

26 MAYIS 1993

Hourani, George

2284. Hourani, George F. 'The Basis of Authority of Consensus in Sunnite Islam'. SI; 1964; 21(1): 13-60.

Argues that a basis for the authority of an infallible, cumulative consensus cannot be found in the Quran or in any Hadith; there is no sound basis for the traditional Muslim doctrine of consensus.

Hourani George fadla
Ibn Rüşd (030606) 14540. cc. 34
 HOURANI (George Fadlu)
 IBN RUSHD (Muhammad ibn Ahmad), called AVERROES
 كتاب فصل المقال
 Kitāb Faṣl al-Maqāl. [With its appendix (Ḍamīma) and an extract from Kitāb al-Kaṣhḥ 'an manāhiġ al-adilla. Arabic text, edited by George F. Hourani.]
 pp. 19, 56; 2 pl. of facsimiles.
 E.J. Brill: Leiden, 1959. 8°

23 EKIM 1999

Hourani George fadla
Ibn Rüşd (030606) 14005. gg. 21
 HOURANI (George Fadlu)
 IBN RUSHD (Muhammad ibn Ahmad), called AVERROES.
 On the Harmony of Religion and Philosophy. A translation, with introduction and notes, of Ibn Rushd's Kitāb faṣl al-maqāl, with its appendix, Ḍamīma, and an extract from Kitāb al-kaṣhḥ 'an manāhiġ al-adilla, by George F. Hourani.
 pp. 128.
 Luzac & Co.: London, 1961. 8°.
 E.J.W. Gibb Memorial Series. New series no.21.
 Also part of the "Unesco collection of Great Works. Arabic Series".

23 EKIM 1999

Hulasat ul-Bayn
255579
 WAHBI (Muhammad)
 - Hulasat ul-Bayn fi tafsir'il Kur'an... 4^{ncu} baski, Mthlfi: Mehmed Vehbi, ... - Istanbul, Mumin Çevik ve Orkoll'gti; A Sait matbaas, 1966-1971. - 16 vol. 24 cm, 6909 p. [Acq. 10757-71]
 (Uc dal nesriyat. 8. - En tete du titre: خلاص البيان في تفسير القرآن [8° O²k. 3522
 Coran. Interpretation.

Ibn Rüşd (030606) 14540. cc. 34
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 Also part of the "Unesco collection of Great Works. Arabic Series".

5 KASIM 1999

Hourani George fadla 14540. cc. 91
 Hourani George fadla
 IBN SINA (Abu 'Alī Husain ibn 'Abd Allāh), called AVICENNA
 Ibn Sina's 'Essay on the secret of destiny'. [Risalah fi sirr al-kadar. Arabic text, edited, translated and elucidated by George F. Hourani. Reprinted from the Bulletin of the School of Oriental and African Studies, Vol. XXIX, pp. 25-48.
 University of London: London, 1966. 8°

23 EKIM 1999

Algerian *medersas*. In 1905 he was commissioned to reform the Koranic schools in French West Africa. His writings include *Mission scientifique en Tunisie* (1882-84), *Ethnographie de l'Algérie* (1886), *Chrestomathie maghrébine* (1891), *L'Islamisme* (1904), and he jointly translated with William Marçais *Les Traditions islamiques* (1903-14) as well as classical Arabic texts. He died in Paris on 16 December 1916. DBF; *Hommes et destins*, vol. 1, pp. 289-93

Houel, Guy Herbert Henry, born in 1914, he received a medical doctorate in 1938 from the Université de Bordeaux for *Les Cortico-surrénales; étude anatomo-clinique*. He was in 1951 chief medical officer with the Services de prophylaxie du Maroc, Institut d'hygiène, Rabat. His writings include *La Lutte antipaludique dans les zones rizicoles du Maroc* (Rabat, 1955). BN; Note; NUC, pre-1956

Hough, William, born 1884, he graduated from Hulme Grammar School, Manchester, and entered the Levant Consular Service as a student interpreter in 1904. He served as a consul in the Ottoman Empire and Egypt until 1940, when he became British Commercial Agent at Jerusalem. In 1935 he received the Silver Jubilee Medal. He retired from the Foreign Service in 1944 and died in 1962. Komrumpf, *Who's who, 1932-1962; Who was who*, 6

Houghton, John, born in 1640, he was a London dealer in tea, coffee, chocolate, and other luxuries, who, for a time, studied at Corpus Christi College, Cambridge, and became a fellow of the Royal Society of London. He died in London in 1705. BLC; DNB

Houille, René, born 20th cent., he received a doctorate in 1937 from the Université de Paris for *La politique monétaire de la Turquie depuis 1929*. NUC

Houis, Maurice Pierre, born 1 March 1923 at Saint-Nazaire (Loire-Atlantique), France, he was associated with the Institut français d'Afrique noire, Dakar. He was an anthropologist who received a doctorate in 1963 from the Université de Paris for *Les noms individuels chez les Mosi*. His writings include *La Guinée française* (1953), *Étude descriptive de la langue susu* (1963), *Anthropologie linguistique de l'Afrique noire* (1971), and *Intégration des langues africaines dans une politique d'enseignement* (1978). Unesco

