

GARDET, LOUIS

Les Hommes de l' Islam, Paris, Hachette, 1977

MADDE YA'AMLANDIKTAN SONRA GELEN DOKÜMAN

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المقدمات الفلسفية للتصوف السينوي

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- Gardet  
- Gibb

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(J. M. Gaudeul), p. 258; J. M. MERIGOUX, *Les chrétiens de Mossoul et leurs églises pendant la période ottomane de 1515 à 1815*, (F. Bouwen) p. 259; D. MILLET-GERARD, *Chrétiens mozarabes et culture islamique dans l'Espagne des VIII<sup>ème</sup>-IX<sup>ème</sup> siècles*, (M. de Epalza) p. 260; G. MONNOT, *Islam et religions*, (G. Demeerseman) p. 263; J. P. OSIER, *L'évangile du Ghetto, ou comment les juifs se racontaient Jésus*, (J. M. Gaudeul) p. 265; U. SCHOEN, *Jean Faure, Missionar und Theologe in Afrika und im Islam*, (M. T. Hirsch) p. 266; Dr AL-SAYYID RIZQ AL-TAWIL, *Al-Islâm... Da'wat al-ḥaqq*, (M. Borrmans) p. 267; G. TARTAR, *Dialogue islamo-chrétien sous le calife al-Ma'mûn (813-834): les épîtres d'al-Hâshimî et d'al-Kindî*, (R. Caspar) p. 268; Mgr H. TEISSIER, *La mission de l'Eglise*, (R. Caspar) p. 269; L. ROCHER et F. CHERQAOUÏ, *D'une foi l'autre. Les conversions à l'islam en Occident*, (J. M. Gaudeul) p. 271; G. WALLRAFF, *Tête de Turc*, (G. Demeerseman) p. 272; *Christianity and Islam: the struggling dialogue*, (G. Demeerseman) p. 273; *Let us understand each other. An attempt at fostering mutual understanding between Christians and Muslims*, (G. D.), p. 274; *Prédication et propagande au Moyen Age (Islam, Byzance, Occident)*, (M. Borrmans) p. 274; *Slaves and slavery in Muslim Africa*, (F. Renault) p. 276.

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Except where otherwise stated, the writers of articles and reviews are alone responsible for the opinions expressed.

## IN THIS ISSUE

When Professor Louis Gardet passed away last July, the editors of *Islamochristiana* deeply regretted the loss of a faithful friend and trusted collaborator. In this issue, we should like to recall for the benefit of our readers the part played by Prof. Gardet in the field of scientific research concerned with Islamics in general and in the areas of Muslim theology and comparative mysticism, and to remind them of the influence he exerted on the growth of the Muslim-Christian dialogue through repeated contacts and lasting friendships, and through the guidance he provided towards a more fruitful encounter. Some of his many friends, whose essays are collected in this issue, have tried to outline the human and spiritual endowments of Louis Gardet's gifted personality and the enduring value of his work in both its scientific and its spiritual dimensions. These interesting and heartfelt tributes paid to the memory of Louis Gardet were contributed by Mohammed Aziz Lahbabi, Georges C. Anawati, W. Montgomery Watt, Ali Merad, Roger Arnaldez, Mohamed Talbi, Cheikh Bouamrane, Jacques Jomier and Mikel de Epalza.

There is plenty of food for thought in Prof. Abdalwahhab Bouhdiba's address in Arabic to the members of the 4th Muslim-Christian Encounter organized by the CERES of Tunis in April last. More than ever before, a sense of the spiritual stands out as an urgent need of our times and it has become increasingly clear that spiritual values are among the essential elements that make for personal fulfilment and mutual understanding between communities. For his part, Prof. Mohamed Talbi, in a lecture delivered at Tübingen in 1985, develops a favourite theme of his in a text which will be found here completed by numerous annotations and some comments now appearing for the first time. According to Prof. Talbi, religious liberty, for Muslims, is not without its foundation rooted in the order created by God, as well as in the very letter of the Koran itself. The author lays pointed emphasis on the way faith is transmitted and focuses rightly on what such transmission calls for in the way of freedom and sincerity outside and beyond all social compulsions, not to mention political disabilities.

The paper prepared by the Muslim-Christian Research Group (GRIC) is reproduced here in full. This document is of significant importance since it represents the final formulation of a text agreed upon by a number of researchers after lengthy discussions carried out in small circles and follow-up debates resumed in general assembly. This document deals with the tricky and ever-recurring question of the separate, yet necessary, relationship in which religion and state are involved. From a joint consideration of both Christian and Muslim history, it appears that recorded achievements and contemporary programmes have assumed a variety of forms, all of which have been shaped to a considerable extent by the changing circum-

ولد في فرنسا ، وتخرج بالفلسفة من جامعاتها ، وتأثر بالمفكرين الكاثوليكين : جاك مارتين ، وماسينيون ، وعنى بمقارنة الثقافة والفلسفة والدين والتصوف ، وقد حجب العربية إليه ثقافتها العربية الإسلامية ، ولما أتقنها قال فيها : إن عصرنا في انتظار ثقافة إنسانية على مستوى العالم ، وستكون أوسع عالمية كلما أدركت كل بلد وكل ثقافة مميزات الخاصة وثناءها الدفين ، وفي هذا الميدان سيكون للثقافة العربية شأن من الطراز الأول . وقد نزل بالقاهرة ثلاث مرات لمعاودة الاتصال بقلب الثقافة والآداب العربية الإسلامية ، على حد قوله للمؤلف .

