

MADDE YAYIMLANDIK
SONRA GELEN DOKU

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1393 GUTAS, Dimitri. Introduction: Graeco-Arabic
studies from Amable Jourdain through Franz
Rosenthal to the future. *Intellectual History of the
Islamicate World*, 3 i-ii (2015) pp. 1-14. On the
study of the medieval Arabic translations of classical
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Rosenthal F.
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منابع: اسماعیل احسانی، «سرشت سیاست»، کتاب ماه تاریخ و جغرافیا، دوره جدید، ش ۱۴۵ (خرداد ۱۳۸۹)؛ محسن رضوانی، «بررسی انتقادی نظریه روزنتال» درباره فلسفه سیاسی اسلام، حکومت اسلامی، سال ۱۷، ش ۱ (بهار ۱۳۹۱)؛ جواد طباطبائی، درآمدی فلسفی بر تاریخ اندیشه سیاسی در ایران، تهران ۱۳۶۷ ش؛ فرهنگ خاورشناسان: زندگی‌نامه و کتاب‌شناسی ایران‌شناسان و اسلام‌شناسان، ج ۴، به سرپرستی پرویز مشکین‌نژاد، تهران: پژوهشگاه علوم انسانی و مطالعات فرهنگی، ۱۳۸۸ ش؛ حسین نصر، معرفت جاودان، ج ۱ و ۲: مجموعه مقالات دکتر سیدحسین نصر، ج ۳: زندگی‌نامه و فهرست آثار، زیر نظر و به اهتمام حسن حسینی، تهران ۱۳۸۶ ش؛

Fawzi Mitri Najjar, "[Review of] *Political thought in medieval Islam: an introductory outline*, by Erwin L.J. Rosenthal", *Journal of the American Oriental Society*, vol. 84; no.2 (Apr. - June 1964); Erwin Isak Jakob Rosenthal, *Islam in the modern national state*, Cambridge 1965; idem, *Political thought in medieval Islam*, Westport, Conn. 1985.

/ سپیده نصرتی /

روزنتال، فرانسیس^۱، مستشرق یهودی امریکایی آلمانی تبار، محقق در حوزه مطالعات سامی، عربی و اسلامی. روزنتال در ۱۹۱۴/۱۳۳۲ (۱۲۹۳ ش) در برلین به دنیا آمد. او در ۱۹۳۲/۱۳۱۱ ش وارد دانشگاه برلین شد و در آنجا در فرهنگ و ادب کلاسیک و زبان و تمدنهای شرقی تحصیل کرد. در ۱۹۳۵/۱۳۱۴ ش دکتری خود را با نگاشتن رساله‌ای در باب کتیبه‌های پالمیری^۲ اخذ کرد. پس از یک سال تدریس در فلورانس، مدرّس یکی از مدارس دینی خاص زنّها در برلین شد. در ۱۳۱۷/۱۹۳۸ ش، برای تألیف تحقیقات آرامی‌شناسی^۳، نامزد دریافت جایزه لیتسبارسکی^۴ شد، اما چون یهودی بود این جایزه را به او ندادند. روزنتال کمی پس از واقعه «شب بلورین»^۵ (شب نهم و دهم نوامبر ۱۹۳۸/نوزدهم و بیستم آبان ۱۳۱۶) که در اکثر شهرهای آلمان به دستور هیتلر یهودیان را مورد ضرب و شتم و قتل و غارت قرار دادند، به جدواییکا^۶، ذیل "Kristallnacht" (به دعوت نیبرگ^۷، استاد و مورخ ادیان، به سوئد و از آنجا به انگلستان رفت؛ و سرانجام پس از دریافت دعوت‌نامه‌ای از کالج اتحاد عبری^۸ در شهر سینسیناتی^۹ ایالت آهایو، در ۱۳۱۹/۱۹۴۰ ش به امریکارفت و

بررسی کرده‌است (روزنتال، ۱۹۶۵، ص IX، XVI؛ رضوانی، ص ۱۷۲؛ برای سایر آثار وی به فرهنگ خاورشناسان، همانجا).

بی‌تردید روزنتال از متخصصانی است که فلسفه سیاسی اسلام را به غرب معرفی کرده و شیوه او در بررسی تاریخ اندیشه‌های سیاسی تأثیر بسیار بر برخی پژوهشگران علوم سیاسی داشته‌است (احسانی، ص ۸۴؛ رضوانی، همانجا). او نخستین نویسنده‌ای است که در حوزه اندیشه سیاسی اسلامی به تقسیم سه‌گانه فلسفه سیاسی، شریعت‌نامه‌نویسی و سیاست‌نامه‌نویسی یا اندرزنامه‌نویسی (آیین شاهی) اشاره کرده‌است. وی مشخصه رهیافت اول را تفکر عقلی، ویژگی رهیافت دوم را تکیه بر متون شریعت و نظریه خلافت، و مشخصه رهیافت سوم را اندیشه حفظ قدرت دانسته‌است (احسانی، همانجا؛ نیز به روزنتال، ۱۹۸۵، ص ۳-۸، ۶۲-۸۳؛ طباطبائی، ص ۲۷).

روزنتال در آثار متعدد خود کوشیده‌است تا تمدن اسلامی را از دریچه اصول و مبانی دین اسلام بنگرد و از این نظر از جمله مستشرقانی است که کمتر تحت تأثیر تعصبات عصر و تمدن امروزه قرار گرفته‌است (نصر، ج ۲، ص ۵۳۷). باوجوداین، نگاه وی به فلسفه سیاسی اسلامی همچنان کاستیهایی دارد و برخی از متفکران مانند جرج فضل‌حورانی^{۱۰}، سیدحسین نصر، فوزی متری نجار^۱ و مجید خدوری نیز بر این اندیشه‌ها و به‌خصوص بر کتاب اندیشه‌ی سیاسی اسلام در سده‌های میانه نقدهایی وارد کرده‌اند (رضوانی، ص ۱۷۲-۱۷۳). برای مثال، گفته شده که مؤلف مانند اغلب مستشرقان از مآخذ شیعه و از آرای فیلسوفان بزرگ شیعه مانند ملاصدرا و میرداماد و حاج‌ملاهادی سبزواری استفاده نکرده و خود را به عقاید اهل سنت و جماعت محدود کرده‌است. همچنین به او انتقاد شده که با پذیرش پیش‌فرض تعارض میان وحی و عقل در فلسفه مسیحی، آن را به فلسفه اسلامی نیز تعمیم داده و بر این اساس، فیلسوف‌بودن و مسلمان‌بودن توأم فلاسفه اسلامی را درک نکرده‌است (نصر، ج ۲، ص ۵۴۲؛ فوزی متری نجار، ص ۱۹۰-۱۹۱؛ رضوانی، ص ۱۸۵-۱۸۶). همچنین گفته شده که وی در نشان دادن وجه مهم فلسفه سیاسی افلاطون، یعنی ارتباط میان نظام سیاسی و زندگی فلسفی، که بسیار مورد توجه فلاسفه اسلامی بوده، موفق نبوده‌است (فوزی متری نجار، ص ۱۹۰).

1. Fawzi Mitri Najjar

2. Rosenthal, Franz

3. Palmyrene scripts

4. Die aramaistische Forschung

5. Lidzbarski

6. Kristallnacht

7. Encyclopaedia Judaica

8. Nyberg

9. Hebrew Union College

10. Cincinnati

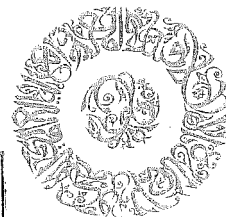
Directory of Historians of Islamic Medicine and Allied Sciences

by

Sami K. Hamarneh
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and
Former Curator Emeritus
Smithsonian Institution Division of Medical Sciences

Rosenthal, Franz (170679)

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(ISTAC)
KUALA LUMPUR
1995

ROSENTHAL, Franz,

(born August 31, 1914 in Berlin, Germany, American citizen).

Former Professional Address:

Department of Near East
Languages and Civilizations,
Yale University,
P.O. Box 1504 A, Yale Station,
New Haven, Connecticut 06520 - 7425.

Permanent Home Address:

80 Heloise Street,
Hamden, Connecticut 06517.

Academic Education and Experience: Franz went to a private elementary school (from age six to eight-and-a-half). Thereafter, he enrolled at the Fichte-Gymnasium in Berlin.

1932-35 Attended the University of Berlin with a major in Semitic languages and Islamics and a minor in classical philology. In 1935, he was awarded the Ph.D. degree. The subject of his doctoral dissertation was Greek and Latin entitled: "Die Sprache der Palmyrenischen Inschriften"

For him, it was a useful preparation for later studies, including the study of the general history of medicine. In the spring of 1932, he was admitted to the University of Berlin. He continued all his studies there with inspiring, outstanding teachers like H. H. Schaeder and Paul Kraus, and still dimly remembers hearing the lecture of the late Prof. L. Edelstein.

1936 Taught for one year in Florence, Italy at a school for children whose parents had sent them there while planning their emigration from Germany before the war.

1937-38 He returned in 1937 to Germany. There, he served as assistant professor of Semitics at the Lehranstalt für die Wissenschaft des Judentums, teaching Semitic languages at the Liberal Rabbinical Seminary there in the

city of Berlin, Germany.

1938-Feb. 1940 Emigrated from Germany (just in time in December, 1938), via Sweden and England (London and Oxford, 1939), arriving at his new home in the U.S.A. in early February, 1940. He shortly after entered military service, becoming a citizen in the summer of 1943, while serving as a soldier in the U.S. Army.

1940-48 Assistant professor of Semitics at the Hebrew Union College in Cincinnati, Ohio (including service in the U. S. Army during the second World War, 1943-45).

1948-56 Promoted to the rank of associate professor at the University of Pennsylvania in the city of Philadelphia, U.S.A., and in 1950 became full professor of Arabic until 1956.

1956-85 Professor of Arabic and Islamics at Yale University until his retirement. During this time he became the Louis M. Robinowitz Sterling Professor of Near Eastern Languages at Yale University (1967 till his retirement).

1985 to the present Is continuing the research that he began since he was in Germany in the 1930s.

