



# Heidegger in the Islamicate World

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## **Panel I: Using Heidegger**

Chair: **Roman Seidel** (Freie Universität Berlin)

The papers of this panel focus on operative approaches to Heidegger, i.e. approaches that read and use Heidegger's philosophy, its specific notions, or thoughts in order to realize specific philosophical projects and goals. Despite this common feature, the positions and projects discussed in this panel differ considerably in terms of philosophical disciplines and schools, aims and perspectives, languages and locations. They include the self-reflective autobiographical enquiry of Nader El-Bizri on his Heidegger reception in the Levantine Arab context (keynote lecture), the call of Seyed Majid Kamali for a Heideggerian phenomenological interpretation in order to critically revise Islamic philosophy in Iran and return to the 'real Irano-Islamic way of life', Maazouz Abdelali's display of Heidegger's conceptual presence in the Arabic philosophy, Amir Nasri's reconstruction of the genealogy of Heidegger's indirect influence on Iranian theory of art, Sylvain Camilleri's account for the presence of Heidegger's thought in the French trilogy of the Egyptian philosopher Hanafi, and Sevinç Yasargil's exploration of the entanglement of atheist mysticism and Heideggerian existentialism in the works of the Egyptian philosopher Badawī.

### **Keynote Lecture**

**Nader El-Bizri** (American University of Beirut)

Pathways in the Reception of Heidegger

In this keynote lecture, El-Bizri self-reflectively assesses various strands in his own reception of Martin Heidegger's oeuvre. With this autobiographical and philosophical approach, he also testifies to the possibilities that Heidegger's thinking may still offer in the Islamicate context or the Arab setting. El-Bizri approaches Heidegger's thought by way of critically rethinking the history of philosophical ideas in the Arabic-Islamicate contexts emphasizing the locales of confluence between intellectual traditions rooted in a classical Graeco-Arabic-Latin philosophical lineage. This pathway in research focuses on Avicenna and on his contribution to the renewal in *Falsafa* (namely as an inherited pre-modern Arabic cum Islamicate tradition in philosophy that has Greek roots and selected Latin scholastic prolongations) contesting Heidegger's critique of the history of classical ontology. An other pathway in El-Bizri's reception of

Heidegger's thought centres the notions of space, dwelling (*Wohnen*), en-framing (*Gestell*), and the essence of modern technology (*das Wesen der modernen Technik*). On this basis, he contributes to architectural phenomenology, but also to the analysis of transnational Islamist militant factions and to the reinterpretation of Plato's *Khôra*. In yet another pathway, El-Bizri explores one of the earliest receptions of Heidegger's *Sein und Zeit* in the 1930s through the doctoral research of the Lebanese philosopher Charles Habib Malik (1906-1987) who became a distinguished professor of philosophy at the American University of Beirut and a diplomat.

**Seyed Majid Kamali** (Tehran, Center for Cultural Studies)

Heidegger's Reappropriation of Aristotle as a Possible Way for Critical Revision of the Tradition of Islamic Philosophy in Iran

The focus on Heidegger's later philosophy in Iranian Heidegger reception and its understanding of it as a poetic one in accordance with Henry Corbin's (1903-1978) mystical reading of it made Iranian thinkers unaware of Heidegger's real reasons behind his de(con)struction of Western metaphysics. This misunderstanding reduced Heidegger's thought in Iran to an ideological tool and resulted in pseudo-philosophical debates between proponents of Popperian and Heideggerian trends in its recent intellectual history. By contrast, Heidegger's phenomenological interpretation of Aristotle in his earlier thought with its focus on factual life and praxis provides a possibility to destruct the theological and mystical layers of Iranian tradition of thinking and to overcome the stalemate of post-Şadrāian thought. This, in turn, paves the way to an original confrontation with concealed roots of Islamic philosophy in Iran and a return to 'real Irano-Islamic way of life'.

**Maazouz Abdelali** (Casablanca, Université Hassan II)

Heidegger as conceptual machinery in the Arab World

Heidegger is one of the most influential occidental philosophers in the Arabic-Islamic philosophy. Heidegger's philosophy can primarily be seen as conceptual machinery: this machinery makes its concepts familiar by means of re-using, re-framing, and re-interpreting them. This paper demonstrates the presence and consistency of Heidegger's terminology within the modern Arabic philosophical corpus. In the first place, it is the concept of the Being that occupies a central position in Heidegger's philosophy, in addition also the notions of "being-in-the-World" and "forgetfulness

of the Being”. The questions to be raised are: How have these notions of Heidegger been read? What place has been assigned to these notions within the philosophical culture of the Arab world? With what aim did Arab philosophers use Heidegger’s terminology? Well understood or misunderstood – Heidegger is the most popular, the best known and the highly esteemed philosopher. This paper sets out to measure his impact on the Arabic-Islamic thought.

