

tained (Wellhausen 1883, 552). In Medina, "the prayers took the form of military exercises" and the mosque was turned into "the great exercising ground of Islam." In Wellhausen's eyes, not the preaching of God's revelation, but the founding of the Muslim state was the Prophet's greatest achievement. According to his interpretation, Islam as a religion did not attract the Arabs. It was mere material success which turned them into Muslims. Assuming Muhammad's prophecy to be a pretext for the establishment of his power, Wellhausen concludes that "the politician in him outgrew the prophet more and more" (1883, 553-561).

To be sure, Wellhausen based his interpretations of early Islam on original sources, however, mainly on the texts of Arab historians that were written in the three centuries after the Prophet's death. These texts basically reflected the imperial struggles and social conditions of the patrimonial empires of this epoch (cf. Paret 1930). Even more important, Wellhausen's highly praised imaginative and synthetic writing style was grounded in the concepts and themes which we analyzed in the previous chapter as the nineteenth century's intellectual encounter with modernity. The voice of *Mohammedanism* aptly reflects this embeddedness of Wellhausen in the specific cognitive framework of late nineteenth century Europe and the particularities of Germany's political history. From this perspective, he interpreted Muhammad's chief achievement in "his Bismarck-like unification of the Arabs" (Marchand 2009, 188). As a well-versed historian, he was not unaware of the historical determinedness of his work. He himself pointed out the anachronistic tendencies of his picture of the Prophet and early Islam which was guided by modern notions such as the separation between religion and state (Wellhausen 1883, 561). Recalling Max Weber's selective reception of Wellhausen's work, however, I do have the suspicion that even the most enlightened readers of *Mohammedanism* did not take much notice of these anachronistic tendencies in Wellhausen's way of imaging Islam. They all were hostages to the implicitly applied background knowledge of their times.

This historically conditioned selectiveness in the reception of the results of oriental and later Islamic scholarship has also leveled out many elements of critique with which Goldziher, Hurgronje, Becker and Hartmann continued the work of their predecessors. These four founding fathers of Islamic studies proper were firmly rooted in the historical tradition conveyed by Nöldeke and Wellhausen. However, in comparison to the work of their teachers, their writings were much more molded by the often only implicit application of concepts and theoretical assumptions from disciplines such as anthropology, comparative religion and sociology. The key concepts and process models of classical modernization theories framed the studies of this new generation of scholars on Islam and at the same time they reinforced and revised the features which classical orientalists handed down to them.

Ignaz Goldziher: "Religious" Devotion to the Study of Islam

Ignaz Goldziher was born in 1850 in Székesfehérvár (Stuhlweissenburg), a provincial town with an ethnically mixed population some 50 km from the Hungari-

an capital Budapest. His father was a Jewish tradesman and Goldziher's ancestors had moved from Hamburg, Germany, to Hungary. Ignaz Goldziher grew up in an environment characterized by a high appreciation of knowledge, Jewish traditions and humanist values. From his early childhood, religion played an important role in his life. In his diary, Goldziher tells us that he was raised with Jewish self-confidence and in tolerance toward other religions. He lived in close contact to Christian children, even attending church services together with them. His father tutored his son intensively in Hebrew. As a child, Goldziher immersed himself in Jewish religious literature, and parallel to his school education he was taught in Jewish theology and philosophy. At the age of five, Goldziher began to read the Bible and at eight he received his introduction to the Talmud (Goldziher 1978, 18). From then on, his youth consisted in studying in a daily routine which gave him night rest from only midnight to five in the morning (Patai 1987, 15). In 1862, the twelve-year-old Goldziher published his first book on the history of prayers in Judaism, criticizing "orthodox exaggerations" (Haber 2004, 76). As Goldziher put it in his diary, his Jewish identity soon developed into the "pulse of his life" (Goldziher 1978, 33).

Due to economic problems, the family moved to Pest in 1865.¹⁷ His father, a traditional trader in leather, could no longer compete against the growing industrialization of the economy and economic hardship accompanied Goldziher's youth. In his father's view a career as a scholar would be Goldziher's escape from this situation of economic deprivation. After arriving in Budapest with his "private library" of 600 volumes, Ignaz Goldziher enrolled at Budapest University in the winter of 1865/66, attending courses in philosophy, linguistics, and classical and oriental philology (Goldziher 1978, 24-25). Here, he became a student of Ármin Vámbéry (1832-1913), at this time an internationally known Turkologist and oriental traveler (Haber 2006c). Vámbéry introduced his enormously talented student to the Hungarian minister of culture, Baron József Eötvös, who granted Goldziher a scholarship in order to facilitate his subsequent studies in Berlin, Leipzig, Leiden and Vienna. In 1868, he departed for Germany, first to Berlin and in 1869 to Leipzig. In Berlin, at the *Hochschule für die Wissenschaft des Judentums* (Higher Institute for Jewish Studies), Goldziher met Abraham Geiger (1810-1874) and Moritz Steinschneider (1816-1907), who were both representatives of the German Jewish reform movement and scholars with an interest in oriental studies. In addition, Heymann Steinthal (1823-1899), a comparative linguist and philosopher of religion, introduced him to the work on comparative methodology of the Oxford professor Max Müller (Waardenburg 1962, 12).

In Leipzig in 1869-1870, Ignaz Goldziher received his firm training in Arabic under Fleischer, which formed the indispensable philological basis for all of his later works (Desomogyi 1961, 10). His excellence in Arabic was proven by the fact that Fleischer quickly assigned him to teach the basic language courses, a position

17. Pest was one of the three cities (Buda and Óbuda) which in 1872 were merged into the Hungarian capital Budapest (cf. Haber 2004, 75).

İMADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

22 Mayıs 2015

Goldziher, Ignaz (070255)

Dietrich Jung, Orientalists, Islamists and the global public sphere: a genealogy of the modern essentialist image of Islam, Sheffield: Equinox 2011. İSAM 208062

1.3 Frühe Interpretationen: Steinschneider und Goldziher

Die hier vorgetragene Völkertafel-Theorie ist nicht neu. Sie findet sich, wengleich von vielem andern überdeckt, in einem der ältesten Zeugnisse deutschsprachiger Orientalistik überhaupt, in Moritz Steinschnegers Aufsatz *Die kanonische Zahl der muhammedanischen Secten und die Symbolik der Zahl 70–73, aus jüdischen und muhammedanisch-arabischen Quellen nachgewiesen* aus dem Jahre 1850; er hat dort die für uns wesentlichen Zusammenhänge erkannt und aus seiner bewundernswerten Kenntnis jüdischer Literatur belegt.⁵² Mehr als ein halbes Jahrhundert später (!) hat er seine These wiederholt⁵³ und zahlreiches Material zu den 70 Sekten, Auslegungsarten usw. hinzugefügt.⁵⁴ Jedoch hatte in der Zwischenzeit Ignaz Goldziher einen andern Ansatz versucht, „islamkundlicher“ und analytischer als Steinschneider, dessen archivalische Art sich mittlerweile überlebt hatte;⁵⁵ sein Aufsatz wird seither mit – allerdings etwas rituellem – Respekt zitiert.⁵⁶ Für ihn liegt der Ursprung des Sektenḥadīṭes in einem Mißverständnis. Zugrunde liege ein anderes Prophetenwort, wonach der Glaube sich in „einige sechzig“ (*biḏ' wa-sittīn*) oder „einige siebzig“ (*biḏ' wa-sab'īn*) Unterabteilungen (*šū'ab*) gliedern lasse;⁵⁷ in einem Ableger des Dictums seien dann die – eigentlich positiv zu verstehenden – Spielarten des Glaubens zu „Sekten“ geworden. Das von ihm herangezogene Ḥadīṭ ist, wie man seither weiß, in der Tat schon sehr früh zu belegen, in der *ṣahīḥa* des Suhail b. Abī

52 ZDMG 4/1850/145 ff.; vgl. dort S. 150 ff. für die Völker und ihre Sprachen, sowohl nach dem Talmud Jeruschalmi (70) als auch nach der Septuaginta (72), und ib. 157 für die Beziehung zu den islamischen Sekten.

53 ZDMG 57/1903/474 f.

54 Ib. 482 ff.

55 *Le dénombrement des sectes mahométanes*, in: RHR 26/1892/129 ff. (= *Ges. Schriften* II 406 ff.); im Ansatz auch schon in: *Berliner Magazin für Jüdische Geschichte und Literatur* 1/1874/58 ff. (= *Ges. Schriften* I 348 f.). Später in *Vorlesungen über den Islam* 188 f.

56 So noch bei Rubin 118, Anm. 2. Ausführlich bei K. Chambers Seelye in der Einleitung zu ihrer Übersetzung von Baḡdādīs *Farq baina l-firaq (Moslem Schisms and Sects)*, S. 2 ff.; auch W. M. Watt spricht noch von einer „gewissen Plausibilität“ (*The Great Community and the Sects*, in: G. E. von Grunebaum [ed.], *Theology and Law in Islam* 26).

57 Belege bei Wensinck, *Conc.* III 133a; vgl. auch Gramlich, *Die Nahrung der Herzen* III 171.

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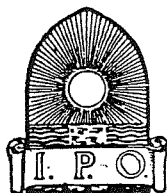
- 57 TRAUTMANN-WALLER, Céline. Ignác Goldziher
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FRANCESCO GABRIELI

Orientalisti del Novecento

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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Tas. No:	950.72 EAB.0



MADDE YAYIMLANDIKTAN
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ROMA
ISTITUTO PER L'ORIENTE C. A. NALLINO
1993

26 Ağustos 2015

I DIARI DI GOLDZIHNER
(1850-1921)

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È noto che il maggior islamista dell'Ottocento (e fors'anche del Novecento) non ebbe una facile e rapida carriera accademica. A ventiquattro anni, reduce dal suo primo viaggio in Oriente, si vide soffiata, per esser data ad altri, la cattedra universitaria a lui destinata, e dovè accettare per vivere la carica di Segretario della comunità ebraica di Budapest. Questa posizione di ripiego, del tutto inadeguata al suo valore e alle sue capacità, durò trent'anni, durante i quali, con mirabile sforzo di volontà e devozione alla scienza, Goldziher riuscì a svolgere gran parte della sua imponente opera scientifica (il *Mythos bei den Hebräern*, le *Mohammedanische Studien*, *Abhandlungen zur arabischen Philologie*, ecc.); ma l'ingrato lavoro d'ufficio, la incompiutezza e durezza sprezzante dell'ambiente che lo circondava, e talora la vera persecuzione di cui fu fatto oggetto dai suoi stessi correligionari, resero quel lungo e centrale periodo della sua vita un vero martirio. Nominato nel 1895 professore onorario (senza stipendio) alla Università di Budapest, dovè attendere ancora un decennio per diventare effettivo, e liberarsi dalla servitù verso la sua comunità. Così il suo insegnamento come titolare durò appena un quindicennio.

A conforto e sfogo d'una vicenda così travagliata, Goldziher a partire dal 1890 tenne un intimo diario, per sé stesso e per i suoi due figliuoli (uno ne perdé poi, tragicamente suicida a venti anni): alla morte del figlio superstite nel 1955, questo diario passò a chi lo ha ora integralmente pubblicato. A vantaggio o a danno della fama del suo autore? La domanda s'impone, per chi legga intero questo patetico e penoso documento, che forse l'autore non avrebbe mai voluto reso, così nudo e crudo, di pubblico dominio. Nella sua maggior parte, esso

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TRÜPER, Henning. Dispersed personae: subject-matters of scholarly biography in nineteenth-century oriental philology. *Asiatische Studien. Etudes Asiatiques*, 67 iv (2013) pp. 1325-1360. Draws on materials pertaining to the lives of Ignaz Goldziher (1850-1921), Theodor Nöldeke (1836-1930), and Enno Littmann (1875-1958).

MADDE YAYIMLANDIKTAN
SONRA GÖRÜLMÜŞ

الترجمة العربية لكتاب أجنس جولدتسيهر "المذاهب الإسلامية في تفسير القرآن" وأثرها في الدراسات الإسلامية: قراءة أولى

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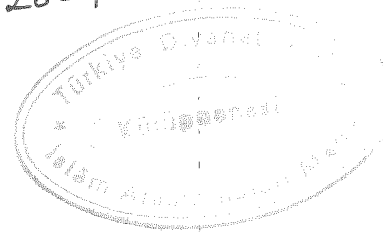
الترجمة العربية لكتاب أجنس جولدتسيهر "المذاهب الإسلامية في تفسير القرآن" وأثرها في الدراسات الإسلامية: قراءة أولى

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نحن الآن بأمس الحاجة إلى دراسات سلاوية توضح أصول تاريخ الفكر الإسلامي المعاصر.¹ وهذا الأمر يتطلب شمولاً في الاطلاع على السجل الإسلامي المعاصر للمادة المكتوبة. وهنا تبدأ العقبات التي تعترض الباحث في هذا المجال. فالمكتبة العربية الحديثة غير منظمة ونحن لا نعرف بالتحديد ما طبع وما استهلك من كتب. نحن لا نعرف ما هي المادة التي نحتاج لكي نقوم بعمل كهذا، وحين نقوم بتحديد مادة معينة تبرز مشاكل أخرى. فعادة ما تكون المواد التي يجب دراستها غير موجودة أو غير معروفة الأهمية للباحث نفسه. أضف إلى ذلك غياب الدراسات الأولية في هذا المجال فتصبح الأمور أشبه بالتنقيب عن ماض ضائع رغم قرب الزمني. فلقد واجهت صعوبة جمة في محاولتي تحديد المادة المكتوبة لهذه الدراسة وأحوجني الأمر إلى التنقيب عن كتب أصبحت كالنادر وغير موجودة. حين بدأت هذه الدراسة لم أتوقع أن يتحول الهم الأساسي هما يتعلق بالكتب والمراجع. ان كان ثمة من نتيجة لبحثي هذا فهو الاعلان عن الخطر المحدق بالتراث العربي المطبوع! فإنه لا يوجد في العالم العربي مكتبة بحثية جامعة تحوي النتاج العربي المطبوع بكليته. إن هذه المفارقة لهي من عبث الأقدار. فالهم الأكاديمي المنصب

هذا المقال محاولة لدرس تاريخ الترجمة العربية لكتاب جولدتسيهر الأخير عن التفسير - مذاهب التفسير الإسلامي - واث هذه الترجمات في الدراسات العربية. هذه الترجمة لا يمكن عزلها عن المناخ الثقافي السائد في مصر عشية بدء صدور نتاج محلي يعكس أثر البعثات العلمية الى أوروبا. وتعكس الترجمة العربية الاهتمام المتزايد بالنتائج الاستشراقية عن الإسلام والعرب وعن الرغبة في الاطلاع على هذا النتاج. وإن وجود الترجمة العربية لكتاب جولدتسيهر جعل من الضرورة كتابة كتب شاملة عن التفسير وتاريخه. ولقد حاولت في هذا المقال ان أفنت أنظار الباحثين الى أهمية كتابين اثنين في تاريخ الدراسات التفسيرية صدرتا في مصر قبل وبعد صدور الترجمة العربية لكتاب جولدتسيهر. الأول هو مقال أمين الخولي عن التفسير والمفسرون" لمحمد الذهبي. ولا تزال الدراسات التفسيرية في الوطن العربي تخضع لتأثير هذه الكتب الثلاثة على تاريخ التفسير. وإن تقديم دراسة سلاوية عن هذه الكتب هو خطوة أساسية لفهم النقاش الذي دار عن التفسير وعن القرآن في مصر والعالم الإسلامي في النصف الاول من القرن العشرين.

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Dietrich Jung
**Islamic Studies and Religious Reform.
 Ignaz Goldziher – A Crossroads of Judaism,
 Christianity and Islam¹**

Abstracts: In light of the dichotomous representation of the relationship between Islam and the West, the life and work of Ignaz Goldziher appears to be an utter anachronism. By applying the methodologies of Protestant biblical criticism to the study of Islamic traditions, the Hungarian scholar of Islam and secretary of the liberal Jewish community in Budapest became a crossroads of Judaism, Christianity and Islam. Personally driven by a Jewish reform agenda, he became a founding father of modern studies on Islam. The article analyzes the complex historical and political context in which Goldziher developed the field of Islamic studies. In order to understand the origin of modern images of Islam, the article suggests putting the rise of the discipline of Islamic studies into the context of nineteenth century movements of religious reform.

Keywords: Goldziher, Islamic studies, religious reform, biblical criticism, Muslim intellectuals

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Since the publication of Edward Said's seminal book *Orientalism* in 1978, the formation of Islamic studies and its representations of Islam have predominantly been discussed in the context of European colonialism. There is hardly any doubt that the emergence of Islamic studies as a distinct academic discipline took place within the coordinates of the asymmetric power relations of colonialism, which certainly left their traces in the construction of Western representations of Islam.

¹ I would like to thank Götz Nordbruch, Umar Ryad and the other participants of the workshop "Re-mapping divides and interactions: The Fusion of horizons in Middle Eastern-European intellectual encounters" that took place in May 2010 at the University of Southern Denmark. The discussion at the workshop helped enormously to further develop my research for this article. I am also grateful for the insightful comments of Catherine Schwerin and the two anonymous reviewers of *Der Islam*. Last but not least, I thank the Centre for Studies in Religion and Society at the University of Victoria, Canada, where I wrote the final version of this article.

Yet the preoccupation with imperialist politics also reduced the complexities that characterized the emergence of Islamic studies. In taking up the life and work of Ignaz Goldziher (1850–1921), this article aims to present a different perspective.² More specifically, I will suggest that an adequate understanding of the origins of modern Islamic studies must complement Said's perspective with an analysis of the nineteenth century quest for religious reform. Ignaz Goldziher provides us with a paradigmatic example of precisely this relationship between the foundation of modern Islamic studies and religious reform. Moreover, Goldziher represents a prime example of the role of Jewish scholars in the foundational phase of Islamic studies and their attempts to reconfigure the relationship among the three monotheistic religions in light of European Christian hegemony.³

In discovering Islam as an independent field of academic research, Goldziher's pioneering work marks a turning point in the disciplinary development of Oriental studies.⁴ Goldziher was a nodal point in linking nineteenth-century Orientalism with the disciplines of comparative religion, Protestant theology and modern Islamic studies. Applying the methods of historicist criticism to Islamic traditions, Goldziher changed our understanding of Islamic history and laid the foundations for the formation of Islamic studies as a modern academic discipline. In doing so, Goldziher was a scholar of international stature. The Hungarian Jew was a member of the Royal Asiatic Society in London, the Société asiatique in Paris, the Deutsche Morgenländische Gesellschaft in Berlin and the Finno-Ugarian Society in Helsingfors. In 1889, King Oscar II of Sweden awarded him with a gold medal for his scholarly work at the Orientalist congress in Stockholm. Goldziher held honorary memberships of the Academies of Science of Amsterdam, Bavaria, Denmark and Prussia, and he was offered prestigious university chairs at such universities as Cambridge, Heidelberg, Königsberg, Prague and Strasbourg,

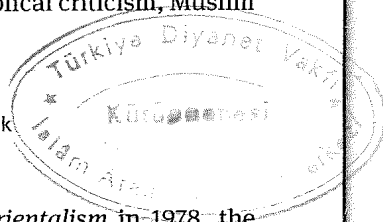
² It should be mentioned that Ignaz Goldziher plays only a very marginal role in *Orientalism*. Said refers to him only three times in a rather superficial way, see: Edward W. SAID, *Orientalism*, New York, 1978, 18; 105; 209. However, to make it clear, this article does not attempt to discuss the life and work of Goldziher in light of the ongoing "Said controversy". For the position of this author in this controversy, see Chapter 2, in: Dietrich JUNG: *Orientalists, Islamists and the Global Public Sphere. A Historical Genealogy of the Modern Essentialist Image of Islam*, Sheffield, 2011.

³ Susannah HESCHEL, *Abraham Geiger and the Jewish Jesus*, Chicago, 1998, 20–21.

⁴ Carl-Heinrich BECKER, "Ignaz Goldziher", *Islamstudien. Vom Werden und Wesen der islamischen Welt*, Band II, Hildesheim, 1967; Ulrich HAARMAN, "Die islamische Moderne bei den deutschen Orientalisten", *Araber und Deutsche. Begegnungen in einem Jahrtausend*, Friedrich H. Kochwasser and Hans R. Roemer (ed.), Tübingen und Basel, 1974; Richard HARTMANN "Ignaz Goldziher", *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 76, 1922, 285–290; Jacques WAARDENBURG, *L'islam dans le miroir de l'occident. Comment quelques orientalistes occidentaux se son penchés sur l'Islam et se sont formé une image de cette religion*, Paris, 1962.

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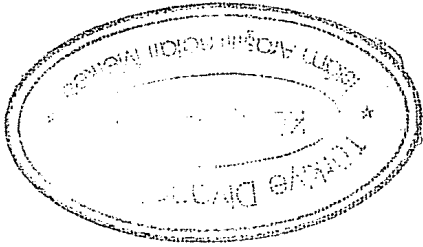
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Bibliographie Ignaz Goldzihers (1850-1921)

„Das Gold Ihres Wissens und Ihres Wirkens ist von höherem Karat als das einer Medaille. Doch bin ich froh, Ihnen heute diese zu überreichen als Preis Ihrer geistvollen Bestrebungen für die orientalischen Wissenschaften.“

Mit diesen Worten überreichte König Oskar II. von Schweden am 3. September 1889, anlässlich des Stockholmer VIII. Internationalen Orientalistenkongresses, Ignaz Goldziher eine der zwei dem Kongreß von ihm angebotenen Goldmedaillen. Diese Auszeichnung wurde ihm auf Grund des Erscheinens des ersten Bandes seiner *Muhammedanischen Studien*, Halle 1889, zuerkannt.

Der Generalsekretär des Stockholmer Orientalistenkongresses, Graf Carlo Landberg, würdigte ihn in seiner Eröffnungsrede folgendermaßen:

«Aimant outre mesure la langue arabe dont il a acquis une connaissance peu commune, ayant pénétré plus avant que pas un dans les secrets de l'Islam, M. Ignace Goldziher est en même temps d'une modestie rare. Vivant tranquillement dans la petite rue de Holló-utcza à Budapest, il nous envoie chef d'oeuvre sur chef d'oeuvre. Encore tout récemment, il a publié un ouvrage aussi neuf que bien écrit sur les Arabes préislamiques. C'est à ce savant d'un immense mérite, à ce maître dans les disciplines arabes que Sa Majesté le Roi a décerné la seconde médaille en or... Vous savez que jamais on n'a recours à sa science sans y trouver des morceaux d'or le plus pur. Son caractère franc et dévoué, la bienveillance de sa critique lui est valu des amis dévoués non seulement dans sa patrie hongroise, mais aussi dans tous les pays qui honorent la science.»

Ignaz Goldziher
GESAMMELTE SCHRIFTEN
Herausgegeben: Joseph DeSomogyi
Hildesheim - 1967, I

Biographie I. Goldzihers von J. DeSomogyi XI - ~~XXI~~

DN: 69459

Sein Leben

Der Stammbaum *Ignaz Goldzihers* reicht zurück bis ins Ende des 16. Jahrhunderts, als seine aus Spanien stammenden Urahnen sich in Hamburg niedergelassen und zur Goldschmiedekunst nötige Goldfasern und -gespinste gezogen hatten – das erklärt den Familiennamen Goldzieher. Unter den Vorfahren seiner Familie mütterlicherseits finden sich Heinrich Heine und Felix Mendelssohn-Bartholdy. Aus Hamburg war 1735 Moses Goldzieher nach Ungarn übersiedelt, wo er sich in

MADRID BIBLIOTECA NACIONAL
SON...

19 OCT 2001

schichte des Qorāns" to hand. From the philological aspect Nöldeke's essay "On the Language of the Koran" in "Neue Beiträge zur semitischen Sprachwissenschaft" (1910) provides a valuable complement to his work. It includes sections on "The Koran and the 'Arabija'", "Stylistic and Syntactical Idiosyncrasies of the Language of the Koran" and "Foreign Words Used Arbitrarily or Uncomprehendingly in the Koran".

JULIUS WELLHAUSEN (1844—1918) had already made a name for himself as an Old Testament specialist with his critique of the Pentateuch when he started to apply his historical interest and scholastic energies to the early Islam world and ancient Arabia. With his "Muhammed in Medina, that is Vakidi's Kitāb al-Maghazi in a Shortened German Form" (1882), he brought to the notice of scholars an important work of which only a third had been edited by A. von Kremer—and that unsuccessfully. This masterly "Shortened Form" will also be put to great use in the future, although the complete text is now available in a reliable edition.

Wellhausen's characteristic method, a harmonious combination of source analysis and criticism with a first-rate historical synthesis, was not manifest until further works had appeared: these were "Relics of Arabic Paganism" (1887, 2nd ed. 1897), together with a reconstruction of Ibn al-Kalbi's "Kitāb al-Aṣnām", "Pre-Islam Medina", "Muhammed's Constitution of Medina", "Writings of and Missions to Muhammed" (1889) and "Prolegomena to the Earliest History of Islam" (1899). In the Göttingen Academy essay "The Religious-Political Opposition Parties in Early Islam" (1901) we are presented with an especially vivid picture of the Ḥārīḡites, those early Islam fanatics of the most radical democracy, who appear to us as both terrible and admirable. It is almost as if Wellhausen had known them personally and sympathised with their cause. But everything is derived from the source-material and reconstructed by a keen mind.

The book "The Arab Empire and its Fall" (1902) is a monumental achievement from both a scientific and artistic point of view. Based on a critical source-analysis of the relevant sections of Ṭabari's Annals, this is an unusually thrilling portrayal of the political history of Islam up to the fall of the Omayyad dynasty. If nothing else had issued from his pen, this one book would be enough for us to call him the most important historian ever to write about the history of Islam. As C. H. Becker so truly remarked in an obituary notice, Wellhausen did not approach his material with preformed questions. He let the questions arise from the sources themselves. Above all he regarded the source-material as a whole.

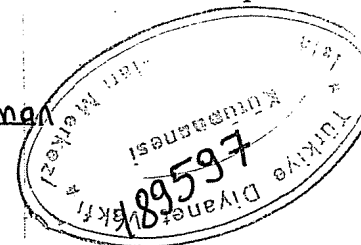
And it was for this very reason that he occupied a sovereign position in relation to the bulk of the specialised literature of the subject. Feeling that everything had to be started afresh from the bottom upwards, he felt no necessity to take all this literature into account and wrangle with it. Naturally even Wellhausen did not always have the last word. His criticism of native accounts on the practice of taxation has recently been taken to task, with justification. But "The Arab Empire and its Fall" remains, even if there is proof of further failings, a masterpiece.

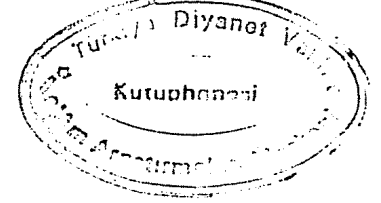
The Institution of an Independent School of Islam Studies under Martin Hartmann and Carl Heinrich Becker

In attempting to assess the achievements of German Oriental studies since Theodor Nöldeke, one is constantly reminded of the fact that the German scholars who have been active in this field have never worked independently, something they have in common with those of other nations. Oriental studies are an international, European affair. So it would be wrong to single out the German contribution from the context of international relations and ties. It is no more than a contribution, however high the quality of that contribution may be. Through our studies, my German colleagues and I belong to a great community on which we know we are dependent. In view of the comprehensive and manifold aspects of the province of research represented by Oriental studies, the available specialists are comparatively few in number. So, if only for this reason, we all have to work together and, where possible, avoid duplicating work in the interest of economy. Consequently the individual Orientalist will often maintain closer ties with colleagues abroad than with those in his own country and is thankfully aware of the academic progress which can be attained through this exchange. This should be borne in mind if two non-German names are mentioned here as Oriental scholars: those of Ignaz Goldziher and Christian Snouck Hurgronje. Both have had a lasting influence on the continuing development of Oriental studies in Germany and this historical review would not be complete without them.

IGNAZ GOLDZIHNER (1850—1921) was a Hungarian Jew who applied himself to the whole range of Islamic studies after studying in Berlin and Leipzig, where he graduated under Fleischer. His critical investigations were mainly devoted to the history of Islamic law and the origin and development of Ḥadīṭ. In his book "The Zāhirites. Their System

Rudi Paret, The Study of Arabic and Islam at German Universities, Wiesbaden 1968

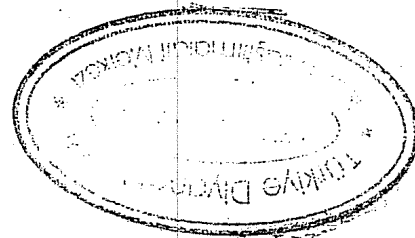




Ignaz Goldziher Tagebuch

HERAUSGEBEN VON
ALEXANDER SCHEIBER

24 NISAN 1996



Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Đirni baş No:	39406
Tasniif No	922.974 GOL



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I. Goldziher

IRCICA: 22294

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DE
IGNACE GOLDZIHHER

DE

PAR

BERNARD HELLER

PROFESSEUR À L'ÉCOLE RABBINIQUE DE HONGRIE, À BUDAPEST

(AVEC UNE INTRODUCTION BIOGRAPHIQUE DE M. LOUIS MASSIGNON)



PARIS

IMPRIMERIE NATIONALE

LIBRAIRIE ORIENTALISTE PAUL GEUTHNER
RUE JACOB, 13 (VI^e)

MDCCCXXVII

7 AGUSTOS 1995

vocabulary are absent altogether or highly restricted and, while there are dangers in drawing generalities out of any restricted database, this has the effect of increasing one's consciousness of the negative as well as the positive characteristics that go towards defining a literary style. One is encouraged to savour and be more appreciative of its peculiarities, not as mere "irregularities". One can hope that others will be encouraged to proceed along the path pursued by this study.

Journal of the Royal Asiatic Society
no: 1 (1990) London, s. 105-126.

06 MAYIS 1993

Dergi / Kitap
Kütüphanede Mevcuttur

THE NEAR EAST STUDY TOUR DIARY OF IGNAZ GOLDZIHNER*

By LAWRENCE I. CONRAD

Ignaz Goldziher (1850–1921) is generally acknowledged as the scholar whose work to a great extent laid the modern foundations for the study in the West of the history, culture, and religion of Islam. Issues of considerable significance are thus posed by questions concerning the individual responsible for this seminal scholarship, including, for example, such matters as his personal background, the influences that directed the course of his intellectual development, and the perspective from which he viewed the discipline he did so much to create and to which he dedicated his life.¹ Fortunately, much material relevant to the investigation of these topics survives. In addition to Goldziher's vast scholarly corpus,² important collections of his corre-

* This study's primary point of reference is Raphael Patai's *Ignaz Goldziher and His Oriental Diary: A Translation and Psychological Portrait* (Detroit, Wayne State University Press, 1987). I am grateful to Dr Jerry Schwarzbard, Reference Librarian in charge of Special Collections at the Jewish Theological Seminary (New York), for facilitating my work on the original manuscript of the diary, *Keleti Naplóm* (Small Collections, Box 1), and to Dr László Török of the Hungarian Academy of Sciences for providing me with photocopies of several of Goldziher's now rare early Hungarian works.

¹ The most useful introduction to Goldziher is Róbert Simon's recent and important work, *Ignác Goldziher: His Life and Scholarship as Reflected in His Works and Correspondence* (Leiden and Budapest, 1986), pp. 11–156. Also important are Johann Fück, *Die arabischen Studien in Europa bis in den Anfang des 20. Jahrhunderts* (Leipzig, 1955), pp. 226–31; Jean-Jacques Waardenburg, *L'Islam dans le miroir de l'occident*, 3rd revised edition (Paris and The Hague, 1962), index; and the personal accounts listed by Alexander Scheiber in his edition of Goldziher's *Tagebuch* (Leiden, 1978), pp. 329–30, in particular Julius Németh "Goldziher's Jugend", *Acta orientalia*, 1 (1950–1), pp. 7–25. The scanty attention paid to Goldziher in the critique of Orientalism, despite his well-known importance, is most striking in Edward Said, *Orientalism* (London, 1978). This is a serious problem, since, to cite but one example, Goldziher's career flatly contradicts one of Said's most important conclusions – that in Orientalism there was, so far as the conceptualization of "Islam" and "the Orient" was concerned, nothing new after the theories of Renan. Goldziher, however, sharply attacked Renan and repeatedly sought to disprove his Aryan/Semitic formulations. See Lawrence I. Conrad, "The pilgrim from Pest: Goldziher's study trip to the Near East (1873–74)", in *Golden Roads: Migration, Pilgrimage and Travel in Medieval and Modern Islam*, edited by Ian Richard Netton, forthcoming.

² For a bibliography, see Bernard Heller, *Bibliographie des oeuvres de Ignace Goldziher* (Paris, 1927), listing 592 items. Alexander Scheiber on several occasions added items missed by Heller and new printings, editions, and translations of his works (for a total of 807 items); see his "A supplementary bibliography of the literary work of Ignace Goldziher", in *Ignace Goldziher Memorial Volume, I*, edited by Samuel Löwinger and Joseph de Somogyi (Budapest, 1948), pp. 419–29; *idem*, "Addenda to the Bibliography of Goldziher", *Ignace Goldziher Memorial Volume, II*, edited by Joseph de Somogyi (Jerusalem, 1958), pp. 209–14; also Scheiber's additions in his edition of Goldziher's *Tagebuch*, pp. 331–4. Goldziher's *Gesammelte Schriften*, edited by Joseph de Somogyi (Hildesheim, 1967–73), contains most of his scholarly articles in major European languages. Nevertheless, much of importance has been left out, including all of his book reviews (often full of valuable insights), essays that Somogyi apparently considered

IGNAZ GOLDZIHNER ON AL-SUYŪṬĪ

A Translation of his Article of 1871, with Additional Notes

Goldziher's article "Zur Charakteristik Gelāl ud-Din us-Sujūṭī's und seiner literarischen Thätigkeit" was originally published in the *Sitzungsberichte der Philosophisch-Historischen Klasse der Kaiserlichen Akademie der Wissenschaften* (Wien), LXIX (1871), 7-28. In 1973 I needed an accurate translation in connection with some research I was engaged in on the idea of *tajdīd* in West Africa. A colleague of mine, Mr. Michael Barry (then of the Department of Modern Languages, University of Ghana), kindly offered to prepare such a translation for me.

Since the journal in which Goldziher published the article is now somewhat hard to come by, especially outside of the larger European libraries, and since his German style is not so readily understood in these days, it occurred to me that this translation might usefully be made available to a wider audience. To prepare it for publication I therefore retranslated from the original Arabic all the passages which Goldziher had translated into German and those which had only been printed in Arabic in the article. I considered this essential in the interests of greater accuracy and also to avoid the costly exercise of any Arabic typesetting.