علم جارده الفلسفة المقارنة والإسلاميات في المعهد الدولي في الفار ، وفي تولوز (١٩٤٦ - ٧٢) ، كما ألقى سلسلة محاضرات في المعهد البابوي للدراسات العربية في رومة ، وفي جامعات : المغرب ، والرباط ، والجزائر والقاهرة ، وبيروت ، وقام برحلات عملية إلى العراق وإيران وسوريا ، واشترك في معظم المؤتمرات الاستشراقية الدولية والإقليمية والجامعية . ويتولى مع إيتين جيلسون الإشراف على سلسلة : الدراسات الإسلامية التي تطبع في باريس ، ويعاون في تحرير دائرة المعارف الإسلامية ( ليدن - باريس - لندن ) ويقدم لدى فراترنتيه أولير ٨٣٤٧٠ سن مكسيمين لاسته يوم بفرنسا .

وقد عرف جارده في دراساته وتحقيقاته ومصنفاته ومحاضراته بالشمول والتدقيق والموضوعية ، شأن صديقه الأب قنواتي الذي عاونه في بعض نشاطه ، فكوفنا بالدكتوراه الفخرية . وأهديت لها منوعات باسميها تكريماً لهما بعنوان : مباحث في الإسلاميات ( المكتبة الفلسفية ، لوفان ١٩٧٧ ) .

آثاره : العقل والإيمان في الإسلام ( المجلة التوماوية ١٩٣٧ و ٣٨ ) ، ونص من الغزالي ، ترجمة وتعليقاً ( ١٩٣٨ ) ، وفكرة لابن سينا ( ١٩٣٩ ) ، والتعاون في مجتمع شمالي أفريقيا ( مركز دراسات البربر - الجزائر ١٩٤٢ ) ، والملة الإسلامية - في ملامح الملة ( باريس ١٩٤٤ ) والإنسانية الإسلامية أمس واليوم ( معهد الآداب العربية ، تونس ١٩٤٤ ) ،

AKIKI, Necip. "el-Müstesrikün"

c. s.

1980 (KAHÖRE)

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( ١٩٥٦ و ٥٧ ) ، واللغة العربية وتحليل الحالات الروحية ( منوعات ماسينيون ج ٢ ، ١٩٥٧ )  
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book deals with the theme with a great deal of success and leaves little to be desired.

H. Naimuddin Zubairy.

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## OBITUARY

PROFESSOR LOUIS GARDET  
(1904 - 1986)

The Western orientalist, notwithstanding their prejudices and sometimes biased writings, have rendered valuable services to oriental learning. The first generation of these scholars, like their other contemporaries, was obsessed with the myth of 'white man's burden'. Their aims were partly to justify their colonial pride in ethnical and religious supremacy and partly to strengthen the hands of their governments by understanding the East, its lore, tradition and learning. They wanted, on the one hand, to belittle and confound their subject races by ridiculing their learning and building in them an inferiority complex. In their, heart of hearts, they were particularly sensitive about the teachings of Islam and its followers, their age-long adversaries. For these reasons they wanted to depict them in the blackest colours and thus create feeling of repulsion in the mind of Western readers about Islam so that the charm of the real truth of Islam may not win them over — as is happening even nowadays. A few of them, no doubt, were motivated by a genuine desire to seek the truth. The natural outcome of their adverse criticisms, however, was a reaction among the Eastern peoples to reinterpret and defend their past legacy mainly by resorting to scientific methodology in editing, translating, comparing, analyzing the contents of the works of medieval writers besides publishing their own writings.

With the passing away of the first generation of the orientalist came a new generation of scholars, trained and guided by the earlier scholars but with a more liberal approach and sympathetic understanding. The changing pattern of world politics and emergence of the newly independent nations in Asia and Africa brought the end of the earlier period and ushered in the new one with a spirit of rapprochement. Professor Louis Gardet (1904-1986) was among the foremost orientalist of this new generation. Rather, one may

## IN MEMORIAM

Louis GARDET

(1904-1986)

Jusqu'à l'extrême d'une lutte de huit années contre une implacable maladie Louis GARDET s'est appliqué sereinement à prier et à penser. Son dernier livre, sorti chez Desclée de Brouwer en mars 1986, s'intitule *Regards chrétiens sur l'Islam*. On peut le considérer comme le testament d'un philosophe chrétien qui, pendant plus de quarante ans, n'a cessé de fréquenter la pensée musulmane et de nombreux amis musulmans. Louis Gardet y reprend, dans la visée d'un dialogue toujours à approfondir, un certain nombre de résultats de sa longue recherche, dont on se contentera ici de citer les principaux jalons.

- ✓ 1948 — *Introduction à la théologie musulmane* (en coll. avec G. C. Anawati)
- ✓ 1951 — *La pensée religieuse d'Avicenne* (Vrin).
- ✓ 1953 — *Expériences mystiques en terre non-chrétienne* (Alsatia).
- 1954 — *La cité musulmane. Vie sociale et politique* (Vrin).
- 1958 — *Connaitre d'Islam* (PUF, coll. « Que sais-je ? »).
- ✓ — — *Thèmes et textes mytiques. Recherche de critères en mystique comparée* (Alsatia).
- ✓ 1967 — *Les grands problèmes de la théologie musulmane : Dieu et la destinée de l'homme* (Vrin).
- ✓ 1970 — *La Mystique* (PUF, coll. « Que sais-je ? »).
- ✓ — — *Orientations pour un dialogue entre chrétiens et musulmans* (en coll. avec J. Cuoq - Rome, Éd. Ancora).
- 1972 — *Études de philosophie et de mystique comparées* (Vrin)
- ✓ 1977 — *Les hommes de l'Islam. Approche des mentalités* (Hachette)
- 1978 — *L'Islam - hier, demain* (en coll. avec Moh. Arkoun ; Buchet-Chastel)
- ✓ 1981 — *L'expérience du Soi* (en coll. avec O. Lacombe ; Desclée de Br.)
- 1982 — *Ouvrir les frontières de l'esprit* (Cerf)
- 1984 — *Panorama de la pensée islamique* (en coll. avec Chikh Bouamrane ; Sindbad)
- ✓ 1986 — *Regards chrétiens sur l'Islam* (Desclée de Brouwer)