Houminer, Ehud, born 20th cent. at Jerusalem, he was educated at the Hebrew University, Jerusalem, and the University of Pennsylvania. He was a sometime professor at the Graduate School of Business Administration, Columbia University, New York. Master (1); St&PR, 1991-2004

Hourani, Albert Habib, born 31 March 1915 at Manchester, he grew up in a Christian Lebanese home, where Arabic was spoken. He was educated at Oxford University, where he obtained a degree in 1936. He then had his first concentrated experience of life and work in the Middle East beginning as an instructor at the American University of Beirut, followed by war-time employment as a researcher and analyst by Chatham House and the British Middle East Office, Cairo, and finally post-war assistance to the Arab offices set up to present the Palestinian case to the international community. He returned to Oxford in 1948 as a Research Fellow of Magdalen College, and first university lecturer in the modern history of the Middle East. In 1958 he moved to St. Antony's College, Oxford, as director of its newly established Middle East Centre, staying there until his retirement in 1980. His writings include *Minorities in the Arab world* (1947), *Arabic thought in the liberal age* (1962), *Europe and the Middle East* (1980), *The Emergence of the modern Middle East* (1981), and *A History of the Arab peoples* (1991), and its translation, *Die Geschichte der arabischen Völker* (1992). He died in Oxford on 17 January 1993. Abdulaziz A. al-Sudairi wrote *A Vision of the Middle East; an intellectual biography of Albert Hourani* (1999). ConAu, 140; IJMES, 25 (1993), pp. i-iv; *Index Islamicus* (13); MES, 29 (1993), pp. 370-72; *Monde arabe dans la recherche scientifique*, 1 (1993), pp. 11-13

Hourani, Cecil Amin, born 6 April 1917 at Manchester, a younger brother of Albert Habib Hourani, he graduated from Magdalen College, Oxford. From 1946 to 1947 he served as a secretary of the Arab Office in Washington, D.C. He subsequently was a sometime professor of political science at the American University of Beirut, and an adviser to the Tunisian president Bourguiba. His writings include *Jerusalem and the world; a case of conscience* (1971), *The Arab cultural scene* (1982), and *An Unfinished odyssey; Lebanon and beyond* (1984). ConAu, 129; Note; ZKO

Hourani, George Fadlo, born 3 June 1913 at Manchester, he graduated in 1936 from Oxford University and received his Ph.D. in 1939 from Princeton University for his thesis *Arab navigation in the Indian Ocean in the ninth and tenth centuries*. After serving at a variety of posts, including several in the Middle East, he was at the Department of Near Eastern Studies, University of Michigan, from 1950 until 1967, when he accepted a position at SUNY, Buffalo, N.Y., where he remained until his retirement in 1983. At the close of his teaching career the latter institution made him a distinguished professor emeritus of Islamic culture and thought. His writings include *Averroes on the harmony of religion and philosophy* (1961), *Islamic rationalism* (1971), and *Essays on Islamic philosophy and science* (1975).

WOLFGANG BEHN, CONCISE BIOGRAPHICAL COMPANION TO INDEX ISLAMICUS: AN INTERNATIONAL WHO'S WHO IN ISLAMIC STUDIES FROM ITS BEGINNINGS DOWN TO THE TWENTIETH CENTURY : BIO-BIBLIOGRAPHICAL SUPPLEMENT TO INDEX ISLAMICUS, 1665-1980, VOL. II(H-M), LEIDEN 2006.

ABDUL YAHYAUDDIN
SOMBA GELAN BUKUMAA

(81858)

18 KASIM 2008

PREFACE

The book divides naturally into two parts: theological and philosophical. The main criterion for the order of the articles in each part has been chronology.

I owe debts of thanks to Mrs. George F. Hourani for graciously providing me with biographical information about her husband, to Ms. Margaret AbouHaidar, my Department's Administrative Assistant and Secretary, for her invaluable help in typing and editing, to my wife, Elizabeth, for reading parts of the manuscript and offering helpful suggestions, and to the Humanities and Social Sciences Committee of the Research Board of the University of Toronto for a grant-in-aid to defray typing and other miscellaneous costs.

Toronto, Canada
May 1982

M. E. Marmura

Edt. Michael E. Marmura, *Islamic Theology
and Philosophy, Studies in Honor of George F.
Hourani, New York 1984 s.t-11 DPA KTP 27184*

George F. Hourani

A. A Biographical Sketch

George Fadlo Hourani was born in Didsbury, a suburb of Manchester, England, on June 3, 1913. Both his parents were Lebanese, from the Marjeyoun area in Southern Lebanon, who emigrated to England and became British subjects. George's father, Fadlo, came from a family that had converted from Greek Orthodoxy to Presbyterianism. He studied at the Syrian Protestant College in Beirut (later to become the American University of Beirut), earning his B.A. degree in 1891. He then emigrated to Manchester, where he worked for the rest of his life as an exporting merchant of cotton piece goods. George's mother, Sumaya, was the daughter of a Presbyterian minister, the Rev. Joachim Racy.

