Camilla Adang

Tel Aviv University

Goldziher, Friedlaender, and Ibn Hazm

Between 1901 and 1914 Ignaz Goldziher corresponded with his much younger colleague Israel Friedlaender (b. 1876, d. 1920), a scholar of Judaic and Islamic studies. The exchange of letters was initiated by Friedlaender, who in 1901 had defended his Habilschrift entitled "Der Schiitismus in der Darstellung Ibn Hazm's", prepared under the supervision of the famous orientalist Theodor Nöldeke at the University of Strassburg. Shortly before, he had written a doctoral thesis on Maimonides at the same university. By this time Goldziher had already published a number of studies on Maimonides as well as on Ibn Ḥazm of Cordoba and the Zāhirī madhhab to which the latter subscribed, and it was therefore only natural that Friedlaender should consult him. Friedlaender’s letters to Goldziher, preserved in the Oriental Collection of the Library of the Hungarian Academy of Sciences in Budapest –unfortunately we do not possess Goldziher’s replies – reflect a relationship that grew more cordial and personal as time went by. Nonetheless, Friedlaender would clearly always remain in awe of the Hungarian scholar, whom he would eventually meet at the Jewish Theological Seminary in New York, where Friedlaender had obtained a position in 1903 –on Goldziher’s recommendation. Part of the correspondence between the two men, of which a full edition is in preparation, dealt with Ibn Ḥazm’s heresiographical work Kitāb al-Faṣl (or Fiṣal), which constituted the main source of Friedlaender’s Habilschrift. The proposed paper focuses on this particular aspect of the Goldziher–Friedlaender epistolary exchange and shows the importance of Goldziher’s
generous help and advice to his colleague during the preparation of the English version of his study, published in two parts in the Journal of the American Oriental Society (1907-1908) under the title "The Heterodoxies of the Shiites in the presentation of Ibn Ḥazm."

Kotoz Abdelhafiz Ahmed [Elmozfar (Kotoz) Ahmed]

Islamic and Arabic Studies - KU Leuven

Islamic and Jewish Studies around the Turn of the Twentieth Century: Ignaz Goldziher and his Correspondents

Being part of the European Innovative-Training-Network called Mediating Islam in the Digital Age (https://www.itn-mida.org/), we firmly believe that Islamic as well as Jewish Studies can and should be combined with the handy tools that digital humanities nowadays put at our disposition. For researchers in the historical discipline, the recently developed digital tools are particularly useful when applied to large corpora of written correspondence such as the vast amount of letter exchanges that Goldziher’s archive offer. We therefore suggest to present a new workflow of digital examination that allows to transform Goldziher’s large amount of data into easily readable and visually presentable information. This workflow, we suppose, will provide the research community with insightful new data and assist us as well as the coming generation of historians in fruitfully engaging with Goldziher’s digitized archive. The first digital tool in our workflow, nodegoat (see also https://nodegoat.net/), is particularly revealing in combination with Goldziher’s Nachlass as it allows to uncover the remarking network of historical figures from Europe and beyond that the Hungarian scholar of Islam was connected to. Inspired by Latour’s actor-network theory, the nodegoat platform allows to trace, based on the objects (e.g. the letters) that the archive provide, the relations between the different people that formed Goldziher’s scholarly environment. By entering the data into the system, spatial and chronological forms of contextualization can be created and visualized for both specialized researchers as well as broader audiences. Through this digital process, Goldziher’s correspondence is turned into visualized datasets that can be easily navigated and therefore form an important asset to the data that is available thus far. While the first stage of the workflow aims to map the extensive and important network that Goldziher formed a key part of, the second stage aims to illustrate the benefits of isolating different parts of this network to extend and amplify its value beyond studying Goldziher himself. Using the wealth of letters sent by the Dutch scholar Christiaan Snouck Hurgronje (1857-1936) available in the Goldziher bequest as well as Koningsveld’s publication of these same letters (1985), we will teach the Transkribus platform (a product of the H2020 project READ) to recognize and read Snouck Hurgronje’s handwriting. This virtually opens up
the entirety of Snouck Hurgronje’s bequest held by Leiden University Library to new modes of computational and digital analysis. The software can likewise be trained to decipher other important handwritings available in Goldziher’s archive, such as for instance Theodor Nöldeke’s. The rich corpus of scientific correspondence that constitute Goldziher’s archive stays of immeasurable value for historians working on the development of Arabic, Islamic and Jewish studies and researching how the establishment of these disciplines as independent subjects at European universities unfolded in the early twentieth century. We therefore think that elaborating on such digital workflows is a crucial step to be taken at this point so that the archive material will in future be used in even more innovative ways.

Hans Hinrich Biesterfeldt

Ruhr-Universität Bochum

August Müller (1848-1892) addressing Ignaz Goldziher

August Müller, two years older than Goldziher, teaching in Königsberg and Halle, was an outstanding Arabist of the 19th century. As a student of Heinrich Leberecht Fleischer (1801-1888), he applied himself primarily to Arabic philology, presenting studies on classical poetry, preparing editions of prose texts (best known Ibn abī Uṣaybi’a’s ‘Uyun al-anba’), and revising Caspari’s grammar. He also applied his philological competence to historical studies; his two-volume overview *Der Islam im Morgen- und Abendland* (1885-87) was read and reprinted far into the 20th century. Over 90 postcards and letters to Goldziher are preserved, ranging from 1877 and intensifying in the last four or five years before Müller’s untimely death in 1892. They display a flourishing and lively friendship and cover a wide array of mutual interests in Arabic and Semitic philology, questions of textual criticism, professional plans (and frustrations), and scholarly gossip. A combination of digests and editions of these letters would be welcome.

