Vittorio Klostermann, 1975), 3. Cited from Martin Heidegger, *Heraclitus*, trans. Marnie Hanlon (London: Continuum Press, 2013).

30. Martin Heidegger, “Was ist das—die Philosophie?,” in *Identität und Differenz*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 2006), 9–10.

31. İsmet Özel, *Henry Why Are You Here?* (in Turkish) (Istanbul: Şule Yayınları, 2004), 72–73. The translation is my own.

32. Martin Heidegger, “The Origin of Work of Art” (in Turkish), trans. Ahmet Aydoğan, *Merdivensür* 8 and 9 (2006).

33. Seyyed Hossein Nasr, in an interview he gave to the daily newspaper *Zaman* in 2010, says that “although Islamic universities are not really Islamic, in countries such as Iran and Turkey there are new intellectuals who try to adopt an Islamic traditional perspective even when they write on subjects such as modern astrophysics, Heidegger, and Derrida” (the translation is my own). Seyyed Hossein Nasr, “Islamic Universities Are Not Islamic” (in Turkish), *Zaman* (2010), <http://www.sonpeygamber.info/seyyid-huseyin-nasr-islam-universiteleri-islami-degil>, accessed August 1, 2017. The *Zaman* website was closed down after the coup of August 16, 2016.

34. Martin Heidegger, *Introduction to Metaphysics*, trans. Gregory Fried and Richard Polt (London: Yale University Press, 2000), 8; Heidegger, *Einführung in die Metaphysik*, ed. Petra Jaeger (Frankfurt am Main: Vittorio Klostermann, 1983), 9.

35. Martin Heidegger, “Einleitung in die Phänomenologie der Religion,” in *Phänomenologie des religiösen Lebens*, ed. Matthias Jung, Thomas Regehy, and Claudius Strube, 2nd rev. ed. (Frankfurt am Main: Vittorio Klostermann, 2011).

36. On these grounds, Ahmet Demirhan published an anthology titled *Heidegger and Religion* (in Turkish) (Istanbul: Gelenek Yayınları, 2004), a collection of essays by commentators such as John Caputo, Sonia Sikka, and Jean-Luc Marion, and others. The volume aims to show that the secularist interpretations of Heidegger presenting him as an atheist, who privileges the Greek pagan heritage of Western civilization over revelation, are misleading.

37. Ahmet Demirhan’s edited volume *Heidegger and Theology* (in Turkish) (Istanbul: İnsan Yayınları, 2002) offers an assessment of the question concerning the status of theology after Heidegger’s critique. The volume includes essays by authors such as John Peacocke, Hans Jonas, and Hans-Georg Gadamer.

38. Hilmi Yavuz, *Black Sun* (in Turkish) (Istanbul: Can Yayınları, 2003), 104–6 (“Heidegger, Poetry, the Holy,” first published in *Zaman* [September 4, 2002]), 107–9 (“Heidegger, the Holy, and Islam,” first published in *Zaman* [September 11, 2002]), and 110–13 (“Can the Poetic Word Unite Language with the Holy?,” first published in *Zaman* [September 18, 2002]).

39. Martin Heidegger, *Being and Time* (in Turkish), trans. Kaan H. Ökten (Istanbul: Agora Kitaplığı, 2008). Besides the translation, Ökten published the *Guidebook to Being and Time* (in Turkish) (Istanbul: Agora Kitaplığı, 2008) and



the two introductory books on Heidegger: *Heidegger Book* (in Turkish) (Istanbul: Agora Kitaplığı, 2004) and *Introduction to Heidegger* (in Turkish) (Istanbul: Agora Kitaplığı, 2012).

40. Kaan H. Ökten, *Introduction to the History of Political and Religious Thought During the Reformation* (in Turkish) (Istanbul: Alfa, 2003).

41. Martin Heidegger, *Being and Time* (in Turkish), trans. Aziz Yardımlı (Istanbul: İdea Yayınevi, 2004).

42. Latif Tokat, *Existentialist Theology* (in Turkish) (Ankara: Elis Yayınları, 2013).

## Chapter 2

# Heidegger's Role in the Formation of Art Theory in Contemporary Iran

Amir Nasri

The Persian philosophers of the Islamic era offer no explicit and straightforward viewpoints on art theory. Any philosophical views about art have to be extrapolated from their respective philosophical doctrines. The familiarity of Iranians with Henry Corbin's thought made possible the formation of an art theory that involved reproducing the philosophical doctrines of both Suhrawardi and Ibn Arabi.<sup>1</sup> The phrase, "The Theosophical Foundations of Islamic Art" is derived from Corbin and extends through Seyyed Hossein Nasr.<sup>2</sup> In view of Nasr's claims about Persian art and Daryush Shayegan's contrast between the art of the East and the art of the West, this chapter attempts to explore how Heidegger's thought has been indirectly influential in the formation of art theory in contemporary Iran through the writings of Corbin and his followers.<sup>3</sup>

Heidegger's anti-aesthetic views and his critique of the metaphysical foundations of Western art have found analogous interpretations in Nasr's critique of perspective in post-Renaissance painting and the Cartesian understanding of space. In a similar manner, Shayegan in his early thinking considers what he refers to as the "ideal space" for Persian art, an indirect reflection of Heidegger's *alētheia*.<sup>4</sup> For Shayegan, the relation between art and truth in Persian art is to be understood within the framework of the ideal space as opposed to the rationalist thought of modern philosophy. The ideal space of Nasr and Shayegan rooted in Suhrawardi's illuminationist philosophy has not been conceptualized within material and extended space and is therefore opposed to the rationalist view.

Although Nasr and Shayegan were cast aside by the revolutionary government after the Islamic Revolution, their views were canonized and spread in a revolutionary institution called the School of Islamic Art and Thought (*Hawza-i hunarī*), which had been established to publicize revolutionary

art. This revolutionary institution was fertilized by Ahmad Fardid's mystical interpretation of Heidegger's ideas and the viewpoints of traditionalists (*Sophia Perennis* school), such as Frithjof Schuon and Titus Burckhardt.<sup>5</sup> Among the most influential proponents of *Hawza-i hunarī* are Morteza Avini and Mohammad Madadpur, whose writings rephrase those of Fardid.

## SOME HISTORICAL PRELIMINARIES

In the Iranian-Islamic tradition, discussion about art theory or philosophy of art has not been of prime importance and art has only received practical attention. Therefore, art and craftsmanship seem to have only been noteworthy as far as the making of artworks has been concerned and never in theoretical considerations. Except for the limited attention they paid to Aristotle's *Poetics*, Muslim philosophers have not dealt with any particularly independent theoretical issues on art. The different interpretations and translations undertaken in the Islamic tradition from Aristotle's *Poetics* also indicate that the issues of their concern have not had much to do with the thought of Muslim philosophers and have just been elaborations on Aristotle's views without regard to the cultural backgrounds of this topic, which has its roots in the literary theory and religious beliefs of ancient Greece. Thus, Aristotle's *Poetics* has been regarded to be only of minor importance and has been exiled to the books of logic. Poetry has been considered the weakest form of argumentation, a matter that is well manifested in Avicenna's or Averroes's understanding of the Greek poetic tradition (tragedy and comedy).<sup>6</sup>

From this perspective, it is not surprising that in the whole body of classic Islamic philosophy, there are no independent treatises on the theoretical foundations of art. Of course, it is essential that we do not give way to the misunderstanding that the absence of an independent treatise on art theory means that the components of Islamic philosophy cannot be efficiently adopted to develop a theory of art. Many of the considerations of Muslim philosophers and theologians can be put to good use here. For instance, their treatments of the "ideal world" and what follows from it are some of the key issues in the development of Islamic art theory. This has emanated from the question of revelation and can be traced back to Mulla Sadra and al-Farabi, who believed in the power of imagination in the course of revelation and held that this power is shared among prophets and poets alike. Moreover, in the Safavid era, attention to theoretical or philosophical preliminaries of craft and craftsmanship is observable in Mīr Findiriskī's *Treatise on Arts and Professions* (*al-Risāla al-ṣinā'īyya*).<sup>7</sup> Although not directly dealing with art, this treatise deserves attention as an independent treatise dealing mainly with crafts and craftsmanship produced in an era when the art of Iran was

experiencing a culmination right before a following decline. Mīr Findiriskī's treatise is among the few efforts made in this regard and cannot be considered as mainstream.

The urge for the formation of an art theory in twentieth-century Iran was initially experienced between the two world wars, during the rule of the first Pahlavi. The extensive dispatch of Iranian students to Europe and the presence of European architects in Tehran paved the way for the direct encounter of Iranians with the art of the West. The earlier art of Iran and its essential attributes then began to receive the attention of Iranian intellectuals. During the 1940s, after the invasion of Iran by the Allies, and at the beginning of the reign of the second Pahlavi, the first Westernized artistic institutions were established in Iran. The founding of *Apadana* gallery (the first modern gallery in Iran), the formation of the *Khurūs-i Jangī* artistic society and the publishing of their magazine, the imitation and vernacularization of Cubism, and the publication of the first artistic manifesto during this period gave rise to the importance of the question of art theory in contemporary Iran.<sup>8</sup> The discourse used by the artists and critics of this generation, who had resided and been educated in Europe during World War II, manifested their inclination to adopt Western components and to view the artistic heritage of Iran through the lens of the West. The artistic project of Jalīl Żiyā'pūr, who offers an Iranian narrative of Cubism in painting, is evidence of such inclinations.<sup>9</sup> Without regard to the theoretical stipulations leading to the development of Cubism and with the mere adoption of vernacular subject matters and the techniques used in making stained tiles in Iranian art, Żiyā'pūr attempted to produce instances of Iranian Cubism and believed that Cubistic components could be traced to the art of Iran. However, his beliefs were not presented with the opportunity to be properly communicated to the art world.<sup>10</sup> This only serves as an example of the ignorance of Iranian artists and intellectuals and their disregard of the theoretical prerequisites for the development of a particular artistic style. Such a position implies that art is only of material significance since its theoretical foundations are not seriously taken into account.

The standpoint of the Iranian intellectuals of the second generation after World War II—the generation that left for Europe or America to study—was different. The Iranian intellectuals of this generation went further than merely being interested in the facade of the West in order to become acquainted with the theoretical foundations of Western art from which the modern age took shape. These intellectuals can be regarded as the followers of the project initially undertaken by Mohammad Ali Forughī between the two world wars. Forughī himself embarked on introducing the philosophical foundations of the West with his translation of Descartes's *Discourse on Method*, and compiling the first book on Western philosophy in Persian, *The History of Philosophy in Europe*, to assist Persian readers with understanding Western

thought.<sup>11</sup> The intellectuals of the second generation, who had generally lived and studied abroad, acquired the material features of the West, including its art and architecture. However, it is worth mentioning that art theory did not receive much attention from them and was only referred to in their discussions and critiques of Western culture and civilization.

## PHILOSOPHICAL ENCOUNTERS: THINKING WITHIN THE FRAMEWORK OF IDENTITY

The present chapter is an attempt to explore the philosophical encounters among three of the Iranian intellectuals of the second post–World War II generation: Sayyid Ahmad Fardid, Seyyed Hossein Nasr, and Daryush Shayegan. What brings these three together, despite their differences, is their relationship with Henry Corbin. Although they have been inspired by Corbin in different manners, and have adopted different approaches, they have received an undeniable common influence from Corbin informing their opinions toward the Iranian tradition and their understanding of the West. Although it is true that in Corbin’s view art does not play a major role since he only sporadically referred to the art of Iran, the few references he does make impart new insights and questions about the Iranian artistic heritage and the rereading of its sources. Corbin’s thoughts on the matter clearly reflect Heidegger’s phenomenological and hermeneutical insights, especially his references to the ontology of the artwork, as well as his criticism of the aesthetic approach. For example, Corbin revisits the opinions of the post-Sadraian philosopher Qāzī Sa’īd Qumī (1639–1691) about the Kaaba, which reflect Heidegger’s interpretations of the Greek temple. In his interpretation of Qāzī Sa’īd Qumī’s treatise, Corbin refers to his work as “mystical phenomenology,” expounding it on the basis of a mystical hierarchical system. Although Corbin develops his phenomenological approach from Heidegger, there are fundamental differences between them. For example, Corbin offers a symbolic interpretation of the Kaaba, which is dissimilar to Heidegger’s views on the Greek temple. Also, Corbin’s attention to the art of Isfahan in the Safavid era and the efforts he made for its interpretation using Suhrawardi’s illuminationist philosophy are instances of his regard for art theory.<sup>12</sup> Aside from the differences in their respective philosophies, Heidegger and Corbin are explicitly phenomenological in their interpretive approaches. For the early Heidegger, phenomenology was essentially ontological. Since ontology is actualized by beings and Dasein in particular, philosophy can be regarded as a phenomenological ontology originating from Dasein’s interpretation. For the later Heidegger, genuine phenomenology is most aptly practiced in the interpretation of literature and the arts, rather than philosophy per se.<sup>13</sup> Corbin also remained

a phenomenologist throughout his philosophy. However, he believed that phenomenology was the same as the Revelation of the Veiled as presented by the Muslim theosophists. From this perspective, Heidegger's approach to interpreting the Greek temple and Qāzī Sa'īd Qumī's approach to interpreting the Kaaba have been referred to by Corbin as well. Both seek to discover what is behind the mere appearance of these works.<sup>14</sup>

In addition, Corbin's phenomenological interpretation of mystical and allegorical texts plays an important role in the revival of art theory in Iranian culture. Since Corbin inspired Fardid, Nasr, and Shayegan in their own speculations about art, his role in directing attention to the theoretical foundations of art in Iran has been crucial. Corbin's question about the art of Iran is a question about the origin (*Ursprung*) of art. Therefore, Corbin adopts a stance toward the art of Iran different from that of the orientalist and the art historians. While orientalist and art historians present a chronological view of Iranian culture and civilization based on material information, Corbin's method of phenomenological interpretation approaches Iranian culture through its philosophical texts. As Heidegger concerned himself with the world (*Welt*) of the work of art, Corbin acquaints himself with the world in which Iranian art flourished by retrieving Suhrawardi's "ideal world" as a key to understanding Iranian art. The art of Iran can be only understood within the framework of the "ideal space." If we minimize the "ideal space" to the material space of modern philosophy, we will not have done justice to this kind of art and its appreciation.<sup>15</sup>

Each of these three Iranian scholars has devoted attention to the pivotal question in Heidegger and Corbin about the origin of art and has attempted to approach the art of Iran from this angle. Along these lines, their philosophical projects may be regarded as a subcategory of the question of identity in their encounter with the art of Iran. Although Fardid did not directly address art theory, but had the greatest influence on the views of the revolutionary theories and artists of the School of Islamic Art and Thought (*Hawza-i hunarī*), their readings of Heidegger are deeply rooted in Fardid's viewpoints. Nasr and Shayegan are different in this regard since they have both written directly about art and have participated in exhibiting artworks. However, in studying the formation of art theory in contemporary Iran and the influences it has had on the post-1979 revolution events, it is necessary to pay attention to their unity as one discourse. What follows is an analysis of the basic components of this discourse.

### Return to the Origin (*Ursprung*)

In his analysis of the work of art, Heidegger is interested in the question of the origin. In his view, the origin of the artist and the artwork always returns

to the question of essence (*Wesen*) and how the work of art is disclosed. Although the question of the origin in art was not of much importance to Iranian scholars throughout the 1960s, the question of identity received increased attention in sociopolitical settings. Iranian scholars engaged the question of identity for political, cultural, and historical reasons to resist the process of modernization in Iran.<sup>16</sup> Fardid's lectures suggest that he did not dedicate any attention to this aspect of Heidegger's philosophy, instead focusing his attention on the essence of the West by linking the history of metaphysics to the question of the origin and the beginning of the Greek infection.<sup>17</sup> However, Nasr and Shayegan approach this matter differently. Due to his interest in *Sophia Perennis*, Nasr regards the "origin" to be the equivalent of "tradition." His interpretation of tradition is the same as what was offered by traditionalists such as René Guénon and Frithjof Schuon. In the same manner as the traditionalists, Nasr views tradition in metaphysical terms and regards art merely as the formal language of tradition.<sup>18</sup> Shayegan's attitude toward this is different. Despite his fascination with Jung's investigation of archetypes, the direct influence of German philosophy on Shayegan's thought is undeniable. In his article titled "Le Devenir Iranien et le Passé Culturel," Shayegan presents terms such as *Volk* and *Geist* to discuss the art of Iran in pursuit of "the creative soul through which the art of a people becomes comprehensible," and concludes by claiming that "undoubtedly, the artistic genius of a people depends on the endowments and aptitudes of that people." The talent of the *Volk* can be traced back to the origin of each nation, and it is the origin that creates "original art."<sup>19</sup> Referring to examples from pre-Islamic art, Shayegan tries to identify a quality that has led to the creation of original art. He names this quality "the ideal space"—an expression evidently borrowed from Corbin. The ideal space is the invisible pattern that connects the art of different periods in the history of Iran.

### The Clash between Western and Eastern Art

Fardid's philosophical project is grounded in the bipolar discourse of the East and the West. By East and West, he does not mean geographical and political divisions; rather, Fardid regards the disparity between the two on the basis of their essential characteristics. Fardid intends the West to be rooted in the reign of metaphysics (Greek infection), nihilism, secular thought, subjectivism, and humanism. The clash of East and West as seen through the concept of Greek infection is present in contemporary art theory as well.<sup>20</sup> Taking up this discourse, Nasr and Shayegan first attempt to construe the coordinates of Eastern art. Following Corbin, who considered Iranian identity to lie in Suhrawardi's philosophy, Shayegan develops an imaginative geography based on Suhrawardi's illuminationist philosophy in which the East is based

on the symbol of light and truth, and the West on darkness. The significance of this reference to Suhrawardi's philosophy reflects the pre-Islamic Iranian tradition and how it changed with the advent of Islam. Poetical insight is a prominent characteristic of the East in light of Heidegger's retrieval of the arts to poetry.<sup>21</sup> From this perspective, the art of the East rests on a poetic vision lacking in the West. Pointing to the role of poetry in Islamic art, Nasr assumes a similar standpoint. With the discrepancy existing between Eastern and Western attitudes toward art, is it possible to speak of a distinct art theory in analyzing the art of the East? In this regard, we might recall Heidegger's criticism of his Japanese student who attempted to analyze Japanese art from the perspective of Western aesthetics: "The name aesthetic and what it names grow out of European thinking, out of philosophy. Consequently aesthetic considerations remain alien to East Asian thinking."<sup>22</sup> Heidegger accentuates the disparity between Eastern and Western discourses on art. In his book *Idols of the Mind and Eternal Memories* (1977), Shayegan refers to the discussion between Heidegger and his Japanese student and sides with Heidegger by claiming that the East and the West do not speak a common language. To apply Heidegger's term, they do not have a common "*Haus des Seins*." Shayegan suggests that dialogue is needed on the basis of the originality of both traditions: "The fate of the art of Iran depends on all these issues. Iran is in a time of crisis between two worlds that contradict each other. The equilibrium and synthesis and also the impenetrable continuation of its tradition depends on faithfulness to the heritage of centuries and its understanding of the true culture of the West."<sup>23</sup> To further develop his emphasis on the separation of the arts of the East and the West, Shayegan specifies the characteristics of each tradition: "Apart from the poetic view of the Eastern vision, it deals with the qualitative and ideal character and also the role of mythical time in Eastern art; whereas Western art is based on nihilism, rationalism, the reign of quantity, and the de-mythification of time. In its time of crisis, Eastern art has imitated Western art and, as Heidegger puts it, it lacks '*grosse Kunst*.'"<sup>24</sup> Shayegan asks, "From the time Iran associated with the West, has it been able to create great artworks [. . .]?"<sup>25</sup> referring to Heidegger's interpretation of Hölderlin's poem that regards this era as a "*dürftige Zeit*." The course of the art of Iran toward Western nihilism reflects such a "*dürftige Zeit*."<sup>26</sup> Just as Shayegan maintained such a stance toward the identity of Iranian art and its clashes with the art of the West during the 1960s and the 1970s, Nasr also emphasizes this matter.<sup>27</sup> Nasr's book *Islamic Art and Spirituality* claims that works such as Persian miniature paintings created on the basis of the ideal space in Suhrawardi's philosophy are totally distinct from what is created in the West, especially post-Renaissance Western painting influenced by Descartes's philosophy, in which immaterial space has no place. In the same manner as Corbin and Shayegan, Nasr returns Eastern (Islamic/Iranian) art



to Suhrawardi's ideal space and the hierarchical system in Islamic theosophy and mysticism.<sup>28</sup> Viewing the art of Iran from the perspective of the imagination leaves no ground for formalistic and historical analyses. Instead, the focus shifts to the internal reality of artworks in each culture.<sup>29</sup> Nasr justifies the use of two-dimensional space in Iranian painting as a kind of space that pays more attention to qualitative rather than quantitative criteria.<sup>30</sup> Quantitative space ultimately leads to naturalism, and the qualitative space of Persian miniatures introduces horizons different from the material world. In his essay "Die Zeit des Weltbildes," Heidegger criticizes the Cartesian perspective and regards aesthetics to have emanated from such a view.<sup>31</sup> In his other works, Heidegger indicates the naturalistic character of Western art to be the outcome of the West's metaphysical position and claims that articulating art on the basis of the Greek conception of *mimesis* is the source of such a view.<sup>32</sup> Although influenced by the school of *Sophia Perennis*, Nasr's critique of the mimetic and naturalistic character of Western art is also motivated by the Heideggerian critique of the modern world as a common denominator influencing Nasr's thought.

### The Revival of Artistic Tradition

Shayegan regards the return to tradition to be the only way out of this "dürftige Zeit." However, by this return, he does not mean "archaism." Shayegan cites Corbin to the effect that "tradition is basically being reborn (renaissance) and each rebirth is the actualization of the present."<sup>33</sup> Corbin's and Shayegan's views regarding the reading of tradition are rooted in the phenomenological hermeneutic approach. Corbin applies Heidegger's hermeneutical approach to read Iranian tradition from neither a historical-archeological nor an orientalist (in the sense at work in the nineteenth and early twentieth centuries) perspective. This approach has been extended to reading artworks as well. Since the beginning of the twentieth century and the many exhibitions of Islamic and Iranian art in Europe and America, both approaches (historical and objective) toward artworks have already existed. The Heidegger-Corbinian meta-historical view and its reflection in early Shayegan's and Nasr's approach to the artistic tradition of Iran paved the way for artworks to be viewed from a different angle than what is experienced in the regimentary order of the museum. In his book *Asia Confronting the West*, Shayegan criticizes this discourse, claiming that "the museum is the most explicit aspect of the alienation of art. [. . .] Museum is what has been substituted to the temple. Museum is art's orphan house, or rather the temple of alienation."<sup>34</sup> Nasr regards historicism as the approach of modern times through which the message of tradition can never be understood. In Nasr's

approach, tradition is a meta-historical phenomenon. Similarly to Ananda Coomaraswamy, Nasr believes that art history and archaeology result from the positivist approach of the modern age and fail to convey the original meaning of art.<sup>35</sup> Both Shayegan and Nasr are in agreement with regard to the general principles underlying their respective theories of art by claiming that the only way out of modernity is the revival or rebirth of tradition. Their views are traceable to three periods in the contemporary art of Iran: the art of the late 1960s and 1970s, the art of the Islamic Revolution, and the post-revolutionary art of the 1980s.

### CONCLUDING REMARKS

The “return to the origin,” the “clash between Eastern art and Western art,” and the “revival of tradition” as demonstrated by Shayegan and Nasr serve as the framework for the *Saqqā-khāna School of Art*, that is, the art movement from the 1960s that includes traditional decorations.<sup>36</sup> The official support by the Iranian government led to its growth and expansion during the 1970s. The attention of *Saqqā-khāna* artists to modern typography in their works was a prominent example of the attention paid to the revival of tradition and its actualization. Such an attempt proved to be necessary primarily in the art theory of the late 1960s and paved the way for the formation of objective art forms. The Islamic Revolution also led to a sort of paradigm shift in Iranian society. However, this does not hold true for art theory. The most important artistic school of the first decade after the revolution was *Hawza-i hunarī* as a center for the activity and training of revolutionary artists. The theorists of this school in the field of art were students and followers of Fardid and applied his viewpoints in many cases, in theorizing about art without direct reference to his name. Morteza Avini, the documentary filmmaker and theorist of cinema, was the most prominent follower of Fardid. Avini applied Fardid's expressions and ideas about the modern world and the reign of technology to philosophize about film. Mohammad Madadpur is another member of this school, whose work repeats Fardid's positions and their expansion in the field of art. Although Shayegan and Nasr were forced to leave Iran during this period as affiliates of the Pahlavi regime, their writings received considerable attention from the members of *Hawza-i hunarī* and were frequently cited and reproduced in the publications of this institution. The respective theories of Shayegan and Nasr, owing to their attention to the question of identity and the clash between East and West, did not undergo any ruptures in the years following the Islamic Revolution and were accepted and taken up by both artists and policy makers of art for the sake of the transmission of revolutionary ideology.

## NOTES

1. Henry Corbin (1903–1978), a professor of Islamic Studies at the *École pratique des hautes études* at the Sorbonne, was the first translator of Heidegger’s writings into French. In 1954, he was appointed head of the Iranian Studies Bureau of the French Society of Iranology in Iran. Seyyed Hossein Nasr and Daryush Shayegan both studied under him. Ahmad Fardid translated treatises written by Corbin into Persian.

2. Seyyed Hossein Nasr (1933–), an important and influential contemporary Iranian thinker, is a former professor of philosophy at Tehran University and a professor emeritus of Islamic studies at George Washington University. Nasr founded the Royal Society of Philosophy in Iran in the early 1970s and invited Henry Corbin to teach in Iran during this period.

3. Daryush Shayegan (1935–2018) is among Iran’s most prominent thinkers, cultural theorists, and comparative philosophers. In 1968, Shayegan defended his doctoral dissertation, *Hinduism and Sufism*, under Corbin’s supervision. He was greatly influenced by Corbin during this period.

4. “Ideal space” is an expression taken from the concept of the “ideal world” in Suhrawardi’s illuminationist philosophy. Suhrawardi refers to this ideal world to explain many of his mystical and philosophical problems, including eschatology and the nature of religious experiences. The “ideal world” is beyond material and dimensional space and cannot therefore be verified through material criteria. This space is recognized by breaking away from the geographical horizons of one’s material world. See Daryush Shayegan, *Henry Corbin: La topographie spirituelle de l’Islam iranien* (Paris: Éditions de la Différence, 1990), chapter 4. Henry Corbin directed the attention of Persian scholars to the ideal world in his publications on Suhrawardi’s philosophy. Both Shayegan and Nasr apply this term to speak of space in Islamic art. Both claim that the space portrayed in Islamic miniature painting and architecture cannot be regarded as material and is incomparable to the art of the West. For example, the absence of depth in Persian miniature painting indicates such a space that is unverifiable with material criteria. See Hans Belting, *Florenz und Bagdad: Eine westöstliche Geschichte des Blicks* (München: C. H. Beck, 2009).

5. Sayyid Ahmad Fardid (1912–1994) was a professor of philosophy at Tehran University and the first teacher of Heidegger’s philosophy in Iran. He is considered to be among the philosophical ideologues of the Islamic government of Iran, which came to power in 1979. Fardid claimed that he spoke Heidegger’s language and mind and was not a mere imitator of his thought. He considered Heidegger as the only Western philosopher who understood the world and decried the anthropocentrism and rationalism brought by classical Greece, replacing the authority of God and faith with human reason. He also criticized Islamic philosophers like al-Farabi and Mulla Sadra for having absorbed Greek philosophy. He regarded the West as the “eclipse of truth,” and was severely critical of Western thought and civilization. In his lectures, Fardid synthesized Heidegger’s philosophical ideas with those of Ibn Arabi, believing that they shared similar thinking.

6. See Salim Kemal, *The Philosophical Poetics of Al-Farabi, Avicenna, and Averroës. The Aristotelian Reception* (London: Routledge, 2003).

7. Mīr Findiriskī (1562–1640) was a Persian philosopher, poet, and mystic of the Safavid era. His full name is given as Sayyid Mīr Abulqāsim Astarābādī, and he is famously known as Mīr Findiriskī. He lived in both Isfahan and India among yogis and Zoroastrians. Both the Safavid and Mogul courts were his patrons. The famous Persian philosopher Mulla Sadra also studied under him.

8. The Fighting Cock Artistic Society (*Khurūs-i Jangī* artistic society) was a progressive body devoted to the promotion of modern arts, including painting, drama, music, poetry, and literature, established in 1949 by Jalīl Žiyā'pūr alongside other avant-garde poets and artists. The society published a magazine with the same title. This was the first surrealist society in Iran.

9. Jalīl Žiyā'pūr (1920–1999) was an Iranian painter, academic member, researcher, and writer mentioned as “the father of modern Iranian painting.” As a leading painter and the head of the futuristic movement in Iran, Žiyā'pūr studied in France and embarked on many research activities in the fields of anthropology, linguistics, popular culture, fashion, and decorative designs of different regions of Iran. He was one of the founders of the Fighting Cock Artistic Society, and his articles were among the first attempts made in the Persian language in introducing art theory.

10. Hamid Keshmirshakan, *Contemporary Iranian Art: New Perspectives* (London: Saqi Books, 2013).

11. Mohammad Ali Forughī, *History of Philosophy in Europe* (in Persian), 6th ed. (Tehran: Zuvvār, 2001). Forughī (1877–1942) was an Iranian intellectual, diplomat, writer, and politician.

12. Henry Corbin, *Temple and Contemplation*, trans. James W. Morris (London: Islamic Publication, 1986).

13. Michael Inwood, *A Heidegger Dictionary* (Oxford: Blackwell Publishers, 1999), 159–62.

14. See Amir Nasri and Rahman Mortazavi, “The Comparative Analysis of Heidegger's Interpretation of the Greek Temple and Qazi Sa'id Qumi's Interpretation of Kaaba,” *Javidan Kherad* 29 (2017).

15. Henry Corbin, *Spiritual Body and Celestial Earth: From Mazdean Iran to Shi'ite Iran* (Princeton: Princeton University Press, 1977).

16. In the process of modernization, the question that has always greatly mattered is whether becoming modern means breaking away from one's roots or whether it is possible to be modern and at the same time preserve one's own identity. Depending on how this question is answered, different approaches have been formed in the cultural spheres of contemporary Iran. The first and most primary question concerns the encounter with the West as the symbol of the modern world.

17. Fardid coined the term “West infection” (also “West-toxification” or “West-toxication”) in the intellectual discourse of 1960s Iran, which after the Islamic Iranian Revolution of 1979 became one of the core ideological teachings of the new government of Iran. Jalal Al-e Ahmad wrote an essay under the same title, which widely popularized the term. However, rather than being a philosophical treatise on the criticism of Western culture, the essay criticized the colonialistic and political aspects of the West. Fardid believed that Al-e Ahmad had not understood his philosophical criticism of Western culture and had lowered it to the level of everyday social and political discussion. Hence, Fardid returns “West infection” to Greek infection or the reign of metaphysical thought.

18. See William W. Quinn Jr., *The Only Tradition* (New York: SUNY Press, 1997), chapter 2.

19. Daryush Shayegan, “Le devenir iranien et le passé culturel,” *Culture l’unesco* 1, no. 4 (1974): 59. The translation is my own.

20. The sparsity of Fardid’s written work has led to his recognition as an oral philosopher. During his lifetime, Fardid only lectured on his views and almost never wrote down nor published any of them himself. After his death in 1994, his students embarked on writing and publishing his lectures. Among these writings are: Ahmad Fardid, *The Divine Encounter and Apocalyptic Revelations* (in Persian), coll. Mohammad Madadpur (Tehran: Chāp va Nashr-i Naẓar, 2003); Fardid, *Doctrines and Convictions of Sayyid Ahmad Fardid. Fardidian Particulars* (in Persian), coll. Sayyid Mūsā Dībāj (Tehran: Nashr-i ‘ilm, 2008); Fardid, *West and West Infection. Lectures of Sayyid Ahmad Fardid in 1985* (in Persian) (Tehran: Bunyād-i ḥikmī va-falsafī-ī duktur Fardīd, 2016).

21. Shayegan seems to have taken this theme from Corbin. His influence from Heidegger in this regard has been indirect and mediated by Corbin. However, Shayegan had been familiar with Heidegger’s philosophy and made direct references to him. See Shayegan, *Henry Corbin*.

22. Martin Heidegger, *On the Way to Language*, trans. P. D. Hertz and J. Stambaugh (New York: Harper & Row, 1982), 2.

23. Daryush Shayegan, *Idols of the Mind and Eternal Memories* (in Persian) (Tehran: Amīr Kabīr, 1977), 136. All translations from this work are my own.

24. *Ibid.*, 137.

25. *Ibid.*, 138.

26. *Ibid.*, 139.

27. Since the 1980s, Shayegan has no longer held such a position toward the West.

28. See Seyyed Hossein Nasr, *Islamic Art and Spirituality* (New York: SUNY Press, 1987), especially “The World of Imagination,” 177–85, and “The Significance of the Void in Islamic Art,” 185–95.

29. *Ibid.*, 179.

30. In his use of the term “quantitative,” Nasr has been influenced by the Traditionalist thinker, René Guénon. See René Guénon, *The Reign of Quantity and the Signs of the Times* (London: Sophia Perennis, 2004).

31. Martin Heidegger, “Die Zeit des Weltbildes,” in *Holzwege*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1977). Nasr does not apply Heidegger’s examples in his own critique. However, both are critical of the Cartesian definition of space.

32. See Martin Heidegger, “Der Ursprung des Kunstwerks,” in *Holzwege*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1977).

33. Daryush Shayegan, *Asia Confronting the West* (in Persian), 4th ed. (Tehran: Amīr Kabīr, 2004), 84. All translations from this work are my own.

34. *Ibid.*, 86. The term “alienation” (*az khud bīgānagī*) was used prolifically by Iranian intellectuals during the 1970s. Marxists, such as Ehsan Tabari, and Islamist ideologues, such as Ali Shariati, frequently use the term.

35. See Ananda K. Coomaraswamy, *The Essential Ananda K. Coomaraswamy* (New York: World Wisdom, 2004). Generally, the direct influence of Heidegger is not as evident in Nasr as it is in the early Shayegan since Nasr is influenced more by traditionalists than contemporary philosophers.

36. See Hamid Keshmirshakan, "Neo-Traditionalism and Modern Iranian Painting: The 'Saqqa-khane' School in the 1960's," *Iranian Studies* 4 (December 2005).



## *Chapter 3*

# **Levantine Pathways in the Reception of Heidegger**

Nader El-Bizri

This chapter assesses various strands of my own engagement with Martin Heidegger's thought. These are presented herein as a concrete case study for the impact of his reception within the Levantine Arab context as mediated idiomatically and linguistically by the Anglophone, Francophone, and Arabophone commentaries and renditions of his oeuvre. This line of inquiry endeavors to illustrate some pathways in the impact of Heidegger's legacy within the Levantine-Arab philosophical milieu.<sup>1</sup> I approach Heidegger's thought by way of critically rethinking the history of philosophical ideas in the Arabic and Islamicate context in order to introduce novel pathways in Heidegger studies that have not been properly explored within contemporary continental philosophy, especially the legacy of Avicenna (Ibn Sina, 980–1037). This direction in thinking is not mediated by comparative studies per se, but rather originates with Heidegger's critique of the history of metaphysics by bringing to light the impact of Avicennism on medieval European classical ontology. Such an endeavor is also affected by my investigation of the pre-modern Arabic cum Islamicate philosophical traditions, and by critically analyzing the praxis of Islamism within our current modern epoch. The reception of Heideggerian leitmotifs within the Levantine intellectual scene is mediated in particular by the research of the Lebanese philosopher Charles Malik in the 1930s, specifically, the doctoral mentorship he received from Alfred North Whitehead at Harvard University and his tutorship under Heidegger in Germany. By taking into account these multiple influences, this chapter reflects these confluences and strands in my approach to the oeuvre of Heidegger.

Prior to addressing these various strands of inquiry, it is vital to point to Levinas's reflections on Heidegger's existential analytic since this pathway opened up a direct engagement with Heidegger studies within the broader context of modern French philosophy. Levinas critiques Heidegger's



conception of Dasein as being impersonal or marked by loneliness (*esueillé*), in terms of its standing “side to side” (*côte à côte*) with others, around a common project, theme, or goal, instead of being in a “face to face” ethical relation. In Levinas’s view, this results in being situated reciprocally with one another: “*être réciproquement l’un avec l’autre*,” which to his mind describes symmetrical relationships between the self and the other rather than letting the self be *for the other*.<sup>2</sup> Heidegger’s situational and experiential lived notion of *being-with* (*Mitsein*) involves the predisposition to give one’s own limited time as a mortal to others with resoluteness (*Entschlossenheit*) in view of letting them be-toward-death and accordingly entails a pathway in thinking that grounds ethics on fundamental ontology.<sup>3</sup> This pathway is articulated by key leitmotifs in Levinas’s thought mediated by reflections on death, sacrifice, and de-mythologizing *otherness*, while accentuating the foundational priority of ontology and the question of being over ethics, wherein the ethical is grounded on the ontological in its lived experiential sense.<sup>4</sup>

*Grosso modo*, Heidegger’s thought figures in the Arabic and Islamicate philosophical scenes in varying degrees of impact, whether within the broader endeavors of reformist thinking with its political-cultural underpinnings, theological or nationalist, or in the aim of emboldening the onto-theological apologetics in religious hermeneutics and kerygmatic praxis, or in serving expository scholarly ends in terms of introducing Heidegger’s legacy to the Arabic and Islamicate institutions of the academe. In approaching Heidegger’s oeuvre, we must avoid the comparative methods per se, especially when comparisons are not properly substantiated by actual lines of textual transmission or by historically based attestations of concretized encounters between Heidegger (or Heideggerians) and a given legacy or discipline. This is the case with any hermeneutical engagement with Arabic and Islamicate intellectual history and especially Heidegger’s contributions to architectural thinking as the two principal axes of my own inquiries. Furthermore, I do not posit any form of emancipatory or meta-historical ontology, nor do I aim at benefiting from the rather facile and naïve, or ideological and reactionary, so-called Eastern critique of the so-called Western thought. Such a proclaimed narrow *Oriens/Occidens* bifurcation of civilization is itself at best an oversimplification contributing to misleading dogmas and unsubstantiated relativisms, which are ideologically captivated by appealing to weak claims of incommensurability between cultures and worldviews. In this sense, this chapter occupies the liminal gap between these binary opposites.

It is clear that at the philosophical level, the sources of Islamicate pre-modern thought originated in a significant part from adaptations of the Platonic and Aristotelian traditions in philosophy and science in addition to what developed as Islamized modes of producing knowledge in theology, mysticism, legal argumentation, and material culture. Furthermore, the history of European ideas in its medieval scholastic legacies and Renaissance

literati circles assimilated many principal elements from the Arabic and Islamic intellectual history of scientific and philosophical ideas. Moreover, we cannot occlude later mutual influences in material concrete culture as was the case with the Venetians and the Ottomans and the continual intercultural exchanges throughout the early-modern epoch. Such influences are now witnessed at a grander scale via the twentieth-century processes of modernization and technology transfer and what is attributed to differential postmodernist planetary acculturations in a globalized world.

To recontextualize the way the contemporary forms of Islamicate reformist thinking tend to picture the Muslim intercultural expressions of faith as a meta-historical phenomena, I approach Heidegger's thought from the standpoint of how it overcomes the *aporias* inherent in the history of philosophy rather than following the current Islamizing threads that go beyond academia in their aspirations for societal emancipation or reconstituted fabricated religiosity. Without being oblivious of the necessity for articulating concretized critiques of the labyrinthine modes of the continuation of cultural-material practices of neo-colonialism in the postcolonial era of the modern age and its prevalent technicity, which itself requires a response that does not coil back into relativism or reactionary anti-colonialism, there is a need for globalized perspectives that are not self-confined by the restrictive and imposed binary bifurcation of "East versus West," which no longer holds even dialectically in the age of modern augmented technicity (cybernetics, telecommunication, artificial intelligence, robotics, genetics, globalization planetary processes). Such a perspective on contemporary intercultural complex junctures of commonalities in planetary phenomena bears reflection for the sake of the conceptual and methodological renewal of *falsafa* (namely, as *an inherited pre-modern Arabic and Islamicate tradition in philosophy that has Greek and Syriac roots and selected European Latin scholastic prolongations*).<sup>5</sup> This endeavor has primarily been motivated by rethinking the ontological strands of *falsafa* and by way of appealing to Heideggerian leitmotifs in examining metaphysics against the background of the unfolding of the essence of modern technology.<sup>6</sup> These aspects also influence the analysis of the rise of transnational Islamist movements in the modern epoch.<sup>7</sup> In this case, one might also consider meditations on phenomena associated with what is religiously pictured as *an act of martyrdom* via the onto-theological mythologizing conception of *being-toward-death*.<sup>8</sup>

## HERMENEUTIC, EPISTEMOLOGICAL, AND ONTOLOGICAL APPROACHES TO AVICENNISM

Heidegger's legacy unfurls along manifold trajectories in connection with studying the pre-modern legacies of *falsafa*. My Heideggerian line of inquiry

critically rethinks the principal directives of onto-theology in Avicennism in its Arabic and Latin variations by applying the metaphysics of Avicenna as a critical locus for interrogating Heidegger's critique of the history of classical ontology.<sup>9</sup> This pathway has been initiated and informed by Heidegger's reference to Avicenna in *Die Grundprobleme der Phänomenologie* (*The Basic Problems of Phenomenology*).<sup>10</sup> Heidegger's own presuppositions about Avicenna can be contested on the basis of a hermeneutic and exegetical reading of Avicenna's texts, not only through the Latin medieval assimilation and adapted transmission of Avicennism, but also by returning to the edited Arabic versions of the Avicennian treatises in their ontological, epistemological, mystic, and linguistic divisions. This line of inquiry is phenomenological in its direction while disclosing the particulars of how Avicenna's thought takes the question of being (*al-wujūd*) to be the central question of his philosophical investigations. Moreover, the Avicennian philosophical heritage is the ground for subsequent developments attesting to the rise of a new strain in ontology that surpassed substance and subject-based metaphysics (i.e., *ousiology* [based on *ousia*]) when thinking about the modalities of being (necessity, contingency/possibility, impossibility) while also being characterized by phenomenological dimensions in experiential thinking. Heidegger's thought offers novel avenues for interpreting Avicenna's oeuvre beyond the narrow conventions of Avicennian studies and the academic fields of medieval historiography, philology, and codicology. A more compelling analysis informed by hermeneutics, epistemology, and ontology and not motivated simply by the agendas of mere comparative studies is thereby critically needed. Comparativism has limited merits, especially since it cannot stretch beyond the mere resonance between concepts without a foundation that consists of concrete textual transmission or actual contact between authors and traditions as proven via historiography. An example of this is the way a comparison between Mulla Sadra and Heidegger has become quite attractive for some scholars, although it does not match the stricter criteria in which a Heideggerian approach to Avicenna's metaphysics is substantiated. After all, approaching Avicenna's metaphysics from a Heideggerian perspective is grounded on a textual appeal to Heidegger's own critique of the Avicennian distinction between essence and existence and to the historiographical impression of Latinized Avicennism on European medieval ontology. Such inquiries establish a context that goes beyond comparative studies oriented by methodological directives that are transdisciplinary and interdisciplinary in their academic horizons and can potentially refract continental thought and phenomenological inquiry with the interpretation of *falsafa*. This approach has a textual and historiographical basis that grounds the method of conceptual correlation and does not let it unfold simply as an activity of comparativism. Any endeavor in philosophizing that seeks to connect a pre-modern intellectual heritage with a modern one has to be articulated as an actual effort

in lived thought. Such an impetus in thinking would be marked by renewal and not a mere motivation to map out concepts in terms of patterns of rhetorical resemblances or affinity in narration or by contrastingly accentuating the dialectics of difference in dogmatically separating the so-called Orient from the so-called Occident.

Concepts are to be rethought in an existential lived manner rather than being trapped in analogies or relativizing oppositions. The question that is to be thought remains essentially that of being: what it means to exist in one's experiential realms within a concretized actual reality of being-with-others in a common epochal and planetary life-world by confronting the angst of the nothing. Thought attends to the essential question of being and its relation to time, not per se in a chronological sense (*chronos*) but in the sense of being an opportune and appointed time as *kairos*.<sup>11</sup> Such a conception of time determines the circumstantial situations and epochal determinants of thought via the historical worldly mode of being as Dasein. It is in this sense that the manifestations of Avicenna's being-in-the-world as expressed through his thinking resonate within European metaphysics and in turn influence Heidegger's own critique of classical ontology. Within the folds of Heidegger's own approach to the history of metaphysics, Avicennism remains conceptually active, even in its concealment, as a principal tradition that has been adaptively assimilated within European philosophy, operating dialectically in shaping motifs within European ontology that are central to Heidegger's maturation. Since Heidegger's own thought emerges from the critique of the history of metaphysics and the oblivion of being, the heart of such a critique presences Avicennian philosophy, which takes the question of being to be the most central of all questions to be thought. It is from this Avicennian site that a critique of Heidegger's own interpretation of classical ontology can be articulated by using Heideggerian leitmotifs to deepen inquiry into the tradition of Avicennism in its Latinate as well as Arabic and Islamicate expressions. In the midst of such a confrontation of these two giants over the question of being, a third pathway emerges through a reflection on the question of being within the fissures and folds of what remained unarticulated in either of their legacies. In this liminal space between their oeuvres and by refracting their thoughts with one another, the epochal situational circumstances of existential engagement within the life-world are disclosed, guided by intellectual pursuits reflecting on dwelling in our century of augmented technicity.

### THE ESSENCE OF TECHNOLOGY, DWELLING, AND ISLAMISM

Inquiries around Heidegger's legacy go beyond his preoccupation with a critical approach to classical ontology and the history of metaphysics by way

of his reflections on the phenomena of space and place and the question of dwelling. Beginning with a lecture—originally delivered at the Darmstadt symposium in August 1951—and later published as “Building Dwelling Thinking” (*Bauen Wohnen Denken*),<sup>12</sup> Heidegger presents the “fourfold” (“*Das Geviert*”) to designate the coalescence into an essential oneness of “earth and sky, divinities and mortals” (“*Erde und Himmel, die Göttlichen und die Sterblichen*”).<sup>13</sup> In this *fourfold*, the question of dwelling gains its significance when mindfully addressed from the standpoint of thinking about what takes hold and sway over our being in the epoch of the unfolding of the essence of modern technology (*das Wesen der modernen Technik*).<sup>14</sup> This concealed unfurling of historical being manifests itself as the phenomenon of en-framing (*Gestell*), which overwhelms all the modes of truth in terms of positing beings as the orderable *standing-reserve* (*Bestand*) of resources that get unleashed via technical command. The *Gestell* is also tied to the *ecocidal* threat of devastating the earth (*Verwüstung der Erde*).<sup>15</sup> The term “*Gestell*” generates various renderings into English and bears the complexity of the phenomena that are associated with it. Reflecting the complications that normally arise from expressions coined by Heidegger to refer to situations that are hard to fathom within the dominant language and marked by the occlusion of the question of being in the idiom of metaphysics, the “*Gestell*” has been rendered as “*en-framing*,” and accrued such usage in Anglophone Heideggerian studies for several decades. However, there are equally significant English translations of this meta-phenomenon with neologisms such as “*po-sure*,” “*chassis*,” “*entrapment*,” “*positionality*,” “*conscription*,” and “*framework*.” For instance, “*Die Gestellung*” is rendered as “*conscription*,” “*Das Gestell*” as “*positionality*,” and “*Die Gestelle*” as “*framework*.”<sup>16</sup> The focus of Heidegger’s meditations on space and dwelling are refracted in this context with his contemplation of the question of being.<sup>17</sup> Therefore, it is relevant to situate his account of the *fourfold* (earth, sky, mortals, divinities) in terms of the *Gestell* of modern technicity and the experience of the *holy*. In our epoch of de-divinization, the distress of the “*abandonment by being*” (*Seinsverlassenheit*) and the “*flight of gods*” (*Flucht der Götter*) is met by a contrasting *return to religiosity* (*le retour du religieux*).<sup>18</sup> Such a people receive their history as apportioned to them by the manner they find their God.<sup>19</sup> Heidegger’s reflections on the essence of modern technology and its threat to dwelling calls for a new momentum and direction in the analysis of transnational Islamist militant factions as being violent embodiments of the ramifications of reconstituted and fabricated religiosity enframed by the *Gestell*.<sup>20</sup> This state of affairs bears thinking about the paradoxical question of divine essence and attributes (*al-dhāt wal-ṣifāt*).<sup>21</sup> The question emerges in an era marked by de-divinization where tradition is forcibly withdrawn from our world by what compellingly overwhelms all modes of revelation through the *Gestell*.<sup>22</sup>

The calling of art in the age of the *Gestell* comes forth in this context as a matter to be thought, particularly how its essence opens up a region for the bestowal of poetic dwelling on earth wherein beauty gets revealed as one of the names for the happening of truth.<sup>23</sup> Such a direction in thinking may be mediated by Plato's conception of *khōra* in his dialogue *Timaeus*, with its conceptual implications for the tacit ontological affirmation of the *equiprimordiality* of space and time.<sup>24</sup> The *khōra* highlights the spatial significance (*Raumbedeutungen*) of the question of being (*Seinsfrage*), especially how temporality (*Zeitlichkeit*) is to be still grasped within the horizon of the existential analytic of Dasein (*existenziale Analytik des Daseins*).<sup>25</sup> By running ahead of itself in anticipation of its most certain and yet indeterminate existential end as death, Dasein is time (*Zeit*).<sup>26</sup> Heidegger's ontological overemphasis on Plato's *Sophist* results in time as the most central notion and phenomenon through which the being of beings is to be thought, while his lesser emphasis on Plato's *Timaeus* conceals the potential that rethinking spatiality in terms of *khōra* (loosely rendered in English as "space") can offer wherein the place of being would be equally fundamental to ontology as time. This line of analysis accords with Heidegger's laconic confession in his lecture "Time and Being" (*Zeit und Sein*) that his attempt in *Sein und Zeit* to derive spatiality from temporality (*Zeitlichkeit* [rather than *Temporalität*]) has been untenable.<sup>27</sup> This matter is best grasped in terms of Heidegger's own reflections on the notion of *khōra*, as ambiguously relegated to us by Plato on the authority of the narrative of the Pythagorean astronomer Timaeus of Locri. In the *Timaeus*, the *khōra* is presented as a third *genus*, besides being and becoming, which is in itself neither intelligible nor sensible. As a receptacle (qua recipient; *hupodokhē*), this boundless *khōra* receives all becoming entities without taking on the character of what it contains. This matrix (molding-stuff; mother; nurse of becoming) is amorphous and characterless; and, like the Forms (*eidōi*), it is everlasting and does not admit of destruction.<sup>28</sup>

An investigation of the being of space is mediated via the existential analytic of Dasein (*existenziale Analytik des Daseins*) as care (*Sorge*), specifically in the manner it takes-space-in by way of making-room (*Einräumen*) for a leeway (*Spielraum*) or a clearing (*Lichtung*).<sup>29</sup> On Heidegger's view in *Sein und Zeit*, the being of space is not the same kind of being as that of the *res extensa* or the *res cogitans*. Consequently, Heidegger rejects the reduction of space to a geometrical *extensio* (Descartes), to an objective absolute (Newton), or to a relational quantifiable function (Leibniz). Moreover, Heidegger doubts the Kantian positing of space as being a pure *a priori* subjective form of outer intuition. In a critical turn in his phenomenological thinking, Heidegger also questions Husserl's analytics of space as being constituted by transcendental

subjectivity in its kinesthetic corporeal functions. Therefore, the decisive task in grasping the ontological bearings of the problem of spatiality lies in freeing up the question of the being of space from the narrowness of undifferentiated and random concepts of being (*Sein* or *Seyn*). Moreover, Heidegger takes the rift (*Riss*) to be laden with spatial connotations in opening up a cleft or cleavage (*Die Zerklüftung*) that is a liminal gap between opposing regions, which nonetheless holds them together while at the same time setting them apart. The rift is not a mere rifting that is ripped open, rather it is the intimacy in which dialectical opponents belong to one another, carrying them into the source of their unity and common ground.<sup>30</sup> Such a spatiality exceeding Heidegger's account of being analyzed through the existential analytic of *Dasein* has become vital in accounting for dwelling, building, and thinking in the epochal moment of the world under the hold of the *Gestell*.<sup>31</sup>

This thematic line of inquiry also informs phenomenology and its impact on developing theories and tools of analysis in connection with visual perception, space and place, and embodiment. Such aspects also orient the examination of the mathematical-physical-physiological divisions of the science of optics founded by the polymath Ibn al-Haytham (Alhazen, ca. 965–1041) and its reception within the European medieval and Renaissance *perspectiva* traditions in visual studies, art, and architecture.<sup>32</sup> However, Ibn al-Haytham's optics is not inspired by Heideggerian leitmotifs in a direct way but is rather mediated via an engagement with questions related to the phenomenology of perception and Merleau-Ponty's analysis of the visibility of space, especially his critique of George Berkeley's immaterialism. The affirmation of the visibility of spatial depth in Ibn al-Haytham's science of optics in the context of direct vision also contribute to the mathematical definition of place as a postulated geometric extension rather than as merely a space of containment.<sup>33</sup>

### CHARLES H. MALIK: A LEVANTINE RECEPTION OF *SEIN UND ZEIT*

In addition to the various pathways presented in the above lines of inquiry, one of the earliest Anglophone receptions of Heidegger's *Sein und Zeit* in the 1930s arrives through the doctoral research of the Lebanese philosopher Charles Habib Malik (1906–1987), who studied with Heidegger for fourteen months during his PhD research in Germany in the mid-1930s, while being registered for his doctorate in philosophy at Harvard University under the mentorship of Alfred North Whitehead. The significance of Malik's work is not only evident in terms of the reception of Heidegger by a Levantine-Arab intellectual, but also remains one of the earliest attempts to translate *Sein und Zeit* into English. Malik's expository exegesis manages to capture the essence

of Heidegger's reflections on time and temporality in *Sein und Zeit*. Such an exegetical exercise came only five years after the publication of *Sein und Zeit* and less than a year before Heidegger became the rector of the University of Freiburg in 1933, which at the time pushed Malik to leave Germany out of prudence and return to Harvard.

Malik's PhD research from the late 1930s culminated in his dissertation, *The Metaphysics of Time*, which he submitted to the Division of Philosophy and Psychology at Harvard in 1937 for his doctoral defense. The thesis consists of two parts, the first part focusing on Whitehead and the second part focusing on Heidegger.<sup>34</sup> Malik's doctoral dissertation contains a wealth of lexical renditions of Heidegger's key notions translated into English as an effort to bring Heidegger's thought to the attention of Anglophone philosophers at a critical time when philosophical expertise at Harvard was on the whole shifting toward analytic philosophy. This is in part made evident at the period through the postdoctoral Harvard fellowship received by the eminent logician Willard van Orman Quine, who was awarded his PhD in philosophy from Harvard in 1932 under Whitehead's supervision. Since Malik's doctoral research was also being supervised by Whitehead as part of the latter's last cohort of doctoral supervisees, the privilege granted to Malik in that context was remarkable, given that Whitehead accepted that his own *process metaphysics* be compared with Heidegger's *fundamental ontology* in elucidating the metaphysical underpinnings of the concept of time. What also made this intriguing is that such an endeavor was undertaken at the time by a Lebanese researcher who went to study with Heidegger in Germany, just a few months before the rise of Nazism to power, while being supervised by Whitehead as a founding father of the analytic school. Although Malik was deeply influenced by Heidegger's *Sein und Zeit* during his doctoral studies and formative intellectual period, Malik nonetheless noted much later that Whitehead, the New Testament, the Book of Psalms, and the dialogues of Plato attracted most of his attention.<sup>35</sup>

In addition to his career as a distinguished professor of philosophy at the American University of Beirut, Malik became a diplomat, who was elected as president of the 13th Session of the General Assembly of the United Nations after having been Lebanon's minister of foreign affairs and national education. He also served as the chair of the UN Social and Humanitarian Committee in the drafting and adoption of the Universal Declaration of Human Rights in 1948 and held the title of Extraordinary Envoy and Plenipotentiary Minister of Lebanon in the United States.<sup>36</sup> Although described as an *Arab philosopher*, Malik's philosophy was rooted in Christian onto-theology, as made evident in his service as vice president of the worldwide United Bible Society. His theological appeal was ecumenical across Christian confessional lines, and he displayed an appreciation of Islam as an Abrahamic monotheistic



faith and way of life, while his own rearing unfurled within an Eastern Greek Orthodox home in Mount Lebanon. The impact of his charismatic mentorship on what one can describe as being his Lebanese disciples was long-standing, including one of his earliest students, Majid Fakhri, who became a celebrated scholar of Islamic philosophy in his own right.<sup>37</sup> Controversies eventually surrounded Malik's political orientation in the last years of his life when he joined the Lebanese Front (*al-Jabha al-Lubnāniyya*), which was founded during the civil war in Lebanon as an umbrella organization that grouped the right-wing Christian parties. This political act continues to attract polemics around the reception of Malik's legacy to date, while the influence of Heidegger on his formative thinking is also evoked to further accentuate the controversy over his biography. The biographical circumstances of the earliest reception of Heidegger's thought in the Levantine milieu as represented by Malik's legacy also resonates with his establishment of the Philosophy Department in the 1940s, and the founding of the liberal arts curriculum at the American University of Beirut, as inspired by the "Great Books" general education program at Columbia University.

## CONCLUDING REMARKS

The variations in approaching Heidegger's legacy and its reception within the circles of Heidegger studies or in the Levantine and Arab milieu all testify to pathways that his thinking may still offer in the Islamicate context or Arab setting. Such pathways transcend the facile appropriations of Heideggerian leitmotifs that are often used to buttress theological apologetics promoting and emboldening religious ideologies by drafting uninspiring critiques of "Western philosophy" that lack philosophical depth. It is hoped that these pathways generate a more nuanced picture of how Heidegger's oeuvre can be received without failing to remain mindful of the ethical-political polemics that surround his legacy. Such mindfulness is especially important in light of the controversies surrounding what some identify as anti-Semitism in Heidegger's philosophy and not simply in his politicized biography after the posthumous and recent publication of his handwritten private-reflection diaries (*Denktagebücher*), *The Black Notebooks* (*Schwarze Hefte*; *Cahiers noirs*), his confidential musings from 1931 to 1975.<sup>38</sup> This affair has reignited heated polemical debates over Heidegger's involvement with Nazism, not only in institutional and biographical terms (as a member of the party that also held the Freiburg Rectorate under its rule) but also, and more critically, in how this might have influenced his thought altogether.<sup>39</sup> Approaching such matters with caution and care need not, however, translate into being bogged down by the overpoliticized controversies around Heidegger, especially in

how they are being dealt with nowadays in France, or refueled with intimidation in the United States, and with a sense of overt or tacit partisan biases in politics within academia and beyond, which in many cases are reactionary in their philosophical bearings. Such a state of affairs might well mean that Heidegger studies may become increasingly censored or diverted toward politicized disputes in European and North American academia or in dilettante attempts to mimic such polemics in quasi-neoliberal currents in the Middle East and North Africa regions.<sup>40</sup> However, such circumstances might altogether still facilitate the displacement of the interest in Heidegger's oeuvre from their conventional mainstream circles toward new disciplines and geographical or cultural locales (including Arab and Iranian contexts, the wider Islamicate milieu, and Asian and South American settings). This phenomenon also affects the nature and scope of the perspectives on Heidegger's oeuvre wherein the interest in his legacy and conceptual leitmotifs would go beyond the philosophical fields of inquiry into various forms of disciplinary articulations in the arts and humanities and through cultural expressions that are not restricted to the academic sphere per se, in patterns of dissemination that exceed the bounds of the reception of his thought to date. There are indeed promising signs of a renewal of interest in Heidegger's legacy within the Arab philosophical context as made evident by the Levantine milieu, especially in Lebanese and Francophone circles.<sup>41</sup>

## NOTES

1. This is attributed to various influences on my academic development, whether in terms of my early reading of Heidegger's texts, or through the impact that modern French thought had on architectural theory in the 1980s and 1990s. This was furthermore accentuated by my interest as a student in the modern Arab intellectual scene, embodied in the intellectual journal *al-Fikr al-'arabī al-mu'āṣir* (contemporary Arab thought) under the editorship of the Arab thinker Muṭā' Ṣafadī. Another strand of influence began to take shape via the advanced graduate tutorship I received from Stanley Cavell and Hilary Putnam at Harvard University, and the legacy of Reiner Schürmann at the New School for Social Research in New York, which included the writings of Hans Jonas and the tutorials of Richard J. Bernstein. Additional lines of influence in my intellectual maturation were derived from reading Avicenna's oeuvre under the guidance of A. I. Sabra at Harvard University, and the subsequent development of my interest in exploring Avicenna's ontology through a Heideggerian perspective under the mentorship of Parviz Morewedge at the State University of New York, Binghamton. Further manifestations of this were reinforced in my postdoctoral research through my collaborations with Anna-Teresa Tymieniecka in coediting the Springer book series *Islamic Philosophy and Occidental Phenomenology in Dialogue* in association with the World Phenomenology Institute in the United

States. However, that setting was influenced by the Husserlian tradition as mediated via the interpretations of Roman Ingarden, while being also impacted at the time by Tymieniecka's phenomenology of life and her long-standing collaborations with Pope St. John Paul II/Karol Józef Wojtyła. As for a more direct engagement with Heidegger scholarship, I can recall various exchanges with Laurence Paul Hemming at Heythrop College in London, George Pattison at the University of Oxford, Thomas Sheehan at Stanford University, and Fred Dallmayr at the University of Notre Dame. On the whole, my work has been influenced by the French school, and specifically by Maurice Merleau-Ponty, Jacques Beaufret, and François Fédier. I have been also interested in the way Heidegger was critically approached by Emmanuel Levinas, and to a lesser extent by Jacques Derrida and Philippe Lacoue-Labarthe. Regarding the architectural facets, these are attributed to my training as an architect at the Graduate School of Design at Harvard University and the reception of Heidegger's work by Christian Norberg-Schulz, and my own exchanges with Dalibor Vesely and Peter Carl at the University of Cambridge.

2. Emmanuel Levinas, *Le temps et l'autre*, 4th ed. (Paris: Presses Universitaires de France, 1991), 18–19, 69, 88–89.

3. See Nader El-Bizri, "Uneasy Meditations following Levinas," *Studia Phaenomenologica* 6 (2006). I also treated related issues in El-Bizri, "Ontological Meditations on Tillich and Heidegger," *Iris: Annales de Philosophie* 36 (2015); and tangentially in El-Bizri, "Variations ontologiques autour du concept d'angoisse chez Kierkegaard," in *Kierkegaard, notre contemporain*, ed. Nicole Hatem et al. (Beyrouth-Copenhague: Presses de l'Université Saint-Joseph—Søren Kierkegaard Research Centre, 2013).

4. See Nader El-Bizri, "Meditations on Love and Forgiveness in Islam," in *The Dialogical Nature of Love and Forgiveness: Interreligious and Intercultural Reflections*, ed. Edward Alam et al. (Louaizé, Lebanon: Notre Dame University Press, 2015). I am also treating a related theme in El-Bizri, "Avicenna and the Meaning of Life," in *The Meaning of Life and the Great Philosophers*, ed. Stephen Leach and James Tartaglia (London: Routledge, 2018).

5. This is for instance an aspect that guides my contributions to the editorial board of the Indiana University Press and its *Journal of World Philosophies*, and the initial discussions concerning its founding and launching under the general editorship of Monika Kirloskar-Steinbach.

6. See Nader El-Bizri, "The Labyrinth of Philosophy in Islam," *Comparative Philosophy* 1, no. 2 (2010); El-Bizri, "Le renouvellement de la falsafa?" *Les Cahiers de l'Islam* 1 (2014); El-Bizri, "Philosophy and Islamic Thought in the Dialectics of Tradition and Renewal" (in Arabic), *The Near East School of Theology Theological Review* 36, no. 2 (2015); and El-Bizri, "Falsafa: Theory and Method," *Synthesis Philosophica* 62, no. 2 (2016).

7. See Nader El-Bizri, "Transnational Islamist Militancy and Heidegger's Meditations on Technology," in *Heidegger and the Global Age*, ed. Antonio Cerella and Louiza Odysseos (London: Rowman & Littlefield International, 2017).

8. See Nader El-Bizri, "Being-Towards-Death: On Martyrdom and Islam," *Cristianesimo nella storia: Ricerche storiche esegetiche teologiche* 27 (2006); El-Bizri, "Religion and Measure," *Phenomenological Inquiry* 27 (2003).

9. See Nader El-Bizri, *The Phenomenological Quest between Avicenna and Heidegger* (Binghamton, NY: Global Publications, SUNY Press, 2000), 2nd reprint: (Albany: SUNY Press, 2014); El-Bizri, “Avicenna and Essentialism,” *Review of Metaphysics* 54 (2001); El-Bizri, “Being and Necessity: A Phenomenological Investigation of Avicenna’s Metaphysics and Cosmology,” in *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, ed. Anna-Teresa Tymieniecka (Dordrecht: Kluwer Academic Publishers, 2006); El-Bizri, “Avicennism and Heidegger’s Critique of the History of Metaphysics” (in Arabic), *al-Mahajja* 21 (2010); El-Bizri, “Ibn Sīnā’s Ontology and the Question of Being,” *Isrāq: Islamic Philosophy Yearbook* 2 (2011); El-Bizri, “Philosophising at the Margins of ‘Shi’i Studies’: Reflections on Ibn Sīnā,” in *The Study of Shi’i Islam*, ed. Farhad Daftary et al. (London: I. B. Tauris, 2014); and El-Bizri, “Avicenna and the Problem of Consciousness,” in *Consciousness and the Great Philosophers*, ed. Stephen Leach and James Tartaglia (London: Routledge, 2016).

10. Martin Heidegger, *Grundprobleme der Phänomenologie*, ed. Friedrich-Wilhelm von Herrmann, 2nd ed. (Frankfurt am Main: Vittorio Klostermann, 1989); Heidegger, *The Basic Problems of Phenomenology*, trans. Albert Hofstadter (Bloomington, Indianapolis: Indiana University Press, 1982), section 10.

11. Nader El-Bizri, “Some Phenomenological and Classical Corollaries on Time,” in *Timing and Temporality in Islamic Philosophy and Phenomenology of Life*, ed. Anna-Teresa Tymieniecka (Dordrecht: Kluwer Academic Publishers, 2007).

12. Martin Heidegger, *Vorträge und Aufsätze* (Pfullingen: Günther Neske Verlag, 1954), 145–62; Heidegger, *Poetry, Language, Thought*, trans. Albert Hofstadter (New York: Harper & Row, 1971), 145–61; Heidegger, *Basic Writings*, ed. David Farrell Krell, 2nd ed. (New York: HarperCollins, 1993), 347–63.

13. Heidegger, *Vorträge und Aufsätze*, 13–44 (“Die Frage nach der Technik”).

14. *Ibid.*, esp. 23–28.

15. *Ibid.*, 71.

16. Martin Heidegger, *Bremen and Freiburg Lectures*, trans. Andrew J. Mitchell (Bloomington: Indiana University Press, 2012), xi.

17. I discuss the question of dwelling in Nader El-Bizri, “Being at Home Among Things: Heidegger’s Reflections on Dwelling,” *Environment, Space, Place* 3 (2011); El-Bizri, “On Dwelling: Heideggerian Allusions to Architectural Phenomenology,” *Studia UBB. Philosophia* 60, no. 1 (2015). As for my integration of Heideggerian leitmotifs in the context of discussions within the emergent field of architectural phenomenology, these are set, for example, in my following publications: El-Bizri, “Parerga—Carnet de Croquis: ‘ni oeuvre, ni hors d’oeuvre,’” in *Recto-Verso: Redefining the Sketchbook*, ed. El-Bizri et al. (Aldershot: Ashgate, 2014); El-Bizri, “The Conceptual Bearings of the Intercultural Roles of Architecture,” in *The Cultural Role of Architecture*, ed. Paul Emmons et al. (London: Routledge, 2012); El-Bizri, “Creative Inspirations or Intellectual Impasses? Reflections on the Relationships between Architecture and the Humanities,” in *Building Metaphors: The Humanities in Design Practice*, ed. Nicholas Temple et al. (London: Routledge, 2010); and El-Bizri, “Imagination and Architectural Representations,” in *From Models to Drawings: Imagination and Representation in Architecture*, ed. Marco Frascari et al. (London:

Routledge, 2007). It is in this sense that I belong to the movement of architectural phenomenology that was initiated via the oeuvres of Christian Norberg-Schulz, and particularly through the reception in North American architectural circles of his magnum opus, *Genius Loci, Towards a Phenomenology of Architecture* (New York: Rizzoli, 1980).

18. Using the French herein in allusion to Derrida's reflections on religion in the Capri seminar of February 28, 1994, cf. Jacques Derrida and Gianni Vattimo, *La Religion. Séminaire de Capri* (Paris: Seuil, 1996). I address related issues in Nader El-Bizri, "Religion and Measure" and in the wider context of my studies on *khōra* that I discuss below.

19. Martin Heidegger, *Beiträge zur Philosophie (Vom Ereignis)*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1989), section 251.

20. See El-Bizri, "Being at Home Among Things"; El-Bizri, "On Dwelling."

21. Nader El-Bizri, "God: Essence and Attributes," in *The Cambridge Companion to Classical Islamic Theology*, ed. Tim Winter (Cambridge: Cambridge University Press, 2008).

22. El-Bizri, "Transnational Islamist Militancy and Heidegger's Meditations on Technology."

23. This matter was addressed in Heidegger's lectures of 1935 and 1936 in Freiburg and Zürich, respectively titled: "The Thing" ("Das Ding") and "The Origin of the Work of Art" ("Der Ursprung des Kunstwerkes").

24. Plato, *Timaeus*, trans. R. G. Bury (Cambridge, MA: Harvard University Press, 1999). I discussed related aspects in various publications: Nader El-Bizri, "Qui-êtes vous Khōra? Receiving Plato's *Timaeus*," *Existencia Meletai-Sophias* 11, no. 3–4 (2001); El-Bizri, "ON KAI XΩPA: Situating Heidegger between the *Sophist* and the *Timaeus*," *Studia Phaenomenologica* 4 (2004); El-Bizri, "Ontopoiēsis and the Interpretation of Plato's *Khōra*," *Analecta Husserliana: The Yearbook of Phenomenological Research* 83 (2004); El-Bizri, "A Phenomenological Account of the 'Ontological Problem of Space'," *Existencia Meletai-Sophias* 12, no. 3–4 (2002).

25. Martin Heidegger, *Being and Time*, trans. Joan Stambaugh, revised by Dennis J. Schmidt (New York: SUNY Press, 2010), section 24.

26. Martin Heidegger, *Begriff der Zeit*, ed. William McNeill (Oxford: Blackwell, 1996), 10–14.

27. Martin Heidegger, *Time and Being*, trans. Joan Stambaugh (New York: Harper, 1969), 23 (from "Zeit und Sein," included in Heidegger, *Zur Sache des Denkens*, ed. Friedrich-Wilhelm von Herrmann [Frankfurt am Main: Vittorio Klostermann, 2007]).

28. Plato, *Timaeus*, 48E–52B.

29. El-Bizri, "ON KAI XΩPA," 73–98.

30. El-Bizri, "Parerga—Carnet de Croquis."

31. After all, the impact of phenomenology, and especially the oeuvres of Heidegger, Maurice Merleau-Ponty, Gaston Bachelard, and Jacques Derrida, is significant within this strand in the advanced domain of architectural thinking.

32. Nader El-Bizri, "Seeing Reality in Perspective: The 'Art of Optics' and the 'Science of Painting,'" in *The Art of Science: From Perspective Drawing to Quantum*

*Randomness*, ed. Rossella Lupacchini and Annarita Angelini (Dordrecht-Berlin: Springer, 2014); El-Bizri, “Classical Optics and the *Perspectiva* Traditions Leading to the Renaissance,” in *Renaissance Theories of Vision*, ed. Charles Carman and John Hendrix (Aldershot: Ashgate, 2010); El-Bizri, “A Philosophical Perspective on Alhazen’s *Optics*,” *Arabic Sciences and Philosophy* (Cambridge University Press) 15, no. 2 (2005). I also treated related topics in: El-Bizri, “Grosseteste’s Meteorological Optics: Explications of the Phenomenon of the Rainbow after Ibn al-Haytham,” in *Robert Grosseteste and the Pursuit of Religious and Scientific Knowledge in the Middle Ages*, ed. Jack Cunningham and Mark Hocknull (Dordrecht: Springer, 2016) and El-Bizri, “‘Desargues’ Oeuvres: On Perspective, Optics and Conics,” in *Visioning Technologies in Architecture*, ed. Graham Cairns (Aldershot: Ashgate, 2016).

33. See Nader El-Bizri, “La perception de la profondeur: Alhazen, Berkeley et Merleau-Ponty,” *Oriens-Occidens: sciences, mathématiques et philosophie de l’antiquité à l’âge classique* 5 (2004) and El-Bizri, “In Defence of the Sovereignty of Philosophy: al-Baghdādī’s Critique of Ibn al-Haytham’s Geometrisation of Place,” *Arabic Sciences and Philosophy* (Cambridge University Press) 17, no. 1 (2007).

34. The division of Malik’s doctoral dissertation that focused on Whitehead was coedited by Malik’s son Habib Charles Malik, who is an associate professor of intellectual history at the Lebanese American University, in collaboration with Tony E. Nasrallah, who is completing his PhD dissertation on Malik’s archives. The Institute of Lebanese Thought at Notre Dame University published this coedited volume as: Charles H. Malik, *The Systems of Whitehead’s Metaphysics*, ed. Habib C. Malik and Tony E. Nasrallah (Louaizé, Mount Lebanon: Notre Dame University Press, 2016). I am currently editing the second part of Malik’s Harvard dissertation, and it is anticipated that it will eventually be published as a monograph.

35. Charles H. Malik, “A Christian Reflection on Martin Heidegger,” *The Thomist* 41, no. 1 (1977): esp. 9.

36. For short biographies, see United Nations, “Dr. Charles Habib Malik (Lebanon), Elected President of the Thirteenth Session of the General Assembly,” [www.un.org/ga/55/president/bio13.htm](http://www.un.org/ga/55/president/bio13.htm), accessed August 12, 2016, and Ihsan A. Hijazi, “Charles H. Malik of Lebanon, 81; Was President of U.N. Assembly,” *New York Times* (December 29, 1987), [www.nytimes.com/1987/12/29/obituaries/charles-h-malik-of-lebanon-81-was-president-of-un-assembly.html](http://www.nytimes.com/1987/12/29/obituaries/charles-h-malik-of-lebanon-81-was-president-of-un-assembly.html), accessed August 12, 2016.

37. I audited a seminar in philosophy that was tutored by Majid Fakhri at the American University of Beirut during my undergraduate studies in the late 1980s. I had the occasion to meet him again at the end of my doctoral research through Parviz Morewedge, and in more recent times my contact with him has been rekindled in the context of studying Charles Malik’s oeuvre. I contributed a chapter on the legacy of Majid Fakhri as a scholar of *Falsafa*, in Nader El-Bizri, “Majid Fakhri: Empowering Contemporary Arab Thought by Analysing Texts of Classical Philosophy” (in Arabic), in *al-Fikr al-falsafī al-mu‘āšir fī Lubnān*, ed. Mouchir Aoun (Beirut: Centre for Arab Unity Studies, 2016).

38. The volumes encompassing the years 1931 to 1941 have been published in the Gesamtausgabe 94–96 (Frankfurt am Main: Vittorio Klostermann, 2014). These were edited by the German philosopher Peter Trawny (University of Wuppertal), and

presented as “Reflections,” *Überlegungen II–VI (Schwarze Hefte 1931–1938)*; *Überlegungen VII–XI (Schwarze Hefte 1938/39)*; *Überlegungen XII–XV (Schwarze Hefte 1939–1941)*. A part has been published in 2015 (*Gesamtausgabe*, 97), and presented in that context as “Observations,” namely: *Anmerkungen I–V (Schwarze Hefte 1942–1948)*. For the polemics surrounding the contents of these volumes, see Peter Trawny, *Heidegger et l’antisémitisme: Sur les Cahiers Noirs* (Paris: Le Seuil, 2014). I have discussed this affair in Nader El-Bizri, “Les *Cahiers noirs* de Heidegger,” in *Amiel et le Journal Philosophique*, ed. Nicole Hatem et al. (Beirut: Presses de l’Université Saint-Joseph, 2017). The controversy has precedents in the following works: Victor Farias, *Heidegger und der Nationalsozialismus* (Frankfurt am Main: S. Fischer, 1989) (*Heidegger et le Nazisme* [Paris: Éditions Verdier, 1992]) and Emmanuel Faye, *Heidegger: l’introduction du nazisme dans la philosophie* (Paris: Albin Michel, 2005). Such polemics received a nuanced and measured response in François Fédiér, *Heidegger à la plus forte raison* (Paris: Fayard, 2007).

39. Regarding these debates in the Arab context, see Mouchir Aoun, *Heidegger et la pensée arabe* (Paris: L’Harmattan, 2011). Some chapters in my edited volume of studies contain allusions to Heidegger in the Lebanese context, see El-Bizri, ed., *Practicing Philosophy in Lebanon / Pratiquer la philosophie au Liban / Mumārasat al-falsafa fī Lubnān*, a trilingual volume (Beirut-Bonn: German Orient-Institut Beirut, in association with Dār al-Fārābī, 2017).

40. It is precisely for this reason that I delivered a philosophical talk in a symposium in the autumn of 2016 in Beirut in French on this affair. This is the case given that within the Lebanese philosophical context, there are already echoes of the polemics ranging around Heidegger’s legacy, albeit in less intense circumstances than those witnessed in France and the United States. An expanded version of my talk has been published as: El-Bizri, “Les *Cahiers noirs* de Heidegger.”

41. A survey of this phenomenon is addressed in Aoun, *Heidegger et la pensée arabe*.

## Chapter 4

# The Eccentric Reception of Heidegger in Hanafi's "French Trilogy"

Sylvain Camilleri

This chapter undertakes an investigation into the thought of a monument of Arabic philosophy whose influence went far beyond the frontiers of the Islamicate world. Born in 1935 in Cairo, Hassan Hanafi is indeed one of the most renowned philosophers of his generation. It would take too much time to revisit his whole career and its rich stream of events, from his semi-political involvement with the Muslim Brotherhood as a student up to the fatwa pronounced against him by some Al-Azhar scholars in the late 1990s through his attendance at the Vatican II Council.<sup>1</sup> It may suffice to remind us that he became a professor of philosophy and comparative religions at Cairo University (he was one of Nasr Hamid Abu Zayd's masters) and has been a key figure of the Arab philosophical world for decades through his involvement in national as well as international conferences and societies. Hanafi is well-known for his reflection on the role of *turāth* (heritage) in modernity, his plea for "occidentalism" (that is, the project of making the West a research object similar to the East), and his endeavors in favor of a global ethics informed by a unified conception of rationality. Yet here I will focus on a very limited portion of his oeuvre, namely, what he himself calls retrospectively his "youthful French Trilogy."<sup>2</sup> The Trilogy comprises three books: *Les méthodes d'exégèse* (1965), *L'exégèse de la phénoménologie* (1966), and *La phénoménologie de l'exégèse* (1966).<sup>3</sup> In 1956, Hanafi traveled to France to study for a PhD—just as his former teacher and the very first translator of Heidegger into Arabic, Osman Amin, had done about thirty years earlier. It took him twelve years to write his main dissertation (*thèse d'état*), which is also the first opus of his Trilogy. From the beginning, he was confronted with the challenge of overcoming the perplexity of most of the professors and scholars with whom he discussed his project. Neither the historians such as Robert Brunschvig and Henri Laoust, nor the philosophers such as Jean Wahl and Paul Ricoeur,



thought Hanafi had established a clear line of thought. Moreover, he was too much of a philosopher for the historians and too much of an Islamologist for the philosophers.<sup>4</sup> As he did not find the guidance he was seeking, either, in more medial figures such as Louis Massignon and Henry Corbin, Hanafi had the good fortune in 1958 to meet with Jean Guitton, a former pupil of Bergson and Rightist-Catholic professor of philosophy at the Sorbonne, who had just returned from a visit to Heidegger in Freiburg.<sup>5</sup> Even if Hanafi was to invert its political significance, Guitton provided an ecumenical pedagogy in both a philosophical and a religious sense, a space of thought wherein Hanafi could develop his project of thinking dialectically about both the Western and Eastern traditions.