To Goldziher's original footnotes I then added a number of my own and expanded and updated some of his references. All additions of my own are placed within square brackets []. All translations of mine from the Arabic are followed by my initials [J.O.H.]. The only other changes are purely formal: addition of corresponding Christian dates where these were not given and the removal of some matter in footnotes (chiefly long textual quotations) to the body of the text. For ease of reference, the original pagination is inserted within diagonal lines in the text. [J.O.H.]

[7] Our knowledge of al-Suyūṭī's life and literary activity is based

79

Makalah "SUYUTĪ" posetindedir

The Muslim World, c. 68 (s. 2), s. 79-99, 1978 (A.B.D)

cursory glance, purport to have no other end than the elucidation of the subject set down on the title page, but which, on closer examination, prove to be nothing other than polemical works whose sole purpose is to serve as an exaggerated advertisement for their author and as instruction to his contemporaries in his unsurpassed and unsurpassable greatness and erudition. I became acquainted with the lesser treatises I have mentioned in the *Miscellaneous Codex 474* (Warner) in the Library of the University of Leiden, which was made accessible to me through the kindness of Professor De Goeje, to whom I am permanently indebted.

I. There is an ancient Tradition traced back to Muḥammad: "God sends at the 'head' of each century ('*alā ra's al-mi'a*') a man from among the people of my House who will explain to them that which concerns their religion [J.O.H.]." The scholars have explained this saying to the effect that at the beginning of each century there will be a scholar of superior quality who will renew and regenerate for his contemporaries who are living in ignorance the theological knowledge that is falling into oblivion. He will be a regenerator of Islamic knowledge (or, as they called him, a "renewer"—*mujaddid*). Most scholars are in agreement that the death, rather than the birth, of the regenerator must fall at the beginning of the century in question /9/ soon after the *vox populi* has discerned in him the *mujaddid*.

The *mujaddid* was to be recognized not through a majority of votes in authoritative circles; rather he would owe this distinction to his popularity and, as we have noted, to the *vox populi*, on which no influence could generally have been exerted and certainly, in most cases, not until after the death of the person recognized as the regenerator would there arise a general manifestation of this.⁴ The first of the *mujaddidūn* was the pious caliph 'Umar b. 'Abd al-'Azīz, while the famous imām al-Shāfi'i is acknowledged indisputably as the second resuscitator of Islam. They both satisfied the condition expressed in the saying mentioned above, namely, that the *mujaddid* should always be descended from "the people of the House of Muḥammad."⁵ From the fourth century onwards, with the third regenerator, the preeminent men of the century do however also cease to belong to the House of Muḥammad and for lack of genuine

⁴ Badr al-Din [Ibn] al-Ahdal states with reference to the manner of recognizing the *mujaddid*: "Know that the recognition of the *mujaddid* only comes about through the majority of contemporary scholars considering that the qualities are united in him and of the benefit which is derived from his learning."

⁵ The former only in the very broadest sense for, as an Umayyad, he shares with the Prophet only the fact of their belonging to the tribe of Quraysh.

Journal of the Royal Asiatic
Society, no 12 (1990) London, s. 225-266.

Dergi / Kitap
Kültürhanede Mecuttur

06 MAYIS 1993

THE DERVISH'S DISCIPLE: ON THE PERSONALITY AND INTELLECTUAL MILIEU OF THE YOUNG IGNAZ GOLDZIHNER

By LAWRENCE I. CONRAD

When the *Tagebuch* of Ignaz Goldziher (1850–1921) was published in 1978,¹ it was widely expected that the work would prove to be a mine of information on the life and career of its celebrated author. What was not expected was that so much of this information should consist of bitter criticism and impassioned invective directed against leading personalities in the social and intellectual circles of Budapest and Hungary, particularly in the Jewish community of which Goldziher himself was a leading member. The contrast between the image of the dispassionate and meticulous researcher presented to the public in so many of Goldziher's seminal studies on the religion and culture of Islam, and that of the outraged and sorrowing diarist manifest in the *Tagebuch*, was most striking. As Watt aptly put it:

Goldziher's apparently effortless mastery of his subject and the even tenor of his scholarly expositions suggest a placid existence in the groves of academe. The publication of this *Tagebuch* shows such a suggestion to be completely erroneous. All these works of serene and profound scholarship came from one who was for over thirty years engaged in an intense spiritual struggle against forces which made his daily life almost intolerable and threatened to destroy all his confidence in himself.²

While diaries can be expected to reveal more of their author's personality and private feelings than other works openly laid before the public, Goldziher's *Tagebuch* not only brought to light a man of unanticipated emotional extremes, but also raised important questions about his personality, the social and intellectual scene in which he had to work in Budapest, and the charges he makes against a broad range of personalities in Budapest and Hungary in general. To scholars of Middle East history and Islamic studies, these matters are of central importance since their focus of attention is the individual generally regarded as the founder of the modern academic study in the West of the history, culture, and religion of Islam. The formulations of Goldziher remain to this day the basic underpinnings of the field, and it is a matter of very considerable importance to consider – not least of all in light of the recent controversy revolving around the critique of Orientalism

¹ Ignaz Goldziher, *Tagebuch*, edited by Alexander Scheiber (Leiden: E. J. Brill, 1978).

² W. Montgomery Watt, "The prisoner of Budapest" (his review of Scheiber's edition of the *Tagebuch*), *Times Literary Supplement*, 8 September 1978, p. 998.

"Resûlullah şöyle buyurmuştur: 'Cennet ehli Cennet'e ve Cehennem ehli Cehennem'e girer. Sonra yüce Allah şöyle buyurur: 'Kalbinde bir hardal tanesi kadar imanı olanı (Cehennem'den) çıkartın!. Bunun üzerine, kararlı bir halde oradan çıkartılarak Hayat Nehri'ne atılırlar. Bu insanlar, su kenarında biten otlar gibi, oradan yeniden çıkarlar'"75.

Günahkâr mü'minin Cehennem'e girebileceğini gösteren ikinci hadis ise şöyledir:

"Resûlullah buyurdu ki, kalbinde bir arpa ağırlığına imanı olduğu halde La ilâhe illallah diyen Cehennem'den çıkar. Kalbinde bir buğday tanesi ağırlığına imanı olan Cehennem'den çıkar. Kalbinde zerre miktarı iman olan Cehennem'den çıkar"76.

Buhârî'nin bu konudaki bir diğer delili de şu hadistir:

"İki müslüman birbirine kılıç çektiğinde, ölen de öldüren de Cehennemde dir"77.

Buhârî'nin bu hadislerle işaret etmek istediği husus, günahkâr mü'minin mutlak surette Cehennem'e gireceği değil, Allah'ın diletiği takdirde bir mü'mine günahından dolayı azab edebileceği'dir.

SONUÇ

a- Buhârî, Sahih'inin başına almış olduğu Kitâbu'l-İmân'ı, esas itibarıyla, Mürciî imân doktrinini tenkid etmek için kaleme almıştır.

b- Buhârî'nin Mürci'ye yönelttiği tenkidlerden ve bazı kavramlara yüklediği anlamlardan anlaşılacağına göre, o, *hadîşî selef âlimlerin imân doktrinine mensuptur*.

c- Makale boyunca tartışılan noktalarda, *Buhârî'nin düşünceleri ile kendisinden sonra yaşamış olan Mâturidi'nin düşünceleri arasında bir paralellik görülmektedir*.

d- Kitâbu'l-İmân'a göre Buhârî'nin bazı noktalardaki kelâmî görüşlerini şöyle özetleyebiliriz:

- 1) Ameller imândan bir cüzür.
- 2) Ameller imanı kemâle erdirici bir rol oynamaktadır.
- 3) Günahından dolayı bir mü'mine kâfir denilemez.
- 4) Mü'min surf imanı nedeniyle Cehennem'den korunamaz. Ancak, imân sahibi olarak ölen bir mü'min, sonunda mutlaka Cennet'e girecektir.

75. BU. I. 11

76. BU. I. 16

77. BU. I. 13

I. GOLDZİHER'İN HADİSLE İLGİLİ BAZI GÖRÜŞLERİNİN TAHLİL VE TENKİDİ

Yazan: Prof. Dr. Talât KOÇYİĞİT

Arapça'ya çeviren: Ar. Gör. Ahmet Nedim SERİNSU

نقد و تحليل بعض آراء اغناز غولدتسيهر

المتعلقة بالآثار النبوية

كتبه الأستاذ الدكتور طلعت قوح بكيت (رئيس قسم الحديث)

نقله الى العربية : أحمد نديم سرينسو (معيد في قسم التفسير)

نود أن نطلع في مقالتنا هذه على أفكار المستشرق الصهير اغناز غولدتسيهر

(Ignaz Goldziher) في الحديث النبوي الشريف . وقد اشتهر هذا المستشرق

ببحوثه ودراسته في العلوم الإلامية ، و ألف كتابا بعنوان " الدراسات الإلامية -

Muhammedanische Studien " (١) وقد جمع في المجلد الثاني منه آراء المتعلقين

بالحديث النبوي الشريف . وهذا الجزء قد نقل أخيرا إلى الفرنسية على يد لبيون برشر

(Léon Bercher) تحت عنوان :

Etudes sur la tradition Islamique " (٢)

قبل أن نبدأ في تحليل آراء غولدتسيهر في الحديث علينا أن نعرف بأسمه

لقب بـ"شيخ المستشرقين" ، وأنه مجرى من أصل يهودي ، وله مؤلفات ذات مكانة عالية في

الأوساط الغربية وخاصة لدى المستشرقين حيث يعتمدون عليها ويرجعون إليها ويتدلون

بها في بحوثهم ودراساتهم و يأتون منها بالأدلة على آرائهم . وإذا كان هذا هو

الواقع فمن الضروري جدا أن يعرف الباحث المسلم أفكار غولدتسيهر ومفزاها . فاندلاقا من

هذا الميدان سنعاول أن نحلل و ننتقد بعض أفكاره في كتابه المذكور .

و من المعروف أن المستشرقين فيهم منصفون ، و فيهم أيضا من يهاجم الإلام

و المسلمین بالفكرة العلمیة دون حذر و احتیاط من تبديل و تحريف الحقائق التاريخية

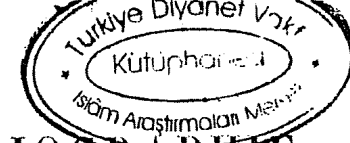
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I. Goldziher

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DE

IGNACE GOLDZIHNER

PAR

BERNARD HELLER

PROFESSEUR À L'ÉCOLE RABBINIQUE DE HONGRIE, À BUDAPEST

(AVEC UNE INTRODUCTION BIOGRAPHIQUE DE M. LOUIS MASSIGNON)



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Not: Arzu ettiğiniz takdirde yukarıda listesi bulunan dokümanlardan uygun gördüklerinizin fotokopileri zât-ı âlinize gönderilecektir.

IGNACE GOLDZİHER'İN TABERİ'DEN AKTARIMDA
BULUNARAK BAZI KİRÂATLARI TENKİDİ VE
MESELENİN ARKA PLANI

Yrd. Doç. Dr. Abdülmecit OKCU*

ÖZET

Bir kısım müsteşrikler, kırâat konusunu Kur'an'da bir eksiklik olarak görmüş ve bunu daima tenkit etmişlerdir. Bunlardan biri de, Ignace Goldziher'dir.

Goldziher, bazı tenkitlerinde özellikle Taberî'yi referans göstermektedir. Buna Yusuf (12)-110 ve Âl-i İmrân (3)-161 ayetlerini misal verebiliriz. Mezkûr ayetleri ele aldığımızda Goldziher'in yaptığı aktarımların eksik ve biraz da yanlı olduğu kanaatine vardık Bu vesileyle konunun arka planını incelemeye çalıştık.

Anahtar Kelimeler: Taberî, Kur'an, Peygamber, Müsteşrik, Ayet, Kırâat, Sahih, Meşhûr, Şazz.

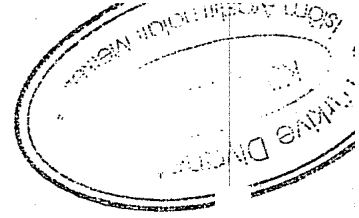
ABSTRACT

Criticism of Ignace Goldziher about Some Quranic Recites that Had Been Quoted from Taberî's Commentary and the Background of the Matter

Some orientalists had seen "the Qiraat, that is recital of the Qur'an, as a defect in the Qur'an and criticized it always. One of them is Ignace Goldziher.

Mr. Goldziher had referred to Taberî in his some critics. We may give examples some verses of the Qur'an like Yusuf/110 and Al-i Imran/161. When we examined these verses, we have seen that Mr. Goldziher's quotations from Taberî are deficient and partial. So We have exerted on studying the background of the matter.

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Atatürk Üniversitesi
İlahiyat Fakültesi Dergisi,
sayı: 18 (2002) s. 137-151

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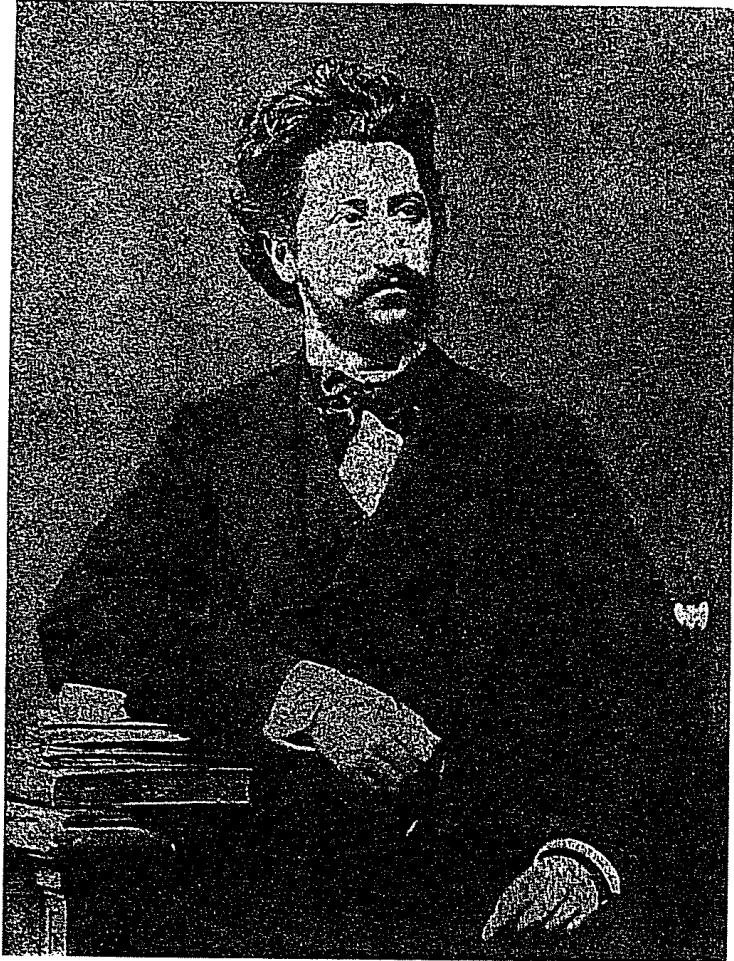
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RÓBERT SIMON

IGNÁC GOLDZIHÉR

*His Life and Scholarship
as Reflected in his Works and Correspondence*



Ignác Goldziher

MADDE YAYINLANDIKTAN
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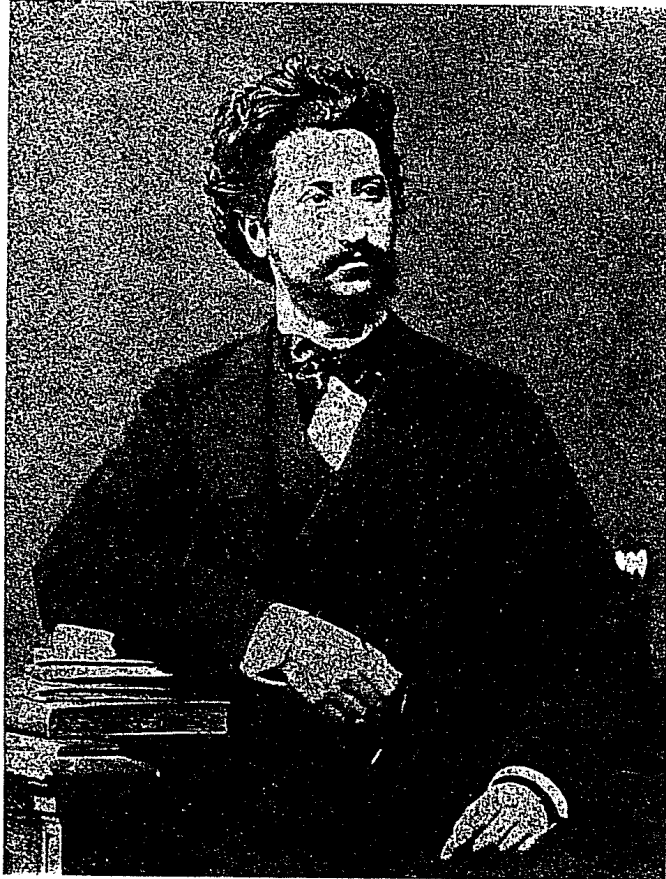
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IGNÁC GOLDZIHÉR

*His Life and Scholarship
as Reflected in his Works and Correspondence*



Ignác Goldziher

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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THE PILGRIM FROM PEST: GOLDZIHNER'S
STUDY TOUR TO THE NEAR EAST (1873-1874)

Lawrence I. Conrad

On the morning of 15th September 1873 the Danube embankment at Pest witnessed what must have been a familiar sight for the times: a tall, rather awkward-looking young man with seven battered suitcases in tow bidding his tearful farewells to family and friends. But to the nascent European discipline of Oriental studies this particular leave-taking was one of great importance, for the young man the steamer *Albrecht* carried away as it disappeared downstream was none other than Ignaz Goldziher (AD 1850-1921), eventually to be acclaimed the founder of the modern discipline of Arab-Islamic studies in the West, but then a 23-year-old Privatdozent at the University of Pest.¹ Charged by the Ministry of Religion and Education with the task of learning the colloquial Arabic dialects of Egypt and the Levant and the formal diplomatic usage of the consulates, and by the Hungarian Academy of Sciences with the purchase of Arabic books for its library, he was setting out on the first leg of a journey that was to give him six months of personal experience in the Arab world.

That Goldziher made such a study tour is common knowledge, and the journey routinely figures in biographical and other notices on him.² At the same time, however, these accounts tend to reduce the tour to the fact that in AD 1874 Goldziher became the first Western scholar to be admitted to study at al-Azhar; and the importance of these six months, if considered at all, is customarily envisaged in very vague terms. These considerations alone would be sufficient to justify a new assessment, but there are additional factors which call for a reevaluation of this episode in Goldziher's personal life and professional career.

First, it must be borne in mind that the intellectual *persona* that Goldziher presented to his Orientalist colleagues in Europe generally was very different from that displayed to his countrymen in Hungary, and that he deliberately created and maintained this disparity simply by shifting between German and Hungarian in his writing. The former language was of course the paramount vehicle for Orientalist scholarship at the time, as well as the language in which Goldziher had received most of his education, and it was in German that he wrote to

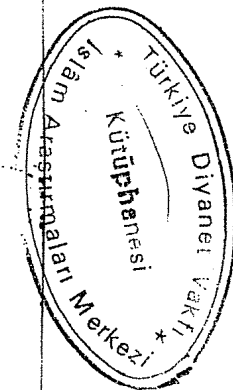
address his Orientalist colleagues. Certain subjects, however, he reserved either largely or entirely for discussion in Hungarian. These included not only popular topics and those for which a predominantly (or exclusively) Hungarian audience might have been anticipated, but also essays and monographs on such themes as Jewish reform, comparative religion, current affairs in the Arab world, and in general, anything in which he planned to express his personal opinions on the priorities of his field, its shortcomings and potentials, and its relevance to the concerns of the modern world.³ Hungarian, however, was known to none of Goldziher's foreign colleagues, and writing in this language on a particular issue effectively guaranteed his anonymity on such matters everywhere else in Europe. As Theodor Nöldeke (AD 1836-1930) once wrote to him concerning an invitation Goldziher had just received to take up a chair at Prague:

I would be very glad if you go to Prague, if the terms are acceptable. And as for the fact that you would not be able to write in Hungarian - so much the better! You are not a popular teacher, and what is the point of writing in a language that nobody does, or will, understand outside Hungary?⁴

We shall return to this tactic later; for present concerns it will suffice to note that the image promoted by Goldziher's German works - that of a staid disengaged historian of mediaeval Islam - disintegrates when his Hungarian scholarship is also taken into account, and that it is largely through this latter work that the true significance of his study tour emerges to view.

Secondly, Goldziher was a committed diarist and dedicated correspondent,⁵ and over the years, especially in the past two decades, much important material relevant to his study tour has been published. The diary he kept on the journey, *Keleti Naplóm (My Oriental Diary)*, has recently been published in English translation by Raphael Patai;⁶ his *Tagebuch*, begun in AD 1890, opens with his memoirs of the first forty years of his life, including much important information on his journey;⁷ and his experiences at al-Azhar are discussed in detail in two studies based on his *Arabisches Notizbuch*, a now-lost notebook in which he kept notes and data not amenable to presentation in a diary.⁸ While away he sent reports on various subjects back to Europe,⁹ and upon his return he submitted a final report to the Hungarian Academy of Sciences.¹⁰ Viewed as a whole, this material offers a very clear picture of Goldziher's study tour - where he went, what he saw and did, the people he met. But in addition, it offers some crucial insights into his early career and the factors that influenced his intellectual formation as a Hungarian Jewish intellectual and a European Orientalist. Viewed in terms of this book, it illustrates quite clearly the decisive role that this

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Il est ainsi possible de dire que la poésie arabe est monorythmique, le rythme dominant étant le rythme ascendant caractérisé par le noyau indivisible *watid maǧmū'* (◡ ◡).

M. Weil indique dans son ouvrage la fréquence des douze mètres rencontrés dans les poèmes archaïques, la première place revenant au *ṭawīl* composé de Stammfuss (pieds dans lesquels le rythme ascendant s'exerce avec le plus de force).

Il ne faut pas perdre de vue dans tout ce qui précède que le poète, quand il compose, agit en artiste, sans chercher à se conformer à un schéma. Les cercles ḥaliliens sont seulement des figures théoriques construites à la suite d'observations faites en entendant réciter des vers. Si Ḥalīl avait eu à sa disposition les notions de syllabes, quantités syllabiques, accent rythmique et les termes pour les exprimer, il ne se serait vraisemblablement pas trouvé dans la nécessité de tracer ces cercles pour indiquer la position de l'*ictus*.

NOT: Makale « SĒBT (سبت) » → poezelindedir.

SĒBT
- SĒBT
- Cahitçe
- R. K. K. K.
- Ehli
- Tawrat
- Goldziher, 1902

ARABICA, T. VII (1960)

ÉTUDES ISLAMOLOGIQUES D'IGNAZ GOLDZIHNER

TRADUCTION ANALYTIQUE (III)

PAR
G.-H. BOUSQUET

XVI

LE SABBAT SELON L'ISLĀM¹

I. L'HISTOIRE de la Création du monde, dans le Coran, suit, non pas certes dans les détails, mais en général, le récit biblique. En tous cas, le monde y a été créé en six jours (dans *Cor.* XLI, 8, et XI, 9 en 4 + 2 jours). Le contenu et la série des travaux ne concordent pas dans les divers passages du Livre Saint, ni entre eux, ni avec la *Genèse*. Bien qu'il y ait des réminiscences bibliques, en ce qui concerne la création de l'homme (XXXII, 6), le Coran ne dit pas qu'elle ait achevé, le sixième jour, l'œuvre de la Création; par contre, il y est insisté sur la création des montagnes en quatre passages, preuve que Muḥammad n'a pas été seulement influencé par le *Pentateuque*.

Muḥammad a grand soin d'éviter de dire que Dieu s'est ensuite reposé, et il semble qu'il l'ait fait, ayant pleine conscience de son opposition au récit juif. Il n'a pas admis dans son système le jour de repos juif, en tant que commémoration de la Création. Ce sabbat a été imposé «à ceux [Juifs et Chrétiens] qui, à ce sujet, sont en désaccord» (XVI, 125), ce qui est, d'ailleurs, contraire à son point de vue (examiné ci-dessous) selon lequel le sabbat n'a été imposé qu'aux Juifs, mais ici il n'a voulu que prendre parti du point de vue négatif et souligner les désaccords entre ceux qui l'observent.

Le jour de fête est donc placé par lui, pour les croyants, au sixième jour, devenu le jour de la réunion (*al-ǧumu'a*) qui a perdu son ancien nom d'*al-'arūba*, lequel le mettait en rapport avec le sabbat, en tant que «veille» de celui-ci. Il est difficile de dire à quoi correspondent réellement les autres noms que, dit-on, l'on aurait attribué au vendredi, en particulier *yawm al-mazīd* et *ḥarba*.

1. D. KAUFMANN, *Gedenkbuch*, Breslau, 1900, pp. 86 sqq.

ÉTUDES ISMODOLOGIQUES D'IGNAZ GOLDZIHNER

TRADUCTION ANALYTIQUE (IV)*

PAR

G.-H. BOUSQUET

XXII

DE LA COUTUME DES RÉUNIONS DITES MAHYA EN ISLĀM¹.

1. Au cours des temps, les coutumes rituelles se sont enrichies en Islām; la tendance à honorer le Prophète, qui, à l'origine, n'était l'occasion d'aucun culte, y est pour beaucoup. Au début d'ailleurs, ces tendances ont été combattues par les théologiens, qui estimaient le rituel définitivement arrêté dans toutes ses parties, mais ils ont dû céder devant l'usage populaire nouveau et le considérer comme *bid'a hasana*, en vertu du principe : « Ce que les Musulmans trouvent bon, est bon aux yeux d'Allāh » ; ils se bornèrent à combattre seulement les excès de telles tendances.

Une histoire du rituel musulman devrait porter une attention toute particulière au développement de ces innovations et aux résistances qu'il a rencontrées. C'est, par exemple, le cas pour le *Mawlid al-Nabī*, et les cérémonies célébrées jusque dans les mosquées, à l'occasion de la *laylat al-raġā'ib*, où il faut peut-être voir la transformation d'une fête nocturne non-musulmane.

Cet usage s'observe dans les régions orientales de l'Islām ; il est inconnu au Magrib. Sans doute, cette cérémonie n'a-t-elle pas pour origine le désir d'honorer le Prophète, mais elle s'est, en quelque sorte, nouée à lui à plusieurs points de vue.

La nuit du premier Vendredi de Raġab, qui présente des traces païennes de nuit sacrée, la population se livre dans les mosquées, éclairées à cet effet, à des prières (*ṣalāt al-raġā'ib*) ; celles-ci sont extra-canoniques et se distinguent des prières ordinaires par une accumulation et répétition de textes coraniques, ou autres, récités à l'intérieur des *rekāt* : la sourate *Ihlās* est répétée douze fois, une formule de bénédiction pour le Prophète 70 fois, etc. Selon la croyance populaire, on associe la conception du Prophète

à la célébration de cette cérémonie cultuelle. On dit qu'elle a été organisée à l'instigation d'un cheikh ṣūfī mekkois mort en 414. De sévères théologiens l'ont, dès le début, condamnée à titre de *bid'a makrūha*, surtout parce qu'elle est célébrée à la mosquée, sans quoi ils l'auraient pu tolérer. Énumération des noms de divers théologiens, hanbalites entre autres, qui s'y sont opposés ; cependant que Ġazālī a opiné en sens contraire.

La dévotion à l'endroit du Prophète s'est également manifestée autrement que par des cérémonies nouvelles, extra-canoniques, à savoir par des modifications dans la liturgie traditionnelle. La plus ancienne de celle-ci est l'introduction du *taṣahhud* dans la prière. Plusieurs siècles plus tard, l'*adān* a été également modifié : c'est à la fin du VIII^e siècle de l'hégire que, à l'instigation du chef de la police du Caire, poussé probablement par des derviches enthousiastes, des *ṣalawāt* en l'honneur du Prophète furent ajoutées le Vendredi, lors de l'appel à la Prière de la Nuit. Cet usage ne cessa de s'étendre et les protestations des savants furent impuissantes à faire supprimer cette innovation populaire.

2. Deux siècles après cette modification de l'*adān*, les Ṣūfis égyptiens s'efforcèrent à nouveau d'instituer une cérémonie destinée à honorer le Prophète. Il s'agit d'autres *ṣalawāt*, auxquelles on procède en commun ; un *hadīf*, de date sans doute assez récente, y fait allusion et a pour but de justifier et de recommander des institutions et des points de vue combattus par des personnes faisant autorité. Les Ṣūfis firent même courir le bruit qu'un des adversaires les plus décidés de cette innovation avait vu le Prophète lui apparaître en rêve pour lui dire qu'il approuvait cette nouvelle coutume pieuse.

C'est le cheikh Nūr al-dīn al-Sūnī, maître du célèbre al-Ša'rānī, qui commença à tenir des réunions de prière en l'honneur du Prophète à Tanṭa. En raison du succès qu'il obtint, il les introduisit aussi à al-Azhar au Caire, dans la nuit qui précède le Vendredi, après la Prière de la Nuit. Elles se répandirent rapidement, au-delà même des frontières de l'Égypte.

On donna à ces pieuses réunions le nom de *mahyā*, en raison de ce qu'il s'agit de « vivifier » cette nuit. Exemples d'autres réunions religieuses pour lesquelles le même mot est employé ; mais, depuis l'instauration de la cérémonie en question, ce terme est spécialement appliqué aux *mahyās* en l'honneur du Prophète, à distinguer des *awrād* et des *adkār*

* Un *Index analytique* paraîtra prochainement dans *Arabica*.

1. WZKM, 1901, T. XV, pp. 33 et s.

- Mawlid - Pojet
- Regail Kandī
- Tasawwuf
- Cim
- veli
- ilwa
- sayy
- si
Goldzihner
Ignaz

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ÉTUDES ISLAMOLOGIQUES D'IGNAZ GOLDZIER

TRADUCTION ANALYTIQUE (II)

PAR

G.-H. BOUSQUET

VIII

LA *kunya* SELON LA LOI MUSULMANE¹

1. SELON un texte publié par Wellhausen, 'Umar fit changer la *kunya* d'al-Muġīra Abū 'Īsā, en Abū 'Abd Allāh. 'Umar a souvent appliqué cette politique de changement de nom; il avait même eu l'idée de modifier les noms de tous les musulmans, en leur donnant ceux de Prophètes. C'avait été déjà l'habitude de l'Envoyé de Dieu que de changer les noms rappelant le paganisme, ou ayant une signification de mauvais augure.

2. Les changements de noms opérés par Muḥammad ont tous porté sur le nom même (*ism*), non sur la *kunya*, ce qui s'explique, parce que cette partie de la dénomination dépend d'un état de choses donné, à savoir le nom des fils, ou des filles. Ce qui, dit-on, incita 'Umar à modifier le nom d'Abū 'Īsā, c'est le fait que « Jésus n'a pas de père », mais il n'est pas établi qu'il ait eu réellement des scrupules si poussés, touchant cette objection théologique. En réalité, ladite *kunya* a existé à toutes époques en Islām, dans des milieux spécifiquement orthodoxes, ainsi chez les princes 'Abbāsides; et c'est le cas pour le célèbre traditionniste al-Tirmidī. C'est donc encore un excellent exemple des desiderata théoriques de vieux théologiens qui n'ont, pas plus ici qu'ailleurs, réussi à faire triompher dans la vie pratique leurs points de vue abstraits.

Cette opposition entre leurs désirs et la réalité toucha ceux des Docteurs de la Loi, qui représentaient la tendance à trouver des justifications à l'usage par eux blâmé. Ainsi, un auteur du

NOT: Makale «KUNYA» pozetindeditir.

1. ZDMG, t. LI, 1897, pp. 256-260

La Revue ARABICA, organe des arabisants français, largement ouverte à la collaboration extérieure, paraît trois fois par an (janvier, mai, septembre). Elle publie des études, des documents et des notes sur la langue, la littérature, l'histoire et la civilisation du monde arabe, ainsi que sur l'influence de la culture arabe sur la culture occidentale: un bulletin critique; une chronique du monde arabisant.

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— Hadis — e kousan
— istishāb
— icmā
— Hatip
— Namaz
— istiska
— Goldziher, IGNAZ

ÉTUDES ISLAMOLOGIQUES D'IGNAZ GOLDZIHNER

TRADUCTION ANALYTIQUE

PAR

G.-H. BOUSQUET

AVERTISSEMENT

IL y a quelque trente cinq ans déjà, mes études de science économique me poussèrent à dépouiller, depuis leur création, c'est-à-dire pour des dizaines d'années, les principales revues d'économie politique, françaises et étrangères. Je remarquai alors combien de beaux travaux, de réelle valeur, s'y trouvaient enterrés, alors que leurs auteurs avaient vraiment quelque chose de toujours encore instructif à nous dire: leurs efforts avaient été vains.

Plus tard, je fis la même constatation pour l'islamologie, lorsque mes études, dans ce domaine, m'incitèrent à entreprendre semblable travail: les bibliographies qui figurent dans les livres, les encyclopédies, etc. . . sont absolument insuffisantes à ce point de vue et nous laissons perdre des trésors intellectuels. Je rêve d'un état de choses où tout ce passé nous serait de suite accessible, et peut-être les futures machines électroniques permettront-elles à de nouvelles générations d'en profiter aisément et sans efforts, mais, pour l'instant, nous n'en sommes pas là.

S'il en est ainsi pour des auteurs courants, que dire lorsqu'il s'agit de savants du plus haut rang, auprès de qui chacun pourrait s'instruire si leurs travaux étaient plus à notre portée? Tel est en particulier le cas des deux fondateurs de l'Islamologie: Christiaan Snouck Hurgronje et Ignaz Goldziher. J'ai pu, en les étudiant, apprendre bien des choses que de plus érudits que moi ont retirés de leurs recherches personnelles au prix d'efforts un peu vains¹.

1. Il me souvient que le très regretté Bercher me disait: « Pour ce qui est du *hadīf*, j'étais arrivé, difficilement et de façon très incomplète, à certaines des conclusions qui se trouvent si bien exposées, et depuis longtemps, dans les travaux de Goldziher ». Or, je ne m'occupais pas de l'Islām depuis deux ans et j'ignorais tout, ou à peu près, de l'arabe (cela ne signifie pas que j'en sache aujourd'hui), que je connaissais déjà, et à fond, ce qu'entrevoit péniblement Bercher.

