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Penser depuis le duel

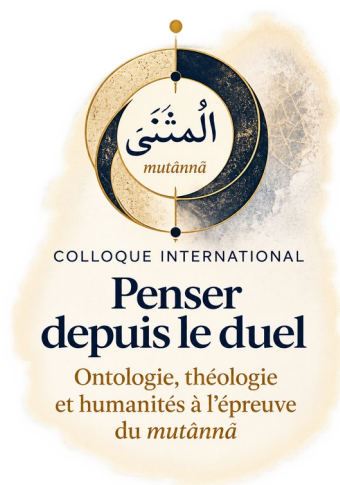
Ontologie, théologie et humanités à l'épreuve du mutānnā

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Résumés / Abstracts & Biographies

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Frank Darwiche

Penser depuis le muṭannā : de la dualité à l'ontologie relationnelle

Le deux a souvent été pensé comme ce qui vient après l'un : division, duplication, opposition ou polarité. Même lorsqu'on cherche à dépasser le dualisme, on continue souvent à partir de termes déjà constitués, qu'il faudrait ensuite mettre en relation.

Cette intervention propose un autre point de départ à partir du muṭannā, la forme du duel en arabe. Il ne s'agit pas de faire de la grammaire une métaphysique, mais de prendre au sérieux ce qu'une telle forme permet de penser : non pas deux unités simplement juxtaposées, mais une structure dans laquelle les termes n'existent pas indépendamment du rapport qui les lie.

Le muṭannā permet alors de déplacer la question. Plutôt que de demander comment deux termes entrent en relation, on peut se demander si la relation elle-même ne précède pas, d'une certaine manière, leur constitution. C'est en ce sens qu'il ouvre vers une ontologie relationnelle : une pensée dans laquelle le rapport n'est plus secondaire, ajouté à des identités déjà données, mais constitutif de ce qu'elles sont.

Cette perspective oblige aussi à distinguer le duel du dualisme. Le dualisme sépare ; le muṭannā, lui, maintient ensemble différence et coappartenance. Il ne ramène pas deux à un, mais ne les laisse pas non plus dans une pure extériorité.

Penser depuis le muṭannā, ce serait donc déplacer le lieu même à partir duquel nous pensons l'identité, l'altérité et la relation. C'est ce déplacement que cette intervention cherchera à poser, en ouverture du colloque, et dont les différentes contributions exploreront ensuite les implications philosophiques, théologiques et plus largement humaines.

Thinking from the Muṭannā: From Duality to Relational Ontology

The two has often been thought of as what comes after the one, i.e., as division, duplication, opposition, or polarity. Even attempts to move beyond dualism frequently continue to begin from already constituted terms that must subsequently be brought into relation.

This paper proposes a different point of departure through the muṭannā, the Arabic dual form. The aim is not to turn grammar into metaphysics, but to take seriously what this form makes thinkable: not simply two juxtaposed units, but a structure in which the terms cannot be separated from the relation that binds them.

The muṭannā therefore allows the question itself to be displaced. Rather than asking how two terms enter into relation, we may ask whether relation in some sense precedes their constitution. In this respect, the muṭannā opens onto a relational ontology in which relation is no longer secondary, added to identities already given, but constitutive of what they are.

This perspective also requires a distinction between the dual and dualism. Dualism separates; the muṭannā, by contrast, holds together difference and co-belonging. It neither reduces the two to one nor leaves them in pure exteriority.

To think from the muṭannā, then, is to shift the very place from which identity, alterity, and relation are conceived. This opening paper will seek to establish that displacement and to

indicate the philosophical, theological, and more broadly human implications that the conference will explore.

Georges Tamer

Thinking the Two

This study investigates the philosophical necessity of “the Two” as the minimal structure through which unity becomes determinate without collapsing into fragmentation, arguing that any attempt to think or speak the One inevitably introduces difference and relation. The objective is to trace how major metaphysical and theological traditions negotiate the tension between unity and multiplicity and to show how the Two mediates this tension from ontology to ethics and monotheism. Methodologically, the analysis is a conceptual reconstruction across key positions in the history of metaphysics and theology, reading Hegel, Plato, Aristotle, Plotinus, and Pseudo-Dionysius alongside Jewish, Christian, and Islamic articulations of divine oneness, with attention to the role of language, predication, and relation. The findings are threefold. First, Hegel’s logic demonstrates that determination is reciprocal (something/other), that limits are immanent, and that the One, as being-for-self, “repels” itself into the many while remaining bound to attraction, yielding unity as a concrete unity of difference rather than an abstract identity. Second, Plato’s paradox that “the One is” already divides One from being, Aristotle’s self-thinking intellect retains an internal articulation of thinker/thought/activity, Plotinus explains plurality via atemporal ontological dependence (Intellect as a one-many) while preserving the One’s asymmetrical self-sufficiency, and Dionysius frames unity’s sayability through a dialectic of divine naming and negation that surpasses ordinary unity/multiplicity. Third, monotheistic traditions instantiate distinct models of relationality: Judaism and Islam affirm radical divine unity while presenting God as creator and addresser in covenant/revelation (Creator-creature, speaker-hearer) without internal divine plurality, whereas Christianity articulates relation *ad intra* through Trinitarian unity without tritheism. The conclusion is that the Two is not numerical dualism but a relational figure (self/other, subject/object, cause/effect) that enables intelligibility, grounds freedom through alternatives, and provides the elementary form of community and mutual recognition; thus, moving from the One to the Two is conceptually prior to thinking the Many and offers a framework for ethical and interreligious coexistence in which difference can be constitutive rather than antagonistic.

Mustafa Özağaç

The Two That Precede the One: Relational Ontology and the Poetics of the Dual in Ḥabīb-i Qaramānī's Vuşlatnâme

This paper examines the dual (*al-muṭannā*) as a foundational ontological and poetic principle in fifteenth-century Halvetī Sufi thought, drawing on my critical edition and analysis of Ḥabīb-i Qaramānī's *Vuşlatnâme*, published in two volumes by Harvard University's Department of Near Eastern Languages and Civilizations (2018–2019).

The *Vuşlatnâme* is a Sufi *masnavi* of 2,839 couplets, preserved in a unique manuscript at the Ankara TDK Yazma Eser Kütüphanesi (A.372), composed by Ḥabīb-i Qaramānī — one of the foremost representatives of the Halvetī order in Anatolia. Its central theme is *vuşlat*: union

with the divine. Yet this union is never presented as simple arrival or dissolution. The text organizes its entire spiritual architecture around the mediating figures of the rijāl al-ghayb (the Hidden Saints) — the three hundreds, the forties, the sevens, the threes, and the pole — whose hierarchical structure itself constitutes a relational cosmos. Even the formal divisions of the text follow this logic: the forty-day retreat (khalwa) is treated in the chapter of the Forties; the seven stations of the heart (aṭwār al-sab'a), a distinctively Halvetī doctrine, unfolds within the chapter of the Sevens. The dual, in other words, is not merely a theme but the organizational principle of the work itself.

At the hermeneutical center of the Vuṣlatnāme stands the Quranic encounter between Moses and Khidr in Sūrat al-Kahf, read through the ishārī (allusive) method of Sufi exegesis. The divine rebuke lan tarānī ("you shall not see Me") — addressed to Moses when he asks to behold God — becomes in Ḥabīb-i Qaramānī's hands a wound in search of a cure: the poet identifies with Moses in his longing, and casts his own murshid in the role of Khidr, the guide who knows what the law alone cannot reveal. The Moses-Khidr relation thus becomes the master template for all other dualities in the text: zāhir and bāṭin, vuṣlat and firkat, master and disciple — pairs held together not in synthesis but in irreducible, generative tension.

This relational structure extends to the intellectual and cosmic dimensions of the text. The bifurcation of the intellect into 'aql al-ma'ash (mundane intellect) and 'aql al-ma'ad (transcendental intellect) models a dual cognitive framework in which neither pole suffices alone. I argue that the Vuṣlatnāme proposes a relational ontology in which the "two" is not derived from a prior unity but constitutes the originary structure of all intelligibility — anticipating, from within the Sufi literary tradition, the philosophical hypothesis this conference places at its center. Read through the lens of al-muṭannā, this fifteenth-century masterpiece emerges as a sophisticated intervention in the monism-pluralism debate, one that locates meaning not in the one nor in the many, but in the irreducible space between.

Mohamed Outahar

المثنى وإشكالية القرب والبعد في النص القرآني: قراءة من منظور فلسفة التماس(ف)

ملخص: تنطلق هذه المداخلة من المثنى، لا بوصفه صيغة نحوية تدل على اثنين فحسب، ولا باعتباره دليلاً لغوياً على أنطولوجيا مخصوصة، بل بوصفه مدخلاً إلى سؤال فلسفي أسبق: ما الذي يجعل اثنين قابلين لأن يتعيّنا بوصفهما متمايزين، وأن يدخل في علاقة من غير أن يذوب أحدهما في الآخر أو يفصل عنه انفصلاً يلغي إمكان العلاقة؟ فالمثنى، بهذا المعنى، لا يبرهن على أن الوجود علائقي، وإنما يفتح السؤال عن الشرط الذي يتيح لاثنيين أن يتعيّنا بوصفهما طرفين متمايزين في علاقة. وبدل افتراض طرفين مكتملين تسبق هويتهما العلاقة التي تجمعهما، تختبر المداخلة إمكان أن يكون تعيّنهما بوصفهما طرفين مرتبطاً بالبنية التي تجعل التمايز والعلاقة ممكنين معاً. ومن هنا لا يمثل المثنى جواباً عن سؤال العلاقة بقدر ما يصبح موقعاً لاختبار سؤال أعمق: ما الذي يجعل العلاقة نفسها ممكنة بوصفها علاقة بين متمايزين؟ تتناول المداخلة هذا السؤال في ضوء مشروع فلسفي أوسع نشغل عليه تحت عنوان "فلسفة التماس(ف)". وينطلق هذا المشروع من مساءلة التصور الذي يحصر المسافة في البعد المكاني أو في الفراغ الذي يفصل بين موجودين متعيّنين سلفاً، ويختبر إمكان التفكير فيها من داخل العلاقة نفسها. في هذا الأفق، نقترح مفهوم "التماس(ف)" بوصفه بناءً فلسفياً، لا معنى اشتقاقياً ولا ماهية جديدة للدين. وتشير الفاء الموضوعة بين قوسين إلى التوتر المفهومي بين "التماس"، بما يحيل إليه من قرب واتصال ولقاء، و"التماسف"، بما يحفظه من مسافة وبُعد وتمايز. ويشير التماس(ف)، بهذا المعنى، إلى كيفية يظل فيها الاتصال ممكناً من غير تطابق، والتمايز قائماً من غير انفصال. ولا يتعلق الأمر، من ثم، بالمسافة بوصفها نقيضاً للعلاقة، وإنما بالسؤال عن كيفية التي تنتظم بها المسافة داخل العلاقة نفسها. ومن هذا المنظور، تُسائل المداخلة الافتراض القائل إن أطراف العلاقة تتعيّن أولاً ثم تطرأ المسافة بينها لاحقاً، من غير أن تتحول هذه المسألة إلى دعوى ميتافيزيقية تقول إن المسافة شرط لوجود كل موجود. فالفرضية