Hans Daiber

Goethe-Universität Frankfurt am Main

*The Dynamics of the Word. The Orientalists Goldziher, Hartmann, Hell, Horten, Nödeke, Reckendorff, Schwally and Snouck Hurgronje on Franz Taeschner, Die Psychologie Qazwīnīs* (1912)

Little known is Taeschner’s thesis on Qazwīnī (1203-1283), ‘Aḡāʾib al-mahluqāt, a German translation of the chapter on the soul and the virtues. He sent his thesis from the year 1912 to the orientalists Goldziher, Hartmann, Hell, Horten, Nödeke, Reckendorff, Schwally and Snouck Hur-
gronje. Their critical remarks are inserted in the private exemplar of Taeschner, which I acquired in the seventies from the bookseller Harrassowitz. To this private exemplar were attached the original letter of thanks - except the letters of Goldziher and Reckendorff. The reactions of the orientalist were positive. Theodor Nöldeke's letter of thanks does not contain corrections and instead gives some recommendations and observations, which mirror his own view and activities in the field of oriental studies. All letters betray something of the spirit of philology in that time, which started to include literary interests, regrettably not the field of intellectual studies. The letters of thanks from Goldziher to Snouck Hurgronje could not stimulate Taeschner to expand philology to literary studies and history of thought. — The mentioned letters of thanks will be published in a facsimile print in my From the Greeks to the Arabs and Beyond, vol. VI, together with the emendations and comments and an introduction.

Kinga Devenyi

Corvinus University of Budapest

An unlikely friendship: the correspondence of Massignon and Goldziher on Sufism

[TBA]

Maribel Fierro

Institute of Languages and Cultures of the Mediterranean, CSIC-Madrid

Ignaz Goldziher, al-Andalus and Spain

The letters exchanged between Ignaz Goldziher (1850-1921) and Miguel Asín Palacios (1871-1944) are an important source of information on how the so-called 'School of Spanish Arabists" funded by Francisco Codera y Zaidín (1836-1917) strived to establish the academic expertise necessary to carry out in Spain the study of the legacy of al-Andalus. Such study did not involve only Arabic but also post-Biblical Hebrew as the Spanish Arabists were convinced that the works written by Jewish authors in Medieval Iberia were decisive to reach a correct understanding of the intellectual trends that existed in al-Andalus. For this reason, M. Asín Palacios asked the help of I. Goldziher to find a suitable candidate for a chair in 'Rabinic Hebrew' for the university in Madrid. A. S. Yahuda (1877-1951) was the person promoted by Goldziher and accepted by Asín Palacios. The study devoted by M. Marín to this issue was based on the
letters preserved in the Biblioteca Tomás Navarro Tomás (CSIC). Combining them now with the letters preserved in Oriental Collection of the Library of the Hungarian Academy of Sciences, my contribution will focus not only on the complex process that led to the creation of the chair for A. S. Yahuda in Madrid, but also on Goldziher's work related to al-Andalus and more generally to the Islamic West and how such views were received by the Spanish Arabists.

Máté Hidvégi

University of Jewish Studies, Budapest

On “The Kiss” - An early piece of correspondence between Ignác Goldziher and Immánuel Löw

Rabbi Immánuel Löw (1854-1944), the Chief Rabbi of Szeged, Hungary was one of the most significant Neolog rabbi and scholar of his time. He was not only outstanding as a rabbi but also as an academic in various fields. He wrote the first version of his famous folkloristic study, "The Kiss" in Hungarian in 1882 for one of his friends' wedding and published it in only 30 copies. It describes the topic of kiss and the act of kissing in Jewish and non-Jewish literature. He extended his essay to 51 pages and translated it into German in 1920 while he had to spend 13 months in detention and house arrest based on false accusations. In "Der Kuss" Löw gave a comprehensive overview of the cultural history of the kiss from all aspects in an enjoyable format. A postcard by Goldziher, written to Löw in the summer of 1882 sheds new light on the circumstances under which the first version of The Kiss was written.

Livnat Holtzman

Department of Arabic, Bar-Ilan University

The Divine Foot and Hellfire: Goldziher and his Contribution to the Study of Gestures in the Hadith Literature