Prof. Dr. Rosenthal is a member of the American Philosophical Society (in Philadelphia); the American Academy of Art and Science (in Cambridge, Mass.), the British Academy; the Accademia Nazionale dei Lincei (Rome); honorary member of the Société Asiatique (Paris); and the Deutsche Morgenländische Gesellschaft in Germany. He has also two doctoral degrees from the Hebrew University (Jerusalem); and the Tel-Aviv University. He was also the recipient of the Levi Della Vida medal from the University of California in 1977.

Literary Contributions:

1. *Die Arabische Autobiografie*, Rome, 1937.
2. *Alfarabius De Platonis Philosophia* (London 1943), a monograph that was reprinted in Nendeln/

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- 17 BIESTERFELDT, Hinrich. Franz Rosenthal's *Half an autobiography*. *Welt des Islams*, 54 i (2014) pp. 34-105. Edition of the memoirs by Rosenthal (1914-2003), scholar of Semitic languages, Arabic and Islamic history.

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Franz Rosenthal's *Half an Autobiography*

Hinrich Biesterfeldt (ed.)

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20 Aralık 2015

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Abstract

**MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN**

Franz Rosenthal (1914-2003), one of the outstanding scholars of Semitic languages, Arabic and Islamic history of the past century, has described himself as an Orientalist, whose task is "to look beyond the culture in which one is rooted to other cultures whatever their geographical location with respect to Europe, in order to learn about and understand them and to try to spread the knowledge thus acquired". This simple-sounding approach is qualified by a vast knowledge of the appropriate literary sources and a keen sense for the truly significant topic that characterize all of Rosenthal's works. His memoir discusses these aspects, as well as the profile and outlook of Near Eastern Studies, particularly in relation to neighboring disciplines, and the roles of philology and language teaching. What is at least as interesting as this discussion is an autobiographical account of Rosenthal's family, his school and university years in Berlin, of his emigration to the United States, and his career up to his arrival at Yale University – a memoir which illuminates his work and his convictions and which tells a story of "cruelly turbulent times" that changed the lives of many scholars and opened up new ways of scholarship.

Keywords

biography – history of Near Eastern Studies – Orientalism – philology – German (and other) scholars in exile after 1933

Franz Rosenthal (1914-2003), one of the last, and one of the most outstanding, representatives of Oriental Studies, of European Orientalism in its classical sense, began to collect data of his life "for anyone who might be interested in learning about them for scholarly purposes" in the eighties of the past century. He added occasional instalments, mostly during his winter holidays, down to the year 1999, four years before his death. His *Half an Autobiography* which is

presented here starts with a portrait of Rosenthal's extended family, his upbringing, school years and university studies in Berlin which witnessed a last radiance of German humanities, before the Nazi regime destroyed them and drove all scholars of Jewish origin and many other *personae non gratae* into exile. Rosenthal's early important work in Aramaic and Arabic studies is named and the academic environment in which it grew is sketched. The three years between his doctorate (1935) and his emigration (December 1938) saw a visit to the International Congress of Orientalists in Rome and engagements as a teacher in a private boarding school in Florence and as an instructor at the Berlin "Lehranstalt für die Wissenschaft des Judentums". Most importantly, he achieved his work on the history of Aramaic studies since Theodor Nöldeke, which won him the Lidzbarski Medal (1938, published 1939). His emigration itinerary to the United States included Uppsala, London and Oxford; his academic stations in the U.S. were the Hebrew Union College in Cincinnati, and, after his military service and work for the Office of Strategic Services in Washington, the University of Pennsylvania in Philadelphia (as successor to Giorgio Levi Della Vida), and finally Yale University (1956). From Yale, Rosenthal retired, after a long and successful career, as a Sterling Professor of Near Eastern Languages in 1985. Rosenthal's travels in the Near East and North Africa are relatively few; he writes about his visit to Egypt in 1947/8 (mentioning a disturbing harbinger of the political upheavals to happen in 1948) and his various stays in Istanbul and the Turkish provinces. These visits, like the ones he made to Morocco and Tunisia, were mainly aimed at manuscript studies in various libraries whose benefits are gratefully recorded in several forewords to his books. With his arrival at Yale, Rosenthal's *Half an Autobiography* actually ends; as he writes, he "had a strong disinclination to deal with the basically uneventful [...] events of my years at Yale". The remainder of his manuscript deals with general questions of Orientalist scholarship such as the profile and outlook of Near Eastern Studies at Yale and elsewhere, particularly in their relation to the disciplines of Near Eastern History and Religious Studies, the roles of philology and language teaching, and a defense of "Orientalism".

As for philology, Rosenthal saw it as the most important tool for his main area of research, Islamic history and culture. In this memoir, he characterizes his life-long approach as "text-based scholarship", and in his address to the participants of the 21st Deutscher Orientalistentag in Berlin in March 1980 (for a reference to its publication cf. the "Verzeichnis der Schriften" given below, no. 110), he insisted "that constant practice of, and meticulous attention to, the rules of philology are the indispensable prerequisites for a successful understanding of any foreign people and culture" (pp. 10f., my translation, H.B.). A superb philologist in a number of Near Eastern languages, as well as in Greek and Latin,

- Robert Thomson, Washington D.C.: Dumbarton Oaks, 1982, pp. 175–186; repr. in *Opera Selecta Teriana = St Nersess Theological Review* 13 (2008), pp. 25–44.
- van Rompay, Lucas, "Mallpana dilan Suryaya: Ephrem in the Works of Philoxenus, Respect and Distance," *Hugoye* 7.1 (2004), pp. 83–105.
- van Rompay, Lucas, "Jacob of Edessa and the Sixth-Century Syriac Translator of Severus of Antioch's Cathedral Homilies," in: *Jacob of Edessa and the Syriac Culture of His Day*, ed. Bas ter Haar Romeny, Leiden: Brill, 2008, pp. 189–204.
- Watt, John, *Rhetoric and Philosophy from Greek into Syriac*, Farnham: Variorum Reprints, 2010.

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Secular Graeco-Arabica—Fifty years after Franz Rosenthal's *Fortleben der Antike im Islam*

170679

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I wonder what the scholar whose centennial we are celebrating in this symposium would have thought of its program—"to investigate the state of current research and delineate its prospects as it develops into a full-fledged field of its own". It is true, Franz Rosenthal had done something of that sort himself, when he answered the call of the Lidzbarski Foundation, in 1938, to render an account of *Die Erweiterung unserer Kenntnisse der aramäischen Dialekte seit Theodor Nöldekes Veröffentlichungen*—"ein Thema," as Josef van Ess remarks in his *in memoriam* Franz Rosenthal, "ein Thema, wie es deutscher nicht sein konnte"—a subject as German as can be.¹ Rosenthal had then compiled in a very short time a meticulous and magisterial investigation of the recent history and of current research in a field in which he had already produced excellent work, and he became the second recipient of the Lidzbarski medal—not, however, of the prize money.² On the other hand, Rosenthal's mature scholarship would have, I am sure, stayed away from an enterprise such as this one, particularly in view of the prospective tasks to be established and of a complex collaboration to be organized in cultivating the field of Graeco-Arabica. Rosenthal's scholarly temperament was different. In his *Half an Autobiography*, he writes towards the end (in the year 1999):

¹ Van Ess, "Franz Rosenthal," p. 52. For full details of the literature indicated in this article, see the Bibliography at the end.—I have allowed the article to retain some elements of my original address to the participants of the Yale conference. Their immediate comments and suggestions are highly appreciated. For reading the penultimate version of this article and contributing valuable corrections and additions I am grateful to Rüdiger Arnzen, Gerhard Endress and Dimitri Gutas.

² Rosenthal's work was published under the title *Die aramäische Forschung seit Th. Nöldekes Veröffentlichungen*, Leiden 1939. For his account of the Lidzbarski prize essay, see his "Half an Autobiography," pp. 65f., with note 74.



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Introduction

Graeco-Arabic Studies from Amable Jourdain through Franz Rosenthal to the Future

170679

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The study of the medieval Arabic translations of classical Greek works, the field of Graeco-Arabic studies in the strict sense, has had a long history. In Western Europe, its origins go back to the engagement in the twelfth century with the Arabic translations through further translation into Latin, study, and adoption or adaptation—an engagement which, though shifting in focus, purpose, and intensity as times changed, has continued to this day. In the recent past it has seen an unprecedented efflorescence, showing clear signs that it has become an emerging field on its own. To take stock of the situation and state of the art, trace the contours of the field and its range and extent, and adumbrate its future paths, some of its foremost students, senior and junior alike, came together for a conference at Yale on April 24–26, 2014. The occasion was to commemorate the centennial of the birth of Franz Rosenthal (1914–2003), whose work did much to bring the field to its present state by both deed and example.

Modern philological and historical studies of the Graeco-Arabic translations were launched in a sustainable and influential way two centuries ago by that remarkable young French scholar, Amable Jourdain, a student of Silvestre de Sacy. His short career—he died at the age of thirty (1788–1818)—was crowned by his magisterial study, *Recherches critiques sur l'âge et l'origine des traductions latines d'Aristote et sur des commentaires grecs ou arabes employés par les docteurs scholastiques*, published posthumously in 1819.¹ Although his title addressed only the Latin translations of Aristotle, in his preliminary chapters he traced their background in the Graeco-Arabic translations (pp. 85–88) in an amazingly insightful way. The book won the prize of the Académie des Inscrip-

¹ Paris: Fantin et C.^e, Delaunay, 1819 (¹Jourdain). Second, revised and enlarged edition by Jourdain's son, Charles Jourdain, Paris: Joubert, 1843 (³Jourdain).

