

which interest me the most, very important are the studies in the dialectology, especially these presenting the transcription, translation and commentary of the texts recorded during the field research (here the papers by W. Arnold, R. de Jong, A. Lahdo). Such texts have not only linguistic, but also cultural and sometimes historical value, because they mark some situations or transmit texts impossible to acquire in other ways (e.g. Israeli-Arab social relations, some stories or fairy tales and so on). The text by W. Diem and O. Tirosh-Becker shows how linguistics is associated with history, while the study of G. Mejdell presents the bounds between linguistic and social phenomena having also a political meaning. In this context it is interesting to add, that in Polish language there exists no “mother language”, but “język ojczysty”, which should be rather translated as “father language”.

From the point of view of my scientific interests the most important is of course, part 3. Here, a deep and many-sided analysis of ‘generosity’ as cultural phenomenon presents the study by S. Guth, showing one of the most important old Arabic virtues in the perspective of its development from the time of Ġāhiliyya up to nearly present day. No less interesting is a study on Ḥubbā al-Madīniyya, a quite obscure personality from 7th century Medina, occurring in many books of adab and history in the Middle Ages. The author analyses the stories dealing with Ḥubbā according to their literary genre and shows their intercourses.

Summing up I would like to stress, that the reviewed volume brings a couple of valuable contributions in various fields of Oriental and Slavic studies. It would be very useful for every scholar who wants to deepen his knowledge in aforementioned domains of philology, history and culture.

Marek M. Dziekan

Magdalena Lewicka, *Świat islamu, Europa i reformy. Prolegomena Ḥayr ad-Dīna at-Tūnusīego*, Wydawnictwo Naukowe UMK, Toruń 2017, 230 pp.

Świat islamu, Europa i reformy. Prolegomena Ḥayr ad-Dīna at-Tūnusīego (The World of Islam, Europe and Reforms. The Ḥayr ad-Dīn at-Tūnusī’s Prolegomena) by Magdalena Lewicka is a part of the Polish discourse on the socio-political thought in the Arab-Muslim world. In recent years, the publishing market has seen a number of positions concerning the world of Islam, both by Arabic and Western researchers. The reasons for this interest lie in the strategic importance of this area for geopolitical stability in today’s world. Certainly, an important part of the available works focuses on the turbulent history of the relations between the Western and the Islamic world, which in the most recent times have been greatly influenced by the global terrorism and its implications. Many publications authored by European and American political scientists and historians are, however, based on Western sources and represent a Eurocentric point of view and *raison d’état*. Fortunately, there is also a number of works concerning the ideas of Arab thinkers

and intellectuals which incorporate their voices into contemporary discussions on the condition of Arab-Muslim civilization. Take the example of the monograph by Magdalena Lewicka, who touches upon the topic of political and social concepts of Ḥayr ad-Dīn at-Tūnusī (1826–1889), a Tunisian thinker, little-known not only in Europe, but even in the Arab world¹.

The author, an Arabic and Islamic studies researcher, concentrates on the concepts coined by Ḥayr ad-Dīn at-Tūnusī, a 19th-century Tunisian educational reformer and state figure, an author of the Tunisian constitution of 1861 and the work about European political structures titled *Aqwam al-masālik fī ma‘rifat aḥwāl al-mamālik* (The Surest Path to Knowledge regarding the Condition of Countries). The most important part of this book is *Al-Muqaddima* (Prolegomena) in which At-Tūnusī presents the framework of his political thought. In addition to *The Surest Path* Ḥayr ad-Dīn wrote an autobiography *A mes enfants: Memoirs de ma vie privée et politique* and an essay *Mon program*, published in the 1930s in Tunis in the “Tunis Tunisienne”, a magazine of the Institut de Carthage. Both works, however interesting for the researchers of the epoch, do not add any new ideas to the socio-political program of the Tunisian reformer (p. 72).