La revue IBLA, quant à elle, a eu le privilège de publier quelques articles qui se réfèrent à la toute première recherche de Louis Gardet dans le domaine islamique :

of Corbin to that of L. Massignon and concludes that "the editing of these texts witnesses to a twofold achievement of an order that is difficult to find in one and the same person: a knowledge of manuscripts that is impressive, and a power of comprehension and revivification 'from within' of published works."<sup>23</sup>

## II. "Tradition" and Syncretistic Monism: Titus Burckhardt

Henry Corbin was attracted to the study of Ibn 'Arabī because of his affinity to Iranian Sufism and its influence on him. It was also Ibn 'Arabī that inspired Titus Burckhardt, though, in this case, the inspiration was a more complete and exclusive one and led to his becoming an adherent of the same spiritual line. His thought and work are far from being as extensive as that of Corbin. The two authors, however, have certain things in common: a concern to establish a metaphysical basis for mysticism, an apology for esoteric gnosis, a belief in an opposition between the mystical East and the rational, scientific West. On all of these subjects, it is sufficient to refer to what has been said above regarding Corbin.

The originality of the tendency which Burckhardt represents consists, on the one hand, in his role as a spokesman for that current called "Tradition" and, on the other (and correlatively), in his explicit adherence to a syncretistic monism.

The school of Tradition, though not without antecedents as far as the history of ideas is concerned, originated more particularly with Rene Guénon, who died in Cairo in 1951. His position involved a rejection of the modern, materialistic, scientific world view and an attempt to recover the religious tradition of humanity, principally its mystical tradition which, according to him, was capable of rallying all believers or, at the very least, an initiated elite previously divided by religious dogmas. Under the title of "traditional studies," this school set out to rehabilitate the mystics of India (Jean Herbert), Zen Buddhism (D. T. Suzuki), and Islam (T. Burckhardt) by publishing introductory studies or texts in translation.<sup>24</sup>

Burckhardt thus represents the Sufism of Ibn 'Arabī and his monistic disciples. One must realize that Ibn 'Arabī offers a double advantage for him. His influence dominated the whole of Sufism after him and his doctrine corresponds rather well to the precepts of the school of Tradition: an esoteric gnosis reserved for those initiated, the primacy of symbol and image, and a syncretistic universalism transcending religious dogmas.

The various aspects of the doctrine of Ibn 'Arabī are analyzed by Burckhardt, and the essential elements of his thought are developed: microcosmic-macrocosmic correlation, universal man (*al-insān al-kāmil*), gnostic knowledge and *ta'wil*, and the rites of *dhikr*. On the basis of this analysis an attempt is made to discover the metaphysical basis of mysticism: inspired directly by Platonism, he represents it as a doctrine of emanation through irradiation (*tajalli*) and not by creation. Again one finds here themes in which Corbin was deeply interested.

However, while Corbin approaches the same subjects by means of phenomenology, Burckhardt does so as an adherent of the thought of Ibn 'Arabī, that is, by *believing* (if this term is appropriate for this kind of intellectual adherence). One might dwell on the similarities and differences between these two attitudes. Be that as it may, the position of Burckhardt has the advantage of being clear. He openly professes monism, conceived of as an essential unity of all beings, and the unreality of all that appears distinct from God. However, he rejects pantheism, the existential unity of beings *with* God. This monism is for him the logical outcome of the essential doctrine of Islam: the confession of the unity of God (*tawhīd*). Here we have the sort of remark that merits reflection. However, on this point, as on that of the conformity of monistic Sufism with the revealed text of Islam, we leave the judgment to Muslims themselves.

To draw out this analysis further would be repetitious. It is sufficient to know that Burckhardt faithfully presents the doctrine and philosophy of monistic Sufism placed within the context of a religious attitude which demands a choice on the level of faith.

## III. Natural and Supernatural Mysticism: Louis Gardet \*

With Louis Gardet we encounter a critical reflection on the data of Muslim mysticism that arises from an orientation that is clearly different from both that of Burckhardt (on the plane of religious options) and that of Corbin (on the plane of philosophy). A philosopher of penetrating and careful thought, Gardet specialized, as did his teacher, J. Maritain, in problems of a metaphysical nature and, more particularly, in the problems of knowledge. A theologian of rigorous Thomistic orthodoxy, he takes great pains to identify unwarranted comparisons and to respect the value of religious experiences in their various contexts. More generally, he has acquired a solid reputation for everything that has to do with the

*religion musulmane en Inde...* (1831), il est intéressé par le soufisme et le culte des saints (sans négliger les aspects magiques détaillés en 1838 dans un article sur un vêtement portant des inscriptions prophylactiques). Ces travaux de jeunesse sont réunis en 1874 dans un même ouvrage, *L'islamisme selon le Coran, l'enseignement doctrinal et la pratique*, avec une préface qui est son testament spirituel. Loin d'adopter le point de vue wahhabite hostile aux saints, que partagent largement les missionnaires protestants en Inde, il considère leur culte comme une pratique tout à fait acceptable, car il est analogue à celui des saints catholiques, et comme le point d'articulation de l'islam sur la culture de l'Inde, car les saints des musulmans « remplacent [...] les dieux nombreux des Hindous » (*Mémoire...*, 2<sup>e</sup> éd., 1869, p.15).

Les problèmes de société et d'histoire n'étaient pas indifférents à Garcin de Tassy, comme il ressort des *Discours annuels*. Membre de la Société d'ethnologie, il fait preuve de finesse en ce domaine, notamment dans un article de 1854 sur les chants populaires. Ses connaissances de l'histoire apparaissent, entre autres, dans son opuscule sur les noms propres (1854) qui fonda l'onomastique musulmane du sous-continent indien, et dans sa traduction de l'ouvrage de Sayyid Ahmad Khan sur les monuments de Delhi (1861).

