

WIENER ZEITSCHRIFT
FÜR DIE
KUNDE DES MORGENLANDES

HERAUSGEGEBEN VON
MICHAEL JURSA, YAVUZ KÖSE,
RÜDIGER LOHLKER, STEPHAN PROCHÁZKA

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CÉLINE DEBOURSE, JUDITH PFITZNER

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die Stadt Siirt in der Türkei. Der Dichter (st. 656/1254) ist für seine obszönen Gedichte in seinem *K. Sulāfat az-zarġūn fī l-ḥulāša wa-l-muġūn* bekannt, s. al-Kutubī, *Fawāt al-Wafayāt*, ed. Iḥsān ʿAbbās. Beirut 1973, III 271-276 und aṣ-Ṣafadī, *al-Wāfi bi-l-Wafayāt*, ed. Hellmut Ritter. Wiesbaden 1381/1962, I 188-192. S. 232, Fn. 39: al-Charrākh (al-Chirākh). S. 232, Fn. 40: Lies *raḥalāt (riḥalāt)*. S. 237: Lies *wa-ʿibrat* ‚admonition‘ (wa-ʿabrat ‚tears‘). S. 242, Fn. 78: Vgl. jetzt die auf Handschriften basierende Übersetzung von *Ḥalbat al-kumait* von Philippe Vigreux: *La Joie du vin; L'Arène du cheval bai*. Paris 2006. S. 251, Fn. 107 und 323: Lies *at-Tuḥfah al-bahiyyah (at-Tuḥfah al-badīʿah)*. S. 252 und 281: Lies Uways (ʿUways). S. 256: Die Stelle in Ḥāǧǧī Ḥalīfa II 1857 sollte man besser außer Acht lassen, da wohl eine Verwechslung vorliegt; der Verfasser des *Muntahā ṭ-ṭalab min aṣ-ṣār al-ʿArab* ist Muḥammad b. al-Mubārak b. Maimūn (st. 597/1201) und nicht der genannte ʿAlī b. Maimūn b. al-Ḥusain al-Mālikī al-Fāsī (st. 917/1511). S. 274: An-Nawāǧīs *Ḥalʿ al-ʿidār* ist in der Ed. von Ḥusain ʿAbdalʿāl al-Lahībī mittlerweile in Damaskus 2017 erschienen. Der Text ist bereits von Ḥasan Muḥammad ʿAbdalḥādī in Beirut 2016 herausgegeben worden; s. auch Badraddīn Muḥammad b. Yūsuf al-Minhāǧī: *Basṭ al-aʿḍār ʿan ḥubb al-ʿidār*. Ed. Muḥammad Yūsuf Ibrāhīm Banāt und Ḥasan Muḥammad ʿAbdalḥādī. Beirut 2016. S. 303: Lies Zakkār (Zakkar). S. 322: Streiche bei ash-Shayzarī: 5 vols. S. 324: Lies *al-qaṣāʾid al-ʿashr (al-qaṣāʾid al-ʿashar)*.

Reinhard Weipert (München)

Tauil, Leïla: *Féminismes arabes: un siècle de combat. Les cas du Maroc et de la Tunisie*. Paris: L'Harmattan, 2018. 182 pp. ISBN 9782343146430. € 19,50.

In this book, Leïla Tauil gives a concise and selective overview of the most important feminist activists and organisations, as well as their achievements for women's rights in Morocco and Tunisia from the *Nahda* (Arabic renaissance) until the present day. Primarily based on secondary sources, the book serves as a summary and introduction suited for both the specialist and the lay(wo)man.

The first chapter contains short vignettes of the pioneers of Arabic feminism, which rose in the context of the *Nahda* at the end of the 19th century – the same time feminist groups saw the light in Western countries. Three male protagonists, all of whom strove for women's right to education, are followed by three female personas, most famously Huda Shaarawi, who fought for women's rights on a global scale by reprimanding Mussolini at the feminist congress in Rome in 1923 and publicly unveiled herself on her travel back to Egypt. For Tunisian feminism, Bchira Ben Mrad is an important key figure; in Morocco, Malika El Fassi is the renowned sole woman amongst the fifty-nine members who signed the manifesto for independence of Morocco in 1944.