The book *Świat islamu, Europa i reformy. Prolegomena Ḥayr ad-Dīna at-Tūnusiego* consists of two complementary parts: introduction and translation. The first eighty pages present the life and achievements of the “father of Tunisian renaissance”. It depicts the various phases of At-Tūnusī’s long life and his areas of activity, starting from his youth as a Circassian slave, through the subsequent stages of his military and political career, until his death in Istanbul. Lewicka does not limit herself to the very description of Ḥayr ad-Dīn’s life, rich in sudden turnarounds and ups and downs. Moreover, she places his fate in the context of the political and social realities of the 19th-century Tunisia which shaped At-Tūnusī and had a decisive influence on his views and career. In the further part of the book, the author goes on to discuss the work *Aqwam al-masālik fī ma‘rifat aḥwāl al-mamālik*. She describes its structure and analyzes its concepts, taking into account the particular role of *Prolegomena*, which is undoubtedly the main key to understanding the ideas of the Tunisian reformist. The second part of the monograph is a translation of *Al-Muqaddima*, divided into three subsections entitled: *The Reforms* (At-Tanzīmāt), *European Civilization* (At-Tamaddun al-Ūrubāwī) and *Summary of Discoveries and Inventions* (Talḥīṣ al-muktaṣafāt wa-al-muḥtara‘āt).

The career of Ḥayr ad-Dīn at-Tūnusī – from a slave to one of the more influential figures in the empire – was quite typical for the Ottoman period. This man, who was of

¹ There are only two publications concerning the life and work of the Tunisian reformer. Two were published in French: Gerard van Krieken, *Ḥayr al-Din et la Tunisie (1850–1881)*, Brill, Leiden 1976 (Ar. transl. Al-Baṣīr Bnu Salāma, *Ḥayr ad-Dīn wa-al-bilād at-tūnisiyya 1850–1881*, Dār Saḥnūn, Tūnus 1988) and Mongi Smida, *Khereddine ministre reformateur*, Maison tunisienne de l’éditōn, Tunis 1970, and there are four in Arabic: ‘Alī Al-Ḥūsī, *Ḥayr ad-Dīn at-Tūnusī – Abū an-Naḥḍa*, Dār Ṣawkī li-an-Naṣr wa-at-Tawzī’, Tūnus 2004; Abū al-Qāsim Muḥammad Karrū, *Ḥayr ad-Dīn at-Tūnusī*, Al-Maṭba‘a al-‘Aṣriyya, Tūnus 1958; Muḥammad Mazālī, *Ḥayr ad-Dīn raḡul ad-dawla*, Ad-Dār at-Tūnisiyya li-an-Naṣr, Tūnus 1971; Munḡī AṢ-Šamlī, *Ḥayr ad-Dīn Bāṣā*, Ad-Dār at-Tūnisiyya li-an-Naṣr, Tūnus 1973.

Circassian origin, wrote in Arabic, treated Tunisia as his homeland and served the Turkish sovereigns. After being bought by Aḥmad Bey (the ruler of Tunisia in 1837–1855), he was sent from an Istanbul court to Tunis, which became his homeland. Having obtained a comprehensive education, both traditional and modern, he quickly managed to climb up the career ladder, first military, then political. He performed a number of high political functions: the minister of the navy (1857–1862), the chairman of Parliament (1861–1862) and the chairman of the International Financial Commission (1867–1873). However, after the failure of his reforms, he resigned and renounced all the political posts in Tunis. At the end of his life, Ḥayr ad-Dīn returned to Istanbul, where he was appointed the Great Vizier. It seemed that fortune smiled upon the former slave yet again, but At-Tūnusī's progressive views did not find the favor of sultan 'Abd al-Ḥamīd (1876–1909). Finally, the Tunisian was deprived of power and held in seclusion for the rest of his life.

According to Lewicka, At-Tūnusī's political and social concepts were derived from the Muslim tradition, yet their final crystallization was undoubtedly influenced by European thought, French in the first place. Following in the footsteps of other representatives of the 19th-century Arab elites, the Tunisian traveled to Europe to see the achievements of its civilization with his own eyes and to discover the secret of its growing power. The experience gained during these journeys inspired him to reflect on the condition of Arab-Muslim civilization and stimulated him to implement the reforms crucial to its further development². Ḥayr ad-Dīn at-Tūnusī, as a pioneer of the Arab-Muslim world revival, advocated the need for civilizational development, understood as a renewal of social and political structures based on the fusion of elements of Muslim and Western culture, manifested in respect for Muslim law and acceptance of the achievements of European civilization in various fields, from art to economy (p. 13).