**Amir Nasri** (Tehran, Allameh Tabataba'i University)

Heidegger’s Role in the Formation of Art Theory in Contemporary Iran

The Persian philosophers of the Islamic era do not offer any explicit art theory. It was the familiarity of Iranians with Henry Corbin’s (1903-1978) thought that made possible the formation of an art theory drawing in particular on Ibn ‘Arabī’s intellectual mysticism. This resulted in the phrase ‘The Wisdom of Islamic Art’, derived from Corbin’s writings and extended by Seyyed Hoseyn Naṣr (1933-). Referring to Naṣr’s ideas about Persian miniature painting and to Dāryūš Šāyegān’s (1935-) thoughts about the contrasts between the art of the East and that of the West, this talk explores how Heidegger’s thought, through Corbin’s writings, has indirectly influenced the formation of art theory in contemporary Iran. Heidegger’s critique of Western art as rooted in metaphysics is reflected in Naṣr and Šāyegān. After the Islamic Revolution, their views shaped the aesthetic orientation of the post-revolutionary institution ‘The School of Islamic Art and Thought’. This institution drew on Seyyed Aḥmad Fardīd’s (1912-1994) interpretation of Heidegger and on the views of traditionalists like Frithjof Schuon (1907-1998) and Titus Burckhardt (1908-1984).

**Sylvain Camilleri** (Université catholique de Louvain)

Making sense of Hanafi’s eccentric reception in his French trilogy

This paper deals with Hassan Hanafi’s (1935-) French Trilogy, that is *Les méthodes de l’exégèse* (1965), *L’exégèse de la phénoménologie* (1966a) and *La phénoménologie de l’exégèse* (1966b). Though one generally and rightly underlines that Hanafi’s application of the phenomenological method to the Islamic Tradition (1965) and then to the New Testament (1966b) draws heavily upon Husserl’s transcendental phenomenology (and this is widely confirmed by 1966a), the author believes that Heidegger’s hermeneutic phenomenology plays a much more important role in

his whole project than Hanafi himself as well as the literature admitted. The author will make his point by exposing and discussing the properly Heideggerian motives in each volume of the trilogy. These motives consist in the existential interpretation of *'Ilm Uçul al-Fiqh* that Hanafi translates as “science of the foundations of understanding” (1965), the existential hermeneutics and critical attitude towards theology (1966a), and the existential interpretation of the Sacred Text (1966b).

### **Sevinç Yasargil** (University of Basel)

Badawī's interpretation of existentialist concepts using mystic epistemology

The Egyptian philosopher 'Abdurrahmān Badawī (1917-2002), who sees himself as a successor of Heidegger in pursuing the latter's philosophical thought, intends to bring about what he calls a “Copernican Revolution” of the Arab mind via adapting and fertilizing selected aspects of European philosophy. In addition, he advocates the revival of the “atheistic phase” of Arab culture in the 2<sup>nd</sup>/3<sup>rd</sup>/4<sup>th</sup> century after the *hijra* to create a progressive Arab civilization and replace the traditional religious thinking with a mystic approach. The important atheists of these centuries that Badawī mentions are personalities better known as Islamic mystics. It becomes evident that Badawī is seeking to merge his understanding of mysticism with atheism and existential philosophy. In his parallelization of existential philosophy and Islamic mysticism, he concludes that the main characteristics of the former can be found in the latter, as for instance in Subjectivism and the notion that existence comes before essence. This paper focuses on the notions of “subjectivism”, “Angst”, and “Dasein” in Badawī's philosophical oeuvre and demonstrates the influence of atheist mysticism on his reading. It analyses Badawī's existentialist works and a series of writings on European thinkers, such as Nietzsche, Schopenhauer, Spengler et al., and concludes that Badawī's critique establishes a new Arab way of thinking based on an atheistic mystic epistemology.