NOT. Makale e Hadis pose et indedit

Kleine Mitteilungen und Anzeigen.

Eilhard Wiedemann

In Erlangen, wo er nach vierzigjährigem Wirken als Direktor des dortigen physikalischen Instituts seit 1926 im Ruhestand lebte, ist Geheimrat EILHARD WIEDEMANN ohne vorangegangene Krankheit am 7. Januar 1928 im 76. Lebensjahr still entschlafen. Die wissenschaftliche Welt verliert in ihm einen Führer und Bahnbrecher auf dem Gebiet der Erforschung der islamischen Naturwissenschaften, der 'Islam' einen seiner ältesten und eifrigsten Mitarbeiter.

Am 1. August 1852 in Berlin als Sohn des Privatdozenten der Physik GUSTAV WIEDEMANN geboren, wurde der Knabe und Jüngling durch häufigen Wechsel des Wohnsitzes der Eltern nach Basel, Braunschweig, Karlsruhe und Leipzig geführt. Seine Studienzeit brachte er in Heidelberg (unter HELMHOLTZ und KIRCHHOFF) und in Leipzig zu. Hier wurde er mit noch nicht 21 Jahren zum Dr. phil. promoviert und nach seiner 1876 erfolgten Habilitation schon 1878 zum a. o. Professor der Physik ernannt. Ostern 1886 als Ordinarius an die Techn. Hochschule nach Darmstadt berufen, vertauschte er noch im Herbst des gleichen Jahres diesen Lehrstuhl mit dem von Erlangen, das ihm dann dauernde Heimat werden sollte.

Auf WIEDEMANN'S Forschungen als Experimentalphysiker einzugehen ist hier nicht der Ort. Philologische Neigungen, die schon frühe neben den naturwissenschaftlichen Studien erwacht waren, führten ihn zum Studium des Arabischen (unter FLEISCHER), und etwa vom 50. Lebensjahr an zu immer intensiverer Tätigkeit auf dem Gebiet der Geschichte der Wissenschaften im islamischen Kulturkreis. Beinahe 70 Arbeiten aus den Gebieten der Mathematik und Astronomie, Physik und Technik, Chemie und beschreibenden Naturwissenschaften hat WIEDEMANN in den Sitzungsberichten der Physikalisch-medizinischen Sozietät in Erlangen veröffentlicht, zahlreiche andere sind in den verschiedensten Zeitschriften zerstreut. Zu den eigenen Arbeiten treten auch viele in Verbindung mit anderen Gelehrten verfaßte Abhandlungen und eine große Zahl von Dissertationen historischen Inhalts, zu denen er seinen Schülern den Stoff bereitstellte. WIEDEMANN'S größte Veröffentlichung auf historischem Gebiet ist die gemeinsam mit Ingenieur Dr. FR. HAUSER herausgegebene Abhandlung „Über die Uhren im Bereich der islamischen Kultur“, die 1915 in den 'Nova Acta' der Kais. Leop.-Carol. D. Akademie der Naturforscher erschien; eine seiner letzten Arbeiten ist der ausgezeichnete Artikel über *alkīmijā* in der Enzyklopädie des Islam.

WIEDEMANN'S besondere Stärke lag auf dem physikalisch-technischen Gebiet. Hier hat er durch Rekonstruktionen der von arabischen Astronomen und Technikern beschriebenen Instrumente und durch Aufklärung der schwer verständlichen Beschreibungen Ausgezeichnetes geleistet. Wer seine reiche Modellsammlung im Erlanger physikalischen Institut gesehen hat, und wer die zahlreichen Arbeiten, die den astronomischen Instrumenten gelten, verfolgen konnte, wird das mit Bewunderung anerkennen müssen. Unermüdet war WIEDEMANN auch bestrebt, aus bekannten und entlegeneren Quellen

Stoff zur Geschichte der Chemie und der beschreibenden Naturwissenschaften zusammenzutragen. Weniger lag ihm die Erforschung der literarischen Zusammenhänge und die geschichtliche Synthese.

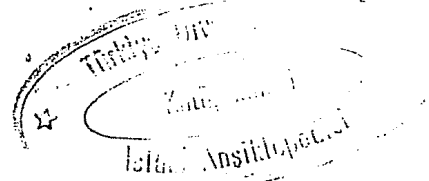
Es wäre zu wünschen, daß sich bald eine jüngere Kraft fände, die durch Herstellung eines Sach- und Namenregisters zu sämtlichen historischen Arbeiten WIEDEMANN'S ihren reichen Inhalt zugänglicher machte. Geschieht das nicht bald, so ist zu befürchten, daß der Arbeitsertrag eines Vierteljahrhunderts langsam wieder der Vergessenheit anheimfällt. Wer selbst historische Forschung betreibt, kann ja der Einsichtnahme in die Texte und erneuter Durchprüfung nicht entraten. Er wird jede Vorarbeit, die durch eine von gründlicher Sachkenntnis getragene Interpretation geleistet ist, gern benützen, aber er wird nicht in jedem Einzelfalle tagelang nachsuchen können, ob und wo in einem so weiterstreuten literarischen Lebenswerk eine Anmerkung oder ein einzelner Satz über den Gegenstand, der ihn gerade interessiert, zu finden ist. Ich wäre selbst gern bereit, eine solche Arbeit, die dem Andenken WIEDEMANN'S gewidmet würde, aus den Mitteln des Berliner Instituts für Geschichte der Naturwissenschaften zu unterstützen, wenn sie in absehbarer Zeit vollendet werden könnte.

Julius Ruska.

Bibliographie des oeuvres de Ignace Goldziher par BERNHARD HELLER. XVII, 99 S. Paris: Geuthner 1927. (Publications de l'École Nationale des langues orientales vivantes VI 1).

Die mit einem Bildnis GOLDZIHERS geschmückte Bibliographie ist eingeleitet durch einen biographischen Überblick *In memoriam Ignace Goldziher (1850—1921)* von LOUIS MASSIGNON, in welchem dieser auch GOLDZIHERS Entwicklung und die Wirkung seiner Hauptwerke in aller Kürze zu schildern sucht, im übrigen aber auf eine zu erwartende Monographie von BERNHARD HELLER verweist. Dem letzteren verdanken wir die Bibliographie, eine sehr übersichtlich angeordnete Liste der Veröffentlichungen GOLDZIHERS in chronologischer Reihenfolge, getrennt nach Büchern und Artikeln einerseits und Bücherbesprechungen andererseits. Voraus gehen noch Verzeichnisse der Zeitschriften, Sammelwerke und Enzyklopädien, an denen G. mitgearbeitet hat. Die Liste, die im Jahre 1910 435 Nummern umfaßt hatte, (s. die ungarischen *Kéleti Tanulmányok, Goldziher Ignác születésének hatvanadik évfordulójára tőlök tanulmányai*, Budapest 1910), ist jetzt auf 592 angewachsen, wobei auch die Zeit vor 1910 mehrfach ergänzt ist, und sie wird auch jetzt noch durch Übersetzungen, Neuausgaben usw. weiter anwachsen¹⁾. Die jetzige Liste kommt der absoluten Vollständigkeit zumindest recht nahe, es fehlt, soweit ich sehe, nur die kurze Notiz *Zu ZDMG 65, 285 Ann.: Wohlgeruch des Prophetengraves*, ZDMG LXV, 1911, S. 619f. Druckfehler und kleine Unstimmigkeiten z. B. in den Jahreszahlen sind allerdings nicht ganz vermieden worden, stören aber wohl nirgends stärker. Besonders erfreulich ist, daß von den größeren ungarisch geschriebenen Arbeiten eine ausführliche Inhaltsanalyse gegeben ist, die in vielen Fällen von großem Interesse für den Gang der Studien und die Methode GOLDZIHERS ist. Ein Sach- und Wortindex hätte das Wiederfinden bestimmter Einzelheiten noch mehr erleichtert. W. Björkman.

¹⁾ Inzwischen ist auch die kleine Arbeit *Verheimlichung des Namens Isl.* 17, S. 1—3 erschienen.



دكتور عبد السلام النجار
مدرس بحوث الآداب بجامعة القاهرة

Kayıp, çekildi
A. / Sevil

IGNAZ GOLDZİHER

هَذَا الْقِسْمُ مِنَ الْإِسْلَامِ

للعالم المشرق

إجتس جولدتير

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	8498
Tasnif No. :	2572 GOL H

التعاشير
مكتبة المتاحف
ومكتبة المشيقي ببيضا

1900-1474

Goldziher Ignaz

08 NISAN 1995

IGNAZ GOLDZIHNER.

Sul punto di chiudere la stampa del fascicolo ci giunge la dolorosa notizia della morte di Ignazio Goldziher, avvenuta il giorno 13 di questo stesso mese di novembre 1921 a Budapest. Solo poche parole ci sono quindi concesse per rammentare qui l'illustre estinto che, ad incoraggiare i primi passi della nascente nostra *Rivista*, aveva consentito a darci un suo desiderato articolo (vol. I, 1907, p. 207-209).

Nato il 22 giugno 1850 a Stuhlweissenburg in Ungheria, fu scolaro a Lipsia del Fleischer; ottenne nel 1872 la libera docenza a Budapest, e nel 1894 fu ammesso, primo israelita, ad una cattedra di ruolo nella stessa Università di Budapest. Il suo primo lavoro furono gli *Studien über Tanchum Jeruschalmi* (1870); e parimenti relativi al giudaismo furono molti suoi scritti grandi e piccoli posteriori. Ma il viaggio di studi compiuto in Siria ed in Egitto nel 1873-74 a spese del Governo ungherese, fu decisivo per la sua vocazione principale, già manifestatasi, del resto, alla scuola del Fleischer; la filologia araba e l'islamistica attrassero dopo d'allora gran parte della sua attività scientifica. Fare la storia di quest'ultima è quasi fare anche la storia degli studi islamici dell'ultimo quarantennio; tanto vasta, tanto profonda e tanto innovatrice è stata l'opera del Goldziher in questo campo. Il suo libro *Die Zahiriten* (1884) ed i suoi *Muhammedanische Studien* (1888-1890) sono opere che fanno veramente epoca nell'islamologia, alla quale hanno aperto nuovi orizzonti; ed accanto ad esse abbiamo una innumerevole serie di monografie, ognuna delle quali è un vero gioiello. L'ultimo suo grande lavoro è del 1920: *Die Richtungen der islamischen Koranauslegung*. La profondità poi dei suoi studi filologici e letterari arabi appare non solo in ogni suo scritto, ma anche in molte monografie grandi e piccole, ed in quei due modelli di dottrina e d'acume critico che sono l'edizione commentata del *diwān d'al-Huṭay'ah* (1893) e le *Abhandlungen zur arabischen Philologie* (1896-99).

L'Ungheria perde con il Goldziher il suo sommo orientalista, e la scienza dell'islam il suo più insigne cultore.

C. A. NALLINO.

Prof. AMBROGIO BALLINI, gerente responsabile.

ROMA 1921. — Tipografia della Casa Editrice Italiana di Carlo De Luigi.



LE ANTICHE VERSIONI ARABA, LATINA ED EBRAICA
DEL *DE PARTIBUS ANIMALIUM*
DI ARISTOTELE

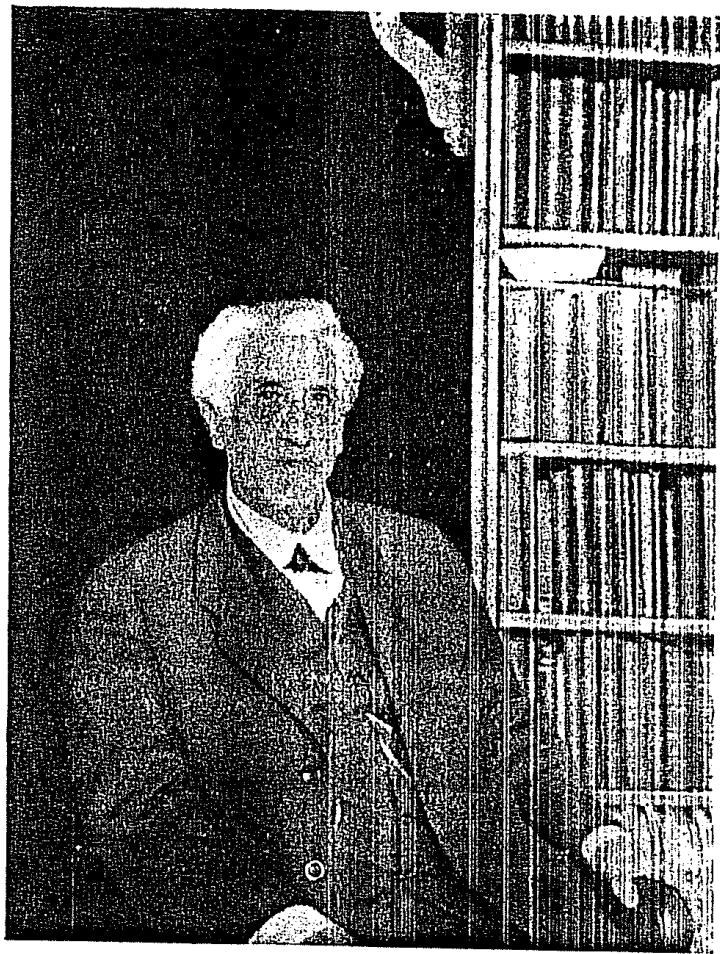
Per decidere le più importanti delle non poche questioni, ancora controverse, circa le antiche traduzioni araba, latina ed ebraica del *περὶ ζῴων μορῶν* aristotelico¹, ho scelto la via più sicura e più breve, che è quella di ricorrere direttamente ai manoscritti. Ho potuto consultare i seguenti codici arabi, latini ed ebraici.

A. Manoscritto arabo.

Add. 7511 del British Museum: codex bombycinus in 12°, ff. 231. Puncta diacritica haud raro ommissa sunt. Sine nota, sed videtur esse saec. XIII vel XIV². Il titolo è طبائع الحيوان *naturae animalium*. Sul f. 1b troviamo la seguente iscrizione: ترجمة القول الاول من الكتاب الذي وضع ارسطاطاليس الفيلسوف في معرفة طبائع الحيوان البري والبحري وفيه صفة مزوجة ومولد جميع الحيوان ابتداء القول الاول. ان بعض اجزاء اجساد ... الحيوان تسمى غير مركبة وهي ...

¹ Vedi Steinschneider, *Die arabischen Uebersetzungen aus dem Griechischen*, CB, Beiheft 12, Leipzig 1893, pp. 63-66. — M. Grabmann, *Forschungen über die lateinischen Aristotelesübersetzungen des XIII. Jahrhunderts*, BGPM, XVII, 5-6, Münster 1916, pp. 185-190 e la letteratura ivi citata. — Steinschneider, *Die hebräischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher*, Berlin 1893, pp. 143-146.

² *Catalogus codicum manuscriptorum orientalium, qui in Museo Britannico asservantur, pars secunda, codices arabicos amplectens*. Londini 1846, p. 215.



I. Goldziher

IGNACE GOLDZIHNER MEMORIAL VOLUME

PART I

Edited by

SAMUEL LÖWINGER * * * JOSEPH SOMOGYI

Ph. D.

Ph. D. Sc. Econ.

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BUDAPEST 1948

7 AGUSTOS 1999

می‌رود، باید از معنی حقیقی و نهانی این کلمه مادر، ائمه را افاده کرد^(۱)»

چنین تأویل ریکی راهیچیک از امامان اهل بیت (ع) یا علمای راستین دین روا شمرده‌اند و در آثار خود از آن ذکری به میان نیاورده‌اند و جز فرقه باطنیه که «فن تأویل» را بهانه قرار داده و هر ناروایی را بر قرآن بسته‌اند، کسی از این مقوله سخن نگفته است و معلوم نیست اگر مقصود نهانی از ازواج رسول (ص)، امامان باشند پس معنای حقیقی آیه «و ما کان لکم أن تؤذوا رسول الله ولا أن تنکحوا أزواجه من بعده أبدا»^(۲)... (الأحزاب: ۵۲) چیست؟ و اگر قرار باشد که به هر دستاویزی قرآن را به تأویل بریم یا کلمات را از معانی اصلی آنها منحرف کنیم در این صورت از اسلام و قرآن چه باقی می‌ماند؟ لغزشهای هانری کربن در شناخت اسلام و تشیع فراوان است اما اساس آنها بر «باطنیگری» و «تأویل‌گرایی» استوار شده و با نقد این دو موضوع در آثار وی، می‌توانیم به اثبات این مدعا نایل آییم که تلاش کربن در شناسایی حقیقت اسلام متأسفانه تلاش موقفی به‌شمار نمی‌آید.

ایگناتس گلدزیهر، خاورشناس مجارستانی

زندگینامه علمی گلدزیهر

ایگناتس گلدزیهر Ignaz^(۱) Goldziher خاورشناس نامدار مجارستانی در سال ۱۸۵۰ میلادی در شهر استولونیسبورگ زاده شد. خانواده وی از لحاظ مذهبی، یهودی بودند و از تمکن مالی نیز بهره داشتند. گلدزیهر تحصیلات ابتدایی خود را در بوداپست (پایتخت مجارستان) طی کرد و مدتی را هم در برلن به سر برد. تحصیلات دانشگاهی را در لایپزیک گذرانید و رشته تحصیلی او در دانشگاه، «مطالعات شرقشناسی» بود و در این باره از فلاشر به ویژه در زبانشناسی، درس آموخت. گلدزیهر در سال ۱۸۷۰ رساله دکترای خود را تحت نظر فلاشر به پایان رساند. موضوع رساله وی پژوهش درباره «تنخوم اورشلمی» بود که از مفسران یهودی تورات در قرون وسطی به شمار می‌رفت. گلدزیهر پس از دریافت درجه دکترا، به بوداپست بازگشت و در سال ۱۸۷۲ به سمت دانشیار دانشگاه بوداپست انتخاب شد. اندکی بعد، در پی مأموریتی به وین و

۱- حرف z در زبان آلمانی به صورت (تس) خوانده می‌شود ولی در فارسی رسم شده که نام خاورشناس مزبور را به صورت «گلدزیهر» می‌نویسند نه «گلدتسیهر» و ظاهراً این کار را برای رفع التقاء ساکنین در میان کلمه کرده‌اند ولی دلیلی نداریم که در آخر کلمه نیز این قاعده را معمول داریم لذا «ایگناتس» را به صورت «ایگناز» نوشته‌ایم.

۱- ارض ملکوت، اثر هانری کربن، ترجمه ضیاءالدین دهشیری، ص ۱۲۰، چاپ تهران.

۲- «شما را روا نباشد که رسول خدا را آزار دهید و نه آنکه با همسرانش پس از وی زناشویی کنید».

RESEARCH CENTER FOR ISLAMIC AND POST MODERN STUDIES

العقيدة والتشريع في الإسلام

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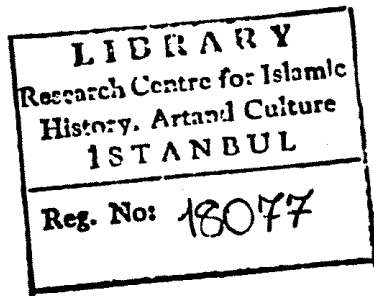
VON

IGNAZ GOLDZIHNER. †

VERÖFFENTLICHUNGEN DER
DE GOEJE-STIFTUNG.

Nº 3.

Ismail Husein Tokin



BUCHHANDLUNG UND DRUCKEREI
VORMALS E. J. BRILL — LEIDEN.
1916.

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THE DERVISH'S DISCIPLE: ON THE PERSONALITY AND INTELLECTUAL MILIEU OF THE YOUNG IGNAZ GOLDZIHNER

By LAWRENCE I. CONRAD

When the *Tagebuch* of Ignaz Goldziher (1850–1921) was published in 1978,¹ it was widely expected that the work would prove to be a mine of information on the life and career of its celebrated author. What was not expected was that so much of this information should consist of bitter criticism and impassioned invective directed against leading personalities in the social and intellectual circles of Budapest and Hungary, particularly in the Jewish community of which Goldziher himself was a leading member. The contrast between the image of the dispassionate and meticulous researcher presented to the public in so many of Goldziher's seminal studies on the religion and culture of Islam, and that of the outraged and sorrowing diarist manifest in the *Tagebuch*, was most striking. As Watt aptly put it:

Goldziher's apparently effortless mastery of his subject and the even tenor of his scholarly expositions suggest a placid existence in the groves of academe. The publication of this *Tagebuch* shows such a suggestion to be completely erroneous. All these works of serene and profound scholarship came from one who was for over thirty years engaged in an intense spiritual struggle against forces which made his daily life almost intolerable and threatened to destroy all his confidence in himself.²

While diaries can be expected to reveal more of their author's personality and private feelings than other works openly laid before the public, Goldziher's *Tagebuch* not only brought to light a man of unanticipated emotional extremes, but also raised important questions about his personality, the social and intellectual scene in which he had to work in Budapest, and the charges he makes against a broad range of personalities in Budapest and Hungary in general. To scholars of Middle East history and Islamic studies, these matters are of central importance since their focus of attention is the individual generally regarded as the founder of the modern academic study in the West of the history, culture, and religion of Islam. The formulations of Goldziher remain to this day the basic underpinnings of the field, and it is a matter of very considerable importance to consider – not least of all in light of the recent controversy revolving around the critique of Orientalism

¹ Ignaz Goldziher, *Tagebuch*, edited by Alexander Scheiber (Leiden: E. J. Brill, 1978).
² W. Montgomery Watt, "The prisoner of Budapest" (his review of Scheiber's edition of the *Tagebuch*), *Times Literary Supplement*, 8 September 1978, p. 998.

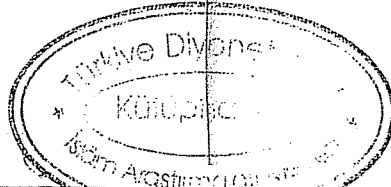
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Herbert Berg,

The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period, Richmond 2000.

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out of these spurious *hadīths* focussed largely on the *isnād*. That is to say, the compilers systematically examined each of the transmitters of every *hadīth* (though often the examination ignored the first level of transmitters, the Companions, who were thought of as being above charges of falsification). Analysis focussed on the transmitter's date and place of birth, familial connections, teachers, students, journeys, moral behaviour, religious beliefs, literary output, and date of death. This allowed compilers to determine not only reliability (*thiqāh*), but also the contemporaneity and geographical proximity of transmitters juxtaposed within the *isnād*, in an attempt to ascertain whether they could have come in contact. In addition to this biographical analysis (*ʿilm al-rijāl*), the cohesion (*ittisāl*) of the *isnād* was examined. The continuity of the *isnād* was evaluated for missing or unknown *muhaddīths* or for not reaching back to Muḥammad and stopping at a Companion or Successor. In addition, the number of simultaneous transmitters was tallied. A *hadīth* with numerous transmitters at every level of the *isnād* (*mutawātir*) was deemed to be beyond doubt of forgery, while one with three or more at each level (*mashhūr*), one with just one at a particular level (*gharīb*), or one with one transmitter at each level (*farḍ*) was considered binding but with less weight. On these three bases, a particular *hadīth* would be classified as *ṣaḥīḥ* (sound or authentic), *ḥasan* (good), *ḍaʿīf* (weak), or *saqīm* (spurious).⁶

So Muslims have never suggested that forgery of *hadīths* was not a problem in early Islam. What they do claim is that the forgeries have been eliminated and that that which has been preserved is, on the whole, the actual words and deeds of the Prophet Muḥammad.⁷ Moreover, since criticism of *hadīths* in the Muslim world has focussed on their *isnāds*,⁸ dating of a particular *hadīth* is done by ascription. That is, a prophetic *hadīth* came into circulation during the life of Muḥammad, and one that terminates with a Companion was probably born in the first few decades after the death of the Prophet.

The method of criticism and the conclusions it has reached have not changed significantly since the third/ninth century. Even much of modern Muslim scholarship, while continuing to debate the validity or authenticity of individual *hadīths* or perhaps the *hadīths* of a particular transmitter, employs the same methods and biographical (or *rijāl*) materials.⁹

EARLY WESTERN SCEPTICISM

Many Western scholars have accepted, with some reservations, these assumptions and used *hadīths* as fairly reliable historical sources, but for many others the authenticity and the date of origin of the *hadīth* material are issues that have produced, and continue to produce, heated debate. In

1848 Gustav Weil, after noting that al-Bukhārī deemed only 4,000 of his original 600,000 *hadīths* to be authentic, suggests that a European critic is further required to reject without hesitation at least half of these 4,000.¹⁰ He was soon followed by Aloys Sprenger, who also suggests that many of the *hadīths* cannot be considered authentic.¹¹ However, that there is a debate about the authenticity of *hadīth* material in the West is largely due to the innovative theories of Ignaz Goldziher. The subsequent direction this debate has taken, a direction which has focussed on the role of *hadīths* in the origin and development of early Muslim jurisprudence, is largely due to the work of Joseph Schacht.

I. Goldziher and the Advocacy of Scepticism

While others had expressed some doubt about the authenticity of *hadīths* before Goldziher,¹² it was he who in the second volume of his *Muhammedanische Studien* first clearly articulated this scepticism. Familiarity with the vast number of *hadīths* in the canonical collections induced "sceptical caution rather than optimistic trust."¹³ Goldziher concluded that these *hadīths* could "not serve as a document for the history of the infancy of Islam, but [served] rather as a reflection of the tendencies which appeared in the community during the maturer stages of its development."¹⁴

Goldziher's suspicions about the authenticity of *hadīths* sprang from several observations. The material found in later collections makes no references to earlier written collections and uses terms in the *isnāds* which imply oral transmission, not written sources.¹⁵ Moreover, the ubiquitous contradictory traditions, the apparent proliferation of *hadīths* in later collections not attested to in earlier ones, and the fact that younger Companions of Muḥammad seem to have known more about him (that is, they transmitted more *hadīths*) than the older Companions who presumably knew the Prophet for a greater length of time, suggested to Goldziher that large-scale fabrication of *hadīths* took place.

As a result, Goldziher provides a significantly different version of the origin and development of *hadīth* literature. Goldziher has no trouble accepting that the Companions preserved the words and deeds of their prophet after his death, and that these might have been recorded in written form in *ṣaḥīfas*. In this way he remains very close to the Muslim interpretation of the development of *hadīth* literature. He not only presumes that the Companions tried to preserve the sayings and judgments of Muḥammad, but also that some of them likely did so in written form (that is, in *ṣaḥīfas*). And, when these Companions passed on what they had heard and recorded to the next generation of Muslims, the use of the *isnād* began.¹⁶ But for Goldziher, the invention of and interpolation into *hadīths* also began very early, for both political¹⁷ and

Harald Motzki, "Dating Muslim Traditions: A Survey", *Arabica*, cilt:52, sayı:2, Leiden 2005, s.204-253. 0.789

matn and *isnād*.⁵ In each group, the approaches are not always the same and can be further classified. Additionally, it must be said that scholars often use combinations of different methods. For each method, I shall present one or more representatives and discuss their approaches. The main questions which I shall try to answer are: How does the method in question function? On what premises it is based? Are method and premises reliable? What results does the method produce?

I. *Dating on the Basis of the Matn*

A. *First Steps in Dating: Ignaz Goldziher*

One of the most famous examples of the use of dating by means of the *matn* of a *ḥadīth* is Ignaz Goldziher's article "Ueber die Entwicklung des Ḥadīth", published in 1890 in the second volume of his *Muhammedanische Studien*.⁶ In this article – the first fundamental study on *Ḥadīth* written by a Western scholar – Goldziher mentions that there is something called *isnād* but does not mention it further.⁷ His statements on the origins of *ḥadīths* are solely based on their *matns* and other criteria. Two types of dating can be distinguished in Goldziher's article: first, a general dating, i.e., a dating of the *Ḥadīth* as a whole; second, a dating of a particular *ḥadīth* or tradition.

The principle behind Goldziher's general dating of the *Ḥadīth* is well-known: Most of the material available in the canonical collections is a result of the religious, historical and social development of Islam in the first two centuries, the reflection of the efforts which emerged in the Islamic community during their more mature stages of development.⁸ On the basis of this principle of general dating of the *Ḥadīth*, Goldziher denies that the bulk of traditions concerning the Prophet and also most reports on the Companions might possess any worth as historical sources for the time about which they purport to inform us. This does not mean that they cannot be used as sources for the time when they actu-

⁵ A fifth category would be "methods using other criteria". It is left for another article.

⁶ I. Goldziher, *Muhammedanische Studien*, Halle, Max Niemeyer, 1889-90, II, 1-274. English translation, *Muslim Studies*, trans. C.R. Barber and S.M. Stern, London, George Allen & Unwin, 1971, II, 1 ff.

⁷ Goldziher, *Muhammedanische Studien*, II, 6 (I quote the English translation according to the pagination of the German original given in the margins).

⁸ *Ibid.*, 5.

ally originated which is defined by Goldziher as the Umayyad and the first century of the Abbasid caliphate.

Goldziher did not formulate his general dating of the *Ḥadīth* as a universal statement. He did not say: "All *ḥadīths* are the result of later developments". He formulates it as a partial generalisation, i.e., "the vast stock of *ḥadīths*". This means that some authentic *ḥadīths* go back to the first half of the first Islamic century, although about these Goldziher expresses no concern. This division between a major component of non-authentic and a minor part of possibly authentic traditions leaves us with an epistemological problem. If we have to do with a tradition which is not clearly a late fabrication – which is most frequently the case – then, into which category must we place it? If Goldziher's general dating is correct, then, for statistical reasons, we have to conclude, indeed, it is safer to assume that the tradition is late, or rather, not authentic; for the probability of coming across an early and possibly authentic *ḥadīth* is not large.

But on what arguments does Goldziher base his general dating of the *Ḥadīth*? On what grounds does he rest his judgement on its authenticity? His conclusions are based merely on a limited sample of traditions he collected. The following represent the indications or reasons which may have motivated their invention or fabrication:

1) Political quarrels and religious disputes within the nascent Islamic community. Goldziher, like a number of others, assumes that the more secular regime of the Umayyad dynasty had driven "more pious Muslims" to create a religious world of their own and to project it back to the Prophet and the first four caliphs. The rulers reacted to this development by having their political principles justified by opportunistic scholars in the same way. Namely, they ordered them to forge *ḥadīths* and ascribe them to earlier authorities. According to Goldziher, a large number of traditions said to go back to the Prophet or the Companions arose precisely in this way during the second half of the first century A.H.⁹

2) Other *ḥadīths* came into being when the Abbasids took over the caliphate from the Umayyads in the course of the second Islamic century. The new religious policy of the rulers gave a strong impulse to the development of Islamic jurisprudence. This impulse, at the same time, prompted the study and production of *ḥadīths*, since under Abbasid

⁹ *Ibid.*, 73-83.



التراجم

٣٧ المعمرين

تأليف أبو حاتم سهل السجستاني

تحقيق إغناز غولدزيهر = Ignaz Goldzieher

ليدن: بريل، ١٨٩٩ م. - ١٠٣ + ١٠٩ صفحة

رقم التسجيل ٤٨٠٩٤٩

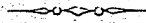
ملخص الكتاب:

مؤلف كتاب «المعمرين» هو أبو حاتم سهل بن محمد بن عثمان بن يزيد الجشمي السجستاني. ولد في البصرة سنة ٢٥٠هـ وقيل سنة ٢٥٥هـ، وتوفي فيها عن عمر يناهز الخمسة والتسعين عاماً، وقد كان من أئمة مدرسة البصرة، وله مصنفات عدة في اللغة والأدب والتاريخ من بينها كتاب «المعمرين».

ويشتمل كتاب «المعمرين» على أسماء مجموعة من الرجال الذين تناقلت سيرهم الأخبار والروايات ممن زادت أعمارهم عن الحد المتعارف عليه. ويتضمن الكتاب أشعاراً وأقوالاً ماثورة رويت على لسان أولئك المعمرين، تحدثوا من خلالها عما أحدثه فيهم طول العمر من وهن وتعب كان سبباً في أن أفقدهم قوة الشباب، وجعلهم يتحسرون على أمجادهم، ووصفوا ما يرافقه من وحدة وعزلة وقلة هيبة.

كتاب المعمرين

لأبي حاتم سهل السجستاني



طبع
في مدينة ليدين المحروسة
بمطبعة بريل
سنة ١٨٩٩

DAS
KITAB AL-MU'AMMARĪN
DES
ABŪ HĀTĪM ALSĪĠĪSTĀNĪ

HANSBUTER

IGNAZ GOLDZIEHER

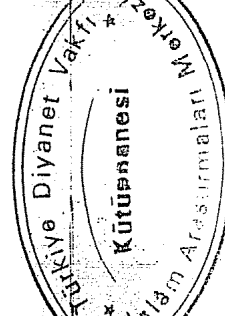
Mit Unterstützung der Ungerischen Akademie
der WissenschaftenBUCSHANDLUNG UND DRUCKEREI
V. J. BRILL
LEIDEN, 1899.

فصول من كتاب
دراسات محمد سعيد
تفتيت

اجتس جولد تسيهير - Goldzeher. I.

الفصل الرابع
رد الفعل ضد الوضع في الحديث

ترجمة الأستاذ الصديق بيرنصر



(1)

يقول عبد الله بن لهيعة إن رجلاً من أهل البدعة⁽¹⁾ رجع عن بدعته كان يحذر من أخذ الحديث دون تثبت ويقول: «إنا كنا إذا رأينا رأياً جعلناه حديثاً»⁽²⁾. وقد بدأ لنا في الفصول السابقة أن هذا الاعتراف يتفق مع الواقع حيث لا يكاد يخلو اتجاه في التفكير الإسلامي وما يضافه من حديث يعبر عنه.

وليس ثمة فرق من هذه الناحية بين الآراء المتعارضة في أي مجال كان. فما عرفناه عن الأحزاب السياسية يصدق تماماً على الاختلافات في الأحكام الشرعية

(1) وفي رواية أخرى: «شيخ من الخوارج».

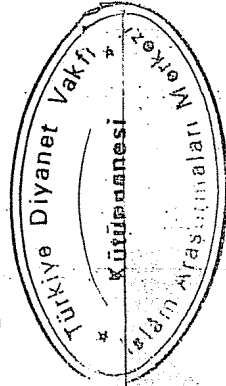
(2) ورد في الكفاية للخطيب البغدادي ص 123: إذا رأينا رأياً جعلناه حديثاً. (وفي رواية أخرى: إذا هويتنا أمراً صيرناه حديثاً).

وإذا رغب الفقهاء في بلاد ما أن يسدوا الفراغ المتمثل في نقصان الحديث ببلادهم، فليس لهم من سبيل إلا الارتحال لسماع الأحاديث بصورة شخصية في الأمصار الأخرى.