From the few names and facts I recalled—most importantly Corbin, Wahl, Ricoeur, Guitton—one can already see that Hanafi’s path in Parisian academic life was surrounded by major figures of the French reception of Heidegger. No doubt that those figures were responsible for his “transition from idealism to existentialism.”<sup>6</sup> Yet, surprisingly, when he reflects on his French Trilogy almost fifty years later in the essay “Phenomenology and Islamic Philosophy,” Hanafi does not mention Heidegger at all. For the formulation of the “phenomenological method” and for the attempt to “transform theoretical phenomenology into an applied phenomenology,” Husserl and Scheler clearly are his preferences.<sup>7</sup> Hanafi describes the Trilogy as an “effort to make an Islamic reading of phenomenology and a phenomenological reading of Islam.”<sup>8</sup> He then presents an extraordinarily helpful overview:

This Trilogy has become a whole project on more than one front. First, there is the reconstruction of classical Islamic disciplines (*Koran, Hadith, Sira, Fiqh*) using the phenomenological method as Husserl did in *Crisis, Erste Philosophie* and *Phänomenologische Psychologie*. Second, there is the phenomenological description of the development and structure of European Consciousness, analyzing its sources, the Greco-Roman, the Judeo-Christian and the Pagan traditions of the people, describing its development from the classical period to the medieval to the modern phase, determining the point of departure in the cogito and the point of arrival in the *cogitatum*, all this parallel to the development of Islamic consciousness from the classical period that corresponds to Medieval Scholasticism to the Ottoman Period that corresponds to modern European times, with a view to the future at the intersection of the *Bankrott der Philosophie, Erlebnisverlust, Nihilismus, Umsturz der Werte* in European consciousness and Islamic resurgence in the Muslim world.<sup>9</sup>

In my opinion, the absence of Heidegger is inversely proportional to the role he actually plays within the French Trilogy. Indeed, I believe that Heidegger’s hermeneutic phenomenology was much more important to his project than Hanafi himself admitted. I intend to demonstrate this by drawing

attention to the properly Heideggerian motives in each of three volumes mentioned above, taking my cue from Heidegger's own confession to his students in his 1929 lecture course on German Idealism, "You have to understand that often what is essential does not lie in what I say but rather in what I keep quiet about."<sup>10</sup>

## PART ONE: *LES MÉTHODES D'EXÉGÈSE* (1965)

Let me first turn to the first opus of the Trilogy, *Les méthodes d'exégèse*. In the introduction to this work, Hanafi defines his task as offering a philosophical account of the *'ilm uṣūl al-fiqh* (science of the roots/principles of law/jurisprudence) by performing a reflexive conversion of the gaze inward to consciousness.<sup>11</sup> Here, it is not difficult to recognize Husserl's psychological reduction. This deliberate gesture aims at pulling us away from the intended or meant object and leading us back to the very act of consciousness that intends or means such an object. Hanafi strives to apply this reduction to Quranic exegesis as it is found in the *'ilm uṣūl al-fiqh*. The question can be formulated as follows: What if I cease to consider Quranic exegesis as an object in itself and see it *from* the act of my consciousness that constitutes it as an object? The answer is approximately this: I then become aware of the fact that I am always already responsible for the meaning it bears. Of course, this changes everything since the subjectivity of the human being reveals itself to be as decisive as the pure objectivity of God or the impure objectivity of history in the process of constructing a correct interpretation of the Sacred Text.

The problem with this psychological reduction is that it is too fragile *per se*. I am never certain that I will be able to maintain this suspension (*epoché*) long enough to analyze the full scope and the many implications of the constitutive act of my consciousness. In other words, I am constantly under the threat that, in this case, Quranic exegesis becomes this inert constituted object again—or what Mohammed Arkoun would call a "Closed Official Corpus."<sup>12</sup> I can only stand so long before the whole range of historical, social-political, religious-ideological characteristics of Quranic exegesis resurface in my mind and drive me away from the creative involvement of my consciousness with this phenomenon (i.e., Quranic exegesis). Hanafi explains that the risk here is in allowing apologetics to take over the phenomenological approach, thereby foreclosing any possibility of clearing away the ambiguities that commonly cover the phenomenon taken as an object of thought.<sup>13</sup> So what is the solution? If Hanafi had remained faithful to Husserl, he would have advocated grounding the psychological reduction in a transcendental reduction that brackets the general thesis of the existence of the world in order

to assure the introspective method some kind of temporal stability. Instead, Hanafi introduces what he calls an “ontological justification” as opposed to an “apologetic justification,”<sup>14</sup> the aporias of which I have briefly alluded to.

In my view, this “ontological justification” of Quranic exegesis plainly draws upon Heidegger’s phenomenological ontology. As a matter of fact, “ontological justification” stands for an “exploration of Being by digging into its depths in order to discover human reality deep down within Being.”<sup>15</sup> Hanafi presents two interconnected examples: “The justification of time leads to temporality as the web of Being. The justification of history leads to historicity as the basis of Being.”<sup>16</sup> These examples render in a nutshell the articulation of being, time, and history in Heidegger’s magnum opus, *Being and Time* (1927), and beyond.<sup>17</sup> Not only do we know that Heidegger connected the question of human being (Dasein) to the greater question of being, but he also highlighted the temporality of Dasein as the true horizon of any and all comprehension of being and the historicity of Dasein as the condition of the possibility of the thinking of being. To support my reading, I may add that Hanafi makes an implicit though clear reference to Heidegger in order to illustrate how important the title of a philosophical investigation is, claiming a well-thought title can help the reader to grasp immediately the essence of the book and by extension, the author’s intention.<sup>18</sup>

As dubious as this idea may sound for our generation, which has entered into an age of a more advanced hermeneutics, it nonetheless reflects a basic idea of classical theories of interpretation, namely, that the interpreter must be able to “see through” the author to understand him better than he understood himself. One could object that such a theory, found for example in Schleiermacher, is precisely put to rest by Heidegger and replaced by a hermeneutic ontology centered on existence rather than on a text conceived as an outstanding cultural production. I would agree with such an objection, although I would add that Hanafi is not exactly in line with these classical theories of interpretation. Actually, his idea is much more subtle since he connects Husserl’s notion of eidetic intuition with Heidegger’s concept of pre-comprehension (*Vorverständnis*). Hanafi himself suggests such a reading when he indicates a “conditional relationship” between the “immediate seizing of the book’s essence” and the “unmediated comprehension of its title.”<sup>19</sup> In doing so, Hanafi strives to make exegesis intuitive again. I have to return to the pre-comprehension of the Sacred Text rooted in my existence if I am to discover its true and actual meaning. My existence, though different from being itself, is the site where being is likely to appear, the possible *Da* of the *Sein*. The pre-comprehension of the Sacred Text is necessarily connected with the pre-comprehension of the being I always already am.

Hanafi describes this intertwining in the following passage: “Exegesis is conceived as the itinerary of the spirit facing the Sacred Text, as the

orientation of consciousness facing the Revealed Word, or as the path leading the Text to its very origins, not in the so-called sources of revelation from where it has come out, but rather in its ultimate return to Being."<sup>20</sup> Through this movement, the Text literally "runs through consciousness."<sup>21</sup> This is the foundation of the "existential method" or existential exegesis where the hidden meaning of the text must be fully "disclosed" so that the "Ontology of the Text" can be gradually recreated "through interpretation."<sup>22</sup> How are we to understand the concept of "interpretation" in this context? Does it simply refer to the way something is being explained or understood? The answer is more complicated. "Interpretation" stands for "the way any givenness under the form of a text turns itself into knowledge within the spirit of the interpreter."<sup>23</sup> The key moment in this process is "comprehension" (*fiqh*) since interpretation is actually determined by comprehension. Comprehension indicates something like an intuitive grasp or what Hanafi describes as an "awareness."<sup>24</sup> This term is especially appropriate, for it echoes Heidegger when he himself holds that comprehension is nothing but an explication (*Auslegung*) of a pre-comprehension. Following Heidegger, comprehension is awareness of pre-comprehension, and interpretation is the translation of comprehension into knowledge. In its turn, this knowledge is nothing theoretical, but quite the opposite, it is eminently practical. Once secured, it opens the way for an exegesis of the Sacred Text that is a "path of life rather than a doctrine or a system."<sup>25</sup> The peculiarity of this exegesis lies in "how the individual analyzes the conduct of his own consciousness in order to look into its internal dynamism" when confronted with the Sacred Text.<sup>26</sup>

This approach is diametrically opposed to those exegeses that focus on a "what," namely on the text independently from the consciousness that relates to it and brings it into life.<sup>27</sup> The approach based on the "what" is typical of classical exegesis, which is well represented in the four Schools of Law within Sunni Islam, namely Ḥanafīyya, Mālikīyya, Shāfi'īyya, and Ḥanbalīyya. Although the term is absent from Hanafi's terminology, the Egyptian philosopher clearly subjects this classical approach to some kind of *destruction*. The aim indeed is to transpose the core problematic of these legal schools onto the level of "pure consciousness."<sup>28</sup> The latter notion is obviously Husserlian. However, the procedure is fundamentally Heideggerian, for the reduction of the textual givenness to lived-experience and the subsequent "description of Being-in-the-world" demand a prior deconstruction of "arguments, presuppositions, and passions" that have hindered access to the "things themselves."<sup>29</sup> Here we may recall Heidegger's own admission in *Being and Time*:

Hence the first concern in the question of being must be an analysis of Dasein. But then the problem of gaining and securing the kind of access that leads to

Dasein becomes crucial. Expressed negatively, no arbitrary idea of being and reality, no matter how self-evident it is, may be brought to bear on this being in a dogmatically constructed way; no category prescribed by such an idea may be forced upon Dasein without ontological deliberation. The manner of access and interpretation must instead be chosen in such a way that this being can show itself to itself on its own terms.<sup>30</sup>

## PART TWO: *L'EXÈGÈSE DE LA PHÉNOMÉNOLOGIE (1966)*

Now let me turn to the second opus of the Trilogy, *L'exégèse de la phénoménologie*. In this new cornerstone, Hanafi begins with a brief comparison between European culture and Islamic culture. Although they are essentially distinct, they share the same genetic history. Generally speaking, the essence of the former lies in a self-oriented consciousness, while the essence of the latter lies in a God-oriented consciousness.<sup>31</sup> Yet this does not mean that they cannot communicate and inspire each other. For this to be the case, Hanafi recommends relying on a certain methodology rather than on a given history. If we remain with comparative history, we relinquish any chance of ridding ourselves of value judgments that consistently accompany our interpretation. In doing so, there is indeed no way of avoiding this or that kind of “axiocentrism.” In contrast, choosing a value-free methodology makes it possible to overcome factual-historical discrepancies and prepare the advent of a genuine “renaissance”—direly needed in Islamic culture.<sup>32</sup> However, Hanafi insists on making a sharp distinction between the “refusal” of pointless “prejudices and presuppositions” or value judgments and the “eradication of the a priori source of pre-given truths” at the core of Islamic culture or Revelation.<sup>33</sup> If Revelation is not to be discarded, it is because it is concerned with the “how” of existence rather than with the “what” of it. As far as Revelation tells me “how” to be and not “what” to be, it belongs to the founding or constitutive elements of any true revival of Islamic culture.

That said, it cannot be denied that the methodology presented here emerges within European culture. This methodology is none other than phenomenology, which indeed carries the mark of Western history.<sup>34</sup> Hanafi even goes so far as claiming that phenomenology is the “apex of European philosophy.”<sup>35</sup> And yet phenomenology remains the last resort against “historicism, psychologism, and sociologism” since it proves itself to be the only methodology having the resources to struggle against its own cultural conditioning in that it starts with an “analysis of the seeker’s consciousness” that makes one aware of its own “positionality” before anything else.<sup>36</sup> Thus, phenomenology seeks an understanding that discloses the dynamic and action-oriented basis of religious dogmas, which make the meaning of the text nothing less than a

"life project meant to be enacted gradually while being thought as the ideal structure of the world."<sup>37</sup>

How does Heidegger fit into this landscape? First, the features of Hanafi's life-project are typically Heideggerian. In contrast to Husserl, whose life-project was directed at restoring the greatness and the integrity of reason, transforming life by aiming at authentic existence was Heidegger's philosophical intention. This would explain why Hanafi calls his work an "essay in existential hermeneutics" and not an essay in transcendental phenomenology.<sup>38</sup> Second, the very same life-project, if it is to be completed successfully, correlatively demands to be founded on a "human reality limited in a twofold sense by birth and death"—following Heidegger's existential hermeneutics—rather than on a *factum rationis* or on immortal reason—as in Husserl's transcendental phenomenology.<sup>39</sup> Why is this the case? Because there can be no real dynamics outside of embodied finite existence. Hanafi nonetheless criticizes Heidegger for failing to acknowledge the eidetic link between being and action. To link being to some kind of contemplation instead is to risk losing all the benefits of existential hermeneutics, that is, to yield again to the "eternalization" of human being or *Dasein*.<sup>40</sup> One could object that Hanafi confuses different periods of Heidegger's work and notably neglects the famous "turn" (*Kehre*). The early Heidegger of *Being and Time* gives priority to *praxis* and enactment (i.e., action) over *Besinnung* and letting-be (i.e., contemplation). Although true, such an objection would miss the point, which is to highlight the creative power of action. Hanafi seems to me correct when he asserts that there is no being without or outside action but only a "being-in-action" that is the condition of change. As a result, Heidegger's view that thinking is first and foremost a commitment to truth might be insufficient to promote Hanafi's advocacy for cultural and religious revolution—the term is accurate due to its political significance.<sup>41</sup>

Interestingly enough, Hanafi reflects on the intended revolution within Islam—which is more or less overtly the "larger picture"<sup>42</sup>—from the point of view of Christianity. I must confess that this move is hard to understand. My guess is that Hanafi elaborates on and radicalizes the Christian experience and at the same time exercises caution for philosophical and political reasons. This is a plausible explanation, although I would rather focus on Hanafi's radicalization of Heidegger's critics of Christian theology in his essay "Phenomenology and Theology" (1927).<sup>43</sup> Here Heidegger claims that theology is a positive science. Hanafi replies, "Theology is pseudo-science."<sup>44</sup> Heidegger then claims that theology as a positive science deals with a peculiar object: faith in God. Hanafi replies, "Theology does not have an object,"<sup>45</sup> and even if it does, it is neither real faith nor Revelation *per se* but dogmas.<sup>46</sup> Heidegger concludes that theology is primarily a science of man. Hanafi replies, "Theology follows the opposite direction of Revelation for it is concerned with the word of man and not with the Word of God."<sup>47</sup>

Hanafi is clearly indebted to Heidegger's charge against theology. He even rejects "theological existentialism" as an illusion.<sup>48</sup> In contradistinction to "theological existentialism," Hanafi promotes an "existentialist theology" that would arise from an "existential interpretation of the Sacred Text."<sup>49</sup> The description of such a process is precisely the object of the third opus of his trilogy, *La phénoménologie de l'exégèse*.

### PART THREE: LA PHÉNOMÉNOLOGIE DE L'EXÉGÈSE (1966)

Broadly speaking, the task of the phenomenology of exegesis is to "determine the relation of consciousness to its religious object" *par excellence*, the "revealed text," which happens to be the very source of religious life.<sup>50</sup> Hanafi maintains that this relationship is threefold. First, the text is addressed by historical consciousness. The role of the latter is to assess the authenticity of the text—here authenticity obviously refers to the *Echtheitsfrage*, a compulsory step within modern and contemporary exegesis, and not to the *Eigentlichkeitsfrage* of fundamental ontology. First, let us assume it is impossible to trace the text back to the "First Speaker."<sup>51</sup> The comprehension of this text would be greatly endangered, as the actions it might inspire may run the risk of becoming unfaithful to the divine intention communicated through the prophets and may instill discord among readers-believers.<sup>52</sup> Second, the text is addressed by eidetic consciousness, whose "main function" is to lead to "the comprehension of the text through the statement of the identity between the meaning of the text" and the "sense of an everyday life experience drawn from a reflexive analysis."<sup>53</sup> There is a significant evolution here. Since consciousness does not deal with a "handed-down text" anymore but with a "lived text," eidetic consciousness does not relate to the past as past, as historical consciousness does, but to the past as present, that is to a "living tradition."<sup>54</sup> Third, the text is addressed by active consciousness, whose ultimate mission is to "actualize the revealed givenness in the world as its ideal structure."<sup>55</sup> Thus, active consciousness aims at inscribing the meaning of the text in the most concrete praxis whereby religious consciousness can enact itself and attain its autonomy at the same time. Following this description of the three modes of consciousness, it is not that difficult to indicate Heidegger's influence. Retrieving Heidegger's existential analytic of Dasein, Hanafi claims that eidetic consciousness is the way to comprehension and interpretation—and not vision, as in Husserl. In my view, the former will be of great assistance when it comes to leading the "text back to the corresponding reality,"<sup>56</sup> namely, to both the experience in which it originates and the one it can generate. Once eidetic consciousness has negatively or destructively

uncovered the “core meaning of the text” by “deciphering” (i.e., reduction) the language and symbols used in the Holy Book, it has to acknowledge that this core meaning is positively or constructively the “pivotal point of human reality.”<sup>57</sup> One has to understand how this core meaning gives structure to “everyday life experience” and motivates praxis itself.<sup>58</sup> At this point, Hanafi develops one of his most original interpretations of Heidegger and perhaps one of his most questionable. This interpretation is coined (in Hanafi’s own terms) a “vertical description” of human being or Dasein, which in fact unfolds from a hermeneutic-phenomenological reading of the Trinity beyond the confines of Christianity. In summary, the Father is the ideal, the world is the real, and the Son ought to be the human person neighboring those two worlds and making the link between them. The Holy Spirit determines the relationship between Father and Son. Once the Holy Spirit has delivered the Revelation—the message of the Father to the Son—it can withdraw to let human reality become the human being as “being-in-the-world.”<sup>59</sup> In terms of Heidegger, Dasein is given a chance to exist authentically, for a source of inspiration has made itself available to help him to be who he is or can be. Here Hanafi speaks of Revelation as a project *for* the human being that, once appropriated, may become the project *of* a human being and hence a “vocation.”<sup>60</sup> In this scheme, there are clearly two worlds: the Kingdom of Caesar and the Kingdom of God. Hanafi’s theological existentialism promotes living the Kingdom of God inside the Kingdom of Caesar here and now rather than stating their current incompatibility as systematic theology commonly does. Why is that exactly? Because the genuine *tour de force* is to access and to enact the ideal within and from the real.<sup>61</sup> However the meanings of these two worlds are not to be conflated, for their conflation would mean the loss of Dasein itself. As Hanafi claims, “Though human reality is neighboring both worlds, it lives and hopes in one of them only.”<sup>62</sup> In other words, Dasein exists authentically only in the Kingdom of God. Only the Kingdom of God belongs to being, whereas the Kingdom of Caesar is affiliated with having.<sup>63</sup>

Last, Hanafi insists on an important theme, which is the most conclusive example of Heidegger’s influence upon the French Trilogy. Because of the two-world distinction, human reality is always on the verge of falling and has to be thought of as a “pure possibility that can maintain itself as well as [it can] disappear.”<sup>64</sup> Only when it fights against temptation and orients itself toward the ideal within the real can human reality as a possibility transform itself into an actuality and the actual person truly fulfill their vocation to “die as a martyr,” which means to “defeat death by dying” while staying alive in the memory of the next generation of the community.<sup>65</sup> Hanafi is not calling for martyrdom, strictly speaking. Rather, Hanafi encourages us to confront death authentically, that is to overcome the anxiety of dying by living one’s own life as a sacrifice for others.



## CONCLUDING REMARKS

In the title of my chapter, I coined Hanafi's reception of Heidegger an "eccentric" one. I mean this "literally," for it belongs to those receptions that move away from the center, so to speak. What is this center exactly? Let me borrow the distinction between "thematic" (explicitly coined and thematized) and "operative" (operating in the shadow and yet serving as the condition of possibility of thematization itself) from the phenomenologist Eugen Fink, a former student of Husserl and Heidegger.<sup>66</sup> I refer to the *center* as an open reception or a "thematic" use of Heidegger—as is the case in Abdurrahman Badawi's essay on existential philosophy—where Heidegger is introduced explicitly.<sup>67</sup> In his discussion of Heidegger, Badawi is aiming at "fixing and preserving" what he is attempting to say about existentialism. In contradistinction, one finds in Hanafi an "operative" use of Heidegger, meaning that Hanafi is striving to think the reform of Quranic-Islamic exegesis "through" Heidegger without succumbing to an "objective" account of Heideggerianism. One could say that everything is thought through Heidegger in spite of the fact that Heidegger himself as a figure—as a leading philosopher of the twentieth century, the father of hermeneutic phenomenology—remains in the background.

Am I overestimating the implicit influence of Heidegger on Hanafi? This may be open to discussion. However, I see at least one way my interpretation can make sense. While trying to reform Quranic-Islamic exegesis, Hanafi was confronted with the wall of tradition, which is in its turn nothing else than a determined aspect of onto-theology. Thus, to strive to go beyond tradition is to step out of onto-theology or to overcome metaphysics. To move toward such an exit actually means the same in both the Judeo-Christian and Islamic contexts; one has to stop thinking God as *causa sui* and to start thinking God as an *event* conveying to weak beings that we are a "flicker of hope" rather than an omnipotent and omniscient message.<sup>68</sup> Because every human being is vulnerable and because our history, although diversified, certainly increases this vulnerability, Muslim believers are no less capable than others to achieve such a revolution in the mind as well as in praxis. If they eventually manage one day to read the Quran as a call to learn to live acknowledging our weaknesses and vulnerabilities while striving for authenticity as the true *sīrat al-mustaqīm* (or "straight path" according to verse 7 of *al-Fātiḥa*, the opening Sura of the Quran), then perhaps with the guidance of Hanafi's writings and of those of his peers and his heirs, Heidegger will have helped them in a certain way.

## NOTES

1. John L. Esposito and John E. Voll, *Makers of Contemporary Islam* (New York: Oxford University Press, 2001), 68–90.

2. Hassan Hanafi, "Phenomenology and Islamic Philosophy," in *Phenomenology World-Wide*, ed. Anna-Teresa Tymieniecka (Dordrecht: Springer, 2002), 320.
3. Hassan Hanafi, *Les méthodes d'exégèse. Essai sur la science des fondements de la compréhension* (Cairo: Publications du Conseil des Arts, des Lettres et des Sciences Humaines, 1965); Hanafi, *L'exégèse de la phénoménologie, L'état actuel de la méthode phénoménologique et son application au phénomène religieux* (Cairo: Dar al-Fikr Al-Arabi, 1966); Hanafi, *La phénoménologie de l'exégèse, Essai d'une herméneutique existentielle à partir du Nouveau Testament* (Cairo: Anglo-Egyptian Bookshop, 1966). All subsequent English translations from these works are my own.
4. Hanafi, *Les méthodes d'exégèse*, v–xxii, esp. viii–xvi.
5. Jean Guittou, "Visite à Heidegger," *La Table Ronde* 123 (1958).
6. Esposito and Voll, *Makers of Contemporary Islam*, 74–75.
7. Hanafi, "Phenomenology and Islamic Philosophy," 320.
8. Ibid.
9. Ibid. The italics are in the original.
10. Martin Heidegger, *Der deutsche Idealismus (Fichte, Schelling, Hegel) und die philosophische Problemlage der Gegenwart*, ed. Claudius Strube (Frankfurt am Main: Vittorio Klostermann, 1997), 354.
11. Hanafi, *Les méthodes d'exégèse*, xxv.
12. Mohamed Arkoun, *The Unthought in Contemporary Islamic Thought* (London: The Institute of Ismaili Studies, 2002), *passim*.
13. Hanafi, *Les méthodes d'exégèse*, xxvii.
14. Ibid.
15. Ibid.
16. Ibid.
17. Martin Heidegger, *Being and Time*, trans. Joan Stambaugh, rev. Dennis J. Schmidt (Albany: SUNY Press, 2010), see esp. section two: chapters IV–VI.
18. Hanafi, *Les méthodes d'exégèse*, xxviii.
19. Ibid.
20. Ibid., xlviii.
21. Ibid.
22. Ibid., 510.
23. Ibid., xxxii.
24. Ibid.
25. Ibid., xlvii.
26. Ibid.
27. Ibid.
28. Ibid., liii.
29. Ibid., liv–lv.
30. Heidegger, *Being and Time*, 16.
31. Hanafi, *L'exégèse de la phénoménologie*, 11.
32. Ibid., 12.
33. Ibid., 11–12.
34. Ibid., 64.
35. Ibid., 63.

36. Ibid., 65.
37. Ibid., 86.
38. Ibid., 66.
39. Ibid., 92.
40. Ibid., 93.
41. Ibid., 94, referring to Martin Heidegger, *Einführung in die Metaphysik*, ed. Petra Jaeger (Frankfurt am Main: Vittorio Klostermann, 1983), n.p.
42. Hanafi, *La phénoménologie de l'exégèse*, 18.
43. Martin Heidegger, "Phänomenologie und Theologie," in *Wegmarken*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1976).
44. Hanafi, *L'exégèse de la phénoménologie*, 526.
45. Ibid., 527.
46. Hanafi, *La phénoménologie de l'exégèse*, 422.
47. Hanafi, *L'exégèse de la phénoménologie*, 527.
48. Ibid., 554.
49. Ibid.
50. Hanafi, *La phénoménologie de l'exégèse*, 5.
51. Ibid., 14.
52. Ibid., 515.
53. Ibid., 15.
54. Ibid., 16.
55. Ibid.
56. Ibid., 500.
57. Ibid.
58. Ibid., 503.
59. Ibid., 506.
60. Ibid., 504–5.
61. Ibid., 505.
62. Ibid., 506.
63. Ibid.
64. Ibid.
65. Ibid., 534.
66. Eugen Fink, "Operative Begriffe in Husserls Phänomenologie," *Zeitschrift für philosophische Forschung* 11 (1957): 334–37.
67. Aburrahman Badawi, *Le problème de la mort dans la philosophie existentielle: Introduction historique à une ontologie* (Cairo: Imprimerie de l'institut français d'archéologie orientale, 1964).
68. John D. Caputo, *The Insistence of God, A Theology of Perhaps* (Bloomington and Indianapolis: Indiana University Press, 2013), ix.

*Part II*

**HEIDEGGER AND ISLAMICATE  
AUTHENTICITY**



## Chapter 5

# Anxiety, Nothingness, and Time

## *Abdurrahman Badawi's Existentialist Interpretation of Islamic Mysticism*

Sevinç Yasargil

In the Arab world, Abdurrahman Badawi (1917–2002) is regarded as the Arab existentialist par excellence. A student of philosophy at the University of Cairo in the late 1930s and early 1940s under the French guest professors André Lalande (1867–1963) and Alexandre Koyré (1892–1964), as well as under the German orientalist Paul Kraus (1904–1944), Badawi traveled throughout Europe and the Middle East and taught Islamic philosophy in Cairo, Benghazi, and Tehran.<sup>1</sup> Badawi's early existentialist writings (1945–1962) demonstrate the strong influence of the early French reception of Heidegger.<sup>2</sup> According to Badawi's accounts in his autobiography, Koyré first drew his attention to the connection between Islamic mysticism and existentialist philosophy.<sup>3</sup> As a result of this suggestion, Badawi's early essay "Points of Contact between Islamic Mysticism and Existentialism" (1947) demonstrates his ambition to include existential philosophy in the tradition of Islamic mysticism.<sup>4</sup> According to Badawi, the historical starting point for what he calls *Arab* existentialism needs to be located in one's own history just as European existentialism can only be understood in its specific European context. Badawi consequently takes Islamic mysticism as the primary source of inspiration for his *Arab* existentialism.

In his *Encyclopedia of Philosophy* (1984), which he composed single-handedly, Badawi portrays himself as a contributor to existentialism in the tradition of Heidegger and mentions his master's thesis, *Le problème de la mort* (1940), and his dissertation, *Existential Time* (1943), as his main contributions to the field.<sup>5</sup> The defense of *Existential Time* marked a cornerstone in Egyptian academic philosophy and was warmly received by the media with Taha Husain's remark, "For the first time we see an Egyptian philosopher!"<sup>6</sup>

Due to the theme of his dissertation, Badawi is often referred to as an existentialist.<sup>7</sup> However, a more extensive examination of the characteristics of his existentialism is still critically needed.<sup>8</sup> In this chapter, I explain Badawi's Arab existentialism with particular attention to the notions of anxiety (*qalaq*), nothingness (*'adam*), and time (*waqt*). Moreover, I reconstruct his Arab existentialism in the light of his interpretation of Kierkegaard, Heidegger, and Islamic mysticism. I argue that Badawi's Arab existentialism implies a semantic shift of these terms that effectively hybridizes the traditions of existentialism and Islamic mysticism. I shall support this claim by turning to Badawi's interpretation of an account of anxiety presented by the Islamic mystic Aḥmad Ḍiyā' al-Dīn Kumushkhānawī al-Naqshbandī (1813–1894).

### BADAWI'S LOGIC OF INTUITION

Badawi considers Islamic mysticism as the starting point of Arab existential hermeneutics analogous to Kierkegaard's (1813–1855), whom he perceives as the father of existentialism in the European context. Despite the need to find one's own source of inspiration, Badawi holds that the evolution of European thinking must be taken into account. As Kierkegaard's thought was stripped of its religious content by later existential philosophers, for example by Nietzsche (1844–1900) and Heidegger (1889–1976), Badawi claims that the same needs to be done with Islamic mysticism. According to Badawi, it is always possible to convert religious considerations in mystic thought into purely humanistic considerations.<sup>9</sup> As can be seen in his other works, especially his essay "Humanism in Arab Thought," Badawi considers certain Islamic mystics as humanists who are completely detached from their religious affinities. In his historiographical account, it is not only the Islamic mystics that figure as protagonists of humanism but also the early atheists whom he portrays in his *On the History of Atheism in Islam*.<sup>10</sup> Badawi's avowedly atheist and humanist readings of Islamic mysticism come to the surface in his existentialist interpretations of anxiety, nothingness, and time.<sup>11</sup> His elaborations on these terms in his essay "Points of Contacts between Islamic Mysticism and Existentialism" correspond with the account of anxiety, time, and nothingness in his *Existential Time*. Here, he develops a new variation of existentialism that is characterized above all by its tendency to promote a dynamics based on a logical system of intuition (*manṭiq al-wijḍān*). "Points of Contacts between Islamic Mysticism and Existentialism" serves as Badawi's only work that demonstrates how the elements of his existentialist logic coincide with concepts of Islamic mysticism. Badawi compares both traditions by juxtaposing various notions from classical Islamic mysticism to Heidegger's and Kierkegaard's notions. In one instance, for example, he cites an extract on anxiety from the mystic author Aḥmad Ḍiyā' al-Dīn

Kumushkhānawī al-Naqshbandī.<sup>12</sup> Kumushkhānawī describes anxiety in the context of an alphabetic enumeration of mystic states divided into different stages that characterize the mystic path:

Anxiety (*al-qalaq / l'angoisse*): the movement generated by the desire of one whose patience is exhausted.

*Its form (ṣūratuhu / sa forme): At the beginning (fī l-bidāyāt / au commencement):* the movement of the soul towards the search of the promised and the renunciation of all that is not him. *In advancements (fī l-abwāb / dans les avancements):* concern that restricts character, disgusts life, and cherishes death. *In relations (fī l-mu'āmalāt / dans les relations):* horror of all that is not God, enjoyment of solitude, and abandonment of creatures. *In morals (fī l-akhlāq / dans la morale):* impatience by the desire to encounter God. *In principles (fī l-uṣūl / dans les principes):* trembling in flight towards the goal, leaving everything that stops him or makes him think. *In medications (fī l-adwiya / dans les médicaments):* concern that struggles with reason and attacks Revelation.

*Its degree (darajatuhu / son degré): In sanctities (fī l-wilāyāt / dans les saintetés):* concern that clarifies time and denies quality. *In truths (fī l-ḥaqā'iq / dans les vérités):* concern that negates the effects and residues and is not satisfied with gifts and graces. *In aims (fī l-nihāyāt / dans les fins):* concern that lets nothing subsist and takes the place of all that exists.<sup>13</sup>

According to Badawī, Kumushkhānawī subsumes under *form*, the “psychological” state of anxiety, and under *degree*, the “existential” state of anxiety. Badawī contrasts Kumushkhānawī’s summary of both the psychological and existential states of anxiety with the accounts of anxiety presented by Kierkegaard and Heidegger.<sup>14</sup> Here, I focus on his existential treatment of the *degree* of anxiety. Badawī interprets the last part of the psychological state, “*in medications: concern that struggles with reason and attacks Revelation,*” as a transitional state from the psychological to the existential. In this highest state of knowledge, which is dominated by intuition (*wijdān*), the epistemological opposition of reason and faith is suspended. By “attacking Revelation,” the mystical author indicates that the overcoming of religion by anxiety is perceived by the faculty of intuition.<sup>15</sup> It seems worthwhile to take a closer look at the term *intuition*, which is given here by Badawī without any further elaboration. As Badawī makes clear, in terms of the power of cognition, intuition stands above faith and reason and enables one to overcome religion to gain a higher knowledge. He implicitly attributes this reading to Kumushkhānawī. Returning to Badawī’s interpretation of intuition in *Existential Time*, we can review how he conceives intuition and integrates the two traditions of existentialism with Islamic mysticism. In *Existential Time*, intuition not only depicts a key concept but also constitutes Badawī’s dialectical



epistemological system, the “logic of intuition” (*mantıq al-wijdān*). Badawi differentiates clearly between two different types of knowledge, the knowledge of reason and the knowledge of intuition. While the object of knowledge of reason is objective, the object of knowledge of intuition is subjective. Badawi’s logic further builds on his assumption that being is stretched into states of feeling and will. Both contain six pairs of opposing categories: the state of feeling is composed of pain-joy, love-hate, and anxiety-serenity; and the state of will involves danger-security, leap-continuous transition, and ascent-descent. The main principle of Badawi’s logic of intuition is the existence of a third category of each pair that depicts the tension between the two poles, that is, serene anxiety for the pair anxiety-serenity. According to these epistemological reflections, being can be perceived in eighteen categories. The logic of intuition differs from rational logic insofar as it is a logic of tension (*tawattur*) between the depicted pairs of opposites. However, rational logic strives to lift opposites and find an identity between the poles. It operates outside of time and is therefore only applicable to natural sciences. Therefore, Badawi defines the faculty of intuition as the perception of being that happens through immediate introspection of being in immediate lived experience in time.<sup>16</sup>

With his interpretation of intuition, Badawi attempts to distinguish himself decisively from Bergson’s own doctrine.<sup>17</sup> However, Badawi’s representations are still based on Bergson’s distinction between rational and intuitive modes of knowledge, which serve as a starting point for Badawi’s own logical system.<sup>18</sup> In his dissertation, Badawi decisively criticizes Bergson’s conception of time and nothingness and his account of creation, specifically the existence of a God. Although Bergson is still referring to a transcendental creator, Badawi attempts to provide a strictly atheistic doctrine of existentialism. Following Heidegger’s critique of Bergson’s notion of nothingness, Badawi attempts to transcend the reference to any transcendental notion.<sup>19</sup> Badawi’s interpretation of intuition demonstrates wide-reaching implications when we take into account his elaborations in *Existential Time*. For instance, we can observe his attempt to overcome Bergson’s doctrine of intuition with the assistance of Heidegger’s existentialism. This attempt reflects Badawi’s contemporary philosophical milieu, namely, the academic philosophical landscape of France and the tension between the traditional canon of Neo-Kantianism and a Bergsonian spiritualism that was just about to be overcome by Heidegger’s existentialism.<sup>20</sup>

## BADAWI’S LOGIC OF TIME

Badawi’s interpretations of intuition and time are clearly interrelated. Badawi’s interpretation of Kumushkhānawī’s first “existentialist” stage,

in *sanctities*, presents us with his understanding of the notion of time, “concern that clarifies time and denies quality.” According to Badawi, Kumushkhānawī’s understanding of time implies the present time or moment that interconnects the past and the future.<sup>21</sup> The mystical notion of time (*waqt dā’im*, meaning literally “everlasting time”) is the everlasting moment (*al-ān al-dā’im*), the pure present, unmixed with elements of the past or the future.<sup>22</sup> Since Kumushkhānawī addresses the temporality (*zamāniyya*) of anxiety, it is anxiety that makes one feel this present, “clarifying time.” From the point of view of temporality, anxiety is experiencing the pure moment (*al-ān al-khāliṣ*). According to Badawi, Islamic mystics regard time as existential time (*al-zamān al-wujūdī*)—they hold time to be the expression of the existential states of which time is the texture.<sup>23</sup> Here Badawi explicitly refers to a chapter on the relation of anxiety to time from his *Existential Time* in which he implements Kierkegaard’s reading of anxiety as the link between time and eternity (*sarmadiyya*) to emphasize how anxiety expresses the pure moment. Badawi’s elaborations on time seem to contradict Kierkegaard since the former defends temporality and finitude against the teachings of eternity. By taking a closer look at Kierkegaard’s interpretation of time and eternity and its relation to anxiety in *The Concept of Anxiety* (1844), one can comprehend why Badawi relates Kierkegaard’s notion of eternity to the mystic interpretation of time and how he succeeds in reconciling his own teaching of finitude with Kierkegaard’s teaching of eternity. According to Kierkegaard, “man [. . .] is a synthesis of psyche and body, but he is also a synthesis of the temporal and eternal.”<sup>24</sup> While the first synthesis is posited by a third term, namely the spirit, Kierkegaard attempts to find the missing link between the temporal and eternal. Speaking of a synthesis of the temporal and eternal implies that the two terms are clearly separated. The concept of eternity would have to be located outside of the temporal sphere.

According to Kierkegaard’s definition, time is an infinite succession of moments. Each moment is a passing by—a process—and therefore cannot be understood as the present. Thus, the common distinction between the past, the present, and the future is a false one. In contrast, Kierkegaard’s definition of eternity remains rather vague. In eternity, the infinite succession of time is annulled. Therefore, only in eternity does one find the experience of the present, “[I]t is a going forth that nevertheless does not get off the spot, because the eternal is [. . .] the infinitely contentful present.”<sup>25</sup> To connect the two spheres of the temporal and the eternal, Kierkegaard brings up a third term, the *moment* (*Augenblick*): “[T]he moment is not properly an atom of time but an atom of eternity. It is the first reflection of eternity in time, its first attempt, as it were, at stopping time.”<sup>26</sup> The moment only becomes present when the spirit is posited. Both the first and the second aforementioned syntheses are sustained by the spirit. While time has no meaning for nature, with the positing of the spirit, history takes its course. It is with sin that the spirit and

history begin. At this point, Kierkegaard aims to provide a “psychological treatment of the concept of ‘anxiety’ but in such a way that it constantly keeps *in mente* and before its eye the dogma of hereditary sin.”<sup>27</sup>

Although we have discussed the connection between the temporal and eternal by the positing of the spirit, it still remains unclear how Kierkegaard relates this correlation to anxiety. His explanation is linked to the future. In the connection of the temporal and the eternal in time (i.e., in the moment), the division between the past, the present, and the future receives validity. The eternal foremost signifies the future, whereas the future corresponds to the possible.<sup>28</sup> In Kierkegaard’s understanding, anxiety corresponds to both the future and the possible: “Just as [ . . . ] the spirit, when it is about to be posited in the synthesis, or, more correctly, when it is about to posit the synthesis as the spirit’s (freedom’s) possibility in the individuality, expresses itself as anxiety, so here the future in turn is the eternal’s (freedom’s) possibility in the individuality expressed as anxiety.”<sup>29</sup>

Here, one might evidently relate Kierkegaard’s notion of eternity with the mystical idea of the “everlasting moment” set forth by Badawi. The sphere of the eternal/infinite somehow enters the finite sphere of temporality and therefore becomes an object of time. Despite Kierkegaard’s choice of sin as the starting point of his exposition of anxiety and his subsequent application of Christian hermeneutics, the supposed contradiction inherent to Badawi’s own doctrine of creative finitude can now be broached. The discussion of the concept of creative finitude forms one of the four parts of Badawi’s dissertation, in which he establishes his logic of intuition. Time constitutes the core factor on which all being is based. There exists no being out of time. Consciousness of time only emerges in the state of anxiety because this state initially reveals nothingness. For instance, in the state of anxiety, we perceive the passing of time to be long, whereas in the state of joy or security, we perceive the passing of time to be short. At the height of anxiety, time stands still. In this standstill of time, we become aware of time. Because anxiety makes one aware of nothingness, it is linked to the present, to the moment (*al-ān*) in its temporality. Moreover, time signifies finitude, which is disclosed by nothingness. When being is realized in the world, its existence loses all other possibilities of realization. By losing these possibilities, being in the world is subject to a need or a lack. This need or lack is nothingness that is perceived in the state of anxiety. Nothingness thus allows the transition from the possible to the real. Each realization of a possibility is an action, and each action is a creation. Thus, Badawi comes to the conclusion that finitude is creative.<sup>30</sup> How does creative finitude correspond to Kumushkhānawī’s definition of the pure moment and Kierkegaard’s notion of eternity? One possibility could be that both Kierkegaard’s theory of the eternal and Badawi’s theory of the creative finitude arrive at the same result. According to Badawi’s interpretation,

Kierkegaard finds in anxiety the conjunction of time and being since being in all its states is naturally temporal.<sup>31</sup> How is this to be understood on the basis of the assumptions outlined above? In Kierkegaard's synthesis of the temporal and eternal posited by the spirit, human history begins. That is, man is subject to temporality and finitude from the moment of sin. At the moment of the synthesis, the future emerges as a crucial distinction. It presents man with the choice of different possibilities by making him an acting subject. In this sense, Kierkegaard's notion of eternity can be read through the lens of Badawi as creative and finite.

Badawi identifies the second part of Kumushkhānawī's reference to time "and denies quality," as associated with Heidegger's account of anxiety in his inaugural lecture, "What Is Metaphysics?" (1929). Here, Heidegger develops his account of anxiety in conjunction with the question of nothingness by addressing the formal or logical impossibility of the question of nothingness and by asserting that nothingness is more originary than the "not" and negation. Nothingness can therefore only be countered in a basic experience of nothingness and not by logical derivation. This basic experience of nothingness is merely manifested in the fundamental mood of anxiety. Following Kierkegaard's *Concept of Anxiety*, Heidegger contrasts anxiety with fear, which is always directed to something specific.<sup>32</sup> Anxiety is thus always indeterminate. In this state of anxiety in which nothingness reveals itself, things sink into indifference and being as a whole recedes and slips away. Only pure *Da-sein* remains. The state of anxiety thus causes the transformation of the human being into his *Dasein*.<sup>33</sup>

In Badawi's interpretation, Kumushkhānawī's account of anxiety corresponds to Heidegger's account of anxiety insofar as the negation of quality implies the abandonment of determination. Being, when abandoning all specifications, finds itself in a state of absolute identity (*ḥālāt huwiyya mutlaqa*) equivalent to nothing. Anxiety thus induces conceiving pure negation and nothingness. Nothingness is therefore the condition for the realization of the possibilities in form of the *Dasein* (*āniyya*). Here Badawi states that the resemblance between Heidegger and Kumushkhānawī is explicit and admits that a more detailed comparison is not possible. Badawi blames this on the relative *brevity* of Kumushkhānawī's text.<sup>34</sup>

Kumushkhānawī's final two states, "in truths" and "in aims," present the degrees or stages of realization of anxiety. Whereas the slipping away of being in the state of sanctities relates to the incorporeal realm (i.e., to qualities), the slipping away of being in the state of truths ("denying the effects and the residues and not being satisfied with the gifts and graces") applies to the retreat of being in the corporal realm. In the last state, described as "letting nothing subsist and taking the place of all that exists," one attains the total nothingness of being, which is the highest degree of existential retreat.

While anxiety was initially linked to a defined thing, namely *the promised*, it becomes an absolute anxiety without a connection to anything defined. Badawi concludes his account by returning to Heidegger: “The indeterminateness of that in the face of which and for which we become anxious is no mere lack of determination but rather the essential impossibility of determining it.”<sup>35</sup> Thus, Badawi equates the final state of the mystical mood of anxiety with Heidegger’s concept of absolute indetermination, that is, the nothingness revealed by anxiety.

Heidegger’s account of anxiety in his lecture “What Is Metaphysics?” supports Badawi’s assumption that when being is realized in the world, its existence loses all other possibilities of realization, and nothingness allows the transition from the possible to the real. Here, Badawi explicitly intends to take a step beyond Heidegger’s account of nothingness. According to Badawi, the finitude revealed by nothingness is a creative finitude (*tanāhin khāliq*). Badawi remains convinced that an objective proof of nothingness and finitude is possible with reference to quantum physics. According to Badawi, being is constituted of separate individuals that are separated by gaps (*huwan*), which are only traversable by means of a leap (*tafra*). These gaps are nothingness in its objective being. Badawi even claims that these divisions between individual beings are the basis and root of all individuality (*fardiyya*) and thus also the basis of freedom. Both Bergson and Heidegger have recognized this connection between nothingness and freedom but have failed to explain it.<sup>36</sup>

It can therefore be demonstrated that Badawi’s analysis of anxiety in Kumushkhānawī and related concepts, such as intuition, time, and nothingness, discloses a variety of implications for his own understanding of existential philosophy. Although Badawi’s account of intuition gestures toward Bergson, Badawi also attempts to overcome Bergson by adapting his account to correspond to Heidegger’s existential philosophy. In applying such an existential interpretation, Badawi imposes an existential reading upon Islamic mysticism that would not be evident at first glance. Badawi’s treatment of time also occurs primarily through a direct comparison of the mystical concept of the everlasting moment and Kierkegaard’s concept of eternity. Applying his interpretation of time in his *Existential Time*, Badawi atheistically interprets Kierkegaard’s religious terminology by linking the concept of eternity to the concept of finitude without arriving at a contradiction. The importance of introducing Kierkegaard’s thought as a point of comparison is fundamental to Badawi’s own existentialism since Kierkegaard derives his existential analysis of the history of the saints just as the Islamic mystics do. However, it is only the starting point of existentialism that is religious. Analogous to Kierkegaard’s teaching being stripped of its religious contents by Heidegger, Badawi aims to convert the religious considerations in mystic

thought into respectively existential and atheistic considerations.<sup>37</sup> His existential interpretation of anxiety, nothingness, and time elucidates this same purpose. This can likewise be exemplified in Badawi's interpretation of the last "existential" state of anxiety. In the Arabic version, the last statement concludes with "[anxiety] renounces all determination and tradition (*yaghnā 'an kull 'ayn wa-athar*)." Badawi's French translation of the same passage reads—as analyzed above—"[anxiety] takes the place of all that exists (*tient lieu de tout ce qui existe*)." Clearly, the French translation already implies Badawi's existentialist interpretation since the terminology is derived from Heidegger's lecture "What Is Metaphysics?" However, the Arabic original refers to overcoming adherence to religious tradition as the state of the mystical union in absolute anxiety. In Badawi's translation of the Arabic into French, we can thus observe a transition in the passage to an avowedly atheistic orientation. Finally, by turning to Badawi's interpretation of nothingness we can observe that Badawi's definition of nothingness remains very close to Heidegger's own definition of nothingness in his "What Is Metaphysics?" However, Badawi takes a step beyond Heidegger by integrating his account of nothingness into a new logical system of feeling and will. Badawi's notion of nothingness, which constitutes the tension in this logical system together with its opposite pole, "being," arises from Heidegger's own understanding of nothingness but is further developed into a nearly physical interpretation of nothingness as gaps between individual beings. This understanding of nothingness is related to Badawi's own notion of time. It is the temporality of being that constitutes its creative finitude and therefore its individuality. Badawi's relatively strong emphasis on nothingness and temporality as conditions for individual existence—discussed in detail above—reveals his subjectivist perspective and his intended "break" with transcendental concepts. It can therefore be said that his atheistic and humanist reading of Islamic mysticism and the introduction of his own specific existentialist terminology aim to move beyond Heidegger.

## CONCLUDING REMARKS

Badawi's comparison between existentialism and Islamic mysticism entails a semantic shift at the conceptual level of Islamic mysticism. This semantic shift results from Badawi's atheistic reading of Islamic mysticism by transferring existential concepts into a mystic system of knowledge. While Kumushkhānawī interprets these terms in a mystic context, Badawi attempts to strip these terms of their religious content by reading them through the lens of Heidegger's "What Is Metaphysics?," causing—in Weberian terms—a disenchantment of Islamic mysticism. Since he explicitly takes a step beyond

Heidegger in his dissertation, *Existential Time*, I assume that Badawi rereads Islamic mysticism with this new interpretation of existentialism. This rereading thus virtually causes a hybridization of existentialism as well as of Islamic mysticism and results in a specific *Arab* existentialism. In a postcolonial perspective, the processes of shifting and hybridization could be read as a history of the transfer of concepts that takes into account the mutual influences between different systems of knowledge, especially local and indigenous knowledge systems and different epistemologies.<sup>38</sup> Based on these considerations, the transfer and confluence of different epistemologies in the context of the philosophical exchange between Badawi and his teacher, Alexandre Koyré, can be reconstructed in Badawi's comparison of these indigenous traditions of thought, namely, Islamic mysticism and the specific interpretation of Heidegger's existentialism that comes to Cairo University via France in the 1930s and early 1940s. It follows that Badawi's *Arab* existentialism is by no means to be read as an isolated philosophical experiment but needs to be investigated in the light of this complex conceptual history. I further believe that it is necessary to understand this process of conceptual transformation as a dialectical one that is linked to strategies of legitimizing and popularizing new ideas. Badawi attempts to anchor forms of European thought in the Arabic tradition and raise Islamic mysticism to the same level as these imported ideas in order to legitimize them as the basis for a new epistemology.

Since Badawi's interpretation of these mystical concepts commits a certain degree of hermeneutical violence by attempting to mold Islamic mysticism to fit his account of existentialism, one might ask why he was not willing to reinterpret Islamic mysticism as a fertile ground for his new philosophical worldview without these analogies to existentialism. Does he need to defend the value of Islamic mysticism by establishing its connection to existentialism? Badawi is clearly not intending to present a comprehensive comparative study but has a specific aim in mind. This comparison stands not only for itself but accomplishes his goal to recognize Islamic mysticism as a new philosophical system by intending an epistemological break with tradition-bound religious thinking. Far from being uncreative, Badawi's thought promotes an innovative variation of Islamic mysticism understood as respectively atheist, humanist, and existentialist, thus serving as the foundation for a self-contained *Arab* existentialism.

## NOTES

1. Ethan Kleinberg, *Generation Existential: Heidegger's Philosophy in France, 1927–1961* (Ithaca and London: Cornell University Press, 2005). Kleinberg counts Alexandre Kojève, Jean Wahl, Raymond Aron, Jacques Lacan, and Merleau-Ponty

among the first generation of French Heidegger scholars. According to Kleinberg these authors focused on the second division of Heidegger's *Sein und Zeit*, specifically on the chapters *Temporality*, *Death*, and *Historicality* (*Generation Existential*, 11). This first generation of French Heidegger scholars emphasized the humanistic and anthropocentric aspects of Heidegger's existential philosophy, "the primacy of the individual who asserts his individuality through 'authentic choice' and 'resolute action.'" They tend to overemphasize the influence of Kierkegaard on Heidegger and disregard the imprint of Wilhelm Dilthey (1833–1911). In turn, the later generation of the French reception of Heidegger focused upon the influence of Wilhelm Dilthey on Heidegger's writings. In relation to his later reading of Heidegger, Kleinberg counts Jean Beaufret. These authors "overemphasized Heidegger's ontological anti-subjectivism and dismissed his use of Kierkegaard in *Sein und Zeit*" (*Generation Existential*, 17). For further discussion of the French reception of Heidegger, see also Dominique Janicaud, *Heidegger in France*, trans. François Raffoul, David Pettigrew et al. (Bloomington: Indiana University Press, [2015]).

2. For example, this can be seen in Badawi's reception of Bergson, as well as his reception of Kierkegaard. Throughout Arabic secondary literature, Badawi is assumed to have a certain proximity to Sartre rather than Heidegger. Cf. Martin Heidegger, *Being and Time* (in Arabic), trans. Fethi Meskini (Beirut: Dār al-Kitāb al-Jadīd al-Muttaḥida, 2013), 35, note 1 (from Meskini's introduction).

3. Abdurrahman Badawi, *My Autobiography* (in Arabic), 2 vols. (Beirut: al-Mu'assasa al-'Arabiyya lil-Dirāsāt wal-Nashr, 2000), 1:63–65; see also Yoav Di-Capua, "Arab Existentialism. An Invisible Chapter in the Intellectual History of Decolonization," *American Historical Review* 117 (2012): 1067. Koyré deals extensively with German mysticism in his early academic career. See Alexandre Koyré, *La philosophie de Jacob Boehme. Études sur les origines de la Métaphysique allemande* (Paris: Vrin, 1929); Koyré, *Mystiques, spirituels, alchimistes (du XVI siècle allemand). Schwenckfeld, Séb. Franck, Weigel, Paracelse* (Paris: Colin, 1955); Koyré, *De la mystique à la science: Cours, conférences et document 1922–1962*, ed. Pietro Redondi (Paris: Ecole des Hautes études en sciences sociales, 1986).

4. Abdurrahman Badawi, "Points of Contact between Islamic Mysticism and Existentialism" (in Arabic), in Badawi, *Humanism and Existential Philosophy in Arab Thought* (in Arabic) (Cairo, 1947). Badawi published the same essay in French: Badawi, "Les points de rencontre de la mystique musulmane et de l'Existentialisme," *Studia Islamica* 27 (1967).

5. Abdurrahman Badawi, *Le problème de la mort dans la philosophie existentielle: Introduction historique à une ontologie* [1940] (Cairo: Imprimerie de l'institut français d'archéologie orientale, 1964); Badawi, *Existential Time* (in Arabic) [1943] (Cairo: Dār al-Thaqāfa, 1973); and Badawi, *Encyclopedia of Philosophy* (in Arabic), 2 vols. (Beirut: al-Mu'assasa al-'Arabīya lil-Dirāsāt wal-Nashr, 1984), 1:294; Badawi, *My Autobiography* (in Arabic), 1:181. Badawi's *Studies on Existential Philosophy* [1962] (in Arabic) (Beirut: al-Mu'assasa al-'Arabiyya lil-Dirāsāt wal-Nashr, 1980) outlines a genealogy of existentialism, at the end of which he positions himself (after the treatment of a number of philosophers such as Kierkegaard, Heidegger, Jaspers, Camus, Sartre, among others) with a summary of his *Existential Time* (see



ibid., 285–310). This summary is identical with the summary in *Encyclopedia of Philosophy* and is the defense of his dissertation. This is an indication that Badawi did not revise or modify his philosophy. Moreover, Badawi's reputation as a Heideggerian existentialist stems from a series of additional publications that explicitly deal with existentialism: Abdurrahman Badawi, *Humanism and Existential Philosophy in Arab Thought* (in Arabic) (Cairo, 1947), 3–64 (“Humanism in Arab Thought” [in Arabic]), 68–104 (“Points of Contact between Islamic Mysticism and Existentialism” [in Arabic]), 105–40 (“Existentialist Poetry” [in Arabic]); Badawi, “Is It Possible to Establish an Existentialist Ethic?” [1948] (in Arabic), *Hawliyyāt Kulliyyat al-Ādāb Jāmi‘at ‘Ayn Shams* (1952); and Jean-Paul Sartre, *Being and Nothingness: An Essay on Phenomenological Ontology* (in Arabic), trans. Abdurrahman Badawi (Beirut: Manshūrāt Dār al-Ādāb, 1966).

6. This was published in the newspaper *al-Ahrām*, May 30, 1944. Cf. Badawi, *My Autobiography* (in Arabic), 1:179.

7. Cf. Jamil Saliba, “Philosophical Thought in Contemporary Arabic Culture” (in Arabic), in *al-Fikr al-‘arabī fī mi‘at sana: buḥūth mu‘tamar ḥay‘at al-dirāsāt al-‘arabiyya al-mun‘aqid fī tashrīn al-thānī 1966 fī l-Jāmi‘a al-Amīrikiyya fī Bayrūt*, ed. Fu‘ād Ṣarrūf and Nabīh Amīn Fāris (Beirut: AUB, 1967), 590; Mohammed-Sghir Janjar, “Badawi ‘Abdurrahmán, né en 1913,” in *Encyclopédie philosophique universelle*, vol. 2, *Les œuvres philosophiques*, ed. Jean-François Mattéi (Paris: Presses Universitaires de France, 1992), 2997–98; Majid Fakhri, *A History of Islamic Philosophy* (London: Longman, 1983), 357–58.

8. Yoav Di-Capua examines different forms of Arab existentialism in the historical context of decolonization (see Di-Capua, “Arab Existentialism”). Hala Ali investigates the thought of Badawi first and foremost through his political writings in light of Badawi's later engagement with the Quran and the Prophet Muhammad. His philosophical writings are treated only marginally (see Hala Ali, “The Role of Alienation in the Thinking of ‘Abd al-Raḥmān Badawī 1917–2002” [Dissertation, Univ. Erlangen-Nürnberg, 2009]). Ali bases her theses on S. Lāwandī, *Badawi, the Existential Philosopher Who Flees to Islam* (in Arabic) (Cairo: Markaz al-Ḥaḍāra al-‘Arabiyya, 2002). Attia's anthology is also designed as an introduction to Badawi's philosophical work (Ahmad Abdelhalim Attia, *Studies about Badawi* [in Arabic] [Cairo: Dār al-Madār al-Islāmī, 2002]). In his autobiography, Badawi characterizes his philosophy as being related to Heidegger's existentialism in four ways: 1. The interpretation of the phenomena of being on the basis of temporality. 2. The creation of a table of categories of states of being based on a dialectic of feeling and will. 3. The understanding of being as a mode of its history. 4. The interpretation of nothingness as gaps between the atoms (see Badawi, *My Autobiography* [in Arabic], 1:179).

9. Badawi, “Points of Contact” (in Arabic), 95–104.

10. Abdurrahman Badawi, “Humanism in Arab Thought” (in Arabic), in Badawi, *Humanism and Existential Philosophy in Arab Thought* (in Arabic) (Cairo, 1947); Badawi, *On the History of Atheism in Islam* [1945] (in Arabic) (Cairo: Sīnā lil-Nashr, 1993).

11. Badawi seems to read the terms *atheist*, *humanist*, and *existentialist* interchangeably.

12. Aḥmad Diyā' al-Dīn al-Kumushkhānawī al-Naqshabandī, *Compendium of God's Patrons* (in Arabic) (Cairo: Dār al-Kutub al-'Arabiyya al-Kubrā, 1912). Kumushkhānawī's compendium was written in the 1850s and deals with the elements and fundamentals of the Naqshbandī Sufi order. Kumushkhānawī himself was the founder of the Sufi order Khālidiyya-Diyā'iyya in Istanbul, which itself is known as a suborder of the Naqshbandī-Khālidi. One specific characteristic of his order lies in the emphasis on the transmission of Hadith, which manifests itself in his writing *The Secrets of the Hadiths*. It is also known for its political quietism and its belief in the doctrine of *wahdat al-wujūd* (unicity of being). See Butrus Abu-Manneh, "Gümüshanevi, Ahmed Ziyaeddin," in *Encyclopaedia of Islam*, ed. Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, and Everett Rowson, 3rd ed., BrillOnline, [http://dx.doi.org/10.1163/1573-3912\\_ei3\\_COM\\_27546](http://dx.doi.org/10.1163/1573-3912_ei3_COM_27546), first published online 2016, accessed April 24, 2018. The treatment of anxiety as a mystical state seems to be rather exceptional. Badawi mentions that he finds only one further mystic source that treats this term. See Badawi, "Points of Contact" (in Arabic), 84.

13. Al-Naqshabandī as cited in Badawi, "Points of Contact" (in Arabic), 83–84. My English translation is from Badawi's French version of the quotation. For the original quotation, see al-Kumushkhānawī al-Naqshabandī, *Compendium of God's Patrons* (in Arabic), 208.

14. Badawi's remarks on Heidegger's account of anxiety are derived from Martin Heidegger, *Qu'est-ce que la métaphysique?*, trans. Henry Corbin (Paris: Gallimard, 1938). Badawi's remarks on Kierkegaard are derived from Søren Kierkegaard, *Le concept de l'angoisse* (Paris: Gallimard, 1935) and *The Journals of Søren Kierkegaard: A Selection*, ed. and trans. Alexander Dru (London: Oxford University Press, 1938).

15. Badawi, "Points of Contact" (in Arabic), 90.

16. Badawi, *Existential Time* (in Arabic), 155–57.

17. His argument at this point remains limited to the statement that Bergson's intuition is directed to the unknown and not to subjective being. He understands Bergson's intuition as a kind of vision that pretends that there is an external object to which the subject is directed (see Badawi, *Existential Time* [in Arabic], 205).

18. For Bergson's distinction between rational and intuitive modes of knowledge, see "Einführung in die Metaphysik" [1903], in Bergson, *Denken und schöpferisches Werden* (Hamburg: Europäische Verlagsanstalt, 2008).

19. Badawi, *Existential Time* (in Arabic), 225–33.

20. Heidegger's existentialism was transmitted to Cairo University by Lalande (Bergson) and Koyré (Heidegger); see Kleinberg, *Generation Existential*, 3–18.

21. Badawi establishes this interpretation from another writing of the same author, included in Kamāl al-Dīn al-Kāshī, *Sufi Terminology* (in Arabic), ed. Alois Sprenger (Calcutta, 1845).

22. In the French version of the essay, Badawi equates the mystic notion of time with Schopenhauer's *nunc stans*. See Badawi, "Les points de rencontre," 69.

23. Badawi, "Points of Contact" (in Arabic), 90–92.

24. Søren Kierkegaard, *The Concept of Anxiety, A Simple Psychologically Orienting Deliberation on the Dogmatic Issue of Hereditary Sin*, ed. and trans. Reidar

Thomte (Princeton: Princeton University Press, 1980), 85. The italics follow the original quote.

25. Ibid., 86.
26. Ibid., 88.
27. Ibid., 14.
28. Ibid., 91.
29. Ibid.
30. Badawi, *Existential Time* (in Arabic), 153–241.
31. Badawi, “Points of Contact” (in Arabic), 92.
32. Martin Heidegger, *Was ist Metaphysik?* 16th ed. (Frankfurt am Main: Vittorio Klostermann, 2007), 42.
33. Ibid., 26–45.
34. Badawi, “Points of Contact” (in Arabic), 93.
35. Martin Heidegger, *Basic Writings*, ed. David Farrell Krell (New York: Harper & Row, 1976), 103. See Badawi, “Points of Contact” (in Arabic), 95; Heidegger, *Qu’est-ce que la métaphysique?*, 31.
36. Badawi, *Existential Time* (in Arabic), 236–38.
37. Badawi, “Points of Contact” (in Arabic), 95–104.
38. For theoretical reflections on transmission history, see Veronika Lipphardt and David Ludwig, “Wissens- und Wissenschaftstransfer,” in *EGO*, ed. Institut für Europäische Geschichte (IEG), <http://www.ieg-ego.eu/lipphardtv-ludwigd-2011-de>, last modified September 28, 2011, accessed August 19, 2015.

## Chapter 6

Taha Abderrahmane

### *Applying Heidegger as a Heuristic for Conceptual Authenticity*

Monir Birouk

Until recently, the presence of Martin Heidegger in the Moroccan philosophical scene has been insignificant. He was totally ignored by the founders of the contemporary Moroccan philosophical thought in the 1970s and 1980s. It was not until the 1990s that the thought of Heidegger began to have an impact through translations of his works (Ismail El Mossadeq), pedagogical presentations of his thought (Mohammed Sabila), and general introductions of his philosophical project (Abdessalam Ben Abdel Ali). In this chapter, I shall turn my attention to the Moroccan philosopher Taha Abderrahmane (1944–), whose engagement with Heidegger took neither of these routes.<sup>1</sup> Abderrahmane's reception of Heidegger is quite ambivalent as it oscillates between admiration and criticism. Obsessed by the tormenting question of how to construct a creative and innovative Arabic philosophy, Abderrahmane finds in Heidegger's philosophical insights about language a heuristic value, which is evidence of his conviction that no philosophical creativity is possible without linguistic, intellectual, and cultural authenticity.

To lay out the contours of Abderrahmane's encounter with Heidegger's thought, this chapter falls into three parts. In the first part, I locate Abderrahmane's interest in Heidegger in the context of the reception of Heidegger in Moroccan intellectual thought. I argue that Abderrahmane's engagement with Heidegger is philosophical, heuristic, and critical. In the second part, I highlight Abderrahmane's criticism of Heidegger's Eurocentric view of the origin and character of philosophy. Because Abderrahmane's self-proclaimed task is the postulation of the scientific conditions of a robust and creative Arab philosophy, it is not unsurprising that he is disconcerted by what he sees as Heidegger's essentialist conception of the Greek-German character

of philosophy. In the third part, I explore Abderrahmane's invocation of Heidegger's conceptualizations of the ontological structures of language. As a philosopher of language and logic, Abderrahmane appropriates Heidegger's method in the generation of philosophical concepts as a model of how philosophical creativity is predicated in the first instance on the capacity to fabricate and reconceptualize etymologically and semantically authentic concepts that are grounded in tradition. I shall seek to demonstrate that Abderrahmane invokes Heidegger's mobilization of the Greek and German linguistic traditions in his reconstruction of concepts to argue that contemporary Arab philosophers should dispense with the crippling view that philosophical language is demonstrative and universal. My argument is that Heidegger's view of language and his unique methods of constructing concepts are tradition laden and figuratively oriented and hence resonate with several aspects of Abderrahmane's theological views and Sufi proclivities. I conclude the chapter with a short evaluative part where I examine the extent to which Abderrahmane does justice to Heidegger.

### **HEIDEGGER IN THE MOROCCAN PHILOSOPHICAL SCENE**

The presence of Martin Heidegger in the Moroccan philosophical scene has been, until the end of the 1980s, insignificant. He was totally ignored by the founders of contemporary Moroccan philosophical thought, namely, Mohammed Aziz Lahbabi, Abdallah Laroui, and Mohammed Abed al-Jabri. These thinkers presumably discerned in Heidegger's thought little or perhaps nothing that could sustain their endeavors to address the tormenting questions of the Arab renaissance and the challenges of the ever-widening gap between the Arab-Islamic world and the West. They turned instead to the works of the pioneers of the Enlightenment where they found answers to the problems of reason, modernity, freedom, and progress. It is the urgency of these issues that justifies the ubiquitous presence of Descartes, Kant, and Hegel in Moroccan philosophical thought and in Arab thought at large. It is not that Lahbabi, Laroui, and al-Jabri did not encounter Heidegger, but they probably deemed his thought about the question of being, his critique of modern science, and his interest in poetry parasitic on the imminent battle of modernity and rationality in the postcolonial Arab state.

For decades, the reception of Heidegger in Arab thought has been seen through the distortive lenses of Abdurrahman Badawi and Sadiq Jalal al-Azm. The former notoriously identifies Heidegger's philosophy as atheistic existentialism, whereas the latter sees it as a neo-theological discourse that stands against reason, modern science, objectivity, and the independence of

nature.<sup>2</sup> It was not until the 1980s that the Moroccan intellectuals began to discover Heidegger, first through the intermediary of French philosophical thought, and only since the 2000s through the immediate encounter with his works. Liberated from pan-Arab and Marxist ideological commitments that oriented the thought of their predecessors, intellectuals like Mohammed Sabila, Abdessalam Ben Abdel Ali, and Ismail El Mossadeq played a considerable part in the presentation of Heidegger to Moroccan and Arab readers. For example, students and researchers benefited from Mohammed Sabila's translations of some of Heidegger's writings from French into Arabic as well as from the introductions of his thought in a plain and pedagogical style.<sup>3</sup> The dominance of the French interpretation of Heidegger over the Moroccan intellectual reception of Heidegger is equally manifest in the writings of Abdessalam Ben Abdel Ali. In his two books, *The Foundation of Contemporary Philosophical Thought: Beyond Metaphysics* and *Heidegger against Hegel: Tradition and Difference*, Ben Abdel Ali reads Heidegger in light of French philosophy and the deconstruction of the metaphysics of presence.<sup>4</sup> The translation efforts of Ismail El Mossadeq are particularly significant since they provide the reader for the first time with Arabic translations of Heidegger's works without the intermediary of the French translations.<sup>5</sup>

With regard to the above appraisal of the reception of Heidegger in the Moroccan intellectual scene, Abderrahmane is an exception. He ranks with Abdallah Laroui and Mohammed Abed al-Jabri as among the greatest Moroccan intellectuals who have remarkably impacted contemporary Arab thought. However, unlike his colleagues, he reads Heidegger in German and writes about him at a time when Enlightenment thought—as seen through French eyes—was the only game in the town. Another respect in which Abderrahmane constitutes an exception is the way he engages with Heidegger's thought. He neither translates him nor intends to introduce him to the Arab reader. Abderrahmane engages with Heidegger's thought inasmuch as the latter serves a particular end to his philosophical project.

One of the main endeavors to which Abderrahmane devoted his intellectual efforts was rethinking the conditions of the possibility of a creative and innovative Arab-Islamic philosophy. To his mind, contemporary Arab philosophical discourse is submerged by imitation. Arab thinkers, he boldly argues, survive on what their Western counterparts produce. Not only are these thinkers intellectually subordinate, they also severely lack methods and ways of authentic philosophizing. To liberate Arab philosophical thought, Arab intellectuals need first to learn to philosophize creatively and authentically. This is what Abderrahmane undertakes to theorize and explain in the works that he devotes to the subject of the revival of the Arab-Islamic philosophy.<sup>6</sup> It is to this end that he invokes Heidegger as an outstanding example of a creative

philosopher who counts on his linguistic and cultural heritage to construct an authentic philosophy.

In my view, the reasons for Abderrahmane's admiration of Heidegger go beyond the extraordinary capacity of the latter to hear and use language in order to generate authentic philosophical concepts and philosophize in a new and creative way. Indeed, Abderrahmane finds in Heidegger's philosophizing the main elements that he believes are characteristic of genuine and authentic thinking: the authentic use of language, the return to tradition, a sense of the mystical and the divine, a rejection of Cartesian solipsism, and the mathematical projection of nature. These are the very elements that are characteristic of Abderrahmane's thought itself and that frame his project of reviving a pan-Arabic Islamic philosophy.

### COUNTERING HEIDEGGER'S EUROCENTRISM: PHILOSOPHY DOES NOT SPEAK GERMAN

Obsessed by the task of reviving Arab-Islamic philosophy, Abderrahmane applies himself to assert its right for intellectual creativity. In his view, the first step on the long path for a creative Arab philosophy should be its liberation from the crippling subordination to Western philosophical discourse. Thought in general and the philosophical thought in particular are necessarily grounded in the natural language, a specific belief, and a specific tradition, elements that constitute what Abderrahmane calls the "pragmatic field." Western intellectuals philosophize from within their specific pragmatic fields and so should the Arab philosopher. This statement, in my view, sums up the thesis that Abderrahmane sets to defend and elaborate in his books devoted to philosophy, especially *The Jurisprudence of Philosophy: Philosophy and Translation* (1995), *The Philosophical Expression: The Concept and Authenticity* (1999), and *The Arabic Right for Philosophical Difference* (2002).<sup>7</sup>

Given this ideological position, Abderrahmane is irritated by Heidegger's Greek-German Eurocentrism. Abderrahmane is ostensibly disturbed by Heidegger's claim that genuine philosophy is only possible through these two languages. In *Introduction to Metaphysics*, Heidegger claims that the German and the Greek languages are "in regard to the possibilities of thinking . . . the most powerful and the most spiritual of languages."<sup>8</sup> For Heidegger, the Greek origins of philosophy are proof of its Western character: "The statement that philosophy is in its nature Greek"—he states in his famous lecture, "Was ist das—die Philosophie?"—"says nothing more than that the West and Europe, and only these, are, in the innermost course of their history, originally philosophical."<sup>9</sup>

Abderrahmane never evokes the polemics of Heidegger's political affairs, but on one occasion he very briefly hints that the reason for Heidegger's elevation of the Greek and the German languages and traditions might originate from the racist views of the German nation. Despite Heidegger's infatuation with the Greek language, Abderrahmane argues, the "last word goes to the German language, as if it is the queen of all the languages."<sup>10</sup> For Heidegger, German is the language best able to listen to, understand, reveal, reconstruct, and even sometimes transcend the hidden meanings of Greek philosophy. For example, Abderrahmane and other critics allude to Heidegger's determination of the ultimate meaning of the Greek *logos* in the German word "*die Sage*" (saying) as an illustration of his inclination to go "beyond what is Greek."<sup>11</sup> More than the German language, the German nation itself is placed by Heidegger not only at the center of Europe but at the center of the "originary realm of the powers of Being."<sup>12</sup> Given the pride he bears for his language and tradition, Abderrahmane finds Heidegger's absolute assertion of the superiority of the German language a vexing claim, which in his view is not worthy of a great philosopher like Heidegger.

For Abderrahmane, Heidegger's claim of the superiority of the Greek and the German languages is more of a mythical statement than a philosophical proposition. This claim, in the way in which it is articulated, contradicts one of the basic principles of philosophy: criticism. Heidegger and Hegel, great philosophers as they were—Abderrahmane objects—should have subjected the claim of the superiority of the German language and philosophy to scrutiny and criticism, but they did not!<sup>13</sup> Abderrahmane sees in Heidegger's claim an assertion of the Indo-European intellectual superiority that simultaneously implies the incapacity of others to philosophize:

If philosophy is, according the most popular view, predicated on reason . . . and the latter represents the limit between the human being and the animal . . . then it should be concluded that ascribing philosophy to the West also means the ascription of the complete rationality and humanity to it . . . [this claim] also implies that the humanity of the non-Western other is minor and their rationality is inferior. Then, the least that can be said about whoever utters this judgment is the following: he has neither reason nor morals even if the whole West concurs that he is the greatest of the greatest philosophers.<sup>14</sup>

This is the harshest thing that Abderrahmane says about Heidegger. If Abderrahmane seems harsh here, it is because Heidegger, Hegel, and others touched a nerve that runs through the heart of his philosophical project. Nevertheless, I think that Abderrahmane perhaps went too far. He is definitely right to denounce Heidegger's Eurocentrism as other decolonialist thinkers such as Enrique Dussel, Walter Dignolo, and Hamid Dabashi have done.



Abderrahmane's objection has the merit of bringing to the spotlight the long-standing Western philosophical epistemic arrogance with regard to other, non-European discourses. It is a tradition that Dabashi captures so succinctly in his book *Can Non-Europeans Think?*.<sup>15</sup> Yet I do not think that Heidegger's statement about the Eurocentrism of philosophy and its Greek origins implies the irrationality of non-European peoples as Abderrahmane claims.

### HEIDEGGER'S CONCEPTUAL MACHINERY AS A HEURISTIC MODEL

Following Martin Heidegger, Gilles Deleuze, and Felix Guattari, Abderrahmane believes that concepts are the cornerstone of the act of philosophizing. In *What Is Philosophy?*, Deleuze and Guattari famously define philosophy as "the art of forming, inventing, and fabricating concepts."<sup>16</sup> In line with Deleuze, Abderrahmane believes that philosophical creativity is conditioned by the capacity of the philosopher to construct concepts that are ingrained in the lexical, semantic, and pragmatic possibilities of one's language and tradition. To my knowledge, Abderrahmane is the only contemporary Arab philosopher to have written so pedantically and scientifically about philosophical language and philosophical concepts.<sup>17</sup> In addition to his theoretical efforts, Abderrahmane is also credited by his proponents and critics alike for his extraordinary capacity to generate concepts by exploiting the linguistic and cultural reservoirs of the Arabic language and tradition. The influence of Heidegger on Abderrahmane in this respect is very telling.

Because Heidegger guides his readers through the steps he follows to create his concepts, his method stands as an excellent heuristic for a powerful, creative, and authentic philosophizing.<sup>18</sup> Abderrahmane cites a plethora of examples that demonstrate the ways and techniques of Heidegger to generate his concepts: etymology, grammatical structures of words, morphology, cognates, and opposites. Abderrahmane ascribes Heidegger's wide generation of authentic concepts to four features that he believes characterize his specific philosophical method at large: return to origins, conceptual authenticity, the hinting character of language, and the poeticity of thought. These characteristics, I argue, do also conspicuously mark Abderrahmane's philosophical language and indeed distinguish it from that of other Arab philosophers. Thus, it is no wonder that Heidegger provokes his admiration.

Heidegger's philosophy rests on the principle of the return to the origins. To transcend the metaphysics of Western philosophy, which is manifested in its forgetfulness of being, Heidegger returns to the pre-Socratic philosophers, namely, Anaximander, Parmenides, and Heraclitus, in whose philosophical fragments he sought a primordial view of being (*Sein*), *logos*, truth (*alētheia*),

and nature (*physis*). This aspect of Heidegger's philosophy resonates with Abderrahmane's persistent claim that there is no way one can philosophize creatively outside his own pragmatic field, that is, outside his own language, belief, and established tradition. The idea of universal philosophical thought so dear to the Arab modernist intellectuals is a myth.<sup>19</sup>

The second principle that guides Heidegger's philosophy is conceptual authenticity. Abderrahmane argues that Heidegger does not approach the ancient philosophers' texts through the conceptualization of the pure reason, but through "taking these texts to heart" and "listening to them carefully until their words speak the hidden meanings which have long been forgotten or concealed."<sup>20</sup> Heidegger often draws attention to the fact that the meanings of certain words, for example, "gehören" and "hören," were "once spoken" explicitly, but because they have been so long forgotten are "so far still unspoken." The hidden meaning "is still there in language waiting for us to hear it."<sup>21</sup> Abderrahmane discerns in Heidegger's concept of hearing theological echoes that resonate with his emphasis on language and tradition as indispensable sources of philosophizing. Heidegger's emphasis on "hearing" as the basis of language and thinking uniquely stands in contrast with the long-standing correlation in Western thought between basic philosophical concepts and the faculty of "sight" (*theoria*, contemplation, speculation, intuition).<sup>22</sup> Because language is a reservoir of tradition and the source of authenticity, Heidegger's unique ability to listen and dig into its hidden meanings opens up unexpected horizons of philosophizing for him. As Abderrahmane claims, Heidegger "finds the causes of ambiguity where others find the causes of clarity." In Glenn Gray's words, Heidegger "revels in the ambiguity of the German language."<sup>23</sup> For both Abderrahmane and Heidegger, the words of one's own language are constituted of sedimentary layers of meaning that should be unpacked and explored.

The third principle that Abderrahmane ascribes to Heidegger's philosophical method is the hinting character of language. Heidegger rejects the conventional conception of language as signification. Heidegger claims that this view makes a separation between the signifier and the signified and is thus part of the Western metaphysical system that his philosophy of being is keen to transcend. Abderrahmane argues that this separation lies at the basis of the conventional view of the concept as a representation and a mere expression. Deeply discontent with the "epistemology of separation" that dominates modern Western thought in general, Abderrahmane argues that the concept is not merely representational, it is also figurative. In other words, concepts are both an "expression" that can literally represent the world or an idea as a "hint."<sup>24</sup> The difference is that the first is always manifest, and the latter is implicit and has to be uncovered. Indeed, this is the main thesis that Abderrahmane strives to defend and elaborate through his tour de force, *The*

*Philosophical Expression.* Abderrahmane finds in Heidegger's works both the theoretical support and the outstanding exemplification for his thesis. Heidegger famously conceives of "saying" (*sagen*) as "showing" (*zeigen*). In *On the Way to Language*, Heidegger repeatedly states that the word is a "hint and not a sign in the sense of mere signification."<sup>25</sup>

For Abderrahmane, the philosophical concept is not "purely representational nor is it purely hinted; it is rather an expression which combines the representational aspect with the hints in different ways."<sup>26</sup> Hence, the linguistic and semantic structures of the philosophical concept are always entangled with implicit meanings that refer to its specific cultural field. Correspondingly, we can imagine that logic and the Sufi language are the extremes of the language continuum so that the more one gets away from each of them, the closer one gets to natural language. Abderrahmane represents degrees of philosophical expression in the diagram in Figure 6.1.<sup>27</sup>

In this sense, philosophical expression takes multiple forms, which fall on different places of the continuum. By way of illustration, Spinoza's and Nietzsche's philosophical languages fall somewhere near the opposite extremes of this continuum. In Spinoza's *Ethics* or Husserl's *Logical Investigations*, the representational aspects of language overwhelm its hinting aspects, while in Nietzsche's philosophy, the poetic and figurative aspects override the literal and representational aspects. For Abderrahmane, Heidegger is "the philosopher of the meanings and not of representations."<sup>28</sup> In his concepts, Heidegger ingeniously combines both aspects that attracted the attention of Abderrahmane. Curiously, Abderrahmane also argues elsewhere that Heidegger exaggerates his use of the figurative aspect of concepts and that he even sometimes falls into logical errors.<sup>29</sup> As I stressed above, Abderrahmane's aim is to argue against the modernist thinkers who claim that philosophical concepts—the product of rational thinking—are universal and can travel through cultures without major problems.

The fourth and last principle that governs Heidegger's fabrication of concepts is the poetic character of thought. Heidegger makes a distinction between thinking and philosophy. By dint of its intimate relation with science, the latter adopts an epistemic mode that is conceptual and disengaged from experience. In contrast, for Heidegger, thinking is intimately connected with poetry and lived experience. As Heidegger puts it in his essay "The Nature

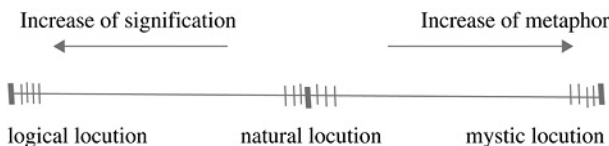


Figure 6.1

of Language,” thinking and poetry are neighbors who dwell together.<sup>30</sup> Throughout his writings, Heidegger insists on the “end of philosophy” but speaks instead of a “new beginning” of thinking, a thinking connected to being and poetry.<sup>31</sup> Abderrahmane argues that Heidegger’s conception of thinking (*denken*) leans more toward mysticism and spiritual experience. Indeed, it is Heidegger’s inclination toward mysticism, albeit often in secular garb, together with his rejection of the Enlightenment thought, that provokes Abderrahmane’s admiration. Although Abderrahmane initially claims that his aim is to explicate and disclose Heidegger’s etymological and linguistic method in the construction of philosophical concepts, he is also keen on highlighting how his conceptual authentication leads him to broad horizons that open up mystical and spiritual experience. Standing almost alone in the Arab-intellectual scene, Abderrahmane strives to convince his rivals that deep mysticism leads to great philosophizing, but in vain. Luckily, he finds mystical vestiges in Heidegger’s thought to corroborate this claim. In the remainder of this section, I shall turn to two concepts that illuminate Abderrahmane’s appreciation of the mystical bent of Heidegger’s concepts: *logos* and *Ereignis*.

### *Logos*

*Logos* is a foundational and complex Greek concept that commonly refers to both reason and speech. Because of its self-proclaimed identification with reason and rational understanding of existence, the Western tradition deems itself to be the modern and legitimate inheritor of *logos*. Both Abderrahmane and Heidegger are discontent with this common conceptualization of *logos*, although for different reasons. For Heidegger, the conceptualization of *logos* as reason and speech ignores the question of being and thus deviates from the original meaning it had taken with the pre-Socratics. Abderrahmane, for his part, challenges *logos* because it conveys a narrow conception of reason and of the human being at large. To his mind, *logos*, conceived as such, is disengaged from moral action, which lies at the heart of the Islamic worldview.<sup>32</sup> The problem, he argues, is that this conception of *logos* found its way to the medieval Islamic philosophy through translation. Abderrahmane thus finds in Heidegger’s interpretation of *logos* a reading that serves two purposes. First, it demonstrates the benefits of the principle of the authentication of concepts—in this case, the retrieval of the original meanings of the concept by unpacking its etymological, linguistic, and cultural layers. Second, it yields a new conception of *logos*, a conception that intersects in considerable ways with his mystical view of rationality.

