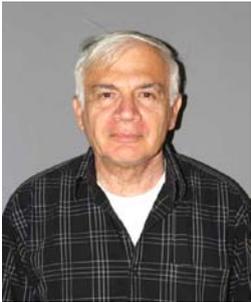




ANNEMARIE SCHIMMEL KOLLEG.

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



<p><b>Table of Contents</b></p> <p><b>Fellows</b> 1</p> <p><b>Junior Fellows</b> 1</p> <p><b>Conference</b> 2</p> <p><b>Archaeological Field School</b> 2-3</p> <p><b>Ulrich Haarmann Memorial Lecture</b> 3</p> <p><b>International Research Colloquium</b> 4</p> <p><b>Publications</b> 5-7</p> <p><b>Imprint</b> 7</p>	<b>Fellows</b>			
		<p><b>Prof. Dr. Boaz SHOSHAN</b></p> <p>Ben Gurion University of the Negev, Israel</p>	<p>Professor SHOSHAN is a fellow at ASK from April to July 2014. His project deals with:</p> <p><i>The Diary of Ibn Tawq</i></p>	
		<b>Junior Fellows</b>		
		<p><b>Dr. Amar BAADJ</b></p> <p>University of Toronto, Canada</p>	<p><b>Project:</b></p> <p><i>The Mağāriba in Mamluk Egypt and Syria (13th-16th centuries)</i></p>	
			<p><b>Prof. Dr. Matthew INGALLS</b></p> <p>University of Puget Sound, USA</p>	<p><b>Project:</b></p> <p><i>Mamluk Commentarial Practices and Approaches: A New Case for the “Era of Šurūḥ and Ḥawāšīṭ?”</i></p>
				<p><b>Prof. Dr. Kristina RICHARDSON</b></p> <p>Münster, Germany</p>

A Minerva-Gentner Israeli-German Symposium took place in Jerusalem, June 11-16, 2014.

The conference “The Mamluk Sultanate from the Perspective of Regional and World History: Economic, Social and Cultural Development in an Era of Increasing International Interaction and Competition” was jointly organized by the Annemarie Schimmel Kolleg, Rheinische Friedrich-Wilhelms-University of Bonn and the Hebrew University of Jerusalem.

The conference took seriously the challenge to investigate and understand the mechanisms, linkages and movements of a somewhat globalized region. It investigated the production and transformation of socio-cultural, economic, political and religious linkages and networks, focusing on the movements, transport and transfers of human beings, material objects, ideas, religions, technologies, diseases, music, images and “cargoes” through which alone such connections come to life. The Mamluk Empire, as a macro region that has been traversed for two and a half centuries, can hardly be studied otherwise.



Furthermore, its study is, to our mind, ideally suited to probing the translocal and transregional movements of people, things and ideas. This symposium thus achieved significant new insights into the issue of what we call “connectivity in motion”, that is, motion understood in spatial, temporal and socio-cultural senses. Talks were given by Reuven Amitai (Jerusalem), Stephan Conermann (Bonn), Leigh Chipman (Jerusalem), Yehoshua Frenkel (Haifa), Ronnie Ellenblum (Jerusalem), Nimrod Luz (Western Galilee College), Bethany Walker (Bonn), Stefan Heidemann (Hamburg), Albrecht Fuess (Marburg), Kurt Franz (Tübingen), Amir Mazor (Bonn) and Koby Yosef (Bar-Ilan University).

### **23/05/2014 - 16/06/2014 Archaeology Field School Central Jordan, Tall Hisban**

How did people in rural Mamluk Jordan manage their water supply? What do local people of today recall of the long-passed history of their area? And how are archeologists actually working in the field?

For over three weeks, a team of ASK fellows, staff and scholarship holders, MA and doctorate students of Bonn University, an interested volunteer and two specialists for laser mapping from Beuth University in Berlin were able to find answers to those questions when they experienced hands-on archeology in an international team in, Tall Hisban, Jordan.

The 2014 field school program – a joint project



with Andrews University and Missouri State that Bonn University has been participating in since 2012– was led by Prof. Bethany Walker, director of excavations, and was especially dedicated to research of water systems and family life in Mamluk times, the typology of ceramics, and

ethnography.

The team's daily schedule started early in the mornings with fieldwork in an Iron Age reservoir, slopes of the Tall. Members of the ethnography project conducted interviews with locals of the modern day village of Hisban and - while being invited in their homes - gathered invaluable information on daily life in the region now and back then. Prof. Walker's pottery readings in the afternoons were a time to learn about dating the ceramics that had been found and to link this with our knowledge about the site's rich history. This year, the excavation team was completed by various specialists, who gave inside information on their methods and fields such as aerial photography or archeobotany, in evening lectures.