والصورة المقبولة لطلب الأحاديث الصحيحة تستلزم شدّ الرّحال إلى رواة الأحاديث المرغوبة شخصياً حتى تصح روايتها عنهم⁽²⁾، فيسمع إسناده الحديث برمته، وبذلك تعرف أسماء رواة واحداً واحداً حتى آخر راوٍ فيه. وأي شكل آخر من أشكال الطلب يعدّ فاسداً. وقد روى في استنكار أن ابن لهيعة (ت 174هـ) كان يقرأ عليه ما ليس من أحاديثه⁽³⁾.

والحصول على حديث صحيح يتطلب الاجتماع برواياته⁽⁴⁾، ولذلك جعل العراقيون الحجّ إلى الأراضي المقدسة وسيلة لسماع الأحاديث الحجازية من الأتقياء الذين يعيشون هناك⁽⁵⁾.

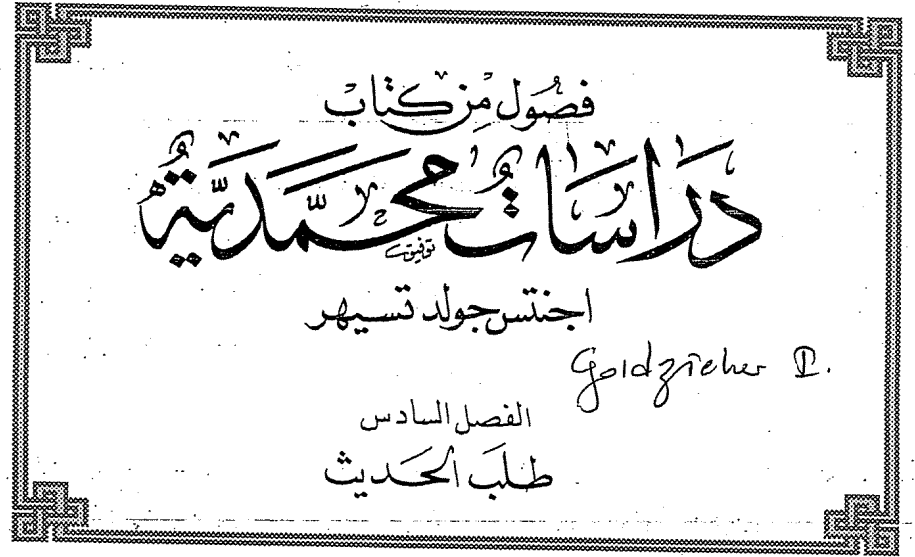
وقد تختلف هذه الأحاديث من حين إلى آخر عن الأحاديث في بلادهم كما



الرجل في ركوعه وسجوده)، وقوله: «هذا من سنن أهل البصرة الذين تفردوا به» (كتاب المناسك، باب في الإشعار)، وقوله: «هذا حديث حصص» (كتاب الصوم، باب الرخصة في صوم يوم السبت)، وقوله: «هذا مما تفرد به أهل المدينة» (كتاب الحدود، باب الحد في الخمر) (وهو أن النبي لم يبين في الخمر حداً بعينه يقام على منتهكي حرمة شرب الخمر). وهناك أحاديث مختلفة تروى عن راوٍ واحد في بلدين مختلفين، يحكم عليها النقاد بشكل مختلف، يقول البخاري: «أهل الشام يروون عن زهير بن محمد مناكير، وأهل العراق يروون عنه أحاديث مقاربة». انظر الترمذي (كتاب الصلاة، باب 222) (كتاب التفسير، تفسير سورة الرحمن).
* (راجع تعليقنا على كلامه هذا).

- (2) أبو المحاسن: النجوم الزاهرة 75/3 سلسلة تراثنا.
(3) ابن قتيبة: المعارف ص 505 بتحقيق د. ثروت عكاشة. الطبعة الرابعة. دار المعارف.
(4) روى عبد بن حميد حديثاً عن عبد الرحمن بن سعد، فقال يحيى بن معين وكان حاضراً: «ألا يريد عبد الرحمن بن سعد أن يحجّ حتى نسمع منه هذا الحديث» الترمذي (كتاب التفسير، تفسير سورة الحاقة).

(5) الأغاني 35/19 (سفيان بن عيينة). يقول علي بن المديني: «حججتُ حجة وليس لي همة إلا أن أسمع» انظر الترمذي (كتاب التفسير، تفسير سورة الكهف).



(1)

كانت للحديث في بداية نشأته بالمدينة سمة محلية، ومن هنالك انتقل إلى جميع الأمصار الإسلامية. ومن جهة أخرى نشأ جزء كبير منه بشكل مستقل في تلك الأمصار. وقد قام الأتقياء بنشر أقوال النبي في جميع البلاد، وأخذت شيئاً فشيئاً تنتشر، شأنها في ذلك شأن التعاليم النبوية التي نشأت في مهد السنة.

وكان القصد من وراء تلك الأحاديث التي نشأت في الأمصار تأييد بعض المذاهب التي ظهرت في دوائرها الخاصة. وقد نبّه النقاد المسلمون أنفسهم إلى السمة المحلية أو الإقليمية لأحاديث كثيرة⁽¹⁾.

(1) ساق أبو داود بضعة أمثلة على ذلك، كقوله: «هذا من سنن أهل الشام لم يشركهم فيها أحد» (كتاب الطهارة، باب أیصلی الرجل وهو حاقن)، وقوله: «انفرد أهل مصر» (كتاب الصلاة، باب ما يقول =

Jews. This dream, as we have seen, lay behind August Hermann Francke's Institutum Judaicum (Halle, founded in 1728), which encouraged commerce between learned rabbis and Christian Hebraists, in the interest of provoking the former to convert.¹⁰² It was still alive in the work of Franz Delitzsch and H. L. Strack, in the third quarter of the nineteenth century, but thereafter fades from view. Perhaps we should see this as another sign of the fading fortunes of theology as a university subject or as an indication of the shift in oriental studies to more secular topics. In any event, it represents the end of another tradition, that of "informed evangelizing," at least as far as the Jews were concerned. And it had intellectual as well as institutional consequences: the lack of academic interest in the study of Judaism after the time of Christ meant that just as the study of other "Oriens" was increasing, this subject continued to be left almost entirely to Germany's numerous yeshivas and Hebrew schools. Here, generations of Jewish scholars were produced who studied things Semitic not as outsiders, but as passionate protectors of a great cultural tradition. And these men, like Markus Horovitz (1844-1910), rabbi in Frankfurt and Rabbi Eduard Ezekiel Baneth (1855-1930), who taught Midrash and Talmud at the Jüdisches Hochschule in Berlin, would pass on to their students and sons (respectively, the Arabists J. J. Horovitz and David Baneth), their much more sympathetic style of *Semitistik*.¹⁰³

During the eighteenth century, these scholars were little read – or at least little cited – by their Christian peers. But between the 1810s and 1860s, there was some traffic passing between the Christian and Jewish worlds. In the 1820s and 1830s, Peter von Bohlen and Wilhelm Gesenius attempted a large number of Persian/Hebrew etymologies, derivations that, to an observer eighty years on seemed wild.¹⁰⁴ We know that Wilhelm von Humboldt read the work of Julius Fürst (and begged Franz Bopp to read it too) and that Theodor Nöldeke read and was inspired by Abraham Geiger's book on Muhammed. Rabbinically-educated scholars like Gustav Weil brought their learning to bear on linguistic and cultural histories; even though sidelined and disappointed by their colleagues' still-powerful anti-Semitism, Jakob Bernays and Arminius Vambéry did hold university positions. At mid-century, it was still possible to believe in a common Semitic-Aryan *ur*-ancestor (as did Heinrich Ewald) or in strong similarities between Semitic and Indo-European mythology (as did Heymann Steinthal). Despite the pressures of specialization and the increasing consensus about the divergence of the Semitic and Aryan linguistic trees, for a time it remained possible to keep channels of conversation open, even across a widening historical and cultural gap.

After the 1860s, however, such conversations were becoming increasingly rare. The grammarian descendants of Bopp had become pure linguists, interested in the

¹⁰² Dominique Bourel, "Die deutsche Orientalistik im 18. Jahrhundert. Von der Mission zur Wissenschaft," in *Historische Kritik und biblischer Kanon in der deutschen Aufklärung*, ed. Henning Graf Reventlow et al. (Wiesbaden, 1988), p. 116.

¹⁰³ On Baneth, Jr. and Sr., see Hava Lazarus-Yafeh, "The Transplantation of Islamic Studies from Europe to the Yishuv and Israel," in Martin Kramer, ed., *Jewish Discovery of Islam*, pp. 250-3. There are, of course, some exceptions here, including the Christian scholar of Judaism Paul Kahle. For more on this tradition, see Henry Wasserstein, *False Start: Jewish Studies at German Universities During the Weimar Republic* (Amherst, NY, 2003).

¹⁰⁴ D. Behrmann, *Hamburgs Orientalisten*, p. 81.

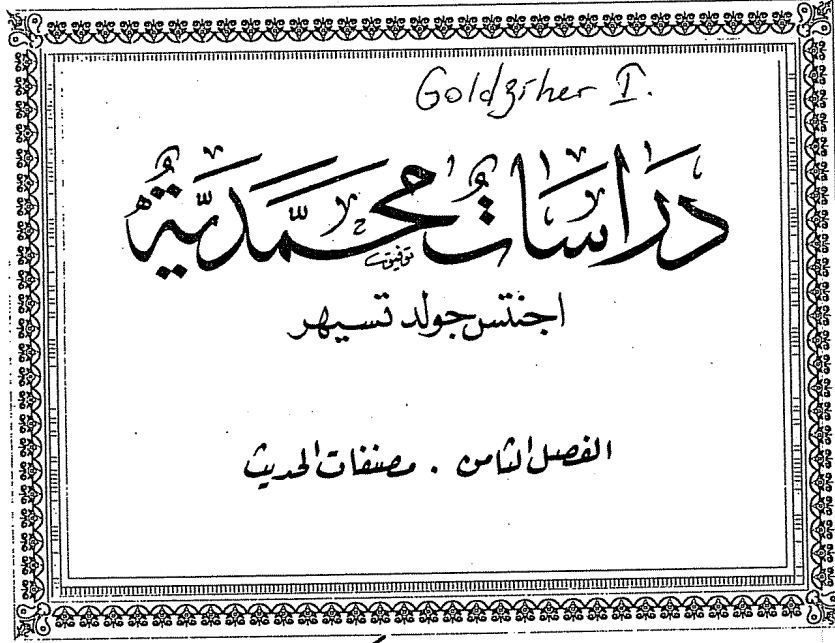
structures of language in a more anthropological or social-scientific rather than philological way, while the school of A. W. Schlegel, devoted to the culture-historical development of the Indo-Europeans, was moving in the directions sketched in the section above. Persian specialists were caught in between, as students of an Indo-European language, whose modern culture was Islamic, but, as always, the pull toward ancient, in this case pre-Islamic, topics was powerful, and those who went this route tended to move in racist directions. As the great continent of oriental studies broke apart, the Indo-German floe took with it most of descendants of Creuzer and Schopenhauer, while the Semitic landmass was populated with the legacies of *Realpolitik* nationalists like Wellhausen and Jewish liberals like Heymann Steinthal.

As is the case in Indology, it is dangerous to generalize about German Semitists. In the chapter that follows we will profile in detail two men – not surprisingly, both Christians – who followed essentially in the Wellhausian tradition and contributed centrally to the shaping of pro-colonialist forms of Islamic studies. But there were also positivist Arabists, like Carl Brockelmann, who stayed out of modern politics (at least until 1914), and a few "furious" ones, like Georg Jacob (see Chapter 5). Although a few of these men developed some sympathy for Islam, most never felt the sort of affective affinity for their subject that Deussen or Schroeder felt for ancient Indian religions or even for Hindu revivalism. Neoromantic passions simply did not run in this direction, a reality that deeply shaped the field's twentieth-century trajectory, just as the racialization of Indological romanticism shaped the evolution of Aryan studies.

But there was one great scholar of their era who did feel a deep affinity for both ancient and modern Semites, a man whose scholarship was so innovative and exemplary that it made him universally respected in the years before the Great War, despite his refusal to take one of the many orientalist chairs offered to him and despite his open adherence to the faith of his fathers, Judaism. The scholar I refer to is Ignaz Goldziher, who figures in this chapter not as the equivalent in the Semitic sphere to any of the Aryan sphere figures profiled above, though they are almost exact contemporaries; he was neither a popularizer nor a racist, and far from being reviled, his work continues to be greatly admired by scholars of many persuasions. He was, like Deussen and Schroeder, deeply interested in religion and its modern fate, and he did admire indigenous scholars – feelings most of his fellow *Islamforscher* did not share. He was, in truth, a one of a kind orientalist, and many of his ideals and hopes either died with him or left Central Europe after his passing in 1921. Although he was neither German nor a typical academic, his intellectual, if not his personal, life was intertwined with developments in German scholarship – to which, as we shall see, he reacted negatively as often as positively. We will be missing an important player in the field, as well as an insightful voice from the margins, if he is left out of this survey.

IGNAZ GOLDZIHHER: MAN BETWEEN TWO LAWS

It has been argued in various places in this book that religious institutions and beliefs continued to shape oriental studies long into the twentieth century; that this was the case for Jews and Catholics, as well as for Protestants, should also be



ترجمه عن الإنطيزية : الصديق بشير بن نصر
مراجعة : ر. محمد بن الحاج

- 1 -

على الرغم من المكانة الظاهرة التي تشغلها بواعث الحياة الدينية في الأمة الإسلامية، فإن العناصر الدينية ليست هي التي تحدّد مجال الأدب في الطور الأول لنشأة الدولة الإسلامية.

وبصرف النظر عن القرآن، لا نجد في مطلع التاريخ الأدبي للإسلام أثرًا لتراث ديني، بل هناك تراثٌ دنيوي.

(●) تنبيه:

اعلم أن جميع ما يرد في هذه الهوامش هو من وضع جولدتسيهر وأنا ما يرد من كلام موضوع بين حاصرتين هكذا [...] فهو من وضع مترجم الكتاب إلى الإنجليزية وهو الأستاذ S.M. Stern وأنا الكلام المحصور بين قوسين ومسبوق بنجمة هكذا* [...] فهو من وضعي أنا مترجم النص إلى العربية.



14 ARA 2006

MADDE YAYINLANMAMIS
SONRA GELEN DOKÜMAN

الزيادات المشكوك فيها، لأنها دليل على تثبيت السنة، وبيان للأفعال المأمور بها والمنهي عنها، وسبيل لكسب رضوان الله. وقد تساهل كثير من الفقهاء في رواية الأحاديث النبوية التي لا تتصل بالفقه، ولكنها تتصل بفضائل الأعمال.

وعلى الرغم من أن الأحاديث الموضوعية في هذا المجال لم تكن في الواقع مستحسنة، إلا أن أسانيدنا لم تخضع مع ذلك لاختيار صارم⁽²⁾ كالسنن وأحاديث الأحكام.

والرواة الذين لا تقبل روايتهم في أحاديث الأحكام، ينظر إليهم على أنهم عدول في أحاديث الفضائل⁽³⁾.

وقد نصح النووي بنوع من المسامحة مع هؤلاء حيث قال: «هذا حديث ضعيف، ولكن يستأنس به»⁽⁴⁾.

ونظراً لأن تلك الأحاديث صدرت عن تقوى وورع فقد سمح بنشرها.

وقد ذهبت بعض الدوائر إلى ما هو أبعد من ذلك، فشجعوا بشكل إيجابي اختلاف الأحاديث الزائفة.

والاعتراض على وجود الأحاديث الموضوعية في كتب أخلاقية مثل: (تنبيه الغافلين) للفقير المبرز أبي الليث السمرقندي (ت 375 هـ)⁽⁵⁾ قليل، وهي في حاجة إلى متعصبين معادين للموضوعات من أمثال ابن الجوزي الذي قام بتحرير كتاب الإحياء للغزالي من جميع الأحاديث المشبوهة⁽⁶⁾.

(2) وقد تحذف الأسانيد في رواياتهم. انظر، اليافعي: روض الرياحين في حكايات الصالحين ص 5 القاهرة، 1297 هـ.

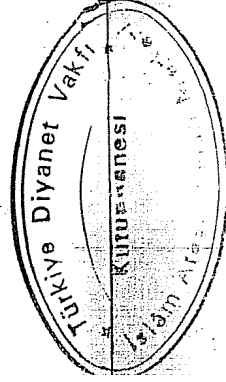
(3) البغدادي: الكفاية ص 134 طبعة حيدر آباد: «يقول أحمد بن حنبل: إذا روينا عن رسول الله في الحلال والحرام، والسنن والأحكام تشددنا في الأسانيد. وإذا روينا عن رسول الله في فضائل الأعمال... تساهلنا في الأسانيد».

(4) النووي: المثورات (مخطوط) ورقة 17 أ. ويعني حديث تلقين الميت الشهادتين.

(5) فهرست المكتبة الخديوية بالقاهرة 151/2.

(6) المصدر السابق ص 132 [تاريخ الأدب العربي لبروكلمان 540/1 رقم 2، الذيل 748/1].

* (يعني كتاب منهاج القاصدين. وله [إعلام الأحياء بأغلاط الأحياء، انظر ذيل طبقات الخنابلة 419/1].



فصول من كتاب دراسات محمدية

اجتس جولد تسيهر Goldziher I.

الفصل الخامس

الحديث وسيلة لتهديب النفوس

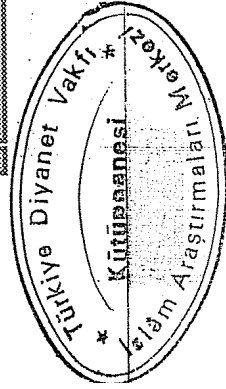
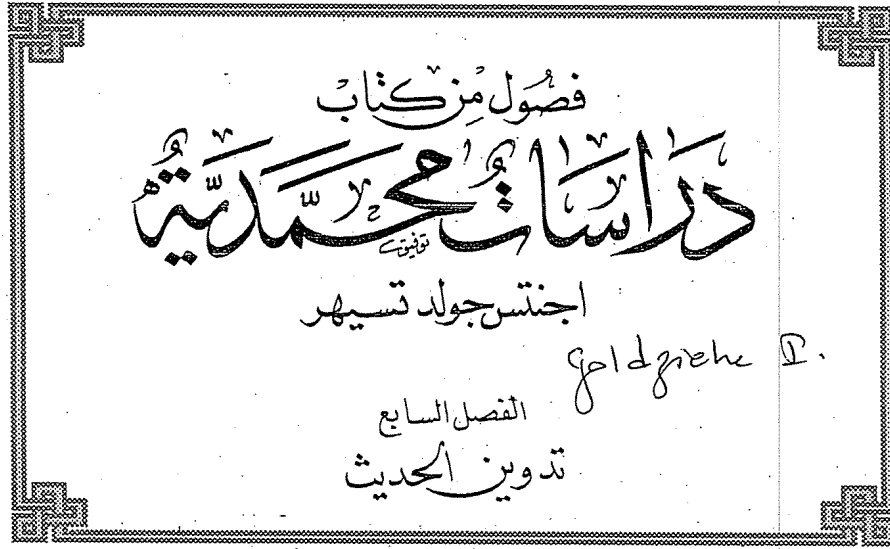
والترويج على القلوب

(1)

يشمل نقد فقهاء المسلمين من حيث المبدأ جميع ضروب الرواية الحديثية، ولكن يجب أن نلاحظ أن آراء الجماعات قد فرقت بين مستويات مختلفة في الحكم الأخلاقي على وضع الأحاديث. وقد رأينا قبلاً بالفعل أن النقد الصارم الموجه إلى الأحاديث المختلفة لم يكن سائداً في كل مكان.

ومن وجهات نظر معينة سمح أفضل الناس باختلاق الأحاديث ونشرها في ظروف مخففة. وكان التشدد في الحكم على الأحاديث موجهاً عموماً لأحاديث الحلال والحرام، أي أحاديث الأحكام، أو تلك التي تعد مصدراً من مصادر الاستنباط الفقهي والعقدي⁽¹⁾، وهذه الأخيرة يجب أن تكون خالية من

(1) قارن: شرنجر، مجلة جمعية المشرقين الألمانية (ZKMG). مجلد 10 ص 16 وما بعدها.



(1)

تعاملنا حتى الآن وبشكل جوهري مع الحديث بوصفه رواية. وقبل أن نقوم بدراسته بوصفه موضوعاً من موضوعات التأليف سنضع بعض الملاحظات عن كتابة الحديث عموماً⁽¹⁾.

وقياساً بالتراث الديني اليهودي - أي الشريعة الشفهية⁽²⁾ والشريعة المكتوبة - والفكرة التي تسود فيه عن تحريم كتابة الشريعة الشفهية، ظل الاعتقاد سائداً ولأمد

(1) قارن أيضاً بـ : Goldziher, Kämpfe von die Stellung des hadith in Islam, ZDMG, LXI (1907), [PP. 860 FF].

(2) حول هذا انظر : Leop. Löw, Gräphische Requisiten und Erzeugnisse bei den Juden, II, P. 132; Nehem, Brül, Die Entstehungsgeschichte des babylonischen Talmuds als schriftwerkes, Jahrb. Für jüd Gesch. u. Lit, II (1876).

يقول إن أمير ورجلة طلب من الرحالة العياش الذي مرّ بإمارته في عام 1073 هـ أن يجيزه⁽⁸⁵⁾.

ولم يجز الرحالة عبد الغني النابلسي مفتي صيدا بجميع الكتب الموجودة بالفعل وحسب، ولكن أجازه بالكتب التي لم تؤلف بعد. وفي الوقت نفسه كان الجدل قائماً حول موقف المرء لا من الإجازة التي تمنح في اليقظة ولكن من الإجازة التي تمنح في المنام⁽⁸⁶⁾.

ولو شاء القارئ أن يتتبع نظام الإجازة إلى العصر الحديث، فعليه أن يرجع إلى ثبث بالمصنفات التي بحث عنها معاصرنا بالجمعي، وأجيز بها. وقد أفرد لها كتاباً⁽⁸⁷⁾.

(85) انظر رحلة العياش ص 54. ترجمة بربورجر الفرنسية.

(86) انظر مجلة جمعية المستشرقين الألمانية (ZDMG). مجلد رقم 16 ص 664 - 666 رقم 66.

(87) القاهرة 1298، (Catalogue périodique de livres Orientaux, by E. J. Brill, Leiden, 1883, no. 404).

[عن الإجازة انظر أيضاً مقالة جولدتسيهر في دائرة المعارف الإسلامية].

This artistic prose is scattered in the various classical sources such as the *Tārīkh al-Rusul wal-Mulūk* by Ṭabarī, the *Ihtijāj* by Ṭabarsī, the *Sharḥ Nahj al-Balāgha* by Ibn Abī al-Ḥadīd, the *Bihār al-Anwār* by Majlisī, and others. Some of this huge quantity of material was collected by MUṢṬAFĀ MUḤSIN MUSAWĪ AL-ḤĀ'IRĪ in a book of 105 pages titled *Lum'atun min Balāghat al-Ḥusayn* and published in Tehran in 1369/1949. ḤĀ'IRĪ expressed his wish to continue the project of assembling all Ḥusayn's prose output. The material in this book covers three main subjects:

1. Proofs in support of the *shi'ite* position in the religio-political conflict at the time of Ḥusayn
2. Correspondence with Mu'āwiya
3. Answers to questions addressed to him, mainly on religious issues.

This project is undoubtedly very important, mainly because of its religious, historical, and literary implications. The first volume published so far by ḤĀ'IRĪ has the following shortcomings:

- a) The sources of the material included are listed at the beginning of the book, while in the book itself no reference to the sources of a specific sermon or speech is given.
- b) Consequently, one finds no effort on the part of the compiler to compare the various readings of a given text in order to establish, when necessary, a reasonable version of it, together with the necessary apparatus.
- c) One finds no attempt to deal with the texts in their historical perspectives and discuss the issues of their authenticity.

To sum up, much of the material attributed to Ḥusayn is no doubt authentic; yet the ideas expressed, and in some cases the style, the rhymed prose, the dearth of poetic quotations (as compared with the impression one gets when reading the *maqātil* of Ḥusayn), in addition to some other points, make us conclude that not every passage attributed to Ḥusayn was actually written by him.

Moreover, the question of the authenticity of the prose writings is undoubtedly much more difficult to tackle. It should be examined further for more accurate conclusions, but in order not to go beyond the scope of this paper I leave it for another opportunity.

ZDMG, 155/2, 2005 Wiesbaden, sh. 365-372.

Ignaz Goldziher on the *shu'ubiyya*

By GÖRAN LARSSON, Göteborg

In 1889–1890, the distinguished Hungarian professor IGNAZ GOLDZIEHER (1850–1921) published two pioneering studies on the *shu'ubiyya* and the tensions between Arabs and non-Arabs (*'ajam*) in the early Muslim period. The first study was part of GOLDZIEHER's monumental work, *Muhammedanische Studien*,¹ while the second was an article published in the ZDMG (1899) on the *shu'ubiyya* in al-Andalus, and especially the figure of Ibn García.² There is no doubt that GOLDZIEHER was one of the first western scholars to pay attention to the *shu'ubiyya* and the tensions in the early Muslim community – an issue of great importance even today. Although his analysis of these phenomena has been criticised, for example by H. A. R. GIBB³ and ROY P. MOTTAHEDEH⁴, in my view it is impossible to overlook the importance of GOLDZIEHER on this subject. The aim of this paper is to present the ideas of this Hungarian Scholar on the *shu'ubiyya* and the criticism it has received during the twentieth century.

It is no exaggeration to say that IGNAZ GOLDZIEHER was one of the most important and prominent western scholars of Islam, Judaism and Semitic languages. By studying Arabic and Hebrew manuscripts thoroughly from both the philological and historical points of view, he was able to establish a scientific foundation for the study of the *Qur'ān*, *ḥadīth* and *tafsīr* literature, as well as the affinity between Islam, Christianity and Judaism. JACQUES WAARDENBURGH writes:

GOLDZIEHER may be said to have laid the foundation of Islamic studies as a scholarly discipline based on the literary and historical study of texts, most of which were at the time available only as manuscripts. It required great erudition and immense knowledge acquired through the reading of the original sources, and a creative use of the categories of the history of religions, to reconstruct the architecture of the history of Islamic religions as he did.⁵

¹ GOLDZIEHER 1889–1890.

² GOLDZIEHER 1899.

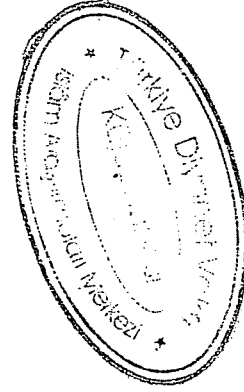
³ GIBB 1962.

⁴ MOTTAHEDEH 1976.

⁵ WAARDENBURGH 1987, p. 74.

DS41





İbrahim Hatiboğlu

I. HAYATI VE ESERLERİ

A. Hayatı ve İlmî Kariyeri

Meşhur şarkiyatçı Ignaz Goldziher'in (1850-1921) Yahudi olan büyük dedeleri, İspanya'dan, önce Almanya'nın Hamburg kentine daha sonra da Macaristan'a göç etmişti. Soyadı, atalarının altın işlemeciliğinde altını inceltip bükülü tel haline getirme işi (simkeşlik) ile meşguliyetleri sebebiyle Macarca'da bu anlama gelen 'goldziher' kelimesinden alınmadır. Babası Adolf, büyük dedesinin yerleştiği Köpcseny'den ayrılarak Zigetvar'a (Székesfehérvár) yerleşti ve orada iken 22 Haziran 1890'da oğlu Ignaz (Ignace Isaac Jehuda) doğdu. Ignaz Goldziher koyu Yahudi bir dinî çevrede yetişti. Üzerinde, özellikle büyükannesi ve kendisine daha küçüklüğünden itibaren *Tevrat* şerhi ve sözlü Yahudi geleneğinin kayıtlarını içeren *Talmud*'u öğretip sevdiren Moses Freudenberg-Wolf'un büyük etkisi oldu. Dört yaşında iken İbranice'yi okumaya, beş yaşından itibaren de *Tevrat* dersleri almaya başladı. Sekiz yaşında başladığı *Talmud*, İbranice dil bilgisi ve Yahudi din felsefesi dersleri yanında resmî olarak da eğitiminin ilk beş yılını Zigetvar'da, Manastırda inzivâya çekilmiş Roman Katolik rahiplerinin oluşturduğu bir ekolün kontrolündeki Cisterciyenler Koleji'nde okudu. Deri ticareti ile ilgilenen babasının işleri bozulup 1865'de Budapeşte'ye taşınması üzerine orada Kalvinist Klasik Lisesi'nde devam etti, girdiği 'olgunlaşma' sınavını başarı ile vererek 'pekiyi' dereceyle buradan mezun oldu.

Daha on iki yaşında iken dinî konulara olan ilgisi ile dikkat çekti; bu yaşta Yahudilik'te ibadetler (Pijjat/Piyyuts) konusunda

Editor: Ahmet Yücel

Oryantalistlerin Gözüyle İslâm,

İstanbul - 2003, s. 17 - 74.

DN: 121159

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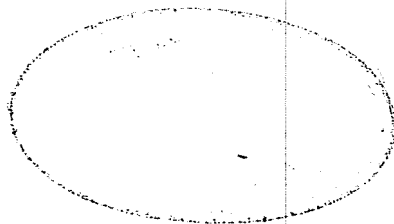
intellectuel entre ces deux parties du monde, avec tous les petits mondes que celles-ci contiennent. C'est une époque où nous sommes en train de faire progressivement la découverte de l'existence humaine. Que ce livre, n'étant qu'une interrogation^o sur la complexité de l'étude de religions «étrangères», soit considéré comme une modeste contribution à cette découverte si humaine.

Jacobus Diederik Jan Waardenburg

L'ISLAM DANS LE MIROIR DE
L'OCCIDENT.

Gravenhage - 1961, s. 11-18.

DN: 59208



^o C'est en effet un travail d'interrogation. On pose des questions à des islamisants: sur les résultats scientifiques de leurs études et sur leurs idées générales. Enfin on décrit «phénoménologiquement» ce qui pourrait être la compréhension d'un phénomène religieux ou d'une religion. Une synthèse n'est pas donnée ici: celle-ci serait la compréhension elle-même, pour laquelle ce travail n'est que préparatoire, «interrogatif».

I. L'HISTOIRE DE L'ISLAM

A. BIOGRAPHIES SOMMAIRES DES TROIS SAVANTS ÉTUDIÉS

1. Goldziher

Biographie. Ignace Isaac Jehuda Goldziher est né le 22 juin 1850 à Székesfehérvár en Hongrie. Il était fils d'Adolf Goldziher, Israélite commerçant en cuirs. C'est dans ce village qu'il passe son enfance jusqu'à l'âge de quinze ans, et qu'il reçoit sa première éducation israélite: en marge de ses études à l'école primaire (1856-1860), il est instruit dans les sciences religieuses judaïques. Après son entrée en 1860 au Collège des Cisterciens, il est capable de faire paraître à l'âge de douze ans, en allemand, sa première publication, qui porte sur la prière israélite: *Sihat Jishâq*, «La prière d'Isaac». Le jeune auteur y réfute certaines positions d'une orthodoxie rigide en matière rituelle, en adoptant un point de vue historique; il fait preuve d'une précoce maturité d'esprit, et de vastes connaissances littéraires. En 1865 sa famille s'installe dans la capitale, Budapest.

Pendant les trois années suivantes, Goldziher est élève au lycée classique (Gymnasium) calviniste, où il passera son baccalauréat en 1868. En même temps, il est auditeur libre à l'Université et suit les cours d'Arminius Vámbéry, rentré de longs voyages dans l'Asie Centrale et nommé en 1865 professeur de Langues Orientales. Goldziher est son premier élève; il étudie sous sa direction le turc, le persan et l'arabe. En même temps il poursuit ses études d'hébreu, et se trouve en contact avec des juifs érudits: Mose Wolf Freudenberg, son père spirituel, et Moritz Kármán, pédagogue et philosophe, à qui il dédiera plus tard son *Der Mythos bei den Hebräern* (1876). C'est à cette époque que s'établit déjà son amitié avec Max Nordau.

En 1868, Goldziher part pour l'Allemagne afin d'y poursuivre ses études à Berlin et à Leipzig. Cette période est très importante pour lui; il trouve là-bas les points de départ de son travail ultérieur. D'abord, à Berlin, il étudie à l'Université, avec Friedrich Dieterici la philologie et la philosophie arabes, et avec Emil Rödiger la philologie sémitique, notamment l'hébreu. A l'Institut de la Science du Judaïsme, «Lehranstalt für die Wissenschaft des Judenthums», il est en rapports étroits avec Abraham Geiger et Moritz Steinschneider, tous les deux remarquables spécialistes des rapports historiques entre Islam et Judaïsme, particulièrement dans la littérature du Moyen Age. C'est Steinschneider qui lui suggère le sujet de sa thèse de doctorat. A Berlin, il rencontre également Heymann Steinthal,

14 NISAN 1998

MADDE TATRIKLENDIRIAN
SONRA GELEN DOKUMAN



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منشورات كلية الدعوة الإسلامية ولجنة الحفاظ على التراث الإسلامي

Tablas - 1401-1992

- Goldziher
- Müstesrik

s. 279-354

20 EKİM 1995

ALEXANDER SCHEIBER

ADDENDA TO THE BIBLIOGRAPHY OF
GOLDZIHHER

Edited by Samuel LÖWINGER,
Alexander SCHEIBER,
Joseph SOMOGYI.

IGNACE GOLDZIHHER
MEMORIAL VOLUME

Part. II. Jerusalem - 1958, s. 209-214

IRCICA: 22246/2

In Vol. I. pp. 419-429 of Ignace Goldziher Memorial Volume I published a supplement to the bibliography of the literary work of Ignace Goldziher. Since then, during the preparation of two bibliographies — of the Jewish press in Hungary and of the Hungarian literature of the legend of the Wandering Jew—I have come across a few more data, the publication of which may be of some use here.

In the hand-copy of vols. I and II of Magyar Zsidó Szemle (Hungarian Jewish Review) one of the editors, Joseph Bánóczi, added to the anonymous articles the name of the author, thereby bringing to light also the authorship of Ignace Goldziher. To No. 699 my attention was called by Prof. M. Perlmann. The following numbers provide hitherto unknown additions especially to the work of the young Goldziher.

Let me remark in this connection that in the legacy of his son, Professor Charles Goldziher (died on 6 November 1955), there has remained his diary which I should one day like to publish together with Prof. J. Somogyi.

1867.