At-Tūnusī's ideas stand between two currents prevailing in the Arab-Muslim world at that time. The first one was represented by followers of the blind imitations of the West and the second by followers of "turning their backs the West". Although both currents admitted the backwardness of the Arab-Muslim world at that time, they presented divergent diagnoses of this weakness and different ways of overcoming it. Ḥayr ad-Dīn was closer to the modernists, who believed that Islam could be reconciled with modernity and even many Western ideas were close to concepts and solutions already existent within the Islamic tradition. However, he was not as fortunate as Rifā'a aṭ-Ṭahtāwī (1801–1873), Muḥammad 'Abduh (1849–1905) or Muḥammad Rašīd Riḍā (1865–1935), whose ideas found more attention and gained popularity. As Lewicka points out, most Tunisian Muslim scholars did not support Ḥayr ad-Dīn's reform efforts, but only a small group of representatives of both schools of law prevalent in Tunisia (i.e. Hanafī and Malikī) were among his

² A very negative evaluation of the Ḥayr ad-Dīn's reforms is presented by Andrzej Dziubiński, an eminent expert on the history of the Maghreb countries. However, this researcher does not focus on the very political and social concepts, but on the distortions and misdeeds that followed the political changes. According to Dziubiński, these changes became one of the causes of the fall of Tunisia, contrary to the intentions of the reformers "and their naive faith in the positive and automatic application of European inventions in traditional society and Islamic state". See: A. Dziubiński, *Podbój Maghrebu przez Francję 1830–1934*, Ossolineum, Wrocław 1984, pp. 84–85.

adherents. Moreover, his thought has been not developed and has remained virtually unknown outside Tunisia. It seems that the nineteenth-century Tunisia was not ready for the innovative concepts and reforms of the Circassian slave, who tried to bridge the gaps between European and Islamic Civilization. Taking into account the contemporary socio-political situation in the Arabic world the question is, if today's Tunisia would be ready for them.

The analysis of the concepts of At-Tūnusī, although so important and valuable, is a commentary on the essential part of the book: the translation. It is undoubtedly a crucial contribution to Arabic and Islamic studies in Poland not only due to its content but also to the form of the text. *Al-Muqaddima* is an excellent example of the specific journalistic style typical for the 19th-century Arab prose. This style – a peculiar combination of simple narration with refined rhetoric – deviates also from contemporary journalistic and fictional writing. It should be noted that the official language in the Middle East was Turkish at that time and the knowledge of Arabic was limited to a narrow educated group of elites. The 19th century witnessed also a movement known as the Arabic Renaissance (*An-Nahḍa*), which spread from Egypt, Syria and Lebanon to other parts of the Arab world, bringing profound social and cultural transformations. The changes also concerned the language and literature. They had to follow the reality in order to remain an effective tool for its description. At the end of the 19th century, new genres such as novel, short story and essay were to reach the Arab world. Nevertheless, the work of At-Tūnusī is firmly embedded in classical literature and refers to the traditions of Arabic historiography. Moreover, it was initially classified as ‘journey’ (*riḥla*) because of its title typical for Arabic travel writing, the genre that took up descriptive geographic topics and was extremely popular in the period from the 9th to the 13th century (p. 55). There is also no doubt that Ḥayr ad-Dīn modelled his work after the writings of his great countryman, Ibn Ḥaldūn (1332–1406), considered “the father of sociology”, the author of the famous *Al-Muqaddima* (pp. 56–57). Taking to account all these factors, one must admit that the translation of Ḥayr ad-Dīn’s Prolegomena required literary background and perfect translation skills.

