

MELA is the first organization of Middle Eastern librarians in the USA. To be sure, a "Sub-Committee on Middle East Library Resources" was convened on April 11, 1960, by parallel action of the American Council of Learned Societies and the Social Science Research Council, on recommendation of their Joint Committee on the Near and Middle East, and the Association of Research Libraries, through its Sub-Committee on the Farmington Plan. That sounds cumbersome, and it was, and its life was brief. Its flaw was that the people involved were almost all top-level administrators: it lacked working-level librarians and bibliographers with practical knowledge.

In conclusion, I should like to paraphrase the aforementioned letter of September 3, 1971 (and beg the indulgence of readers for the continual personal reference): We represent but a very small proportion of MESA membership, yet our problems are those which directly affect the present and future of Middle Eastern studies. Compared with other area groups, ours shows a perplexing lack of continuing concern for library matters. I hope that through MELA a sense of community will develop among us, and that a clearer idea of our proper role in the advancement of knowledge will be achieved.

David Partington is Middle East Librarian at Harvard.

"Gustave Von Grunebaum and the Near Eastern Collections at UCLA,"
by Robert Vosper

The Near Eastern Studies program at UCLA began as recently as 1955 with the appointment of two professors, for Arabic and Hebrew. The following year Dr. Miriam Lichtheim was appointed Near Eastern Bibliographer, and the Library began an acquisitions program so carefully focused and so forcefully pursued that in a mere fifteen years the collections have become of international stature. Several learned and enthusiastic members of the faculty and Library staff played a crucial part in this remarkable collection development effort, but all--and most assuredly myself--would proclaim that the prime mover was the late Professor Gustave von Grunebaum, who came to UCLA in 1957 as Professor of Islamic History and Director of the Near Eastern Center.

I was not surprised when one day he told me that before entering onto his academic career he had gone through the training program for scholar librarians at the Austrian National Library in Vienna. That insight into librarianship assured the UCLA University Librarian of an especially supportive colleague, for Gustave von Grunebaum not only pursued books avidly and shared generously in the search for funds to buy them, he also shared generously in the search for funds to catalog them. Most faculty members consider that effort to be the Librarian's task, and they generally groan with disbelief at the costs involved in effective cataloging. Our Near Eastern holdings, in all their exotic languages, are not only substantial in themselves, but they are also substantially cataloged because, to a degree unmatched in my experience, the Near Eastern Center Director channeled the Center's external grant funds to Library staff support as well as to book purchase support. I suggest Professor von Grunebaum's bibliothecal background as proper prerequisite for similar academic appointments.

Grunebaum

CAHEN, Claude

El Islam /

lado por Gustave E. von Grunebaum.

D.L. N. 44674-1985. — ISBN 84-323-0020-9

(vol. 1)

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Von Grunebaum nous a quittés (par G.C. Anawati). - En publiant dans l'avant-dernier tome de *MIDEO* un long article sur le Professeur von Grunebaum, nous ne songions certes pas qu'il dût bientôt nous quitter pour toujours. Ma seule consolation pour la perte d'un

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MIDEO 10 (1970), pp. 37-82

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15 ARALIK 1993

- Grunebaum
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- Gibb

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2227 VOSPER, R. *Gustave Von Grunebaum and the*
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GUSTAVE E. VON GRUNEBAUM

(1909-1972)

Deux ans et demi après la brusque disparition du Professeur J. SCHACHT, le décès prématuré, le 27 février 1972, du Professeur G. E. VON GRUNEBAUM, qui depuis l'an dernier assumait à son tour les fonctions de co-directeur des *Studia Islamica*, endeuille à nouveau notre publication. La perte est cruelle également pour l'ensemble des études islamologiques, où ces deux éminents savants occupaient, chacun à sa manière, une position hautement et unanimement respectée.

Gustave E. VON GRUNEBAUM était né à Vienne, le 1^{er} septembre 1909, et avait fait ses études en Europe Centrale. C'est en 1938, à la suite de l'« Anschluss », qu'il émigra aux États-Unis où il devait prendre la nationalité américaine et mener une brillante carrière universitaire, dont les principales étapes ont été un poste de professeur à l'Université de Chicago, puis, à dater de 1957, sans négliger des tâches d'enseignement, l'organisation et la direction du très important Near Eastern Center de l'Université de Los Angeles (UCLA). Son activité fut considérable, autant dans le domaine de la recherche qu'au titre d'administrateur. Il a participé à la mise sur pied et au déroulement de colloques internationaux, effectué de nombreux voyages scientifiques, multiplié les contacts en tous pays, reçu et décerné à des confrères de hautes récompenses honorifiques. Homme d'une culture vaste et raffinée, d'une parfaite distinction de l'esprit et du cœur, d'une courtoisie amicale appréciée de tous, il savait allier l'élégance des formes à la rigueur de l'érudition,

Israel Gershoni, "The Theory of Crisis and the Crisis in a Theory of Politics: Actual History in Twentieth-Century Middle Eastern Studies," *East. Israel Gershoni, Middle East Historiographies*, London 2006, pp. 131-182-
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Grunebaum, Gustave Edmund von (070407)
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Islam as a modern culture and an authentic collective identity.²² But none of these extenuating circumstances dulled the edge of Gibb's trenchant criticism. He mercilessly lashed out at the modernists, describing them as "theologically null"; "that intellectual confusion with which the whole modernist movement is burdened"; "the intellectual confusions and the paralyzing romanticism which cloud the minds of the modernists of today"; "the superficiality of its historical method"; "in their historical outlook there is no external control to restrain the exuberance of the romantic imagination"—these are but a few examples of Gibb's critical rage.²³ Thus, the creative modernism of the 1920s had deteriorated into destructive romanticism by the 1940s. "By this, too, we can realize more clearly the profound disservice done to Islam by the modernists. So far from guiding Muslim thought into this creative channel, they have fastened on it still more firmly the shackles of the romantic imagination and encouraged it to interpret history in terms of the capricious impulses of the moment."²⁴

What led Gibb, in the late 1940s, to hurl this venomous criticism against modernism and to express such profound disillusionment with the Egyptian modernists, who, in the 1920s, had embodied for him the great promise of the creation of a modern culture in Egypt and throughout the Arab world? Gibb, interestingly, made no serious attempt to explain either the historical changes that occurred in the Middle East and Egypt in the 1930s and 1940s or the reasons for the change in his own attitude toward Islamic and Egyptian modernism. In the 1940s, Gibb began to emphasize in his writing the anti-Western mood that he believed was spreading throughout educated Arab publics. In his view, Arab nationalism, to which he devoted increasing attention, was a clear reflection of this anti-Western trend. Although Gibb himself expressed qualified support for the ideal of Arab unity (albeit warning against the "irrational," "intolerant," and "destructive" potentials it embodied) and often criticized the patterns of British imperialistic rule, he still found it difficult to accept growing Arab criticism of Western culture as an imperialistic foreign culture.²⁵ Beyond his disappointment with the intellectual luminaries, Gibb was also discouraged by the failure of the broad "westernized classes" to transmit the modernist message to the masses, who remained alienated from and hostile toward Western culture. To his dismay, Gibb found that this anti-Westernism often included criticism of him, other Orientalists, and Oriental studies itself, which had all come to be seen as by-products of an imperialistic mentality. Whatever the reasons for this change, however, the result was that in *Mod-*

ern Trends in Islam Gibb laid the foundation for the theory of crisis and the narrative of the intellectuals' "moral bankruptcy."²⁶

CANONIZING THE NARRATIVE:

VON GRUNEBAUM, W. C. SMITH, AND SAFRAN

Gustave E. von Grunebaum's work on "the culture" of "modern Islam," published in the second half of the 1940s, the 1950s, and the early 1960s, constituted an elaboration on some of the central themes of Gibb's crisis narrative and a kind of preliminary canonization of them. Von Grunebaum was engrossed in a systematic study of what he defined as "Islamic culture" and a perusal of the ideas, basic premises, approaches, and concepts that comprise it. While Gibb can be regarded as a historian of ideas, von Grunebaum was a sociologist and an anthropologist of ideas and, in a certain sense, also a sociologist of religion and culture.

In von Grunebaum's work, historical time and intellectual changes carried little weight. The general intellectual history of the 1940s and 1950s hardly influenced him. Nonetheless, one cannot help being impressed by the profusion and diversity of the philosophical, psychological, sociological, and anthropological theories and insights that shaped his research methods and that he introduced into the field. The symbolic cultural approaches of Ernest Cassirer, the phenomenology of Edmond Husserl (von Grunebaum learned from him that "there is no world, only a world-view" and that the study of culture is the study of worldviews and the collective self-views of those who belong to the culture and experience it), and later, the structuralism of Claude Lévi-Strauss, greatly influenced his treatment of "Islamic culture" in its encounter with "Western culture." Following them, von Grunebaum defined culture as "a 'closed' system of questions and answers concerning the universe and man's behavior in it which has been accepted as authoritative by a human society."²⁷ "Culture," he assumed, was an essentialist, coherent, and homogeneous system. In order to interpret it, the scholar needed first to identify and isolate its self-view and self-image, based on the "value judgment" of the individuals and groups living in it. The "cultural self" and a knowledge of it were believed to be the key to true internal understanding of a culture. For von Grunebaum, culture was manufactured by elites. Hence, he studied it through an analysis of the cultural discourse of elites and the selective texts written by "intellectual leaders." Lovejoy's unit-ideas were defined and analyzed by von Grunebaum in

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MADDE KAYENLANDIKTAN
SONRA GELEN DOKÜMAN

there are two natures, but one only Son (naturae duplices, sed Filius singularis, *orat.* 18). In the chapter on the Eucharist the two curious baskets with fish, bread and wine from the Lucina-crypt in the catacomb of S. Callisto could have been mentioned. In my opinion Henry Moore's group of the Virgin and Child in the Victoria and Albert Museum (ill. 14) should not be compared with so many impressioning and moving Gothic and Italian Virgins according to the complete difference in period and style. The book supposes some knowledge and much serious interest in the history of theology and of art; on this condition it will be used with much success even by modern church artists.

Leiden, J. N. BAKHUIZEN VAN DEN BRINK
October 1972

Werner FOERSTER, *Gnosis. A Selection of Gnostic Texts*, English translation edited by R. McL. Wilson, I. Patristic evidence. Oxford, Clarendon Press, Oxford University Press, 1972 (8vo, VIII + 367 pp.). Price: £ 6.00.

There has been a time when Werner Foerster in Münster and Henri-Charles Puech in Paris were practically the only students of Gnosticism in the whole world.

At that time Foerster wrote his valuable book *Von Valentin zu Herakleon* (Giessen 1928) in which he showed that the latter, a pupil of the great Valentinus, somewhat modified his master's views and reflected the doctrines of the Occidental school of Valentinianism also represented by Ptolemaeus, the author of the famous Letter to Flora. This study is topical in our days now that the Fourth Treatise of the Jung Codex seems to have been written by the same Herakleon: this book shows many anticipations of the doctrine of the Alexandrine Christian doctor Origen. Foerster's book has been very helpful in discovering this new perspective.

After the last war the same Foerster founded a "Gnosis Centre" at the University of Münster, in which many excellent scholars participated. This certainly stimulated Gnostic studies in Germany. Very good studies were published by the "auctor intellectualis" about the Gnostics Basilides (1962) and Ptolemaeus (1959), but he never wholeheartedly accepted the views that the Gospel of Truth, discovered at Nag Hammadi, reflects an early stage of Valentinian Gnosis or that the Gospel of Thomas contains an independent tradition of the Sayings of Jesus.

