

Islamic Philosophy and Occidental Phenomenology
in Dialogue 7

Anna-Teresa Tymieniecka
Nazif Muhtaroglu
Detlev Quintern *Editors*



Islamic Philosophy and Occidental Phenomenology in Dialogue

The Logos of Life
and Cultural Interlacing

 Springer

Islamic Philosophy and Occidental Phenomenology in Dialogue

Islamic Philosophy and Occidental Phenomenology in Dialogue
VOLUME 7

Founder and Editor-in-Chief:

Anna-Teresa Tymieniecka, *The World Institute for Advanced Phenomenological Research and Learning, Hanover, New Hampshire, USA*

Co-Editors:

Anna-Teresa Tymieniecka, *The World Institute for Advanced Phenomenological Research and Learning, Hanover, New Hampshire, USA*

Detlev Quintern, *Professor Dr. Fuat Sezgin Research Foundation for the History of Science in Islam, Istanbul, Turkey*

Nazif Muhtaroglu, *Harvard University Near Eastern Languages and Civilization Department, Cambridge, Massachusetts, USA*

Editorial Board:

Nader El-Bizri, *The Institute of Ismaili Studies, London, United Kingdom*

Olga Louchakova-Schwartz, *Graduate Theological Union, Berkeley, California, USA*

Detlev Quintern, *Professor Dr. Fuat Sezgin Research Foundation for the History of Science in Islam, Istanbul, Turkey*

For further volumes:

<http://www.springer.com/series/6137>

Anna-Teresa Tymieniecka • Nazif Muhtaroglu •
Detlev Quintern
Editors

Islamic Philosophy and Occidental Phenomenology in Dialogue

The Logos of Life and Cultural Interlacing

 Springer

Editors

Anna-Teresa Tymieniecka
The World Phenomenology Institute
Hanover, NH, USA

Nazif Muhtaroglu
Harvard University Near Eastern Languages
and Civilization Department
Cambridge, MA, USA

Detlev Quintern
Professor Dr. Fuat Sezgin Research Found
History of Science in Islam
Istanbul, Turkey

ISBN 978-94-007-7901-3 ISBN 978-94-007-7902-0 (eBook)
DOI 10.1007/978-94-007-7902-0
Springer Dordrecht Heidelberg New York London

Library of Congress Control Number: 2014947115

© Springer Science+Business Media Dordrecht 2014

This work is subject to copyright. All rights are reserved by the Publisher, whether the whole or part of the material is concerned, specifically the rights of translation, reprinting, reuse of illustrations, recitation, broadcasting, reproduction on microfilms or in any other physical way, and transmission or information storage and retrieval, electronic adaptation, computer software, or by similar or dissimilar methodology now known or hereafter developed. Exempted from this legal reservation are brief excerpts in connection with reviews or scholarly analysis or material supplied specifically for the purpose of being entered and executed on a computer system, for exclusive use by the purchaser of the work. Duplication of this publication or parts thereof is permitted only under the provisions of the Copyright Law of the Publisher's location, in its current version, and permission for use must always be obtained from Springer. Permissions for use may be obtained through RightsLink at the Copyright Clearance Center. Violations are liable to prosecution under the respective Copyright Law.

The use of general descriptive names, registered names, trademarks, service marks, etc. in this publication does not imply, even in the absence of a specific statement, that such names are exempt from the relevant protective laws and regulations and therefore free for general use.

While the advice and information in this book are believed to be true and accurate at the date of publication, neither the authors nor the editors nor the publisher can accept any legal responsibility for any errors or omissions that may be made. The publisher makes no warranty, express or implied, with respect to the material contained herein.

Printed on acid-free paper

Springer is part of Springer Science+Business Media (www.springer.com)



When Anna-Teresa Tymieniecka inspired the establishment of the book series Islamic Philosophy and Occidental Phenomenology in Dialogue in 2000, the dawn of the second millennium went hand in hand with a new spirit of cross-cultural philosophy, widening the philosophical horizon towards a seminal and very productive dialogue. The so far seven volumes of the book series published by Anna-Teresa Tymieniecka broke fresh ground for the sprouts of a New Enlightenment. The primeval logos as it differentiates itself with

the origin and unfurling of life, we may – wrote Anna Teresa Tymieniecka – retrieve these common roots that all philosophies share. As the soul plays the role of the microcosm for both Islamic thought and phenomenology of life, and as the soul does not know boundaries in space and time, we will – as she used to say – continue our dialogue, thereby gratefully commemorating Anna-Teresa Tymieniecka as our teacher.

