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A THOUGHT IN CIRCULATION

Taha-Hassine Ferhat

Aphorisms, Books and Traces of an International Reception

“Many fortresses are built in the midst of collapse.”

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A Thought in Circulation

Taha-Hassine Ferhat - Aphorisms, Books and Traces of an International Reception

Digital edition, September 2026.

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Documentary note

This book is neither an exhaustive biography nor a dossier of notoriety. It offers a documented reading of an aphoristic body of work and of the ways in which some of its formulations have been reused by third parties. The circulation data are current to 14 September 2026. As far as possible, they distinguish between an occurrence, a publication, a disseminator and a platform.

The quotations reproduced in this book are by Taha-Hassine Ferhat unless otherwise stated. Third-party references are listed in the section "Sources and Method".

“Science answers; wisdom questions what remains.”

This book tells less of an achievement than of a movement: that of a sentence leaving the notebook, the book or the website where it was born, then reappearing elsewhere - in a school, a municipal bulletin, a dissertation, a journal, a photograph, a ceremony or a newspaper article. The movement is discreet. Yet it is revealing: a brief thought becomes fully public when it begins to live beyond its author.

Contents

Foreword - Why This Book? **6**

1. From the Brief Sentence to the World **8**

2. A Path Towards Writing **10**

3. The Aphorism: Condensing Without Impoverishing **12**

4. The Great Territories of Thought **14**

5. Building a Corpus: From 366 Days to the Aphoristic Decade **16**

6. From Aphorisms to Books **18**

7. Merouana, Timgad, Lamasba: Writing Places **20**

8. When Sentences Leave Their Author **22**

9. School, City and Institutions **23**

10. Books, Academia and the Press: Uses That Change Scale **25**

11. A Geography of Circulation **26**

12. What Reception Means - and What It Does Not Mean **27**

13. The View from Le Soir d'Algérie **28**

14. Thirty Major Pieces of Evidence **29**

15. Reading Taha-Hassine Ferhat Today **32**

Selective Chronology **33**

Thirty Selected Flashes **35**

Sources and Method **37**

By Way of Conclusion **39**

Foreword - Why This Book?

> *“In life, the more we share and relinquish our ideas, the more they live on and improve in the minds of others.”*

For a long time, quotations were read as isolated fragments: a sentence one remembers, a formula one shares, a few words placed at the threshold of a text or beneath an image. This way of reading the aphorism is legitimate, but it does not tell the whole story. Behind a brief sentence there may stand a long, persistent and organised body of work, crossed by recurring themes and by a view of the world. And when the same thought reappears in contexts far removed from the one in which it was born, something else begins: no longer writing alone, but circulation.

This book arose from that observation. It does not seek to persuade through accumulation, still less to proclaim a recognition that the facts would not support. It seeks to look at what has actually happened: aphorisms signed by Taha-Hassine Ferhat have been reproduced in third-party books, school publications, academic work, municipal bulletins, periodicals, professional websites, association documents and cultural media in several countries and Francophone areas. These uses do not all have the same value; some are institutional, others editorial, and others personal. Yet, placed side by side with due caution, they outline a phenomenon of reception.

These pages should therefore be read as a documentary essay. The subject is not the author alone, but the journey of his sentences. How is a brief thought constructed? Which themes does it revisit? Why do certain formulations seem able to detach themselves from the book that carries them? What becomes of a quotation when it enters a classroom, a municipal council record, a medical review or the opening page of a periodical? And what may reasonably be concluded from such a diversity of uses?

I wanted this book to remain accessible. The complete documentary appendices exist elsewhere; they retain screenshots, links, reservations and control identifiers. Here, priority is given to mean-

ing: understanding how an aphoristic body of work is formed, how it converses with the memory of places, how it extends into other books and how, at times, it begins to belong also to those who quote it.

At bottom, a simple idea lies behind this undertaking: a sentence is never more alive than when it continues to think in someone else’s mind.

1. From the Brief Sentence to the World

“Innovation begins with curiosity.”

The aphorism appears tiny beside the novel, the essay or the treatise. At times it occupies only a single line. Yet that brevity is deceptive. A short sentence can contain a conflict, an image, an objection, a reversal. It can hold together the visible and the invisible, everyday experience and the metaphysical question. Its true dimension, then, is not the space it takes on the page but the space it opens.

