

Sorby must be regarded as one of these publications on the Middle Eastern conflict that any researcher and person interested in the regional politics should not miss.

*Radostław Bania*

*Im Dialog bleiben. Sprache und Denken in den Kulturen des Vorderen Orients. Festschrift für Raif Georges Khoury*, herausgegeben von Frederek Musall und Abdulbary Al-Mudarris / البقاء في الحوار. اللغة والفكر في حضارات الشرق الأدنى. كتاب تذكاري لرئيس جوج / HARRASOVITZ Verlag, Wiesbaden 2011, XV + 428 + ٦٣ pp.

Raif Georges Khoury, born 1936, is one of the most outstanding European Arabists and Islamists of Arabic descent. He was born in Lebanon, and, as a son of a diplomat, grew up between Lebanon and France, later on he continued his education in several lands of Europe. From this point of view the title of his Festschrift – “To Stay in Dialogue. Language and Thought in the Cultures of the Middle East” is fully justifiable. Prof. Khoury, as a Man and a Scholar is, so to speak, a personalization of Dialogue and a “Grenzgänger” (“border crosser”).

As it was already mentioned, in his early years he was bound with France. After studying Roman philology, in the years 1963–1966 he was studying Arabic philology at Sorbonne University in Paris and at the same time he was working in France and in Germany (Saarbrücken und Heidelberg). In 1966 he received his Ph.D., defending the dissertation *Les traductions à partir des langues européennes vers l’arabe au 19e siècle au Liban*. R.G. Khoury was a pupil of the renowned French arabist Régis Blachère. After four years he received his post-doctoral degree (Habilitation) on the ground of the book *Vie et œuvre de Wahb Ibn Munabbih (655–728 J.C.)*, edited by Harrasovitz Verlag in Wiesbaden in 1972. Next, in 1973 he was engaged at the Ruprecht-Karls-Universität in Heidelberg, where he worked until his retirement in 2003.

All this, and much more information about the scientific output of the Jubilate we find in the *Vorwort* (“Preface”) to the book written by Abdulbary Al-Mudarris and Frederek Musall (pp. XI-XV). The Authors show R.G. Khoury not only as a scholar, but also as a teacher and friend. In somewhat different way the same authors present R.G. Khoury in the Arabic “Preface” (المقدمة pp. ٧–٩). Especially fitting is the sentence in the Arabic “Preface”, saying that Professor Khoury is Lebanese of origin, French in his education and mind, and German in his scientific accuracy.

Unfortunately, the book does not contain a full bibliography of the Jubilate. The Editors mention only few most important of his books (some of them with exact bibliographical data) in the footnotes of German “Preface”, and some only in Arabic translation in the Arabic “Preface”. Only in the last part we can find the information that Prof. R.G. Khoury is an author of 25 books, 120 articles and of unnamed number of encyclopedic entries

(e.g. in *The Encyclopaedia of Islam*) and other texts. Such a book is the best occasion to complete a full bibliography of the scholar.

The Dialogue creates a thematic axis of the book, as several aspects of the scholarly work of the Jubilate can be named as “dialogical”, although the Professor himself does not use this term. The Dialogues between Europe and the Middle East and also between Christians and Muslims in the Arab World are crucial for the understanding of Khoury’s work. The contents of the reviewed book reflect this idea, developed by his pupils, colleagues and friends. It consists of 42 articles in European languages and in Arabic. The part in European languages is divided into 4 thematic sections:

I. *Vorislamische Zeit und Frühislam* (Pre-Islamic Times and Early Islam, pp. 3–64), 6 articles: F.A. Pennacchietti, *Riflessioni sulla tradizione araba relativa a Zenobia*; H. Harauer, *Araber vor der arabischen Zeit in Ägypten*; N. Akin, *Die „Muslime der Israeliten“ (muslimat banī isrā’īl) als Überlieferer der Geschichte der Propheten in der frühislamischen Zeit*; A. Bouamama, *Les fawātih coraniques: De l’impossible décodage à la production de sens*; A. Al-Mudarris, *Die Rolle der Frau in den ersten islamischen Jahrhunderten anhand der papyrologischen Untersuchungen*; H. Ilker Çınar, *Der Begriff fiqh von seinen Anfängen bis zur heutigen Zeit*.

II. *Kulturgeschichte des islamischen Mittelalters* (The History of Culture of the Islamic Middle Ages, pp. 67–186), 6 articles: N. Gara, *Die Methode der Untersuchung der Seele bei Ibn Sīnā*; Albert Arazi, *Fawz Al-‘Abbās, Réalisme, lyrisme et féminisme dans l’Islam médiéval*; A. Khattab, *„Trüge mich der frische Morgenhauch...“ Sprache der Liebe, Sprache der Natur: Zur Poesie des arabisch-andalusischen Lyrikers Ibn Zaydun (1003–1071) aus Cairo 114*; G. Bossong, *Vertrieben aus al-Andalus. König al-Mutamid von Sevilla und Moshe ibn Ezra aus Granada, zwei Dichter im Exil*; F. Musall, *muwahhīd – mutawaḥhīd: Zur Dialektik politischer Autorität bei Moses Maimonides (1138–1204)*; D.J. Wasserstein, *The Almoravid Coin Die of 509/1115: A Reconsideration of the Question of its Authenticity*.