There were six children in the family, three girls, followed by three boys. George was the oldest of the boys. The second was Albert, who was to have a distinguished career at Oxford University as a scholar of the modern Middle East. Cecil, the youngest, was for several years economic adviser to President Bourguiba of Tunisia and later a business consultant for British and American contractors in Saudi Arabia.

After attending elementary school in Didsbury where he began learning Latin, French, and later, Greek, George Hourani won a scholarship to Mill Hill School in a suburb of London. He spent five years there, concentrating on Greek and Latin languages and literature, but also developing, through the influence of some of his teachers, a keen interest in international affairs, which he never lost.

7 6 AGUSTOS 1994

—Hourani, George Fadlo (1852)

GEORGE FADLO HOURANI

June 3, 1913–September 19, 1984

MICHAEL E. MARMURA

UNIVERSITY OF TORONTO



ON SEPTEMBER 19, 1984, GEORGE FADLO HOURANI died at his home as a result of a heart ailment that had afflicted him for a number of years. A philosopher and classicist, as well as an Islamist, his contributions to scholarship are wide-ranging. In Islamics, he is best known for his substantial contributions to the history of medieval Islamic theology (*kalām*) and philosophy. As a philosopher, his main interest was ethics, to which he contributed an important book. This interest was not confined to ethical theory; he was concerned with practical moral issues as his public lectures and essays on current affairs attest. His personal qualities left a deep impression on those who knew him. Kindness, rationality and an inherent fair-mindedness characterized his day to day conduct. He was an unassuming, dedicated scholar, and like Chaucer's clerk of Oxenford "gladly wolde he lerne and gladly teche."

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The fourth of six children, George Hourani had three older sisters and two younger brothers, Albert and Cecil. (Albert was to follow a distinguished academic career at Oxford as a scholar of the modern Middle East. Cecil was for a number of years economic adviser to President Bourguiba of Tunisia and later became a business consultant for American and British contractors in the Arab world.) George attended elementary school at Didsbury where he began learning Latin, French and Greek. He won a scholarship to Mill Hill School in a suburb of London where he concentrated on Greek and Latin languages and literatures and where he developed, through the influence

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His undergraduate years at Oxford (1932–36) meant preparing for the examinations of the honours B.A. in Literae Humaniores. This involved the study of classical literary texts, Greek and Roman history and modern philosophy. His tutors included Cyril Baily, Horace Mynors, D. J. Allen and A. D. Lindsay, and he had lectures from Lindsay, R. C. Collingwood, H. H. Price, Hugh Last, Gilbert Murray, among others. During these undergraduate years, he was active in a small liberal club. In the summer of 1933, he visited Germany. The enthusiasm for the new Nazi regime he witnessed there jarred his liberal sensibilities and innate rationality. During the summer of 1934 he visited Lebanon, staying with relatives and making short trips to Palestine and Egypt. One result of his Near Eastern trip was his article, "Syria under the French Mandate," that was critical of French rule. It was published in the November 1935 issue of the *Contemporary Review*.

His trip to the Near East influenced his decision to continue his graduate studies in the Department of Oriental Studies at Princeton University. He was also encouraged to pursue this academic course by Professor Philip Hitti. In preparation for his graduate studies in a new field, he spent the summer of 1936 teaching himself Arabic and studying Near Eastern history. He then spent seven months in Beirut, auditing courses at the American University of Beirut and continuing with his study of Arabic. His graduate studies at Princeton commenced in 1937 and, through hard work, was able to obtain his doctoral degree in 1939, the title of his dissertation being "Arab navigation in the Indian Ocean in the 9th and 10th centuries A.D."

A teaching position as lecturer at the Government Arab College in Jerusalem, Palestine followed, where in 1939 he began teaching Classics, logic and the history of philosophy. Before assuming his teaching duties, he spent the summer of 1939 in Lebanon. There

MAJLIS YA YUWALANDEYAN
SOMBA GELAN DOKUMEN
21 MARS 2011



İlyas Çelebi

I. HAYATI, GÖRÜŞLERİ VE ESERLERİ

A. Hayatı ve Görüşleri

George Fadlo Hourani 3 Haziran 1913'te İngiltere'de Manchester'in banliyösü Didsbury'de doğdu. Anne ve babası güney Lübnan'ın Marunî bölgesinden İngiltere'ye göç ederek İngiliz vatandaşı olmuş bir Arap ailesine mensupturlar. George Fadlo Hourani'nin babası Fadlo, Yunan ortodox mezhebinden Presbyterianism mezhebine geçmiş bir aileden gelmektedir. O, Beyrut'taki Syrian Protestant College'den 1891 yılında B.A. derecesi ile mezun olduktan sonra Manchester'e göç etmiş ve hayatının geri kalan kısmını orada geçirmiştir. Annesi Sümeyye ise Presbyterian papaz olan Joachim Racy'nin kızıdır¹.