In Taha-Hassine Ferhat’s writing, the aphorism often begins with a very concrete observation: passing time, a child learning, a tree offering shade, sunlight, old age, work, peace, war, money, politics. But the movement of the sentence consists in shifting the object. The sun is no longer merely a star; it becomes a painter. School is no longer merely a place of lessons; it becomes a workshop in which dreams are forged. Autumn ceases to be a season and becomes a lesson in continuity. This passage from the concrete to the idea is one of the principal engines of aphoristic writing.

The short form imposes discipline. It removes the excuse of length. A confused idea does not become profound because it is short; on the contrary, compression lays it bare. An aphorism must therefore possess its own equilibrium. It needs tension, rhythm and an angle. It also needs a measure of silence: something the sentence does not state and that the reader is invited to complete.

For this reason, aphoristic thought has a particular relationship with memory. A page of an essay often needs to be reread in order to recover its reasoning; a brief sentence, when it strikes true, may accompany a reader for years. It becomes a form of reminder. Not an absolute truth, but a small mental mechanism that starts again whenever a situation in life resembles it.

This capacity partly explains the circulation of quotations. Institutions, teachers, association leaders and third-party authors do not

necessarily reproduce a system of thought; they select a sentence suited to a moment, a ceremony, a theme, a lesson or a page. The aphorism travels because it can detach itself. And if, despite that detachment, it retains an identifiable signature, the circulation of the sentence also becomes a form of the author’s presence.

2. A Path Towards Writing

Taha-Hassine Ferhat's writing did not emerge from a conventional literary career. Trained in physics, electronics and management, he pursued a long professional life before devoting his retirement to writing. This origin matters, not because it would be enough to explain a body of work, but because it sheds light on certain reflexes: a taste for measurement, attention to mechanisms, a need for classification, interest in relations between cause and consequence, and fascination with the systems that organise human life.

Physics teaches that a force can only be understood through a relationship; electronics teaches that a signal is a matter of transmission; management requires attention to the gap between intention and result. These habits of mind do not automatically turn into literature, but they leave traces. Many of Ferhat's aphorisms are organised around a relation: time and life, freedom and restriction, work and fulfilment, power and interest, light and shadow, individual and society. The sentence becomes a place where two forces meet.

To this training is added an intimate geography. Merouana, Batna, the Aurès, school memories, local figures, landscapes, Roman remains and the question of water form a second foundation. In his heritage writing, the author is reluctant to separate personal memory from long history. An ancient stone is not merely an archaeological object: it is also a presence within the territory of childhood. A third-century irrigation rule is not merely a legal text: it becomes an opportunity to think about fairness, scarcity and collective responsibility.

This double origin - technical and memorial - perhaps explains the diversity of the books. Aphorism stands alongside essay, memoir, heritage writing, local history and the historical novel. Yet a single thread remains: the search for a rule of meaning within experience. The author keeps asking what ordinary things can teach when we look at them for long enough.

From this perspective, writing later in life is not the same as arriving late to thought. It is rather the moment when an accumulation of experience finally finds its form. A professional life, a native town, readings, encounters, losses, school memories, landscapes and persistent curiosity are transformed into literary material.

3. The Aphorism: Condensing Without Impoverishing

“Time exists only through its duration.”

The difficulty of the aphorism lies in a paradox: it must be simple without being simplistic. If it explains too much, it ceases to be brief; if it is too obscure, it becomes a private riddle. A point of compression must therefore be found at which the sentence retains enough clarity to be understood and enough openness to be extended by the reader.

Ferhat uses several recurring devices. The first is reversal: an apparent certainty is turned around so that its other side appears. The second is analogy: a natural phenomenon, an object or a situation becomes the model for human behaviour. The third is tension between two terms that are close but not identical: happiness and contentment, knowledge and wisdom, truth and certainty, solitude and isolation, peace and the absence of conflict. The fourth is personification: time takes revenge, life runs away, the sun paints, water speaks, wisdom questions.

These devices are not decorative. They produce a shift in perception. When the author writes that “time consumes us as much as we consume it”, he is not offering a scientific definition of time; he is giving tangible form to our relationship with it. When autumn “reveals the secret of life”, the season becomes a scene in which loss and promise coexist.

Musicality also plays a role. A memorable aphorism often has an acoustic architecture: repetition of a word, parallelism, balance, symmetry. A short sentence tolerates heaviness poorly. It needs movement that gives the impression that it has closed at exactly the right point.

Finally, the aphorism accepts a degree of subjectivity. It does not necessarily present itself as a demonstration. It asserts an angle, sometimes forcefully, then leaves the reader free to test it.