Les mérites de Garcin de Tassy sont largement reconnus. Il est décoré de la Légion d'honneur (1837), membre de l'AIBL\* (1838) dans le fauteuil de Talleyrand, membre et vice-président de la Société d'ethnographie et de la Société orientale de France, président de la Société asiatique (1867). Il est décoré de l'ordre impérial de la Star of India, membre correspondant des principales académies européennes et indiennes, et de la Société orientale américaine. Grâce à lui, Paris devient le grand centre européen des études sur les littératures modernes de l'Inde : les deux éditions de son *Histoire de la littérature...* sont publiées avec des subventions britanniques ; la seconde édition de cet ouvrage est la seule de ses œuvres réimprimée après sa mort (New York, 1968).

Sans enfant, veuf depuis 1875, il meurt en 1878. Selon sa volonté, sa bibliothèque (de 2 975 ouvrages, dont 189 manuscrits) est « vendue aux enchères publiques afin de permettre à ses élèves et amis de tous les pays de profiter de son œuvre et de posséder quelques souvenirs de lui » (Deloncle, 1979). Il laisse plusieurs élèves français comme l'abbé Bertrand, François Deloncle et Théodore Pavie. Sa chaire, supprimée à sa mort, est rétablie en 1886 comme chaire combinée d'hindoustani et de tamoul, occupée par Julien Vinson (1843-1926) jusqu'en 1921, par Jules Bloch\* jusqu'en 1938, et par Pierre Meile (1911-1963) jusqu'en 1963.

Marc Gaborieau

DELONCLE François, *Catalogue des livres orientaux et autres composant la bibliothèque de feu M. Garcin de Tassy*, 1879. DESOULIÈRES Alain, « Hindoustani et langues modernes de l'Inde (1828-1963) », *Langues O'*, p. 202-214. GABORIEAU Marc, « Muslim Saints, Faquirs, et Pilgrims in 1831 according to Garcin de Tassy », in MALIK Jamal (éd.), *Perspectives of Mutual Encounters in South Asian History, 1760-1860*, Leyde, Brill, 2000, p. 128-156. HUSSAIN Sayida Surriya Hussain, *Garcin de Tassy. Biographie et étude critique de ses œuvres*, Pondichéry, Institut français d'indologie, 1962 (bibliographie p. 207-214). MEILE Pierre, « Hindoustani (1830). Langues modernes de l'Inde », *Cent-cinquantiennaire de l'École des langues orientales vivantes*, 1947, p. 113-116. RENAN Ernest, « Notice nécrologique de M. Garcin de Tassy », *JA*, Rapport annuel, 1979, p. 12-16.

**GARDET Louis** (1904 – Toulouse, 1986)

Louis Gardet, *faylasuf* au double sens du mot arabe, « un spécialiste des doctrines philosophiques et un penseur », a cultivé le mystère. Il conserve celui de ses origines, laissant aux historiens différents noms d'emprunt : André Harlaire, l'homme de lettres qui, au milieu des années 1920, publie des textes aux accents gidiens dans l'éphémère revue *Accords*, puis le collaborateur ponctuel d'*En terre d'Islam* ; frère André, le religieux entré, en 1933, chez les petits frères du Sacré-Cœur de Jésus de Charles de Foucauld\* ; André Brottier figure sur son passeport ; Louis Gardet, enfin, l'islamologue et le « philosophe chrétien des cultures » qui publie ses premiers articles dans la *Revue thomiste* en 1937. C'est en thomiste,

درگذشت لویی گارده (۱۹۰۴-۱۹۸۶)



با مرگ پروفیسور لویی گارده (Louis Gardet) خاورشناس فرانسوی، جهان اسلام شناسی یکی از محققان زبده، و عالم اسلام یکی از دوستان مسیحی خود را از دست داد. گارده از جمله اسلام شناسانی بود که سعی داشت با تفاهم به اسلام بنگرد و چون خود از آباء فرقه دومینیکن بود، به جنبه‌های معنوی اسلام و معارف اسلامی، به خصوص فلسفه و عرفان، توجه خاص داشت. بخشی از این توجه را هم از استاد خود لویی ماسینیون به ارث برده بود. تحقیقات گارده درباره اسلام از دهه چهارم این قرن در الجزایر آغاز شد و او در دوران فعالیت علمی خود، با انتشار کتبی درباره اسلام و درسهایی که از ۱۹۴۶ به بعد در «مدرسه الهیات آباء دومینیکن» در تولوز درباره فلسفه و اسلام شناسی و الهیات عرفانی می‌داد و شرکت در مجامع علمی، کوشید تا راه را برای هسختی میان اسلام و مسیحیت هموار کند. به همین منظور با همکاری فیلسوف کاتولیک فرانسوی اتین ژیلسون (Ét. Gilson) سلسله انتشارات «مطالعات اسلامی» (Etudes Musulmane) را بنیاد نهاد که برخی از آثار مهم اسلام شناسان غربی، به خصوص فرانسوی، و از جمله خود او را به طبع رسانده است. پاره‌ای از آثار مهم گارده عبارت است از: شهر اسلامی: زندگی اجتماعی و سیاسی، خدا و سرنوشت بشر، اندیشه دینی ابن سینا، عرفان اسلامی: وجوه و تمایلات، تجربه‌ها و شیوه‌ها، و مدخل کلام اسلامی. دو کتاب اخیر را با همکاری محقق معروف مصری جورج قنواقی نوشته است.

آخرین کتاب گارده اسلام از چشم مسیحیت نام دارد که به خاطر آن به دریافت جایزه «دوستی فرانسه و اعراب» و نیز جایزه «آکادمی علوم اخلاقی و سیاسی» نایل شد. کتاب مدخل کلام اسلامی را دانشمند شهید صبحی صالح و دکتر فرید جبر، عالم مسیحی لبنانی، مشترکاً به عربی ترجمه کرده‌اند که با توضیحات و حواشی عالمانه در سه جلد تحت عنوان فلسفه الفکر الدینی بین الاسلام و المسيحية در سال ۱۹۶۷ در بیروت منتشر شده است، و نمونه‌ای است از همکاری میان دو دانشمند مسلمان و مسیحی.