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Knowledge triumphant : the concept of knowledge in medieval Islam / by Franz Rosenthal ; with an introduction by Dimitri Gutas. - Slightly rev. 2nd ed. - Leiden : Brill, 2007. - XIV, 355 p. ; 25 cm. - (Brill classics in Islam, ISSN 1872-5481 ; v. 2)
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Bedvīm be-Erets Yišra'el (1980), *The Beduin Arab dialects; on the complexity of some types* (1984), and she was joint editor of *Future and communication* (1996). LC

Rosenkranz, Bernhard, born 13 April 1903 at Montigny near Metz, Lothringen, he received a Dr.phil. in 1930 at the Universität Münster with a thesis entitled *Der lokale Grundton und die persönliche Eigenart in der Sprache des Thukydides*. He gained a second doctorate in 1942. From 1949 to his retirement in 1968 he was a professor of comparative linguistics at the Universität Köln. His writings include *Beiträge zur Erforschung des Luvischen* (1952), and *Historische Laut- und Formenlehre des Altbulgarischen* (1955). Kürschner, 1950-1992]

Rosenkranz, Gerhard, born 29 April 1896 at Braunschweig, Germany, he was a Protestant theologian and a pastor in the Ruhr Valley before he moved in 1928 to Berlin where he became director of the Ostasien-Mission from 1931 to 1948. Although appointed a lecturer in missions after gaining a doctorate in divinity in 1935, his appointment was soon revoked and he was muzzled until the end of the war. His writings include *Der christliche Glaube angesichts der Weltreligionen* (1967). On his seventieth birthday he was honoured by two jubilee volumes. He died in Tübingen, 16 May 1983. DIBE; Kürschner, 1950-1983

Rosenmüller, Ernst Friedrich Carl, born 10 December 1768 at Heßberg near Hildburghausen, he studied philosophy and Oriental languages at Leipzig where he gained doctorates in 1788 and 1792, and a doctorate in divinity in 1817. He was successively a professor of Arabic and Oriental languages. His writings include *Arabisches Elementar- und Lese-Buch* (1799), *Ansichten von Palästina* (1810-14), *Institutiones ad fundamenta linguae arabicae* (1818), *Handbuch der biblischen Alterthumskunde* (1825), *Biblical geography of Central Asia* (1836-37), and *Biblical geography of Asia Minor, Phoenicia, and Arabia* (1841). He died 17 September 1835. ADIB; DIBE; DiBilnd (8); GDU; Krachkovskii; Vapereau, 1883

Rosenne, Shabtai, born 24 November 1917 at London, he was educated at London and received a doctorate from the Hebrew University, Jerusalem. He became an Israeli lawyer, diplomatist and representative to the U.N. as well as a visiting professor of law at home and abroad. His writings include *Israel's armistice agreements with the Arab states* (1951), and *Practice and methods of international law* (1984). IntWW, 1974-2001; Master (1); MideE, 1982/83; Wholsrael, 1973/74-1999; WhoUN, 1975; WhoWor, 1980; WhoWorJ, 1965, 1972, 1978

Rosenrauch, Heinz Erich, 1922- see Rosén, Haiim Baruch

Rosenstock, Morton, born 2 July 1929 at N.Y.C., he graduated from Harvard with the class of 1949 and received a Ph.D. in 1963 from Columbia University with a thesis entitled *Louis Marshall and the defense of Jewish rights in the United States*. Since 1958 he was a member of Bronx Community College as a professor and librarian. DrAS, 1969, 1974, 1978, 1982 H; Wholsrael, 1992/93-1999; WhoLibS, 1955, 1966

Rosenthal, Donald A., born about 1950, he received a Ph.D. in 1978 from Columbia University with a thesis entitled *Jules-Robert Auguste and the early romantic circle*. His writings include *Orientalism, the Near East in French painting, 1800-1880* (1982), and *La grande manière; historical and religious painting in France* (1987). LC

Rosenthal, Donna, fl. 1974, she was an American freelance reporter and broadcast journalist.

Rosenthal, Earl Edgar, born 26 August 1921 at Milwaukee, Wisc., he was educated at New York University where he also received a Ph.D. in 1953 with a thesis entitled *The Cathedral of Granada*. Since 1968 he was a professor of art at the University of Chicago. His writings include *The palace of Charles V in Granada* (1985). ConAu 41-44; DrAS, 1969, 1974, 1978, 1982 H; WhoAm, 1974-1996; WhoAmA, 1984-1999/2000

Rosenthal, Erwin Isaac Jacob, born 18 September 1904 at Heilbronn, Germany, he studied at Heidelberg, München, and Berlin where he received a Dr.phil. in 1931 with a thesis entitled *Ibn Khalduns Gedanken über den Staat*. He emigrated in 1933 to the U.K. Until the war he was successively a lecturer in Semitic languages at London and Manchester. During the war he served as an intelligence officer in Cairo and London. From 1948 to his retirement in 1971 he was a lecturer, and later reader, at Cambridge. His writings include *Political thought in medieval Islam* (1958), *Judaism and Islam* (1961), and *Islam in the modern national state* (1965). In 1982 he was honoured by the jubilee volume *Interpreting the Hebrew Bible; essays in honour of E. I. J. Rosenthal*. He died on 5 June 1991. BioHbDIE; ConAu 102; DrAS, 1969, 1974, 1978, 1982 F; EncJud; Master (2); Who, 1969-1991; WhoWorJ, 1965, 1972, 1978, 1987; WrDr, 1976-1992/94

Rosenthal, Franz, born 31 August 1914 at Berlin, he gained a Dr.phil. in 1935 at the Universität Berlin with a thesis entitled *Die Sprache der palmyrenischen Inschriften*. He emigrated in 1938 to the United States by way of Sweden and Britain. He first taught for eight years at the Hebrew Union College,

VERZEICHNIS DER SCHRIFTEN VON FRANZ ROSENTHAL

A) Monographien

1. *Die Sprache der palmyrenischen Inschriften und ihre Stellung innerhalb des Aramäischen*. Mitteilungen der Vorderasiatisch-Ägyptischen Gesellschaft, Bd. 41, H. 1. Leipzig: Hinrichs, 1936.
Die Sprache der palmyrenischen Inschriften und ihre Stellung innerhalb des Aramäischen. Mitteilungen der Vorderasiatisch-Ägyptischen Gesellschaft, Bd. 41, H. 1. Leipzig: Hinrichs, 1936.
Die Sprache der palmyrenischen Inschriften und ihre Stellung innerhalb des Aramäischen. Mitteilungen der Vorderasiatisch-Ägyptischen Gesellschaft, Bd. 41, H. 1. Leipzig: Hinrichs, 1936.
2. *Die aramaistische Forschung seit Th. Nöldeke's Veröffentlichungen*. Leiden: Brill, 1939. – Photomechanischer Nachdruck: Leiden 1964. S. 207-211 abgedr. in: *Der Manichaeismus*, hrsg. v. G. Widengren, Darmstadt 1977, 255-259.
3. *Aḥmad b. aṭ-Ṭayyib as-Sarahṣī* (American Oriental Studies, Vol. 26), New Haven: American Oriental Society, 1943.
4. *Alfarabius: De Platonis Philosophia*, edd. F. Rosenthal et R. Walzer (Plato Arabus, II), Londinii: In aedibus Instituti Warburgiani, 1943. – Nachdruck: Nendeln (Liechtenstein) 1973.
5. *The technique and approach of Muslim scholarship* (Analecta Orientalia 24). Roma: Pontificio Istituto Orientale, 1947. Übersetzung ins Arabische von Anīs Furayḥa: *Manāhiğ al-‘ulamā’ al-muslimīn fi l-baḥṭ al-‘ilmī*, Beirut 1961.
6. *A history of Muslim historiography*. Leiden: Brill, 1952. – 2nd, revised ed. 1968. Übersetzung ins Arabische, unter Beigabe der arabischen Originalquellen, von Ṣāliḥ Aḥmad al-‘Alī; *‘Ilm al-ta’rīḥ ‘ind al-muslimīn*, Bağdād 1963.
7. *Humor in early Islam*. Leiden: Brill, 1956. – Nachdruck: Newport, Connecticut, 1976. Übersetzung ins Türkische von Ahmet Arslan: *Erken Islām'da mizah*, İstanbul 1997.
8. *Ibn Khaldūn: The Muqaddimah. An introduction to history*. Translated from the Arabic by F. Rosenthal, Vol. 1–3 (Bollingen Series, XLIII), New York: Pantheon; London: Routledge and Kegan Paul, 1958. – 2nd

ORIENTS, vol: XXXVI, 2001

Leiden, s. XIII – XXXIV

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19 APRIL 2001

آثاره : الترجمة اللاتينية من العربية (الشرقيات ١٩٣٧) ، والكتابات الآرامية (ليدن ١٩٣٩) ، وفلسفة أفلاطون في العالم الإسلامي (الثقافة الإسلامية ، ١٩٤٠) ، وأثر الصوفية في اليهودية العربية (حولية الكلية اليهودية ١٥ ، ١٩٤٠) ، وترجمة نصوص من فيثاغورث إلى العربية (الشرقيات ١٩٤١) ، والكندى والأدب (الشرقيات ١٩٤٢) ، ورسالة عن الدراسات اليونانية المنسوبة إلى الفارابي (صحيفة الجمعية الأمريكية الشرقية ، ٦٢ ، ١٩٤٢) ، والاتحار في الإسلام (المصدر السابق ، ٦٦ ، ١٩٤٦) ، والوهابية في مصر (العالم الإسلامي ٣٧ ، ١٩٤٧) ، وأساليب التعليم في الإسلام (رومة ١٩٤٧) ، وأبو حيان التوحيدي (الفن الإسلامي ١٩٤٨) ، وكتب ومخطوطات الكندي (صحيفة الجمعية الأمريكية الشرقية ١٩٤٩) ، والأسطرلابي والسموول (أوزيريس ٩ ، ١٩٥٠) .
وصاحب كتاب غرر السير (صحيفة الجمعية الأمريكية الشرقية ١٩٥٠) ، ومن الكتب

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والمخطوطات العربية (المصدر السابق ، ١٩٥١) ، وأفلوطين في الفلسفة العربية (الشرقيات ١٩٥٢) ، ومطلع علم النفس في الإسلام (الثقافة الإسلامية ١٩٥٢) ، والقرآن (ذكرى زاره ١٩٥٣) ، وإسحق بن حنين ، تاريخ الأطباء (أوريانس ، ٧ ، ١٩٥٤) ، والكتب والمخطوطات العربية (صحيفة الجمعية الأمريكية الشرقية ٧٥ ، ١٩٥٥) ، والسياسة في فلسفة الفارابي (الثقافة الإسلامية ٢٩ ، ١٩٥٥) ، والكندى وبطليموس (الدراسات الشرقية للبي دلافيديا ١٩٥٦) ، ومناهج العلماء المسلمين في البحث العلمي - نقله إلى العربية الدكتور أنيس فريحة ، وراجعته الدكتور وليد عرفات (بيروت ١٩٦٣) .