This quality explains why certain quotations are discussed, reformulated, reused or placed in widely differing contexts. The brief sentence does not impose a commentary; it calls one forth.



Words beyond borders

A THOUGHT IN CIRCULATION - VISUAL INTERLUDE

4. The Great Territories of Thought

> *“Autumn reveals the secret of life; every falling leaf carries within it the promise of a bud to come.”*

A corpus of several thousand aphorisms is not a simple succession. As it expands, families begin to appear. In Ferhat’s work they are numerous, but several territories dominate: time, life, wisdom, society, education, work, peace and war, nature, memory, faith, identity and technological progress.

Time and life

Time is one of the most constant interlocutors in the work. It is measure, adversary, revealer and the material of life all at once. The author regards it less as an abstraction than as a lived force. We do not possess time; we pass through it, waste it, regret it, try to hold it back and, in doing so, discover that it continues to transform us.

Wisdom and conscience

Wisdom does not appear as an accumulation of answers. It is often defined by what resists knowledge. Hence the importance of doubt, lucidity, humility and self-awareness. The sentence “Science answers; wisdom questions what remains” condenses this orientation: knowledge illuminates, but it does not abolish mystery.

Education

School holds a singular place because it is conceived as a place of human formation as much as of instruction. The aphorism about school - “we learn far more than lessons” - is precisely one of those that has circulated most widely in schools and municipal publications. This reception is not accidental: the formulation gives educational institutions a sentence that corresponds to their own mission.

Peace and society

The texts on peace generally reject the idea that it can be durably produced by force. The political aphorisms, for their part, interrogate self-interest, hypocrisy, money, idiocy and responsibility. This is not a political programme, but a constant mistrust of whatever degrades collective judgement.

Nature

The seasons, the tree, the sea, light, water and the sun are not merely landscapes. They form a moral vocabulary. The tree gives without calculation; the sea teaches encounter; autumn joins falling and rebirth; spring becomes an image of beginning again. Nature offers a language because it materialises ideas that abstraction would leave cold.

5. Building a Corpus: From 366 Days to the Aphoristic Decade

Taha-Hassine Ferhat's aphoristic work developed in stages. An initial symbolic principle appeared with *366 citations, 365 jours*: the idea of accompanying the calendar with a daily thought. This relationship between number and time never disappeared. The corpus then grew into larger collections of quotations, then into *2500 Éclats de vie - Pensées pour habiter le monde*, before reaching a body of 3,000 organised aphorisms translated into French, Arabic and English.

The number, however, is not an end in itself. An accumulation of sentences without architecture would be only an inventory. The task therefore became one of classifying, rereading, correcting, translating, removing parasitic signatures, distinguishing duplicates, identifying themes and working on overall coherence. This editorial dimension is invisible to the reader who sees only an isolated quotation, but it is essential to the transformation of scattered production into a body of work.

The project of an "aphoristic decade" extends this logic. The symbolic horizon of 3,652 aphorisms corresponds to one quotation a day for ten years, including leap years. Number then becomes a literary form: not a record, but a way of giving duration to the undertaking. The corpus no longer merely occupies pages; it measures itself against human time.

This construction also raises an interesting question: what becomes of an author's voice when it unfolds across several thousand fragments? The risk would be repetition. The answer can only come through diversifying angles, themes and registers. Brevity forces the gaze to renew itself; otherwise the aphorism turns into an automatic formula.

Translation introduces another difficulty. A short quotation depends heavily on rhythm and lexical precision; moving from French

into Arabic or English is therefore not a simple substitution of words. The point of view, degree of assertion, central image and, if possible, comparable density must be preserved. The trilingual circulation of the corpus broadens the reach of the work while revealing the particular fragility of the brief form: moving only a few words can alter its entire balance.

6. From Aphorisms to Books

An aphoristic body of work does not live only in a collection. In Ferhat's work it enters into dialogue with other forms. *50 citations, 50 méditations* extends the brief sentence through commentary. *Les Mille et une citations* embraces anthological breadth. *2500 Éclats de vie* seeks to build a thematic world into which the reader may enter by fragments. Alongside these books, other titles shift the writing towards memory, local history and narrative.

Timgad - la cité du bonheur links the ancient ruin to a contemporary question about how we inhabit time. *Génération Lycée - L'Âge des Métamorphoses* returns to the formative years, adolescence and the collective memory of a generation. *Merouana : La première loi de l'eau* explores hydraulic heritage and the memory of Lamasba, attaching a local history to a universal question: how can a vital resource be shared justly?