أكثر تحديدًا: هل يمكن أن يكون عدم التطابق الذي تتيحه المسافة مشاركًا في تعيين الأطراف بوصفها أطرافًا داخل علاقة، وفي استمرار إمكان العلاقة بينها؟ وبغدو المثنى، تبعًا لذلك، أحد المواضع التي يمكن من خلالها اختبار هذه الفرضية؛ فلا مثنى من غير تمايز يحول دون التطابق، ولا مثنى علائقيًا إذا تحول التمايز إلى انفصال يلغي إمكان العلاقة. في ضوء هذه الفرضية، تتخذ المداخل من القرب والبعد في النص القرآني مجالًا ثانيًا للاختبار. فبدل التسليم ابتداءً بأن القرب والبعد مجرد حدين متقابلين على خط مكاني واحد، تسأل عما يحدث لمعناهما عندما يتعلق الأمر بعلاقة لا يمكن اختزالها في القياس الهندسي. وتكتسب هذه المسألة دلالتها خصوصًا حين نضع في أفق واحد تعبيرات قرآنية عن القرب، كما في الآية: (وَتَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ) (الواقعة: 85)، وتعبيرات تنفي المماثلة، كما في الآية: (لَيْسَ كَمِثْلِهِ شَيْءٌ) (الشورى: 11). ولا يُقصد من الجمع بين الآيتين إقامة تقابل نصي مباشر بين القرب والبعد، ولا اعتبار نفي المماثلة مرادفًا للبعد، وإنما فتح السؤال عن إمكان اجتماع القرب مع بقاء التمايز: كيف يمكن التفكير في قرب لا يفضي إلى المماثلة أو التماهي، وفي تعالٍ لا ينقلب إلى انفصال يلغي إمكان العلاقة؟ فإذا كان القرب، في العلاقة مع الله، لا يعني مجرد تقلص مسافة مكانية، كما لا يمكن اختزال التعالي في اتساع هذه المسافة أو في الانفصال، أمكن التساؤل عما إذا كان القرب والبعد يمثلان كيفيتين مختلفتين للموضع داخل العلاقة، لا مجرد درجتين متعاكستين من المسافة. وبذلك ينتقل السؤال من مقدار المسافة بين طرفين إلى كيفية انتظام المسافة داخل العلاقة نفسها. وتتخذ المداخل من البرزخ موقعًا تأويليًا لتوسيع هذا الاختبار، ولا سيما في البنية القرآنية التي تجمع بين اللقاء وبقاء "البين": "طَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ □ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ" (الرحمن: 19-20). يُقرأ البرزخ هنا بوصفه بنية تتيح مساءلة اجتماع "يلتقيان" و"بينهما": كيف يمكن أن يحدث اللقاء من غير أن يستلزم ذلك زوال التمايز؟ وهل ينبغي دائمًا أن يفهم "البين" بوصفه عائقًا أمام العلاقة، أم يمكن أن يتيح التفكير في لقاء يبقى فيه الطرفان متميزين؟ ومن هنا تُختبر فكرة "التماسد(ف) الحق"، لا باعتباره موقعًا وسطيًا بين القرب والبعد، ولا مقدارًا مثاليًا من المسافة بين طرفين، بل بوصفه كيفيةً تنتظم بها العلاقة بحيث يحفظ اللقاء التمايز، ويحفظ التمايز إمكان اللقاء؛ أي بحيث يظل الاتصال ممكنًا من غير تطابق، والتمايز قائمًا من غير انفصال. وتخلص المداخل إلى اقتراح انتقال في مستوى السؤال نفسه: من التساؤل عن كيفية تجاوز المسافة لكي تقوم العلاقة، إلى التساؤل عما إذا كانت المسافة، في بعض صورها، قد تكون من الشروط التي تجعل العلاقة نفسها ممكنة. ومن ثم تقترح فلسفة التماسد(ف)، في هذه المرحلة، برنامجًا فلسفيًا للسؤال والاختبار، قبل أن تكون نظرية مكتملة. وفي أفق العلاقة الدينية، يتيح هذا الانتقال التفكير في المسافة، لا بوصفها ما ينبغي إلغاؤه لكي تقوم العلاقة، ولا مجرد ما تستمر العلاقة رغم وجوده، بل بوصفها ما قد يكون، في بعض صورها، مشاركًا في إمكان العلاقة نفسها، بما يتيح التفكير في التعالي من غير قطعية، والحضور من غير تماهٍ.

The Dual and the Question of Proximity and Distance in the Qur'anic Text: A Reading through the Lens of the Philosophy of Tamāsu(f)

Abstract: This paper approaches the *mutannā* (dual) neither merely as a grammatical form denoting two, nor as linguistic evidence for a particular ontology, but as an entry point into a more fundamental philosophical question: what makes it possible for two to be constituted as distinct and to enter into relation without either dissolving into the other or becoming so separate as to negate the very possibility of relation? In this sense, the dual does not demonstrate that being is relational; rather, it opens up the question of the condition that allows two to be constituted as distinct terms within a relation. Rather than presupposing two fully constituted terms whose identities precede the relation between them, the paper tests the possibility that their constitution as relational terms may itself depend upon a structure that makes differentiation and relation possible at once. The dual thus becomes not so much an answer to the question of relation as a site for testing a deeper question: what makes relation itself possible as a relation between distinct terms? The paper addresses this question within a broader philosophical project developed under the heading "Philosophy of Tamāsu(f)." This project questions the conception of distance as merely spatial remoteness or as an interval separating entities already constituted in advance, and explores the possibility of thinking distance from within relation itself. In this context, the paper proposes the concept of *tamāsu(f)*, constructed in Arabic, as a philosophical construction rather than an etymological meaning or a new essence of religion. The parenthesized f marks a conceptual

tension within the Arabic formulation itself: between *tamās* (contact), evoking proximity, connection, and encounter, and *tamāsuf*, preserving distance and differentiation. *Tamāsu(f)* thus designates a mode in which connection remains possible without identity, while differentiation persists without separation. The issue, therefore, is not distance as the opposite of relation, but the question of how distance is organized within relation itself. From this perspective, the paper questions the assumption that the terms of a relation are constituted first and that distance arises between them only subsequently, without turning this question into the metaphysical claim that distance is a condition for the existence of every entity. The hypothesis is more specific: might the non-coincidence made possible by distance participate in the constitution of terms as terms within a relation, as well as in sustaining the possibility of relation between them? The dual accordingly becomes one site through which this hypothesis can be tested: there can be no dual without differentiation that prevents identity, but neither can there be a relational dual if differentiation becomes separation and thereby negates the possibility of relation. In light of this hypothesis, the paper turns to proximity and distance in the Qur'anic text as a second field of inquiry. Rather than presupposing proximity and distance as two opposed terms along a single spatial continuum, it asks what becomes of their meaning when the relation in question cannot be reduced to geometrical measurement. This question becomes particularly significant when Qur'anic expressions of proximity, such as “We are nearer to him than you, but you do not see” (Q 56:85), are considered alongside expressions that deny likeness, such as “There is nothing like unto Him” (Q 42:11). Bringing these verses into the same horizon is not intended to establish a direct textual opposition between proximity and distance, nor to treat the denial of likeness as synonymous with distance. Rather, it opens the question of how proximity can coexist with the persistence of differentiation: how can proximity be thought without leading to likeness or identity, and transcendence without becoming a separation that negates the possibility of relation? If proximity to God cannot be reduced to a contraction of spatial distance, and transcendence cannot be reduced to an expansion of that distance or to separation, proximity and distance may be approached as distinct modes of positioning within relation rather than merely as opposite degrees of distance. The question thus shifts from how much distance separates two terms to how distance is organized within relation itself. The paper takes the concept of *barzakh* as a hermeneutical site through which to extend this inquiry, particularly in the Qur'anic configuration that holds encounter together with the persistence of the in-between: “He released the two seas, meeting [side by side]; between them is a barrier [so] neither of them transgresses” (Q 55:19–20). Significantly, *barzakh* is commonly rendered in English translations as “barrier,” a choice that tends to foreground separation, obstruction, or the prevention of passage. Yet the Qur'anic configuration places this *barzakh* alongside the statement that the two seas “meet” (*yaltaqiyān*). Rather than reducing the *barzakh* to a separating barrier, the paper therefore approaches it as a hermeneutical site from which to interrogate the conjunction of encounter and the persistence of the in-between: how can encounter occur without entailing the disappearance of differentiation? Must the “in-between” always be understood as an obstacle to relation, or can it enable us to think an encounter in which the two terms remain distinct? This provides a basis for testing the idea of *al-tamāsu(f) al-ḥaqq* (« right *tamāsu(f)* »): not a middle position between proximity and distance, nor an ideal amount of distance between two terms, but a mode of relational organization in which encounter preserves differentiation and differentiation, in turn, preserves the possibility of encounter. The paper ultimately proposes a shift at the level of the question itself: from asking how distance might be overcome in order for relation to occur, to asking whether distance, in some of its forms,

might itself belong to the conditions that make relation possible. At this stage, the Philosophy of Tamāsu(f) is therefore advanced as a philosophical program of questioning and testing rather than as a fully developed theory. Applied to religious relation, this shift opens the possibility of thinking distance neither as what must first be abolished nor merely as what relation manages to survive, but as potentially constitutive of a relation in which transcendence remains possible without rupture and presence without identity.

Muhammet Topal

Mountaineering as the Covenant Experience of the Dual: Toward a Relational Ontology of Body and World

Contemporary philosophical accounts of modernity have often described a progressive distancing of the human from the world, articulated through separations such as mind and body, subject and object, and human and nature. While this diagnosis has been extensively developed within European philosophical traditions, parallel concerns emerge within Islamic intellectual frameworks, where the notion of *‘ahd* points to a fundamentally relational understanding of existence. In this perspective, the human does not first exist as an isolated subject that later enters into relation but is always already constituted through a binding that is temporal, asymmetrical, and sustained. This paper brings these two lines of inquiry into dialogue by proposing mountaineering as a concrete site in which such relationality can be experienced and analyzed. Rather than treating climbing as metaphor or romantic return to nature, it approaches it as an embodied practice that reveals an irreducible relational structure between body and world. Drawing on Simmel’s account of metropolitan life, Merleau-Ponty’s phenomenology of embodied perception, and the reflections on hand, action, and worldliness developed by Heidegger, Arendt, and Han, the paper traces how modernity progressively reduces human engagement with the world to visual and cognitive modes of interaction. In this process, the body is transformed from an acting, touching, and world-disclosing presence into a passive and increasingly ocular subject. Against this loss of embodied agency, climbing emerges as a practice in which hand, movement, risk, and resistance reconstitute the relation between body and world. It is at this point that the concept of the dual (*muṭannā*) becomes analytically productive, understood not as binary opposition but as a relational configuration in which two poles are held together without fusion or hierarchy. In the act of climbing, the body does not confront the mountain as an external object; rather, both emerge through a continuous process of adjustment, resistance, and response. This relation is neither symmetrical nor stable: it is marked by exposure, imbalance, and the constant possibility of failure. Risk introduces a temporal dimension that binds the climber to the environment in a way that cannot be reduced to control or mastery. Read through the lens of *‘ahd*, this encounter appears as an embodied covenant: not juridical or doctrinal, but an event of relation unfolding through time and action. The paper deepens this argument by examining two major critics of modernity who gave mountains a central place in their thought: Julius Evola and René Guénon. Evola, a practicing climber, understood mountaineering as vertical ascension through physical discipline, privileging action as the actualization of spiritual potential. Guénon, whose thought was shaped by his initiation into a Sufi order, read the mountain symbolically through Islamic cosmology, particularly the tradition of Mount Qāf, where summit and interiority converge in a single contemplative movement toward divine knowledge. Their divergence over the primacy of action or

contemplation is not, this paper argues, a binary to be resolved but itself a dual structure: each position depends on the other without collapsing into unity. It is precisely this sustained tension that exemplifies the relational logic of the *muṭannā*. By bringing together Islamic theological concepts, phenomenological analysis, and the lived practice of climbing, the paper argues for a relational ontology in which the “two” is not derived from unity but constitutes the very condition of appearance for both self and world.

Eric DeVilliers

A Greater Difference: God, the World, and the Analogy of Being in Abū Manṣūr al-Māturīdī

Arguably, the relation between God and the world constitutes the topic of fundamental importance within monotheistic traditions. Within it rests the dichotomy between Creator and created that must be safeguarded and conceptually refined. For instance, in the middle of the twentieth century, Catholic and Protestant theologians – under the aegises of Eric Przywara and Karl Barth, respectively – entered into robust debate over the metaphysical relationship between God and creation. Namely, is there some ontological similarity between God and creation that justifies natural theology? Or, is knowledge of God apart from revelation impossible? The debate was by no means novel; it developed scholastic debates over the doctrine of the analogy of being (*analogia entis*). For Przywara, the analogical balance between God and the world redounded to the articulation of the Fourth Lateran Council: “between creator and creature there can be noted no similarity so great that an ever greater dissimilarity cannot be seen between them.”

Save as a foil, Islam did not enter into the great metaphysical debate of 20th century Christian theology, and relatively little work has been done to excavate the diversity of thought in the Islamic theological tradition regarding God’s ontological relation to the world. As articulated by R.M. Frank in several articles, Islamic scholastic theology (*kalām*) is usually known for its univocal understanding of being. That is, being connotes the same meaning between God and creatures. This paper will argue, however, that one can speak of an analogy of being within the *Kalām* tradition in the figure of Abū Manṣūr al-Māturīdī (d. 333/944). In conversation with Ulrich Rudolph, who rejects the notion, this paper will discuss in what ways al-Māturīdī can be understood to articulate an analogy of being through the application of his maxim, “the visible is an indication (*dalāla*) of something that is alike (*mithl*) in the domain of the *ghayb* as well as something that is different (*khilāf*) in such a manner that the indication of difference is the more evident of the two.” Systematically, it will explore the maxim’s application to al-Māturīdī’s arguments regarding the vision of God (*ru’yat Allah*), and his distinct doctrine on the Wisdom of God. Contextually, it will situate al-Māturīdī’s work within its discursive milieu – in particular, its relation to the so-called *dahriyya*, *Ash’arī kalām*, the rise of *falsafa*, and contemporary Christian theology exemplified by Moshe Bar Kepha (d. AD 903). Finally, the paper will conclude with a note on the maxim’s reception in the works of Abū’l-Mu’in al-Nasafī (d. 508/1114) and Abū’l-Yusr al-Pazdawī (d. 493/1100) in order to hypothesize a) why al-Māturīdī’s articulation of the *analogia entis* failed to become a predominant strain within the classical *Kalam* tradition, and b) how his articulation may be developed within contemporary theological conversations.

