Martin Schreiner

AND THE BEGINNINGS OF THE MODERN STUDY OF THE MU’TAZILA IN ISLAM AND JUDAISM

Sabine Schmidtke
School of Historical Studies
Letter Martin Schreiner to the librarian of the Lehranstalt für die Wissenschaft des Judentums, 30 August 1906
Martin Schreiner
(b. 1863, d. 1926)
Biographical sketch
GROSSWARDEIN
(Oradea / Nagyvárad)
ca. 1850
Budapest Rabbinical Seminary (Országos Rabbiképző Intézet) at Guttenberg Square in Budapest towards the end of the 19th century.

(Photo: Fortepan / Capital Archives of Budapest. Archive reference: HU.BFL.XV.19.d.1.05.161)
Moses Löb Bloch  
(b. 1815, d. 1909;  
Talmud and Liturgy)

Wilhelm Bacher  
(b. 1850, d. 1913;  
Bible and Midrash)

David Kaufmann  
(b. 1852, d. 1899;  
Jewish History,  
Philosophy of Religion,  
Homiletics)

Ignaz Goldziher  
(b. 1850, d. 1921)
Curatorium der Lehranstalt für die Wissenschaft des Judenthums

Berlin

Nach den früheren Dienst an der Lehranstalt für die Wissenschaft des Judenthums Herr Dr. Martin Schreiber wegen Geisteskrankheit entmündigt worden ist, bin ich von dem Königlichen Amtsgericht I. Klassein zum Vormunde desselben bestellt worden.


Hochachtungsvoll
ergebenst,

[Unterschrift]

Lehranstalt für die Wissenschaft des Judenthums in Berlin.
Lindenstrasse 48/50.

[Unterschrift]

Hausvogteipl. 12.
Scholarly trajectory
• Ibn Ḥazm (d. 456/1064), *Kitāb al-Fiṣal* (or: *al-Faṣl*) *fī l-milal wa-l-nīḥal*
  [Ms. Leiden, University Library, Or. 480]

• Imām al-Ḥaramayn al-Juwaynī (d. 478/1085), *Kitāb al-Irshād fī usūl al-iʿtiqād*
  [Ms. Leiden, University Library, Or. 146]

• Fakhr al-Dīn al-Rāzī (d. 606/1209), *Mafātīḥ al-ghayb*
  [published in 6 vols, Cairo: al-Maṭbaʿa al-miṣriyya al-ʿamiriyya, 1862]
• Ibn Ḥazm (d. 456/1064), K. al-Fişal (or: al-Faşl) fi l-milal wa-l-niḥal
[Ms. Leiden, University Library, Or. 480]

• Imām al-Ḥaramayn al-Juwaynī (d. 478/1085), K. al-Irshād fi uṣūl al-iʿtiqād
[Ms. Leiden, University Library, Or. 146]

• Fakhr al-Dīn al-Rāzī (d. 606/1209), Mafātīḥ al-ghayb
[published in 6 vols, Cairo: al-Maṭbaʿa al-miṣriyya al-ʿamiriyya, 1862]

• Abū Yaʿqūb Yūsuf b. Ibrāhīm al-Baṣīr (d. betw. 1937 and 1039), K. al-Muḥtawī
[Ms. Budapest, Kaufmann Collection]
Letters Schreiner to Goldziher (1887, 1895, 1900), Hungarian Academy of Sciences, Budapest
Muʿtazilism
August 1893, Schreiner's first visit to the Königliche Bibliothek, Berlin
Eduard Glaser Collections in Berlin

1882-84, 1885-86, 1887-88, 1892-94 Eduard Glaser in Yemen

1884 1st Glaser collection sold to Königliche Bibliothek zu Berlin (23 items)

1886 2nd Glaser collection sold to Königliche Bibliothek zu Berlin (242 items)

1889 3rd Glaser collection sold to the British Museum, London (328 mss)

بصريين وبغداديين

أبا رشيد النيسابوري
هناك بعض السطور العربية من الورقة: 

"ٍالله ب荑 مصبري حتى لا يعثرون بها العبد.."
KITĀBŪ 'L-MASA'IIL FI-'ILĀF BEJN AL-BĀŠRĪJĪN WA 'L-BĀḌĀḌĪJīN.
ALKALĀM FI-ṬAWĀHIH

Die atomistische Substanzenlehre
aus dem Buch der Streittragen
zwischen Basrenern und Bagdadensern.

Inaugural-Dissertation
von
der
der

Erlangung der Doktorwürde
von

Arthur Biram.

BERLIN.

Druck von M. Jochow, Ueber-St. 9.
1852.
“In the medieval intellectual marketplace [...] ideas and motifs moved from one religious or theological system to another, slightly modifying the system into which they were adopted, and, in the process, undergoing some transformation themselves. Like colored drops falling into a whirlpool, new ideas were immediately carried away by the stream, coloring the whole body of water while changing their own color in the process. In the swift flow of ideas that characterized the Islamic world, it is rarely possible to follow neat trajectories of “influences” or “impacts” that allow us to isolate the source of the influence and to accurately measure the force of its impact. Moreover, when such trajectories are occasionally traced, this may satisfy our detective curiosity, but it does not necessarily reveal the balance of the full picture. [...]
“Tracing influences is often frowned upon in modern scholarship. Many feel that Quellenforschung, which highlights the separate components of a given system, devalues the originality of this system and diverts scholarly attention from contents and ideas to the history of their transmission. When the previous life of ideas must be recognized, scholars nowadays prefer to concentrate on the mechanisms of their appropriation, and the word “influence” is often placed, with a skeptical grin, between inverted commas. But the detection of hitherto unrecognized direct influences is, I believe, an indispensable tool for the historian of ideas and of mentalities. The identification of influences is critical in our attempt to gauge the depth of a thinker’s attachment to his milieu. It enables us to transform this milieu from a scenic background into the pulsating world in which the thinker lived. Far from obfuscating the originality of religious thinkers, the identification of influences allows us to flesh out the person, his way of thinking, and his creative genius in recognizing the potential of the available crude material and in using it.”

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