Several of these titles were printed at the author's own expense in Algeria. This editorial fact matters: it reminds us that the material existence of a book may result from an independent act of will, without waiting for the mediation of a major publisher. Author-financed publication naturally has limits - more difficult distribution, restricted access to reviewing networks, uneven visibility - but it also permits full autonomy over pace, languages, formats and subjects.

That choice corresponds to a body of work attached to continuity. Rather than strictly separating aphorisms, heritage, memory and fiction, the books answer one another. A quotation about water can lead to Lamasba; a reflection on school can lead to *Génération Lycée*; a meditation on happiness can meet the ruins of Timgad. The brief sentence acts as the seed of a book.

This continuity also explains the presence of dedicated websites. The author uses the Web not merely as a commercial showcase, but as an archive, a system of classification, a publishing space and a means of linking texts, images, places and documentary files. In

this digital architecture, book and website are not opposed: one gives durable form, the other allows circulation and updating.

7. Merouana, Timgad, Lamasba: Writing Places

> *"When no one listens to it, water does not fall silent: it is the world that becomes deaf to what keeps it going."*

There are writers for whom place is only a setting. In Ferhat's work it is often a source of thought. Merouana is not simply the native town; it is a point from which time unfolds. The contemporary town, memories of youth, local figures, traces of Corneille and the ancient depth of Lamasba are superimposed.

The question of water gives this memory a particularly strong structure. The hydraulic table of Lamasba, dating from Roman antiquity, records a precise organisation of irrigation turns. What interests the author is not only the age of the document but its moral modernity: a community confronted with a scarce resource must produce a rule. Water thus becomes the place where technique, law, history and justice meet.

Timgad opens another relationship with the past. The Roman city, with its urban planning, inscriptions and ruins, makes it possible to question happiness through what remains of a civilisation. The very title, *The City of Happiness*, plays on the distance between human experience and stone. Ruins do not speak by themselves; they need a contemporary gaze that connects them with questions still alive.

These heritage books show that the aphorist is not trying to reduce the world to formulas. On the contrary, the formula is often the outcome of a long detour through a place, an archive, an anecdote or a memory. The brief sentence is the visible point of a much more extensive labour.

Writing places, from this perspective, also means resisting their symbolic disappearance. What is no longer named gradually ceases to exist in common memory. Returning to Merouana, Lamasba or the school years is therefore an act of continuity. Literature be-

comes a way of preventing the past from being merely what has happened.



Symbolic cartography of a thought in circulation

A THOUGHT IN CIRCULATION - VISUAL INTERLUDE

8. When Sentences Leave Their Author

The circulation of a quotation often begins without its author knowing. A sentence is read, copied, photographed, used as an epigraph, slipped into a bulletin, reproduced in an assignment or used to accompany an image. It can travel thousands of kilometres without any contract, campaign or, sometimes, any contact having taken place.

This circulation led to the creation of an international documentary dossier. As of 14 September 2026, the main register contains 180 entries, S001-S180, drawn from a historical corpus of 510 pages of evidence and from supplementary research. The work does not consist merely in finding occurrences; it consists in verifying, deduplicating, classifying and sometimes declining to count an occurrence when the independence of the source is not sufficiently established.

The 180 entries therefore do not mean 180 independent disseminators. Several publications belong to the same medium, blog or platform. Some entries consolidate earlier leads. Others correspond to a distinct use of the same quotation. This discipline of counting is essential: the credibility of a dossier depends more on what it refuses to exaggerate than on the figure it displays.

What nevertheless emerges is remarkable in its diversity. Aphorisms appear in books, schools, municipal bulletins, a municipal council record, final-year academic work, educational competitions, periodicals, association reports, health websites, professional publications and photographic images.

Such dispersion is not equivalent to consecration. It indicates something else: certain sentences have acquired autonomy of use. They are chosen because they fit a situation the author did not anticipate. Perhaps this is the most interesting form of aphoristic reception: the sentence becomes a tool of thought for someone else.

9. School, City and Institutions

> *“At school, we learn far more than lessons; we discover the world, shape our dreams and build the future.”*

Among the documented uses, those originating in schools and local authorities hold a particular place. They are not necessarily more prestigious than the others, but they move the aphorism into a collective space. The sentence is no longer simply the expression of an individual reader; it becomes part of institutional communication.

The aphorism “At school, we learn far more than lessons; we discover the world, shape our dreams and build the future” appears in several school and municipal contexts. It is reproduced by educational establishments, parents’ associations, local bulletins and, in September 2026, by the City of Saint-Mandé. This repetition says something about the sentence itself: in immediately accessible language, it expresses an enlarged conception of education.