In conclusion, the book *Świat islamu, Europa i reformy. Prolegomena Ḥayr ad-Dīna at-Tūnusiego* seems to be a kind of amplification and capstone of the author’s long-standing research, which has been partly included in a number of articles, such as: *Ḥayr ad-Dīn at-Tūnusī – ojciec odrodzenia tunezyjskiego* (Ḥayr ad-Dīn at-Tūnusī – The Father of Tunisian Renaissance), “Przegląd Historyczny” 2012, *Wizerunek cywilizacji europejskiej w Najprostszej drodze do poznania sytuacji w królestwach Ḥayr ad-Dīna at-Tūnusiego* (The Image of European Civilization in The Surest Path to Knowledge regarding the Condition of Countries by Ḥayr ad-Dīn at-Tūnusī), “Przegląd Historyczny” 2012; *Wizerunek cywilizacji muzułmańskiej w Najprostszej drodze do poznania sytuacji w królestwach Ḥayr ad-Dīna at-Tūnusiego* (The Image of Islamic Civilization in The Surest Path to Knowledge regarding the Condition of Countries by Ḥayr ad-Dīn at-Tūnusī), “Studia Historyczne” 2015; *Mądrość jest bronią wiernego. Aqḡam al-masālik fī ma‘rifat aḥwāl al-mamālik Ḥayr ad-Dīna at-Tūnusiego* (Wisdom is the weapon of a faithful man. Aqḡam al-masālik fī ma‘rifat aḥwāl al-mamālik by Ḥayr ad-Dīn at-Tūnusī), in *Orient i literatura*.

Między tradycją a nowoczesnością, Bednarczyk, A., Kubarek, M., Szatkowski, M. (Eds.), Wydawnictwo Naukowe UMK, Toruń 2015.

An undeniable asset of the reviewed publication is the reliability in analyzing the extremely rich, diverse and frequently inaccessible source material in Arabic. I would like to recommend the monograph by Magdalena Lewicka to the scholars as well as all readers interested in the Arabic and Islamic studies, by means of quoting the opinion of Katarzyna Pachniak on the book's cover: "It is a major contribution to the sometimes marginalized studies on the culture of the Arab Ottoman provinces. Thus it complements a significant gap in the Polish publishing market".

Magdalena Kubarek

Svetlana Chervonnaya, *Современная мечеть. Отечественный и мировой опыт новейшего времени* (The Modern Mosque. Domestic and International Experience of Contemporary Times), Polish Institute of World Art Studies, Tako Publishing House, Warszawa–Toruń 2016, 478 pp.

The market launch of the monograph *Современная мечеть. Отечественный и мировой опыт новейшего времени* (The Modern Mosque. Domestic and International Experience of Contemporary Times) should be regarded as an important event both in Polish humanities and in the academic life of Nicolaus Copernicus University in Toruń. The author presents a broad spectrum of contemporary Muslim religious architecture that can be found on almost all continents. In accordance with the title of her book, she devotes the greatest attention to "domestic" experiences. The author uses this term to describe the Muslim community inhabiting the vast territories of the former colonial world of the Russian Empire, i.e. the mosques of "the modern and most recent times" (from the end of the 18th to the turn of the 21st century) in the Volga and Ural region, in the Crimea, North Caucasus, Transcaucasia, Central Asia, Russia's European territory, Siberia, countries that became the homeland of the so-called Polish-Lithuanian Tatars (in Belarus, Lithuania and Poland), and Finland. This "domestic" experience is compared with the development processes of contemporary Muslim architecture in Europe, Asia, Africa, North America and Latin America. Thus, Chervonnaya examines the formation of the "domestic style", regional peculiarities of contemporary Muslim religious architecture that develops based on local traditions while being under a strong influence of external trends and closely linked with the general globalisation trends in artistic culture as well as modern and post-modern architectural concepts. Perceiving and analysing the mosque as the "mirror of Islam" – she uses this term after R. Garaudy (*Mosquee, miroir de l'islam*, Paris 1985) – the author focuses particularly on the forms of architectural decor and basics of the spatial layout of the furnishings and its key elements that, besides their obvious significance, have a hidden internal (*bāṭin*) meaning, so important in Muslim