Nadim Nassar

المثني وثقافة الله: نحو فهم علائقي للوجود الإلهي

تنطلق هذه المداخلة من مفهوم «ثقافة الله» بوصفه محاولة لقراءة الوجود الإلهي، في الإيمان المسيحي، من خلال الشركة والعلاقة والمحبة والعطاء والانفتاح على الآخر. فالثالوث لا يُفهم بوصفه انتقالاً عددياً من الواحد إلى الثلاثة، بل بوصفه وحدانية علائقية تحفظ تمايز الأقانيم من دون انفصال أو انصهار. ومن هنا تقترح المداخلة الاستعانة بصيغة المثني في اللغة العربية أداةً للتفكير في هذه البنية العلائقية، لا بتحويل قاعدة نحوية إلى أنطولوجيا إلهية، بل باعتبار المثني علاقةً تحفظ حضور الواحد والآخر معاً.

تظهر أهمية المثني بصورة خاصة في علاقة الآب والابن: فلا أب من دون ابن ولا ابن من دون أب، من غير أن يعني ذلك أسبقية الاثنين على الثلاثة أو اختزال الروح القدس إلى رابط بينهما. فالعلاقة تنفتح في الروح القدس على شركة ثالوثية كاملة، وتكشف أن المحبة الإلهية لا تغلق على ذاتها، بل تتجه دائماً نحو الآخر.

ويتجسد هذا النمط العلائقي تاريخياً في شخص يسوع المسيح، حيث تدخل «ثقافة الله» في الثقافة الإنسانية، وتصبح المحبة والشركة والمصالحة أنماطاً للوجود والعلاقة. وهكذا يفتح المثني أفقاً أنثروبولوجياً واجتماعياً: فالآخر لا يعود تهديداً للهوية، بل يصبح ضرورياً لتكوّنها. وبين الوحدة والكثرة يكشف المثني إمكان علاقة تحفظ الاختلاف وتقاوم الانفصال والإقصاء، وتؤسس لشركة مفتوحة على الآخر.

The Muṭannā and the “Culture of God”: Toward a Relational Understanding of the Divine

This paper proposes the concept of the “culture of God” as a way of understanding divine existence, within the Christian faith, through communion, relation, love, self-giving, and openness to the other. The Trinity is thus understood not as a numerical transition from one to three, but as a relational unity that preserves the distinction of the persons without separation or fusion. From this perspective, the paper draws on the Arabic grammatical form of the muṭannā as a conceptual tool for thinking this relational structure. It does not seek to transform a grammatical category into a divine ontology, but rather to approach the dual as a relation that simultaneously preserves the presence of the one and the other.

The significance of the muṭannā becomes particularly apparent in the relationship between the Father and the Son: there is no Father without the Son and no Son without the Father. This does not imply that the two precede the three, nor does it reduce the Holy Spirit to a bond between them. Rather, in the Spirit, this relation opens onto full Trinitarian communion and reveals that divine love never closes in upon itself but remains oriented toward the other.

This relational structure enters history through the incarnation of Christ, in which the “culture of God” enters human culture and makes love, communion, and reconciliation modes of existence and relationship. The muṭannā thereby acquires an anthropological and social significance: the other is no longer a threat to identity but participates in its constitution. Between unity and multiplicity, the muṭannā thus offers a way of thinking relation that preserves difference while resisting separation and exclusion.

Ahmad al-Zoabi

العهد كـرابط في الفكر الإسلامي المعاصر - قراءة في الدلالة اللاهوتية والسياق السياسي

تسعى الورقة البحثية إلى دراسة مفهوم العهد لاهوتياً وفق قراءة معاصرة بوصفه سمة إلهية كويّنة في أصل الخليقة ورابطاً بين الله والإنسان، وبوصفه نظاماً فقهيّاً دستورياً يتصدّد العدل والمساواة بين ثنائيات مجتمعية، وما يتفرّع عن هذه الإشكالية أو ينبني عليها من أسئلة فرعية، إذ كيف تُقرأ النظرات الجديدة في التفكير الإسلامي حول الثنائيات بالنظر إلى ثلاثة مفاهيم أساسية، وهي: مفهوم التاصيل (وهو حاضر بقوة في ديانات التوحيد الثلاثة)، ومفهوم الاعتراف، والرؤى الجديدة لعلاقة المسلمين بمجتمعاتهم وبالعالم، وما

الجديد الذي أضافته؟ وكيف ينعكس ذلك على مبدأ المواطنة الذي هو شرط وجود الدولة الحديثة القائمة على التنوع؟

The Covenant as a Bond in Contemporary Islamic Thought: A Reading of Its Theological Significance and Political Context

This research paper examines the theological concept of the "Covenant" through a contemporary lens, viewing it as a universal divine principle rooted in creation and a bond between God and humanity. It also explores the Covenant as a jurisprudential and constitutional framework aimed at achieving justice and equality between various societal dyads. The study addresses the sub-questions arising from this inquiry: How are emerging perspectives in Islamic thought regarding these societal dyads interpreted in light of three fundamental concepts—grounding (*ta'sil*—a concept prominent in the three monotheistic faiths), recognition, and new visions of the relationship between Muslims, their societies, and the wider world? What novel insights do these perspectives offer? Finally, how do these ideas impact the principle of citizenship—the prerequisite for the modern, diversity-based state?

Okba Elamoud

من الجهاد إلى العهد: الهيمنة بوصفها علاقة في أفق المثلى

ينطلق هذا البحث من مسالة افتراض منهجي راسخ في تحليل الخطابات السياسية والدينية، يتمثل في التعامل مع مفهوم الهيمنة بوصفه معطى خارجياً سابقاً على الخطاب، يمكن تحديده وتعريفه من موقع تحليلي مفارق. وعلى خلاف هذا التوجه، يقترح البحث تعليق هذا الافتراض، والانتقال إلى مقارنة سياقية تستلهم أعمال Quentin Skinner، حيث لا يُسأل عما هي الهيمنة، بل عن الكيفية التي تُفهم وتُستعمل بها داخل الخطاب ذاته، بوصفها جزءاً من أفقه التداولي وشروط إمكانه.

انطلاقاً من هذا التحول، يُعاد النظر في مفهوم الجهاد داخل نماذج مختارة من الخطابات العربية والإسلامية المعاصرة، لا بوصفه استجابة لهيمنة موضوعية مُعطاة سلفاً، بل كمجال يُعاد فيه إنتاج معنى الهيمنة ذاتها. فالخطاب الجهادي لا يكتفي بتسمية وضع هيمني، بل يُنشئه عبر تشكيل بنية علائقية مخصوصة تُعرّف في آنٍ واحد مواقع مثل: مؤمن/عدو، مستضعف/مستكبر، طاعة/عصيان. وبهذا المعنى، لا تكون هذه الثنائيات تقابلات بين هويات جاهزة، بل علاقات مُنتجة تُسهم في توليد هذه الهويات وتثبيتها داخل حقل دلالي وصراعي محدّد. ومع أنّ هذا التصوّر يلتقي جزئياً مع التحليلات الفوكوية للسلطة بوصفها منتشرة ومنتجة، فإنّه يفترق عنها في كونه يفرض إبقاء العلاقة في أفق الانتشار غير المتعّين، ليؤكد بدلاً من ذلك أنّ الخطابات نفسها تعمل على تعيين هذه العلاقات وتثبيتها ضمن بنات دلالية محدّدة. وبالمثل، فإنّه يتجاوز القراءة الغرامشية للهيمنة بوصفها بنية فوقية يمكن كشفها نقدياً، ليبين أنّ ما يُسمّى هيمنة لا يُعترض خارج الخطاب، بل يُنتج داخله بوصفه جزءاً من منطق العلاقات.

في هذا الإطار، يُقترح فهم هذه البنية من خلال مفهوم المثلى، لا بوصفه صيغة نحوية أو عددية، بل كبنية علائقية غير اختزالية تُؤسّس حيّزاً بينياً تُشتقّ منه الأطراف نفسها. فالمثلى هنا لا يجمع بين حدّين سابقين، بل يشكّل شرط إمكان ظهورهما. ومن هذا المنظور، يمكن القول إنّ الهيمنة في الخطاب الجهادي ليست موضوعاً يُقاوم فحسب، بل علاقة يُعاد بناؤها وتوجيهها ضمن شبكة من الالتزامات والتعيينات المتبادلة. منهجياً، يعتمد البحث على تحليل خطابي مفهومي يركّز على تتبّع كيفية تشكّل العلاقات الدلالية داخل النصوص، من خلال تحليل البنى الثنائية التي تنظم المعنى، ورصد تحولاتها وسياقات استعمالها. ويُطبّق هذا التحليل على نماذج مختارة من الكتابات التنظيرية والخطابات المعاصرة المرتبطة بمفهوم الجهاد، بما يتيح الانتقال من المستوى المفهومي المجرّد إلى تفكيك أنماط إنتاج المعنى داخل ممارسات خطابية محدّدة. ويبلغ هذا التحليل مداه حين يُعاد تأويل هذه البنية العلائقية في ضوء مفهوم العهد، لا بوصفه حكماً فقهيّاً أو إطاراً أخلاقياً، بل كحدث تأسيسيّ يُنظم العلاقة بين أطراف غير متماثلة. فالجهاد، في هذا الأفق، لا يُفهم فقط كمواجهة لهيمنة قائمة، بل كمحاولة لإعادة تأسيس علاقة ملزمة، سواء عبر استعادة عهد مُتخيل يُنظر إليه بوصفه منتهكاً، أو عبر السعي إلى فرض أفق معياري جديد يُعاد فيه تعريف مواقع الالتزام والطاعة.

وعلى هذا الأساس، لا يظهر الجهاد كممارسة صراعية فحسب، بل كصيغة لإعادة تشكيل العلاقة ذاتها، أي كتحويل لبنية الهيمنة من معطى مفترض إلى مجال إنتاج علائقي.

يسعى هذا البحث، من خلال هذا المسار، إلى الإسهام في إعادة التفكير في المفاهيم السياسية واللاهوتية المعاصرة خارج النماذج المهيمنة للوحدة والتعدد، عبر اقتراح المثلى كبنية علائقية تأسيسية تتيح فهمًا مغايرًا لمعاني الصراع، والالتزام، وإنتاج الآخر في الفكر العربي الحديث.

From Jihad to Covenant: Hegemony as a Relational Structure in the Horizon of the Dual

This paper begins by questioning a widely held methodological assumption in the analysis of political and religious discourse: the treatment of hegemony as an external, pre-discursive given that can be identified from a detached analytical standpoint. Against this view, the paper adopts a contextual approach inspired by Quentin Skinner, shifting the focus from what hegemony is to how it is understood and mobilized within discourse itself, as part of its horizon of meaning and its conditions of possibility.

From this perspective, the concept of jihad is reconsidered within selected contemporary Arabic and Islamic discourses, not as a response to an already existing hegemony, but as a field in which the meaning of hegemony is actively produced. Jihadist discourse does not merely describe a hegemonic condition; it constitutes it through the formation of a specific relational structure that simultaneously defines positions such as believer/enemy, oppressed/oppressor, and obedience/disobedience. These are not oppositions between pre-existing identities, but productive relations that generate and stabilize those identities within a particular semantic and conflictual field.

While this approach partially resonates with Foucauldian accounts of power as productive and diffuse, it departs from them by rejecting an open-ended notion of relationality. Instead, it emphasizes how discourses actively articulate and stabilize relations within determinate semantic frameworks. Similarly, it moves beyond a Gramscian understanding of hegemony as a structure that can be externally revealed, arguing that hegemony is not an external condition to be uncovered, but a discursive effect produced within relational configurations.

Within this framework, the paper proposes to interpret these structures through the concept of the dual, understood not as a grammatical category, but as a non-reductive relational form that constitutes an intermediate space from which its terms emerge. The dual does not connect two prior entities; rather, it conditions their very possibility. From this perspective, hegemony in jihadist discourse is not simply something to be resisted, but a relation that is continuously reconfigured within networks of obligation and designation.