Other quotations find different uses. The City of Erquy reproduces “Whoever sows courtesy reaps consideration.” The municipality of Frohmuhl uses a quotation about spring. The minutes of the Esseylès-Nancy municipal council record a sentence about laughter. The Colmar interfaith calendar reproduces a reflection on inner peace. In each case, the aphorism acts as punctuation within collective discourse.

What matters most is not the total number of mentions, but the observation that the work lends itself to very different public uses: the start of the school year, a municipal editorial, technical services, a ceremony, interfaith dialogue, World Book Day. The same signature crosses situations that, at first sight, have nothing in common.

Institutional reception nevertheless has its limits. A town hall that quotes a sentence does not validate the author’s entire body of work; a school that uses an aphorism does not produce a critical study. The phenomenon must therefore be named accurately:

these are documented public reuses. Such precision does not reduce their interest; on the contrary, it makes that interest clearer.

10. Books, Academia and the Press: Uses That Change Scale

Not all occurrences have the same documentary reach. When a quotation enters a third-party book, an academic work or a press periodical, its status changes. It is inscribed in a more durable medium, often dated, sometimes catalogued, and generally easier to contextualise.

Several third-party books have used aphorisms as epigraphs or within their development. The dossier records, among others, a teaching manual from Docéo Éditions, a book by Giovanna Di Mascio and *Coupable !* by Annie Berlingen. The significance of these cases lies less in their number than in the materiality of the medium: the quotation becomes part of an independent editorial object.

Academic contexts provide another kind of evidence. A final-year project at ISPT in Likasi uses a quotation on wisdom; a departmental philosophy examination in Benin reproduces a political aphorism; a Canadian educational programme quotes a formulation on peace. These uses are not studies of the author, but they show that his sentences are mobilised as references in educational environments.

The press and periodicals provide yet another level of visibility. *Gbich !* in Côte d'Ivoire, *Le Médium* in Togo and the media outlet *Ça m'intéresse* have reproduced aphorisms with attribution. The phenomenon is all the more interesting because it touches on varied themes: war, politics, doubt and public life.

Alongside these quotation uses, the Algerian press has also devoted articles to books by Taha-Hassine Ferhat. The distinction matters: quoting a sentence and writing about a book are two different forms of reception. The first attests to the circulation of a fragment; the second constructs an editorial view of a book.

11. A Geography of Circulation

The documented circulation of the aphorisms is not confined to a single territory. The main corpus contains occurrences in France, Belgium, Switzerland, Canada, Egypt, Togo, Benin, Côte d'Ivoire, Mali, Haiti, the Democratic Republic of the Congo and other Francophone or international spaces. Some geographical attributions remain deliberately cautious when the country is not explicitly established by the source.

This geography should not, however, be turned into a hunting chart. A country is not a unit of recognition. A single reuse in Egypt is not equivalent to a structured presence in Egyptian cultural life; several French publications may come from the same network or platform. The dossier therefore distinguishes, as far as possible, place, disseminator and type of medium.

What deserves more attention is functional diversity. A sentence can travel from Algeria to a Belgian school, a Francophone competition in Egypt, an association report in Canada, a Togolese newspaper or a philosophy examination in Benin. These are not only geographical movements: they are changes of use.

This circulation is largely Francophone, which is explained by the original language of much of the corpus and by the strong presence of French in the educational and media systems concerned. But the existence of Arabic and English translations, together with several bilingual reuses, opens another space. Translation is not in itself proof of reception; it is a condition that makes future circulation possible.

In this sense, the most faithful map of the work is not one of coloured countries, but one of contexts: teaching, meditating, commemorating, commenting, persuading, opening a chapter, accompanying an image, concluding a speech. The aphorism becomes mobile when it answers several needs of reading.



One humanity beyond languages and borders

A THOUGHT IN CIRCULATION - VISUAL INTERLUDE

12. What Reception Means - and What It Does Not Mean

“Peace achieved by the sword is never lasting.”

The word “recognition” is attractive because it seems to summarise every favourable circulation. Yet it is too broad. Recognition may be critical, institutional, academic, media-based, commercial or simply social. Mixing these levels quickly creates an illusion.

The documentary dossier built around Ferhat’s quotations allows one precise statement: there is public, third-party, repeated, geographically diverse and traceable circulation of many aphorisms. This circulation goes beyond quotation databases: it reaches books, schools, local authorities, educational work, periodicals and professional organisations.