Acknowledgements

We present here a collected volume of essays read at the World Phenomenology Institute's symposium, "Islamic Philosophy and Occidental Phenomenology in Dialogue", on the topic: "The Question of Divinity in the New Enlightenment?" This symposium took place at the American Philosophical Association's Eastern Division Conference Meeting, in Boston, December 27–30, 2010. I first of all owe thanks to the authors who offered us their essays for this beautiful collection. My Co-editor, Detlev Quintern was an invaluable help in organizing the volume. The members of the Editorial Board, Nader El-Bizri and Olga Louchakova-Schwartz also deserve thanks for their assistance. As usual, we thank Louis Tymieniecka Houthakker and Jeffrey Hurlburt for their help in organizing the symposium and this volume.

Anna-Teresa Tymieniecka

Contents

Introduction	1
Detlev Quintern	
Part I Phenomenology of Life and Metaphysics	
A Metamorphic Logos for Post-metaphysics. From the Phenomenology of Life	9
Daniela Verducci	
The Effect of Illumination on the Way Back from Aristotle to Plato . . .	25
Salahaddin Khalilov	
The ‘High Point’ of Thought: On the Future Thrust of all Transcendence	37
Simon Farid Oliai	
The Sources of Truth in the History of Philosophy	43
Konul Bunyadzade	
Necessity and Chance: The Metaphysical Dilemma	57
Chris Osegenwune	
Part II Comparative and Cross-Cultural Approaches	
The Seal of Philosophy: Tymieniecka’s Phenomenology of Life Versus Islamic Metaphysics	71
Olga Louchakova-Schwartz	
Confrontation et réconciliation entre l’Islam et l’Occident	103
Angèle Kremer-Marietti	
The Question of Divinity in Newton’s and al-Biruni’s Philosophies of Mathematics: A Comparative Perspective	113
A.L. Samian	

Algorithms in the Twentieth Century	125
Semiha Akinci	
Ontologization of Ethics or Ethicization of Ontology – A Comparative Approach on Plotinus and al-Ghazali	129
Ilona Kock	
Avicenna and Husserl: Comparative Aspects	143
Seyed Reza Rokoe Haghighi	
Interpreting the Divine Word and Appropriating a Text: The Farāhi-Ricoeur Thematic Affinity	161
Abdul Rahim Afaki	
Dieu et son mirage : L'exégèse druze de Coran 24:39	173
Jad Hatem	
‘Aql al-Kullî Meets the Logos of Life: A Cross-Cultural Path Towards a New Enlightenment	185
Detlev Quintern	
Appendix	195

Introduction

Detlev Quintern

The Logos of Life and Cultural Interlacing, the seventh volume of the series *Islamic Philosophy and Occidental Phenomenology in Dialogue* (IPOP) is the most recent addition to an initiative that seeks to promote cross-cultural understanding and a cross-cultural dialogue in an increasingly divided world at the beginning of the twenty-first century. Such a division caused by epistemological and cultural constructions of difference, for example the polarity of the Western and the Islamic world, can only intensify the ongoing segregation of the world and is therefore debatable.

In addition to the manifold historical testimonies of long-standing Islamic influences on Western philosophy, sciences and culture, Islamic communities, including scholars established not only in Europe and North America as a result of the ongoing global migration processes, continue to enrich contemporary intellectual debates. But, while the world becomes denser, the nurturing of mutual understanding has not followed suit. It is therefore one of the main objectives of the IPOP initiative and the CENTER FOR THE PROMOTION OF CROSS-CULTURAL UNDERSTANDING, founded 2009, not only to bring together philosophers and scientists from various backgrounds, but also to instigate a continuous and hopefully flourishing dialogue.

