

Breton Nicolas, Guillemain Thomas et Lunel Frédéric (ed.), *Les dialogues interreligieux. Lieux et acteurs (XVIe-XXIe siècle)*, Presses Universitaires de Rennes, 2018, 316 pp.

Concrétisation d'une rencontre académique organisée en avril 2013 par trois anciens étudiants en histoire à l'Université du Mans, cet ouvrage offre, au-delà des actes d'un colloque riche et dense, une vision historique large et détaillée des pratiques interreligieuses et interconfessionnelles à l'époque moderne et contemporaine. Dans leur introduction générale, Nicolas Breton, Thomas Guillemain et Frédéric Lunel soulignent justement que toute rencontre n'est pas forcément dialogue. Voilà peut-être la problématique générale de l'ouvrage. La période couverte par l'ouvrage s'ouvre d'ailleurs avec les ruptures liées à la Réforme et l'instauration d'un nouveau mode fondamental dans les rapports interreligieux à savoir la controverse. Les rencontres religieuses peuvent donc prendre des formes multiples (« démarches prosélytes, expériences de syncrétisme ou plus simplement des tentatives de compréhension mutuelle ») que les différents articles de l'ouvrage s'emploient à questionner tant sur le plan des acteurs impliqués que des motivations et lieux choisis.

Aux quinze contributions originelles sont venues s'ajouter pour la publication les travaux de deux historiens et d'un philosophe. Quatre grandes parties forment l'ouvrage, suivant un plan croisé où des tentatives répondent aux échecs passés. La première partie couvre ainsi une série de « Rencontres en échecs », partant du très beau texte de Marie Barral-Baron dédié à Erasme à l'étude proposée par Nicolas Champ d'un « dialogue interconfessionnel au *ras-du-sol* dans la Saintonge du XIXe siècle. Une deuxième partie regroupe des études consacrées à des tentatives destinées à « renouer le dialogue » en particulier entre Eglises chrétiennes : Louis Le Roy, G.W. Leibniz, le Groupe des Dombes mais aussi Maria Vingiani, la fondatrice du Secrétariat pour les activités œcuméniques, sont parmi les acteurs étudiés. Intitulée « Vers un Dialogue apaisé », la troisième partie de l'ouvrage élargit la réflexion à la dimension juive de ces rencontres : Eliezer Schilt suit par exemple le parcours d'André Chouraqui entre 1940 et 1973, tandis qu'Emmanuel Nantet étudie « le rôle de la presse juive française dans l'essor du dialogue judéo-chrétien lors du concile Vatican II ». Regroupant des études sur le cas français, le cadre méditerranéen et l'exemple significatif des dialogues interreligieux irano-russes, la quatrième partie ouvre enfin la réflexion sur des questions très contemporaines : « Vivre ensemble : Quels enjeux ? ». On lira bien sûr avec intérêt la conclusion générale signée par Dominique Avon et Didier Boisson, les professeurs du Mans et d'Angers qui ont accompagné l'ensemble de cette réflexion.

Rémi CAUCANAS

Catlos Brian A., Pérez Moreno Juan (trad.), *Vencedores y vencidos. Cristianos y musulmanes de Cataluña y Aragón, 1050-1300*, PUV, Valencia 2010, 494 pp.

Brian A. Catlos is a tenured professor of History at the University of California, Santa Cruz, professor of Religious Studies at the University of Colorado at Boulder and president of the American Academy of Research History of Medieval Spain. Hence, this work published *The Victors and the Vanquished* in English and whose translation we reviewed made by Juan Pérez Moreno.

In the first pages of this book we can find the acknowledgments, note on the appointment of sources, dates, places and names, glossary, abbreviations and a broad introduction. All this gives the work an excellent research quality since we can observe the primary sources that have been consulted. In addition to this, the glossary helps to better understand these pages.

The work is divided into three large parts each equipped with a brief introduction. The first one deals with aspects of the area where this research is located, the Superior Brand, such as the conquest, the different religious confessions, the administration, the government, etc.

The second part shows in detail the administrative, judicial, economic conditions of the Mudejars, as well as their relationship with Christians. In the third part, the author shows us six paradigmatic studies where the reality of the Mudejar population of this time is shown in a close way.

Finally, we find general conclusions, as well as appendices and a large bibliography and onomastic index.

It is an interesting study on the question of the Mudejars since it not only covers general issues such as politics, economy and society, but also deals with specific cases and aspects of the daily life of the population of the time, a fact that tends to be forgotten in most studies and that is of great interest for the knowledge of this era. Besides, from my point of view, it ends many of the myths that we usually have, such as coexistence or non-coexistence between different religious confessions. Thanks to the numerous documents that he uses from this period, we can observe that, in fact, relations were drawn between Muslims, Christians and Jews, although there were some restrictions. We see, even, that Christians and Muslims allied themselves against an enemy whether Christian or Muslim, so that they could give themselves the opportunity to fight an enemy of the same religious confession. Another myth that the author dismantles is that non-Christians could not have a high social status, we see that many Muslims continued to hold their positions as *qādī* or *alfaqūi*, always maintaining their jurisdiction within the Muslim community, so it means that their laws were respected, although Christianity laws always prevailed.

In my opinion, it is a great study about the different administrative, political and social aspects of the Mudejars in a specific time and place. It has a clear and orderly exhibition, as well as a high quality for the documents used that make us know first-hand the reality, not only of the elites but of the common people and their daily life.

Ana CANO CARILLO

Clohessy Christopher Paul, *Half of my Heart. The Narratives of Zaynab, Daughter of 'Alī* (Islamic History and Thought, 13), Gorgias Press, New Jersey 2018, 287 pp.

Zaynab, the daughter of 'Alī and the granddaughter of the prophet Muḥammad, is an important figure in Islam, and especially to Shī'a Muslims. However, few studies are dedicated to her; among them is this recent study offered by Christopher Clohessy, associate professor at the Pontifical Institute for Arabic and Islamic studies. The volume begins with a Table of Contents (pp. v-vi), Acknowledgments (p. vii), Preface (p. ix), the System of Transliteration followed by the author (p. x), a List of Arabic Shī'i and Sunnī Sources (pp. xi-xvii), and a List of Abbreviations (pp. xix-xx). The main study starts with an introduction (pp. 1-36), followed by four chapters (pp. 37-220). Then the author provides three Addenda: (The Children of Zaynab, pp. 221-230, The Children of al-Ḥusayn, pp. 230-239, and The Consolation of Zaynab, pp. 239-246), followed by an Afterword (pp. 247-268), a Bibliography (pp. 269-276), and an Index of Proper Names (pp. 277-287).

In his long introduction the author provides a clear presentation of the figure in examination, i.e. Zaynab the daughter of Fāṭima (the daughter of the prophet Muḥammad) and 'Alī (the cousin of the Prophet and the fourth Caliph). The main point he argues in this introduction is the importance of the battle of Karbalā' to the Shī'i Muslims, a battle that does not have just a historical value, but also an ethical one since it became an "orientation, a way of walking through life" (p. 3). Since Zaynab had a major role in this battle, and the period after it, the study of her person must be also according to this understanding of the battle of Karbalā'.

To do this study, the author does not limit himself into Shī'i sources, but also examines Sunnī ones. The way Zaynab is presented in these sources is particular and shows different approaches to her personality as a female Islamic figure that should become an example-model and prototype for others. Already arguing