



# Heidegger in the Islamicate World

## International Conference

02–04 November 2016

University of Bern

Hochschulstr. 4, Aula (no. 210, 2nd floor), Audimax (no. 110, 1st floor) and Kuppelraum (5th floor)

Philosophical debates, many of them involving the reception of modern Western philosophical doctrines, are a crucial factor shaping intellectual and practical behaviour of many thinkers in the Islamicate world and their audiences. One Western philosopher receiving a particularly lively reception throughout the Islamicate World is Martin Heidegger.

This conference explores various aspects of the reception of Heidegger in the Arabic, Iranian, and Turkish intellectual context. The **keynote lectures** and papers introduce and discuss approaches to Heidegger's philosophy that operationalize, recontextualize, or review it critically in the light of Islamic and Islamicate traditions.

Admission to the keynote lectures is free and no prior registration is required. If you wish to attend panels, please contact [HeideggerConferenceBern@gmail.com](mailto:HeideggerConferenceBern@gmail.com)

2 November 2016, 18:15, Aula

**Ali Mirsepassi** (New York)

**Heidegger and the Islamic Revolution**  
public film screening and discussion

3 November 2016, 18:15, Audimax

**Ismail El Mossadeq** (Kénitra)

**Heidegger in der arabischen Welt**  
public lecture (in German)

3 November 2016, 9:00, Kuppelraum

### Panel I – Using Heidegger

Chair: Roman Seidel (Berlin)

**Nader El-Bizri** (Beirut)

*Pathways in receiving Heidegger's thought*

**Seyed Majid Kamali** (Tehran)

*Heidegger's reappropriation of Aristotle as a possible way*

**Maazouz Abdelali** (Casablanca)

*Heidegger as a machine to produce concepts in the Arab World*

**Amir Nasri** (Tehran)

*Heidegger's role in the formation of art theory in contemporary Iran*

**Sylvain Camilleri** (Louvain)

*Making sense of Hanafi's eccentric reception in his French trilogy*

**Sevinç Yasargil** (Basel)

*Badawī's interpretation of existentialist concepts using mystic epistemology*

3 November 2016, 13:30, Kuppelraum

### Panel II – Islamic Readings

Chair: Urs Gösken (Bern)

**Zeynep Direk** (Istanbul)

*The receptions of Heidegger in Turkey*

**Nader Shokrollahi** (Tehran)

*Heidegger in Hozeh*

**Syed Mustafa Ali** (Milton Keynes)

*Heidegger and the Islamicate: Transversals and reversals*

4 November 2016, 9:00, Kuppelraum

### Panel III – Embedding Heidegger

Chair: Heydar Shadi (Frankfurt/Hamburg)

**Bijan Abdolkarimi** (Tehran)

*Heidegger and the possibility of revival of the meditative oriental thought*

**Mohammad Mahdi Mojahedi** (Berlin)

*The reception of Heidegger in Iran: A comparative-philosophical evaluation*

**Khalid El Aref** (Fes)

*Hospitality and dialogue: on Faṭḥī al-Maskīnī's translation of Heidegger*

**Seyyed Javad Miri** (Tehran)

*Shariati's alternative reading of Heidegger*

**Saliha Shah** (Delhi)

*Heidegger and Iqbal on poetry*

**Ahmad Ali Heydari** (Tehran)

*Heidegger, Fardid, and the worlds of Hölderlin and Hafiz*

4 November 2016, 13:30, Kuppelraum

### Panel IV – Critical Perspectives

Chair: Kata Moser (Bern)

**Ahmed Abdelhalim Attia** (Cairo)

*Criticism of Heidegger in Arabic*

**Mansoreh Khalilizand** (Erlangen)

*Heidegger and Fardid on nihilism and the nihilistic essence of metaphysics*

**Monir Birouk** (Rabat)

*Abdurrahman: using Heidegger as a heuristic for conceptual authenticity*

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