682. Vonások a héber költészet jellemképéből. (Traits from the Character of Hebrew Poetry.). — Magyar Izraelita. IV. 1867. 92-94.

683. Agadai szemelvények. (Selections from the Hagga-da.). — Magyar Izraelita. IV. 1867. 253-254., 276-277., 302-303.

1868.

684. Agadai szemelvények. (Selections from the Hag-gada.). — Magyar Izraelita. V. 1868. 5-6., 37-38.

7 AGUSTOS 1995

mounted, ran after it on foot, killed her with my lance, and took her tail triumphantly to the king.¹³⁾

Thus this legend may possibly be of Egyptian origin, and the Haggadah without religious restraint but with lively sense of local colour, inserted this motive of Egyptian origin just in its legends on Egypt.

5. A Grain of Astrology

Finally, let me hint at an astrological problem. In the records of one of the most outstanding Palestinian Haggadists, Joshua ben Levi, numerous points refer to the astrological effects of the stars on the persons born under them. For instance, whoever is born under the Mercury will become an enlightened and wise man because Mercury was the scribe of the Sun (Sabb. 156a.).

I have the impression that here we have to do with more marked astrological motifs. Mercury was identified with Thot-Hermes by Hellenistic age. Artapanos went further: he identified Moses with Thot-Hermes. Now Thot was the inventor of writing, the scribe of the gods, among them also of Osiris in the nether world, and the god of sciences. With Joshua ben Levi Mercury was the scribe of the Sun, and Osiris the god of the Sun. With the Arabs one of the names of Mercury is the Scribe (*al-Katib*).

Egyptian influence is not the only possibility here. We can also think of Babylon. In Babylonian mythology Nebo was the scribe of the gods in heaven, and the goddess Belit-sheri in earth. Nebo was the god with the pencil who recorded the fate of men on New Year's Day, as was ordained by Marduk. This motive manifestly got from Babylon into Haggadic poetry and from that into Jewish folklore. So we can vacillate whether here we have to do with Egyptian or Babylonian influence on the Haggadah.

BERNARD HELLER*)

Jewish Theological Seminary,
Budapest, Hungary

¹³⁾ See Gressmann, A. O. T. B. Vol. I. p. 89.

*) This contribution is the English of a Hungarian article by the late compiler of the *Bibliographie des Oeuvres de Ignace Goldziher* (d. in 1943). Its Hungarian original appeared in the *Jubilee Volume in Honour of Edward Mahler*, Budapest 1937, pp. 436—41.

Edited by Samuel LÖWINGER

Joseph SOMOGYI

Alexander SCHEIBER

A SUPPLEMENTARY BIBLIOGRAPHY OF THE LITERARY WORK OF IGNACE GOLDZIHÉR

It is to the conscientious and thorough researches of the late Professor Bernard Heller that we owe the list of the literary work of Ignace Goldziher. His book bears the title *Bibliographie des Oeuvres de Ignace Goldziher* and appeared at Paris in 1927 as a volume of the *Publications de l'École Nationale des Langues Orientales Vivantes*. In the course of the past two decades some additional data have come to light. Many of them were inserted by Bernard Heller in his own copy of his *Bibliographie*, and others were collected by myself during my bibliographical researches of many years. Valuable information has been contributed by Professors Charles Goldziher and Paul Gulyás, both of Budapest, the latter placing at my disposal his manuscript article on Ignace Goldziher which is to appear in his work *Magyar írók élete és munkái* (The Life and Works of Hungarian Authors). Prof. S. D. Goitein called the attention to two Hebrew articles of the young Ignace Goldziher (cf. Kirjath Sepher XXIII. 1947. pp. 251—252.), which are to be found already in the great bibliographies of Moïse Schwab (*Répertoire des Articles relatifs à l'Histoire et à la Littérature juives parus dans les Périodiques de 1783 à 1898*. I Paris, 1899. p. 139.) and of B. Wachstein — I. Taglicht — A. Kristianpoller (*Die hebräische Publizistik in Wien*. I. Wien, 1930. p. 75.). I owe some data to the friendly courtesy of Mr. J. Leveen and Mr. C. Moss, both of the British Museum, London; Prof. G. Vajda of Paris; Prof. J. Somogyi of Budapest; Prof. S. D. Goitein and Mr. S. Shunami of Jerusalem. Finally, I am indebted to Mr. Nicholas Szabó for helping me in supplementing the Russian data; he called on Prof. I. Kratschkovsky of Leningrad who was good enough to supplement and correct the Russian material.

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IGNACE GOLDZIHÉR

Memorial Volume part. I, Budapest-1948, s. 419-429.

IRCIKA: 22246/I

7 AGUSTOS 1995

momento oportuno. La dosis mínima será un dracma por cada onza de jalea de rosas; la máxima, dos dirhemes [por onza de jalea]. Además, se trata de un medicamento de gran reputación adquirida por *experiencia* y que se recomienda específicamente para reforzar el estómago».

b) *Hiera de áloe*. «Para evitar que los excedentes se acumulen en el estómago, impidiendo que no se digieran los alimentos, se recomienda la hiera de áloe elaborado con las seis variedades de especias, procurando asimismo que el áloe utilizado sea de excelente calidad y esté bien depurado. En caso de no poder conseguirlo así se utilizarán las tres clases de mirobánalos adobados también con las seis clases de especias empleadas en el medicamento de áloe y según la proporción utilizada en aquel [...]. Para evitar la sequedad agréguese al producto aceite de almendra».

c) *Jarabe de oximiél*. «El buen procedimiento para evitar padecer de fiebres durante el verano, consiste en tomar jarabe de oximiél elaborado con raíz de apio, hinojo, endivias y regaliz a partes iguales»²⁸. Pero como preventivo de la desnutrición y como diurético, nada es mejor que el agua de cebada.

14. CONCLUSIÓN

Como en otras ocasiones me he ocupado de la estructura general de la medicina de Averroes, de su oftalmología y pediatría, o he confeccionado un repertorio de los alimentos, bebidas y fármacos que aparecen en sus escritos, en esta ocasión he querido limitarme a las líneas generales de lo indicado en el título. Como en las veces anteriores me he servido más de los textos del *Kulliyât*, ahora por lo general he preferido los de los *talîsât* galénicos. El resultado es siempre el mismo: Averroes sigue las pautas de la medicina medieval, pero siempre aparece alguna observación personal curiosa.

CONCEPCIÓN VÁZQUEZ DE BENITO
MIGUEL ÁNGEL MANZANO RODRÍGUEZ

(Editores)

ACTAS

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UNION EUROPÉENNE D'ARABISANTS ET D'ISLAMISANTS
SALAMANCA

1995

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A cultural-historical approach to the history of Arabic grammar. On Ignaz Goldziher's views about the history of grammar among the Arabs

KINGA DÉVÉNYI

Ignaz Goldziher (1850-1921) has usually been regarded as one of the founders of modern oriental studies in the West. His views on Islam are still considered to be challenging and his books in this field are frequently referred to even today. If we consider that his bibliography contains more than seven hundred items it is only natural that from among this huge bulk several became obsolete. This has been the fate of many of his works written in Hungarian, though some of these became later published in English or German. There is one major work of the young Goldziher which generally escaped the attention of the majority of Arabists outside Hungary. This is a work in Hungarian entitled «On the history of linguistics among the Arabs». It was read at a meeting of the Hungarian Academy of Sciences in 1877 and was printed early in the following year¹. It gives an invaluable insight into the views of Goldziher about this field and the then current state of research. Two main causes can be sensed behind the disuse of this work. First and foremost that it was written in Hungarian, and secondly that it is about linguistics which today is not regarded as one of Goldziher's prime topics. Though this essay is not the only example where Goldziher dealt with linguistic question it is true that purely linguistic articles were written mainly at the beginning of his career. And with the exception of this essay in Hungarian, none of them aims to be comprehensive. They are case studies, dealing either with different territories of Arabic linguistics (etymology², *ḥaṭa' al-'amma*³, etc.), individual problems emerging from his research in the field of ethnography and Islam⁴, or with different authors who worked also in the field of grammar like for example as-Suyūṭī⁵.

¹ I. Goldziher, «A nyelvtudomány történetéről az araboknál. Irodalomtörténeti kísérlet», *Nyelvtudományi Közlemények*, XIV (1878), pp. 309-375.

² I. Goldziher, «Zur Geschichte der Etymologie des Namens Nûh», *ZDMG*, XXIV (1870), pp. 207-211; *Id.*, «Arabische Beiträge zur Volksetymologie», *ZVP*, XVIII (1888), pp. 69-82, etc.

³ I. Goldziher, «Zur Literaturgeschichte des chaṭa' al-'ammâ», *ZDMG*, XXXV, (1881), pp. 147-152.

⁴ I. Goldziher, «Linguistisches aus der Literatur der muhammedanischen Mystik», *ZDMG*, XXVI, (1872), pp. 76-104.

⁵ I. Goldziher, «Zur charakteristik Ġelâl ud-Dîn us-Sujūṭî's und seine literarische Thätigkeit», *SKAW*, LXIX (1871), pp. 7-28.

ABDOEL-GHAFFAAR

SOURCES FOR THE HISTORY OF ISLAMIC STUDIES IN THE
WESTERN WORLD

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THE LETTERS OF C. SNOUCK HURGRONJE TO I. GOLDZIJER

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امناس مولد نسيه
المشرق الكبير

قواندي
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تاريخ التطور العقدي والتشريعي في الديانة الاسلامية

نقله إلى اللغة العربية
وعلق عليه

علي حسن عبد القادر
دكتور في العلوم الاسلامية
مدير المركز الثقافي الاسلامي بطنس

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Goldziner Ignaz

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Vikør, Knut S. "Opening the Mālikī school: Muhammad b. 'Alī al-Sanūsī's views on the *Madhhab*." *The Journal of Libyan Studies* 1 (2000): 5-17.
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Goldziher, Ignaz

07 AĞU 2008

GOLDZIHHER ON ARCHAEOLOGY AND
EXPLORATION IN NINETEENTH-CENTURY
PALESTINE

Lawrence I. Conrad
University of Hamburg

MADDE YATIRILANDIRILAN
SONRA GELEN DOKÜMAN

Ignaz Goldziher (1850-1921) is generally regarded as the founder of the field of Arabic and Islamic studies as we pursue it today, and his name is usually associated with magisterial contributions on a multitude of themes relating to the religious and cultural traditions of medieval Islam. His best-known works were written in German, his first language,¹ but he also wrote extensively in Hungarian, a language that he knew would not be understood outside of his own country. In his *Tagebuch* he says that he wrote in Hungarian because he wanted to reach the popular educated audience in his own land,² and to a large extent that was probably true. But he also used his Hungarian works to try out ideas that he was not yet ready to place before his professional colleagues elsewhere in Europe, as well as to give voice to his views on the state of his field and its relevance and importance within European intellectual life more generally. One therefore often finds a marked difference in the approach and tone adopted in Goldziher's German studies as opposed to those he wrote in Hungarian.³ To those accustomed to the quiet and solemn demeanour of his German corpus, the engaged passion and willingness to speak out and even humour that one frequently finds in his Hungarian works comes as quite a surprise.

¹This has now been established by István Ormos in his "Goldziher's mother tongue: a contribution to the study of the language situation in Hungary in the nineteenth century", in Éva Apor and István Ormos, eds., *Goldziher memorial conference* (Budapest: Hungarian Academy of Sciences, 2005), pp. 203-43.

²Ignaz Goldziher, *Tagebuch*, Alexander Scheiber, ed. (Leiden: E.J. Brill, 1978), p. 231 (16 May 1902).

³On this see further my "A new volume of Hungarian essays by Ignaz Goldziher", *JRAS* 17/4 (2007): 363-79, at pp. 367-72.

- I. Goldziher
- Müsteşrik
- Hadis

I. GOLDZİHER'İN HADİSLE İLGİLİ BAZI GÖRÜŞLERİNİN TAHLİL VE TENKİDİ

Doç. Dr. TALÂT KOÇYİĞİT

Bu yazımızda, geçen asrın ünlü müsteşriklerinden Ignaz Goldziher'in hadisle ilgili bazı görüşleri üzerinde durmak istiyoruz. 1921 senesinde vefat etmiş olan Goldziher, İslâmî ilimler üzerindeki tetkikleriyle şöhret kazanmış yahudi asıllı bir macardır. Hadisle ilgili görüşlerini, iki cilt halinde yayınlamış olduğu *Muhammedanische Studien*¹ adlı eserinin ikinci cildinde toplamıştır. Bu cilt daha sonraları Léon Bercher tarafından *Etudes sur la tradition Islamique*² adı altında Fransızca'ya tercüme edilmiştir.

Goldziher'in hadisle ilgili görüşlerini burada tetkike girerken, şu hususu hemen belirtmek isteriz ki, Arapça kaynaklara derin vukufu olması dolayısıyla "müsteşriklerin şeyhi" addedilen bu şahsın İslâmî sahalarda telif ettiği eserler, halen ve bilhassa müsteşrikler arasında en mühim kaynak olarak kullanılmakta, onlardan yapılan nakiller, ileri sürülen bir takım görüş ve iddiaların delilleri olarak gösterilmektedir. Durum böyle olunca, Goldziher'in eserlerinde ileri sürülen fikirleri bilmek, onlarla istihdaf edilen gayeyi öğrenmek, ilâhiyatçılarımız için zarurî olmak icabeder. Bu hususu gözönünde bulundurarak, Goldziher'in hadis meselelerine tahsis ettiği kitabına istinaden bazı görüşlerinin tahlil ve tenkidini yapmağa çalışacağız.

Burada esefle kaydedelim ki, İslâmî sahalardaki munsif araştırmalarıyla ilme gerçekten hizmet eden müsteşrikler yanında, İslâm dinine ve müslümanlara ehl-i salîp zihniyetiyle saldıran, onları ifsat edebilmek için tarihî vâkı'aları tahrif etmekten çekinmeyen müsteşriklerin de mevcudiyeti bir gerçektir. İşte, müsteşriklerin şeyhi sayılan Goldziher bunlardan biridir. Bizce onun şeyhliği, İslâmî gerçekleri tahrif etmek ve bu tahrifi, bir takım delillere

1 Halle 1890.

2 Paris 1952. Bu yazımızda, *Etudes sur la tradition Islamique*'in Doç. Dr. Mehmet Hatiboğlu tarafından yapılan ve henüz neşredilmemiş olan Türkçe tercümesinden istifade edilmiştir.

İlahiyat Fakültesi Dergisi, c. 15, s. 43, 1967, ANKARA.

Bu makale 43-55 saygaları arasındadır.

Dergi Ansiklopedi kütüphanesinde mevcuttur.

Makale ~~HADİS~~ Goldziher posetindedir.

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A New Volume of Hungarian Essays

by Ignaz Goldziher*

2008

LAWRENCE I. CONRAD



Though best known for his formative and decisive contributions to the field of Arab-Islamic studies, the Hungarian orientalist Ignaz Goldziher (1850–1921) also had a considerable impact on the field of Jewish studies. His first publication, at the age of twelve, already reveals his interests in the history of Judaism and its prospects in the modern world,¹ and his doctoral dissertation, prepared as a teenager working under the supervision of the great H. L. Fleischer (1801–1888) in Leipzig on the thirteenth-century Jewish philologist and exegete Tanhūm ben Joseph Yerūshalmī,² already displays its author as “a very distinguished scholarly mind”.³ His first extended monograph dealt with issues concerning the function and importance of mythology among the ancient Israelites,⁴ and further, with the anti-Semitic and racist theories of European scholars and intellectuals like Ernest Renan (1823–1892).⁵

*A review essay on Ignaz Goldziher, *A zsidóság lényege és fejlődése*, [Összeállította: Kőbányai János; Szerkesztette és a jegyzeteket fordította: Zsengellér József] (Budapest: Múlt és Jövő Kiadó, 2000). pp. 717. ISBN 963 9171 50 6. This is the second recent publication of valuable articles in Hungarian by Goldziher. The other is a two-volume collection entitled *Az arabok és az iszlám: válogatott tanulmányok* (“The Arabs and Islam: Selected Studies”) (Budapest: Magyar Tudományos Akadémia Könyvtára, 1995), edited by István Ormos. I would like to thank István Ormos for reading an early draft of this essay and offering numerous helpful and important suggestions and corrections.

¹Ignaz Goldziher, *Sichat-Yitczhak. Abhandlung über Ursprung, Eintheilung und Zeit der Gebete* (Pest: Johann Herz, 1862). This work, printed in the old Fraktur script, is extremely rare, with one copy in Budapest and a partly defective photocopy in Jerusalem. Here I will quote from the re-edition of the text in my forthcoming *Der Bildungsweg eines Islamwissenschaftlers. Ignaz Goldziher und sein “Sichat-Yitczhak”*.

²Ignaz Goldziher, *Studien über Tanhūm Jerūschalmi* (Leipzig: List und Franke, 1870). On Goldziher in Leipzig, see Róbert Simon, *Ignác Goldziher: His Life and Scholarship as Reflected in his Works and Correspondence* (Budapest: Library of the Hungarian Academy of Sciences; Leiden: E. J. Brill, 1986), pp. 35–40; Róbert Simon, *Goldziher Ignác: Vázlatok az emberéről és a tudósáról* (Budapest: Osiris Könyvtár, 2000), pp. 46–51; Holger Preisler, “Ignaz Goldziher in Leipzig – Ein ungarischer Jude studiert Orientalistik”, *Leipziger Beiträge zur jüdischen Geschichte und Kultur* 3 (2005), pp. 293–315; Simon Hopkins, “The Language Studies of Ignaz Goldziher”, in Éva Apor and István Ormos, eds., *Goldziher Memorial Conference* (Budapest: Library of the Hungarian Academy of Sciences, 2005), pp. 125–127; Peter Haber, *Zwischen jüdischer Tradition und Wissenschaft. Der ungarische Orientalist Ignác Goldziher (1850–1921)* (Köln: Böhlau Verlag, 2006), pp. 112–116.

³Hopkins, “The Language Studies of Ignaz Goldziher”, p. 126.

⁴Ignaz Goldziher, *Der Mythos bei den Hebräern und seine geschichtliche Entwicklung* (Leipzig: F. A. Brockhaus, 1876); trans. Russell Martineau as *Mythology among the Hebrews and its Historical Development* (London: Longmans, Green, 1877). On this work see Róbert Simon, “Bevezetés”, in Ignaz Goldziher, *Az iszlám kultúrája: művelődéstörténeti tanulmányok*, ed. Róbert Simon (Budapest: Gondolat, 1981), I, pp. 9–19; idem, *Ignác Goldziher*, pp. 77–87.

⁵There is an enormous corpus of critical literature on Renan. Some of the studies most relevant here are Georges Sorel, *Le système historique de Renan* (Paris: C. Jacques, 1905–1906); André Cresson, *Ernest Renan: sa vie, son œuvre, avec un exposé de sa philosophie* (Paris: Presses universitaires de France, 1949); Harold W. Wardman, *Renan: historien philosophe* (Paris: Éditions C.D.U.-SEDES, 1979); Francis Mercury, *Renan* (Paris: O. Orban, 1990); Charles Chauvin, *Renan (1823–1892)* (Paris: Desclée de Brouwer, 2000); Matthias Dörries, *Ernest Renan: a Prophet in a*

I. GOLDZİHER'İN HADİSLE İLGİLİ BAZI GÖRÜŞLERİNİN TAHLİL VE TENKİDİ

Doç. Dr. TALÂT KOÇYİĞİT

Bu yazımızda, geçen asrın ünlü müsteşriklerinden Ignaz Goldziher'in hadîsle ilgili bazı görüşleri üzerinde durmak istiyoruz. 1921 senesinde vefat etmiş olan Goldziher, İslâmî ilimler üzerindeki tetkikleriyle şöhret kazanmış yahudî asıllı bir macardır. Hadîsle ilgili görüşlerini, iki cilt halinde yayınlamış olduğu *Muhammedanische Studien*¹ adlı eserinin ikinci cildinde toplamıştır. Bu cilt daha sonraları Léon Bercher tarafından *Etudes sur la tradition Islamique*² adı altında fransızcaya tercüme edilmiştir.

Goldziher'in hadîsle ilgili görüşlerini burada tetkike girişirken, şu hususu hemen belirtmek isteriz ki, arapça kaynaklara derin vukufu olması dolayısıyla "müsteşriklerin şeyhi" addedilen bu şahsın islâmî sahalarda telif ettiği eserler, halen ve bilhassa müsteşrikler arasında en mühim kaynak olarak kullanılmakta, onlardan yapılan nakiller, ileri sürülen bir takım görüş ve iddiaların delilleri olarak gösterilmektedir. Durum böyle olunca, Goldziher'in eserlerinde ileri sürülen fikirleri bilmek, onlarla istihdaf edilen gayeyi öğrenmek, ilâhiyatçılarımız için zarurî olmak icabeder. Bu hususu gözönünde bulundurarak, Goldziher'in hadîs meselelerine tahsis ettiği kitabına istinaden bazı görüşlerinin tahlil ve tenkidini yapmağa çalışacağız.

Burada esefle kaydedelim ki, İslâmî sahalardaki munsıf araştırmalarıyla ilme gerçekten hizmet eden müsteşrikler yanında, İslâm dinine ve müslümanlara ehl-i salıp zihniyetiyle saldıran, onları ifsat edebilmek için tarihî vâkı'aları tahrif etmekten çekinmeyen müsteşriklerin da mevcudiyeti bir gerçektir. İşte, müsteşriklerin şeyhi sayılan Goldziher bunlardan biridir. Bizce onun şeyhliği, İslâmî gerçekleri tahrif etmek ve bu tahrifi, bir takım delillere

1 Halle 1890.

2 Paris 1952. Bu yazımızda, *Etudes sur la tradition Islamique*'in Doç. Dr. Mehmet Hatiboğlu tarafından yapılan ve henüz neşredilmemiş olan türkçe tercümesinden istifade edilmiştir.

IGNAZ GOLDZİHER

İSLAM TEFSİR EKOLLERİ

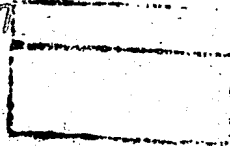
Çeviren ve Notlandıran :
Mustafa İslamoğlu

Kritik :
Prof. Dr. Abdulhalim en-Neccar



MADDE YAYINLARI
SONRA GELEN DEĞERLER

04 ARALIK 1997



Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	50839
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DENGE YAYINLARI

İstanbul - 1997

için son bulmuş bir hadise değildir. Mezheplerin donuklaşmaması ve kendilerini sürekli yenileyebilmeleri ancak bu ameliyenin sürekli olmasıyla mümkündür.

Geçmişte Kur'an'ı yorumlama çabalarında karşılaşılan problemler göz önünde bulundurularak "Müfessirde Aranılan Şartlar" başlığı altında belli ölçüler ortaya konmaya çalışılmış, ancak ileri sürülen bu şartlar abartılmış ve adeta kimse Kur'an'ı tefsir edemez gibi bir sonuç ortaya çıkmıştır. Müfessir için ileri sürülen hayalî şartların yanısıra; daha da ileri gidilerek bir tek şart bile, maddelere ayrılarak ayrı ayrı şartlanmış gibi gösterilmiştir. Mesela "müfessirin Kur'an'ın dili olan Arapçayı bilmesi şarttır" denilecek yerde Arap dilinin alt kolları olan Sarf, Nahiv, Bedî', Beyân, Maânî gibi ilimleri bilmesi gerekir denilmektedir. Kur'an'ı bir bütün olarak bilmesi gerekir denilecek yerde Nasih-Mensuh, Emsâlî'l-Kur'an vb. konular ayrı ayrı şartlanmış gibi takdim edilebilmiştir.

Şartların alabildiğine çoğaltılması ve kendi küçük dünyası içerisinde Kur'an'ı anlamaya çalışan sade müslümanın karşısına bu şartların çıkarılması, zamanla müslümanları Kur'an'dan uzaklaştırmıştır. Böylece Kur'an'dan uzaklaşan müslüman, cemaat ve kliklerin, şeyh, ağabey ve üstadların insafına teslim edilmiştir.*

KUR'ÂN VE SÜNNET SEMPOZYUMU

[Ankara 1-2 Kasım 1997] , Bildiriler,

İstanbul-1999, s. 25-45. DN: 65116

Goldziher'in Kur'an'a Yaklaşımına Eleştirel Bir Bakış

H. BEKİR KARLIĞA

Saygıdeğer dinleyenler!

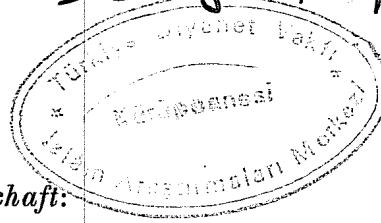
Biz müslümanların hayatımızda sahip bulunduğumuz hazînelerin en büyüğü ve en değerlisi şüphesiz ki Kur'an-ı Kerim'dir. Bizim olduğu kadar bütün insanlığın da sahip bulunduğu en kıymetli hazinedir bu. Zira Beşeriyet-i Lâhûtiyyete, sınırlıyı sınırsıza, görüleni görülmeyene ve sonluyu sonsuza bağlayan tek ve gerçek bağ bu ilâhî kelâmdır. Düşününüz bir kere, bu engin boşlukta ve muhtemelen yalnız bu yeryüzü yuvarlağı üzerinde düşünen ve düşündüğünü ifade edebilen biricik tür olan insanoğlu, ne uzak geçmiş, ne de uzak geleceği hakkında bilgi edinme imkânına sahip. Belki milyonlarca yıl daha ulaşamayacağı yığınlarca gök cisminde yalnız kendisine en yakın olanı henüz keşfetmiş olmanın doyumsuz hazzını yaşıyor. Allah'ın lutfuna bakın ki, onu geçmiş ve geleceğiyle kuşatan bir mesajla şereflendiriyor ve bu mesajı da eksiksiz koruyacağını kendisi bize bildiriyor. Ve gerçekten de Allah katından gelen bu mesaj aynıyla muhâfaza edilerek nesillerden nesillere aktarılıyor ve bize kadar ulaştırılıyor. Başımızı iki elimizin arasına alsak ve düşünelim, ilâhî irâdenin ifadesi olan bu mesaj, bizi bu kâinât ummânında yalnız yaşayan bir tür olmaktan kurtarıp evrenin bütününe kuşatan olağanüstü bir bilgiyle donatıyor, ezel ve ebedle bağlantımızı kuruyor ve insan olmanın o erişilmez zevkinin farkına varmamızı sağlıyor.

Evet bundan önce de sonsuzun haberini bize ulaştıran kitaplar gelmişti, ama hiçbirisi geldiği gibi korunamamış ve insanlar tarafından tahrîf edilip değiştirildiğinden son haberci, bu "büyük haberi" getirmiş ve yaratılanın yaratısıyla olan bağlantısını yeniden kurmuştur. Kur'an-ı Kerim'i bu yüksek metafizik boyutu içerisinde ele aldığımızda, sahip olduğumuz hazînenin ne kadar kıymetli olduğunu bir kez daha anlayabiliriz.

İşte bundan dolayıdır ki, insanın insanlığının bilincine erişmesini istemeyen bedhâhlar, onun bu ilâhî haberle alâkasını kesmeye çalışıyorlar.

* Bu yazı, müellifin tebliği elimize geçmediğinden ötürü, yazarın *Günümüz Tefsir Problemleri* (İstanbul 1995) adlı eserinden özetlenmiştir.

24 NISAN 2012

Goldziher I.
Weber Max (II - Edizyon A. S. Y.)

Sociologie et Islamwissenschaft:
Max Weber et Ignaz Goldziher ou la «non rencontre»

Youcef Djedi
 Nantes

Abstract

MADDE YAYINDAKTAN
 SONRA GELEN DOKÜMAN D271

Claiming different conceptions of the *Kulturgeschichte*, Max Weber and Ignaz Goldziher have deeply marked their respective disciplines and have even played a leading role against their contemporary cultural and scientific temptations. They had mostly had the merit of safeguarding the full autonomy of the religious reality, mostly against Marxism (Weber) and against the New School of Islamic studies (Goldziher). But these two scholars were also distinguished by their skepticism regarding the new science, that is "sociology", that Weber wanted to strictly define among the *Kulturwissenschaften* and against which Goldziher wanted to protect the *Islamwissenschaft*. However, if Weber had sometimes lost in his approach to Islam, Goldziher, who stayed in a classic conception of categories as basic as those of "asceticism", for example, or "Beruf", had remained away from Weberian concerns of religious relationships with modernity. Obviously these two scholars would have won a lot about each other.

Comment concilier dans un même contexte un Hongrois, juif convaincu, mais presque doublé d'un musulman décidé, et se disant en tout cas volontiers oriental, et un Allemand de culture protestante, n'ayant jamais eu de contact direct ni avec l'Orient ni avec l'islam, «prophète de malheur» et sociologue de la rationalité de l'«habitable d'acier» et du «désenchantement du monde»? Comment réunir dans un même contexte l'un des fondateurs résigné de la sociologie moderne et celui qui s'était méfié jusqu'au bout de cette nouvelle discipline, à la manière du moins dont celle-ci était conçue par son confrère et ami Martin Hartmann, par exemple?

Ce que la rencontre de Max Weber avec Ignaz Goldziher aurait eu sur les études islamologiques de l'époque, d'une part; et sur la sociologie wébérienne de l'islam, de l'autre, justifie amplement le traitement de ce point en termes de déploration d'une «non rencontre». Ceci d'autant plus du reste que les deux savants avaient des amis en commun, comme Adolf von Har-

nack, mais surtout Carl Heinrich Becker, lequel saluait justement en ses deux amis des esprits très novateurs. Passages obligés des études sociologiques et islamologiques, Weber et Goldziher sont en effet jusqu'à nos jours les porteurs d'un «charisme» indiscutable dans leurs disciplines respectives. Et leur défense de l'autonomie du fait religieux n'est pas le moindre de leurs mérites, même si, au fond, Goldziher, à la différence de Weber, n'avait jamais poussé ouvertement l'islamologie vers la problématique du destin de l'homme moderne.

D'ailleurs à côté de cet écart, il en existait un autre, plus important encore du point de vue de la *Kulturgeschichte*, pourtant réclamée par les deux savants. Il vient de l'intérêt quasi nul de Goldziher pour la réalité économique, et plus encore pour les rapports de celle-ci et de la vie professionnelle avec les conceptions religieuses. Sa vision «classique» de l'ascétisme est pour le moins irréductible à celle de Weber. En revanche, l'ascèse professionnelle de Goldziher lui-même, dérivée en grande partie d'enseignements coranique est plus qu'édifiante. Enfin, on peut deviner quelle tournure aurait pu avoir la sociologie wébérienne de l'islam au contact de Goldziher sur des questions aussi épineuses que celles de la prédestination, par exemple, ou du «rékabisme» de l'islam primitif. Questions sur lesquelles, à l'évidence, Weber's était laissé fourvoyer.

L'Orient et l'Occident

Juif de l'«Orient» européen, Goldziher avait des origines séfarades de l'«Occident» musulman, qui n'entravaient nullement sa fierté d'être hongrois. Et ce «Hongrois d'al-Azhar» [«al-Mağari al-Azharī»]¹, comme il aimait s'autographier parfois, se disait volontiers, sur un ton d'humour sérieux, «trop oriental et trop superstitieux» pour terminer une lettre sur une note de mauvais augure². Mieux encore, car bien qu'ayant manifestement

¹) Bien que nourrissant manifestement une moindre sympathie pour l'islam, tout en se disant être «un civilisé mi-musulman ensauvagé» [*halb-muhammedanischer verwildeter Kulturmensch*], son ami Snouck Hurgronje, avec qui il «islamisait» depuis sa jeunesse, cultivait la même passion pour La Mecque, qui avait joué dans sa formation le même rôle que celui de l'université égyptienne pour lui (cf. ses lettres in VAN KONINGSVELD (P. S.) (ed.), *Scholarship and Friendship in Early Islamwissenschaft: The Letters of C. Snouck Hurgronje to I. Goldziher*. Leiden. Rijksuniversiteit Leiden, 1985, pp. 66-67, 9-100, 147-149. Ci-après: Koningsveld).

²) Cf. e. g. sa lettre à Noldeke in SIMON, *Ignaz Goldziher: His life and scholarship as reflected in his work and correspondence*, Leiden, Brill, 1986, p. 267. Ci-après: SIMON.

Farklı kıraatlarla okunması, Kur'an hakkında şüphe ve tereddüt uyandıracak bir mesele olarak görülmemelidir. Söz gelimi mütevâtir On Kıraat'ın mevcut olması, on tane Kur'an var mânâsına gelmez. Kıraat sayısı kaç olursa olsun, Kur'an bir tanedir. Bu bakımdan endişe edilecek, garipsenecek, yadırganacak bir durum yoktur. Aradan 15 asır geçmiş olmasına rağmen Müslümanların, Kitaplarıyla ilgili bir tereddütleri olmamıştır, bundan sonra da olmayacaktır. Yeter ki bir takım maksatlarla zihinler bulandırılmasın.

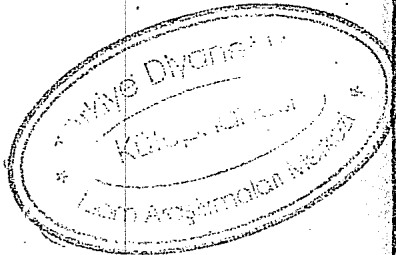
Kıraatları garipseyenler, yanlış bir noktadan hareket ederek görüş beyan etmektedir. Çünkü böyle düşünenler, Âsim Kıraatı'nın Hafs rivâyetini esas alarak, diğer kıraatları değerlendirme hatasına düşmektedir. Yani Kur'an sanki sadece Âsim Kıraatı üzere inmiş, diğer kıraatlar sonradan çıkmış zannedilmektedir. Oysa diğer dokuz kıraat ne ise, Âsim Kıraatı da odur. Şu halde bilinen bir kıraatı esas alıp, diğerlerini buna göre değerlendirmek hatalı bir yaklaşım tarzı olmaktadır.

Kıraat konusu, müsteşriklerin de önemli ilgi alanlarından birisidir. Onların bu sahadaki çalışmaları daha çok, "sahih" dışında kalan "şâz" kıraatlar ve "zayıf" rivâyetler üzerinde olmuştur. Onlar bu tür rivâyetleri kendileri uydurmuş değildir; Müslümanların eserlerine aldıkları bilgileri kullanmışlardır. Ancak işlerine gelen nakilleri alıp değerlendirdikleri, kaynaklarda bunların her biriyle ilgili olarak verilmiş cevaplara yer vermedikleri de bir gerçektir.

