



ANNEMARIE SCHIMMEL KOLLEG

History and Society during the
Mamluk Era (1250 - 1517)

Newsletter No. 13/ April 2016



Table of Contents

- ◆ Current Fellows
- ◆ Conferences
- ◆ Ulrich Harmann Memorial Lectures
- ◆ Spring School
- ◆ International Research Colloquium
- ◆ Publications
- ◆ Imprint

Current Fellows

Senior Fellows

*Prof. Dr. Reuven
Amitai*

October 2014 –
September 2016

<https://www.mamluk.uni-bonn.de/fellows/fellows/senior-fellows/prof.-dr.-reuven-amitai-october-2014-september-2015/curriculum-vitae>

*Prof. Dr. Nasser
Rabbat*

July 2013, August 2015
– January 2016 and
July 2016 – August 2016

<http://web.mit.edu/4.614/www/nasserbio/titlepagenr.html>

*Prof. Dr.
Abdalrazzaq
Moaz*

October 2015 –
September 2016

<https://www.mamluk.uni-bonn.de/fellows/fellows/senior-fellows/prof.-dr.-abdrazzaq-moaz-october-2015-september-2016/curriculum-vitae>

Junior Fellows

*Dr. Mustafa
Banister*

September 2015 –
August 2016

<https://www.mamluk.uni-bonn.de/fellows/fellows/junior-fellows/dr.-mustafa-banister-september-2015-august-2016/curriculum-vitae>

Dr. Noah Gardiner

October 2015 –
July 2016

<https://www.mamluk.uni-bonn.de/fellows/fellows/junior-fellows/dr.-noah-gardiner-october-2015-september-2016/curriculum-vitae>

*Dr. Reem
Alshqour*

October 2015 –
September 2016

<https://www.mamluk.uni-bonn.de/fellows/fellows/junior-fellows/dr.-reem-alshqour-october-2015-september-2016>

*Dr. Haggai
Mazuz*

October 2015 –
September 2016

<https://www.mamluk.uni-bonn.de/fellows/fellows/junior-fellows/dr.-haggai-mazuz-october-2015-september-2016/curriculum-vitae>

Dr. Cécile Khalifa

October 2015 –
September 2016

<https://www.mamluk.uni-bonn.de/fellows/fellows/junior-fellows/dr.-cecile-khalifa-october-2015-september-2016/project>

Dr. Gül Şen

October 2015 –
September 2017

<https://www.mamluk.uni-bonn.de/fellows/fellows/junior-fellows/dr.-guel-sen/curriculum-vitae>

24 – 26/02/2016 **International conference: *Islamic Philosophy from the 12th to the 14th Century***

by Prof. Dr. Stephan Conermann and Dr. Abdelkader Al Ghouz

During the last two decades, there have been many innovative and critical studies that addressed the question of a ‘new periodization’ of Islamic intellectual history. In this regard, researchers of Islamic philosophy are currently discussing whether the period from the 11th to 14th century – i.e. about three centuries after the death of Ibn Sīnā (d. 1037) – may be characterized as ‘The Golden Age of Arabic Philosophy’ as Dimitri Gutas has identified in his article entitled: *The Heritage of Avicenna: The Golden Age of Arabic Philosophy, ca. 1000 – 1350* (2002). However, responding to this question requires first a deep analysis of Islamic philosophical literature between the 12th and the 14th centuries. While the history of Islamic philosophy to the end of the 11th century in both the western and eastern halves of the Islamicate world has been relatively well-researched, the history of Islamic philosophy from the death of al-Ghazālī (d. 1111) until the 14th century has been, with a few exceptions, under-researched and until recently this period was associated with a period of ‘intellectual stagnancy’ and ‘anti-philosophy’.



In order to make a contribution to the ongoing research challenges, this conference aspired to bring together and to connect researchers from around the world who are working on Islamic philosophy from the 12th up until the 14th century. Therefore, the central aim of this conference was to shed light on the following questions: What was philosophy all about from the 12th to the 14th century? How did philosophy interact epistemologically with its neighboring disciplines, e.g. logic, rational sciences, language, historiography, *fiqh*, *kalām*, *taṣawwuf*, Qur’anic exegesis and *ḥadīth*? How was philosophical knowledge transmitted between the Islamic East and the Islamic West? What role did the political authorities play in sustaining the development of Islamic philosophy in different regions of the Islamicate world?