The (old) Enlightenment with its starting point in eighteenth-century Europe was advancing in splitting the unity of human beingness and furthermore the unity of life. Besides the fragmentation of humanity into hierarchically ordered races, from the nineteenth century onwards an understanding of sciences had broken ground according to which nature has to be forced into isolated objects of research. Life, including human beings, became an object of experimental-empirical verification in the laboratories of modernity. The laboratory, in which mathematical modeling resulted in the replacing of life by formulas, ascended undoubtedly to a producer of

D. Quintern (✉)

Institute for Postcolonial and Transcultural Studies (INPUTS), University of Bremen, Lange Reihe 12, 2819, Bremen, Germany
e-mail: cdq@uni-bremen.de

scientific evidence, whereby validity depended on the conditions of the experiment. But these conditions were constructed by the explorer himself. Likewise, it was the mathematization of life that was transferred to certain theories and methods of social sciences, economics, psychology etc. while in the meantime metaphysical search for wisdom became increasingly marginalized. By doing so, truth had to be verified by the deflection of a pointer as in the case of natural sciences or a statistic as a result of empirical evaluation in social sciences. As it is arguably impossible to construct a laboratory, simulating the communication and interplay of life's oneness, the vision of truth beyond the touchable or the visible, so to say beyond the measurable became unscientific.

The positivistic-empirical and apparently non-ideological theory of sciences on the one hand and the ideologization of philosophy and the history of mankind on the other hand, which according to Marx and Marxist approaches, was bound on certain inescapable laws of nature, hidden in the pathway of societies, had much more accordance than discordance.

As the most radical version of the old Enlightenment, following in the footprints of the ideas of the French Revolution, according to Marxist thought, existing orders, values and traditions had to be overthrown fundamentally. The creativity of human beingness was then chained in a teleological determinism, which traced back to Hegelian ideas, including the stigmatization of Religion as opium for the people (*Opium für das Volk* – Marx). The branding of faith, metaphysics and spirituality as unscientific so became the common ground for seemingly contradicting schools. Here, the empiricist-positivistic and the materialistic tendencies founded their concord. When both of these ways of thinking ended in a crisis towards the outgoing twentieth century, the unknowability of the real broke fresh ground, deepening the crisis into a labyrinth of disorientation. Finally, a kind of post-modernist, post-structuralist and post-Marxist rebellion against the positivistic-empiricist-teleological certainties ended in hopelessness and pessimism.

While understandably throwing overboard all supposed certainties, postmodernities in the meantime remained trapped inside their self-chosen anti-spiritual emptiness and loneliness. A New Enlightenment is hence called upon in order to regain the human dimension in the *unity-of-everything-there-is-alive* (Anna-Teresa Tymieniecka). To coincide with the onto-poietic self-individualization of beingness, an isolated focus on specific cutouts of human beings' multifarious capabilities, be it the limitation to the cognitive-rational, the sensitive-emotional, the spiritual, the unconscious or the bodily-medical will not do justice to the symphony of life in which we are enmeshed. Human beings are using all their "tools" to communicate universally: sensitive, emotive, cognitive, rational and aesthetical at the same time. This constitutes a boundless treasury pointing to the driving force of the creative logos and beyond to the sacral quest, in what Anna-Teresa Tymieniecka called the human condition in the web of life.

Still, a recalcitrant non-awareness of being woven inseparably into this fine and vulnerable web of life, as it is the case with the anthropocentric boastfulness that still characterizes the empiricist euphoria in the aseptic laboratories of modernity, runs the risk of destroying mankind's condition fatally. For that reason, sciences

and their application need to be reintegrated into this harmonious web – a self-evidence which kept scientific approaches pillared over hundreds of years, a period on which the old Enlightenment looked down with disdain.

All of the above indicate why it has become such an urgent necessity to initiate a new critique of reason, that among others things, queries the notion of progress, which in itself, as a concept, has led to various ecological-human catastrophes. This includes a thorough critique of biologicistic neo-Darwinian theories. Placed in this context, the insights of the philosopher, astronomer and physicist Ibn al-Haitham (d. ca. 1049), who was nearly a millennium ago famed for his experimental optics appear almost prophetic for he states that “*however variable its aspects may be, the whole universe obeys a permanent law, and its elements, however variegated they may be, are governed by harmony*”.¹

In contrast to later “modern” approaches which succeeded in modeling a pseudo-reality mathematically, mathematics served in the flourishing period of Arabic-Islamic sciences for the deciphering of the harmonic and therefore symmetric structure in life, which found its most beautiful expression in Islamic art. And yet, the mathematics of the microscopic crystal structure which is characterized by groups of ions, atoms or molecules arranged in terms of periodic repetition models (periodicity) had only in the second half of the twentieth century been identified with certain old geometrical patterns that are to be found in Islamic ornamentation, as for example in the repetitive exquisiteness of Islamic tiles. Harmony, also strongly emphasized in music, which can be composed mathematically, is here to be understood as a key principle in the orchestration of life.