In 1886, the illustrious Jewish Hungarian scholar IGNAZ GOLDZIHER (d. 1921) published a brief article entitled “Ueber Gebärden und Zeichensprache bei den Arabern” (Gestures and Sign Language among the Arabs). In this article, Goldziher observed that the muḥaddithūn (teachers of Ḥadīth) performed gestures (ishāra pl. ishārāt) while transmitting Hadīth on various topics. This observation spotlighted a central finding in Ḥadīth studies that no scholar who preceded Goldziher seemed to have noticed. Goldziher’s line of inquiry in this seminal article and in two later articles (Goldziher 1896 and 1906) concentrated on the Prophet’s ritual, ceremonial, and even magical gestures. Unfortunately, Goldziher’s analysis of ges-
tures—which was ahead of its time—was overlooked by western research for decades. In his three contributions on gestures, Goldziher demonstrated his profound familiarity with the cutting-edge scientific trends of the end of the 19th century. Noticeable are Goldziher’s references to the works of the American ethnologist GARRICK MALLERY (d. 1894) and the German cultural-historical anthropologist WILHELM WUNDT (d. 1920). Goldziher’s long-time association with the philologist and philosopher Heymann Steinthal (d. 1899) and Steinthal’s brother-in-law the psychologist Moritz Lazarus (d. 1903), gave birth to the publication of “Ueber Gebärden und Zeichensprache bei den Arabern” (Kalmar 1987 and 2002). Samples of Goldziher’s correspondence with Steinthal and Lazarus are available in the digital archive of the Hungarian Academy of Sciences. The following paper pays tribute to Goldziher’s contribution to the study of gestures in the Hadith literature. As part of our current activity in the ISF research project (“The Prophet’s Gestures in Islamic Thought: Conceptualizing Patterns of Communication in the Theological Discourse-7th-16th centuries”, grant no. 162/19) we examine Goldziher’s specific observations on gestures in the Hadith literature which are scattered in Muhammedanische Studien (2 vols., 1888–1890), Die Zähriten (1883) and Die Richtungen der islamischen Koranauslegung (1920). Goldziher’s observations in these studies shed further light on gestures in the process of Hadith transmission. His observations are also applicable on the group of traditions known as hadith al-ṣifāt. These traditions which describe the divine attributes (ṣifāt Allāh) in an anthropomorphic language form a separate category in our analysis of gestures because they entail doctrinal and theological implications (Holtzman 2018 and 2019). In the first part of the paper we present Goldziher’s perceptive analysis of gestures in the Hadith literature. In the second part of the paper, we present the hadith of the divine foot and hellfire which was transmitted with an accompanying body-gesture symbolizing God’s foot. Inspired by Goldziher’s methodology in Hadith analysis, our analysis aims at reconstructing the social networks through which this hadith was transmitted, the circles that accepted it and those that rejected it, and whether the gesture accompanying the recitation of this text was preserved or censored. Through the prism of gesture, our analysis combines a close reading in the primary sources (works of shūrūḥ al-ḥadīth, tafsīr al-qurʾān and biographical dictionaries) with contemporary theories in gesture studies and narratology.

Amit Levy

Hebrew University of Jerusalem

Making a Hebrew University: Ignaz Goldziher, Zionism, and Oriental Studies in Jerusalem

Ignaz Goldziher (1850–1921) is known as the founder of Islamwissenschaft,
and therefore was considered by many scholars of Arabic and Islam in the late 19th- and early 20th century as their guiding spirit; all the more so for German Jews who pursued Oriental Studies. When a group of German-Jewish Arabists founded the Hebrew University of Jerusalem’s School of Oriental Studies in 1926, the Hungarian-Jewish Goldziher was part of the legacy they wished to convey to their local Jewish students, which led to the translation of his famous Vorlesungen über den Islam (1910) into Hebrew. However, documents from the Goldziher Nachlass at the Hungarian Academy of Sciences reveal a new aspect of his legacy for the Hebrew University. While not being a supporter of Zionism, Goldziher – as it turns out – was directly involved in the endeavor to establish a Jewish university in Jerusalem. In 1919 he was consulted by Zionist activists in regard with the ideals and research agenda that should guide the future university. In my paper I would like to discuss their request for guidance, and how Goldziher’s somewhat surprising response reflected aspects of his worldview regarding Semitism, Arabic and Jewish scholarship in Palestine.

Fitzroy Morrissey

All Souls College Oxford

Goldziher and the Study of Ibn ‘Arabî - Evidence from the Correspondence

Through his work on the Zâhîris, the development of Sufism, and the mystical exegesis of the Qur’ân, as well as his contributions to the first edition of the Encyclopaedia of Islam, Ignaz Goldziher helped draw Western scholars’ attention to the writings of the great Sufi theorist Ibn ‘Arabî (d. 1240) and his followers, and to the significance of their Sufi metaphysics within the history of Islamic thought. In addition, he also corresponded with several pioneers of Ibn ‘Arabî studies – most notably, Miguel Asín Palacios and R.A. Nicholson – as well as with scholars such as Tor Andrae, E.G. Browne, Louis Massignon, and Helmut Ritter who discussed Ibn ʿArabî’s Sufism at some length in their writings on Islamic mysticism. This paper surveys and analyzes references to Ibn ʿArabî and his interpreters in the Goldziher correspondence. It considers in what ways the letters shed light on the early development of Ibn ʿArabî studies and the emergence of a more sympathetic attitude towards the Andalusian mystic than that found in the work of von Kremer and other 19th- and early 20th-century scholars. It looks at the ways in which the references to Ibn ʿArabî and his followers reflect the methods and perspectives of the scholars concerned (including Goldziher himself), and assesses the legacy of the work of these pioneering scholars for the study of Sufism today.
Miriam Ovadia

Department of Arabic, Bar-Ilan University

The Divine Foot and Hellfire: Goldziher and his Contribution to the Study of Gestures in the Hadith Literature

[see Livnat Holtzman (above)]

Dora Pataricza

Åbo Akademi University, Finland

On “The Kiss” - An early piece of correspondence between Ignác Goldziher and Immánuel Löw

[see Máté Hidvégi (above)]

Dorothee Pielow (Lauer)

Georg-August-Universität Göttingen

Ignaz Goldziher and His Writings on Magic in Islam

Ignaz Goldziher (died 1921) published a series of articles about magic in Islam. This contribution takes a closer look at these publications since they are, though over 100 years old, today still relevant to modern research. In addition to his exact descriptions of the phenomena related to magic, Goldziher’s articles contain historically valuable and sensitive depictions of the ideas circulating within the Islamic popular beliefs. I pay special attention to Goldziher’s explanations of certain magical practices, which he saw as being integrated into philosophical, in particular Neoplatonic, concepts. These in turn formed the basis for esoteric and cosmological observations of the Muslim authors of those writings. His knowledgeable comparative view of Christian and Jewish beliefs is remarkable, as it allowed him to account for syncretistic phenomena within Islamic concepts of and practices of magic and to contextualize them within the wider framework of the history of ideas.