Hourani, üçü erkek üçü kız olmak üzere altı çocuklu bir aileye mensuptur. O, erkeklerin en büyüğüdür. İkinci kardeş olan Albert, Oxford Üniversitesinde modern Ortadoğu araştırmacısı olarak üstün bir derece elde etmiştir. En gençleri olan Cecil ise bir kaç yıl Tunus devlet başkanı Burgiba'nın ekonomi danış-

1 *Islamic Theology and Philosophy: Studies in Honor of George F. Hourani* (ed. Michael E. Marmura) State University of New York Press, Albany 1984, s. 1-10; Michael E. Marmura, "George Fadlo Hourani", *Journal of the American Oriental Society*, 105/ 1(1985), S. 3-6; R. S. Humphreys, "George F. Hourani, 1913-1984", *MESA Bulletin*, XIX/1 (1985), S. 153-154.; İlhan Kutluer, "Hourani, George Fadlo" *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, İstanbul 1998, XVIII, 256-257.

Editor: Ahmet Yücel

Oryantalistlerin Gözüyle İslâm
İstanbul - 2003, s. 163-186.

ON: 121159

29 EYLÜL 2003

MADDE YAYIMLANDIKTAN
SONRA GELEN OKÜMAN

Jerusalem. Nine of the amulets and all of the bowls are published here for the first time. All but two of the amulets are in Jewish Aramaic (no. 4 is in Hebrew and no. 6 in Syriac; the latter is the text originally published by Dupont-Sommer in the monograph with the misleading title *La doctrine gnostique de la lettre "Waw" d'après une lamelle araméenne inédite*). Two of the bowls are in Syriac, while the remainder are in Jewish Aramaic. Each text is accompanied by a facing translation and a commentary. The reading and the interpretation of these texts is often problematical; in both respects the editors have shown themselves judicious and they have eschewed any extravagant claims based on uncertain readings; indeed, in their commentary they have suggested many clear improvements on the reading of previously published texts. Photographs of all the texts apart from one are provided.

The authors have also written a valuable introduction, covering all the main aspects of the texts, and at the end have given samples of some magic texts from the Cairo Geniza, followed by the bibliography, glossary, indexes and plates.

Despite their unattractive character, these texts contain much that is of interest. For the student of Aramaic here are texts, sometimes of known provenance and date, which throw some useful sidelight on the development of the Aramaic dialects in the IVth to VIIth centuries A.D.; while for the historian of religion this collection offers insights on popular religion during the period which produced the Talmudim. Amulet 15 and Bowls 12A and 12B constitute a particularly intriguing group of texts, not only for the welcome light they shed on the interrelationship between Syro-Palestinian and Babylonian magical traditions, but also because they are witnesses to a "historiola" which circulates as well in medieval Christian texts in a variety of different languages, associated with the figure of St. Sisinius. Several of the texts incorporate biblical allusions or short quotations (often in an abnormal orthography), and one was surprisingly written for the protection of a rabbi.

The book is well produced and the plates are of good quality.

S. P. BROCK

INTRODUCTION TO QUR'ANIC SCRIPT. By SYED BARAKAT AHMAD. pp. xii, 172. London, Curzon Press, 1985. £10.50.

Introduction to Qur'anic script "is a programmed book in which the Arabic script is presented in a series of steps" (p. 3). Its purpose is to teach how to read the Arabic script and more precisely the *Naskh* of the Qur'an. It is aimed principally at non-Arab Muslims, although the author hopes that "the non-Muslim student will find this book not only refreshingly different ... but also, because of its use of material from the Qur'an, can learn something more than any one book on script can teach" (pp. 2-3). The Indo-Pakistani bias is evident throughout the book; mainly because of the choice of the script - *Manẓūrī Naskh* - that is, the script generally employed for the Qur'ans printed in India. For those interested in Islamic calligraphy this feature is most certainly welcome.

The *Introduction* is divided into 30 lessons, followed by an *Explanatory note* (pp. 154-7), *Appendix* (pp. 158-166) - dealing with the variants in the Persian and Urdu scripts - and *Transliteration of practice text* (pp. 167-172). Each lesson introduces a number of words used in the Qur'an, thus making it possible for the learner to acquire a basic vocabulary. The lessons are well programmed and easy to follow. Although to teach the art of writing and *tajwid* is not the aim of this book, quite a lot of information on these subjects is provided. Very useful is the chapter on the punctuation of the Qur'an (pp. 104-110). Also included is a short survey of major Arabic scripts (pp. 119-134).

The book is richly illustrated. The Arabic text was calligraphed by Muḥammad Wajāhat 'Uthmānī. There are also specimens of calligraphy of such masters as Muḥammad 'Abd al-'Ālī Āsī Madrāsī (pp. 92-3, 95, 114, 118, 166), Manẓūr Muḥammad (pp. 124, 127, 129), Ḥāfiẓ Ṣaḡhīr Aḥmad Malmālī (pp. 139-152), Muḥammad Shams al-Dīn (p. 162) and Mīrzā Nūr Aḥmad (p. 163).

Apart from some minor imperfections and inconsistencies such as diacritical marks in transliteration and dates after personal names, one major error has to be pointed out. It concerns the difference between *Ruq'ah* (Turkish *Riq'ah*) and *Riqā'* (p. 133), which are two totally different scripts. The *Ruq'ah* is a script used throughout the Arab world for the normal purposes of writing (see e.g. T. F. Mitchell, *Writing Arabic: a practical introduction to Ruq'ah script*. Oxford, 1953). The *Riqā'*, although from the linguistic point of view a plural of *ruq'ah*, is one of the traditional six scripts (*al-aqlām al-sittah*).