It does not, by itself, justify a claim of official international recognition, which would require, for example, prizes, distinctions, substantial critical studies or institutionalisation of the work. Nor does it justify assuming that an organisation quoting one sentence approves all of the author’s ideas.

This limit is not a weakness. It protects reading from overstatement. A body of work may circulate before it is consecrated; it may be widely quoted without being studied; it may reach scattered readers before becoming an object of criticism. The phase documented here is precisely that: a thought that travels, sometimes far from its point of departure, and accumulates verifiable traces.

Documentary recognition is therefore a useful category provided it is understood modestly. It means that the public existence of a body of work no longer rests solely on the author’s own statements: independent traces attest that it is read, reused and mobilised elsewhere. That is a real threshold, even if it is not the final one.

13. The View from Le Soir d’Algérie

Cultural journalism provides a form of reception different from the simple reuse of an aphorism. *Le Soir d’Algérie* devoted at least three articles to books by Taha-Hassine Ferhat between 2022 and 2025. These pieces share one important feature: each takes a book as its principal subject, with its own headline, angle and presentation.

On 24 October 2022, Belkacem Bellil published in the Culture section an article on *366 citations, 365 jours*, under the title “Sagesses et empreintes du temps qui passe” (“Wisdom and Imprints of Passing Time”). The chosen angle emphasised the singularity of a book offering daily reading and a form of intellectual excursion beyond familiar paths.

On 18 October 2025, the newspaper returned to *Timgad, la cité du bonheur* with “Entre splendeur romaine et silence désertique” (“Between Roman Splendour and Desert Silence”). The book was presented as an invitation to revisit the grandeur of the ancient city and to question the presence of the past in the contemporary Algerian landscape.

On 25 November 2025, a third article was devoted to *Génération Lycée - L’Âge des Métamorphoses*, under the title “L’histoire d’une jeunesse en quête d’accomplissement” (“The Story of a Youth in Search of Fulfilment”). The focus then shifted towards school memory and the formation of a generation.

These three articles do not constitute a critical study of the body of work as a whole. They are nevertheless significant because, over more than three years, several books were judged sufficiently interesting to become subjects in their own right within a cultural section. Their documentary value is therefore not the same as that of a quotation reproduced in a bulletin: they record a press view of books.

14. Thirty Major Pieces of Evidence

The following selection is not a ranking. It brings together thirty references chosen for the solidity of the medium, the precision of the attribution and the diversity of contexts. Detailed entries and reservations appear in the Version 3.0 documentary dossier.

1. **S021 - Docéo Éditions - Français 2nde Bac Pro**. France - Book / education.
2. **S038 - Giovanna Di Mascio - Ils étaient cinq enfants..., volume 5**. BoD edition - Third-party book.
3. **S073 - Annie Berlingen - Coupable !**. Independent edition - Third-party book.
4. **S125 - DDESTFP-Ouémé - 2026 mock Baccalaureate, Philosophy C-D**. Benin - Education / institution.
5. **S131 - LUPEMBA KAINDU Benitha - ISPT/Likasi**. Democratic Republic of the Congo - Academic work.
6. **S167 - Augustin Moulinet - EPI / Tour de l'Yser**. France - Educational presentation.
7. **S103 - École Sainte Trinité Cardinal Mercier 1**. Belgium - School.
8. **S126 - French for the Future - 2025-2026 winning essay**. Canada - International education.
9. **S051 - Mairie de Vorey-sur-Arzon**. France - Local authority.
10. **S055 - Académie de Bordeaux - institutional letter**. France - Educational institution.
11. **S078 - Bulletin de Taponnat-Fleurignac**. France - Local authority.
12. **S085 - Bulletin de Château-la-Vallière - APE Vallée du Lac**.

France - Local authority / school.