## **Panel II: Islamic Readings**

Chair: **Urs Gösken** (University of Bern)

This panel comprises three papers that discuss explicitly Islamic readings of Heidegger and thereby take a specific stance towards the possible meanings of the Islamicate. These Islamic readings, however, are plural with regard to confession, nation, and language. They range from Turkish Islamist approaches prevailing in the latest phase of the reception of Heidegger in Turkey and brought to us by Zeynep Direk (keynote lecture), the reception of Heidegger in the realm of Iranian theological seminars presented by Nader Shokrollahi, to the Heidegger reception in the European based Sufi brotherhood of the Murabitun analysed by Syed Mustafa Ali who also observes that Heidegger himself was indirectly influenced by Islamic mysticism through the lineage from Ibn Sīnā to Meister Eckhart.

### **Keynote Lecture**

**Zeynep Direk** (Istanbul, Koç University)

The receptions of Heidegger in Turkey

This keynote lecture concentrates on the three different phases of the reception of Heidegger's philosophy in Turkey. The first phase of reception starting in the 1950's classifies Heidegger along with Sartre's existentialism. In the second phase, he is read sociologically, as a critique of modernity and of the capitalisation of culture. He is often juxtaposed with Adorno and Arendt, dismissing the question about his political engagement with Nazism. In the last phase, in late 1990's and 2000's, Islamist readings of Heidegger have come to the foreground. His destruction of Western philosophy, his critique of modernism made him a good source for the articulation of an intellectual Islamist position. The questions of the meaning of religion, holy, sacred, and God in Heidegger come to the foreground and were compared with the Islamic configuration of such concepts. Heidegger's *Being and Time* translated into Turkish in 2008 by Kaan Ökten is part of this last phase of the reception of Heidegger in Turkey. This talk will outline this three phases of reception of Heidegger in Turkey. In addition, it will assess the terminology of the Turkish *Being and Time* and discuss the way in which the reception of Heidegger in Turkey is determined by the last phase of the reception of his thought.

**Nader Shokrollahi** (Tehran, Kharazmi University)

Heidegger in Hozeh

The Hozeh (theological seminary) discusses Heidegger in the field of philosophical studies, comparing the ontology of Mullā Ṣadrā (d. 1640) with that of Heidegger, and, even more, in the framework of the interpretation of sacred texts. In recent decades, the seminary indirectly engaged with Heidegger's hermeneutics as a methodology for the interpretation of the Qur'ān and the Prophetic tradition. The seminary's familiarity with Heidegger's thought goes back to religious reformers, in particular Moḥammad Moḡtāhed Ṣabestarī (1936-) and 'Abdolkarīm Sorūš (1945-), rather than to Seyyed Aḥmad Fardīd (1912-1994) and Henry Corbin (1903-1978). Ṣabestarī introduced modern philosophical hermeneutics as a means to study religious texts. This proved controversial because the method was in contrast with the traditional ways of interpretation, prompting his critics to engage in the study of the term 'hermeneutics'. Their criticism also involved Sorūš even though he did not mention the term 'hermeneutics' explicitly. His critics, however, claim that Sorūš's theses are grounded in hermeneutics, especially that of Heidegger and Gadamer. Just as the genealogy of Heidegger reception on the part of the seminary differs from Iranian Heidegger reception outside the Hozeh, so do the themes of Heidegger's thought that religious reformers like Sorūš on the one hand and Heideggerians like Fardīd and Reżā Dāvarī (1933-) on the other focus on.

**Syed Mustafa Ali** (The Open University, Milton Keynes)

Heidegger and the Islamicate: Transversals and Reversals

This talk problematizes the question concerning 'Heidegger in the Islamicate' as Orientalist and Eurocentric on the ground of two arguments: The first, transversal, argument, by unsettling the idea that Islamicate space is coterminous with geography and the conception of the Islamicate as necessarily situated beyond Europe, addresses the engagement with Heideggerian thought on the part of Muslim thinkers in the West. In this context, the talk will examine the importance of Heideggerian thought in the Murabitun movement as an example of how European Muslims, in their diagnosis of a perceived malaise in the European civilizational project, expose the need to go beyond Heidegger's thought in order to engage with the resources of the Islamicate tradition. The second, reversal, argument considers the possibility of an Islamicate genealogy for

Heideggerian thought in accordance with an understanding of genealogies as cross-civilizational and non-reductive. In this context, the paper draws on Caputo, Sikka and others to establish Heidegger's indebtedness to mystical thought, especially Meister Eckhart, and on Kakaie's work highlighting the influence of Ibn Sīnā on Meister Eckhart.