Abderrahmane gives a detailed account of how Heidegger proceeds in his interpretation of the Greek concept of *logos* in light of Heraclitus’s fragment

B 50. Here, he explains how Heidegger harks back to the etymology of *logos*—*legein*—to arrive at a profound and original understanding. The Greek verb form *legein* conveys two meanings. The first is synonymous to the German verb “legen,” which means “laying down” and “laying before.”<sup>33</sup> The second is equivalent to the German word “lesen” (read), which also means “collecting” and “gathering.”<sup>34</sup> Following Heidegger, Abderrahmane strives to demonstrate that the Arabic language is not short of the derivative and semantic potentials of the German language. For example, he explains that *qaraʿa*, the Arabic counterpart of the German verb “lesen,” also designates at once “reading” and “gathering”; and the words “lesen” (*jam*’), “sammeln” (*tajmī*’), and “versammeln” (*istijmā*’), which Heidegger uses to differentiate between the modes of gathering, are in their Arabic counterparts derived from the same root *j-m-ʿ*.<sup>35</sup> For Heidegger, *logos* does not originally mean “saying,” nor does it designate that which is “connected together” for Aristotle, or that which is thought “logically and systematically” for Hegel. Heidegger understands *logos* as that which “in its presence lays before us together.” Interestingly for Abderrahmane, Heidegger’s understanding of *legein* ultimately means the “gathering of the heart and its presence with regards to that which is laying-before.”<sup>36</sup> As he argues, Heidegger uses the concept of “thinking” in a meaning close to “taking to heart.”<sup>37</sup>

Abderrahmane claims that in the Arab-Islamic tradition, the counterpart of *logos*—as Heidegger understands it—is the concept of *al-bayān* and not its common translation into Arabic as reason (*al-ʿaql*) or language (*al-nuṭq*). Like *logos*, the concept of *al-bayān* is itself difficult to render or translate into one single word. In its etymological sense, *al-bayān* means both “unconcealment” and “eloquence,” two meanings that Abderrahmane argues surprisingly resonate with Heidegger’s understanding of saying (*sagen*) as the “unconcealment” of that which is already present.<sup>38</sup> However, in its semantic and pragmatic meaning, the concept of *al-bayān* designates the dominant epistemic system in the Islamic tradition, an epistemic system predicated on the Arabic language and the religious sciences.

With this translation of *logos* as “*al-bayān*,” I believe Abderrahmane deviated from almost all the Muslim philosophers, ancient and modern. Abderrahmane claims to have arrived at this “truth” on his own without taking the long route of Heidegger. According to him, his translation is plausible for two reasons. First, the concept of *al-bayān* implies two meanings, which *logos* signifies: reason and speech. Second, *al-bayān* is in its dominance and overwhelming presence in the Islamic tradition similar to the significance of *logos* in the Western tradition. Abderrahmane states that “the correlation of *al-bayān* with the religious and the theological (*kalām*) question in the Islamic context is no less significant than the correlation of *logos* with the ontological and divine enquiry in Greek thought.”<sup>39</sup> However, to fully gain

insight into Abderrahmane's intentions behind this translation, we have to retrieve his polemical debate with one of his lifetime rivals, Mohammed Abed al-Jabri (1935–2010). In *The Structure of Arab Reason*, the second volume of his seminal project, “the critique of Arab reason,” al-Jabri offers a critical reading of the formation and structure of Arab reason.<sup>40</sup> Armed with analytical tools that belong to Western discourse (i.e., structuralism, epistemology of science), he divides Arab reason into three epistemes: 1) *al-burhān*, which stands for the demonstrative method of the philosophers, 2) *al-bayān*, which refers to the dominant rhetorical and religious sciences, and 3) *al-ʿirfān*, which al-Jabri disparagingly identifies with Sufism, esotericism, and superstitions. Quite controversially, he ascribes the failure and deficiency of Arab reason to the dominance of the two epistemes of *al-bayān* (the irrational rational) and *al-ʿirfān* (the irrational irrational). In his view, both contributed to the abortion of the growth and flourishing of the episteme of *al-burhān* (the rational) in the Arab-Islamic tradition. This happened when al-Ghazali (as a representative of *al-ʿirfān*) and the jurists (as representatives of *al-bayān*) coalesced to destroy the nascent rationalist thinking of the philosophers in the Islamic East and the full-fledged rationality of Ibn Rushd in the Islamic West. To have a chance for an authentic Arabic renaissance, Arabs (al-Jabri endorses a pan-Arab ideology, although it is by no means radical) have to invoke the rationalist spirit of Ibn Rushd and the philosophers in the Maghreb (Islamic West) who have, more than their counterparts in the East, embodied the rationalist spirit of the Greeks, particularly Aristotle.

Mohammed Abed al-Jabri's thesis provoked a whirlwind of debates, controversies, and polemics in the Arab-Islamic world. However, two responses to his thesis in particular are considered by critics as rigorous, radical, and even devastating: George Tarabichi's *Critique of the Critique of the Arab Reason* (in Arabic) in four volumes, and Abderrahmane's book *The Innovation of Method in the Evaluation of Tradition* (in Arabic) (1994).<sup>41</sup> In this work, Abderrahmane quite harshly accuses al-Jabri of espousing an old-fashioned rationalism and lacking adequate command of the analytical tools that he borrows from Western discourse and forcefully applies to and projects onto the tradition. It is for this reason that Abderrahmane finds in Heidegger an additional support for his defense of the rationality of the religious episteme (*al-bayān*) against the Peripatetic and Cartesian conceptions of rationality, which al-Jabri and other modernist thinkers espouse.

### *Ereignis*

The second example that I take to illustrate Abderrahmane's insistence on the authentic generation of concepts within one's “pragmatic field” is his discussion of Heidegger's concept of *Ereignis*. In Heidegger's peculiar jargon,

*Ereignis* is perhaps one of the most mysterious concepts ever employed. It is notoriously difficult both to understand and to translate. The concept appears in the title of Heidegger's *Contributions to Philosophy (On Ereignis)*, which was written between 1936 and 1938 and remains central to his thought. In its common sense, it means "event," but Heidegger applies it in a much more complicated sense, which translators have confusingly rendered as "appropriation," "appropriated event," and "enowning."

Abderrahmane introduces the concept of *Ereignis* as a heuristic for Heidegger's capacity to raise new philosophical problematics by exploiting the etymology of the German words in conjunction with their cognates. Abderrahmane does not seem bothered by the inherent ambiguity of the concept. On the contrary, he reacts to Heidegger's reflections about *Ereignis* with remarkable admiration, a reaction not without reason, as I shall explain shortly.

Abderrahmane begins with Heidegger's attempt to conceptualize *Ereignis* by referring to its derivatives: "er-äugen," "eigen," and "(sich) ereignen." The first verb, "er-äugen," means to gaze upon or to draw to one's gaze; "eigen" is equivalent to "own" and "proper" and their cognates; while "(sich) ereignen" means event or occurrence. Abderrahmane proposes the three Arabic derivatives "*al-mu'āyana*" (er-äugen, literally: viewing), "*al-ta'yīn*" (eigen, literally: specification), and "*al-ta'ayyun*" ([sich] ereignen, literally: be allocated or witness) respectively to render the meanings of the German verbs. According to Abderrahmane, these Arabic words do not only perfectly convey the meanings of their German counterparts but are also derived from a single root 'y-n, a linguistic formation that does not apply to the three German words, which are merely phonetically approximate to each other.<sup>42</sup> Abderrahmane often boasts of the incredible capacity of the Arabic language to readily convey the delicate meanings of Heidegger's concept in ways that even exceed the potential of the German language itself.

Indeed, the Arabic language fulfills the intent of Heidegger—who was fond of his native language—in a way which the latter [German language] does not fulfill despite the richness of its vocabulary and the variety of its derivative ways. It is no wonder that the causes of philosophizing in the Arab language outweigh their counterparts in the German language. Can it [the Arabic language] not be therefore more inclusive and welcoming to the thoughts of the philosophers than the languages which they speak?<sup>43</sup>

Abderrahmane's statements here are clearly addressed to Arab intellectuals who are oblivious to the etymological, semantic, and pragmatic treasures of the Arabic language and who content themselves with literal translations of the productions of their Western counterparts. But what about *Ereignis* itself? Abderrahmane proposes two Arabic translations whose meanings are

different. Both belong to the semantic field of Sufism. According to Abderrahmane, *Ereignis* can be translated into Arabic as “*al-huwiyya*,” which means identity. This translation, he argues, resonates with Heidegger’s association of *Ereignis* with identity. The relation between the two is evident in Heidegger’s essay “The Principle of Identity,” but it does not seem that he takes the two to be identical as Abderrahmane thinks.<sup>44</sup> Abderrahmane finds in Heidegger’s understanding of *Ereignis* as *es gibt* a further justification for the soundness of his translation. In the German language, *es gibt* literally means “it gives,” but it is used in the sense of “there is.” Following Heidegger, Abderrahmane claims that the key to understanding *Ereignis* lies in the *es* of the *es gibt*. In Arabic, the German *es* can be readily translated as “*huwa*” from which the noun “*al-huwiyya*” is derived. In this sense, *Ereignis* is understood not as a being—which is part of being—nor as being itself, but as “the origin of the whole of Being.”<sup>45</sup> Abderrahmane contends that this conception of *Ereignis* is very close to the Sufi concept of “*huwa*,” which the Muslim mystics like Ibn Sina and Ibn Sab‘in understood as “the ontological origin that speaks of divinity.”<sup>46</sup> Abderrahmane explains how the concept of “*al-huwiyya*” is consonant with the three significations of *Ereignis*: “*er-äugen*” (*al-mu ‘āyana*), “*eigen*” (*al-ta ‘yīn*), and “(sich) *ereignen*” (*al-ta ‘ayyun*). To my mind, Abderrahmane does not present any convincing explanation of how the concept of “*al-huwiyya*” (identity) can be related to the first meaning of *Ereignis* as “*er-äugen*,” which means “to catch sight of.” As for the other two meanings, the relationship is evident: “*al-huwiyya*” in Arabic designates both that which is “peculiar” and that which “is itself.”

The second word Abderrahmane proposes for the translation of *Ereignis* is “*al-‘ayniyya*.” This word—which is not really a common word in Arabic—overlaps with “identity” but has additional significations that attract the attention of Abderrahmane. Despite all the merits of the previous translation of “*al-huwiyya*,” Abderrahmane privileges the concept of “*al-‘ayniyya*” because it is etymologically and morphologically related to the Arabic equivalents of the three meanings that Heidegger ascribes to *Ereignis*. The Arabic word “*al-‘ayniyya*” makes a perfect translation because it is derived from words with the same root as “*al-mu ‘āyana*,” “*al-ta ‘yīn*,” and “*al-ta ‘ayyun*.” Abderrahmane apparently takes advantage of Heidegger’s shifting conceptualizations of *Ereignis* in his different works. The concept of “*al-‘ayniyya*,” as Abderrahmane conceives of it, renders the meaning of identity explained above, but also conforms to Heidegger’s understanding of *Ereignis* in his later lecture, “Time and Being,” as the foundation of being. In this lecture, Heidegger understands *Ereignis* as that which gives both time and being and unites them. In this lecture, Heidegger calls for an “awakening from the oblivion of Being” to “an awakening into Appropriation.”<sup>47</sup> This awakening can only be “experienced as such in the thinking of Being itself,



on Appropriation.”<sup>48</sup> This way of understanding *Ereignis* is highly significant because it corresponds to the concept of “*al-dhāt*,” a concept that roughly means the thing itself and not its appearance. Abderrahmane claims to have used the concepts of “*al-dhāt*” and “*al-‘ayniyya*” in meanings close to the meaning of *Ereignis* in “On Time and Being” ten years before his encounter with Heidegger’s concept.<sup>49</sup> He refers to his foundational book *Religious Action and the Innovation of Reason*, where he outlined his conception of the theory of reason in the Islamic tradition.

In this book, Abderrahmane conceives of reason as hierarchical. At the lowest level stands the cognitive faculty through which human beings make sense of the world. At this basic level, pure reason attends to the appearances of the things and their properties. The intermediate level of Abderrahmane’s conception of rationality is occupied by practical reason, which relates actions with values and ends. The third and highest level of knowledge occurs when one engages with the world through “lived experience” so that one knows the “thing itself” and not merely its properties or its end causes.<sup>50</sup> Abderrahmane explicitly refers to the spiritual experience that enables the individual to gain insight, not only into the properties and forms of the things, but to their very essence. Abderrahmane argues that this conception of the highest level of knowledge is what Heidegger means by *Ereignis*: “Appropriation appropriates. Saying this, we say the Same in terms of the Same about the Same. To all appearances, all this says nothing.”<sup>51</sup> Because *Ereignis* remains concealed in the time and being it sends, it is thinking that is able to enter it to disclose it as it is itself disclosed by it.<sup>52</sup> As I have already stressed, thinking—in the Heideggerian sense—resonates well with what Abderrahmane consistently calls “lived spiritual experience.” Abderrahmane should be pleased to find in Heidegger’s thought a further argument for his mystical understanding of rationality, an argument he presumably needs in his polemics against his secular and modernist adversaries.

## CONCLUDING REMARKS

How can we evaluate Taha Abderrahmane’s relationship with Heidegger’s thought? It is clear that he is not interested in the thought of Heidegger, at least not in the sense that Abdurrahman Badawi or Fethi Meskini are. One might claim that the latter are concerned with introducing Heidegger to the Arab reader and exploring the extent to which the problematics Heidegger’s texts raise could illuminate the entangled epistemological and political problematics of the Arab-Islamic world. In contrast, Abderrahmane’s main obsession is to theorize and rethink the conditions of the revival of an authentic,

and not imitative, Arab Islamic philosophy. He believes that, so long as the Arab philosopher does not invent his own concepts or transform borrowed concepts as if they were his own, no creative Arabic philosophy can be established. Hence, in Heidegger's conceptual method, he found an excellent illustration of his own conceptual theory. We can imagine Abderrahmane telling Arab intellectuals, "Look at Heidegger! Here is how the great masters philosophize, create their concepts and translate. Stop imitating!" In short, Heidegger's thought for Abderrahmane stands out as a heuristic means for his revivalist "philosophical mission."

Abderrahmane's view of Heidegger is ambivalent. He expresses his admiration of Heidegger's philosophizing method. On several occasions, he even describes Heidegger as a great philosopher. This is not surprising since Heidegger subverted Enlightenment thought to which Abderrahmane is inimical; and more than this, he has mystical proclivities that are perhaps insulated in secular thought. Despite this admiration, he does not spare the author of *Being and Time* from his criticism. Abderrahmane is deeply disconcerted by Heidegger's Eurocentrism.

In light of this ambivalent relationship, Abderrahmane can be said to have both used and abused Heidegger. On the one hand, Abderrahmane draws attention to Heidegger's philosophizing method and how he generates his concepts in a critical and original way. In the process, he offers brief but informative summaries of his thought and he highlights his peculiar but authentic philosophy. Abderrahmane also attempts to highlight a few but significant philosophical moments where his Arabic conceptualization meets Heidegger's German conceptual explorations. On the other hand, Abderrahmane is certainly pragmatic. Heidegger is present in Abderrahmane's thought only to the extent that the former serves to demonstrate Abderrahmane's theoretical reflections about authentic philosophizing, mainly through concept building and translation. According to Abderrahmane, creative philosophizing should be ingrained in the three fundamental origins of the Arab-Islamic tradition—the Arabic language, the Islamic creed, and praxeological epistemology—as much as it should be informed by modern linguistic and logical methods. Abderrahmane regrets that Arab intellectuals have missed these two points. Hence, he believes they translate and consume the concepts of Western philosophers unthoughtfully. But Abderrahmane's approach to Heidegger can also be criticized. Instead of his focus on Heidegger's philosophical method and on selective examples of his conceptual fabrication, Abderrahmane could have opened up a genuine communication with his thought as a segue into new problematics in Arab-Islamic thought. Unfortunately, Abderrahmane prefers to take refuge in his own tradition just as Heidegger's philosophy is punctuated by the cadence of *das deutsche Volk*.

## NOTES

1. Taha Abderrahmane (1944–) is a prominent Moroccan philosopher. He graduated from the University of Sorbonne in Paris in 1972 and returned to teach at the University of Mohammed V in Rabat, a post he had maintained until his retirement in 2006. Abderrahmane's thought emerges from both the Anglo-Saxon analytical and continental strands of modern philosophy. He is a remarkably erudite philosopher and a prolific writer. He has mastered six languages, including German and Greek, and the topics of his books range from logic and the philosophy of language to Islamic philosophy and the philosophy of religion. Among the works of the other Arab thinkers, his writings are unique in terms of their style and language. Due to his training in modern logic and rhetoric, he writes in a systematic and argumentative, yet poetic and elegant, style.

2. Sadiq Jalal al-Azm, *Three Dialogues in Defense of Materialism and History: A Comparative Critical Intervention into the History of Modern and Contemporary Philosophy* (in Arabic) (Beirut: Dār al-Fikr al-Jadīd, 1990), 210. On Badawi see Yasargil's chapter in this volume.

3. Martin Heidegger, *Technology, Truth and Being* (in Arabic), trans. Mohamed Sabila and Abd al-Hadi Miftah (Casablanca: The Arab Cultural Center, 1995). Also noteworthy is the pedagogical book series *Dafātir Falsafiyya* (Philosophical Booklets) by Sabila and Ben Abdel Ali, which introduced Heidegger, among other philosophers, to the Moroccan reader.

4. Abdessalam Ben Abdel Ali, *Heidegger against Hegel: Tradition and Difference* (in Arabic) (Beirut: Dār al-Tanwīr lil-Ṭibā'a wal-Nashr, 1985) and Ben Abdel Ali, *The Foundation of Contemporary Philosophical Thought: Beyond Metaphysics* (in Arabic) (Casablanca: Dar Toubkal, 1991).

5. Martin Heidegger, *Principal Writings* (in Arabic), 2 vols., trans. and ed. Ismail El Mossadeq (Cairo: Supreme Council of Culture, 2003).

6. All the works of Abderrahmane hinge on this central problematic, but, in terms of their themes, they can be grouped into three categories: The works he devotes to philosophy (such as the two volumes of *The Jurisprudence of Philosophy: Philosophy and Translation* [in Arabic], vol. 1 [Beirut: The Arab Cultural Center, 1995] and *The Philosophical Expression, the Concept and the Authentication*, vol. 2 [in Arabic] [Beirut: The Arab Cultural Center, 1999]); the works in which he examines and evaluates the methods of the Arab-Islamic tradition (such as *On the Foundations of Dialogue and the Innovation of Theology* [in Arabic] [Casablanca: The Arab Cultural Center, 1987]); and the works that belong to the philosophy of religion (such as *The Spirit of Religion: From the Straightness of Secularism to the Broadness of Trusteeship* [in Arabic] [Beirut: The Arab Cultural Center, 2012], *The Question of Action: The Search for Practical Foundations in Thought and Science* [in Arabic] [Casablanca: The Arab Cultural Center, 2012], *The Wretchedness of Secular Ethics: Confident Critique of the Separation of Ethics from Religion* [in Arabic] [Beirut: Arab Network for Research and Publishing, 2014], and *The Religion of Modesty* [in Arabic] [Beirut: The Arabian Establishment for Thought and Innovation, 2017]). All subsequent translations from Abderrahmane's books are my own.

7. Abderrahmane, *Philosophy and Translation* (in Arabic); Abderrahmane, *The Philosophical Expression* (in Arabic); Abderrahmane, *The Arabic Right to Philosophical Difference* (in Arabic) (Casablanca: The Arab Cultural Center, 2002).
8. Martin Heidegger, *Introduction to Metaphysics*, trans. Gregory Fried and Richard Polt (London, New York: Yale University Press, 2000), 60.
9. Martin Heidegger, *What Is Philosophy?*, trans. Jean Wilde and William Kluback (Oxford: Rowman & Littlefield, 1956), 31.
10. Abderrahmane, *The Philosophical Expression* (in Arabic), 296.
11. Ibid.; Marlène Zarader, *The Unthought Debt: Heidegger and the Hebraic Heritage*, trans. Bettina Bergo (Stanford: Stanford University Press, 2006), 175–76. Zarader states that in Heidegger’s thought, the Greek concept sometimes “finds itself surpassed . . . by way of the detour through German”; for him, the latter becomes the “supplement of originarity.”
12. Heidegger, *Introduction to Metaphysics*, 40.
13. Abderrahmane, *The Philosophical Expression* (in Arabic), 298.
14. Ibid., 299.
15. Hamid Dabashi, *Can Non-Europeans Think?* (London: Zed Books, 2015), 1–29. On the reluctance of the Europeans to “read,” which means in this context to acknowledge and assimilate, other cultures’ intellectual productions, see Abderrahmane, *Philosophy and Translation* (in Arabic), 242.
16. Gilles Deleuze and Felix Guattari, *What Is Philosophy?*, trans. Hugh Tomlinson and Graham Burchell (New York: Columbia University Press, 1994), 2.
17. See particularly, Abderrahmane, *Philosophy and Translation* (in Arabic); Abderrahmane, *The Philosophical Expression* (in Arabic); and Abderrahmane, *The Tongue and the Scale* (in Arabic) (Casablanca: The Arab Cultural Center, 1998).
18. Abderrahmane holds Heidegger as “one of the foremost contemporary philosophers who were able to generate concepts, if not the greatest of them all, and this is what I personally think.” Abderrahmane, *The Philosophical Expression* (in Arabic), 290.
19. Taha Abderrahmane, *The Question of Method: Toward a New Paradigm in Thinking* (in Arabic) (Beirut: The Arabian Establishment for Thought and Innovation, 2015), 106.
20. Abderrahmane, *The Philosophical Expression* (in Arabic), 191.
21. Michael Inwood, *A Heidegger Dictionary* (Oxford: Blackwell Publishers, 1999), 89.
22. Abderrahmane, *The Question of Method* (in Arabic), 100.
23. Abderrahmane, *The Philosophical Expression* (in Arabic), 192, and Glenn Gray’s introduction to Martin Heidegger, *What Is Called Thinking?*, trans. Fred D. Wieck and J. Glenn Gray (New York: Harper & Row, 1968), xxvi.
24. Abderrahmane, *The Philosophical Expression* (in Arabic), 67–186.
25. Martin Heidegger, *On the Way to Language*, trans. Peter D. Hertz (New York: Harper & Row, 1971), 24–27.
26. Abderrahmane, *The Philosophical Expression* (in Arabic), 68.
27. Ibid., 96.
28. Ibid., 289.

29. Abderrahmane, *The Question of Method* (in Arabic), 104; Abderrahmane, *Philosophy and Translation* (in Arabic), 120, 124. Abderrahmane himself is often credited by critics for his extraordinary combination of the logical and poetic thought: “The reader of Taha Abderrahmane’s texts is stunned at . . . his unprecedented combination between logical and argumentative rigor on the one hand and . . . its linguistic beauty and poetic spirit on the other hand. It is as though the fragrance of the spirit of poetry from the cells of his thought.” Malik Triki, “Taha Abderrahmane: A New Conception of Philosophy: Part One,” *Approaches: Interview with Taha Abderrahmane*, Al Jazeera TV, Doha, May 19, 2006.

30. Heidegger, *On the Way to Language*, 80.

31. “But with the end of philosophy, thinking is not also at its end, but in transition to another beginning.” Quoted in John D. Caputo, *The Mystical Element in Heidegger’s Thought* (New York: Fordham University Press, 1986), 1.

32. Abderrahmane, *The Question of Action*, 56–58.

33. Heidegger cites three related words with the root “legen” that use the meaning of “laying” in different ways: “vorlegen” (lay a request = laying before), “darlegen” (tell of an event = lay to), and “überlegen” (exert oneself = lay to). Heidegger’s aim is to prove that “saying,” the common meaning of the Greek word “legere,” is understood in light of the etymological meaning of the latter, that is “laying,” and not vice versa. See Heidegger, *What Is Called Thinking?*, 198. Abderrahmane on his part claims that it is surprising that the verbs “*araḍa fikratan*,” “*qaddama ṭalaban*,” and “*waḍa ‘a fī l-i ‘tibāri*,” the Arabic counterparts of the three aforementioned words “vorlegen,” “darlegen,” and “überlegen,” respectively, also use the basic meaning of legen in Arabic (*‘araḍa*).

34. Martin Heidegger, “Logos (Heraclitus, Fragment B 50),” in *Early Greek Thinking*, trans. David Farrell Krell and Frank A. Capuzzi (New York: Harper & Row, 1984), 60.

35. Abderrahmane, *The Philosophical Expression* (in Arabic), 303.

36. *Ibid.*, 304.

37. *Ibid.*, 304, 306. Thinking as Heidegger understands it is “a remembering who we are as human beings and where we belong. It is a gathering and focusing of our selves on what lies before us and a taking to heart these particular things before us in order to discover in them their essential nature and truth.” See Glenn Gray’s introduction to Heidegger, *What Is Called Thinking?*, xvii.

38. Abderrahmane, *The Philosophical Expression* (in Arabic), 306–7.

39. *Ibid.*, 307.

40. Mohammed Abed al-Jabri, *The Structure of the Arab Reason: The Epistemological Order of the Arab Culture* (in Arabic), 9th ed. (Beirut: CAUS, 2009).

41. George Tarabichi, *Critique of the Critique of the Arab Reason* (in Arabic), 4 vols. (Beirut: Dar al-Saqi, 1996–2004) and Taha Abderrahmane, *The Innovation of Method in the Evaluation of Tradition* (in Arabic) (Casablanca: The Arab Cultural Center, 1994).

42. Abderrahmane, *The Philosophical Expression* (in Arabic), 312.

43. *Ibid.*

44. In Heidegger's text, the relation between identity and *Ereignis* is ambivalent: "What does appropriation [*Ereignis*] have to do with identity? Answer: Nothing. Identity, on the other hand, has much, perhaps everything, to do with appropriation." Martin Heidegger, *Identity and Difference*, trans. Joan Stambaugh (New York, Evanston, London: Harper & Row, 1969), 38.
45. Abderrahmane, *The Philosophical Expression* (in Arabic), 313–14.
46. *Ibid.*, 314.
47. Martin Heidegger, *On Time and Being*, trans. Joan Stambaugh (New York: Harper & Row, 1972), 30.
48. *Ibid.*
49. Abderrahmane, *The Philosophical Expression* (in Arabic), 316.
50. Taha Abderrahmane, *The Religious Action and the Innovation of Reason* (in Arabic) (Casablanca: The Arab Cultural Center, 1989), 121–29.
51. Heidegger, *On Time and Being*, 24; Abderrahmane, *The Philosophical Expression* (in Arabic), 316.
52. Francois Raffoul and Eric Nelson, *The Bloomsbury Companion to Heidegger* (London: Bloomsbury, 2013), 288.



## Chapter 7

# On Nihilism and the Nihilistic Essence of European Metaphysics

*Martin Heidegger and Daryush Shayegan*

Mansooreh Khalilizand

Martin Heidegger addresses the question of nihilism at different stages of his thinking and in various contexts. This happens for the first time in his *Beiträge zur Philosophie (Vom Ereignis)* (1936–1938), in which he precisely examines nihilism in the context of his being-historical thinking (*Seinsgeschichtliches Denken*).<sup>1</sup> He revisits the topic during his lectures on Nietzsche, *Der europäische Nihilismus*, in the second trimester of 1940.<sup>2</sup> In his text “Das Wesen des Nihilismus” (1946–1948), he returns again to the issue of nihilism, continuing to approach it—as in his lectures on Nietzsche—as part of the history of Western philosophy.<sup>3</sup> Within that history, there “can be no question of being itself.”<sup>4</sup> Ultimately, nihilism becomes the central topic in “Zur Seinsfrage” (1955).<sup>5</sup> In this text, composed for the *festschrift* in honor of the sixtieth birthday of Ernst Jünger, Heidegger discusses the issue with reference to Jünger’s understanding of nihilism in the essay “Über die Linie” (1950).<sup>6</sup> Here Heidegger attempts to demonstrate how Jünger still clings to metaphysics.

I will begin by discussing Heidegger’s concept of nihilism from *Der Europäische Nihilismus* (1940). I will also occasionally take into account the *Beiträge zur Philosophie (Vom Ereignis)* and *Metaphysik und Nihilismus* in which the aforementioned text “Das Wesen des Nihilismus” appears. First, I will explain nihilism as the dynamics and the logic of the change of values in the philosophical tradition of the West and thematize the relation between nihilism and history. Second, I will inquire into the historical condition in which the old values are losing their ability to shape history while new values have not yet been established. Heidegger labels this condition an “intermediate state” (*Zwischenzustand*) of nihilism. Third, I will explain



what is generally indicated by the phrase “absolute nihilism” (*vollständiger Nihilismus*).

Thereafter, I shall introduce the position of the Iranian intellectual Daryush Shayegan (1935–2018) regarding the historical destiny of Asian societies. On the one hand, I will clarify the influence of Heidegger on Shayegan’s understanding of history of Western metaphysics as the history of nihilism. On the other hand, I will explain how Shayegan applies the Heideggerian concept of the intermediate state of nihilism in order to elaborate on the historical destiny of Asian civilizations in their current state. Finally, I will briefly discuss the contemporary relevance of the question of nihilism introduced by Heidegger and adopted by Shayegan.

### THE DIFFERENT STATES OF NIHILISM ACCORDING TO HEIDEGGER

In his lectures on Nietzsche, Heidegger defines nihilism in association with the changes that happen in normative spheres. Here nihilism refers to the dynamics that take place in the collective and historical process of establishing, abolishing, and reestablishing values. In this sense, nihilism is anything but a merely negative concept. Heidegger does not speak in favor of denying values or of having no values. Rather, he implies a particular process of renewing values. The old values pass away and lose their ability to shape history in favor of new values.

In his interpretation of Nietzsche’s view, Heidegger explains that the establishment of values makes it possible to answer the question of the goal of human conduct. Through the establishment of universally valid and permanent values, human activity, which has a temporal and transitory nature, is ensured meaning. The human being orients her acts toward these values. They have a synthesizing function through which they unify particular human activities toward immortal values and purposes so as to give life in all its aspects a clear purpose (*telos*). These values are located in a metaphysical region so that their timeless validity is ontologically secured. Through these values, a new unified form is attributed to the cosmos, in which the human being is granted a unique position. According to Heidegger, the metaphysics of Plato is where the history of European philosophy and nihilism begins, “Nihilism is not the process of devaluation of the supreme values, and also not merely the extraction of these values [from the world]. Putting these values in the world is already nihilism.”<sup>7</sup> Heidegger emphasizes that every set of values implies the possibility of their abolishment as such and the reestablishment of a new value system. Precisely in this sense, Plato, with his theory of Ideas, is the founder of nihilism in the European tradition. With his theory of

Ideas, he divides the world into two regions—the physical and non-physical. While the physical layer of the world is eventually defined as unreal, the constant entities (i.e., the ideas) are recognized as the ultimate sources of being, sense (*Sinn*), and value. Physical beings receive sense (*Sinn*) and meaning only through their relevance to metaphysical beings (i.e., the ideas).

According to the Platonic theory of Ideas, ontology and axiology are completely intertwined. On the one hand, the validity of values is ontologically established. On the other hand, each region of being implies a unique legitimacy so that the real being of the non-physical world as the true and real being underlies the temporal and physical being of the world. Their being and the values cannot be separated from each other, and nihilism as the dynamics and logic of changes in values contains ontological implications as well. But what does nihilism convey regarding ontology? In the context of his interpretation of Nietzsche, Heidegger presents nihilism in the framework of being-historical thinking as the history of oblivion of being (*Seinsvergessenheit*). He also shows how nihilism embraces the whole European metaphysical tradition and how this itself has originated from being and its seclusion (*Verborgenheit*).<sup>8</sup>

According to Heidegger, nihilism was established by Plato and spreads out to the entire tradition of European metaphysics. The Platonic theory of Ideas continues in Christianity. Its theological doctrine does not reject the Platonic theory of Ideas; it just modifies it. The existence of the non-physical world and the validity of timeless values as such are not challenged; rather, the content is redefined. The value and the sense of the temporal world are furthermore ensured through another region of being. Thereby, this world is viewed as a passage to the eternal real world. This is what is meant by the phrase “Christianity is Platonism for the public.”<sup>9</sup>

The same thing happens to Christianity when its value system is weakened and its ability to shape history is lost by means of the articulation and the collective acknowledgment of the new values, “Pacifism, eternal peace, [. . .] the universal state of bliss,” these are the doctrines that still originate from the assumption of eternal values that attribute sense (*Sinn*) to single acts with regard to a timeless *telos*.<sup>10</sup>

According to Heidegger, no specific era or no particular period of history of the West is identified as nihilistic. Nihilism is “no historical phenomenon among other phenomena.”<sup>11</sup> Rather, it is understood as “the lawfulness (*Gesetzlichkeit*) of these events, [as] its ‘logic.’”<sup>12</sup> Nihilism is the stimulating inner dynamics of this history, its “fundamental motion.”<sup>13</sup> It “determines the historicity of this history.”<sup>14</sup> And in this sense, it is nothing less than history itself.<sup>15</sup>

Nevertheless, “history” here does not mean factual history with its diverse eras and its factual incidents. It is, rather, European metaphysics as the

fundamental origin of Western history in which the development of nihilism happens from the first establishment of non-physical values to the abolishment of the non-physical region of being as such. Nihilism shapes the inner logic of this metaphysical tradition of thought, which produces the different forms of this tradition. In this sense, Platonism as well as the subjectivism of contemporary philosophy represent different eras of this history and comply with the various developments of nihilism. It should be mentioned that a type of orientation that is not optimistically determined in the Hegelian sense is inherent in the nihilistic fundamental motion of Western history, which begins with the establishment of non-physical values in the world and leads to the abolishment of non-physicality as such.

In the light of Heidegger's onto-historical thinking, nihilism is no longer interpreted in the context of a metaphysical theory of value. The essence of nihilism does not merely concern the "nihil" of beings and values; rather, it is about being itself. Heidegger believes that the essence of nihilism lies in the absence and the oblivion of being itself.<sup>16</sup>

### **The Intermediate State of Nihilism**

Between the abolishment of old value systems and the reestablishment of the new ones, there is a state of indecision. The world is increasingly losing its old values and demanding new ones. The state of having no values as such cannot be tolerated. In the intermediate state of nihilism according to Heidegger, "the return of the previous world values is simultaneously anticipated and pursued," while "the presence of new world values is still felt even though contrary wills are acknowledged."<sup>17</sup> The logic of the transformation of value systems—how the old values are defined as invalid and instead of them new values are established and recognized, and all of these in a collective, historical dimension—can be explained on the basis of the above-mentioned intermediate state. In this state, the previous values lose their self-evidence, and this raises the question of how these values materialize after all.

It is important not only to explain what deprives the hitherto valid values of their validity, but also what kind of relationship exists between the old value system and the new one, whether a sort of continuity obtains between these systems or whether the old values survive in the new ones and co-determine the "decision" regarding the adoption of these new values. Following Nietzsche, Heidegger speaks of a radical disappearance of old values: "The devaluation is the subversion of the previous values. This involves the absolute necessity of establishing new values."<sup>18</sup> This intermediate state lasts as long "as there is the belief that the historical future may only avoid the catastrophe through intermediary balance between the old and new values."<sup>19</sup> But indeed, the abolishment of the old values is fundamental: "Nothing from

the previous sets of values shall be valid, all beings must be set *totally* differently, i.e. on different conditions.”<sup>20</sup> In this sense, there is absolutely no continuity between the old and the new values. When this split is so radical, then the question is whether the establishment of new values happens merely by accident. If there is no continuity between the old and the new values in the collective life of a group of people (i.e., in a society), then every set of values, regardless of the previous state of the society, can emerge and obtain collective acceptance. Heidegger’s interpretation of Western metaphysics as a history of the oblivion of being leaves no room to doubt that he sees continuity in this tradition, and indeed an essential one, that sustains itself through all eras. From this perspective, one can barely talk about a radical split in this history. In this sense, the power of the past is emphasized as Plato’s world of ideas is defined as the cause behind the entire nihilistic metaphysics of the West. Thus, the split between the old and the new values is relative. Referring to the power of the past, Heidegger writes that “passing through the intermediate state” of nihilism requires one “to recognize the origin of these intermediate states and to unveil the first causes of nihilism.”<sup>21</sup> To the recognition of the intermediate states of nihilism as such, to the thorough transition through it and toward the conquest of it belongs the historical awareness of its origin and cause.

### **Absolute Nihilism**

According to the description of nihilism given so far, nihilism does not specifically belong to the modern age. However, the modern age signals a kind of radical nihilism. This is what Heidegger calls “absolute nihilism,” which merely concerns non-physical values and their respective abolishment and transformation. What happens in the modern age is rather the abolition of the ontological position of all non-physical values. Non-physicality as a region of being is declared as invalid here. The supreme non-physical values fall apart, and no new values take their place. In this condition, the main point is no longer disbelief in non-physical values but rather a radical abolition of their position in the universe. It is the metaphysical world; the transcendent world as such is questioned: “With the supreme values, the ‘above’ and the ‘height,’ the ‘beyond’ as well as the previous place where the values could be set fall apart.”<sup>22</sup> Nietzsche’s phrase “God is dead” is the announcement of absolute nihilism, and God is just the non-physical region of being.<sup>23</sup> In this state, the world loses its spatial and vertical dimensions and is reduced more and more to the physical sphere, that is, to the earth. In this state, a life-unifying *telos* is missing, and therefore life cannot be regarded as a unit in its temporal continuity. Temporary goals will always be reestablished, but transcendent values that can link temporary goals together in the direction of a unified *telos* have already disappeared.

Despite the disappearance of all the timeless values in the state of absolute nihilism, it should be added that this still cannot be defined as the state of mere valuelessness and aimlessness. However, absolute nihilism is not wholly nihilistic because it “does not simply [adhere] to the sense of lack of value of the world of changes and the feeling of its insubstantiality. The world of changes rather manifests itself when the non-physical world has been inverted into the ‘only reality,’ i.e. as the actual and only ‘real’ world.”<sup>24</sup> The timeless truth of the Platonic tradition is also lost with the removal of the non-physical region of being in the cosmos. For philosophy, what then remains is only the possibility of seeking the truth in the physical world, which is defined through its temporal and evolving nature. As a result, history is seen as the sphere in which truth manifests itself. History becomes not only the proper topic of philosophy but also the only valid realm of philosophical reflection. Truth emerges through history and is temporal.

It seems that nihilism is overcome in the state of absolute nihilism and with the abolition of the metaphysical being region of the universe that leads to the discovery of the validity of the physical world and temporal life. However, since the history of being itself is the essence and the ultimate cause of nihilism, victory over nihilism is nothing other than victory over metaphysics itself.

### **DARYUSH SHAYEGAN: NIHILISM AND THE HISTORICAL DESTINY OF ASIAN CIVILIZATIONS**

Nihilism has been a recurrent topic in modern Persian literature, and there are already a considerable number of well-known novelists and poets who belong to this movement.<sup>25</sup> In philosophical discourse, this concept has often been used to describe the process of the loss of spiritual values, which according to Iranian intellectuals like Ahmad Fardid (1912–1994) and Jalal Al-e Ahmad (1923–1969) characterize the essence of modernity and technology. But it was Daryush Shayegan who first explicitly inquired into the phenomenon that is thematized by this concept.<sup>26</sup> He dedicated a significant part of his influential book *Asia Confronting the West* (1977), published just two years before the Islamic revolution in Iran, to this question.<sup>27</sup> The fundamental question that unites this work and defines its framework is a Heideggerian one: Shayegan seeks to illuminate the historical destiny of Asian civilizations. He tries to explain in which historical state we—as Asian human beings—are located so that we can understand the current state of these societies and civilizations. He does not confine his research area to the history of Iran or the Muslim world. Rather, he explores the ancient civilizations of Asia (i.e., China, Japan, Iran, and India). He believes that these cultures share

the same essence because they are all based on a unique experience of being that is essentially different from the Western one. This essential difference goes back indeed to the fundamental difference between intuitive and rational thinking. According to Shayegan, intuitive thinking recognizes unity in being and is essentially different from the rational thinking of Western civilization, which approaches the world and being in a conceptual and analytical way.<sup>28</sup> In fact, not only Shayegan's question, but also his understanding of the history of Western metaphysics as the origin of nihilism in its various forms is Heideggerian.

According to Shayegan, the question of the current state of Asian civilizations entails two other questions: First, the question of the essence of the West and second, the essence of Asian civilizations. Indeed, looking at the current evolution of the Asian civilizations, we can clearly see that these civilizations in their current state are totally under the influence of the accomplishments and values of the West and “[they] imitate Western ideals, thus orienting themselves toward the direction of their evolution [ . . . ].”<sup>29</sup> Therefore, in order to comprehend the current state of the Asian civilizations, we necessarily need to study the historical destiny of Western civilization. But what is the historical destiny of the West? Shayegan, like Nietzsche and Heidegger, answers the question quite frankly: nihilism—that is, a constant and degenerating process “from top to down, from intuitive thinking to a technological worldview, from believing in the afterlife and resurrection to historicism.”<sup>30</sup> According to Shayegan, Western civilization in its historical evolution has moved toward the abolishment of all principles and values that make up the essence of Asian civilizations. That is why the confrontation of these civilizations is unique and crucial. The problem is that Asian civilizations are also compelled to pursue the nihilistic path of degenerating values since they are inevitably influenced by the West.<sup>31</sup> However, this does not yet explain the historical destiny and the current state of Asian civilizations. In order to comprehend this state in its historical dimension, it is necessary to compare this new orientation and drastic change with the past state of these civilizations. This means that we should study the essence of these civilizations before their confrontation with the nihilistic progress of Western civilization. Only through understanding the natural and intrinsic orientation of Asian civilizations can we comprehend the significance and meaning of this diversion. In other words, the current state of the Asian civilizations, which has been determined under the influence of the West, cannot be understood without considering the past history of these societies. The forces rooted in these traditions and the past of these civilizations, even if only unconsciously, are still influential. That is exactly why Western ideas, like Marxism, parliamentarism, democracy, and various ideologies, undergo fundamental metamorphoses upon entering these societies, such that they no longer resemble their

original forms. In this sense, the current historical state of these civilizations, even if determined under the influence of the West, cannot be understood without regarding their past.

Shayegan believes in a “common essence of the spiritual experience of Asia,” an experience that distinguishes these civilizations from the West and from its rational and conceptual encounter with the world.<sup>32</sup> Only after answering the three above-mentioned questions is it possible to explain the current historical state of Asian civilizations and their relation to Western civilization. Shayegan is not only attempting to understand the past and the present. He also claims that by recognizing the forces that shape our current situation, he wants to illuminate the future possibilities of these societies. In fact, he is not a philosopher free from any pragmatic interest but an Asian intellectual who has become restless due to the chaos in the society he lives in and to the signs of the vanishing values that have created his familiar world: “Only after [ . . . ] realizing what the essence of Asian cultures is and what they share or in what they differ from Western thought can we understand the current quality of these civilizations and the direction of their divergence, and then we can show [ . . . ] the direction of our future progress.”<sup>33</sup>

Asians first encounter the concrete consequences and accomplishments of Western civilization (i.e., industry and technology) without having access to the system of ideas that underlie these accomplishments. This ignorance causes a sort of fascination at the beginning. This fascination neither stems from nor leads to awareness.<sup>34</sup> In fact, the first reaction to Western civilization is rooted in emotion; it is either a kind of fascination or aversion. Either way, the Asian human being is under the illusion of knowing the West. While knowing only the concrete accomplishments of the West, the Asian human being does not conceive the fundamentals and essence of Western civilization. And this is not surprising since the core of this civilization is built on an experience of being that the Asian human being is not familiar with. Access to this experience, or at least the realization of this radical otherness, requires patient investigation. But Western civilization does not wait for this contemplation; it resembles a flood that has overtaken the Asian human being so that she does not have the time to reflect consciously upon it. This flood has impeded her relation to the core of her civilization. The Asian human being is inevitably located in this process, and if she can, she should contemplate this flood. She joined it before she ever could have made a conscious decision.

In the inevitable imitation of the West, Asian civilizations have undergone the same degenerative spiral of progress, that is, nihilism. However, in Asian societies, this state is even more complicated than its original form in the West. While this degenerating movement inherent in Western civilization unites it, leads it, and reaches its highest self-awareness (i.e., the philosophy of Nietzsche or Heidegger), the Asian human being has been placed inside

this progress without being aware of the direction and its fundamental origins. She suffers from a double illusion. On the one hand, she is under the illusion that she knows the West. On the other hand, she assumes that while encountering the West, she can select the elements compatible with her cultural heritage and integrate them into her world without leaving her Asian framework.<sup>35</sup> However, all of this leads to “West infection” (*gharbzadagī*) and to self-alienation. Shayegan borrows the notion of *gharbzadagī* from Ahmad Fardid to describe a state in which the Asian human being suffers from the illusion of knowing the West while being unaware of the true essence of it. An emotional element, a kind of fascination with the West and its practical and industrial accomplishments is embedded in *gharbzadagī*, which itself leads to self-alienation. The Asian human being becomes detached from her Asian world while still not having a coherent access to Western values: “These two alienations create a neither-nor state and define our historical destiny.”<sup>36</sup> We suffer from a kind of ontological gap that is reflected in every aspect of our lives—social, political, artistic, and intellectual. Values that are used to determine and regulate our world and, at the same time, guarantee the persistence of this order, lose their validity since we have no access to the values that make up Western civilization: “Our historical destiny is the fact that we have neither this nor that.”<sup>37</sup> Although we apply the concrete accomplishments of the West that have been imposed on us, we are unable to connect with the very viewpoint and experience of the world that has achieved these accomplishments. Therefore, we are in an intermediate state of nihilism; the past values are dying, and new values have not formed yet: “In this epoch, when the old values are about to die, the remains of the beliefs deriving from the legacies are still alive and in spite of their weakness, are still the cause of many of our unconscious incentives.”<sup>38</sup> However, as mentioned before, even the intermediate state of nihilism in Asian civilizations is different from the same state in the West: “Our intermediate state is also the state of neither-nor, yet our neither-nor state is caused by a double illusion: we assume that we can both handle the West and keep our identity.”<sup>39</sup> In a certain sense, we are more in danger because we are both exposed to nihilism and unaware of it.<sup>40</sup>

But now that we are experiencing this detachment from our cultural core and remain alienated from the cultural core of the West (“we are neither this nor that, what are we?”<sup>41</sup>), Shayegan’s answer is subtle and brief but worrisome: “We are something new that did not exist before,” a new and unprecedented phenomenon.<sup>42</sup> Shayegan refers to this new and unprecedented phenomenon as a mutation “which is not directly connected with the previous series of causes, and since it is itself a turning point and the beginning of a new causal chain, it can display itself in any way, even the most improbable.”<sup>43</sup> A mutation, in this sense, is above all a phenomenon that is unpredictable and thus out of control.<sup>44</sup> The contemporary Asian human being is



such a phenomenon: She is a mutation, meaning the product of contradictory clashes between two diverse cultures. Her resemblance to the Asian human being occurs because she is still unconsciously carrying many of the remains of her perished values. She resembles the Western human being in the sense that she desires consumption and shares many of the values of the society producing those consumer goods.<sup>45</sup>

During this mutation, Asian human beings change, and the Western accomplishments that have been imposed upon us change their essence in such a way that they no longer resemble their original form: "Transferring ideologies that have no relation to their new context mutates them and reveals their unknown aspects."<sup>46</sup> In an elaborate analysis in the first chapter of the book, Shayegan gives some examples of the phenomenon of mutation in Asian societies in some areas of thought: art, social behavior, and anthropology. However, the structures and elements that constitute a mutation may not be as present and tangible in every contemporary phenomenon as they are in the phenomenon called "Islamic terrorism." This phenomenon embodies nihilism in its most unaware and exposed form, a nihilism that is accompanied by a double illusion. Despite its name, this phenomenon is inconsistent not only with the values defined in the Islamic tradition but also with modern Western values (whose arms industry and media are widely used by it). In spite of the fact that the emergence and the survival of this phenomenon depends on ideas that are derived from tradition as much as the material and economic logic of the modern Western world (i.e., our current world), this phenomenon is neither Islamic nor modern, but at the same time is both, and therefore it cannot be easily understood or controlled.<sup>47</sup>

The common core and historical destiny of Asian civilizations when confronting Western civilization can provide a suitable foundation for mutual relations and dialogue between these civilizations themselves. However, these civilizations are not aware of their common historical destiny since they are self-alienated and cannot establish a deep relationship with each other.<sup>48</sup>

But despite this, can we somehow find a way out of this intermediate state of nihilism? A way that does not lead to the Western historical destiny (i.e., absolute nihilism)? Since Asian and Western civilizations are based on essentially different experiences of being, the conflicts between them cannot be dissolved into a superior synthesis. In this sense, the way out cannot be an amalgamation of the composing elements of these two civilizations in a single accommodating system.<sup>49</sup> Shayegan ultimately does not propose a definite solution but tells us that the first step to leave the nihilistic state of neither-nor is to rid ourselves of the double illusion and to achieve a historical self-awareness so that the Asian human being can understand her present with respect to her past and the "other," that is, the Western world, which inevitably constitutes a part of the current Asian world. In order to reach

this awareness, we need people who are familiar with the cultures of both civilizations and who are able to correctly comprehend the current situation and its problems. Thus “the first transformation should be in our educational program.”<sup>50</sup>

At this point, I would like to indicate that one can criticize Shayegan’s approach in *Asia Confronting the West* primarily with regard to the pervasive presence of his presupposed cultural essentialism and secondly with regard to the highly judgmental terminology he employs in his analysis, which lends an ideological hue to his viewpoint. However, it should also be noted that for a critical approach to the ideas he expresses in this book, we should first refer to Shayegan himself and his later publications—especially in *La lumière vient de l’Occident*, where he devised a new framework for understanding cultural divides and continuities.<sup>51</sup> In *La conscience métisse*, Shayegan also implicitly alludes to the shift in his intellectual approach by referring to the ideological spirit of 1970s Iran.<sup>52</sup>

## CONCLUDING REMARKS

In this chapter, I have briefly expressed some of Heidegger’s and Shayegan’s thoughts on nihilism. Through his manifold descriptions, Heidegger attempts to explain how our era is currently being shaped by nihilism. Heidegger particularly indicates the pervasiveness of *Notlosigkeit* (loss of need) and *Fraglosigkeit* (loss of questions) generated through positivistic sciences and technology.<sup>53</sup> Shayegan adopts Heidegger’s view of nihilism as the destiny of Western civilization and considers the actual state of Asian civilizations as the intermediate state of nihilism, which is therefore subject to the historical destiny of Western civilization, that is, absolute nihilism.

The question of nihilism as it is addressed by Heidegger and Shayegan is still relevant and topical. Regarding Shayegan, it is important to mention that his book *Asia Confronting the West* does not only belong to Shayegan’s individual history of thought; rather, it may be considered as a book of contemporary value. On the one hand, the questions and problems discussed in this book are still thought provoking and constitute the core of Shayegan’s thinking over the past four decades—even after his radical turn from his Heideggerian approach displayed in this book. On the other hand, by analyzing the historical state of contemporary Asian societies as a neither-nor state or as an intermediate state of nihilism, Shayegan constructs a consistent theoretical framework for understanding some unexpected phenomena that appear in the complex context of these societies and seem to be in no agreement either with traditional values or with modern ones. Moreover, it is also in line with the everyday life experiences and the intuition of people of the societies involved.

Similarly, Heidegger's explanation of nihilism can be regarded as a contemporary contribution that can help us understand the kind of issues that confront us in Western as well as in Asian societies. One of these issues is the correlation between the loss of a life-unifying *telos* and the reduction of the temporal dimension of life. On the one hand, this shapes the life of the individuals who currently live in a state of absolute nihilism. In this state, life cannot be considered as a whole, nor is there consistent direction given to it through a goal. On the other hand, only temporary goals can be set in the collective realm. The discourse about a *telos* of a collective life or an ideal society is hardly contemporary since social and political decisions are now oriented more and more toward short-term, concrete goals. The absence of a synthesizing view toward the diversity of the temporary goals is the consequence of the disappearance of the supreme values through which everyday life could be co-determined. How such a broad view can be possible in the era of absolute nihilism and in the absence of the timeless goals and values is an important question with which I would like to end this chapter.

## NOTES

1. Martin Heidegger, *Beiträge zur Philosophie (Vom Ereignis)*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1989). All subsequent translations from Heidegger's works are my own.

2. These lectures were first published as Martin Heidegger, *Nietzsche*, 2 vols. (Pfullingen: Günther Neske Verlag, 1961). The same text with the same structure was later published again as volume 6 of the *Gesamtausgabe* (Heidegger, *Nietzsche*, ed. Brigitte Schillbach, 2 vols., 2nd ed. [Frankfurt am Main: Vittorio Klostermann, 1996/1997]). The original text was published again as volume 47 and 48 of the *Gesamtausgabe* (Heidegger, *Nietzsches Lehre vom Willen zur Macht als Erkenntnis*, ed. Eberhard Hanser [Frankfurt am Main: Vittorio Klostermann, 1989]; Heidegger, *Nietzsche: Der europäische Nihilismus*, ed. Petra Jaeger [Frankfurt am Main: Vittorio Klostermann, 1986]). In addition, Heidegger summarized his interpretation of Nietzsche's philosophy in his "Nietzsches Wort 'Gott ist tot,'" in *Holzwege*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1977).

3. Martin Heidegger, "Das Wesen des Nihilismus," in *Metaphysik und Nihilismus*, ed. Hans-Joachim Friedrich (Frankfurt am Main: Vittorio Klostermann, 1999).

4. *Ibid.*, 206.

5. Martin Heidegger, "Zur Seinsfrage," in *Wegmarken* (Frankfurt am Main: Vittorio Klostermann, 1976).

6. Martin Heidegger, "Über 'die Linie,'" in *Freundschaftliche Begegnungen. Festschrift für Ernst Jünger zum 60. Geburtstag*, ed. Armin Mohler (Frankfurt am Main: Vittorio Klostermann, 1955).

7. Heidegger, *Nietzsche: Der europäische Nihilismus*, 87.

8. See Heidegger, "Das Wesen des Nihilismus"; Heidegger, *Beiträge zur Philosophie*, 138–41.

9. See Heidegger, *Beiträge zur Philosophie*, 219.

10. Heidegger, *Nietzsche*, 2:65.

11. Heidegger, "Nietzsches Wort 'Gott ist tot,'" 218.

12. Heidegger, *Nietzsche*, 2:278.

13. Heidegger, "Nietzsches Wort 'Gott ist tot,'" 218.

14. Heidegger, *Nietzsche*, 2:92.

15. See *ibid.*, 2:91.

16. See Heidegger, "Das Wesen des Nihilismus," 208–16.

17. Heidegger, *Nietzsche* (in German), 2:276.

18. *Ibid.*, 2:277.

19. *Ibid.*

20. *Ibid.*

21. *Ibid.*, 2:81.

22. *Ibid.*, 2:87.

23. See Heidegger, "Das Wesen des Nihilismus," 181.

24. Heidegger, *Nietzsche*, 2:69.

25. In this regard, Sadeq Hedayat (1903–1951), the famous Iranian novelist and author of *The Blind Owl* (in Persian) (Bombay, 1936) should receive first mention. Not only was he deeply influenced by Franz Kafka, he also translated some of Kafka's works into Persian.

26. Daryush Shayegan is one of the most influential intellectuals in contemporary Iran. Most of his books were written in French and translated into Persian and widely read in Iran. Two major phases in his intellectual life are apparent. In the first phase, influenced by his professor Henry Corbin (1903–1978) and the Iranian intellectual Ahmad Fardid, Shayegan is a Heideggerian intellectual who sees a fundamental gap between West and East. In the second phase, during the past few decades, Shayegan has been an agile critic of his own thoughts. His later works clearly indicate that he has ceased to think in terms of an East/West dualism and has long overcome the orientalism in reverse that may be traced in his early thoughts (see Sadik Jalal al-Azm, "Orientalism and Orientalism in Reverse," *Khamsin, Revue des Socialistes Révolutionnaires du Proche-Orient* 8 [1981]). He has consistently distanced himself from the Heideggerian approach by applying a postmodern approach to articulate the similarities between the different worlds. He considers the possibility of living between different cultures and worlds, as expressed in one of his most dominant concepts from his later thought: cultural schizophrenia. For a general portrayal of his thought see: Afsaneh Gächter, *Dāryush Shāyegān interkulturell gelesen* (Nordhausen: Verlag Traugott Bautz, 2005).

27. Daryush Shayegan, *Asia Confronting the West* (in Persian), 4th ed. (Tehran: Amīr Kabīr, 2004). This book, which belongs to the first phase of Shayegan's thought, is one of the few publications of Shayegan that have been written in Persian and are still available only in this language. In 1977, the author gave a lecture at a conference in Tehran, whose central ideas were very similar to the ones discussed in this book. Shayegan's lecture delivered at this conference has been published as Shayegan,

“Transmutation et mutation en tant que phénomènes de rencontre dans le dialogue des civilisations,” in *L’impact planétaire de la pensée occidentale, rend-il possible un dialogue réel entre les civilisations? Colloque tenu à Téhéran du 20 au 29 octobre 1977*, ed. Anouar Abdel-Malek (Paris: Berg, 1979). Many ideas of *Asia Confronting the West* are also incorporated in Shayegan, *Cultural Schizophrenia: Islamic Societies Confronting the West*, trans. John Howe (London: Saqi Books, 1992), originally published as *Le regard mutilé: Schizophrénie culturelle: pays traditionnels face à la modernité* (Paris: Albin Michel, 1989).

28. Shayegan, *Asia Confronting the West* (in Persian), 25.

29. *Ibid.*, 15. The translation of this and the subsequent citations of this work are my own.

30. *Ibid.*, 13, see also 54.

31. *Ibid.*, 16.

32. *Ibid.*

33. *Ibid.*

34. *Ibid.*, 63.

35. *Ibid.*, 94.

36. *Ibid.*, 18.

37. *Ibid.*, 93.

38. *Ibid.*, 95.

39. *Ibid.*, 94.

40. *Ibid.*, 53.

41. *Ibid.*, 97.

42. *Ibid.*

43. *Ibid.*, 17.

44. *Ibid.*, 98.

45. *Ibid.*, 158.

46. *Ibid.*, 47.

47. Shayegan explores the dynamics of forming ideologies from religions and analyzes the mechanism of this metamorphosis. See Daryush Shayegan, *Qu’est-ce qu’une révolution religieuse?* (Paris: Albin Michel, 1991), especially chapter 5.

48. Shayegan, *Asia Confronting the West* (in Persian), 175.

49. *Ibid.*, 293.

50. *Ibid.*, 295.

51. See Daryush Shayegan, *La lumière vient de l’Occident: le réenchâtement du monde et la pensée nomade* (La Tour d’Aigues: Éditions de l’Aube, 2001).

52. See Daryush Shayegan, *La conscience métisse* (Paris: Albin Michel, 2012), 40, where he also explicitly speaks about “valeurs neutres” (36) and “universelles, neutres idéologiquement, libres de toute couleur confessionnelle” (38) of modernity “dont peuvent bénéficier tous les êtres de la planète” (36).

53. See Heidegger, “Das Wesen des Nihilismus,” 254.

*Part III*

**HEIDEGGER AND ISLAMICATE  
MODES OF EXPRESSION**



## Chapter 8

# The Question Concerning Poetry in Iqbal and Heidegger

Saliha Shah

What is most true is poetic. . . . What is most true is poetic because it is not stopped-stoppable. All that is stopped, grasped, all that is subjugated, easily transmitted, easily picked up, all that comes under the word concept, which is to say all that is taken, caged, is less true.

—Hélène Cixous<sup>1</sup>

If practiced with the appropriate sense of historicity, comparative studies can be bilaterally illuminating insofar as it traces the genesis, development, and transmission of ideas across spatio-temporal and cultural contexts. The principal strategies of comparativists consist in the pursuit of the lines of influence of one thinker or tradition of thought on the other, suggesting overlaps where they exist without overlooking the differences in order to appreciate both in their singularity. While attentive to the significant points of divergence in Muhammad Iqbal's and Martin Heidegger's thinking, this chapter seeks to open up a new "cosmopolitan thought zone," a heterotopia that calls forth conversations between disparate thinkers and ways of thought that act as bridges between highly different worlds and occasion the possibility of a shared dwelling.<sup>2</sup>

In thinking the question of poetry with Iqbal and Heidegger, this chapter does not claim that there is some pre-established harmony between them. It does not undertake morphological comparisons between their key concepts, nor does it seek to translate or assimilate their thinking into one another as an exercise in East-West dialogue. Instead, the chapter pursues the possibility that the thinking of Heidegger and Iqbal—despite their divergent pathways—may find a common ground in their concern with the question of the essence of poetry. It seeks to show how the perspective opened by Heidegger's



thinking concerning poetry, and Iqbal's way of writing poetry, restores to poetry the dignity of thought that it had been denied in the dominant strands of the traditions that Heidegger and Iqbal inherited. The chapter argues that outside the philosophical mainstream, thinking in the Islamic world has found expression in poetry. It explores Iqbal's understanding of poetic thinking and his reasons for privileging it insofar as thought's relation to the unthought—the conceptually undisclosed remainder—is concerned. It draws upon Heidegger's reflections on poetic language and the thinking inspired by it. Reading Iqbal and Heidegger together on the question of poetry provides us the vantage point to see how two thinkers who never knew or referenced one another have a fascinating overlap of thematics (Plato[nism], Nietzsche) and conceptual repertoire (poetic thinking, nihilism, Europeanization of the world), “dwell near one another” though standing “on mountains farthest apart,” thus bringing to light the affiliations that connect Iqbal and Heidegger across lines of difference.

### IQBAL THE POET

Iqbal, known in the Indian subcontinent variously as “the poet of the East” (*shā'ir-i mashriq*), “the diagnostician of the (Islamic) Community” (*hakīm al-umma*), “the visionary scholar” (*allāma*), and the “spiritual founder of Pakistan,” has been a vital presence in Urdu and Persian-speaking communities. Muhammad Iqbal was born on November 9, 1877, in Sialkot, a city to the northeast of what is now Pakistan. He studied Arabic and Persian and completed his Master's in philosophy from Government College Lahore in 1899. He taught philosophy at the same college and then left for the University of Cambridge to study law and philosophy in 1905. He wrote his doctoral thesis, *The Development of Metaphysics in Persia* (1908), at the University of Munich and then returned to Lahore. Immediately after his return, Iqbal practiced law at the Lahore Court and became closely associated with various progressive political organizations in India but spent most of his time writing poetry and occasionally delivering lectures in different colleges of India, which have been compiled in what is famously known as *The Reconstruction of Religious Thought in Islam*. Iqbal's vast poetic corpus comprises “Secrets of the Self” (*Asrār-i Khudī*, 1915), “Mysteries of Selflessness” (*Rumūz-i Bīkhudī*, 1918), “The Message of the East” (*Payām-i Mashriq*, 1923), “The Caravan's Bell” (*Bāng-i Dara*, 1924), “Persian Psalms” (*Zabūr-i 'Ajam*, 1927), “The Book of Eternity” (*Jāvid Nāma*, 1932), “Gabriel's Wing” (*Bāl-i Jibrīl*, 1935), “The Rod of Moses” (*Żarb-i Kalīm*, 1936), and “The Gift of the Hejaz” (*Armaghān-i Hijāz*, 1938). He died in Lahore on April 21, 1938.

In the Urdu- and Persian-speaking world, the interest in Iqbal is not restricted to scholarly presses and academic journals. It manifests itself in an astonishing range of contexts captured by S. R. Faruqi, a noted Urdu novelist and literary critic, in his pithy remark that Iqbal is a politician's poet, a religious thinker's poet, a philosopher's poet, and much else besides.<sup>3</sup> Iqbal's popularity dates back to 1904 when the young poet wrote "Tarāna-i Hindī," an ode to Hindustan—the land comprising present-day India, Bangladesh, and Pakistan. The song quickly became an anthem of resistance to British rule in India. In the free India, it continues to be played as the marching song of the Indian armed forces. In his "Tarāna-i Millī," an anthem of the (Muslim) community, written in 1910, Iqbal invoked the Islamic ideal of universalism as an antidote to a world torn asunder by the divisive forces of nationalism, racism, casteism, and the regressive forces of dogmatism and fanaticism, thus foregrounding Islam as a political ideal in a world that was becoming increasingly hostile to Islam and its ideals.<sup>4</sup> By attempting to redefine and rework Islam and retrieve and retell the repressed story of Islam's contribution to progressive modernity, Iqbal sought to undo the incarcerating effect of the Eurocentric narratives of history in general and of the colonial circumscription of Muslims in particular.<sup>5</sup> Iqbal wrote when a substantial share of the world's Muslim population was part of the European colonial empires. He saw his poetry as a politically committed poetic art that aimed at awakening colonial subjects, especially Muslims, to the possibility of the postcolonial reconstitution of their communities. This partially explains Iqbal's transnational resonance, particularly in the Islamic states, from India to Iran and Pakistan to Palestine. But the need to turn to Iqbal today, not just for the Muslim community to which he belonged but for communities of varied persuasions, has to do with what Charles Taylor has called "the shared reasons, Western, Muslim and Eastern merged together, in reading this remarkable man" who has "left behind all identitarian rigidity, who has 'broken all the idols of tribe and caste' to address himself to all human beings."<sup>6</sup> Iqbal could help us redefine ourselves in "our current situation of frozen and distrustful relations" that is "catastrophic for everyone."<sup>7</sup>

### **Iqbal's Divided Persona as a Poet**

This section explores Iqbal's conflicting thoughts concerning poetry, his consciously divided persona as a poet, and the significant happenings on the path of thinking the question of poetry through. Deeply and widely admired as "the poet of the East," Iqbal was very uneasy about being seen as a poet. Here we explore the significance of poetry, which makes Iqbal denounce and distance himself from it. In the following section, we unpack the sense in which poetry is "the heir of prophethood," supremely honorable and

indispensable. The tension between different conceptions of poetry becomes the node through which Iqbal articulates his major literary, philosophical, political, and religious concerns.

On April 7, 1910, Iqbal writes to his friend Atiya Fayzee, “I do not wish to become known as a poet, though unfortunately people know me in this capacity.”<sup>8</sup> In a letter to his friend, Syed Sulaiman Nadvi, a preeminent Pakistani historian and scholar of Islam, Iqbal says, “I have never considered myself a poet. Yes, I do have certain thoughts. I desire to convey them. Keeping in view the traditions and circumstances of this country, I have adopted the medium of verse.”<sup>9</sup> In his “The New Rose Garden” (*Gulshan-i Rāz-i Jadīd*), Iqbal warns his readers against those who “accuse” him of being a poet, “Don’t you think I . . . spin tales likes poets.”<sup>10</sup> In his “Message from the East” (*Payām-i Mashriq*), he complains that his readers “go away with empty cups” from his wine-fount, that “they want fairy tales of love” from him, and “the gaudy trappings of poetry.”<sup>11</sup>

Iqbal expressed in more ways than one his strong sense of belonging to Persian and Urdu poetic traditions.<sup>12</sup> However, with his strong sense of belonging, Iqbal also “sought to differentiate himself from this traditional aesthetic, to such an extent that he denied he was a poet as understood in that tradition.”<sup>13</sup> Iqbal’s attempt to break free from the closed poetic universe (Arab and Perso-Urdu poetics) of a cruel beloved, a grief-stricken heart, sighs and tears, messengers and rivals, intoxication, and madness provides us the point of departure to understand Iqbal’s harsh assessment of the conception of poetry that animates Persian and Indian poetic traditions.<sup>14</sup>

In attempting to locate the distinctive task and potential of poetry, Iqbal charts out the intellectual, political, moral, and spiritual responsibility of the poet. Iqbal sees poets and artists as guardians of the “spiritual health” of a people. In his foreword to *Muraqqa‘-i Chaghtāy*, an album of paintings by Abdur Rahman Chughtai, the painter writes, “The spiritual health of a people largely depends upon the kind of inspiration that their poets and artists receive. . . . The inspiration of a single decadent, if his art can lure his fellows to his songs, may prove more ruinous to a people than the whole battalions of an Attila or Chengiz.”<sup>15</sup> It is the recognition of the power of the song that grounds Iqbal’s anxiety about the kind of thought invoked in it, especially its impact on individual and collective existence.

Iqbal is at odds with both the theory and the practice of culturally hegemonic poetry in the Arab and Perso-Urdu poetic traditions. Iqbal does not subscribe to the critical discourse, Arabic in origin, that canonized meter is the essence of all poetic speech, as a result of which poetry demands “contemplation, exploration, abstruseness, thought itself” be banished from the domain of poetry proper, nor does he stress the primacy of ornamentation and the deliberate use of distinctively seductive language as the hallmark of

poetry, as exemplified by the Persian and Indian poetic traditions.<sup>16</sup> To see poetry as merely ornamental speech is to value not what is said but how it is said. Iqbal insists that poetry must resist being reduced to the charm of ornamentation or eloquence. Historically, the idea of “poetry” has been understood in very different and often incompatible ways in different periods. The figure of the poetic thus remains enmeshed in a matrix of associations and references that vary a great deal from time to time, language to language, and culture to culture. Iqbal struggles to wrest the idea of what he calls “higher poetry” or “poetic thinking” from this matrix of associations.

### Thinking without Final Thoughts: The Conception of Poetic Thinking in Iqbal

In order to counter the reductionist idea of poetry as rhymed speech, Iqbal strives to bring to light another conception of poetry. Iqbal sees, in what he calls “higher poetry,” thought realizing its highest possibilities and deepest aspirations, thus opening up horizons that philosophical thinking precludes. For Iqbal, poetic thinking is ontologically different from the philosophical thinking, rather than merely formally distinct. What distinguishes poetic thinking from philosophical thinking—lending it a privileged access to truth—is the perpetual discontentment with what has been said, the “unceasing quest” for the unthought, the unsaid, and the ability to think and say it. The philosophical or conceptual representation of things appears “non-serious” and impoverished in the face of poetic thinking that seeks “intimacy” with the inmost individuality of things.<sup>17</sup> As Iqbal argues, a concept works by way of “generalization based on resemblances.” But such “generalizations are only *fictional* unities which do not affect the reality of concrete things.”<sup>18</sup> To see things conceptually is to see them “from a distance.”<sup>19</sup> What produces the distance between a concept and the reality it seeks to subsume is that a concept, insofar as it is a transition from a particular to the universal, from diversity to unity, attempts to schematize or systematize experience. To accomplish this schematization/systematization, the tool of the concept “reduces all the rich variety of experience to a system.”<sup>20</sup> It generates false equivalences by the structural overlooking of the individual differences. In forcing equivalences on the non-equivalent, it blocks the possibility of approaching, acknowledging, and recognizing things in their absolute singularity. A thing is made to become an instantiation of a concept; in doing so, the possibility of asserting its difference is considerably compromised. “Everywhere out of the rapture for the seizing of selfhood / arose the cry I am another and you are yet another,” says Iqbal in his “The Book of Eternity” (*Jāvīd Nāma*).<sup>21</sup>

It is impossible to hear and respond appropriately to this cry at the level of conceptual consciousness. This neglect of the “inmost individuality” of

things amounts to violence of the subtlest kind. It is in view of this fundamental epistemological violence unleashed by the intellectual-conceptual apparatus that Iqbal sees human intellect excelling in “the fine art of killing.”<sup>22</sup> On the other hand, poetic thinking seeks to understand a thing from its “own . . . point of view,” bringing to light the way it would have spoken had it possessed the gift of speech.<sup>23</sup> It is this striving to let the unheard and the silenced beings speak that makes poets “the tongue of the tongueless.”<sup>24</sup>

In foregrounding the “individuality” of things, higher poetry attempts to destabilize the hierarchical ways in which our perception and understanding of the world have been structured: to de-hierarchize the world for those hitherto overlooked, marginalized, or abstractly subsumed particularities to announce their being to us and to pay attention to that announcing. In a poem “A Mountain and a Squirrel” (*Aik Pahād aur Gilharī*), Iqbal stages a conversation between a mighty mountain and a “lowly” squirrel. The mountain ridicules the squirrel for its smallness and insignificance as it compares it with the majesty and splendor that belong to it (the mountain) alone. Appalled by this condescension in the tone of the mountain, the squirrel responds by warning the mountain to hold its tongue and suspend its megalomaniac self-absorption. The small squirrel makes the incredibly huge mountain listen to it and thus inaugurates a disruption in the existing order. In exposing the arbitrariness of the dominant “partition of the sensible,” the squirrel subverts this domination and manages a repartition of the “regime of the sensible,” of what is seen and heard, to borrow Rancière’s phrase.<sup>25</sup> The squirrel celebrates the gifts of its existence—its unique movement, excellent vision, and remarkable ability to crack nuts—and forces the mountain to register the disconcerting facts of equal yet non-identical existence. The poem ends with the proclamation that nothing is lowly or insignificant in this world and no one is undesirable in the workshop of nature. In another interesting inversion, Iqbal affirms the reality and greatness of a drop, which is, in the traditional poetic universe, seen as unreal or derivatively real, deriving its existence and identity from the ocean and dissolving it all in the ocean again. In response to a tradition that believes that the glory of a drop is in annihilating itself in the river, Iqbal in his poem “A Flower/Poppy in the Wilderness” (*La’ālī-i Ṣaḥrā’ī*) writes, “every drop of the river has the depth of a river.” He sees each dew drop “storm-ridden like the ocean.”<sup>26</sup>

## POETRY AND POET-THINKERS IN THE ISLAMICATE WORLD

Iqbal attempts to think the essence of poetry anew by wresting it from the dominant discourses that have left it unthought or contributed to its

forgetfulness. In order to accomplish this, Iqbal engages with the history of poetry in the Islamicate world where poetry has been one of the most assiduously cultivated arts. Poetry in the Islamicate world has not been a marginal literary genre calling for formalist investigation alone, nor has it been an elite art of self-indulgence. Outside the philosophical “mainstream,” thinking in the Islamicate world has found expression in the poetic tradition. Poetry has occupied an “exalted status” for Arabs since pre-Islamic times.<sup>27</sup> It is in poetry that the Arabs have singularly excelled in drawing their life-world “for all time, in its grandeur and its limitations, its best and its worst.”<sup>28</sup> It is in this sense that poetry is their history, “a source they return to.”<sup>29</sup> More importantly, poetry for the Arabs has not been a mere compendium of anxieties and emotions of hermitically positioned subjects, nor can it be reduced to “an anthology of songs.”<sup>30</sup> It has been a distinctive “way of approaching the world and things through thought” by “seeing them in a new light” and thus opening up “a new horizon of thought.”<sup>31</sup>

Poetry in the Arab world and Islamicate world has been a very significant form of thought. Every great Arab poet “subjects the beliefs and ideas of his age to a process of questioning in which thought wears the guise of poetry. . . . He exposes those things which were suppressed at the time in which he lived, and urges thought on matters which do not yield themselves up easily to thought.”<sup>32</sup> Poetry as questioning is thought, giving rise to anguish and doubt; it is a thought that provokes more thought.<sup>33</sup> This questioning spirit was fed by the Quranic verses that unsettled standing convictions about natural phenomena, raised questions, and offered a glimpse of what links the finite and the infinite, the transitory and the eternal, appearance and reality.<sup>34</sup> Poetry has had a redemptive role; it has sought to deliver thought from its blind alleys and its vulnerability to usurpation by dogmatism, functionalism, rationalism, parochialism, and sentimentalism.

The Arabic word for poetry, *shi‘r*, originally means “knowledge.” The word for the poet, *shā‘ir*, signifies “one who knows,” “perceives,” “understands.”<sup>35</sup> The word for consciousness (*shu‘ūr*) in the major languages of the Islamicate world shares the verbal root *sha‘ara*, which means “to be conscious of,” to know, to understand, to perceive.<sup>36</sup> The poet perceives and understands (*yash‘uru*) that which others do not perceive and understand, he knows (*ya‘lamu*) what others do not know.<sup>37</sup> The poet stands for the knowledgeable figure, alone among his fellow men gifted with insight and the ability to express this insight.<sup>38</sup> But poetry, or *shi‘r*, has come to mean the speech regulated by meter and rhyme, and the verb *sha‘ara* has come to mean “to feel.”<sup>39</sup> Poetry thus became reduced to a vehicle for the expression of feelings. Feelings—fleeting, arbitrary, chaotic—are believed to lie outside the domain of thought, knowledge, and truth. Iqbal protests against this reduction.

Iqbal engages with the tradition of poetic thinking within and outside the Islamicate world with equal avidity. He turns to an impressive constellation of poet-thinkers from different historical and cultural zones, principally to Rumi, Mahmoud Shabestari, Iraqi, Ghani Kashmiri, Bedil, and Ghalib in the Persian and Urdu poetic traditions, invokes Sankara and Bhartrihari from the Indian tradition, and Goethe from the German tradition to exemplify poetic thinking, assimilating the Islamic and European cultural heritage in the fields of religion and theology, philosophy, and poetry, all the way from the Greeks via Muslims to his own times.

In his *Stray Reflections*, Iqbal remarks, “Nature was not quite decided what to make of Plato—poet or philosopher. The same indecision she appears to have felt in the case of Goethe.”<sup>40</sup> Thereby, Iqbal suggests that the kind of thinking that happens in thinkers like Plato and Goethe does not subscribe to the framework that compartmentalizes thought into philosophy and poetry, rendering all exchange difficult, if not impossible.

At times, Iqbal introduces these poets as philosophers, thereby taking a more expansive view of philosophy. He sees Goethe as the “*philosopher of life*” in whose “unrestrained utterances” we see “hidden truths manifest themselves.”<sup>41</sup> He recommends Rumi’s “*philosophy*” and “philosophical verities.”<sup>42</sup> He invites us to consider “important *idea[s]* in the *philosophy of Bedil*” and acknowledge the seriousness of the “philosophical task” of this “perfect mentor.”<sup>43</sup> He sees Ghalib the poet “illuminating” human thought in profound ways. The precise sense in which Iqbal uses the term *philosophy*, in the case of these poet-thinkers, is one that sees philosophy not as conceptual mastery over what is, but as a way to see things as they are: therefore, a possible vehicle of truth. These poet-thinkers, characterized at times as philosophers, must not be seen as a “swarm of character doubles” known as poetic philosophers or philosophical poets.<sup>44</sup> What all these figures have in common is that their works are a fusion of poem and thought, a thought that is markedly different from philosophy as argumentation.

In his posthumous paper “Bedil in the Light of Bergson,” Iqbal points to “the staggeringly polyphonic character” of a great poetic mind (Bedil), a mind that thinks without final thoughts, passes through stages corresponding to those of other great thinkers.<sup>45</sup> It might sound preposterous to assume that a poet-thinker passes through the spiritual experiences of his predecessors in thinking to obtain a unique perspective. This passing through should not be understood as some mystical transformation into those figures but as a way of making their thoughts one’s own. It is a way to contemporize them or make oneself their contemporary as Jean-Luc Nancy writes. For Nancy, a contemporary is not always someone who lives at the same time nor someone who speaks of “overtly” current questions. But it is someone in whom we recognize “a voice or gesture which reaches us from a hitherto unknown

but immediately familiar place, something which we discover we have been waiting for, or rather which has been waiting for us, something which was there, immanent."<sup>46</sup> Detemporalizing the history of thought by putting different thinkers in different traditions in dialogue with each other as if they were contemporaries makes Iqbal's relation to the past synthetic and creative. This *detemporalization*, the tendency to mix eras together, to connect things that are remote and unconnected, to juxtapose ancient and modern epochs, scenes and figures, is an important aspect of poetic thinking.

### Poetic Language and the Real

Iqbal's reflections on poetry, its tasks and potentialities, authentic and inauthentic forms, produce poetry as the figure that vacillates between two opposing conceptions of language; on the one hand, language as that which reveals, preserves, interprets the truth; and on the other, language as that which conceals, beguiles, charms, and thus bears no relation to truth. Iqbal is ill at ease with and deeply suspicious of the conception of poetry that subscribes to the latter notion of language and cautions his readers against the subtleties of the poetic craft when it has a deviant relation to truth. True poetic language attempts to "reveal," "interpret," and "preserve" reality. The poetic confrontation with the "real" consists in the inmost individuality or "selfhood" of beings, not to be understood as a subjective utterance or enunciation of a subject's intention as linguistic acts in a classical theory of expression. The poet is called upon to hearken what is revealed. He becomes the site of revelation. The poetic word is not invented by the poet; it happens to and overcomes him.

Iqbal is deeply inspired by Islam, which considers speech to be the principle of being and the rich poetic tradition where the "word" is highly prized.<sup>47</sup> The Quran likens a good word to a good tree, "whose root is firm and whose branches reach into heaven, yielding its fruit in every season . . . for mankind to reflect."<sup>48</sup> The word is seen as the bridge between the divine and the human realms, revealing God to man. Entrusted to man, with prophets and poets as its supreme guardians, the word possesses great "creative power." In a series of essays on poetry and calligraphy in Islamic culture, Annemarie Schimmel seeks to show how the word possesses the "power of realization" and argues that coming from God in the beginning, the word is the source of all activity.<sup>49</sup> The Word of God is regarded in Muslim thought as the primordial reality that manifests itself in two important ways. First in "the book of Creation" where *creation* is understood as a poetic act by invoking the idea of "*poiesis*" as creation or making, and second, as the Quran, with the written word that guides man to salvation.<sup>50</sup> Patrick Laude argues that in Islam and particularly in the world of Sufism or *taṣawwuf*, the term *āyāt* refers both to cosmic "signs" that are like the "signature" of God upon Creation and to the



verses of the Quran. Intelligence (*‘aql*), mankind’s unique gift, is conceived of as a fundamentally contemplative faculty since it is manifested primarily in the ability to read these *āyāt*.<sup>51</sup>

Poetry is suited to the disclosure of being much better than philosophy because what it reveals or renders present is not grasped in an all-illuminating clarity. The *self-awareness* of poetic language consists in knowing its limits and revealing something of the world without failing to suggest that it is a partial revelation. This makes poetry a site of thought that is privileged in its relation to the unthought, the not-yet-thought, the conceptually undisclosed remainder. It does not aim at absolute transparency and total exposure of the real. Poetic language is characterized by the consciousness of its disclosive role and its limits for disclosing in contrast to conceptual language, which aims at transparency and total exposure of the real. This self-awareness propels the “unceasing quest” that constitutes the hallmark of poetic thinking. It is this questing thought that Iqbal seeks to exemplify and inspire. He sees the ability to inaugurate a journey and motivate travel—within and without—as the *raison d’être* of his own poetry. This preoccupation with the ambulatory nature of thought and being makes travel a pivotal trope in his poetry as suggested by the fact that most of Iqbal’s poems and anthologies are named after travel.

