



Veranstaltungsankündigung

Heidegger in the Islamicate World. International Conference, from 2nd to 4th November 2016, at the University of Bern, Switzerland

One of the intellectual traditions profoundly influenced by Heidegger's (1889-1976) thought is the Islamicate world. Intellectuals here started to deal with Heidegger's philosophy as early as the 1940s. Among the Arabic scholars, Abdurrahman Badawi (Cairo, 1917-2002) is the first to work, write and teach extensively on Heidegger, treating his philosophy within his discussion of various strands of existential philosophy (1945, 1962, 1984). Arabic reception of Heidegger's philosophy later shifted its core area from Egypt to the Maghreb and holds currently a strong position in Morocco and Tunisia. In Iran, Heideggerianism starts in the early 1950s with the contact of the Iranian philosophy scholar Aḥmad Fardīd (1913-1994) with the French Orientalist and philosopher Henry Corbin (1903-1978). Corbin applied Heidegger's hermeneutics and phenomenology to what he termed the Iranian-Islamic intellectual tradition in which he sees the manifestation of a timeless wisdom. The Corbinist type of Orientalism still very much defines the perception by many Iranians of 'their' intellectual history.

Research on the reception of Heidegger in the Islamicate world has first started in Iran, where the role of Heidegger's philosophy in Iranian intellectual history has been reflected as a subject of scholarly discussion since the 1990s and with growing interest since 2000. Quite contrary is the case of Arabic philosophy which up to date doesn't involve works dealing with its own reception of Heidegger. Western scholarship on Heidegger reception in the Islamicate world, for its part, has started only recently. In order to make a contribution to the ongoing research on Heidegger in the Islamicate world, this conference aspires to bring together researchers from around the world working on Heidegger reception in the Islamicate world as well as recipients of Heidegger within the Islamicate world themselves. The goal of the conference is to deepen, widen and make known to one another the different methodical and thematic outlooks, approaches and perspectives on the topic. We are already able to proudly announce Professor Ali Mirsepassi (New York) and Professor Ismail El Mossadeq (Kénitra, Morocco) as our keynote speakers on the topic of our conference.

The call for papers is open until 30th June 2016. For further information please consult the CfP (<https://goo.gl/yIs4fU>) or contact the conveners Dr. des. Kata Moser (kata.moser@islam.unibe.ch) or Dr. Urs Gösken ([urs.goesken@islam.unibe.ch](mailto:goesken@islam.unibe.ch)).

Rezensien

Le soufisme au Maroc : entre mysticisme et politique Compte rendu du livre : Bouasria, Abdelilah. 2015. *Sufism and Politics in Morocco, Activism and Dissent*. New York : Routledge, 232 pages.

À travers deux études de cas, cet ouvrage entend analyser les relations entre soufisme et politique dans le Maroc contemporain. Le premier cas concerne celui de la confrérie soufie Boutchichiyya guidée par le Shaykh Hamza (1922), le deuxième a pour objet le mouvement politico-religieux d'inspiration soufi Al Adl Wal Ihsane « Justice et Spiritualité » fondé par Abdessalam Yassine (1928-2012).

L'auteur compare également la situation marocaine avec d'autres contextes, montrant de la sorte que les soufis ont parfois fait figure de rebelle, parfois été au centre du pouvoir politique. L'auteur livre une intéressante perspective interne de la confrérie Boutchichiyya. En tant que disciple de longue date, il dispose d'un matériel ethnographique très riche.

Les liens entre la Boutchichiyya et les autorités marocaines ont été décrits par de nombreux chercheurs (cf.