Methodologically, the paper employs a conceptual discourse analysis that traces the formation of semantic relations within texts by examining the binary structures that organize meaning and their transformations across contexts. The analysis draws on selected theoretical writings and contemporary discourses on jihad, enabling a shift from abstract conceptual reflection to the study of meaning-production within concrete discursive practices.

This analysis reaches its full articulation through a reinterpretation of these relational structures in light of the concept of covenant, not as a juridical or ethical category, but as a foundational relational event that organizes asymmetrical relations. In this sense, jihad can be understood not only as a confrontation with an existing hegemony, but as an attempt to reconstitute a binding relationship, either by restoring a perceived violated covenant or by

instituting a new normative horizon in which positions of obligation and obedience are redefined.

In doing so, the paper contributes to rethinking contemporary political and theological concepts beyond the dominant paradigms of unity and multiplicity, proposing the dual as a foundational relational structure for understanding conflict, commitment, and the production of the Other in modern Arab thought.

Nader El-Bizri

Ontological and Epistemic Grounds of Duality

This paper investigates ‘duality’ as the minimal structural condition in which difference becomes explicitly relational. Rather than treating the dual, twofold, binary, dyad, pair, couple, etc. as interchangeable forms of equivalence, this line of inquiry rather postulates a taxonomy according to the operational performances of differentiation, polarity, formal exclusion, reciprocity, association, opposition, and dialectics. The argument proceeds from the twofold formal difference as distinction towards a principle of constitutive relationality. Herein a structured productive relation is framed as being ontologically constitutive when a relevant identity, property, capacity, or mode of organising its relata cannot be adequately specified independently of that relation. Symbolic micro-expressions of duality are then explored in how they formally and heuristically articulate successive modes of duplication, reflexivity, alterity, asymmetry, and rhythmic multiplicity. Drawing on notions in metaphysics, logic, and physics, ‘duality’ is posited as a threshold for an ontology of difference without severance, of relation without dissolution, and of constitution without reduction; all beyond the mere analytical and critical reflection on the intelligible/sensible, mental/physical, noumenal/phenomenal, or noetic/noematic.

Nadine Abbas

Dualité ou Union ? : L’intellect et Dieu chez Yaḥyā Ibn ‘Adī et al-Safī ibn al-'Assāl

Dieu et l’homme, le doute et la certitude, la raison et la foi, la connaissance et l’union... autant de dualités qui se révèlent dans nos recherches en philosophie et théologie (l’existence de Dieu, la Création, l’Incarnation...). Elles se manifestent particulièrement dans notre étude de la dualité relationnelle entre l’homme et Dieu ; une relation qui a pris des modalités diverses et multiples à travers l’histoire humaine, notamment chez les philosophes ayant abordé la possibilité de connaître Dieu (connaissance intellectuelle ou union mystique...).

Les théologiens (Mutakallimūn) et philosophes arabes chrétiens ont soulevé cette question dans le cadre de leur étude de la problématique de l’incarnation. Yaḥyā ibn ‘Adī (m. 974) affirme dans son traité sur la nécessité de l’incarnation que l’homme peut connaître son Créateur et s’unir à Son essence par l’intermédiaire de son intellect. C’est sur cette idée qu’il a fondé son argument sur la nécessité de l’Incarnation : Et puisque l’homme peut, de fait, intelliger Dieu, qui est forme pure, il peut donc s’unir à Lui au moyen de son intellect, de même que Dieu peut s’unir à l’homme par l’action de le connaître. Ainsi est démontrée la possibilité de l’union de Dieu et de l’homme.

Cette théorie a exercé une influence considérable sur les philosophes arabes chrétiens qui s'en sont inspirés pour aborder le problème de l'incarnation, parmi lesquels : al-Safī ibn al-'Assāl (m. vers 1255), al-Mu'taman ibn al-'Assāl (m. après 1260) et Shams al-Ri'āsa Abū al-Barakāt (m. 1324).

Cette recherche vise à étudier la nature du lien entre l'homme et Dieu d'une part, et ce que produit la structure relationnelle entre eux d'autre part, à travers les textes de Yaḥyā Ibn 'Adī (particulièrement sur l'Incarnation) et d'al-Safī ibn al-'Assāl (son ouvrage al-Ṣahāih fī Jawāb al-Nasā'ih). Dès lors, je pose la problématique suivante : comment la dualité peut-elle être à la fois un principe ontologique et une condition fondamentale de l'existence du Christ d'un côté, et le fondement d'une philosophie qui dépasse l'incarnation en tant qu'événement historique lié à un temps et un lieu déterminé ?

De cette problématique découlent les questions suivantes : Comment l'intellect peut-il intelliger Dieu et s'unir à Lui ? Et comment le lien entre Dieu et l'homme conduit-il à surmonter la transcendance divine, combler le fossé entre l'homme et Dieu, et éliminer les intermédiaires afin que la relation entre eux devienne immédiate ? Quelle voie l'intellect emprunte-t-il pour intelliger Dieu, et quels sont les résultats de cette connaissance ? Comment cela se manifeste-t-il dans l'éducation des mœurs (tahdīb al-aḥlāq), l'accession de l'homme au degré de perfection et l'atteinte du bonheur chez Yaḥyā Ibn 'Adī ? Comment cela contribue-t-il à prouver la véracité de la foi chrétienne chez al-Safī ibn al-'Assāl ? Enfin, comment pouvons-nous lire les textes de Yaḥyā et d'al-Safī aujourd'hui ?

Duality or Union? Intellect and God in Yaḥyā Ibn 'Adī and al-Ṣafī ibn al-'Assāl

God and the human being, doubt and certainty, reason and faith, knowledge and union: these are among the many dualities that emerge in our research in philosophy and theology, whether concerning the existence of God, Creation, or the Incarnation. They appear with particular clarity in the study of the relational duality between the human being and God, a relation that has taken many forms throughout human history, especially among philosophers who addressed the possibility of knowing God through intellectual knowledge or mystical union.

Christian Arab theologians (mutakallimūn) and philosophers raised this question in the context of their reflections on the problem of the Incarnation. In his treatise on the necessity of the Incarnation, Yaḥyā ibn 'Adī (d. 974) argues that the human being can know the Creator and unite with His essence through the intellect. He bases his argument for the necessity of the Incarnation on this idea: since the human being can in fact intellectually apprehend God, who is pure form, the human being can therefore unite with Him through the intellect, just as God can unite with the human being through the act of knowing him. The possibility of the union between God and the human being is thereby demonstrated.

This theory exercised considerable influence on Christian Arab philosophers who drew on it in addressing the problem of the Incarnation, including al-Ṣafī ibn al-'Assāl (d. ca. 1255), al-Mu'taman ibn al-'Assāl (d. after 1260), and Shams al-Ri'āsa Abū al-Barakāt (d. 1324).

This study examines, on the one hand, the nature of the bond between the human being and God and, on the other, what the relational structure between them produces, through the texts of Yaḥyā Ibn 'Adī—particularly those on the Incarnation—and of al-Ṣafī ibn al-'Assāl, especially his al-Ṣahāih fī Jawāb al-Nasā'ih. It therefore asks how duality can be both an ontological principle and a fundamental condition of Christ's existence, while at the same

time grounding a philosophy that goes beyond the Incarnation as a historical event tied to a particular time and place.

This question gives rise to a number of further issues: How can the intellect apprehend God and unite with Him? How can the bond between God and the human being overcome divine transcendence, bridge the distance between them, and remove intermediaries so that their relation becomes immediate? What path does the intellect follow in order to apprehend God, and what are the results of this knowledge? How is this reflected in the cultivation of character (tahdīb al-aḥlāq), the human attainment of perfection, and the achievement of happiness in Yaḥyā Ibn ‘Adī? How does it contribute to demonstrating the truth of the Christian faith in al-Ṣafī ibn al-‘Assāl? Finally, how can we read the texts of Yaḥyā and al-Ṣafī today?

Mounia Zougaié

سوسيولوجيا الرابط في بنية «المثنى»: نحو مقارنة علائقية لتشكّل الجماعة والمؤسسة في السياقات المعاصرة

ينطلق هذا المقترح البحثي من رؤية نقدية متأنية للثنائيات التقليدية التي هيمنت على الدرس السوسيولوجي الكلاسيكي لفترات طويلة، محاولاً تقديم قراءة بديلة وأصلية تستلهم مفهوم «المثنى» (The Dual)، ليس كمجرد عدد رياضي أو إضافة عددية، بل بوصفه بنية علائقية أصلية (Relational Structure) تسبق في وجودها الفرد المنعزل والكثرة الذائبة.

نسعى من خلال هذه الورقة العلمية إلى فحص الكيفية التي يتشكّل بها «الرابط الاجتماعي» حينما يُنظر إليه بوصفه «عهداً» ومؤانسة قائمة بين طرفين، وهو ما يمنح الجماعة والمؤسسة شرعيتها الوجودية وقدرتها على الاستمرار في ظل التحولات العميقة التي تشهدها المجتمعات المعاصرة.

The Sociology of the Bond within the Structure of "The Dual": Towards a Relational Approach to the Formation of Groups and Institutions in Contemporary Contexts.

This research proposal stems from a critical review of the traditional dualities that have long dominated classical sociological discourse. It seeks to provide an original alternative perspective inspired by the concept of “The Dual” (Le Muṭannā), not merely as a mathematical figure, but as an inherent Relational Structure that precedes the existence of both the isolated individual and the undifferentiated mass. Through this paper, we aim to examine how the “Social Bond” is formed when viewed as a “Covenant” and “Intimacy” (Mounassa) established between two parties. This perspective grants groups and institutions their existential legitimacy and their ability to persist amidst the profound transformations currently shaping contemporary societies.

Éric Marion

Le double arabe et l'écologie

La crise écologique n'est pas seulement une dévastation environnementale, mais une véritable crise du sens. L'anthropocène conduit à repenser la situation de l'humanité et sa manière d'habiter le monde, en mettant à contribution les héritages multiples de celles-ci pour dépasser le grand partage de la modernité occidentale : notre passé, celui de l'holocène,

est désormais et paradoxalement devant nous, comme ce dont il faut différer la perte et l'éloignement afin que la terre demeure habitable.

Cette intervention se déroulera en deux temps. Il s'agira d'une part de montrer qu'il existe dans la pensée arabe « classique » une éthique écologique héritée de la culture arabe du passé et ajustée à notre présent, une richesse du sens et diverses perspectives, explicites ou implicites, permettant de repenser notre relation au vivant et de remédier au désastre écologique : on tentera ainsi de dégager dans l'adab et la falsafa une manière originale de remédier à la violence et de l'ajourner, une éthique de l'hospitalité étendue au non humain, une expérience du décentrement, une sémiotique infinie de la vie.

Dans un second temps, nous tenterons de mettre à l'épreuve l'hypothèse herméneutique selon laquelle cet ajustement inattendu de la pensée arabe passée aux enjeux du présent trouve son origine dans une expérience de la dualité radicalement différente de celle de la modernité occidentale. La récurrence de la figure du double dans la littérature arabe, l'opposition de la société du désert et de la société urbanisée, la place structurante de l'altérité sous-jacente au devoir d'hospitalité, l'ambivalence et l'intégration des contraires dans le Coran lui-même trouveraient sa condition dans une expérience originale du langage, duelle et toujours scindée, différant la vérité, empêchant la totalisation et la clôture du savoir, s'avérant par-là irréductible à la philosophie de l'être.

The Arabic Double and Ecology

The ecological crisis is not only an environmental devastation but a genuine crisis of meaning. The Anthropocene compels us to rethink humanity's situation and its way of inhabiting the world, drawing on its multiple inheritances in order to move beyond the great divide of Western modernity: our past, that of the Holocene, now lies paradoxically before us, as something whose loss and disappearance must be deferred if the Earth is to remain habitable.

This paper proceeds in two stages. First, it argues that classical Arabic thought contains an ecological ethics inherited from past Arab culture yet capable of being adjusted to the present: a richness of meaning and a range of explicit and implicit perspectives through which our relation to living beings can be reconsidered and the ecological disaster addressed. In adab and falsafa, the paper will seek to identify an original way of remedying and postponing violence, an ethics of hospitality extended to the non-human, an experience of decentring, and an infinite semiotics of life.

Second, the paper tests the hermeneutical hypothesis that this unexpected relevance of past Arabic thought to present concerns originates in an experience of duality radically different from that of Western modernity. The recurrence of the figure of the double in Arabic literature, the opposition between desert society and urban society, the structuring place of alterity underlying the duty of hospitality, and the ambivalence and integration of opposites in the Qur'an itself may find their condition in an original experience of language: dual and always divided, deferring truth, preventing totalization and the closure of knowledge, and thereby proving irreducible to a philosophy of being.

