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Islamicate Perspectives on Continental Philosophy – Theories and Practices of Reception

In contemporary philosophy throughout the Islamicate world, the reception of Western philosophy plays a significant role: It introduced modern philosophical ideas and thought and contributed to renewing existing intellectual traditions. Examples are Heidegger's thought spread in Iran by Henri Corbin, Kant's works critically introduced in Arabic by Ahmad al-Shibani and in Persian by Mortaza Motahhari, and Habermas' theories both applied to and received in Turkey and Iran. Despite the significance of reception, some philosophers in the Islamicate world dispute its value. They criticise it for consisting in mere imitation, obstructing original thinking, and transforming philosophy into a merely historical discipline. Others, however, underline the benefit of history of philosophy for one's own philosophizing, praise the epistemological value of certain thinkers, and readily label themselves as philosophers of particular traditions (such as the "existentialist" Abdurrahman Badawi, the "Heideggerian" Ahmad Fardid, the "phenomenologist" Hassan Hanafi). These mentioned arguments broadly correspond to those featuring in Western philosophical discussions on the relationship between original thought and reception also labelled as the relationship between philosophy and its history or as the relationship between philosophizing and philosophy. In order to theoretically grasp the significance and value of reception in philosophy, one can borrow from Heidegger's "Über-setzung", from Gadamer's "Horizontverschmelzung", from Jauß' "Rezeptionsästhetik", as well as from the theories of entanglement, global intellectual history, and intrinsic value of translation in the broad sense.

This panel addresses the passage of philosophical ideas, thoughts and concepts from the German realm to the Islamicate World and investigates the stance of these ideas, thoughts, and concepts within the Islamicate World. Beside recounting and explaining different non-European histories of Continental thinkers, the panel aims to rethinking present understandings of what reception means, what forms it takes, and, eventually, what value it has with regard to both contemporary Islamicate philosophy and contemporary European philosophy. We invite contributions of scholars who engage in both theoretical reflexions and concrete case studies of Continental philosophy's reception in the Islamicate world or related topics. If you are interested in contributing, please contact kata.moser@islam.unibe.ch (preferably with title and abstract of your contribution).

Chair:

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