Katalin Franciska Rac

University of Florida

Ignaz Goldziher’s Views on Jewish Education and Learning and Moses Wolf Freudenberg’s Legacy
Among the over thirteen thousand items in the Goldziher bequest, only ten letters from Moses Wolf Freudenberg are preserved. This relatively low number does not register the importance that the adult Goldziher ascribed to the intellectual influence of his beloved and much respected tutor. In his diary, Goldziher noted that “Freudenberg’s teachings prepared me for Geiger” (Tagebuch 1978, 33). In other words, his mentor endowed him with the necessary knowledge of, ethical engagement, and passion for Jewish learning to become an authority in modern Jewish scholarship. Reading the letters that Freudenberg wrote to Goldziher between 1857 and 1873 and the reminiscences Goldziher recorded in 1890, most likely having reread the letters, my paper investigates whether the forty-year-old Goldziher’s statement about the organic evolution of his intellectual pursuits is supported by the testimony of the Freudenberg letters. To what extent did the teachings and ideas Freudenberg articulated in his letters return on the pages of Goldziher’s diary? Did Freudenberg exhibit the scholarly attitude Goldziher attributed to him, or was it Goldziher’s nostalgia that made him remember Freudenberg as his intellectual guide to Abraham Geiger’s work, the spirit of which Goldziher made his own? Beyond its biographical relevance, the reconstruction of Freudenberg’s influence on Goldziher’s early scholarly growth is also consequential to our understanding of the evolution of modern Jewish education and scholarship in Hungary, two interconnected topics that had preoccupied Goldziher throughout his life. Scholars have explored the transformation of Jewish schooling, curricula, and scholarly research from the level of elementary schools to that of the Rabbinical Seminary in the course of the nineteenth century in Hungary. They noted that Goldziher had participated in the heated debates about Jewish education and learning that took place within the Neolog community, between Neologs and Orthodox, and between the Neolog leadership and the Hungarian state. Goldziher’s argumentation is usually depicted as belonging to one of the “parties” and examined mostly for its practical suggestions. I am interested in studying his opinions from a different vantage point. Through a biographical lens, I observe how he positioned the study of Judaism as both a subject of modern scholarly inquiry and a reflection of the transformation of Jewish religiosity in Hungary. I inquire whether Goldziher’s advocacy for finding a course of transition between traditional and modern learning and establishing a rapport between Judaism’s scholarly practices and the methodologies of modern historiography, ethnography, linguistics, philology, and the emerging field of the study of religion relied on a lived experience. Additionally, I ask how he linked the different levels of modern Jewish education and scholarly learning. My goal is to detect and explore the connections Goldziher drew between modern Jewish Studies and modern Jewish religiosity and his projections for the reconfiguration of the role of Jewish education in the modern Jewish experience, which he considered both as an internal Jewish issue as well as a general, Hungarian civic question. The length of a conference paper does not permit an in depth-analysis, but it makes it
possible for me to outline my hypothesis about the consistency that governed Goldziher’s intellectual pursuits. His scholarship and publications about Jewish education and Jewish Studies in Hungary attest to his belief in organic progress, a true nineteenth-century value. I suggest, it lay at the heart of his work as an academic and community leader alike. Even if to the reader of today the ten letters indicate a scholarly metamorphosis as opposed to a linear growth, from the distance of a few decades, while composing his reminiscences, Goldziher could have still reread Freudenberg’s words as a reflection of the ideals that the founders of Wissenschaft des Judentums envisioned and Goldziher followed throughout his adult life: that the merging between the worlds of modern academia and traditional Jewish learning offered an enriching and inspiring experience to the Jewish intellectual and that, like traditional learning, modern scholarly methodology provided intellectual and spiritual nourishment to the Jewish religious experience.

Christoph Rauch
Staatsbibliothek zu Berlin–Preussischer Kulturbesitz

„Meine Bibliothek steht Ihnen und allen Fachgenossen zur Verfügung.“: Carlo Landberg, his friendship to Ignaz Goldziher, and manuscript trade at the turn of the 20th century