Aryan Rahimian

Le couple dans le Coran : *zawğ*, structure duelle et anthropologie du lien

La question posée par cette communication est d'ordre herméneutique et anthropologique : dans quelle mesure le lexique coranique du couple mobilise-t-il une logique relationnelle irréductible à la simple juxtaposition de deux individus distincts, et dans quelle mesure cette logique a-t-elle été oblitérée ou reconfigurée par la codification juridique classique ?

Le point d'entrée est philologique. Le terme *zawğ*, présent dans le Coran sous différentes formes verbales et nominales et à plus de quatre-vingts occurrences, présente une particularité sémantique décisive car il ne désigne pas un individu mais l'un des termes d'une paire. Une entité dont l'existence est d'emblée relationnelle. *Zawğ* ne postule pas deux unités séparées qui entreraient ensuite en relation ; il institue un espace d'existence commune dans lequel les deux pôles sont co-constitutifs l'un de l'autre, effaçant toute antériorité des individus au profit de la primauté du lien. C'est cette portée sémantique qui justifie de lire le lexique conjugal coranique à travers la catégorie du *muṭannā* comme principe ontologique, et non comme simple curiosité morphologique.

Cette logique se déploie à deux niveaux dans le texte. Sur le plan du duel grammatical strictement, les occurrences sont ciblées mais décisives : Cor. 51:49 pose la dualité comme régime universel du créé (*zawğayn*), et les récits adamiques (Cor. 7:19-22 et 20:117-123) distribuent faute, tentation et grâce au duel morphologique, refusant toute imputation unilatérale. Sur le plan du duel conceptuel, Cor. 4:1 et 7:189 articulent l'origine du couple à une *nafs wāḥida* (être unique) dont le *zawğ* émerge, suggérant une indifférenciation originaire plutôt que l'antériorité d'un pôle sur l'autre ; Cor. 2:187 formule une réciprocité strictement symétrique : la même métaphore du vêtement (*libās*) s'applique identiquement aux deux partenaires, sans distinction de rôle ni de degré ; Cor. 30:21 situe la *sakīna*, la *mawadda* et la *raḥma* dans l'espace *baynakum* (« entre vous »), comme effets d'une relation et non attributs de ses termes.

C'est précisément cet espace conceptuel que le *fiqh* classique semble avoir refermé. Les juristes des IIe-IVe siècles de l'hégire ont produit, à partir de Cor. 4:34 (*qiwāma*) et des dispositifs de *wilāya* et *ṭā'a*, une codification du lien conjugal structurée par la hiérarchie là où le registre lexical du *zawğ* résiste, au moins partiellement, à cette lecture. Cette asymétrie s'inscrit par ailleurs dans une logique juridique plus large dont Cor. 4:11 (héritage) et 2:282 (témoignage contractuel) constituent des expressions complémentaires. La communication ne vise pas à arbitrer ce débat normatif, mais à identifier les opérations herméneutiques qui ont rendu possible cet écart entre énoncé textuel et codification juridique, en s'appuyant sur les travaux de Wadud, Barlas, Kecia Ali, Chaudhry et Lamrabet, en dialogue avec les positions classiques (Ṭabarī et Rāzī entre autres) et les médiations modernes (Ibn 'Āshūr, Fazlur Rahman).

En conclusion, cette communication explore l'hypothèse que le lexique coranique du *zawğ*, par son régime sémantique propre, par les formes duelles ponctuelles qui le traversent et par la logique relationnelle qu'il déploie, constitue un matériau pertinent pour penser le couple non comme somme arithmétique de deux individus préconstitués, mais comme structure duelle dans laquelle le lien précède les termes — déplacement qui, s'il est philologiquement

défendable, ouvre des questions anthropologiques que ni la tradition juridique classique ni les lectures réformistes contemporaines n'ont entièrement explorées.

The Couple in the Qur'an: *Zawğ*, Dual Structure, and an Anthropology of the Bond

The question addressed by this paper is both hermeneutical and anthropological: to what extent does the Qur'anic lexicon of the couple mobilize a relational logic that cannot be reduced to the simple juxtaposition of two distinct individuals, and to what extent was this logic obscured or reconfigured by classical juridical codification?

The point of departure is philological. The term *zawğ*, which occurs in the Qur'an in various verbal and nominal forms more than eighty times, has a decisive semantic particularity: it does not designate an individual, but one of the terms of a pair—an entity whose existence is relational from the outset. *Zawğ* does not posit two separate units that subsequently enter into relation; it institutes a space of shared existence in which the two poles are co-constitutive of one another, effacing any priority of individuals in favor of the primacy of the bond. It is this semantic scope that justifies reading the Qur'anic lexicon of the couple through the category of the *muṭannā* as an ontological principle rather than as a mere morphological curiosity.

This logic unfolds on two levels in the text. At the level of the grammatical dual strictly speaking, the occurrences are limited but decisive: Q 51:49 presents duality as a universal mode of the created order (*zawğayn*), while the Adamic narratives (Q 7:19–22 and 20:117–123) distribute fault, temptation, and grace through dual morphology, refusing any unilateral attribution. At the level of the conceptual dual, Q 4:1 and 7:189 articulate the origin of the couple around a *nafs wāḥida* (a single being) from which the *zawğ* emerges, suggesting an originary indifferentiation rather than the priority of one pole over the other; Q 2:187 formulates a strictly symmetrical reciprocity, applying the same metaphor of clothing (*libās*) identically to both partners, without distinction of role or degree; and Q 30:21 locates *sakīna*, *mawadda*, and *raḥma* in the space of *baynakum* (“between you”), as effects of a relation rather than attributes of its terms.

It is precisely this conceptual space that classical *fiqh* appears to have closed down. Jurists of the second to fourth Islamic centuries developed, on the basis of Q 4:34 (*qiwāma*) and the juridical frameworks of *wilāya* and *ṭā'a*, a codification of the marital bond structured by hierarchy, whereas the lexical register of *zawğ* resists, at least in part, such a reading. This asymmetry also belongs to a broader juridical logic, of which Q 4:11 (inheritance) and Q 2:282 (contractual testimony) provide complementary expressions. The paper does not seek to adjudicate this normative debate, but rather to identify the hermeneutical operations that made possible this divergence between textual formulation and juridical codification. It draws on the work of Wadud, Barlas, Kecia Ali, Chaudhry, and Lamrabet, in dialogue with classical positions (including Ṭabarī and Rāzī) and modern mediations (Ibn 'Āshūr and Fazlur Rahman).

In conclusion, this paper explores the hypothesis that the Qur'anic lexicon of *zawğ*—through its specific semantic regime, the occasional dual forms that traverse it, and the relational logic it unfolds—provides relevant material for thinking the couple not as the arithmetic sum of two preconstituted individuals, but as a dual structure in which the bond precedes the terms. If philologically defensible, this shift opens anthropological questions that neither the classical juridical tradition nor contemporary reformist readings have fully explored.

Jack Keilo

Between the pairing and the division: The dual in Levantine toponymies

Traditionally, the toponymic dual is thought in terms of double place naming, renaming, or bilingualism: such examples from all over the Levant are abundant. Yet it is reductive to limit the dual to this divisive aspect. This work presents the dual in Levantine toponymy via the semiotic triangle between the signifier (the word expressing the place name), the signified (the place itself), and the referent (the meaning of the place name). Based on an inductive reasoning, how are place names represented, according to this triangle? After a good brainstorming game, I propose the following classification:

- The place name itself contains a dual word (the signifier is a dual): which is the case of Maameltayn, Sanamayn, Qaryatayn, Ekizelug, and many other examples. In this case, the referent reflects a past where there were two distinct entities, merged into a new one, now expressed by the signifier.
- The place name expresses one “half” of the dual (the referent reflects or implies one side of the dual pair): After all, the Levant/Machrek, is situated between two archetypes of historically powerful dual pairs (Egypt and Mesopotamia) and forms the dual pair with the Maghreb. Tannourine el Faouqa, Tannourine el Tahta, Upper Galilee, and Lower Galilee are few examples out of many.
- The place name expresses an “extension” forming the dual (the referent emerges from an older or more important one): Tartous (from Arouad), the Anti-Lebanon (from the Lebanon), and the Anti-Cassius (from Cassius/Aqraa) are pertinent examples. A special case can be when the dual implies the extension, like Zgharta (from Ehden). The dynamics are the reverse of the category 1: one entity becomes two.

A special case is when the signified becomes fragmented, out of politics, and the fragmentation is expressed in the signifier: the resulting dual expresses division and joins the “dual toponymy” in its rather negative connotation. Beirut West and Beirut East are an example of this case. The fragmentation can be expressed in dual etymology. Qurnat es-Saouda is an example: is the referent the Christian martyrs or the black colour?

In this quick presentation, the dual is richer than its divisive aspect. This approach is totally new in toponymy and thus needs to be refined. To go further, it is useful to see how the dual toponymy has shaped urban and regional plannings across the Levant, and how it was shaped by political choices.

Dilek Sarmis

Au-delà de la rupture : la logique ottomane, laboratoire d'une historiographie relationnelle des savoirs entre Empire et République

Les transformations des savoirs dans les mondes ottoman et turc ont fréquemment été appréhendées à travers des catégories dualistes telles que tradition et modernité, Empire et République, Orient et Occident ou sciences religieuses et sciences rationnelles. Si ces polarités permettent de rendre compte d'évolutions majeures, elles conduisent à cristalliser les termes qu'elles opposent comme des réalités préalablement constituées et exclusives l'une de l'autre.

Cette communication propose de déplacer la focale vers les opérations de traduction, de sélection, de reformulation et de réinterprétation qui les mettent en relation. Elle fait l'hypothèse que ces interactions sont premières : loin de relier des catégories préexistantes, elles participent à leur élaboration même, les dualités apparaissant dès lors comme le produit de processus relationnels plutôt que comme leur point de départ.

Cette communication propose d'aborder cette question à partir d'un objet rarement interrogé sous cet angle : la logique ottomane et turque (*mantık*). Longtemps développée dans le cadre de la tradition arabo-persane du commentaire aristotélicien et porphyrien, la *mantık* comme discipline connaît, à partir du XIX^e siècle, d'importantes transformations linguistiques, pédagogiques, institutionnelles et conceptuelles : multiplication des traités en turc ottoman, redéfinition de ses usages dans l'enseignement, reconfiguration de ses inscriptions disciplinaires, mais aussi intégration progressive de références issues des sciences et philosophies européennes, de l'algèbre de Boole aux premiers échanges avec la philosophie analytique. Ces évolutions ne relèvent pas d'une simple substitution entre, par exemple, héritage islamique et rationalité occidentale. Elles invitent au contraire à déplacer le regard des « traditions » elles-mêmes vers les opérations qui les mettent en relation et qui participent à la redéfinition même des référentiels intellectuels et disciplinaires que l'historiographie tend ensuite à distinguer sous les catégories de « logique islamique », de « logique occidentale », de « sciences religieuses » ou de « sciences rationnelles ».

La perspective ouverte par ce colloque, qui invite à penser le duel comme une structure relationnelle plutôt que comme opposition, trouve ainsi ici un écho particulier. L'analyse, qui repose sur un corpus de traités, de manuels pédagogiques, de dictionnaires philosophiques, d'histoires des sciences et de textes philosophiques ou théologiques produits entre les dernières décennies de l'Empire ottoman et les premières décennies de la République, montrera que la *mantık* constitue un terrain privilégié pour observer les processus par lesquels se redéfinissent simultanément les frontières entre philosophie, théologie, sciences positives et savoirs académiques, ainsi que les critères du savoir légitime et du rationnel.

Beyond Rupture: Ottoman Logic as a Laboratory for a Relational Historiography of Knowledge between Empire and Republic

Transformations of knowledge in the Ottoman and Turkish worlds have often been approached through dualistic categories such as tradition and modernity, Empire and Republic, East and West, or religious and rational sciences. While these polarities help account for major developments, they also tend to crystallize the terms they oppose as preconstituted realities that exclude one another. This paper shifts the focus toward the operations of translation, selection, reformulation, and reinterpretation that place these terms in relation. It advances the hypothesis that such interactions are primary: far from connecting pre-existing categories, they participate in their very formation, so that dualities appear as the product of relational processes rather than their starting point.