## Poetry and History

In Iqbal, the figure of the poet is the medium connecting the human realm with the divine. Iqbal’s characterization of the poet abounds in references to the Prophets (Moses, Gabriel, Solomon, Abraham, and so on), the divinely appointed mediums who carry a message from God to the human world, and the prophetic idiom (“revelation,” “message,” “inspiration,” “possession”). The figure of the poet emerges as the “receiver” of the message, the unique “auditor,” one who listens to and amplifies the divine voice, speaking through him, the “interpreter” of the secrets and symbols of the universe.<sup>52</sup> However, a prophet is not a mere unselfconscious medium for transmitting divine messages. The prophetic task is essentially “creative,” aimed at awakening forces that “transform the human world.”<sup>53</sup> Detached from its banal association with prognostication, the figure of the prophet is associated with the creation of “a fresh world of ideals” by virtue of which he inserts himself into “the sweep of time with a view to control the forces of history.” A “prophet’s will” endeavors to “objectify” itself in the world. A prophet makes new beginnings by redefining what it means to be human and giving birth to a new cultural world.<sup>54</sup>

The Arabic word for prophet is *nabī*. The originary meaning of the word is “bubbling forth, as from a fountain.”<sup>55</sup> In his magnum opus, “The Book of Eternity” (*Jāvīd Nāma*), Iqbal calls himself “*zinda-rūd*,” which in Persian

means the living stream, thus directing us implicitly to the kinship between poetry and prophecy.<sup>56</sup> With a sense of this kinship, Iqbal sees the two figures as reciprocal and symbiotic in their origins, aims, and purposes.

Both a prophet and a poet belong to this visionary type, thereby directing our attention to Iqbal's emphasis that the shared dwelling of a prophet and a poet are to be read in the context of Quranic disanalogy between them. The Quran drives a wedge between divinely inspired prophecy and humanly created poems. The last four verses of the Quranic Sura, titled "The Poets" (*al-Shu'arā'*), condemn poets and poetry:

And the poets—the deviators follow them.  
Seest thou not that they wander in every valley,  
And that they say that which they do not?  
Except those who believe and do good and remember Allāh much, and  
defend themselves after they are oppressed. And they who do wrong, will  
know what final place of turning they will turn back.<sup>57</sup>

In their historical context, these reproaches targeted those poets who publicly questioned the revelation of the Prophet.<sup>58</sup> These are the poets who dismissed Revelation as one more occurrence of the verbal magic of poetry.<sup>59</sup> Following Patrick Laude, the verses should therefore not be read as an indictment of poetry as such, as is clearly indicated by the "exception" made here, "except those who believe and perform good deeds."<sup>60</sup> The poetry that is admonished is the one "disconnected from a sense of the Ultimate Reality" that posits "two separate and irreconcilable realities, that of 'saying' (*yaqūlūna*) and that of 'doing' (*yaf'alūna*). Divorced from 'doing,' 'saying' amounts to . . . 'vain talk' (*bātil*)."<sup>61</sup>

The Quran announces itself as an antithesis of idle talk (that much of poetry supposedly consists in) and makes this declaration with enormous poetic power. By declaring that the Prophet Muhammad is not a poet, the Quran distances the Prophet from poetry that has nothing to do with truth. In the critical discourse generated by the Quran, poetry is met with great ambivalence.<sup>62</sup> A divide arises between "profane poetry," associated with an exaltation of the individual ego and worldly life—as epitomized by wealth and wine—and "contemplative poetry," inspired by the Quran and concerned with the grand questions of the nature of universe and man's place in it. This divide reappears in Iqbal. In his typology, we have a "life-denying/nihilistic" poetry and a "life-affirming" one, and he decidedly sides with the latter. For Iqbal, life-affirming poetry is one that has a prophetic dimension in that it seeks to "fashion men." In this respect, "a prophet is only a practical poet."<sup>63</sup>

Almost all poet-thinkers have allowed their poetry to be a supremely creative intervention in troubled times. Iqbal shares with Rumi, Goethe,

and Ghalib the desolation of the times they lived in. Rumi belonged to the medieval Muslim world that was torn with strife. It was a period of intense confrontation between Christians and Muslims. Crusades, Mongol invasions, and sectarian fights made life intolerably difficult. This century is considered to be one of the most tumultuous in the history of the Middle East and central Asia. Iqbal's own times were characterized by another set of life-annihilating forces (colonial subjugation, nationalism, racism, slavery, oppressive cultural norms, religious conservatism, mystic otherworldliness). Goethe's Germany, Ghalib's Delhi, and Iqbal's India have resonances because they all have become sites of violence of various kinds and hence see their works responding to the crises of their times. Finding in Goethe his kindred spirit, Iqbal considers them both to be the "messages of life in the midst of death's ravages."<sup>64</sup>

### HEIDEGGER AND THE QUESTION OF POETRY

As Gerald Bruns remarks, "No philosopher since Plato has taken poetry so seriously as Heidegger."<sup>65</sup> In times when poetry is "either rejected as a frivolous mooning and vaporizing into the unknown, and a flight into dreamland, or is counted as a part of literature,"<sup>66</sup> Heidegger seeks to demonstrate that "poetry is not merely an embellishment of life, a passing enthusiasm, excitement or distraction."<sup>67</sup> It is "language which discloses whatever we discuss and talk about in our everyday speech."<sup>68</sup> The "turn" in Heidegger's thinking, whereby he abandons the language of traditional metaphysics and its stress on representation and conceptuality, is indicated by the appearance of *Elucidations of Hölderlin's Poetry* (1944) and his "meditation on the essence of poetry."<sup>69</sup>

Heidegger departs from the mainstream theory of poetry, in which philosophy (as a privileged mode of thought) and poetry are spoken of as rivals that have ancient scores to settle. Plato reinforces the divide between poetry and thought by holding that the two constitute an irreconcilable opposition. Plato's quarrel with the ancient Greek poets stems from the presupposition that a poet "appeals to a part of the soul that is inferior rather than to the best part" thereby "distorting" the thought of its audience."<sup>70</sup> Poetry "nurtures and waters" all "desires, pleasures and pains" and "establishes them as rulers in us when they ought to wither and be ruled." It puts "a bad constitution in the soul of each individual by making images that are far removed from the truth and by gratifying the irrational part."<sup>71</sup> In Plato's view, poets address "only images, not things that are."<sup>72</sup> A poet is a "craftsman of images" caught in the "appearance" and has "no grasp of truth."<sup>73</sup> The appeal and charm of poetry is entirely due to the musical colorings of "metre, rhythm, and harmony."

Heidegger strives to overcome the philosophical naïveté of judging poetry as something frivolous or primitive. Although it need not take the shape of verse, Heidegger seeks to demonstrate that all genuine thinking is by nature poetic insofar as it discloses the being of beings.<sup>74</sup> One of the important things at stake in asking the question of poetry anew and considering it with great seriousness is understanding our relation with language, and through language with the being of beings. Our relation with language is such that it places us not in the position of listeners. Heidegger challenges the conventional idea of language as “an expression and activity of man” and calls our attention to the idea that “human speech, as the speech of mortals, is not self-subsistent. The speech of mortals rests in its relation to the speaking of language.”<sup>75</sup> Heidegger seeks to invert the conception of the relation between language and human being where:

man acts as though he were the shaper and master of language, while in fact language remains the master of man. Language remains the master of the human being insofar as it speaks, for it alone brings beings as beings into the open for the first time. It does so by way of naming beings; it brings beings to word, and as such, language, in essence, is itself poetry for it discloses the being of beings to the human. The human being first speaks when, and only when, he responds to language by listening to its appeal. Mortals speak insofar as they listen.<sup>76</sup>

Mortals, in speaking, “respond” to language that “beckons us, at first and then again at the end, toward a thing’s nature.”<sup>77</sup> Heidegger questions the representational understanding of language according to which we have words, on the one hand, and states of affairs, on the other, where the former mirror the latter. Heidegger seeks to show how only the word makes a thing appear as it is and lets it be present. Two preeminent ways in which the language speaks and renders things present to us are thinking and poetic composing, which make us hear “what language really says” and “live properly with language.”<sup>78</sup> One must resist the drift of the speech “into the more obvious meanings of words” by attending to the “word as word,” and by doing so, one brings to the fore the “original decisive” signification in which the customary and obvious words are rooted.<sup>79</sup> Thus, one averts the “danger of commonness” that is prone to our dwelling in language.<sup>80</sup> For Heidegger, thought and poetry never just use language to express themselves. Rather, thought and poetry “are in themselves the originary, the essential, and therefore also the final speech language speaks through the mouth of man.”<sup>81</sup> In thought and poetry, unlike common speech, language is not “employed” but “spoken.” To speak language is to be “compelled” to give specific attention to “what the word says.”<sup>82</sup>

One of the most important points of convergence between poetry and thinking is that both “call into a nearness” the *thing* as it is “in its own being” through the word. The “nearness” of being is called “home” in Heidegger’s address on Hölderlin’s elegy “Homecoming.” Hölderlin is the poet of homecoming because he offers us the insight into “the real character of man’s homecoming into his own essence, the nearness to Being.”<sup>83</sup> The question of the essence of language is thus inextricably tied to the question of the essence of the human being.

### IQBAL AND HEIDEGGER: AFFINITIES AND LINES OF DIFFERENCE

Iqbal’s conception of poetry and Heidegger’s reflections on poetic composing show remarkable affinities across the lines of difference. In both, poetry emerges as a site of non-representational thinking, one that finds itself on the threshold between the human and the divine realms. Both see the historical role of poets in founding a community. The poetic pursuit of truth becomes a supremely significant task. But there are important differences in Iqbal’s and Heidegger’s understanding of poetry. Iqbal sees language as an “expression” of subjective interiority. Poetry becomes an important means of charting the “geographies of subjectivity.” One of the reasons Iqbal is strongly drawn toward mystic poetry in Islam is that it has been an intense and subtle engagement with “inner experience.” Iqbal emphasizes that Sufism expressed itself poetically, “revealed fresh regions of the self,” and redirected the gaze of thought to the interiority of selfhood making it so “highly intensified, so delicately differentiated, that it almost develops into an art of its own.”<sup>84</sup> However, this poetic subjectivity is not to be reduced to “the little island of our personality”; rather, it consists in an authentic attunement to being that sets it free for its own possibilities and involves the first-person interiority of witness.<sup>85</sup> It is not marked by an imperial will by virtue of which the principal relation between the subject and the world is one of domination.

These expressive aspects of language that Iqbal foregrounds are expressly criticized by Heidegger, for whom the notion of language as expression that “implies a philosophy of inner experience, of ‘inwardness’ or the ‘soul’” is misleading.<sup>86</sup> Heidegger sees all talk about “experience” or “consciousness” or “expression” or “subjectivity”—the “guiding notions of modern thinking”—as belonging to the “metaphysical sphere” that must be “put in question.”<sup>87</sup> For Heidegger, as Jennifer Anna Gosetti-Ferencei describes it, “thinking the poeticized in the poem requires a rejection of any subjective experience behind, or preserved in, and expressed in the poem; the poetic word is to be thought beyond the subject, essentially, as a disclosure of

Being.”<sup>88</sup> On the contrary, Iqbal seeks to sever the terms “experience,” “consciousness,” and “subjectivity” both from their association with Western modernity by invoking their centrality in “pre-modern” Sufism and from their Heideggerian interpretation. In addition to the question of poetry, Iqbal and Heidegger have several other important affinities that remain to be explored. They share an ambivalent admiration for Nietzsche, especially anti-Platonism and interpretation of Western history as nihilism. Moreover, there are fascinating overlaps in Iqbal’s and Heidegger’s critical reading of modernity, especially their concern about the forced Europeanization of the world.

Despite Heidegger’s parochialism, his deliberate confinement to a philhellenic tradition and an endogamous ideal that encourages remaining “fixated narcissistically on one’s own people” by the privileging of the German *Volk* and their language, what makes Heidegger an important thinker for the non-Western world is his exploration of the original concepts that orient the way of being of the Western world.<sup>89</sup> Such an exploration brings about “a disclosure of the ‘ownmost’ essence of the West to the non-Western man, calling upon him to go back and retrieve the forgotten foundations of his own spiritual tradition.”<sup>90</sup> What necessitates our turn to Iqbal today is that, in asking the questions concerning time, self, historicity, religion, and politics anew and addressing them by drawing upon a range of sources—modern Western philosophy, medieval Sufi poetry and philosophy, Quranic injunctions, history and historical experience—Iqbal offers us insights that illuminate these concepts in hitherto un(der)thought ways. Most importantly, Iqbal takes us along on his journey to texts and thinkers and eras that are temporally and culturally remote and unconnected by leaving behind the identitarian rigidity and parochialism that reigned in his times and continue to hold sway in our own time.

## NOTES

1. Hélène Cixous and Mireille Calle-Gruber, *Hélène Cixous, Rootprints. Memory and Life Writing*, trans. Eric Prenowitz (London, New York: Routledge, 1997), 3.

2. Kris Manjappa, “Introduction,” in *Cosmopolitan Thought Zones: South Asia and the Global Circulation of Ideas*, ed. Sugata Bose and Kris Manjappa (Basingstoke: Palgrave Macmillan, 2010), 1.

3. Shamsur Rahman Faruqi, *How to Read Iqbal?* (Lahore: Iqbal Academy Pakistan, 2004), 1.

4. Iqbal’s poem is opposed to ideas that will later become manifest in Oswald Spengler’s *The Decline of the West* [1926 and 1928], trans. Charles Francis Atkinson, 2 vols. (London: Allen & Unwin, 1980) and Samuel P. Huntington’s *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1996). Spengler argues that cultures, as organic structures, are completely alien to one

another. Spengler reinforces the presumed divide between the “anti-classical spirit” of the modern Europe and “Magian” culture of Islam. Huntington’s “clash of civilizations” thesis designates Islam as the “enemy” of modern Western civilization, thus legitimating various forms of Islamophobia that our times are marked by.

5. Javed Majeed, *Muhammad Iqbal—Islam, Aesthetics and Postcolonialism* (London: Routledge, 2009).

6. Charles Taylor, “Preface,” in Souleymane Bachir Diagne, *Islam and Open Society: Fidelity and Movement in the Philosophy of Muhammad Iqbal*, trans. Melissa McMahon (Dakar: CODESRIA, 2010), xi.

7. Ibid.

8. Atiya Begum, *Iqbal* (Oxford: Oxford University Press, 2011), 32.

9. The tradition of reciting poetry publicly, the culture of *mushā’iras*; the largely illiterate masses could be reached only by the poetical word, which can be memorized easily. See Shahid A. Chaudhary, *Sufism Is Not Islam: A Comparative Study* (New Delhi: Regency Publishing, 1998), 197.

10. Muhammad Iqbal, *Collected Poetical Works* (Lahore: Iqbal Academy Pakistan, 2000), 266 (“The New Rose Garden”).

11. Ibid., 67 (“Message from the East”).

12. Writing in the traditional metrical form of rhyming couplets, attendance at ceremonies commemorating the lives and works of major poets, involvement in the process of *iṣlāḥ* (i.e., correcting technical errors in the poems of the younger generation), or guidance by the predecessors in the poetic tradition.

13. Majeed, *Muhammad Iqbal*, 1–2.

14. He alerts us to the dangers of “decadent” poetry in his “Secrets of the Self” (*Asrār-i Khudī*) in *Collected Poetical Works*, 17:

He bereaves the cypress of delight in its beauty,  
His cold breath makes a pheasant of the Falcon . . .  
Like the Sirens in the ocean.  
With his song he enchants the pilot  
And casts the ship to the bottom of the sea.  
His melodies steal firmness from thine heart,  
His magic persuades thee that death is life.  
He takes from thy soul the desire of existence,  
He extracts from thy mine the blushing ruby.  
He dresses gain in the garb of loss,  
He makes everything praiseworthy blameful,  
He plunges thee in a sea of thought  
And makes thee a stranger to action.  
He is sick, and by his words our sickness is increased  
The more his cup goes round, the more sick are they that quaff it.

15. Abdur Rahman Chughtai, cited in Annemarie Schimmel, *Gabriel’s Wing: A Study into the Religious Ideas of Sir Muhammad Iqbal* (Lahore: Iqbal Academy Pakistan, 1963), 64.

16. Adonis, *An Introduction to Arab Poetics* (London: Saqi Books, 2003).

17. This loving gaze is not to be understood as enchanted response—subjectively created and imposed—to inert, lifeless world. For Iqbal, “on the road to the Beloved there are revelations ever fresh and new” (Iqbal, *Collected Poetical Works*, 289 [“The Book of Eternity”]), which, in their infinite bounty, seek nothing but a “*nigāh*” (sight, glance) from man. “Without [man’s] glance, the world is blank and blind,” “the heart of every particle of matter is expressing its supplication . . . O observer . . . grace me with your sight” (ibid., 267 [“The New Rose Garden”]), thus hinting at the mutual belongingness of man and the world.

18. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Lahore: Iqbal Academy Pakistan, 2011), 5.

19. Ibid., 49.

20. Ibid.

21. Iqbal, *Collected Poetical Works*, 284 (“The Book of Eternity”).

22. Ibid., 94 (“Message from the East”).

23. Muhammad Iqbal, *Bedil in the Light of Bergson (An Unpublished Article)*, ed. Tehsin Firaqi (Lahore: Iqbal Academy Pakistan, 1995), 11.

24. Iqbal, *Collected Poetical Works*, 63–122 (“Message from the East”).

25. Ibid., 131 (“A Mountain and a Squirrel”).

26. Ibid., 286 (“A Flower/Poppy in the Wilderness”).

27. Mecca, a major regional trade center and a culturally vibrant place, on routes linking Asia, Africa, and the Mediterranean, used to host a fair once a year. The fair, held at the Kaaba, would feature a competition to select the best poems of the year. The winning odes were inscribed in gold on sheets of Coptic cotton, then draped on the outer walls of the Kaaba for all to see. See Sari Nusseibeh, *The Story of Reason in Islam* (Stanford, CA: Stanford University Press, 2017), 5. Such was the reverence Arabs had for poetry.

28. Arthur John Arberry, *Aspects of Islamic Culture* (London, New York: Routledge, 1964), 31.

29. Ibn Khaldun, quoted in Adonis, *An Introduction to Arab Poetics*, 56.

30. Ibid.

31. Ibid., 59.

32. Ibid., 65.

33. Ibid., 69.

34. Nusseibeh, *The Story of Reason in Islam*, 14.

35. Adonis, *An Introduction to Arab Poetics*, 57.

36. Muhammad Suheyf Umar, “Significance of Iqbal’s Wisdom Poetry,” *Intellectual Discourse* 10, no. 2 (2002): 127.

37. Adonis, *An Introduction to Arab Poetics*, 57.

38. Franz Rosenthal, *Knowledge Triumphant. The Concept of Knowledge in Medieval Islam* (Leiden: Brill, 2007), 12.

39. Adonis, *An Introduction to Arab Poetics*, 58.

40. Muhammad Iqbal, *Stray Reflections* (Lahore: Iqbal Academy Pakistan, 2008), 115.

41. Iqbal, *Collected Poetical Works*, 63 (“Message from the East”).

42. Ibid., 64–65 (“Message from the East”).



43. Iqbal, *Bedil in the Light of Bergson*, 30.
44. Judith Balso, *Affirmation of Poetry*, trans. Drew S. Burk (Minneapolis: Univocal, 2014).
45. Iqbal, *Bedil in the Light of Bergson*, 4.
46. Jean-Luc Nancy, "The Deleuzian Fold of Thought," in *Deleuze: A Critical Reader*, ed. Paul Patton (Oxford: Blackwell Publishers, 1996), 107–8.
47. Patrick Laude, *Singing the Way—Insights in Poetry and Spiritual Transformation* (Bloomington, IN: World Wisdom, 2005), 57.
48. Quran, Surat Ibrāhīm, Verse 24.
49. Annemarie Schimmel, *Deciphering the Signs of God: A Phenomenological Approach to Islam* (Albany: SUNY Press, 1994), 135.
50. William Chittick, *The Sufi Path of Love* (Albany: SUNY Press, 1983), 268.
51. Laude, *Singing the Way*, 50.
52. Iqbal, *Stray Reflections*, 95.
53. Iqbal, *The Reconstruction of Religious Thought in Islam*, 99.
54. Ibid.
55. William Franke, "Poetry, Prophecy, and Theological Revelation," in *Oxford Research Encyclopedia*, <http://religion.oxfordre.com/view/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-205>, published May 2016, accessed December 15, 2017.
56. The name "zinda-rūd" is inspired by Goethe's "Mahomet's Gesang" where the Prophet Muhammad is described as a "spring" that lies up the rocky path that "dances" in joy on "the rocky pavement," pressing its course toward the plains where "the rivulets from the plain" and "the brooklets from the hillsides, all are shouting to him: Brother, Brother, take thy brothers too, take us to thy ancient Father, to the everlasting ocean, who e'en now with outstretched arms, waits for us." Johann Wolfgang Goethe, "Mahomet's Song," in *Poems of Places: An Anthology in 31 Volumes*, ed. Henry Wadsworth Longfellow (Boston: James R. Osgood & Co., 1876–1879), [www.bartleby.com/270/11/203.html](http://www.bartleby.com/270/11/203.html), accessed January 25, 2018. See also Jonas Jølle, "The River and Its Metaphors: Goethe's 'Mahomets Gesang,'" *MLN* 119, no. 3 (2004).
57. Quran, Sura 26, *al-Shu'arā'* ("The Poets"), cited in Laude, *Singing the Way*, 47.
58. Laude, *Singing the Way*, 47.
59. Ibid., 49.
60. Ibid., 47.
61. Ibid., 48.
62. "We have not imparted to this [Prophet the gift of] poetry, nor would [poetry] have suited this [message]: it is but a reminder and a [divine] discourse, clear in itself and clearly showing the truth." In Quran, Surat 36 (*Yā-Sīn*), verse 69. Cited after *The Message of The Qur'an*, trans. Muhammad Asad (The Book Foundation, 2003), 921.
63. Iqbal, *Stray Reflections*, 9.
64. Iqbal, *Collected Poetical Works*, 61 ("Message from the East").
65. Gerald L. Bruns, *Heidegger's Estrangements* (New Haven, CT: Yale University Press, 1989), xviii.

66. Martin Heidegger, *Poetry, Language, Thought*, trans. Albert Hofstadter (New York: HarperCollins, 1975), 212.
67. *Ibid.*, 215.
68. *Ibid.*, 179.
69. Christopher Fynsk, *Heidegger: Thought and Historicity* (Ithaca, NY: Cornell University Press, 1993), 174.
70. Plato, *Complete Works*, ed. John Cooper and D. S. Hutchinson (Indianapolis: Hackett Publishing, 1997), 605 b.
71. *Ibid.*, 605 c.
72. *Ibid.*, 599.
73. *Ibid.*, 601.
74. Heidegger, *Poetry, Language, Thought*, x (from Albert Hofstadter's introduction).
75. *Ibid.*, 206.
76. *Ibid.*, 213.
77. Martin Heidegger, *On the Way to Language*, trans. Peter Donald Hertz (New York: Harper & Row, 1982), 214.
78. *Ibid.*, 119.
79. *Ibid.*, 118.
80. *Ibid.*, 119.
81. *Ibid.*, 128.
82. *Ibid.*
83. *Ibid.*, 36.
84. Annemarie Schimmel, *Mystical Dimensions of Islam* (Chapel Hill: University of North Carolina Press, 2011), 289.
85. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 72.
86. Jennifer Anna Gosetti-Ferencei, *Heidegger, Hölderlin, and the Subject of Poetic Language—Towards a New Poetics of Dasein* (New York: Fordham University Press, 2004), 66.
87. Martin Heidegger, "A Dialogue on Language," cited in Gosetti-Ferencei, *Heidegger, Hölderlin*, 66.
88. Gosetti-Ferencei, *Heidegger, Hölderlin*, 67.
89. Theodor W. Adorno, "Parataxis, zur späten Lyrik Hölderlins" [1964], in Adorno, *Notes to Literature*, ed. Rolf Tiedemann, 2 vols. (New York: Columbia University Press, 1992), 2:117.
90. Jarava Lal Mehta, *Heidegger, Hermeneutics, and Indian Tradition* (Leiden: Brill, 1992), 29.



## Chapter 9

# Heidegger, Hölderlin—Fardid, Hafez

Ahmad Ali Heydari

Sayyid Ahmad Fardid believes that poetry saves the human and considers Hafez's poetry as a supreme example of such a saving poetry: "That poetry whose criterion is wisdom like the poems of Hafez whose criterion is the saying 'truly, there is a wisdom springing from poetry.'" <sup>1</sup> What danger does poetry save us from? From what danger do we have to be saved by seeking refuge in poetry and, more particularly, in the poetry of Hafez? Fardid refers to this danger as an "autonomous nihilism," which originates in ancient Greek philosophy. <sup>2</sup> As far as Fardid is concerned, all crucial historical epochs (e.g., the Greek era) begin with non-representational thinking and a kind of inspiration. No civilization is exempted from this rule, whether its cultural background is religious or non-religious. These historical epochs, by drawing support from revelation or relying on poetical understandings concerning being and truth, have ushered in developments that have evolved into bringing about emblematic cultures and civilizations. In other words, we can refer to historical epochs as instances of the manifestation of truth (or of the divine names). According to Fardid, we can mention five epochs in the development of civilizations: the epoch of the unitary community, the epoch of myths, the epoch of Greek metaphysics, the epoch of Christianity and Islam, and, finally, the modern era with the Renaissance as its vanguard. <sup>3</sup> Therefore, the different eras in human history are preceded by an event consisting in the encounter between appearing (existence) and the abode of appearance (human being). Fardid introduces the term "appointment" to denote this encounter. Every encounter with truth brings the previous moment of encounter to a halt and thereby puts it out of force. In dialogue with Martin Heidegger, Fardid writes:

Heidegger says something else concerning the word "epochē." He says that "epochē" means "bringing existence to a halt" in the sense that in every era

in history one of the names of God (a manifestation of existence) undergoes absence and a [different] “name” comes to presence, acquiring, in a certain sense, a “form” of presence and a “form” of absence. In other words, a name becomes withheld and hidden, and this is what Heidegger calls epochē.<sup>4</sup>

Fardid distinguishes between representational and non-representational appointments. Non-representational appointments relate to a “lasting point of time,” and representational appointments relate to a “transient point of time.” Fardid presents examples of both types of appointments from the poetry of Hafez: “Cherish the moment as much you can. Know, o soul, that this moment is all you gain from life” and “In the five days’ delay in this station, rest pleasantly for a time for time is all naught.”<sup>5</sup> In the first verse, “moment” refers to non-representational time. In the second verse, “time” refers to representational time. The age of modernity is connected with “autonomous time and modern nihilism.”<sup>6</sup> This time can be traced back to ancient Greece, namely, to the “appearing” that is called Jove (juggernaut) and the human abode of appearance that is none other than Socrates. In the modern era, this relationship has become inverted, in the sense that the human becomes the appearing and the juggernaut his abode of appearance. Fardid calls this inverted relationship “humanism.” It manifests itself in philosophical thinking in the form of subjectivism in the sense that “everything is valued with regard to man.”<sup>7</sup> This perception becomes more elaborated in Descartes’s philosophy. The subject and object are two faces of the same coin in the sphere of representational knowledge: “The ancient thinkers talked of essence, speaking of substance and accident, which is that which accedes to the essence. Then comes Descartes who posits the soul as the first substance, and this soul has a point of reference which consists in the object [ . . . ]. I for my modest part define subject as ‘psychic substance’ and object as ‘psychic object’ or ‘psychic point of reference.’”<sup>8</sup> With reference to Heidegger, Fardid is convinced that the discourse of subject and object constitutes modern philosophy: “Heidegger insists on this point, and he is convinced that these two [subject and object] belong to the modern era.”<sup>9</sup> For Fardid, the dualism consisting in the epistemological distinction between subject and object is tantamount to drawing a veil over the face of the truth of things so that we may then take possession of them.<sup>10</sup>

## THE SAVING POWER OF POETRY

If we are to search for existence as the issue of philosophical thinking, we have to step outside the subject-object dualism and enter into the field of non-representational knowledge. For truth lies beyond subject and object

or mind and entity.<sup>11</sup> Fardid sees a clear difference between the theological discourses in the modern era and those in the Christian Middle Ages. In his opinion, the affirmative discourses designed to prove the existence of God in the modern era serve the goals and tendencies of subjectivity.<sup>12</sup> The dualistic perception of subject and object constitutes a sort of reduction that impairs “man’s authentic identity.” Man’s authentic identity “is trans-subjective and trans-objective.”<sup>13</sup>

Extreme autonomy leads to complex technology and the modern *Gestell* (enframing). Following Heidegger, Fardid believes that technology is the accomplished form of Western philosophy from the time of the ancient Greeks until the modern era. According to Fardid’s historical understanding, technology is that form of the manifestation of being that has brought nihilism to its apex.<sup>14</sup> And this is the greatest danger threatening the human being. Interestingly, both Fardid and Heidegger emphasize that the condition for coming to terms with and overcoming this danger is that the autonomy and subjectivity of the Western mind be known, and the suffering resulting from this loss of the presence of being be grasped, “Heidegger says that, only by relying on that thinking that is authentic, will man overcome this impasse. Man, in an impoverished Western time, has to experience the Western mind, an experience that will be painful, an experience that will be immediate and spiritual. This experience cannot be aloof from pain and suffering.”<sup>15</sup> In the chapter “Ereignis,” from his *Contributions to Philosophy*, Heidegger writes that a grasp of the pre-history that has led to the ordeal of technology cannot be achieved simply by theoretical reflection. A thorough understanding of this topic requires a sort of pathos and pain.<sup>16</sup> Getting to the meaning of pain depends on experiencing this pain. However, the important point is that not all of humankind has experienced this pain. This pain lays the ground for thinking by allowing one to embark on thinking about the essence of technology “against the conventional habits” of all humankind in order to turn to a new stage in the quest to overcome its dangers. Heidegger calls the painlessness affecting the dwellers of modern culture “neediness consisting in un-neediness.”<sup>17</sup> This neediness arises from the interplay between the concealment and unconcealment of being. This is why we should not view it from a human horizon by considering it as some sort of imperfection. In the history of being, we come across epochs in which being gives itself or withholds itself, such as the age of technology, “the time of technology and technocracy.”<sup>18</sup> Fardid emphasizes that whenever he speaks of time, he equates it with a “transient point of time” in opposition to a “lasting point of time.”<sup>19</sup> Likewise, Heidegger calls this particular mode of the wariness and withholding of being in the modern era “machination,” meaning that the human in it is reduced to a technologized animal<sup>20</sup> and that all beings are perceived merely and exclusively in the light of manufacturing or feasibility. Fardid refers to

the conditions dominating the modern era as a “trickster’s show booth.”<sup>21</sup> However, there is no way to escape from these conditions; “in this era God has become technological, too, like the God of Sir William James. We cannot simply reject technology. Technology is the destiny of the world.”<sup>22</sup>

This reductionist view of technology has deprived the human being (Dasein) of our relation to the earth and the very “soil” in which we all are rooted. The intrusion of technology, even into agriculture, which used to be one of the basic spheres of our relationship with the earth has defined conditions that cause humans to be stripped of our living environment and to become subject to its disposal. Fardid emphasizes the same point, complaining about the loss of agriculture in its traditional sense, which evokes the word “culture.” Both industry and technology are a “challenge” to the soil.<sup>23</sup> We know that Heidegger draws a connection between the violence of National Socialism and the domination of subjectivistic thinking: “Now, a farm is a motorized food industry, basically no different from the production of dead bodies in the gas chambers and the extermination camps, basically no different from the deprivation and starving of whole nations and territories, basically no different from the industrial production of hydrogen bombs.”<sup>24</sup> Here, autonomy has reached a very dangerous stage. Is there a way of salvation? How can we overcome this difficult condition, to cite Hölderlin, “where danger is, grows the saving power also”?<sup>25</sup> In *The Question Concerning Technology*, Heidegger describes such an enframing “as what thrusts man into a relation to that which is, that is at once antithetical and rigorously ordered.”<sup>26</sup> Among these risks are the consequences resulting from biophysics and reducing life processes to physics and mechanics. According to Fardid, the great risk that comes with speed and concentration is given the name “mind-twist” and “haste.” “Heidegger [considers] this [autonomous] reason the adversary of authentic thought. Now, in the adverse world, we are spending the last stage of the onslaught of the evil spirit. [ . . . ] Mankind, nowadays, is prisoner of this very mind-twist and haste.”<sup>27</sup> Heidegger believes that the enframing is not merely the execution of “relentless orders.”<sup>28</sup> Rather, it is a kind of “administering and warranting that offers man a particular form of being and continuation that has not been experienced so far, but may be experienced in the future.”<sup>29</sup> This is why the enframing is not only an expression denoting staggering production merely geared toward human interests, but at the same time, a sort of meaningful and salvatory communication defining new modes of the relationship of objects with the human being.

The standard bearers in the attempt to save the human are the poets. Referring to the notion of “the poetic,” Heidegger explains why the poets have such a capacity: “The poetic is something finite, that which conforms to the limits of what is decent. The poetic is the bond that binds the unbound. The poetic is that which is kept in bond and measure, the well-measured. Everywhere,

the poetic refers to not going beyond limits, tranquility, bond and measure.”<sup>30</sup> Heidegger’s remarks are based on Hölderlin’s translation of the chorus in Sophocles’s *Antigone*. Heidegger translates the first lines of the chorus as follows: “There are many forms and ways of what is frightful, but nothing towers above man in frightfulness.”<sup>31</sup> The frightfulness of man is shown to consist in his control and mastery of nature: “When he, there, at the apex of power, prey to his own greatness, contemplates the lowly laws of the earth such as the holy laws of the Gods, he may become an outcast of mankind, that impudent one who raises his hand against the justice of the Gods. Let him not become my travel companion and let the door of my heart be closed in his face.”<sup>32</sup> Referring to Sophocles’s words, we can conclude that the human, on the basis of *technē*, can achieve great deeds, but at the same time by deviating from limits and standards may go astray and fail. Technology by its very nature has an ambivalent essence. The role of poetry is to stand up against the self-involvement of technology. According to Hölderlin’s understanding, the human, by using the tools he has, can organize life in the world and in the polis in accordance with the right standard. However, Hölderlin also considers the possibility that the human, if he loses the right standard, becomes exposed to error. In Greek tragedy, this standard, or measure (*metron*), lies on the border between the mortal humans and the immortal gods. The human goes astray by deviating from this standard. In Heidegger’s view, the poets, and Hölderlin as the “most German of Germans” in particular, can show the way of salvation.<sup>33</sup> Likewise, Hannah Arendt commenting on Heidegger’s thesis also highlights the role of the poets: “Only the poets, who are free from the errors of theories, speak on behalf of the children of the earth. Immune as they are to mistake, they are committed to the true course of the world.”<sup>34</sup>

### HAFEZ’S POETRY AS A RESCUE FROM A “POOR TIME”

The grounding power of poetry that speaks on behalf of the earth has shown itself among various peoples and communities in all sorts of forms, in ancient Greece with Homer, in Germany with Hölderlin, and in Iran with Hafez. In Fardid’s opinion, the reason why Hafez can be a founding figure of poetry in Iran is that he does not obey the principles and parameters of metaphysical language: “O Hafez, by the will of God you have gone beyond the spheres, telling them: Get lost!”<sup>35</sup> Hafez has undone the domination of the metaphysics of presence: “Hafez can break the bond with the ego. Following Hafez, we can become bondsmen to the goblet and partners to the wine cup.”<sup>36</sup> Fardid wishes to introduce the project of a new science that hopefully can provide a new appointment with being. Without mentioning Heidegger, Fardid points out that some people in the West have devoted their attention to a “new



world” based on the new status of the human as a place of manifestation for being. Fardid quotes Hafez as a witness: “Man does not come into being in the world of dust; a new world has to be made and man anew.”<sup>37</sup>

Fardid believes that the totality of efforts made to improve living conditions in the framework of modern thought are doomed to fail. He is convinced that the creation of a “new man” depends on the appearance of a different world. Likewise, Heidegger declares that “every definition of man’s essence that already presupposes the interpretation of beings without the question about truth, be it knowingly or unknowingly, is metaphysical.”<sup>38</sup> This is why such a definition in the final analysis is connected with metaphysical nihilism. Nihilistic thinking, which implies forgetfulness of being together with neglect of the existential dimension of the human in technology, will eventually go so far as to regard everything, even human, as a resource for consumption. From this perspective, humanism contributes to strengthening metaphysical nihilism. Fardid points out that “in humanism, man is exactly that of which no trace can be found.”<sup>39</sup> Fardid identifies humanism as “all becoming equal in no-one-ness.”<sup>40</sup> In this regard, he does not see any difference between liberalism and Marxism. The starting point of this error is the confusion between the truth of being and the vain thought of beings. To elaborate upon this point, Fardid presents the following verse from Hafez: “Tell those afflicted by the world of vain thought: Stop stockpiling—for profit and loss are equal. I applaud the purpose with which Hafez approaches this world and the next: He finds nothing in his eyes but the dust of your alley.”<sup>41</sup> In Hafez’s poem, “Call unsettled me the king of madmen (*shūrīda*), for, when it comes to lack of reason, I am ahead of all the world,” Fardid interprets Hafez’s “king of madmen” to refer to the condition applying to all thinkers who wish to overcome the crisis of metaphysical reason. Fardid cites this verse of Hafez at the beginning of his interpretation and translation of Friedrich Nietzsche’s *The Gay Science*. In translating the original German, “*der tolle Mensch*”—“mad man”—he makes use of the term inspired by Hafez, “*shūrīda*,” pointing out that such an individual is eagerly waiting to overcome the era of Western nihilism, a “superman” who wants to establish a new bond with being. Fardid believes that the mad man, by pointing at the “drama” that dominates man’s life under the spell of modern nihilism, makes us aware of “the obscure event that is afoot” and “news of which has not yet reached the ear of man at this point of time.”<sup>42</sup> The reason why Nietzsche can be said to have opened up the horizon of the “tragedy” of tomorrow is that he has shown the ordeal of the modern era or, in his own words, the “catastrophe of the aeon.”<sup>43</sup> In his orientation toward tragedy, Nietzsche has stirred up a “pain” in the human condition that results in the wish for a new bond with being.<sup>44</sup> In a similar fashion, Hölderlin as a poet in an impoverished time also awaits the dawn of a new age. As Heidegger writes:

What are poets good for in a poor time? Hölderlin timidly answers this question, quoting his addressee, his poet friend Heinze: “But they are, as you say, like the holy priests of the god of wine who traveled from country to country in the holy night.” The poets are those mortals who, gravely singing a song in honor of the god of wine, feel out the trace of the long gone gods and stay on their trail, thus paving the way to the turn for their mortal kin.<sup>45</sup>

The poets are the ones in an impoverished time who “like eagles in anticipation of the storm spread their wings, foretelling their coming gods [. . .].”<sup>46</sup> Here, Fardid portrays Hölderlin as the poet who anticipates the storm and hence the great flood of the modern era.<sup>47</sup> Fardid interprets the great flood to mean the “great darkness” in light of its relationship with “impurity” and “satva.”<sup>48</sup> In accordance with Hindu teachings, Fardid traces the origin of humankind back to the three strands or “gunas.”<sup>49</sup> Human nature is threefold; constituted by impurity (lust, passion, and drunkenness soiled with carnal desire and irascibility), obscurity (material intellect and exoteric reason soiled with sense perception and understanding), and satva (truth; literally, “clear sky and sobriety”). Referring to the lines of poetry by Hafez, “Tomorrow when the court of truth appears, ashamed will be the wayfarer who has fixed its glance upon virtuality,” Fardid claims that the followers of impurity and obscurity are deprived of the sight of truth and have settled for the virtual. He considers those who reduce truth to “logical sophistry” or “dialectical sophistry” as followers of obscurity and darkness.<sup>50</sup> The greatest affliction of humankind lies in this involvement with impurity and obscurity.<sup>51</sup> In an impoverished time, the mood of the human heart is dark and stormy, and the poets are messengers of good tidings sent from that clear sky: “Man’s real journey consists in moving away from these two natures of darkness and stormy mood and finding clarity.”<sup>52</sup> According to Fardid, the human condition in today’s world is described in the following lines by Hafez: “They have gained nothing but a heart full of darkness and still they vainly fancy that they know the art of gold-making.”<sup>53</sup> Fardid identifies the would-be gold maker’s illusion with technology and “monstrous industry” and is convinced that “man, with the help of industry, has transformed the world into an arsenal.”<sup>54</sup>

Fardid identifies the human situation—in light of this encounter—with a threefold darkness: the turn toward asceticism the way it took place in the Christian Middle Ages, the turn toward modern philosophies based on logic, and, finally, the turn toward the truth of the day before yesterday and after tomorrow. Fardid considers the common ground of the first two developments, what he calls “West infection,” to consist in adherence to nihilism, the difference being that the first one is passive and the second one is active.<sup>55</sup> In other words, medieval asceticism lacked the condition of modern autonomy.<sup>56</sup> Following in the footsteps of Hafez, Fardid claims that stopping by the tavern

is a way out of darkness: “Hafez is going from the convent to the tavern. Has he ever come to reason by being intoxicated with asceticism and hypocrisy?” Man is constantly roaming between asceticism (Middle Ages), hypocrisy (modern era), and libertinism (access to the truth). Fardid regards the different perspectives on sin on the part of ascetics and libertines as the crucial feature distinguishing them.<sup>57</sup> Whereas medieval man views sin from the perspective of an angel, modern man “has made himself similar to an animal.”<sup>58</sup> Here Fardid again invokes Hafez: “An angel does not know what love is, so don’t tell him the story of it! Order a cup and spill some wine over the clay of man; learn libertinism and practice generosity, for being an animal is not such a great achievement, since it drinks wine and yet does not become human.” Spilling wine over the clay of man in the first verse hints at paying tribute to Adam, who taught love to mankind. Man, as a punishment for disobedience and original sin, is expelled from the paradise of asceticism and piety, taking over the burden of responsibility for being. Man is perceived as a being standing in between the angels of Heaven and the animals of the earth, and it is the existence of these two aspects that connects human life to the authenticity of existential choices or to escapist imitation. Neither angels nor animals see themselves as trustees of being. Therefore, they are without a clear grasp of the risk resulting from sin. The obstinate effort to make oneself similar to an animal goes so far that human behavior is seen as the mere product of environmental conditions and, hence, sin cannot be attributed to him. According to Hafez, the human place of origin is not “the mosque,” but the corner of the tavern, which is a creation of God’s grace and his eternal glance: “I have not happened to come from the mosque to the tavern all by myself. This lot has fallen to me since the first day of eternity as the result of destiny.”<sup>59</sup> Fardid believes that the Persian word for “tavern” (*kharābāt*)

can be found in Greek texts. [. . .] Its origin is korybant. [. . .] Korybant, in the figurative sense, means some sort of poetic passion or enthusiasm. [. . .] Therefore, the origin of the word “korybant” is the word “*kharāb*” in the meaning of passion. [. . .] The tavern—*kharābāt*—referred to by Hafez means the place where man becomes passionate by assimilating himself to the angelical nature in the specific way it was understood in ancient times and where he becomes enthused with asceticism and hypocrisy, old and new, by overcoming it, arriving at the tavern and becoming impassioned in the covent of the mystics.<sup>60</sup>

The way to overcoming poor times, rather than depending on external developments and on embarking on military and warlike action, arises from a change of conditions and the two virtues of “magnanimity” and “self respect” that in turn are rooted in the ascetic spirit and in man’s essential neediness. Returning to the following verse by Hafez, “The palace of

paradise is given as a reward for deeds. For us libertines, the covent of the magi is enough,” Fardid identifies the origin of true poetry with the “covent of the magi” or in fact, “the ruins.” Awareness of his essential neediness brings the human to magnanimity, so much so that his thought becomes free from rational calculations aimed at selfish goals. Fardid explains that ill-fated deeds are either tantamount to ascetic deeds or deeds that result from rational calculations. In his *Hikmat-i unsī* (*Divinely Inspired Wisdom*), Fardid also mentions deeds that arise from an unselfish poetic language that exceeds the language of philosophy. Fardid perceives such an awareness in Heidegger’s thought. Referring to Heidegger’s analysis of Angelus Silesius’s poetry, Fardid points out that the language of poetry, unlike the language of philosophy, is aware of “the mystery” and does not comprehend the events of the world from a causal perspective: “The rose blossoms because it blossoms, because it is the time of the blossoming of the rose. It wants to conform to time.”<sup>61</sup> For this reason, we can grasp why both Heidegger and Fardid believe that the language of poetry provides a space for salvation from causal and metaphysical language.

## CONCLUDING REMARKS

The capacity of the poet to conform to “authentic time” prepares the ground for a new historical beginning. By virtue of a poetic language that does not belong to the language of rationalism, poets can overcome the oppressive domination of metaphysics and create a language whose particular “destructive power” may be able to shatter the relations dominating the world under the sway of metaphysics. As Hafez puts it, they shall tear the spheres apart with force and draw up a new project. The awareness of the destructive power of language in its poetic sense is also reflected in the poems of Rumi:

One word destroys an entire world; it transforms dead foxes into lions. The souls, in their origin, are endowed with the breath of Jesus. Sometimes they cause injury, sometimes they are balm. If the veil were drawn from the souls, the word of each soul would be Jesus-like. [ . . . ] O tongue, you are both fire and barn: How often do you want to set fire to this barn? In secret, the soul cries out for help against you, although it does whatever you say. O tongue, you are a boundless treasure on the one hand; o tongue, you are an incurable pain on the other!<sup>62</sup>

Fardid also focuses on the “madness” of the poets sharing in authentic time as an essential feature of tearing apart the veil of multiplicities resulting from nihilism, a feature that betrays a sort of violence of the poetic language.<sup>63</sup>

In Fardid's writings, this particular feature of the poets is also referred to as "libertinism"

not abiding by the values and conventions of social behavior, disobedience to the norms of public life, acting against the provisions of divine and human law [. . .]. This is why a libertine, from the perspective of social behavior, stands in contrast to the principle of asceticism and austerity and to all those who, feeling obliged to observe social conventions, traditions and norms, prefer to stay on the safe side, never taking any chances and unwilling to step outside their comfort zone.<sup>64</sup>

Following Nietzsche, we might consider the libertine as standing "beyond good and evil." The libertines are the poets, those outstanding individuals who, as Fardid puts it, are able to dismiss the commands of their time by telling them: "Get lost!" Having sensed the intimacy of being by drawing on the ontological horizon, they have ventured beyond morality and do not care about fame or shame: "When the foundation of your existence is turned upside down, empty your heart so that you become the upside down."<sup>65</sup> Fardid believes that the poets, by virtue of their grasp of the anxiety resulting from an impoverished time, have transitioned through various stages, the last of which is fear, where "the house of nihilism, autonomy and logical and dialectical sophistry is being pulled down."<sup>66</sup> If the poets have any power at all, their power arises from their participation in the nocturnal moment of libertinism:

Strive to acquire refinement during daytime. For drinking wine during daytime makes the mirror-like heart dark with rust. Only when night throws the veil of darkness around the tent of the horizon is it time for wine beaming like the morning light. Beware of drinking wine with the chief of the city's vice squad: He will drink your wine and throw a stone at the cup.<sup>67</sup>

The poet's libertine boldness is grounded in the "moment" she has with the cup of being. According to Fardid, Hafez's moment evokes the moment of the prophet of Islam: "I am having a moment with God [. . .]. This moment is that very moment our authentic mystics like Hafez mention all the time."<sup>68</sup>

Despite their awareness of the glorious achievements of modern technology, if the poets continue along their path and create a life worthy of man, this is primarily due to how they dwell poetically. In his poem *In Lovely Blue*, Hölderlin writes: "Well deserving, yet poetically, man dwells on this earth."<sup>69</sup> In our modern era, the Apollonian aspect of the human being is so dominant that its Dionysian aspect has become totally eclipsed. Waiting eagerly to prepare the ground for a new encounter with being, the poet must destroy the

subjectivism, egoism, and individualism of the Apollonian aspect: “Cast a shadow over my wounded heart, o desired treasure, for I have destroyed this house out of longing for you.”<sup>70</sup> Those who destroy the house of their ego in order to participate in the joy of being, excellent poets like Hölderlin and Hafez who, as Fardid puts it, have gone beyond the stage of philosophical (metaphysical) wisdom, can be the harbingers of a sort of appropriate life for humankind in which man does not stand over against nature, but rather is with nature.<sup>71</sup> At the same time, man opens himself up to others, transforming his difference with the others to a kind of loving cooperation that aims at drawing our attention toward being and truth. Hölderlin identifies the poetic conditions of a worthy life as follows: “To be one with everything that lives, to reenter the universe of nature in blissful forgetfulness of self is the pinnacle of thoughts and joys, this is the holy mountain highland, the place of eternal tranquility where noon loses its sultriness and thunder its voice and where the boiling sea looks like the wave of the grain field.”<sup>72</sup> In his own idiom, Hafez describes the same harmony and company: “What is more pleasant than the enjoyment and company of a garden and spring? Where is the cupbearer? Tell me, what are you waiting for? When the wine flows from the jar into the cup and the rose casts aside the veil, cherish the chance for merriment and drink some cups!”<sup>73</sup>

Translated from the original Persian by Urs Gösken.

## NOTES

1. Sayyid Ahmad Fardid, *The Divine Encounter and Apocalyptic Revelations* (in Persian), coll. Muhammad Madadpur (Tehran: Chāp va Nashr-i Naẓar, 2003), 228.
2. *Ibid.*, 32.
3. *Ibid.*, 17–25.
4. *Ibid.*, 38–39.
5. *Ibid.*, 23.
6. *Ibid.*, 363.
7. *Ibid.*, 254.
8. *Ibid.*, 313–14.
9. *Ibid.*, 313.
10. *Ibid.*
11. *Ibid.*, 312.
12. *Ibid.*, 298.
13. *Ibid.*, 398.
14. *Ibid.*, 154.
15. *Ibid.*, 337.

16. Martin Heidegger, "Vorträge 1949 und 1957," in *Bremer und Freiburger Vorträge*, ed. Petra Jaeger, 2nd ed. (Frankfurt am Main: Vittorio Klostermann, 1994), 57.
17. Martin Heidegger, *Beiträge zur Philosophie*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1989), 107.
18. Fardid, *Divine Encounter* (in Persian), 42.
19. Ibid.
20. Heidegger, *Beiträge zur Philosophie*, 98.
21. Fardid, *Divine Encounter* (in Persian), 446; Fardid, *Doctrines and Convictions of Sayyid Ahmad Fardid* (in Persian), coll. Sayyid Mūsā Dībāj (Tehran: Nashr-i 'ilm, 2008), 435.
22. Fardid, *Divine Encounter* (in Persian), 231.
23. Ibid., 281.
24. Heidegger, "Vorträge 1949 und 1957," 27.
25. Ibid., 72.
26. Martin Heidegger, *Vorträge und Aufsätze*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 2000), 31.
27. Fardid, *Divine Encounter* (in Persian), 337.
28. Heidegger, cited in *ibid.*, 34.
29. Heidegger, cited in *ibid.*, 33.
30. Martin Heidegger, "'Andenken,'" in *Erläuterungen zu Hölderlins Dichtung*, ed. Friedrich-Wilhelm von Herrmann, 6th ed. (Frankfurt am Main: Vittorio Klostermann, 1996), 127.
31. Martin Heidegger, *Einführung in die Metaphysik*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1976), 154.
32. Sophocles, *Thebais* (in Persian), trans. Shāh-rukh Miskūb (Tehran: Nashr-i Khārazmī, 2007), 255.
33. Martin Heidegger, *Reden und andere Zeugnisse eines Lebensweges (1910–1976)*, ed. Hermann Heidegger (Frankfurt am Main: Vittorio Klostermann, 2000), 133.
34. Hannah Arendt, *Elemente und Ursprünge totaler Herrschaft. Antisemitismus, Imperialismus, Totalitarismus* (Munich: Piper, 1998), 325.
35. Fardid, *Divine Encounter* (in Persian), 405.
36. Ibid., 404.
37. Fardid, *Divine Encounter* (in Persian), 78.
38. Martin Heidegger, *Wegmarken*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1976), 153.
39. Fardid, *Divine Encounter* (in Persian), 78.
40. Ibid.
41. Ibid., 80.
42. Ibid., 32.
43. Nietzsche, cited in *ibid.*, 194.
44. Ibid.
45. Heidegger, cited in *ibid.*, 271.
46. Ibid., 46.
47. This refers to some Quranic verses from Surat 79 (*Nāzi 'āt*), verse 34–35: "AND SO, when the great overwhelming event [of, resurrection] comes to pass, on

that Day man will [clearly] remember all that he has ever wrought.” Cited after *The Message of The Qur’an*, trans. Muhammad Asad (The Book Foundation, 2003), 1254.

48. Fardid, *Divine Encounter* (in Persian), 288.

49. Sayyid Ahmad Fardid, *West and West Infection. Lectures of Sayyid Ahmad Fardid in 1985* (in Persian) (Tehran: Bunyād-i ḥikmī va falsafī-i Doktor Fardīd, 2016), 41.

50. Fardid, *Divine Encounter* (in Persian), 171.

51. *Ibid.*, 173.

52. *Ibid.*

53. *Ibid.*, 185.

54. *Ibid.*, 158.

55. The “West infection” can be divided as follows: 1) “Non-compounded West infection” is nothing else than Greek infection and nihilism ignoring the truth. 2) The West infection of the modern era, being characterized by autonomy (subjectivity), falls in the category of “compounded and affirmative West infection,” which nihilistically denies everything but the primordially of the subject. 3) “Non-compounded simple non-affirmative West infection.” Nobody is immune from the West infection. Even mystics and philosophers such as Ibn Arabi and Mulla Sadra are involved in it some way or another. Fardid writes, “I am West-infected, too, living in the modern era. My West infection, however, is non-affirmative, meaning that I am grappling with it.” Fardid, *Doctrines and Convictions* [in Persian], 297.

56. Fardid, *Divine Encounter* (in Persian), 160.

57. *Ibid.*

58. *Ibid.*

59. *Ibid.*, 167.

60. *Ibid.*, 164.

61. *Ibid.*, 224.

62. Rumi’s *Masnavi*, cited in Badī‘uzzamān Furūzān-far, *Commentary on the Holy Masnavi* (in Persian) (Tehran: Intishārāt-i Zuvvār, 1993), verses 637–75.

63. Fardid, *Divine Encounter* (in Persian), 491.

64. Dāryūsh Āshūrī, *Mysticism and Libertinism in the Poetry of Hafez* (in Persian) (Tehran: Nashr-i Markaz, 1995), 29.

65. Fardid, *Divine Encounter* (in Persian), 288.

66. *Ibid.*

67. *Ibid.*, 227.

68. *Ibid.*, 235.

69. Friedrich Hölderlin, *Good Intention* (in Persian), trans. Bīzhan Ilāhī (Tehran: Nashr-i Bīd-gul, 2016), 153.

70. Fardid, *Divine Encounter* (in Persian), 339.

71. *Ibid.*, 326.

72. Friedrich Hölderlin, *Hyperion* (Frankfurt am Main: Insel Verlag, 1979), 5.

73. Hafez, *Dīvān*, ed. Hūshang Ibtihāj et al. (Tehran: Sāzmān-i chāp va intishārāt-i vizārat-i farhang va irshād-i islāmī, 2003), 64.





## Chapter 10

# Hospitality and Dialogue

## *On Fethi Meskini's Translation and Appropriation of Heidegger*

Khalid El Aref

The Tunisian philosopher and translator Fethi Meskini (1961–) is the author of the first full-scale translation of Heidegger's *Being and Time* (*Sein und Zeit*) into Arabic.<sup>1</sup> This work was awarded the Sheikh-Zayed Prize in 2013, and Meskini has now gained fame in the Arab world as one of the key figures in contemporary Arab thought. Meskini's reputation is connected to his approach to Western philosophy—what I shall call *dialogical translation*, which I will be addressing in this chapter with regard to his perspective on Heidegger. Dialogical translation is to be conceived as rendering the text into another language, especially translating *Being and Time* into Arabic and also coming to terms with Heidegger's thought through an appropriation of his theoretical apparatus. These two processes sustain the concept of hospitality on which Meskini's idea of dialogical translation is based. As I shall attempt to develop here, hospitality is especially sensitive to Levinas's idea of the Other and the inability to step outside of one's own horizon unless it takes the form of the face-to-face encounter with the Other. Only in and through language does this encounter take shape as the fundamental form of hospitality: "The presence of the Other is already language."<sup>2</sup> Therefore, hospitality becomes each and every language through which dialogue is to be initiated.<sup>3</sup> Dialogical translation comes full circle within the horizon where the Other—through hospitality—and subjectivity come into contact. To motivate this dialogical translation of Heidegger and ultimately converse with Western philosophical thinking, Meskini rightly assumes that it should be predicated on the freedom of the translator.<sup>4</sup> This is only attained through an act of liberating one's ontology by giving it meaning outside what was handed down to posterity. It is within this perspective that hospitality gains meaning as a

Janus-faced sign of resistance to both Arabic modes of being and subjective models of philosophical thought.

In the first part of this chapter, I address the issue of translation and freedom by trying to provide viable answers to three questions: Why did Meskini translate Heidegger into Arabic at all? How did he methodologically and theoretically envisage the translation of Heidegger into Arabic? And last, for what purposes did he translate Heidegger? In the second part, I relate the act of translation (in its most expansive sense) to hospitality by relying on insights from Martin Heidegger, Emmanuel Levinas, and Jacques Derrida.

### TRANSLATING HEIDEGGER: BEING AN ALTERNATIVE NEW VERSION OF ONESELF

The translation of *Being and Time* into Arabic could be seen as a crowning of an ardent interest in philosophy in general and German philosophy in particular. In an interview published in 2012, Meskini provides his readers with a few clues as to the motivations that sustained his choice—the Arabs and the Germans share something: “There was a striking and mysterious sense of relatedness between the Germans and the Arabs.”<sup>5</sup> This relatedness takes form in the “covert” kinship between their respective languages, as both German and Arabic “are difficult and have a sense of originality peculiar to them.”<sup>6</sup> Meskini does not elaborate on this point, but it might be inferred that the supposed “difficulty” relates primarily to the complex syntax of both languages. It is no wonder then that Meskini holds the German language in high esteem, namely, as “an accomplished language.”<sup>7</sup> According to Meskini, both the Arabs and the Germans have experienced a sense of “lost glory.”<sup>8</sup> Although this puzzling expression remains yet to be explained by Meskini, it summarizes two dimensions that traverse Meskini’s relationship with German and Arabic. The first dimension relates to Meskini’s fascination with the German language. The second dimension has to do precisely with the sense of loss that pervades Arab philosophical thinking or Arab thought as to its own identity and trajectory. In fact, for Meskini, what characterizes contemporary Arab thought since the *Nahḍa* (the Arab Renaissance) is a kind of theological perplexity that arises out of the encounter with the West, which paved the way for the emergence of a crisis of identity—what Meskini disparagingly qualifies as a “closure.”<sup>9</sup> According to Meskini, such an overreliance on the discourse of identity has turned the Arabs into a linguistic community with an identity that lacks selfhood.<sup>10</sup> Thus, the task of the philosopher is to try to overcome this perplexity through a double gesture: on the one hand, by retrieving the idiom of classical Arab philosophers; and on the other, by liberating Arabic from its current metaphysical burden to allow for a more

creative approach to dealing with problems in the Arab world. Therefore, the issue of language is not devoid of significance.

While many Arab philosophers and scholars read Heidegger mainly in French (and ultimately within the inherent paradigm that sustained the appropriation of Heidegger in France), Meskini, along with other translators and thinkers, such as Ismail El Mossadeq, who have translated some of Heidegger's works, makes great efforts to read Heidegger in his original language.<sup>11</sup> This is a crucial aspect insofar as the appropriation of Heidegger in France had its own highly charged political circumstances.<sup>12</sup> Although the issue of language might seem inconsequential, language remains replete with ideological and epistemological implications. It would be impossible to read Heidegger in French without also reproducing the cultural, epistemological, and ideological minutiae that sustained Heidegger's reception in France. In addition, Meskini's reading of Heidegger occurred in a context where the Tunisian university aspired to go beyond the constricting presence of French—as philosophy was thought only in French until the partial Arabization of the subject in 1975. Although French is still spoken in Tunisia, writing philosophical theses and university monographs is hardly ever done in French.<sup>13</sup> However, the question remains, why Heidegger?

In the same interview, Meskini states that he “was in search of a philosopher who would provide [him] with the means for a theoretical experimentation with [. . .] existential and interpretive issues,” and “Heidegger matched [his] aspirations and did not impose anything on [him] outside [his] horizon of expectation.”<sup>14</sup> However, translating Heidegger into Arabic was a liberating adventure. In his *Thinking after Heidegger, or How to Go beyond the Era of Interpretive Reason*, Meskini begins with the untranslatability claim of the German language to argue that translation itself is an adventure into one's own language rather than into the text to be translated.<sup>15</sup> Meskini sees language as that entity that reflects the way in which we approach our being-in-the-world. Meskini does not approach translation as a set of terms that are rendered from one language into another. Rather, what Meskini calls the “essence” of translation is in prior harmony with the “essence” of language.<sup>16</sup> This is reminiscent of Walter Benjamin's idea of the kinship of languages, which posits that no matter how different languages might be, they end up expressing almost the same thing since they aspire to reach what he calls “pure language.”<sup>17</sup> For Meskini, translation is that process that allows the original text to explain itself in another language since a text is essentially multi-vocal. The translation of a text into another language uncovers the way in which a text addresses a readership not initially intended or thought about by the author himself. In spite of this, translation is perceived as an *Überraschung* (a surprise) because it puts Da-sein in danger. Meskini associates this danger with universalism.<sup>18</sup> For Meskini, universalism is both a danger and

a promise. On the one hand, it may guarantee a minimum of visibility for contemporary Arab thought on the condition that the latter recovers a critical standpoint as the way in which it was historically lived, namely, as a static form of relatedness to an almost immutable past. However, on the other hand, the threat is predicated on an apprehension of being swallowed by this same universalism. This is the reason behind Meskini's insistence on freedom as a *sine qua non* of critical thinking.

In a different but related context, Meskini gives translation a further twist. In his words, translation involves "a meaning of *traductio* that is really serious, a meaning which originally designates the pathway of a criminal rather than that of torture."<sup>19</sup> Bilingualism as the basis of translation also involves "doubleness, deceit, theft, deception, treachery."<sup>20</sup> This ambivalent position about the nature of translation paves the way for a turn to the issue of (Arab) identity, namely, through the reinterpretation of classical Arabic texts so that they yield new possibilities for the present and for the people. This is possible only through an examination of these texts in the light of the identity crisis. It is through a renewed critical recovery of these texts that identity comes to be seen in terms of distance and emerges as a different version of the past. However, Meskini's attitude toward the Arabic language is characterized by a clear admittance of its hybridity and, for that matter, its lack of authenticity in matters related to philosophy: "The Arabic language that we use to write texts that are apparently philosophical only by charity is neither pure nor autochthonous. It is every time the forbidden fruit of a secret effort wrought by solitary men who are unwelcome within a language that has long since lost the freshness of the new experiences of great thinking."<sup>21</sup>

For Meskini, overcoming the alienation a translator confronts is crucial. Here, Meskini relies on Heidegger and adopts his perspective, arguing that a text is inevitably transformed when it is translated. This transformation might sometimes be promising, as it may set thought in an altogether different direction, a situation liable to make it fruitful. Meskini wonders what a people is and finds the answer in Heidegger: a people is based on a free decision (*Entscheidung*) and resoluteness (*Entschlossenheit*) vis-à-vis its Da-sein. This belonging (or the refusal to belong) is itself a response for or against ourselves in that it uncovers what is historical about us. A Heideggerian understanding of people, in Meskini's words, is neither a physical entity (not a body), nor a soul, nor a spirit.<sup>22</sup> What distinguishes a people, a community—a form of being, according to Heidegger—is the kind of historical decision as to its common destiny. Paradoxically, this destiny is not the sum total of personal fates, but it arises out of "the authentic retrieval of a possibility that has been," which rests on an essentially futural being.<sup>23</sup> Therefore, language and belonging become intertwined in Meskini's thought *pace* Heidegger. Meskini seems to approach translation pragmatically since translation of Heidegger's

work into Arabic is an opportunity for the Arabic language to reactivate part of its ontological terminology.<sup>24</sup> Its interruption had been dictated by the episteme of “creation from the void” in classical Muslim thought and theology.<sup>25</sup> In simpler words, translation becomes a spectacular promise of liberation from the metaphysical position inherent in the Arabic language. In other words, in Meskini’s view, translating Heidegger is a liberating instance that reinstalls the ontological issues that have for so long fallen into abeyance. More specifically, it is a desire to reconnect with the same kind of conjectures that Muslim thinkers such as al-Farabi and al-Kindi have taken up, especially by going beyond the moment when Aristotelian “existence/being” came to be translated into Arabic as “*huwiyya*.” To achieve this, Meskini suggests that Arab thought should reconnect with the pre-*huwiyya* ontological ambience in classical Arab philosophy so as to join postmodern thinking.

Thus, reading and appropriating Heidegger is a response to a prior theoretical predicament. Where does Meskini locate this need? Part of the answer can be found in Meskini’s book *Identity and Time: Toward a Phenomenological Interpretation of the “Us” Issue*. Here, Meskini problematizes the idea of belonging by beginning methodologically with identity (in its various configurations: ipseity, subjectivity) and the existence or nonexistence of contemporary Arabic philosophy. Returning to the era of al-Farabi, al-Kindi, and Ibn Rushd, Meskini argues that the concept of identity had been approached by Arab-Muslim philosophers relying on Aristotle’s concept of ἔστι = *esti* (*al-wujūd*).<sup>26</sup> Meskini explains the prevalence of discourse on identity in modern Arabic thought by inviting readers to consider two instances of displacement that occurred from *al-wujūd* to *huwiyya*. The first displacement occurs when al-Farabi’s *Book of Letters* (*Kitāb al-Ḥurūf*) identified “whatness” (i.e., quiddity, essence [*al-māhiyya*]), as a concept directly retrieved from Aristotle’s thought. Because the Arabic language lacks a copula, commentators and translators coined a new word, *al-māhiyya*. According to al-Farabi, other thinkers and commentators opted for *al-huwiyya*, derived from *huwa*, that is, “he (is).”<sup>27</sup> According to Meskini, the foundations were laid for the later development of the concept of *huwiyya*. The second displacement occurs with Muslim philosophers, like al-Kindi and Ibn Rushd, who transferred the concept of *huwiyya* in medieval thought from the realm of ontology to the realm of what Meskini calls the “theory of knowledge.” This is how this concept became coeval with the medieval understanding of the subject through the *res cogitans*, which would later take the form of the *cogito*.<sup>28</sup> For Meskini, such a development is essentially metaphysical. This displacement has in turn led to an anthropological and culturalist problematization of identity today. Against this backdrop, the philosopher’s task, as Meskini understands it, is to try and uncover ipseity within identity in the Arabic language in light of the postmodern critique of subjectivity. In other words, the task

amounts to extricating the question of “who we are” from its anthropological and culturalist fetters, a task that has been made possible only when contemporary philosophers became liberated from the paradigm of the Cartesian understanding of subjectivity after Heidegger and Ricoeur.<sup>29</sup> To achieve this task, Meskini problematizes the recourse of the medieval Arabic philosophers to translate Aristotle’s Greek word for existence/being as *huwiyya*, a word whose root is “he,” the third person singular pronoun, a gesture that attempted to provide for the lack of a copula in the Arabic language.

For Meskini, the whole process of the concept of selfhood in classical Arabic philosophy is indicative of one of its strongest limitations, namely, that the human in the theologico-political community (*al-milla*) has no free ontological position outside the *ens creatum*, the created being.<sup>30</sup> This critique is predicated on a modern position vis-à-vis the Cartesian cogito. With the Cartesian notion of subjectivity, Meskini seems to join Heidegger, who, commenting on Kant’s inability to “gain insight in the problem of temporality,” states that “the decisive connection between time and the ‘I think’ remained shrouded in complete obscurity,” and it “did not even become a problem.”<sup>31</sup> For Meskini, this double critique of Cartesian-based modern subjectivity and the Muslim tradition guarantees the possibility for a new beginning, one where Arab philosophers would be able to speak a language that is at the same time local and global, authentic and universal—a language grounded in ontology.

For Meskini, modern philosophy as a byproduct of the metaphysics of subjectivity does not transcend the foundationalism of the theologico-political community (*al-milla*). Such a critique of metaphysical subjectivity owes a great deal to Heidegger (and Hannah Arendt, Foucault, and Ricoeur), who introduces the question of “the who of Da-sein.”<sup>32</sup> According to Meskini, Heidegger’s question of the “who” instituted a new and solid basis for the problematization of being since later Western philosophers reappropriated this question in diverse ways. For Meskini, Ricoeur’s book *Soi-même comme un autre* was a continuation of the *who* question, which naturally yielded further different results in terms of narrative identity since Heidegger distinguished for the first time between *Selbstständigkeit* and *Selbstheit*.<sup>33</sup> Meskini’s translation of *Being and Time* into Arabic is predicated on the importance of this moment for Arab thought. However, contemporary philosophers much influenced by contemporary philosophy have derived its conceptualization of existence/being on the basis of subjective thinking, a byproduct of the Cartesian cogito. If Meskini joins al-Kindi and al-Farabi, it is only to join Heidegger (and, to a lesser extent, Ricoeur). In light of this, it would be easier to understand Meskini’s idea about the peculiar effects of translating Heidegger into Arabic outlined in many of his works. He states that rendering philosophical texts, in this case *Being and Time*, amounts to

coming into (in the sense of inheriting) meanings from within, but in another language.<sup>34</sup> It is an attempt to recover the ontological moment in classical Arabic philosophy and Heidegger's institutive ontological one. Moreover, the instance of translation is "a reason for altering our relationship with the essence of our language."<sup>35</sup> By rendering Heidegger's concepts into Arabic, Meskini's method of translation may appear to some as unorthodox. Words such as *Holzwege* (translated as *shi'āb*: mountain paths, mountain passes), *Ereignis* (translated as *al-malakūt*: realm, universe), and *Sein* (translated as *al-kaynūna*) indicate Meskini's desire to distinguish himself by providing new terms that are reminiscent of the Arabic linguistic legacy. For instance, El Mossadeq translates *Ereignis* (propriation) as *al-khusūsiyya* (specificity, distinctive character) and *Sein* (being) as *al-kawn*.<sup>36</sup> If one compares Meskini's and El Mossadeq's translation of *Ereignis*, one would certainly uncover the trajectory of the intellectual assumptions that sustain their thought.

El Mossadeq's translation of *Ereignis* is much more attuned to one's own individuality, while Meskini's translation opens the concept to the universal dimension of human existence. In translation, the point is not so much a putative fidelity to the original, but rather, this interpretive perspective makes the text speak differently. And this Meskini does well, in spite of a few infelicities and incongruities in the rendering of some passages. These can be brought back to Meskini's attempt to render Heidegger's texts as faithfully as possible. However, sometimes one is struck by his literal rendering of these texts, so much so that Meskini falls into the trap that he himself has warned of, namely, creating an Arabic language that adds up to the translated text in the form of a palimpsest. It should be clear that Meskini's appropriation of Heidegger's thought is indicative of his own desire to give Arab philosophy a new start in order to try and catch up with (post)modern times.

Meskini appropriates Heidegger's thought within a humanistic perspective. Heidegger's thinking about the West can therefore be seen as a form of "thinking with" an Arab way of thinking, a context that Heidegger, the man, cannot have known.<sup>37</sup> Meskini takes this idea up again within the dichotomy of freedom and identity. In his book *Identity and Freedom*, Meskini applies modern Western philosophy as a framework in order to address the predicament of the Arabs. Meskini suggests that "we take up our problems and ourselves in the company of some philosophers who had in a sense tackled our own problems before us."<sup>38</sup> Through the act of translation, understood as an act of mutual hospitality, Heidegger becomes part of the Arab-Muslim world.<sup>39</sup> Translation is also equated with freedom.<sup>40</sup> The West is seen as the spiritual father of humanity.<sup>41</sup> However, it is the task of the philosopher to liberate herself from the stronghold of the father. Therefore, the only way to do so is to translate oneself into one's language.<sup>42</sup> In translation, an encounter occurs between Arabic ideas and those expressed in other languages. Only



translation can liberate and help liberate the issue of reason in any one culture. Translating modernity implies at the same time liberating oneself from the symbolic hegemony and power of the “father” and drawing a possible line that would give shape to who we really are.<sup>43</sup> Only after translation would it be possible to establish a “transcendental friendship” with the translated thought.<sup>44</sup> Therefore, translation becomes a “philosophical friendship” with universal thoughts.<sup>45</sup>

On the other hand, true liberation is the liberation of the language taken here as a home, being-in-the-world, a *Dasein*.<sup>46</sup> It is through the act of translation as an act of uncovering that experimentation with humanity is possible since each and every language is a field of secret experimentation on humanity.<sup>47</sup> This humanity is one whole (despite all differences) because languages in translation attempt only to retrieve the one language, the pre-Babel moment, which reflects the true internal structure of meaning that lies in the depths of the human soul. When we speak, as Meskini suggests, it is humanity that is speaking through us. Accordingly, there are no possible cases of untranslatability.<sup>48</sup> However, this liberation of language, which takes the form of translation, seems to lack one crucial aspect, namely, treating languages on a par with one another. Only the philosophical address of language as a form of universal being-in-the-world can pave the way for such a liberation. Translation as a form of hospitality provides for that possibility.

### **HOSPITALITY: TRANSLATING OTHERNESS PHILOSOPHICALLY**

Hospitality as a concept immediately opens up the venue for the guest, the neighbor, the stranger, the distant, the different, the Other.<sup>49</sup> It articulates at one and the same time the ethical and the political dimensions of being-together. However, this being-together is essentially short lived, temporary, evanescent, and fleeting, at least in its actual realization of receiving the other person in one’s home, one’s place, one’s country. In Meskini’s thought, hospitality is associated with language at large and more specifically with what he calls the “pure language” of concepts, which is the language of philosophy.<sup>50</sup> The attainment of such a pure language is once again predicated on a holistic conception of the plurality of languages stemming from one language: the pre-Babel language that all of humanity used to speak before God decided to create a diversity of languages as a form of punishment. In pursuing this Jewish myth, Meskini achieves two effects: the first one involves the monotheism of ontology that he thinks is operative in Heidegger’s thought, while the second is linked to Kant’s proposition of universal hospitality as part of the ideal of perpetual peace.<sup>51</sup> As Meskini reminds us, Kant’s idea of universal hospitality is not based on philanthropy but is elevated to the status

of a cosmopolitan right.<sup>52</sup> Universal hospitality, as Kant suggests, is predicated on the centrality of the state. It is one that is independent, republican, and sovereign. Being conceived as such, states seem to be discrete entities invested with an authentic desire to put an end to hostilities as well as to the possibilities that make room for hostilities, that is, secret material reservation for a future war; no possibility for inheriting, exchanging, purchasing, or donating a state; abolition of standing armies; debt; and non-interference.<sup>53</sup> In Kant's words, universal hospitality is not a sign of human philanthropy. Rather, it is a right to be granted to any foreigner willing to enter a foreign territory.<sup>54</sup> Therefore, Meskini's use of hospitality seems to be a creative mixture of Kant's state-based notion of hospitality and Heidegger's metaphorical understanding of language as the home of being.

Generally, Meskini's thought can be interpreted as a double critique of both modernity and tradition. Based on Meskini's reading of Peter Sloterdijk, modernity is historically a unifying gesture.<sup>55</sup> He names this unification "*al-tawhīd*"—which also means "monotheism"—and defines it as "any thought based on the understanding of Being on a transcendental plane."<sup>56</sup> However, it should be noted that any attempt to escape modernity is itself operating within modernity. With Habermas, this could be viewed as a post-modern way of thinking that is trying to redress the strictures of modernity. Meskini's translation and appropriation of Heidegger is accordingly not in isolation. Rather, it is a gesture inscribed within a larger framework whose theoretical scaffold is built around issues of "us" and "them" and geared toward an alternate *Aufklärung*, another version of cosmopolitanism. This "us" (*nahnu*), or identity, recurs throughout Meskini's texts and is almost always linked with a civic perspective that aims at laying the foundations for freedom in the Arab world.<sup>57</sup> The task amounts to "freeing up" the notion of freedom from a persistent transcendentalism interpreted metaphysically. In this respect, Meskini distinguishes between alterity and difference and argues that those who critique modernity from perspectives of difference (Kant's limitations of reason, Hegel's end of modernity, Marx's mode of production, Nietzsche's Superman, Freud's unconscious, Heidegger's other beginning, and Levinas's Other) are operating within the paradigm of oppositionality.<sup>58</sup> According to Meskini, these thinkers do not suggest any alternative to modernity (what he calls alternative modernity: *al-ḥadātha al-mughāyira*) because thinking in terms of difference or oppositionality is utterly an uncritical disposition.<sup>59</sup> By contrast, alterity is a new "birth from and outside our ancient self," a renaissance, if you will, but one that takes into consideration a will "to be modern in our own way," which is, strangely enough, coterminous with what Meskini calls "*altermodernité*."<sup>60</sup> This *altermodernité* is only "one mode of freedom in relation to the internal boundaries of our own selves." However, Meskini criticizes the notion of freedom in its Kantian transcendental dimension. If we take as our starting point Benjamin's idea of the kinship

of languages, we would discover that the interplay between linguistic forms in translated languages is, to a certain extent, based on similarity and difference, but it is not one that manifests itself in the similarity between works of literature or words. As Benjamin claims, it lies rather in the pure language that no language can attain on its own; it is “the totality of their intentions.”<sup>61</sup> This “pure language,” which Meskini interprets as the locus of philosophical concepts, is what guarantees hospitality—a way of making Western thought help Arabs overcome their predicament.<sup>62</sup>

Derrida has addressed the question of hospitality in relationship to the foreigner (*xenos*) and the stranger (*l'étranger*).<sup>63</sup> Relying on his readings of Plato, Derrida remarks that it is the foreigner, the *xenos*, who always asks the question and challenges the father and his *logos* as someone “who speaks an odd sort of language.”<sup>64</sup> Translation—when imposed—is seen by Derrida as an act of violence.<sup>65</sup> It is only so because the foreigner happens to be abroad in a country whose language he or she cannot speak. For Derrida, we have to break with the notion of hospitality as a right and open up the perspective for what he calls “absolute hospitality.” Within this framework, it could be argued that Meskini’s position is that of the foreigner, the *xenos*, although not in exactly the same way, nor does his position engage the same terms. For Meskini, the father to be challenged is a certain version of the West: the one that laid the foundations for a metaphysical understanding of being and beings. By stressing the universal dimension of being by relying on a translation *in situ* of Heidegger’s thought and by applying it to the context of the Arabs, Meskini emerges as the Other of himself—to borrow Ricoeur’s phrase.<sup>66</sup> The translation of Heidegger’s thought at large is also an instance of being face-to-face with Western thought. Heidegger’s position concerning dialogue between languages is known: language is the house of being. However, Europeans have an altogether different dwelling. That is why a dialogue between languages, characterized as houses of being, is nearly impossible, and it may sometimes even be dangerous.<sup>67</sup> However, Meskini insists that because languages are plural, there must be a plurality of houses of being. Although this dialogue has for some time been one sided, such a dialogue might ultimately be possible. By summoning Western thought to consider other forms of being, namely, those of the non-West, Meskini seems to nourish philosophical hope for reconsidering what being has hitherto dropped from philosophical investigation.

## CONCLUDING REMARKS

Notwithstanding Heidegger’s importance, Meskini’s translation and appropriation of Heidegger’s thought seems to take Heidegger in a different

direction from his own intention. For Meskini, Heidegger's own intellectual suspicions become a certainty and a starting point, in the sense that forms of being peculiar to the Arab world have not, in a sense, benefited from such a critique. Heidegger does not arrive at a final conclusion about the essence of being. As his introduction to *Being and Time* demonstrates, the aim is to put the question of being in an appropriate way. Meskini's translation of Heidegger is more assertive and takes Heidegger's questioning of being as part of an answer rather than as a question. In lieu of presenting a critique of Heidegger's thought, Meskini makes him an alternative father who is challenged within a context of an *altermodern* hospitality. Thus, by translating Heidegger into Arabic, Meskini seems to invite the German philosopher of being into a context of thought that Heidegger himself did not consider. Perhaps, Heidegger scholarship might now take up Meskini's own unique dialogue with Heidegger to arrive at a renewed understanding of hospitality.