After his retirement in the sixties at last he had the time to make a German translation of Gnostic fragments in the Fathers of the Church, with short introductory remarks. This was published in 1969 and was very well received by the critics (see the review of Robert Haardt in *Kairos XIII* (1971), 297-304).

Professor Wilson of Saint Andrews (Scotland), known to all students of Gnosticism for his precision and caution, has now translated this work into English, with the help of others, and he has done remarkably well. Sometimes his texts have a sense different from that of the German original, this because the English

translators offer another interpretation of the same Greek original. This only shows how meticulous their work has been, based both upon the German text of Foerster and the Greek of the Church Fathers.

Through no fault of the translators, the select bibliography is poor: the works of the Spanish expert on Valentinianism, Antonio Orbe, or of the French editor of the Corpus Hermeticum, A. J. Festugière, are not even mentioned. This reveals some of the idiosyncrasies of the author.

This first part is soon to be followed by a second volume, in which Martin Krause offers a translation of original Gnostic texts from Nag Hammadi and to which Kurt Rudolph has also contributed translations from Mandaean sources.

Both books are excellent, but for an outsider Robert Haardt's *Die Gnosis, Wesen und Zeugnisse*, now also published in English by Brill of Leyde, seems preferable because it is cheaper and more selective.

Bilthoven, January 1973

G. QUISPTEL

NECROLOGIE

Gustav Edmund von Grunebaum

1.9.1909-27.2.1972

Mensch und Gelehrter

In dem am 27. Februar 1972 verstorbenen Gustav Edmund von Grunebaum (eigentlich: Grünebaum) hat die Orientalistik einen ihrer führenden Vertreter verloren. Von Grunebaum war eine Persönlichkeit, in der sich Forscherqualitäten mit jenen des Organisators, Verwalters und Gentlemans zu einer glücklichen Symbiose vereinigten. Er war, wie ihn einer seiner Verehrer — A. A. A. Fysee — beschreibt, „an elder brother to a large number of students“, „a master of masters among scholars, both: permanent teachers and visiting professors“, „a product of Vienna, a city of art, culture and scholarship“, deren freundliche Tradition er geerbt hatte.

G. E. von Grunebaum wurde am 1. September 1909 in Wien geboren. Die Matura bestand er am 6.7.1927 mit Auszeichnung am Piaristengymnasium. Hierauf nahm er an der Wiener Universität das Studium der orientalischen Philologie und Geschichte auf und wurde am 13.1.1931 zum Dr. phil. promoviert. Schon damals besass er gute Kenntnisse in Arabisch, Persisch und Türkisch. Nach einem 1-jährigen Poststudium in Berlin und dem abgeleisteten Militärdienst arbeitete er kurzfristig im Österreichischen Bundesamt für Statistik. Im November 1935 trat er als Ausbildungskandidat in die Österreichische Nationalbibliothek ein, wo er — mit Ausnahme eines kurzen Gastspiels am Orientalischen Institut der Universität Wien — bis zu seiner erzwungenen Auswanderung in die Vereinigten Staaten von Amerika wirkte. Damals schon beherrschte er ausser den angeführten drei orientalischen Sprachen noch Französisch, Englisch und Italienisch. Mit etwas geringerer Sicherheit konnte er sich noch des Portugiesischen, Spanischen, Neugriechischen und Dänischen bedienen. Zu dieser Zeit beanspruchten auch schon die russische, ungarische

G. C. Anawati

DIALOGUE WITH GUSTAVE E. VON GRUNEBAUM

In 1970, I published in *Mélanges de l'Institut Dominicain d'Etudes Orientales (MIDEO)* a long article entitled 'La civilisation musulmane dans l'œuvre du Professeur von Grunebaum'¹ which was part of a study in preparation for publication. This study although sympathetic was a very objective approach to the works of Gustave E. von Grunebaum. He appreciated it but urged me to make a personal *critical* evaluation of his work, without hesitating, if necessary, to contradict any of his opinions. As a close friend, I accepted willingly. I composed it under the form of 'some questions posited to M. Grunebaum'. He read my essay and found the questions provocative and interesting enough to answer. But alas, death snatched him before the essay was published. As tribute to his memory and as a historical document I thought it would be interesting to publish it as is, without any recasting.

In the original essay, Mr von Grunebaum's words took precedence, while I concentrated primarily on synthesizing and, at times, systematizing frequently subtle and somewhat abstruse ideas, a task I think I performed without distortion.

As a result of that presentation, it seems appropriate to engage the author of *Medieval Islam* in a fruitful dialogue. I use the term 'dialogue' because it is certainly not my intention to criticize this or that position of Mr von Grunebaum; it would be somewhat embarrassing to do so given the extreme prudence with which he moves in an area where decisive choices are inevitable. Perhaps, rather, it is this very prudence, that is the avoidance of direct confrontation with certain thorny problems, which provides an interesting level on which to question Mr von Grunebaum.

Let us begin with what seems the simplest issue, or more precisely, the least explosive, in the sense that it is confined to the area of aesthetic options (and 'one does not discuss tastes and colors'), that is, Mr von Grunebaum's analysis of the Arabic aesthetic, that of the pre-Islamic period and also that represented by the *I'jāz al-Qur'ān* of Baqillani. Without meaning to be skeptical, we must accept the fact that this aesthetic area, even in a domain as homogeneous as the European world, inheritor of Greco-Latin civilization, is a mined field where contradictory theories collide.

What is beauty and what are its criteria? How can we grasp them?

¹ vol. 10 (1970), 37-82.

جرونوم ، جوستاف فون (١٩٠٩ - ١٩٧٢) Grunebaum. G.E.Von

[ترجمته بقلم روزنتال ١٩٧٣]

نمى الأصل تخرج من جامعتى فيينا وبرلين ، وعين أستاذاً مساعداً للدراسات العربية والإسلامية فى جامعة نيويورك (١٩٣٨ - ٤٢) ، وفى جامعة شيكاغو (١٩٤٣ - ٤٩) ، وأستاذاً فيها (١٩٤٩ - ٥٧) ، وقد مثلها فى مؤتمر جامعة بورديو الذى اشتركت هى وجامعة شيكاغو فى الدعوة إليه (٢٩ حزيران/يونيو ١٩٥٦) ، وأستاذاً لتاريخ الشرق الأدنى فى

AKIKI, Necip. "el-Müsteşrikûn":

1980 (KAHIRE)

د. د. س. ١٧٥-١٧٣

والأصيلة، وبنية نظمه ومكانته بالنسبة إلى العالم المسيحي المعاصر له.»

إنه استبعد التاريخ السياسي، وحرص على تحديد الوضع الدقيق للإسلام في العصر الوسيط وأهمية هذا الوضع ومدلوله، وسعى إلى تفسير البنية الاجتماعية كما شكلتها الأنواع الأولى من الولاء الذي أخلص له الإنسان المسلم.

وقد كسره على الأبواب التالية:

- ١ - الإنسان في العالم الوسيط: خصائص العصر.
- ٢ - الإنسان في العالم الوسيط: المسيحية والإسلام.
- ٣ - الأساس الديني: الوحي.
- ٤ - الأساس الديني: التقوى.
- ٥ - البنية السياسية: الشريعة والدولة.
- ٦ - البنية السياسية: النظام الاجتماعي.
- ٧ - المثل الأعلى الإنساني.
- ٨ - التعبير عن الذات: الأدب، والتاريخ.
- ٩ - الاستعادة الخلاقية: اليونان في ألف ليلة وليلة.
- ١٠ - خاتمة.

لكنّ انتاجه الأول اتجه إلى دراسة الشعر العربي. إذ أصدر في ١٩٣٧ كتاباً بعنوان: «مدى المواقع في الشعر العربي الأول» (بالألمانية) Die Wirlelichkeitweite der Früharabischen Dichtung. Wien. Selbstverlag des Orientalischen Institutes der Universität. وهو رسالته للدكتوراه.

مستشرق نمساوي.

ولد في فيينا في أول سبتمبر ١٩٠٩. وتعلم في مدارس فيينا وفي جامعتها، ثم في جامعة برلين. ولما قامت ألمانيا في مارس ١٩٣٨ بضم النمسا إليها، هاجر إلى الولايات المتحدة الأمريكية، لأنه من أسرة يهودية وإن كان هو قد اعتنق الكاثوليكية. وحصل على الجنسية الأمريكية. وصار أستاذاً في جامعة نيويورك ١٩٣٨، ثم في جامعة شيكاغو ١٩٤٣، وفي ١٩٥٧ صار أستاذاً ورئيساً لقسم الدراسات الشرقية في جامعة كاليفورنيا، فرع لوس انجلس UCLA، واستمر في هذا المنصب حتى وفاته في فبراير ١٩٧٢.

وانتاجه العلمي غزير ومتنوع، لكنه يتم خصوصاً بالنظرات العامة، ويدور بعامة حول الحضارة الإسلامية.

ومن أهم أعماله كتابه «الإسلام في العصر الوسيط» Medieval Islam, Chicago, University of Chicago Press, 1949. وأعيد طبعه ١٩٥٤، وترجم بالفرنسية ١٩٦١. وكما قال في مقدمته فإنه أراغ في هذا الكتاب «أن يحدد المناحي العامة للاتجاه الحضاري للعالم الإسلامي في العصر الوسيط... وتحديد رأي المسلم في العصر الوسيط عن نفسه، وبيان عالمه المحدد، والمواقف الفعلية والعاطفية الأساسية التي تحكمت في أفعاله والأحوال النفسية التي مرّ بها في حياته. ويسعى إلى تفسير تركيب عالمه وفقاً للعناصر الموروثة والمستعارة

Gibb's view of Islam leads inevitably to a vicious circle. Islam is based on a noble but unattainable ideal. Should then Muslims accept their plight as colonized people unable to turn to Islam for a way out, or should they abandon the ideal altogether? No doubt Gibb would not have prescribed either of these drastic measures. In the end, Muslims must either try to go beyond the present or die. Not only Muslims must so choose, but all of us in this materialistic and alienating world. We are all, as Gibb rightly says, "fellow Voyagers... even tho' our ways diverge."⁽¹⁸⁾

IV. Gustav E. Von Grunebaum: Islam Between Syncretism and Stagnation

We began our discussion with Sir Hamilton Gibb because he could serve as a model for an honest, meaningful and constructive intellectual dialogue with and about Islam. The primary condition for meaningful dialogue, in our view, is appreciation of the faith of Islam and respect for those whose lives and history have been shaped by it. Minimally, this means regarding Muslims and their faith as fellow humans with fellow-feelings and aspirations.

Gibb admits the difficulty of avoiding the introduction of one's subjective ideas, preferences and biases into such dialogue. He wisely observes: "We can be on our guard against two frequent causes of misunderstanding." The first is the all-too human tendency to exteriorize the feelings and beliefs of others. He thus cautions that when we discuss other people and their faith, "we ought at least be aware that we are exteriorizing and that to that extent we are doing violence to the intimate personal element which constitutes the mainspring of the religious life." The other cause is one from which many Western scholars of Islam suffer. It is, the tendency of "surveying the religious life of Muslims from some superior height."⁽¹⁹⁾ Unfortunately, as we shall see, the approach of our two remaining scholars manifest both of these tendencies.