Müsteşrikler kıraat farklılıklarını "Mushaf'ların yazı özelliği", "tefsir amacıyla ilaveler yapılması", "eş anlamlı kelimeler kullanılması", "tenzih ve ta'zim amaçlı okumaların bulunması" ve "müstensih hataları" gibi sebeplere bağlamışlardır. Bu tür iddialar, makalemizin ilgili kısımlarında değerlendirilmiştir. Onların kıraatlar konusunda bilerek veya bilmeyerek gözden kaçırdıkları en önemli nokta; Kur'an'ın yazı ile nakli yanında, Peygamberimiz zamanından itibaren *şifâhi* olarak ve *okunarak* da nesilden nesile kesintisiz nakledilmiş bulunması ve kıraat farklılıklarının o zamandan beri mevcut olmasıdır. Buna rağmen, kıraatların ortaya çıkış sebebi olarak ilk dönem Mushaf'larında hareke ve nokta bulunmaması ve yazının yetersizliği gibi hususların gösterilmesi doğru bir tespit olamaz. Bazı bilginlerin de ifade ettiği gibi Kur'an, varlığını kâtiplere borçlu değildir; her devirde binlercesi bulunan hâfızların hâfızalarında yaşayarak ve okunarak günümüze kadar gelmiştir. Başka hiçbir kitabın bu şekilde muhafazası gerçekleşmemiştir.

MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

20 MAYIS 2003



D. 2420

marife, yıl. 2, sayı. 3, kış 2002, s. 107-121

YAKIN DOĞU SEYAHATI VE ESERLERİ BAĞLAMINDA IGNAZ GOLDZİHER VE İSLÂM DÜNYASI İLE FİKRÎ ETKİLEŞİMİ

İbrahim HATİBOĞLU*

**WITHIN THE CONTEXT OF IGNAZ GOLDZİHER'S NEAR-EASTERN TRAVEL
AND WORKS HIS MUTUAL INFLUENCE WITH THE ISLAMIC WORLD IN
THOUGHT**

In this article, depending upon his *Oriental Diary* and *Tagebuch* I have brought out Goldziher's initial experience of the Muslim world, since this experience had great impact upon developing his own comprehensive methodology in Islamic studies. His Near east study tour, which he describes as "the happiest years of my life" was quite important not only his scholarly approach but also his political functions. Taking these informations into consideration, I have realised his "emotional" and "logical" aspects, as well as his idea concerning the evolution of religions. In his travel, which contains visiting Budapest, Istanbul, Damascus and Cairo, he met Tahir al-Jazairi and Jamaledin al-Afgani who were engaged with resurgence and independence movements and then they became his close friends. On the other hand, in the Islamic world Goldziher became the focus of great interest in his early days whereas in the West, he became famous after gaining enormous success in oriental studies. Therefore, in this article, I have suggested that Goldziher can be understood, criticised, and approved properly by only taking him into consideration as a whole.

I/

Çağdaş İslâm tetkiklerini sistemleştiren bir araştırmacı olarak Ignaz Goldziher, sadece Batı'da değil, uyguladığı yöntem ve eserleri ile İslâm dünyasında da ciddi etkileri olan bir şahsiyettir. Goldziher'e gösterilen bu teveccüh, dinî-tarihî verileri yorumlama konusunda, Batı'da dağınık şekilde kullanılan muhtelif yöntemleri tek gaye çerçevesinde birleştirip *terkîbî tetkik yöntemi* şeklinde de ifade edilebilecek olan kapsamlı bir usul geliştirmesinden kaynaklanır.

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GOLDZIHNER IGNAZ

جولدتسيهر (إجتس) (١٨٥٠-١٩٢١)

مستشرق مجري ضليح وغزير الإنتاج .

كان ميلاده في الثاني والعشرين من شهر يونيو سنة ١٨٥٠ بمدينة شتولفيسنبرج في بلاد المجر . وأسرتة أسرة يهودية ذات مكانة وقدر كبير .

وقضى السنين الأولى من دراسته في بودابست ، ومن ثم ذهب إلى برلين سنة ١٨٦٩ فظل بها سنة انتقل بعدها إلى جامعة ليبستك ، وفيها كان أستاذه في الدراسات الشرقية فليشر ، أحد المستشرقين النابيين في ذلك الحين ، وكان ممتازا في الناحية الفيلولوجية على وجه الخصوص . وعلى يديه ظفر جولدتسيهر بالدكتوراه الأولى سنة ١٨٧٠ ، وكان رسالته عن شارح يهودي في العصور الوسطى شرح التوراة، هو تتخوم أورشليمي .

ومن ثم عاد إلى بودابست ؛ فعين مدرسا مساعدا في جامعتها سنة ١٨٧٢ . ولكنه لم يستمر في التدريس طويلا، وإنما أرسلته وزارة المعارف المجرية في بعثة دراسية إلى الخارج ، فاشتغل طوال سنة في فيينا وفي ليدن . والرحل من بعد إلى الشرق (من سبتمبر سنة ١٨٧٣ إلى أبريل من العام التالي) . فأقام بالقاهرة مدة ، ثم سافر إلى سوريا وفلسطين . وفي سوريا تعرف بالشيخ طاهر الجزائري وضحه مدة وترجم كتابه " توجيه النظر إلى علم الأثر " إلى الألمانية .

وفي أثناء إقامته بالقاهرة استطاع أن يختلق إلى بعض الدروس في الأزهر، وكان ذلك بالنسبة إلى أمثاله امتيازاً كبيراً وفضلاً عظيماً .

ومنذ أن عين في جامعة بودابست . وعتليته بالدراسات العربية عامة والإسلامية الدينية خاصة تنمو وتزداد ، وإذا به يحرز في وطنه شهرة كبيرة، جعلته ينتخب عضواً مراسلاً للأكاديمية المجرية سنة ١٨٧١، ثم عضواً عاملاً في ١٨٩٢، ورئيساً لأحد أقسامها في ١٩٠٧ .

وصار أستاذاً للغات السامية في سنة ١٨٩٤، ومنذ ذلك الحين وهو لا يكاد يغادر وطنه ، بل ولا مدينة بودابست إلا لكي يشترك في مؤتمرات المستشرقين ، أو لكي يلقي محاضرات في الجامعات الأجنبية استجابة لدعوتها إياه .

ومن أبحاثه القيمة الخطيرة في المسائل الإسلامية كتابه عن " الظاهرية : مذهبهم وتاريخهم " الذي ظهر سنة ١٨٨٤ . وكتابه " دراسات إسلامية " الذي ظهر الجزء الأول منه سنة ١٨٨٩ ، والجزء الثاني في العام التالي .

ثم عني جولدتسيهر أيضاً بنشر بعض الكتب المهمة ، فنشر كتاب المعمرين ، لأبي حاتم السجستاني سنة ١٨٩٩ ، وقدم له ببحث في هذا النوع من المؤلفات ذكر فيه من كتب كتباً من هذا النوع باللغة اليونانية أمثال لوقيان وفليجون القرلي Lucian, Phlegon aus Tralles . وكتب

طبقات المستشرقين

جولدتسيهر مقدمة كتاب " التوحيد " لمحمد بن تومرت مهدي الموحدين وقد نشره لوسيان سنة ١٩٠٣ بمدينة الجزائر، وأخيراً نشر جولدتسيهر نشرته القيمة لفصول من كتاب " المستظهري " في الرد على الباطنية للغزالي ١٩١٦ بمدينة ليدن، وفي مقدمة هذه النشرة تحدث عن فكرة " الاجتهاد " و " التقليد " .

ولكن أشهر أبحاث جولدتسيهر وأعظمها نضوجاً وتأثيراً كتاباه المشهوران : " محاضرات في الإسلام " المطبوع بمدينة هيدلبرج ١٩١٠ والمعروف باسم " العقيدة والشريعة في الإسلام " وقد ترجم إلى العربية على يد ثلاثة من علماء الأزهر، تعاونوا على نقله إلى المكتبة الإسلامية في ترجمة دقيقة أمينة، القاهرة ١٩٤٦ و " اتجاهات تفسير القرآن عند المسلمين " المطبوع بمدينة ليدن سنة ١٩٢٠ . وبعدها توفي جولدتسيهر في عام ١٩٢١ .

Goldziher I الاستشراق المجري - جولد تسيهر

- ٧٤٩ - البيومي ، محمد رجب . «المستشرق جولدزيهر في بحوثه الاسلامية» . رابطة العالم الاسلامي . س ٤ : ع ٥ (رجب ١٣٨٦ هـ - اكتوبر ١٩٦٦ م) ، ص ٣٠ - ٣٤ .
- ٧٥٠ - تسيهر ، جولد . العقيدة والشريعة في الاسلام . رابطة العالم الاسلامي . س ٦ : ع ٥ (رجب ١٣٨٨ هـ - سبتمبر ١٩٦٨ م) ، ص ١٤ - ١٧ .
- و ع ٦ شعبان ١٣٨٨ هـ - اكتوبر ١٩٦٨ م) ، ص ١٣ - ١٦ .
- و ع ٨ شوال ١٣٨٨ هـ - ديسمبر ١٩٦٨ م) ، ص ٢٤ - ٢٩ .
- و ع ٩ ذوالحجة ١٣٨٨ هـ - يناير ١٩٦٩ م) ، ص ١٥ - ١٨ .
- و س ٧ : ع ٢ (ربيع الثاني ١٣٨٩ هـ - يونيو ١٩٦٩ م) ، ص ١٢ - ١٤ .
- و ع ٥ (رجب ١٣٨٩ هـ - سبتمبر ١٩٦٩ م) ، ص ١٢ - ١٤ (احمد محمد جمال) .
- ٧٥١ - الرسالة . «مكتبة المستشرق جولد زيهر (البريد الادبي)» . الرسالة . س ١٠ : ع ٤٨١ (سبتمبر ١٩٤٢ م) ، ص ٩١٠ .
- ٧٥٢ - غويطايين ، س . د . «جولد تسيهر : ابو الدراسات الاسلامية ، بمناسبة مرور خمس وعشرين سنة على وفاته» . مجلة الكاتب المصري . س ٢ : مج ٥ : ع ١٧ (ربيع الاول ١٣٦٦ هـ - فبراير ١٩٤٦ م) ، ص ٨٥ - ٩٥ .
- ٧٥٣ - كولد صهر ، اجناس . «كولد صهر والشيخ الجزائري» . مجلة الأزهر . س ٢٥ : ع ٢ (صفر ١٣٧٣ هـ) ، ص ١٧٣ - ١٧٤ .

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SONRA GELEN DOKÜMAN

10 4 TEMMUZ 1992

GOLZIHNER, IGNACE

45 KRYMSKIJ, Agafangel Efimovič, 1871— *Istorija musul'manstva; samostojatel'nye očerki, obrabotki i dopol'nenne perevody iz Dozi i Gol'dciera*. (History of Islam; independent studies, rev. and enl. translation from Dozy and Gol'dziher). Časti 1—3. M., Tip. V. A. Gatsuk, 1903—12. (Trudy po vostokovedeniju izd. Lazarevskim Institutom Vostočnych jazykov, vyp. 12 and 18.) — Contains trans. of some chapters from *Muhammedanische Studien*, by I. Goldziher, 2 vols. Halle, 1889—90.

04 TEMMUZ 1997

-IBN TUMERT
- X →

I. Goldziher, *Mohammed Ibn Toumert et la théologie de l'Islam dans le Nord de l'Afrique au XIe siècle*, Alger, 1903 (préface à l'éd. Luciani du *Kitâb d'Ibn Tumart*).

10 4 TEMMUZ 1992

X →
- MUVAHHEZLER

I. Goldziher,

Materialien zur Kenntniss der Almohadenbewegung in Nor-
dafrica (in ZDMG, XLI, 30-140).

I. Goldziher, *Muhammedanische Studien*, Halle, 2 vol. 1889-90.

I. Goldziher, *Die Richtungen der islamischen Koranauslegung*, Leyde, 1920.

T. Goldziher, *Vorlesungen über den Islam* Heidelberg, 2e éd., 1925.

ولجولدسيهر أبحاث أخرى عديدة سنذكرها في مطالع الفصول القادمة،

الى جانب مقالات عديدة في المجلات . وبين هذه الأخيرة سنذكر ما يتعلق

بهذه المراجع العامة من مقالات كتبها هذا العالم المختص بالاسلاميات ،

والمجرى الجنسية ، في « مجلة الأديان » Revue de l'histoire des religions.

وها هي ذي :

«de l'ascétisme aux premiers temps de l'Islâm», 1898.

«Le monothéisme dans la vie religieuse des musulmans» 1887.

«Le sacrifice de la chevelure chez les arabes», 1886.

«La littérature religieuse de l'Islâme», 1888.

«Le dénombrement des sectes musulmanes», 1892.

«Le rosaire dans l'Islâm», 1890, etc...

GOLDZIHHER, I

والأدب العربي ، تُرجم بعضها إلى العربية .
ونشرت مدرسة اللغات الشرقية بباريس كتاباً
بالفرنسية في مؤلفاته وآثاره . ومما نشره بالعربية
«ديوان الحطينة» وجزء كبير من كتاب
«فضائح الباطنية» المعروف بالمستظهرى ،
للغزالي . وترجم إلى الألمانية كتاب «توجيه
النظر إلى علم الأثر» لطاهر الجزائري ،
وكتاب «المعمرين» للسجستاني ، وغيرهما .
وتُرجم إلى العربية من كتبه «العقيدة والشريعة
في الإسلام - ط» (١)

الأجهوري = علي بن محمد ١٠٦٦

الأجهوري = عطية الله ١١٩٠

الأجهوري = عبدالرحمن بن حسن

الأجهوري = أحمد بن أحمد ١٢٩٣

ا ح

الأحدب = إبراهيم بن علي ١٣٠٨

الأحسائي = إبراهيم بن حسن ١٠٤٨

(١) مجلة المجمع العلمي العربي ١: ٣٨٧ م ١٠ :
١٨٨ والتراث اليوناني لعبد الرحمن بدوي ٣٠٧ والعقيدة
والشريعة في الإسلام : مقدمته . والرابع الأول من القرن
العشرين ١٣١ والمستشرقون ١٩٦ وفي مجلة الزهراء
١ : ٣٢١ رسالة منه إلى الشيخ طاهر الجزائري ،
بالعربية ، بخطه ، كتب توقيعه عليها : «العبد الحقير
الفقير إجناس كولد صبر الحجري»

أثير الدين = الفضل بن عمر ٦٦٣

ا ج

ابن أجا = محمد بن محمود ٨٨١

ابن الأجدابي = ابراهيم بن اسماعيل

الأجدع الهمداني (:: - ::)

الأجدع بن مالك بن أمية بن جعفر
ابن سلمان بن جعفر الوادعي الهمداني الماني :
فارس همدان وشاعرها في عصره . كان قبيل
الإسلام ، ووفد ابنه «مسروق» على عمر في
خلافته (١)

گولد صبر (١٢٦٦ - ١٣٤٠ هـ)
(١٨٥٠ - ١٩٢١ م)

إجناس كولد صبر Ignaz Goldziher
مستشرق مجري موسوى يلفظ اسمه بالألمانية
إجناتس جولد تسيهر . تعلم في بودابست
وبرلين وليفيسك . ورحل إلى سورية سنة
١٨٧٣ م ، فتعرف بالشيخ طاهر الجزائري
وصحبه مدة . وانتقل إلى فلسطين : فصر ،
حيث لازم بعض علماء الأزهر . وعين أستاذاً
في جامعة بودابست (عاصمة المجر) وتوفي
بها . له تصانيف باللغات الألمانية والانكليزية
والفرنسية ، في الإسلام والفقهاء الإسلامى

(١) سطر اللؤلؤ ١٠٩ والآمدى ٤٩ والاكيل
٧٦:١٠

Ziriéli, "EL-ALMA"

I.c., ٩٠ ٨٥, ١٩٥٤.

27 HAZIRAN 1994

إكتس كولد سيهر^(٢٤) - Goldzher Ignaz

١٩٢١م

مذاهب التفسير الاسلامي : تقصى فيه مراحل التفسير منذ استناد أصحاب العقائد إلى القرآن، إلى التفسير بالمأثور، إلى تفسير أهل الرأي (المعتزلة)، إلى التفسير في ضوء التصوف الاسلامي، إلى التفسير في ضوء الفرق الدينية (الشيعة، الخوارج، والاسماعيلية)، إلى التفسير في ضوء التمدن الاسلامي : (رأي فريق من الهنود «المعتزلة المحدثون»، حركة التجديد في مصر، مقارنة بين الحركة الهندية والمصرية «محمد عبده، ورشيد رضا»).
جرى المؤلف - في كل أولئك - على حرية من القول والفكر، ف جاء بأشياء خطيرة خصوصاً في سبعين الصفحة الأولى من الكتاب.

الكتاب جزء واحد، وقد طبع في مصر سنة ١٩٥٥م.
نقله عن الألمانية وعلق عليه الدكتور «عبدالحليم النجار».

٢٤ - Ignaz Goldzher مستشرق مجري .

عبد الوهاب الصابوني، عيون المؤلفات، (تحقيق محمود رفا خوري)،
١٩٩٢ حلب، مج ١، ص ٣٢٣. DIA Ktp. Dm. No: 25380.

WADDU YAYINLANDIRTA
SOURA GELAN DOKUMAN

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18 HAZ 2012

Goldziher D-

Marín, Manuela. "Dos calas en la visión sobre al-Ándalus del orientalismo europeo : a propósito de I. Goldziher y A.R. Nykl". En: *Al-Andalus-España. Historiografías en contraste : siglos XVII-XXI* / estudios reunidos y presentados por Manuela Marín. - Madrid : Casa de Velázquez, 2009. - ISBN 978-84-96820-24-1. - P. [196]-212

04 TEMMUZ 1992

- * { I. Goldziher, *Muhammedanische Studien*.
I. Goldziher, *Le Dogme et la loi de l'Islam*.

دراسات إسلامية

- ١ -

التراث اليوناني

في الحضارة الإسلامية دراسات لكتاب المتشركين

ألف بينها وترجمها عن الألمانية والإيطالية

محمد الرحمن بديوي

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دار القلم
بيروت - لبنان

وكالة المطبوعات
٢٧ شارع فهد السامر - الكويت

20 TEMMUZ 1994

موقف أهل السنة القداماء

بإزاء علوم الأوائل^(١)

لاجنتس جولدتسيهر

- ١ -

« علوم الأوائل » أو « علوم القداماء » أو « العلوم القديمة »^(٢) اسم أطلقه الكتاب الإسلاميون على تلك العلوم التي نفذت إلى البيئة العلمية الإسلامية بتأثير المؤلفات المأخوذة عن الكتب اليونانية^(٣) تأثيراً مباشراً أو غير مباشر ، وهي التي يسمونها كتب الأوائل^(٤) في مقابلة علوم العرب^(٥) والعلوم الحديثة ، وفي مقابلة العلوم الشرعية على وجه التخصيص^(٦) . وفي مقدمة علوم

(١) [نشر هذا البحث في نشرة « مباحث الأكاديمية الملكية الهولندية للعلوم » سنة ١٩١٥ ، القسم الفلسفي التاريخي ، العدد رقم ٨ . وهذا عنوانه في الأصل : *Stellung der Alten islamischen Orthodoxie zu den antiken Wissenschaften, von Ignaz Goldziher, in Budapest, Aus den Abhandlungen der Königl. Preuss. Akademie der Wissenschaften, Jahrgang 1915- Phil- Hist. Klasse, Nr. 8, Einzelausgabe.* Berlin, 1916 . راجع ترجمة جولدتسيهر في الملحق الموجود بآخر هذا الكتاب] .

(٢) الفهرست ص ٢٣٨ من ٣ ، ٢٤٣ ، ٢ ، ٢٥٥ ، ٢٢ ، ٢٧١ ، ١١ ، ٢٩٩ ، ١٣ ؛ وغير ذلك . وراجع أيضاً ياقوت ، طبع مرجليوث ج ٥ ص ٩٢ من ٣ حيث يقول : « أنواع التعاليم القديمة من المنطق والفلسفة » ، كذلك ترد تسمية أخرى هي « علوم الحكماء » في مواضع كثيرة .

(٣) والكتب الهندية أيضاً في بعض الفروع ، راجع القفطي . طبع لبرت ص ٣٦٧ من ١ .

(٤) الفهرست ص ١٦٩ من ٣ : « كان متفلسفاً قرأ كتب الأوائل » .

(٥) الفهرست ص ٢٦١ من ٢٥ : « علوم القداماء والعرب » . وراجع القفطي طبع لبرت ص ٧٧ من ١٠ .

(٦) الفهرست : ص ١٣٨ من ٦ : « العلوم القديمة والحديثة » . ص ٢٠٣ من ٢٢ : « العلوم القديمة والحديثة » .

(٧) يعرف ابن طولوس (من جزيرة شقر من أعمال بلنسية بأسبانيا ، المتوفى سنة ١١٦٠م) =

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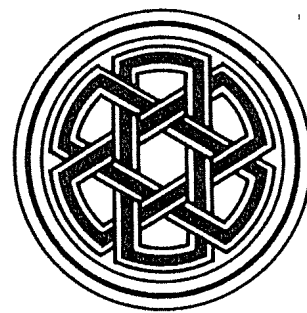
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Essays In Honour of Alexander Fodor On His Sixtieth Birthday

EDITED BY

K. DÉVÉNYI • T. IVÁNYI



EÖTVÖS LORÁND UNIVERSITY CHAIR FOR ARABIC STUDIES
&
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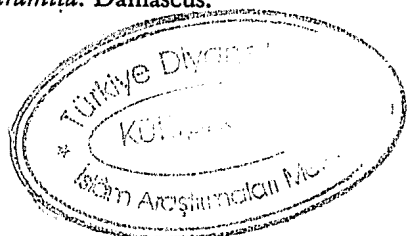
BUDAPEST, 2001

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MADDE VAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

"ILAYKA L-MUŠTAKĀ LĀ MINKA RABBĪ ..." THE YOUNG GOLDZIHHER AT WORK

Tamás Iványi

Eötvös Loránd University, Budapest

"Exegi monumentum ..."

1. In 1870 Goldziher arrived to Leiden to continue his research after successfully finishing his studies in Berlin and Leipzig and receiving the title of doctor of Semitic studies at the age of 20. He was received cordially by the famous Dutch professors of the age, Dozy and de Goeje. The latter, as keeper of the Library, handed over to him many precious rare books and MSS to read in his room at long nights. Once he was given a unique MS for one day and one night¹. It was Ibn al-Ġawzī's *Kitāb al-quṣṣās wa-l-mudakkirīn*, which he copied during this limited time². This work, as is well known today, is about the popular recitation of forged *hadīths* which, however, served in many occasions the purposes of serious ethical and religious education. Goldziher liked very much the style of Ibn al-Ġawzī's material, the nice anecdotes shedding light on the everyday life of the ninth-twelfth centuries as well as the significance and the character of the *hadīth* literature in those days. He had no special purpose with copying this special MS at that time, being basically occupied with linguistic and lexicographical studies, though he wrote three decades later into his diary, speaking about his youth: "I was lured more by the historical than the factual side" (Goldziher 1978b:45). But twenty years later he turned to these handwritten pages and made this work the core of a whole chapter in his famous study on the development of the *hadīth*, Chapter 5 on "*Hadīth* as the Instrument of Amusement and Ethical Building"³. If we closely investigate his hastily copied MS we can appreciate his achievement. Comparing Goldziher's copy with the fourth, seemingly the best, edition of the MS (that of aṣ-Ṣabbāġ), we find that the number of readings where Goldziher diverted from this modern and thoroughly examined and re-examined

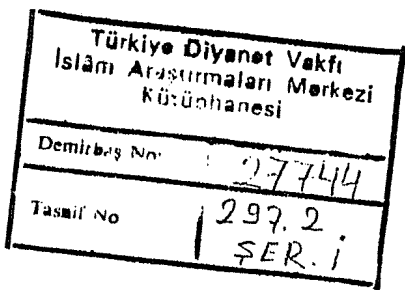
¹ Ignaz Goldziher, who is considered one of the founders of modern Islamic scholarship, has carried out his research activity since his youth following the positivist-historic method. Its essence was the discovery of sources (as early as possible) and the interpretation of the facts (data) included therein, putting them in historic perspectives. At that time, when the Arabic printing press had just started to function, all this primarily meant an acquaintance with the manuscripts and their analysis.

² Now in the Goldziher Collection of the Library of the Hungarian Academy of Sciences, see Goldziher, *Bequest*. It consists of 40 large pages, written with small letters and in serried rows. The information about the circumstances of the copying is given on a small paper to be found in the *Bequest*.

³ See Goldziher 1967-71, vol I.

في تفسير القرآن الكريم في مصر

الدكتور محمد إبراهيم شريف



دار البحوث

ص.ب. ١١٨٥ - القاهرة

١٤٠٢ - ١٩٨٢

ولهذا سوف نقف حسب المناقشة بعض نواحي الضعف الفكرية والمنهجية وما أكثرها - في هذا الكتاب ، وبخاصة ما يتعلق بموضوعنا من هذه النواحي الضعيفة حتى لا نظل قائمة وعالية تلك الدعوة التي تطالب باتخاذ منهج هذا الكتاب مثلاً أعلى في دراسة تاريخ التفسير ، وسوف يتضح لنا بعد المناقشة ، أن الصورة التي قدمها « جولد تسهر » لتاريخ التفسير - خاصة التفسير الحديث - صورة ناقصة وشائبة تهبط بمنهج التفسير إلى مستوى التعصب المذهبي المقوت .

واهل أبرز الأخطاء المنهجية عند هذا المستشرق ، أنه بيت النية على تحقيق فرض بعينه ، اعتنقه مقدماً ، واعتسف من المقدمات واختار من الوسائل والأمثلة في تاريخ التفسير ما يوصله إلى ذلك الفرض ، ويحقق له تلك النتيجة بعينها ، وقد يكون من حق المؤلف أن يلتزم منهجاً يسعف على تصوير افتراض يتخيله ، ولكن ليس من الحق أن يقال إن جهده في هذا الصدد كشف صادق عن حقيقة التفسير عند المسلمين .

لقد طوى المؤلف نفسه على زعم أن النص القرآني أخذ من المفسرين أكثر مما أعطاهم ، وشغل نفسه ببيان مدى النجاح الذي حققته المذاهب الدينية في تفسيرها المذهبي ، والكشف عن موقف الفرق الإسلامية من النص المقدس ، وتلك غاية بات المؤلف معها مغرماً بتتبع الجوانب المذهبية الشخصية والعقدية في التفسير - وهي قليلة - دون غيرها ، وتخبر من مناهج المفسرين ما يخدم فكرته ويكشف عن أثر الالتزام المذهبي في توجيه النص وإنطاقه بمبادئ المذهب وعقائده .

ومرة أخرى قد يكون من حق الباحث أن يسلك أي الطرق المنهجية في بحثه لكن يصبح من الواجب عليه حينئذ أن يلتزم أصول هذا الطريق

Goldziker Ignaz (76-84)

00 NISAN 1995

١ - جولد تسهر في كتابه « مذاهب التفسير الإسلامي » :

كانت أولى هذه المحاولات كتاب « اجنتس جولد تسهر »^(١) مذاهب التفسير الإسلامي ، إذ عقد فيه فصلاً كاملاً عن التفسير في ضوء التمدن الإسلامي ، ولكنه لم يعرض فيه إلا للتفسير الحديث في الهند ومصر ، ومن الواضح أنه لم يهتم بقضية التجديد الفكري والمذهبي في التفسير المصري بقدر ما شغل نفسه بالإجابة عن هذا السؤال المطروح : هل الإسلام وحياة الحضارة والتمدن الحديث على طرفي تقيض غير قابلين للتسوية أو توفيق^(٢) ؟

وقد أدار « جولد تسهر » بحثه في هذا الموضوع من خلال نظريته العامة عن التفاسير عموماً ، متصوراً أن أول تفسير حديث - وهو تفسير المنار - كان مقصوداً على قضية التمدن الإسلامي والحضارة الحديثة ، فألصق به صفة المذهبية من هذه الزاوية ، وهو وصف ظالم كان أول من تبرأت منه وحرته مدرسة المنار عامة .

ولقد كان من الممكن التجاوز عن كثير مما ورد في هذا الفصل ، أو الوقوف أمامه طويلاً ، لولا أن هذا الكتاب قد استقبل في الشرق الإسلامي على أنه عمل مبتكر ، من حيث منهجه وأساليب البحث فيه ، طريف في عرض مناحي الدراسات القرآنية ، وتاريخ الثقافة الإسلامية^(٣) .

(١) مستشرق يهودي مجري الأصل ١٨٥٠ - ١٩٢١ ، خلف حياته بالبحث والتأليف ، وله مؤلفات في الدراسات الإسلامية وعلوم الأديان ، وكانت الجبر مركز نشاطه الفكري وصار أستاذاً بجامعة .

(٢) مذاهب التفسير الإسلامي ص ٢٧ .

(٣) مذاهب التفسير الإسلامي ص ٤٣ ، من المقدمة .

الاستشراق والمستشرقون

ما لهم وما عليهم

Goldziher Iqna2
تأليف

الدكتور مصطفى السباعي
رَحِمَهُ اللهُ

المكتب الإسلامي

٣٣ - « محاولات ... في شرح الاسلام المعاصر »
مجموعة مقالات ظهرت بالانجليزية لنفس المؤلف .

مَوَازِينُ الْبَحْثِ عِنْدَ الْمُسْتَشْرِقِينَ

يعتمد جمهور المستشرقين في تحرير أبحاثهم عن الشريعة
الاسلامية على ميزان غريب بالغ الغرابة في ميدان البحث العلمي ،
فمن المعروف أن العالم المخلص يتجرد عن كل هوى وميل شخصي
فيما يريد البحث عنه ويتابع النصوص والمراجع الموثوق بها ،
فما أدت اليه بعد المقارنة والتمحيص كان هو النتيجة المحتمة التي
ينبغي عليه اعتقادها .

ولكن أغلب هؤلاء المستشرقين يضعون في أذهانهم - كما
قلت من قبل - فكرة معينة يريدون تصيد الأدلة لإثباتها ،
وحين يبحثون عن هذه الأدلة لا تهتمهم صحتها بمقدار ما يهمهم
امكان الاستفادة منها لدعم آرائهم الشخصية ، وكثيراً ما
يستنبطون الامر الكلي من حادثة جزئية ، ومن هنا يقعون في
مفارقات عجيبة لولا الهوى والغرض لربأوا بأنفسهم عنها ،
وسنضرب لذلك بعض الامثلة :

١ - في محاولة المستشرق جولد تسيهر لإثبات زعمه بأن
الحديث في مجموعه من صنع القرون الثلاثة الاولى للهجرة وليس
من قول الرسول ﷺ ادعى أن أحكام الشريعة لم تكن معروفة
لمجهور المسلمين في الصدر الاول من الاسلام ، وأن الجهل بها

بالانجليزية من تأليف د. س. مرجوليوث:
D. S. Margoliouth

٢٤ - « محمد ومطلع الاسلام »
بالانجليزية ولنفس المؤلف .

٢٥ - « الاسلام »

بالانجليزية ولنفس المؤلف .

٢٦ - « الجامعة الاسلامية »
بالانجليزية ولنفس المؤلف .

٢٧ - « قنطرة إلى الاسلام »

ظهر بالانجليزية من تأليف أريك بيتان .

٢٨ - « اسلام العصور الوسطى »

ظهر بالانجليزية من تأليف ج. فون . جرونباوم:

G. Von Grunebaum

٢٩ - « الاسلام »

مجموعة مقالات متفرقة ظهرت بالانجليزية للمؤلف السابق .

٣٠ - « الاعياد المحمدية »
بالانجليزية ولنفس المؤلف .

٣١ - « الوحدة والتنوع في الحضارة الاسلامية »
بالانجليزية ولنفس المؤلف .

٣٢ - « دراسات في تاريخ الثقافة الاسلامية »
بالانجليزية ولنفس المؤلف .

بكر طويال اوغلي

Il. A. V. de Tere de

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الاستشراق والمستشرقون

مآلهم وما عليهم

- Goldziher I,

تأليف

الدكتور مصطفى السباعي

رَحِمَهُ اللهُ

باروت كارا دي فو : Baron Carra de Vaux فرنسي
متعصب جداً ضد الاسلام والمسلمين. سام بنصيب بارز في تحرير
« دائرة المعارف الاسلامية » .

ه. ا. ر. جب H. A. R. Gibb أكبر مستشرق في انجلترا
المعاصرين . كان عضواً بالمجمع اللغوي في مصر والآن أستاذ
الدراسات الاسلامية والعربية في جامعة هارفرد الامريكية .
من كبار محرري وناشري « دائرة المعارف الاسلامية » . له
كتابات كثيرة فيها عمق وخطورة وهذا هو سر خطورته .
ومن كتبه :

١ - « طريق الاسلام » ألّفه بالاشتراك مع آخرين وترجم
من الانجليزية إلى العربية تحت العنوان المذكور .

٢ - « الاتجاهات الحديثة في الاسلام » . صدر في عام
١٩٤٧ وأعيد طبعه وترجم إلى العربية تحت العنوان المذكور .

٣ - « المذهب المحمدي » صدر في عام ١٩٤٧ وأعيد
طبعه

٤ - « الاسلام والمجتمع الغربي » يصدر في أجزاء ، وقد
اشترك معه آخرون في التأليف . وله مقالات أخرى متفرقة .

جولد تسيهر : Goldziher مجري ، عرف بعدائه للاسلام
وبخطورة كتاباته عنه ، ومن محرري « دائرة المعارف الاسلامية » .

المستشرق
اجناس جولدتسيهر

Di...
11.8.52

العقيدة والتشريع في الإسلام

تاريخ التطور العقدي والتشريعي في الدين الإسلامي

قله إلى العربية وعلق عليه Goldziher, 1912

الدكتور	الدكتور	الاستاذ
محمد يوسف موسى	علي حسن عبد القادر	عبد العزيز عبد الحق
أستاذ ورئيس قسم الشريعة الإسلامية بكلية الحقوق بجامعة عين شمس بالقاهرة	أستاذ بكلية الشريعة بالأزهر ومدير المركز الإسلامي بلندن	مدير المركز الثقافي المصري بأكرا - غانا

الطبعة الثانية
منقحة مع زيادة تعليقات
مكتبة

الناشر: دار الكتب الحديثة بمصر
ومكتبة المثنى ببغداد

بحوثه ومؤلفاته، التي أدرت على بضع مئات، كما يذكر الذين عنوا بترجمته وتبع دراساته . ولا يجب أن يكون له هذا العدد الضخم من المؤلفات والتعليق والبحوث والمقالات فقد أجه للإنتاج في ناحية الاستشراق وهو دون العشرين من عمره . ولسنا الآن بسبيل التعريف بإنتاجه العلمي كله ، ولكن يحسن أن نشير إلى أن منه كتابه عن « الظاهرية ومذهبهم وتاريخهم » وقد ظهر عام ١٨٨٤م ؛ ثم « دراسات إسلامية » ، وقد ظهر في جزئين بعد سابقه بسنوات ؛ ثم كتابنا هذا : « محاضرات في الإسلام » ، أو كما عرف : « العقيدة والشريعة في الإسلام » ؛ ثم أخيراً « مذاهب المسلمين في تفسير القرآن » ، الذي نقل أيضاً إلى العربية .