از گارده، تا آنجا که می‌دانیم، يك کتاب به فارسی ترجمه شده است: اسلام، دین و امت، ترجمه مهندس رضا مشایخی، شرکت انتشار، ۱۳۵۲. خداوند او را بیامرزد.

و مهندسی:

- دکتر قدیر عزیزی قنادی، از برای ترجمه الکترونیک قدرت، تألیف هانس رودی بولر، در رشته فنی و مهندسی؛
- دکتر عظیم وهازاده و همکاران، از برای ویرایش مختصر روانپزشکی تألیف لینفور دریس، در رشته پزشکی و بهداشت؛
- دکتر بابا مخیر، از برای تألیف بیماریهای ماهیان پرورشی در رشته پزشکی و بهداشت؛
- دکتر فرامر زرقیع پوره، از برای تألیف جامعه روستایی و نیازهای آن در رشته جامعه‌شناسی؛
- دکتر ناصر کاتوزیان، از برای تألیف حقوق مدنی، عقود معین، در رشته حقوق؛
- دکتر اکبر فریار و دکتر فریدون رخشان، از برای ترجمه ناتوانیهای یادگیری در رشته روانشناسی تجربی.

در پایان این مراسم لوحه‌های تقدیر توسط رئیس جمهوری و وزیر ارشاد اسلامی به برندگان اهدا شد، و سپس حجة الاسلام سیدعلی خامنه‌ای، رئیس جمهوری سخنان مبسوطی درباره اهمیت کتاب، آموزش و پرورش و تألیف و ترجمه در اسلام و فرهنگ اسلامی ایراد کرد و ضمن آن گفت: بنابه شواهد و قرائن استعداد ایرانیان در جهان بی نظیر است و در عصر حاضر به دلیل فضای فرهنگی ای که از پرتو تحولات انقلاب اسلامی در کشور به وجود آمده، زمینه مناسب از برای رشد فرهنگی جامعه، فراهم آمده است... زیرا امروز کل نظام اجتماعی ما متکی به فکر و اندیشه است و توقع این است که بتوانیم عقب ماندگی فرهنگی خودمان را، که بتدریج و در طی قرون متمادی به آن دچار شده‌ایم، جبران کنیم و استعدادهایمان را به نفع بشریت به کار ببریم.

از میان پانزده کتاب برگزیده امسال سه کتاب روسازی راه، الکترونیک قدرت و مختصر روانپزشکی توسط مرکز نشر دانشگاهی ویرایش، چاپ و منتشر شده است.

دهه فجر، دهه کتاب

به مناسبت هشتمین سال پیروزی انقلاب اسلامی ایران، از یازدهم تا بیست و دوم بهمن ماه نمایشگاه کتاب دهه فجر به همت وزارت ارشاد اسلامی در تهران برگزار شد. همزمان با نمایشگاه تهران در ۹۴ شهر دیگر نیز نمایشگاههایی برپا شده بود و به همین دلیل این نمایشگاه مجموعاً به نام «نمایشگاه سراسری کتاب» خوانده شد.

محل نمایشگاه تهران، موزه هنرهای معاصر بود. در حدود دویست ناشر (دولتی و خصوصی)، نزدیک به هفت هزار عنوان کتاب را به معرض نمایش و فروش گذاشتند.

مرکز نشر دانشگاهی با ارائه بیش از ۲۰۰ عنوان کتاب دانشگاهی غرفه بزرگی را به خود اختصاص داده بود و نظر خریداران بسیاری را که غالباً از دانشجویان بودند به خود جلب کرده بود.

به همین مناسبت کتابخانه ملی ایران نیز در دهه فجر نمایشگاهی از نسخه‌های خطی، از جمله قرآنها خطی، در محل کتابخانه تشکیل داده بود. کتابخانه ملی در مجموع دارای بیش از دوازده هزار نسخه خطی است که بیشتر از پانصدتا از آنها قرآن است.



**Le Père Joseph Cuoq (1917-1986)**

Avec la mort du Père Joseph Cuoq, p.b., survenue le 26 juillet 1986, disparaît un des apôtres les plus actifs du dialogue islamo-chrétien et un historien de valeur. Il connaissait parfaitement les milieux de l'Afrique du Nord où il avait noué des amitiés solides, même dans les rangs des nationalistes: l'un d'eux devenu plus tard ministre n'a-t-il pas reconnu publiquement qu'il lui devait même la vie. Le P. Cuoq passa deux ans au séminaire grec-catholique de Rayak au Liban, ce qui lui permit de maîtriser suffisamment l'arabe classique pour travailler directement sur des sources. Il fut le fondateur à Alger de la *Revue de Presse*, toujours vivante, et à Paris des *Cahiers Nord-Africains*, devenus par la suite *Hommes et Migrations*.

A la fondation du Secrétariat pour les Non-Chrétiens au Vatican, il fut le premier à être chargé des questions islamiques de cet organisme. Il s'acquitta à merveille de sa mission, grâce à de nombreux voyages qui lui assuraient des contacts à même la vie. Il publia en 1969 avec Louis Gardet *Orientations pour le dialogue entre Chrétiens et Musulmans*. Malgré sa grande activité pastorale, il produisit une œuvre historique importante, publiant entre autres: *Les Musulmans en Afrique* (1975); *Recueil de sources arabes concernant l'Afrique Occidentale du VIII<sup>e</sup> au XV<sup>e</sup> siècle* (1975), œuvre qui lui valut son doctorat à Paris; *L'Islam en Ethiopie* (1982); *Histoire de l'Islamisation de l'Afrique de l'Ouest* (1984); *L'Eglise d'Afrique du Nord du II<sup>e</sup> au XII<sup>e</sup> siècle* (1984).