Gustav Von Grunebaum [1909-1972] had a traditional classical education in Europe before immigrating to the United States where he had a highly productive and prestigious career. His first interest in Islamic studies was Arabic literature, specifically pre-Islamic poetry. Later he widened his scope of research to include Islamic history and society.

Von Grunebaum was a prolific writer. His many works include notable

Mohammad Ayoub, "Methodological Approaches to Islamic Thought and History,"

studies of classical, Medieval and modern Islam. His approach to Islam rests on a few basic presuppositions which he repeats in so-many slightly different words in all his works. Islam for him is a retarded process of the failure to fulfill the spiritual and ethical demands of the monotheistic faith of the Abrahamic tradition. From the start, he further argues, Islam was beset by as dramatic a decline as its burst onto the scene of world history.

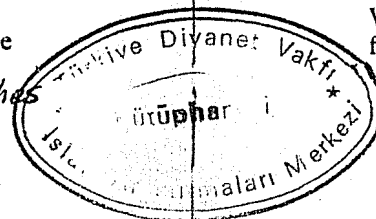
Von Grunebaum attributes this failure to the nomadic mentality of Islam's Arab founders, and hence the incipient lack of an urban civilization with a firm, but flexible foundation of socio-political and economic development. In other words, Islam's failure is due to the fact that it is neither a post-enlightenment Western phenomenon, nor more specifically, German idealism of the 19th century.⁽²⁰⁾ Rather, Islam is an altogether derived religious tradition and civilization.

In its faith and spiritual achievements, Islam is dependent on the Judaio-Christian tradition. In its theological, philosophical and scientific accomplishments, it is dependent on ancient Greek thought and civilization. Hence, without originality or creative impulse, Islam has survived as a parasite on world civilization.

The logical conclusion of this analysis is that the primary cause of the failure of Islam as a world civilization is its very structure and nature as a religious system. Because Islam is based on a sacred law, there is no room for change in Muslim society to meet changing conditions both within and without its borders. Von Grunebaum argues that by the mid 10th century the central authority in Baghdad was virtually ruined. Therefore, the gap between the ideal of normative law and morality and the reality of power politics grew even wider, so that the people had to pledge allegiance to anyone who could exercise power regardless of religious legitimacy or moral scruples. Islam thus, sank into an oriental repose from which it never recovered.⁽²¹⁾

Like social science ideologues such as Marx and Weber, many orientalist have reduced the wide diversity of Muslim society to the vague stereotype of an oriental state of repose, or "the Arab and Muslim mind."⁽²²⁾ Islam is oriental, hence backward, exotic and romantically other.⁽²³⁾ Islam, moreover, lacks integrality and individuality, and hence real diversity. Let us briefly illustrate some of these presuppositions with Von Grunebaum's own words.

While for Gibb the Islamic order at its best existed under the Umayyads, for our present author, Islamic civilization reached both its zenith and



II. G. E. VON GRUNEBaum: TOWARD RELATING ISLAMIC STUDIES TO UNIVERSAL CULTURAL HISTORY

It is too soon to measure the influence of G. E. von Grunebaum on developing trends in Islamic scholarship. But it is not too soon to assess the legacy of his writings. The assessment is bound to suffer from subjectivity and perhaps even border on the presumptuous. And I must confess at the outset that in this paper I have not ruled out a degree of inferential and impressionistic judgment, which in the end may only reflect my own limited vantage.

It is to offset this subjectivity that I choose to begin my review of the nature and scope of von Grunebaum's contributions to the study of Islamic civilization with a lucid and self-revealing quotation from his essay called 'Islamic Studies and Cultural Research' written in 1952:

It has been demonstrated often and by many writers how the scrutiny of the scholar will expand the available contexts; new visions and directions open up new aspects of the known; new tendencies in interpretation make possible the delineations of facts hitherto ungrasped or unsuspected. From the logical point of view each fact, to be made completely meaningful, ought ultimately to be assigned its position within universal and even cosmic history; the tact of the scholar, guided by the dominant interests of his time, will restrict the study, in deference to heuristic and pragmatic considerations, to directly observable relations. As a limit of his work he may accept, for instance, the confines of the culture within which a phenomenon was observed, a self-restriction for whose artificiality he may fruitfully compensate by integrating his observations into the supplementary cross-sectionings of comparative sociology or comparative religion.

In a necessary reversal of his method, the scholar must attempt to extract from the individual facts every indication that will permit him to define the nature of the contexts determining them.

It is possible to view the life work of von Grunebaum in the light of that statement and to see a coherent and purposeful pattern of self-fulfillment.

The scholarly traditions, the intellectual ambience, and the temperamental make up that combined to motivate the creative career of G. E. von Grunebaum should be touched upon before reviewing his accomplishments. It has become fashionable in recent times to cast aspersions on Orientalism as a discipline. Much of the criticism, particularly that aimed at the ulterior motives, preconceived biases, narrow visions, and isolation from other branches of learning, is well taken; but it tends to obscure the distinctive flavors of the various schools of Orientalism. It is probably fair to say that even before the demise of the Austro-Hungarian Empire the Vienna School of Orientalism was already more removed from Biblical parameters and drawing closer to humanistic classics. What political impetus existed down to World War I was no longer relevant in postwar Vienna. What remained, however, was the intellectual insularity of Orientalists. This insularity was particularly pronounced in a city that was

International Journal of Middle East Studies

6 (1975), s. 140-147, Printed in Great Britain.

IN MEMORIAM

GUSTAVE E. VON GRUNEBBAUM, 1909-1972

The first President of the Middle East Studies Association and one of its principal founders, Gustave E. von Grunebaum, died of cancer in Los Angeles, California, on 27 February 1972, at the age of sixty-two. Born in Vienna on 1 September 1909, he belonged to a family well established in the economic and intellectual life of the old Austrian Empire, which was soon to pass into history but not without leaving to some among the younger generation the legacy of an open-minded cosmopolitanism, a wide participation in Europe's multilingual structure, and a keen enjoyment of style and elegance in the material and spiritual pleasures of life. Von Grunebaum was not given to speaking much about himself, and I do not recall that he ever mentioned to me why he chose Oriental studies as his subject at the University of Vienna, nor did I meet him when he, a Ph.D. recipient not yet 22 years old, came for a year of postgraduate study (1932-3) to Berlin where I had just begun my studies. Soon the second collapse of the world that had nurtured him came with the infamous *Anschluss* of 1938. Because of his clear perception of the new barbarism as completely antithetical to all the values he cherished, he left for the United States to join the Asia Institute in New York, where Arthur Upham Pope (1881-1969) was making an heroic, and greatly successful, effort to give displaced European Orientalists a new start. While his first five years in the United States were not easy, they brought such compensations as sharing in the intellectual atmosphere of a New York so different, yet in certain respects similar, to that of Europe, uninterrupted work in the quiet of the Oriental Reading Room of the New York Public Library, small and cramped but friendly in addition to containing what was then the best collection of Arabic books in America and, above all, getting married to his Austrian sweetheart Giselle Steuerman as soon as she was able to reach this country.

Academic fulfilment was not long in coming. In 1943 he was called to the University of Chicago, where he became a full professor of Arabic in 1949. In 1957 the University of California at Los Angeles appointed him Professor of Near Eastern History and, at the same time, Director of a Near Eastern Center to be built up by him. Those were the years after World War II when America, drawn, as it were against its will, into world affairs on a global scale, finally awoke to the importance of having command of the solid theoretical knowledge of other civilizations which only university training could provide. Von Grunebaum was ideally qualified to organize national and international cooperation to achieve his goal of making the study of Islam a ranking university

(The Crisis of the Arab ^{Abdallah Laroui} Intellectual;
Traditionalism or Historicism
U of California Press

[The Arabs & Cultural Anthropology:
Notes on the Method of Gustave von Grunebaum]

FOR A METHODOLOGY

OF ISLAMIC STUDIES

ISLAM SEEN BY G. VON GRUNEBAUM

It is certainly not easy to decide whether Moslems are right or wrong to take as a point of departure for an analysis of their culture the works of "Orientalists." As it happens, "Orientalists" are Westerners, and can be defined by foreigners as those whose topic of research is Islam.

The disadvantages can be detected almost at once: such research often turns out to be an ideological critique, in the dullest sense of the term. The result of considerable intellectual effort is almost invariably valueless. Western orientalism is not western "knowledge" applied to a specific subject; in it one can observe a narrowing of the methods used elsewhere. This can be attributed to various reasons: the structure of the research, the choice of postulates, the objectives being sought etc... The 'caste' of the Orientalist, which constitutes a part of the bureaucracy, is accordingly subject to broad determinations which conspicuously limit the possibilities of creating new methods of approach, or even the application of already existing

Translated by Simon Pleasance.

methods.¹ The end result of this is that any critique of Orientalism by Moslems rarely manages to isolate the methodological bases of the specific viewpoints, with a view to rejecting, adopting or using them for other objectives; it remarks upon certain analyses, judgements and descriptions in a specific sense, and associates them directly either with the major political debates which currently separate the West from Islam, or with religious controversies of yesterday. Consequently, and by implication, it adopts the restrictive epistemology—which is often far behind the general evolution of western knowledge—of what it is superficially analysing. Just as the Orientalists are independent of the Church and of modern universities, so their Moslem critics, be it modernist or apologist, form a special 'caste' which is not the *Ulama* class, and even less the active intelligentsia of Moslem countries.

There is, however, one advantage to the critical scrutiny of the work of Orientalists, if one considers it at a certain level. This is that it inevitably steers towards a new form of *munāzara* (dialectical controversy), towards an awareness of the conditions favorable to the achievement of a truth which can be universalized. Without, at this stage, embarking on a lengthy discussion about the existence or non-existence of such a truth, one can nevertheless state there are only two possibilities in this area: either the definition of this truth, or an infinite diversification of the various viewpoints. One can of course easily isolate those non-Moslem Orientalists who have imperialist designs. But what should one make of those Orientalists who are scattered more or less all over, and whose international standing increases year by year, in Eastern Europe, China, Japan, and Latin America? Within the body of Islam itself, how is one to reconcile the Shi'ite and the non-Shi'ite viewpoint? or the Turkish viewpoint on Arab Islam with the Arab viewpoint on the Ottoman Caliphate? Again, within the Arab camp, the same cultural fact can be, and already is, the object of differing evaluations.² If we do not want the fragmentation of research

¹ What C. Wright Mills says in *The Sociological Imagination*, 1959, chap. V, about sociologists in general can be applied more particularly to the Orientalists as a specific group.

² As examples of these differences of perspective: Fazlu Rahman, *Islam*, London, 1966; Henri Corbin, *Histoire de la philosophie islamique*, Paris, 1969;

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تاریخ اسلام و اقتصاد و اجتماع شرق

JOURNAL DE L'HISTOIRE
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E. J. BRILL / LEIDEN

ISLAM TARİH SANAT
ve KÜLTÜRÜ ARAŞTIRMA
MERKEZİ - İSTANBUL

NOTICE NÉCROLOGIQUE

GUSTAVE E. VON GRUNEBAUM

L'orientalisme et l'islamologie ont été ces derniers temps durement frappés. Aujourd'hui, de façon encore il y a quelques mois presque inimaginable, c'est G. E. v. Grunebaum qui vient de nous quitter, l'un des trois ou quatre chefs de file de nos études, pour nous ici l'un des initiateurs de notre Journal.