ومما لا ريب فيه أن هذين الكتابين الأخيرين هما أنضج ما كتب المؤلف عن الإسلام ، وأشهر ما ترك من تراث قيم كبير .

ومما لا ريب فيه كذلك أنه بهذا التراث الذي خلفه ، وبهذين الكتابين بصفة خاصة ، يعتبر - فيأري - في المرتبة الأولى من المستشرقين ، ومن أعظمهم تناولاً للإسلام ومذاهبه وعلومه الأصلية بالدرس والبحث المستفيض ؛ كما أنه لذلك أيضاً يعد من كبار المستشرقين الذين فهموا - بقدر ما وسعهم - الإسلام وروحه وتعاليمه ومذاهبه والعوامل التي أثرت في ذلك كله ووجهته وجهات مختلفة .

الكتاب وعملنا فيه :

والكتاب دراسة تفصيلية للإسلام من جميع نواحيه : من ناحية رسوله ، والشريعة ونموها ، والعقيدة وتطورها ، والزهد والتصوف ونشأتها والعوامل التي أثرت فيهما ، والفرق الإسلامية المختلفة ، ثم الحركات الأخيرة الإصلاحية في رأي أصحابها . وقد استند المؤلف في كل قسم من أقسام الكتاب ، وكل بحث من بحوثه ، إلى طائفة كبيرة من المراجع الإسلامية الموثوق بها ؛ ويسعفه عقله الأملئ وبصيرته النافذة . ومع هذا ، فقد انساق إلى أخطاء غير يسيرة ، بموامل قد يكون منها أنه لم يستطع أن ينفذ تماماً إلى روح الإسلام ومبادئه وأصوله ، وقد يكون منها كذلك ما هو طبيعي في كل ذي دين وثقافة خاصة من العصبية لدينه وثقافته .

من أجل ذلك كله ، كان الكتاب وهو في لغته الألمانية ، أو فيما نقل إليها من

وقد كان اهتمامهم أولاً بكتب المغازي والسير والتاريخ ، ثم أخذوا في دراسة القرآن وعلومه ، والفقه وأصوله ، وعلم أصول الدين والفرق الإسلامية ، وما إلى ذلك كله من مظاهر الفكر الإسلامي .

ونستطيع أن نذكر من هؤلاء العلماء : « رنان » Renan الفرنسي المعروف بعصبية على الشرق والعرب والإسلام ؛ ومواطنه « جُستاف ليون » Gustave Le Bon صاحب كتاب حضارة العرب^(١) الذي نُقل هذه الأيام للعربية ؛ و« نولدكه » Th. Nöldeke الألماني المعروف بكتابه القيم في القرآن وتاريخه^(٢) ؛ و« كاتاني » Leone caetani الإيطالي مؤلف الكتاب الضخم : حوليات الإسلام^(٣) ؛ والأب « لامنس » H. Lammens البلجيكي صاحب كتابي معاوية ، والإسلام ، وغيرها من المؤلفات التي يبين فيها بوضوح ركوبه متن الشطط والهوى كثيراً ؛ و« كارادي فو » Carra de Vaux الفرنسي صاحب : مفكرو الإسلام^(٤) ، والذي أفرد كلاً من ابن سينا والغزالي بكتاب خاص .

ثم نجد بين هؤلاء الأعلام الأستاذ المحقق « لويس ماسينيون » L. Massignon الحجة في التصوف في الإسلام ؛ والأستاذ الإنجليزي « نيكلسون » R. H. Nicholson المشهور بدراساته في التصوف الإسلامي أيضاً . وأخيراً ، نذكر العلامة « جولدتسيهر » صاحب الكتاب الذي تعتبر هذه الكلمة مقدمة له في طبعته الثانية باللغة العربية .

المؤلف : حياته ودراساته : Goldziher, I.

ومؤلف الكتاب هو « اجنيس جولدتسيهر » المجرى الأصل . ولد في شهر يونيو من شهر عام ١٨٥٠م ، وتوفي في نوفمبر من عام ١٩٢١ ، أي بعد سبعين عاماً أو تزيد من حياة حفلت بالدرس والبحث والتأليف ، وكانت وفاته بمدينة « بودابست » عاصمة المجر التي كانت مجال نشاطه العلمي في الشطر الأكبر من عمره .

فقد أمضى فيها السنوات الأولى من دراسته ، ثم ارتقى به الحال حتى صار أستاذاً بجامعتها ، وانتهى به الأمر إلى اتخاذها مستقراً ومقاماً دائماً للبحث والدرس وإذاعة

(١) La civilisation des Arabes. (٢) Geschichte des Qorans. (٣) Annali dell'Islam. (٤) Les penseurs de l'Islam.

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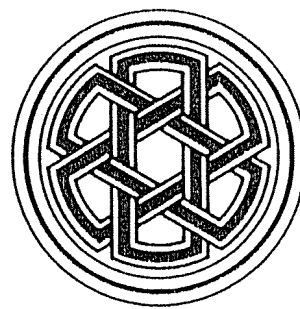
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Essays In Honour of Alexander Fodor On His Sixtieth Birthday

EDITED BY

K. DÉVÉNYI • T. IVÁNYI



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BUDAPEST, 2001

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BALÁZS MAJOR

0.1666



5. The north-western facade of the tower with the original entrance



6. Remains of the vaulted structure from the west

MADE VAYIMLANDIKTAN
SONRA SELEN DOKÜMAN

IGNAZ GOLDZIHNER'S INVITATION TO THE EGYPTIAN UNIVERSITY*

István Ormos

Eötvös Loránd University, Budapest

The foundation of the Egyptian University – present-day Cairo University –, the first modern secular university on Egyptian soil, was a landmark of historic significance in the cultural history of the country. It opened on December 21, 1908 in a rented mansion belonging to the Greek cigarette magnate Nestor Gianaclis and others¹. The recruitment of a suitable teaching staff was not easy and the employment of European professors was also envisaged right from the beginning. Interim professors were also invited from Europe to deliver courses of lectures for shorter periods, e.g. one academic year. They could be conveniently arranged into two groups: those who lectured in French or English on topics unrelated to the Middle East, such as French or English literature or world history, and the Orientalists, who lectured in Arabic on Arab and Islamic subjects². The heads of the fledgling University, principally its Rector, Prince Aḥmad Fu'ād, made efforts to secure the cooperation of some well-known authorities of high reputation. The Prince played a key role in the organization of the University: he became its first Rector at its opening as a private institution in 1908, and in 1925, already as king, he refounded it as a fully-fledged state institution (Reid 1990:1). In the pre-war days the Prince was simply one of the numerous members of the ruling family, the descendants of Muḥammad 'Alī, who had been mainly known for his eventful marriage with Princess Šuwaykār. Owing to the totally unpredictable and unforeseen turns of history, however, he was to become Sultan (1917) and even later King of Egypt as Fu'ād I (1922) (Kāmil 1998:10-31; Goldschmidt Jr. 2000:59-60) He also approached Ignaz Goldziher of Budapest University and made several efforts to invite him to Cairo as visiting professor. He did his best to gain the cooperation of Goldziher and persuade him to come to Cairo. He even used his connections to certain members of the ruling dynasty and the political leadership of the Austro-Hungarian Monarchy to exert pressure upon Goldzi-

* The present research has been made possible thanks to support from the Hungarian Research Fund (OTKA - T 029192).

¹ The building, where the University stayed until 1915, is now the central building of the American University in Cairo in downtown Tahrīr square. It was built around 1870, then it was acquired by the Greek cigarette magnate Nestor Gianaclis, who had it transformed to its present-day Mamluk revival form. The architect of the transformation was Max Herz, who was universally regarded as the greatest authority on Mamluk revival and who himself played an important role in the propagation and dissemination of this style in Egypt. See Ormos 2001:169-170.

² See Reid 1990:37-42.

s. 183-192

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Papers presented on the occasion of the
25th anniversary of the
Oriental Collection of the
Library of the Hungarian Academy
of Sciences

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T. IVÁNYI

ON THE LINGUISTIC METHODS OF I. GOLDZIER

The object of this paper is to give a brief account of how Ignáce GOLDZIER approached linguistic data and what methods he applied in language analysis, the study of which may be of interest not only to the historian but to present-day linguists and philologists as well.

GOLDZIER did not expound his scientific methods and conception explicitly in many places; this he left to his works. Nevertheless in 1905 when he spoke about the past three decades of Islamic research in Europe at the St. Louis Congress, he formulated his views: "... aber wir wissen jetzt nicht nur quantitativ mehr, und der Rahmen unserer Kenntnisse ist nicht nur mit reichem Inhalt ausgefüllt, sondern wir wissen es anders als unsere Vorgänger; das heisst, wir betrachten es unter anderen Gesichtspunkten und studieren es nach anderen Methoden." [1] Of the new methods he refers to he considered to be the most important the historical-critical method, upon which he based his own research. He described the change in the attitude of European scholars as follows (with reference to Hadrian Reland who in 1704 wrote the first comprehensive manual on Islam in Europe): "... er werde den Gegenstand seiner Erörterungen darlegen 'uti docetur in templis et scholis Mohammedicis', d. h. 'wie er gelehrt wird in den mohammedanischen Gotteshäusern und Schulen'. Wir modifizieren, oder besser gesagt, wir bereichern diesen Grundsatz und stellen den Islam dar 'wie er sich in seiner Entwicklung und seiner lebendigen Gestaltung zeigt, wie er wirksam ist' in der Gessellschaft und in der Geschichte." (the italics are mine). [2]

As for the methods he applied in processing linguistic data, they were, naturally, never explicitly expounded, but his works testify that in several points surpassed, in his practice, the manifested linguistic theses of his age and his methods of working with language material would meet even the requirements of today. To avoid being misunderstood I hasten to point out that in this respect he did not stand alone among the outstanding contemporary philologists. I think it is rather unfortunate that when the history of linguistics in the 19th century is dealt with, the linguistic methods of those who while not primarily linguists applied linguistic methods successfully in their research, are often neglected.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

21

OCAN 2003

18 KASIM 1991

M. Kasalini'n
özel Kütüphanesinde

Ignaz Goldziher Tagebuch

HERAUSGEGEBEN VON
ALEXANDER SCHEIBER



LEIDEN — E. J. BRILL — 1978

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أضواء على الاستشراق

BIA 100/1000 (1850-1920)

1102 - Goldziher I

د. إسماعيل محمد علي

مدرس بكلية الدراسات الإنسانية
جامعة الأزهر

B-Topologie

١٤٠٠ هـ - ١٩٨٠ م

سار البحث العلمي

- ١١٢ -

على الإطلاق ، ومكتبته التي تضم ٢٨ ألف مجلد هي الآن في إسرائيل .
وقد سرد العتيقي (٨٤) مؤلفاته وتحقيقاته ومقالاته في نحو صفتين ،
منها : كتابه « الإسلام » باللمانية (بودابست ١٨٨١ م) . نقله ابن إلى
الفرنسية بإشراف المؤلف بعنوان « العقيدة والشريعة في الإسلام » (باريس
١٩٢٠ م) ، ثم نقله إلى العربية الدكتور محمد يوسف موسى والاستاذ
عبد العزيز عبد الحق . وله أيضا كتاب « المذاهب الإسلامية في تفسير
القرآن » ، و « الحديث في الإسلام » (١٩٠٩ م) ، و « أخوان الصفا »
(١٩١٠ م) ، و « المعتزلة والمترادفات العربية » (١٩١٨ م) ، و « دراسة
عن النبي » (المجلة الآسيوية البريطانية ١٩١٢ م) .

ولا جدال في أن المستشرق المذكور كان واسع الاطلاع ، كثير الانتاج ،
ذائع الشهرة . وقد مكنته ذلك من الدس على الانحلال في كتاباته مع القدرة
الفائقة على التويه والخداع . . ومن هنا تكمن خطورته .

وقد ذكر العتيقي (٨٥) ان غولد سيهر تضلع في اللغة العربية ،
« واشتهر بتحقيقه في تاريخ الاسلام وعلوم المسلمين وفزقهم وحركاتهم
الفكرية تحقيقا فريدا في بابنه ، نعد من اعلام المستشرقين واعترف له
عظماؤهم بطول الباع وصدق النظر والبعد عن الهوى » . وقال (٨٦) عن
كتاب غولدسيهر « العقيدة والشريعة في الإسلام » : « وهو كتاب لم
يضارع حتى الآن على ما فيه من هفوات في مقارنة التوحيد » . وسوف
نرى - على خلاف ما قال العتيقي - انه كتاب افرغ مؤلفه بين دفتيه
كل ما في احشائه من ضغائن واحقاد ضد الاسلام .

ومما يدل على خطورة غولدسيهر ان بعض الكتاب المسلمين من لهم

(٨٤) نفس المصدر السابق ، ص ٩٠٧ - ٩٠٨ .

(٨٥) نفس المصدر السابق ، ص ٩٠٦ .

(٨٦) نفس المصدر السابق ، ص ٩٠٧ .

- ١١٢ -

يجده في اعقاب نفسه وهو عدم فهم الكثيرين للمقصود من رسالته ،
وانضموا ككثيرين اليه لا حبا بها ، بل التحاقا بالحزب الغالب » (٨١) .

ومعنى الكلام المذكور - رغم ما أحاطه درمنجم من تزييق - أن النبي
صلى الله عليه وسلم يخطيء ، مع أن الانبياء بحسب الشريعة الإسلامية
معصومون ، كما أن كثيرين دخلوا الدين الإسلامي عن غير اقتناع به وإنما
بجأرة لأصحاب السلطة . وهو نفس الكلام الذي زعمه المستشرق
اليهودي الماركسي بندلي جوزي . وسبق ذكره .

يتضح لنا من الخطة التي سلكها درمنجم وعرضنا تصورا لها أن هذا
المستشرق تظاهر بالموضوعية والانصاف إلا أنه كان يضمر الكيد للإسلام ،
فحاول الطعن فيه مستخدما أسلوبا شديدا الاتواء ، ومستغفلا أوتيه
من سعة الاطلاع وعمق الدراسة .

● غولدسيهر : (١٨٥٠ - ١٩٢٠ م) Goldziher

يهودي مجري درس اللغات السامية على يد كبار أستاذه في
بودابست ولبينج وبرلين وليفن ، وانتدبه الحكومة للتيسام برحلة إلى
سورية في سنة ١٨٧٣ م فصحب هناك الشيخ طاهر الجزائري مدة ، ثم
تركها إلى فلسطين ، ومصر ، حيث درس العربية على شيوخ الأزهر وتزى
بزيهم . وقد اشتهر بكتابه وتحقيقاته في تاريخ الإسلام وعلومه حتى عد
من اعلام المستشرقين ، وانتخب عضوا في مجامع علمية كثيرة ، كما
أسهم في عدد من مؤتمرات المستشرقين . واحتوت مكتبته على عشرات
الآلاف من المجلدات في العلوم والفقه والفلسفة والفنون واللغة
والإنش (٨٢) . ويصفه أحد المستشرقين (٨٣) بقوله : انه اكبر العلماء اليهود

(٨١) انظر شكيب ارسلان : نفس المصدر السابق ، ص ١٤٥ .

(٨٢) العتيقي : المستشرقون ، ج ٣ ص ٩٠٦ .

(٨٣) عن مجلة الاوبرفر البريطانية الصادرة في سنة ١٩٦٨ م .
انظر أحمد محمد جمال : مفتريات على الإسلام ، ص ١٢١ حاشية ١ .

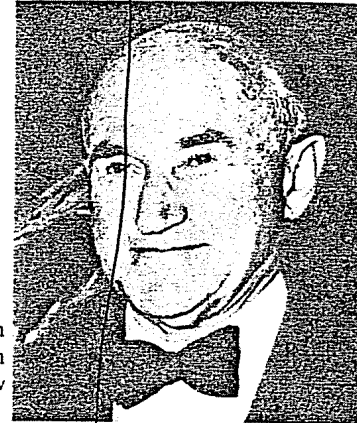
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first feature-length film made in Hollywood, was an instant success. Two years later Goldwyn joined Edgar and Archibald Selwyn to form the Goldwyn Pictures Corporation (using the first syllable of Goldfish and the last of Selwyn), adopting the name as his own.



Samuel Goldwyn, U.S. film producer. Courtesy Jewish Theatrical Guild, New York.

The spectacular period of his career opened when in 1923 he began making films independently and a year later converted his interest in Goldwyn Pictures to form Metro-Goldwyn-Mayer. He endowed his films with talent and imagination, and left his own distinctive mark on them.

He introduced and produced many popular actors and hired distinguished writers including Maeterlinck, Robert Sherwood, and Lillian Hellman.

He became a legend in the film industry and many malapropisms were attributed to him. Goldwyn assigned his profits to the Samuel Goldwyn Foundation for assisting scholars and philanthropic causes. [Jo.R.]

GOLDZIHNER, IGNAZ (Isaac Judah; 1850–1921), Hungarian scholar, one of the founders of modern Islamic scholarship. Goldziher, born in Szekesfehervar (Stuhlweisensburg), attended the lectures of A. *Vambery at the University of Budapest while he was still a high-school pupil. He studied Arabic manuscripts at Leyden and Vienna and traveled in Egypt, Palestine, and Syria before becoming a lecturer at the University of Budapest in 1872. As his university teaching was unpaid until he became a professor in 1904, he earned his living as secretary of the Budapest Neolog Jewish community for 30 years. In 1900 he succeeded D. *Kaufmann as professor of religious philosophy at the Budapest Rabbinical Seminary. Goldziher was elected a member of the Hungarian Academy of Sciences long before his appointment to a professorship in the university. He was respected by Muslim scholars and received queries from them; he was invited to lecture at Fuad University in Cairo but did not accept the position. When the Jewish National Home was established in Palestine after World War I, it was hoped that Goldziher would use his influence in the Muslim world to help bring about a rapprochement between Jews and Arabs, but he was far from being a Zionist, and refused to act on this matter. Goldziher was the first to describe critically and comprehensibly the history of Islamic oral tradition (**hadith*) and the various Islamic sects; he published many studies, still valuable, on pre-Islamic and Islamic culture, the religious and legal history of the Arabs, and their ancient and modern poetry. He was one of the initiators of the *Enzyklopaedie des Islām* (4 vols., 1913–36), and was among its contributors. Goldziher's principal works in this field are: *Beitraege zur Literaturgeschichte der Schī'a und der sunnitischen Polemik* (1874); *Die Zāhiriten*... (1884); *Muhammedanische Studien* (2 vols., 1889–90; Eng. tr. *Muslim Studies*, ed. by S. M. Stern, 1967); *Abhandlungen*

zur arabischen Philologie (2 vols., 1896–99); *Vorlesungen ueber den Islam* (1910, 1925²); and *Die Richtungen der islamischen Koranauslegung* (1920). Goldziher also made valuable contributions to Jewish scholarship. At the age of 12 he published *Si'ah Yizhak*, an essay on the Jewish prayers. His doctoral dissertation was devoted to the 13th-century Arab-Jewish philologist and Bible commentator *Tanhum Yerushalmi. He wrote for Hungarian and German Jewish periodicals and in various Festschriften on problems of Jewish scholarship, in particular about the relations between Islam and Judaism, and on Muslim criticism of the Pentateuch, the Talmud, and the "people of the book" in general. Goldziher's Islamic and Jewish studies complemented each other; he was able to draw many parallels between the two religions, pointing out their differences as well.

Among his major publications in Jewish studies are: *Der Mythos bei den Hebraern*... (1876; *Mythology among the Hebrews*... 1877); "Mélanges judéo-arabes" (in REJ, vols. 43–60, 1901–10); and "Islamische und juedische Philosophie des Mittelalters" and "Religion des Islams," in *Die Kultur der Gegenwart* (vol. 1 pt. 3, 1906). With W. Wundt and H. Oldenberg he edited *Allgemeine Geschichte der Philosophie* (1909). Goldziher reviewed critically various editions of the Arabic originals of important medieval philosophical and halakic texts and himself edited pseudo-Bahya's *Kitāb Ma'āni al-Nafs* (1907). He also wrote on modern Hebrew poetry (in JQR, 14 [1902], 719–36). His general views on Judaism were presented in *A zsidóság lényege és fejlődése* ("Essence and Evolution of Judaism," 2 vols., 1923–24), and in a lecture delivered in Stockholm ("Tradition und Dogma" in AZDJ, 78 (1914), 6–8, 22–23, 33–35; Eng. tr. in *Reform Advocate*, 47 (1914), 39–42). Goldziher served on the editorial board of the *Jewish Encyclopedia* (1901–06), to which he contributed many articles. An *Ignace Goldziher Memorial Volume* was published in two parts (1948–58) by S. Loewinger, J. Somogyi, and A. Scheiber. A collection of his writings was edited in three volumes by J. Somogyi as *Gesammelte Schriften* (1967–69), and a bibliography of his works was published by B. Heller, *Bibliographie des oeuvres*... (1927) and of his Hebrew writings was compiled by S. D. Goitein (in KS, 23 (1946/47), 251–7). After his death, Goldziher's valuable library and his extensive scholarly correspondence was acquired by the National and University Library in Jerusalem.

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GOLEM (Heb. גולם), a creature, particularly a human being, made in an artificial way by virtue of a magic act, through the use of holy names. The idea that it is possible to create living beings in this manner is widespread in the magic of many peoples. Especially well known are the idols and images to which the ancients claimed to have given the power of speech. Among the Greeks and the Arabs these activities are sometimes connected with astrological speculations related to the possibility of "drawing the spirituality of the stars" to lower beings (see *Astrology). The development of the idea of the *golem* in Judaism, however, is remote from astrology: it is connected, rather, with the magical exegesis of the *Sefer *Yezirah* ("Book of Creation") and with the ideas of the creative power of speech and of the letters.

رئيس التحرير
 محمد بن عبد الله بن عبد الوهاب
 العنوان
 ادارة اجماع الأزهر بالقاهرة
 تليفون ٤٦٢١٤

مجلة الأزهر

مجلة شهرية تبثها جامعة
 تصد عن شيخ الأزهر في أول كل شهر عربي

الاستراة السنوية
 ٥٠ في مصر ولبنان
 ٣٠ للاطبة في مصر والسودان
 ٦٠ في الخارج
 ٤٠ للاطبة في الخارج
 ثمن الجزء ٥

المجلد الخامس والعشرين | غرة المحرم ١٣٧٣ - ١٠ سبتمبر ١٩٥٣ | الجزء الأول

فاتحة السنة الخامسة والعشرين

لمجلة الأزهر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الواصل الحمد بالنعمة، والنعمة بالشكر. اللهم إنا نعوذ بك أن نفتن عن دينك،
 أو نتابع بنا أهوائنا دون الهدى الذي جاء من عندك.

وبعد فقد دار ملكوت الله الأعظم دورة أخرى، فالتقينا - على رأس السنة الخامسة
 والعشرين من حياة هذه المجلة - بمن جمعنا الله بهم من كتابها وقراءتها، لتعاون إن شاء الله
 على ما يسدد خطانا نحو الغاية التي بعث الله بها رسوله برسالاته ليوجهوا الإنسانية إليها، وعلى
 ما يصلح خططنا في تنظيم حياتنا وإسعادها، والإفادة من ثروتنا في العلم والحكمة والأخلاق،
 التي ادخرها لنا العلماء البررة من سلفنا الكادحين الناصحين الصالحين.

نحن في زمن كثير فيه القائلون، وما أكثر من يحسن القول ويجوّده، ولكن قل منا
 من يعمل بما يقول، ومن يخطر بباله وهو يقول أن الذي يقوله يراه منه العمل به.
 وحذا الكاتب المقل الذي يؤمن بما يكتبه، ويعمل بما هو مؤمن به، ويدعو قراءه إلى
 مثل هذا الإيمان والعمل به، فهو الذي يخاطب القلوب بلغة القلوب، وقد بدأ قالوا: من
 القلب إلى القلب سبيل. ونحن في زمن كثير فيه القارئون، وكثيرون منهم يواصلون

26 EYLÖL 1991

Ignaz Goldziher.

Geb. 22. VI. 1850 in Stuhlweißenburg, gest. 13. XI. 1921 in Budapest.

Was wir heute Islamwissenschaft nennen, ist das Werk GOLDZIHNER'S und SNOUCK HURGRONJE'S. Gewiß haben sie Vorläufer gehabt. Niemand wird die bahnbrechenden Arbeiten DE SACY'S und QUATREMERRE'S, dieser Väter der islamischen Geschichte, verkleinern wollen. Dankbar gedenken wir HAMMER-PURGSTALL'S und VON KREMER'S, die in dem Chaos des literar-, kultur- und religionsgeschichtlichen Materials eine erste, wenn auch noch sehr vorläufige Ordnung zu schaffen versuchten; freudig sind wir uns der unermüdblichen Arbeit der Quellenerschließung und der sprachlichen Sichtung bewußt, die DOZY und DE GOEJE, die FLEISCHER und — trotz aller seiner Schwächen — auch WÜSTENFELD vollbracht haben. Die Wege zur Erkenntnis des Korans und der Urgeschichte des Islam sind durch NÖLDEKE, SPRENGER und WELHAUSEN gebahnt worden; aber die sich immer stärker als eigene Disziplin entwickelnde Islamkunde ist und bleibt die Schöpfung der beiden Freunde G. und SNOUCK HURGRONJE. Wir stehen unmittelbar auf den Schultern dieser Generation, doch glaube ich nicht, daß man nach 100 Jahren die Entwicklung anders beurteilen wird. Gewiß sind diese beiden Dioskuren nicht die einzigen unter ihren Altersgenossen, die diese Disziplin erbauten. Das Lebenswerk von Männern wie E. G. BROWNE, RENÉ BASSER oder E. DOUTTÉ wird deshalb nicht kleiner, daß man sie ihren Arbeitsgebieten entsprechend mehr als Träger notwendiger Ergänzungsarbeiten verehrt, während die Zentralprobleme unserer Wissenschaft von den beiden erstgenannten in Angriff genommen und ausgebaut worden sind.

Heute, da wir an dem Grabe G.'s trauern, erscheint es als Pflicht, sich über die Rolle, die er in unserer Wissenschaft gespielt hat, einmal völlig klar zu werden. Wir, die wir im Geiste oder im Fleische seine Schüler waren, haben ihn ja alle in seiner überquellenden menschlichen Güte und in seiner ebenso das gewöhnliche Maß überschreitenden wissenschaftlichen Produktivität in Unterhaltung, Briefwechsel und Schrifttum erlebt. Er war wahrlich unser Scheich, von dem wir auch ohne besondere *idjāza* tradierten, und dessen *baraka* auf alle die ausstrahlte, die in seinen wissenschaftlichen Bannkreis kamen. Wie ein geistiger Vater war er um uns Jüngere besorgt, wieweil einzigartigen Anteil nahm er an unserer Arbeit, ja man spürte bei ihm etwas von jener geistigen Filiation, über die in orientalischen Sprachen soviel Feines gesagt ist. Von seinem doch der großen Welt so fernem Arbeitszimmer in Budapest spann sich ein Netz über die ganze islamkundlich arbeitende Gelehrtenwelt, und wenn seine Leistung den Respekt der Welt erzwang, sein Eros paedagogikos, der nur das Lob und nicht die Rute kannte, eroberte ihm die Herzen. So könnte uns vielleicht heute, namentlich unter dem noch frischen Eindruck des unersetzlichen Verlustes, unsere Dankbarkeit verführen, seine Lebensarbeit zu überschätzen. Ich glaube kaum, daß das möglich ist, und ich halte es für wahrscheinlicher, daß eine spätere Zeit seinen Namen vielleicht noch stärker unterstreichen wird als es jetzt die Liebe seiner Schüler tut. Es kann seinen Ruhm nicht beeinträchtigen, wenn wir zugestehen, daß der Begriff der Islamkunde, wie er sich an sein Wirken knüpft, sich schon zu seinen Lebzeiten erweitert hat — man denke nur an die obengenannten Männer —, und daß er sich noch immer weiter ausdehnen wird. Aber das Entscheidende ist die von ihm und SNOUCK HURGRONJE eingeführte Fragestellung. Der Islam als in sich geschlossenes eigenes Kultur Ganzes muß aus sich selbst, aus seinen religiös bestimmten Ausgangspunkten heraus erfaßt werden. Nur dem, der die zentrale Bedeutung des *Fiqh* und der Mystik begriffen hat, steht der Weg offen zum Verständnis der islamischen Welt in Mittelalter und Gegenwart. Auch gerade dies letzte ist wichtig. Der Islam ist noch heute etwas unendlich

Goldz. II.

Lebendiges, Wandelbares, und ist das immer gewesen. Um das zu begreifen, war es nötig, der Scholastik die Gesetze des Werdens abzulauschen und lebendige Entwicklung zu entdecken, wo starres Dogma und unabänderliche Form gegeben schien. Erst mit dieser großen Entdeckung war die Islamkunde als eigene Disziplin geboren. Von hier empfing der ganze Kulturkreis sein Licht, während selbst so hervorragende Arbeiten wie die E. G. BROWNE'S wohl den persischen Islam uns nahebrachten, aber eben nur den persischen. Ohne den Zusammenhang mit G. und SNOUCK HURGRONJE wäre daraus nie eine eigene Disziplin erwachsen.

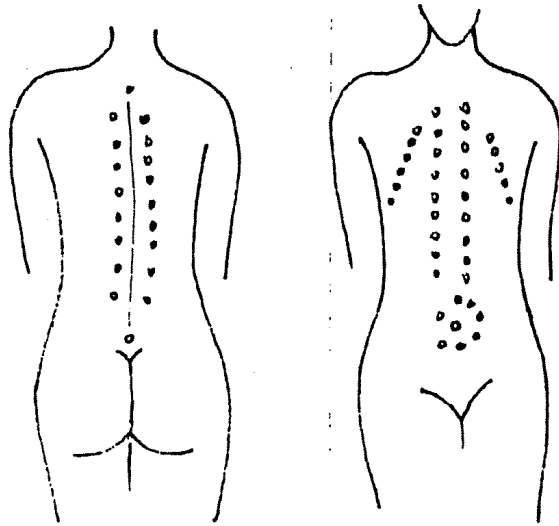
Damit berühren wir ein zweites wichtiges Resultat ihrer Arbeit. Gewiß kannten schon die Generationen vor ihnen den sogenannten »Dreifuß« des Arabischen, Persischen und Türkischen. Vor der großen sprachgeschichtlichen und philologischen Welle des vorigen Jahrhunderts war der Begriff des Islam als Kulturzusammenhang schon einmal viel stärker, als selbst die Generation nach G. es in ihren Anfängen auf unseren Hochschulen gelehrt bekam. Daß heute die Semistik in ihre berechtigten Grenzen geleitet, daß aber daneben die Möglichkeit, ja Notwendigkeit größer, viele Sprachen umfassender Kulturkreise als kulturgeschichtliche Einheiten von entscheidendem, wissenschaftlichem Schwergewicht anerkannt, daß die religions- und kulturgeschichtliche Arbeit auf orientalistischem Gebiet von der lange Zeit überwuchernden Norm der Sprachzusammenhänge befreit ist, das alles ist eben — für unser Spezialgebiet — in erster Linie das Verdienst der genannten Männer. Straffe philologische Schulung ist unentbehrlich, aber sie war drauf und dran, auch die Orientalistik auf das gleiche Prokrustesbett zu zwingen, auf dem die Basenser und Kufenser und ihre Gesinnungsbrüder den starken Sinn ihrer Zeitgenossen für die Vorgeschichte und die Anfänge des Islam erdrückt hatten. Gegen diese — an sich natürlich wissenschaftlich berechtigten und historisch verständlichen — Widerstände wurde die Disziplin der Islamkunde geschaffen. Ich glaube kaum, daß unsere Altmeister sich dieser ihrer historischen Rolle bewußt waren oder sind, aber wir Jüngeren sehen sie so. G. hat immer in erster Linie als echter Philologe gearbeitet — er hat den FLEISCHER-Schüler nie verleugnet —, viele seiner Arbeiten sind echt philologisch-antiquarische Realiestudien, und doch ist er für uns einer der Begründer der neuen, zwar philologisch erzogenen, aber doch das kultur- oder religionsgeschichtliche Ziel als Dominante der Arbeit durchführenden Geschichtsbetrachtung.