The paper approaches this question through an object rarely examined from this angle: Ottoman and Turkish logic (*mantık*). Long developed within the Arab-Persian tradition of Aristotelian and Porphyrian commentary, *mantık* underwent major linguistic, pedagogical, institutional, and conceptual transformations from the nineteenth century onward: the multiplication of treatises in Ottoman Turkish, the redefinition of its uses in education, the reconfiguration of its disciplinary locations, and the gradual integration of references drawn from European sciences and philosophies, from Boole's algebra to the first encounters with

analytic philosophy. These developments cannot be reduced to a simple substitution of, for example, Islamic heritage by Western rationality. They instead invite us to shift attention away from “traditions” themselves toward the operations that bring them into relation and participate in redefining the very intellectual and disciplinary frameworks that historiography subsequently distinguishes under categories such as “Islamic logic,” “Western logic,” “religious sciences,” or “rational sciences.”

The perspective opened by this conference, which invites us to think the dual as a relational structure rather than as opposition, therefore finds a particular resonance here. Based on a corpus of treatises, pedagogical manuals, philosophical dictionaries, histories of science, and philosophical or theological texts produced between the final decades of the Ottoman Empire and the first decades of the Republic, the analysis will show that mantık offers a privileged field for observing the processes through which the boundaries between philosophy, theology, positive sciences, and academic knowledge—as well as the criteria of legitimate and rational knowledge—are simultaneously redefined.

Sheridan Polinsky

Création et l'être créé : un problème théologique dualiste

Que Dieu soit éternel et le Créateur a été unanimement affirmé par les théologiens musulmans. Le fait qu'Il soit un Créateur éternel, en revanche, faisait l'objet de débats, notamment parmi les écoles ash'arī et māturīdī de la théologie sunnite. Les ash'arīs soutenaient qu'une telle notion est intenable car elle présuppose l'existence d'un objet éternel de la création et contredit donc l'unité de Dieu. Ils ont plutôt proposé que l'attribut de création de Dieu est « identique » à l'être créé dans le sens où il ne le caractérise que durant Son acte créatif qui se produit par des attributs tels que la puissance. Les māturīdīs, au contraire, insistaient sur le fait que Dieu crée par un attribut éternel de la création qui subsiste dans Son essence et que cela n'implique pas l'éternité des êtres créés. Le traitement le plus étendu de ce dilemme dualiste dans la tradition islamique fut, à ma connaissance, rédigé par le māturīdī Abū l-Mu'īn al-Nasafī (d. 508/1114). Dans près de soixante-dix pages de son magnum opus de 900 pages, le *Tabṣīrat al-adilla fī uṣūl al-dīn*, al-Nasafī détaillait les positions et arguments de son école et de leurs opposants — en particulier les ash'arīs — ainsi que ses réponses. Sa discussion n'a pas seulement une importance historique en mettant en avant sa contribution à la cristallisation d'une identité māturīdī à travers l'engagement avec l'homologue sunnite ash'arī ; elle constitue aussi une excellente vue d'ensemble de ce débat théologique important. Cet article explorera les principales positions et arguments d'al-Nasafī. Je soutiendrai que sa contribution essentielle réside dans la nature multifacette de son approche, par la combinaison d'un large éventail d'arguments, allant de l'ontologique au linguistique et historique, pour soutenir sa perspective, ainsi que dans la longueur même de son discours, qui dépasse largement ceux de l'ancêtre de son école, Abū Maṣṣūr al-Māturīdī (d. 333/944), et de ses prédécesseurs māturīdī. En même temps, je suggérerai que, peut-être par urgence à répondre à la littérature nouvelle ash'arī, al-Nasafī déforme parfois la position ash'arī et est ainsi coupable du sophisme du « l'épouvantail ». Enfin, je proposerai que, contrairement à la classification médiévale de ce débat comme substantiel (ma'nawī), il est mieux compris, comme l'indique le commentaire d'al-Nasafī lui-même, comme un simple différend verbal (lafẓī).

Creation and Created Being: A Dualist Theological Problem

That God is eternal and the Creator was unanimously affirmed by Muslim theologians. Whether He is an eternal Creator, however, was debated, particularly between the Ash'arī and Māturīdī schools of Sunni theology. The Ash'arīs maintained that such a notion is untenable because it presupposes an eternal object of creation and therefore contradicts divine unity. Instead, they argued that God's attribute of creation is "identical" to the created being in the sense that it characterizes Him only during His creative act, which occurs through attributes such as power. The Māturīdīs, by contrast, insisted that God creates through an eternal attribute of creation subsisting in His essence and that this does not imply the eternity of created beings. To my knowledge, the most extensive treatment of this dualist dilemma in the Islamic tradition was written by the Māturīdī theologian Abū l-Mu'īn al-Nasafī (d. 508/1114).

Across nearly seventy pages of his 900-page magnum opus, the *Tabṣīrat al-adilla fī uṣūl al-dīn*, al-Nasafī sets out the positions and arguments of his school and of its opponents—especially the Ash'arīs—together with his responses. His discussion is historically important not only because it highlights his contribution to the crystallization of a Māturīdī identity through engagement with its Sunni Ash'arī counterpart, but also because it offers an excellent overview of this major theological debate. This paper explores al-Nasafī's principal positions and arguments. I argue that his essential contribution lies in the multifaceted nature of his approach, which combines a wide range of ontological, linguistic, and historical arguments in support of his position, as well as in the sheer length of his treatment, which far exceeds those of the founder of his school, Abū Maṣṣūr al-Māturīdī (d. 333/944), and of earlier Māturīdī authors. At the same time, I suggest that, perhaps because of the urgency of responding to new Ash'arī literature, al-Nasafī sometimes misrepresents the Ash'arī position and thereby commits a "straw man" fallacy. Finally, I propose that, contrary to the medieval classification of this debate as substantive (*ma'nawī*), it is better understood—as al-Nasafī's own discussion itself indicates—as a merely verbal disagreement (*lafẓī*).

Charbel Dagher

المثنى بين المعية والعراك

تنطلق الدراسة من المثنى في العربية، وتعالج مسائل متعلقة به، ومتفرعة عنه، في عدة وقفات-معانيات، بين اللغوي والأدبي والفلسفي.

تنطلق الوقفة الأولى - لزوماً - من الارتكاز اللغوي، النحوي، ابتداءً وتأسيساً على ورود المثنى في الشعر الجاهلي والقرآن. وتتوصل هذه الوقفة إلى استبيان أن حال العربية القديمة لا تختلف عن كثير من اللغات القديمة، حيث كان للمثنى فيها حضورٌ ودورٌ في قياس العدّ في بناء الجملة؛ كما تستدرك الوقفة وتفيد أن بقاء المثنى في العربية - بعكس لغات عديدة - تأتي من عاملين: ورود المثنى في القرآن، واحتفاظ الشعر العربي به في مدى العصور الأدبية مثل "حلية" شعرية تؤكد على الأصل الشعري "المبجل".

تقوم الوقفة الثانية على معانية ذات منحى أدبي، فيتوكلّ الدرس بتفقد ما كانت عليه استعمالات المثنى في المدونة الجاهلية المذكورة، أي مقاصدها التأليفية. هذا ما يُظهر أن أدبية المثنى تحث، في الاجتماع القبلي، صوب: إيراد المثنى في مطالع القصائد (والمرفقة بالوقفة الطللية)، وفي صيغ تخاطبية، فيما تحث، في تفرق أحوال "الصعاليك"، إلى التخاطب الفردي، المتعين في حبيبة أو في "صاحب".

ثم طلبت الوقفة الثالثة إجراء قياس شعري بين مقام المثنى التعبيري في المدونة الجاهلية، وما أرساه أفلاطون (وغيره) عن المحاكاة أساساً لبناء القصيدة. هذا ما تكشف عن مشهدين مختلفين: مشهد إغريقي موافق لشكلي المحاكاة والتمثيل، ومشهد جاهلي (ثم إسلامي) متركز على إصدار القول. هذا ما احتاج إلى معانية خارج الشعر، حيث تبين أن لا ارتكازات (عربية وإسلامية) للمحاكاة، لا في دورة

المجتمعات، ولا في أبنية الفنون (بين المسرح والصورة). وهذا ما عني أن المثنى - كصيغة تعبير جاهلية - عبّر عمّا هو حاجة في الانوجاد، في التخاطب، كما لو أن المتكلم المفرد يطلب في وحدته، في خلاء القفر، ووحشة الطلل، أن يشاركه غيره، أي أكثر من واحد، في ما يقصده من تعبير، ومن موقف.

إلا أن هذه الحدود، كما تبدت في الحقبة الجاهلية، لم تختف تماماً مع التشكلات الاجتماعية في دولة الخلافة، إذ يمكن التحقق من أن التجانب، أو التحاذر، الذي يُطل أي اجتماعية أوسع، ومشاركة، وأعلى من النسب، انتقلا (التجاذب والتحاذر)، مع قيام الدولة الإسلامية، إلى تحاذرٍ، وتجانٍ، بالمعنى الترتيبي الاجتماعي، وبالمعنى الأقوامي (أي النسبة إلى قوم) في آن.

ثم تنتهي الورقة إلى وقفة رابعة وأخيرة، تستبين ما هو ممكن في قابليات المثنى العربية (المعية، والمرافقة) في زمن العولمة، وتُسأل بالتالي: أهذا كلامٌ لغوي له مرامٌ فلسفية، وربما سياسية؟ أم هو الحلم ابتداء من مثنى العربية؟ هذا ما لا تستطيعه اللغة في التاريخ، من دون شك، إلا أنها تستطيعه في التفكير، في التفلسف، في الاشتغال عليه في الخطاب: المثنى صيغة حالية، وللمستقبل.

The Dual between Togetherness and Struggle

This study begins from the dual in Arabic and addresses a number of questions connected with and deriving from it through several stages of inquiry spanning the linguistic, literary, and philosophical fields.

The first stage necessarily begins from the linguistic and grammatical foundation, taking as its point of departure the occurrence of the dual in pre-Islamic poetry and in the Qurʾān. It shows that ancient Arabic was not unlike many other ancient languages in which the dual had a presence and a role in the numerical organization of the sentence. At the same time, it observes that the survival of the dual in Arabic—in contrast to many other languages—resulted from two factors: its occurrence in the Qurʾān, and the preservation of the dual throughout the history of Arabic poetry as a poetic “ornament” affirming a revered poetic origin.

The second stage adopts a literary perspective and examines the uses of the dual in the pre-Islamic corpus, that is, the compositional purposes it served. It shows that, in the tribal social setting, the literariness of the dual tended toward its use at the openings of poems, especially in connection with the standing at the ruins, and in forms of address. In the more dispersed world of the *ṣaʿālīk*, by contrast, it tended toward individual address directed to a beloved or to a “companion.”

The third stage compares the expressive status of the dual in the pre-Islamic corpus with the place established by Plato and others for mimesis as a basis for the construction of poetry. Two different scenes thereby emerge: a Greek scene corresponding to the forms of imitation and representation, and a pre-Islamic—and later Islamic—scene centred on the production of utterance. This required looking beyond poetry, where it becomes apparent that mimesis does not occupy a comparable foundational place in Arab and Islamic social formations or in the structures of the arts, from theatre to the image. The dual, as a pre-Islamic expressive form, thus gave expression to an existential need for address: as though the solitary speaker, in the emptiness of the desert and the desolation of the abandoned campsite, seeks another—or more than one other—to share in what he intends to express and in the stance he adopts.

Yet these limits, as they appeared in the pre-Islamic period, did not disappear entirely with the social formations of the caliphal state. One can observe that estrangement or mutual wariness, which prevents the formation of a broader and shared sociality extending beyond kinship, was carried into the Islamic state in forms of social hierarchy and ethnic affiliation alike.

The paper ends with a fourth and final stage that considers what may remain possible in the Arabic dual's capacities for togetherness and accompaniment in the age of globalization. It therefore asks: is this a linguistic discourse with philosophical—and perhaps political—aims, or is it a dream beginning from the Arabic dual? Language cannot by itself accomplish this within history, certainly; but it can do so within reflection, philosophizing, and the work of discourse. The dual is a form for the present—and for the future.

Biographies

Frank Darwiche

Français

Frank Darwiche est titulaire de la Chaire de Professeur Junior « Théologies contemporaines de l'islam » (TheoContis) à l'Université de Lorraine et membre du laboratoire Écritures (UR 3943). Ses recherches portent sur la philosophie arabe contemporaine, la théologie islamique, l'herméneutique coranique et les ontologies relationnelles. Il développe notamment une philosophie du *muṭannā* — le duel — et une réflexion théologique sur le 'ahd, l'alliance, comme figures fondamentales du lien, de la relation et de l'altérité.