The Swedish arabist Carlo Landberg (1848–1924) met Ignaz Goldziher for the first time in Damascus in 1872. The circumstances of their acquaintance, which turned into a lifelong friendship, is vividly depicted in the diary of the latter. The letters and postcards Landberg had sent to Goldziher between 1885 and 1921 are another testimony of this friendship. This correspondence is an important source to better understand Landberg’s character, vibrant life, academic and collecting activities. During the 80s and 90s of the 19th century, Landberg traveled regularly to the Middle East, North Africa and Yemen for academic and diplomatic reasons. These journeys gave him the opportunity to become a vivid collector of Arabic manuscripts. Beside the collections that are related to him (and to his friend or business partner Amin al-Madani) like those in Leiden and Berlin, he continuously acquired manuscripts for his own library. Not only was Goldziher working with Landberg’s collection in 1894 and 1895 during his visits at his friend’s home in Tutzing (Bavaria), Landberg constantly offered his help by making requested works accessible to his friend Goldziher. He sent manuscripts from his private library to Budapest or even commissioned scribes in Cairo to copy rare texts Goldziher was looking for. In the late 1890s Carlo Landberg decided to offer his collection for sale. Prior to the sale of the 800 manuscripts to Yale in 1900, he tried to convince the Royal Library in Berlin to acquire them, after Berlin had already purchased a Landberg collection consisting of more than 1,000
volumes in 1884. Despite this, the librarians in Berlin were still interested and Wilhelm Ahlwardt strongly recommended its purchase. At the turn of the 20th century, after the acquisition of several other huge collections, such as Petermann, Wetzstein and Sprenger, during the past decades, the officials at the Ministry of Education in Berlin were rather reluctant to finance further huge collections of Arabic manuscripts for the Royal library. The ministry requested reports evaluating the quality and value of Landberg’s collection. The failed negotiations with Berlin must be considered in the context of the previous acquisitions but also against the backdrop of recent developments in Oriental studies and, finally changing conditions on the market. Besides the correspondence with Goldziher I will examine the exchange between Landberg and the Royal Library in Berlin as well as the reports for Landberg’s collection provided by the orientalists Ludwig Stern, Wilhelm Ahlwardt, Eduard Sachau and Eugen Prym in this paper. While exploring the shift and differentiation in the valuation of Arabic textual sources at the end of the 19th century, the sources shed also new light on Landberg’s collecting strategies.

Rukayyah Reichling

University of Amsterdam

Islamic and Jewish Studies around the Turn of the Twentieth Century: Ignaz Goldziher and his Correspondents

[see Kotoz Abdelhafiz Ahmed, above]

Arik Sadan

Shalem College, Jerusalem, Israel

Letters of Poetry in Goldziher’s scientific correspondence

Ignaz Goldziher’s scientific correspondence is vast in its contents (over 13,000 letters), the number of correspondents (about 1,650 persons), and the languages (ten of them). Many letters are handwritten, some are machine-typed. While most of them are, as expected, in a “prose” style, that is continuous texts, few are in “poetry” style. Two such examples are a rhymed letter in Hebrew from Nahum Levy (http://real-ms.mtak.hu/8176/) and the other is a humorous letter containing a two-verses poem in classical Arabic by Gotthold G. Weil (http://real-ms.mtak.hu/13323/), who addresses himself as a non-successful poet but still decides to formulate his letter as a poem. The purpose of my proposed paper is to examine Goldziher’s scientific correspondence which is in “poetry” style and to try to characterize its purposes, contents, and goals.
Valentina Sagaria Rossi

Biblioteca dell’Accademia Nazionale dei Lincei e Corsiniana, Rome

*Eugenio Griffini and Zaydi Studies in the light of his correspondence with Ignaz Goldziher*

Eugenio Griffini (1878-1925), the Italian arabist who had the privilege of having at his disposal the most relevant collection of extra-Yemeni manuscripts – that of the Biblioteca Ambrosiana –, was among the pioneers of Zaydi studies in Europe. Generous and willing to share his readings of manuscript passages with colleagues, even beyond their requests, he is an attentive collector of texts and works on the Ambrosiana manuscripts of which he was the first keeper, cataloguer and deep connoisseur. His correspondence (1908-1920) with Ignaz Goldziher reveals their relationships as scholars, their exchanges of opinions and readings of manuscript passages from the Ambrosian codices, their commentaries on books and articles by them and by other colleagues on Zaydi authors and works. Among these are his extensive researches and strives to publish the “Corpus iuris” di Zaid ibn ‘Ali (Milan 1919), his controversial work that became the focus of disputes and divergent opinions.

Mohammed Sarhan

The Institute of Papyrus studies and Inscriptions, AinShams University Egypt

*Goldziher’s portrait in his Arabic Correspondences*

Although being considered among western scholars to be one of the pillars of modern Orientalist studies, Goldziher is nowadays a controversial figure by now for many Eastern Institutions. During his lifetime, however, he was seen as a prestigious scholar and a trustworthy friend in the eyes of the vast majority of prominent Eastern and Muslim personalities. This paper aims to discuss Goldziher’s relations with Arabic-speaking scholars based on a thorough analysis of the corpus of letters. Goldziher’s epistolary connections comprised the intelligentsia of the Muslim world: Statesmen, Azhar Scholars, Judges and Islamic Clergymen in Syria and Palestine (bilād al-Shām). In the archive of some 13,000 letters in 10 languages, there are nearly about 150 pages composed in Arabic language, including letters, poems, etc.
Sabine Schmidtke

Institute for Advanced Study, Princeton NJ

_Rudolf Strothmann and His Correspondants: Ignaz Goldziher, Eugenio Griffini, Paul Kahle, and Hellmut Ritter_

