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Titolo	Asceticism, eschatology, opposition to philosophy : the Arabic translation and commentary of Salmon ben Yeroham on Qohelet (Ecclesiastes) // by James T. Robinson
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Collana	Études sur le Judasme medieval, , 0169-815X ; ; t. 45 Karaites texts and studies ; ; v. 5
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Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Preliminary Material -- Qohelet in Karaism -- On Salmon's Arabic Translation of Qohelet -- Sources and Use of Sources -- Methods and Approaches -- Main Themes: Asceticism, Eschatology, Opposition to Philosophy -- Description of the Manuscripts and Method of Editing -- Remarks on the English Translation -- Qohelet 1 -- Qohelet 2 -- Qohelet 3 -- Qohelet 4 -- Qohelet 5 -- Qohelet 6 -- Qohelet 7 -- Qohelet 8 -- Qohelet 9 -- Qohelet 10 -- Qohelet 11 -- Qohelet 12 -- Bibliography -- Index Locorum -- Index of Medieval Authors -- General Index.
Sommario/riassunto	Salmon born Yeroham (fl. 930-960) – foundational figure in the Jerusalem school of Karaite exegesis – produced a substantial and influential corpus of polemical writing and biblical interpretation, including commentaries on Psalms, Proverbs, Job, Song of Songs, Lamentations, Qohelet, Esther, Ruth, and Daniel. Asceticism, Eschatology, Opposition to Philosophy: The Arabic Translation and Commentary of Salmon ben Yeroham on Qohelet (Ecclesiastes) presents a first critical edition of the Judaeo-Arabic Qohelet commentary together with an annotated English translation. The introduction situates Salmon's work in the history of Jewish Qohelet exegesis,

explains Salmon's method of translating Qohelet into Arabic, identifies his sources and discusses his method of interpretation. The main themes Salmon finds in "Solomon's" book of wisdom – central themes in the early Karaite movement in general – will be explored at length, especially asceticism, eschatology, and an uncompromising opposition to reading "foreign books." 'Robinson's edition is exemplary...This volume is an important addition to any collection of Karaitica, medieval Jewish biblical exegesis and Judeo-Arabic studies.' Pinchas Roth, Tikvah Scholar at the NYU Tikvah Center
