

Participants

Bain, Emmanuel (Aix-Marseille
Université / TELEMMe)
Belo, Catarina (American University
in Cairo)
Candiard, Adrien (IDEO, Le Caire)
Crostini, Barbara (Uppsala
University)
Delmas, Sophie (LEM – UMR 8584,
Paris)
Gillon, Farès (Iremam)
Gleave, Robert (Exeter University)
Rummel-Heydemann, Gerda (Freie
Universität, Berlin)
Saleh, Walid (Toronto University)
Shimahara, Sumi (Sorbonne
Université – Faculté des Lettres /
CRM – UMR 8596, Paris)
Van Liere, Frans (Calvin University,
Grand Rapids)

By pointing the finger at the "literalism" or "fundamentalism" of this or that religious movement, current events willingly bring to the forefront the notion of the literal meaning of sacred texts, whether it is claimed as the only authentic meaning or denounced as an oversimplification. The apparent simplicity of the literal meaning, presented as the obvious meaning of a text, beyond any interpretation or hermeneutic approach, is nevertheless called into question by studies of linguistics, which have long shown that it is a constructed meaning, whose definition always presupposes a hermeneutic framework, even if it is implicit.

The rich work carried out on either side of the religious frontier hardly meets each other. However, medieval Christian and Muslim hermeneutics share essential sources in the heritage of Hellenistic civilization and the practices of interpretation of Judaism. Having faith in a God who reveals Himself through the word, the two religious traditions also share important issues, although they approach revelation in very different ways. The existence of a sometimes intense intellectual circulation between the two civilizations in many other areas further justifies the value of a rigorous comparative approach that would shed light on both fields of study.

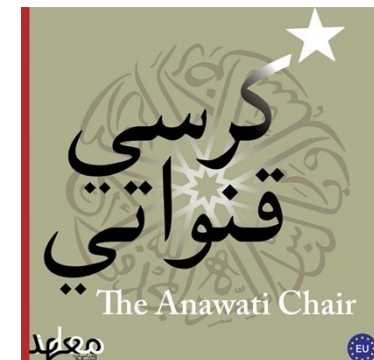
This comparative approach does not, however, aim to highlight simple convergences or reciprocal influences. It is not certain that the literal meaning used by the two traditions can be the object of a single definition, in different theological and hermeneutical frameworks; perhaps the notion does not even cover similar realities: comparative study can serve to clarify these distinctions, and thus to account for the complexity of the notion of literal meaning.

The colloquium does not aim to deal with all the themes related to literalism, but rather to clarify the meanings of the literal meaning.

The literal meaning between Christian worlds and Muslim worlds 7th-15th c.

15th-17th February 2024
IDEO, Le Caire

Org. Adrien Candiard and Sumi Shimahara



Thursday, 15th February

10:15am: Welcome

10:30-12:30

Introduction

Adrien Candiard (Idéo, Cairo): *The literal meaning in Muslim worlds*

Sumi Shimahara (Sorbonne Université, Paris): *The literal meaning in Christian worlds*

1pm-2pm: lunch

2pm-5pm

Walid Saleh: *The Abode of Luminaries: Cairo, Abū Ḥayyān al-Gharnāṭī (d. 745/1344) and the relocation of Tafsir to Egypt*

Discussion: F. van Liere; F. Gillon.

Gerda Rummel-Heydemann: *Literal exegesis and legal discourse in the early Middle Ages*

Discussion : R. Gleave; B. Crostini.

Robert Gleave (Exeter University): *Interpretations of the Literal Sense: Muslim Legal Hermeneutics in Interdisciplinary Context*

Discussion: G. Rummel-Heudemann; A. Candiard.

Friday 16th February

9:30-12:30

Frans van Liere: *The literal sense of prophetic discourse*

Discussion: F. Gillon; E. Bain.

Catarina Belo (American University in Cairo): *Averroes and Literal Meaning*

Discussion: S. Delmas; W. Saleh.

Emmanuel Bain (Aix-Marseille): *Literal Exegesis and producing standards: biblical polyphonies (12th-13th c.)*

Discussion: A. Candiard; G. Rummel-Heydemann.

1pm-2pm: lunch

2pm-4pm

Adrien Candiard: *Literal meaning in Islamic theology*

Discussion: B. Crostini; C. Belo.

Sophie Delmas: *The Bible heard and seen: literal meaning in preaching and images in the late Middle Ages*

Discussion: C. Belo; F. van Liere.

4pm: Visit of the Library

Saturday 17th February

9:30-12

Farès Gillon (Iremam): *Literal meaning in the Ismaili tradition*

Discussion: S. Shimahara; R. Gleave.

Barbara Crostini: *Literal meaning in Byzantium*

Discussion: W. Saleh; S. Shimahara.

Conclusions : Jean Druel (Idéo, Cairo)

Excursion in Fatimid Cairo