



VII, Holló-utya 4

Budapest April 19<sup>th</sup> 1904

Dear Mr. Macdonald, I have to thank you for two letters and will begin with the second which reached me this evening. The subject you propose to choose as your contribution to the "N. Festschrift" would be (though N. is known ~~to~~ not to be very fond on Fikh-subjects) fit for that purpose, if you could form an exact résumé of the position held by Shāfi'ī regarding views opposite to those confessed by himself; e.g. to the *Ulema* (p. 8. 134) In such an enquiry it is the most important to point out the polemic and negative moments. If you do find in the *Risāla* material enough in this direction, your choice would be very good. The *Ris.* is moreover very interesting from a literary point of view also, being the first book in arabic literature composed in a sort of dialogical form. This could give afford you an occasion, to treat on this literary

form as represented in later literature. Do you know, that the edition of 1312 is followed by a newer one (1315) made for Selim Sharāra al-Kabbāni; this second edition is superior to the former by an appendix containing very interesting *Simā'at-tashkīhiyyāt*. As to the very text, I have not compared the two editions to be able to say, which of them gives the text in a more reliable form. As to the literary aspect of the R. you know, that the commentary of al-Kaffal at-Shāshī (Died between 376-386) has contributed the most to <sup>its</sup> propagation ~~of it~~ (J. Chall. n.º 586); but — as far as I know — this work is not existing in some known or accessible library. I have added also a polemic treatise against the R. written by a ~~Sitt~~ Shi'ite scholar, Abū Tahl 'Isā b. Naubakht, *ja'ib 'alā 'alīll 'alā* quoted in Tuvy's Bibliography 58, 9.

I do not think, that it could be of any utility to trouble himself with a complete translation of the R. Only <sup>he</sup> who can read and understand the original could have any interest in the subject. But to write a good exposition on the system, compared with the <sup>question</sup>

<sup>4. Zhihīlīm  
p. 10 ff.</sup>  
dang' ra'j - school, could be a fundamental chapter of the history of Muhammeden Law-Science. As to myself, I am to write for the same purpose a treatise concerning Muhammeden Prayers.

To return to your former letter — the biographical data given on my behalf in the Danish Encyclopædic are in general correct. But the selection made of my articles seems to be a little awkward, the more important ones being omitted for the benefit of minor things not deserving to be picked out in a selection.

As to my American travelling-plan: it is already a settled matter. My friend, Prof. Bude has arranged the matters for us ~~two~~ both. We will set out from Bremen all the way on board the "Grosser Kurfürst" (Norddeutscher Lloyd) the 3. Sept. I do not know, when this steamer shall arrive at New York. Between N.Y. and St. Louis I will hold an one- or two days-stay at Chicago (University). You can <sup>conclude</sup> ~~see~~ from this, that the thing begins to get a very serious shape.

My dear Mr. Macdonald, The preceding lines form the first English composition I have ever made in

my life. Pardon me, if I had — and to be sure, I  
have — spoiled your beautiful language

My best compliments to Mrs. Macdonald and

believe me yours faithfully

J. Goldziher

Have you seen my Review of Dr. Tuguboles book  
in the last issue of WZKM?

From 20-31. mai I shall be in London as delegate of  
our Hungarian Academy of Sciences to the General  
Meeting of the Association of European Academies  
to be presided by the Royal Society of England this  
time. I represented also on the former occasion  
the same Academy at the General Meeting of the  
Association held at Paris 1901.

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P.S. Al-Safadi dressed a list of the leading men of Islam

(quoted, Keshkul I 161): ابوحنيفة في الفقه قياسا - الشافعي

في فقه الحديث