ومقام العربية من اللغات السامية (١٩٦٥) ، وبمعاونة جرنوم ، وفيشيل : دراسات عربية ، الجزء الأول (رومة ١٩٣٧) ، وتعليق ابن رشد على كتاب السياسة لأفلاطون (المجلة الفلسفية ، ١٩٥٨) ، ومفهوم الفلسفتين الإسلامية واليهودية في العصر الوسيط (المؤتمر الدولي للفلسفة ١١ ، ١٩٦٠) ، والإسلام والدستور (مجلة الشؤون الدولية ، ٣٨ ، ١٩٦٢) ، ودور الإسلام في الدولة الوطنية الحديثة (الشؤون الخارجية ١٦ ، ١٩٦٢) ، ومذهب التنبؤ في الإسلام (منوعات هنري ماسه ١٩٦٣) ، وفصل الدين عن الدولة في الإسلام الحديث (الدراسات الإسلامية ٣ ، ١٩٦٤) ، وعالم الإسلام ٥٧ ، ١٩٦٧) ، والإسلام في العصر الوسيط ١٩٧٠ ، وسيكولوجم ٢٣ ، ١٩٧٢ ، والإسلام ٥٠ ، ١٩٧٣) إلخ .

Obituary

Knowledge Triumphant:
The Life of Franz Rosenthal
1914-2003

by Dimitri Gutas

*Middle East
 Studies*

Franz Rosenthal, Sterling Professor Emeritus of Arabic and Semitic studies at Yale University, died on Tuesday, April 8, 2003, in Branford, CT. He was born in Berlin, Germany, on August 31, 1914, the second son of Kurt W. Rosenthal, a flour merchant, and Elsa Rosenthal (née Kirschstein). He entered the University of Berlin in 1932, where he studied Classics with Werner Jaeger and Richard Walzer, and Oriental languages and civilizations with Hans Heinrich Schaeder, Carl Becker, Eugen Mittwoch, Bruno Meissner, Erich Ebeling, and Paul Kraus. He received his Ph.D. in 1935. After teaching for a year in Florence, Italy, he became instructor at the Lehranstalt (formerly Hochschule) für die Wissenschaft des Judentums, a Rabbinical Seminar in Berlin. He left Germany shortly after the infamous "Kristallnacht" in early December 1938 and went to Sweden where he was invited through the good offices of the Swedish historian of religions, H.S. Nyberg. From there he went to England and eventually came to the United States on February 5, 1940, having received an invitation to join the faculty of the Hebrew Union College in Cincinnati, Ohio (1940-48). In 1943 he became a U.S. citizen, and was inducted into the U.S. Army as a cook, though after basic training he joined the Office of Strategic Services (OSS) in Washington. In 1948, he was invited to the University of Pennsylvania where he became full professor in 1950. In 1956, Rosenthal was appointed Louis M. Rabinowitz Professor of Semitic Languages at Yale University. He became Sterling Professor in 1967, and emeritus in 1985.

Rosenthal was member of numerous professional organizations, including Middle East Medievalists and the American Oriental Society (president, 1964-65), and the recipient of further academic honors (including the Giorgio Levi della Vida Medal, 1977) and honorary degrees (Hebrew Union College, Hebrew University in Jerusalem, Tel Aviv University, the University of Tübingen, and Columbia University).

Franz Rosenthal's scholarly work is vast and covers most aspects of Arabic and Islamic studies and Semitic studies. He began his career with two monographs on Aramaic studies: his dissertation on Palmyrenian inscriptions was published as *Die Sprache der palmyrenischen Inschriften* in 1936, when he was barely 22; in 1938, while still in Germany, he completed his history of Aramaic studies (*Die aramaistische Forschung*), which was awarded the Lidzbarski Medal and Prize (though he never received the prize money, the capital of the Lidzbarski Foundation having disappeared under the Nazis). Although he was soon to move on to other fields, he never lost interest in Aramaic and Semitic studies and produced, in addition to numerous articles and translations in those disciplines, *A Grammar of Biblical Aramaic* (1961, often reprinted) as well as *An Aramaic Handbook* (1967), the two standard works on the subject in constant use to this very day.

The field that attracted and held his attention, however, already from the time before he left Germany, was Graeco-Arabic studies. This field, which consists of the study of the secular ancient Greek works translated into Arabic from the 8th to the 10th century in Baghdad, held a special attraction for European orientalists insofar as their education even before going to university provided them with the requisite knowledge of the classical languages; at university they acquired the oriental languages they needed. Rosenthal had the same training, though he was exceptional in a different way in that he had a superb knowledge of Latin and an especially superior one of Greek. Much like the famous 9th century Graeco-Arabic translator, Hunayn Ibn Ishaq, he knew his Homer and Hesiod by heart. Once he quoted a line by Hesiod to me, which I approved because I happened to know it myself, but then he stopped and corrected himself, adding a missing particle; the way he had first recited it, he said, did not scan.

YALE Bulletin & Calendar

*Rosenthal Rosette
CT.*

April 18, 2003 | Volume 31, Number 26

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Franz Rosenthal

Franz Rosenthal, scholar of Arabic literature and Islam, dies

Franz Rosenthal, the Sterling Professor Emeritus of Arabic, died on April 8 in Branford, Connecticut, after a long illness.

He was 88 years old.

"Franz Rosenthal was a man of total intellectual integrity, interpreter of Islamic religion and Arabic literature, a leader of Aramaic and a personal friend, to be admired and emulated. His long-time colleague William Hallo, the William M. Laffa Emeritus of Assyriology and Babylonian Literature and Near Eastern Languages and Civilizations.

Professor Rosenthal was born in Berlin, Germany. He entered the University of Berlin in 1932, where he studied classics and languages and civilizations. He received his Ph.D. in 1935, with a dissertation on Palmyrenian inscriptions, published the following year. After teaching for a year in Florence, Italy, he became an instructor at the Lehranstalt (formerly Hochschule) für die Wissenschaft vom Judentum, a rabbinical seminary in Berlin. In 1938, he received the Lidzbarer Prize for his history of Aramaic studies, which was awarded the Lidzbarer Prize, but the prize money was withheld from him because he was Jewish.

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- ROSENTHAL, FR.: *Die aramaistische Forschung seit Th. Nöldeke's Veröffentlichungen*. Leiden 1939 [repr. 1964].
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D.861

Franz Rosenthal (1914–2003)

Alte und Neue Welt im Leben eines Orientalisten

Von JOSEF VAN ESS, Tübingen

Am 8. April 2003 verstarb FRANZ ROSENTHAL, Semitist und Islamkundler, Ehrenmitglied der Deutschen Morgenländischen Gesellschaft und Emeritus der Yale University in New Haven, Connecticut. Er stand im 89. Lebensjahr; geboren wurde er in Berlin, am 31. August 1914, „zu Beginn des Ersten Weltkrieges“, wie er ab und zu sagte. Man mußte dies *cum grano salis* verstehen; am 31. August standen die deutschen Truppen bereits an der Marne. Aber was er ausdrücken wollte, war ohnehin wohl etwas anderes: daß nämlich die Welt, der er entstammte, mit dem Beginn dieses europäischen Bürgerkrieges, der im Grunde bis 1945 währte, untergegangen, zur „Welt von gestern“ geworden war. Zwar verlief seine Schulzeit noch ungestört; er machte 1932 am Berliner Fichtegymnasium das Abitur. Aber als er 1935 mit 21 Jahren promovierte, waren seine Aussichten auf eine Universitätslaufbahn in Deutschland bereits dahin; er kam aus einem jüdischen Elternhaus. Für ein Jahr wirkte er an einer Privatschule in der Nähe von Florenz; dann fand er 1937–1938 eine Anstellung als Dozent für semitische Sprachen an der Berliner Lehranstalt für die Wissenschaft des Judentums. Von daher kannte er LEO BAECK; er hat 1938 einen Artikel zu dessen Festschrift beigetragen.¹ Ansonsten aber veröffentlichte er seine ersten Arbeiten (abgesehen von der Dissertation²) in den orientalistischen Fachorganen des Vatikans, in *Orientalia* und den daran angegliederten *Analecta Orientalia*. Die ZDMG war ihm längst verschlossen; der Kontakt zum Vatikan dagegen war vermutlich durch GIORGIO LEVI DELLA VIDA hergestellt worden, den Semitisten der Universität Rom, der bereits i. J. 1932 seinen Lehrstuhl verloren und als Bearbeiter der vatikanischen Handschriften ein geringes

¹ „Zur Frage der Bildung des arabischen Elativs.“ In: *Festschrift für Leo Baeck*. Berlin 1938, S. 175–181. – Ich zitiere im folgenden verkürzt nach dem „Verzeichnis der Schriften von Franz Rosenthal“, das G. ENDRESS und O. OVERWIEN im Vorspann zu der Festschrift in *Oriens* 36 (2001) zusammengestellt haben (S. xiii–xxxiv).

² „Verzeichnis“, Nr. 1: *Die Sprache der palmyrenischen Inschriften und ihre Stellung innerhalb des Aramäischen*. Leipzig 1936.

Zeitschrift der Deutschen Morgenländischen
Gesellschaft, cit. 51, say. 1, Stuttgart 2005.

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DEDICATION

Franz Rosenthal will celebrate his seventieth birthday on August 31, 1984, a fitting occasion to remind the world of scholarship of the debt that it owes him, a debt that can never be paid, but which ought to be acknowledged publicly.

