



Voices on Enlightenment(s)
Can we speak of Lumières arabes?

Can we speak of *Lumières arabes*?

"The selected book covers highlight various aspects of the topicality of the Enlightenment debate in the Arabic-speaking world: the translation of Kant's works, the critical examination of his philosophy combined with a multifaceted reflection on human rights as well as the political, religious-philosophical and feminist dimensions of the Enlightenment in the Arabic-Islamic context.

The critical appreciation of the European Enlightenment is flanked by a re-reading of classical and modern Arabic philosophical tradition, which can be referred to as *Lumières arabes*. What are the possibilities of a new Enlightenment, an *Enlightenment 2.0*?"

AGYA alumnus Sarhan Dhouib, Philosophy, University of Hildesheim, Germany

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This postcard series is part of an audiovisual contribution to the BBAW annual theme 2023/24 Project: *Enlightenment!*

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التنوير تجربة داخلية عميقة بامتياز...
ولا جدوى من حديث مطول عن مؤسسات ثقافية وسياسية
واقصادية تدعو الى التنوير مالم يتحرر الفرد أولاً من إغلال طالما
رسف من إغلالها عبر الزمان...

التنوير تجربة فريدة من الوعي واليقظة...
تبدأ من إعماق الفرد لتتغلغل في أوصال العالم بأسره...

والأمر جد عسير...
فلن تنقشع ظلمة الأفكار العقيمة إلا ببطء وتؤدة لا تخلو من عمق
وإصرار على الخروج الى النور...
ولن تنكسر الإغلال إلا بإرادة فردية لا تنهزم...
وتصميم حقيقي على الخلاص من عتمة الجهل والجور...
ذلك هو التنوير.

صفاء عبد السلام

فلسفة، جامعة الإسكندرية، مصر

Enlightenment is a profound internal experience...

There is no point in talking at length about cultural, political, and economic institutions that call for enlightenment unless the individual is first liberated from the shackles he has been shackled by throughout history...

Enlightenment is a unique experience of consciousness and awareness...

It starts from the depths of the individual and spreads throughout the entire world...
And this is a difficult task...

The darkness of sterile thoughts will not be dispelled except slowly and quietly, and with depth and determination to emerge into the light...

And the shackles will not be broken except by an undefeated individual will...

And true determination to escape the darkness of ignorance and inequality...
That is enlightenment.

Safa Abdel Salam, Philosophy, Alexandria University, Egypt

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From a systematic perspective, the idea of *the Enlightenment* (...) as the great triumph of reason over superstition, uniquely initiated by a number of European geniuses, is clearly at odds with its universal, self-critical, and emancipatory claim.

Roman Seidel

Philosophy & Islamic Studies, Ruhr-Universität Bochum, Germany

Roman Seidel (2022), "Decentering the Grand Narrative of the Enlightenment: The Transregional Micronarrative of Mirzā Āqā Khān Kermānī's Writings in Global Intellectual History". In: *Thinking the Re-Thinking of the World: Decolonial Challenges to the Humanities and Social Sciences from Africa, Asia and the Middle East*, edited by Kai Kresse and Abdoulaye Sounaye, Berlin, Boston: De Gruyter, p. 159.



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Die Epoche der europäischen Aufklärung markiert eine unumkehrbare Wende in der Geschichte des Denkens und der Selbstbestimmung des Menschen als eines vernünftigen und freien Wesens. Sie geht jedoch auch mit der Erfindung eines kulturell Anderen einher, die es kritisch zu beleuchten gilt.

Eine Aufklärung der Aufklärung ist gefragt, die nicht mehr über die Anderen, sondern mit den Anderen philosophiert und in einer transkulturellen Perspektive die Ausschlussmechanismen einer eurozentrischen Philosophiegeschichtsschreibung offenlegt.

AGYA alumnus Sarhan Dhouib

Philosophy, University of Hildesheim, Germany

The epoch of the European Enlightenment marks an inescapable turning point in the history of thought and the self-determination of man as a rational and free being. However, it also goes hand in hand with the invention of a cultural other, which needs to be critically examined.

An enlightenment of the Enlightenment is called for, which no longer philosophizes about the others, but with the others, and in a transcultural perspective exposes the exclusion mechanisms of a Eurocentric historiography of philosophy.

AGYA alumnus Sarhan Dhouib, Philosophy, University of Hildesheim, Germany

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Les temps actuels minés par le nihilisme, le consumérisme, les terrorismes divers et le regain du providentialisme ont vivement besoin de rétablir certains principes des Lumières : « rendre le savoir populaire » quand le savoir-faire et l'ignorance commandent le monde (...).

(...) il est important de réactiver le courage des Lumières en vue de déclencher un procès autoréflexif rationnel mu par un besoin humain « anthropogène » de valorisation mutuelle des humains (...).

Zeineb Ben Saïd Cherni

Philosophy, University of Tunis, Tunisia

The current times undermined by nihilism, consumerism, various terrorisms, and the upsurge of providentialism have a strong need to restore certain principles of the Enlightenment: “to make knowledge popular” when know-how and ignorance control the world (...).

(...) it is important to reactivate the courage of the Enlightenment in order to trigger a rational self-reflective process driven by an “anthropogenic” human need for the mutual valorization of humans (...).

Zeineb Ben Saïd Cherni, Philosophy, University of Tunis, Tunisia

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