## NOTES

1. Fethi Meskini is currently teaching philosophy at the University of Tunis.
2. Emmanuel Lévinas, *Totalité et infini: essai sur l'extériorité* (La Haye: Martinus Nijhoff, 1971), 165; Lévinas, *Totality and Infinity: An Essay on Exteriority*, trans. Alphonso Lingis (Pittsburgh: Duquesne University Press, 1969), 155.
3. Lévinas, *Totalité et infini*, 188, Lévinas, *Totality and Infinity*, 173.
4. Fethi Meskini, *Identity and Freedom: Towards a New Aufklärung* (in Arabic) (Beirut: Jadāwil, 2011), 16.
5. Fethi Meskini, "An Interview with Philosopher Fethi Meskini" (in Arabic), interview by Nūreddīn 'Allūsh, <http://www.anfasse.org/2010-12-30-16-04-13/2010-12-05-17-29-12/4765-2012-06-20-11-55-51>, accessed August 24, 2016.
6. Ibid.
7. Meskini, *Identity and Freedom* (in Arabic), 17.
8. Meskini, "Interview" (in Arabic).
9. Fethi Meskini, *Identity and Time: Phenomenological Interpretations of the "Us" Issue* (in Arabic) (Beirut: Dār al-Talī'a, 2001), 16.
10. Meskini, *Identity and Freedom* (in Arabic), 16.
11. Cf. El Mossadeq's contribution in this volume.
12. Ethan Kleinberg, for instance, reads the introduction of Heidegger's philosophy into France within the juncture of post-World War I, and more specifically within what he called the "1933 generation." This introduction came about as a reaction of the new émigrés to the neo-Kantianism championed by the Third Republic in France. Heidegger became known in France through figures like Emmanuel Levinas, Alexandre Koyré, Alexandre Kojève, Georges Gurvitch, and Bernard Groethuysen, to cite only these. Most important is the fact that this early episode of Heidegger's reception in France constituted a break from prevailing notions of progress and rationalism. The 1933 generation could not come to grips with the human losses in World War

I, and that was one factor, Ethan Kleinberg argued, that paved the way for the turn to Heidegger. See Ethan Kleinberg, *Generation Existential: Heidegger's Philosophy in France, 1927–1961* (Ithaca and London: Cornell University Press, 2005), especially the introduction. Was it a coincidence that the first Arabic book on Heidegger, namely, Abdurrahman Badawi's *Existential Time* (in Arabic) (Beirut: Dār al-Thaqāfa, 1973, first published in 1943), should come out in the heyday of World War II? Cf. on Badawi the contribution of Yasargil in this volume.

13. Meskini, "Interview," (in Arabic).

14. Ibid.

15. Fethi Meskini, *Thinking after Heidegger, or How to Go Beyond the Era of Interpretive Reason?* (in Arabic) (Beirut: Jadāwil lil-Nashr wal-Tarjama, 2011), 18.

16. Martin Heidegger, *Being and Time* (in Arabic), trans. Fethi Meskini (Beirut: Dār al-Kitāb al-Jadīd al-Muttaḥida, 2013), 17 (from Meskini's introduction).

17. Walter Benjamin, "The Task of the Translator," in *The Translation Studies Reader*, ed. Lawrence Venuti (London and New York: Routledge, 2000), 17–18. Benjamin writes: "As for the posited central kinship of languages, it is marked by a distinctive convergence. Languages are not strangers to one another, but are, a priori and apart from all historical relationships, interrelated in what they want to express." Ibid., 17.

18. Meskini, *Thinking after Heidegger* (in Arabic), 19.

19. Fethi Meskini, "Arabité et philosophie," *Rue Descartes* 3, no. 61 (2008): 116. The English translation is mine.

20. Ibid.

21. Ibid.

22. Heidegger, *Being and Time* (in Arabic), 25–26 (from Meskini's introduction).

23. Martin Heidegger, *Being and Time*, trans. Joan Stambaugh (Albany: SUNY Press, 1996), 352.

24. Meskini, *Thinking after Heidegger* (in Arabic), 41.

25. Cf., for instance, Muḥammad 'Abdulhādī Abū Rīda, ed., *The Philosophical Treatises of al-Kindi* (in Arabic), vol. 1 (Cairo: Dār al-Fikr al-'Arabī, 1950).

26. Meskini, *Identity and Time* (in Arabic), 7.

27. Abu Nasr al-Farabi, *Book of Letters* (in Arabic), annotated, with an introduction by Muhsin Mahdi (Beirut: Dar al-Mashriq, 1986), 112–15; on "whatness" see *Al-Farabi's Philosophy of Plato and Aristotle*, trans., with an introduction by Muhsin Mahdi (New York: The Free Press of Glencoe, 1962), especially 94 and passim.

28. Meskini, *Identity and Time* (in Arabic), 8.

29. Ibid., 9.

30. Ibid., 13.

31. Heidegger, *Being and Time*, 21.

32. "§25. Der Ansatz der existenzialen Frage nach dem Wer des Daseins" (Martin Heidegger, *Sein und Zeit*, 16th ed. [Tübingen: Max Niemeyer, 1986], 114); "The Approach to the Existential Question of the Who of Da-sein" (Heidegger, *Being and Time*, 108).

33. Meskini, *Identity and Time* (in Arabic), 10.

34. Heidegger, *Being and Time* (in Arabic), 16 (from Meskini's introduction).

35. Ibid.

36. Martin Heidegger, *Principal Writings* (in Arabic), trans., with an introduction by Ismail El Mossadeq, 2 vols. (Cairo: Supreme Council of Culture, 2003), 1:13, 57, 132, 134. By contrast, Mohammed El Cheikh renders Ereignis as *al-ṣbāḥ* and *buduw* (dawn, morning; appearing); see Mohammed El Cheikh, *Critique of Modernity in Heidegger's Thought* (in Arabic) (Beirut: al-Shabaka al-'Arabiyya lil-Abḥāth wal-Nashr, 2008), 254, 686.
37. Heidegger, *Being and Time* (in Arabic), 9 (from Meskini's introduction).
38. Meskini, *Identity and Freedom* (in Arabic), 11.
39. *Ibid.*, 9.
40. *Ibid.*
41. *Ibid.*, 10.
42. *Ibid.*
43. *Ibid.*
44. *Ibid.*
45. *Ibid.*
46. *Ibid.*, 11.
47. *Ibid.*
48. *Ibid.*
49. Cf. Levinas, *Totalité et infini*, 188, 284, 334; Jacques Derrida, *Of Hospitality: Anne Dufourmantelle Invites Derrida to Speak*, interview by Anne Dufourmantelle, trans. Rachel Bowlby (Stanford, CA: Stanford University Press, 2000), 32, 37; Jacques Derrida, *Adieu à Emmanuel Lévinas* (Paris: Galilée, 1997), 40, 42–44, 69.
50. Meskini, "Arabité et philosophie," 118.
51. Heidegger, *Being and Time* (in Arabic), 33 (from Meskini's introduction).
52. *Ibid.*
53. Immanuel Kant, *Perpetual Peace: A Philosophical Essay*, trans. M. Campbell Smith (New York: Macmillan, 1971), 107–12 (preliminary articles).
54. *Ibid.*, 137.
55. Meskini, *Identity and Freedom* (in Arabic), 209.
56. *Ibid.*
57. *Ibid.*, 211.
58. In fact, Meskini coins a French word, Derrida-wise: it is *altérance*, which is closer to what he calls *al-mughāyara* (difference). See Meskini, *Identity and Freedom* (in Arabic), 211.
59. *Ibid.*, 212.
60. *Ibid.*, 213.
61. Benjamin, "The Task of the Translator," 18.
62. Meskini, "Arabité et philosophie," 118.
63. See Derrida, *Of Hospitality*, esp. 3–73.
64. *Ibid.*, 5.
65. *Ibid.*, 15.
66. Paul Ricoeur, *Oneself as Another*, trans. Kathleen Blamey (Chicago and London: University of Chicago Press, 1992).
67. Martin Heidegger, *On the Way to Language*, trans. Peter D. Hertz (New York: Harper & Row, 1971), 4–5; Heidegger, *Unterwegs zur Sprache*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1985), 85.



*Part IV*

**HEIDEGGER AND THE REVIVAL  
OF ISLAMICATE PHILOSOPHY**





## *Chapter 11*

# **Against Heidegger-Orthodoxy in the Arab World**

Ismail El Mossadeq<sup>1</sup>

In memory of Professor Heinrich Hüni

A look at the philosophical scene in the Arab world immediately reveals that Heidegger's thought is present there. In addition to the many translations of his work, the large number of books, articles, and dissertations dealing with Heidegger's thought are evidence of his influence. Nevertheless, the Arab reception of Heidegger's philosophy to date has been insufficient. It should not be limited to the mere adaptation of Heidegger's thought but should rather critically engage with Heidegger by extending his insights in order to make them fruitful and beneficial for understanding our contemporary world and our own cultural tradition. It is my impression that the current representations of Heidegger in the Arab world do not satisfy the prerequisites for a productive engagement with his thought. In the first part of this chapter, I will substantiate this criticism. In the second part, I will outline some perspectives for a fruitful reception of Heidegger's philosophy.

### **CRITIQUE OF CURRENT HEIDEGGER RECEPTION IN THE ARAB WORLD**

I will begin with the first part. There is an imbalance between the relatively large interest in Heidegger in the Arab world and the virtual lack of any productive reception of his thought. How can we explain this imbalance? I shall mention four perspectives without any claim that my explanation is complete. As a first perspective, I shall mention the well-known fact that Heidegger was discovered in the Arab world via a detour through French thought. This does not just mean that Heidegger's texts were first read in French translation, but

more importantly that Heidegger first came to the attention of Arab philosophers through philosophical discussions in France—discussions that were for a long time dominated by existentialism. Because of this, Heidegger's thought was understood and interpreted without consideration for the philosophical situation in Germany with which Heidegger engaged vigorously. For example, there is no adequate consideration of Heidegger's relation to Edmund Husserl's phenomenology, which inspired him decisively, as he mentions explicitly in his major work, *Being and Time* (1927).

Another revealing example is the dissertation *Existential Time* (1943) by Abdurrahman Badawi (1917–2002), who is generally known as one of the first Arab thinkers who engaged with Heidegger. Badawi explicitly refers to Heidegger's existential analytic in *Being and Time* and mentions *en passant* Husserl as Heidegger's teacher. But neither in his dissertation nor in his later works does Badawi acknowledge that Heidegger found his own way in philosophy by proceeding from Husserl's phenomenology and transforming it radically. This is mainly due to the fact that Badawi sees Husserl's phenomenology as nothing more than a method of psychological research.<sup>2</sup> This misjudgment tarnished Badawi's portrayal of Heidegger's relation to Husserl and, moreover, to the whole philosophical scene of his time.

As a second perspective, I want to point out that Arab philosophers dealing with Heidegger's texts mostly ignore the fact that these texts are steps in his intellectual development. Heidegger himself repeatedly emphasized that his thinking is not a completed system, but a path. This is closely related to the questioning character of his philosophy. As long as Heidegger's philosophy is not recognized as a path, appropriate engagement with it is hardly possible. However, Arab philosophers often display citations from various stages of his thought side by side without indicating their particular philosophical contexts. There are even anthologies containing various translations of Heidegger's texts into Arabic that do not link these texts to the particular context of Heidegger's way of thinking.<sup>3</sup>

One example is the anthology of Fouad Kamil and Mahmoud Ragab (Cairo 1974), which contains five texts of Heidegger, whose translation into Arabic from the original German versions was overseen by Abdurrahman Badawi. These include Heidegger's inaugural speech in Freiburg, "What Is Metaphysics?" (1929), and his essay "What Is Philosophy?" (1955). These and the other texts are not even arranged according to their year of origin. Neither Badawi's preface nor Ragab's introduction hint at the fact that these texts belong to various stages of Heidegger's intellectual process of development and hence are conceptualized from different perspectives. Although they mention that *Being and Time* is unfinished, they do not ask what this means for Heidegger's thought. His so-called turn (*Kehre*) as well as his all-decisive transition to thinking about the history of being remain unnoticed.

Badawi was interested in Heidegger's analyses of *Dasein* in *Being and Time* because he himself was concerned with the categories of human existence. After Badawi, the Arab interpreters mainly draw on Heidegger's later texts but without referring back to *Being and Time*. The main reason for this is that there is no common project that would be overseen by a single institution to translate Heidegger's works into Arabic. All existing translations are the fruits of individual efforts, and their selection has been determined by personal preference. Furthermore, conceptual terminology differs from one translation to another. It is time to start coordinating translation efforts in the Arab world and to unify them in a common project in order to determine shared criteria for the choice of terminology because I do not see how a productive engagement with Heidegger's philosophy can be initiated under the current circumstances. However, I do not deny that there have been some serious attempts to appropriate Heidegger's thought in the past few decades. Due to their isolation, these efforts have not been able to change the overall impression of Heidegger's thought dominating the Arab world.

As a third perspective, it is necessary to consider that intellectuals in the Arab world since the time of the so-called Arab Renaissance in the nineteenth century have been thinking—and continue to think—about the question of how to embrace the fruits of modernity in the areas of science and technology, and political constitution and enlightenment thought, without conflicting with their own cultural tradition. Behind these reflections is the implicit and unquestioned conviction that Heidegger's thought might help because of his hostile attitude toward modernity.

Whether one agrees with this conviction or not, it is indisputable that the reception of Heidegger's thought in the Arab world has remained inadequate partly because of the influence of this conviction. In my view, this conviction is based on a limited understanding of philosophy. Philosophy only lives through philosophizing. When we—as it mostly happens—refer to the thoughts of a well-known philosopher in our own philosophizing, we are doing so in the hope that they can help us in finding our own way. Therefore, it cannot be our intention to “parrot” these thoughts uncritically. In this sense, Heidegger's interpretation of modernity is instructive—even if we, contrary to him, advocate embracing the fruits of modernity. In either way, Heidegger's analyses provide us with valuable help for understanding modernity because they penetrate deep into its roots and foundations. In this context, it is worth mentioning that it is precisely Heidegger's critical attitude toward modernity that makes him attractive to certain Iranian philosophical circles that continue to argue for a rejection of modernity and its global technical-scientific culture as well as its political aspects.<sup>4</sup>

Finally, as for my fourth perspective, we cannot ignore that Heidegger himself displayed no interest in Arab-Islamic culture and philosophy. As far

as I know, he only mentions it briefly in a few places, mostly related to the reinterpretation of Aristotle's philosophy in the Middle Ages.<sup>5</sup> He presents it as if it were of no significance—despite the fact that in the Middle Ages, Muslim thinkers made great efforts to continue Greek philosophy. The history of metaphysics is a central theme in Heidegger's thought. His engagement with Arab-Islamic culture and philosophy could have been of great significance. But this engagement is missing entirely in Heidegger.<sup>6</sup> Heidegger was uninterested in the Arab culture of the present. This is clearly shown by a greeting that he addressed to the participants of a 1974 symposium in Beirut held on the occasion of his eighty-fifth birthday. His greeting certainly has meaningful content, but it contains no hint that it is dedicated to a symposium held in the Arab world.<sup>7</sup> In saying this, I do not mean to suggest that there is no merit in engaging with a philosopher who ignored our culture. But, if our culture had been more within Heidegger's horizon of thinking, there could be more points of reference to facilitate a fruitful dialogue with his thought.

### **PERSPECTIVES FOR A PRODUCTIVE ENGAGEMENT WITH HEIDEGGER**

With this, I come to the second part of this chapter. Here, I will discuss the task I mentioned at the beginning, which is to induce a productive engagement with Heidegger, that is, to allow ourselves to be stimulated and inspired by his thought in our own thinking. I believe that Heidegger can open up two perspectives for us in this regard. I will begin with a brief explanation of the first perspective before I discuss the second perspective in detail. The first perspective stems from a duty to understand what is happening today in our world, which is becoming more and more the shared world of many cultures. Heidegger's insights about the global expansion of technological-scientific culture are in my view still crucial. Heidegger's involvement with National Socialism and his statements about Judaism or his anti-Semitism, whatever its features—all of which have to be condemned sharply—do not change the importance of this.<sup>8</sup> We owe to Heidegger the demonstration that the human being has entered a stage characterized by changes in the nature of technology and that these changes have consequences for human being itself.

Technology is not primarily a collection of artificial objects that can be used as tools for achieving previously determined purposes. According to Heidegger, what happens in the age of technology is determined by a way of being whereby all that is must satisfy the imperative of efficiency and profitability. The human being is included in this, and this has devastating consequences for our way of being. Today, the objective must be to extend Heidegger's insights to reflect recent developments in the world situation. To

achieve this, we have to consider the most recent inventions in the area of technology, the so-called digital revolution, and the latest means of communication. We also have to bear in mind that the different people of the earth become closer to one another and grow together. To reflect on this, in the age of globalization, is the task of responsible thinkers, not just of one particular culture, but rather of all cultures, since the “danger” Heidegger mentions has become a global danger. Heidegger’s studies of modern technology remain valid for the present day, but they have to be updated.

The second perspective, which is more relevant for the topic of this chapter, is rooted in the task of making Heidegger’s insights fruitful for understanding our own cultural tradition. I would like to mention two themes. First, it is possible to try to study traditional Arab-Islamic philosophy using Heidegger’s way of thinking. When doing so, we only do justice to him if we assume that the ontological problem of being and beings is at the center of his thinking. In his later period, Heidegger established the thesis that the whole of metaphysics from Aristotle up to its culmination in Hegel is “onto-theological.” This means that ontology, that is, the determination of being as such and as a whole, and philosophical theology (the assumption of the highest, supreme being, namely the divine), form an inseparable unity. We can examine whether this thesis of the “onto-theological nature of metaphysics” succeeds when interpreting the history of philosophy and especially the history of classical Arabic philosophy.

Another theme arises from the fact that Heidegger has reflected deeply on the relations between the world, language, and poetry. What he says about this offers obvious possibilities for building bridges between these thoughts and Arab culture. Both of these themes require specific research in order to demonstrate whether they lead to fruitful questions. Thus, I must limit myself in the following to giving some hints that strongly indicate that Heidegger’s thoughts can be made fruitful in both subject areas. I will start with the first theme.

Heidegger’s reflections on the onto-theological nature of metaphysics reached their mature expression in his essay “Identity and Difference” (1957).<sup>9</sup> Whenever Heidegger speaks of the “onto-theo-logical essential constitution of metaphysics,” he stresses the component “logical,” because for Western thought, as Heidegger says, “Being is previously marked as ground.”<sup>10</sup> According to Heidegger, “ground” is derived from the *logos* that was discovered in Greek thought. In the course of metaphysics, *logos* experienced a serious change in meaning; it became “reason” in the sense of the Latin concept of *ratio*. As a result, giving and accounting for this “ground” became the project of metaphysics.<sup>11</sup> Being as the totality of the general characteristics of beings is the causal and weight-bearing ground on which beings are based. Thus, on the one hand, being is “giving ground” to beings. But on

the other hand, metaphysics pushes thinking toward the search for a supreme being as the highest ground, and thus the supreme being as the highest being accounts for being. In this way, metaphysics circles around being as ground and beings as equally being grounded and accounting for ground.<sup>12</sup> As Heidegger says, “Because Being appears as ground, beings are what is grounded; the highest being, however, is what accounts in the sense of giving the first cause.”<sup>13</sup> This cycle of being grounded and accounting for ground forms the onto-theological nature of metaphysics.

Heidegger assumes that this is true for all metaphysics without exception and not merely for one of its particular forms or periods. If this is correct, the philosophical constructs of the Arab-Islamic tradition also have to be interpreted according to the guideline of the onto-theological nature of metaphysics; they are merely a particular case of philosophy that has to be subsumed under the general rule named “the onto-theological nature of metaphysics.” However, it is immediately obvious that this appropriation of Arab-Islamic philosophy hardly yields anything creative and new. To have a chance of making it fruitful would require an interpretation of this philosophy that does not accept Heidegger’s prescription for metaphysics unquestioningly from the very start but applies it as a heuristic principle whose utility has to be examined for particular forms or periods of metaphysics. A perfect example of the application of Heidegger’s thesis of the onto-theological nature of metaphysics has existed for some time. It is a new approach to investigating the history of philosophy developed in the past few decades in France by scholars such as Rémi Brague, Jean-François Courtine, and Olivier Boulnois. I will briefly discuss their approach below.<sup>14</sup> They propose that we ought to distinguish between different formations or fundamental types of metaphysics. Onto-theological metaphysics is thus only one type among others. Accordingly, Courtine and others have denied that Aristotelian metaphysics already displays an onto-theological nature. In order to justify their view, they ask how the science of being and the science of the highest being are originally united in Aristotle. Although Aristotle refers to the outstanding being as the “prime mover,” he does not see it as an efficient cause, but only as a final cause. Therefore, the cycle of being grounded and accounting for ground as assumed by Heidegger is not completed in Aristotle, and as a result, it is misleading to attribute an onto-theological nature to his metaphysics.

In his determination of the structure of Aristotelian metaphysics, Courtine adopts the expression of Brague, who labeled this structure “katholou-protological.”<sup>15</sup> What does this mean? In order for philosophy to disclose the features of something in general (*katholou*), it has to direct its attention to a specimen that manifests those desired traits in a prominent way—in Greek, a “first” (*prōtē*) way. Courtine defines the *katholou-protologic* structure that is generated in this way as “the implicit rule of a procedure that claims to capture

the common features of a reality, of a whole collection of realities, or of an ontological region by orienting its attention towards the paradigmatic form or shape that offers the characteristic main features of the region in question.”<sup>16</sup> The structure of Aristotle’s metaphysics defined in this way does not yet have the character of onto-theology. If an onto-theological nature is attributed to this metaphysics, one projects a structure into it that evolved gradually only later.<sup>17</sup> Thus Courtine says, “onto-theology evolves historically.”<sup>18</sup> According to Courtine and Boulnois, the *katholou-protologic* structure is still present in its full sense in Thomas Aquinas (1224–1274). Although, according to Aquinas, beings in general are the subject of metaphysics, there is one considerable restriction: it merely applies to created beings. In contrast, the being of God remains inaccessible to reason. Despite the fact that metaphysics relates to God, it does not make him its object; it occupies itself exclusively with finite beings. Speaking about God is only unavoidable because the motion of finite beings requires a first efficient cause that—as Aquinas says—“everybody calls God.” From this perspective, Thomistic metaphysics does not yet have an onto-theological character.

It is only John Duns Scotus (1266–1308), as Boulnois explains, who founds the new onto-theological type of metaphysics. According to Duns Scotus, the subject of (general) metaphysics is being as such—referring univocally (i.e., always with the same meaning) to both the creating God and created beings. God is thus one of the objects of (general) metaphysics, which was not yet the case in Aquinas. Duns Scotus understands the concept of being so broadly that he uses it to refer to everything that is, including a thing that is a *res* with factual content, but also a thing that is pure possibility without real existence. Accordingly, general metaphysics is the doctrine of something *as such*, in Latin, *aliquid* and in Greek, *ti*. Drawing on this Greek word, Boulnois coined the concept of “tinology” and the expression of “*katholou-tinology*” as characterizations of the type of metaphysics emerging here.<sup>19</sup> According to Boulnois, this type features an onto-theological structure for the first time.<sup>20</sup>

Boulnois and others accuse Heidegger of having read the onto-theological nature in Duns Scotus and projected it without justification onto the whole history of metaphysics.<sup>21</sup> In doing so, Heidegger saw Duns Scotus’s thoughts in continuity with those of Thomas Aquinas and was thus unable to recognize the turn or revolution that Duns Scotus brought about in the history of metaphysics.<sup>22</sup> This example demonstrates that Heidegger’s theses, such as that of the onto-theological nature of metaphysics, can best be made fruitful if they are used critically as heuristic principles. I believe that this approach can also be helpful for a Heidegger-inspired interpretation of Arab-Islamic philosophy as the following example illustrates.

Duns Scotus’s new approach is influenced by the interpretation of Aristotelian metaphysics by Ibn Sina (Avicenna) (980–1037). What type of



metaphysics is present in Avicenna? How does he relate the science of beings and the science of the highest, supreme being? In answering these questions, attention should be paid to the fact that according to Avicenna, the highest being differs from all other beings in that it exists necessarily. Avicenna thus further developed the metaphysical characterization of God that he found in Aristotle. While all other beings have a contingent existence, and thus could also not exist, God is the only being whose essence necessarily includes existence; in him alone, essence and being, essence and existence, coincide.

Behind this thought, there is a particular understanding of essence and being whose origins have to be investigated. Are its roots in specific Islamic creeds or in particular features of the Arabic language? Heidegger's approach can be useful for us in exploring this question. He demonstrated the shift in meaning of various Greek concepts when they were appropriated by Roman thought. However, one does not have to follow Heidegger in claiming that each of these conceptual transfers necessarily has to be paid for with occlusion and loss. Although it is true that concepts are subjected to a shift in meaning when they pass into other linguistic and cultural contexts, the shift is not only accompanied by loss and occlusion. New elements of meaning that have been repressed in the original context can appear in the new context. The transfer of concepts can thus be enriching, and this might be the case with Avicenna's reception of Aristotelian terminology.

I have presented two themes in which Heidegger's thoughts can be made fruitful for the understanding of our own cultural tradition. The first theme can be labeled "onto-theology." The second theme is the relation between language and poetry. Heidegger addresses the widespread and seemingly self-evident understanding that language is a means of expression, a tool commanded and used by human beings for the purpose of communication and understanding. According to this view, language would be indifferent toward the contents it delivers and would thus be no more than a formal structure. Heidegger holds this understanding of language to be premature. The essence of language is not confined to being a means of communication. This characterization of language does not penetrate as far as the essence of language because it is merely a consequence of its essence. Far from being merely a tool at the disposal of human beings, language is, in Heidegger's understanding, what creates the possibility of being human. According to the common understanding, language serves the purpose of designating beings that are already apparent. According to this view, the task of language is to equip manifest and known beings with words. Heidegger counters this with the following claim: "Language, by naming beings for the first time, first brings beings to word and to appearance. Only this naming nominates beings to their Being *from out of* their Being."<sup>23</sup> And further, "By virtue of language—by its virtue alone—the world governs; are beings."<sup>24</sup>

“The essence of language”—according to Heidegger’s formulation—“resides where it operates as a world-constituting power, that is, where it preforms the Being of beings and inserts it into the structure.”<sup>25</sup> But where does this happen? As Heidegger replies, in poetry, “when the poet speaks the essential word, the existent is by this naming nominated as what it is. So it becomes known *as* existent. Poetry is the establishing of being by means of the word.”<sup>26</sup> In this sense, Heidegger can say that “the original language is the language of poetry.”<sup>27</sup> Heidegger thus draws on poetry in order to reject the understanding of language as a tool. According to the ordinary understanding of poetry, poetry is a creative activity that shares the subjective experiences of the poet with us. This understanding assumes that poetry is nothing but a special form of the language used in general and in everyday life. Heidegger rejects this understanding. He holds poetry to be “that particular kind”—as he puts it—“which for the first time brings into the open all that which we then discuss and deal with in everyday language.”<sup>28</sup> Poetry does not employ the given language as a raw material ready to hand, “rather”—Heidegger says—“it is poetry which first makes language possible. Poetry is the primitive language of a historical people.”<sup>29</sup> Poetry, understood in this way, is not a nonbinding game played by the imagination nor an ornamentation of sober reality serving aesthetic pleasure. On the contrary, it opens up the world for a historical people who operate in it in an active sense.

## CONCLUDING REMARKS

These thoughts about the relationships between the world, language, and poetry can surely be questioned. It is doubtful whether, in all cultures and historical eras, poetry plays the founding role that Heidegger ascribes to it. Notwithstanding the above, I believe that Heidegger’s remarks on this topic are of great significance for an appropriate approach to Arabic poetry, especially that of the pre-Islamic era. It can be observed that in this epoch, the meaning of poetry was not seen as bringing the experiences of the poet to expression and evoking aesthetic experiences in the receiver. The fact that the meaning of poetry was not limited to aesthetic pleasure is demonstrated by the organization of events in which poets presented their works and competed with one another for the honor of their respective tribes. In addition, many markets granted special places to poets. All of this is confirmed in handed-down sayings such as “Poetry is the register of the Arabs” or “The poet is the voice of his tribe.” It is worth remarking in this context that for a long time, pre-Islamic poetry remained the basic reference for all grammatical and lexical discussions of the Arabic language.

Also worth mentioning is the reliance on phenomenological inquiry within Bassem Idris Qassem's book *The Pre-Islamic Poet and Existence* (in Arabic).<sup>30</sup> The author draws on Heidegger's concept of existence but modifies it. In doing so, he operates with basic concepts and thoughts of existential analysis such as being-toward-death (*Sein zum Tode*), authenticity (*Eigentlichkeit*), and anxiety (*Angst*). His study clarifies essential traits of Arabic poetry and explains its position in the Arab world prior to Islam. Furthermore, the study demonstrates the liberating effect of poetry and its role in the transcendence of the poet into authentic existence.<sup>31</sup> It also addresses the momentum of knowledge in poetry and its role for self-awareness and for the discovery of existence.<sup>32</sup> In addition, it illustrates that the poet, in modifying ordinary language, frees it from its common usage and opens up new and different possibilities for it.<sup>33</sup> But despite all of this, the author hardly makes use of Heidegger's rich thoughts from the mid-1930s onward about art, language, and poetry. Therefore, this stimulating study remains inadequate. However, I believe that it is possible to achieve fruitful results if one is inspired and guided by these rich ideas of Heidegger's thought after his "turn" (*Kehre*). Onto-theology and the relation between language and poetry are two examples of themes that could be investigated with Heidegger's methods without merely confirming his findings but, rather, by examining their fruitfulness. Such an examination can also point to the limitations of such findings, if necessary. For a future, more satisfying reception of Heidegger's thought in the Arab world, we do not need any Heidegger orthodoxy, but rather an engagement with him that keeps the "things themselves" in view.

Translated from the original German by Kata Moser

## NOTES

1. I would like to sincerely thank my teacher, Professor Klaus Held, for reviewing and improving the text of this chapter.

2. As Badawi states, "Before 1945, I did not know anything about the relationship between Sartre and existentialism. I had admittedly read his first book on psychology, *Imagination* (1936) and his paper, 'The Transcendence of the Ego' [. . .]. Both works have nothing to do with existentialism, because in them Sartre was influenced by Husserl's psychology. Sartre's first and last book about existentialism was his work, *Being and Nothingness* (1943). When I saw and read it during my first visit to Paris in the summer 1946, I realized that it was far removed from Heidegger's existentialism and that it was a mixture of psychological analyses. I was baffled about the claim of Sartre and his followers that this book was a contribution to existentialism, and in particular to ontology (the science of being). Since then, I no longer accept Sartre in a philosophical sense. I see him merely as a writer and researcher in psychology who

draws on the method of phenomenology.” Abdurrahman Badawi, *My Autobiography* (in Arabic), 2 vols. (Beirut: al-Mu’assasa al-‘Arabiyya lil-Dirāsa wal-Nashr, 2000), 1:183–84.

3. However, I do not deny that there are exceptions. As an example, I would like to mention Martin Heidegger, *The Call of the Truth* (in Arabic), trans. Abdulghaffar Makkawi (Cairo: Dār al-Thaqāfa lil-Ṭibā‘a wal-Nashr, 1976). Makkawi introduces his Heidegger translations with a comprehensive outline of Heidegger’s thought and main themes.

4. See Daryush Shayegan, “Heidegger en Iran,” *Le Portique* 18 (2006), <http://leportique.revues.org/817>, uploaded June 15, 2009, accessed November 10, 2016.

5. See, for example, Martin Heidegger, *Sein und Zeit*, 16th ed. (Tübingen: Max Niemeyer, 1986), 214; Heidegger, *Grundprobleme der Phänomenologie*, ed. Friedrich-Wilhelm von Herrmann, 2nd ed. (Frankfurt am Main: Vittorio Klostermann, 1989), 113; Heidegger, *Grundbegriffe der Metaphysik. Welt—Endlichkeit—Einsamkeit*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1983), 65; Heidegger, *Grundfragen der Philosophie. Ausgewählte “Probleme” der “Logik,”* ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1984), 221.

6. In this context, Olivier Boulnois accuses Heidegger of completely ignoring Arab interpretations in his understanding of metaphysics, “Heidegger’s interpretation of medieval philosophy is incomplete insofar as it has never considered the complex of *Arab interpretations* of metaphysics. . . . Integrating this dimension would have enabled Heidegger to perceive the importance of Neo-Platonism in the Western tradition of metaphysics.” Olivier Boulnois, “Heidegger, l’ontothéologie et les structures médiévales de la métaphysique,” *Le Philosophoire* 3, no. 9 (1999): 53, <http://www.cairn.info/revue-le-philosophoire-1999-3-page-27.htm>, accessed November 10, 2016.

7. Martin Heidegger, *Reden und andere Zeugnisse eines Lebensweges*, ed. Hermann Heidegger (Frankfurt am Main: Vittorio Klostermann, 2000), 742–43.

8. In his study *Heidegger und der Mythos der jüdischen Weltverschwörung* (Frankfurt am Main: Vittorio Klostermann, 2014), Peter Trawny defends the broadly discussed thesis that there is a being-historical anti-Semitism (*seinsgeschichtlicher Antisemitismus*) in Heidegger.

9. Martin Heidegger, *Identity and Difference*, trans. Joan Stambaugh (New York, Evanston, London: Harper & Row, 1969), 56; Heidegger, *Identität und Differenz*, 11th ed. (Stuttgart: Neske, 1999), 47.

10. *Ibid.*, 57 (English), 48 (German).

11. *Ibid.* “[T]he Being of beings reveals itself as the ground that gives itself ground and accounts for itself.”

12. *Ibid.*

13. *Ibid.*, 70 (English), 63 (German).

14. The philosopher László Tengelyi extensively studied this approach. See László Tengelyi, *Welt und Unendlichkeit. Zum Problem phänomenologischer Metaphysik* (Freiburg, München: Karl Alber, 2014), 25–168. In the following section, I draw extensively upon his explanations.

15. Rémi Brague, *Aristote et la question du monde. Essai sur le contexte cosmologique et anthropologique de l'ontologie* (Paris: Presses Universitaires de France, 1988) 110, 194, 271, 351, 513.

16. Jean-François Courtine, *Les catégories de l'être. Études de philosophie ancienne et médiévale* (Paris: Presses Universitaires de France, 2003), 192–93.

17. *Ibid.*, 191–92.

18. *Ibid.*, 192.

19. Boulnois, “Heidegger, l'ontothéologie et les structures médiévales de la métaphysique,” 46.

20. *Ibid.*, 53: “The doubling of metaphysics in ontology and theology is hence not the essence of metaphysics as such. It has a history, and the concept of onto-theology itself has to be historicized.”

21. This has already been said by Alain de Libera, *La philosophie médiévale*, col. Que sais-je, 5th ed. (Paris: Presses Universitaires de France, 2001), 72–73.

22. Other authors highlight the significance of this turn. Ludger Honnfelder discusses the second beginning of metaphysics in Duns Scotus and emphasizes its decisive role for the reception of metaphysics in modern times and for modern critics of metaphysics. See Ludger Honnfelder, “Der zweite Anfang der Metaphysik. Voraussetzungen, Ansätze und Folgen der Wiederbegründung der Metaphysik im 13./14. Jahrhundert,” in *Philosophie im Mittelalter. Entwicklungslinien und Paradigmen*, ed. Jan P. Beckmann, Ludger Honnfelder, Gangolf Schrimpf, and Georg Wieland (Hamburg: Meiner, 1987), 165–86.

23. Martin Heidegger, “The Origin of the Work of Art,” in *Basic Writings*, ed. David Farrell Krell (San Francisco: Harper, 1993), 198; “Der Ursprung des Kunstwerkes,” in *Holzwege*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1977), 61.

24. “Kraft der Sprache und nur kraft ihrer waltet die Welt—*ist* Seiendes.” Martin Heidegger, *Logik als die Frage nach dem Wesen der Sprache*, ed. Günter Seubold (Frankfurt am Main: Vittorio Klostermann, 1998), 168.

25. *Ibid.*, 170.

26. Martin Heidegger, “Hölderlin and the Essence of Poetry,” in *Existence and Being*, ed. Werner Brock (Chicago: Regnery, 1949), 304; “Hölderlin und das Wesen der Dichtung,” in *Erläuterungen zu Hölderlins Dichtung*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1996), 41.

27. Heidegger, *Logik als die Frage nach dem Wesen der Sprache*, 170.

28. Heidegger, “Hölderlin and the Essence of Poetry,” 307 (English), cf. 43 (German).

29. *Ibid.*, 307 (English), 43 (German).

30. Bassem Idris Qassem, *The Pre-Islamic Poet and Existence. A Philosophical Phenomenological Enquiry* (in Arabic) (Beirut: Markaz Dirāsāt al-Wahḍa al-‘Arabiyya, 2014).

31. *Ibid.*, 103.

32. *Ibid.*, 111, 112.

33. *Ibid.*, 157.

## Chapter 12

# Heidegger's Aristotle

## *A Hermeneutic Retrieval of Islamic Philosophy in Iran*

Seyed Majid Kamali

This chapter examines the confrontation between contemporary Iranian philosophers and Heidegger. Most notably, ‘Abbās Ma‘ārif, Akbar Jabbārī, and Ahmad Fardid equate Heidegger’s unique philosophical terminology with Islamic mysticism. This understanding of Heidegger’s thought is limited and incomplete since it ignores the historical formation of Heidegger’s oeuvre and fails to confront his thought in its totality. Moreover, the long-standing consequences of their appropriation have made it nearly impossible for Iranian thinkers to fully understand Heidegger’s rationale for deconstructing Western metaphysics. Their reductive understanding reduces Heidegger’s thought to an ideological tool for a shallow criticism of metaphysics and Western culture. As I will demonstrate in this chapter, such an understanding, due to its poetic generalizations, ignores crucial elements of the early Heidegger’s thought that could be used to critically assess Islamic philosophy in Iran—including Heidegger’s methodology of philosophical research, his attention to the meaning of “fact” and “life,” and his non-metaphysical conception of “time” and “movement.”

In this chapter, I argue that these crucial elements motivating Heidegger’s composition of *Being and Time* could have been and are still pertinent to Iran’s intellectual atmosphere. Since the early Heidegger’s thought contains a fundamental and critical confrontation with Aristotelian metaphysics and Christian theology, it bears the potential to transform the tradition of Islamic philosophy in Iran. Here, the chapter draws on Heidegger’s phenomenological interpretation of Aristotle as a method for critical confrontation with Islamic philosophy in Iran. Since Heidegger’s reading of Aristotle is based on a Lutheran interpretation of Aristotle, I claim that Heidegger’s reading

of Aristotle provides a unique possibility to deconstruct the theological and mystical layers of the Iranian philosophical tradition. In the first part of the chapter, I sketch the main historical and intellectual reasons for the reductive understanding of Heidegger by Iranian intellectuals. In the second part, I demonstrate how this confrontation with the early Heidegger's phenomenological interpretation of Aristotle could contribute to the contemporary renewal of Iranian-Islamic philosophy.

### **THE REDUCTIVE UNDERSTANDING OF HEIDEGGER IN IRAN**

First, I should explain why I consider the contemporary Iranian reception of Heidegger to be a distortion of his thought. Iranian scholars of Heidegger have not devoted sufficient attention to the totality of his thought or the stages of his thinking. Two different and dominant approaches can be identified. In the first approach, a critique of Heidegger's thought has been presented "from an external perspective." From this perspective, Iranian scholars focus upon Heidegger as a thinker who is opposed to metaphysics, science, and technology. But this attitude does not arise out of sympathy. Rather, it is due to some rather dogmatic presumptions. Using such an approach to confront Heidegger's thought puts him in a privileged and distinct position compared to many other philosophers. In general, Heidegger employs idiosyncratic language that stands out from the common metaphysical language of philosophy. When we seek to interpret the views held by Heidegger from "an external perspective," the utilization of a metaphysical language is inevitable, regardless of what we think of this language in terms of its appropriateness. This is a language that has been developed gradually in the course of its history from the beginning of ancient Greek philosophy to the present time with all of its vicissitudes and has formed concepts that it is almost impossible not to use in philosophical thinking. Now, if by using such a language that is heavily loaded with metaphysical concepts and meanings of different eras, we seek to confront Heidegger's thought (which is articulated in an unfamiliar language or in a language that gives new aspects of meaning to familiar terms), the final result would be nothing but a limited understanding. Perhaps we would come to the conclusion that Heidegger's position is absurd and indefensible. Heidegger's thought cannot be categorized within a common conceptual framework. Therefore, we always need to bear in mind that "when a thinker such as Heidegger seeks to explore the emergence of a tradition and expose all its limitations through contemplation on the entire tradition, he will gradually come to abandon this tradition and have recourse to another language, and this is exactly what happens with Heidegger."<sup>11</sup>

This is in fact one of the primary reasons why Heidegger's thought is understood uncritically in Iran.

The other approach is to analyze Heidegger "from within" the heart of his thinking. In this type of confrontation, it is assumed that one can comprehend Heidegger's thought immediately. Some students of Fardid belong to this group, including Sayyid 'Abbās Ma'ārif and Muhammad Madadpur. They believe Heidegger is easy to understand and claim that Heidegger has not said anything beyond what is found in the Iranian mystic-philosophical tradition. This view has provoked some contemporary Iranian thinkers to present myopic views concerning Heidegger, causing them to claim that what they are saying is "one and the same" (in Persian: *ham-sukhan*) with that of Heidegger and that their understanding even surpasses his thinking. This destructive illusion has led to the distortion of Heidegger's thought in Iran through the emergence and cultivation of quasi-Heideggerian interpretations. In this approach lies a certain hidden negligence, which indeed results from the way Heidegger's thought developed in the context of the attempt to free itself from the metaphysical tradition in the West. It should be noted that this emancipation did not happen overnight. Although Heidegger's *Being and Time* addresses some traditional metaphysical concepts such as ontology and transcendence, these elements gradually fade in his later works. The language of Heidegger transforms along with the transformation of his thought. Considering that even many German-speaking philosophers admit their failure to understand Heidegger's language in his works, how can we allege that we have grasped his thought through the instrument of our own thought, which is the Persian language?

In fact, as some scholars claim, Heidegger's thought cannot be expressed in any other language whatsoever. For example, Peter Trawny has demonstrated how Heidegger's thought and the German language fit together.<sup>2</sup> This inexpressibility and, hence, inability to be "homologous" with Heidegger is in itself related to the very fact that we are "asynchronous" with Heidegger. Yet being asynchronous with Heidegger should not be understood in the direct sense of the word. Rather, we are not living and experiencing the "horizon" within which Heidegger lived and experienced the world.

In other words, the boundaries of our thinking in Iranian-Islamic philosophy are in tune with the requirements of "the present," a kind of present that is identical with past and future. Such a state of being, such a conception of the present as indistinct from past and future, contrary to what Heidegger says about the future as ontologically privileged over present and past, prevents us from having a deep involvement with the path traversed by Heidegger, and ultimately, we fail to have a shared language with him.

In *Being and Time*, Heidegger does not consider time as a set of uniform, linear, and infinite now-points and criticizes such a view.<sup>3</sup> Aristotle's *Physics*



perceives the future as not-yet-now, the past as no-longer-now, and the present as now, which is constantly flowing and connecting the past to the future.<sup>4</sup> Such an understanding of time is vulgar and hence a kind of understanding that always prioritizes the present.<sup>5</sup> This chapter claims, in accordance with Morteza Motahhari, that this linear understanding of time has prevailed throughout Islamic philosophy.<sup>6</sup> According to Heidegger's interpretation, the future is the primary phenomenon of time, which is revealed to Dasein during the fundamental experience of being-toward-death. Humans are not limited to the present, but they constantly project themselves into the future.<sup>7</sup>

One of the signs of this illusion in understanding Heidegger arises with the mystical interpretation of his thought by various Iranian scholars. These mystical perceptions can be categorized as the second approach to Heidegger, that is, a confrontation with the inner world of his thinking. This abrupt transition toward Heidegger's thought has led some Iranian scholars to the conclusion that what Heidegger seeks to express through a non-metaphysical language is synonymous with Sufi mystical teachings, especially that of Ibn Arabi.<sup>8</sup> Sayyid 'Abbās Ma'ārif and Akbar Jabbārī are among those who hold this view. Ma'ārif develops this view in his book *A Review of the Fundamentals of Hikmat-i unsī (Inspired Wisdom)*. Following Ma'ārif, Akbar Jabbārī believes there is a close affinity between Islamic mysticism and Heidegger's thought.<sup>9</sup> For example, Jabbārī regards the mystical understanding of death to be similar to Heidegger's being-toward death.<sup>10</sup> Accordingly, the same is true for time, being, and nothingness.<sup>11</sup> Following the terminology of Ibn Arabi (especially his book *Fuṣūṣ al-ḥikam*), they translate *alētheia* as *kashf al-mahjūb* (unveiling of the veiled) and Dasein as *kawn ft l- 'ālam* (generation in the world) or *kawn-i jāmi'* (comprehensive generation). This misinterpretation is fueled by the idea that mystics have contemplated the world through a non-metaphysical language. In contrast to most mystics and Sufis, Heidegger does not seek to fathom existential reality or understand the reality of being through a state of "ecstasy" and "rapture"; rather Heidegger actively initiates such an understanding through an interpretation of the human confrontation with the world in everyday life by exploring Dasein as a fundamental openness to the world.<sup>12</sup> For example, there is no indication of the "microcosm" or "perfect man" in his thought. Among the scholars who understand Heidegger properly and do not link Heidegger to mystical thought is Henry Corbin. Corbin interprets Heidegger in light of the thought of Suhrawardi—especially his symbolic space of signs and eschatology.<sup>13</sup> The philosophical works and mystical anecdotes of Suhrawardi are laden with symbolism and semiotic words. The presence of these symbols in Suhrawardi's intellectual heritage can be justified using the concept of *ishrāq*. The word *ishrāq* should not be interpreted in its geographical sense. "Sharq" is where the light rises from, and "light" here means the initial manifestation of existence. *Ishrāq* is a kind

of knowledge guiding the mystic away from an abstract understanding—an understanding based on formal knowledge—toward a direct and immediate understanding. *Ishrāq*, or cognition, is a kind of immediate knowledge that differs from formal and acquired knowledge. The concept of immediate knowledge is not logical, but intuitive. Immediate cognition grants existence to phenomena in a unique way. This type of cognition is an intuitive understanding, which is in some ways similar to the Self. Using this type of cognition, the Self turns everything into symbols or signs. In this symbolic cognition, the five senses are replaced by the esoteric senses. In Suhrawardi's view, this kind of cognition is a mystical one and therefore has implications for the afterlife. In this type of cognition, the Self finds everything in the afterlife and the symbolic space of signs.<sup>14</sup> In contrast, Heidegger's primary endeavor throughout *Being and Time* was to understand how Dasein discloses the concealed horizons latent within its own fact of existence.<sup>15</sup> According to this view, Dasein has a finite existence, and the only truth is being-toward-death.<sup>16</sup> However, "according to Iranian mystics, for example Mulla Sadra, presence as the appearance of the world unveils it, is no longer bound to 'being-toward-death,' rather it is a presence toward a realm beyond death."<sup>17</sup> Although Corbin is aware of the difference between mystics and Heidegger, Corbin gradually abandoned Heidegger in favor of Suhrawardi. As Shayegan claims, "What Corbin was trying to find in Iranian thinkers was a different ontological realm (*iqḷīm*) or another level of presence, a level which was beyond Heidegger's ontological analysis."<sup>18</sup> Corbin's legacy also bears a destructive impact on the thinking of some Iranian scholars. For example, it has caused the illusion that applying Heidegger's hermeneutic method to interpret Ibn Arabi's and Suhrawardi's ideas can provide a solid foundation for the revival of Iranian thought and give solutions to its crises. The language of "crisis" in the Iranian-Islamic thought has been present since Iranians' first encounter with modern Western ideology.<sup>19</sup> The confrontation between tradition and modernism has produced a situation in which the traditional approaches to the world are challenged, and the foundations of modern thought are still not fully formed. It is under such conditions that thinking comes to a halt.<sup>20</sup>

In Iran, Sayyid Ahmad Fardid is the one of the few Heidegger scholars whose thinking has attempted to address this crisis. In general, Fardid's thought has three pillars: first, Islamic mysticism, especially theoretical mysticism of Ibn Arabi; second, Heidegger's thought; and third, the etymology of words and their archaic meanings. This last pillar results from the fact that he learned from Ibn Arabi that it was God who taught humans the words/names (*asmā'*) and that the universe is nothing but a manifestation of the various names of God (*asmā' Allāh*). By turning to Heidegger's etymology and Ibn Arabi's own thought, Fardid criticizes the history of Western metaphysics

for forgetting being and attending only to beings.<sup>21</sup> According to Fardid, the West drew a veil over the East, and from the dawn of Greek civilization, the East was gradually covered by the West, and from the beginning of modernity, the East was totally concealed. Those who abandon the East in favor of the West are Westernized. This Westernization is nothing but nihilism and ignorance about the truth of being.<sup>22</sup> Hence, “Westernization means accepting Western culture and civilization, and following it without questioning, without making any endeavor to become self-aware.”<sup>23</sup> For Fardid, the knowledge of the names of God is about the study of the origin of words (etymology) throughout history and identifying possible connections among word roots. The names of God in Islam are based on them (here it is assumed that every historical period is a manifestation of a name of God).<sup>24</sup>

Fardid thinks that historical knowledge of the names of God is quite close to Heidegger’s understanding of concealedness and unconcealedness of being.<sup>25</sup> Following Fardid, Heidegger’s intellectual efforts before *Being and Time* paved the way to a better understanding of the current philosophical situation in Iran. This claim is based on two facts. Iranian-Islamic philosophy has always been under the influence of Aristotle. Even the structure of our theoretical mysticism is indebted to Aristotle. Although some other elements of Western philosophy can be found in contemporary thought in Iran, the Aristotelian tradition has always been present. The second fact is that the early Heidegger presents us with a new interpretation of Aristotle and thereby opens a new path within contemporary European thought. Since this new reading of Aristotle was conducted under the influence of Luther’s interpretation of Aristotle, Heidegger’s reading of Aristotle can benefit and even revive contemporary philosophy in Iran.<sup>26</sup> Our problem is that, on the one hand, we are still involved with our traditional interpretation of Aristotle. On the other hand, Aristotelian metaphysics is mixed with theological elements in such a way that unless we address them critically, we cannot have a good grasp of our intellectual situation. That is why Heidegger’s treatment of Christian theology, especially Luther’s ideas, can assist us.

### **RENEWAL OF IRANIAN-ISLAMIC PHILOSOPHY VIA HEIDEGGER’S INTERPRETATION OF ARISTOTLE**

It is possible to claim that young Heidegger’s thought—his intellectual projects from 1918 to 1927—if properly investigated, will be more useful than his later thought to critically reevaluate the tradition of Islamic philosophy in Iran. Hence, it will be possible to reveal the latent potential existing in Islamic philosophy and pave the way to revolutionize Iranian thinking. In my opinion, Heidegger’s phenomenological approach and his interpretation

of Aristotle are at the core of Heidegger's thought, and the adoption of such a "critical approach" will greatly benefit our understanding of the Islamic philosophical tradition in Iran. Such a critical approach in attending to Iranian trends in philosophy, including both theological and mystical ones, tries to find new ways for overcoming the historical stalemate of philosophical thinking in Iran. It is now generally accepted that after Mulla Sadra, philosophical thinking in Iran has been undergoing a kind of apathy, losing its ability to ask proper philosophical questions and offer answers appropriate for contemporary life. I believe that the only way to disclose new possibilities for Iranian philosophy is a revival of Aristotelian philosophy. This Aristotelianism based on Heidegger's interpretation signals a "return to factual life and praxis" and provides a possibility for an original confrontation with the concealed roots of Islamic philosophy in Iran and a return to a "real Irano-Islamic way of life." In the meantime, since Heidegger's interpretation of Aristotle is influenced by a Lutheran interpretation of Aristotle, a unique possibility is presented to bypass the theological and mystic layers of the Iranian intellectual tradition. From this perspective, the lack of dynamism of Islamic philosophy in Iran is related to three fundamental issues:

- a. the ambiguity of methodology and confusion of philosophical and theological approaches for rational clarification and interpretation of phenomena,
- b. the lack of critical and inquisitive attention to "facticity" and ignoring "life" in the theoretical explanation of the universe, and
- c. the categorical and static understanding of "time" and "movement."

These three issues are proposed in the course of Heidegger's interpretation of Aristotle throughout the 1920s. Heidegger's interpretation of Aristotle marked a radical rethinking of the traditional understanding of Aristotelian philosophy. Many of the main questions raised by Heidegger are derived from his understanding of Aristotle.<sup>27</sup> In fact, Heidegger's initial phenomenological way has an Aristotelian character, a way that leads to *Being and Time*. From this point of view, the hermeneutic method that Heidegger applied to Aristotle is important for the purposes of the present study because Islamic philosophy is based on a particular interpretation of Aristotelian philosophy, particularly his metaphysics.<sup>28</sup> Among Heidegger's works, his article titled "Phenomenological Interpretations with Respect to Aristotle: Indication of the Hermeneutical Situation" shows the Aristotelian character of Heidegger's thinking, as well as his particular interpretation of phenomenology. Here, Heidegger presents his understanding of philosophy as "hermeneutic phenomenology," elucidating the implications of this definition for an original philosophical interpretation of the history of philosophy and philosophy itself as a historical issue. He believes that any interpretation should completely

clarify the subject in a hermeneutic manner.<sup>29</sup> Then, applying a kind of phenomenological deconstruction, he tries to explain his hermeneutic method. The important task of this deconstruction is not to elaborate upon the internal philosophical dependencies that are traceable through the history of philosophy but, rather, to focus on the ontological and logical structures at turning points of this history. Only through a genuine return to the origin of these turning points will the task be realized.<sup>30</sup>

According to Heidegger, Aristotle addresses the issue of factual life in the most authentic manner. The subject of Aristotle's philosophy is life. God cannot be the subject of philosophy. From Heidegger's point of view, phenomenology is where life addresses itself. Philosophy is the same as life, in the sense that in philosophy, life articulates itself from within.<sup>31</sup> That is why he construes authentic philosophy as fundamentally atheistic.<sup>32</sup> Theology has nothing to do with philosophizing because it originates from outside of factual life. Philosophical inquiry should be proportionate to life by relying on it for the sake of what it investigates. One of the consequences of Heidegger's claim is that philosophical methodology is distinct from theological methodology. As mentioned earlier, one of the main reasons why Islamic philosophy lost its dynamism in Iran is the ambiguity of its methodology and its confusion of philosophical and theological approaches for rational clarification and interpretation of phenomena. Although Heidegger's philosophy has its roots in Christian and scholastic tradition, his emphasis on the radical distinction between philosophical and theological methods can significantly influence the evolution of Islamic philosophy. In fact, what we observe in the history of Islamic philosophy is that prior to thinking about cognitive and ontological reasons for phenomena, Aristotle's philosophy forms a logical system whose end is rationally to prove God's existence and his attributes. Abdoldjavad Falaturi is of the conviction that from the dawn of Islamic philosophy, Aristotle's metaphysics was translated (into Arabic) and the Aristotelian god became the Islamic God (Allah). This is how Aristotelian philosophy was transformed in Islamic philosophy. And then, Islamic thinkers always tried first to prove God as the origin. In this way, philosophical truth and religious truth were interwoven.<sup>33</sup> In other words, broad philosophical issues in this tradition are clarified so that they finally serve this ultimate purpose. Therefore, although this current of thought is called "Islamic philosophy," it should be properly called "Islamic theology." In this way of thinking, all statements seek to provide an existential and cognitive explanation of God in a reasonable, positive, and hierarchical manner. Efforts like these can be found in the works of all founders of Islamic philosophy, including al-Farabi, Ibn Sina, and Mulla Sadra. By following Heidegger's distinction between philosophical and theological methodology, the first step is to deconstruct the tradition of Islamic philosophy in order to recognize a method of free-thinking (a kind

of thinking independent of theological and religious dogma) and to acknowledge the independence of philosophy from theology. In other words, life—in the broad sense of the word—which is the subject of true philosophy, should be left to philosophy while God should be left to faith and religious teachings. Accordingly, Heidegger's method of "phenomenological destruction" for confronting Christian metaphysical and theological tradition can be used as a possible method in this revision of Islamic philosophy.

Aristotle's discussion of the relationship between *theōria* and *prāxis* caused Heidegger to embark on a new path in his thinking. The importance of this relationship is clear in Aristotle's philosophical works—especially in his *Nicomachean Ethics*. However, the relation between *theōria* and *prāxis* also occupies a unique place in Heidegger's works since some scholars believe that his thinking is an attempt to overcome an established understanding of philosophy, namely, philosophy as theoretical contemplation separated from life and the universe of acts. In his lectures at the University of Freiburg from 1919 onward, Heidegger criticizes conventional philosophies due to the priority given to theory rather than practice. Heidegger claims that the *Generaltherrschaft des Theoretischen* (general authority of the theoretical) ignores the main subject of philosophy, that is, "life."<sup>34</sup> Here, it should be noted that Heidegger, from the earliest period of his intellectual life and almost until the composition of *Being and Time*, devoted special attention to the meaning of life. For him, factual life is prior to theoretical/philosophical life, that is, the whole of our theoretical and abstract life realizes itself in the context of life:

[In philosophical research] what is at issue is factual life itself and its being; and if philosophy is set on bringing into view and conceptually grasping factual life in terms of the decisive possibilities of its being, i.e., if relying upon its own resources and not looking to the hustle and bustle of worldviews, it has radically and clearly resolved to throw factual life back on itself as this is possible in this factual life itself and to let it fend for itself in terms of its own factual possibilities, i.e., if philosophy is in principle atheistic and understands such about itself—then it has resolutely chosen factual life with a view to its facticity and, in acquiring it as an object for itself, it has preserved it in its facticity.<sup>35</sup>

On the one hand, according to the common metaphysical conception, including that of Islamic philosophy, philosophy is exemplified by the realization of gaining theoretical knowledge as a clear example of "theoretical life." On the other hand, *prāxis* takes precedence over *theōria*. Considering these two statements, it becomes clear that human being as a subject, before having a theoretical relationship with the world, has an existential and pre-theoretical relationship in the context of his actions in the world. This is Heidegger's interpretation of *Dasein* as being-in-the-world. In his early period of

thinking, Heidegger was seeking an authentic form of life that transcended the traditional Aristotelian contrast between *theōria* and *prāxis*. To resolve this conflict, Heidegger critically interprets Aristotle's *Nicomachean Ethics*.<sup>36</sup> He believes that one of the ways to achieve this goal is to investigate the relationship between *phronēsis* and *sophia*. For Heidegger, *sophia* means "*reines Verstehen*" (pure understanding). Heidegger evaluates Aristotle's description of the origin of *sophia* and finally adopts the position that the descriptive structure that Aristotle provides with regard to *sophia* will be rational only if we believe that *sophia* has its roots in life.<sup>37</sup> In other words, pure understanding and theoretical life start from the context of life. According to Heidegger's interpretation of Aristotle, there can be no separation between theoretical and practical life.<sup>38</sup> In Heidegger's interpretation of Aristotle, *phronēsis* is no longer subordinated to *sophia*, certainly not in terms of hierarchy. This approach is very influential for revising Islamic philosophy's view of life and facticity. In the tradition of Islamic philosophy, intellect (*nous*) and *sophia* are subordinated to divine intellect. Most Islamic philosophers believe in the existence of three worlds: the world of reason, the world of forms, and the material world. All existents in the world of reason are absolutely abstract (*mujarrad-i tāmm*). This world lacks temporality and spatiality and has nothing to do with material bodies. This world is the highest created world and is the efficient cause of lower worlds. Although the Peripatetics believed that there were ten reasons in the world of reason, whose connection is longitudinal, and in each level there is only one reason, Suhrawardi and Mulla Sadra denied this by accepting Platonic forms and therefore acknowledging horizontal plurality in the world of reason itself. In the longitudinal hierarchy of the world of reason, the divine reason occupying the highest rank and all other reasons emanate from it.<sup>39</sup> Since facticity is considered to be the creature of divinity, it is resolved in the overall system and loses its independent status. In light of Heidegger's reading of Aristotle, *phronēsis* and *prāxis* are released from subjugation to *theōria* and *sophia*. Philosophy starts from life and ends with life. Using Heidegger's approach, a reconciliation between Islamic philosophy and life becomes more evident and possible.

One of the reasons why Islamic philosophy lacks dynamism and is deprived of involvement in the factual relations of life is its conception of time. The system of Islamic philosophy is based on a *chronological* conception. In this sense, this characteristic can be compared to the relation that *logos* has with time in ancient Greek philosophy. According to ancient Greek philosophy, time is a set of identical moments that gradually come one after another. This conception of time is the same as the chronological conception of time. Yet in Greek culture, especially in myths, there is another kind of time, known as *kairological* time.<sup>40</sup> According to Heidegger, who is here influenced by the ideas of Luther, this latter conception of time is present

in the early Christian experience, which gradually faded away in the medieval Scholastic system and gave its place to the *chronological* conception.<sup>41</sup> Concerning the authenticity of *kairological* time and following Luther's deconstructive approach in interpreting some of the key words of Aristotle, including *phusis*, *kinēsis*, *phronēsis*, and *kairos*, Heidegger paves the way for understanding the disclosedness of factual life or everyday life in an ontological sphere. He seeks factual life, on the one hand, in early Christianity, and on the other hand, in the moral and practical philosophy of Aristotle. As Heidegger himself has asserted, what he was looking for in Aristotle's work was a "genuine beginning" for the question of being.<sup>42</sup> Heidegger attempts to locate the fundamental roots of Aristotle's metaphysics and their relations in Aristotle's practical philosophy. Heidegger's attention to the moral and practical philosophy of Aristotle is very close in nature to Luther's approach to these works. In his lectures on the *Epistle to the Romans*, his *Commentary on Genesis*, and elsewhere, we find Luther creatively appropriating Aristotle's notions of *phronēsis*, *kairos*, the mean, excess and deficiency, justice, and equity. Remarkably, in Luther's lectures on the *Epistle to the Romans*, in his *Heidelberg Disputation*, and in his *Commentary on Genesis*, we not only find the basic theme of Heidegger's own deconstruction of Aristotle, but also many of the major terms used in *Being and Time*.<sup>43</sup>

According to Heidegger, Luther perceived the fundamental experience of temporality in the New Testament, and that is why he had such an aggressive position against Aristotelian philosophy.<sup>44</sup> Luther distinguishes between two different types of theology: theology of the cross (*theologia crucis*) and theology of glory (*theologia gloriae*). Aristotelian scholasticism or theology reflects Aristotelian metaphysics as a philosophy of glory. Luther strongly rejects this philosophy, claiming that Aristotelian metaphysics is based on a chronological interpretation of time.<sup>45</sup> Luther's criticism of Aristotelian scholasticism plays an important role in disclosing this particular conception of time.<sup>46</sup> Heidegger believes that the intentional relation between believer and God in the New Testament creates authentic *kairological* time. In order to show how this kind of time originates, Heidegger analyzes the relationship between the Second Coming (Second Advent or the Parousia) and the *Augenblick* (eye-opening moment). In the context of "confrontation with God," some modes of "already having become" (*Gewordensein*) and "*jetziges Sein*" (now being) are hidden, whereas other modes reveal themselves in "remembering," "knowing," "tribulation," "joy," and "preaching." The present-perfect tense of the "having been" always and in advance implies a kind of hopeful and future-focused waiting.<sup>47</sup> Here and elsewhere, this "being toward the future" aspect refers to the resurrection and return of Christ. This mode of being interwoven and being toward the future and the expectation of return is evident in the statement by Saint Paul, "You have turned to God



and away from idols in order to wait for His Son from heaven.”<sup>48</sup> Regarding the *Augenblick*, this return refers to “the fullness of time.” Temporalizing the content of this return is not available objectively since one cannot calculate it and wait for it at a distinct moment. Rather, this time will only be determined by the *Augenblick* that occurs suddenly and in the twinkling of an eye.<sup>49</sup> This intentional relation between God and the believers as a prospective return and its temporalizing is both *kairological* and *parousiological*—a temporalizing that forms in the context of “having been” or “having had been” and will be determined through the incalculable moment of arrival. Genuine and authentic Christians live in “a constant, essential, and necessary insecurity [. . .], a context of enacting one’s life in uncertainty before the unseen God.”<sup>50</sup> According to Heidegger, this authentic *kairological* time began to wane when Saint John and Saint Paul made use of Greek and Roman concepts to express the experience of the New Testament. Patristic literature and theology that was developed in this way continuously emphasized concepts such as “peace” and “security.” In other words, conceptually, we observe some sort of early “Hellenization” of Christianity.<sup>51</sup>

Following Heidegger’s approach, we can now claim this new understanding of “time” as the basis of Islamic philosophy. Accordingly, it can be imagined that any revival of Islamic philosophy will be based on finding a different understanding of time (compared to the conventional understanding of time as measure of motion). This new conception of time will not necessarily be *kairological*. The possibility of finding and applying a new conception of time in Islamic philosophy can be demonstrated by applying Heidegger’s own hermeneutic method. Such a new concept of time can be located in the Quran. The Quran has a distinct and particular concept of time. This conception is in contrast with the Greek conception of time. The word that the Quran has provided for time is “*waqt*.” The word *waqt* is used several times in the Quran, including in 7:185, 15:28, and 28:81. In these verses, *waqt* demonstrates the Quranic idea of time, and that is the time of an event. So *waqt* in the Quran is related to some determined event, such as resurrection day. In the Islamic tradition, “time” is used as an equivalent for *chronos*. According to Quranic thought, however, *waqt* is neither an equivalent for *kairos* nor an equivalent for *chronos*. To be more precise, *waqt*, as mentioned in the Quran, lacks “pre” and “post” structural components—as we can see in continuous sequences of moments. In fact, *waqt* is like a container for its contents: a complete and independent container that is made without being dependent upon its contents. According to the Quran, *waqt* is created empty in the beginning. Answering the question, “When comes the day of judgement?,” the Quran answers, “Only he will reveal it when its *waqt* comes.”<sup>52</sup> Accordingly, *waqt* is when the day of resurrection occurs, something that is known in the knowledge of God from before. In this sense,

there is no relation between *wagt* and Greek time.<sup>53</sup> Following Heidegger's own deconstructive confrontation with the Christian tradition, we shall aim to present a different and non-Greek concept of time in the Islamic tradition. Evidently, the Quran is a prime source of Islamic thought. But the true meaning of time, as it can be inferred from the Quran, is ignored in Islamic philosophy and theology. As a result, the Greek understanding of time prevailed. A similar argument is raised about "motion." From one standpoint, we can say that Islamic philosophy is based on a reductive understanding of motion in Aristotelian philosophy. Aristotle defined motion as "the enactment (actuality) of what exists potentially, in so far as it exists potentially."<sup>54</sup> A famous definition of motion by one Muslim philosopher is as follows: the gradual change of a thing from potentiality to actuality. Al-Farabi mentions this definition without using the word "gradual."<sup>55</sup> Based on this definition, especially if we consider the qualification of "gradual," motion is only applicable to those existents that have potentialities. Therefore, this definition is linked with the Aristotelian definition of motion (*kinēsis*) and the two major concepts of potentiality and actuality. Since this definition has a very long history that dates back before Aristotle, potentiality and actuality could have different meanings and embrace a wider realm than merely the realm of material bodies.<sup>56</sup> Many Muslim philosophers have accepted the aforementioned definition of motion by Aristotle. However, Aristotle distinguishes two sorts of change (*metabolē*) in the *Physics*: (1) coming to be and ceasing to be and (2) alteration (*kinēsis*).<sup>57</sup> Muslim philosophers, when translating Greek texts, especially Aristotle's *Metaphysics*, have ignored this fundamental difference. For instance, Ibn Sina in his *Book of Healing* states, "Therefore, motion happens in four categories, namely quantity, qualification, where, and being-in-a-position."<sup>58</sup> He considers motion to be possible in these four categories and ignores Aristotle's account of *metabolē*.<sup>59</sup> Even Mulla Sadra, who believed in "substantial movement," refers to the motion that Aristotle considers inherent in nature as, in essence, the creative power of the Divine.<sup>60</sup> Such an understanding of this general sense of motion and its fundamental relationship with *physis* is also presented in Heidegger's own ontological interpretation of Aristotelian motion.<sup>61</sup>

From the perspective of Heidegger's phenomenological interpretation of Aristotle, we should avoid confusing the discussion of motion relating to the Aristotelian categories with the "essence" of things.<sup>62</sup> Following the same logic as the pre-Sadrian philosophers, motion in accidents is possible, yet it is not possible in essence. But motion has another aspect that refers to the being of natural beings and is not limited to accidents. From this perspective, we should consider motion in its most basic sense in order to understand how beings that have the potential for motion, in their essence, "exist." Since such beings initially exist, motion should belong to their existence fundamentally.

According to Aristotle, such motion indicates how these beings that “exist because of their nature” actually exist.<sup>63</sup> In the history of metaphysics, there has been a tendency to separate existence from motion and to perceive motion as non-being.<sup>64</sup> That is why philosophers have attached a higher dignity to the eternal and permanent against the changing and finite. It is natural that in such a context of thinking, the ontological aspects both of motion and of being as motion are marginalized. From this perspective, the fundamental issue of *kinēsis* is not simply an issue of the accidental behavior of beings. Aristotle’s belief in *kinēsis* as the mode of being of natural beings is phenomenological. Aristotle considers beings as they manifest themselves. In particular, Aristotle investigates nature (*phusis*) by applying the method of induction (*epagōgē*) and, hence, understands natural beings by their movement (*kinēsis*). Applying the method of *epagōgē*, Aristotle experiences beings according to their relation to the *archē*, which guides them as things whose truth lies in their mobility.<sup>65</sup> Motion is considered a phenomenon that provides a unique ontological understanding of nature.<sup>66</sup>

If we limit our conception of motion to spatial motion, we will not be able to understand the ontological sense that Aristotle has provided for *metabolē*. From another perspective, if we simply imagine beings as spatially fixed entities, then motion will be perceived only in terms of change in place, since spatial motion is simply one of the kinds of motion. A thing can be stationary in a place, but at the same time it can be variable. In his discussion about motion, Aristotle repeatedly mentions that “every change is from something to something.”<sup>67</sup> He explains his understanding of this change as follows: “That which changes retires from or leaves that from which it changes; and leaving, if not identical with changing, is at any rate a consequence of it.”<sup>68</sup> Such a leaving and relinquishing and turning to something else is what the Greeks referred to as *metabolē*. In *Being and Time*, Heidegger gives a helpful example of what is meant by the being-toward of *metabolē*: “The fruit ripens itself, and this ripening characterizes its being as fruit [. . .] the not-yet is already included in its own being, by no means as an arbitrary determination, but as a constituent.”<sup>69</sup> Only by showing how the standing and enduring of natural beings presuppose relationality among beings and incorporate the *from-out-of-which* and *being-toward* of change can Aristotle achieve his task of clarifying the meaning of *phusis*.<sup>70</sup> Heidegger’s phenomenological interpretation of Aristotelian time and motion can remove one of the main obstacles in Islamic philosophy, that is, their limited and superficial understanding of both concepts. The importance of Heidegger’s interpretation becomes evident when we observe that any concept of time and motion plays a fundamental role in our understanding of existence and nature. If we seek to find out how the Islamic tradition of philosophy may renew itself, we have no choice but to retrieve the concepts of time and motion in Islamic philosophy.

## CONCLUDING REMARKS

The views of the early Heidegger about the authentic logic of philosophical research, the precedence that is given to *prāxis*, and his ontological understanding of time and motion and their internal relation with life provide a fundamental and authentic possibility of renewing the tradition of Islamic philosophy for the sake of becoming more attuned to contemporary Iranian “factual” life. The deep-rooted rationalism in the tradition of Islamic philosophy in Iran has prevented “life” from taking part in the thinking of this tradition. It can be said that this understanding of life depends on understanding the *prāxis* of Iranian-Islamic life. We must now begin to think about the historical events of Iranian life in the most concrete and practical manner. Islamic philosophy, especially in Iran, has been deprived of such an understanding. This is just one lesson that we can learn from the early Heidegger.

## NOTES

1. Walter Biemel, *Martin Heidegger. An Illustrated Study* (in Persian), trans. Bizhan Abdolkarimi (Tehran: Surūsh Publishing, 2004), 83.
2. Peter Trawny, “Contribution to Philosophy,” in *The Bloomsbury Companion to Heidegger*, ed. Francois Raffoul and Eric S. Nelson (London: Bloomsbury Academic, 2013), 215–16.
3. Martin Heidegger, *Sein und Zeit*, 16th ed. (Tübingen: Max Niemeyer, 1986), § 81.
4. Aristotle, *Metaphysica*, ed. W. Christ (Leipzig: Teubner, 1906), 219b–24a.
5. Heidegger, *Sein und Zeit*, § 81.
6. Morteza Motahhari, *Motion and Time in Islamic Philosophy* (in Persian) (Tehran: Hikmat Publication, 1993).
7. Heidegger, *Sein und Zeit*, 425.
8. See Muhyi l-Din Ibn Arabi, *The Bezels of Wisdom* (in Persian), trans. Muḥammad ‘Alī Muvahḥid and Šamad Muvahḥid (Tehran: Kār-nāma Publishing, 2006); Mohammad Mansur Hashemi, *Thinkers of Identity and the Intellectual Legacy of Ahmad Fardid* (in Persian) (Tehran: Kavir Publishing, 2015), 76–82.
9. Akbar Jabbārī, *The Question of Being with a Glance at Martin Heidegger’s Being and Time* (in Persian) (Tehran: Pursish Publishing, 2008).
10. *Ibid.*, 101.
11. *Ibid.*, 54–59.
12. Heidegger, *Sein und Zeit*, 167–80.
13. Henry Corbin, “De Heidegger à Sohrevardī,” in *Henry Corbin*, ed. Christian Jambet (Paris: Éditions de L’Herne, 1981), 34–35.
14. Shihab al-Din Suhrawardi, *Wisdom of Illumination* (in Persian), trans. Sayyid Ja‘far Subḥānī (Tehran: Sāzmān-i Chāp va Intishārāt, 2017), 105–20.
15. Heidegger, *Sein und Zeit*, 37–38.

16. Ibid., 252–55.
17. Corbin, “De Heidegger à Sohrevardi,” 30–31.
18. Daryush Shayegan, *Henry Corbin: Horizons of Spiritual Thought in Islam* (in Persian) (Tehran: Āgah Publications, 1993), 66.
19. See Hashemi, *Thinkers of Identity* (in Persian), and Karim Mojtahedi, *The Acquaintance of Iranians with Modern Western Philosophy* (in Persian) (Tehran: Mu’assasa-i muṭāla‘āt-i tārikh-i mu’āshir-i Irān, 2010).
20. Reza Davari Ardakani has specifically referred to the intellectual crisis in Islamic-Iranian thought in the current period in his book, *The Present Situation of Thinking in Iran* (in Persian) (Tehran: Surūsh Publishing, 2013). In addition, Dr. Sayyid Javad Tabataba’i conducts a critical investigation of the history of Islamic-Iranian thought by proposing “degeneration theory” and the “avoidance of Iranian thinking.” According to his “degeneration theory,” the crisis in Iranian-Islamic thought, which is accompanied by a kind of intellectual degeneration, arises from the fact that this thought has failed to subject the nature of the modern era to scrutiny and to conceptualize it properly. Therefore, we either resort to the futile repetition of traditional concepts or accept Western concepts and thoughts immediately without questioning them—in Fardid’s view, we become “Westernalized.” Tabataba’i has addressed this issue in works such as *Decline of Political Thinking in Iran* (in Persian) (Tehran: Kavir, 1994) and *An Introduction to the Theory of the Degeneration of Iran* (in Persian) (Tehran: Nigāh-i mu’āshir, 2001).
21. Ahmad Fardid, *The Divine Encounter and Apocalyptic Revelations* (in Persian) (Tehran: Nazar Publishing, 2003), 17–26, 447. Fardid and his generation inherited several cultural trends. On the one hand, following their historical expansion, Islamic philosophy and theology underwent a period of stasis, such that no questions were formed in such a closed space, and everything revolved around a vain and repetitious cycle. On the other hand, mysticism revealed itself in both hidden and manifest layers of Islamic and Iranian history. The Iranian encounter with Western philosophy can be generally categorized into two different discourses: the East/West confrontation and the tradition/modernism confrontation. The first attempt by Iranians in the modern era to become acquainted with Western philosophy was influenced by the translation of René Descartes’s *Discourse on the Method of Rightly Conducting One’s Reason and of Seeking Truth in the Sciences* during the rule of Nāṣir al-Dīn Shāh. This acquaintance deepened in the later Qajar period, when Mohammad Ali Forughi authored *The History of Philosophy in Europe* (in Persian), 6th ed. (Tehran: Zuvvār, 2001). Those initial efforts paved the way for an encounter between traditional Islamic/Iranian philosophy and Western philosophy, an encounter that challenged the fundamental and methodological principles of traditional Islamic/Iranian philosophy. Thus, Western thought and philosophy, with all its technological achievements, gradually came to dominate the traditional Iranian intellectual heritage. Along with those more or less theoretical efforts that led to the introduction of ideas by philosophers such as Francis Bacon, René Descartes, Immanuel Kant, Friedrich Hegel, and Henri Bergson, two other Western intellectual movements flourished during the youth of Ahmad Fardid. First, the introduction of certain Western philosophers who themselves criticized Western metaphysics, such as Martin Heidegger, whose ideas were introduced

through Henry Corbin in Iran. Second, Marxist ideas, which were popularized mostly for political reasons due to the Tudeh Party's activities. The arrival of these intellectual movements in the traditional intellectual space of Iran, which was implemented by translators and authors such as Forughī, intellectuals like Ākhūndzāda, and some orientalist such as Corbin, led to a questioning of Iranian identity as opposed to Western identity; a question that preoccupied thinkers like Fardid.

22. 'Abbās Ma'ārīf, *A Second Glance at the Principles of Inspired Wisdom* (in Persian) (Tehran: Rāyzan, 2002), 424.

23. Ahmad Fardid, "The Thoughts of Sadeq Hedayat" (in Persian), in *Šādiq Hidāyat*, ed. Maḥmūd Katīrā'ī (Tehran: Farzīn, 1971), 392.

24. Ahmad Fardid, "Answer to the Question About My Opinion on East and West," in *Farhang va Zindagī* 7 (1972): 13.

25. Mohammad Madadpur, *A Journey through Culture and Literature in the Historical Eras of Iran* (in Persian) (Tehran: Hawza-i hunarī, 2000), 8–9.

26. John van Buren successfully proved this point in his article "Martin Heidegger, Martin Luther," in *Reading Heidegger from the Start: Essays in His Earliest Thought*, ed. Theodore Kisiel and John van Buren (Albany: SUNY Press, 1994).

27. Martin Heidegger, *Zur Sache des Denkens* (Tübingen: Niemeyer, 1969), 81–90, 74–82.

28. See Amos Bertolacci, *The Reception of Aristotle's "Metaphysics" in Avicenna's "Kitāb Al-Šifā'"*, a Milestone of Western Metaphysical Thought (Leiden: Brill, 2006).

29. Martin Heidegger, *Phänomenologische Interpretationen zu Aristoteles; Einführung in die phänomenologische Forschung*, ed. Walter Bröcker and Käte Bröcker Oltmanns (Frankfurt am Main: Vittorio Klostermann, 1985), 252.

30. *Ibid.*, 251.

31. *Ibid.*, 246.

32. *Ibid.*

33. Abdoldjavad Falaturi, *The Fundamental Transformation of Greek Philosophy in Its Encounter with the Islamic Mode of Thinking* (in Persian), trans. Muḥammad-Bāqir Talghūrīzāda (Tehran: Ḥikmat va falsafa Publishing, 2016), 108–9.

34. Martin Heidegger, *Zur Bestimmung der Philosophie*, ed. Bernd Heimbüchel (Frankfurt am Main: Vittorio Klostermann, 1987), 84–94.

35. Martin Heidegger, *Supplements: From the Earliest Essays to Being and Time and Beyond*, ed. John van Buren (Albany: SUNY Press, 2002), 121.

36. Panagiotis Thanassas, "Phronesis vs. Sophia: On Heidegger's Ambivalent Aristotelianism," *The Review of Metaphysics* 66 (2012): 31.

37. Martin Heidegger, *Phänomenologische Interpretation ausgewählter Abhandlungen des Aristoteles zu Ontologie und Logik*, ed. Günther Neumann (Frankfurt am Main: Vittorio Klostermann, 2005), 387.

38. Thanassas, "Phronesis vs. Sophia," 31–59.

39. Sadr al-Din Muhammad al-Shirazi, *The Transcendent Theosophy in the Four Journeys of the Intellect* (in Arabic), 9 vols. (Beirut: Dār Iḥyā al-Turāth al-'Arabī, n.d.), 5:46–82.

40. Heidegger, *Bestimmung der Philosophie*, 134.

41. Ibid.
42. Heidegger, *Phänomenologische Interpretation ausgewählter Abhandlungen des Aristoteles*, 35.
43. Van Buren, "Martin Heidegger, Martin Luther," 169–70.
44. Martin Heidegger, *Introduction to Phenomenological Research*, trans. Daniel O. Dahlstrom (Bloomington: Indiana University Press, 2005), 322.
45. Van Buren, "Martin Heidegger, Martin Luther," 161.
46. Heidegger, *Phänomenologische Interpretation ausgewählter Abhandlungen des Aristoteles*, 7.
47. Ibid., 317–22.
48. *Die Bibel, oder die ganze Heilige Schrift des Alten und Neuen Testaments*, trans. Martin Luther (Stuttgart: Württembergische Bibelanstalt, 1967), 1 Thess. 1: 9–10. The English translation is mine.
49. Heidegger, *Introduction to Phenomenological Research*, 317–22; van Buren, "Martin Heidegger, Martin Luther," 163.
50. Heidegger, *Introduction to Phenomenological Research*, 322, 317.
51. Heidegger, *Phänomenologische Interpretation ausgewählter Abhandlungen des Aristoteles*, 6.
52. Quran, 7:178.
53. Falaturi, *Fundamental Transformation* (in Persian), 111–20.
54. Aristotle, *The Physics*, 2 vols., trans. Philip H. Wicksteed and Francis M. Cornford (Cambridge, MA: Harvard University Press, 1957), 201a.
55. Abu Nasr al-Farabi, *Answers to Problems Asked About, Four Philosophical Treatises* (in Arabic), ed. Ja'far Āl Yāsīn (Tehran: Hikmat, 1993), 95–96.
56. Aristotle, *Metaphysica*, 1019a, 1020a.
57. Aristotle, *Physics*, 224b–25a.
58. Ibn Sina, *Book of Healing*, vol. 4, *Theology* (in Arabic), ed. Ibrahim Madkur (Qum: Maktabat Āyatallāh al-'Uzmā al-Mar'ashī al-Najafī, 1985), 45, 48, 83–204.
59. Falaturi, *Fundamental Transformation* (in Persian), 106–7.
60. Al-Shirazi, *Transcendent Theosophy* (in Arabic), 3:74.
61. Martin Heidegger, "Vom Wesen und Begriff der Φύσις: Aristoteles, Physik B, 1," in *Wegmarken*, ed. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Klostermann, 1967), 313.
62. Ibid.
63. Aristotle, *Physics*, 185a.
64. Walter A. Brogan, *Heidegger and Aristotle; The Twofoldness of Being* (Albany: SUNY Press, 2005), 26.
65. Aristotle, *Prior Analytics*, trans. Hugh Tredennick (London: William Heinemann, 1962), 164–65.
66. Brogan, *Heidegger and Aristotle*, 27.
67. Aristotle, *Physics*, 225a1.
68. Ibid., 235b9–11.
69. Heidegger, *Sein und Zeit*, 243.
70. Brogan, *Heidegger and Aristotle*, 37.