Rudolf Strothmann (b. 1877, d. 1960) played a pioneering role in the scholarly exploration of Shi’i Islam in Western, and in particular German, scholarship. Between 1910 and 1923, he published a number of pathbreaking studies on the Zaydiyya, consulting primarily the recently purchased collections of Yemeni Zaydi manuscripts in Berlin. At the same time, and to the extent that this was possible in view of the lack of relevant sources in Germany and the rest of Europe, Strothmann began to delve into Twelver Shi’i literature, an endeavour which culminated in his 1926 monograph, Die Zwölfer-Schi’ä: Zwei religionsgeschichtliche Charakterbilder aus der Mongolenzeit, a portrait of the two prominent seventh/thirteenth-century Imami scholars Naṣir al-Dīn al-Ṭūsī (d. 672/1274) and Raḍī al-Dīn ‘Alī b. Musa Ibn Tawus (d. 664/1266). During the later decades of his life, Strothmann primarily focussed on various strands of Ismā’īlism. His rich published work testifies to his erudition and versatility and continues to form an important point of departure for scholars working on different aspects of Shi’ism in the early twenty-first century. While his personal papers have not come down to us, Strothmann’s correspondences with colleagues and friends constitute an important source for the reconstruction of his biography and scholarly trajectory. For the first phase of his professional life as a scholar, 1909 through 1920, his correspondence with Eugenio Griffini and Ignaz Goldziher constitutes the principal source. For his later life, his epistolary exchanges with Hellmut Ritter, Paul Kahle, and others inform are of importance.

Daniella Talmon-Heller

Ben-Gurion University of the Negev

_Goldziher’s Acknowledged and Unacknowledged Contribution to the Study of the Veneration of Saints in Islam_

Goldziher’s oft-quoted essay on the veneration of saints in Islam opens with an observation on the dynamic nature of religious systems, and the evolutionary process by which Islam – and the particular subject of his present essay – matured. Nonetheless, this essay is repeatedly brought up as an example of "essentializing" Islam and treating it "as an inert religious tradition which is immune to changes." In the paper I propose I wish to survey scholarly engagement and dis-engagement with Goldziher’s work on the veneration of saints in Islam. I would like to present work that, contrary to the above-quoted critics, acknowledges Goldziher’s important
contribution to the field (with or without criticism and reservations), as well as what I see as re-formulations of ideas of his in current discourses, often without reference to his work. Of particular interest, in my mind, are Goldziher’s understanding of the pre-Islamic origins (or antecedents) of saint worship in Islam, and his explanation of how this ancient and universal tradition was adapted to Islamic notions and traditions. He finds it to have served the need of individuals and communities of different ethnic origins and geographical localities to preserve their particular identity within the widespread universalistic "leveling" umma. These themes echo in the works of the historian David Frankfurter and the anthropologist Samuli Schielke, to give just two examples. Frankfurter, who studies Christianity in late antique Egypt, likewise underscores continuity and integration: "The installation of a holy site... offers indigenous local culture the chance to assimilate new religious ideas into native idiom, existing social networks, and the experience of the natural environment." Schielke, in his study of mawalid in present-day Cairo, in contrast, describes the construction of an Islamic shrine over a pre-Islamic site of worship as "an expression of cultural break rather than continuity." Another point I would like to address in this context is Goldziher’s contacts with Muslims – common practitioners and learned critics of contemporaneous Islam (such as his acquaintances al-Jaza’iri and al-Afghani) – and its impact on his work on the veneration of saints. Lawrence Conrad, who wrote extensively about Goldziher and his trip to the Levant (on the basis of his Tagebuch), claims that he was keenly interested in talking to people and highlights some of young Goldziher’s reactions to rituals he had observed in Damascus and Cairo. Gideon Libson likewise appreciates Goldziher’s interest in the life, faith and customs of common people.

Samuel Thrope

The National Library of Israel, Jerusalem

Ignaz Goldziher in Jerusalem: Abraham Shalom Yahuda and the Goldziher Library

Abraham Shalom Yahuda (1877-1951) was one of the twentieth century’s most important collectors of and dealers in Islamic manuscripts. Born and raised in Jerusalem, Yahuda went on to pursue his higher education in Germany, working under Ignaz Goldziher and other leading scholars. Following Goldziher’s death, Yahuda was instrumental in securing the donation of his personal library of books and manuscripts to the World Zionist Organization, to serve as the founding Islamic Studies collection of the nascent Hebrew University. The arrival of the 6,000 volumes in Jerusalem in 1924 was marked by a festive gathering that attracted Jewish, Muslim, and Christian religious leaders as well as important figures in the British Mandate. Goldziher’s library is now part of the Islam and Middle
East Collection of the National Library of Israel. Using documents from the Yahuda archives at the National Library of Israel, this talk will discuss Yahuda and Goldziher’s relationship, the purchase of the Goldziher library on behalf of the library in Jerusalem and its reception there, and how this collection shaped the development of the study of Islam in the early years of the British Mandate.

Tamas Turan

Hungarian Academy of Sciences, Center for Jewish Studies of the Institute for Minority Studies

Goldziher and Jewish Scholarship in Hungary in Light of His Correspondences with Immanuel Löw and Michael Guttmann