It would be an easy task to compose a conventional academic panegyric in honor of Franz Rosenthal. All the necessary ingredients are there: a dissertation that won the coveted Lidzbarski prize, a long academic career as a teacher, the training of numerous students who have gone on to careers in the field, and a continuous series of scholarly publications of the highest quality. But one of the truths about scholarship that Rosenthal took care to remind us of when we were his students is that scholarly works of the highest quality soonest become obsolete, since they arouse more interest and stimulate more new scholarship than mediocre works can possibly do. Who can say then how long Rosenthal's works will remain standard?

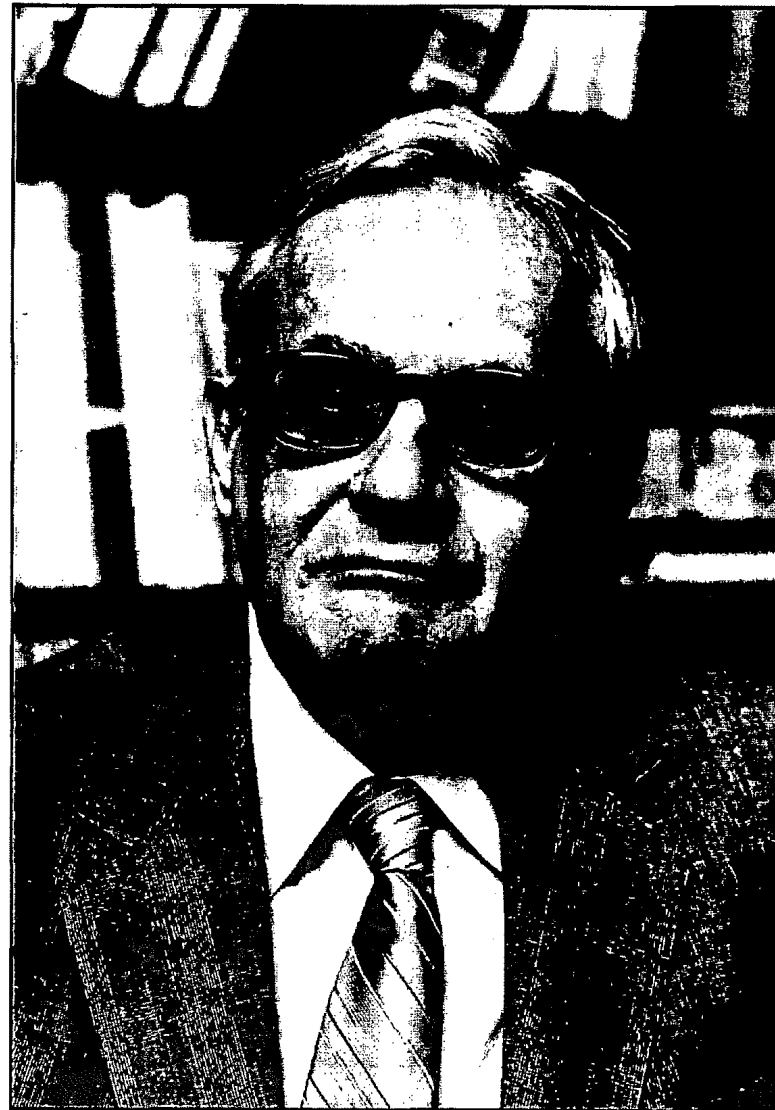
But there is another aspect of his career that time cannot diminish nor erase from the memory of those who know him and read what he has written. This is the spirit that animates his work, his sense of responsibility and devotion to the advancement of knowledge. In his *Knowledge Triumphant* he takes a Muslim view of knowledge and makes it his own: "In defense against the world as well as on account of the intrinsic nature of knowledge, scholars must band together, in order to insure the persistence of knowledge in the world by communicating with each other, and above all, by transmitting their knowledge to others, if they are deserving. Nothing is more sterile than uncommunicated knowledge. Nothing is more significant for society at large than the small groupings of teachers and students. Nothing, in short, has greater basic value for society than knowledge."

It is this spirit which has animated Franz Rosenthal's career as a scholar, and it is in this same spirit that some of us who have been fortunate enough to be his students, colleagues, and friends, have banded together to dedicate to him these essays as tokens of our gratitude and esteem.

JAMES A. BELLAMY
JACOB LASSNER

1984
6.3 1984

FRANZ ROSENTHAL



YALE UNIVERSITY/T. CHARLES ERICKSON

31 AUGUST 1914 · 8 APRIL 2003

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Rosenthal was a member of numerous professional organizations, including the American Philosophical Society and the American Oriental Society (president, 1964–65), and the recipient of further academic honors (including the Giorgio Levi della Vida Medal, 1977) and honorary degrees (Hebrew Union College, Hebrew University of Jerusalem, Tel Aviv University, the University of Tübingen, and Columbia University).

Franz Rosenthal's scholarly work is vast and covers most aspects of Arabic and Islamic studies and Semitic studies. He began his career with two monographs on Aramaic studies: his dissertation on Palmyrenean inscriptions was published as *Die Sprache der palmyrenischen Inschriften* in 1936, when he was barely twenty-two; in 1938, while still in Germany, he completed his history of Aramaic studies (*Die aramaistische Forschung*), which was awarded the Lidzbarski Medal and Prize (though he never received the prize money, the capital of the Lidzbarski Foundation having disappeared under the Nazis). Although he was soon to move on to other fields, he never lost interest in Aramaic and Semitic studies and produced, in addition to numerous articles and translations in those disciplines, *A Grammar of Biblical*

Republic but decided to devote his life to various projects on labor relations. In 1923 he accepted an appointment at the University of Breslau and in 1933 emigrated to the U. S. because of the Nazis. After a period at Harvard, he became professor at Dartmouth College.

He was a person of rare religious force and believed that the importance of language is in its relationship to authentic human experience and religious life. His importance to Jewish philosophy is his extraordinary influence on Franz *Rosenzweig, who came to him in Leipzig in 1913 when he was also considering conversion. After a memorable discussion in which Rosenzweig took the stand of a relativist and Rosenstock that of a religious thinker, Rosenzweig left Leipzig in July 1913 and promised to convert. However, instead of undergoing baptism he found his way back to Judaism.

In World War I both served in the German army, on different fronts, and an important correspondence developed between them. In these highly interesting letters on Christianity and Judaism between Rosenstock and Rosenzweig (*Judaism Despite Christianity*, 1969), Rosenstock attacked Judaism violently and Rosenzweig defended it. They also touched on many current problems. Studies of the correspondence were made by D. Emmet and A. Altmann (included in *Judaism Despite Christianity*).

Rosenzweig's major philosophical work, *Stern der Erloesung* ("The Star of Redemption," 1921), was written while he was still under the influence of Rosenstock. The relation between the two thinkers was existential. Rosenzweig accepted from Rosenstock: (a) the uncompromising necessity to take a religious stand on current questions, while abandoning the attitude of productivity for its own sake; (b) the importance of language and time in terms of religious philosophy; and (c) the concept of cyclical time in terms of yearly religious events. As an outcome of their relationship, Rosenzweig attempted to construct a philosophy of history that recognizes two true religions, Judaism and Christianity, which have their unity in Adam and separate historical configuration. After World War I Rosenstock, in the journal *Die Kreatur*, attempted to bring Catholics, Protestants, and Jews together for an exchange of views. On the other hand, he accepted from Rosenzweig the positive evaluation of the French Revolution as the Johanne Age. In his early writings he had a negative attitude to the age of emancipation (*Judaism Despite Christianity*, pp. 143-158).

The philosophy of language that Rosenstock developed in 1916 in a pamphlet for Rosenzweig later called *Angewandte Seelen Kunde* (Darmstadt, 1924) was written to explain his theological language theory. In it he took his point of departure in the saying, "God called me therefore I am." Rosenstock's dialogue theory precedes that of Martin *Buber, and in contrast to the I-Thou of Buber, he emphasizes the dynamism of the situation which changes from instant to instant. They agree on the fact that the Thou always precedes the I.

In his book *Out of Revolution* (1938) Rosenstock explains European history in accordance with a cyclical calendrical outlook, in which he considers the repetition of events as an important factor. This theory developed in the war letter of 1916 and was accepted by Rosenzweig not in terms of history but in terms of the yearly repetition of the holidays. Both thinkers gave up university careers after World War I in their attempt to reach the common people. Rosenstock became interested in labor camps and adult education, first in Germany and then in the U.S. President Roosevelt invited him to train leaders for the civilian Conservation Corps. Some of his disciples in Germany attempted a resistance movement against Hitler during the war, and died in concentration camps. The interest in his philosophy in Germany has grown considerably since 1945. Rosenstock's other works include: *The Multiformity of Man* (1949); *The Driving Power of Western*

(1966).

Bibliography: K. Ballerstedt, *E. Rosenstock-Huessy, Bibliography and Biography* (1959); P. Smith, *Historian and History* (1964); L. Sabine, in: *Universitas*, 8 (1965/66), pt. 3; H. Stahmer, *Speak That I May See Thee!* (1968). [R.H.]

ROSENTHAL, ERICH (1912-), U.S. sociologist. Born in Wetzlar, Germany, Rosenthal studied in Germany and the U.S. A student of Louis Wirth, he became a research associate at the University of Chicago, research consultant of Group Work agencies in Chicago, director of research at the Chicago Bureau of War Records, and professor of sociology at Roosevelt and Southwestern universities at Chicago and Evanston, Ill., at the University of Iowa, and from 1951 at Queens College in New York. Rosenthal's reputation rests with his work in the demography of the Jews in America. His works in this field include "Studies of Intermarriage in the United States" (AJYB, 64 (1963), 3-53), "Jewish Intermarriage in Indiana" (AJYB, 68 (1967), 243-64), and "Jewish Fertility in the United States" (AJYB, 62 (1961), 3-27). [W.J.C.]

ROSENTHAL, ERWIN (Isaac Jacob; 1904-), orientalist. Rosenthal, born in Heilbronn, Germany, emigrated in 1933 to England, where he became lecturer in Hebrew at University College, London. From 1936 to 1944 he lectured on Semitic languages and literature at Manchester university, and during World War II carried out various educational tasks for the British army and foreign office. Rosenthal taught (from 1948) oriental studies at Cambridge University.