Il est à peu près impossible de retracer sa carrière scientifique et de dire le vide que son départ laisse. Né à Vienne en 1909, où il allait faire une grande partie de ses études et commencer sa carrière professionnelle, établi aux Etats-Unis depuis l'annexion de l'Autriche par les nazis, il s'y était fait naturaliser et avait désormais occupé des postes aux Universités de New-York, Chicago et, last but not least, depuis 1957, Los Angeles. Son œuvre scientifique est originale et considérable, mais plus encore son œuvre professionnelle et humaine. Comme savant, il a été fondamentalement occupé, à propos de l'islam, de préciser et définir un climat mental, mais surtout l'image changeante que peut avoir d'elle-même une civilisation. Mais ce qui frappe surtout dans cette recherche, c'est la façon dont elle est conduite. Peu d'hommes ont eu une culture plus étendue, en même temps que pleinement assimilée, que G. E. v. Grunebaum. Sans parler de l'éventail des langues qu'il lisait, écrivait et parlait chaque fois presque comme un autochtone, il était ouvert à tous les courants des sciences sociales et humaines de tous les pays, et c'est à l'aide des notions qu'il y découvrait, et qu'il repensait sur son objet propre, qu'il progressait dans sa „quête d'une identité" où, il faut bien l'avouer, certains d'entre nous, moins richement doués, avons quelque peine à la suivre. Son *Medieval Islam*, plusieurs fois réédité, refondu et traduit, reste, malgré beaucoup d'importants compléments, l'ouvrage classique auquel des générations de chercheurs continueront à se référer; l'Islam moderne ne l'intéressait pas moins.

Mais ce n'est peut-être pas là, nous l'avons dit, l'essentiel, et la

Jesho XV

ISLAM TARİH SANAT
ve KÜLTÜRÜ ARAŞTIRMA
MERKEZİ - İSTANBUL

Iranian Studies

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1971

Ali Banuazizi, Editor
Jacqueline W. Mintz, Associate Editor

Iqbāl Yaghmā'ī, "Madrasah-i Dār al-Funūn," Yaghma (Tir, 1348/1969), p. 223.

Leonard Binder, Iran: Political Development in a Changing Society (Berkeley, 1962), p. 105.

* * *

IN MEMORIAM

GUSTAV EDMUND VON GRUNEBAUM

Professor Gustave Edmund von Grunebaum died on 27 February 1972, after a short illness, at the age of 62. While his brilliant and original scholarship spanned the widest reaches of Islamic culture, he was always particularly responsive to the phenomena of human imagination and creativity. It was in this context that he performed an inestimable service as friend and promoter of Iranian studies.

As Director of the Near Eastern Center at UCLA he gave ample evidence of his genuine and sympathetic interest in Iranian culture by co-sponsoring with The Society for Iranian Studies, and generously playing host to the International Conference on "The State and Society in Islamic Iran" in June of 1969.

The members of the Society for Iranian Studies join all the lovers of excellence and virtu in mourning his irreparable loss.

Amin Banani

الاستشراق والمستشرقون

مآلهم ومآلهم

Grunbaum, Von G.

تأليف

الدكتور مصطفى السباعي
رَحِمَهُ اللهُ

المكتب الإسلامي

يهودي مستورد إلى أمريكا للتدريس بجامعة شيكاغو وكان أستاذاً بجامعة شيكاغو، من ألد أعداء الإسلام. في جميع كتاباته تحبط واعتداء على القيم الإسلامية والمسلمين، كثير الكتابة وله معجبون من المستشرقين. ومن كتبه:

١ - «اسلام العصور الوسطى» صدر في عام ١٩٤٦.

٢ - «الاعباد المحمدية» صدر في عام ١٩٥١.

٣ - «محاولات في شرح الاسلام المعاصر» صدر في عام ١٩٤٧.

٤ - «دراسات في تاريخ الثقافة الاسلامية» صدر في عام ١٩٥٤.

٥ - «الاسلام» مجموعة من المقالات المتفرقة، صدر في عام ١٩٥٧.

٦ - «الوحدة والتنوع في الحضارة الاسلامية» صدر في عام ١٩٥٥.

فيليب حتي: Ph. Hitti لبناني مسيحي تأمرك، كان أستاذاً بقسم الدراسات الشرقية بجامعة برنستون بأمريكا ثم رئيساً لهذا القسم، وهو الآن بالمعاش. من ألد أعداء الإسلام، ويتظاهر بالدفاع عن القضايا العربية في أمريكا، وهو مستشار غير رسمي لوزارة الخارجية الأمريكية في شئون الشرق الاوسط، يحاول

كتب عن القرآن والحديث، ومن كتبه «تاريخ مذاهب التفسير الاسلامي» المترجم إلى العربية تحت العنوان السابق.

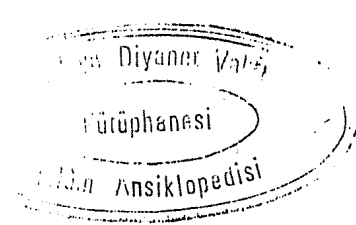
جون ماينارد: Maynard أمريكي متمصب، كان يساهم في تحرير «مجلة جمعية الدراسات الشرقية» الأمريكية، وخاصة باب الكتب الجديدة التي لها صلة بالإسلام وبالشرق على العموم. (أنظر - مثلاً ص ٢٢ وما بعدها من العدد ٢، من المجلد ٨، ابريل سنة ١٩٢٤ من المجلة المذكورة).

٢٠٠٠ م. زويمر: S. M. Zweimer مستشرق مبشر، اشتهر بعدائه الشديد للإسلام، مؤسس مجلة «العالم الاسلامي» الأمريكية التبشيرية. مؤلف كتاب «الاسلام تحد لعقيدة» صدر في سنة ١٩٠٨، ونشر كتاب «الاسلام» وهو مجموعة مقالات قدمت للمؤتمر التبشيري الثاني في سنة ١٩١١ بلكنه في الهند. وتقديراً لجهوده التبشيرية أنشأ الأمريكيون وقفاً باسمه على دراسة اللاهوت وإعداد المبشرين.

عزير عطيبة سوريال: مصري مسيحي، كان أستاذاً بجامعة الاسكندرية والآن يدرس باحدى جامعات امريكا، شديد الحقد على الاسلام والمسلمين وكثير التحريف للتعاليم الاسلامية. يستعين على الحقد والتحريف بكونه بعيداً عن مصر والمسلمين، له بعض الكتب عن الحروب الصليبية.

غ. فون جرونباوم: G. Von Grunbaum من أصل الماني

22 ARALIK 1992



ORIENTALISM, ISLAM, and ISLAMISTS

Edited by
Asaf Hussain, Robert Olson,
Jamil Qureshi

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GUSTAVE E. VON GRUNEBaum AND THE MIMESIS OF ISLAM

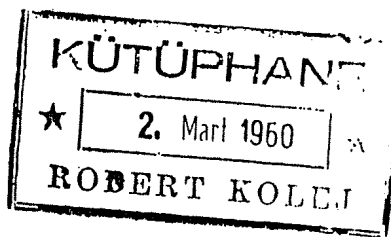
Bryan S. Turner

The Orientalist version of Islam is defined by a limited, but highly persistent, bundle of interpretative themes which have the effect of bringing into question the authenticity of Islam as religion and culture.¹ There is firstly the dominant theme of historical decay, retreat and decadence because of which the explosive rise of Islamic society was followed by an equally rapid and total decline. The consequence is that Islam is a religion which either fails to fulfill some latent promise or which represents some retardation of the prophetic monotheism of the Abrahamic faith. The 'failure' of Islam is secondly located within a broadly teleological conception of history in which the unfolding of Islam and its interruption are explained by reference to certain innate and ineradicable features of the 'Muslim mentality,' the favored characteristic being Leibnitz's 'Mahomedan Fate.' In its socio-logical version, this conception of an inherent flaw in Islamic social structure concentrates on alleged gaps in the 'civil society' of Islam. The social stationariness and economic stagnation of Islâmic society are thus connected with the absence of autonomous urban communities, a bourgeois capitalist class, achievement motivation and a systematic, but flexible, legal system.² Thirdly, there is the Orientalist notion that Islam, if not exactly a defective form of Pauline Christianity, is then at least a parasitic and arid religion. The expansion and appeal of Islam can thus be partly explained by its alleged simplicity, both in theological formulation and ritual practice. While Islam is typically held to be merely dependent on the Judaeo-Christian tradition in spiritual terms, Islamic philosophy and natural theology are themselves highly dependent on Greek philosophy. In addition, Islamic philosophy is dependent on decadent forms of Hellenism, namely the Neo-Platonic compilations of Plotinus. Finally, while the Orientalist is professionally immersed in his subject, there is characteristically an emotional gap and cultural hostility which alienates the Orientalist from Islam, producing a covert antipathy towards the Orient. The personal distance between Orientalist and Orient serves to reinforce the notion of the uniqueness of the

CONVEGNO DI SCIENZE MORALI
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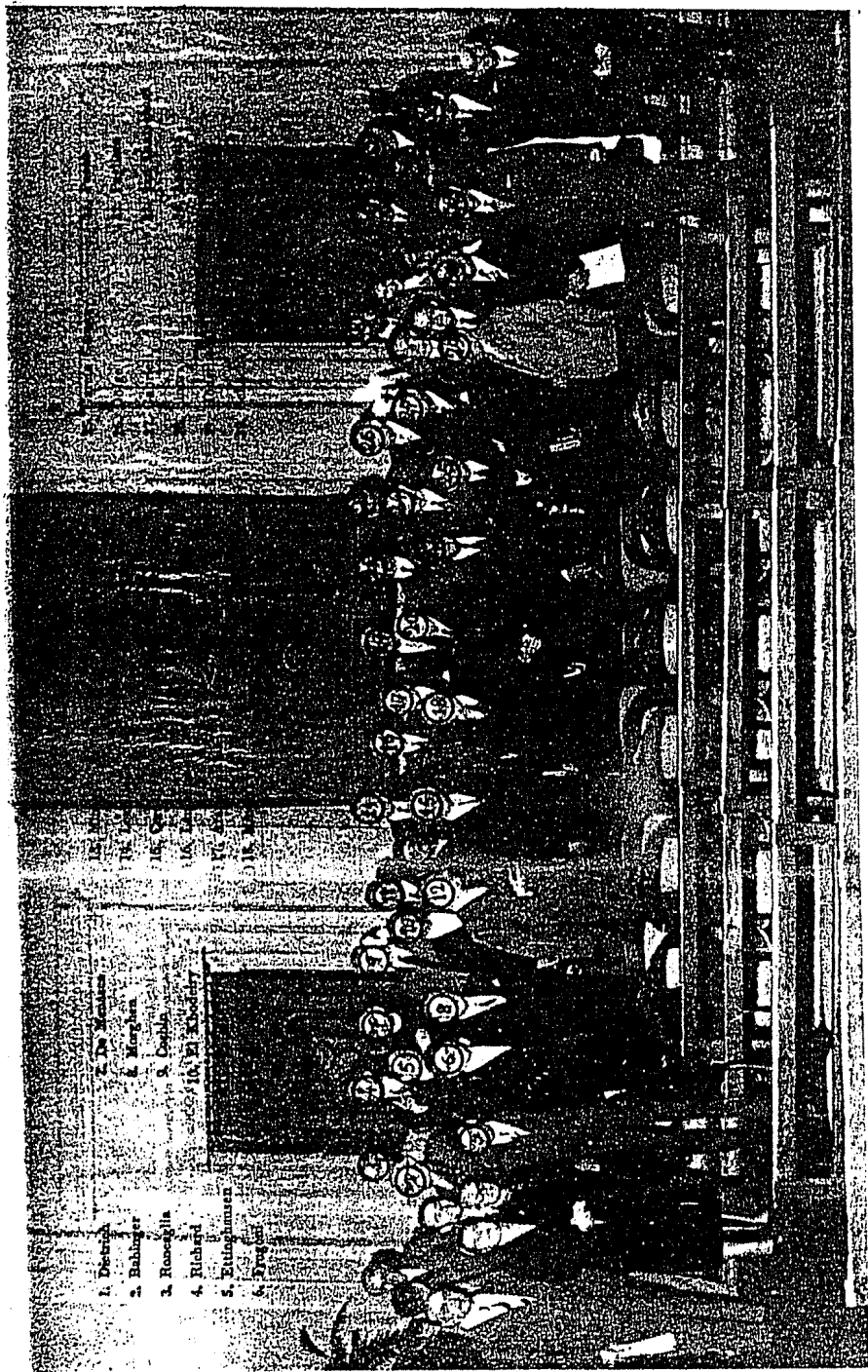
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NOTE BIOGRAFICHE