G.C.A.

**Louis Gardet (1904-1986)**

Le 17 juillet 1986 s'est doucement éteint, à Toulouse, au milieu de ses frères, celui que l'on peut considérer comme le plus grand islamisant de notre temps. Nous avons cheminé ensemble plus de quarante ans dans une communion d'esprit et de cœur à aucun moment démentie. Son œuvre considérable alimentera pendant longtemps encore le travail des chercheurs désireux de comprendre l'Islam en profondeur. Comme l'IDEO compte lui consacrer une monographie, nous nous contenterons de reproduire ici le témoignage que nous lui avons rendu dans *Islamochristiana*.

Si l'on voulait caractériser en quelques traits fort brefs la physionomie de Louis Gardet, je dirais ceci.

Tout d'abord, Louis Gardet avait un sens et un amour extraordinaires de la vérité et de ses exigences. Intelligence pénétrante, il avait vécu, tout jeune,

l'amère expérience de l'incroyance, le vide de la plupart des philosophies contemporaines qui ne comblaient ni l'esprit ni le cœur. Jacques Maritain fut l'instrument que le Seigneur plaça sur son chemin pour l'amener à la foi chrétienne et à la connaissance de la pensée de saint Thomas. Avec décision, il se donna entièrement à Dieu en devenant Petit Frère de Jésus et, en même temps, il entreprit, avec les conseils et l'aide de Jacques Maritain, de réaliser le généreux et magnanime projet d'aborder, en profondeur, la pensée musulmane dans ses sommets philosophiques, théologiques et mystiques, et d'engager un dialogue fructueux avec ses plus nobles représentants.

Il trouva dans S. Thomas les principes sûrs qui lui permettaient d'aller au fond des problèmes, de ne pas se laisser entraîner à des rapprochements factices, ou à des concordismes faciles, ni non plus à se laisser arrêter, dans son appréciation de l'Islam, par des contingences passagères, qui ne touchent point à l'essentiel de la doctrine.

Amour de la vérité, et donc impartialité dans ses jugements, n'employant pas deux poids et deux mesures dans son attitude à l'égard de l'Islam et du Christianisme. Veritas in caritate.

D'où, et c'est son second trait distinctif, son admirable puissance d'accueil, de sympathie profonde, de générosité à l'égard de son interlocuteur musulman qui se trouvait, d'emblée, introduit dans une présence fraternelle et rayonnante. Il se sentait compris, aimé, révélé à lui-même, découvrant avec joie les valeurs spirituelles profondes que son âme, à son insu, recelait, que de fois j'assistais, fasciné, à ces rencontres émouvantes où vraiment les âmes se reconnaissaient et nouaient, sous le regard de Dieu, de solides amitiés. Ses amis sentaient qu'ils étaient en face d'un homme de Dieu, qui avait mis, à leur service, son admirable intelligence et son grand cœur.

Un des premiers pionniers, à l'époque contemporaine, du dialogue islamo-chrétien, Louis Gardet en demeure, pour nous, le modèle par excellence.

G.C.A.

**Le Frère Martin, Edouard S. Sabaneh (1916-1985)**

Le 1<sup>er</sup> juillet 1985, s'est éteint dans sa 69<sup>e</sup> année, la 52<sup>e</sup> de sa vie religieuse, en la Communauté Centrale de la Maison Générale des Frères des Ecoles Chrétiennes à Rome, le Frère Martin (dans le siècle Edouard Sami Sabaneh). Tous ceux qui l'ont connu à travers ses multiples fonctions, comme directeur

something which was not lost on Yusüf Khāṣṣ Ḥājib, author of a versified Middle Turkic *Fürstenspiegel* composed for a Turkic (Karakhanid) prince in 1069 (*Wisdom of Royal Glory [Kutadgu Bilig]: A Turko-Islamic Mirror for Princes*, trans. Robert Dankoff [Chicago: The University of Chicago Press, 1983], 48).

15. Nizām al-Mulk, *The Book of Government*, 10–12, 42.

16. Trans. by F. R. C. Bagley as *Ghazālī's Book of Counsel for Kings (Naṣīhat al-mulūk)* (London: Oxford University Press, 1964). A prolific author, al-Ghazālī's *Fürstenspiegel* is without question one of his more problematic texts, its authenticity, in whole or in part, being questioned on more than one occasion. Here we will adopt the conclusion reached by Patricia Crone that the first portion of the work is authentic and the second portion apocryphal ("Did al-Ghazālī write a Mirror for Princes?," *Jerusalem Studies in Arabic and Islam* 10 (1997): 167–191).

17. This is, of course, the ancient Iranian (Zoroastrian) concept of the *farr* (Pah. *kb<sup>w</sup> arfna*) on which see R. N. Frye, "The Charisma of Ancient Kingship in Iran," *Iranica Antiqua* 4 (1964): 36–54; and, Iraj Bashiri, "The Role of *Farr* in Firdowsi's *Shahname*," in *Firdowsi's Shahname: 1000 Years After*, ed. *idem* (Dushanbe: Academy of Sciences of Tajikistan, 1994), 178–188.

18. (Pseudo-) al-Ghazālī, *Ghazālī's Book of Counsel for Kings*, 45.

19. *Ibid.*, 63.

20. *Ibid.*, 46–47.

21. *Ibid.*, 13; cf. *Sea of Precious Virtues*, 115–122.

22. (Pseudo-) al-Ghazālī, *Ghazālī's Book of Counsel for Kings*, 45.