Local workmen supported the work on the Tall, and while they did not only share their good spirits but also their knowledge of the region, they played an important part in the excavations.

The work in a multi-national team of Americans, Jordanians and Germans offered the chance for many interesting discussions and intense exchange. Guided weekend tours to some of the most beautiful spots in Jordan helped to get a feel for this diverse country and its rich history. Spending the last few days in the World Heritage Site of Petra ended the field school with another highlight to an unforgettable experience. (Verena Ricken)

### Ulrich Haarmann Memorial Lectures

**23/06/2014 – Prof. Dr. Emad ABOU GHAZI**  
(University of Cairo, Egypt)

*The Egyptian Archives and the Rewriting of the History of Mamluk Period*

The last couple of years has witnessed an increasing number of published studies based on documents from the Mamluk period. These documents - concerned largely with legal, diplomatic and waqf issues - allow for new insights into the social and economic history of Cairo in the 14<sup>th</sup> and 15<sup>th</sup> century. In his well elaborated talk, Prof. Dr. Emad Abou Ghazi gave a short introduction into the studies of documents in general beginning with the different types of documents that existed in Egypt and elsewhere from the Mamluk period. After a historical overview about the development of documentary studies, Abou Ghazi gave an example how the evaluation of documents revokes previous opinion on the Mamluk history. He argued that several documents indicate the tendency of the late Circassian state to sell properties of the bayt al-māl to individuals. This eventually lead to a transfer of the city's capital to non-mamluk members of the Egypt society (mostly to Awlād an-Nās).



This phenomenon was recognized earlier by scholars, but was believed to be a less common practice. The evaluation of the documents supports statistically the thesis that it was a broader phenomenon in the late Circassian period and helps to rewrite at least some aspects of the Mamluk history.

### Upcoming

**07/07/2014 – Prof. Dr. Frank Griffel**  
(Yale University, USA)

*Philosophical Rationalism and 'Orthodox' Theology in Post-Classical Islam*

**22/09/2014 – Prof. Dr. Julien Loiseau**  
(Université Paul-Valéry  
Montpellier 3, France)

**04/04/2014 – Dr. Michael HEß (FU Berlin)**

*Ḳāḍī Burhāneddīn (1345-1398) – Statesman and Poet*

**11/04/2014 – Prof. Dr. Birgitt HOFFMANN  
(Universität Bamberg)**

*Gewalttätige Gottesfreunde: Berichte von Strafwundern in der hagiographischen Literatur. Chancen narratologischer Analyse und historischer Deutung*

**25/04/2014 – Elena SMOLARZ, M.A.**

*Historical Investigation of Mobility and Translocality in Crossroads Asia on the Example of Slave Trade in Central Asia in the 18th and 19th Centuries*

**02/05/2014 – Dr. Béatrice HENDRICH  
(Universität Gießen)**

*Globalization and Diversification of the Mevlevi Field in the 20 05/05/2014 International Research Colloquium, 4-6 pm*

**Prof. Dr. Boaz SHOSHAN (Ben-Gurion University of the Negev, Beer Sheva, Israel)**

*Folklore, Tribal Lore and Holy War: Early Arabic Narratives on the Conqueststh/21st Century*

**09/05/2014 – PD Dr. Tobias HEINZELMANN  
(Universität Zürich, Schweiz)**

*Copying Books on Cold Winter Days – Popular Book Culture in the Ottoman Empire, 15th-19<sup>th</sup>*

**19/05/2014 – Prof. Dr. Maurus REINKOWSKI  
(Universität Basel, Schweiz)**

*Die osmanische Expansion in Südosteuropa und in der arabischen Welt im Vergleich*

**16/05/2014 – Dr. Christoph RAMM  
(Universität Bern, Schweiz)**

*On a Perpetual Civilizing Mission: Ottoman and Turkish Ideas of Civilization*

**30/05/2014 – Dr. Perna PEKESEN  
(Universität Hamburg)**

*The Unfinished Revolution? How Leftist Students in Turkey Wanted to Complete Atatürk's Revolution in the 1960's*

**06/06/2014 – Dr. Christiane CZYGAN  
(Universität Hamburg)**

*“Oh, my eye carry water hither. Oh, my eyelash be my sweeper”: The imaginative world in the Third Divan of Sultan Süleyman the Lawgiver*

**20/06/2014 – Bicer DEVECI  
(Universität Bern, Schweiz)**

*Ottoman-Turkish Women's Move-ment and Liberal International Women's Organizations from 1895 until 1935 as an Entangled History*