*Part V*

**CHALLENGING THE ISLAMICATE**





## Chapter 13

# Heidegger and the Islamicate

## *Transversals and Reversals*

Syed Mustafa Ali

We inhabit a postcolonial world marked by a condition of coloniality, an entangled heterarchy of various structural logics (epistemological, ontological, etc.), which inform European colonialism and whose legacy persists in terms of asymmetric power relations between a hegemonic “West” and its subaltern “other”—an “other” constituted by many “others,” preeminently Islam as the West’s self-designated historically constitutive antagonistic “other.”<sup>1</sup> Conceding this point has important consequences for any contemporary endeavor, including those of an explicitly hermeneutic nature. In the context of this volume, I shall suggest that recognizing and maintaining an awareness of the ontological background of coloniality is crucial when engaging the issue of *Heidegger and the Islamicate* insofar as this postcolonial horizon arguably predisposes understanding the conjunction, “Heidegger and the Islamicate” in prepositional terms (i.e., *as* Heidegger *in* the Islamicate), thereby alluding to an asymmetric influence of the former (Heidegger) on the latter (the Islamicate) and a concomitant intellectual indebtedness.

In this chapter, I present two arguments with a view to problematizing such a prepositional understanding and replacing it with a consideration of Heidegger *and* the Islamicate understood non-prepositionally. The first argument, which is transversal in nature, explores an engagement with Heidegger’s thinking by some Muslim thinkers situated within Europe/the West, namely, members of the Murabitun World Movement, a Sufi order. The second argument, a reversal, considers a possible genealogy for Heidegger’s thought, in particular, how his later thinking is influenced by Islamicate thought. My arguments are motivated and informed by a *decolonial* orientation and reflect a commitment to decentering Eurocentrism, the epistemological and ontological ground of which lies in the violent construction of a hierarchical dichotomy in order to contest Eurocentric accounts of the spatial

(geographical) and temporal (historical) sites of Islamicate phenomena and the direction of influence in the encounter between Islamicate and “Western” thought.<sup>2</sup>

## TRANSVERSALS

I shall begin by arguing that the possibility of thinking about the Islamicate world in transversal terms—taken to mean across spaces, locations, or sites (cultural, civilizational, philosophical, political, etc.) marked as different/“other” according to the Eurocentric logic of the Westphalian interstate system—requires us to problematize the territorial boundaries historically associated with the conception of the Islamicate formulated by Marshall Hodgson, a conception that I presume to be operative, at least partly, in the title, *Heidegger in the Islamicate World*.<sup>3</sup> Hodgson defines “the Islamicate” as that which is associated with the “civilizational complex” grounded in and emerging from Islam, yet not necessarily characterized by fidelity to Islam in any doctrinal or “confessional” sense; on his view, the Islamicate is something that “would refer not directly to the religion, Islam, itself, but to the social and cultural complex historically associated with Islam and the Muslims, both among Muslims themselves and even when found among non-Muslims.”<sup>4</sup> Hodgson’s distinction between Islamicate/civilization and Islam/doctrine has recently been contested by Ahmed on the grounds that it presumes the legitimacy of the post-Christian/secular binary of religion versus culture by positioning Islam as a religion, a problematic move insofar as the categories of religion and culture have a European genealogy.<sup>5</sup> While endorsing Ahmed’s critique of Hodgson’s position, I take the view that the Islam-Islamate distinction retains a measure of utility when mapped onto an alternative binary, that is, that of *dīn* and *tamaddun*.<sup>6</sup>

Given the disruption of historical geopolitical formations by globalizing multidirectional flows (of capital, goods, people, ideas, etc.) under conditions of late “liquid modernity,” problematization of territorial boundaries becomes necessary in order to be able to cope with a situation in which the signifier “Islamicate” becomes sutured to the idea of the Ummah (nation or community) as a diasporic transnational network, an assemblage of sociopolitical “nodes” located both outside *and* inside Europe/“the West.”<sup>7</sup> According to Critical Muslim Studies (CMS) theorist Salman Sayyid, three factors point toward the formation of a globalized Muslim Ummah: (1) the assertion of an explicit Muslim subjectivity, (2) increased Muslim representation in migrant communities situated within the West, and (3) the phenomenon of urbanization.<sup>8</sup> Sayyid insists that “diaspora [refers to] a condition of being homeless—that is of being displaced and territorially diffused,” arguing that the

Ummah can, and *should* be understood as a global diasporic formation given its homelessness, in the sense of a lack of autochthony (or rootedness), resulting from the absence of a non-Westphalian Islamicate “Great Power”—the Caliphate—under contemporary conditions of colonial modernity.<sup>9</sup> Mobilizing the arguments of philosopher Hannah Arendt and cultural theorist Paul Gilroy, Sayyid conceives the “diaspora as constituting a marginal (undecidable) position within Western modernity—being in the West but not of the West.”<sup>10</sup> Sayyid’s conception of the Ummah as a diaspora is articulated in terms of its contestation of global binaries. However, framing the Ummah in such terms is questionable given the existential facticity of the indigenous European adoption of Islam since the latter entails the actuality of being both *in* “the West” and being *of* “the West” while also being in *and* of the Ummah. Insofar as the Islamicate is historically sutured to the Ummah, the existence of communities of European—that is, “Western”—Muslims challenge the binary territorial logic underpinning the distinction Islamicate and “Western.”

Having established a transversal reading of the Islamicate by disrupting the tendency to trans-historically conceive the Islamicate as necessarily situated beyond European and, more broadly, “Western” borders, I want to unsettle the idea that Islamicate space is coterminous with geography in relation to the specific issue of *Heidegger in the Islamicate World* by pointing to a post-modern/postcolonial Islamicate engagement with Heidegger’s corpus taking place within Europe, namely, the Murabitun World Movement. In this connection, I will explore an “indigenous” European Islamicate encounter with Heidegger, one that mobilizes Heidegger in order to diagnose a perceived malaise within the European project and points to certain alleged limitations within his thought so as to engage with resources within the Islamicate tradition, specifically Sufism (*taṣawwuf*).

The Murabitun World Movement was founded by Ian Dallas, also known as Shaykh Abdalqadir as-Sufi/ad-Darqawi/al-Murabit.<sup>11</sup> Currently residing in Cape Town, Dallas was born in 1930 in Ayr, Scotland, to a Highland family whose history dates back to 1279. Dallas was educated at Ayr Academy, the Royal Academy of Dramatic Art (R.A.D.A), and the University of London, where he was tutored in Elizabethan social history as a playwright and actor before converting to Islam in 1967 at the hands of the Imam of the Qarawiyyin Mosque in Fes, Morocco.<sup>12</sup> Taking the name Abdalqadir, Dallas joined the Darqawi Sufi order as a student of Muḥammad Ibn al-Ḥabīb, who conferred on him the title as-Sufi. Dallas’s *idhn* (authorization) for the Darqawi order apparently comes through two Shaykhs: Muḥammad Ibn al-Ḥabīb of Morocco, who was his first Shaykh and who he claims made him his *muqaddim* (representative), and Muḥammad al-Fayṭūrī Ḥamūda. Dallas declared himself to be Shaykh in the Ḥabībiyya Order in 1976, and his movement began to attract followers—mainly young British and American

converts to Islam—such that he was eventually able to establish a Sufi community in Norwich, England.<sup>13</sup> According to Hermansen, during this period, “his leadership became more and more autocratic [with] less emphasis [being given] to esoteric Sufism as he developed more of a strict and militant [activist political] Islamic position.”<sup>14</sup> This view has been contested by Dutton, who argues that “during the 1970s and 1980s, a strong base in Sufism was *wedded to a strong commitment to outward *fiqh* [that is, legal practice]*” (emphasis added).<sup>15</sup>

The late 1970s saw the publication of a number of key works by Dallas, including *The Way of Muhammad* (1975), *Jihad: A Groundplan* (1978), followed by *Resurgent Islam: 1400 Hijra* (1979), *Kufr: An Islamic Critique* (1982), and *For the Coming Man* (1988).<sup>16</sup> A recurring theme in these works, which initially drew inspiration from the organicist thinking of Lewis Mumford and culminated in an engagement with Nietzsche (and Jünger) via Heidegger, is usury.<sup>17</sup> According to Dallas, the being of the contemporary world—that is, *Ge-Stell/En-Framing*—must be understood in terms of the cybernetic totalism within which information has become the currency of the economic mega-machine of finance capitalism.<sup>18</sup> Heidegger occupies a particularly important place in Dallas’s thinking insofar as Dallas perceives Heidegger as having “reflected profoundly on the crisis of the age, on the nature of time and on death, as well as Being and the Being of beings,” and the importance of authenticity.<sup>19</sup> Such reflections need to be understood in the context of certain ostensibly Islamist commitments. For example, in his early writings, Dallas frames the relationship between Islam and Europe/“the West” in a confrontational manner maintaining that “the [Islamic] struggle was not one of ideas, or science versus superstition, advanced versus backward, it was *Europe versus the Islamic society*” (emphasis added).<sup>20</sup> However, later works, notable for their explicit engagement with Heidegger (as well as Nietzsche and Jünger), unsettle the terms of this engagement: “The time has come to fight the West itself *to save the project of Dasein and by ironic implication save the great Western tradition* which has brought us to this urgent moment, or as it must eventually be grasped, Being itself has brought us to this impasse that we might resolve it, given the desire that Being itself possesses for our liberation” (emphasis added).<sup>21</sup> This shift in position from confrontation with Europe/“the West,” to the identification of the latter as the site from which Islam is to reemerge onto the world stage as successor to the current order is reiterated in Dallas’s own preface to his second edition of *The Way of Muhammad* (1975): “It [is] possible to grasp the meaning of Islam in terms of the European existential tradition. Indeed, *it is of course the culmination of it*” (emphasis added).<sup>22</sup> I want to suggest that Dallas’s early position is problematic on a number of counts. Dallas’s mobilization of Heidegger—and Heidegger’s thinking in and of itself—is fundamentally

Eurocentric, although such Eurocentrism becomes more evident in his later writings. For example, in an earlier work, *Jihad* (1978), Dallas maintains that “the struggle was not one of ideas, or science versus superstition, advanced versus backward, it was *Europe versus Islamic society*” (emphasis added) and “we are at war.”<sup>23</sup> Although Dallas points to Islam as the way of being of “the coming man,” his conception of Islam is framed against the backdrop of a rather disparaging outlook vis-à-vis non-European Islam. Dallas fails to perceive the possibility of a persistence of secularized Christian themes within Heidegger’s oeuvre, both early and late. According to Dallas, Heidegger’s refusal to assimilate these Christian themes reflects his insistence upon the historical destining of being:

His stubborn refusal to situate that experience either socially or personally inside the Christian tradition is not just due to his agreement with Nietzsche on the insidious nature of its false theology and its odd rites of homoeopathic anthropophagy and so on, all anathema to the thinking mind, but is because he was convinced that Being itself had a new destiny waiting for the West.<sup>24</sup>

Although numerous commentators have pointed to Heidegger’s retrieval of pre-Christian Greek paganism as a resource for imagining a poetic new thinking about being, it is important to consider the extent to which Heidegger’s existential analytic of Dasein and the apocalyptic tone of Heidegger’s history of being as a “forgetting” and “falling” into technological nihilism is influenced by Heidegger’s own Eurocentrism and Christian background.<sup>25</sup> Dallas also problematically conflates the Islamic discourse about God (Allah) with Heidegger’s own discourse about being (*Sein*): “It is our conviction that the only model which fits the need is Islam and that *his own deeply moving and profound reflections on Being itself are nothing other than pure and exact delineations of what may be said about Allah*” (emphasis added).<sup>26</sup> Dallas’s own position is informed by a published extract from a lecture course delivered by Heidegger at the University of Freiburg in 1940.<sup>27</sup> It should be noted here that the extract as quoted by Dallas is partial and incomplete:

Being is what is emptiest and at the same time it is abundance, out of which all beings, known and experienced, or unknown and yet to be experienced, are endowed each with the essential form of its own INDIVIDUAL Being.

Being is most universal, encountered in every being, and is therefore most common: it has lost every distinction, or never possessed any. At the same time, Being is most singular, whose uniqueness cannot be attained by any being whatsoever. Over and against every being that might stand out, there is always another just like it; that is, another being no matter how varied their forms may be. But Being has no counterpart. [Text omitted by Dallas.] Being reveals itself

to us in a variety of oppositions that cannot be coincidental, since even a mere listing of them points to their inner connection: Being is both utterly void and most abundant, most universal and most unique, most intelligible and most resistant to every concept, most in use and yet to come, most reliable and most abyssal, most forgotten and most remembering most said and most reticent.<sup>28</sup>

I would suggest that Dallas's omissions are intentional and motivated by a concern to bring Heidegger's reflections on being into alignment with certain strands of Sufi thought, specifically Ibn Arabi's understanding of *wujūd* (existence, literally "that which is found").<sup>29</sup> Such omissions are problematic in that they conceal important differences between the two thinkers. For example, Heidegger refers to *being* as *abyssal*, while Ibn Arabi does not refer to *wujūd* in such terms.<sup>30</sup> Dallas's identification of being (*Sein*) with God (Allah) has been upheld—in fact, repeated—by other members of the Murabitun, such as Morrison and Bewley.<sup>31</sup> However, it has also been contested on the grounds that post-Heideggerian phenomenological inquiry demonstrates that being is, in fact, fundamentally fragmented, bottoming out in a void or abyss that marks the limit or end-point of being-thinking and points to the need to consider that which is beyond being.<sup>32</sup>

In terms of transversal arguments relating to the question concerning Heidegger and the Islamicate, Dallas's appropriation of Heidegger is important insofar as it exemplifies an Islamicate engagement with Heidegger indigenous to Europe and thereby outside the Islamicate world as conventionally understood in historical and geographical terms. In addition, it evinces critical engagement with Heidegger's corpus by pointing to the limitations of Heidegger's project and suggesting ways forward based on ideas drawn from Sufism and Islam. Although granting these "positive" aspects of Dallas's appropriation of Heidegger, I shall suggest, notwithstanding certain differences among Murabitun thinkers including whether being (*Sein*) should be identified with God (Allah) or otherwise, it is Eurocentric. While this Eurocentrism is particularly evident in the case of Dallas, it can also be detected in Kent Palmer, an American who converted to Islam at the hands of Dallas while studying sociology and philosophy in London during the 1980s. Palmer is the author of a number of difficult works including *The Fragmentation of Being and the Path beyond the Void* (1994) and *Primal Ontology and Archaic Existentiality* (2000), and various essays exploring the idea of non-duality in Buddhist, Taoist, and Sufi thought with a view to surmounting the dualistic nature of Western onto-theology and metaphysics as understood by Heidegger.<sup>33</sup> Palmer's concern, like that of Dallas as stated in the latter's *The Way of Muhammad* (1975), is to expose the "non-dual kernel" at the core of the Western worldview by thinking through its structure from

the perspective of one situated within this tradition but thinking in terms of a non-dual Sufism with the latter itself being informed by thinking drawn from other non-dual traditions including Taoism, Buddhism, and Advita Vedanta.<sup>34</sup> Palmer's Eurocentrism is particularly interesting to consider from a decolonial perspective:

The Western worldview is dominant within the world through colonialization and now globalization and it is ubiquitous across the earth, and thus it needs to be understood as deeply as possible in order to attempt to deal with its excesses which are destroying the planet, not to mention other species and other worlds rooted in the languages of various conquered peoples.<sup>35</sup>

In short, the Western tradition is *re-centered*, although Palmer somewhat paradoxically concedes that “we must understand the worldview that we are now part of due to Colonialism and now Globalization . . . *from the point of view of Nondual traditions in general*” (emphasis added), thereby pointing to the necessity of “work[ing] out *from* the kernel of the Western worldview in order to transform it *from within* because Islam has the capacity to purify even the darkness that is the Western worldview as it is lost in Nihilism. The future is a transformed Western worldview with Sufism at its center purified by Islam” (emphases added).<sup>36</sup> Islam, specifically Sufism, is here being mobilized in a somewhat “instrumentalist” manner, perhaps as a form of Heideggerian readiness-to-hand (*Zuhandenheit*), in order to rescue the Western global project; in short, a re-inscription of Eurocentrism.

Although it may be argued that this line of critique fails to recognize that the Western/Eurocentric project has become a global phenomenon and that Heidegger's conceptualization of *Ge-Stell/En-Framing* as the being of global Eurocentrism provides the most accurate understanding of the means to overcome it, I would suggest that insofar as Murabitun thinkers see this “path beyond” as unfolding *within* Europe, their engagement with Heidegger—and Heidegger's oeuvre itself—constitutes at most nothing more than an internal or “immanentist” critique, a Eurocentric critique of Eurocentrism. Building on the insights of such seminal decolonial thinkers as Fanon, Wynter, Gordon, and Maldonado-Torres, I maintain that the “dark underside” of coloniality remains largely unproblematized and concealed in Heidegger's discourse on modernity as *Ge-Stell* and its Islamist appropriation by the Murabitun.<sup>37</sup> Heidegger's thinking is fundamentally Eurocentric insofar as it assumes the form of a post-philosophical critique of Eurocentric philosophy from within Eurocentric philosophy. According to Maldonado-Torres, Heidegger's existential-analytic of *Dasein* conceals and ignores the colonial underside of modernity.<sup>38</sup> Consider, for example, how Heidegger's ontological difference



between being and beings obscures the “colonial difference” between colonizer and colonized. As Maldonado-Torres points out, to-be-colonized is not a way of being—that is, it is not an *existentiell* of Dasein. To-be-colonized is to inhabit a zone of non-being—that is, it is a way of not-being or what might be referred to as an *existentiell* of the *damnés* (literally, “damned”). In addition, it might be asked to what extent are Heidegger’s *existentials* in fact “false universals” that re-inscribe secularized forms of the European/Western Christian way of being?<sup>39</sup>

## REVERSALS

I now want to turn to my second argument concerning the project of investigating *Heidegger in the Islamicate World* to suggest that this framing is tacitly orientalist and Eurocentric, thereby warranting contestation through decentering. I shall begin by suggesting that a decolonial commitment to decentering Eurocentrism requires us to consider shifting the terms of engagement from those set by use of the prepositional “in” to those associated with use of the conjunctive “and.” What might it mean to engage with Heidegger *and* the Islamicate rather than Heidegger *in* the Islamicate? Such a shift leads to a reversal, which considers the possibility of a largely bracketed Islamicate contribution to the genealogy of Heidegger’s thought, particularly for his later thinking. Consistent with the understanding that genealogies are fluid, hybrid, and cross-civilizational, I do not seek to argue that the later Heidegger can be reductively traced to or grounded in Islamicate thought. Rather, the presence of Islamicate thought in Heidegger’s corpus, which has thus far been noticeable for its near absence, must be acknowledged. Upon close examination, such bracketed Islamicate influences provide resources for thinking beyond Heidegger.

As El-Bizri has pointed out, Heidegger *does* refer, albeit fleetingly, to “Arabic philosophy” and the seminal contributions of Ibn Sina (Avicenna) to Thomistic thought and medieval scholasticism during his 1927 lecture course, *The Basic Problems of Phenomenology*.<sup>40</sup> What might be the reason for this lack of “serious attention” to Islamic philosophy? While Heidegger’s oeuvre is clearly Eurocentric insofar as it turns on an engagement with metaphysics *from within* the “Western” philosophical tradition, El-Bizri insists that “Ibn Sina’s legacy has its own European history, even if it is still considered by some philosophers, historians or theologians (principally in a non-Muslim milieu) as being the tradition of ‘the (oriental-Muslim) other’ that has been veiled within that history.”<sup>41</sup> On this basis, it might be argued that at least one strand of Islamicate philosophy *must* be seen as situated *within* the European philosophical tradition, thereby unsettling orientalist

tendencies to position Islamicate philosophy as a disjunct “other” to modern (i.e., European) philosophy.

Given Heidegger’s acknowledgment of Avicennism, what might be the reason for his not paying “serious attention” to it? One possible answer suggested by El-Bizri is to simply afford Heidegger the benefit of the doubt:

Heidegger was not aware of the assimilation of Ibn Sina’s tradition within the European Latin scholarly circles. However, he *might not have fully acknowledged* the extent of the influence that has been exercised by Avicennism in that intellectual historical-cultural milieu. *It might have been the case that Heidegger implicitly assumed* that the entailments of Ibn Sina’s metaphysics unquestionably belong to classical ontology, or he did not believe that Avicennism was integral to what he grasped as being the history of (Western) metaphysics [emphases added].<sup>42</sup>

It may be argued that El-Bizri’s explanation for Heidegger’s lack of “serious attention” to Islamicate—more specifically, Avicennan—philosophy is phenomenologically and decolonially inadequate insofar as it fails to consider *other* possible answers—specifically, and somewhat ironically, those tied to the history of European “othering.” In this connection, another—in the sense of an-“other”—possible reason for the near total absence of engagement with Islamicate thinking in Heidegger’s history of the forgetting of being turns on the perceived nature of the relationship between Islamicate thought and Islam. Hence, Heidegger’s non-engagement with Islamicate thought is a consequence of methodological bracketing on the grounds that Islam as a *religion* is merely yet another metaphysical/onto-theological phenomenon. While that is certainly possible, I would suggest an alternative explanation, namely, that Heidegger’s near silence on the matter of Islamicate thought needs to be understood against the sedimented background of a long *durée* of European/Western anti-Islamism that commenced with the launch of the Crusades, an antagonistic horizon that informed the thinking of key figures in the European tradition, including Luther and Kant.<sup>43</sup> In short, Heidegger might be guilty of tacitly reproducing the orientalist silence and erasure of the Islamicate endorsed by such figures.<sup>44</sup> Heidegger engages with both Aquinas and Meister Eckhart, the latter of whom is himself a Thomist, and both acknowledge their indebtedness to Ibn Sina (Avicenna) and Ibn Rushd (Averröes).<sup>45</sup> It is also significant to note the philosophical debt Aquinas owes to another towering figure within Islamicate thought, Ibn Arabi.<sup>46</sup> In short, while a genealogy from Heidegger to Eckhart to Aquinas to Avicenna (and Averröes) is readily constructed, a similar genealogy from Heidegger to Eckhart to Aquinas to Ibn Arabi largely remains unthought and possibly unthinkable for the reasons suggested above.<sup>47</sup>

## CONCLUDING REMARKS

Beyond identifying the existence of non-Peripatetic trends, such as Sufi philosophy in Islamicate thought, I want to suggest that such thinking provides important resources for overcoming certain perceived limitations of Heidegger's thought.<sup>48</sup> While consideration of such matters is beyond the scope of this chapter, I should like to point to the following.

First, the tendency of Heidegger's existential ontology to remain trapped within the confines of the linguistic turn results in a tendency to marginalize the importance of materiality and the body conceived in non-dualistic terms. While the phenomenology of Merleau-Ponty provides one possible route beyond Heidegger in this regard, the *bazarkhian* or interstitial Sufism (*taṣawwuf*) of Ibn Arabi provides an Islamicate "other" path worth exploring insofar as Akbarian anthropo-cosmology takes its point of departure from a paradoxical liminal space between inner and outer, subject and object, Dasein and world.<sup>49</sup> According to Bashier, the purpose of the *barzakh* is to provide unity to a given duality, a function described by Ibn Arabi in the *Futūḥāt Makkiyya* (or "Makkan Openings"):

The truth about the *barzakh* is that there can be no *barzakh* in it. The *barzakh* is what meets the two [sides which it separates] with its [undivided] essence. If it were to meet the one side with a face that is other than the face with which it meets the other side, there would have to be between the two faces a *barzakh* to separate them so that they do not meet. In that case it [that which meets one of the things with a face which is other than the face with which it meets the other] is not a *barzakh*. The true *barzakh* is that which meets one of the things between which it separates with the very face with which it meets the other. It is in its essence identical to everything that it meets.<sup>50</sup>

Second, it is possible that Heidegger's phenomenology falls short in advocating a return to a historically "original source of thought."<sup>51</sup> It is necessary to engage Islamicate sources—preeminently, the Quran—and the imaginal/mythical/archetypal thinking of Sufi philosophy beyond the confines of the Judeo-Christian tradition as a means by which to transcend the merely poetic.<sup>52</sup> According to Avens, "Heidegger's later thought is not only compatible in many respects with Sufi gnosis, but that it positively demands a leap into a circle which is more subtle than the famous 'hermeneutical circle' and more truly phenomenological than the phenomenology of quotidian and ordinary modes of human existence (Edmund Husserl)."<sup>53</sup>

While it may be argued from an Akbarian perspective that Heidegger's being (*Sein*) bears some similarity to the interplay of divine names as they manifest in the things of the world, it is crucial to appreciate that

Heidegger sees nothing beyond being's historical self-disclosure as *Ereignis*/En-Owning/Appropriation. Yet Ibn Arabi would presumably point to the non-dual source of such revealing/concealing movement by reference to Allah. Another important distinction lies in the difference between conceiving of being as a gift rather than as a debt, the latter pointing more clearly to a situation involving accountability (on the part of the human debtor) and thereby to an ethical orientation. Finally, there is a need to consider the limits of phenomenology. According to Avens, the problem with the traditional phenomenological standpoint is that it stops short in its examination of the phenomenology of consciousness by failing to locate its essence in imaginal archetypes/mythical patterns.<sup>54</sup> In this connection, the relation between Heidegger and archetypal psychology is explored by Avens in an earlier work where it is claimed that Heidegger sees language "as primordial poetry in that it springs from the mythopoetic basis of our mind."<sup>55</sup> However, a post-Heideggerian Islamicate return to beginnings in light of the destruction of metaphysics should lead us to engage with the Quran on an imaginal/mythopoetic basis. Following Avens, Heidegger's shortcomings vis-à-vis his inceptual thinking lies in a phenomenological fixation on outward history concomitant with a bracketing of the inward archetypal. In this connection, it is interesting—and telling—to note that the Quran refers to different people living in different times and places (histories, geographies) who receive the same archetypal message—that is, Islam as *dīn* (crudely, "religion") remains Islam as *dīn*, trans-historically/archetypally, and only varies/differs (historically, geographically) as *shar'* (crudely, "revealed law").

Third, a neo-Akbarian alternative to the Western post-Christian phenomenological tendency to bracket causality from association with the Divine needs to be explored.<sup>56</sup> Caputo maintains that for the later Heidegger,

the upshot of "thinking" for theology is to cease to think of God as *causa sui*, as the causal energy that creates and sustains the cosmos, and to turn instead to the God before whom one can dance or bend one's knee. This he calls the truly "divine God" . . . and it reminds us of Pascal's injunction to lay aside the God of the philosophers in favor of the God of Abraham and Isaac.<sup>57</sup>

I would suggest that Heidegger's position is informed by a rather extreme shift away from the transcendent toward immanence—arguably a move in a direction opposite to that of Eckhart.<sup>58</sup> Yet from an Akbarian position embracing *bazarkhian*, liminal or interstitial thinking, it is not a question of moving from one pole to another, but rather of embracing both simultaneously, that is, *tanzīh* ("transcendence") and *tashbīh* ("immanence"), thereby allowing for *both* metaphysical/causal/impersonal *and* imaginal/symbolic/personal engagements with the Divine.

In this chapter, I began by arguing for the need to problematize the site of the Islamicate and its implications for articulating Heidegger's thought by diasporic Muslims situated in Europe. I then turned to the need to reconsider the genealogy of Heidegger's later thinking in relation to his silence on the Islamicate as a possible source for such thinking. Both arguments were motivated and informed by a decolonial commitment to decentering Eurocentrism, a commitment that I want to reaffirm and that prompts the elaboration of both arguments in terms of exploring other "Western" Muslim—and Islamicate—engagements with Heidegger's corpus, along with further investigations of the possible influence of Islamicate discourses on figures readily identified as genealogical precursors and sources of inspiration for Heidegger himself.<sup>59</sup>

## NOTES

1. Anibal Quijano and Immanuel Wallerstein, "Americanity as a Concept, or the Americas in the Modern World System," *International Social Sciences Journal* 134 (1992).

2. Stuart Hall, "The West and the Rest: Discourse and Power," in *Formations of Modernity*, ed. S. Hall and B. Gieben (Cambridge: Polity Press, 1992).

3. For a useful discussion of transversality in the context of a consideration of the relations between the religious, the ethical, and the political, see Calvin O. Schrag, *Reflections on the Religious, the Ethical, and the Political*, ed. Michael Paradiso-Michau (Boulder: Lexington, 2013).

4. Marshall G. S. Hodgson, *The Venture of Islam: Conscience and History in a World Civilization*, vol. 1, *The Classical Age of Islam* (Chicago, London: University of Chicago Press, 1974), 59.

5. Shahab Ahmed, *What Is Islam? The Importance of Being Islamic* (Princeton: Princeton University Press, 2016), Talal Asad, *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam* (Baltimore: Johns Hopkins Press, 1993), and William T. Cavanaugh, "Religious Violence as Modern Myth," *Political Theology* 15, no. 6 (2014).

6. For a brief yet nuanced discussion of the meaning of the terms *dīn* and *tamad-dun*, which are only problematically mapped onto those of "religion" and "civilization" respectively, see Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Lahore: Suhail Academy, 1978), chapter 3.

7. For a conceptualization of the Muslim Ummah as a transnational network, see Peter Mandaville, *Transnational Muslim Politics: Reimagining the Umma* (London: Routledge, 2001).

8. Salman Sayyid, "The Homelessness of Muslimness: The Muslim Umma as a Diaspora," *Human Architecture: Journal of the Sociology of Self-Knowledge* 8, no. 2 (2010), 132.

9. According to Sayyid, "the distinction between the West and the Non-West . . . underpins all forms of coloniality" (*ibid.*, 141), further articulating this distinction in

terms of a “global racial order . . . constituted by privileging Europeaness (whiteness) over non-Europeaness” (ibid., 142).

10. Ibid., 138.

11. In this connection, it is interesting to note that “Dallas was at one time editor of *The International Times*, a socialist paper.” Marcia Hermansen, “Global Sufism: ‘Theirs and Ours,’” in *Sufis in Western Society: Global Networking and Locality*, ed. Ron Geaves, Markus Dressler, and Gritt Klinkhammer (New York: Routledge, 2009), 35.

12. In 1963, Dallas starred in Federico Fellini’s film *8½* as a magician.

13. For a recent study of the background and thinking of Ian Dallas presented from the perspective of an insider, see Yasin Dutton, “Sufism in Britain: The *Da’wa* of Shaykh ‘Abdalqadir as-Sufi,” in *Sufism in Britain*, ed. Ron Geaves and Theodore Gabriel (London: Bloomsbury, 2014).

14. Hermansen, “Global Sufism,” 35. Hermansen maintains that “although [Dallas] seems to have initially attracted mainly Western converts to Islam as immediate disciples, his aggressively anti-modern and anti-Western ideology gained him support and hearings from Islamist networks in the Muslim world” (ibid.).

15. Dutton, “Sufism in Britain,” 96. According to Dutton, Islam must be entered into holistically, “[which] means, *of course*, inwardly and outwardly—in its political and economic aspects *as well as* its individual and spiritual aspects—*although, of course, the two are not separate*. . . . It should also be remembered that *dhikr* [lit. “invocation,” “remembrance”] only has its meaning alongside an outward practice of the Shari’a” (emphases added) (ibid., 97–103). In this connection, Dutton points to Dallas’s (1978) statement concerning the necessity of “*combining . . . the science of inner knowledge and the science of social action*” (emphasis added) (ibid., 48).

16. Ian Dallas, *The Way of Muhammad* (Norwich: Diwan Press, 2002); Dallas, *Jihad: A Groundplan* (Norwich: Diwan Press, 1978); Dallas, *Resurgent Islam: 1400 Hijra* (Tucson, AZ: Iqra/Norwich: Diwan Press, 1979); Dallas, *Kufr: An Islamic Critique* (Norwich: Diwan Press, 1982); and Dallas, *For the Coming Man* (Norwich: Murabitun Press, 1988).

17. In this connection, consider, for example, Dallas’s assertion of “the *ur*-phenomenon of the global disaster—the crime of usury, the organic disease responsible for the surface eruptions of famine, ecological havoc and nuclear neurosis.” Dallas, *For the Coming Man*, 6.

18. In this connection, mention should be made of a brief essay exploring the transformation of language under *Ge-Stell*/En-Framing: Uthman Ibrahim Morrison, *Language and the Technical* (Norwich: Muslim Faculty of Advanced Studies, 2013). Morrison cites Ivan Illich’s *Vernacular Values* (1980) as drawing attention to “how in 1492 the scholar and grammarian Antonio de Nebrija (1441–1522) petitions Queen Isabella to support his project for the deliberate and systematic displacement of vernacular language by means of the professional formulation and imposition of abstract grammatical rules and the compilation of dictionaries through which gradual process Illich identifies ‘the coming of the market-intensive society in which we now live’” (ibid., 10–11).

19. Dallas, *For the Coming Man*, 79.

20. Dallas, *Jihad*, 30–31. In this work, Dallas presents a critique of (Western) modernity—which he refers to as “northern [techno-]culture” (ibid., 13, 20)—pointing to its alleged anti-Islamism, which, he claims, is founded upon orientalism, Zionism, and Masonic/Jacobin bureaucracy, as well as (mystical, magical) Pharaonic (“pyramidal”) left/right statism and structuralism, viz. “the structural principles of mythical scientism” (ibid., 32); elsewhere, he refers to “systemic patterning” (Dallas, *Kufr*, 2), and a “systemic method of total control” (ibid., 7) effected through four basic *myths*, viz. progress, development, evolution, and education (ibid., 12–29).

21. Dallas, *For the Coming Man*, 86.

22. Dallas, *The Way of Muhammad*, 2. The similarity between Dallas’s position and the orientalist views of late eighteenth- and nineteenth-century German Romantics—both of which evince a Eurocentric outlook—is readily apparent: for example, Mahdi maintains that “German Romanticism began with the notion that there was something fundamentally wrong with the excesses of scientism or rationalism or philosophy in the modern West and that it was necessary to supplement it with the poetic, religious, and spiritual dimensions of human life, which can be found in the East. *The West was incomplete and needed to complete itself with what it had somehow lost during its recent development*. It needed to unify the shattered pieces of human experience; and the way to achieve this unity was to learn about it from the East where it continued to exist and where the missing part—the poetic—had survived” (emphasis added). Muhsin Mahdi, “Orientalism and the Study of Islamic Philosophy,” *Journal of Islamic Studies* 1, no. 1 (1990): 75.

23. Dallas, *Jihad*, 30–31, 38.

24. Ibid., 87–88.

25. On this point, see John D. Caputo, “Heidegger and Theology,” in *The Cambridge Companion to Heidegger*, ed. Charles B. Guignon (Cambridge: Cambridge University Press, 1993).

26. Dallas, *For the Coming Man*, 88.

27. “Chapter 29: Being as The Void and as Abundance” appearing in Martin Heidegger, *Nietzsche*, Vol. 4, *Nihilism*, trans. Frank A. Capuzzi, ed. David Farrell Krell (New York: Harper & Row, 1982), 192–94.

28. Dallas, *For the Coming Man*, 90–91.

29. The thought of Ibn Arabi is of seminal importance to Dallas as evidenced by explicit reference to his ideas in works such as Ian Dallas, *Qur’anic Tawhid: Two Discourses Delivered by Shaykh Abdal-Qadir to a Group of His Murids* (Kuala Lumpur: S. Abdul Majeed & Co. 1995) and Dallas, *The Way of Muhammad*.

30. The difference between Heideggerian being and Ibn Arabi’s *wujūd*, at least in relation to the abyss, is arguably traceable to Heidegger’s drawing upon Meister Eckhart’s thinking about the essence of Godhead. For a brief comparison of the different perspectives of Eckhart and Ibn Arabi, see the second part of this chapter.

31. Regarding his understanding of “unicity” (*tawhīh*), Bewley states that it refers “not [to] the distant capricious potentate God of misinterpreted scripture, but Reality itself, that Oneness on which everything is totally and continually dependent for its being, but which is Itself beyond need of anything—a Oneness, not in the mathematical sense of being the first of two or three, but rather that absolute singularity of the

physicists which does not permit the existence of anything else alongside it.” Abdul-haqq Bewley, *The Key to the Future: A Series of Public Discourses on Islam and the European Heritage* (London: Ta-Ha, 1992), 1.

32. Kent D. Palmer, *The Fragmentation of Being and the Path beyond the Void* (Orange, CA: Apeiron Press, 1994).

33. Kent D. Palmer, *Primal Ontology and Archaic Existentiality: Looking into the Roots of Being, Existence and Manifestation* (Unpublished draft, 2000) and Palmer, *The Fragmentation of Being*.

34. As Palmer, who mentions being trained in East Asian studies and specifically Buddhist philosophy, states: “My way was not to study Islam directly or Sufism directly. My way was to go back and to try to understand the Western worldview from the point of view of Islamic Sufism and other nondual perspectives. . . . [My way was to view] Western Philosophy . . . from the perspective of Islamic Sufism within the context of the Western tradition itself; [that is,] within the context of an understanding of the structure of the Western worldview.” Kent D. Palmer, *Sufic Philosophy: A New Beginning* . . . (Unpublished draft, 2014), 3–5. Palmer’s objective—like Dallas’s—appears to be to “complete” the Western tradition by saving it from itself insofar as it has lost its way in duality. Crucially, anticipating somewhat the arguments of Avens on the need to engage the imaginal at the limit point of the later Heidegger’s poetic onto-phenomenology (Robert Avens, “Heidegger and Archetypal Psychology,” *International Philosophical Quarterly* 22, no. 2 [1982]), Palmer states that his oeuvre involves an attempt to “invite” the transformative and purifying prophetic/Muhammadan way “within the imaginal realm to enter the Western worldview” (Palmer, *Sufic Philosophy*, 5), which he characterizes as “poisonous” and non-dual, yet dark, viz. “nihilism . . . flows from the core of the Western worldview” (ibid., 10).

35. Palmer, *Sufic Philosophy*, 6.

36. Ibid., 9.

37. Sylvia Wynter, “Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument,” *CR: The New Centennial Review* 3, no. 3 (2003); Nelson Maldonado-Torres, “On the Coloniality of Being: Contributions to the Development of a Concept,” in *Globalization and the Decolonial Option*, ed. Walter D. Mignolo and Arturo Escobar (London: Routledge, 2010); and Maldonado-Torres, “The Topology of Being and the Geopolitics of Knowledge: Modernity, Empire, Coloniality,” *City* 8, no. 1 (2004).

38. According to Faruque, for Heidegger “metaphysical inquiry must represent a holistic point of view and should be based on the intrinsic standpoint of the existent/being that questions.” Muhammad U. Faruque, “Heidegger and Mulla Sadra on the Meaning of Metaphysics,” *Philosophy East & West* 67, no. 3 (2017): 632. Yet, as Maldonado-Torres has shown, this “existent/being that questions” (i.e., Dasein) is tacitly raced as European. Maldonado-Torres, “On the Coloniality of Being” and Maldonado-Torres, “The Topology of Being.” Insofar as Heidegger’s legacy is rooted in Cartesianism, if only as an attempting at overcoming it, and endorsing decolonial thinker Enrique Dussel’s argument that the Cartesian *ego cogito* (or thinking subject) is historically preceded by, and arguably grounded in, an “*ego conquiro*” (or conquering subject) (Enrique Dussel, “Europe, Modernity, and Eurocentrism,” *Nepantla*:



*Views from South* 1, no. 3 [2000]), Heidegger's concern with "the existential condition of modern humans" must thereby be understood as predicated on the "entangled" emergence of modernity with coloniality.

39. Sherman A. Jackson, *Islam and the Black American: Towards the Third Resurrection* (Oxford: Oxford University Press, 2005).

40. Martin Heidegger, *The Basic Problems of Phenomenology*, trans. A. Hofstadter (Bloomington and Indianapolis: Indiana University Press, 1982), 81.

41. Nader El-Bizri, "The Labyrinth of Philosophy in Islam," *Comparative Philosophy* 1, no. 2 (2010): 13. On the matter of "othering" and its role in the constitution of "self," and returning to the figure of Ibn Sina, Faruque maintains that "Heidegger does not consider that Avicenna's philosophy testifies to the emergence of a phenomenological philosophical tradition that takes the question of being to be the most central concern of philosophical investigations. He does not account for what is 'the other' within the history of Western metaphysics." Faruque, "Heidegger and Mulla Sadra," 636–37.

42. El-Bizri, "The Labyrinth of Philosophy in Islam," 14.

43. Heidegger's engagement with Kant is significant since the latter refers to Muslims—specifically, Turks—as sensuous and irrational, and he has only negative things to say about Islam vis-à-vis the phenomenon of prophecy, views that are informed by a Lutheran perspective. (In this connection, it should be noted that Kant was notorious for not actually engaging *directly* with the anthropological phenomena he writes about in his works.) Yet Heidegger also engages with Nietzsche, and the latter has a rather different view of Islam and Muslims—at least when compared with his scathing views on Christianity and Christians. For a brief discussion of Heidegger's indebtedness to Kant and Luther, see Benjamin D. Crowe, *Heidegger's Religious Origins: Destruction and Authenticity* (Bloomington: Indiana University Press, 2006), 18; for Kant's views on the Islamic world, see Ian Almond, *History of Islam in German Thought* (New York: Routledge, 2011), 29–52 (chapter "Kant, Islam and the Preservation of Boundaries"). On the matter of Nietzsche's engagement with Islam, see Ian Almond, "Nietzsche's Peace with Islam: My Enemy's Enemy Is My Friend," *German Life and Letters* 56, no. 1 (2003) and Roy Jackson, *Nietzsche and Islam* (New York: Routledge, 2007).

44. Mahdi argues that critical scholarship, exemplified by Edward Said's *Orientalism* (1978) and other works, readily evinces what might be described as the operation of a historically sedimented, pre-reflective (or dispositional) orientalist background or horizon informing European thought. On his view, "for reasons *not always explicit, conscious, or easy to explain*, [orientalist] scholars seemed to be under *some sort of inner compulsion or outer pressure*—social, political, cultural, or academic—to pontificate as Orientalists concerning things about which they in fact knew nothing or very little: things that were not the legitimate findings of their own specialized investigations, but derived from commonly-received opinions" and guiding notions that were "founded on a mixed bag of religious, cultural, ideological, ethnic (in some cases even racist), and scientific *prejudgments* and practical political interests" (emphases added). Mahdi, "Orientalism and the Study of Islamic Philosophy," 94–96. I concur with Mahdi that this line of argument has rather serious implications for the Western intellectual project since, "if true, [it] seems to come down to saying that

these studies are guided by irrational motives and by political interests [such that Western] rational thought is ultimately embedded in the irrational [thereby joining] other strands in contemporary Western thought that have abandoned the hope for the pursuit of the truth as a rational, scientific enterprise" (ibid., 96). In short, "if there is a crisis [of] Orientalism, it cannot be separated from the more general crisis of modern rationalism and the recognition that in many ways it is dogmatic and irrational" (ibid., 97).

45. In this connection, see John D. Caputo, *Heidegger and Aquinas: An Essay on Overcoming Metaphysics* (New York: Fordham University Press, 1982), Caputo, *The Mystical Element in Heidegger's Thought* (New York: Fordham University Press, 1986), and Sonia Sikka, *Forms of Transcendence: Heidegger and Medieval Mystical Theology* (Albany: SUNY Press, 1997); neither of these authors refers to Islamicate figures other than Ibn Sina and/or Ibn Rushd.

46. According to Suttor, "the early years of Saint Thomas Aquinas, born 1224/5 [CE], and of the University of Naples, which entered history a few months earlier, coincided with Ibn al-'Arabi's old age. At that university from 1240 [CE] onwards it is by no means unlikely that Thomas should have heard of Arabic civilisation's Doctor Maximus, for Muslim studies were exceptionally strong there at the time" (emphasis added). Timothy L. Suttor, "Thomas of Aquino and Ibn al-'Arabi," *Hamdard Islamicus* 6, no. 1 (1983): 87. Crucially, Suttor points out that Ibn Arabi's *Fuṣūṣ al-Ḥikam* was composed in Damascus in 1229 while Aquinas was still a child at home.

47. I maintain this despite the fact that there are a number of works exploring the similarities and differences between the Sufism of Ibn Arabi and the mysticism of Eckhart; in this connection, see Michael A. Sells, *Mystical Languages of Unsayings* (Chicago: University of Chicago Press, 1994); Ghasem Kakaie, "Ibn 'Arabi's God, Eckhart's God: God of Philosophers or God of Religion?" in *Naming and Thinking God in Europe Today: Theology in Global Dialogue, Volume 1*, ed. Norbert Hintersteiner (Amsterdam: Rodopi, 2007); Kakaie, "The Extroversive Unity of Existence from Ibn 'Arabi's and Meister Eckhart's Viewpoints," *Topoi* 26 (2007); and Robert J. Dobie, *Logos and Revelation: Ibn 'Arabi, Meister Eckhart, and Mystical Hermeneutics* (Washington, DC: Catholic University America Press, 2009).

48. Kakaie insists that "there is a great distance between Ibn 'Arabi's God and that of philosophy, even neo-Platonism [for] Muslim philosophers and theologians made God so transcendent that they even regarded him as an unconceivable essence of whom no knowledge can be obtained and with whom no relationship may be established." Kakaie, "Ibn 'Arabi's God, Eckhart's God," 459. Nonetheless, Kakaie maintains that "Ibn 'Arabi and Eckhart, in explaining their theoretical mysticism, more or less employ Peripatetic philosophy." Kakaie, "The Extroversive Unity of Existence," 180.

49. In this connection, it is interesting to note that Suttor refers to Ibn Arabi as "correct[ing] the tendency of Ibn Sina and al-Ghazali to speak of the soul as a substance complete in itself, not needing a body [since] the senses and the imagination and the faculty of movement reside in the soul-body compound, not the soul." Suttor, "Thomas of Aquino and Ibn al-'Arabi," 92.

50. Ibn Arabi, *Futūḥāt Makkiyya*, cited in Salman H. Bashier, *Ibn al-‘Arabi’s Barzakh: The Concept of the Limit and the Relationship between God and the World* (Albany: SUNY Press, 2004), 86–87.

51. Against the later Heidegger, Caputo maintains that “‘awakening’ from the ‘oblivion’ [that is, ‘forgetting’] of Being . . . is *not a matter of returning to a primordial beginning in order to find there the secret to a New Dawn*. It is rather a raised awareness of the oblivion and its inextinguishability which keeps its distance from historical hierarchies of any sort. . . . It is thus a profoundly emancipatory thought which puts us all on the alert for the *powers that be, or presume to be, which give themselves airs of ahistorical necessity and immutable presence* [emphases added].” John D. Caputo, “Demythologizing Heidegger: ‘Alēthia’ and the History of Being,” *The Review of Metaphysics* 41, no. 3 (1988): 520. In this connection, it should be noted that Falaturi, Brown, and Manzoor have attempted to argue the case for engaging the Quran as non-linear, ahistorically archetypal and mythopoetic against the linearity of (post-)Judeo-Christian historicism. Cf. Abdoldjavad Falaturi, “Experience of Time and History in Islam,” in *We Believe in One God*, ed. Annemarie Schimmel and Abdoldjavad Falaturi (London: Burns and Oates, 1979); Norman O. Brown, “The Apocalypse of Islam,” *Social Text* 8 (1983); and Manzoor S. Parvez, “Antidote to Modern Nihilism: The Qur’anic Perception of Time” (2003), <http://nuralislaamarticle.s.tripod.com/id234.html>, accessed January 15, 2018.

52. According to Caputo, there are three “religious” turns in Heidegger: “1917–19, from Catholicism to Protestantism; ca. 1928, toward the extreme heroic, Nietzschean voluntarism; 1936–8: beyond voluntarism toward the ‘thought of Being.’” Caputo, “Heidegger and Theology,” 287. Theologically speaking, in terms of the pre- and post-*Kehre* periods, we might identify the early/pre-*Kehre* Heidegger of *Being and Time* as endorsing methodological atheism, the middle/*Kehre* Heidegger of the war years as aggressively atheist in a doctrinal sense, and the late/post-*Kehre* Heidegger as gravitating toward a poetic-pagan conception of the Divine. Crucially, Caputo maintains that “Heidegger’s thought [is] so amenable to theological application only because that thought had in the first place been significantly inspired by theological resources. [For example,] Heidegger [states] that his deeply historical conception of being, which included even an ‘eschatological’ conception of the ‘history of Being,’ was fundamentally Greek in inspiration. But it is clear to everyone but Heidegger’s most fanatic disciples that he is clearly Hellenizing and secularizing a fundamentally biblical conception of the history of salvation” (ibid., 280).

53. Robert Avens, “Things and Angels: Death and Immortality in Heidegger and in Islamic Gnosis,” *Hamdard Islamicus* 7, no. 2 (1984): 5.

54. Ibid., 14.

55. Avens, “Heidegger and Archetypal Psychology,” 188.

56. In the current context, *neo-Akbarian* should be understood as referring to a contemporary philosophical orientation informed by aspects of the Akbarian worldview that are considered useful, perhaps even necessary, for rethinking causality in transversal terms such that Divine action is neither bracketed from worldly causation nor considered a “dimension of meaning” additional to such causation as proposed

by Fazlur Rahman, *Major Themes of the Qur'an* (Minneapolis: Bibliotheca Islamica, 1994), 3, 10.

57. Caputo, "Heidegger and Theology," 285.

58. On the matter of Eckhart's shift in focus from immanence to transcendence, see Kakaie, "Ibn 'Arabi's God, Eckhart's God," and Kakaie, "The Extroversive Unity of Existence."

59. Specifically, discourses engaging with *wujūd* (existence, lit. "that which is found"), *kawn* (being), *iẓhār* (manifestation), etc.; in this connection, see Fadlou Shehadi, *Metaphysics in Islamic Philosophy* (New York: Caravan Books, 1982). For a brief yet illuminating discussion of the difference between the Avicennan and Akbarian views on the issue of existence, see Kakaie, "The Extroversive Unity of Existence."



# Appendix

## *Translations of Heidegger's Works in Arabic, Persian, and Turkish*

Urs Gösken, Kata Moser, and Erdal Yıldız

The following list contains all the known Arabic, Persian, and Turkish translations of Heidegger's texts up to 2017. The list is arranged in alphabetical order of the original German texts and includes the information on the volume of Heidegger's collected works (Heidegger Gesamtausgabe, abbreviated as GA), if applicable. However, the translations are not always based on this edition.

“700. Jahre Meßkirch (Anspache zum Heimatabend am 22. Juli 1961),” in GA 16.

2001 (Turkish) “Messkirch'in 700. Yılı (22 Temmuz 1961 Yurtakşamında Hemşehrilere Konuşma),” translated by Leyla Baydar and Hasan Ü. Nalbantoğlu. *Defter* 42: 45–52.

*A la rencontre de Heidegger. Souvenirs d'un messager de la Forêt-Noire.* Collected by Frédéric de Towarnicki. Paris: Gallimard, 1993.

2013/1392 (Persian) *Ba mulāqāt-i Hāydiggir: khātirāt-i payām-āvarī az jangal-i siyāh, zāyish-i yak pursish: guft-u-gū-hā-yī bā Zhān Būfra*, translated by Shirvīn Awliyāyī. Tehran: Rukh-dād.

“Abendgespräch in einem Kriegsgefangenenlager in Rußland zwischen einem Jüngeren und einem Älteren,” in GA 77.

2016 (Turkish) “Rusya'da Bir Savaş Esiri Kampında Bir Genç ve Yaşlı Adam Arasındaki Akşam Sohbeti,” translated by Metin Toprak and Serap Denizer. *Kutadgubilig Felsefe-Bilim Araştırmaları* 30: 145–70.

“Aletheia (Heraklit, Fragment 16) (1954),” in GA 7.

1977 (Arabic) “Alīthiyya: Hīrāqlīṭs, al-shadhra al-sādīsa ‘ashara,” translated by Abdulghaffar Makkawī. In Martin Heidegger. *Nidā’ al-ḥaqīqa*. Cairo: Dār al-Thaqāfa lil-Ṭibā‘a wal-Nashr.

“Ansprache am 11. November 1933 Leipzig,” in GA 16.

2002 (Turkish) “Adolf Hitler ve Nasyonal Sosyalist Devlet için Destek Bildirisi (11 Kasım 1933),” translated by Ahmet Demirhan. In *Heidegger ve Nazizm* (Companion), edited and translated by Ahmet Demirhan, 57–60. Ankara: Vadi Yayınları.

“Antrag auf die Wiedereinstellung in die Lehrtätigkeit,” in GA 16.

2002 (Turkish) “Freiburg Üniversitesi Rektörüne Mektup (4 Kasım 1945),” translated by Ahmet Demirhan. In *Heidegger ve Nazizm* (Companion), edited and translated by Ahmet Demirhan, 66–71. Ankara: Vadi Yayınları.

*Arendt, Hannah, and Martin Heidegger. Briefe 1925 bis 1975 und andere Zeugnisse*, edited by Ursula Ludz. Frankfurt am Main: Vittorio Klostermann, 1998.

2004 (Turkish) “Hannah Arendt & Martin Heidegger (Seçme Mektuplar),” translated by Angelika Arman. *Doğubatu* 27: 53–62.

2012 (Turkish) *Hannah Arendt & Martin Heidegger Mektuplar 1925–1975*, translated by Melek Paşalı. İstanbul: Kaknüs Yayınları.

2014 (Arabic) *Rasā’il Hanna Ārīndt wa-Mārtin Haydighghir, 1925–1975*, translated by Hamid Lashhab. Beirut: Jadāwil lil-Nashr.

*Aristoteles, Metaphysik Θ 1–3. Von Wesen und Wirklichkeit der Kraft* (1931), in GA 33.

2010 (Turkish) *Aristoteles Metafizik Θ 1–3. Gücün Neliği ve Gerçekliği*, translated by Saffet Babür. Ankara: BilgeSu Yayıncılık.

“Aufenthalte (1962),” in GA 75.

2011/1390 (Persian) “*Mawqif*,” translated by Manūchihir Asadī. Ābādān: Pursish.

“Aufruf zur Wahl,” in GA 16.

2002 (Turkish) “Alman Erkekler ve Kadımlar!,” translated by Ahmet Demirhan. In *Heidegger ve Nazizm* (Companion), edited and translated by Ahmet Demirhan, 56–57. Ankara: Vadi Yayınları.

“Aufzeichnungen aus der Werkstatt (1959),” in GA 13.

1988 (Arabic) “Nabdha mustamida min al-muḥtarif 1959,” translated by Nakhla Farīfar. *al-‘Arab wal-fīkr al-‘ālamī* 4: 69–71.

“Aus der Erfahrung des Denkens (1947),” in GA 13.

2004 (Arabic) *Min tajribat al-fīkr wa-ṭarīq al-ḥaql*, translated by Fu‘ād Rafka. Beirut: Dār al-Nahār.

2014 (Turkish) *Düşünme Deneyiminden*, translated by Mustafa Tüzel. İstanbul: Nod Yayınları.

2015 (Turkish) “Düşünme Deneyiminden,” translated by Erdal Yıldız and Engin Yurt. *Kutadgubilig Felsefe-Bilim Araştırmaları* 27: 41–49.

“Aus einem Gespräch von der Sprache (1953/54) Zwischen einem Japaner und einem Fragenden,” in GA 12.

2012/1391 (Persian) *Zabān, khāna-yi vujūd: guft-u-gū-yi Hāydiggir bā yak zhāpunī*, translated by Nāšir Jahān-bakhsh. Tehran: Hirmis.

“Bauen Wohnen Denken (1951),” in GA 7.

1996 (Turkish) “İnşa Etmek, Oturmak, Düşünmek,” translated by Olcay Kunal. *Cogito* 8: 67–70.

2000/1379 (Persian) “Sākhtan bāshīdan andīshīdan,” translated by Babak Ahmadi, Mihrān Muhājir, and Muḥammad Nabavī. In *Hirminūtīk-i mudīrn*. Tehran: Nashr-i Markaz.

2003 (Arabic) “al-Binā’, wal-sakn, wal-tafkīr,” translated by Ismail El Mosadeq. In Martin Heidegger. *al-Kitābāt al-asāsiyya*, volume 2. Cairo: Supreme Council of Culture.

2004 (Turkish) “İnşa Etmek Oturmak Düşünmek,” translated by Erdal Yıldız, Neslihan Behramoğlu, Nesibe Gönül, Ali Kaftan, İmge Oranlı, and Çiğdem Utlu. *Kutadgubilig Felsefe-Bilim Araştırmaları* 6: 45–55.



2008 (Turkish) “İnşa Etmek İskân Etmek Düşünmek,” translated by Ahmet Aydoğan. In *Düşüncenin Çağırdığı* (Companion), edited and translated by Ahmet Aydoğan, 73–97. İstanbul: Say Yayınları.

*Beiträge zur Philosophie (Vom Ereignis)*, in GA 65.

2005 (Turkish) “Son Tanrı (translation of 253. Das Letzte),” translated by Ahmet Demirhan. In *Heidegger ve Din* (Companion), edited and translated by Ahmet Demirhan, 55–68. İstanbul: Gelenek Yayınları.

2010 (Turkish) “Metafizik ve Sanat Yapıtının Kaynağı” (translation of 277. Die “Metaphysik” und der Ursprung des Kunstwerkes), translated by Metin Bal. In *Heidegger* (Companion), edited by Özgür Aktok and Metin Bal, 114–16. Ankara: Doğu Batı Yayınları.

“Bien cher Monsieur Satre, Heidegger’s letter dated from October 28, 1945.”

2010 (Turkish) “Çok Sevgili Mösyö Sartre,” translated by Orçun Türkay. *Cogito* 64: 17–18.

“Brief über den Humanismus (1946),” in GA 9.

1998 (Arabic) “Risāla fī l-naz‘a al-insāniyya,” translated by Abd al-Hadi Miftah. *Fikr wa-naqd* 11.

2001 (Arabic) “Risāla fī l-naz‘a al-insāniyya [I],” translated by Mīna Jalāl. *Madārāt falsafiyya* 6: 45–61.

2002 (Arabic) “Risāla fī l-naz‘a al-insāniyya [II],” translated by Mīna Jalāl. *Madārāt falsafiyya* 7: 37–58.

2002/1381 (Persian) “Nāma dar bāb-i insān-girāyī.” In *Az mudirniśm tā pust-mudirniśm*, edited by Lāns Kuhūn, translated by ‘Abdulkarīm Rashīdiyān. Tehran: Nashr-i Nay.

2002 (Turkish) “Hümanizm Üzerine Mektup,” translated by Ahmet Aydoğan. In *Hümanizmin Özü* (Companion), edited and translated by Ahmet Aydoğan, 37–95. İstanbul: İz Yayıncılık.

2013 (Turkish) *Hümanizm Üzerine*, translated by Yusuf Örnek. İstanbul: Türkiye Felsefe Kurumu Yayınları.

2015 (Arabic) “Risāla ḥawla l-naz‘a al-insāniyya,” translated by Moham-med Mizyan. In *al-Falsafa, al-huwiyya wal-dhāt*. Beirut: Manshūrāt Dafāf / Rabat: Dār al-Āmāl.

2016 (Arabic) “Mā al-insān?” (partial translation), translated by Musa Wehbe. *Ittijāh* 32: 31–34.

“Das Ding (1950),” in GA 7, or “Das Ding (1949),” in GA 79.

2006 “Şey,” translated by Erdal Yıldız and Ali Kaftan. *Kutadgubilig Felsefe-Bilim Araştırmaları* 9: 151–65.

“Das Ende der Philosophie und die Aufgabe des Denkens (1964),” in GA 14.

2000 (Turkish) “Felsefenin Sonu ve Düşünmenin Görevi,” translated by Deniz Kanit. *Felsefe Tartışmaları* 27: 156–69.

2001 (Turkish) “Felsefenin Sonu ve Düşünmenin Görevi,” translated by Deniz Kanit. In *Zaman ve Varlık Üzerine*, 67–84. Ankara: a Yayınları.

2005/1384 (Persian) *Pāyān-i falsafa va vazīfa-i tafakkur*, translated by Mohammad Reza Asadi. Tehran: Intishārāt-i Andīsha-yi imrūz.

2016 (Arabic) *Nihāyat al-falsafa wa-mihnat al-tafkīr*, translated by ‘Alī al-Raḥba. Damascus: Dār al-Takwīn.

“Das Gedicht (1968),” in GA 4 (Erläuterungen zu Hölderlins Dichtung).

1994 (Arabic) “al-Qaṣīda,” translated by Basām Ḥajār. In Martin Heidegger. *Inshād al-munādī: qirā’a fī shi’r Hūldirlin wa-Trākil*. Casablanca: al-Markaz al-Thaqāfī al-‘Arabī.

2003 (Arabic) “Qaṣīdat Hūldirlīn,” translated by ‘Izz al-Dīn al-Khiṭābī. *al-Bayt* 7: 69–77. [Reprinted in Martin Heidegger, Gilles Deleuze, and Felix Guattari. *Fī l-falsafa wal-fann wal-adab*. Casablanca: Manshūrāt ‘Ālam al-Tarbiya, Maṭba‘at Dār al-Nijāh al-Jadīda, 2009.]

2003 (Turkish) “Şiir,” translated by Mehmet Barış. *Adam Sanat* 212: 17–24.

“Der Begriff der Zeit (1924),” in GA 64.

1988 (Arabic) “Mafhūm al-zaman,” translated by the Translation Division of the publisher Markaz al-Inmā’ al-Qawmī. *al-‘Arab wal-fikr al-‘ālamī* 4: 56–68.

1996 (Turkish) “Zaman Kavramı,” translated by Saffet Babür. In *Aristoteles / Augustinus / Heidegger’de Zaman Kavramı*, 57–103. Ankara: İmge Kitabevi.

1997 (Turkish) “Zaman Kavramı,” translated by Doğan Şahiner. *Cogito* 11: 29–41.

2004/1383 (Persian) *Mafhūm-i zamān va chand aṣar-i dīgar*, translated by ‘Alī ‘Abdullāhī. Tehran: Nashr-i Markaz.

2005/1384 (Persian) *Mafhūm-i zamān. Ba hamrāh-i du risāla az Arastū va Āgūsīn*, translated by Nādir Pūr-naqsh-band and Muḥammad Ranj-bar. Ābādān: Nashr-i Pursish.

“Der Feldweg (1949),” in GA 13.

2004 (Arabic) “Tarīq al-ḥaql,” translated by Fu’ād Rafka. In Martin Heidegger. *Min tajrūbat al-fīkr wa-ṭarīq al-ḥaql*. Beirut: Dār al-Nahār.

2004 (Turkish) “Kıyolu,” translated by Nejat Aday. *Zinhar Poetik Har(s)* 1: 13–16.

2016 (Turkish) “Kıyolu,” translated by Erdal Yıldız and Engin Yurt. *Kutadgubilig Felsefe-Bilim Araştırmaları* 30: 211–14.

“Der Lehrer trifft den Türmer an der Tür zum Turmaufgang,” in GA 77.

2016 (Turkish) “Öğretmen Kule Merdivenlerinin Kapısında Kule Bekçisiyle Buluşur,” translated by Erdal Yıldız and Engin Yurt. *Kutadgubilig Felsefe-Bilim Araştırmaları* 30: 91–117.

*Der Satz der Identität* (1957), in GA 11.

1988 (Arabic) “Mabda’ al-huwiyya,” translated by Amāl Abī Sulaymān. *al-‘Arab wal-fīkr al-‘ālamī* 4: 34–42.

1997 (Turkish) “Özdeşlik İlkesi,” translated by Necati Aça. In *Özdeşlik ve Ayırım*, 11–28. Ankara: Bilim ve Sanat Yayınları.

2015 (Arabic) “al-Huwiyya wal-ikhtilāf: Mabda’ al-huwiyya,” translated by Mohammed Mizyan. In *Tabayyun* 14: 99–108.

2015 (Arabic) “Mabda’ al-huwiyya,” translated by Mohammed Mizyan. In *al-Falsafa, al-juwiyya wal-dhāt*. Beirut, Rabat: Manshūrāt Ḍafāf, Dār al-Āmāl.

“Der Satz vom Grund (1955–1956),” in GA 10.

2015 (Arabic) “Mabda’ al-‘illa,” translated by Mohammed Mizyan. In *al-Falsafa, al-huwiyya wal-dhāt*. Beirut, Rabat: Manshūrāt Ḍafāf, Dār al-Āmāl.

“Der Ursprung des Kunstwerkes (1935/36),” in GA 5.

1999 (Turkish) “Epilogue” (partial translation), translated by Osman Bekiroğlu. *Yolcular* 1: 3–5.

- 2000/1379 (Persian) *Sar-āghāz-i kār-i hunarī*, translated by Parvīz Žiyā` Shahābī. Tehran: Intishārāt-i Hirmis.
- 2001 (Arabic) *Aşl al-‘amal al-fannī* (including Gadamer’s preface to the Reclam edition 1970), translated by Abu l-Id Dudu. Algier: Manshūrāt al-Ikhtilāf.
- 2003 (Arabic) “Manba‘ al-athar al-fannī,” translated by Ismail El Mossadeq. In Martin Heidegger. *al-Kitābāt al-asāsiyya*, volume 1. Cairo: Supreme Council of Culture.
- 2003 (Turkish) *Sanat Eserinin Kökeni*, translated by Fatih Tepebaşılı, 7–69. İstanbul: Babil Yayınları.
- 2004 (Turkish) “Sanat Yapıtının Kökeni,” translated by Nazım Özüaydın. In *Sanatın Felsefesi Felsefenin Sanatı* (Companion), edited by Mehmet Yılmaz, 112–81. İstanbul: Ütopya Yayınları.
- 2006 (Turkish) “Sanat Eserinin Kökeni,” translated by Ahmet Aydoğan. *Merdivenşiiir* 7: 70–75; 8: 123–29; 9: 142–51.
- “Der Weg zur Sprache (1959),” in GA 12.
- 1994 (Arabic) “al-Sabīl naḥwa l-kalām,” translated by Basām Ḥajār. In Martin Heidegger. *Inshād al-munādī: qirā‘a fī shi‘r Ḥūldirlin wa-Trākil*. Casablanca: al-Markaz al-Thaqāfī al-‘Arabī.
- 2003 (Arabic) “al-Ṭarīq ilā l-lugha,” translated by Ismail El Mossadeq. In Martin Heidegger. *al-Kitābāt al-asāsiyya*, volume 2. Cairo: Supreme Council of Culture.
- “Der Wille zur Macht als Kunst,” in GA 6.1.
- 2004 (Turkish) “Sanat Olarak Güç İstenci,” translated by Kaan H. Ökten. In *Heidegger Kitabı*, 164–92. İstanbul: agorakitaplığı.
- “Deutsche Studenten,” in GA 16.
- 2002 (Turkish) “Alman Öğrencilere (3 Kasım 1933),” translated by Ahmet Demirhan. In *Heidegger ve Nazizm* (Companion), edited and translated by Ahmet Demirhan, 55. Ankara: Vadi Yayınları
- “. . . dichterisch wohnet der Mensch . . .” (1951), in GA 7.
- 1995 (Turkish) “Şiirle Yaşar İnsan,” translated by Yurdanur Salman. *Kuram* 7: 83–90.

*Die Frage nach dem Ding: zu Kants Lehre von den transzendentalen Grundsätzen (Freiburger Vorlesung Wintersemester 1935/36)*, in GA 41.

1998 (Turkish) “Modern Bilim, Metafizik ve Matematik” (translation of §18. Wandel der Naturwissenschaft), translated by Hakkı Hünler. In *Bilim Üzerine İki Ders*, 45–83. İstanbul: Paradigma Yayınları.

2012 (Arabic) *al-Su’āl ‘an al-shay’: Ḥawla nazāriyyat al-mabādi’ al-transindintāliyya ‘inda Kant*, translated by Ismail El Mossadeq. Beirut: al-Munazzima al-‘Arabiyya lil-Tarjuma.

“Die Frage nach der Technik (1953),” in GA 7.

1995 (Arabic) “Mas’alat al-taqniyya,” translated by Mohammed Sabila. In Martin Heidegger. *al-Taqniyya, al-ḥaqīqa, al-wujūd*. Beirut, Casablanca: al-Markaz al-Thaqāfi al-‘Arabī.

1996/1375 (Persian) *Pursishī dar bāb-i tiknūlūzī*, translated by Mohammad Reza Asadi. Tehran: Intishārāt-i Andīsha.

1996 (Turkish) “Teknoloji Sorunu,” translated by A. Kadir Çüçen. *Felsefe Tartışmaları* 20: 90–98.

1997 (Turkish) *Tekniğe Yönelik Soru*, translated by Doğan Özlem, 55–111. İstanbul: Afa Yayınları.

1998 (Turkish) *Tekniğe İlişkin Soruşturma*, translated by Doğan Özlem, 43–82. 2nd ed. İstanbul: Paradigma Yayınları.

1998 (Turkish) “Teknik Sorusu,” translated by Necati Aça. *Teknik ve Dönüş*, 9–45. Ankara: Bilim ve Sanat Yayınları.

1998 (Arabic) “Mas’alat al-taqniyya,” translated by Fāṭima al-Jayūshī. In Martin Heidegger. *al-Falsafa fī muwājahat al-‘ilm wal-taqniyya*. Damascus: Wizārat al-Thaqāfa wal-Irshād al-Qawmī.

2003 (Turkish) “Teknolojiye İlişkin Soruşturma,” translated by A. Kadir Çüçen. In *Heidegger’de Varlık ve Zaman*, 181–209. 3rd ed. Bursa: Asa Yayınları.

2003 (Arabic) “al-Su’āl ‘an al-taqniyya,” translated by Ismail El Mossadeq. In Martin Heidegger. *al-Kitābāt al-asāsīyya*, volume 2. Cairo: Supreme Council of Culture.

2004/1383 (Persian) “Pursish az tiknūlūzī,” translated by Shāpūr I’timād. In *Farhang va tiknūlūzī (majmū‘a-yi maqālāt)*. Tehran: Markaz-i muṭālī‘āt va taḥqīqāt-i farhangī-i mu‘āvinat-i umūr-i farhangī-i vizārat-i farhang va irshād-i islāmī.

*Die Grundprobleme der Phänomenologie (1927)*, in GA 24.

2014/1393 (Persian) *Masā'il-i asāsī-i padīdār-shināsī (majmū'a-i āsār)*, translated by Parvīz Žiyā' Shahābī. Tehran: Mīnū-yi khirad.

*Die Herkunft Der Gottheit*. [Messkirch]: Martin-Heidegger-Ges, 1997.

2010 (Turkish) “Tanrılığın Menşei,” translated by Kaan H. Ökten. *Cogito* 64: 8–15.

“Die Herkunft der Kunst und die Bestimmung des Denkens (1967),” in GA 80.

1997 (Turkish) “Sanatın Doğuşu ve Düşüncenin Yolu,” translated by Leyla Baydar and Hasan Ü. Nalbantoğlu. In *Patikalar: Martin Heidegger ve Modern Çağ*, 11–31. Ankara: İmge Kitabevi.

“Die Kehre (1949),” in GA 11, or GA 79.

1998 (Turkish) “Dönüş,” translated by Necati Aça. In *Teknik ve Dönüş*, 47–59. Ankara: Bilim ve Sanat Yayınları.

“Die Kunst und das Denken, Protokoll eines Kolloquiums am 18. Mai 1958, Martin Heidegger and Shinichi Hisamatsu,” in *Japan und Heidegger: Gedenkschrift der Stadt Messkirch zum hundertsten Geburtstag Martin Heideggers*, edited by Hartmut Buchner, 211–15. Sigmaringen: Thorbecke, 1989.

2005 (Turkish) “Sanat ve Düşünce,” translated by Nejat Aday. *Geceyazısı* 8: 37–43.

“Die Kunst und der Raum (1969),” in GA 13.

2010 (Turkish) “Sanat ve Uzam,” translated by Erdal Yıldız and Metin Bal. In *Heidegger (Companion)*, edited by Özgür Aktok and Metin Bal, 108–13. Ankara: Doğu Batı Yayınları.

“Die onto-theologische Verfassung der Metaphysik (1956/57),” in GA 11.

1997 (Turkish) “Metafiziğin Varlık-Tanrı-Bilimsel Yapısı,” translated by Necati Aça. In *Özdeşlik ve Ayrım*, 29–58. Ankara: Bilim ve Sanat Yayınları.

2002 (Turkish) “Metafiziğin Onto-Teo-Lojik İnşası,” translated by Ahmet Demirhan. In *Heidegger ve Teoloji (Companion)*, edited and translated by Ahmet Demirhan, 49–71. İstanbul: İnsan Yayınları.

“Die Selbstbehauptung der deutschen Universität (1933),” in GA 16.

2001 (Turkish) “Alman Üniversitesinin Kendini Hâkim Kılması,” translated by Kaan H. Ökten. *E* 31: 42–48.

2002 (Turkish) “Alman Üniversitesinin Kendini Beyanı,” translated by Ahmet Demirhan. In *Heidegger ve Nazizm* (Companion), edited and translated by Ahmet Demirhan, 40–50. Ankara: Vadi Yayınları.

2004 (Turkish) “Alman Üniversitesinin Kendini Hâkim Kılması,” translated by Kaan H. Ökten. In *Heidegger Kitabı*, 155–63. İstanbul: agorakitaplığı.

“Die Sprache (1950),” in GA 12.

1990 (Turkish) “Lisan,” translated by Hatip Yetimoğlu. *Yönelişler* 48: 43–58.

1994 (Arabic) “al-Kalām,” translated by Basām Ḥajār. In Martin Heidegger. *Inshād al-munādī: qirā'a fī shi'r Hūldirlin wa-Trākil*. Casablanca: al-Markaz al-Thaqāfī al-'Arabī.

“Die Sprache im Gedicht (1952) Eine Erörterung von Georg Trakls Gedicht,” in GA 12.

1994 (Arabic) “al-Kalām fī 'anşar al-qaşīda,” translated by Basām Ḥajār. In Martin Heidegger. *Inshād al-munādī: qirā'a fī shi'r Hūldirlin wa-Trākil*. Casablanca: al-Markaz al-Thaqāfī al-'Arabī.

2004 (Turkish) “Şiirde Dil: Georg Trakl'in Şiiri Üzerine Bir İrdeleme,” translated by Kaan H. Ökten. In *Heidegger Kitabı*, 193–232. İstanbul: agorakitaplığı.

2004 (Turkish) “Şiirde Dil: Georg Trakl'in Şiiri Üzerine Bir İrdeleme,” translated by Kaan H. Ökten. *Cogito* 38: 151–89.

“Die Universität im Neuen Reich (30. Juni 1933),” in GA 16.

2002 (Turkish) “Yeni Reich'ta Üniversite (30 Haziran 1933),” translated by Ahmet Demirhan. In *Heidegger ve Nazizm* (Companion), edited and translated by Ahmet Demirhan, 53–54. Ankara: Vadi Yayınları.

“Die Zeit des Weltbildes (1938),” in GA 5.

1995 (Arabic) “‘Aşr taşawwurāt al-'ālam,” translated by Mohammed Sabila and Abd al-Hadi Miftah. In Martin Heidegger. *al-Taqniyya, al-ḥaqīqa, al-wujūd*. Beirut, Casablanca: al-Markaz al-Thaqāfī al-'Arabī.

2001 (Turkish) “Dünya Resimleri Çağı,” translated by Levent Özşar. In *Nietzsche’nin Tanrı Öldü Sözü ve Dünya Resimleri Çağı*, 65–102. Bursa: Asa Yayınları.

“Einführung in die Metaphysik (1935),” in GA 40.

2008 (Turkish) “Physis ve Varlık” (translation of §4), translated by Ahmet Aydoğan. In *Heidegger (Companion)*, edited and translated by Ahmet Aydoğan, 237–39. İstanbul: Say Yayınları.

2008 (Turkish) “Varlık ve Düşünme” (translation of §46–49), translated by Ahmet Aydoğan. In *Düşüncenin Çağırıldığı (Companion)*, edited and translated by Ahmet Aydoğan, 21–40. İstanbul: Say Yayınları.

2010 (Turkish) “Varlık ve Görünüş” (translation of Sein und Schein), translated by Özgür Aktok. In *Heidegger (Companion)*, edited by Özgür Aktok and Metin Bal, 59–75. Ankara: Doğu Batı Yayınları.

2014 (Turkish) *Metafizğe Giriş*, translated by Mesut Keskin. İstanbul: Avesta Yayınları.

2015 (Arabic) *Madkhal ilā l-mītāfīzīqā*, translated by ‘Imād Nabīl. Beirut: Dār al-Fārābī.

2016 (Arabic) “Su’āl māhiyyat al-wujūd wa-jawharuhu” (partial translation), translated by ‘Imād Nabīl. *al-Istighrāb* 5: 448–66.

“Einleitung in die Phänomenologie der Religion (1920/1921),” in GA 60.

2004 (Turkish) “Selaniklilere Birinci Mektup’un Fenomenolojik İrdelenişi” (translation of §23–26. “Phänomenologische Explikation der ersten Briefes an die Thessalonicher”), translated by Kaan H. Ökten. In *Heidegger Kitabı*, 114–28. İstanbul: agorakitaplığı.

“Einleitung in die Philosophie. Denken und Dichten (1944/45),” in GA 50.

2007/1386 (Persian) *Tafakkur va shā’irī. Nīcha, Hūldirlīn*, translated by Manūchīhr Asadī. Ābādān: Nashr-i Pursish.

“Einleitung zu ‘Was ist Metaphysik?,’ Der Rückgang in den Grund der Metaphysik,” in GA 9.

1964 (Arabic) “al-‘Awda ilā asās al-mītāfīzīqā,” translated by Mahmoud Ragab. Martin Heidegger. *Mā l-falsafa, Mā l-mītāfīzīqā, Hūldirlīn wa-māhiyyat al-shi’r*. Cairo: Dār al-Nahḍa al-‘Arabiyya. [2nd ed. Cairo: Dār al-Thaqāfa lil-Ṭibā‘a wal-Nashr, 1974.]



“Europa und die deutsche Philosophie (1936),” in GA 80.

2007 (Turkish) “Avrupa ve Alman Felsefesi,” translated by Ömer Albayrak and Tayfun Salcı. In *Avrupa'nın Krizi* (Companion), edited by Önay Sözer and Ali Vahit Turan, 348–58. Ankara: Dost Kitabevi Yayınları.

“Gelassenheit (1955),” in GA 16.

2004 (Arabic) “al-Sakīna,” translated by Rashīda al-Sā'ihī. *Madārāt falsafīyya* 10: 199–207.

2010 (Turkish) “Gelassenheit,” translated by Ahmet Aydoğan. In *Düşünceye Çağırın Yurt Müdafası* (Companion), edited and translated by Ahmet Aydoğan, 35–49. İstanbul: Say Yayınları.

2013 (Turkish) “Olmaya Bırakılmışlık,” translated by Mesut Keskin. In *Olmaya Bırakılmışlık*, 7–20. İstanbul: avesta Yayınları.

2017 (Turkish) “Messkirch Anma Konuşması,” translated by Ahmet Aydoğan. In *Heidegger: Teknoloji ve İnsanlığın Geleceği* (Companion), edited and translated by Ahmet Aydoğan, 157–72. İstanbul: Say Yayınları.

*Grundbegriffe der aristotelischen Philosophie* (1924), in GA 18.

2014 (Turkish) “Aristoteles’in Temel Kavramları,” translated by Saffet Babür. *Cogito* 77: 182–99.

“Grundsätze des Denkens (1957),” in GA 11.

1988 (Arabic) “Mabādi’ al-fikr,” translated by Wā’il Mahjūb. *Mawāqif* 55: 152–62.

“Hebel—der Hausfreund (1955),” in GA 13.

1998/1377 (Persian) *Hibil*, translated by Bahman Khudā-bakhsh Pīr-kalānī. Tehran: Rafī’a Tafakkur.

“Hegel und die Griechen (1958),” in GA 9.

1985 (Arabic) “Hīghil wal-ighrīq,” translated by Şafā Fu’ād and Şahbān al-Ḥusayn. *al-Jadal* 1, no. 2: 80–94. [Reprinted in *al-Majalla al-tūnisiyya lil-dirāsāt al-falsafīyya* 8 (1989): 57–67.]

2003 (Turkish) “Hegel ve Yunanlılar-I,” translated by Gizem Talı. *Usatölyesi* 4: 10–11.

2004 (Turkish) “Hegel ve Yunanlılar-II,” translated by Gizem Tali. *Usatölyesi* 5: 13–15.

“Heimkunft / An die Verwandten,” in GA 4.

1995 (Turkish) “Yurdavariş/Hısımlara,” translated by Oruç Aruoba. *Defter* 25: 18–31.

“Hölderlins Erde und Himmel (1958),” in GA 4.

1994 (Arabic) “al-Arḍ wal-samā’ fī shi’r Hildirlin,” translated by Basām Ḥajār. In Martin Heidegger. *Inshād al-munādī: qirā’a fī shi’r Hūldirlin wa-Trākil*. Casablanca: al-Markaz al-Thaqāfi al-‘Arabī.

“Hölderlin und das Wesen der Dichtung (1936),” in GA 4.

1960 (Turkish) “Şiirin Özü,” translated by Akşit Göktürk. *Türkçe* 3: 3.

1963 (Arabic) “Hildirlin wa-māhiyyat al-shi’r,” translated by Osman Amin. In Martin Heidegger. *Fī l-falsafa wal-shi’r*. Cairo: al-Dār al-Qawmiyya lil-Ṭibā’a wal-Nashr.