As the advancements of scientific progress with its aim to deepen knowledge, from the smallest nuclei of life, the self-replicability of the cell “*as a sort of prototype of the individual*”,² to the surface of the most distant planets, is beyond any doubt, the New Enlightenment will have to bring into accordance the current state of research with ways of deciphering the ontopoietic process, the beingness’ creative networks of communication which are driven forth by the logos of life, a concept further developed by Anna-Teresa Tymieniecka since the book series *Logos of Life* took its debut in 1988. Here, the potentials of an emerging pre-ontology or proto-phenomenology look ahead towards an area of post-metaphysics as outlined in the contribution by Daniela Verducci.

Moving on the question arises whether it is indeed possible to identify essentially certain geographical or cultural spaces with specific ways of thinking and philosophizing? In both, Western and in Eastern philosophies, e.g. in Islamic Philosophy, or in Confucian traditions and in Nietzsche’s body of work, one can find evidence of a radical revaluation (*Umwertung*). In this context it seems not

¹ Ibn al-Haitham in Fuat Sezgin, *The Istanbul Museum for the History of Sciences and Technology in Islam (An Overview)*, (Frankfurt: Institut für die Geschichte der Arabisch-Islamischen Wissenschaften, 2010), p. 20.

² Anna-Teresa Tymieniecka, *The Fullness of the Logos in the Key of Life*, Book 1, *The Case of God in the New Enlightenment*, Analecta Husserliana, The Yearbook of Phenomenological Research, Volume C (Dordrecht: Springer, 2009), p. 93.

absurd to retrace Nietzsche's challenge whether we are not wandering as throughout an infinite nothingness, as the catharsis described by *al-Ghazali* (*al-Ghazzali/Algazeli*) (1058–1111) in his *Rescuer from Error* (*al-munqidh min ad-dalal*) realizes. Reaching the existential point of nothingness may advance epistemic paths to pure knowledge, or, to communicate closer with “*the reason of reason*” (Anna-Teresa Tymieniecka).

There is only one space, the jointly shared and cosmically embedded earth or globe, across which humans are communicating and exchanging cultural practices and ideas, not at least philosophical thoughts. If this, a thousand years ago, took a longer time, as manuscripts traveled sometimes for years from one continent to another, today these processes of communication are accelerated by the digitization of words, sounds and images which can be shared electronically with the world in seconds. Regardless of its place of origin, the slower pace of communication, failed to diminish the human desire for knowledge throughout the history of mankind. If we look at the reception and discussion of Aristotle or pseudo-Aristotelian (Plotinus) writings in the upcoming Islamic philosophy, which held both Aristotle and Plotinus in high regard coupled with a reference of Aristotle being the first teacher (*mu' alim al-awal*), it seems that there had always been a network of human communication. In this sense, cross-cultural philosophy is nothing groundbreaking new. Revisiting the later scholastic period, from its earliest beginnings to the dawn of the Renaissance and further on, we might come to the conclusion that philosophical cross-cultural disputes had been far more intense than it was the case in the upcoming twenty-first century. Many sources in the writings of Thomas Aquinas (1224/25–1274), Raimundus Lullus (1232–1316) or Meister Eckhart (1260–1328), just to name some Western thinkers, are verifying this. Among these sources we find references to Ibn Rushd (Averroes, 1126–1198), Ibn Sina (Avicenna, 980–1037) or *al-Ghazali*.

In other words, the relations between Islamic and Western, here scholastic philosophy had been close, not only around the Mediterranean, but also far into the middle of Europe. But, against the background of a divided world, a deep and continuous dialogue was not always easy to achieve. More often than not it turned into a one-way reception and a monologic self-assurance. And still the scholastic dispute with Islamic philosophy, however indisputably painstaking, was flourishing as the discussion on *unitas intellectus* by Thomas Aquinas and Meister Eckhart, just one example of the profound reflections on Islamic philosophy, in this case the philosophy of Ibn Rushd (Averroes) confirms.

Ibn Rushd (Averroes) advocated, as outlined by Angèle Kremer Marietti, an epistemic comprehensive approach, embedded in dialogical inter-subjectivity, based on tolerance and open-mindedness. Olga Louchakova-Schwartz follows this tradition while comparing the phenomenology of life with Islamic metaphysics, mainly in the writings of Ibn al-Arabi (1165–1240). Abdul Latif Samian's contribution works out consonances for the question of divinity in Newton's and al-Biruni's philosophy of mathematics, showing whilst taking on a comparative perspective that distances in time and space are not hindering the “encounter” of philosophies even against the background of different traditions of religion.