G. war kein Historiker wie etwa WELHAUSEN. Er wird uns gerade im Gegensatz zu WELHAUSEN verständlich. WELHAUSEN gilt zwar als Schöpfer der literaturgeschichtlichen Methode auf dem Gebiete des Alten Testaments, auf dem Gebiete des Islam liegen seine Vorzüge anderswo. Da war er der intuitive, politische Historiker, während G. die literaturgeschichtliche Methode eingeführt und ausgebaut hat. G. geht immer von großen religiösen Quellenschriften aus und zieht sie ein in den Fluß der Dinge. Ohne Ibn Hāzim sind *Die Zāhiriten* undenkbar, ohne die Hadithwerke die *Muhammedanischen Studien*. Mit der Edition des Ibn Tūmārt verbindet er den wundervollen Abriss des mallikitischen *Fiqh*, und sein letztes Werk *Die Richtungen der islamischen Koran-Auslegung* sind die Frucht seiner Vertiefung in Tabarī's *Tafsīr* — um nur diese Beispiele zu nennen. Die politische Geschichte hat ihn weniger interessiert; gewiß er las auch — und zwar intensiver als mancher Historiker — die Quellenwerke der politischen Geschichte, aber seine Fragestellungen, auf die hin er sammelte, waren auf religions- und kulturgeschichtliche und nur zum Teil auf rein literaturgeschichtliche — niemals auf verfassungsgeschichtliche oder wirtschaftsgeschichtliche oder gar politische — Ziele eingestellt. Er hatte eine literaturgeschichtliche Methode, ohne eigentlich in erster Linie Literaturhistoriker zu sein. Die Literatur war ihm selten Hauptzweck, selbst da, wo sie wie im ersten Bande seiner *Abhandlungen*

03 KASIM 1992

GOLDZIHHER'S "BAHÁ'Í CORRESPONDENCE"

GYÖRGY LÉDERER



Traces of cauterization



Pot used for cupping (55 x 50mm)

The thesis of the eminent American Bahá'í missionary, Martha Root,¹ is difficult to prove, though cannot be excluded. According to it, Ignaz Goldziher was waiting at 2 p. m. on Wednesday, 9th April 1913, at the Budapest Western Railway Station for ^cAbdu'l-Bahá ^cAbbás Effendi, honored by the Bahá'ís as the "True Exemplar", the "Most Mighty Branch"², the "Center of the Covenant", or simply as the "Master". Even if Goldziher was there, it is doubtful whether they met on the same day, since the train arrived at the Eastern Station.³ Two days later, the great orientalist noted the following in his Tagebuch. "Abdelbehā ist hier. Der Prophet stattete mir in Begleitung seines sekretärs einen Besuch in meiner Wohnung ab und wir unterhielten uns über behāistische Dinge. Er kommt aus Stuttgart, wo er die dort bestehende deutsche Behā-Gemeinde (etwa 110 Personen), von denen ihn der eine, W. Herrigel, bisher begleitete, zu besuchen. Ich konnte dem Propheten in meiner Stube die Überraschung bereiten, ihm einen Band Rasā'il seines göttlichen Vaters zu zeigen, das er nicht kannte. Ich war auch bei seinen hiesigen Vorträgen anwesend."⁶

Not counting His intimate meditations in the company of the local theosophists, the Master gave two lectures in Budapest: one on the 14th in the National Museum at the invitation of the Turanian Society, and another in the building of the Old Parliament in the evening of the 11th, as the guest of the Peace Society, the Association of Esperantists and the Ladies' Club. The latter lecture ended as follows: "... when Dr. Giesswein⁷ was standing at the left of ^cAbdu'l-Bahá, the celebrated venerable Orientalist, Professor Goldziher ascended the pulpit and stood at his right hand side. When they both stood hand in hand with ^cAbdu'l-Bahá before the audience, they were tremendously applauded. It was a touching moment to see these three representatives of the great religions standing side by side, the high Catholic priest, the famous Jewish professor and ^cAbdu'l-Bahá (on the platform)."⁸

Presumably, Goldziher's respect for the Master was partly due to the noble thoughts the latter preached in the Hungarian capital and which resounded widely. The "True Exemplar" Himself must have esteemed the

GOLDZIHERS JUGEND*

Von
J. NÉMETH

Nicht die mir gegenüber sitzenden Fachleute, ich selbst fühle es am meisten, was für Schwierigkeiten mir bevorstehen, wie ich Ignaz Goldzihers Andenken im Beisein der Akademie erwecken soll. Gleich nach Goldzihers Tod, im Dezember 1921 ersuchte die Akademie ihr auswärtiges Mitglied, Aurel Stein, über Goldziher eine Gedenkrede zu halten, was jedoch unterblieb. Seither sind neunundzwanzig Jahre vergangen und es kann weder dem Zufall, noch den in der Zwischenzeit eingetretenen unmöglichen Verhältnissen ganz zugeschrieben werden, dass die Akademie dieser schweren Verpflichtung bis zum heutigen Tage nicht nachkam. Wir stellten uns die Sache irgendwie so vor, dass man Goldzihers Andenken nur in einer ihm gebührenden Weise feiern dürfe, und dazu fehlten die neueren Möglichkeiten.

Goldzihers Lebenswerk kann nur derjenige gebührend schildern, dessen Fähigkeiten denen von Goldziher nahekommen und der sein Leben in der Erforschung von Goldzihers Problemen verbrachte. Ein solches Mitglied besass die Akademie nicht und auch in der internationalen wissenschaftlichen Welt findet sich eine solche Persönlichkeit selten. Dieser Zustand bei uns ist umso bedauerlicher, da sich die besten Fachleute der internationalen Wissenschaft sofort nach Goldzihers Tod beeilten, ihrer Pietät im Rahmen einer Erinnerung Ausdruck zu verleihen. In der Akademie der Sowjetunion hielt Barthold, der hervorragende Forscher der mohammedanischen historischen Quellen bereits im Mai 1922 eine umfangreiche und wertvolle Gedenkrede;¹ noch in den Jahren 1921-1922 schrieben seine kongenialen Fachgenossen C. Snouck Hurgronje,² Becker,³ Massignon⁴ und Hartmann⁵ und

* Aus einer Gedenkrede über Ignaz Goldziher, gehalten in der Gesamtsitzung der Ungarischen Akademie der Wissenschaften am 22-sten Juni 1950, gelegentlich der 100-sten Jahreswende des Geburtstages von Goldziher.

¹ Игнац Гольдциер. 1850—1921. Некролог. Читан академиком В. В. Бартольдом в заседании Отделения Исторических Наук и Филологии 24 мая 1922 года. Известия Российской Академии Наук. 1922, 147—168.

² De Gids, 1921, Dezember. Ungarisch im Jahrbuch der Israelitischen Ungarischen Literarischen Gesellschaft für 1941.

³ Der Islam XII (1922), 214—222.

⁴ Revue de l'Histoire des Religions LXXXVI (1922), 61—72 und erweitert am Anfang der im weiteren angeführten Bibliographie von BERNHARD HELLER.

⁵ RICHARD HARTMANN: ZDMG. LXXVI (1922), 285—290.

ländische Linie lebte in verhältnismässig bescheideneren Verhältnissen: Goldzihers Vater war Lederhändler in Székesfehérvár.⁸

Die Familie hatte noch ein anderes Gelehrtenmitglied: Wilhelm Goldzieher, der hervorragende Ophthalmologe, war Ignaz Goldzihers Vetter.

Ignaz Goldziher wurde vor hundert Jahren, am 22. Juni 1850 in Székesfehérvár geboren. Hier lebte er bis zu seinem 15. Lebensjahre und hier absolvierte er 5 Klassen des Gymnasiums. Sein Vater übersiedelte nach Pest, deshalb beendete sein Sohn die Mittelschulstudien als Privatschüler in Pest und hier bestand er am 25. Feber 1868 die Reifeprüfung.

In der Mittelschule erhielt er eine gründliche Einführung in die Kenntnis des klassischen Altertums und das übte eine grosse Wirkung auf ihn aus. Er sagt über das Studium des klassischen Altertums, dass es nie aufhört „die Richtung unseres Denkens und Handelns zu bestimmen“ (Der Mythos bei den Hebräern, IX).

Daneben wurde er von den frühen Kinderjahren an unter sorgfältiger Leitung zum strengen Talmud-Lernen angehalten. Er erlernte die hebräische Sprache ausgezeichnet, die Beschäftigung mit dem Talmud führte ihn in das orientalische theologische Denken ein, was ihm im Laufe seiner späteren Studien von grossem Nutzen war.

Goldzihers ausserordentliche geistige Fähigkeiten offenbarten sich bereits in der Kinderzeit: zwölf Jahre alt, schreibt er eine wissenschaftliche Arbeit. Die deutsch geschriebene Arbeit, eigentlich eine Streitschrift gegen orthodoxe Übertreibungen, behandelt gewisse Probleme des jüdischen Gebetes, so den Ursprung des Gebetes, — ob der Vortrag der religiösen Hymnen (*pijjütim*) in der Synagoge vorgeschrieben oder nur erlaubt sei usw. Die Bedeutung des hebräischen Titels ist: „Isaaks Rede“.⁹ Isaak war Goldzihers hebräischer Name und Isaak hat nach der jüdischen Überlieferung eine wichtige Rolle in der Geschichte des Gebetes.

Die Arbeit widmet er seiner Grossmutter: „Meiner theuern Grossmutter, Frau Therese Berger aus Liebe und Dankbarkeit gewidmet“. Interessant, dass Goldziher — wie zwölfjährig — auch später jede seiner Arbeiten einem lieben Verwandten oder Freund, Fachgenossen widmet.

Diesen Versuch aus der Kinderzeit darf man natürlich nicht mit kritischem Mass messen, obwohl der Knabe hier nach Sachverständigen eine wunderbare Belesenheit bekundet. Doch für das Verständnis der seelischen Struktur

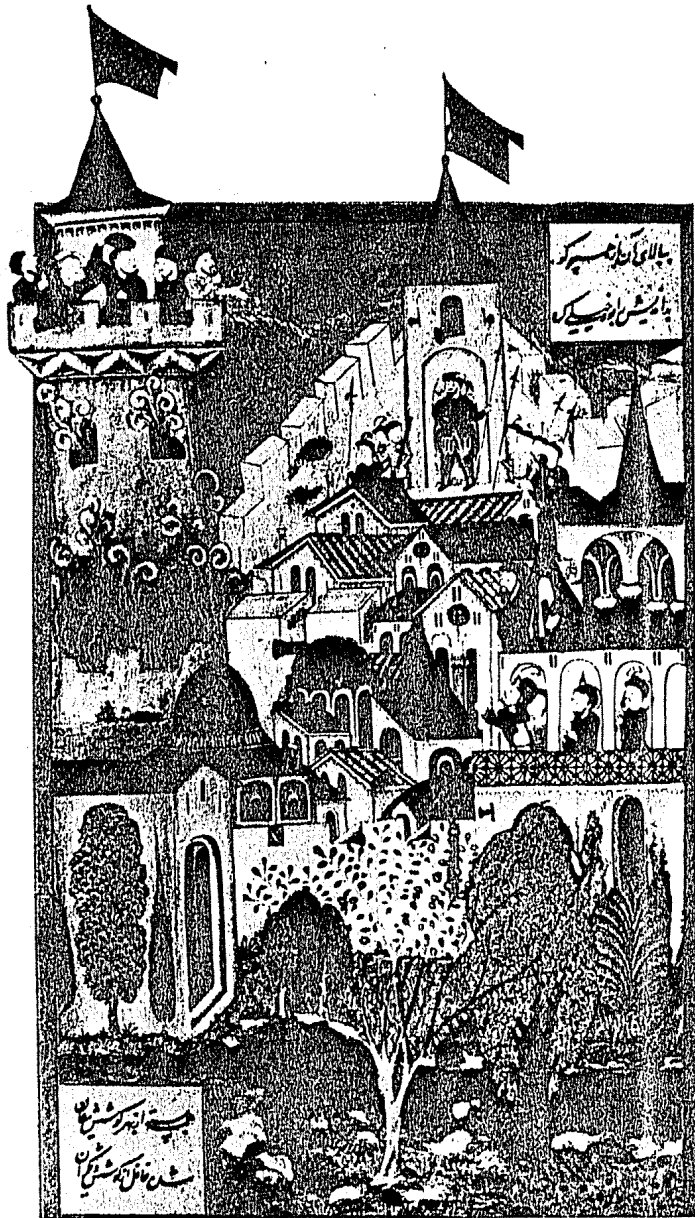
⁸ BÜCHLER SÁNDOR: A Goldziherek családfájáról (Über den Stammbaum der Goldzihers). In: Mult és Jövő (Vergangenheit und Zukunft), 1937, 336—39; 1938, 18—20, 113—14.

⁹ SICHAT-JIEZCHAK. Abhandlung über Ursprung, Eintheilung und Zeit der Gebete, von IGNAZ GOLDZIHER, Gymnasialschüler in Stuhlweissenburg. Pest, Druck von Johann Herz, 1862, 8°, 19 S. — Diese kleine Arbeit ist heute bereits eine Rarität, doch in einigen Exemplaren noch zugänglich. — Der Titel könnte vielleicht treffender durch „Isaaks andächtige Rede“ ersetzt werden.

Ignác Goldziher (1850-1921)

Studiosi dell'Islàm

di F. László Nagy



L'assedio di Belgrado, Istanbul, Turchia, XVI sec.

Già l'opinione pubblica coeva lo riteneva il fondatore della scienza islamica. Oggi sembra ovvio che egli non è stato soltanto il fondatore degli studi islamici, ma anche uno dei maggiori cultori di Islamistica. Di lui il Griffini scrisse nel 1919: « il creatore dell'islamologia scientifica ». Il sovietico V.V. Bartold in una sua conferenza tenuta nel 1922 considerava « era di Goldziher » una delle epoche dell'islamologia.

La famiglia Goldziher, proveniente da Amburgo, si trasferì in Ungheria nel XVIII secolo. Ignác Goldziher nacque il 22 giugno 1851 a Székesfehérvár, antica città reale dell'Ungheria occidentale, ove cominciò gli studi liceali presso i Cistercensi; a soli dodici anni scrisse il primo saggio (*La preghiera di Isacco*) che venne anche pubblicato. Nel 1856 la famiglia si trasferì nella capitale. Goldziher continuava gli studi nel liceo di Pest e lì sostenne l'esame di maturità nel 1868; Max Nordau era uno dei suoi compagni di scuola, ma le loro vie prendevano poi diverse direzioni.

Nel 1869 partì per l'estero per proseguire gli studi, grazie all'appoggio del barone József Eötvös, ministro del Culto. Gli avevano promesso che, al suo ritorno, sarebbe diventato il titolare della cattedra di Semitistica da organizzare ulteriormente. Andò prima a Berlino poi a Lipsia, dove incontrava il suo vero maestro nella persona di H.L. Fleischer che scrisse di lui: « tra i miei allievi attuali il signor Goldziher ha la più vasta sapienza e il maggior talento ». Conseguì il dottorato a Lipsia nel 1870. Poi passò a Leida, dove venne accolto con piacere da M.J. De Goeje, e si specializzò nello studio di numerosi manoscritti arabi.

Gli anni del lavoro più felice sono quelli del 1873-1874: viaggi di studio in Siria, Palestina e Egitto. Si formava in lui un profondo rapporto

LEIPZIG

Ignaz Goldziher.

Ein Nachruf

von

Richard Hartmann.

Ignaz Goldziher, in dem auch die DMG ein Ehrenmitglied betrauert, wird in der Geschichte der Orientalistik stets eine besondere Stellung einnehmen als Bahnbrecher des religionsgeschichtlichen Verständnisses des Islam und damit Schöpfer der Islamkunde als eines Faches mit eigenen Problemstellungen und Methoden. Es mag eine gewisse Gefahr sein, daß seine Verdienste einer jüngeren Generation nicht immer in ihrer ganzen Größe unmittelbar zum Bewußtsein kommen. Denn nicht wenige Gedanken und Anschauungen, die wir vom ersten Semester an als Gemeingut unserer Wissenschaft kennenlernen, sind — ohne daß man sich dessen immer bewußt ist — erst von ihm gewonnene Erkenntnisse. In Wahrheit ist das ja der beste Beweis der überragenden Bedeutung von Goldziher's wissenschaftlicher Lebensarbeit. Ganz klar wird man sich deren aber vollends, wenn man eines der hervorragendsten Werke der vorgoldziherischen Zeit über den Islam liest, etwa das für seine Zeit eine große Leistung darstellende, von G. selbst in seiner Jugend bewundernd gerühmte Buch von A. von Kremer „Herrschende Ideen des Islams“. Wie fern und tot bleibt uns trotz Kremers glänzender Darstellung der Islam in seiner rationalistischen Auffassung und wie lebenswarm steht er dagegen in Goldziher's „Vorlesungen“ vor uns, wie verständlich werden uns hier die Probleme, die den Islam bewegten von seinen Anfängen an bis in unsere Zeit, da er sich mit dem Kultur-einfluß des Abendlands auseinandersetzen muß? Und das alles, obwohl G.'s Schaffen seine Anregungen nicht so sehr aus der Berührung mit dem lebendigen Orient schöpfte als aus dem Schrifttum.

Wenn wir ihn als den Begründer des religionswissenschaftlichen Verständnisses des Islam bezeichnen, so vergessen wir dabei nicht, daß ungefähr gleichzeitig mit ihm, teils etwas vor,

25 ARALIK 1991

[۱۵۸] فرهنگ خاورشناسان

وفات او در ۱۷ مه ۱۹۰۹ در لیدن واقع شده و منتخب کتاب مقریزی والحلة السیراء ابن ابار را بچاپ رسانیده و کتاب المسالك والممالك ابن خرد ادبه را با مطالعه کتابهای دیگری انتشار داده و گوید که او این کتاب را در حدود سال ۳۳۲ نوشته است.

گوگیه Goguyer

خاورشناس مترجم آثار علمای اسلامی که کتاب شرح قطرالندا و بل الصدا ابن هشام (۱) را بعنوان La Pluie de Rosée, étanchement de la soif ترجمه نموده و کتاب مذکور در ۱۸۹۷ میلادی در لیدن بطبع رسیده و نام و کار آن در فهرست کتابخانه بریل درج گردیده و کتاب الفیه ابن مالک را به نام

Grammairiens Arabes. L'Alfiyya

در سال ۱۸۸۷ ترجمه کرده و به چاپ رسانیده و نیز لامیات الافعال یا کتاب المفتاح فی ابنیه الافعال ابن مالک را که منظومه لاسیه از بحر بسیط در حد و چهارده بیت در علم صرف است ترجمه نموده و به چاپ رسانیده.

گولد زیهر Goldziher

خاورشناس مجارستانی آگاه که در آداب و رسوم شرقی و آثار اسلامی مطالعاتی زیاد نموده و به ادبیات اسلامی اهمیت داده و یکی از اسرائیلیها است که در این قسمت متخصص شده.

گولد زیهر در بوداپست و برلن و لپزیک دانش آموخته، به سوریه و مصر رفته و بجای «ازهر» آمد و شد نموده، از شیوخ و اساتید آنجا استفاده کرده، عضو عامل و خبرنگار مهمترین مجامع علمی لندن و لندن گراد و آمستردام شده. در انجمن های آسیوی پاریس و کلکنه و لپزیک و غیره عضویت یافته و نیز عضو افتخاری مجمع علمی مصر شده، و مؤلفاتی عدیده دارد که اکثر آن مبنی بر تحقیق و تدقیق مطالعه مباحث عمیق و دقیق است و مهمترین قسمتی است که از زبان عربی و اسلامی بوده و مربوط بمسائل شرعی و حدیث می باشد و مقالاتی زیاد از او در مجلات آسیوی بچاپ رسیده.

از جمله کارهای گولد زیهر کتاب «تعلیمات اسلامی و شرق» است که در آن عمل و عبادت مسلمین را نگاشته و در باره حج اسلامی شرحی نوشته بعنوان:

Ignaz Goldziher Muhammedanische Studien und Orient studien

die er entweder selbst gesammelt oder von Zeitgenossen, die er jedesmal gewissenhaft nennt, erkundet hat. Auf diesen eigenen Nachrichten, zu denen auch der oben wiedergegebene Bericht über die Tschepnis gehört, beruht die Bedeutung, die Mehmed Aschyq für uns hat; leider hat er sein gesammeltes Material; aus Vorgängern entlehntes und eigenes, in gleicher Weise behandelt, in sein starres Schema eingeordnet¹⁾ und zusammen verarbeitet, so daß uns die mühsame Arbeit erwächst, das für uns wichtige, von ihm erstmalig erkundete, aus dem aus älteren Schriftstellern entlehnten und uns bereits zugänglichen herauszusondern.

1) Mehmed Aschyq ordnet die beschriebenen Ortschaften nach den 7 Klimaten des Ptolemäus (den aqālim-i-ḥaqīqīje); innerhalb jedes einzelnen derselben nach den Landschaften, (den aqālim-i-'urūḥ) in der Reihenfolge und Nummerierung wie bei Abulfidā'. In den einzelnen Landschaften sind zunächst die bei Abulfidā' enthaltenen Städte in derselben Reihenfolge wie im Taqwīm al-buldān beschrieben; darauf folgen andere, vor allem bei den älteren Schriftstellern nicht enthaltene Ortschaften eigener Erkundung.

28 EKIM 1995

Ignaz Goldziher.

Ein Nachruf

von

Richard Hartmann.

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I. GOLDZİHER'İN HADİSLE İLGİLİ BAZI GÖRÜŞLERİNİN TAILİL VE TENKİDİ

Doç. Dr. TALÂT KOÇYİĞİT

Bu yazımızda, geçen asrın ünlü müsteşriklerinden Ignaz Goldziher'in hadisle ilgili bazı görüşleri üzerinde durmak istiyoruz. 1921 senesinde vefat etmiş olan Goldziher, İslâmi ilimler üzerindeki tetkikleriyle şöhret kazanmış yahudi asıllı bir macardır. Hadisle ilgili görüşlerini, iki cilt halinde yayınlamış olduğu *Muhammedanische Studien*¹ adlı eserinin ikinci cildinde toplamıştır. Bu cilt daha sonraları Léon Bercher tarafından *Etudes sur la tradition Islamique*² adı altında Fransızca'ya tercüme edilmiştir.

Goldziher'in hadisle ilgili görüşlerini burada tetkike girişirken, şu hususu hemen belirtmek isteriz ki, arapça kaynaklara derin vukufu olması dolayısıyla "müsteşriklerin şeyhi" addedilen bu şahsın İslâmi sahalarda telif ettiği eserler, halen ve bilhassa müsteşrikler arasında on mühim kaynak olarak kullanılmakta, onlardan yapılan nakiller, ileri sürülen bir takım görüş ve iddiaların delilleri olarak gösterilmektedir. Durum böyle olunca, Goldziher'in eserlerinde ileri sürülen fikirleri bilmek, onlarla istihdaf edilen gayeyi öğrenmek, ilâhiyatçılarımız için zarurî olmak icabeder. Bu hususu gözönünde bulundurarak, Goldziher'in hadisle mesulolarına tahsis ettiği kitabına istinaden bazı görüşlerinde tahlil ve tenkidini yapmağa çalışacağız.

Burada esofle kaydedelim ki, İslâmi sahalardaki munsif araştırmalarıyla ilme gerçekten hizmet eden müsteşrikler yanında, İslâm dinine ve müslümanlara oh-i salip zilniyotiyle saldıran, onları ifsat edebilmek için tarihi vakı'aları tahrif etmekten çekinmeyen müsteşriklerin de mevcudiyoti bir gerçektir. İsto, müsteşriklerin şeyhi sayılan Goldziher bunlardan biridir. Bizen onun şeyhliği, İslâmi gerçokleri tahrif etmek ve bu tahrisi, bir takım delillere

1 Halle 1890.

2 Paris 1952. Bu yazımızda, *Etudes sur la tradition Islamique*'in Doç. Dr. Mehmet Hatiboğlu tarafından yapılan ve henüz neşredilmemiş olan Türkçe tercümesinden istifade edilmiştir.

Goldman, S., born 20th cent., he was in 1934 affiliated with the Glasgow Oriental Society, and received a D.Phil. in 1936 from Oxford University for *The development of historical writing among the Moslems in Spain*. Sluglett

Goldmann, Nahum, born 10 July 1894 at Visznevo (Wisnowo), he studied at Marburg, Berlin, and Heidelberg. He was a Zionist leader and from 1953 to 1977 a president of the World Jewish Congress. His writings include *Erez-Israel; Reisebriefe aus Palästina* (1914), *Der Geist des Militarismus* (1915), *The Reminiscences* (1975), and *Mein Leben als deutscher Jude* (1980). He died in Bad Reichenhall on 29 August 1982. AnObit, 1982, pp. 414-16; CnDiAmJB; DIBE; EncJud; Master (52); MidE, 1982/83; *Who was who*, 8; *WhoWasJ*, 1965, 1972, 1978

Goldobin, Aleksei Mikhailovich, born 26 June 1924 at Psikov (Pihkav), he graduated in 1950 from the Oriental Faculty, Leningrad, and received his first degree in 1953 for *Английские колонизаторы в Египте и мартовское восстание 1919 года*. He became a lecturer in 1961 and was from 1963 to 1972 affiliated with the Oriental Faculty, Leningrad. His writings include *Египетская революция 1919 года* (1958), *Социально-экономическое развитие арабских стран* (1966), *Национально-освободительная борьба народа Египта, 1918-1936 гг.* (1989), and he edited *История стран зарубежной Азии в средние века* (1970). Millband?; OSK

Goldsack, William, Rev., born 19th cent., he was affiliated with the Christian Literature Society for India. His writings include *Christ in Islām* (London, 1905), *The Qur'ān in Islām* (London, 1906), *The Origins of the Qur'ān* (London, 1907), *God in Islām* (London, 1908), *Muhammad in Islām* (Madras, 1916), *The Traditions in Islām* (Madras, 1919), and *A Mussulmanī Bengali-English dictionary* (Calcutta, 1923). Note; NUC, pre-1956

Goldschmidt, Arthur Edward, born 17 March 1938 at Washington, D.C., he obtained a Ph.D. in 1968 from Harvard for his thesis, *The Egyptian Nationalist Party*. From the early 1970s until his retirement in 2000 he was a professor of Middle East history at Pennsylvania State University. Apart from his research on Egypt, Israel, and Turkey - his *Concise history of the Middle East* was a best-selling textbook in the field - he was equally concerned about biographical dictionaries of the area. His writings include *Modern Egypt* (1988), *The memoirs and diaries of Muhammad Farid* (1992), and *Historical dictionary of Egypt* (1994). His *Historical dictionary of modern Egypt* (2000) stands as a biographical pharos by which the work of others will be measured for a long time to come. DrAS, 1974 H, 1978 H, 1982 H; Private; Selim

Goldschmidt, Lazarus, born 17 December 1871, he studied Oriental languages at Berlin, particularly Ethiopic. He emigrated to the UK in the 1930s. His writings include *Bibliotheca aethiopica* (1893), *Die abessinischen Handschriften der Stadtbibliothek zu Frankfurt am Main* (1897), and he was the translator of a German Koran in 1916. He died 18 April 1950. GV; *Isis*, 42 (1951), p. 146; NYT, 19 April 1950, p. 29, col. 4; Wininger

Goldsmid, Sir Frederick John, born in 1818 at Milano, he was educated privately, but also at King's College, London. Originally commissioned in the East India Company's Madras Native Infantry but after service in China transferred to the civilian establishment. He served many years in Sind. From 1861 to 1870, he was almost continuously employed on Indo-European Telegraph work, and from 1871 to 1872 he served as Makran and Sistan Boundary Commissioner. He was a brilliant linguist whose writings include *Central Asia and its question* (1873), *Eastern Persia; an account of the journeys of the Persian Boundary Commission, 1870-72* (1887), and *James Outram; a biography* (1880). He died in 1908. Buckland; DNB; Henze; Riddick; *Who was who*, 1; Wright

Goldstein, Bernard Raphael, born 24 January 1938 at N.Y.C., he received a Ph.D. in 1963 from Brown University for his thesis, *The commentary of Ibn al-Muthanna to the astronomical tables of al-Khwarizmi*. He taught history of science and medicine at Yale University until 1973, when he was appointed a professor of Jewish studies at the University of Pittsburgh. His writings include *On the principles of astronomy; an edition of the Arabic and Hebrew versions, with translation from al-Bitrūjī* (1971), *The Astronomical tables of Levi ben Gerson* (1974), he was joint author of *Levi Ben Gershon's prognostication for the conjunction of 1345* (1990). ConAu, 57-60; NatFacDr, 1995-1999; Selim

Goldstücker, Theodor, born 18 January 1821 at Königsberg, he studied Oriental languages at Königsberg, Bonn, and again Königsberg, where he gained a doctorate. He studied Sanskrit manuscripts in Paris before going in 1850 to London. From 1851 to his death on 6 March 1872 he was a professor of Sanskrit at University College. Stache-Rosen, pp. 56-57

(070255) **Goldziher, Ignaz (Isaak Jehudah)**, born 22 June 1860 at Stuhlweissenburg (Szekesfehervar), Hungary. "He was the greatest Hungarian Islamicist of his day, and one of the profoundest and most original sch... a did not

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.

KAMM 2008

Ignaz Goldziher.

Geb. 22. VI. 1850 in Stuhlweißenburg, gest. 13. XI. 1921 in Budapest.

Was wir heute Islamwissenschaft nennen, ist das Werk GOLDZİHER'S und SNOUCK HURGRONJE'S. Gewiß haben sie Vorläufer gehabt. Niemand wird die bahnbrechenden Arbeiten DE SACY'S und QUATREMÈRE'S, dieser Väter der islamischen Geschichte, verkleinern wollen. Dankbar gedenken wir HAMMER-PURGSTALL'S und VON KREMER'S, die in dem Chaos des literar-, kultur- und religionsgeschichtlichen Materials eine erste, wenn auch noch sehr vorläufige Ordnung zu schaffen versuchten; freudig sind wir uns der unermüdbaren Arbeit der Quellenerschließung und der sprachlichen Sichtung bewußt, die DOZY und DE GOEJE, die FLEISCHER und — trotz aller seiner Schwächen — auch WÜSTENFELD vollbracht haben. Die Wege zur Erkenntnis des Korans und der Urgeschichte des Islam sind durch NÖLDEKE, SPRENGER und WELHAUSEN gebahnt worden; aber die sich immer stärker als eigene Disziplin entwickelnde Islamkunde ist und bleibt die Schöpfung der beiden Freunde G. und SNOUCK HURGRONJE. Wir stehen unmittelbar auf den Schultern dieser Generation; doch glaube ich nicht, daß man nach 100 Jahren die Entwicklung anders beurteilen wird. Gewiß sind diese beiden Dioskuren nicht die einzigen unter ihren Altersgenossen, die diese Disziplin erbauten. Das Lebenswerk von Männern wie E. G. BROWSE, RENÉ BASSET oder E. DOUTrÉ wird deshalb nicht kleiner, daß man sie ihren Arbeitsgebieten entsprechend mehr als Träger notwendiger Ergänzungsarbeiten verehrt, während die Zentralprobleme unserer Wissenschaft von den beiden erstgenannten in Angriff genommen und ausgebaut worden sind.

Heute, da wir an dem Grabe G.'s trauern, erscheint es als Pflicht, sich über die Rolle, die er in unserer Wissenschaft gespielt hat, einmál völlig klar zu werden. Wir, die wir im Geiste oder im Fleische seine Schüler waren, haben ihn ja alle in seiner überquellenden menschlichen Güte und in seiner ebenso das gewöhnliche Maß überschreitenden wissenschaftlichen Produktivität in Unterhaltung, Briefwechsel und Schrifttum erlebt. Er war wahrlich unser Scheich, von dem wir auch ohne besondere *idjāza* träderten, und dessen *baraka* auf alle die ausstrahlte, die in seinen wissenschaftlichen Bannkreis kamen. Wie ein geistiger Vater war er um uns Jüngere besorgt, welcher einzigartigen Anteil nahm er an unserer Arbeit, ja man spürte bei ihm etwas von jener geistigen Filiation, über die in orientalischen Sprachen soviel Feines gesagt ist. Von seinem doch der großen Welt so fernem Arbeitszimmer in Budapest spann sich ein Netz über die ganze islamkundlich arbeitende Gelehrtenwelt, und wenn seine Leistung den Respekt der Welt erzwang, sein Eros paedagogikos, der nur das Lob und nicht die Rute kannte, eroberte ihm die Herzen. So könnte uns vielleicht heute, namentlich unter dem noch frischen Eindruck des unersetzlichen Verlustes, unsere Dankbarkeit verführen, seine Lebensarbeit zu überschätzen. Ich glaube kaum, daß das möglich ist, und ich halte es für wahrscheinlicher, daß eine spätere Zeit seinen Namen vielleicht noch stärker unterstreichen wird als es jetzt die Liebe seiner Schüler tut. Es kann seinen Ruhm nicht beeinträchtigen, wenn wir zugestehen, daß der Begriff der Islamkunde, wie er sich an sein Wirken knüpft, sich schon zu seinen Lebzeiten erweitert hat — man denke nur an die obengenannten Männer — und daß er sich noch immer weiter ausdehnen wird. Aber das Entscheidende ist die von ihm und SNOUCK HURGRONJE eingeführte Fragestellung. Der Islam als in sich geschlossenes eigenes Kulturganzes muß aus sich selbst, aus seinen religiös bestimmten Ausgangspunkten heraus erfaßt werden. Nur dem, der die zentrale Bedeutung des *Fiqh* und der Mystik begriffen hat, steht der Weg offen zum Verständnis der islamischen Welt in Mittelalter und Gegenwart. Auch gerade dies letzte ist wichtig. Der Islam ist noch heute etwas unendlich

56. Ignaz Goldziher

Hatten sich die Arbeiten Nöldekes und Wellhausens, soweit sie den Islam betrafen, in der Hauptsache auf den Koran, das Leben Muhammads und die politische Geschichte des arabischen Reichs erstreckt, so blieb es Ignaz Goldziher (1850—1921)⁵⁷⁶) vorbehalten, die Methoden des kritischen Historismus auf den Islam in seiner Gänze anzuwenden und ihn als eine kulturgeschichtliche Erscheinung zu begreifen, deren Entwicklung wesentlich von religiösen Ideen bestimmt wird. Mit dieser Auffassung knüpfte Goldziher an von Kremer⁵⁷⁷) an, den er indessen nicht nur an

⁵⁷⁶) Für Goldzihers Jugend ist der gleichnamige Aufsatz von Julius Németh in den Acta Orient. Hung. 1 (1950—1951) S. 7—25 wichtig; daselbst findet man weitere Literatur. Hinzu kommt die von M. PLESSNER seiner neuhebräischen Übersetzung von Goldzihers *Vorlesungen über den Islam*, Jerusalem 1951, S. 289—309 beigegebene Darstellung von Goldzihers Leben und wissenschaftlichem Werk. Eine *Bibliographie des ouvrages de I. Goldziher*, Paris 1927, stellte sein Schüler Bernhard Heller zusammen; Nachträge dazu von Kračkovskij im Goldziher Memorial Volume 1, 1948, S. 430f.

⁵⁷⁷) Vgl. die von BARTHOLD, Izvest. Russ. Akad. Nauk 6, 1922, 156f. mitgeteilte Stelle aus einem Briefe Goldzihers an V. Rosen: „In Kremer habe ich den Mann verloren, dessen Arbeiten unter allen Schriften über mein Fach mich am meisten zur Weiterforschung angeregt haben. Er hat eine frische Luft in unsere Studien gebracht und niemand wird nach einzelnen kleinen Irrtümern beurtheilen einen Mann, der durch weite Conception den Gesichtskreis unserer Studien auffrischte. Mit seinen Büchern beginnt doch eine neue Epoche in der Behandlung des Islam und ich ziehe da auch seine älteren Werke (Mittelsyrien, Ägypten) hinein. Wie oft habe ich in meinen Arbeiten erfahren, wie gewaltig Kremer vorgearbeitet hat! Das innere Leben im Chalifate hat er aufgeschlossen; vor Dozy, dem Unsterblichen, Großen, hatte er den Vorzug subjektiver Teilnahme an den Objekten seiner Forschung. Er hat einen unvergleichlichen Sinn für das Wichtige und Hauptsächliche, man lernt von ihm die Resignation, der selbstgefälligen Verhimmelung von Kleinigkeiten zu entsagen. Nur ein Mann, der in den großen Interessen actuellen Staatslebens mitzuwirken berufen war, konnte als Gelehrter so weite Höhen besteigen.“

fück, Johann ASE, s. 226 - 227 - 228 - 229 -
230 - 231
1955 (Kopie)