1964 (Arabic) “Hildirlin wa-māhiyyat al-shi’r,” translated by Fouad Kamil. Martin Heidegger. *Mā l-falsafa, Mā l-mitāfīzīqā, Hūldirlin wa-māhiyyat al-shi’r*. Cairo: Dār al-Nahḍa al-‘Arabiyya. [2nd ed. Cairo: Dār al-Thaqāfa lil-Ṭibā’a wal-Nashr, 1974.]

1979 (Turkish) “Hölderlin ve Şiirin Özü,” translated by A. Turan Oflazoğlu. *Çeviri* 1: 1–12.

1994 (Arabic) “Hildirlin wa-jawhar al-shi’r,” translated by Basām Ḥajār. In Martin Heidegger. *Inshād al-munādī: qirā’a fī shi’r Hūldirlin wa-Trākil*. Casablanca: al-Markaz al-Thaqāfi al-‘Arabī.

1997 (Turkish) “Hölderlin ve Şiirin Özü,” translated by A. Turan Oflazoğlu. In *Hölderlin Seçme Şiirler*, 33–49. İstanbul: İz Yayıncılık.

2003 (Turkish) “Hölderlin ve Şiirin Özü,” translated by Mehmet Barış. *Adam Sanat* 206: 20–29.

*Holzwege* (1935–1946), in GA 5.

1999/1378 (Persian) *Rāh-hā-yi jangalī*, translated by Manūchihr Asadī. Tehran: Intishārāt-i Durj.

“Kants These über das Sein (1961),” in GA 9.

2010 (Turkish) “Kant’ın Varlık Tezi,” translated by Özgür Aktok. In *Heidegger* (Companion), edited by Özgür Aktok and Metin Bal, 76–107. Ankara: Doğu Batı Yayınları.

*Kant und das Problem der Metaphysik* (1929), in GA 3.

2013 (Turkish) “Kant ve Metafizik Problem,” translated by Zehragül Aşkın and Rahman Akalın. *ETHOS: Felsefe ve Toplumsal Bilimlerde Diyaloglar* (E-Journal) 6, no. 1: 149–61.

“Marcuse, Herbert und Martin Heidegger,” Briefwechsel 1947–1948.

2002 (Turkish) “Marcuse ile Heidegger Arasındaki Mektuplaşma,” translated by Ahmet Demirhan. In *Heidegger ve Nazizm* (Companion), edited and translated by Ahmet Demirhan, 79–84. Ankara: Vadi Yayınları.

“Mein bisheriger Weg (1937/38),” in GA 66.

1977/1356 (Persian) “Ṭarīq-i man dar tafakkur va padīdār-shināsī,” translated by Abulqāsim Pūr-ḥusaynī. *Falsafa (Nashriyya-i ikhtişāşī-i gurūh-i āmūzishī-i falsafa-i dānish-kada-i adabiyiyāt-i dānish-gāh-i Tehran)* 3 (spring).

*Mein liebes Seelchen! Briefe Martin Heideggers an seine Frau Elfride* [1915–1970]. München: Deutsche Verlags-Anstalt 2005.

2007/1386 (Persian) *Nāzanīn-i man! Nāma-hā-yi Hāyidiggir ba ham-sarash Ilfirīda*, translated by Mahshīd Mīr-mu’izzī. Tehran: Naqsh va nigār, mu’assasa-i intishārāt-i falsafa.

“Mein Weg in die Phänomenologie (1963),” in GA 14.

2001 (Turkish) “Beni Fenomenolojiye Götüren Yol,” translated by Deniz Kant. In *Zaman ve Varlık Üzerine*, 85–93. Ankara: a Yayınları.

“Nachwort zu ‘Was ist Metaphysik?’ (1943),” in GA 9.

1964 (Arabic) “al-Hāshiyya,” translated by Fouad Kamil. In Martin Heidegger. *Mā l-falsafa, Mā l-mūtāfīzīqā, Hildirlin wa-māhiyyat al-shi’r*. Cairo: Dār al-Nahḍa al-‘Arabiyya [2nd ed. Cairo: Dār al-Thaqāfa lil-Ṭibā‘a wal-Nashr, 1974.]

*Nietzsche I and II* [1936–1946], in GA 6.1 and 6.2.

2012/1390 (Persian) *Nīcha*, translated by Īraj Qānūnī. Tehran: Nashr-i Āgah.

“Nietzsches Metaphysik (1941/42),” in GA 6.2.

2005/1384 (Persian) *Mitāfīzīk-i Nīcha*, translated by Manūchihr Asadī. Ābādān: Nashr-i Pursish.

“Nietzsches Umdrehung des Platonismus,” in GA 6.1.

2001 (Turkish) “Nietzsche’nin Platonculuğu Tersine Çevirmesi,” translated by Oruç Aruoba. *Cogito* 25: 134–41.

“Nietzsches Wort ‘Gott ist tot’ (1943),” in GA 5.

2001 (Turkish) “Nietzsche’nin ‘Tanrı Öldü’ Sözü,” translated by Levent Özşar. *Nietzsche’nin Tanrı Öldü Sözü ve Dünya Resimleri Çağı*, 11–63. Bursa: Asa Yayınları.

2015 (Arabic) “Ufūl Nītshih,” translated by Mohammed Mizyan. In *al-Falsafa, al-huwiyya wal-dhāt*. Beirut, Rabat: Manshūrāt Dafāf, Dār al-Āmāl.

*Ontologie (Hermeneutik der Faktizität)* (1923), in GA 63.

2015 (Arabic) *al-Unṭūlūjiya. Hirmīnūṭīqā l-wāqī‘āniyya*, translated by ‘Ammāra al-Nāṣir. Beirut: Manshūrāt al-Jamal.

“Phänomenologie und Theologie (1927),” in GA 9.

2002 (Turkish) “Fenomenoloji ve Teoloji,” translated by Ahmet Demirhan. In *Heidegger ve Teoloji* (Companion), edited and translated by Ahmet Demirhan, 33–48. İstanbul: İnsan Yayınları.

“Platons Lehre von der Wahrheit (1931/32, 1940),” in GA 9.

1977 (Arabic) “Nazariyyat Aflāṭūn ‘an al-ḥaqīqa,” translated by Abdulghafar Makkawi. In Martin Heidegger. *Nidā’ al-ḥaqīqa*. Cairo: Dār al-Thaqāfa lil-Ṭibā’a wal-Nashr.

1986 (Arabic) “Nazariyyat Aflāṭūn fī l-ḥaqīqa,” translated by Shihāb al-Dīn al-La‘lā’ī. In Martin Heidegger. *Mu‘ḍilat al-ḥaqīqa*. Tunis: al-Dār al-Tūnisiyya.

2001 (Turkish) “Platon’un Hakikat Doktrini,” translated by Ahmet Aydoğan. In *Metafizik Nedir?* (Companion), edited and translated by Ahmet Aydoğan, 85–116. İstanbul: İz Yayıncılık.

2016 (Turkish) “Platon’un Hakikat Doktrini,” translated by Zeynep Berke Çetin. *Kutadgubilig Felsefe-Bilim Araştırmaları* 30: 27–48.

*Prolegomena zur Geschichte des Zeitbegriffs* (1925), in GA 20.

2004 (Turkish) “Fenomenolojik Araştırmaların Ortaya Çıkışı ve İlk Başarıları” (translation of “Entstehung und erster Durchbruch der phänomenologischen Forschung”), translated by Kaan H. Ökten. In *Heidegger Kitabı*, 129–44. İstanbul: agorakitaplığı.

“Schlageter (26. Mai 1933),” in Guido Schneeberger. *Nachlese zu Heidegger*. Bern: [Self-publishing], 1962.

2002 (Turkish) “Schlageter’in Anısına (26 Mayıs 1933),” translated by Ahmet Demirhan. In *Heidegger ve Nazizm* (Companion), edited and translated by Ahmet Demirhan, 51–52. Ankara: Vadi Yayınları.

“Schöpferische Landschaft: Warum bleiben wir in der Provinz? (1933),” in GA 13.

2012 (Turkish) “Niçin Taşrada Kalıyorum? (1933),” translated by Sadık Erol Er and Mustafa Yıldırım. *Özne* 16: 205–7.

2014 (Turkish) “Niçin Taşrada Kalıyorum? (1933),” translated by Sadık Erol Er and Mustafa Yıldırım. In *Heidegger Paris’te* (Companion), edited by Sadık Erol Er, 421–25. İstanbul: Otonom Yayıncılık.

2015 (Turkish) “Yaratıcı Manzara: Niçin Taşrada Kalıyoruz,” translated by Erdal Yıldız and Güvenç Şar. *Kutadgubilig Felsefe-Bilim Araştırmaları* 27: 31–35.

*Sein und Zeit* (1927), in GA 2.

1979 (Turkish) “Günlük İnsan ve ‘Onlar’ Alanı” (translation of §27, “Das alltägliche Selbstsein und das Man”), translated by Akın Etan. In *Çağdaş Felsefe Akımları* (Companion), edited by Bedia Akarsu, 232–35. İstanbul: MEB Yayınları.

1988 (Arabic) “al-Kaynūna wal-zaman” (translation of §9–14), translated by George Kattura, revised by George Zinati. *al-‘Arab wal-fikr al-‘ālamī* 4: 72–89.

- 2001/1380 (Persian) *Vujūd va zamān*. ‘*Dar-āmad*’ (translation of the Introduction), translated by Manūchihir Asadī. Ābādān: Nashr-i Pursish.
- 2002 (Turkish) “Anlama ve Yorum” (translation of §31–34 of “Die existenziale Konstruktion des Da”), translated by Hüsametdin Arslan. In *İnsan Bilimlerine Prolegomena. Dil, Gelenek ve Yorum* (Companion), edited and translated by Hüsametdin Arslan, 307–31. İstanbul: Paradigma Yayınları.
- 2003 (Arabic) “‘al-Kawn’ wal-zamān” (partial translation of the introduction), translated by Musa Wehbe. *Falsafa* 1: 18–43.
- 2003 (Arabic) “al-Kawn fī-l-‘ālam” (translation of chapter 2, In-der-Welt-Sein), translated by Basām Ḥasan. *Falsafa* 1: 44–51.
- 2004 (Turkish) *Varlık ve Zaman*, translated by Aziz Yardımlı. İstanbul: İdea Yayınları.
- 2004 (Turkish) “Varlığın Anlamına İlişkin Sorunun Serimlenmesi” (translation of §1–3, Notwendigkeit, Struktur und Vorrang der Seinsfrage), translated by Kaan H. Ökten. In *Heidegger Kitabı*, 144–53. İstanbul: agorakitaplığı.
- 2005/1384 (Persian) “Dāzāyn va zamān-mandī” (translation of Dasein und Zeitlichkeit), translated by Muḥammad Sa‘īd Ḥannāyī Kāshānī. *Faşl-nāma-i Urghanūn* 26 and 27 (spring and summer).
- 2007/1386 (Persian) *Hastī va zamān*, translated by Siyavosh Jamadi. Tehran: Nashr-i Quqnūs.
- 2008 (Turkish) *Varlık ve Zaman*, translated by Kaan H. Ökten. İstanbul: agorakitaplığı.
- 2010/1389 (Persian) *Hastī va zamān*, translated by ‘Abdulkarīm Rashīdiyān. Tehran: Nashr-i Nay.
- 2012/1391 (Persian) *Vujūd va zamān*, translated by Maḥmūd Navālī. Tabriz: Intishārāt-i dānish-gāh-i Tabrīz.
- 2013 (Arabic) *al-Kaynūna wal-zamān*, translated by Fethi Meskini, review by Ismail El Mossadeq. Beirut: Dār al-Kitāb al-Jadīd al-Muttaḥida.
- “Seminare in Le Thor 1966/1968/1969 und Zähringen 1973,” in GA 15.
- 2009 (Turkish) “Dört Seminer, Le Thor 1966, 1968, 1969, Zähringen 1973,” translated by Kemal Atakay. *Kitaplık* 125: 89–94.

“‘Spiegel’-Gespräch mit Martin Heidegger (1966),” in GA 16.

- 1988 (Arabic) “Majallat ‘dīr Shbīghil’, ḥiwār ma‘a Mārtin Haydighghir,” translated by Ḥassūna al-Miṣbāhī. *al-‘Arab wal-fikr al-‘ālamī* 4: 13–21.
- 1993 (Turkish) *Profesör Heidegger 1933’te Neler Oldu? (Der Spiegel’in Heidegger’le Tarihi Söyleşisi)*, translated by Turhan Ilgaz. İstanbul: YKY.
- 1993 (Turkish) “Bizi Ancak Bir Tanrı Kurtarabilir (Martin Heidegger’le Yapılmış 23 Eylül 1966 Tarihli Der Spiegel Mülakatı-I),” translated by Suat Mertoğlu-Mahmut Yaşar. *Dergâh* 46: 16–19.
- 1994 (Turkish) “Bizi Ancak Bir Tanrı Kurtarabilir (Martin Heidegger’le Yapılmış 23 Eylül 1966 Tarihli Der Spiegel Mülakatı-II),” translated by Suat Mertoğlu and Mahmut Yaşar. *Dergâh* 49: 15–16.
- 1995/1374 (Persian) *Tafakkurī dīgar: muṣāḥaba bā Ishpīgil, bā si maqāla-yi dīgar*, translated by Mohammad Madadpur. Tehran: Markaz-i muṭālī‘āt-i sharqī-i farhangī va hunar.
- 2002 (Turkish) “Bizi Yalnızca Bir Tanrı Kurtarabilir. Martin Heidegger ile Der Spiegel’in Söyleşisi,” translated by Ahmet Demirhan. In *Heidegger ve Nazizm (Companion)*, edited and translated by Ahmet Demirhan, 242–70. Ankara: Vadi Yayınları.
- 2007 (Arabic) *As’ila wa-ajwiba ḥawla l-siyāsa wal-falsafa wal-tārīkh*, translated by Ḥassūna al-Miṣbāhī. Accessed November 11, 2012. <http://www.doroob.com/archives/?p=14550>.
- 2016 (Arabic) “Fī l-ḥiwār al-akhīr ma‘a Mārtin Hāydighghir. Waḥdahu Allāh bi-imkānihi an yamnaḥunā l-najāt,” translated by ‘Alī al-‘Asīlī. *al-Istighrāb* 5: 422–47.
- “Technik und Kunst—Ge-stell,” in *Kunst und Technik. Gedächtnisschrift zum 100. Geburtstag von Martin Heidegger*, edited by Walter Biemel and Friedrich-Wilhelm von Herrmann. Frankfurt am Main: Vittorio Klostermann, 1989.
- 2016 (Turkish) “Teknik ve Sanat—Ge-Stell,” translated by Erdal Yıldız and Engin Yurt. *Kutadgubilig Felsefe-Bilim Araştırmaları* 30: 23–24.
- “Überlieferte Sprache und technische Sprache (1962),” in GA 80.
- 2000 (Arabic) “al-Taqniyya,” translated by Ḥasan Khayyī. *Madārāt falsafiyya* 3: 105–12.

2009 (Arabic) “Lughat al-taqlīd wal-lughat al-taqniyya,” translated by Hasan Muşaddiq. *Ays* 3: 74–28.

“Überwindung der Metaphysik (1936–1946),” in GA 7.

2003 (Arabic) “Takhaṭṭī l-mītātīziqā,” translated by Ismail El Mossadeq. In Martin Heidegger. *al-Kitābāt al-asāsiyya*, volume 2. Cairo: Supreme Council of Culture. [Reprinted in *Madārāt falsafīyya* 14 (2006): 179–203.]

2012 (Turkish) “Metafiziğin Üstesinden Gelmek,” translated by Birdal Akar. *Özne* 16: 187–204.

2014 (Turkish) “Metafiziğin Üstesinden Gelmek,” translated by Birdal Akar. In *Heidegger Paris’te* (Companion), edited by Sadık Erol Er, 427–56. İstanbul: Otonom Yayıncılık.

“Vom Geheimnis des Glockenturms (1954),” in GA 13.

2016 (Turkish) “Çan Kulesinin Esrarı Üzerine (1954),” translated by İlhan Turan, *Kutadgubilig Felsefe-Bilim Araştırmaları* 30: 205–8.

*Vom Wesen der Sprache. Zu Herders Abhandlung “Über den Ursprung der Sprache,”* in GA 85.

2016 (Turkish) “Herder’in ‘Dilin Kökeni Hakkında’ İncelemesi Üzerine Dersler,” translated by Güvenç Şar. *Kutadgubilig Felsefe-Bilim Araştırmaları* 30: 73–81.

“Vom Wesen der Wahrheit (1930),” in GA 9.

1977 (Arabic) “Māhiyyat al-ḥaqīqa,” translated by Abdulghaffar Makkawi. In Martin Heidegger. *Nidā’ al-ḥaqīqa*. Cairo: Dār al-Thaqāfa lil-Ṭibā‘a wal-Nashr.

1986 (Arabic) “Ḥawla jawhar al-ḥaqīqa,” translated by Shihāb al-Dīn al-La‘lā‘ī. In Martin Heidegger. *Mu‘ḍilat al-ḥaqīqa*. Tunis: al-Dār al-Tūniyya.

1995 (Arabic) “Fī māhiyyat al-ḥaqīqa,” translated by Mohammed Sabila. In Martin Heidegger. *al-Taqniyya, al-ḥaqīqa, al-wujūd*. Beirut, Casablanca: al-Markaz al-Thaqāfī al-‘Arabī.

2003 (Arabic) “Fī māhiyyat al-ḥaqīqa,” translated by Ismail El Mossadeq. In Martin Heidegger. *al-Kitābāt al-asāsiyya*, volume 2. Cairo: Supreme Council of Culture.



2004 (Turkish) “Hakikatin Özü Üzerine,” translated by Nejat Aday. *Tezkire* 36–37: 125–48.

“Vom Wesen des Grundes (1929),” in GA 9.

1991 (Arabic) *Mabda’ al-‘illa*, translated by Naẓīr Jāhil. Beirut: al-Mu’assasa al-Jāmi‘iyya lil-Dirāsāt wal-Nashr wal-Tawzī’.

“Vorwort des Verfassers (1938)” [preface of the French translation of “Was ist Metaphysik?”], in GA 14.

1998 (Arabic) “Mā hiyya l-mūtāfīzīqā? Taqḏīm al-mu’allif,” translated by Fāṭīma al-Jayūshī. In Martin Heidegger. *al-Falsafa fī muwājahat al-‘ilm wal-taqniyya*. Damascus: Wizārat al-Thaqāfa wal-Irshād al-Qawmī.

*Was heißt Denken?* (1951–1952), in GA 8.

1999 (Turkish) “Düşünmek Ne Demektir? (1. Ders),” translated by Osman Bekiroğlu. *Yolcular* 2: 27–36; “(2. ve 3. Ders),” translated by Osman Bekiroğlu. *Yolcular* 3: 26–37; “(4. Ders),” translated by Osman Bekiroğlu. *Yolcular* 4: 31–37.

2000 (Turkish) “Düşünmek Ne Demektir? (5. Ders),” translated by Osman Bekiroğlu. *Yolcular* 5: 13–18; “(6. Ders),” translated by Osman Bekiroğlu. *Yolcular* 6: 32–43; “(7. ve 8. Ders),” translated by Osman Bekiroğlu. *Yolcular* 7: 19–25.

2002 (Turkish) “Düşünmek ve Şükretmek” (partial translation), translated by Hüseyin Aydoğan. In *Düşüncenin Çağırdığı* (Companion), edited and translated by Ahmet Aydoğan, 57–69. İstanbul: Say Yayınları.

2002 (Turkish) “Düşünmeye Çağırın Nedir?” (partial translation), translated by Ahmet Aydoğan. In *Düşüncenin Çağırısı*, (Companion), edited and translated by Ahmet Aydoğan, 69–80. İstanbul: Say Yayınları.

2006/1385 (Persian) *Ma’nā-yi tafakkur chīst?*, translated by Farhād Sulaymāniyān. Tehran: Nashr-i Markaz.

2008 (Arabic) *Mādhā ya’nī l-tafkīr?*, translated by Nādiya Būtafqa. Algier: Dīwān al-Maṭbū‘āt al-Jāmi‘iyya.

2008 (Turkish) “Düşünmek Ne Demektir?” (partial translation), translated by Ahmet Aydoğan. In *Düşüncenin Çağırdığı* (Companion), edited and translated by Ahmet Aydoğan, 43–53. İstanbul: Say Yayınları.

2008 (Turkish) “Düşünmek Ne Demektir?” (partial translation), translated by Ahmet Aydoğan. In *Düşüncenin Çağırısı* (Companion), edited and translated by Ahmet Aydoğan, 47–68. İstanbul: Say Yayınları.

- 2008 (Turkish) “Düşünmek Ne Demektir?” (partial translation), translated by Ahmet Aydoğan. In *Heidegger* (Companion), edited and translated by Ahmet Aydoğan, 307–17. İstanbul: Say Yayınları.
- 2009/1388 (Persian) *Chi bāshad ān-chi khwānand-ash tafakkur?*, translated by Siyavosh Jamadi. Tehran: Nashr-i Quqnūs.
- 2009 (Turkish) *Düşünmek Ne Demektir?*, translated by Rıdvan Şentürk. İstanbul: Paradigma Yayıncılık.
- “Was heißt Denken? (1952),” in GA 7.
- 1995 (Arabic) “Mā ma ‘nā l-tafkīr,” translated by Abd al-Hadi Miftah. In Martin Heidegger. *al-Taḥniyya, al-ḥaqīqa, al-wujūd*. Beirut, Casablanca: al-Markaz al-Thaqāfi al-‘Arabī.
- “Was ist das—die Philosophie? (1955),” in GA 11.
- 1963 (Arabic) “Mā l-falsafa,” translated by Osman Amin. In Martin Heidegger. *Fī l-falsafa wal-shi‘r*. Cairo: al-Dār al-Qawmiyya lil-Ṭibā‘a wal-Nashr.
- 1964 (Arabic) “Mā l-falsafa,” translated by Mahmoud Ragab. In Martin Heidegger. *Mā l-falsafa, Mā l-mūtāfīzīqā, Hildirlin wa-māhiyyat al-shi‘r*. Cairo: Dār al-Nahḍa al-‘Arabiyya. [2nd ed. Cairo: Dār al-Thaqāfa lil-Ṭibā‘a wal-Nashr, 1974.]
- 1988 (Arabic) “Mā hiya l-falsafa,” translated by George Kattura and George Zinati. *al-‘Arab wal-fikr al-‘ālamī* 4: 22–33.
- 1989/1368 (Persian) *Falsafa chīst?*, translated by Majīd Madadī. Tehran: Nashr-i Tandar.
- 1990 (Turkish) *Nedir Bu Felsefe?*, translated by Dürrin Tunç. İstanbul: Logos Yayınları.
- 1995 (Turkish) *Nedir Bu-Felsefe*, translated by Ali Irgat. İstanbul: Afa Yayınları.
- 1998 (Arabic) “Mā hiyya l-falsafa?” (including the preface of the French translation), translated by Fāṭima al-Jayūshī. In Martin Heidegger. *al-Falsafa fī muwājahat al-‘ilm wal-taḥniyya*. Damascus: Wizārat al-Thaqāfa wal-Irshād al-Qawmī.
- 2003 (Arabic) “Mā hiyya l-falsafa?,” translated by Mohammed Mizyan. *Madārāt falsafiyya* 8: 177–90.

- 2003 (Turkish) *Nedir Bu-Felsefe?*, translated by Ali Irgat. İstanbul: Sosyal Yayınları.
- 2004 (Turkish) “Felsefe Ne Demektir?,” translated by Medeni Beyaztaş. In *Hakikat Nedir? Felsefi Fragmanlar* (Companion), edited and translated by Medeni Beyaztaş, 27–38. İstanbul: Efkâr Yayınları.
- 2015 (Arabic) “Mā hiyya l-falsafa?,” translated by Mohammed Mizyan. In *al-Falsafa, al-huwiyya wal-dhāt*. Beirut, Rabat: Manshūrāt Ḍafāf, Dār al-Āmāl.
- “Was ist Metaphysik? (1929),” in GA 9.
- 1935 (Turkish) *Metafizik Nedir?*, translated by Mazhar Ş. İpşiroğlu and Suut K. Yetkin. İstanbul: Vakit Gazete ve Matbaası.
- 1939 (Turkish) “Metafizik Nedir?,” translated by Mazhar Ş. İpşiroğlu and Suut K. Yetkin. *Edebiyat Fakültesi Felsefe Semineri Dergisi 1* (İstanbul Üniversitesi Yayınları): 187–202.
- 1964 (Arabic) “Mā l-mūtāfīzīqā,” translated by Fouad Kamil. In Martin Heidegger. *Mā l-falsafa, Mā l-mūtāfīzīqā, Hildirlin wa-māhiyyat al-shiʿr*. Cairo: Dār al-Nahḍa al-ʿArabiyya. [2nd ed. Cairo: Dār al-Thaqāfa lil-Ṭibāʿa wal-Nashr, 1974.]
- 1988 (Arabic) “Mā l-mūtātīzīqā?,” translated by Amāl Abī Sulaymān. *al-ʿArab wal-fikr al-ʿālamī* 4: 43–55.
- 1990 (Turkish) “Metafizik Nedir?,” translated by Mahmut Şevket and Suut K. Yetkin. *Yönelişler* 53: 61–74.
- 1991 (Turkish) *Metafizik Nedir?*, translated by Yusuf Örnek, 7–52. Ankara: Türkiye Felsefe Kurumu Yayınları.
- 1994/1373 (Persian) *Mā baʿd-ul-ṭabīʿa chīst?*, translated by Muḥammad Javād Şāfiyān. Işfahān: Pursish.
- 1998 (Arabic) “Mā hiyya l-mūtāfīzīqā?,” translated by Fāṭīma al-Jayūshī. In Martin Heidegger. *al-Falsafāfīmuwājahatal-ʿilmwal-taqniyya*. Damascus: Wizārat al-Thaqāfa wal-Irshād al-Qawmī.
- 1998 (Turkish) *Metafizik Nedir?*, translated by Mazhar Ş. İpşiroğlu and Suut K. Yetkin, 29–56. İstanbul: Kaknüs Yayınları.
- 2003 (Arabic) “Mā l-mūtāfīzīqā,” translated by Ismail El Mossadeq. In Martin Heidegger. *al-Kitābāt al-asāsiyya*, volume 2. Cairo: Supreme Council of Culture.

- 2004/1383 (Persian) *Mitāfīzīk chīst?*, translated by Siyavosh Jamadi. Tehran: Quqnūs.
- 2006 (Arabic) “Mā hiyya l-mītāfīzīqā?” (translation until “Ausarbeitung der Frage”), translated by Mohammed Sabila. *Madārāt falsafīya* 13: 119–26.
- “Wer ist Nietzsches Zarathustra? (1953),” in GA 7.
- 1999/1378 (Persian) *Zartusht-i Nīcha kīst?*, translated by Muḥammad Sa‘īd Ḥannāyī Kāshānī. Tehran: Hirmis.
- “Wie wenn am Feiertage . . . ,” in GA 4.
- 1994 (Arabic) “Kamā fī yawm ‘īd,” translated by Basām Ḥajā. In Martin Heidegger. *Inshād al-munādī: qirā‘a fī shi‘r Hūldirlin wa-Trākil*. Casablanca: al-Markaz al-Thaqāfī al-‘Arabī.
- “Wissenschaft und Besinnung (1953),” in GA 7.
- 1998 (Arabic) “al-‘Ilm wal-ta‘ammul,” translated by Fāṭima al-Jayūshī. In Martin Heidegger. *al-Falsafa fī muwājahat al-‘ilm wal-taqniyya*. Damascus: Wizārat al-Thaqāfa wal-Irshād al-Qawmī.
- 1998 (Turkish) “Bilim ve Düşünüm,” translated by Hakkı Hünler. In *Bilim Üzerine İki Ders*, 13–44. İstanbul: Paradigma Yayınları.
- 2002 (Turkish) “Anlama ve Yorum.” In *İnsan Bilimlerine Prolegomena. Dil, Gelenek ve Yorum* (Companion), edited and translated by Hüsamettin Arslan, 307–31. İstanbul: Paradigma Yayınları.
- “Wozu Dichter? (1946),” in GA 5.
- 2014 (Turkish) “Şairler Neye Yarar?,” translated by Zafer Güncüm, *Kutadgubilig Felsefe-Bilim Araştırmaları* 25: 283–318.
- “Zarathustras Tiere,” in GA 6.1.
- 2016 (Turkish) “Zerdüş’ün Hayvanları,” translated by Erdal Yıldız and Engin Yurt. *Kutadgubilig Felsefe-Bilim Araştırmaları* 30: 197–200.
- “Zeit und Sein (1962),” in GA 14.
- 1995 (Arabic) “al-Zamān wal-wujūd,” translated by Abd al-Hadi Miftah. In Martin Heidegger. *al-Taqniyya, al-ḥaqīqa, al-wujūd*. Beirut, Casablanca: al-Markaz al-Thaqāfī al-‘Arabī.

2001 (Turkish) “Zaman ve Varlık,” translated by Deniz Kant. In *Zaman ve Varlık Üzerine*, 13–37. Ankara: a Yayınları.

“Zu einem Vers von Mörike. Ein Briefwechsel mit Martin Heidegger von Emil Staiger (1951),” in GA 13.

1973 (Turkish) *Mörike'nin 'Auf eine Lampe' Şiiri Üzerine Bir Tartışma, Heidegger-Staiger-Spitzer*, translated by Fikret Elpe. İstanbul: Menteş Matbaası.

“Zur Eröffnung der Schulungskurse für die Notstandsarbeiter der Stadt an der Universität (22. Januar 1934),” in GA 16.

2008 (Turkish) “Nasyonal Sosyalist Eğitim (22 Ocak 1934),” translated by Ahmet Demirhan. In *Heidegger ve Nazizm (Companion)*, edited and translated by Ahmet Demirhan, 60–64. Ankara: Vadi Yayınları.

“Zur Erörterung der Gelassenheit. Aus einem Feldweg-Gespräch über das Denken (1944/45),” in GA 13.

2013 (Turkish) “Olmaya Bırakılmışlık’a Dair Tartışma—Düşünme Üzerine Bir Patika Söyleşisinden,” translated by Mesut Keskin. In *Olmaya Bırakılmışlık*, 21–66. İstanbul: avesta Yayınları.

# Bibliography

- Abderrahmane, Taha. *Fī uṣūl al-ḥiwār wa-tajdīd al-kalām* [On the Foundations of Dialogue and the Innovation of Theology]. Casablanca: The Arab Cultural Center, 1987.
- . *al-‘Amal al-dīnī wa-tajdīd al-‘aql* [The Religious Action and the Innovation of Reason]. Casablanca: The Arab Cultural Center, 1989.
- . *Tajdīd al-manhaj fī taqwīm al-turāth* [The Innovation of Method in the Evaluation of Tradition]. Casablanca: The Arab Cultural Center, 1994.
- . *al-Falsafa wal-tarjama* [Philosophy and Translation]. Vol. 1 of *Fiqh al-falsafa* [The Jurisprudence of Philosophy]. Casablanca: The Arab Cultural Center, 1995.
- . *al-Lisān wal-mizān* [The Tongue and the Scale]. Casablanca: The Arab Cultural Center, 1998.
- . *al-Qawl al-falsafī, Kitāb al-maḥmūm wa-ta’thīl* [The Philosophical Expression, the Concept and the Authentication]. Vol. 2 of *Fiqh al-falsafa* [The Jurisprudence of Philosophy]. Beirut: The Arab Cultural Center, 1999.
- . *al-Ḥaqq al-‘arabī fī l-ikhtilāf al-falsafī* [The Arabic Right to Philosophical Difference]. Casablanca: The Arab Cultural Center, 2002.
- . *Rūḥ al-dīn: Min Dayyiq al-‘ilmāniyya ilā sa‘at al-i’timāniyya* [The Spirit of Religion: From the Straitness of Secularism to the Broadness of Trusteeship]. Beirut: The Arab Cultural Center, 2012.
- . *Su’āl al-‘amal: al-Baḥth ‘an al-uṣūl al-‘amaliyya fī l-fikr wal-‘ilm* [The Question of Action: The Search for the Praxical Foundations in Thought and Science]. Casablanca: The Arab Cultural Center, 2012.
- . *Bu’s al-dahrāniyya: al-Naqd al-i’timānī li-faṣl al-akhlāq ‘an al-dīn* [The Wretchedness of Secular Ethics: Confident Critique of the Separation of Ethics from Religion]. Beirut: Arab Network for Research and Publishing, 2014.
- . *Su’āl al-manhaj: Fī ufuq al-ta’sīs li-anmūdhiy fikrī jadīd* [The Question of Method: Toward a New Paradigm in Thinking]. Beirut: The Arabian Establishment for Thought and Innovation, 2015.

- . *Dīn al-ḥayā` [The Religion of Modesty]*. Beirut: The Arabian Establishment for Thought and Innovation, 2017.
- Abdolkarimi, Bizhan. *Hāyidiggir dar Īrān. Niḡāhī ba zindagī, āsār va andīshahā-i Aḥmad Fardīd [Heidegger in Iran. A Look at the Life, Works and Thought of Ahmad Fardid]*. Tehran: Mu'assasa-i pizhūhishī-e ḥikmat va falsafa-i Īrān, 2014.
- Abdussalam Gaafar, Safaa. *al-Wujūd al-ḥaqīqī 'inda Martin Heidegger [Heidegger's Authentic Being]*. Alexandria: Manshāt al-Ma'ārif, 2000.
- Abu-Manneh, Butrus. "Gümüṣhanevi, Ahmed Ziyaeddin." In *Encyclopaedia of Islam*, edited by Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, and Everett Rowson. Third edition. BrillOnline, first published online 2016. [http://dx.doi.org/10.1163/1573-3912\\_ei3\\_COM\\_27546](http://dx.doi.org/10.1163/1573-3912_ei3_COM_27546). Accessed April 24, 2018.
- Abū Rīda, Muḥammad 'Abduhādī, ed. *Rasā'il al-Kindī al-falsafīyya [The Philosophical Treatises of al-Kindī]*. 2 vols. Cairo: Dār al-Fikr al-'Arabī, 1950–1953.
- Açıkgenç, Alparslan. *Being and Existence in Sadrā and Heidegger: A Comparative Ontology*. Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1993.
- Adonis. *An Introduction to Arab Poetics*. London: Saqi Books, 2003.
- Adorno, Theodor W. *Jargon der Eigentlichkeit. Zur deutschen Ideologie*. Berlin: Suhrkamp Verlag, 1964.
- . "Parataxis, zur späten Lyrik Hölderlins" [1964]. In Adorno, *Notes to Literature*, edited by Rolf Tiedemann, 2:109–49. 2 vols. New York: Columbia University Press, 1992.
- Ahmad, Ibrahim. *Unḡūlūjiyā l-luḡa 'inda Heidegger [Heidegger's Ontology of Language]*. Algier: Manshūrāt al-Ikhtilāf, 2008.
- Ahmadi, Babak. *Hāyidiggir va pursish-i bunyādīn [Heidegger and the Fundamental Question]*. Tehran: Nashr-i markaz, 2003.
- . *Hāyidiggir va tārikh-i hasī [Heidegger and the History of Being]*. Tehran: Nashr-i markaz, 2003.
- Ahmed, Shahab. *What Is Islam? The Importance of Being Islamic*. Princeton: Princeton University Press, 2016.
- Akşin, Bahattin, and Sinan Kadir Çelik. "1964–2007 Zaman-Mekânında Özne Güzergâh(lar): Hasan Ünal Nalbantoğlu ve Sosyoloji ile 43 Yıl" [In the Space-Time of 1964–2007 Subject's Itinerary(ies): Hasan Ünal Nalbantoğlu and the 43 Years of Sociology]. In *Hasan Ünal Nalbantoğlu'na Armağan Symbolae in Honorem*, edited by Adile Arslan Avar and Devrim Sezer, 69–86. Istanbul: İletişim, 2008.
- Ali, Hala. "The Role of Alienation in the Thinking of 'Abd al-Raḥmān Badawī 1917–2002." Dissertation, University Erlangen-Nürnberg, 2009.
- Almond, Ian. "Nietzsche's Peace with Islam: My Enemy's Enemy Is My Friend." *German Life and Letters* 56, no. 1 (2003): 43–55.
- . *History of Islam in German Thought*. New York: Routledge, 2011.
- Aminrazavi, Mehdi. "Martin Heidegger and Omar Khayyam on the Question of 'Thereness' (Dasein)." In *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, edited by Anna-Teresa Tymieniecka, 277–87. Dordrecht et al.: Springer, 2006.

- Ansari, M. T. "Introduction: In the Interstices of an Indian Islamic Identity." In *Secularism, Islam and Modernity. Selected Essays of Alam Khundmiri*, edited by M. T. Ansari, 9–27. New Delhi: Sage Publications, 2001.
- Aoun, Mouchir. *Heidegger et la pensée arabe*. Paris: L'Harmattan, 2011.
- Arberry, Arthur John. *Aspects of Islamic Culture*. London, New York: Routledge, 1964.
- Arendt, Hannah. *Elemente und Ursprünge totaler Herrschaft. Antisemitismus, Imperialismus, Totalitarismus*. Munich: Piper, 1998.
- Aristotle. *Metaphysica*, edited by W. Christ. Leipzig: Teubner, 1906.
- . *The Physics*. Translated by Philip H. Wicksteed and Francis M. Cornford. 2 vols. Cambridge, MA: Harvard University Press, 1957.
- . *Prior Analytics*. Translated by Hugh Tredennick. London: William Heinemann, 1962.
- Arkoun, Mohamed. *The Unthought in Contemporary Islamic Thought*. London: The Institute of Ismaili Studies, 2002.
- Arlı, Alim. "Şerif Mardin Bibliografyası (1950–2007)" [Şerif Mardin's Bibliography (1950–2007)]. *DİVÂN İlmî Araştırmalar* 21 (February 2006): 89–114. <https://www.academia.edu/4449751>. Accessed August 24, 2017.
- Aruoba, Oruç. "Heidegger Neden Faşist Olamaz?" [Why Can Heidegger Not Be a Fascist?]. *Yeni Gündem* 8 (1984): 16–37.
- Asad, Talal. *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. Baltimore: Johns Hopkins Press, 1993.
- Asadī, Mohammad Reza. *Ḥadīs-i ārizū-mandī. Bar-rasī-i ārā-i insān-shināsāna-i Haydiggir va Mullā Şadrā* [Words of Desire. Investigation into the Anthropological Doctrines of Heidegger and Mulla Sadra]. Tehran: Ministry of Culture and Islamic Guidance Publishing House, 2008.
- Āshūrī, Dāryūsh. *İrfān va rindī dar shi'r-i Ḥāfīz* [Mysticism and Libertinism in the Poetry of Hafiz]. Tehran: Nashr-i Markaz, 1995.
- Al-Attas, Syed Muhammad Naquib. *Islam and Secularism*. Lahore: Suhail Academy, 1978.
- Attia, Ahmad Abdelhalim. *Dirāsāt ḥawla Badawī* [Studies about Badawī]. Cairo: Dār al-Madār al-Islāmī, 2002.
- Avens, Robert. "Heidegger and Archetypal Psychology." *International Philosophical Quarterly* 22, no. 2 (1982): 183–202.
- . "Things and Angels: Death and Immortality in Heidegger and in Islamic Gnosis." *Hamdard Islamicus* 7, no. 2 (1984): 3–31.
- Azadpur, Mohammad. "Unveiling the Hidden: On the Meditations of Descartes and Ghazzali." In *The Passions of the Soul in the Metamorphosis of Becoming*, edited by Anna-Teresa Tymieniecka, 219–40. Dordrecht et al.: Springer, 2003.
- . "The Sublime Visions of Philosophy: Fundamental Ontology and the Imaginal World ('Ālam al-Mithāl)." In *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, edited by Anna-Teresa Tymieniecka, 183–201. Dordrecht et al.: Springer, 2006.
- . *Reason Unbound: On Spiritual Practice in Islamic Peripatetic Philosophy*. Albany: SUNY Press, 2011.



- al-Azm, Sadik Jalal. "Orientalism and Orientalism in Reverse." *Khamsin, Revue des Socialistes Révolutionnaires du Proche-Orient* 8 (1981): 5–26.
- . *Thalāth muḥāwarāt falsafiyya difā'an 'an al-māddiyya wal-tārīkh: mudākhala naqdiyya muqārīna fī tārīkh al-falsafa al-ḥadītha wal-mu'āsira* [Three Dialogues in Defense of Materialism and History: A Comparative Critical Intervention into the History of Modern and Contemporary Philosophy]. Beirut: Dār al-Fikr al-Jadīd, 1990.
- . "Wider den fundamentalistischen Ungeist." In *Der Islam im Aufbruch? Perspektiven der arabischen Welt*, edited by Michael Lüders, 246–60. Munich, Zurich: Piper, 1992.
- Badawī, Abdurrahman. *Le problème de la mort dans la philosophie existentielle: Introduction historique à une ontologie* [1940]. Cairo: Imprimerie de l'institut français d'archéologie orientale, 1964.
- . *al-Zamān al-wujūdī* [Existential Time] [1943]. Cairo: Dār al-Thaqāfa, 1973.
- . *al-Insāniyya wal-wujūdīyya fī l-fikr al-'arabī* [Humanism and Existential Philosophy in Arab Thought]. Cairo, 1947.
- . "al-Naz'a al-insāniyya fī l-fikr al-'arabī" [Humanism in Arab Thought]. In Badawī. *al-Insāniyya wal-wujūdīyya fī l-fikr al-'arabī*, 3–64. Cairo, 1947.
- . "Awjuh al-talāqī bayna l-taşawwuf al-islāmī wal-madhhab al-wujūdī" [Points of Contact between Islamic Mysticism and Existentialism]. In Badawī. *al-Insāniyya wal-wujūdīyya fī l-fikr al-'arabī*, 68–104. Cairo, 1947.
- . "Hal yumkinu qiyām akhlāq wujūdīyya?" [Is It Possible to Establish an Existentialist Ethic?] [1948]. *Ḥawliyyāt Kulliyyat al-Ādāb Jāmi'at 'Ayn Shams* (1952): 229–48.
- . "Les points de rencontre de la mystique musulmane et de l'Existentialisme." *Studia Islamica* 27 (1967): 55–76.
- . *Dirāsāt fī l-falsafa al-wujūdīyya* [Studies on Existential Philosophy] [1962]. Beirut: al-Mu'assasa al-'Arabiyya lil-Dirāsāt wal-Nashr, 1980.
- . *Mawsū'at al-falsafa* [Encyclopedia of Philosophy]. 2 vols. Beirut: al-Mu'assasa al-'Arabiyya lil-Dirāsāt wal-Nashr, 1984.
- . *Min tārīkh al-ilhād fī l-islām* [On the History of Atheism in Islam] [1945]. Cairo: Sīnā lil-Nashr, 1993.
- . *Sīrat ḥayātī* [My Autobiography]. 2 vols. Beirut: al-Mu'assasa al-'Arabiyya lil-Dirāsa wal-Nashr, 2000.
- Balso, Judith. *Affirmation of Poetry*. Translated by Drew S. Burk. Minneapolis: Univocal, 2014.
- Bashier, Salman H. *Ibn al-'Arabi's Barzakh: The Concept of the Limit and the Relationship between God and the World*. Albany: SUNY Press, 2004.
- Begum, Atiya. *Iqbal*. Oxford: Oxford University Press, 2011.
- Belting, Hans. *Florenz und Bagdad: Eine westöstliche Geschichte des Blicks*. München: C. H. Beck, 2009.
- Ben Abdel Ali, Abdessalam. *Heidegger ḍidda Hegel: al-Turāth wal-ikhtilāf* [Heidegger against Hegel: Tradition and Difference]. Beirut: Dār al-Tanwīr lil-Ṭibā'a wal-Nashr, 1985.

- . *Usus al-fikr al-falasaḥī al-mu‘āṣir: Mujāwazat al-mūṭāfīziqā* [The Foundation of Contemporary Philosophical Thought: Beyond Metaphysics]. Casablanca: Dar Toubkal, 1991.
- Ben Guiza, Tahar. “Pratiques de la philosophie en Tunisie.” *Rue Descartes* 61, no. 3 (2008): 33–41.
- Benjamin, Walter. “The Task of the Translator.” In *The Translation Studies Reader*, edited by Lawrence Venuti, 15–25. London and New York: Routledge, 2000.
- Bergson, Henri. “Einführung in die Metaphysik” [1903]. In Bergson. *Denken und schöpferisches Werden*, 180–225. Hamburg: Europäische Verlagsanstalt, 2008.
- Bertolacci, Amos. *The Reception of Aristotle’s “Metaphysics” in Avicenna’s “Kitāb Al-Šifā,” a Milestone of Western Metaphysical Thought*. Leiden: Brill, 2006.
- Bewley, Abdulhaqq. *The Key to the Future: A Series of Public Discourses on Islam and the European Heritage*. London: Ta-Ha, 1992.
- Die Bibel, oder die ganze Heilige Schrift des Alten und Neuen Testaments*. Translated by Martin Luther. Stuttgart: Württembergische Bibelanstalt, 1967.
- Biemel, Walter. *Bar-rasī-i rawshangarāna-i andīsha-i Mārtīn Hāydiḡḡir* [Martin Heidegger. An Illustrated Study]. Translated by Bizhan Abdolkarimi. Tehran: Surūsh Publishing, 2004.
- El-Bizri, Nader. “Avicenna and Essentialism.” *Review of Metaphysics* 54 (2001): 753–78.
- . “*Qui-êtes vous Khôra?* Receiving Plato’s *Timaeus*.” *Existencia Meletai-Sophias* 11, no. 3–4 (2001): 473–90.
- . “A Phenomenological Account of the ‘*Ontological Problem of Space*.’” *Existencia Meletai-Sophias* 11, no. 3–4 (2002): 345–64.
- . “Religion and Measure.” *Phenomenological Inquiry* 27 (2003): 128–55.
- . “La perception de la profondeur: Alhazen, Berkeley et Merleau-Ponty.” *Oriens-Occidens: sciences, mathématiques et philosophie de l’antiquité à l’âge classique* 5 (2004): 171–84.
- . “ON KAI XOPA: Situating Heidegger between the *Sophist* and the *Timaeus*.” *Studia Phaenomenologica* 4 (2004): 73–98.
- . “*Ontopoiēsis* and the Interpretation of Plato’s *Khôra*.” *Analecta Husserliana: The Yearbook of Phenomenological Research* 83 (2004): 25–45.
- . “A Philosophical Perspective on Alhazen’s Optics.” *Arabic Sciences and Philosophy* (Cambridge University Press) 15, no. 2 (2005): 189–218.
- . “Being and Necessity: A Phenomenological Investigation of Avicenna’s Metaphysics and Cosmology.” In *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, edited by Anna-Teresa Tymieniecka, 243–61. Dordrecht: Kluwer Academic Publishers, 2006.
- . “Being-Towards-Death: On Martyrdom and Islam.” *Cristianismo nella storia: Ricerche storiche esegetiche teologiche* 27 (2006): 249–79.
- . “The Microcosm/Macrocosm Analogy: A Tentative Encounter Between Graeco-Arabic Philosophy and Phenomenology.” In *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, edited by Anna-Teresa Tymieniecka, 3–23. Dordrecht et al.: Springer, 2006.

- . “Uneasy Meditations Following Levinas.” *Studia Phaenomenologica* 6 (2006): 293–315.
- . “Imagination and Architectural Representations.” In *From Models to Drawings: Imagination and Representation in Architecture*, edited by Marco Frascari et al., 34–42. London: Routledge, 2007.
- . “In Defence of the Sovereignty of Philosophy: al-Baghḍādī’s Critique of Ibn al-Haytham’s Geometrisation of Place.” *Arabic Sciences and Philosophy* (Cambridge University Press) 17, no. 1 (2007): 57–80.
- . “Some Phenomenological and Classical Corollaries on Time.” In *Timing and Temporality in Islamic Philosophy and Phenomenology of Life*, edited by Anna-Teresa Tymieniecka, 137–55. Dordrecht: Kluwer Academic Publishers, 2007.
- . “God: Essence and Attributes.” In *The Cambridge Companion to Classical Islamic Theology*, edited by Tim Winter, 121–40. Cambridge: Cambridge University Press, 2008.
- . “al-Sīnawīyya wa-naqd Heidegger li-tārīkh al-mitāfiziqā” [Avicennism and Heidegger’s Critique of the History of Metaphysics]. *al-Maḥajja* 21 (2010): 119–40.
- . “Classical Optics and the *Perspectiva* Traditions Leading to the Renaissance.” In *Renaissance Theories of Vision*, edited by Charles Carman and John Hendrix, 11–30. Aldershot: Ashgate, 2010.
- . “Creative Inspirations or Intellectual Impasses? Reflections on the Relationships between Architecture and the Humanities.” In *Building Metaphors: The Humanities in Design Practice*, edited by Nicholas Temple et al., 121–33. London: Routledge, 2010.
- . “The Labyrinth of Philosophy in Islam.” *Comparative Philosophy* 1, no. 2 (2010): 3–23.
- . “Being at Home Among Things: Heidegger’s Reflections on Dwelling.” *Environment, Space, Place* 3 (2011): 47–71.
- . “Ibn Sīnā’s Ontology and the Question of Being.” *Ishrāq: Islamic Philosophy Yearbook* 2 (2011): 222–37.
- . “Phenomenological Dialectics on Reason and Spirit: Rational Discourses and Spiritual Inspirations.” In *Reason, Spirit and the Sacral in the New Enlightenment. Islamic Metaphysics Revived and Recent Phenomenology of Life*, edited by Anna-Teresa Tymieniecka, 185–93. Dordrecht et al.: Springer, 2011.
- . “The Conceptual Bearings of the Intercultural Roles of Architecture.” In *The Cultural Role of Architecture*, edited by Paul Emmons et al., 199–207. London: Routledge, 2012.
- . “Variations ontologiques autour du concept d’angoisse chez Kierkegaard.” In *Kierkegaard, notre contemporain*, edited by Nicole Hatem et al., 83–95. Beyrouth-Copenhague: Presses de l’Université Saint-Joseph—Søren Kierkegaard Research Centre, 2013.
- . “Le renouvellement de la *falsafa*?” *Les Cahiers de l’Islam* 1 (2014): 17–38.
- . “*Parerga*—Carnet de Croquis: ‘ni oeuvre, ni hors d’oeuvre.’” In *Recto-Verso: Redefining the Sketchbook*, edited by Nader El-Bizri et al., 27–38. Aldershot: Ashgate, 2014.

- . “Philosophising at the Margins of ‘Shi’i Studies’: Reflections on Ibn Sīnā.” In *The Study of Shi’i Islam*, edited by Farhad Daftary et al., 585–97. London: I. B. Tauris, 2014.
- . “Seeing Reality in Perspective: The ‘Art of Optics’ and the ‘Science of Painting.’” In *The Art of Science: From Perspective Drawing to Quantum Randomness*, edited by Rossella Lupacchini and Annarita Angelini, 25–47. Dordrecht-Berlin: Springer, 2014.
- . *The Phenomenological Quest between Avicenna and Heidegger*. Binghamton, NY: Global Publications, SUNY, 2000. Second reprint. Albany: SUNY Press, 2014.
- . “al-Falsafa wal-fikr al-islāmī bayna jadaliyyat al-turāth wal-tajdīd” [Philosophy and Islamic Thought in the Dialectics of Tradition and Renewal]. *The Near East School of Theology Theological Review* 36, no. 2 (2015): 175–84.
- . “Meditations on Love and Forgiveness in Islam.” In *The Dialogical Nature of Love and Forgiveness: Interreligious and Intercultural Reflections*, edited by Edward Alam et al., 25–36. Louaizé, Lebanon: Notre Dame University Press, 2015.
- . “On Dwelling: Heideggerian Allusions to Architectural Phenomenology.” *Studia UBB. Philosophia* 60, no. 1 (2015): 5–30.
- . “Ontological Meditations on Tillich and Heidegger.” *Iris: Annales de Philosophie* 36 (2015): 109–14.
- . “Avicenna and the Problem of Consciousness.” In *Consciousness and the Great Philosophers*, edited by Stephen Leach and James Tartaglia, 45–53. London: Routledge, 2016.
- . “Desargues’ Oeuvres: On Perspective, Optics and Conics.” In *Visioning Technologies in Architecture*, edited by Graham Cairns, 36–51. Aldershot: Ashgate, 2016.
- . “Falsafa: Theory and Method.” *Synthesis Philosophica* 62, no. 2 (2016): 295–311.
- . “Grosseteste’s Meteorological Optics: Explications of the Phenomenon of the Rainbow after Ibn al-Haytham.” In *Robert Grosseteste and the Pursuit of Religious and Scientific Knowledge in the Middle Ages*, edited by Jack Cunningham and Mark Hocknull, 21–39. Dordrecht: Springer, 2016.
- . “Mājid Fakhri: Fī taf’īl al-fikr al-‘arabī al-mu‘āšir ‘abra taḥlīl maṣādir al-falsafa al-klāsīkiyya” [Majid Fakhri: Empowering Contemporary Arab Thought by Analyzing Texts of Classical Philosophy]. In *al-Fikr al-falsafi al-mu‘āšir fī Lubnān*, edited by Mouchir Aoun, 213–28. Beirut: Centre for Arab Unity Studies, 2016.
- . “Transnational Islamist Militancy and Heidegger’s Meditations on Technology.” In *Heidegger and the Global Age*, edited by Antonio Cerella and Louiza Odysseos, 43–62. London: Rowman & Littlefield International, 2017.
- . “Les Cahiers noirs de Heidegger.” In *Amiel et le Journal Philosophique*, edited by Nicole Hatem et al., 253–77. Beirut: Presses de l’Université Saint-Joseph, 2017.
- , ed. *Practicing Philosophy in Lebanon/Pratiquer la philosophie au Liban/Mumārasat al-falsafa fī Lubnān*. Beirut-Bonn: German Orient-Institut Beirut, in association with Dār al-Fārābī, 2017.

- . “Avicenna and the Meaning of Life.” In *The Meaning of Life and the Great Philosophers*, edited by Stephen Leach and James Tartaglia. London: Routledge, 2018.
- Boroujerdi, Mehrzad. *Iranian Intellectuals and the West. The Tormented Triumph of Nativism*. Syracuse, NY: Syracuse University Press, 1996.
- van den Bos, Matthijs. “Transnational Orientalism. Henry Corbin in Iran.” *Anthropos* 100, no. 1 (2005): 113–25.
- Boulnois, Olivier. “Heidegger, l’ontothéologie et les structures médiévales de la métaphysique.” *Le Philosophoire* 3, no. 9 (1999): 27–55.
- Brague, Rémi. *Aristote et la question du monde. Essai sur le contexte cosmologique et anthropologique de l’ontologie*. Paris: Presses Universitaires de France, 1988.
- Brogan, Walter A. *Heidegger and Aristotle; The Twofoldness of Being*. Albany: SUNY Press, 2005.
- Brown, Norman O. “The Apocalypse of Islam.” *Social Text* 8 (1983): 155–71.
- Brun, Jean. “Un philosophe en quête de l’Orient [1963].” In *Henry Corbin*, edited by Christian Jambet, 70–79. Paris: Éditions de L’Herne, 1981.
- Bruns, Gerald L. *Heidegger’s Estrangements*. New Haven, CT: Yale University Press, 1989.
- Caputo, John D. *Heidegger and Aquinas: An Essay on Overcoming Metaphysics*. New York: Fordham University Press, 1982.
- . *The Mystical Element in Heidegger’s Thought*. New York: Fordham University Press, 1986.
- . “Demythologizing Heidegger: ‘Alēthia’ and the History of Being.” *The Review of Metaphysics* 41, no. 3 (1988): 519–46.
- . “Heidegger and Theology.” In *The Cambridge Companion to Heidegger*, edited by Charles B. Guignon, 270–88. Cambridge: Cambridge University Press, 1993.
- . *The Insistence of God. A Theology of Perhaps*. Bloomington and Indianapolis: Indiana University Press, 2013.
- Cavanaugh, William T. “Religious Violence as Modern Myth.” *Political Theology* 15, no. 6 (2014): 486–502.
- Chaudhary, Shahid A. *Sufism Is Not Islam. A Comparative Study*. New Delhi: Regency Publishing, 1998.
- El Cheikh, Mohammed. *Naqd al-ḥadātha fī fīkr Heidegger [Critique of Modernity in Heidegger’s Thought]*. Beirut: al-Shabaka al-‘Arabiyya lil-Abḥāth wal-Nashr, 2008.
- Chittick, William. *The Sufi Path of Love*. Albany: SUNY Press, 1983.
- Cixous, Hélène, and Mireille Calle-Gruber. *Hélène Cixous, Rootprints. Memory and Life Writing*. Translated by Eric Prenowitz. London, New York: Routledge, 1997.
- Coomaraswamy, Ananda K. *The Essential Ananda K. Coomaraswamy*. New York: World Wisdom, 2004.
- Corbin, Henry. *Spiritual Body and Celestial Earth: From Mazdean Iran to Shi’ite Iran*. Princeton: Princeton University Press, 1977.
- . “De Heidegger à Sohrevardī.” In *Henry Corbin*, edited by Christian Jambet, 23–37. Paris: Éditions de L’Herne, 1981.

- . *Temple and Contemplation*. Translated by James W. Morris. London: Islamic Publication, 1986.
- . *Avicenna and the Visionary Recital*. Translated by Willard D. Trask. Princeton: Princeton University Press, 1990.
- Courtine, Jean-François. *Les catégories de l'être. Études de philosophie ancienne et médiévale*. Paris: Presses Universitaires de France, 2003.
- Crowe, Benjamin D. *Heidegger's Religious Origins: Destruction and Authenticity*. Bloomington: Indiana University Press, 2006.
- Dabashi, Hamid. *Theology of Discontent. The Ideological Foundation of the Islamic Revolution in Iran*. New York et al.: New York University Press, 1993.
- . *Can Non-Europeans Think?* London: Zed Books, 2015.
- Dallas, Ian. *Jihad: A Groundplan*. Norwich: Diwan Press, 1978.
- . *Resurgent Islam: 1400 Hijra*. Tucson, AZ: Iqra / Norwich: Diwan Press, 1979.
- . *Kufr: An Islamic Critique*. Norwich: Diwan Press, 1982.
- . *For the Coming Man*. Norwich: Murabitun Press, 1988.
- . *Qur'anic Tawhid: Two Discourses Delivered by Shaykh Abdal-Qadir to a Group of His Murids*. Kuala Lumpur: S. Abdul Majeed & Co. 1995.
- . *The Way of Muhammad*. Norwich: Diwan Press, 2002.
- Dallmayr, Fred. *The Other Heidegger*. Ithaca, London: Cornell University Press, 1993.
- Davari Ardakani, Reza. *Falsafa chīst? [What Is Philosophy?]*. Tehran: Pizhūhish-gāh-i 'ulūm-i insānī va muṭāla'āt-i farhangī, 2006.
- . *Dar-bāra-i gharb [About the West]*. Tehran: Hirmis, 2008.
- . *Waz'-i kunūnī-i tafakkur dar Irān [The Present Situation of Thought in Iran]*. Tehran: Surūsh Publishing, 2013.
- . *Haydiggir va gushāyish-i rāh-i tafakkur-i āyanda [Heidegger and the Opening of the Way to Future Thought]*. Tehran: Naqsh-i jahān, 2015.
- Davis, Bret W. "East-West Dialogue After Heidegger." In *After Heidegger?*, edited by Gregory Fried and Richard Polt, 335–45. London, New York: Rowman & Littlefield International, 2017.
- Deleuze, Gilles, and Felix Guattari. *What Is Philosophy?* Translated by Hugh Tomlinson and Graham Burchell. New York: Columbia University Press, 1994.
- Demirhan, Ahmet, ed. *Heidegger ve Teoloji [Heidegger and Theology]*. Istanbul: İnsan Yayınları, 2002.
- . ed. *Heidegger ve Din [Heidegger and Religion]*. Istanbul: Gelenek Yayınları, 2004.
- . "Dasein'in 'Nüfus Cüzdanı': Heidegger'in Türkiye'de Alınlanmasına bir 'Giriş' Denemesi" [Dasein's "Identity Card": An Attempt to Write an "Introduction" to the Reception of Heidegger in Turkey]. *Kutadgubilig: Felsefe Bilim Araştırmaları* 30 (June 2016): 249–80.
- Derrida, Jacques. *Adieu à Emmanuel Lévinas*. Paris: Galilée, 1997.
- . *Of Hospitality: Anne Dufourmantelle Invites Derrida to Speak*. Interview by Anne Dufourmantelle. Translated by Rachel Bowlby. Stanford, CA: Stanford University Press, 2000.

- Derrida, Jacques, and Gianni Vattimo. *La Religion. Séminaire de Capri*. Paris: Seuil, 1996.
- Di-Capua, Yoav. "Arab Existentialism; An Invisible Chapter in the Intellectual History of Decolonization." *The American Historical Review* 117 (2012): 1061–91.
- Direk, Zeynep. "The Question of Alterity in Husserl, Heidegger and Levinas." Master's Thesis, Bosphorus University, 1992.
- Dobie, Robert J. "The Phenomenology of *Wujud* in the Thought of Ibn al-‘Arabi." In *Timing and Temporality in Islamic Philosophy and Phenomenology of Life*, edited by Anna-Teresa Tymieniecka, 313–22. Dordrecht et al.: Springer, 2007.
- . *Logos and Revelation: Ibn ‘Arabi, Meister Eckhart, and Mystical Hermeneutics*. Washington, DC: Catholic University America Press, 2009.
- Dussel, Enrique. "Europe, Modernity, and Eurocentrism." *Nepantla: Views from South* 1, no. 3 (2000): 465–78.
- Dutton, Yasin. "Sufism in Britain: The *Da‘wa* of Shaykh ‘Abdalqadir as-Sufi." In *Sufism in Britain*, edited by Ron Geaves and Theodore Gabriel, 93–110. London: Bloomsbury, 2014.
- Esposito, John L., and John E. Voll. *Makers of Contemporary Islam*. New York: Oxford University Press, 2001.
- Fada'i Mehrabani, Mehdi. *Īstādan dar ān sū-i marg. Pāsukh-hā-i Kurban ba Hāyidgīr az manẓar-i falsafa-i shī‘ī* [Standing Beyond Death. Corbin's Answers to Heidegger from the Perspective of Shiite Philosophy]. Tehran: Nashr-i Nay, 2014.
- Fakhri, Majid. *A History of Islamic Philosophy*. London: Longman, 1983.
- Falaturi, Abdoldjavad. "Experience of Time and History in Islam." In *We Believe in One God*, edited by Annemarie Schimmel and Abdoldjavad Falaturi, 63–76. London: Burns and Oates, 1979.
- . *Digargūnī-i bunyādī-i falsafa-i Yūnān dar barkhurd bā shīva-i andīsha-i islāmī* [The Fundamental Transformation of Greek Philosophy in Its Encounter with the Islamic Mode of Thinking]. Translated by Muḥammad-Bāqir Talghūrīzāda. Tehran: Hikmat va falsafa Publishing, 2016.
- al-Farabi, Abu Nasr. *Al-Farabi's Philosophy of Plato and Aristotle*. Translated, with an introduction by Muhsin Mahdi. New York: The Free Press of Glencoe, 1962.
- . *Kitāb al-Ḥurūf* [Book of Letters]. Annotated, with an introduction by Muhsin Mahdi. Beirut: Dar al-Mashriq, 1986.
- . *Jawābāt li-masā'il su'ila 'anhā, arba' rasā'il falsafīyya* [Answers to Problems Asked About, Four Philosophical Treatises], edited by Ja'far Āl Yāsīn. Tehran: Hikmat, 1993.
- Faraj, Rītā. "Tadrīs al-falsafa fī duwal majlis al-ta'āwun al-khalījī wal-Yaman" [The Teaching of Philosophy in the States of the Gulf Cooperation Council and in Yemen]. In *Hāl tadrīs al-falsafa fī l-'alam al-'arabī* [The State of the Teaching of Philosophy in the Arab World], edited by ‘Afif ‘Uthmān, 250–364. Byblos: CISH, 2015.
- Fardid, Ahmad. "Andīsha-hā-i Ṣādiq Hidāyat" [The Thoughts of Sadeq Hedayat]. In *Ṣādiq Hidāyat*, edited by Maḥmūd Katīrā'ī. Tehran: Farzīn, 1971.
- . "Pāsukh be nazarkhāhī darbāra-i sharq wa gharb" [Answer to the Question About My Opinion on East and West]. *Farhang va Zindagī* 7 (1972): 32–39.

- . *Dīdār-i farrahī wa futūḥāt-i ākhar ul-zamān* [*The Divine Encounter and Apocalyptic Revelations*]. Collected by Mohammad Madadpur. Tehran: Chāp va Nashr-i Nazar, 2003.
- . *Ārā' wa 'aqā'id-i Sayyid Aḥmad Fardīd. Mufradāt-i Fardīdī (MF)* [*Doctrines and Convictions of Sayyid Ahmad Fardid. Fardidian Particulars*]. Collected by Sayyid Mūsā Dībāj. Tehran: Nashr-i 'ilm, 2008.
- . *Gharb wa Gharb-zadagī. Dars-guftār-hā-i Sayyid Aḥmad Fardīd dar sāl-i 1363* [*West and West Infection. Lectures of Sayyid Ahmad Fardid in 1985*]. Tehran: Bunyād-i ḥikmī va falsafī-i Duktur Fardīd, 2016.
- Farias, Victor. *Heidegger and der Nationalsozialismus*. Translated by Klaus Laermann. Frankfurt am Main: S. Fischer, 1989.
- . *Heidegger et le Nazisme*. Translated by Myriam Benarroch and Jean-Baptiste Grasset. Paris: Éditions Verdier, 1992.
- . *Heidegger y su herencia: los neonazis, el neofascismo y el fundamentalismo islamico*. Madrid: Tecnos, 2010.
- Faruqi, Shamsur Rahman. *How to Read Iqbal?* Lahore: Iqbal Academy Pakistan, 2004.
- Faruque, Muhammad U. "Heidegger and Mulla Sadra on the Meaning of Metaphysics." *Philosophy East & West* 67, no. 3 (2017): 629–50.
- Faye, Emmanuel. *Heidegger: L'introduction du nazisme dans la philosophie*. Paris: Albin Michel, 2005.
- Fédier, François. *Heidegger à la plus forte raison*. Paris: Fayard, 2007.
- Fink, Eugen. "Operative Begriffe in Husserls Phänomenologie." *Zeitschrift für philosophische Forschung* 11 (1957): 321–37.
- Forughī, Mohammad Ali. *Sayr-i ḥikmat dar Urūpā* [*History of Philosophy in Europe*]. Sixth edition. Tehran: Zuvvār, 2001.
- Franke, William. "Poetry, Prophecy, and Theological Revelation." In *Oxford Research Encyclopedia*. <http://religion.oxfordre.com/view/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-205>, published May 2016. Accessed December 15, 2017.
- Furūzān-far, Badī'uzzamān. *Sharḥ-i Mathnavī-i sharīf* [*Commentary on the Holy Masnavi*]. Tehran: Intishārāt-i Zuvvār, 1993.
- Fynsk, Christopher. *Heidegger: Thought and Historicity*. Ithaca, NY: Cornell University Press, 1993.
- Gächter, Afsaneh. *Dāryush Shāyegān interkulturell gelesen*. Nordhausen: Verlag Traugott Bautz, 2005.
- Gadamer, Hans-Georg. *Wahrheit und Methode*. Second edition. Tübingen: J.C.B. Mohr, 1975.
- Gheissari, Ali. *Iranian Intellectuals in the 20th Century*. Austin: University of Texas Press, 1998.
- Goethe, Johann Wolfgang. "Mahomet's Song." In *Poems of Places: An Anthology in 31 Volumes*, edited by Henry Wadsworth Longfellow. Boston: James R. Osgood & Co., 1876–1879. [www.bartleby.com/270/11/203.html](http://www.bartleby.com/270/11/203.html). Accessed January 25, 2018.
- Gosetti-Ferencei, Jennifer Anna. *Heidegger, Hölderlin, and the Subject of Poetic Language—Towards a New Poetics of Dasein*. New York: Fordham University Press, 2004.



- Gösken, Urs. “‘To Mean or Not to Mean?’ as the Underlying Question of Western-Inspired Counter-Enlightenment Discourse in Iran.” In *Iran’s Constitutional Revolution of 1906. Narratives of the Enlightenment*, edited by Ali M. Ansari, 149–69. London: Gingko Library, 2016.
- Guénon, René. *The Reign of Quantity and the Signs of the Times*. London: Sophia Perennis, 2004.
- Guitton, Jean. “Visite à Heidegger.” *La Table Ronde* 123 (1958): 143–55.
- Habermas, Jürgen. *Zur Logik der Sozialwissenschaften*. Frankfurt: Suhrkamp, 1967.
- . *Sosyal Bilimlerin Mantığı Üzerine [On the Logic of the Social Sciences]*. Translated by Mustafa Tüzel. Istanbul: Kabcacı Yayınları, 1998.
- Hafez. *Divān*, edited by Hūshang Ibtihāj et al. Tehran: Sāzmān-i chāp va intishārāt-i vizārāt-i farhang va irshād-i islāmī, 2003.
- Hall, Stuart. “The West and the Rest: Discourse and Power.” In *Formations of Modernity*, edited by S. Hall and B. Gieben, 275–331. Cambridge: Polity Press, 1992.
- Hanafi, Hassan. *Les méthodes d’exégèse. Essai sur la science des fondements de la compréhension*. Cairo: Publications du Conseil des Arts, des Lettres et des Sciences Humaines, 1965.
- . *L’exégèse de la phénoménologie. L’état actuel de la méthode phénoménologique et son application au phénomène religieux*. Cairo: Dar al-Fikr Al-Arabi, 1966.
- . *La phénoménologie de l’exégèse. Essai d’une herméneutique existentielle à partir du Nouveau Testament*. Cairo: Anglo-Egyptian Bookshop, 1966.
- . “Phenomenology and Islamic Philosophy.” In *Phenomenology World-Wide*, edited by Anna-Teresa Tymieniecka, 318–22. Dordrecht: Springer, 2002.
- Hashemi, Mohammad Mansur. *Dīn-andīshān-i mutajaddid [Modernist Religious Thinkers]*. Tehran: Intishārāt-i Kavīr, 2006.
- . *Huvviyyat-andīshān va mīrās fikrī-i Ahmad Fardīd [Thinkers of Identity and the Intellectual Legacy of Ahmad Fardīd]*. Tehran: Intishārāt-i Kavīr, 2015.
- Hedayat, Sadeq. *Būf-i kūr [The Blind Owl]*. Bombay, 1936.
- Heidegger, Martin. *Qu’est-ce que la métaphysique?* Translated by Henry Corbin. Paris: Gallimard, 1938.
- . “Hölderlin and the Essence of Poetry.” Translated by Douglas Scott. In *Existence and Being*, edited by Werner Brock, 293–315. Chicago: Regnery, 1949.
- . *Vorträge und Aufsätze*. Pfullingen: Günther Neske Verlag, 1954.
- . “Über ‘die Linie.’” In *Freundschaftliche Begegnungen. Festschrift für Ernst Jünger zum 60. Geburtstag*, edited by Armin Mohler, 9–45. Frankfurt am Main: Vittorio Klostermann, 1955.
- . *What Is Philosophy?* Translated by Jean Wilde and William Kluback. Oxford: Rowman & Littlefield, 1956.
- . *Nietzsche*. 2 vols. Pfullingen: Günther Neske Verlag, 1961.
- . *Fī l-falsafa wal-shi’r [On Philosophy and Poetry]*. Translated by Osman Amin. Cairo: al-Dār al-Qawmiyya lil-Ṭibā’a wal-Nashr, 1963.
- . “Vom Wesen und Begriff der Φύσις: Aristoteles, Physik B, 1.” In *Wegmarken*, edited by Friedrich-Wilhelm von Herrmann. Vol. 9 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1967.

- . *What Is Called Thinking?* Translated by Fred D. Wieck and J. Glenn Gray. New York: Harper & Row, 1968.
- . *Identity and Difference*. Translated by Joan Stambaugh. New York, Evanston, London: Harper & Row, 1969.
- . *Time and Being*. Translated by Joan Stambaugh. New York: Harper, 1969.
- . *Zur Sache des Denkens*. Tübingen: Niemeyer, 1969.
- . *On the Way to Language*. Translated by Peter D. Hertz. New York: Harper & Row, 1971.
- . *Poetry, Language, Thought*. Translated by Albert Hofstadter. New York: Harper & Row, 1971.
- . *On Time and Being*. Translated by Joan Stambaugh. New York: Harper & Row, 1972.
- . *Heraklit*, edited by Manfred S. Frings. Vol. 55 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1975.
- . *Poetry, Language, Thought*. Translated by Albert Hofstadter. New York: HarperCollins, 1975.
- . *Basic Writings*, edited by David Farrell Krell. New York: Harper & Row, 1976.
- . *Einführung in die Metaphysik*, edited by Friedrich-Wilhelm von Herrmann. Vol. 40 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1976.
- . *Nidā' al-ḥaqīqa [The Call of the Truth]*. Translated by Abdulghaffar Makkawi. Cairo: Dār al-Thaqāfa lil-Ṭibā'a wal-Nashr, 1976.
- . *Wegmarken*, edited by Friedrich-Wilhelm von Herrmann. Vol. 9 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1976.
- . "Phänomenologie und Theologie." In *Wegmarken*, edited by Friedrich-Wilhelm von Herrmann, 45–79. Vol. 9 of *Gesamtausgabe*. Frankfurt am Main: Klostermann, 1976.
- . "Zur Seinsfrage." In *Wegmarken*, edited by Friedrich-Wilhelm von Herrmann, 385–426. Vol. 9 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1976.
- . "Der Ursprung des Kunstwerks." In *Holzwege*, edited by Friedrich-Wilhelm von Herrmann, 1–74. Vol. 5 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1977.
- . "Die Zeit des Weltbildes." In *Holzwege*, edited by Friedrich-Wilhelm von Herrmann, 75–113. Vol. 5 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1977.
- . "Nietzsches Wort 'Gott ist tot.'" In *Holzwege*, edited by Friedrich-Wilhelm von Herrmann, 209–67. Vol. 5 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1977.
- . *Nihilism*. Vol. 4 of *Nietzsche*. Translated from the German by Frank A. Capuzzi, edited with notes and an analysis by David Farrell Krell. New York: Harper & Row, 1982.
- . *On the Way to Language*. Translated by P. D. Hertz and J. Stambaugh. New York: Harper & Row, 1982.

- . *The Basic Problems of Phenomenology*. Translation, introduction, and lexicon by A. Hofstadter. Bloomington and Indianapolis: Indiana University Press, 1982.
- . *Einführung in die Metaphysik*, edited by Petra Jaeger. Vol. 40 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1983.
- . *Grundbegriffe der Metaphysik. Welt—Endlichkeit—Einsamkeit*, edited by Friedrich-Wilhelm von Herrmann. Vol. 29/30 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1983.
- . *Grundfragen der Philosophie. Ausgewählte "Probleme" der "Logik,"* edited by Friedrich-Wilhelm von Herrmann. Vol. 45 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1984.
- . "Logos (Heraclitus, Fragment B 50)." In *Early Greek Thinking*. Translated by David Farrell Krell and Frank A. Capuzzi, 59–78. New York: Harper & Row, 1984.
- . *Phänomenologische Interpretationen zu Aristoteles; Einführung in die phänomenologische Forschung*, edited by Walter Bröcker and Käte Bröcker Oltmanns. Vol. 61 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1985.
- . *Unterwegs zur Sprache*, edited by Friedrich-Wilhelm von Herrmann. Vol. 12 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1985.
- . *Nietzsche: Der europäische Nihilismus*, edited by Petra Jaeger. Vol. 48 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1986.
- . *Sein und Zeit*. Sixteenth edition. Tübingen: Max Niemeyer, 1986.
- . *Zur Bestimmung der Philosophie*, edited by Bernd Heimbüchel. Vol. 56/57 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1987.
- . *Beiträge zur Philosophie (Vom Ereignis)*, edited by Friedrich-Wilhelm von Herrmann. Vol. 65 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1989.
- . *Grundprobleme der Phänomenologie*, edited by Friedrich-Wilhelm von Herrmann. Vol. 24 of *Gesamtausgabe*. Second edition. Frankfurt am Main: Vittorio Klostermann, 1989.
- . *Nietzsches Lehre vom Willen zur Macht als Erkenntnis*, edited by Eberhard Hanser. Vol. 47 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1989.
- . *Basic Writings*, edited by David Farrell Krell. Second edition. New York: HarperCollins, 1993.
- . "The Origin of the Work of Art." In *Basic Writings*, edited by David Farrell Krell, 139–212. San Francisco: Harper, 1993.
- . "Vorträge 1949 und 1957." In *Bremer und Freiburger Vorträge*, edited by Petra Jaeger. Vol. 79 of *Gesamtausgabe*. Second edition. Frankfurt am Main: Vittorio Klostermann, 1994.
- . *al-Taḥnīyya, al-ḥaqīqa, al-wujūd [Technology, Truth and Being]*. Translated by Mohammed Sabila and Abd al-Hadi Miftah. Casablanca: The Arab Cultural Center, 1995.
- . "Hölderlin und das Wesen der Dichtung." In *Erläuterungen zu Hölderlins Dichtung*, edited by Friedrich-Wilhelm von Herrmann, 33–48. Vol. 4 of *Gesamtausgabe*. Sixth edition. Frankfurt am Main: Vittorio Klostermann, 1996.

- . “Andenken.” In *Erläuterungen zu Hölderlins Dichtung*, edited by Friedrich-Wilhelm von Herrmann, 79–151. Vol. 4 of *Gesamtausgabe*. Sixth edition. Frankfurt am Main: Vittorio Klostermann, 1996.
- . *Begriff der Zeit*, edited by William McNeill. Oxford: Blackwell, 1996.
- . *Being and Time*. Translated by Joan Stambaugh. Albany: SUNY Press, 1996.
- . *Der deutsche Idealismus (Fichte, Schelling, Hegel) und die philosophische Problemlage der Gegenwart*, edited by Claudius Strube. Vol. 28 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1997.
- . *Nietzsche*, edited by Brigitte Schillbach. 2 vols. Vol. 6 of *Gesamtausgabe*. Second edition. Frankfurt am Main: Vittorio Klostermann, 1996/1997.
- . *Logik als die Frage nach dem Wesen der Sprache*, edited by Günter Seubold. Vol. 38 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1998.
- . “Das Wesen des Nihilismus.” In *Metaphysik und Nihilismus*, edited by Hans-Joachim Friedrich, 175–256. Vol. 67 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 1999.
- . *Identität und Differenz*. Eleventh edition. Stuttgart: Neske, 1999.
- . *Introduction to Metaphysics*. Translated by Gregory Fried and Richard Polt. London: Yale University Press, 2000.
- . *Reden und andere Zeugnisse eines Lebensweges (1910–1976)*, edited by Hermann Heidegger. Vol. 16 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 2000.
- . *Vorträge und Aufsätze*, edited by Friedrich-Wilhelm von Herrmann. Vol. 7 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 2000.
- . *Supplements: From the Earliest Essays to Being and Time and Beyond*, edited by John van Buren. Albany: SUNY Press, 2002.
- . *al-Kitābāt al-asāsiyya [Principal Writings]*. Translated and edited by Ismail El Mossadeq. 2 vols. Cairo: Supreme Council of Culture, 2003.
- . *Sanat Eserinin Kökeni [The Origin of Work of Art]*. Translated by Fatih Tepebaşı. Erzurum: Babil Yayınları, 2003.
- . *Varlık ve Zaman [Being and Time]*. Translated by Aziz Yardımlı. Istanbul: İdea Yayınevi, 2004.
- . *Introduction to Phenomenological Research*. Translated by Daniel O. Dahlstrom. Bloomington: Indiana University Press, 2005.
- . *Phänomenologische Interpretation ausgewählter Abhandlungen des Aristoteles zu Ontologie und Logik*, edited by Günther Neumann. Vol. 62 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 2005.
- . “Sanat Eserinin Kökeni” [The Origin of Work of Art]. Translated by Ahmet Aydoğan. *Merdivenşiiir* 8 (2006): 123–29 and 9 (2006): 142–51.
- . “Was ist das—die Philosophie?” In *Identität und Differenz*, edited by Friedrich-Wilhelm von Herrmann, 3–26. Vol. 11 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 2006.
- . *Was ist Metaphysik?* Sixteenth edition. Frankfurt am Main: Vittorio Klostermann, 2007.
- . *Zur Sache des Denkens*, edited by Friedrich-Wilhelm von Herrmann. Vol. 14 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 2007.