It is well-known that Goldziher gradually estranged from Jewish scholarship; from the 1890s onwards he barely published on Jewish topics. Yet his interest in Jewish scholarship did not cease, as attested by his book reviews, his teaching and mentoring activities at the Rabbinical Seminary of Budapest, and his correspondences. My proposed presentation explores Goldziher’s engagement with Jewish scholarship in Hungary in the context of two different types of human interactions and relationships: friendship and mentorship. The main sources of this exploration are his correspondences with Immanuel Löw (a friend, a rabbi-scholar in Szeged), and Michael Guttmann (his student, later Rector of the Breslau Rabbinical Seminary and the Budapest Rabbinical Seminary). These correspondences are unfortunately one-sided. Besides 218 letters of Löw to Goldziher, only a few letters (and some excerpts from letters) of Goldziher to Löw are available today. As for Guttmann, we have 21 letters from him to Goldziher, and not a single letter from the other direction. Yet major points of Goldziher’s letters to his correspondents, as often, can be reconstructed from the responses to them. In the Jewish scholarly context in Hungary Immanuel Löw (1854-1944), a towering figure of Semitic philology, was Goldziher’s closest friend and ally – the two sharing much in common in their academic education in Germany and their scholarly networks. Their reliance on mutual academic stimulus and assistance (beyond appreciation and advice), is amply documented in their correspondence. Beyond specimens, an interesting example of mutual resistance to (semi-)academic encouragement by the other (related to the legacy of Abraham Geiger) will also be discussed. Michael Guttmann (1872-1942), Goldziher’s student at the Rabbinical Seminary, was primarily a Talmudic scholar. Having no interest in any branch of Semitic philology, his major (unique, and unfortunately unfinished) project was a Talmudic encyclopaedia. His letters reveal the otherwise unrecorded fact that this project was inspired by Goldziher. The presentation will offer glimpses into the type of Jewish themes and motifs on which Goldziher
sought rabbinic-Talmudic expertise. Concerning one of these themes (gender symbolism of numerals) Goldziher solicited the help of both Löw and Guttmann.

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The contextualisation of the correspondence between Max Nordau and Ignác Goldziher

The correspondence between the writer, journalist, doctor, zionist Max Nordau (1849–1923) and the founder of European Islamic research, Ignác Goldziher (1850–1921), was published in 1956 by Sándor Scheiber. According to the database of the Oriental Collection of the Library of the Hungarian Academy of Sciences, which has now become a public treasure, about 13 500 letters make up the scholar’s Orientalist correspondence (letters and pages), which come from more than 1600 people. Most of Goldziher’s contributors lived in Germany, so the German language was of primary importance in communication. He addressed most of the letters to twenty individuals, who subsequently responded hundreds of times. Max Nordau, a childhood friend from Budapest and a former fellow student from the Calvinist Secondary School, did not belong to this extensive, mostly scientific network. However, the remaining seven letters’ timely distribution shows that they followed each other’s careers for the rest of their lives without regular contact. With further data and additions, I would like to contribute to this correspondence from the aspect of the Nordau research.

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“Like a brother and a friend united by the love of antiquities that moves in our hearts.” Ignaz Goldziher and Joseph Halévy - A friendship forged in opposition to Ernest Renan

Eight letters by Joseph Halévy, professor of Abyssinian languages at the École pratique des hautes études, are found within Goldziher’s correspondence. The first two (1883 and 1890) were written in French but the remaining letters, dating from 1893 to 1912, were written in Hebrew. While Goldziher’s own letters to Halévy have not been preserved, we know that Goldziher did sometimes write in Hebrew, for example, his letters to Samuel Poznański, the scholar of Karaism. The correspondence between Halévy and Goldziher demonstrates many points of affinity. Both spent their youth in Hungary (although Halévy claimed to have been born in
Adrianople, a town he left as an infant). Both had initially served in professional roles in the Jewish community before gaining positions in the academy. Both had engaged in considerable travel in Asia and Africa. Both were incredibly prolific in their scholarly output. And, for both of them, the works of Ernest Renan had deeply influenced their academic trajectories. For Goldziher, Renan’s claim that Semites were incapable of producing mythology led to his writing Mythology Among the Hebrews and perhaps also to his preference for cultural history to philology. On a personal level, Goldziher’s correspondence with his teacher Heinrich Fleischer shows how he blamed Renan’s concepts of Semites and Aryans for the discrimination against Jews in the Hungarian academy that prevented him from attaining an academic post for several decades. For Halévy, whose first position in the academy had been a result of Renan’s direct intervention, opposition to Renan’s ideas on Semites led to a futile lifelong battle to prove that Sumerian was a Semitic language and thus claim the glory of the innovation of Mesopotamian civilization for the Semites, a battle to which Goldziher initially offered his enthusiastic support. There was considerable mutual admiration between Halévy and Goldziher that is evident from their correspondence. Goldziher’s deep admiration for Halévy is also present in an Hungarian article that he wrote in 1891 on research on pre-Islamic Arabia. It featured a glowing biography of Halévy that described his self-taught journey from Jewish schoolmaster in Adrianople to professor in Paris (many of the details of which were provided by Halévy in private correspondence). It also discusses Halévy’s fortitude both in his challenging explorations of Abyssinia and Yemen and in his dogged perseverance in the Sumerian debate despite vociferous opposition. Goldziher is even appreciative of Halévy’s persistent efforts to disprove the work of the biblical scholars, Karl Heinrich Graf and Julius Wellhausen, even though Goldziher himself made it clear that these efforts were mistaken. Goldziher and Halévy, however, differed in their approaches to resisting what they felt was the destructive influence of Renan’s ideas. Neither Goldziher nor Halévy fully rejected Renan’s racial categories. Goldziher took personal pride in the Semitic heritage, both Jewish and Muslim. His argument against Renan was against the latter’s claim that the originality of a civilization determined its worth and ethnic predisposition, rhetorically asking, “Has the divine Plato forfeited any of his divinity since we have discovered some of the sources of his ideas?” In contrast, Halévy accepted both Renan’s racial categories and his claims about civilizational originality. This led to Halévy’s unsuccessful battle to establish the Semites as originators of Mesopotamian civilization. Halévy’s correspondence in the Goldziher archives sheds interesting light on an exchange of articles in 1908. Goldziher had claimed that a puzzling Qur’anic passage in which Moses prescribes the shunning of a sinner (Q 20:97) was due to Samaritan influence. He further speculated that Muhammad gained knowledge of Samaritan practices by way of Abyssinian Jews whom he considered to be a Samaritan sect. Halévy responded with an article denying
that Abyssinian Jews had any connection with Samaritans but supporting Goldziher’s other claims. In Halévy’s correspondence with Goldziher, however, he pleads with him not to make such claims because they will harm his efforts among European Jews to raise support for the Abyssinian Jews, whom many European Jews did not regard as being properly Jewish. The correspondence and scholarly interchanges between Halévy and Goldziher reveal two scholars deeply committed to the academic study of the ancient world yet both aware that these scholarly enterprises could have a deep impact on contemporary political issues and the physical and intellectual well-being of those whose “heritage” was the object of such study. Examination of their approaches sheds important light on varieties of Jewish responses to the work of Ernest Renan and scholarship on Semites and Aryans.