Rosenthal wrote the following works on Arabic political philosophy: his dissertation, *Ibn Khalduns Gedanken ueber den Staat* (1932), *Political Thought in Medieval Islam* (1958), and *Islam in the Modern National State* (1965), and he published a critical edition of Averroës' commentary on Plato's *Republic* (1956). He also wrote *Judaism and Islam* (1961), as well as works on Christian Hebraists. Rosenthal edited the third volume of *Judaism and Christianity (Law and Religion)*, 1938, repr. 1969). His other works include a biography, *Don Isaac Abravanel* (1937), *Griechisches Erbe in der juedischen Religionsphilosophie des Mittelalters*, the F. Delitzsch lectures which he gave in 1957, and *Studia Semitica* (2 vols., 1971). He also edited *Saadya Studies* (1943). [Ed.]

ROSENTHAL, FERDINAND (1838-1921), rabbi and scholar. Rosenthal, who was born in Kenese, Hungary, studied with E. Hildesheimer at the Eisenstadt Yeshiva and at Berlin and Leipzig universities. He served as rabbi at Beuthen, Silesia (from 1862) and Breslau (from 1878). He was the first Orthodox rabbi to join the Allgemeiner Deutscher Rabbinerverband, the majority of whose members were Reform. Rosenthal's scholarly interest lay chiefly in early talmudic history.

His published works include: *Erlaesse Caesars und die Senatsconsulte in Josephus* (1879) and *Vier apokryphische Buecher* (1885). Rosenthal edited the responsa of Jacob *Tam (from his *Sefer ha-Yashar*, 1898) and was coeditor of the D. *Kaufmann memorial volume (1900), to which he contributed Kaufmann's biography. [Ed.]

ROSENTHAL, FRANZ (1914-), orientalist. Rosenthal was born in Berlin, where he obtained his doctorate for a thesis on *Die Sprache der palmyrenischen Inschriften* (1936). He was the first winner of the Lidzbarki Medal of the International Congress of Orientalists, for his book *Die aramais-tische Forschung seit Theodor Noeldekes Veroeffentlichungen* (1939). In 1940 he became assistant professor at Hebrew Union College, in Cincinnati, in 1948 professor at the University of Pennsylvania, and in 1956 professor at Yale

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Tarabden

PROFESSOR FRANZ ROSENTHAL

This volume is dedicated to the memory of a remarkable scholar, who was rightly said to be the last of the great generation of all-embracing scholars in the fields of classical Middle Eastern studies, a scholar who has left his mark on several different disciplines, who taught a whole generation of younger scholars, and who contributed a large number of fundamental works in the various fields of his interest.¹

Rosenthal was deeply interested in Arabic manuscripts, chiefly of philosophical character, and more particularly in the Greek heritage in Islamic literature; in various aspects of Muslim culture and life, as expressed in the different genres of Arabic literature, and in particular in Muslim historiography, in the Muslim attitudes to such diverse subjects as humour, the use of narcotics, the view of life, and many others; and in the study of Aramaic inscriptions and Aramaic literature of different epochs. In all of these fields he contributed substantial studies, usually embracing a vast domain, and displaying wide and deep erudition, presenting his topic of study in a clear, lucid and authoritative manner. In his breadth of knowledge, in the thoroughness of his presentations, and in the courage to tackle large and often entirely unexplored subjects, he has hardly an equal in the twentieth century. His great predecessor, Theodor Nöldeke, could have served him as a model. Rosenthal, like Nöldeke, was also interested in Semitic languages and in Arabic literature, and yet there are considerable differences between them in their approach to their subject-matter and in their style of writing. Nöldeke figures in the title-page of Rosenthal's first major publication, which explores the Aramaic research since the time of Nöldeke to the late 1930's, the date of that book.² While Rosenthal's main interest was mostly

¹ Much of the biographical information in this short tribute is culled from the illuminating article written by Josef van Ess, "Franz Rosenthal (1914–2003). Alte und Neue Welt im Leben eines Orientalisten", *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 155 (2005): 51–67, and from the obituary of Franz Rosenthal by Dimitri Gutas in the *Proceedings of the American Philosophical Society*, vol. 149 (2005): 442–446. I have also benefited from the bibliography of the writings of Rosenthal prepared by Gerhard Endress and Oliver Overwien, "Verzeichnis der Schriften von Franz Rosenthal", *Oriens* 36 (2001): xiii–xxxiv.

² Rosenthal, *Die aramaistische Forschung seit Th. Nöldeke's Veröffentlichungen*

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Rosenthal

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- * Reprinted in *Muslim Intellectual and Social History*
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Orientalia, N. S. X (1941), 104-115, 383-395

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• IDEAS • METHODS • ISSUES • IDEAS • METHODS • ISSUES • IDEAS •

kalām is inherently dialectical, that *kalām* is not merely theology, but the process of arguing about theology. To participate in *kalām* one must have an opponent. The Arabic sources do offer some evidence of the existence of theological foes to the Umayyads, including the qadarites, various kharijite groups and at least some of the murji'ites, incidentally all later labeled as heretics. By contrast, their Umayyad interlocutors remain largely invisible. The sophistication of the arguments made by Umayyad opponents and the evolution of those arguments suggest that they were engaged in debate with competent, pro-Umayyad scholars who could challenge their views effectively.

Uncovering the theological viewpoints of these pro-Umayyad *mutakallimūn*, or in some cases even identifying them, remains a difficult task. Unfortunately, it is improbable that a cache of previously undiscovered Umayyad era sources will suddenly materialize to transform our understanding of Umayyad era *kalām*. This should not deter us from trying to uncover Umayyad views. Instead, in order to see beyond the virtual silence of early sources regarding Umayyad theological activities, we must look more care-

fully at the sources that are available and pay particular attention to Syrian sources, such as Ibn 'Asākir's *Tarīkh madīnat Dimashq* and al-Mizzī's *Tahdhīb al-kamāl*, even though they are not particularly early.

A close examination of biographies of Syrian scholars from the Umayyad period does reveal their concern with matters of theology and their active participation in *kalām*. For instance, many of the theological views of 'Abd al-Rahmān b. 'Amr al-Awzā'ī, arguably the most influential scholar of the Umayyad period, can be gleaned from Ibn 'Asākir's 82 page biography. From a close reading of Ibn 'Asākir and other sources, we can reconstruct al-Awzā'ī's conception of faith (*īmān*), his basis for rejecting 'Alid claims and, his position on qadar and other aspects of his theological views.

Ibn 'Asākir also offers important insights into the career of Makhūl al-Shāmī, who is mistakenly labeled as a qadarite by some modern scholars. Instead, he actively debated a variety of theological topics and taught Ḥadīth to the children of the Umayyad caliphs.

It is also important to look more closely at scholars who are not usually identified as Syrians, but had close connec-

tions to Damascus. For instance, the Medinan al-Zuhrī, who is often described as the first to write down Ḥadīth (in some sources after being ordered to do so by the caliph Hishām), spent significant periods of time in Damascus and answered questions from several Umayyad caliphs. In fact, much of Ibn 'Asākir's 93 page biography of al-Zuhrī describes his interactions with 'Abd al-Malik and Hishām.

Dispensing with the assumption that Bilād al-Shām was devoid of intellectual, particularly theological, activity during the early Islamic period, may significantly alter our understanding of the development of Islamic theology. The reconstruction of the theological atmosphere of Umayyad Damascus requires us to rely on later, particularly Syrian sources like Ibn 'Asākir and to dig deeply into the biographies of scholars like al-Awzā'ī, Makhūl al-Shāmī and al-Zuhrī, along with their many students, who either lived in or frequented the imperial capital. While this may be a leap of faith for some, it is certainly as tenable as the alternative of accepting the proposition that the imperial capital of the Islamic Empire had little or no influence on the formation of the emerging faith.

Franz Rosenthal

1914-2003

With great sadness MEM conveys news of the death of one of its distinguished Honorary Members, Professor Franz Rosenthal, on April 8, 2003, in New Haven, CT. He was 88. Professor Rosenthal, who emigrated from his native Germany just before the Second World War and taught at Dropsie College before moving to Yale University, where he spent the majority of his career, was well-known for his many outstanding publications in the fields of Arabic and Islamic studies and in Aramaic studies, including *A History of Muslim Historiography*, *Knowledge Triumphant*, his translation of Ibn Khaldun's *Muqaddima*, and dozens of other titles.

A fuller notice on Franz Rosenthal will appear in a future issue of *al-'Usur al-Wusta*.

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M.M.

حرف الرء

وابن باجة (١٩٥١). وفي غيرها: ابن سينا عالم وفيلسوف (لوبكنز ١٩٥٢)، وترجمة مقدمة ابن خلدون، في ثلاثة أجزاء (لندن ١٩٥٨)، وأبو الحسن العامري (الإسلام ٣، ١٩٥٦).

والمصنفات والمخطوطات العربية (صحيفة الجمعية الأمريكية الشرقية ٧٦، ١٩٥٦ و ١٩٦١ و ١٩٧٥)، و ترجمة أوبرمان ١٨٨٨ - ١٩٥٦ (الإسلام ٣٣، ١٩٥٨)، والإسهام في دراسة حضارة الإسلام (١٩٥٨)، وكتاب المجتني لابن دريد (الشرقيات ٢٧، ١٩٥٨)، والمصنفات الإسلامية الطبية في العصر الوسيط (نشرة تاريخ الطب ٣٤، ١٩٦٠)، وابن فاتك (أوريانس ١٣ - ١٤، ١٩٦٠ - ١٩٦١)، ومغزى الفن العربي (الفنون الشرقية ٤، ١٩٦١)، وأثر تقاليد التوراة في التاريخ الإسلامي (مؤرخو الشرق الأوسط لبرنارد لويس، وهولت ١٩٦٢)، ومن الأدب العربي (أوريانس ١٥، ١٩٦٢)، وحول الأديان (نشرة تاريخ العصر الوسيط ٤٠، ١٩٦٦)، والدراسات الإسلامية (٣١، ١٩٧٠)، والموسيقى العربية (١٩٦٦)، وتعليق فلاسفة الإسلام على فلسفة أرسطو (الفلسفة الإسلامية والتقاليد الإبتاعية ١٩٧٢)، وذكرى جوستاف جرنوم ١٩٠٩ - ١٩٧٢ (١٩٧٣).

