## Acknowledgements

This volume is the outcome of the international workshop "Aesthetics of the Sublime: Religious texts and rhetorical theory," held in Cairo in December 2012. In this short time, stimulating ideas formed that influenced many of us well beyond our workshop and our joint excursion to a practitioner of rhetoric and religion. For this, we would first of all like to thank the intellectually stimulating and personally wonderful participants. Second, we express our gratitude to the Cluster of Excellence "Asia and Europe in a Global Context," Heidelberg University, and the Orient-Institut Beirut, Max Weber Foundation, for supporting the workshop logistically and financially.

Once more, we thank the authors of this volume for staying with us even though we encountered unforeseen delays in the publication process. We are honoured and grateful that the editors of the series "Heidelberg Studies on Transculturality" included our volume in their series. We hope that we have duly implemented the suggestions of Andrea Hacker and the two anonymous reviewers. We owe thanks to Angela Roberts for her careful copy-editing, and to Russell Ó Ríagáin and his team for their meticulous work on the manuscript.

Ines Weinrich would like to thank the Käte Hamburger Kolleg "Dynamics in the History of Religions between Asia and Europe," at the Ruhr-Universität Bochum for inviting her as a guest researcher during the academic year focusing on "Religion and the Senses." A good part of the editorial work was undertaken during that year, and her own contribution has benefited much from the discussions with colleagues and fellows at the Käte Hamburger Kolleg.

Jan Scholz and Max Stille thank the Cluster of Excellence "Asia and Europe in a Global Context" for including their mini cluster "Listening Communities: Islamic Sermons as a Transcultural Medium" and giving them the opportunity to conduct research in a dynamic research environment over a span of three years.

Jan Scholz would like to thank the Orient-Institut Beirut and its then director Prof. Dr. Stefan Leder for giving him the opportunity to prepare the workshop in Cairo and thus allowing him to start his research in Egypt.

Max Stille thanks the Center for the History of Emotions, directed by Ute Frevert at the Max Planck Institute for Human Development, Berlin, for being a new home during the last phase of this project.

Sabine Dorpmüller has accompanied our project from the first stage of planning. Unfortunately, her responsibilities as managing director of the Arab-German Young Academy of Sciences and Humanities (AGYA) did not allow her to continue the work in the project to its very end. We miss her

## ACKNOWLEDGEMENTS

contribution on Ibn Nubāta, which complemented the section on Islamic sermons during our workshop.

We are particularly grateful that Annette Wilke completed her contribution despite her difficult circumstances. We dedicate this volume to her with our very best wishes.