Having made these criticisms, it ought to be pointed out that the book is well presented and a good buy. Furthermore, the inclusion of so many specimens of calligraphy gives it an extra dimension.

ADAM GACEK

ISLAMIC THEOLOGY AND PHILOSOPHY: STUDIES IN HONOUR OF GEORGE F. HOURANI. Edited by MICHAEL E. MARMURA. pp. viii, 339. Albany, N.Y., State University of New York Press, 1984.

The name of Professor George Fadlo Hourani is familiar to every student of Islamic philosophy, but it is not only for such books as *Islamic Rationalism: The Ethics of 'Abd al-Jabbar* (Oxford: Clarendon Press, 1971) and his critical edition of Ibn Rushd's *Kitāb Faṣl al-Muqāl* (Leiden: E. J. Brill, 1959) that he is well known. His first book, in fact, dealt with quite another theme, being entitled *Arab Seafaring in the Indian Ocean in Ancient and Early Medieval Times* (Princeton University Press, 1951). In the present Festschrift an international team of scholars has contributed a series of articles to honour Professor Hourani who died in 1984. The 17 contributions are arranged in two main sections, theological and philosophical and the articles are ordered in each section chronologically. Most of the well-known names in each field appear: J. Van Ess writes on Abū'l-Hudhayl while R. M. Frank examines the Ash'arite analysis of bodies and atoms. Fr. Georges C. Anawati concludes the theological section with an interesting study of the words *Rahmān* and *Rahīm* in one of Fakhr al-Dīn al-Rāzī's works. The second part allocated to Theology commences with a survey of the "Ismā'īlī and Druze Cosmogony in Relation to Plotinus and Aristotle" by Sami N. Makarem. Ibn Sinā and Ibn Rushd provide meat for articles from a well-known group of scholars including Majid Fakhry, A. L. Ivry, and Muhsin Mahdi. F. Shehadi rounds off the volume with a piece on Ibn Khaldūn in which the great historian is examined in the context of such themes as theism, mysticism and scientific history. In conclusion, the majority of the articles in this volume are, by and large, substantial, well-researched and well-written. They will have given pleasure both to the recipient of the Festschrift and the specialist scholar of Islamic philosophy and theology.

IAN RICHARD NETTON

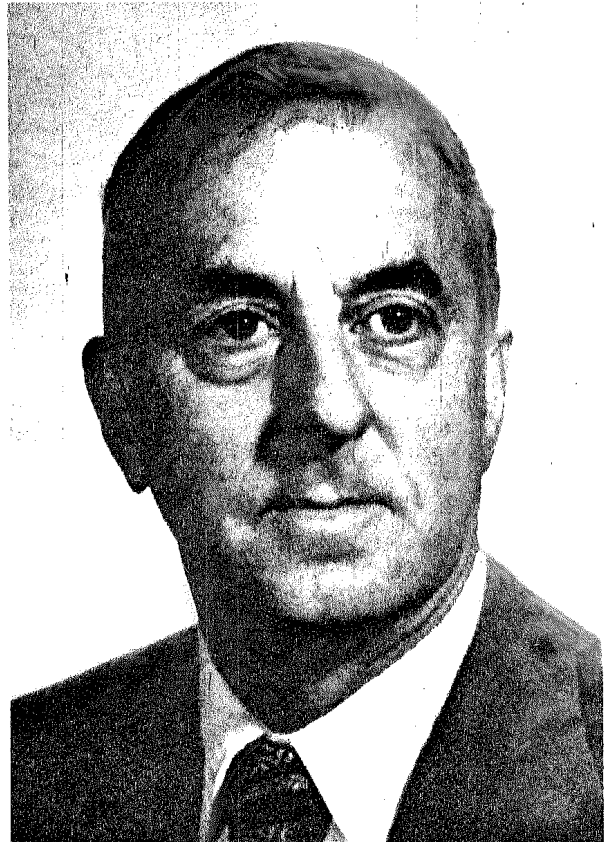
AL-FARABI ON THE PERFECT STATE: ABU NAṢR AL-FĀRĀBĪ'S MABĀDĪ 'ĀRĀ' AHL AL-MADĪNA AL-FĀḌĪLA. A revised text with introduction, translation and commentary by RICHARD WALZER. pp. viii, 569. Oxford, Clarendon Press, 1985. £45.00.