### **Panel III: Embedding Heidegger**

Chair: **Heydar Shadi** (Philosophisch-Theologische Hochschule Sankt Georgen, Frankfurt/Main; Institut für Theologie und Frieden, Hamburg)

The papers of this panel focus on interpretative approaches to Heidegger, i.e. approaches that aim at looking at Heidegger's philosophy from a specific tradition and elucidating it within this perspective. Despite this unifying feature, the papers of this panel differ significantly with regard to the specific contexts they invoke, the roles they assign to Heidegger's thought within these contexts, and the particular themes of Heidegger's philosophy that they highlight. These papers include Bijan Abdolkarimi's reflexion on the possibility of Eastern meditative thought or religion linking it with Heidegger's critique of subjectivism (keynote lecture), Mohammad Mahdi Mojahedi's assessment of the comparative Heidegger reception in Iran adding to it alternative ways to read Heidegger, Khalid El Aref's critical reconstruction of Fethi Meskini's perspective on Heidegger in his translations and studies, Seyed Javad Miri's presentation of Shariati's approach to Heidegger within the frames of Iranian Geist, Saliha Shah's effort to induce a dialogue between Muhammad Iqbal's and Heidegger's theories of poetry, and Ahmad Ali Heydari's parallelization of Heidegger's stance towards Hölderlin with Ahmad Fardid's stance towards Hafez.

#### **Keynote Lecture**

**Bijan Abdolkarimi** (Tehran, Islamic Azad University)

Heidegger and the Possibility of Revival of the Meditative Oriental Thought

The most important philosophical task of the Eastern people, including Muslims is to answer the following question: is meditative thought or religion as the manifestation of transcendental truth in human being's mind, sensations, thought, language and action is basically possible? If we cannot philosophically demonstrate this possibility, all religious thought and tradition will be metaphysically unfounded and revelation reduced to myth. The demonstration of the phenomenon of revelation, then, depends on the possibility of going beyond subjectivism. According to modern Cartesian-Kantian subjectivism in particular, consciousness has only access to itself and not to the transcendental. On the basis of subjectivism, we cannot speak of texts, including sacred texts, that are not the product of human subjectivity embedded in his historical cultural

horizon. Heidegger's critique of subjectivism and his defence of the possibility of human existence's transcendence towards Being and listening to the logos provide a basis for Eastern meditative thought, including Islamic tradition. In this context, the meaning of subjectivism in Heidegger's thought, his critique of it, and the convergence between his thought and Islamic mysticism are also dealt with in this paper.

**Mohammad Mahdi Mojahedi** (Freie Universität Berlin; Azad University Tehran)

The Reception of Heidegger's Thought in Iran: A Comparative Philosophical Evaluation

The leading question of this talk is whether different readings of Heidegger in Iran can be analysed as examples of comparative philosophy and, if so, in what sense and to what extent. In the first of three parts of this paper, the author outlines his understanding of comparative philosophy. The second part presents an analytical overview of different approaches to Heidegger's philosophical thought in Iran, trying to come up with a roughly comprehensive classification of diverse ways of interpreting Heidegger by Iranian thinkers before and after the 1979 Revolution which marks a paradigm shift in the trajectory of Heidegger reception in Iran. The third part critically contextualizes these interpretive approaches against the main criteria of comparative philosophical inquiries outlined in the first part of the talk. The main thesis of this talk in this connection suggests that the multiple ways of Iranian Heidegger reception, many of which are politicized and/or theologized, rarely constitute a self-reflexive, problem-oriented, and counter-othering comparative philosophical discourse in a deconstructive and reconstructive dialogue with Heidegger's philosophy. The talk evaluates this thesis by presenting some intellectual historical analyses of Heidegger reception in pre- and post-Revolutionary Iran, showing up alternative ways of Heidegger reception less affected by dichotomization.

**Khalid El Aref** (University of Fes)  
Hospitality and dialogue: on Fethi Meskini's Translation and Appropriation of Heidegger

This paper addresses Fethi Meskini's (1961-) engagement with Heidegger in translation and systematic studies, an engagement that the author of this paper labels dialogic translation of Heidegger.

This dialogic translation has to be conceived both as rendering a text into another language, especially the rendering of *Sein und Zeit* (1927) into Arabic, and coming to terms with Heidegger's thought that has led, the author argues, to Meskini's appropriation of Heidegger's theoretical apparatus. The prerequisite of dialogical translation is freedom, and freedom is only attained through an act of liberating one's ontology by giving it meaning outside what was handed down to posterity. This paper examines the reasons, the modalities and methodologies, as well as the purposes of Meskini's dialogical translation of Heidegger. In addition, it links the act of translation (in its largest sense) to hospitality, a concept first broached by Immanuel Kant, then Martin Heidegger, and later developed by Emmanuel Levinas.