Regrettably we cannot mention every single contribution at this point but are very grateful and would like to thank all the authors.

Unlike the ways of communication and disputation in the thirteenth century, the contemporary world provides us with innumerable opportunities to exchange ideas, to discuss and to dispute more or less instantaneous through electronic media. However, in order to fully utilize all senses at our disposal and since humans are not primarily interested in the mere exchange of data, a physical encounter in form of actual meetings in one place can hardly be dismissed. *The Logos of Life and Cultural Interlacing* as a publication invites learned communities around the world to join into and to foster our dialogue towards a New Enlightenment.

Part I
Phenomenology of Life and Metaphysics

A Metamorphic Logos for Post-metaphysics. From the Phenomenology of Life

Daniela Verducci

Abstract The deconstructive work that marked the twentieth century benefited thought. Jacques Derrida's attempt to translate linguistically and semantically the Heideggerian invitation to the *Destruktion* of the concepts of metaphysics produced the essential result of pointing out the discards, voids, fractures, discontinuities, aporias, the ideological and "actantial" structures of the texts of the metaphysical tradition, passing beyond their intrinsically manifest and wanted unity. In fact, the deconstructionist strategy works to deprive authority of the function of system that absorbs everything by reduction to identification with itself, in order to assert otherness and difference, previously "unthinkable" in the Western philosophical tradition.

Primum de-construere

The deconstructive work that marked the twentieth century benefited thought. Jacques Derrida's attempt to translate linguistically and semantically the Heideggerian invitation to the *Destruktion* of the concepts of metaphysics produced the essential result of pointing out the discards, voids, fractures, discontinuities, aporias, the ideological and "actantial"¹ structures of the texts of the metaphysical tradition, passing beyond their intrinsically manifest and wanted unity. In fact, the deconstructionist strategy works to deprive authority of the function of system that

¹ Cf. A. Greimas and J. Courtés, *Sémiotique. Dictionnaire raisonné de la théorie du langage*, (Paris: Hachette, 1979).

D. Verducci (✉)

Department of Education, Cultural Heritage and Tourism, University of Macerata, Via Betti, 9,
6210, Macerata, Italy
e-mail: italcz@tin.it

absorbs everything by reduction to identification with itself, in order to assert otherness and difference, previously “unthinkable” in the Western philosophical tradition.

The same Martin Heidegger, despite the threatening project of the “destroying of the history of ontology,”² actually achieved positive liberation of some principal philosophical concepts, first of all that of “being,” from the centuries-long objectification imposed by metaphysics: he did so precisely inasmuch as he conducted an acute and penetrating linguistic exploration/deconstruction, scandalous for classical and ordinary philosophy, in the name of a phenomenological ontology capable of “letting the phenomenon be seen as it shows itself.”³

However, Deconstructionism, which, according to Derrida, disseminates meaning, and does not seek to remove the foundation of concepts, but only to exhibit the modalities of their development and functioning,⁴ is not concerned with satisfying the undying philosophical desire to “save the phenomena,” a desire expressed as early as Plato,⁵ taken up by Leibniz and then by Hegel in his *Phenomenology of the Spirit*,⁶ seen again in the Husserlian search for a *mathesis universalis*⁷ and still today felt in the burning problems related to communication.⁸

² Cf. M. Heidegger, *Being and Time*, tr. John Macquarrie and Edward Robinson, (Oxford: Blackwell Publishing, 1962), p. 41.

³ P. A. Rovatti – *La posta in gioco/Heidegger, Husserl, il soggetto* [The Stakes/Heidegger, Husserl, the Subject] – (Milano: Bompiani, 1987).

⁴ J. Derrida, *Of Grammatology*, tr. G. Chakravorty Spivak, (Baltimore: The Johns Hopkins University Press, 1976).

⁵ Simplicius attributes to Plato the merit of having first indicated the need to “save” the astronomical “phenomena”, exhorting astronomers to explain the complex irregular trajectories of the planets through combinations of circular, simple, uniform, and ordered movements. Cf. Simplicius, *In Aristotelis De caelo commentaria*, ed. J. L. Heiberg, (Berlin: Reimer, 1894), pp. 492–493, 4. To his mind, Eudoxis has the merit of being the first to give an adequate solution to the question of planetary movements through the apparatus of the homocentric spheres. In addition, two contemporary works have taken for their title the expression “save the phenomena”: that of P. Duhem, *Sozein ta phainomena: essai sur la notion de theorie physique de Platon a Galilee* (1908), Paris: Vrin, 2003; and the article by G. Bontadini, *Sozein ta phainomena*, “Rivista di filosofia neoscholastica” [Journal of Neoscholastic Philosophy], V (1964), pp. 439–469, in which the author responds to the invitation of E. Severino to *Ritornare a Parmenide* [Return to Parmenides], “Rivista di filosofia neoscholastica”, II (1964), pp. 137–165.