This edition and translation of Fārābī's most famous work, whose title is usually abbreviated in English to *The Virtuous City*, has been eagerly awaited. Richard Walzer died in 1975. The long delay in the production of a work which, we are told, was left in manuscript form "ready for publication" (and has clearly been seen through the press by Dr. Gerhard Endress) is something of a mystery. The delay is the more reprehensible in that it has not been used fruitfully to prevent what is, in fact, a production disaster. I shall return to this point in a moment. Fārābī is Islam's first and, *pace* Ibn Sinā, perhaps greatest Islamic Neoplatonist. He is certainly more original than his successor who leaned heavily upon him. Fārābī in *The Virtuous City* produced a work "written by a philosopher *qua* philosopher". His intention, again to use Walzer's introductory

04 ARALIK 1985

To the memory of
GEORGE FADLO HOURANI

Philosopher and Islamicist
President of the Society, 1978-1979
Associate Editor for the Islamic Near East, 1964-1970



GEORGE FADLO HOURANI

June 3, 1913-September 19, 1984

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UNIVERSITY OF TORONTO

ON SEPTEMBER 19, 1984, GEORGE FADLO HOURANI died at his home as a result of a heart ailment that had afflicted him for a number of years. A philosopher and classicist, as well as an Islamist, his contributions to scholarship are wide-ranging. In Islamics, he is best known for his substantial contributions to the history of medieval Islamic theology (*kalām*) and philosophy. As a philosopher, his main interest was ethics, to which he contributed an important book. This interest was not confined to ethical theory; he was concerned with practical moral issues as his public lectures and essays on current affairs attest. His personal qualities left a deep impression on those who knew him. Kindness, rationality and an inherent fair-mindedness characterized his day to day conduct. He was an unassuming, dedicated scholar, and like Chaucer's clerk of Oxenford "gladly wolde he lerne and gladly teche."

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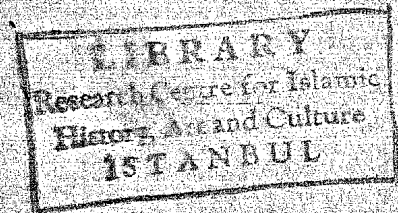
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GEORGE FADLO HOURANI
June 3, 1913–September 19, 1984

MICHAEL E. MARMURA
UNIVERSITY OF TORONTO

ON SEPTEMBER 19, 1984, GEORGE FADLO HOURANI died at his home as a result of a heart ailment that had afflicted him for a number of years. A philosopher and classicist, as well as an Islamist, his contributions to scholarship are wide-ranging. In Islamics, he is best known for his substantial contributions to the history of medieval Islamic theology (*kalām*) and philosophy. As a philosopher, his main interest was ethics, to which he contributed an important book. This interest was not confined to ethical theory; he was concerned with practical moral issues as his public lectures and essays on current affairs attest. His personal qualities left a deep impression on those who knew him. Kindness, rationality and an inherent fair-mindedness characterized his day to day conduct. He was an unassuming, dedicated scholar, and like Chaucer's clerk of Oxenford "gladly wolde he lerne and gladly teche."

George Hourani was born on June 3, 1913 in Didsbury, a suburb of Manchester, to Lebanese parents from the Marjeyoun area who had immigrated to England and become British subjects. Fadlo, the father, took his B.A. degree in 1891 from the Syrian Protestant College (which later became the American University of Beirut). The family had been Greek Orthodox, but converted to Presbyterianism. George's mother, Sumaya, was the daughter of a Presbyterian minister, the Rev. Joachim Racy. The family emigrated to Manchester, where the father worked as an exporting merchant of cotton piece goods.

The fourth of six children, George Hourani had three older sisters and two younger brothers, Albert and Cecil. (Albert was to follow a distinguished academic career at Oxford as a scholar of the modern Middle East. Cecil was for a number of years economic adviser to President Bourguiba of Tunisia and later became a business consultant for American and British contractors in the Arab world.) George attended elementary school at Didsbury where he began learning Latin, French and Greek. He won a scholarship to Mill Hill School in a suburb of London where he concentrated on Greek and Latin languages and literatures and where he developed, through the influence

of some of his teachers, a keen interest in international affairs, an interest he never lost. He then went to Balliol College, Oxford, after winning a fellowship in classics.

His undergraduate years at Oxford (1932–36) meant preparing for the examinations of the honours B.A. in Literae Humaniores. This involved the study of classical literary texts, Greek and Roman history and modern philosophy. His tutors included Cyril Baily, Horace Mynors, D. J. Allen and A. D. Lindsay, and he had lectures from Lindsay, R. C. Collingwood, H. H. Price, Hugh Last, Gilbert Murray, among others. During these undergraduate years, he was active in a small liberal club. In the summer of 1933, he visited Germany. The enthusiasm for the new Nazi regime he witnessed there jarred his liberal sensibilities and innate rationality. During the summer of 1934 he visited Lebanon, staying with relatives and making short trips to Palestine and Egypt. One result of his Near Eastern trip was his article, "Syria under the French Mandate," that was critical of French rule. It was published in the November 1935 issue of the *Contemporary Review*.

His trip to the Near East influenced his decision to continue his graduate studies in the Department of Oriental Studies at Princeton University. He was also encouraged to pursue this academic course by Professor Philip Hitti. In preparation for his graduate studies in a new field, he spent the summer of 1936 teaching himself Arabic and studying Near Eastern history. He then spent seven months in Beirut, auditing courses at the American University of Beirut and continuing with his study of Arabic. His graduate studies at Princeton commenced in 1937 and, through hard work, was able to obtain his doctoral degree in 1939, the title of his dissertation being "Arab navigation in the Indian Ocean in the 9th and 10th centuries A.D."

