



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

IGNAZ GOLDZIHNER

RICHARD GOTTHEIL

COLUMBIA UNIVERSITY

DR. IGNAZ GOLDZIHNER, Professor at the University of Budapest, Hungary, had been an honor to the membership of our Society since the year 1906. His death on November 13, 1921, has removed from the learned world the one who not only had penetrated furthest into the real essence of Islam, but who had also made himself most thoroughly acquainted with every excrescent movement to which it has given life. To many persons, Islam represents a political organization; to others it is merely a religious system. In reality, it is both, and it is something more. It connotes a definite and certain philosophical view of life. As its influence stretches from Morocco to China and to the Malay States, it has come into contact with the most varied forms of government and with every kind and class of man. In this wonderful sweep of its power, it has learned much, and it has taught more. But it has seldom budged from the root ideas in which it was born and nurtured.

To be at home in the mass of deed, thought and writing that this progress has brought forth needs a brilliant and capacious intellect. Such was that of Goldziher. Born in Stuhlweissenburg, Hungary, June 22, 1850, at an early age he was introduced not only into the secular learning of the schools of his day, but also into the Hebrew and Rabbinic dialectics that have grown up around the Bible and the Talmud; and his doctor's dissertation showed his leanings, as it dealt with a certain Tanhum of Jerusalem, a liberal Arabico-Hebraic exegete of the thirteenth century. It was just this training in argumentation that made it possible for Goldziher to penetrate where others were afraid to tread, and to discern the minute

differences which have produced so many so-called sects in Islam and have divided its devotees into so many categories, each category following a specific line of devotion or of action. During his training in Semitics he had the benefit of sitting at the feet of the foremost leaders in France and in Germany — de Sacy and Fleischer (1870). In 1872 he became Privatdocent at the University of Budapest; but, because of his race and of his religion (to which he was attached devotedly), it was not until the year 1894 that he was appointed professor. During this whole time he met his material necessities by acting as secretary of the Jewish Community in the Hungarian capital and as lecturer on Religious Philosophy at the Rabbinical Seminary.

Book-study was, however, not sufficient for him. He felt the need of coming into closer relations with those who professed the religion that he was studying with so much care. In 1873, and once or twice afterwards, he went as a student through a good part of the Mohammedan Near East, drinking deeply at such fountains as the public and private libraries at Damascus, and sitting at the feet of the learned men who had made al-Azhar famous. Nor did he neglect the language of the streets nor the poetry of their denizens. He spoke Arabic very fluently; and I remember well how, at the Congress of Orientalists held in Geneva in the year 1894, he privately rebuked a number of young Egyptians who were hilariously drinking wine, telling them that if only out of respect for the religion they represented, they ought at least to show outward respect for its tenets.

There are few Semitic scholars of our day who have published as much as has Goldziher. But not for one moment did he ever deviate from the high standard of scholarship that he set for himself. He was meticulously exact in all details, in all his proofs, in all his citations. But he never permitted this extreme care to lead him into the blind alley of mere "Gelehrsamkeit" or into the show-window of a pack of citations for citation's sake. As a true scholar, the larger and weightier problems — whether they were of philology, of history, or of philosophy — were continually before his mind.

What all this means one can realize, if one thinks for a moment that there is hardly a volume of the *ZDMG*, since

vol. 28, which does not contain one or more contributions from his pen, that many have appeared in the *WZKM*, in *Islam*, in the *JRAS*, in the *JQR*, in the *Denkschriften der Kaiserlichen Akademie der Wissenschaften* — as well as in the *Encyclopedia of Islam* which is now going through the press.

But the great value of Goldziher's numerous works lies in the fact that he levelled new paths for us to walk on in dealing with the evolution of Islam. In the introduction to vol. 26 of the *ZA*, which was dedicated to him upon the occasion of the celebration of the fortieth anniversary of his connection with the University of Budapest, Nöldeke says to him: "Ich hebe hervor, dass erst Sie das Wesen der muslimischen normativen Tradition ins wahre Licht gestellt haben". And, in like manner, it was he who first attacked the problem of Shiism (*WZKM* 13; *KADW* 75) — a subject which had been quite neglected by European scholars. In his "Zahiriten" (1884), Goldziher for the first time brought light into an obscure, though important, drift in the interpretation of the Koran and showed its influence upon the practical workings of Mohammedan law. In his "Muhammedanische Studien", he gives us an insight into the Shu'ubiyyah — which touches upon the delicate question of the relations of Arabs to non-Arabs within the charmed circle of Islam; and in his edition of the writings of Ibn Tumart (1903), together with its learned preface, he has given us the material with which to study the beginnings of the Almohad invasion of Spain in the twelfth century.

A subject of equal interest to all those who deal with Mohammedan questions is that of the Ḥadīth or Tradition concerning the Exegesis of the Koran, which Goldziher has treated in a broad and masterly manner in the second volume of his "Muhammedanische Studien" (1890). With these as a basis he enlarged upon the subject in his lectures at the University of Upsala, which are printed under the title "*Die Richtungen der Islamischen Koranauslegung*" as vol. 7 of the series of the de Goeje Stiftung. Along the same line run his publication and translation of al-Ghazali's attack upon the Bāṭiniyyah sect, the sect of those who looked for hidden meanings in the words of the Mohammedan scriptures (published as vol. 3 in the same series).

One has only to go through the array of Goldziher's many

articles to see the diversity of his interests in matters affecting Islam. From his "Jugend- und Strassenpoesie in Kairo" (*ZDMG* 33) to his edition of the poems of Jarwal ibn Aus al-Ḥuṭai'ah, the wandering poet whose biting sarcasm Omar himself feared (*ZDMG* 46, 47); from his "Eulogien der Muhammedaner" (*ZDMG* 50) to his "Stellung der alten islamischen Orthodoxie zu den antiken Wissenschaften" (*KPAW*, 1915), no subject was strange to him. And, at the same time, he never forgot his own people and their literature. Many articles in Jewish periodicals stand as witnesses to this — and especially his careful edition of the Arabic text in Hebrew characters of the philosophical work entitled "Ma'ānī al-Nafs" ("The Essence of the Soul", *AKGW*, 1907).

By the general public Goldziher will be remembered best by reason of his "Vorlesungen über den Islam" (1910) — the first intelligent and consecutive presentation of the system of Islamic doctrine and tradition, based upon the widest possible study of all its ramifications. The lectures were intended originally to have been delivered under the auspices of the American Committee for Lectures on the History of Religions; but at the last moment the arrangements went awry, and they were published in book form. An English translation of these lectures appeared in this country for a while, but then suddenly hid its head in blushing concealment.

Since the Geneva Congress of Orientalists in 1894, where I made the personal acquaintance of Goldziher, it has been my good fortune to remain in constant connection with him. In 1910 I had the pleasure of spending an evening with him in his own study and of seeing the wonderful collection of books that he had accumulated. Unfortunately, when he came to this country in 1910 for the purpose of attending a congress of religions, I was in the Near East and missed him. In 1921 I had three communications from him; but he complained much about his declining health—especially in the last one, dated May 4th. But up to the very end he showed the same desire to read, to learn, to know. The war had made a serious break in his studies, and had cut him off from his customary learned and literary connections in many lands, especially in America. It is certain that the war had affected him in other ways also; and his end on November 13th, 1921,

did not come in the circumstances in which his friends would have wished.

Deeply pious in his own soul, and passionately attached to his own faith, he had a wide breadth of vision that permitted him to approach other religious systems with affectionate care. I am sure that he felt as did the Mohammedan when he wrote: راس العلم الخوف لله (Iḳḍ I, 202).