In the first part of the second chapter the author gives an overview of the crucial changes in favour of women occurring in Morocco after achieving independence in 1956. In both countries, organisations for women's rights were essentially working for equality and democracy. In Morocco, a particular point of fighting centered around the personal status code (called *Mudawana*), directly based on the 9th century Sharia, in which the inferiority of women was inscribed. Because of the religious character of the Code, the original feminist groups were opposed by Islamic feminists who did not want to go as far as to challenge the laws of Islam and rooted for complementarity instead of equality between man and woman. The Moroccan feminist movements achieved a modification of

the *Mudawana* in 2004, resulting in an “Islamic state feminism”. The most important changes were the raise of the minimum age of nubility to 18 years old, the equality of rights and duties between man and woman within the family and women’s right to obtain divorce and custody.

In the second part of the second chapter, the developments in Tunisia after the independence are summarised. There, president Bourguiba adopted a policy of “state feminism” (*féminisme d’état*) that advanced women’s status fast. However, Islamic ferventism grew in Tunisia too, resulting in a stagnation of the feminist cause. A few decennia after the independence, autonomous groups started to propagate women’s rights, which to them is intrinsically linked to democratic rights. The feminist cause is therefore a democratic cause in Tunisia and Morocco.

The third chapter summarises the most recent developments regarding women’s rights in Morocco and Tunisia since the start of the Arab Spring which originated in the latter country in 2011. An important achievement was the adoption of a new constitution in 2014 in Tunisia, in which the equality between men and women was inscribed, alongside the right to freedom of thought. In Morocco too a new constitution was signed in 2011, which included the equality of men and women. Particular attention is furthermore given by the author to the phenomenon of Islamic feminism as opposed to universal feminism, which is often accused by the former of being too strongly influenced by Western thinking – even though it originated as a nationalistic and anti-colonial movement. To conclude, two clear anti-feminist issues that are still problematic today, are discussed: the wearing of a hijab, a quite recent phenomenon in Islamic countries, and the problem of sexual harassment.

The summarising character of the book combined with more detailed vignettes of protagonists makes it an excellent and enjoyable introduction of Arabic feminism. The author has shown clearly how Arabic feminism can be set apart from Western influences, while at the same time joining the global movement for the amelioration of women’s lives and for equality and democracy.

Céline Debourse (Vienna)

Thomsen, Christiane M.: Burchards Bericht über den Orient. Reiseerfahrungen eines staufischen Gesandten im Reich Saladins 1175/1176. Berlin/Boston: de Gruyter, 2018 (Europa im Mittelalter, Abhandlungen und Beiträge zur historischen Komparatistik 29). IX + 654 S. ISBN 978-3-11-055355-0. € 109,95.

Die Verfasserin legt in dieser Publikation die erste kritische Edition (S. 514-530) eines seit dem 13. Jahrhundert bekannten lateinischen Berichts über eine (Gesandtschafts-) Reise eines nicht eindeutig bestimmbar Burchard nach Ägypten und Syrien 1175/1176 vor, einen Text, der zwar offenbar als wichtige Bezugsquelle für die genannten Länder gelten konnte, der in der Forschung aber bisher relativ wenig Aufmerksamkeit erfahren hat (zum Forschungsstand vgl. S. 6-11).

Die Schwierigkeiten, die sich der Verfasserin / Editorin bei der Texterstellung aufgetan haben (vgl. Kapitel II, S. 20-66, zur Bestimmung der Textgrundlage, woraus hervorgeht, dass der Text nur in korrumpierten und interpolierten Bearbeitungen aus deutlich späterer Zeit vorliegt und eine Originalfassung ein Konstrukt bleiben muss) hat sie jedenfalls bravourös gemeistert.