VON GRUNEBAUM GUSTAVE E., n. nel 1909 a Vienna e ivi laureato nel 1931 in filosofia. Dal 1949 prof. di arabo all'Univ. di Chicago. Vice-Presidente della American Oriental Society (1954-55). Pres. dei Meeting of Islamicists nel 1952 a Mainz, nel 1953 a Spa, nel 1956 a Bordeaux con R. Brunschvig. Membro on. dell'Islamic Research Association e membro dell'Accademia del Mediterraneo.

Principali pubblicazioni: *Die Wirklichkeitweite der früh-arabischen Dichtung. Eine literaturwissenschaftliche Untersuchung*, Vienna, 1937; *Medieval Islam. A Study in Cultural Orientation*, Chicago 1946; 2nd ed. 1953; 5th printing, 1957; *A Tenth-Century Document of Arabic Literary Theory and Criticism. The sections on poetry of al-Bāqillānī's I'jāz al-Qur'ān*, translated and annotated, Chicago, 1950; *Muhammadan Festivals*, New York, 1951; *Islam. Essays in the Nature and Growth of a Cultural Tradition*, Menasha, Wis., and London, 1955; *Kritik und Dichtkunst. Studien zur arabischen Literaturgeschichte*, Wiesbaden, 1955; (Contributor and editor) *Islam und Kulturforschung*, ZDMG, 1953, as Beiheft to Heft 1; English edition as: *Studies in Islamic Cultural History. Memoir 76 of the « American Anthropological Association »*, 1954; *Unity and Variety in Muslim Civilization*, Chicago, 1955; (With T. M. Abel) *Az-Zarnūjī: Instruction of the Student... The Method of Learning*, New York, 1947.

Indirizzo: Oriental Inst.-University; 1115 East 58th Street. Chicago-III.

HENNING WALTER BRUNO, n. nel 1908 a Ragnit (Memel) nella Prussia Orientale. Studiò lingue iraniane, sanscrito e arabo nel 1926-30 nell'Univ. di Gottinga laureandosi in filosofia *summa cum laude*. Assistente a « Concordance of Muslimic Tradition » (Hadith) a Leida, 1930-31. Pubblicò manoscritti manichei del Turfan per la Preussische Akademie der Wissenschaften, Berlino 1932-36. Quindi a Londra Parsec Community's lecturer per gli studi iranici alla School of Oriental and African Studies. Fu due volte in America: alla Columbia University di Nuova York nel 1946 visiting prof. per l'India-Iranica e nel 1956 a Princeton quale membro del Institute for Advanced Study. Nel 1950 fu in Persia su invito di quel Governo per lo studio delle iscrizioni pahlavi. Dal 1948 prof. all'Univ. di Londra per gli studi dell'Asia centrale. Membro della British Academy, 1954; chairman of the Council, Corpus Inscriptionum Iranicarum.

Principali pubblicazioni: *Mitteliranische Manichaica aus Chinesisch-Turkestan*, I-III. Von F. C. Andreas, pubblicato da W. B. Henning. Berlin 1932-34; *Das Verbum des Mittelpersischen der Turfanfragmente*, Göttingen, 1933; *Ein manichäisches Bet- und Beichtbuch*, Berlin, 1937; *Sogdica*, Londra, 1940; *Zoroaster-politician or witch-doctor?* Oxford, 1951; *The inscription of Sar-Mašhad*. Londra, 1955; Articoli in: « Bulletin of the School of Oriental and African Studies », « Journal of the Royal Asiatic Society », « Transactions of the Philological Society », « Asia Major », « Orientalia », « Zeitschrift der Deutschen Morgenländischen Gesellschaft », « Nachrichten der Göttinger Gesellschaft der Wissenschaften » ecc.

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MADDE VAYIMLANDIKTAN
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NOTE BIOGRAFICHE

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HÖNERBACH WILHELM n. a Colonia nel 1911, dopo aver studiato Orientalistica e Romanistica nelle Univ. di Colonia, Bonn e Algeri nel 1939 ottenne il Dr. phil. habil. a Breslavia. Dopo la guerra ritornò a Bonn prima come docente poi come a. pl. Prof. specializzato nel campo dell'Islam dell'Occ. e nella Storia della cultura degli arabi in Spagna.

Principali pubblicazioni: *Deutschland und seine Nachbarländer nach der grossen Geographie des Idrīsī* (1938); *Das Nordafrikanische Itinerar des 'Abdārī*. « Abh. f. d. K. d. Morg. », XXV, 4, 1940; *Spanien in der Staatskanzlei der Mamluken* « Romanist. Jahrb. », III, 1950; *Neue Materialien zum zağal I und II*, « Oriens », III u. V, 1950 u. 52 (Mit H.: Ritter); *La teoría del zéjel*, « Al-Andalus », XV, 1950; *Cervantes und der Orient* (1953) *Volkskundliches aus Nordafrika*, « Zeitschr. f. Ethn. » Bd. 78, 1953; *Loja en la época nasrī*, « Miscelánea » Granada III, 1954; *Vier Proben des zağal-Meisters Amšāqī*. « Hommage Millás », I, 1954; *Geschichtsentwicklung und Landschaft in Spanien*, « Die Welt als Geschichte », 1955; *Das Kunst- und Marktwesen im heutigen Tetuan*, « Die Welt des Islams », IV, 1955; *Die vulgärarabische Poetik, des Saḥyāddīn Iḥillī*, herausgegeben und erklärt (1956). Ha pubblicato inoltre i seguenti studi orientali: *Zur Heeresverwaltung der Abbasiden*, « Der Islam », Bd. 29, 1950; *Wātima's Kitāb ar-Ridda* (1951); *La navegación omeya*. « Miscelánea », Granada, 1953; *Ueber einige arabische Handschriften*, « Oriens », VIII, 1955; *Isaias bei Ṭabarī*, « Bonner Bibl. Beitr. », I; *Ibn al-Ṭayyib: Das Recht der Christenheit*. I. Teil, 2 Bände: Edition und Uebersetzung. II Teil (Bde 3-4) im Druck. (CSCO, Bde. 161-62, 1956). (Mit. O. Spies). Già pronta in manoscritto una *Geschichte des Nordafrikanischen Schattentheaters*. È in elaborazione una vasta raccolta *Spanisch-Islamischer Urkunden der Madrider Nationalbibliothek*.

Indirizzo: Orientalisches Seminar der Universität. Koblenzer Tor. Ostfl. Bonn (Germania).

LEVI DELLA VIDA GIORGIO, n. nel 1886 a Venezia, professore di Arabo nello Istituto Orientale di Napoli (1914-16), di Lingue semitiche nell'Univ. di Torino (1916-20) e di Roma (1920-31), destituito nel 1931 per ragioni politiche, dal 1931 al 1939 collaboratore nella Biblioteca Vaticana, dal 1939 al 1948 prof. di Arabo nell'Univ. di Pennsylvania a Philadelphia (S.U.A.), ripristinato nel 1944 nell'Univ. di Roma e qui tit. di Islamistica dal 1948 al 1956. Collaborò per alcuni anni con Leone Caetani agli « Annali dell'Islam ».

Socio naz. dell'Accademia dei Lincei dal 1947, dell'Accademia Lucchese di Scienze e Lettere dal 1950, corr. dell'Accademia delle Scienze di Torino dal 1922, socio stran. della Medieval Academy of America dal 1934, della Accademia Polacca di Scienze e Lettere dal 1948, corr. dell'Accademia Bavarese delle Scienze dal 1957, socio on. della Société Asiatique, dell'American Oriental Society, della Deutsche Morgenländische Gesellschaft.

Principali pubblicazioni: *Il Califato di 'Alī*, Roma, 1913; *Storia e religione nell'Oriente semitico*, Roma 1924; *Le iscrizioni neopuniche della Tripolitania*, Roma, 1927 e segg.; *Les « Livres des Chevaux » d'Ibn al-Kalbī et Ibn al-A'rābi*, Leiden, 1928; *Elenco dei manoscritti arabi della Vaticana*, Città del Vaticano, 1935; *Biografia del califfo Mu'āwīa* (in coll. con O. Pinto), Roma, 1938; *Les Sémites*, Paris 1938; *Ricerche*

Edit Ajim Nanji, Mapping Islamic Studies, 1997 New York, s. 149-180 iSAM 83479

The Professor of Arabic was ^VGustav E. von Grunebaum¹⁸ Joachim Wach, the professor of the history of religion at the Divinity School, once introduced him with the following words, "Like so many beautiful things, von Grunebaum hails from Vienna". He should have added that intellectually von Grunebaum hailed from Vienna by way of Berlin, having integrated the aesthetic and scientific traditions of the two great capitals. As Professor of Arabic, he taught a course in elementary Arabic; those students who did not know any Arabic could engage in the formal study of the elements of the language, using a reprint of an old grammar.¹⁹ In addition, he taught a course in elementary Persian; he did not have to do this, but he was interested in Persian literature. Otherwise, he did not have to teach anything in particular - one of the great conveniences of being a Professor of Arabic in a Western research university. He did offer many additional courses, usually on matters he was writing about. The students knew that he had many interesting ideas about Islam and Islamic civilization, and they heard about some of them from occasional public lectures and in conversation with him. But these ideas, such as the ones that had been presented in public lectures in the spring of 1945 and first published in 1946 as *Medieval Islam*²⁰ were not things he taught his students or that students could learn from him in the course of their studies; there was no systematic way in which a student could make the transition from the course in elementary Arabic or Persian to the conclusions found in a book like *Medieval Islam*.