III. *Zwischen Tradition und dem Aufbruch in die Moderne* (Between Tradition and the Start to the Modernity, pp. 189–371), 17 articles: E. Weber, *La motivation de Chéhérazade: perversion ou sacrifice?*; A. Miquel, *Deux Califes, un vrai et un faux*; N. Basai, *A Seventeenth Century Hebrew Translation of the Qur’ān and Its Arabic Sources*; J. Abou Nohra, *Les origines et le rayonnement culturel de la première imprimerie a caractères arabes au Liban (1733)*; G. Troupeau, *Le rôle des chrétiens du monde arabe dans l’orientalisme en France, du XVIIIe au XIXe siècle*; Y. Sadan, *The Arabian Nights and the Jews*; M.-A. Tazi, *L’image des „Marocains“ dans les récits de voyages d’expression allemande (1839–1911)*; G.N. Khairallah, *L’évocation poétique de «la vallée des vierges» dans le roman Liqā’ De Mikha’īl Nu‘aymé*; S. Karam, *Okzident-Orient: Die Beiträge der orientalischen Christen in der arabischen Renaissance und die westlichen Einflüsse in der modernen arabischen Literatur des 19. und 20. Jh.*; B. Michalak-Pikulska, *The Beginning of Modern Prose Writing in Oman*; M. Maheer, *Bemerkungen zu meiner Übersetzung von „Al-Ayyām“*; M.B. Aoun, *Problématique de la réception arabe de Heidegger*; I. Slim-Hoteit, *La traduction et la communication interculturelle*; J. Emig,

*Die Liga der arabischen Staaten: Eine Bilanz unter besonderer Berücksichtigung der arabischen Kultur*; M. Kropp, „...in unbändigem Allegro“ – ‘Alī‘ Abdarrāziq und sein Traktat über den Islam und die Grundlagen der Herrschaft; A.Th. Houry, *Grundzüge einer islamischen politischen Ordnung nach Yūsuf al-Qaradāwī*; N. Nassar, *Eléments pour une critique de l’Islam politique*.

IV. *Semitistik und Vergleichende Sprachwissenschaft* (Semitic Studies and Comparative Linguistics, pp. 375–433), 6 articles: H. Bobzin, *Ernest Renan und die Vergleichende Semitistik*; U. Seeger, *Leonhard Bauer (1865–1964), ein Pionier der arabischen Dialektologie*; N. Abi-Rached, *Le za,al au Liban : motifs et spécificités*; Sh. Talay, *Zur Sprache bei den orientalischen Christen. Ein allgemeiner Überblick*; W. Arnold und A. Sima †, *Das Maysir-Spiel im Mahra-Land. Ein Text im Mehri-Dialekt von Hawf erzählt von ‘Askari Sa’d*; O. Jastrow, *Der Ratschlägeverkäufer*.

The Arabic part has no thematic arrangement – it consists of 7 articles on various topics:

عمر مقداد الجمني، بين رفاة الطهطاوي وطه حسين اتصال ام انفصال؛ صلاح حسين العيادي، الملامح الفنية للمخطوط العربي في العصر العباسي؛ فالح حسين، الفروض والتكاليف غير العينية عاى المفتوحة اثناء فترة الفتح الاولى؛ جورج قنازع، الاندلس في الادب العربي المعاصر؛ يوسف قوزي، مخطوط "تاريخ العرب القديم"، محمد ايت الفران، الرقيب الادبي مؤولا: قراءة في ظاهرة مارسيل رايشيرانسكي؛ جيران جهامي، الحقيقة وراء تكافؤ الادلة.

The Authors of the volume come from Italy, Austria, Turkey, France, Germany, Israel, Egypt, Swiss, United States, Lebanon, Poland and Estonia and, as it is clear from the contents, represent a variety of scientific interests and methodologies – literature, philosophy, Islam – both classical and contemporary, linguistics and history. Besides the “classical” themes of our field there are other very interesting articles mentioning Martin Heidegger and Marcel Reich-Ranitzky. For this reason I am convinced that the book should find a wide resonance in the community of the scholars in the field of Arabic and Islamic studies.

Marek M. Dziekan

*Orientalistische Studien zu Sprache und Literatur. Festgabe zum 65. Geburtstag von Werner Diem*, herausgegeben von Ulrich Marzolph, Harrasowitz Verlag, Wiesbaden 2011, 486 pp.

The reviewed book is a “Festschrift” devoted to the eminent German scholar Prof. Dr. Werner Diem. In the “Preface” (*Vorrede*) by Monika Gronke (p. IX–X) and in the “Introduction” (*Vorwort*) by Ulrich Marzolph we find some sentences concerning Prof. Diem and his scientific profile and achievements, but unfortunately we won’t find any