23. A. K. S. Lambton, "The Theory of Kingship," 54; *idem*, "Justice," 97–98; and, Fouchécour, *Moralia*, 208–211. Normally summed-up in an aphorism attributed (first, it seems, by al-Tha'ālibī [d. 1038]) to Ardashīr (the legendary founder of the Sassanian dynasty): "There is no kingdom without an army, no army without wealth, no wealth without material prosperity, and no material prosperity without justice" (*Histoire des rois des perses*, ed. H. Zotenberg [Paris, Imprimerie nationale, 1900], 482) which is typically quoted in the *Fürstenspiegel* e.g. Kay Ka'ūs ibn Iskandar, *Prince of Gurgan, Qabus Nama, a Mirror for Princes*, trans. R. Levy (London: Cresset, 1951), 213.

24. e.g., Yusüf Khāṣṣ Ḥājib, *Wisdom of Royal Glory*, 65–66, 220–221; and, *Sea of Precious Virtues*, 245.

25. *Sea of Precious Virtues*, 296.

26. Initially written while in the service of his Ismā'īlī patron, the governor of Qūhistān Nāsir al-Dīn Muḥtashim (d. 1257); it was not until after al-Ṭūsī's defection to the camp of Hulegu (d. 1265) that the *Akhlāq-i Naṣīri* as we have it today was completed.

27. Most notably the *Tabdhīb al-akhlāq (Refinement of Ethics)* of Miskawayh (d. 1030) and the *Āra' al-madīnat al-fāḍila (Perfect State)* and *al-Siyāsāt al-madaniyya (Political Regime)* of al-Fārābī, Aristotle's *Nicomachean Ethics*, and pre-Islamic Persian materials from the *andarz* literature, among others.

28. Hamid Dabashi, "Khwajah Naṣīr al-Dīn al-Ṭūsī: The Philosopher/Vizier and the Intellectual Climate of His Times," in *History of Islamic Philosophy*, eds. S. H. Nasr and O. Leaman (London & New York: Routledge, 1996), 1:558.

29. Al-Ṭūsī, *The Nasirean Ethics*, 191.

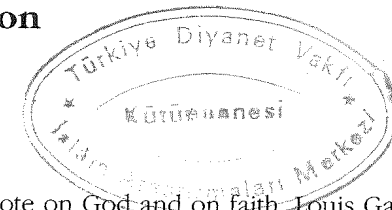
30. *Ibid.*, 192–193.

31. This vision would come to be enunciated most visibly in the universal history of Rashīd al-Dīn Fadl Allāh Hamadhānī (d. 1318), the *Jāmi' al-tawārīkh*, which he wrote at the behest of the Il-Khānīd ruler Ghāzān Khān (d. 1304). The illustrated manuscripts of the *Jāmi'* which were produced shortly thereafter provide excellent examples of how such enunciations could also be made in visual modes.

## Louis Gardet: A Catholic Thomist takes up Islamic Studies 1926

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Although he wrote on God and on faith, Louis Gardet demurred at the title of "theologian."<sup>1</sup> He considered himself a "Christian philosopher of cultures:"<sup>2</sup> a *Faylasuf*, in both meanings of the Arabic word; that is, "a specialist in philosophical doctrines and a thinker."<sup>3</sup> We will here turn our attention to the first stage in the philosopher's academic life, from his conversion in 1926 to the publication of his work *Introduction à la théologie musulmane*<sup>4</sup> (1948), a reference work written in collaboration with Father Anawati that brought its authors international recognition. This first publication was followed by a massive Islamicist output, where the monumental (*La Cité musulmane* (1954), *Études de philosophie et de mystique comparées* (1972) . . .) jostle with popularizing works (*Pour Connaître l'Islam* (1958), *Les Hommes de l'Islam* (1977) . . .).<sup>5</sup>

Those twenty-five years belong to a generation instilled with the triumphalism of a Catholicism sometimes associated with colonization. In 1925, for the centennial of Cardinal Lavigerie, founder of the White Fathers and whose ambition had been to "close the Islamic parenthesis" and reinstate Saint Augustine's African Church, a bronze statue was erected in Tunis. In 1930, the Third International Eucharistic Congress was held in Carthage. In October 1938, in the wake of the Italian conquest of Ethiopia, Cardinal Tisserant convened in Rome a congress to reflect on Christian apostolate in Africa and in the Middle East. Yet, it was in the name of a spiritual "Christianity,"<sup>6</sup> impervious to political forces, and as such distinct from official trends,<sup>7</sup> that Louis Gardet chose an atypical apostolic course, one "set in a traditional monastic framework" and "lived in missionary work abroad."<sup>8</sup>

**Gardanov**, Valentin Konstantinovich, he wrote *Общественный строй адыгских народов* (1967), and he edited *Материалы по обычному кабардинцев* (1956), and *Кавказский этнографический сборник* (1980). LC; OSK

**Gardel**, Victor Marie Gabriel, born 7 January 1884 at Beziers (Hérault), he graduated from the military college, Saint-Maixent (Deux-Sèvres). In 1911 he was attached to the Service des Affaires indigènes d'Algérie at Djelfa in northern Algeria, where he perfected his command of Arabic. In 1912 he was appointed deputy military commander of Territoire des Oasis, a post which he held for two years. At the outbreak of the Great War he was on leave in metropolitan France and volunteered for combat service. He was wounded in action and subsequently died in a German prisoner of war camp in Hannoversch-Münden on 8 April 1916. Peyronnet, pp. 514-518

**Garder**, Michel, born in 1916, he wrote *Histoire de l'armée soviétique* (1959), its translation, *A history of the Soviet Army* (1966), and *Agonie du régime en Russie soviétique* (1965), its translations into Polish (1965) and German (1966). LC