**27/06/2014 – Nur Azura A. RAHMAN  
(Universität Marburg)**

*Accountability in the Malaysian Parliament*

**30/06/2014 – Alisher KHALIYAROV  
(Tashkent University, Uzbekistan)**

*Cash Waqf in the Khanate of Khiva during the 19th Century*

## Publications

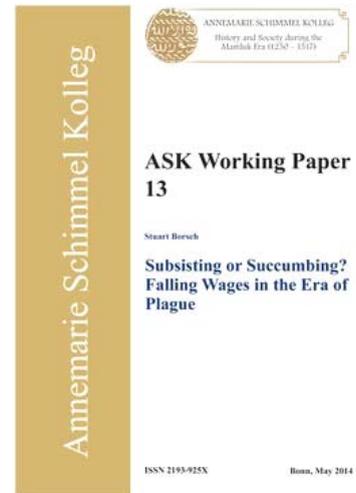
### Working Paper

#### Nr. 13 – Stuart BORSCH: *Subsisting or Succumbing? Falling Wages in the Era of Plague*

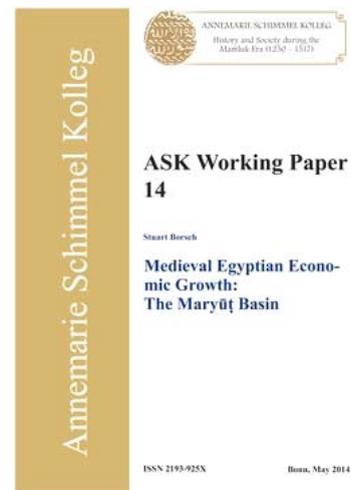
This article reexamines wages in Egypt using new evidence not analyzed in the author's previous study of the late Mamluk economy (Borsch, *The Black Death in Egypt and England*, 2005). The results show that wages for unskilled labor fell precipitously from the 1300s to the 1400s and stayed at a very low level thereafter. Shown in the figure below are the primary quantitative results from approximately 300 wage listings from the late thirteenth century to the late seventeenth century.

#### Nr. 14 – Stuart BORSCH: *Medieval Egyptian Economic Growth: The Maryūt Basin*

The Maryut Basin was famous in antiquity for its freshwater lake and brisk economic activity. The basin was later infamous as a saltmarsh in the Ottoman period. In between (from the Islamic Conquest - 640 CE – to the end of the Mamluk period – 1517) – the basin is said to have been a neglected brackish lake where freshwater from the few remaining irrigation canals from antiquity did battle with seawater from the Mediterranean. This article argues that irrigation system development (1170-1315) may have allowed for farming (summer cropping in particular) of the south-east half of the Maryut Basin. The hypothesis is therefore that the south-east section of the Maryut Basin and the lands bordering the basin, were part of a thriving and growing agricultural economy in the 1170-1315 period.



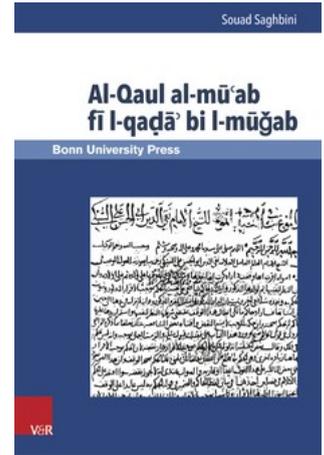
<http://www.mamluk.uni-bonn.de/publications/working-paper/ask-wp-13.pdf>



<http://www.mamluk.uni-bonn.de/publications/working-paper/ask-wp-13.pdf>

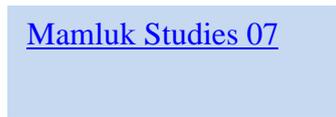
**Nr. 6 – Souad Saghbini: *Al-Qaul al-mū‘ab fī l-qaḍā’ bi l-mūḡab***

The responsible Ḥākim passes judgement on the “mūḡab of her iqrār”. What impact does this judgement have? Is it valid? What does “mūḡab of the iqrār” mean? And what in fact does “mūḡab” mean? Why does the Ḥākim not pass judgment on the legal validity of the endowment? And what role does the notarization play in this judgement? Taqī ad-Dīn Abu l-Ḥasan ‘Alī as-Subkī, Imam and Supreme Qāḍī, addresses this controversial judgement as well as other issues in this manuscript “al-Qaul al-mū‘ab fī l-qaḍā’ bi l-mūḡab”.