F. Rosenthal, فرانز

من أساتذة جامعة بيل.

آثاره: الترجمات اللاتينية من العربية (الشرقيات ١٩٣٧)، والكتابات الآرامية (ليدن ١٩٣٩)، وفلسفة أفلاطون في العالم الإسلامي (الثقافة الإسلامية، ١٩٤٠)، وأثر الصوفية في اليهودية العربية (حولية الكلية اليهودية ١٥، ١٩٤٠)، و ترجمة نصوص من فيثاغورث إلى العربية (الشرقيات ١٩٤١)، والكندي والأدب (الشرقيات ١٩٤٢)، ورسالة عن الدراسات اليونانية المنسوبة إلى الفارابي (صحيفة الجمعية الأمريكية الشرقية، ٦٢، ١٩٤٢)، والانتحار في الإسلام (المصدر السابق، ٦٦، ١٩٤٦)، والوهابية في مصر (العالم الإسلامي ٣٧، ١٩٤٧)، وأساليب التعليم في الإسلام (روما ١٩٤٧)، وأبو حيان التوحيدي (الفن الإسلامي ١٩٤٨)، وكتب ومخطوطات الكندي (صحيفة الجمعية الأمريكية الشرقية ١٩٤٩)، والإسطرلابي والسموأل (أوزيريس ٩، ١٩٥٠).

وصاحب كتاب غرر السير (صحيفة الجمعية الأمريكية الشرقية ١٩٥٠)، ومن الكتب والمخطوطات العربية (المصدر السابق، ١٩٥١)، وأفلوطين في الفلسفة العربية (الشرقيات ١٩٥٢)، ومطلع علم النفس في الإسلام (الثقافة الإسلامية ١٩٥٢)، والقرآن (ذكرى زراه ١٩٥٣)، وإسحق بن حنين، تاريخ الأطباء (أوريانس، ٧، ١٩٥٤)، والكتب والمخطوطات العربية (صحيفة الجمعية الأمريكية الشرقية ٧٥، ١٩٥٥)، والسياسة في فلسفة الفارابي (الثقافة الإسلامية ٢٩، ١٩٥٥)، والكندي وبطليموس (الدراسات الشرقية للبي دلافيدا ١٩٥٦)، ومناهج العلماء المسلمين في البحث العلمي - نقله إلى العربية الدكتور أنيس فريحة، وراجع الدكتور وليد عرفات (بيروت ١٩٦٣).

ومقام العربية من اللغات السامية (١٩٦٥)، وبمعاونة جرنوم، وفيشيل: دراسات عربية، الجزء الأول (روما ١٩٣٧)، وتعليق ابن رشد على كتاب السياسة لأفلاطون (المجلة الفلسفية، ١٩٥٨)، ومفهوم الفلسفتين الإسلامية واليهودية في العصر الوسيط (المؤتمر الدولي للفلسفة ١١، ١٩٦٠)، والإسلام والدستور (مجلة الشؤون الدولية، ٣٨، ١٩٦٢)، ودور الإسلام في الدولة الوطنية الحديثة (الشؤون الخارجية

حرف الرء

الأوسط ١٩٧٠)، والتاجر المسلم (أكسفورد ١٩٧٠) ومن الأسلوب القرآني في كتابة جنوبي العربية (١٩٦٧-٦٩)، والثورة المصرية دراسة بالإنجليزية (١٩٦٨)، وإسرائيل والعرب دراسة بالإنجليزية (١٩٦٨)، ونطق حرف القاف قديماً (منوعات مارسل كوهين ١٩٧٠)، والتاريخ الاقتصادي وتاريخ الطبقات الاجتماعية في العالم الإسلامي (لندن ١٩٧٠)، وآثار الحضارة الإسلامية في الحضارة الأوربية في العصر الوسيط (مجمع لنشاي، روما ١٩٧١)، والماركسية والإسلام (باريس ١٩٧٢)، والعالم الإسلامي وما حوله من عام ١٩٤٠ إلى ١٩٧٢ (العالم منذ ١٩٤٥، باريس ١٩٧٣)، والإسلام في نظر الغرب وفي دراساته (أكسفورد ١٩٤٤)، وحال الاستشراق الإسلامي ومشاكله (اتحاد الناشرين: باريس ١٩٧٦).

J.M. Rodwel - ج.م

آثاره: ترجمة القرآن، وفقاً لترتيب نزول الآيات تاريخياً (طبع حجر على هامش القرآن ١٨٣٣) والطبعة الثانية المنقحة والمعدلة، في ٥٦٢ صفحة (لندن ١٨٧٦).

P.J. Roze (١٨٣٤-١٨٩٦) الأب روز

فرنسي انضم إلى الرهبانية (١٨٨٥)، وتوفي في بيروت.

آثاره: لسان المترجم وترجمان المتكلم بالفرنسية والعربية في جزأين (المطبعة الكاثوليكية ١٨٧١)، والطبعة الأخيرة (١٩٢١)، وله عدة مصنفات لم تنشر.

Allen Montez Maria Roza روزا ماريا مونتيث ألين

ولدت في توريلوباتون - بلد الوليد - بتاريخ ١٤/٩/١٩٤٣، وحصلت من جامعة مدريد على الليسانس (١٩٧٠)، وتعد الآن رسالة الماجستير بعنوان: التسلسل الطبقي للأرض والثقافة بمدينة شبلي. وعملت مساعدة في عمليات التنقيب عن الآثار بقصر الموحدين في بحرية إشبيلية (١٩٧١)، ومساعدة لمدير عمليات التنقيب بمدينة شبلي (٧٠، ١٩٧١)، ونائبة عمليات التنقيب عن القلعة العربية في بالاجير من محافظة ليريدا (منذ ١٩٧٢).

N. Rosellini ن. روزليني

ولد في بيزا، ومال إلى الآداب فترك تجارة أبيه إلى العلوم، وأخذ العربية والعربية عن المستشرق باتيني، ثم سمي أستاذاً لهما في جامعة بيزا، ولما تمكن شبوليون من حل رموز الكتابة الهيروغليفية (١٨٢٢) نشر روزليني كتاباً بعنوان طريقة شبوليون في حل الكتابة الهيروغليفية. ثم اتصل بشبوليون وقاما برحلة إلى وادي النيل للكشف عن الآثار والكتابات المصرية استغرقت ١٦ شهراً، وكتب عنها: آثار مصر والنوبة وبعثة توسكانا إلى مصر.

E.I.J. Rosental - ج. اي. ج

آثاره: ابن خلدون موازنة بينه وبين مكيفللي (ميونيخ ١٩٣٢)، ودراسات عنه (نشرة مكتبة جون ريلاندز ١٩٤٠، والأندلس ١٩٥٥)، وابن رشد (مجلة الجمعية الملكية الآسيوية ١٩٣٤)، ونشرة مكتبة جون ريلاندز ١٩٣٧، ونشرة مدرسة الدراسات الشرقية والأفريقية ١٩٥٣. وفي الثقافة الإسلامية: أثر العرب في البرتغال (١٩٣٦)، وأثر العرب في إسبانيا (١٩٣٧)، والفارابي (صحيفة الجمعية الأمريكية الشرقية ١٩٤٢، والثقافة الإسلامية ١٩٥٥)، وفي الثقافة الإسلامية: المظهر السياسي للإسلام (١٩٤٨)،

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be placed such researches as Horovitz's essay on the use of *isnāds* or chains of authorities, Becker's examination of the *Sira* (the standard biography of the prophet Muḥammad) and its relation to the *hadīth* and other material, and Fück's monograph on Ibn Ishāq (Frankfurt, 1925). The motivating assumption underlying this work was the idea that the general reliability of the Arabic historiographical tradition, in the face of the criticisms raised against it, could only be demonstrated by showing that the tradition itself was something that had evolved naturally, and was not merely a composite of spurious and tendentious fragments pasted together at a much later date. In order to show this, however, one had to understand the historiographical tradition much more fully, and the object of these researches was to help meet this need.

For reasons that are far from clear, the pace of such detailed historiographical research slowed in the period following World War I—perhaps because the war itself had left in a shambles the European academic establishment, particularly that of Germany, which had led the van in these historiographical studies. There were a few noteworthy exceptions, of course, notably some of the studies by Brockelmann, Horovitz, and Robert Brunschvig—but by and large the detailed study of historiographical issues seems to have fallen into neglect after about 1925, and few new names were to take up the challenge for some decades. Evidence of this attitude of neglect can even be found in the first edition of the *Encyclopaedia of Islam*, which appeared in Leiden between 1913 and 1934. This massive reference work did feature biographies of a number of important early Arab historians (e.g., Ibn Ishāq, al-Wāqidi, Sayf ibn 'Umar, al-Zuhri, al-Madā'inī, Abū Mikhnaf, 'Urwa ibn al-Zubayr, etc.), but some of these were rather spare first attempts; and of the articles on fundamental historiographical topics, such as *isnād*, *hadīth*, or *ta'rikh* (dating, history), many were very brief and displayed the general lack of sophistication

A.A. Duri, Edited and Translated by Lawrence S. Conrad, Princeton, New Jersey, 1971-1972
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of this branch of Islamic studies. Readers had to await the appearance of the Supplement to the first edition, which appeared in 1938, to read the pioneering article on "Ta'rikh" (History) by H.A.R. Gibb, one of the relatively few scholars to take up the question of historiography in earnest during the inter-war period. Among practicing historians dealing with the early Islamic period, the general attitude seems to have remained, for the most part, one of benign neglect of historiography. Few took up Caetani's lead, and even as late as the 1970s some authors still found it possible to construct novel interpretive histories of early Islam without any reference to historiographical issues or methods. M. A. Shaban's *Islamic History, 600-750 A.D./132 A.H.—A New Interpretation* (Cambridge, 1971), can be cited as a case in point.