13. **S087 - Commune de Saint-Laure**. France - Local authority.
14. **S092 - SDIS 84**. France - Public service.
15. **S099 - Bibliotheca Alexandrina - Centre d'activités francophones**. Egypt - Cultural institution.
16. **S101 - City of Saint-Mandé**. France - Local authority.
17. **S107 - Municipality of Frohmuhl - municipal bulletin**. France - Local authority.
18. **S108 - City of Erquy - Erquy Express no. 42**. France - Local authority.
19. **S109 - Municipality of Argancy - municipal bulletin no. 111**. France - Local authority.
20. **S121 - City of Essey-lès-Nancy - Municipal Council minutes**. France - Official record.
21. **S141 - Municipality of Saint-Médard-sur-Ille - Le Bulletin no. 12**. France - Local authority.
22. **S009 - Jean-Pierre Laroche - MedVasc**. France - Medical publication.
23. **S027 - École libre d'Ittre - Le petit bavard**. Belgium - School bulletin.
24. **S043 - Rotary Club Bruxelles Ouest / Alessandro Butticè**. Belgium - Association.
25. **S045 - Ça m'intéresse**. France - Press / media.
26. **S081 - Gbich ! no. 1283**. Côte d'Ivoire - Periodical.
27. **S124 - Le Médium no. 0652 - Crédo Tetteh**. Togo - Press / periodical.

28. **S127 - Colmar 2025 Interfaith Calendar**. France - Interfaith dialogue.
29. **S161 - CARI - Orianne Rollin**. Belgium - Specialist publication.
30. **S106 - AFMRO - 2024-2025 activity report**. Canada - Institutional report.

15. Reading Taha-Hassine Ferhat Today

“Many fortresses are built in the midst of collapse.”

Reading a contemporary aphorist raises a particular question: should the work be traversed as a continuous book, or visited in fragments? In Ferhat’s case, the second path often seems more fruitful. The reader may enter through a theme, an image, a contradiction or a sentence that stops them. Continuity lies not in the order of pages but in the motifs that return.

This way of reading also corresponds to our time. Screens fragment attention, social networks favour quotation, and readers move from one text to another. But brevity can then become a trap: a sentence taken out of context is easily simplified, turned into a slogan or detached from any authorial responsibility. Hence the importance of a website and a numbered corpus that make a return to the source possible.

The challenge, then, is not to produce ever shorter sentences, but sentences capable of withstanding their own circulation. A strong quotation must bear being read alone without becoming empty. It must offer an initial obviousness and, behind it, a second reading. This is what distinguishes a formula of circumstance from a lasting aphorism.

Ferhat’s corpus is still in motion. The translations, the project of 3,652 aphorisms, the books on water, Merouana, Lamasba and the seasons show that this is not a closed body of work. The reader in 2026 therefore encounters a thought that is both formed and still forming.

Perhaps this is ultimately the best way to understand the title of this book. A thought in circulation is not merely a thought that others quote. It is a thought that continues to move within its own author: from one subject to another, from one language to another, from local memory to a universal question.



Read, transmit, connect: stories for a shared horizon

A THOUGHT IN CIRCULATION - VISUAL INTERLUDE

Selective Chronology

2022
Le Soir d'Algérie publishes a cultural article on *366 citations, 365 jours*.

2023-2024
Third-party uses appear or are identified in books, school bulletins, municipal media, professional publications and periodicals.

2024
Several aphorisms on school, war, work, nature and peace circulate in institutional or editorial media in several countries.

2025
The corpus of reuses expands; *Le Soir d'Algérie* devotes articles to *Timgad - la cité du bonheur* and *Génération Lycée - L'Âge des Métamorphoses*.

2025-2026
Development of the aphoristic corpus, translation into Arabic and English, and structuring of the dedicated quotations website.

2026
Publication and completion of several editorial projects, including *2500 Éclats de vie* and books connected with Merouana and Lamasba.

13 September 2026
Consolidation of a dossier of 100 principal entries and 11 supplements from a historical corpus of 510 pages of evidence.

14 September 2026
Extension of the documentary register to S180; creation of Version 3.0 with a Top 30 of major pieces of evidence.

Horizon
Symbolic project of an "aphoristic decade": 3,652 aphorisms, one

thought a day for ten years.

Thirty Selected Flashes

These thirty sentences do not claim to summarise the work. They simply offer thirty points of entry into some of its recurring themes.

1. Many fortresses are built in the midst of collapse.
2. Science answers; wisdom questions what remains.
3. Innovation begins with curiosity.
4. Peace achieved by the sword is never lasting.
5. Time exists only through its duration.
6. Hope is to man what the sun is to the universe.
7. To see life through rose-coloured glasses, one must find the rose of one's life.
8. Whoever sows courtesy reaps consideration.
9. Happiness is not bestowed; it is within each of us.
10. Work fulfils man, forges his character, gives him purpose and contributes to humanity's progress.
11. Autumn reveals the secret of life; every falling leaf carries within it the promise of a bud to come.
12. Winter, season of inwardness, when the world withdraws beneath a cloak of silence and ice, inviting solitary reverie.
13. In spring, nature insists on donning its finest colours to celebrate the renewal of life.
14. Every day, the sun, an eternal artist, paints the sky in a thousand colours.
15. Nature advocates harmony: when two seas meet, their waves intertwine in a peaceful dance.
16. To live through old age is a privilege not granted to everyone.
17. Happy in life is the one who has always known how to remain at peace with his conscience.
18. A man who is not at peace with himself cannot be at peace with others.
19. The presence and mutual understanding of parents determine the child's fulfilment and happiness.