**Nr. 7 – Stephan Conermann (ed.): *Everything is on the Move; The Mamluk Empire as a Node in (Trans-) Regional Networks***

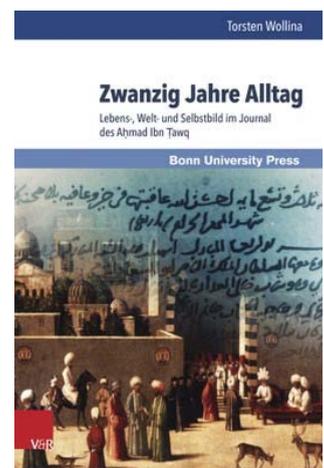
In this volume, we try to understand the “Mamluk Empire” not as a confined space but as a region where several nodes of different networks existed side-by-side and at the same time. In our opinion, these networks constitute to a great extent the core of the so-called Mamluk society; they form the basis of the social order. Following, in part, concepts refined in the New Area Studies, recent reflections about the phenomenon of the “Empire – State”, trajectories in today’s Global History, and the spatial turn in modern historiography, we intend to identify a number of physical and cognitive networks with one or more nodes in Mamluk-controlled territories. In addition to this, one of the most important analytical questions would be to define the role of these networks in Mamluk society.



**Nr. 8 – Torsten Wollina – *Zwanzig Jahre Alltag; Lebens-, Welt- und Selbstbild im Journal Ibn Ṭawq***

Aḥmad Ibn Ṭawq’s Ta‘līq (d. 1510) is one of only a few examples that survived from an indigenous Arabic diary tradition, which lasted about a thousand years. It is also by far the most extensive one, its edition amounting to almost 2,000 pages covering twenty years.

Despite considerable scholarly attention in recent years, this is the first monograph dedicated to the Ta‘līq, not as a source but as the subject of inquiry. To these ends, Torsten Wollina discusses it as an ego-document shedding new light on the interdependence of text form and presented information. The first of four chapters frames the study by placing the Ta‘līq within the Arabic diary tradition, which conformed both to the needs of historians (as primary sources) and to those of each author (as a pragmatic text for everyday use). Chapters 2 and 3 give attention to Ibn Ṭawq’s worldview, treating his household and his social contacts in the wider world, respectively. The final chapter addresses the author's self-image and the concepts of self-availability in his times.



## Ulrich Haarmann Memorial Lectures

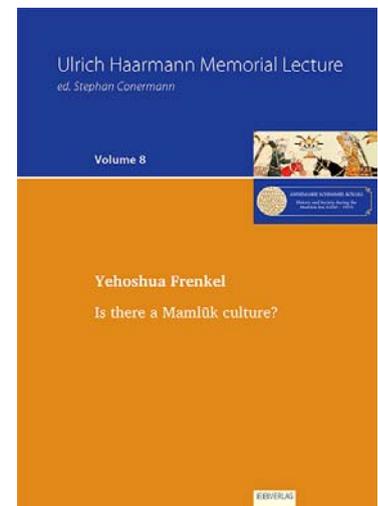
### Nr.7 – Igarashi DAISUKE – *Land Tenure and Mamluk Waqfs*

The most important change in the land tenure system that occurred in Mamluk Egypt and Syria after the mid-fourteenth century was the expansion of the amount of agricultural land designated as waqf (Islamic religious endowment). This book shows how the expansion of waqf lands and the growing socio-economic influence of waqfs changed the mechanisms of Mamluk rule based on the iqtā‘ system, a military-land system in which the rights of tax collection from arable land were allotted to the Mamluks in exchange for their military service. Through the discussion, it will become clear that, under the decline of the iqtā‘ system, the Mamluks employed the waqf system as a vehicle for sustaining their power and rule, through which they acquired financial and social influence.



### Nr. 8 – Yehoshua FRENKEL – *Is there a Mamluk Culture?*

Egypt and Syria were governed during a quarter of a millennium (1250–1517) by a military aristocracy of non-Arab manumitted slave-officers. Did this unique regime create during that long period a distinctive culture? The answer to this question seems to be positive. The hypothesis that a Mamlūk culture can be identified is propped up in this article through a condensed account of contemporary literature, architecture and political discourse which were produced in the realm of the Mamlūk sultanate.



## Imprint

### Publisher:

Annemarie Schimmel Kolleg (ASK)  
Heussallee 18 – 24  
53113 Bonn/ Germany

phone: +49 (0)228/ 73 62 945

fax: +49 (0)228/ 73 62 964

e-mail: [spiegel@mamluk.uni-bonn.de](mailto:spiegel@mamluk.uni-bonn.de)

[www.mamluk.uni-bonn.de](http://www.mamluk.uni-bonn.de)

### Responsible Editors:

Prof. Dr. Stephan CONERMANN  
and Dr. Mohammad GHARAIBEH

**Layout:** Sarah SPIEGEL

*ASK-Newsletter* is a quarterly publication,  
free of charge.

*ASK-Newsletter* is funded by the  
German Research Foundation (DFG).