English

Frank Darwiche holds the Junior Professorship in “Contemporary Theologies of Islam” (TheoContis) at the University of Lorraine and is a member of the Écritures research centre (UR 3943). His research focuses on contemporary Arabic philosophy, Islamic theology, Qur'anic hermeneutics, and relational ontology. His current work develops a philosophy of the *muṭannā* — the dual — alongside a theological reflection on the 'ahd, or covenant, as fundamental figures of relation, relationality, and alterity.

Georges Tamer

Français

Georges Tamer est professeur de philologie orientale et d'études islamiques à la Friedrich-Alexander-Universität Erlangen-Nürnberg et directeur du Centre bavarois de recherche sur les discours interreligieux (BaFID). Philosophe et islamologue, ses recherches portent notamment sur l'histoire intellectuelle arabo-islamique, l'herméneutique coranique, la philosophie arabe et sa réception moderne, ainsi que sur les relations et les discours interreligieux entre judaïsme, christianisme et islam.

English

Georges Tamer is Professor of Oriental Philology and Islamic Studies at Friedrich-Alexander University Erlangen-Nuremberg and Director of the Bavarian Research Center for Interreligious Discourses (BaFID). A philosopher and scholar of Islamic studies, his research focuses on Arab-Islamic intellectual history, Qur'anic hermeneutics, Arabic philosophy and its modern reception, as well as interreligious relations and discourses among Judaism, Christianity, and Islam.

Mustafa Özağaç

Français

Mustafa Özağaç est maître de conférences en littérature turco-islamique à la Faculté de théologie de l'Université d'Istanbul. Il a obtenu son doctorat en littérature soufie à l'Institut de recherches en turcologie de l'Université d'Istanbul en 2016. Sa thèse, consacrée à une étude approfondie et à l'édition critique du *Vuṣlatnâme* de Ḥabīb-i Karamānī, a été publiée en deux volumes par le Department of Near Eastern Languages and Civilizations de l'Université Harvard (Analysis & Facsimile, 2018 ; Critical Text, 2019). Ses recherches portent sur les croisements entre pensée soufie et histoire intellectuelle, notamment sur la manière dont les récits mystiques remettent en question les dualismes traditionnels — tels que l'opposition entre esprit et matière — et repensent la place de l'être humain au sein de la création.

English

Mustafa Özağaç is Assistant Professor of Turkish-Islamic Literature at the Faculty of Theology, Istanbul University. He received his Ph.D. in Sufi literature from the Research Institute of Turkology at Istanbul University in 2016. His doctoral research, devoted to a comprehensive study and critical edition of Ḥabīb-i Karamānī's *Vuṣlatnāme*, was published in two volumes by Harvard University's Department of Near Eastern Languages and Civilizations (Analysis & Facsimile, 2018; Critical Text, 2019). His research explores the intersections of Sufi thought and intellectual history, with particular attention to the ways in which mystical narratives challenge conventional dualisms—such as the opposition between spirit and matter—and rethink humanity's place within creation.

Mohamed Outahar

Français

Mohamed Outahar est maître de conférences habilité en sociologie à l'Institut National de l'Action Sociale (INAS) de Tanger, au Maroc. Il est titulaire d'un doctorat en sociologie de la religion, d'un master en études de genre et d'une licence en philosophie. Ses recherches portent principalement sur la philosophie et la pensée islamique, ainsi que sur l'étude des identités religieuses, de genre et numériques dans les contextes arabes. Il travaille actuellement à l'élaboration d'un projet philosophique consacré à la « philosophie du tamāsu(f) », qui propose de repenser les concepts d'existence, de conscience, de soi, d'identité et de sens à partir d'une interrogation sur la manière dont la distance s'organise au sein de la relation, rendant pensables la différenciation sans séparation et la relation sans coïncidence. Ce projet s'inscrit dans le prolongement des questionnements de la pensée contemporaine, notamment dans son effort pour dépasser les cadres hérités de la métaphysique, réinterroger les conditions de l'expérience humaine et mettre au jour les logiques qui structurent nos manières d'être, de penser et d'entrer en relation avec le monde.

English

Mohamed Outahar is an Associate Professor of Sociology at the National Institute of Social Work (INAS) in Tangier, Morocco. He holds a PhD in the Sociology of Religion, a Master's degree in Gender Studies, and a Bachelor's degree in Philosophy. His research interests focus primarily on philosophy and Islamic thought, as well as on the study of religious, gender, and digital identities in Arab contexts. He is currently developing a philosophical project devoted to the "Philosophy of Tamāsu(f)," which seeks to rethink the concepts of existence, consciousness, selfhood, identity, and meaning by examining how distance is organized within relation, and the possibility of thereby thinking differentiation without separation and relation without coincidence. The project engages with central questions in contemporary thought, particularly its efforts to move beyond inherited metaphysical frameworks, reconsider the conditions of human experience, and uncover the underlying logics that shape our ways of being, thinking, and relating to the world.

Muhammet Topal

Français

Muhammet Topal est doctorant en études du Moyen-Orient et de l'Afrique du Nord (MENAS) et en histoire à l'Université de l'Arizona, où il est également titulaire d'un certificat universitaire d'enseignement supérieur. Ses recherches et ses enseignements se situent au croisement de l'histoire, de la science politique, de la sociologie et des sciences des religions. Ils portent notamment sur la manière dont les intellectuels de la fin de l'Empire ottoman ont

négocié les tensions entre autorité étatique, opinion publique et opposition, à travers la presse, l'historiographie, la littérature et la théorie politique. Articulant approches intellectuelle, biographique et transnationale, il replace l'Empire ottoman et la Turquie dans des perspectives comparatives reliant l'expérience ottomane à des débats plus larges au sein des contextes occidentaux et islamiques. Il est titulaire d'une licence d'histoire de l'Université Boğaziçi, a suivi une mineure en science politique à Sciences Po et a obtenu son master à l'École pratique des hautes études (EPHE-PSL).

English

Muhammet Topal is a PhD candidate in Middle Eastern and North African Studies (MENAS) and History at the University of Arizona, where he also holds a College Teaching Certificate. His teaching and research lie at the intersection of history, political science, sociology, and religious studies. His work focuses in particular on how intellectuals in the late Ottoman Empire negotiated tensions between state authority, public opinion, and opposition through the press, historiography, literature, and political theory. Combining intellectual, biographical, and transnational approaches, he situates the Ottoman Empire and Turkey within comparative frameworks that connect Ottoman experiences to broader debates in Western and Islamic contexts. He holds a BA in History from Boğaziçi University, completed a minor in Political Science at Sciences Po, and earned his MA from the École Pratique des Hautes Études (EPHE-PSL).

Eric DeVilliers

Français

Eric DeVilliers est actuellement chercheur postdoctoral au Lumen Christi Institute et prochainement professeur assistant de théologie comparée à Duquesne University. Il a obtenu son doctorat en théologie à l'Université de Notre Dame. Ses recherches portent sur les origines, le développement et les méthodes du kalām. Il travaille actuellement à un ouvrage consacré à la manière dont les discours théologiques autour de la vision et de la visibilité de Dieu (ru'yat Allāh) ont contribué à la systématisation de la théologie islamique. Ses intérêts de recherche comprennent également la théologie et la littérature patristiques, les études coraniques, ainsi que les théologies scolastiques chrétienne et musulmane.

English

Eric DeVilliers is currently a postdoctoral researcher at the Lumen Christi Institute and incoming Assistant Professor of Comparative Theology at Duquesne University. He received his PhD in Theology from the University of Notre Dame. His research focuses on the origins, development, and methods of kalām. He is currently working on a book manuscript examining how theological discourses surrounding the vision and visibility of God (ru'yat Allāh) contributed to the systematization of Islamic theology. His research interests also include patristic theology and literature, Qur'anic studies, and Christian and Muslim scholastic theology.

Nadim Nassar

Français

Nadim Nassar est un prêtre anglican syrien de l'Église d'Angleterre et le fondateur et directeur exécutif de l'Awareness Foundation. Né et élevé à Lattaquié, en Syrie, il a étudié la théologie à Beyrouth avant de poursuivre son parcours au Royaume-Uni, où il a été ordonné. Son travail se situe au croisement de la théologie chrétienne, du dialogue interreligieux et de

la construction de la paix, avec une attention particulière au christianisme du Moyen-Orient, à la diversité culturelle et religieuse, ainsi qu'aux enjeux de réconciliation dans les sociétés marquées par les conflits. Il est notamment l'auteur de *The Culture of God* et de *iJesus: The Culture of God in a Digital World*.

English

Nadim Nassar is a Syrian Anglican priest in the Church of England and the founder and Executive Director of the Awareness Foundation. Born and raised in Latakia, Syria, he studied theology in Beirut before continuing his journey in the United Kingdom, where he was ordained. His work lies at the intersection of Christian theology, interreligious dialogue, and peacebuilding, with particular attention to Middle Eastern Christianity, cultural and religious diversity, and reconciliation in societies affected by conflict. He is the author of *The Culture of God* and *iJesus: The Culture of God in a Digital World*.

Ahmad al-Zoabi

Français

Ahmad al-Zoabi est chercheur et professeur d'université. Ses travaux portent sur la pensée politique islamique, classique et contemporaine, l'histoire de la pensée arabe ainsi que les relations interreligieuses. Titulaire d'un doctorat en études islamiques, il possède une expérience académique à l'Institut de lettres orientales (ILO) et à l'Institut d'études islamo-chrétiennes (IEIC) de l'Université Saint-Joseph de Beyrouth (USJ), où il enseigne et assure la coordination du programme d'études islamiques. Il est l'auteur de plusieurs ouvrages et éditions critiques, et a publié de nombreux travaux de recherche dans des revues à comité de lecture.

English

Ahmad al-Zoabi is a researcher and university professor whose work focuses on Islamic political thought (both classical and contemporary), the history of Arab thought, and interfaith relations. He holds a PhD in Islamic Studies and possesses academic experience at the Institute of Oriental Letters ILO and the Institute of Islamic-Christian Studies IEIC at Saint Joseph University in Beirut USJ, where he lectures and oversees the Islamic Studies program. He has authored books and critical editions, and has published research in peer-reviewed journals.

Okba Elamoud

Français

Okba Elamoud est doctorant en études islamiques à la Freie Universität Berlin. Il est titulaire d'un master en sociologie de la Humboldt-Universität zu Berlin. Ses recherches portent sur l'évolution conceptuelle et discursive de notions liées au conflit, telles que le jihad, la révolution et la résistance, dans la pensée arabe moderne. S'appuyant sur des approches contextualistes inspirées de Quentin Skinner ainsi que sur les théories critiques du discours, il étudie la manière dont les concepts politiques et religieux se constituent au sein de structures relationnelles plutôt que comme des entités fixes.

Son projet doctoral actuel analyse les transformations du concept de jihad depuis la guerre d'Afghanistan jusqu'à nos jours, en accordant une attention particulière aux interactions entre langage, pouvoir et contexte historique. Il s'intéresse notamment au rôle de la relationalité dans la formation du sens politique, ainsi qu'aux croisements entre théologie, théorie politique et analyse du discours.

Avant d'entreprendre son doctorat, il a travaillé comme assistant de recherche à l'International Psychoanalytic University Berlin, où il a contribué à des projets consacrés aux migrations, aux traumatismes et à la jeunesse dans des contextes de conflit.

English

Okba Elamoud is a doctoral researcher in Islamic Studies at the Freie Universität Berlin. He holds a Master's degree in Sociology from Humboldt University of Berlin. His research focuses on the conceptual and discursive evolution of combative notions such as jihad, revolution, and resistance in modern Arabic thought. Drawing on contextual approaches inspired by Quentin Skinner and critical theories of discourse, his work examines how political and religious concepts are produced within relational structures rather than as fixed entities.

His current doctoral project investigates the transformation of the concept of jihad from the Afghan war to the present, with particular attention to the interplay between language, power, and historical context. He is especially interested in the role of relationality in shaping political meaning, as well as in the intersections between theology, political theory, and discourse analysis.

Prior to his doctoral studies, he worked as a research assistant at the International Psychoanalytic University Berlin, contributing to projects on migration, trauma, and youth in conflict settings.

Nader El-Bizri

Français

Prof. Nader El-Bizri est Senior Research Fellow au Warburg Institute, School of Advanced Study, University of London, et chercheur affilié de longue date au Department of History and Philosophy of Science de l'Université de Cambridge. Il a été doyen du College of Arts, Humanities, and Social Sciences de l'Université de Sharjah. Auparavant, il a été Leverhulme Visiting Professor à Durham University et professeur titulaire de philosophie et d'études de la civilisation à l'American University of Beirut, où il a également exercé les fonctions de vice-doyen de la Faculty of Arts and Sciences et de directeur du programme transversal de formation générale en arts libéraux.