- . *Varlık ve Zaman [Being and Time]*. Translated by Kaan H. Ökten. Istanbul: Agora Kitaplığı, 2008.
- . *Metafizik Nedir? [What Is Metaphysics?]*. Translated by Yusuf Örnek. Ankara: Türkiye Felsefe Kurumu Yayınları, 2009.
- . *Being and Time*. Translated by Joan Stambaugh, revised by Dennis J. Schmidt. Albany: SUNY Press, 2010.
- . “Einleitung in die Phänomenologie der Religion.” In *Phänomenologie des religiösen Lebens*, edited by Matthias Jung, Thomas Regehly, and Claudius Strube, part 1. Vol. 60 of *Gesamtausgabe*. Second revised edition. Frankfurt am Main: Vittorio Klostermann, 2011.
- . *Bremen and Freiburg Lectures*. Translated by Andrew J. Mitchell. Bloomington: Indian University Press, 2012.
- . *Heraclitus*. Translated by Marnie Hanlon. London: Continuum Press, 2013.
- . *al-Kaynūna wal-zamān [Being and Time]*. Translated by Fethi Meskini. Beirut: Dār al-Kitāb al-Jadīd al-Muttahida, 2013.
- . *Überlegungen II–VI (Schwarze Hefte 1931–1938)*, edited by Peter Trawny. Vol. 94 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 2014.
- . *Überlegungen VII–XI (Schwarze Hefte 1938/39)*, edited by Peter Trawny. Vol. 95 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 2014.
- . *Überlegungen XII–XV (Schwarze Hefte 1939–1941)*, edited by Peter Trawny. Vol. 96 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 2014.
- . *Anmerkungen I–V (Schwarze Hefte 1942–1948)*, edited by Peter Trawny. Vol. 97 of *Gesamtausgabe*. Frankfurt am Main: Vittorio Klostermann, 2015.
- Hermansen, Marcia. “Global Sufism: ‘Theirs and Ours.’” In *Sufis in Western Society: Global Networking and Locality*, edited by Ron Geaves, Markus Dressler, and Gritt Klinkhammer, 26–45. New York: Routledge, 2009.
- Hijazi, Ihsan A. “Charles H. Malik of Lebanon, 81; Was President of U.N. Assembly.” *New York Times* (December 29, 1987). [www.nytimes.com/1987/12/29/obituaries/charles-h-malik-of-lebanon-81-was-president-of-un-assembly.html](http://www.nytimes.com/1987/12/29/obituaries/charles-h-malik-of-lebanon-81-was-president-of-un-assembly.html). Accessed August 12, 2016.
- Hızır, Nusret. “Martin Heidegger: ‘Existence’ Felsefesinin Almanya’daki En Önemli Temsilcisi” [Martin Heidegger: The Most Important Representative of ‘Existence’ Philosophy in Germany]. *Yücel* (February 1956): 205–7.
- . “Jean-Paul Sartre’ın Felsefesine Giriş Olarak Existence Felsefesi Üzerine Düşünceler” [Reflections on the Philosophy of Existence as an Introduction to Sartre’s Philosophy]. *Yücel* (March 1956).
- . “Jean-Paul Sartre I.” *Yücel* (April 1956): 338–40.
- . “Jean-Paul Sartre II.” *Yücel* (June 1956): 73–74.
- . “Jean-Paul Sartre’ın Edebi Tecrübesi” [Jean-Paul Sartre’s Literary Experience]. *Yücel* (July 1956): 127–28.
- Hodgson, Marshall G. S. *The Classical Age of Islam*. Vol. 1 of *The Venture of Islam: Conscience and History in a World Civilization*. Chicago: University of Chicago Press, 1974.
- Hölderlin, Friedrich. *Hyperion*. Frankfurt am Main: Insel Verlag, 1979.

- . *Niyat-i khayr [Good Intention]*. Translated by Bīzhan Ilāhī. Tehran: Nashr-i Bīd-gul, 2016.
- Honnfelder, Ludger. “Der zweite Anfang der Metaphysik. Voraussetzungen, Ansätze und Folgen der Wiederbegründung der Metaphysik im 13./14. Jahrhundert.” In *Philosophie im Mittelalter. Entwicklungslinien und Paradigmen*, edited by Jan P. Beckmann, Ludger Honnfelder, Gangolf Schrimpf, and Georg Wieland, 165–86. Hamburg: Meiner, 1987.
- Huntington, Samuel P. *The Clash of Civilizations and the Remaking of World Order*. New York: Simon & Schuster, 1996.
- Hulusi, Şerif. “Veba ve Eksistansiyalizma” [Plague and Existentialism]. *Yeditepe* 98 (1956): 3–7.
- Ibn Arabi, Muhyi l-Din. *Fuṣūṣ al-ḥikam [The Bezels of Wisdom]*. Translated by Muḥammad ‘Alī Muvahḥid and Şamad Muvahḥid. Tehran: Kār-nāma Publishing, 2006.
- Ibn Sina, *Kitāb al-Shifā’ [Book of Healing]*. Vol. 4, *al-Ilāhiyyāt [Theology]*, edited by Ibrahim Madkur. Qum: Maktabat Āyatallāh al-‘Uzmā al-Mar‘ashī al-Najafī, 1985.
- Inwood, Michael. *A Heidegger Dictionary*. Oxford: Blackwell Publishers, 1999.
- Iqbal, Muhammad. *Bedil in the Light of Bergson (An Unpublished Article)*, edited by Dr. Tehsin Firaqi. Lahore: Iqbal Academy Pakistan, 1995.
- . *Collected Poetical Works*. Lahore: Iqbal Academy Pakistan, 2000.
- . *Stray Reflections*. Lahore: Iqbal Academy Pakistan, 2008.
- . *The Reconstruction of Religious Thought in Islam*. Lahore: Iqbal Academy Pakistan, 2011.
- Jabbārī, Akbar. *Pursish az vujūd bā nigāhī ba kitāb-i Vujūd va Zamān-i Mārtīn Hāyidgīr [The Question of Being with a Glance at Martin Heidegger’s Being and Time]*. Tehran: Pursish Publishing, 2008.
- al-Jabri, Mohammed Abed. *Binyat al-‘aql al-‘arabī: Dirāsa tahlīliyya naqdīyya li-nuzūm al-ma‘rifa fī l-thaqāfa al-‘arabiyya [The Structure of the Arab Reason: The Epistemological Order of the Arab Culture]*. Ninth edition. Beirut: CAUS, 2009.
- Jackson, Roy. *Nietzsche and Islam*. New York: Routledge, 2007.
- Jackson, Sherman A. *Islam and the Black American: Towards the Third Resurrection*. Oxford: Oxford University Press, 2005.
- Jamādī, Siyavosh. *Zamāna va zamāna-i padīdār-shināsī. Justār-hā dar zindagī va andīsha-hā-i Hūsīrl va Hāyidgīr [The Context and Times of Phenomenology. Research into the Life and Thoughts of Husserl and Heidegger]*. Tehran: Quqnūs, 2007.
- Janicaud, Dominique. *Heidegger in France*. Translated by François Raffoul, David Pettigrew, et al. Bloomington: Indiana University Press, [2015].
- Janjar, Mohammed-Sghir. “Badawi, ‘Abdurrahmán, né en 1913.” In *Les œuvres philosophiques*, edited by Jean-François Mattéi, 2997–98. Vol. 2 of *Encyclopédie philosophique universelle*. Paris: Presses Universitaires de France, 1992.
- Jølle, Jonas. “The River and Its Metaphors: Goethe’s ‘Mahomets Gesang.’” *MLN* 119, no. 3 (2004): 431–50.

- al-Kabfī, Sālim. "Badawī fi Lībiyā." *Lībiyā l-mustaqbal*, March 21, 2014. <http://www.libya-al-mostakbal.org/news/clicked/46915>. Accessed July 23, 2015.
- Kakaie, Ghasem. "Ibn Arabi's God, Eckhart's God: God of Philosophers or God of Religion?" In *Naming and Thinking God in Europe Today: Theology in Global Dialogue*, edited by Norbert Hintersteiner, 444–59. Amsterdam: Rodopi, 2007.
- . "The Extroversive Unity of Existence from Ibn Arabi's and Meister Eckhart's Viewpoints." *Topoi* 26 (2007): 177–89.
- Kamal, Muhammad. *From Essence to Being: The Philosophy of Mulla Sadra and Martin Heidegger*. London: ICAS Press, 2010.
- Kant, Immanuel. *Perpetual Peace: A Philosophical Essay*. Translated by M. Campbell Smith. New York: Macmillan, 1971.
- al-Kāshī, Kamāl al-Dīn. *Iṣṭilāhāt al-Ṣūfiyya [Sufi Terminology]*, edited by Alois Sprenger. Calcutta, 1845.
- Kemal, Salim. *The Philosophical Poetics of Al-Farabi, Avicenna, and Averroës. The Aristotelian Reception*. London: Routledge, 2003.
- Keshmirshakan, Hamid. "Neo-Traditionalism and Modern Iranian Painting: The 'Saqqa-khane' School in the 1960's." *Iranian Studies* 4 (December 2005): 607–30.
- . *Contemporary Iranian Art: New Perspectives*. London: Saqi Books, 2013.
- Khatami, Mahmoud. *Jahān dar andīsha-i Haydiggir [World in Heidegger's Thought]*. Tehran: Mu'assasa-i farhangī-i dānish va andīsha-i mu'āšir, 2006.
- . "The Illuminative Notion of Man in Persian Thought: A Response to an Original Quest." In *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, edited by Anna-Teresa Tymieniecka, 225–39. Dordrecht et al.: Springer, 2006.
- Khundmiri, Alam. "Iqbal and the Existentialist Thinkers: Nietzsche, Kierkegaard and Heidegger." In *Secularism, Islam and Modernity. Selected Essays of Alam Khundmiri*, edited by M. T. Ansari, 190–211. New Delhi: Sage Publications, 2001.
- Kierkegaard, Søren. *Le concept de l'angoisse*. Paris: Gallimard, 1935.
- . *The Journals of Søren Kierkegaard: A Selection*, edited and translated by Alexander Dru. London: Oxford University Press, 1938.
- . *The Concept of Anxiety, A Simple Psychologically Orienting Deliberation on the Dogmatic Issue of Hereditary Sin*, edited and translated with introduction and notes by Reidar Thomte in collaboration with Albert B. Anderson. Princeton: Princeton University Press, 1980.
- Kleinberg, Ethan. *Generation Existential: Heidegger's Philosophy in France, 1927–1961*. Ithaca and London: Cornell University Press, 2005.
- Koş, Ayşenaz. "An Analytical Study on the Migration of Sartrean Existentialism into Turkey through Translation." M.A. Thesis, Boğaziçi University, 2004. [www.transint.boun.edu.tr/html/tezler/AysenazKos.doc](http://www.transint.boun.edu.tr/html/tezler/AysenazKos.doc). Accessed August 1, 2017.
- Koyré, Alexandre. *La philosophie de Jacob Boehme. Études sur les origines de la Métaphysique allemande*. Paris: Vrin, 1929.
- . *Mystiques, spirituels, alchimistes (du XVI siècle allemand)*. Schwenckfeld, Séb. Franck, Weigel, Paracelse. Paris: Colin, 1955.
- . *De la mystique à la science: Cours, conférences et document 1922–1962*, edited by Pietro Redondi. Paris: Ecole des Hautes études en sciences sociales, 1986.

- al-Kumushkhānawī al-Naqshabandī, Aḥmad Diyā' al-Dīn. *Kitāb jāmi' al-uṣūl fī l-awliyā'* [Compendium of God's Patrons]. Cairo: Dār al-Kutub al-'Arabiyya al-Kubrā, 1912.
- Landolt, Hermann. "Henry Corbin, 1903–1978: Between Philosophy and Orientalism." *Journal of the American Oriental Society* 119, no. 3 (1999): 484–90.
- Landolt, Hermann, and Urs Gösken. "Philosophie als Abwehr der 'Westbefallenheit.'" *SGMOIK Bulletin*, edited by Kata Moser and Roman Seidel, 42 (2016): 21–24.
- Laude, Patrick. *Singing the Way—Insights in Poetry and Spiritual Transformation*. Bloomington, IN: World Wisdom, 2005.
- Lāwandī, S. *Badawi faylasūf al-wujūdiyya al-hārib ilā l-Islām* [Badawi, the Existential Philosopher Who Flees to Islam]. Cairo: Markaz al-Ḥaḍāra al-'Arabiyya, 2002.
- Lévinas, Emmanuel. *Totality and Infinity: An Essay on Exteriority*. Translated by Alphonso Lingis. Pittsburgh: Duquesne University Press, 1969.
- . *Totalité et infini: essai sur l'extériorité*. La Haye: Martinus Nijhoff, 1971.
- . *Le temps et l'autre*. Fourth edition. Paris: Presses Universitaires de France, 1991.
- . *En découvrant l'existence avec Husserl et Heidegger*. Paris: Vrin, 2001.
- de Libera, Alain. *La philosophie médiévale*. Collection Que sais-je. Fifth edition. Paris: Presses Universitaires de France, 2001.
- Lipphardt, Veronika, and David Ludwig. "Wissens- und Wissenschaftstransfer." In *EGO*, edited by Institut für Europäische Geschichte (IEG). <http://www.ieg-ego.eu/lipphardt-ludwig-2011-de>, last modified September 28, 2011. Accessed August 19, 2015.
- Ma'ārif, 'Abbās. *Nigāhī dubāra ba mabādī-i ḥikmat-i unsī* [A Second Glance at the Principles of Inspired Wisdom]. Tehran: Rāyzan, 2002.
- Madadpur, Mohammad. *Sayr-i farhang va adab dar advār-i tārikhī-i Īrān* [A Journey through Culture and Literature in the Historical Eras of Iran]. Tehran: Hawza-i hunarī, 2000.
- Mahdi, Muhsin. "Orientalism and the Study of Islamic Philosophy." *Journal of Islamic Studies* 1, no. 1 (1990): 73–98.
- Mahjoub, Mohammed. "Mas'alat al-wujūd fī 'alāqātihā bi-qirā'at tārikh al-falsafa" [The Question of Being and Its Relation to Reading the History of Philosophy]. *al-Majalla al-Tūnisiyya lil-dirāsāt al-falsafiyā* 1 (1983): 99–113.
- . *Heidegger wa-mushkil al-mitāftiziqā* [Heidegger and the Problem of Metaphysics]. Tunis: Dār al-Junūb lil-Nashr, 1995.
- Mahnana, Ismail. *al-Wujūd wal-ḥadātha. Heidegger fī munāzarat al-'aql al-ḥadīth* [Being and Modernity. Heidegger in the Debate of Modern Reason]. Beirut: al-Dār al-'Arabiyya lil-'Ulūm Nāshirūn / Algier: Manshūrāt al-Ikhtilāf / Rabat: Dār al-Amān, 2012.
- Majeed, Javed. *Muhammad Iqbal—Islam, Aesthetics and Postcolonialism*. London: Routledge, 2009.
- Maldonado-Torres, Nelson. "The Topology of Being and the Geopolitics of Knowledge: Modernity, Empire, Coloniality." *City* 8, no. 1 (2004): 29–56.



- . “On the Coloniality of Being: Contributions to the Development of a Concept.” In *Globalization and the Decolonial Option*, edited by Walter D. Mignolo and Arturo Escobar, 94–124. London: Routledge, 2010.
- Malik, Charles H. “A Christian Reflection on Martin Heidegger.” *The Thomist* 41, no. 1 (1977): 1–61.
- . *The Systems of Whitehead’s Metaphysics*, edited by Habib C. Malik and Tony E. Nasrallah. Louaizé, Mount Lebanon: Notre Dame University Press, 2016.
- Malik, Habib C. “The Reception of Kierkegaard in the Arab World.” In *Kierkegaard’s International Reception, Tome III: The Near East, Asia, Australia and the Americas*, edited by Jon Stewart, 39–95. Surrey and Burlington, VT: Ashgate, 2009.
- Mandaville, Peter. *Transnational Muslim Politics: Reimagining the Umma*. London: Routledge, 2001.
- Manjapra, Kris. “Introduction.” In *Cosmopolitan Thought Zones: South Asia and the Global Circulation of Ideas*, edited by Sugata Bose and Kris Manjapra, 1–22. Basingstoke: Palgrave Macmillan, 2010.
- Mazinani, Ehsan. “La réception de Heidegger en Iran. Le cas de Ahmad Fardid (1910–1994).” Thèse de Nouveau Doctorat, Université de Paris III Sorbonne Nouvelle, 2007.
- Mehta, Jarava Lal. *Heidegger, Hermeneutics, and Indian Tradition*. Leiden: Brill, 1992.
- Meskini, Fethi. *al-Huwiyya wal-zamān: ta’wīlāt fīnūmīnūlūjiyya li-mas’alat ‘al-naḥnu’* [Identity and Time: Phenomenological Interpretations of the “Us” Issue]. Beirut: Dār al-Talīf, 2001.
- . *Naqd al-‘aql al-ta’wīlī aw falsafat al-ilāha al-akhīr. Martin Heidegger min al-unṭūlūjiyā al-asāsīya ilā tārikh al-wujūd* [Critique of the Hermeneutical Reason, or, Philosophy of the Last God. Martin Heidegger from Fundamental Ontology to the History of Being]. Beirut: Markaz al-Inmā’ al-Qawmī, 2005.
- . “Arabité et philosophie.” *Rue Descartes* 3, no. 61 (2008): 116–22.
- . *al-Huwiyya wal-ḥurriyya, naḥwa anwār jadīda* [Identity and Freedom: Toward a New Aufklärung]. Beirut: Jadāwil, 2011.
- . *al-Taḥkīr ba’da Ḥaydiggir aw kayfa l-khurūḡ min al-‘aṣr al-ta’wīlī lil-‘aql?* [Thinking after Heidegger, or, How to Exit the Hermeneutical Age of Reason?]. Beirut: Jadāwil lil-Nashr wal-Tarjama, 2011.
- . “Ḥiwār khāṣṣ ma’a al-faylasūf Fethi Meskini” [An Interview with Philosopher Fethi Meskini]. Interview by Nūreddīn ‘Allūsh. <http://www.anfasse.org/2010-12-30-16-04-13/2010-12-05-17-29-12/4765-2012-06-20-11-55-51>. Accessed August 24, 2016.
- Mirsepasi, Ali. *Intellectual Discourse and the Politics of Modernization. Negotiating Modernity in Iran*. Cambridge: Cambridge University Press, 2000.
- . *Political Islam, Iran, and the Enlightenment. Philosophies of Hope and Despair*. Cambridge: Cambridge University Press, 2011.
- . *Transnationalism in Iranian Political Thought. The Life and Times of Ahmad Fardid*. Cambridge: Cambridge University Press, 2017.
- Mizyan, Mohammed. *Mafhūm al-dhāt fī l-falsafa al-ḥadītha* [The Understanding of the Subject in Modern Philosophy]. Beirut: Manshūrāt Dafāf, 2015.

- Mojtahedi, Karim. *Āshnā'ī-i Īrāniyān bā falsafa-i jadīd-i gharb* [The Acquaintance of Iranians with Modern Western Philosophy]. Tehran: Mu'assasa-i muṭāla'āt-i tārikh-i mu'āşir-i Īrān, 2010.
- Monastiri, Taoufik. "Teaching the Revolution: Libyan Education since 1969." In *Qadhafi's Libya, 1969–1994*, edited by Dirk Vandewalle, 67–88. Basingstoke: Macmillan, 1995.
- Moser, Kata. "Martin Heidegger in der Rezeption von Şifā' 'Abd as-Salām Ğa'far—Zeitgenössische Überlegungen zum Verhältnis von Philosophie und Theologie." *Asiatische Studien* 68, no. 1 (2014): 357–71.
- . "Heidegger en arabe. Traductions, études et adaptations." *Bulletin Heideggerien* 5 (2015): 4–16.
- . *Akademische Philosophie in der arabischen Welt—Inhalte, Institutionen, Periodika*. Berlin: Klaus Schwarz, 2018.
- El Mossadeq, Ismail. *Kritik der neuzeitlichen Naturwissenschaft. Phänomenologie in der Alternative zwischen Husserl und Heidegger*. Amsterdam: Rodopi, 1995.
- Motahhari, Morteza. *Ḥarakat va zamān dar falsafa-i islāmī* [Motion and Time in Islamic Philosophy]. Tehran: Hikmat Publication, 1993.
- Mounier, Emmanuel. *Qu'est-ce que le personalisme?* Paris: Éditions du Seuil, 1947.
- Mulla Sadra. See al-Shirazi, Sadr al-Din Muhammad.
- Mutman, Mahmut. "Heidegger, Faşizm . . . Ve 'Biz'" [Heidegger, Fascism, and "Us"]. *Yeni Gündem* 11, no. 1–15 (October 1984).
- Nakhlé, Jean-Pierre. *Le criticisme dans la pensée arabe. Essai sur le rationalisme dans l'œuvre de Sadiq Jalâl al-'Azîm*. Paris: L'Harmattan, 2015.
- Nalbantoğlu, Hasan Ünal. "Çağdaş Yaşam ve Çağdaş Sanat Üzerine Heidegger'den Bir Dolanım" [A Heideggerian Turn to the Contemporary Life and Art]. *Defter* 25 (1995): 33–38.
- , ed. *Patikalar: Martin Heidegger ve Modern Çağ* [Paths: Martin Heidegger and the Modern Epoch]. Ankara: İmge Kitabevi, 1997.
- . "Teknoloji, Sıkıntı ve Öteki Şeyler" [Technology, Boredom, and Other Things]. *Defter Kış* 42 (2001): 53–79.
- . "Nietzsche ve Heidegger Türkçe'nin Evinde: Farklı Dil, Aynı Metafizik" [Nietzsche and Heidegger in the House of the Turkish Language: Different Language, Same Metaphysics], *Toplum ve Bilim* 98 (2003): 82–103. Reprinted in *Yan Yollar: Düşünce, Bilgi, Sanat* [Sideways: Thought, Knowledge, Art], 365–96. Ankara: İletişim Yayınları, 2010.
- . *Arayışlar: Bilim, Kültür, Üniversite* [Searches: Science, Culture, University]. Ankara: İletişim Yayınları, 2009.
- . *Yan Yollar: Düşünce, Bilgi, Sanat* [Sideways: Thought, Knowledge, Art]. Ankara: İletişim Yayınları, 2010.
- Nancy, Jean-Luc. "The Deleuzian Fold of Thought." In *Deleuze: A Critical Reader*, edited by Paul Patton, 107–13. Oxford: Blackwell Publishers, 1996.
- Nasr, Seyyed Hossein. *Islamic Art and Spirituality*. New York: SUNY Press, 1987.
- . "Seyyid Hüseyin Nasr: İslam Üniversiteleri İslamî Değil" [Islamic Universities Are Not Islamic]. *Zaman* (2010). <http://www.sonpeygamber.info/seyyid-huseyin-nasr-islam-universiteleri-islami-degil>. Accessed August 1, 2017.

- Nasr, Seyyed Hossein, and Ramin Jahanbegloo. *In Search of the Sacred: A Conversation with Seyyed Hossein Nasr on His Life and Thought*. Santa Barbara, Denver, Oxford: Praeger, 2010.
- Nasri, Amir, and Rahman Mortazavi. "The Comparative Analysis of Heidegger's Interpretation of the Greek Temple and Qazi Sa'id Qumi's Interpretation of Kaaba." *Javidan Kherad* 29 (2017): 137–54.
- Nassar, Nassif. "al-Tawāṣul al-falsafī wal-majāl al-tadāwulī" [Philosophical Communication and the Domain of Circulation]. In *al-Ishārāt wal-masālik. Min iwān Ibn Rushd ilā riḥāb al-'almāniyya* [Hints and Routes. From the Portico of Ibn Rushd to the Courtyard of Secularism], 113–51. Beirut: Dār al-Ṭalī'a, 2011.
- Nayed, Aref Ali. "Historical Moments of Philosophy in Libya (in Arabic)." Lecture held in Dubai May 2, 2013. <https://www.youtube.com/watch?v=dvqWlId7uJs&list=PLymZf296-Mv5pPHxNC9GNqwhBFvOrLcdU&index=1>. Accessed December 18, 2015.
- Norberg-Schulz, Christian. *Genius Loci, Towards a Phenomenology of Architecture*. New York: Rizzoli, 1980.
- Nusseibeh, Sari. *The Story of Reason in Islam*. Stanford, CA: Stanford University Press, 2017.
- Ökten, Kaan H. *Reformasyon Dönemi Siyasal ve Dinsel Düşünce Tarihinin Giriş* [Introduction to the History of Political and Religious Thought During the Reformation]. Istanbul: Alfa, 2003.
- . *Heidegger Kitabı* [Heidegger Book]. Istanbul: Agora Kitaplığı, 2004.
- . *Varlık ve Zaman Kılavuzu* [Guidebook to Being and Time]. Istanbul: Agora Kitaplığı, 2008.
- . *Heidegger'e Giriş* [Introduction to Heidegger]. Istanbul: Agora Kitaplığı, 2012.
- Özel, İsmet. "Heidegger'in Naziliği 'Farklı'" [Heidegger's Nazism Is "Different"]. *Yeni Gündem* 11, no. 1–15 (October 1984): 11–37.
- . *Henry Sen Neden Buradasın?* [Henry Why Are You Here?]. Istanbul: Şule Yayınları, 2004.
- . *Üç Mesele: Teknoloji, Medeniyet, Yabancılaşma* [Three Issues: Technic, Civilization, Alienation]. Ankara: Tiyo, 2013.
- Palmer, Kent D. *The Fragmentation of Being and the Path beyond the Void*. California: Apeiron Press, 1994.
- . *Primal Ontology and Archaic Existentiality: Looking into the Roots of Being, Existence and Manifestation*. Unpublished draft, 2000.
- . *Sufic Philosophy: A New Beginning . . .* Unpublished draft, 2014.
- Parkes, Graham. *Heidegger and Asian Thought*. Honolulu: University of Hawaii Press, 1987.
- Parvez, Manzoor S. "Antidote to Modern Nihilism: The Qur'anic Perception of Time." 2003. <http://nuralislaamarticles.tripod.com/id234.html>. Accessed January 15, 2018.
- Pfeiffer, Judith, et al., eds. *Islamicate Intellectual History*. Leiden: Brill, 2016–.
- Plato. *Complete Works*, edited by John Cooper and D. S. Hutchinson. Indianapolis: Hackett, 1997.

- . *Timaeus*. Translated by R. G. Bury. Loeb Classical Library, 9. Cambridge, MA: Harvard University Press, 1999.
- Poya, Abbas. “Fremd- und Selbstbilder im Gegendiskurs. Überlegungen zum Begriff ġarbzadegi bei Fardid (1910/12-1994) und Āl-e Aĥmad (1923–E1969).” In *Fremde, Freunde und Kurioses. Innen- und Aussenansichten unseres muslimischen Nachbarn*, edited by Benjamin Jokisch et al., 453–76. Berlin, New York: De Gruyter, 2009.
- . *Denken jenseits von Dichotomien. Iranisch-religiöse Diskurse im postkolonialen Kontext*. Bielefeld: Transcript Verlag, 2014.
- Qassem, Bassem Idris. *al-Shā’ir al-jāhīlī wal-wujūd. Dirāsa falsafiyya zāhirātiyya* [The Pre-Islamic Poet and Existence. A Philosophical Phenomenological Enquiry]. Beirut: Markaz Dirāsāt al-Waĥda al-‘Arabiyya, 2014.
- Quijano, Anibal, and Immanuel Wallerstein. “Americanity as a Concept, or the Americas in the Modern World System.” *International Social Sciences Journal* 134 (1992): 549–557.
- Quinn, William W. Jr. *The Only Tradition*. New York: SUNY Press, 1997.
- The Qur’an, The Message of*. Translated by Muhammad Asad. The Book Foundation, 2003.
- Raffoul, Francois, and Eric Nelson. *The Bloomsbury Companion to Heidegger*. London: Bloomsbury, 2013.
- Ragab, Mahmoud. *al-Mūtāfīzīqā ‘inda l-falāsifa al-mu‘āširīn* [Metaphysics of Contemporary Philosophers]. Second edition. Cairo: Dār al-Ma‘ārif, 1986.
- Rahman, Fazlur. *Major Themes of the Qur’an*. Minneapolis: Bibliotheca Islamica, 1994.
- Ricoeur, Paul. *Oneself as Another*. Translated by Kathleen Blamey. Chicago and London: University of Chicago Press, 1992.
- Ritter, Joachim. *Varoluş Felsefesi Üzerine* [Zum Problem der Existenzphilosophie]. Translated by Hüseyin Batuhan. İstanbul Üniversitesi Edebiyat Fakültesi Konferansları, 4. İstanbul, 1954.
- Rosenthal, Franz. *Knowledge Triumphant. The Concept of Knowledge in Medieval Islam*. Leiden: Brill, 2007.
- Rudolph, Ulrich. *Islamische Philosophie. Von den Anfängen bis zur Gegenwart*. München: C.H. Beck, 2004.
- Safa, Peyami. “Egzistansiyalizm” [Existentialism]. *Türk Düşüncesi* 34 (December 1956): 2–6 and 35 (January 1957): 2–35.
- Saliba, Jamil. “al-Fikr al-falsafī fī l-thaqāfa al-‘arabiyya al-mu‘āšira” [Philosophical Thought in Contemporary Arabic Culture]. In *al-Fikr al-‘arabī fī mi‘at sana: buĥūth mu‘tamar ĥay‘at al-dirāsāt al-‘arabiyya al-mun‘aqid fī l-tishrīn al-thānī 1966 fī l-Jāmi‘a al-Amūrikiyya fī Bayrūt*, edited by Fu‘ād Şarrūf and Nabīh Amīn Fāris, 568–603. Beirut: AUB, 1967.
- Sartre, Jean-Paul. *al-Wujūd wal-‘adam. Baĥth fī l-unġūlūjiyya al-zāhirātiyya* [Being and Nothingness: An Essay on Phenomenological Ontology]. Translated by Abdurrahman Badawi. Beirut: Manshūrāt Dār al-Ādāb, 1966.
- Savaşır, İskender. “Heidegger’in Faşizmle İlişkisi Akıldışı mı?” [Is Heidegger’s Relation to Fascism Irrational?]. *Yeni Gündem* 11, no. 1–15 (October 1984).

- Sayyid, Salman. "The Homelessness of Muslimness: The Muslim Umma as a Diaspora." *Human Architecture: Journal of the Sociology of Self-Knowledge* 8, no. 2 (2010): 129–45.
- Schimmel, Annemarie. *Gabriel's Wing: A Study into the Religious Ideas of Sir Muhammad Iqbal*. Lahore: Iqbal Academy Pakistan, 1963.
- . *Deciphering the Signs of God: A Phenomenological Approach to Islam*. Albany: SUNY Press, 1994.
- . *Mystical Dimensions of Islam*. Chapel Hill: University of North Carolina Press, 2011.
- Schmidtko, Sabine, ed. *Intellectual History of the Islamicate World*. Leiden: Brill, 2013–.
- Schrag, Calvin O. *Reflections on the Religious, the Ethical, and the Political*, edited by Michael Paradiso-Michau. Boulder: Lexington, 2013.
- Sells, Michael A. *Mystical Languages of Unsaying*. Chicago: University of Chicago Press, 1994.
- Shayegan, Daryush. "Le devenir iranien et le passé culturel." *Culture l'unesco* 1, no. 4 (1974).
- . *But-hā-yi zihnī wa khāṭira-hā-yi azalī [Idols of the Mind and Eternal Memories]*. Tehran: Amir Kabir, 1977.
- . "Transmutation et mutation en tant que phénomènes de rencontre dans le dialogue des civilisations." In *L'impact planétaire de la pensée occidentale, rend-il possible un dialogue réel entre les civilisations? Colloque tenu à Téhéran du 20 au 29 octobre 1977*, edited by Anouar Abdel-Malek, 353–85. Paris: Berg, 1979.
- . *Le regard mutilé: Schizophrénie culturelle: pays traditionnels face à la modernité*. Paris: Albin Michel, 1989.
- . *Henry Corbin: La topographie spirituelle de l'Islam iranien*. Paris: Éditions de la Différence, 1990.
- . *Qu'est-ce qu'une révolution religieuse?* Paris: Albin Michel, 1991.
- . *Cultural Schizophrenia: Islamic Societies Confronting the West*. Translated by John Howe. London: Saqi Books, 1992.
- . *Henry Corbin: Āfāq-i tafakkur-i ma'navī dar Islām [Henry Corbin: Horizons of Spiritual Thought in Islam]*. Tehran: Āgah Publications, 1993.
- . *La lumière vient de l'Occident: le réenchantement du monde et la pensée nomade*. La Tour d'Aigues: Éditions de l'Aube, 2001.
- . *Āsyā dar barābar-i gharb [Asia Confronting the West]*. Fourth edition. Tehran: Amīr Kabīr, 2004.
- . *La conscience métisse*. Paris: Albin Michel, 2012.
- . "Heidegger en Iran." *Le Portique* 18 (2006). <http://leportique.revues.org/817>. Uploaded June 15, 2009. Accessed November 10, 2016.
- Shehadi, Fadlou. *Metaphysics in Islamic Philosophy*. New York: Caravan Books, 1982. Sheikh Zayed Book Awards. "Fathi Meskini—Tunisia, the 'Translation' Award Winner." <http://www.zayedaward.ae/authors/fathi-meskini/>. Accessed December 15, 2017.
- al-Shirazi, Sadr al-Din Muhammad. *Al-Ḥikma al-muta'aliya fī al-asfār al-'aqliyya al-arba'a [The Transcendent Theosophy in the Four Journeys of the Intellect]*. 9 vols. Beirut: Dār Ḥiyā al-Turāth al-'Arabī, n.d.

- Sikka, Sonia. *Forms of Transcendence: Heidegger and Medieval Mystical Theology*. Albany: SUNY Press, 1997.
- Sophocles. *Thebais* (in Persian). Translated by Shāh-rukh Miskūb. Tehran: Nashr-i Khārazmī, 2007.
- Spengler, Oswald. *The Decline of the West* [1926 and 1928]. Translated by Charles Francis Atkinson. 2 vols. London: Allen & Unwin, 1980.
- Suhrawardi, Shihab al-Din. *Hikmat al-ishrāq* [Wisdom of Illumination]. Translated by Sayyid Ja'far Subhānī. Tehran: Sāzmān-i Chāp va Intishārāt, 2017.
- Suttor, Timothy L. "Thomas of Aquino and Ibn al-'Arabī." *Hamdard Islamicus* 6, no. 1 (1983): 87–101.
- Tabataba'ī, Mohammad Hoseyn. *Usūl-i falsafa va ravish-i ri'ālism* [The Principles of Philosophy and the Method of Realism]. With commentary by Mortaza Motahhari. 5 vols. Tehran: Sadrā Publishing, 2003–2004.
- Tabataba'ī, Sayyid Javad. *Zavāl-i andīsha-i siyāsī dar Īrān* [Decline of Political Thinking in Iran]. Tehran: Kavīr, 1994.
- . *Dībācha-i bar nazariyyah-i inhitāt-i Īrān* [An Introduction to the Theory of the Degeneration of Iran]. Tehran: Nigāh-i mu'āshir, 2001.
- Taftazani, Abu l-Wafa. "al-Falsafa fī Miṣr: tadrīs wa-baḥthan" [Philosophy in Egypt in Teaching and Research]. In *Tadrīs al-falsafa wal-baḥth al-falsafī fī l-waṭan al-'arabī* [Teaching Philosophy and Philosophical Research in the Arab World], 89–102. Beirut: Dār al-Gharb al-Islāmī, 1990.
- Tarabichi, George. *Naqd naqd al-'aql al-'arabī* [Critique of the Critique of the Arab Reason]. 4 vols. Beirut: Dar al-Saqi, 1996–2004.
- Tawa, Mohammed. *Heidegger wal-mitāfẓiqā, muqārabat turbat al-ta'wīl al-taqnī lil-fikr* [Heidegger and Metaphysics, Approaching the Sediment of the Technological Interpretation of Thought]. Casablanca: Afrīqiyyā al-Sharq, 2002.
- Taylor, Charles. "Preface." In *Islam and Open Society: Fidelity and Movement in the Philosophy of Muhammad Iqbal*, edited by Souleymane Bachir Diagne. Translated by Melissa McMahon, xi–xii. Dakar: CODESRIA, 2010.
- Tengelyi, László. *Welt und Unendlichkeit. Zum Problem phänomenologischer Metaphysik*. Freiburg. München: Karl Alber, 2014.
- Thanassas, Panagiotis. "Phronesis vs. Sophia: On Heidegger's Ambivalent Aristotelianism." *The Review of Metaphysics* 66 (2012): 31–59.
- Tokat, Latif. *Varoluşçu Teoloji* [Existentialist Theology]. Ankara: Elis Yayınları, 2013.
- Trawny, Peter. "Contribution to Philosophy." In *The Bloomsbury Companion to Heidegger*, edited by Francois Raffoul and Eric S. Nelson, 215–16. London: Bloomsbury Academic, 2013.
- . *Heidegger et l'antisémitisme: Sur les Cahiers Noirs*. Paris: Le Seuil, 2014.
- . *Heidegger und der Mythos der jüdischen Weltverschwörung*. Frankfurt am Main: Vittorio Klostermann, 2014.
- Triki, Malik. "Taha Abderrahmane: A New Conception of Philosophy: Part One." *Approaches: Interview with Taha Abderrahmane*. Al Jazeera TV, Doha. May 19, 2006.
- Ülken, Hilmi Ziya. "Existentialisme'in Kökleri" [The Origins of Existentialism]. *Istanbul Dergisi*, August 1 and 15, 1946.

- United Nations. "Dr. Charles Habib Malik (Lebanon), Elected President of the Thirteenth Session of the General Assembly." [www.un.org/ga/55/president/bio13.htm](http://www.un.org/ga/55/president/bio13.htm). Accessed August 12, 2016.
- Umar, Muhammad Suheyl. "Significance of Iqbal's Wisdom Poetry." *Intellectual Discourse* 10, no. 2 (2002): 125–38.
- Vahdat, Farzin. *God and Juggernaut. Iran's Intellectual Encounter with Modernity*. Syracuse, NY: Syracuse University Press, 2000.
- . "Return to Which Self? Jalal-e Al-e Ahmad and the Discourse of Modernity." *Journal of Iranian Research and Analysis* 16, no. 2 (2000): 55–71.
- Van Buren, John. "Martin Heidegger, Martin Luther." In *Reading Heidegger from the Start: Essays in His Earliest Thought*, edited by Theodore Kisiel and John van Buren, 159–74. Albany: SUNY Press, 1994.
- Vimercati Sanseverino, Ruggero. "'Prophetic Philosophy' and the Renewal of Islamic Intellectuality in the Thought of Seyyed Hossein Nasr." In *Unity and Diversity in Contemporary Muslim Thought*, edited by Abbas Poya and Farid Suleiman, 174–207. Newcastle upon Tyne: Cambridge Scholars Publishing, 2017.
- Wynter, Sylvia. "Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument." *CR: The New Centennial Review* 3, no. 3 (2003): 257–337.
- Yavuz, Hilmi. *Kara Güneş [Black Sun]*. Istanbul: Can Yayınları, 2003.
- Zarader, Marlène. *The Unthought Debt: Heidegger and the Hebraic Heritage*. Translated by Bettina Bergo. Stanford, CA: Stanford University Press, 2006.
- Zimmerman, Michael E. "Heidegger, Buddhism, and Deep Ecology." In *The Cambridge Companion to Heidegger*, edited by Charles B. Guignon, 293–325. Cambridge et al.: Cambridge University Press, 2006.

# Index

- Abderrahmane, Taha, 1, 21, 22, 23, 30n85, 113–27, 128n1, 128n6
- Abdolkarimi, Bizhan, 17
- Abdussalam Gaafar, Safaa, 19
- Abu Zayd, Nasr Hamid, ix, 85
- Açıkgenç, Alparslan, 8
- Adorno, Theodor W., 34, 37, 38
- Ahmad, Ibrahim, 22
- Ahmad, Shahab, 232
- Ahmadi, Babak, 17
- alētheia* (unconcealment), 55, 118, 214.  
*See also* truth
- Al-e Ahmad, Jalal, 10, 11, 16, 65n17, 138
- Alhazen. *See* Ibn al-Haytham
- alienation, 14, 15, 42, 48, 62, 66n34, 141, 142
- al-Jabri, Mohammed Abed. *See* Jabri, Mohammed Abed
- alterity, 40, 43–44, 70, 93, 117–18, 140, 142, 183, 189–90, 191, 192, 231–33, 238–39, 240;  
as stranger and foreigner, 190, 192.  
*See also* Levinas, Emmanuel; East and West
- Amin, Osman, 18–19, 85
- Aminrazavi, Mehdi, 8
- anti-Semitism, 202, 209n8
- anxiety, 23, 93, 99–108, 208
- Aoun, Mochir Basile, 20  
*‘aql*, 122, 158.  
*See also* reason; intellect
- Aquinas, Thomas, Thomism, 205, 238–39, 247n46
- Arani, Taqi, 14  
*archē*, 224  
architecture. *See* space
- Ardakani, Davari, 16
- Arendt, Hannah, 34, 37, 173, 188, 233
- Aristotle, Aristotelianism, 3–5, 7–8, 16–17, 23, 56, 70, 122–23, 187–88, 202–6, 211–25, 240
- Arkoun, Mohammed, viii, 87
- art, 37, 40, 44, 45, 55–63, 64n4, 75, 76, 142, 151, 152, 155, 162, 208;  
theory of, 15, 23, 55–63.  
*See also* Cubism; Heidegger, “The Origin of the Work of Art”; *Saqqā-khāna* School of Art; School of Islamic Art and Thought, the (*Hawza-ī hunarī*)
- Aruoba, Oruç, 42–43, 52n24
- Asadi, Mohammad Reza, 17
- Ashuri, Daryush, 16
- Asian civilization, 138–43.  
*See also* Shayegan, Daryush  
*asmā’ Allāh*. *See* divine names



- atheism, atheist, 42, 53n36, 100, 106–7, 110n11, 218, 219, 248n52.  
*See also* existentialism.
- Aufklärung* (Enlightenment), 14, 41, 42, 91, 114, 115, 121, 127, 201
- Augenblick*, 103, 221–22.  
*See also* moment
- authenticity, 11, 13, 15, 19, 22–23, 30n85, 34–35, 38–39, 40, 42, 44, 91–94, 113–27, 157, 162, 171–72, 176–78, 186, 188, 191, 208, 218, 220–22, 225, 234
- Avens, Robert, 240–41
- Averroës. *See* Ibn Rushd
- Avicenna, Avicennism. *See* Ibn Sina
- Avini, Morteza, 56, 63
- Azadpur, Mohammad, 9
- Al-Azm, Sadiq Jalal, 11–12, 114
- Badawi, Abdurrahman, 1, 18–19, 23, 94, 99–108, 109n2, 109–10n5, 110n8, 111n17, 114, 126, 194n12, 200–201, 208n2
- barzakh*, 240–41
- Bashier, Salman H., 240
- being, viiii, 4–6, 9, 10, 19, 21, 24, 35–36, 40–41, 43, 47, 75–76, 88–91, 93, 102, 104–7, 110n8, 118, 121, 125, 135–39, 154, 157, 161–63, 169, 171–74, 176, 178, 179, 184, 186, 187–88, 189, 191, 192, 203–7, 214, 219, 221, 223–24, 234–36, 237, 238, 240, 244nn30–31, 249n59;
- disclosure of, 161, 162–63, 171, 216;
- question of, 3, 15–16, 20, 22, 34, 36, 41, 43, 70, 72, 73, 74, 88, 114, 119, 121, 133, 193, 221, 246n41, 248n52;
- primordially of, 6–8, 14;
- history of, 16, 43, 133, 138, 171;
- oblivion of, 10, 15–16, 35, 73, 74, 118, 135–37, 174, 216, 235, 239, 241;
- experience of, 43, 45, 47, 139–40, 142, 171, 214, 248n52;
- oneness of (*wahdat al-wujūd*), 8, 111n12.  
*See also* *Dasein*; human being
- Ben Abdel Ali, Abdessalam, 21, 113, 115, 128n3
- Benjamin, Walter, 185, 191–92, 194n17
- Bergson, Henri, 14, 18, 111n17, 102, 106, 156
- Berkeley, George, 76
- Besinnung* (mindfulness), 91
- Bestand* (standing-reserve), 74
- Bedil, Abdulqadir (poet), 156
- El-Bizri, Nader, 9–10, 20, 69–79, 79–80n1, 238–39
- Boroujerdi, Mehrzad, 10–11
- Boulnois, Olivier, 204–5, 209n6
- Brague, Rémi, 204
- Buddhism, 237
- Bultmann, Rudolf, 11, 17
- Burckhardt, Titus, 56
- Caputo, John, 241, 248n52
- El Cheikh, Mohammed, 21, 195n36
- Christianity, 46, 91, 93, 135, 169, 221, 222, 235  
*chronos*, 73, 222.  
*See also* time
- Chughtai, Abdur Rahman, 152
- Cixous, Hélène, 149
- cognition. *See* consciousness
- comparativism, 3, 5, 8–10, 17, 19, 47, 64n3, 69–70, 72–73, 90, 149
- colonialism, post-colonialism, 2, 20–21, 40, 43, 49, 65n17, 71, 108, 114, 151, 160, 231–42
- consciousness, 4–5, 86, 87, 89, 90, 92, 153, 155, 162–63
- Coomaraswamy, Ananda, 63
- Corbin, Henry, 3–6, 9, 10, 15, 17, 55, 58–59, 60, 61, 62, 64nn1–4, 66n21, 86, 145n26, 214–15, 226–27n21
- cosmopolitanism, 43, 149, 191

- Courtine, Jean-François, 204–5  
 crisis, cultural, 11, 49, 61, 174, 215,  
 226n20, 234;  
 identity, 184, 186  
 Cubism, 57.  
*See also art*
- Dabashi, Hamid, 11, 117–18
- Dallas, Ian (also Shaykh Abdalqadir  
 as-Sufi/ad-Darqawi/al-Murabit),  
 233–36, 243n20, 243n22, 243n29
- Darqawi Sufi order. *See* mysticism,  
 Islamic
- Dasein*, 9, 19, 36, 38, 58, 70, 73, 75–76,  
 88, 89–90, 91, 92–93, 105, 172,  
 185–86, 188, 190, 201, 208,  
 213–15, 219, 234, 235, 237, 238,  
 240, 245n38;  
 as being-with (*Mitsein*), 70, 73, 90,  
 190;  
 as being-in-the-world, vii, 43, 48, 73,  
 89, 93, 185, 190, 219;  
 as being-toward-death, 70–71, 208,  
 214–15.  
*See also human being*
- Davari Ardakani, Reza, 11, 16, 226n20
- death, 9, 17, 18, 19, 23, 70, 75, 91, 93,  
 101, 160, 164, 214–15, 234.  
*See also Dasein as being-toward-  
 death*
- Deleuze, Gilles, 118
- Demirhan, Ahmet, 43, 53nn36–37
- Derrida, Jacques, 34, 45, 184, 192
- Descartes, René, 19, 55, 57, 61–62,  
 75, 114, 116, 123, 170, 187–88,  
 226n21, 245n38
- destruction (*Destruktion*), 34, 40, 41,  
 89, 219.  
*See also metaphysics*
- detemporalization, 156–57
- divine names, 16, 169–70, 215–16,  
 235–36, 240
- Dobie, Robert J., 8
- Dudu, Abu l-Id, 22
- Duns Scotus, John, 205, 210n22
- dwelling, 40, 44, 45, 73–75, 76, 149–50,  
 159, 161, 171, 178, 192.  
*See also Heidegger*, “Building  
 Dwelling Thinking”; space
- East, 16, 150;  
 and West, viii, 1, 15–16, 36, 40, 47,  
 49, 55, 60–62, 63, 70–71, 72, 85,  
 90, 145n26, 149, 156, 163, 216,  
 226n21.  
*See also alterity*
- ecstasy, 214
- eccentricity, 94
- Eigentlichkeit*. *See* authenticity
- Entschlossenheit* (resoluteness), 70, 186
- epagogē*, 224
- epistemology, 102, 119
- epochē*, 87, 169–70, 171
- Ereignis*, 123–26, 131n44, 171, 189,  
 195n36
- eschatology, 1, 220–21
- essence and existence. *See* ontology
- essentialism, 2, 11, 27n45, 49, 113, 143
- eternity, 103–6
- Eurocentrism, viii, 2, 43, 113, 116–18,  
 127, 151, 231–32, 235–38, 242
- existentialism, 1, 3, 11, 13, 15, 16, 18,  
 23, 27n45, 34–37, 47, 86, 92, 93,  
 94, 99–112, 114, 200, 208n2;  
 atheist, 36, 102, 108, 114
- existential analytic, 34, 36, 48, 69, 75,  
 76, 92, 200, 235, 237
- existentiell*, 238
- facticity, 48, 217–19, 225.  
*See also life*
- Fada'i Mehrabani, Mehdi, 17
- Fakhri, Majid, 78, 83n37
- Falaturi, Abdoldjavad, 218, 248n51
- falsafa*, 71, 72
- al-Farabi, 5, 56, 64n5, 187, 188, 218,  
 223
- Fardid, Ahmad, 1, 10–11, 12, 15, 16,  
 17, 56, 58, 59, 60, 63, 64n1,  
 64n5, 66n20, 138, 141, 145n26,

- 169–79, 181n55, 211, 213, 215–16, 226nn20–21
- Farias, Victor, 12–13
- Faruqi, S. R., 151
- fascism. *See* National Socialism; Nazi ideology
- feeling, states of, 101–2, 155
- finitude, 103–7.
- See also* death
- Fink, Eugen, 94
- fiqh*, 86, 87, 89, 234
- Foroughi, Mohammad Ali, 14, 57, 226–27n21
- Foucault, Michel, 188
- fourfold, 74.
- See also Gestell*
- freedom, 23, 41, 44, 104, 106, 114–15, 183, 184, 186–87, 189–90, 191, 208, 234
- Freud, Sigmund, 191
- fundamentalism, Islamic, 10, 11–13, 23, 69, 71, 239, 244n20;
- in Turkey, 34, 40–46, 49, 50, 50n2, 52n22
- Gadamer, Hans-Georg, 17, 22, 37, 51n11
- Gestell*/enframing, 74–76, 171–72, 234, 237, 243n18
- Ghalib, Mirza (poet), 156, 160
- gharbzadagi*. *See* West infection
- al-Ghazali, 9, 123, 247n49
- Gheissari, Ali, 11
- Gilson, Étienne, 4
- globalization, 71, 237
- God, 4, 5, 7, 8, 9, 19, 28n58, 34, 45, 46, 47, 64n5, 74, 87, 90, 91, 93, 94, 101, 201, 137, 157–58, 170–71, 172, 173, 175, 176, 178, 190, 205–6, 215–16, 218–19, 221–22, 235, 236, 244n31, 247n48
- Goethe, Johann Wolfgang, 156, 159–60, 166n56
- Greek infection. *See* metaphysics
- Guattari, Felix, 118
- Guénon, René, 60, 62n23, 66n30
- Guittou, Jean, 86
- Habermas, Jürgen, 12, 37, 51n11, 191
- Ḥabībīyya Sufi order. *See* mysticism, Islamic
- Hafez, 16, 23, 24, 169, 170, 173–79
- Hanafī, Hassan, 1, 19, 23, 85–94
- Hartmann, Nicolai, 33
- Hashemi, Mohammad Mansur, 17
- Hegel, Georg Wilhelm Friedrich, 21, 27n45, 33, 114, 117, 122, 136, 191, 203, 226n21
- Heidegger, Martin.
- “Aletheia (Heraklit, Fragment 16)”, 19;
- Basic Problems of Phenomenology (Die Grundprobleme der Phänomenologie)*, 72, 238;
- Being and Time (Sein und Zeit)*, viii, 7, 19, 20, 21, 34, 36, 37, 38, 45, 47–48, 50n10, 75, 76–77, 88–90, 91, 127, 183–93, 200–201, 211, 213–16, 217, 219, 221, 224, 248n52;
- Black Notebooks (Schwarze Hefte)*, 12, 78, 84n40;
- “Building Dwelling Thinking” (“Bauen Wohnen Denken”), 74;
- Contributions to Philosophy (Beiträge zur Philosophie)*, 124, 133, 171;
- European Nihilism (Der europäische Nihilismus)*, 133;
- “Hölderlin and the Essence of Poetry” (“Hölderlin und das Wesen der Dichtung”), 18;
- Elucidations of Hölderlin’s Poetry (Erläuterungen zu Hölderlins Dichtung)*, 160;
- “Identity and Difference” (“Identität und Differenz”), 203;
- Introduction to Metaphysics (Einführung in die Metaphysik)*, 45, 116;

- “Introduction to the Phenomenology of Religion” (“Einleitung in die Phänomenologie der Religion”), 45;
- “What Is Metaphysics?” (“Was ist Metaphysik?”), 18, 22, 105–7;
- “The Origin of the Work of Art” (“Der Ursprung des Kunstwerks”), 19, 22, 44, 45;
- “Phenomenological Interpretations with Respect to Aristotle: Indication of the Hermeneutical Situation” (“Phänomenologische Interpretationen zu Aristoteles (Anzeige der hermeneutischen Situation)”), 217–20;
- “Phenomenology and Theology” (Phänomenologie und Theologie”), 91;
- “What Is Philosophy?” (“Was ist das—die Philosophie?”), 18, 44;
- “Plato’s Doctrine of Truth” (“Platons Lehre von der Wahrheit”), 19;
- “The Principle of Identity” (“Der Satz der Identität”), 125;
- “Time and Being” (“Zeit und Sein”), 75, 125, 126;
- The Question Concerning Technology (Die Frage nach der Technik)*, 172;
- “The Essence of Nihilism” (Das Wesen des Nihilismus), 133;
- “The Essence of Truth” (“Vom Wesen der Wahrheit”), 19;
- On the Way to Language (Unterwegs zur Sprache)*, 44, 120;
- “The Way to Language” (“Der Weg zur Sprache”) 22;
- “The Word” (“Das Wort”), 19;
- “The Age of the World Picture” (“Die Zeit des Weltbildes”), 62;
- “The Question of Being” (“Zur Seinsfrage”), 133;
- “Across the Line” (“Über die Linie”), 133;
- Metaphysics and Nihilism (Metaphysik und Nihilismus)*, 133
- das Heilige*. See holy, the
- Held, Klaus, 21
- Heraclitus, 44, 118, 121
- hermeneutics, viii, 1, 5, 9, 10, 13, 17, 20–22, 37, 45, 47, 62, 70, 72, 88–89, 91, 92, 100, 104, 108, 215, 217–18, 222.
- Hinduism, 175
- historicism, 62–63, 90
- Hızır, Nusret, 35–36
- Hodgson, Marshall, 2, 232
- Hölderlin, Friedrich, 16, 23, 44, 46, 61, 162, 172–75, 178–79
- holy, the, 34, 45, 46–47, 74
- hospitality, 183–91.  
See also Kant
- house of being, 21, 61, 191, 192.  
See also language
- Horkheimer, Max, 37
- Hulusi, Şerif, 35, 36
- human being, vii, 9, 11, 15, 21, 41, 48, 87, 88, 91, 93, 94, 105, 117, 121, 126, 130n37, 134, 138, 140–42, 161–62, 169, 171, 172, 178, 202, 206, 214, 219;  
madman, 174;  
Superman, 174, 191
- humanism, 36, 42, 43, 60, 100, 107, 170, 174, 189–90
- Husserl, Edmund, 19, 21, 22, 33, 35–36, 75, 79–80n1, 86, 87, 88, 89, 91, 92, 94, 120, 200, 208n2, 240
- huwiyya*, 105, 125, 187–88
- Ibn al-Haytham (Alhazen), 76
- Ibn Rushd (Averroës), 56, 123, 187, 239, 247n45
- Ibn Sina (Avicenna), Avicennism, 3–4, 5–6, 9, 10, 23, 56, 69, 71–73, 79n1, 205–6, 125, 218, 223, 238–39, 246n41, 246n49, 247n45, 247n49

- Ibn Arabi, Muhyi al-Din, 8, 16, 55,  
64n5, 181n55, 214, 215, 236,  
239, 240, 241, 244nn29–30,  
247nn47–49
- identity, 15, 35–36, 38, 43–44, 59, 60,  
63, 65n16, 154, 171, 184, 186,  
187–88, 189, 191.  
*See also huwiyya*
- identitarianism, identitarian, 10, 13, 23  
*ijtihād*, viii
- illuminationism, 6–8, 9, 46, 55, 58,  
60–61, 64n4, 214–15
- imagination, 5–6, 56, 62, 207
- immanence, 237, 241
- impurity, 175
- intellect, 5–6, 14–15.  
*See also ‘aql*
- intuition, 5, 101–2, 139
- Iqbal, Muhammad, 9, 24, 149–60,  
162–63
- ishrāq*. *See* illuminationism
- Islam, viii, 2, 44, 46, 61, 77–78, 86, 89,  
91, 151, 157, 169, 232
- Islamism, Islamist. *See* fundamentalism,  
Islamic
- Islamicate, the, 2–3, 24, 24n2, 34, 73,  
74, 231–33
- Jabbārī, Akbar, 211, 214
- Jabri, Mohammed Abed al-, 114–15,  
123
- Jahanbegloo, Ramin, 15
- Jamadi, Siyavosh, 17
- Jove, 170
- Judaism, 202, 209n8
- Jung, Carl Gustav, 60
- Jünger, Ernst, 11, 133, 234
- Kaaba, 58–59, 165n27
- kairos*, 73, 221–22.  
*See also* time
- Kamal, Muhammad, 8
- Kamil, Fouad, 18, 200
- Kant, Immanuel, 19, 37, 75, 102,  
114, 188, 190–91, 226n21, 239,  
246n43
- Kashf al-Mahjūb*, 214
- Kattura, George, 20
- Kawn fī l-‘ālam*, 214
- kawn-i jāmi‘*, 214
- Kehre* (turn), 45, 91, 160, 200, 208,  
248n52
- Khatami, Mahmoud, 9, 17
- khoṛa*, 75.  
*See also* space
- Khundmiri, Alam, 8–9
- Kierkegaard, Søren, 18, 100–107,  
108–9n1
- al-Kindi, 187, 188
- kinēsis*, 5, 221
- Koyré, Alexandre, 18, 99, 108, 109n3,  
193n12
- Kumushkhānawī al-Naqshbandī, Aḥmad  
Ḍiyā’ al-Dīn, 100–108, 111n12
- Lalande, André, 18, 99
- language, 22, 24, 47, 61, 113–14,  
116–21, 122, 150, 153, 157–58,  
160–63, 173, 177, 183–85, 192,  
194n17, 203, 206–8, 212–15, 237,  
241, 243n18;  
Arabic, 24, 118, 122, 124, 127, 155,  
183, 184–85, 186–91, 206–7.  
*See also* house of being
- Laroui, Abdallah, 114–15
- Laude, Patrick, 157, 159
- Levinas, Emmanuel, 34, 69–70, 80n1,  
183–84, 191, 193n12
- libertinism, 176–79
- life, 35, 41, 89, 91, 101, 134, 137, 138,  
144, 156, 170, 172, 173, 176,  
178–79, 211;  
academic, 37, 39, 49;  
everyday, 17, 21, 45, 92–93, 143–44,  
159–60, 207, 214, 217–22, 225;  
religious, 41, 92;  
logos, 5, 46–47, 121, 203
- Luther, Martin, 211, 216, 217, 220–21,  
239, 246n43
- Madadpur, Mohammad, 56, 63, 213
- Mahjoub, Mohammed, 20–21

- Mahnana, Ismail, 22  
 Makkawi, Abdulghaffar, 19  
 Maldonado-Torres, Nelson, 237–38  
 Malik, Charles Habib, 1, 20, 69, 76–78, 83n34, 83n37  
 Mardin, Şerif, 38, 51n16  
 Marxism, 11, 14, 16, 66n34, 115, 139, 174, 191, 226–27n21  
 Massignon, Louis, 4, 86  
 Ma'ārif, 'Abbās, 211, 213–14  
 Mazinani, Ehsan, 11  
 Meister Eckhart, 239, 241, 247nn47–48, 249n58  
 Merleau-Ponty, Maurice, 76, 80n1, 240  
 Meskini, Fethi, 1, 20–21, 24, 126, 183–93  
*metabolē*, 223–24  
 metaphysics, 4, 10, 15, 18, 20, 23, 40, 43, 55, 60, 62, 65n17, 71, 72, 73–74, 77, 94, 115, 118, 119, 133–44, 150, 160, 162, 169, 173–74, 177, 179, 184, 187, 188, 191, 192, 203–6, 209n6, 211–24, 226n21, 236, 238, 239, 241, 245n38;  
 history of, 10, 12, 24, 60, 69, 73, 139, 202, 203, 210n22, 215, 246n41;  
 destruction of, 34, 40, 41.  
*See also* destruction  
*mimesis*, 62  
 Mīr Findiriskī, 56–57, 65n7  
 Mirsepassi, Ali, 11  
 Mizyan, Mohammed, 21  
*Mitsein* (being-with). *See Dasein*  
 modernity, viii, 11, 12, 13, 14, 21, 37–41, 44–45, 49–50, 51n14, 62–63, 71, 85, 151, 163, 170, 171–72, 174–76, 178, 181n55, 190, 191, 201;  
 critique of modernity, 34;  
 hostility towards, *See* revivalism  
 modernization, 33, 40–41, 51n16, 60, 65n16, 71  
 moment, 103–5, 106, 170, 178, 221.  
*See also Augenblick*  
 El Mossadeq, Ismail, 21–22, 113, 115, 185, 189  
 Motahari, Mortaza, 14, 214  
*muḥarrad-i tāmm*, 220  
 Mulla Sadra (Sadr al-Din Muhammad al-Shirazi), Sadraism, 3, 4, 6–8, 14–15, 17, 56, 58, 64n5, 65n7, 72, 181n55, 215, 217, 218, 220, 223  
 Murabitun World Movement (Sufi order). *See* mysticism, Islamic  
 Muslimstan. *See* Ummah  
 mutation, 141–42  
 mysticism, Islamic, 3, 5, 8, 9, 15, 16, 18, 19, 23, 37, 47, 49, 58, 62, 70, 99–108, 114, 116, 120–21, 123, 125–27, 156–57, 162, 163, 178, 211–17, 231–37, 240, 245n34, 247n47;  
 Darqawi Sufi order, 24, 233;  
 Ḥabībiyya Sufi order, 233;  
 Murabitun World Movement (Sufi order), 12, 231, 233, 236, 237.  
*See also* Kumushkhānawī  
 al-Naqshbandī, Aḥmad Ḍiyā' al-Dīn  
*nabī*. *See* prophet  
*nahḍa*. *See* renaissance  
 Nalbantoğlu, Hasan Ünal, 37–40, 51n12, 51n14  
 Nancy, Jean Luc, 156–57  
 Naqshbandī Sufi order. *See* Kumushkhānawī al-Naqshbandī, Aḥmad Ḍiyā' al-Dīn  
 Nasr, Seyyed Hossein, 1, 15, 28n58, 45, 52n23, 53n33, 55, 58–59, 60–61, 62–63, 64nn1–2, 64n4, 66nn30–31, 67n35  
 National Socialism, 12  
 Nazi ideology, 33, 38, 42–43, 49, 52n24, 77, 78, 172, 202  
 New Testament, 77, 221–22  
 Neo-Platonism. *See* Plato, Platonism; Plotinus

- Nietzsche, Friedrich, viii, 11, 14, 40, 42, 51n14, 100, 120, 133–37, 139–40, 150, 163, 174, 178, 191, 234–35, 246n43, 139, 140
- nihilism, nothingness, 23, 44, 48, 60, 61, 73, 86, 99–108, 133–44, 150, 159, 163, 169, 170, 171, 174, 175, 177–78, 181n55, 216, 235, 237;  
intermediate state of nihilism, 16, 133, 134, 136–37, 141–43
- non-duality, 236–37
- nous*, 220
- oblivion of being. *See* being.
- Ökten, Kaan H., 1, 40, 48
- ontology, 1, 7, 8, 18, 34, 58, 69, 70, 72–73, 75, 77, 88, 89, 92, 183, 187, 188, 190;  
ontological difference, 3–4, 6–7, 10, 34, 46, 72, 153, 203, 206.  
*See also* destruction (*Destruktion*); metaphysics
- onto-theology, 12, 22, 45–46, 70, 72, 77, 94, 206
- optics, 76.  
*See also* space
- Orient. *See* East
- otherness. *See* alterity
- ousia*, 5, 72.  
*See also* being
- Özel, İsmet, 40, 41–45, 52nn22–23, 52n25
- Palmer, Kent ‘Abdal Alim, 236–37, 245n34
- Parousia, 221–22.  
*See also* time
- people, a, 34, 38, 41–45, 49, 60, 74, 127, 152, 163, 186, 207, 241
- Peripatetic tradition. *See* Aristotle
- phenomenology, 5, 19, 20, 21, 33, 35–36, 46, 47, 58–59, 75–76, 81–82n17, 82n31, 86, 87, 90–91, 92, 94, 200, 208, 216, 217, 219, 223, 224, 236, 239, 240–41;  
hermeneutic, 9, 19, 86, 93, 94;  
mystical, 58.  
*See also* Husserl
- phronēsis*, 220
- physis*, 119, 223
- Plato, Platonism, 3, 4, 7, 8, 70, 75, 77, 134–36, 137, 138, 150, 156, 160, 163, 192, 220;  
Neo-Platonism, 7, 209n6, 247n48
- Plotinus, 19
- poetry, 9, 18, 22, 23, 24, 43–45, 46, 52n22, 56, 61, 65n8, 75, 149–63, 164n9, 164n12, 164n14, 169–79, 207–8
- poiesis*, 157
- Poya, Abbas, 11
- pragmatic field, 116, 123
- praxis*, 91–93, 225
- prophecy, prophet, 6, 9, 56, 92, 110n8, 152, 157, 158–59, 166n56, 178, 245n34, 246n43;  
philosopher-prophet, 6, 151, 158–59
- Qassem, Bassem Idris, 208
- Qumī, Qāzī Sa‘īd, 58–59
- Quran, ix, 1, 2, 17, 45, 46–47, 86–9, 94, 110n8, 155, 157–59, 222–23, 240–41, 248n51
- Qutb, Sayyid, 12
- Ragab, Mahmoud, 18, 200
- Rahner, Karl, 11, 17
- Ranciere, Jacques, 154
- rapture, 214
- reason, 14–15, 61, 91, 101, 123, 203.  
*See also* ‘*aql*
- Reichenbach, Hans, 33, 35
- renaissance, 169, 184, 201
- resurrection, 221–22
- revelation, 12, 19, 46, 47, 56, 59, 89–93, 101, 157–59, 169, 241.  
*See also* Quran; New Testament
- revivalism, viii, 2, 62–63, 90, 115, 126–27, 215, 217, 222

- revolution, Islamic, 11, 15, 16–17, 55–56, 59, 63, 138;  
     ideology of the, 63, 64n5, 65n17  
 Ricoeur, Paul, 85–86, 188, 192  
 Ritter, Joachim, 35  
 Rumi, Jalal al-Din, 156, 159–60, 177  
  
 Sabila, Mohammed, 21, 113, 115  
 Sadraism. *See* Mulla Sadra  
 Safa, Peyami, 35, 36–37, 47  
*Saqqā-khāna* School of Art, 63  
 Sartre, Jean-Paul, 10, 11, 16, 23, 27n45, 34, 35–36, 49, 208–9n2  
 satva, 175.  
     *See also* truth  
 Sayyid, Salman, 232–33  
 Scheler, Max, 33, 86  
 Schimmel, Annemarie, 157  
 scholasticism, 221, 238  
 Schuon, Frithjof, 56, 60  
 School of Islamic Art and Thought, the (*Hawza-ī hunarī*), 55–56, 59, 63  
 secularism, 41, 43, 45, 46, 47, 48, 49, 50, 50n2, 53n36, 60  
 self-awareness, 158, 208  
 Shabestari, Mohammad Mojtahed, 11, 17  
 Sharia, 22–23, 241  
 Shariati, Ali, 11, 16, 27n45, 66n34  
*Sharq*. *See* East  
 Shayegan, Daryush, 1, 11, 15, 16, 24, 55, 58–59, 60, 61, 62, 63, 64n1, 64nn3–4, 66n21, 66n27, 67n35, 134, 138–43, 145n26, 145–46n27, 215  
 Shiite, 5, 6, 11, 14  
*shīʿr*. *See* poetry  
 al-Shirazi, Sadr al-Din Muhammad. *See* Mulla Sadra  
*Sittlichkeit*, 35  
 Sloterdijk, Peter, 191  
 sobriety, 175, 207  
 Socrates, 170;  
     Pre-Socratics, 14, 118, 121  
     solitude, 101–2  
     *Sophia Perennis*, 52n23, 56, 60, 62  
     *sophia*, 220  
     *Sorge* (care), 44, 48, 75  
 Soroush, Abdolkarim, 11, 16, 17, 27n45  
 space, 70, 74, 75–76;  
     ideal, 55, 59, 56, 60, 61–62, 64n4.  
     *See also* dwelling; *khōra*  
 St. Paul, 221–22  
 Sufism, Sufi order. *See* mysticism, Islamic  
 Suhrawardi, Shihab al-Din, 4–5, 7, 9, 55, 58, 59, 61–62, 64n4, 214–15, 220  
  
 Tabatabaʿi, Mohammad Hoseyn, 14, 15  
 Taoism, 75, 236  
 Tarabici, George, 123  
 Taylor, Charles 151  
*tanzīh*, 241  
*taṣawwuf*. *See* mysticism, Islamic  
*tashbīh*, 241  
 Tawa, Mohammed, 21  
*tawhīd*, viii, 5, 191  
*taʿwīl*. *See* hermeneutics  
 technology, viii, 10–11, 14, 15, 35, 41–42, 43, 44, 63, 71, 74, 138–40, 143, 171–75, 178, 202–3, 212, 226n21.  
     *See also* Heidegger, *The Question Concerning Technology*  
 Tengely, László, 21, 209n14  
 theology, 1, 9, 33, 46–47, 48, 70, 91–93, 156, 171, 218.  
     *See also* onto-theology  
*theoria*, 119, 219–20  
 time, 9, 10, 18, 20, 38–39, 61, 70, 73, 75, 77, 88, 100–107, 111n22, 125–26, 134–35, 138, 140, 144, 158, 163, 170–71, 177, 188, 211, 213–14, 220–25, 234.  
     *See also* *chronos*; Heidegger, “Time and Being”; *kairos*; Zeit, dürftige  
 tinology, 205  
 Tokat, Latif, 48  
 transcendence, 213, 241



- translation, viii, 15, 18–22, 42, 45,  
48–49, 76–77, 85, 107, 113, 115,  
122–25, 127, 149, 174, 183–93,  
199–201, 214
- Trawny, Peter, 213
- truth, 16, 35, 55, 61, 64n5, 74, 75, 90,  
91, 101, 105, 118, 122, 138, 153,  
155–57, 159–60, 162, 169, 170,  
174–76, 179, 181n55, 215–16,  
218, 224.  
*See also alētheia*; *satva*  
*turāth*, 85
- turn. *See Kehre*
- Ummah, 232–33
- unconcealment, 240–41.  
*See also alētheia*
- Unheimlichkeit* (uncanniness), 48
- universalism, 185–86, 204–5
- Ursprung* (origin), 59–60, 63.  
*See also* Heidegger, “The Origin of  
the Work of Art”
- Uyger, Nermi, 33
- Vahdat, Farzin, 11
- van den Bos, Matthijs, 11
- Volk*. *See* people, a
- Vorverständnis* (pre-comprehension), 88
- Wahl, Jean, 85–86
- waqt*, 100, 103, 222–23.  
*See also* time
- Weber, Max, 107
- West infection, 10, 11, 16, 65n17, 141,  
175, 181n55.  
*See also* East and West
- Westoxification. *See* West infection
- Whitehead, Alfred North, 20, 69, 76, 77,  
83n34
- wijdān*, *See* intuition.
- world, 9, 11, 19, 45–48, 59, 61, 62,  
64n5, 74, 76, 87, 76, 91–93, 104,  
106, 119, 126, 134–41, 145n26,  
149, 154–55, 158, 162–63,  
165n17, 172–74, 177, 202–3,  
206–7, 213–15, 219, 220, 240;  
ideal, 56, 59, 64n4;  
modern, 62, 63, 65n16, 71, 142, 175,  
234.  
*See also Dasein*
- Yardımlı, Aziz, 48
- Yavuz, Hilmi, 40, 46–47
- zamān*, 103.  
*See also* time
- Zeit*, *dürftige* (impoverished time),  
61–62, 171, 174–76, 178
- Zeitlichkeit*. *See* time
- Zerklüftung* (cleavage), 76.  
*See also* Heidegger, *Contributions to  
Philosophy*
- Žiyā’pūr, Jalīl, 57, 65nn8–9
- Zuhandenheit* (readiness to hand), 36,  
237

## About the Contributors

**Syed Mustafa Ali** is lecturer in the School of Computing and Communications at The Open University, UK. His current research focuses on developing a hermeneutic framework grounded in Heideggerian phenomenology, critical race theory, and postcolonial/decolonial thought, and using this framework to explore how race, religion, politics, and ethics are “entangled” with various technological phenomena. He has published a number of articles exploring the application of this framework in interrogating different areas of computing including trans-/posthumanism, the discourse of “Big Data” and internet governance, including “Islam between Inclusion and Exclusion: A (Decolonial) Frame Problem” (2007).

**Khalid El Aref** is assistant professor in the Department of English Language and Literature at Mohamed V University in Rabat, Morocco. His areas of research include cultural studies, postcolonial theory, and translation studies. He received his PhD in cultural studies from Sidi Mohamed ben Abdellah University in Fez, Morocco. He is the author of several articles on contemporary Moroccan fiction and postcolonial theory in Arabic and English, and his translations into Arabic include Derrida’s “La parole: Donner, nommer, appeler” (2013, 2017) and a section of Levinas’s *Totalité et infini* (2017).

**Monir Birouk** holds a Master’s degree in comparative literature (2012) from Ibn Zohr University in Agadir, Morocco, and a PhD in philosophy (2018) from Mohamed V University in Rabat, Morocco. He specialized on the Moroccan philosopher Taha Abderrahmane; his research focuses upon a dialectical critique of ethics, religion, and modernity. He has written and published several articles including “Taha Abderrahmane’s Moral and Spiritual Foundations of Dialogue” (2016) and “Taha Abderrahmane’s Ethics of

Ihssan: A Lopsided Conception of Justice and Citizenship in the Post-Arab Spring” (forthcoming).

**Nader El-Bizri** is professor of philosophy and civilization studies at the American University of Beirut, Lebanon, where he also serves as associate dean of arts and sciences, and as director of general education. He previously taught at the Universities of Cambridge, Nottingham, and Lincoln; the London Consortium; and Harvard University. He was also senior researcher at the Institute of Ismaili Studies, London, and chercheur associé at the Centre National de la Recherche Scientifique, Paris. His areas of expertise include Arabic sciences and philosophy, architectural humanities, and phenomenology. He has published over seventy peer-reviewed articles and chapters in addition to eleven books, including *The Phenomenological Quest between Avicenna and Heidegger* (2000, 2014). He serves on editorial boards of publishers such as Oxford University Press, Springer, Routledge, and Brill, and was a consultant to the Science Museum in London, the Aga Khan Trust for Culture in Geneva, the Solomon Guggenheim Museum in Berlin, and BBC cultural programs. He received several awards and honors, including the Kuwait Foundation for the Advancement of Sciences Prize, in addition to being elected as a Mellon Global Liberal Arts Fellow at Claremont McKenna College.

**Sylvain Camilleri** is assistant professor at the Higher Institute of Philosophy, Catholic University of Louvain (UCLouvain), Belgium. His areas of specialization are phenomenology, hermeneutics, philosophy of religion, and contemporary Islamic thought. He has published extensively on these topics, including *Phénoménologie de la religion et herméneutique chez le jeune Heidegger* (2008) and *Heidegger et les grandes lignes d'une phénoménologie herméneutique du christianisme primitif* (2017), both in the *Phaenomenologica* series from Springer. With Christophe Perrin, Sylvain Camilleri is coediting the yearly *Bulletin Heideggerien* (2010–).

**Zeynep Direk** is professor in the Department of Philosophy at Koç University in Istanbul, Turkey. She completed her PhD from the University of Memphis in 1998. She has published extensively on phenomenology, contemporary French philosophy, ethics, feminism, and the history of Turkish philosophy. Her essays address debates within feminism as well as contemporary political issues in Turkey. Zeynep Direk serves on the advisory board of the *Philosophie in der nahöstlichen Moderne/Philosophy in the Modern Middle East* book series published by Klaus-Schwarz Verlag (Berlin). Her early publications include “Heidegger’s Understanding of Art” (in Turkish) (2010).

She has taught Heidegger's philosophy at the graduate level and directed PhD dissertations on Heidegger's philosophy at Galatasaray University, Turkey. She has edited several books in Turkish on Levinas, Derrida, Sartre, and Merleau-Ponty. With Leonard Lawlor, she edited *A Companion to Derrida* (2014). Her most recent publications include "Animality in Lacan and Derrida: The Deconstruction of the Other" (2017) and *The Construction of Sexual Difference* (in Turkish) (2018).

**Urs Gösken** (editor) is lecturer of Arabic language and literature in the Near Eastern Studies Department at the University of Zurich, Switzerland. Previously he was lecturer of Persian language and literature in the Near Eastern Studies Department at the University of Bern. Urs Gösken is a PhD graduate in Near Eastern studies at the University of Zurich, Switzerland. His dissertation deals with the reception of modern Western philosophy in twentieth-century Iranian religious scholarship. His subsequent research projects center on the transmission of philosophical concepts in Islamic mystical literature, the role of modern hermeneutical philosophy on twentieth- and twenty-first-century Quranic exegesis, the function of literature and philosophy in twentieth-century Iranian identity discourses, and constitutionalism as a topic in neoclassical Arabic and Persian poetry.

**Josh Hayes** (editor) is associate professor of philosophy at Alvernia University. He has previously taught at Santa Clara University, the University of San Francisco, Loyola Marymount University, and Stanford University. His research interests include ancient philosophy, medieval Islamic philosophy, environmental philosophy, and contemporary continental thought. With Ahmed Alwishah, he is the coeditor of *Aristotle and the Arabic Tradition* (2013). He has published numerous articles and chapters on Heidegger, especially his reception of the ancient Greek tradition (Heraclitus, Plato, Aristotle, stoicism). He is a founding member of the Pacific Association of the Continental Tradition (PACT) and currently serves as coeditor of the *Journal for the Pacific Association of the Continental Tradition* (JPACT).

**Ahmad Ali Heydari** is professor in the Department of Philosophy at the Allameh Tabataba'i University in Tehran, Iran. His research areas include the history of the philosophical concept of development in Iran, the influence of Heidegger upon philosophers and philosophical tendencies in Iran, phenomenology and existentialism, and Islamic philosophy. He received his PhD at the University of Bonn, Germany, after studies in orientalist studies, philosophy, and comparative religious studies. His dissertation focused on the reception of Western philosophy in Iran during the rule of the Qajar dynasty.

**Seyed Majid Kamali** is visiting professor at the Department of Western Philosophy at the Azad University of Tehran, Iran. He holds a PhD in Western philosophy from Isfahan University, Iran. His research expertise addresses the intersection of Heidegger and Aristotle, especially Heidegger's phenomenological interpretation of the *Nicomachean Ethics*. His most recent research focuses on the relationship between Heidegger's philosophy and contemporary philosophy in Iran, especially *Heidegger's Interpretation of LOGOS and the Truth of Language* (in Persian) (2017). He is currently president of the Center of Cultural Studies in Tehran.

**Mansooreh Khalilizand** is guest researcher in the Department of Oriental Philology and Islamic Studies at the Alexander-Friedrich University in Erlangen, Germany. She earned her PhD in philosophy from the Bergische University of Wuppertal and is the author of *Phänomen Leib: Phänomenologie der Leiberfahrung bei Edmund Husserl* (2017). Her research areas include comparative (Western-Islamic) philosophy and modern intellectual trends in Iran.

**Ismail El Mossadeq** is professor emeritus at the University Ibn Tofayl in Kénitra, Morocco, and former chair of its philosophy program (2005–2016). He received his Master's degree in philosophy from the University Mohammed V in Rabat, where he studied with Najib Baladi, Ali Oumlil, Mohamed Abed al-Jabri, and Mohamed Guessous, and his doctorate from the Bergische Universität Wuppertal under Klaus Held. El Mossadeq has published widely on Heidegger and introduced and translated his texts into Arabic. Selected publications and translations include *Kritik der neuzeitlichen Naturwissenschaft—Phänomenologie in der Alternative zwischen Husserl und Heidegger* (1995), *The Question of the Thing: On Kant's Theory of Transcendental Principles* (2012), *Basic Questions of Philosophy: Selected "Problems" of "Logic"* (2018), and Husserl's *The Crisis of the European Sciences and Transcendental Phenomenology* (2008).

**Kata Moser** (editor) is assistant professor in the Department of Orientalistics and Islamic Studies of the Faculty of Philology, Ruhr University Bochum, Germany. She works on the Arabic Heidegger reception with a special focus on the notion(s) of metaphysics, and also on contemporary Arabic philosophy of religion. She is a member of the editorial board of the *Philosophie in der nahöstlichen Moderne* (Philosophy in the Modern Middle East) book series. Her publications include articles on the Arabic Heidegger reception and the book *Akademische Philosophie in der arabischen Welt—Institutionen, Periodika, Inhalte*, volume 2 of *Philosophy in the Modern Middle East* (2018).

**Amir Nasri** is associate professor of the philosophy of art in the Faculty of Persian Literature and Foreign Languages at Allameh Tabataba'i University in Tehran, Iran. He received his BA from Tehran University and his PhD from Allameh Tabataba'i University. His main research interests include image studies, aesthetics, and visual culture. In addition to translating the works of Roger Scruton, Hans Blumenberg, and Karl Jasper into Persian, he has authored numerous research articles and two books focusing upon the philosophy of art. He is the associate editor of *Kīmiyā-i hunar*, a journal of art in Iran.

**Saliha Shah** is a doctoral candidate in the Department of Humanities and Social Sciences, Indian Institute of Technology, New Delhi, India. Her current research focuses on the tradition of poetic thinking in early twentieth-century South Asia. She explores the ways in which thinking in the Islamicate world has found expression outside the philosophical mainstream in the poetic tradition. She also teaches philosophy at Government College for Women, M.A. Road, Srinagar.

**Sevinç Yasargil** is a PhD student in the Department of Islamic Studies and Modern Oriental Philology at the University of Bern, Switzerland. Her dissertation focuses on the Egyptian philosopher Abdurrahman Badawi and addresses the influence of Heidegger's thinking upon Badawi, especially his motivation to transform the practice of philosophy in the Arab world.

**Erdal Yıldız** is associate professor in the Department of Philosophy at Mimar Sinan Fine Arts University, Istanbul, Turkey. His current research interests include the philosophy of language, the question of the animal in Nietzsche and in twentieth-century continental philosophy, and the role of the senses in the history of philosophy. He has published three books, including *From Art to Truth: Heidegger, Van Gogh, Schapiro, Derrida* (in Turkish) (2017), and several articles related to Heidegger, such as "An Attempt of the Reading the Text 'What Is Philosophy?'" (in Turkish) (2014), "From Herder to Heidegger: Sorge" (in Turkish) (2016), "From Being to Language, from Language to Being" (in Turkish) (2016), and two bibliographies of Turkish Heidegger studies (2004 and 2016).