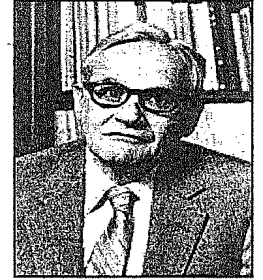
It was only after World War II that the pace of research on early Arabic historiography again quickened and concern for the subject spread. Shortly after the war appeared two articles that focused attention anew on the relation between Arabic legal and historical texts: Brunschvig's "Ibn 'Abd al-Hakam et la conquête de l'Afrique du Nord par les Arabes" (*Faculté des Lettres de l'Université d'Alger, Annales de l'Institut d'Études Orientales* 6 [1942-1947], pp. 108-155), and J. Schacht's "A Revaluation of Islamic Traditions" (*JRAS*, 1949, pp. 143-154). But the main impetus to the accelerated pace of historiographical study was provided by the appearance of three books. The first was Franz Rosenthal's *A History of Muslim Historiography* (first edition, Leiden, 1952). Its purpose was not to address the debate over the historicity of the sources that most concerned historians, an issue that Rosenthal deliberately and explicitly sidestepped: "... we are not concerned here with the value of historical works as source material for the writing of the history of a particular period" (p. 6). The author intended, rather, to examine the conception of history held by Muslim scholars and to trace the development of history as a branch

Lawrence S. Conrad, Princeton, New Jersey, 1971-1972
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Hadis Tetkikleri Dergisi, c.5, sy.1, 2007 İstanbul.

Franz Rosenthal
(31 Ağustos 1914–8 Nisan 2003)

Arap edebiyatı, Samî dilleri ve İslâm tarihi alanındaki çalışmalarıyla tanınan Yale Üniversitesi'nden emekli profesör Franz Rosenthal, 8 Nisan 2003'te Connecticut eyaletinin Branford kasabasında uzun süren hastalığının ardından 88 yaşında öldü. Rosenthal'ın cenaze töreni 10 Nisan 2003 Perşembe günü New Haven'daki Shure Cenaze Evi'nde gerçekleştirildi. Alanında gerek Avrupa'da gerekse İslâm dünyasında dikkatleri üzerine çeken Rosenthal'ın anısına Yale Üniversitesi'nde resmî bir anma toplantısı tertip edildi.



Franz Rosenthal, 31 Ağustos 1914'te Berlin'de Yahudi bir ailenin çocuğu olarak dünyaya geldi. 1932'de Berlin Üniversitesi'nde eğitim-öğretim hayatına başladı ve burada klâsik diller, Doğu medeniyetleri ve dilleri üzerine çalıştı. Carl Becker, Richard Walzer ve Paul Kraus onu yetiştiren hocalarından sadece birkaçıdır. VIII-X. yüzyıllar arasında Antik Yunan medeniyetine ait eserlerin Arapçaya tercüme edilmesi sonucu oluşan bilgi birikimi, Avrupalı oryantalistlerin esas ilgi alanını oluşturmuştur. Bu yüzden henüz üniversiteye başlamadan önce bu alanda çalışacak olan kişiler Doğu dillerini öğrenmek için temel bir eğitim sürecinden geçmektedirler. Söz konusu geleneğe uyarak Rosenthal de aynı eğitim sürecinden geçmiştir. Esasen Rosenthal'ın diller konusundaki başarısı diğer alanlardaki başarısını gölgede bırakacak düzeydeydi.

Ârâmî dillerine yönelik ilgisi nedeniyle akademik araştırmalarına ilk önce bu dillerle ilgili çalışmalarıyla başlayan Rosenthal, 1935'te Palmyra Kitabeleri üzerine hazırladığı *Die Sprache der palmyrenischen Inschriften und ihre Stellung innerhalb des Aramaïschen* başlıklı teziyle doktorasını tamamladı. Ertesi yıl ise bu çalışmasını yayımlayarak genel okuyucu kitlesinin tenkit ve beğenisine sundu. İtalya'da bir yıl öğretmenlik yaptıktan sonra Berlin'de bulunan Lehranstalt für die Wissenschaft des Judentums adlı bir haham okulunda asistan olarak göreve başladı. Kariyerine Ârâmî dilleriyle ilgili hazırladığı iki

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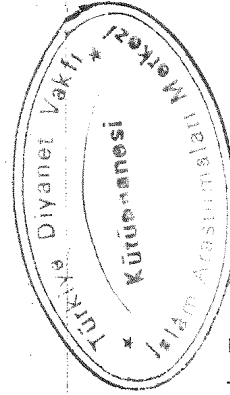


18 MAYIS 2010

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

da başarılı olmaları, diplomatik marifetlerine ek olarak sınırlarının dışındaki dünyaya ait bilgiler konusunda büyük tecrübelerinden kaynaklanmaktadır.

Sonuca geldik. Eyyûbîler o zaman ki ve daha sonra ki eleştirilenlerin iddia ettikleri gibi, gönülsüz savaşçılardı, fakat onların böyle olmaları gerektiğini gösteren sebepler olduğunu ortaya koymalıyım. Ve benzer şekilde ilk dönem Memlûkleri yoğun bir şekilde ilk fırsatta Haçlı devletlerinin elinden Suriye'yi kurtarma amacı üzerine odaklandılar. Bu politika bir yönüyle ideolojiden kaynaklanmasına rağmen akıldışı bağnazlıkla ifade edilemezdi. Aksine Memlûklerin miras aldıkları dünyanın jeopolitik gerçekleri böyle bir politikayı zorunlu kılıyordu; en azından yüzleşmek zorunda oldukları gerçeklerin ciddi ve gerçekçi değerlendirmesini yansıtıyordu. Hatırlarsak, Eyyûbîler ve Memlûkler birbirleri ile cihad üzerinde örtüşüyorlardı; onlar mükemmel bir titizlik ve şüphesiz mükemmel bir samimiyetle, birbirine zıt uygulamaları yaptılar.



Rosenthal, Franz (190679)

C.Ü. İlahiyat
Fakültesi Dergisi
XI/1 - 2007, 379-401

Franz Rosenthal'in Hayatı*

Yazan: Dimitri GUTAS**

Çeviren: Dr. Yusuf DOĞAN***

Yale Üniversitesi'nde Arapça ve Sâmi dilleri¹ üzerine çalışmaları olan² değerli emekli Profesör Franz Rosenthal, 8 Nisan 2003 Salı

* Bu çalışma Dimitri Gutas'ın "THE LIFE OF FRANZ ROSENTHAL" adlı makalesinden çevrilmiştir. Bu biyografi *el-'Usûru'l-Vustâ*'da (sy. 15.2, October 2003, Chicago, s. 35-37) ve *Proceedings of The American Philosophical Society*'de (c. 49, sy. 3, Eylül, 2005, s. 442-446) yayınlanmıştır. Franz Rosenthal, Ortaçağda din, dil, edebiyat, felsefe ve kültür ile ilgili çalışmalarıyla bilinen meşhur bir oryantalisttir. Biz de onu Arap dili ve edebiyatı ile ilgili çalışmaları olan bir filolog olması sebebiyle tanıtmak istedik ve bu biyografiyi çevirdik. Ancak yapılacak yalın bir tercümenin eksik kalacağını düşündük ve dipnotlarla destekleyerek çeviriyi onun doğumundan itibaren, sosyal ve ilmi çevre, hatta ders aldığı hocalarına kadar zenginleştirmeye gayret ettik. Böylece onunla ilgili ulaşabildiğimiz bilgileri değerlendirmeye çalıştık. Çünkü Rosenthal onlarca kitap, yüzden fazla makale, ansiklopedi maddesi gibi birçok çalışmaya imza atmış bir oryantalisttir. Bu tercüme ile onun çalışmalarında titizlikle ortaya koyduğu konuların incelenmesine dikkat çekmeyi amaçladık. Böylece onun hakkında bilinenlerle birlikte İslam dini, kültürü, tarihi, felsefesi ile ilgili diğer çalışmalarındaki eğilimleri de ortaya konabilir. Burada dipnot bilgilerinin tamamının tarafımızdan eklendiğini söylememiz gerekir.

** Yakın Doğu Dilleri ve Medeniyeti Bölümü Arap Dili Profesörü olan Dimitri Gutas'ın, Arap Dili ve Edebiyatı, Yunanca-Arapça çevirisi ve İslam felsefesi üzerine çalışmaları bulunmaktadır. Onun eserlerinden *Greek Thought Arabic Culture*, Lütfü Şimşek tarafından "*Yunan Düşünce Arapça Kültürü*" adıyla Türkçeye çevrildi (Kitap Yayınevi, İstanbul, 2003). Gutas, Franz Rosenthal'in emekli olduğu aynı üniversitede ve aynı bölümde çalışmaktadır. Dolayısıyla Gutas onun hayatını kaleme almıştır. <http://www.yale.edu/nelc/dgutas.html>.

*** Cumhuriyet Ün. İlahiyat Fak. Arap Dili ve Belağatı Öğr. Gör. - Sivas (ydogan@cumhuriyet.edu.tr).

¹ Sâmi diller, Sâmi-Hâmî dil ailesindedir. Bu adın Nuh'un (as) büyük oğluna izafeten verildiği söylenir. Bu diller, Doğu ve Batı kollarına ayrılır. Doğu kolunda yalnızca Akadca dili vardır. Batı kolu ise, kuzey ve güney bölümlerine ayrılır. Kuzey bölümü, Kenânî ve Ârâmî olmak üzere ikiye bölünür. Kenânî, eski Fenike ve Filistin'de konuşulmuştur. İsrâilîoğullarının konuştuğu İbranice bu kola bağlıdır. Eski Ahid'in büyük bir bölümü bu dilde yazılmıştır. Ârâmîce ise Arabistan'dan çıkarak kuzeye yayılmıştır. Ârâmîce özellikle Perslerin hâkimiyetinde Yunanistan, Mısır, Anadolu, Suriye, Kuzey Mezopotamya, İran ve hatta Afganistan'a kadar geniş bir bölgede kullanılmıştır. Ancak şu anda ölmeye yüz tutmuştur. Ârâmîce dört ana