Il a auparavant été Principal Lecturer en architecture à l'Université de Lincoln et a enseigné et mené des recherches dans plusieurs institutions, notamment Harvard University, l'Université de Nottingham, Birkbeck, University of London, ainsi qu'au CNRS à Paris. Il siège au sein de plusieurs conseils et comités académiques internationaux et est directeur général de la collection *Epistles of the Brethren of Purity* publiée par Oxford University Press.

Nader El-Bizri a également été conseiller auprès du Science Museum de Londres, de l'Aga Khan Trust for Culture à Genève, du Guggenheim Museum de Berlin et de l'UNESCO à Paris. Il est intervenu dans différents programmes culturels de la BBC et de France Culture. Il a reçu le prix de la Kuwait Foundation for the Advancement of Sciences et a été élu Mellon Global Fellow of the Liberal Arts au sein des Claremont Colleges, en Californie.

English

Prof. Nader El-Bizri is a Senior Research Fellow at the Warburg Institute, School of Advanced Study, University of London, and is a longstanding Affiliated Scholar with the Department of History and Philosophy of Science at the University of Cambridge. He served as Dean of the College of Arts, Humanities, and Social Sciences at the University of Sharjah, and prior to that he was a Leverhulme Visiting Professor at Durham University and a tenured Professor in Philosophy and Civilization Studies at the American University of Beirut, where he also acted

as Associate Dean of the Faculty of Arts and Sciences, and as Director of the university-wide General Education in the Liberal Arts. Before that he was a Principal Lecturer in Architecture at the University of Lincoln, and he previously taught and conducted research across the academic ranks at various universities, including Harvard, Nottingham, Birkbeck, and the CNRS in Paris. He serves on various academic boards internationally and is the General Editor of the Oxford University Press *Epistles of the Brethren of Purity* series. He acted also as advisor to the Science Museum in London, the Aga Khan Trust for Culture in Geneva, the Guggenheim Museum in Berlin, and UNESCO in Paris. He has been interviewed via BBC and France Culture TV/radio cultural programs, and he received the Kuwait Foundation for the Advancement of Sciences Prize and has been elected as a Mellon Global Fellow of the Liberal Arts via the Claremont Colleges in California.

Nadine Abbas

Français

Nadine Abbas est responsable du Centre Louis Pouzet à l'Institut d'études orientales de l'Université Saint-Joseph, où elle enseigne également depuis 2011. Nadine Abbas est spécialiste de philosophie arabe. Ses recherches portent principalement sur l'édition critique de textes philosophiques ainsi que sur l'étude de la pensée chrétienne arabe médiévale, avec un intérêt particulier pour les œuvres de Yaḥyā Ibn 'Adī et d'ʿĪsā ibn Zur'a. Elle est également l'auteure de plusieurs articles consacrés à la littérature philosophique.

English

Nadine Abbas is Head of the Louis Pouzet Center at the Institute of Oriental Studies of Saint Joseph University of Beirut, where she has also taught since 2011. A specialist in Arabic philosophy, her research focuses primarily on the critical edition of philosophical texts and on medieval Arabic Christian thought, with particular attention to the works of Yaḥyā Ibn 'Adī and ʿĪsā ibn Zur'a. She is also the author of several articles on philosophical literature.

Mounia Zougai

Français

Mounia Zougai est maîtresse de conférences (classe A) en sociologie de l'éducation à l'Université Ahmed Draïa d'Adrar, en Algérie, et membre du Laboratoire de l'éducation et du développement. Elle est titulaire d'un doctorat en sociologie de l'éducation de l'Université d'Alger, obtenu en 2020.

Ses recherches portent notamment sur l'éducation et le changement social, la citoyenneté numérique, l'éducation à l'entrepreneuriat, la sociologie de la famille et les études sur la jeunesse. Ses travaux s'intéressent également aux transformations sociales et culturelles contemporaines, à l'articulation entre tradition et modernité et aux effets du numérique sur les pratiques éducatives et les formes de socialisation. Elle est l'auteure de nombreux articles et contributions scientifiques dans les domaines de la sociologie et des sciences de l'éducation.

English

Mounia Zougai is Associate Professor (Class A) of Educational Sociology at Ahmed Draïa University of Adrar, Algeria, and a member of the Laboratory of Education and Development. She received her PhD in Educational Sociology from the University of Algiers in 2020.

Her research focuses on education and social change, digital citizenship, entrepreneurship education, family sociology, and youth studies. Her work also explores contemporary social and cultural transformations, the relationship between tradition and modernity, and the

impact of digital technologies on education and processes of socialization. She is the author of numerous articles and scholarly contributions in sociology and educational studies.

Éric Marion

Français

Éric Marion est professeur agrégé de philosophie au lycée Carnot de Dijon et chargé de cours à l'Université de Bourgogne. Ses recherches portent notamment sur la philosophie arabe, ses rapports avec la pensée moderne, ainsi que sur les enjeux contemporains de l'écologie et du vivant. Il est l'auteur de *Lumières arabes et Lumières modernes. Au miroir de l'utopie insulaire d'Ibn Tufayl* (Kimé, 2016) et de *Écologie et pensée arabe* (Mimésis, 2023), où il explore les ressources de la tradition philosophique arabe pour repenser notre rapport au monde, au vivant et à la modernité.

English

Éric Marion is a philosophy teacher at Lycée Carnot in Dijon and a lecturer at the University of Burgundy. His research focuses on Arabic philosophy, its relationship with modern thought, and contemporary questions concerning ecology and the living world. He is the author of *Lumières arabes et Lumières modernes. Au miroir de l'utopie insulaire d'Ibn Tufayl* (Kimé, 2016) and *Écologie et pensée arabe* (Mimésis, 2023), in which he explores the resources of the Arabic philosophical tradition for rethinking our relationship to the world, living beings, and modernity.

Aryan Rahimian

Français

Aryan Rahimian est doctorant en islamologie à l'Université de Lorraine (laboratoire Écritures), sous la direction d'Anthony Feneuil et Hassan Chahdi. Sa thèse s'intitule « Le ḥadīṭ qudsī : étude critique d'un corpus de traditions à caractère divin ». Il a présenté ses travaux dans plusieurs colloques internationaux, notamment à l'Université de Lorraine (mai 2026) et à l'Institut français du Proche-Orient, Beyrouth (juin 2026). Il est également ingénieur pédagogique à l'Université Paris-Est Créteil et enseignant vacataire à la Faculté des Lettres de Sorbonne Université.

English

Aryan Rahimian is a PhD candidate in Islamic Studies at the University of Lorraine (Écritures research centre), under the supervision of Anthony Feneuil and Hassan Chahdi. His dissertation is entitled "The ḥadīṭ qudsī: A Critical Study of a Corpus of Traditions of Divine Character." He has presented his research at several international conferences, including at the University of Lorraine (May 2026) and the French Institute of the Near East in Beirut (June 2026). He also works as an instructional design engineer at Université Paris-Est Créteil and teaches as an adjunct lecturer at the Faculty of Arts and Humanities of Sorbonne University.

Jack Keilo

Français

Jack Keilo est ingénieur-géomètre et chercheur en géographie, spécialiste de la toponymie (l'étude des noms de lieux) et de la géopolitique du Moyen-Orient. Titulaire d'un doctorat de la Sorbonne, ses travaux examinent avec précision la manière dont les noms sont utilisés pour exprimer l'identité, le pouvoir et la continuité historique au sein de territoires disputés. Il est chercheur associé aux universités de Genève et d'Aix-Marseille. Il est particulièrement

connu pour ses analyses des transformations toponymiques en Syrie et dans l'ensemble du Levant, étudiant comment le changement de nom des villes et des villages reflète l'évolution des idéologies politiques. Ses recherches articulent cartographie et patrimoine linguistique, en considérant les cartes non seulement comme des outils d'orientation, mais aussi comme des documents de première importance pour la mémoire culturelle. Au-delà du monde universitaire, il contribue aux débats internationaux sur la manière dont la nomenclature géographique influe sur les conflits contemporains et les récits nationaux.

English

Jack Keilo is a geometer-engineer and researcher in geography, specialising in toponymy (the study of place names) and the geopolitics of the Middle East. A PhD from the Sorbonne, his work meticulously examines how names are used to express identity, power, and historical continuity within contested landscapes. He is a fellow researcher at the Universities of Geneva and Aix-Marseille. He is particularly noted for his analysis of toponymic shifts in Syria and the wider Levant, exploring how the renaming of cities and villages reflects evolving political ideologies. Keilo's research often bridges the gap between cartography and linguistic heritage, treating maps not just as navigational tools, but as primary documents of cultural memory. Beyond academia, he contributes to international discourse on how geographic nomenclature influences contemporary conflict and national narratives.

Dilek Sarmis

Français

Dilek Sarmis est maîtresse de conférences au Département d'études turques de l'Université de Strasbourg et membre du Groupe d'études orientales, slaves et néo-helléniques (GEO, UR 1340). Historienne, elle est spécialiste de l'histoire intellectuelle et de l'histoire des savoirs de l'Empire ottoman et de la Turquie républicaine. Ses recherches portent notamment sur les courants philosophiques, les circulations intellectuelles, les sciences humaines et sociales, les conservatismes turcs ainsi que l'histoire et l'anthropologie du religieux. Sa thèse a été consacrée à la réception de la pensée de Bergson dans la genèse de la Turquie moderne.

English

Dilek Sarmis is Associate Professor in the Department of Turkish Studies at the University of Strasbourg and a member of the Groupe d'études orientales, slaves et néo-helléniques (GEO, UR 1340). A historian, she specializes in the intellectual history and history of knowledge of the Ottoman Empire and Republican Turkey. Her research focuses on philosophical currents, intellectual circulation, the history of the human and social sciences, Turkish conservatism, and the history and anthropology of religion. Her doctoral dissertation examined the reception of Bergson's thought in the making of modern Turkey.

Sheridan Polinsky

Français

Sheridan Polinsky est chercheuse postdoctorale au Centre de théologie islamique de l'Université de Tübingen. Ses recherches portent principalement sur l'histoire intellectuelle de la théologie islamique et du soufisme, de la période classique jusqu'à l'époque contemporaine. Son premier ouvrage, *Sufism in Late Mamlūk Cairo: The Life and Thought of Ibn Mughayzil* (fl. 895/1490), est consacré à la vie et à la pensée d'un auteur égyptien de la tradition shādhilī. Son projet actuel porte sur la traduction anglaise du *Tabṣīrat al-adilla fī uṣūl al-dīn* d'Abū l-Muʿīn al-Nasafī, accompagnée d'annotations et d'une introduction critique.

English

Sheridan Polinsky is a postdoctoral fellow at the Center for Islamic Theology at the University of Tübingen. Her research focuses primarily on the intellectual histories of Islamic theology and Sufism, from the classical period to the present day. Her first book, *Sufism in Late Mamlūk Cairo: The Life and Thought of Ibn Mughayzil* (fl. 895/1490), examines the life and thought of an Egyptian author of the Shādhilī tradition. Her current project is an English translation of Abū l-Muʿīn al-Nasafī's *Tabṣirat al-adilla fī uṣūl al-dīn*, accompanied by annotations and a critical introduction.

Charbel Dagher

Français

Charbel Dagher est universitaire libanais, écrivain en arabe et en français. Il est l'auteur de plus de quatre-vingt-dix ouvrages relevant de domaines variés : poésie, roman, critique littéraire et artistique, histoire et traduction. Plusieurs de ses livres ont été traduits dans différentes langues, qu'il s'agisse de recueils et d'anthologies de poésie ou de travaux consacrés à l'art islamique et à l'art arabe moderne.

Ses recherches proposent une relecture historique et analytique de la culture arabe moderne et contemporaine, dans la diversité de ses structures, de ses manifestations et de ses formes d'expression. Son approche critique s'intéresse à la circulation historique et sociale de la littérature et des arts, ainsi qu'à leurs formes et à leurs finalités, en examinant à la fois leur ouverture aux modèles, genres et styles européens et leur inscription dans des héritages locaux, anciens ou en transformation.

English

Charbel Dagher is a Lebanese university professor and writer in both Arabic and French. He is the author of more than ninety books spanning a wide range of fields, including poetry, fiction, literary and art criticism, history, and translation. Several of his works have been translated into different languages, including collections and anthologies of his poetry as well as studies on Islamic art and modern Arab art.

His research offers a historical and analytical reassessment of modern and contemporary Arab culture in the diversity of its structures, manifestations, and modes of expression. His critical approach examines the historical and social circulation of literature and the arts, as well as their forms and purposes, paying particular attention to the interplay between openness to European genres, models, and styles and locally rooted traditions, whether inherited or undergoing transformation.