Von Gruenbaum was knowledgeable and helpful, willing to give the student references to books and articles where he could pursue a particular subject. The "field" was there for you to study, to learn what others had written. But there was no systematic way in which a student could learn from him how to understand or interpret Islamic civilization as he did, which is what he took to be his lifework, except perhaps by reading his books and articles. As a result, there is, as far as I know, no student who can claim to be following in von Gruenbaum's footsteps intellectually, or to have learned from him how to master the comparative cultural method or the rhetoric that characterizes his writings. He had many admirers, and

there were many younger scholars whom he helped in many other ways, of course. Many were pleased to be around him and talk to him. When he published a book, students would read it, and they had simply to accept it as his, not knowing how it was related to the extracts of Arab authors that they had been reading with him. And I must add that it was not merely the callow young student who did not understand the transition I have been speaking of. There was a story going about at the time that, at a meeting of a committee sponsored by the American Social Science Research Council of which he and H.A.R. Gibb²¹ were members, von Grunebaum read a paper on Islamic civilization after which Gibb looked at him and said something to this effect: "You know, this is like a steel ball, what you said. There is no way to get inside it at all. There is no way to open it and see its internal structure. And if you let it fall on you, it will hurt your feet. So you have to handle it with care". Since then there has been at least one serious attempt to get inside the steel ball, which is well worth your while to ponder on.²² I have often wondered about his attitude to his American students and why he did not find it possible to train them to follow in his footsteps. This is only an educated guess, but I do think that he realized that the kind of intellectual formation that produced men like Becker or Schaefer could not be transplanted to the United States, at least not in the context of Oriental Studies, and that students who were serious about their intellectual formation had to seek it elsewhere.

Here then were the two models of scholarship in Islamic Studies at the Oriental Institute of the University of Chicago. On the one hand, great distinction in narrowly-based basic research, leading the student step by step, teachable and learnable. On the other, impressive, comprehensive, panoramic studies of Islam in which the relationship between the general ideas and the particular examples, the text and footnotes, was not sufficiently clear to the reader. The overarching idea in the latter case, one that my friend and colleague Marshall Hodgson shared, was that the time had come for a new synthesis; that is, many scholars had already done so many individual and specialized studies - editions, translations, monographic studies, and so on - and the task now was to take what had been done, put

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on Islam as a "religion" from the perspective of the science of religions, since it fell outside the official "laicistic" order of French society. The only exception was the *Cinquième Section* of the *Ecole Pratique des Hautes Etudes*, which had been created explicitly for the scholarly study of religions. French sociologists of religion during those years paid hardly any attention to Islam. One exception was Jacques Berquè (d. 1995), but he was not an ordinary sociologist.

After submitting my dissertation at the University of Amsterdam (1961), I had the chance to pursue post-doctoral work at the Institute of Islamic Studies of McGill University, Montreal for a year (1962-63).

The Institute, founded by the Canadian scholar W. Cantwell Smith, was a novelty in Islamic studies. Its staff and its graduate students included both Westerners and Muslims, with courses and seminars in common. It had an excellent library, with immediate access to the stacks. My main duties were to carry out my own research project and participate in the Institute's seminars, with a little teaching besides. In a way, this year at McGill brought me back on the track of Islamic studies, something that would have been much more difficult in the Netherlands at the time.

In his *Modern Islam in India* (1943), Smith had shown the extent to which the newer Muslim interpretations and presentations of Islam in nineteenth and twentieth-century India had been conditioned by the political and economic context of the time and served the interests of particular groups. A few years later, at the Institute, he would start addressing the study of Islam as a religion in a more direct way. This resulted in his *Islam in Modern History* (1957).

In his book *The Meaning and End of Religion*, which appeared in 1964, Smith conceptualizes Islam as a "cumulative" religious tradition in which people (Muslims) think about general problems to which they give answers in Islamic terms, developing prescriptions with reference to scripture (Qur'an) and early tradition (*Sunna*) as sources of the cumulative tradition. The impulse to look for solutions to given problems by referring to this cumulative tradition rests on what he indicates by the category of "faith". Consequently, to study a religion like Islam adequately, we have to view it in terms of a continuing interchange between the data of its cumulative tradition and the faith of given people in given contexts. In fact, Smith wants to drop the concept of "religion" altogether, contending that it obstructs an adequate understanding of the concerns of the people involved.

In this view, "Islam" is ultimately an ideological force that moves people and makes them see meaning in life and significance in history and current reality.

Looking back, the initiative of the McGill Institute of Islamic Studies was unique. It created an experimental situation among researchers of different backgrounds. Since the early 1950s it has offered an opportu-

nity to Muslim students to pursue Islamic studies on a graduate level in the West and in this way contributed to preparing a certain small Muslim elite for positions of broader responsibility.

My third experience, after Paris and Montreal, was a stay of four years (1964-68) at the Near Eastern Center of the University of California at Los Angeles. The founder and director at the time was Gustav E. von Grunebaum (d. 1972). UCLA and McGill are among the few North American universities that offer PhD programs in Islamic studies.

Von Grunebaum had studied in Austria and represented a Central European Orientalist tradition.

For von Grunebaum, Islam essentially was a culture and civilization that had reached its peak in the high Middle Ages. A specialist in medieval Arabic literature, he had not only conducted historical studies but also presented an analysis of the components of this civilization, including its political structure, social organization, and religion.

A next point of interest was to compare medieval Islamic civilization with the contemporaneous Byzantine and Latin ones, to look at their mutual relations and distinct features. In fact, von Grunebaum's ambition was to study medieval Islamic civilization both from a historical and from what he called a cultural-anthropological perspective. By combining the two perspectives, he wanted to develop a more abstract theory of culture (*Kulturlehre*).

For contemporary Islam, von Grunebaum's key concept was that of Westernization. When he spoke of "modern" Islam, this was in fact an Islam based on a Western, probably largely American model. He thought this model had to be followed because Western technology, economics, and social behavior would impose themselves on the Muslim world, followed by Western ideas, ideals, and norms. For von Grunebaum, the West was exemplified in the USA, although he remained attached to European culture. He thought that imposing Western economic and political hegemony was initially a Western interest, but that in the end it would also be in the interest of the Muslim world itself. One could read in his texts a kind of cultural self-assurance that combined a European superiority syndrome with American political pragmatism. During the 1960s, he also became interested in forms of Islamic piety.

I sometimes had the impression that, for von Grunebaum, Islam constituted the counterpoint to the West as he projected or constructed it and with which he identified. He could sometimes call Islam anti-humanistic and anti-modern, and he stressed the differences between Islam and "the West". It is fascinating to speculate on the American need for expertise on Islam and the way in which von Grunebaum's view of Islam corresponded with and answered this need at the time.

When I had the opportunity to see some other centers of Islamic studies in the USA, I could admire the "stars" brought together in the

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requires a fundamental attack on the theoretical and epistemological roots of Orientalist scholarship which creates the long tradition of Oriental Despotism, mosaic societies and the "Muslim City." Modern Marxism is fully equipped to do this work of destruction, but in this very activity Marxism displays its own internal theoretical problems and uncovers those analytical cords which tie it to Hegelianism, to nineteenth-century political economy and to Weberian sociology. The end of Orientalism, therefore, also requires the end of certain forms of Marxist thought and the creation of a new type of analysis.¹⁷

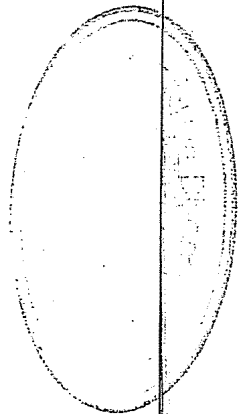
Abdallah Laroui's *The Crisis of the Arab Intellectual*, first published in French, appeared in English in 1976. Laroui criticized the tradition/modernity dichotomy central to modernization theory and still widely deployed in many scholarly analyses of the contemporary Arab world, but also devoted an essay to the Austrian-born Orientalist scholar Gustave von Grunebaum, who as noted in Chapter 4 assumed the directorship of UCLA's Center for Near Eastern Studies in 1957. While expressing respect for von Grunebaum's erudition, Laroui criticized his depiction of Islam as a unitary culture, a closed system whose "essential pattern . . . must be reproduced in space by the city, in words by the written work, in time by politics, and in eternity by theology." For von Grunebaum as for his fellow Orientalists, Laroui argued, "there is no difference between classical Islam and medieval Islam or simply Islam . . . There is . . . only one Islam: an Islam that mutates within itself when tradition takes shape on the basis of a reconstructed 'classical' period. From that time onward the actual succession of facts becomes illusory; examples can be drawn from any period or source whatever . . ." ¹⁸

Our last example comes from the field of Ottoman studies, in which two young scholars – Huri Islamoglu and Çağlar Keyder – sought to intervene with a 1977 article titled "Agenda for Ottoman History," which appeared in the very first issue of the journal *Review*. This new journal was published by the Fernand Braudel Center for the Study of Economies, Historical Systems and Civilizations, founded the previous year at the State University of New York at Binghamton and named for the great French historian (1902–85) who was a central figure in the school of historical analysis which took its name from its journal, *Annales*.¹⁹ The Braudel Center's founder and guiding spirit was Immanuel Wallerstein, whose 1974 book, best known under the title *The Modern World-System: Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century*, put forward an influential argument about the emergence of a new kind of global capitalist economic system and its differential impact on various regions of the world. Wallerstein's analytical framework shared a great deal with those of André Gunder Frank, Samir Amin and others, but there were also significant and much-debated differences

among them. Wallerstein's approach, often referred to as "world-systems theory," had a significant intellectual impact among critical scholars in the mid-1970s, as it gave them an accessible and comprehensive way of understanding the origins and key dynamics of the structurally unequal global political and economic order that continues to prevail in most of the world down to the present day.²⁰

In this seminal article, which drew heavily on the work of both Wallerstein and Gunder Frank, Islamoglu and Keyder proposed nothing less than "a new reading (and writing) of Ottoman history," deriving "from certain concepts and theoretical constructions which form the basis of an emerging paradigm in social sciences" and would, they hoped, "provide the conceptual framework in which new research problems may be defined." They began with a critique of Gibb and Bowen, along lines similar to those sketched out by Roger Owen; of Bernard Lewis's *The Emergence of Modern Turkey*, which they saw as rooted in modernization theory; and of what they saw as the prominent Turkish historian Halil Inalcik's idealist interpretation of Ottoman history. In place of these flawed approaches, Islamoglu and Keyder argued for a neo-Marxist interpretation of Ottoman history that deployed the "Asiatic mode of production" as its central analytical category. By analyzing that mode of production and the impact upon it of the Ottoman empire's incorporation into an emerging global capitalist market from the sixteenth century onward, Islamoglu and Keyder sought to highlight what they saw as the dynamics and contradictions of the Ottoman social formation, their consequences for the empire's independence, stability and viability, and the ultimate emergence and dominance of the capitalist mode of production within it.

One other nexus of critical work needs to be mentioned here, as it would soon have the same tremendous impact on Middle East studies as it had on all other area studies fields and disciplines. As mentioned earlier, the late 1960s had witnessed the birth of a new women's movement, and this in turn brought into being the new academic field of women's studies. Feminist activists and scholars – there were many who were both – argued convincingly that most scholarship, partly but by no means exclusively because it had largely been conducted by males, had ignored women as active participants in shaping the social world and proceeded as if they did not exist, except in marginal roles. They insisted that gender should be given as much weight as class and race (shorthand for identities based not only on race but also ethnicity) as an analytical category in the humanities and social sciences; without it scholars were simply ignoring an extremely important dimension of human social, political, cultural and economic life, past and present.