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DENNIS TULLY: Also post-doctoral fellowship at the International Center for
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VOLKSWAGEN FOUNDATION
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AHMET EVIN (*U. of Pennsylvania*): Study on the bureaucratic culture in Turkey,
through the Deutsche Orient Institut, Hamburg.

OBITUARY

GEORGE F. HOURANI

1913-1984

ON the morning of September 19, 1984, George Hourani passed away quietly at his home in Williamsville, New York. Just a few days previously, he had sent the corrected manuscript of a new book (*Reason and Tradition in Islamic Ethics*) to the Cambridge University Press. He died as he had lived—a devoted scholar, for whom philosophy was no mere academic subject, but rather a commitment to a way of life.

George Hourani was born in Manchester, England, the oldest of three sons of Fadlo and Sumaya Hourani. He entered Oxford in 1932, receiving a B.A. with honors in philosophy and in Classical literature and history in 1936. After a year in Lebanon, he entered Princeton's Department of Oriental Studies in 1937, taking his Ph.D. in 1939. In the same year, he was named a lecturer at the Government Arab College in Jerusalem, where he would remain until 1948. Many of his students there were to become outstanding scholars in their own right, and he always took a quiet but genuine pride in their achievements and in his work with them. Throughout his entire career, in fact, Hourani was a warm advocate of his Arab students, whose worth and promise seemed to him undervalued in this country. If that situation has now changed so markedly, it is owing in large part to his efforts and those of scholars like him.

George Hourani's Jerusalem years brought an even more important milestone in his life, for in 1940 he married Celeste Habib in Heliopolis, Egypt. Her energy and wonderful vivacity were the perfect complement to his very British manners, and their devotion to each other was a quality widely noted and deeply cherished among their friends.

In 1950, Hourani was invited to join the Department of Near Eastern Studies at the University of Michigan, and there he remained until 1967, when he went to the Department of Philosophy at SUNY-Buffalo. His tenure at Michigan and Buffalo saw some frustrations, but many achievements as well. Hourani was one of the earliest of the small band of scholars who established Middle Eastern and Islamic studies as a significant field of university study in this country during the 1950s and early 1960s. By the time he went to Buffalo, the period of growth was almost over, but he found his role in the Department of Philosophy there a very rewarding one. From 1976 to 1980 he was chairman, a task which he acquitted with distinction in spite of severe budgetary problems and his own fragile health.

In 1951 Hourani published a revised version of his dissertation as *Arab Seafaring in the Indian Ocean*—a work whose caliber is demonstrated by

حورانی، جرج فضلو

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۱۹۷۳ از بیروت به عراق رفت و یکبار دیگر سعی کرد از حمایت عراقها استفاده کند، اما توفیقی نیافت. وی سپس از بغداد به پاریس و از آنجا به عمان در اردن رفت و در حالی که پیر و فقیر و ناامید شده بود، در ۱۳۷۴ ش / ۱۹۹۶ در عمان درگذشت و همانجا به خاک سپرده شد (خوند، همانجا؛ حورانی، ج ۴، ص ۳۴۸۷، ۳۴۹۱، ۳۴۹۹).

منابع: امل میخائیل بشور، *دراسة فی تاریخ سوریا السیاسی المعاصر، [بی جا] جروس برس، [بی تا]*؛ اکرم حورانی، *مذکرات اکرم الحورانی، قاهره ۲۰۰۰*؛ *مسنود خوند، الموسوعة التاريخية الجغرافية، بیروت ۱۹۹۴-۲۰۰۴*؛ عبدالقادر عیاش، *معجم المؤلفین السورین فی القرن العشرين، دمشق ۱۹۸۵/۱۴۰۵*؛ *نذیر فطصه، ایام حسنی الزعمیم، ۱۳۷ یوما هزرت سوریا، دمشق ۱۹۹۳*؛ سلیمان مدنی، *تاریخ سوریه فی القرن العشرين، بیروت ۲۰۰۶/۱۴۲۶*؛ آنتونی نائینگ، *ناصر، ترجمه عبدالله گله‌داری، تهران ۱۳۵۲ ش*؛ ناصرالدین نشاشیبی، *در خاورمیانه چه گذشت؟*، ترجمه م. ح. روحانی، تهران ۱۳۵۷ ش؛

Encyclopedia of the modern Middle East, ed. Reeva S. Simon, Philip Mattar, and Richard W. Bulliet, New York 1996, s.v. "Hourani, Akram al-" (by Muhammad Muslih); Tabitha Petran, *Syria: a modern history*, London 1978; Elie Podeh, *The decline of Arab unity: the rise and fall of the United Arab Republic*, Brighton 1999; Patrick Seale, *Asad of Syria: the struggle for the Middle East*, Berkeley, Calif. 1995; idem, *The struggle for Syria: a study of post-war Arab politics, 1945-1958*, London 1987.