20. Life is a school in which every individual remains both teacher and pupil.
21. Freedom can be measured only by its restriction.
22. When the sun disappears, it entrusts the moon with reflecting its light back to us.
23. War is decided by politicians, waged by soldiers, and endured by civilians.
24. When idiocy takes over politics, common sense withers and reason abdicates.
25. When hypocrisy takes root in politics, truth dies and the hypocrite murders with a smile.
26. Tell me, Mr Wolf, what is your username on social media? - Lamb!
27. One can provoke laughter only by displaying one’s true nature.
28. Age is no obstacle to beauty.
29. Happiness is the flower that blooms in the soil of our choices.
30. Life is an instant between two nothingnesses.

Sources and Method

This book draws primarily on the working and control documents assembled around Taha-Hassine Ferhat's aphoristic work. The documentary base current to 14 September 2026 comprises a consolidated S001-S100 dossier, four updates covering S101-S180, and the associated control registers. These documents retain screenshots, identifiers, visible dates, reservations and, where established, links to the original publications.

Principle of caution. A public reuse establishes an instance of use; by itself it does not prove critical, academic or institutional validation of the entire body of work. A single platform may host several disseminators; several publications by the same medium are not counted as the same number of independent media. Dates or countries that are not visible are not reconstructed.

Dossier de reconnaissance documentaire et de diffusion internationale de l'oeuvre aphoristique de Taha-Hassine Ferhat - Version 3.0. Edition current to 14 September 2026; Top 30 and appendices S001-S180.

Dossier international des citations - consolidated documentary edition. 100 selected entries and 11 supplements; documentary base current to 13 September 2026.

Le Soir d'Algérie, 24 October 2022. Belkacem Bellil, "366 citations, 365 jours de Taha-Hassine Ferhat : Sagesses et empreintes du temps qui passe".

Le Soir d'Algérie, 18 October 2025. Belkacem Bellil, "Timgad, la cité du bonheur : Entre splendeur romaine et silence désertique".

Le Soir d'Algérie, 25 November 2025. Belkacem Bellil, "Génération Lycée - l'âge des métamorphoses : L'histoire d'une jeunesse en quête d'accomplissement".

Aphoristic corpus. *Grand Livre des 3000 aphorismes* and the French, Arabic and English editions.

Reference website. https://les-citations-de-taha-hassine-ferhat.com - corpus, documentary dossiers, bibliography and consultation pages.

Articles in Le Soir d'Algérie

2022 - *Sagesses et empreintes du temps qui passe*:
https://www.lesoirdalgerie.com/culture/sagesses-et-empreintes-du-temps-q

2025 - *Entre splendeur romaine et silence désertique*:
https://www.lesoirdalgerie.com/culture/entre-splendeur-romaine-et-silenc

2025 - *L'histoire d'une jeunesse en quête d'accomplissement*:
https://www.lesoirdalgerie.com/culture/l-histoire-d-une-jeunesse-en-quet

Biographical and bibliographical data

Information concerning the author's career, books printed at the author's own expense in Algeria, editorial projects, translations and the creation of websites comes from the author's archives and the project's preparatory documents. Promotional information has been omitted or reformulated whenever it could not be presented as a documented fact.

By Way of Conclusion

An aphoristic body of work is not measured only by the number of sentences written. It is measured by the quality of the questions it continues to ask once the page has been closed. The traces gathered here show that a number of these sentences have left their place of origin. They have been selected, copied, discussed, printed, translated, inserted into other narratives or used to give form to collective moments.

Such circulation does not relieve the work of the need to continue constructing itself. On the contrary, it raises the standard. The more a sentence travels, the more it must be possible to find it again, attribute it, return it to its corpus and submit it to critical reading. The real issue, then, is not to be quoted, but to remain readable when the quotation returns.

The path remains open: towards other books, other languages, other readers. And perhaps towards that rare form of duration in which a sentence ceases to belong only to the person who wrote it without ever entirely losing its signature.

Taha-Hassine Ferhat
Algeria, 2026