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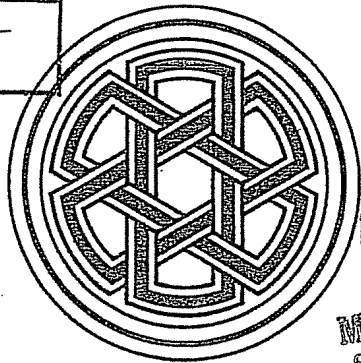
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&
CSOMA DE KÖRÖS SOCIETY SECTION OF ISLAMIC STUDIES

BUDAPEST, 1998
eğitim amaçlı çoğaltılmıştır

MEDIEVAL ARABIC LITERATURE BETWEEN HISTORY AND
PSYCHOLOGY: GUSTAVE VON GRUNEBAUM'S APPROACH
TO LITERARY CRITICISM¹

Dagmar Anne Riedel

Indiana University, Bloomington

Personality is, in some way, a projection of the work
Jorge Luis Borges

Introduction

Gustave von Grunebaum died in 1972, 25 years ago, at the age of 62. Between 1964 and 1984, Mohammad Arkoun, Georges Anawati, Amin Banani, Abdallah Laroui, Bryan Turner, and David Waines² analyzed Grunebaum's understanding of modern Islam. With the exception of Amin Banani, these scholars criticized Grunebaum's point of view, according to their temperament more or less severely, and they criticized him as a historian of contemporary Muslim societies. Between 1976 and 1981, Dunning Wilson, by contrast, concentrated on Grunebaum the medievalist by editing two selections of his articles on medieval Muslim societies and literatures³. Franz Rosenthal also portrays Grunebaum the medievalist in an article published in 1995⁴.

Rosenthal wrote it for a reference book on medieval scholarship among historians in which Grunebaum is the only representative of Near Eastern studies. Grunebaum himself, however, started his career with a *Habilitationsschrift* on pre-Islamic Arabic poetry (Grunebaum, *Wirklichkeitsweite*), and Arabic and Persian literature never ceased to catch his interest⁵.

¹ I would like to thank Giselle von Grunebaum, Franz Rosenthal, and Leon Zolondek for corresponding with me on behalf of Gustave von Grunebaum and for their encouragement. I am also indebted to Karin Hoerner, Fedwa Malti-Douglas, Hussein Kadhim, and Kevin Sushka for their helpful comments on the earlier drafts of this paper.

² Arkoun 1964, Anawati 1970, Anawati 1972 & 1976. I am greatly indebted to David Frasier and Tom Glasra for acquiring this publication for me. Badani 1975, Laroui 1973, Turner 1984, Waines 1976.

³ Grunebaum, *Islam*, Grunebaum, *Themes*.

⁴ Rosenthal 1995. I would like to thank Franz Rosenthal for bringing this article to my attention.

⁵ The most complete bibliographies of Grunebaum's writings can be found in: Tikku 1971, Grunebaum, *Studien*.

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[۱۶۳] GR

این خاورشناس در احوال و ترجمه ابن ابی الرجال (۱) احمد بن صالح مورخ و شاعر فقیه متولد ۱۰۲۹ و متوفی ۱۰۹۲ دارای تحقیقاتی است که در دائرة المعارف اسلامی لیدن نگاشته و ترجمه‌هایی از کتاب او را نشر داده و دارای آثار دیگری است.

گروهمان - A. Grohmann

آدلف گروهمان خاورشناس نویسنده کتاب «نوشتجات عربی در مصر»

Arabic Papyri in the Egyptian

استاد تمدن اسلامی دانشگاه پراگ چکوسلواکی که کتاب او را دکتر حسن ابراهیم حسن مصری ترجمه نموده است و صاحب آثار و نگارشات دیگری میباشد.

دوگرت - J. J. M. De Groot

خاورشناس معروف که در فهرست کتابخانه بریل نام و صورت و عملیات او درج گردیده.

این خاورشناس جلد پنجم از قسمت دوم کتاب دمنولژی (عفریت شناسی و افکار شرقی) و قسمت سوم جادوگری و تسخیر را نوشته که در ۱۹۰۷ چاپ شده. علاوه بر این جلد ششم قسمت ۴ کتاب ضد عقارت و تخیلات و خرافات و قسمت پنجم از شیخوخت و مرشدی را نگاشته. او افکار مذهبی بودائی های چین و معابد و روش مذهبی چین را نوشته که در قسمت چهارم کنگره ششم شرقی گزارش آن مسطور است.

گروینبوم Gruenbaum

نویسنده خاورشناس قرن نوزدهم که در مجله انجمن شرقی آلمان راجع بآثار شرق مقاله‌ها نشر داده و برای یوسف و زلیخا شرحی محققانه و مفید نوشته و در اصل و منشأ این قضیه تحقیقات خوبی نموده و گوید که در کتابخانه علمی مادرید (اسپانیا) کتابی قدیمی بزبان اسپانیائی و خط عربی از قصه یوسف و زلیخا موجود است که بزبان غالبین بنظم درآمده. وفات این استاد ۱۸۸۹ بوده.

۱- ابن ابی الرجال احمد بن صالح شیخ زهدی یمنی است. صاحب مؤلفات مطلع البدور و مجمع الجودک در تراجم احوال سیمت تن از رجال مرز زبده است و تملیق کتاب مشجر در انساب ائمه زبده و تیسیر الاعلام در تراجم ائمه تیسیر الاعلام و کتاب اعلام الموالی و الریاض النده و الموازین و غیر آن میباشد

DEVELOPMENTS OF THE QUARTER

Comment and Chronology

GUSTAVE VON GRUNEBAUM

1909-1972

IN THE UNTIMELY DEATH of Professor Gustave von Grunebaum on February 27, 1972, Islamic scholarship has lost one of its outstanding representatives. Born in Vienna, von Grunebaum devoted himself to historical and Islamic studies at the Universities of Berlin and Vienna. He received his Ph.D. from the latter in 1931. Von Grunebaum came to the Asia Institute in New York City in 1938 where he became Chairman of the Department of Arabic. From 1943 until 1957 he was Professor of Arabic at the University of Chicago. In that year he was called to the University of California in Los Angeles where he was Professor of Near Eastern History and Director of the Near Eastern Center until his death.

One of the characteristics of von Grunebaum's work was his interdisciplinary point of view, combining the approaches of a humanist with those of a social scientist, thereby presenting a more comprehensive picture of Islamic culture, as demonstrated in his *Islam, Essays in the Nature and Growth of a Cultural Tradition* and in his *Modern Islam, The Search for Cultural Identity*.

Another hallmark of von Grunebaum's scholarship was his thorough knowledge of other cultures and their development, enabling him to make broad comparisons and to trace outside influences on Islamic culture. Thus, in his *Medieval Islam, A Study in Cultural Orientation*, von Grunebaum showed not only his understanding of medieval Christianity, but his thorough familiarity with Greek literature, which made it possible for him to trace the influence of the Greek novel on the *Arabian Nights*.

Gustave von Grunebaum was not only a great scholar himself, he also inspired the work of others and, by helping to organize a large number of meetings and colloquia, he stimulated numerous scholarly exchanges. Many will remember the rôle he played in the proceedings of the XXVII International Congress of Orientalists at Ann Arbor, Michigan, doing his best to make this assemblage of prominent scholars a great success.

Now the voice of this eminent scholar will be greatly missed, by specialists to whom his works were a source of inspiration, and by all who are interested in the study of the human spirit and its development.

غوستاف فون غرنباوم (١)

آراؤه الأدبية

عبدالإله أحمد نبهان

حمص - سورية

ملخص البحث

يناقش هذا البحث طائفة من آراء المستشرق النمساوي الأصل الأمريكي الموطن غوستاف فون غرنباوم ، وقد تم التركيز على مناقشة بعض آرائه النقدية والأدبية اعتماداً على كتاب «دراسات في الأدب العربي» الذي ضم طائفة صالحة من أعماله . وانصب البحث على نقد موقف غرنباوم وآرائه في الأدب والنقد العربيين من حيث هو موقف متعصب دائماً للمركزية الأوربية والحضارة اليونانية ، ومتحامل دائماً على الحضارة العربية والأدب العربي ، فهو دائم الادعاء - ودائماً بلا دليل - بأن العرب أخذوا عن اليونان وعن الحضارة الهيلينية ، حتى في أمور هي من خصائص كل شعب كمسألة الحب . ولم يبخل البحث غرنباوم حقه ؛ بل إنه أثنى على بعض بحوثه الجادة التي استطاع فيها أن يكون موضوعياً بقدر ما تتيح له ظروفه من الموضوعية ، وقوم البحث أعماله تقويماً عاماً فحواه أن الاستاذ غرنباوم كتب في المعلومات، ولم يكن دقيقاً في أحكامه، ولم يكن استقراؤه كافياً أصلاً لإصدار الأحكام ، وهذا ما جعل دراساته غير ذات قيمة جادة في نظر بعض الدارسين .

اليونانية في اعتقاد الغربيين هي البداية أولاً ، وهي شعلة النهضة الأوربية ثانياً ، وهي النبراس الذي لا يذبل ثالثاً ، فإنها لدى غرنباوم أيضاً : البداية والنهاية ، إنها المتن والحاشية والتقرير في الأدب والفكر والفن والنقد، وفي كل مظهر من مظاهر الحضارة ٠٠ أما لماذا يكون هذا ؟ فإننا لانملك الجواب عنه ، وغرنباوم لا يذكر لنا لماذا ؟ ، لأن المسألة عنده من البدهيات ، فهو دائماً يقرر هذا وفي كل مناسبة ، دون أن يشفع ما يذهب إليه بدليل .

لذلك وبناءً على ما سبقت الإشارة إليه نراه يفتتح بحثه في الأسس الجمالية في الأدب العربي بالتقرير بأن الفكر الإسلامي على وجه العموم قد بُني على سيكولوجية أرسطو طاليس (١) ، وأن هذه السيكولوجية لا تمنح الخيال نسبياً منزلة رفيعة (٢) بل تضعه مع القوى الحيوانية على صعيد واحد ، وأن المسلمين اعتنقوا بعد

يمكن الزعم بأن ذبوع اسم غرنباوم وشهرته بين دارسي الأدب العربي في العالم العربي ، إنما يعودان بادئ ذي بدء إلى كتاب (دراسات في الأدب العربي) الذي ترجمه نفر من الأساتذة (٣) بإشراف محمد يوسف نجم ونشر في بيروت عام ١٩٥٩ م ، وفي العام نفسه نشر لغرنباوم كتاب آخر بترجمة محمد يوسف نجم أيضاً بعنوان (شعراء عباسيون) (٤) وعلى الكتاب الأول كان الاعتماد الأساسي في كتابة هذا البحث .