/ امصومعلی پنجه /

حورانی، جرج فضلو^۱، شرق‌شناس لبنانی الاصل

امریکایی. وی در ۳ ژوئن ۱۹۱۳ / ۲۷ جمادی‌الآخرة ۱۳۳۱، در دیدزبری^۲ در حومه منچستر به دنیا آمد. چهارمین فرزند خانواده‌ای لبنانی با مذهب ارتدوکس یونانی بود که از لبنان به انگلستان مهاجرت کرده و به کلیسای مشایخی^۵ پیوسته بودند. آلبرت حورانی^۳، شرق‌شناس مشهور، برادر کوچک‌تر او بود. جرج پس از گذراندن تحصیلات ابتدایی در دیدزبری، به دبیرستان میل هیل^۶ واقع در حومه لندن رفت و در آنجا یک دوره فشرده زبان یونانی و لاتین را گذراند. از ۱۹۳۲ تا ۱۹۳۶ / ۱۳۱۱-۱۳۱۵ ش، در بلویل‌کالج^۷ آکسفورد به تحصیل ادبیات و تاریخ یونان و روم و فلسفه جدید پرداخت. در تابستان ۱۹۳۴ / ۱۳۱۳ ش، به لبنان رفت و ضمن آن، سفرهای کوتاهی به فلسطین و مصر کرد. سپس به تشویق پروفسور فیلیپ خوری

عبدالناصر را از ادامه این سیاستها بازدارد. بنابراین به او پیشنهاد کرد بین مصر و سوریه اتحادیه فدرالی تشکیل شود، اما عبدالناصر ضمن رد این پیشنهاد، تمام اختیارات خود را در سوریه به عبدالحکیم عامر (از نزدیکان خود) واگذار کرد. در نتیجه، پنج عضو بعثی کابینه، از جمله حورانی، استعفا دادند و جمال عبدالناصر در دی ۱۳۳۸ / ژانویه ۱۹۶۰ با استعفای آنان موافقت کرد (بشور، ص ۴۸۲-۴۸۴، ۴۸۹-۴۹۰؛ پوده^۱، ص ۱۰۱-۱۰۵؛ نائینگ، ص ۲۵۳-۲۵۴). حورانی پس از استعفا، سیاستهای ناصر را استعماری خواند و او را به سازش‌کاری با تل‌آویو متهم کرد (خوند، همانجا). با جدایی سوریه از مصر در ۶ مهر ۱۳۴۰ / ۲۸ سپتامبر ۱۹۶۱، دشمنی حورانی و ناصر به اوج خود رسید (نشاشیبی، همان توضیحات، ص ۴۴۶؛ نائینگ، ص ۳۱۷). حورانی، با استفاده از اطلاعات محرمانه دوره معاونت رئیس‌جمهوری خویش، ناصر را متهم کرد که آلت دست امپریالیسم است و در قضیه فلسطین خیانت کرده است (نائینگ، ص ۳۱۸؛ نشاشیبی، همانجا).

پس از آن، حورانی با کوششهای بعدی بعثیها به‌ویژه عقلی برای تجدید اتحاد با مصر، مخالفت کرد و در اعتراض به این کوششها از حزب بعث جدا شد (دایرةالمعارف خاورمیانه معاصر^۴، ذیل ماده؛ نشاشیبی، همان توضیحات، ص ۴۴۰؛ مدنی، ص ۱۵۵-۱۵۶) و کوشید حزب سوسیالیست خویش را احیا کند (نشاشیبی، همانجا). در ۱۷ اسفند ۱۳۴۱ / ۸ مارس ۱۹۶۳، در پی کودتای گروهی از نظامیان بعثی و به ریاست جمهوری رسیدن امین‌الحافظ، حورانی از صحنه سیاسی طرد و در خانه‌اش زندانی شد (خوند، ج ۱۰، ص ۱۹۲؛ نشاشیبی، همان توضیحات، ص ۴۴۶؛ حورانی، ج ۴، ص ۳۲۵۰).

فعالتهای حورانی برضد نظام بعث حاکم بر سوریه سبب شد تا در ۲۹ مهر ۱۳۴۴ / ۲۱ اکتبر ۱۹۶۵ به همراه هفده تن از شخصیتهای برجسته سوسیالیست به اتهام همکاری با بیگانان، دستگیر و زندانی شود (حورانی، ج ۴، ص ۳۳۴۲-۳۳۴۸)، اما او به دلیل ابتلا به سرطان در ۱۷ آذر ۸ دسامبر همان سال از زندان آزاد و برای معالجه راهی پاریس شد (همان، ج ۴، ص ۳۳۵۸-۳۳۶۱). در پی کودتای ۱۳۴۵ ش / ۱۹۶۶ و به قدرت رسیدن صلاح جدید^۳، حورانی به سوریه بازگشت اما بلافاصله به قبرس تبعید شد و از آنجا به بیروت رفت (همان، ج ۴، ص ۳۴۶۸). پس از به قدرت رسیدن حافظ اسد^۳، حورانی کوشید سوریه‌های مخالف حکومت اسد را در جبهه پیشرو ملی بسیج کند (خوند، همانجا؛ حورانی، ج ۴، ص ۳۴۷۴) اما موفق نشد و در ۱۳۵۲ ش /

1. Podeh

2. *Encyclopedia of the modern Middle East*

3. George Fadlo Hourani

4. Didsbury

5. Presbyterian

6. Mill Hill School

7. Balliol College