Abdelkader AL GHOUZ

Ulrich Haarman Memorial Lecture

01/02/2016 – Prof. Dr. Ronnie ELLENBLUM
Hebrew University, Jerusalem

Affluence, Running Water and Mamluk Jerusalem

Studies dealing with the societal effects of climatic changes are often devoted to the negative climatic effects such as droughts, hunger and untimely rains. Very few deal with the effects of positive climatic conditions. The lecture presented affluence as a state of mind with far-reaching effects on societies and cultures, political behaviors, economies, religions and daily life. Abundance, unlike crisis or collapse, is not an historical event that has a specific beginning and or a very specific end, but a continuous process of growing that creates a “state of mind” of plenty. During the process luxurious objects, goods and services are transformed and are gradually becoming commodities and even necessities. The lecture followed the water supply history of Jerusalem during the beginning of the 14th century, using water supply as a historical proxy for plenty.

14/03/2016 - Prof. Dr. Daniel Martin VARISCO
Qatar University

Date Palm Production in Rasulid Yemen

In the field of Mamluk Studies there has been less attention paid to Rasulid Yemen than to Egypt and Syria, yet there were strong connections between these two dynastic traditions. A number of important scientific texts were written in Yemen, especially after the fall of Baghdad in 1258 CE. These include two major Rasulid agricultural treatises, one by al-Malik al-Ašraf ‘Umar in the late 13th century and the other by al-Malik al-Afdal al-‘Abbās in the late 14th century. In addition there are several agricultural almanacs and tax registers with information on the timing of agricultural production. This lecture focused on the available information in the Rasulid texts regarding the production of date palms in Yemen. The two main areas for production were the Tihāma coastal area, especially in Wādī Zabīd, and the inland oasis center of Na rān. In addition to details on where palms were planted and timing of their care, information is available on local remedies for pests and diseases.



14 – 18/03/16 **Spring School: *Environmental Methods in Mamluk and Islamic Studies***
by Prof. Dr. Bethany Walker



Defined in as many different ways as there are disciplines in the humanities, environmental history is the study of relations between people and their natural environment through time. On one level, it offers perspectives on the impact of climatic and other environmental changes on society, and on another it is a window on the varied ways people make use of, understand, control, and maintain their natural resources. Rejecting the outdated models of environmental determinism, environmental historians tend to either study the environment as a very powerful actor in socio-cultural change or as the locus of social conflict. Environmental history can be a potent tool for contextualizing political change and explaining the complex combination of factors behind dynastic decline in pre-modern societies. It is, in short, uniquely positioned for writing holistic histories.

In this year's Spring School, we were interested in the physical environment in all of its forms – climate, landscape, agriculture and pasturelands, water systems, natural resources, urban green spaces, and food and feeding the people – how people related to the environment, how they conceptualized space, what they found beautiful and valuable, and how medieval Islamic societies developed institutions for managing access to and equitable use of these resources. The course combined seminars (readings of Arabic texts) with “hands-on” work in a lab-like environment.

The daily topics included: an introduction to methods of environmental history (integrating textual analysis and environmental studies), scientific methods (introduction for historians to palynology, pollen analysis, palaeobotany, and zooarchaeology); working with maps; and textual analysis (Mamluk-era chronicles, the 13th-century treatise by al-Nābulṣī – *Tārīḥ Fayyūm*, and Rasulid agrarian manuals). Instructors included historians Yossi Rapoport, Daniel Varisco, Anthony Quickel, and Bethany Walker, and environmental scientists Annette Hansen and Chiara Corbino.

Amongst the 23 participants were nine students from Israel, Italy, Iran, Egypt, England and Germany.

Bethany WALKER

28/02/ - 03/03/2016 ASK Visit in Tlemcen (Algeria) by Bethany WALKER and Abdelkader AL GHOUZ



Since its foundation, the Annemarie Schimmel Kolleg has been acting as a crossroads for senior and junior researchers from around the world. Furthermore, the Annemarie Schimmel Kolleg encourages its staff members and its fellows to weave international networks with universities that have common research interests. The aim of this philosophy of internationalization is to sustain streamlined international cooperation at the University of Bonn. In this regard, Professor Bethany Walker and Dr. Abdelkader Al Ghouz accepted the kind invitation of the University of Abou Bakr Belkaïd in Tlemcen (Algeria) to spend a short research stay at the University and to discuss possible academic cooperation. The program of this visit in Tlemcen (28th February – 03rd March 2016) consisted of two talks, a round-table discussion with faculty members and of a meeting with the Dean of the Faculty of Humanities and Social Sciences of Abou Bakr Belkaïd University. On the 29th of February, Professor Walker delivered a presentation in French entitled “Études sur la vie des ‘fellahin’ syriens à l’époque mamelouke: méthodes archéologiques” that focused, among others, on a wide range of possible techniques and methods used in the study of rural society. Thereafter, Dr. Al Ghouz presented a paper in Arabic entitled “Knowledge brokerage between Tabriz and Cairo in fourteenth century” with special focus on the genre of commentary literature as a medium of knowledge brokerage in pre-modern Islamic societies.