**Seyed Javad Miri** (Teheran, Institute of Humanities and Cultural Studies)

Šarī'atī's Alternative Reading of Heidegger

The key question of this talk deals with the possibility of 'Alī Šarī'atī's (1933-1977) view on Heidegger. If one can, in principle, talk about the Šarī'atīan perspective on Heidegger, the second important question would concern the characteristics of this perspective as well as its intellectual significance. Needless to argue that in the Iranian context of humanities, there are heated debates on Heidegger. But it seems that Šarī'atī has a particular interpretation of Heidegger which does not resemble the latter that is conceptualized within the context of continental philosophy. On the contrary, one could argue that Šarī'atī has conceptualized Heidegger within the frames of Iranian Geist which the author has termed as Šarī'atī's *Eyn-UI Ghozatian Vista* (named after the thinker Eyn-UI Ghozat Hamedani). In a nutshell, one could argue that this vista is based on a fundamental vision of human being in the sense that being is a becoming possibility which could occur in the context of perpetual choices. In other words, Šarī'atī dis-covers a mystical language which is symbolized by *Eyn-UI Ghozat*. In the contemporary world, the 'relevance' of this emancipative language is so deep and comprehensive that it compels Šarī'atī to read Heidegger in terms of his own tradition. This paper attempts to conceptualize this neglected interpretation of Heidegger which seems to hold undiscovered possibilities for overcoming the plight of the contemporary subject.

**Saliha Shah** (Indian Institute of Technology, Delhi)

Heidegger and Iqbāl on Poetry

The talk seeks to initiate a dialogue between Martin Heidegger and Muḥammad Iqbāl (1877-1938) as two of the profoundest thinkers of the 20<sup>th</sup> century around the issues concerning the question of poetry. This conversation is hoped to result in a more self-aware understanding of being and time, self and community, tradition and modernity, historical determination and freedom, philosophy and poetry. As for Iqbāl, he sets out to (re)establish the place of thought in poetry and to revive poetry's authenticity as a site of non-representational creative thinking by invoking 'poet-thinkers' across tradition whose thought, in Iqbāl's view, makes the universe reveal its secrets and liberates human understanding by questioning its sense of things and reaffirms the belonging together of thought and being. Heidegger's ideas concerning the 'neighbourhood of poetry and thinking, the profound connection between poetry and truth, the 'in-between' realm of poets find strong resonance in Iqbāl's reflections on poetry. In the case of Iqbāl, thinking about poetry in poetry constitutes a creative mode of appropriating a religio-cultural tradition in which poetry is central in many ways.

**Ahmad Ali Heydari** (Tehran, Allameh Tabataba'i University)

Heidegger, Fardīd, and the worlds of Hölderlin and Ḥāfeẓ

Seyyed Aḥmad Fardīd (1912-1994) defines Ḥāfeẓ as the *Existential Figure* of Iranian culture who left Iranians with a heritage that allowed them to overcome the crisis of modernization and its great impact in the form of technology with its disconcerting repercussions for the West and the whole world. According to Fardīd, the spiritual *world* of this heritage, when brought back to life and revisited, is an avenue to overcoming representational and metaphysical thought. At the same times, this spiritual world opens a space for dialogue and intellectual exchange with Martin Heidegger as a great Occidentalist. Fardīd explains a great number of Heidegger's philosophical terms on the basis of Ḥāfeẓ' poems and vocabulary, believing that, of all the German poets, Hölderlin plays an equivalent role for Heidegger in the sense that Hölderlin and his poetry can overcome technological absolutism in various spheres of Western humanity. This talk purports to elucidate Fardīd's strenuous attempt to interpret Heidegger according to Ḥāfeẓ' mysticism and, by so doing, to find an approach to Western

cultural history and philosophy and to open a way to actively dealing with them.