ولا أملك إلا أن أصرح منذ بداية البحث أن آراء غرنباوم تتسم بالصرامة ، واجتناب التلميح ، فأنت معه لأول وهلة مع أستاذ أوربي يدرس الأدب العربي للأوربيين ، بعد أن درسه على أساتذته من منظور غربي ، فهو مبدئياً منسجم مع نفسه ، وهو يقدم مقالاته بالطريقة نفسها التي درس بها ، فإذا كانت الحضارة

Grühl, Max, born 26 March 1884 at Pinneberg, Germany, he was a private scholar and a traveller. From 1922 to 1924 he edited the journal *Stimme des Orients*. His writings include *Fallboot-Safari in Afrika; Fahrten durch blaue Meere am Rand der Wüste* (1931), *The Citadel of Ethiopia* (1932), *Abessinien, die Zitadelle Afrikas* (1935), *Abyssinia at bay* (1935), *L'Impero del negus neghesti* (1935), *Ägyptischer Sommer* (1942), and *Zum Kaisergott von Kaffa; als Forscher auf eigene Faust im dunkelsten Afrika* (1938). KDLK, 1937/38-1943

Grulich, Rudolf, he gained a Dr. theol. habil. and became a professor at the Universität Gießen. His writings include *Der Islam in Jugoslawien* (1979), and he was a joint editor of *Nationale Minderheiten in Europa* (1975). Kürschner, 1992-2003

Grum-Grzhimaïlo, Grigorî Efimovich, born in 1860, he was a geographer who explored Central Asia, Tuva, Mongolia, Sinkiang, and Tien Shan, visiting Bukhara, Kuldja and Urumji. His writings include *Описание Амурской области* (1894), *Западная Монголия и Урянхайский край* (1914-30), and he was a joint author of *Описание путешествия в Западный Кумай* (1896-1907). He died in 1936. EnSlovar; Henze; GSE; UzbekSE; Wluczynski

Grumach, Ernst, born 7 November 1902 at Tilsit, East Prussia, he received a Dr.phil. in 1929 from the Universität Königsberg for *Physis und Agathon in der alten Stoa*. He was from 1937 to 1942 a lecturer at Lehranstalt für die Wissenschaft des Judentums, Berlin, and from 1949 to 1957 he served as a professor at Humboldt-Universität, Berlin. Concurrently he collaborated since 1952 with Deutsche Akademie der Wissenschaften zu Berlin in the publication of *Goethes Werke*. His other writings include *Goethe und die Antike* (1949), *Beiträge zur Goetheforschung* (1959), and *Bibliographie zur kreitisch-mykenischen Epigraphik* (1963). He died in London on 5 October 1967. DIBE; Kürschner, 1954; *Wer ist wer*, 1963 [Grumbach]

Grumel, Venance, fl. 1945, his writings include *La Chronologie* (1958), and he edited *Les Regestes des Actes du Patriarcat de Constantinople* (1932).

Freiherr von Grünau, Kurt O. W., born 10 February 1871 at Schloß Kreuz-Wertheim, Unterfranken, he entered the German diplomatic service in 1896. During his career he was also posted to Cairo. He travelled widely throughout the world and contributed articles to geographical journals. *Wer ist's*, 1922-1935

Freiherr von Grünau, Werner, Dr.jur., born 9 October 1874 at Karlsruhe, Germany, he studied at Berlin, München, Leipzig and Heidelberg, and in 1904 entered the German foreign service. He served from 1906 to 1908 as vice-consul in Alexandria, Egypt, and in 1925 he was consul-general in Kattowitz. His writings include *Die staats- und völkerrechtliche Stellung Ägyptens* (1903). RHbDIG; *Wer ist's*, 1928

Grünbaum, Max (Maier), born 12 August 1817 at Seligenstadt, Hessen, he received a classical Jewish education and subsequently studied philology and philosophy at the universities of Gießen and Bonn, without taking a degree. From 1840 to 1857 he worked as a private tutor in Budapest, Amsterdam, London, Triest, and Wien. In 1858 he became an inspector of a Jewish orphanage in New York, a post which he held until 1870, when he returned to München, where he died on 11 December 1898. His writings include *Neue Beiträge zur semitischen Sagenkunde* (1893), *Jüdisch-spanische Chrestomathie* (1896), and *Gesammelte Aufsätze zur Sprach- und Sagenkunde* (1901). ADIB, vol. 49, pp. 589-94; DIBE; *Encyclopedia Judaica* (Berlin, 1931); Winger

Grundfest, Iakov Berkovich, born 4 April 1929 at Moscow, he graduated in 1951 from the Oriental Faculty, Leningrad, and received his first degree in 1966 for *Глагол в южноарабском языке*. Miliband

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von Grünebaum (Von-Grünebaum), Gustav Edmund, born 1 September 1909 at Wien, he received a Dr.phil. in 1931 from the Universität Wien for *Über die Jahre 78-117 H. in Ibn Katîrs Weltgeschichte al-Bidāja wa'n-nihāja*. In 1941 he emigrated to America, where he became first a professor at the University of Chicago and later a professor of history and director of the Near Eastern Center, U.C.L.A. His writings include *Muhammadan festivals* (1958), *Modern Islam* (1962), and a collection of his articles, *Islam and medieval Hellenism* (1976). He died in 1972 in Los Angeles. BioHbDIE; CnDIAmJBi; ConAu 1-4, new rev. 3; *Index Islamicus* (14); IntWWW, 1958-1971/72; WhAm, 5

Gruner, Christian Gottfried, born 8 November 1744 at Sagan, Silesia, he studied at Leipzig and Halle/Saale, received a Dr.med. in 1747 and subsequently practised his profession at Breslau. In 1773 he accepted an invitation to teach medicine and botany at the Universität Jena. He was one of the most important medical historians of the eighteenth century. His writings include *Bibliothek der alten Aerzte und Uebersetzungen und Auszüge* (1780-82), and *Kritische Nachrichten von kleinen medizinischen Schriften inn- und ausländischer Akademien vom Jahre 1780 und 1781* (1783-84). He died in Jena on 5 December 1815. ADIB, vol. 10, pp. 38-40; DIBE; DiBilnd (7); NDB

Gustav Edmund von Grunebaum (1909—1972)

Als uns die Nachricht vom Ableben Gustav Edmund von GRUNEBAUMS erreichte, waren wir alle — diesseits und jenseits des Ozeans — betroffen von der Härte des Schicksals, das uns einen unserer ganz Großen im Alter von nur 62 Jahren entrissen hatte. Wir hatten seinen Lebensweg seit langem verfolgt, hatten seine Wandlung vom Kenner der arabischen Literatur zum Historiker des mittelalterlichen und modernen Islams unter kultur-anthropologischen und soziologischen Aspekten erlebt und hatten alle viel von ihm gelernt.

Seine Werke sind so bekannt, daß sie hier nicht aufgezählt werden und an dieser Stelle nicht im Einzelnen von ihnen die Rede sein soll. Denn Gustav E. von GRUNEBAUM war uns allen mehr als nur Kollege. Als einer der Ersten nach dem Kriege hatte er den Weg zu uns zurückgefunden: er rief uns 1952 zu einer unvergeßlichen Tagung in der Mainzer Akademie zusammen, die uns den Wiederanschluß an die internationale Forschung sehr erleichterte. Mit seinem Organisations-talent, das ernsthafte Arbeit mit intimer Atmosphäre zu paaren verstand, hat er viele von uns auf kleinen, fruchtbaren Kongressen um sich versammelt, hat er uns den Gedankenaustausch mit manchen Kollegen im Auslande dies- und jenseits des Ozeans ermöglicht. Viele von uns, Ältere und Jüngere, hat er zu einem Aufenthalt in Los Angeles eingeladen und uns neben dem Austausch der Meinungen und Einsichten vielerlei Anschauung von dem Leben an einer der großen amerikanischen Universitäten gewährt. Er hat uns immer wieder besucht, hat gar manchem von uns in der „Bibliothek des Morgenlandes“ die Möglichkeit gegeben, Ergebnisse seiner Forschungen niederzulegen, und sich dadurch einen weiten Kreis von Freunden geschaffen. Daß ich zu ihnen gehörte, daß der Verewigte mich dadurch auszeichnete, daß er seinen 60. Geburtstag in Hamburg verbrachte, wird mir unvergeßlich bleiben und gehört zu den Reichtümern meines Lebens.

Am 27. Februar 1972 — dem 80. Geburtstag Hellmut RITTERS — hat Gustav Edmund von GRUNEBAUM uns in Los Angeles nach längerem Siechtum für immer verlassen. Wir haben alle sehr viel verloren.

Eine Skizze des Lebenswerkes des Verstorbenen hat der Unterzeichnete in der Einleitung zu seinen gesammelten Aufsätzen versucht: *Studien zum Kulturbild und Selbstverständnis des Islams*, Zürich und Stuttgart 1969, Artemis-Verlag, 484 S.

GRUNEBAUM GUSTAVE E. VON

رونباوم، غوستاف (١٩٧٢-١٩٠٩)

مستشرق نمساوي أمريكي.

ولد في فيينا في أول سبتمبر ١٩٠٩. وتعلم في مدارس فيينا وفي جامعتها، ثم في جامعة برلين.

ولما قامت ألمانيا في مارس ١٩٣٨ بضم النمسا إليها، هاجر إلى الولايات المتحدة الأمريكية، لأنه من أسرة يهودية وإن كان هو قد اعتنق الكاثوليكية. وحصل على الجنسية الأمريكية. وصار أستاذاً في جامعة نيويورك ١٩٣٨، ثم في جامعة شيكاغو ١٩٤٣، وفي ١٩٥٧ صار أستاذاً ورئيساً لقسم الدراسات الشرقية في جامعة كاليفورنيا، فرع لوس أنجلس UCLA، واستمر في هذا المنصب حتى وفاته في فبراير ١٩٧٢.

ومن أهم أعماله كتابه "الإسلام في العصر الوسيط" Medieval Islam, Chicago, University

of Chicago Press, 1949. وأعيد طبعه ١٩٥٤، وترجم بالفرنسية ١٩٦١.

لكن إنتاجه الأول اتجه إلى دراسة الشعر العربي. إذ أصدر في ١٩٣٧ كتاباً بعنوان: "مدى المواقع في الشعر العربي الأول" (بالألمانية) Die Wirklichkeit der Frü ١٩٣٧. Arabischen Dichtung. Wien. Selbstverlag des Orientalischen Institutes der Universität. وهو رسالته للدكتوراه.

وتولت أبحاثه في هذا الموضوع، ونذكر منها:

- "الأدب العربي في القرن العاشر الميلادي" (مجلة JAOS ج ٦١، ١٩٤١).
 - "نمو الشعر العربي وتركيبه من ٥٠٠ إلى ١٠٠٠م" (فوصل ضمن كتاب "التراث العربي" Arab Heritage الذي أشرف على إصداره نبيه أمين فارس، برنستون ١٩٤٤).
 - "الإسهام العربي في شعر التروبادور" (نشر في Bulletin of the Iran Institute ج ٦، ١٩٤٦).
 - "الأساس الجغالي للأدب العربي" (نشر في Comparative Literature ج ٤، ١٩٥٢).
 - "الاستجابة للطبيعة في الشعر العربي" (في: Journal of Near Eastern studies, IV (1943): 144-6).
 - "وثيقة من القرن العاشر الميلادي في النظرية الأدبية والنقد العربي" (شيكاغو، ١٩٥١). وهو ترجمة للفصول المتعلقة بالشعر في "إعجاز القرآن" للباقلاني، مع التعليق عليها.
 - "النمو الأول للشعر الديني الإسلامي" (في JAOS ج ٦٠، ١٩٤٠).
- وكذلك تناول جرونباوم موضوع التلاقي بين الحضارة الأوروبية والعالم الإسلامي المعاصر. ومن أهم آثاره في هذا الباب كتابه "الإسلام الحديث: البحث عن هوية حضارية" Modern Islam: the search for cultural identity. Berkeley and Los Angeles, 1962