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Friend, teacher, “shaykh”: Goldziher and the founders of Islamic studies in Russia

Durable scholarly and personal connections linked Ignác Goldziher to three generations of the pioneers of academic Islamic studies in St. Petersburg. Basing on correspondence between Goldziher and his colleagues – Baron Viktor von Rosen, Alexander von Schmidt and Ignatiy Kratchkovsky – the paper sheds light on the contribution of the famous Hungarian scholar to the formation of Islamic studies in Russia and on the support of St. Petersburg scholars to Goldziher’s work and his legacy. Arabist Baron Viktor von Rosen (1849-1908), the founder of the contemporary Russian school of Oriental studies, became Goldziher’s close friend in 1870. Two scholars studied in the class of Leipzig’s renowned Heinrich Fleischer, together joined the German Oriental Society and even discussed Muhammedanische Studien as a joint project. In the following years, they shared and similarly transmitted the professorial tradition of the Leipzig school. Correspondence between them (1871-1907) discovers their views on the development of Islamic studies and indicates that Goldziher often turned to Rosen to receive moral support for his endeavours, while Rosen relied on Goldziher’s support when sending to Europe his closest disciples. Goldziher transferred his appreciation for Rosen to the Baron’s students, receiving them as family members and affording them all necessary support in their research. One of Rosen’s principal disciples, the founder of a chair of Islamic studies Alexander von Schmidt (1871-1939) studied with Goldziher in 1897, and the Budapest “shaykh” considered him one of the best among all his students from Europe and America. Their correspondence continued till 1918. Schmidt exhibited a positively biased attitude toward all compositions of Goldziher, promoted his theory rejecting ha-
dith authenticity, popularised his fundamental studies on Islam, and tried to adopt his mastery of wide-scope scientific considerations. His general work on Islam is largely based on Goldziher’s lectures, while his opus magnum owes a lot to the manuscripts obtained for him from all over Europe by his Hungarian teacher.

Shortly before the World War First, Goldziher met Rosen’s and Schmidt’s student Ignatiy Kratchkovsky (1883-19) and even saved him and his family during a dramatic episode in the Netherlands. The most prominent Russian Arabist of the twentieth century gained from Goldziher’s legacy when being a young scholar and greatly contributed to its popularisation when being a student.

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Goldziher as a master: the correspondence of Goldziher and Martin Schreiner

One might well expect that reading Goldziher’s diary will provide an insight into his scholarly milieu and help obtain an overall picture of his personal relations relevant to his academic career. This impression is false, however, since several facets of Goldziher’s complex personality are not manifest in his diary, which discloses more of his suppressed complexes and anxieties than of his everyday manners and social behaviour. An aspect of his academic life hardly reflected in the diary, despite its importance for Goldziher himself, is his relationship with his students. Apart from some general remarks regarding his teaching activity (which tend to be gloomy and pessimistic anyway), his diary barely reveals a characteristic facet of Goldziher’s personality, that of a master caring for his disciples. His correspondence, on the other hand, contains hundreds of letters exchanged with his students that bear witness to the intensity of their relation and to the affection of the students for him. One of Goldziher’s foremost student was Martin Schreiner with whom he carried on correspondence from 1884 until the end of 1901, that is, until Schreiner’s nervous breakdown and hospitalization. Some 150 letters written by Schreiner are preserved in Goldziher’s legacy, written in three languages (Hungarian, Arabic and Hebrew). The letters exhibit their intellectual and emotional attachment; shared scholarly interest and mutual influences, parallel development of their researches, also a certain mutual interdependence. They attest to Schreiner’s reliance on Goldziher in scientific, cultural, but even in social and personal issues (demanding him to take sides in inner conflicts of the Jewish community, seeking his help in improving his personal circumstances by obtaining teaching or Rabbinical positions, etc.). Goldziher’s care for Schreiner is expressed on the personal level as well; the letters reveal some intimate aspects of Schreiner’s private life and Goldziher’s concern for these. Although Schreiner accepted the authority of Goldziher
and expressed his reverence with traditional rabbinical forms of address and recurring references to the Talmudic norm of master-disciple relationship (which consists in the total submission of the disciple to the master and mimesis of the latter), their relation was not always free from tensions that resulted in occasional conflicts. The lecture seeks to expound on this complex relationship, discussing also such issues as the choice of language in the letters, personal accounts of historical events within the Jewish communities and details contributing to the history of science.