## Panel IV: Critical Perspectives

Chair: **Kata Moser** (University of Bern)

This panel contains three papers that present critical perspectives on Heidegger within the Islamicate world. These critical perspectives highlight problems and misconceptions in Heidegger's thought or in the Islamicate Heideggerian thought. The particular foundations of the displayed criticisms of Heidegger, however, oscillate between politics and philosophy. Ahmad Abdelhalim Attia reconstructs the shift in Criticism of Heidegger in Arabic philosophy from philosophical to political realms (keynote lecture), Mansoreh Khalilizand analyses Ahmad Fardid's critical perspective on modernism in contrast to nihilism according to Heidegger's conceptualization, and Monir Birouk demonstrates Taha Abdurrahman's fascination and aversion of Heidegger's philosophy and explains how Heidegger inspired Taha Abdurrahman in his project to construct a creative and innovative Arabic philosophy.

### **Keynote Lecture**

**Ahmad Abdelhalim Attia** (Cairo University)

Criticism of Heidegger in Arabic

The first Arab philosophers adopting Heidegger's philosophy are 'Abdurrahmān Badawī (1917-2002) who was the first Egyptian Philosopher of the modern Age and Charles Malik (1906-1987) who, besides being a philosopher, was the Lebanese foreign minister and permanent delegate in the United Nations; both philosophers approached Heidegger with admiration and enthusiasm. At about the same time, the Egyptian philosophers Zakī Nağīb Maḥmūd (1905-1993) and 'Uṭmān Amīn (1908-1978) expressed their critique of Heidegger's thought mainly based on philosophical considerations of their philosophical ventures logical positivism and internalism (*al-ğūwānīya*) respectively. Criticism of Heidegger's philosophy remained a constant feature throughout the Arabic reception of his thought. The focal point of disagreement, however, shifted more and more from philosophical to political realms as the works of 'Abdulwaḥḥāb al-Masīrī (1938-2008), Murād Wahba (1926-), 'Abdurrazāq ad-Dawāy, and Muḥammad al-Mazūğī demonstrate. This paper traces the history of the Arabic reception of Heidegger with special emphasis on the critical stances to Heidegger's philosophy in general and to the Arabic Heideggerianism in particular and connects them with the political aspects of this criticism. The questions to be asked are: What are

the philosophical foundations of Heidegger critique in Arabic philosophy and why was philosophical replaced by political criticism?

**Mansooreh Khalilizand** (Friedrich-Alexander-Universität, Erlangen)  
Heidegger and Fardīd on nihilism and the nihilistic essence of metaphysics

Martin Heidegger addresses the question of nihilism first in connection with his interpretation of Nietzsche in the lectures of the year 1940 that are published under the title *Der europäische Nihilismus* [The European Nihilism] in volume 48 of his collected works. But also in the essay *Das Wesen des Nihilismus* [The essence of nihilism] from years 1946-48 published in vol. 67 of the collected works, he explains his understanding of this concept. He argues that western metaphysics is by itself nihilistic, as long as it ignores the difference between Being (Sein) and beings (Seiende) and reduces the question of the essence of Being to the question of beings. Aḥmad Fardīd (1912-1994) adopts Heidegger's critique of European metaphysics and develops it further while trying to show the concrete disclosure of nihilisms in the essence of modernity. This leads inevitably to the theory that every form of modernization is necessarily by itself nihilistic and causes the loss of previously existing ontological and moral value-systems. This paper will first address the question of how Heidegger interprets the essence of nihilism. Secondly, it will outline Fardīd's insights on this problem. In a third step, the phenomenon and the experience that is to be conceived under the concept of nihilism will be approached tentatively.

**Monir Birouk** (Rabat, Université Mohammad V)

Taha Abdurrahman: Using Heidegger as a Heuristic for Conceptual Authenticity

In this paper, the author sheds light on the Moroccan philosopher of language and logic Taha Abdurrahman (1944-) whose engagement with Heidegger, the author believes, is *suis generis* in the Arab intellectual scene. Taha Abdurrahman's reception of Heidegger is quite ambivalent; it oscillates between admiration and criticism. Obsessed by the tormenting question of how to construct a creative and innovative Arabic philosophy, Taha Abdurrahman finds in Heidegger's philosophical insights about language the heuristic value which evidences his conviction that no philosophical

creativity is possible without linguistic and intellectual authenticity. In the first part, this paper highlights Taha Abdurrahman's perspective on Heidegger in general and his evaluation of Heidegger's Eurocentric view of the origin and character of philosophy in particular. In the second part, it explores Abdurrahman's erudite analysis and reconceptualization of Heidegger's conception of the ontological structures of language. The author argues that Heidegger's view of language in general and his unique methods of constructing concepts in particular, as tradition-laden and figuratively oriented ring in several respects with Taha Abdurrahman's theological view and sufi proclivities.