(070401) **Gardet**, Louis, born in 1904 (his true identity has always been ignored), he was a brilliant student of philosophy. Under the influence of Jacques Maritain he developed from a sceptic to a firm believer. In 1933 he entered the Fraternité d'El-Abiodh Sidi Cheikh in the Sud Oranais algérien and took the name of Frère André. He was one of the most active pioneers of the contemporary Muslim-Christian dialogue. Since 1946 he resided at the Fraternité d'études des Petits Frères de Jésus near the Ecole de Théologie des Pères Dominicains, Saint Maximin (Provence). His writings include *La Pensée religieuse d'Avicenne* (1951), *Expériences mystiques en terre nonchrétiennes* (1953), *La Cité musulmane* (1954), *Connaitre l'islam* (1960), and its translation, *Der Islam* (1961). A traffic accident in 1978 had left him semi-paralysed and aphasic. He died in Toulouse on 17 July 1986. *Annuaire de l'Afrique du nord* 25 (1986), pp. 605-609; *IBLA*, 49 (1986), pp. 385-86; *Islamochristiana* 12 (1986), pp. 1-26; *Index Islamicus* (3); *MIDEO* 18 (1988), pp. 406-7; *Zeitschrift für Missionswissenschaft* 71 (1987), p. 85

**Gardin**, Jean Claude, born 3 April 1925 at Paris, he was an archaeologist affiliated with the CNRS. His writings include *Céramique de Bactres* (1957), *Lashkari Bazar* (1963-78); he was joint author of *Archaeological gazetteer of Afghanistan* (1982); and he was joint editor of *Representations in archaeology* (1992). AnEIf, 1989, 1997; EURAMES, 1993; Schoeberlein

**Gardiner**, Arthur Zimmermann, born 31 October 1901 at Garden City, N.Y., he was in business in New York until the outbreak of the second World War, during which he served with the Foreign Economic Administration (FEA) and was a vice-president of the U.S. Commercial Company, the corporate instrument for all foreign purchasing of FEA. In 1947 he joined the U.S. Department of State, working for a year on the Turkish-Greek Aid Program. He spent 1948 with the Economic Cooperation Administration, returning to his former post in 1949 to act as a special-assistant on Point Four and economic operations to Assistant Secretary McGhee, in charge of the Bureau of Near Eastern, South Asian, and African Affairs. His writings include the booklet, *Aspects of foreign aid* (1961). His papers, 1941-1975, are at the Harry S. Truman Library, Independence, Mo. He died in 1975. Note; NYT, 3 December 1975, p. 32, col. 5; WhAm 10

**Gardner**, Alexander Haughton Campbell, born in 1785 in North America, he was an adventurer who travelled throughout Central Asia, 1818 to 1832, from Trebizond to Lahore, where he entered the service of Maharaja Ranjit Singh as a colonel of artillery. He was the first known European to visit Kafiristan between 1826 and 1828, but the travel journal has been lost. His writings include *Soldier and traveller; memories of Alexander Gardner*, edited by Hugh Pearse (1898). He died in Jammu, 22 January 1877. Buckland; Henze; *Imperial and Asiatic quarterly review*, 3rd series, 6 (1898), pp. 283-299; *IndianBünd* (4)

**Gardner**, Alice, born in 1854, she was a professor of Byzantine history in the University of Bristol since 1919. Her writings include *Julian, philosopher and emperor* (c1895, 1978), *Rome, the middle of the world* (1897), *The Lascards of Nicæa* (1912), and *A Short history of Newnham College, Cambridge* (1921). She died in 1927. Who, 1916-1921; *Who was who* 2

**Gardner**, Elinor Wight, fl. 1929, he was affiliated with the Institut d'Egypte. His writings include *Some lacustrine Mollusca from the Faiyum Depression* (Le Caire, 1932). NUC, pre-1956

**Gardner**, G. B., fl. 1939, he wrote *Keris and other Malay weapons*, edited by R. Lumsden Milne (Singapore, 1936). NUC, pre-1956

**Gardner**, George Henry, born 22 November 1909 at Denver, Colo., he graduated in 1931 from Princeton, where he also received his Ph.D. in 1961 for *Some social correlates of the transitional phase of change from the traditional to the modern way of life; an exploration among Egyptian secondary school and college youth, 1954-1955*. From 1936 to 1948 he was affiliated with American and international

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. I(A-G), LEIDEN 2004.

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✓ Gardet, Louis

جارديه، لوي (.....-١٩٨٦)

مستشرق فرنسي .

تخصص في مجال دراسات الفكر الإسلامي والحضارة الإسلامية وخاصة من النواحي الاجتماعية . ودرّس الفلسفة المقارنة في الفترة من ١٩٥٧ وحتى ١٩٧٢ بالكلية الدولية للفلسفة بمدينة تولوز . وألقى سلسلة محاضرات بالمعهد البابوي للدراسات العربية في روما . وزار العديد من بلدان المغرب والمشرق . وألقى محاضرات بجامعة الرباط والجزائر والقاهرة والجامعة اللبنانية في بيروت . وسافر إلى طهران عدة مرات، كما زار الهند وباكستان . وله عدة مواد في دائرة المعارف الإسلامية الطبعة الثانية .

ومن مؤلفاته : التفكير الديني عند ابن سينا (١٩٥١)؛ والتجارب الصوفية في البلاد غير المسيحية (١٩٥٤)؛ والمدينة الإسلامية : الحياة الاجتماعية والسياسية (١٩٥٤)؛ ومعرفة الإسلام (١٩٥٨)؛ والمشكلات الكبرى للديانة الإسلامية : الله وقدر الإنسان (١٩٦٧)؛ والإسلام : الدين والديانة (١٩٦٧)؛ ودراسات مقارنة في الفلسفة والتصوف (١٩٧٢)؛ ورجال الإسلام (١٩٧٧) .

واشترك مع جورج قنواتي في تأليف كتاب: المدخل إلى الدين الإسلامي ، ١٩٧٠ ، والتصوف الإسلامي ، المظاهر والاتجاهات ، والتجارب والأساليب ، ١٩٦١ .

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