⁶ In the Preface to the *Phenomenology of the Spirit*, G.F.W. Hegel specifies with conviction that the moment has come to “grasping and expressing the True, not only as Substance, but equally as Subject” tr. A. V. Miller, (Oxford: Oxford University Press, 1977), § 17, p. 10.

⁷ Cf. E. Husserl, *Erste Philosophie* (1923–24). I. *Kritische Ideengeschichte*, in *Husserliana*, ed. R. Boehm, VII, 1956, where the author declares the intent to do a reform of all of philosophy (p. 28). In addition, cf. Husserl, *The Crisis of European Sciences and Transcendental Phenomenology*. An Introduction to Phenomenological Philosophy, tr. D. Carr, (Evanston, IL: Northwestern University Press, 1970), p. 45.

⁸ Cf. A.-T. Tymieniecka, *The case of God in the New Enlightenment*, in *Analecta Husserliana*, C (2009), “The Fullness of the Logos in the Key of Life”-Book 1, p. xxv.

In fact, the deconstructive practice succeeds in setting into motion the entire mechanism that leads to a certain place where the totalization is interrupted because no series of semantic values can close upon itself or gather itself any longer⁹; it succeeds as well in achieving the goal of breaking through the pall of necessity and absoluteness that envelops modern metaphysics of the subject, spreading here and there its fragments of meaning; but Deconstructionism remains absorbed in the commitment to dissolve the ghost¹⁰ of dead metaphysics and does not seem particularly interested in detecting the new “logoic”¹¹ germination that, precisely thanks to deconstruction, can begin to emerge from beneath the ruins of the metaphysical monolith.

An analogous logoic infecundity is found in the later analyses of L. Althusser, dedicated to investigate the genesis of the complexity of economic “structure,” in the light of the formulation of an “aleatory materialism” or “materialism of intersection,”¹² that understands all reality as *Faktum* of a plurality in dissemination.¹³

Thus both authors understand the deconstruction they do as a phase of a journey of research directed to identifying a mere “transcendental contingency,”¹⁴ that certainly assures the definitive dissolution of traditional metaphysics but at the same time intends aprioristically to exclude that it can yield a *logos* capable of linking anew being and appearance.

Difficile est restituere/The Difficult Rebuilding

In some ways the deconstructionists seem subject to the merely compulsive psychological dynamic identified by Nietzsche, which dictates that extreme positions be ousted by equally extreme opposite positions: now, after centuries of metaphysical passion and belief in God and in an essentially moral order of the world, it is precisely this psychological compulsivity that renders “the belief in the absolute immorality of nature, in the lack of purpose and of meaning [...] the psychologically necessary passion” and produces the rise of the strenuously a-logoic thought of “existence, just as it is, without meaning and purpose,” at a rank of the “most

⁹ Cf.: J. Derrida, *Positions*, tr. A. Bass, (Chicago: University of Chicago Press, 1981).

¹⁰ As well known, Derrida addresses the theme of the ghost in his work on K. Marx, *Spectres de Marx*, (Paris: Galilée, 1993).

¹¹ Cf. A.-T. Tymieniecka, *The Great Metamorphosis of the Logos of Life in Ontopoietic Timing*, in: A.-T. Tymieniecka (ed.), *Timing and Temporality in Islamic Philosophy and Phenomenology of Life*, Islamic Philosophy and Occidental Phenomenology in Dialogue, vol. 3, (Dordrecht: Springer, 2007), p. 20.

¹² Cf. L. Althusser, *Sur la philosophie* [On Philosophy], Paris, Éditions Gallimard, 1994.

¹³ In V. Morfino e L. Pinzolo, *Introduzione* to L. Althusser, *Sul materialismo aleatorio* [On Aleatory Materialism], edited by V. Morfino and L. Pinzolo, Milano, Mimesis, 2007.

¹⁴ Althusser, *Sur la philosophie*, op. cit., p. 48.