On the 1st of March, Prof. Walker and Dr. Al Ghouz presented the interdisciplinary activities and the research fields of the Annemarie Schimmel Kolleg to provide the members of the Faculty of History, Philosophy and Archaeology with a more precise picture of the Kolleg. In the afternoon, Professor Walker and Dr. Al Ghouz met with the Dean of the Faculty of Humanities, Professor Hamza Cherif Ali, to discuss the possibility of establishing the foundations for an academic cooperation. The meeting with the Dean and the teaching and research staff was fruitful and promising, not the least since both parties expressed an interest in realistic cooperation, and laid the groundwork for this.



Bethany WALKER & Abdelkader AL GHOUZ

Upcoming

Thirty-Fourth Ulrich Haarmann Memorial Lecture (May, 9th 2016)

Prof. Dr. Kurz FRANZ (University Tübingen): “Transmission and Oblivion of Governance Experience in Islam: The Case of Policies on the Bedouin into the Mamluk Period”

International Research Colloquium

- ◆ 20/05/2016 **Prof. Dr. Christian Lange** (Utrecht): *Paradise and Hell in Islamic Traditions*
- ◆ 13/05/2016 **Prof. Dr. Birgit Krawietz** (Berlin): *Captivating Edirne: A Turkish Border-city in Europe*
- ◆ 06/05/2016 **Dr. Sevgi Agcagül** (Bonn): *The Concept of 'insān-ı kāmīl' in So-called Alevi-Bektashi Narratives*
- ◆ 29/04/2016 **Yasmin El-Menshawy, Dipl.-Volksw. (Bonn)**: *Economic Reforms in Syria (2000-2011). Subsidy Reduction as an Instrument for Economic Development?*
- ◆ 25/04/2016 **Prof. Dr. Reinhard Schulze (Bern)**: Guest lecture on current research
- ◆ 22/04/2016 **Prof. Dr. Sabine Damir-Geilsdorf (Cologne)**: *Work-related Migration in Gulf States*
- ◆ 15/04/2016 **Prof. Dr. Andreas Kaplony (Munich)**: *A Typology of Arabic Documents*
- ◆ 08/04/2016 **Dr. Dilnoza Duturaeva (Tashkent)**: *Diplomacy and Trade in the Eve of Mongol Globalization: The Qarakhanids in Liao and Song China*
- ◆ 18/03/2016 **Prof. Dr. Abdalazzaq Moaz** (Indiana University, Bloomington): *Housing in the "Ottoman" Area of Damascus (17th-20th century)*
- ◆ 11/03/2016 **PD Dr. Roxane Haag-Higuchi** (Bamberg): *Reform and Revolution. Early Debates and Trends in Modern Persian Literature*
- ◆ 5/2/2016 **Dr. Soraya Khodamoradi** (Bonn): *Sufi Adaptations of Nath Yoga in Medieval India: The Cases of 'Abd al-Quddus Gangohi (d.1537) and Baha' al-Din Ansari (d.1515)*

Publications



Under specific headings, az-Zarkaši subsumed case studies and abstract rules which were suitable to further explain the content of the selected term. He then again arranged the key words in alphabetical order. A direct connection between the “Qawā'id” and legal practices could not be confirmed. According to the author himself, the alphabetical order of the work should help to facilitate working with the book during studies but had not been chosen with regard to fast availability of legal rules or precedents in an actual trial.

When engaging in the study of the Mamluk period (1250–1517), one will certainly find that neither the theoretical foundations nor the de facto implementation of the law system have been researched extensively. In this book, parts of the “Qawa'id al-fiqh” (“Fundamentals of Jurisprudence”) by Muhammad b. Bahadur az-Zarkaši (died 1392) will be made accessible. The reader is also provided with information on the jurisprudential and the social background of the text.

http://www.v-r.de/de/das_rechtslexikon_qaw_id_al_fiqh_und_sein_autor/t-16/1036115/

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