### Fellows

#### Project: The Mosques of Palestine from the early Sixteenth Century to Eighteenth: Architectural Development and Spatial Distribution

**Dr. Kate Raphael**
Hebrew University of Jerusalem, Israel

#### A Sultan and his Monument: The Role of the Complex of Qalawun in the Development of Mamluk Architecture

**Iman Abdulfattah, M.A.**
New York/ Bonn University

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### Junior Fellows

**Professor AMITAI Reuven**
Hebrew University of Jerusalem, Israel

*His project deals with:*
*Between Franks and Ottomans: Southern Bilad al-Sham in the post-Crusader period*

**Professor Van STeenbergen**
Ghent University, Belgium

*His project deals with:*
*Empire and State Formation in Late Medieval Egypt and Syria*

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### Senior Fellows

**Professor AMITAI Reuven**
Hebrew University of Jerusalem, Israel

*Professor AMITAI is a fellow at ASK from October 2014 to September 2015.*

**Prof. Dr. Jovan Van STeenbergen**
Ghent University, Belgium

*Professor VAN STEENBERGEN will stay as a fellow at ASK from October 2014 to June 2015. During his fellowship he focuses on:*
*Empire and State Formation in Late Medieval Egypt and Syria*
25-29/08/2014 Summerschool: Mamluk Manuscript Culture

Teacher: Prof. Dr. Stephan CONERMAN, Prof. Dr. Bethany WALKER, Dr. Konrad HIRSCHLER, Dr. Yehoshua FRENKEL

From 25<sup>th</sup> – 29<sup>th</sup> August 2014 the summer school “Mamluk Manuscript Cultures” was successfully organized by the Annemarie Schimmel Kolleg, in which about 16 international students on the doctoral and post-doctoral level were invited. For the duration of a week, the group gained an insight in Mamluk manuscript cultures. That included an introduction into the discipline of codicology in general and in Islamic codicology in particular, as well as in the various manuscript catalogs and a training in reading different types of documentary and narrative manuscripts. The summer school was divided in two different parts, a theoretical part and a practical part.

The first two days, hence, were characterized by an introduction in the discipline of codicology, in which the participants learned about the production of papyrus and paper, the ink the binding processes and techniques that were used in Europe and the Islamicate world.

In addition, several Manuscript catalogs and collections were presented and the participants discussed the general possibilities and conditions of searching, finding and ordering manuscripts. Participants were offered, as well, a brief introduction to the editing process.
Ulrich Haarmann Memorial Lectures

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

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

It has long been argued that the Mamluk period was characterized by a revival of traditionalism and that there has been aanimosity towards philosophy and philosophical rationalism. In his lecture, Frank Griffel challenged this assumption. He presented evidence culled from a close reading of the writings of scholars such as Ibn Taymiyya, Ibn Qayyim al-Ğawziyya and as-Suyūṭī that reveal strains of philosophical thought within their writings. Through the example of the concept of fitra of Ibn Taymiyya, Griffel could show that the Mamluk scholar was at least in a certain degree influenced by Ibn Sīnā and al-Ğazālī.

Upcoming

27/10/2014 – Prof. Dr. Éric Vallet
(Université de Paris, France)

The Karimis: An Enigma Solved?

10/11/2014 – Prof. Dr. Warren C. Schulz
(DePaul University, Chicago, USA)

Numismatic Nights: Coins and Money in Alf Layla wa-Layla
### International Research Colloquium

<table>
<thead>
<tr>
<th>Date</th>
<th>Speaker/Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>4/07/2014</td>
<td>Prof. em. Dr. Klaus Kreiser (Bamberg University)</td>
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<td></td>
<td><em>Turkish Cultural Diplomacy: a historical survey</em></td>
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<tr>
<td>29/08/2014</td>
<td>Prof. Dr. Suraiya Faroqhi (Istanbul Bilgi University)</td>
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<tr>
<td></td>
<td><em>Images of Women in Iranian Advertising</em></td>
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<tr>
<td>05/09/2014</td>
<td>Dr. Amir Mazor (Bonn University)</td>
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<tr>
<td></td>
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</tr>
<tr>
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<td>Prof. Dr. Anke von Kugelgen (Bern University)</td>
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<tr>
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</tr>
<tr>
<td></td>
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<td></td>
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### Publications

**Working Paper**

**Nr. 15 – Boaz Shoshan: On the Marital Regime in Damascus, 1480-1500 CE**

This paper is part of a larger project that will attempt to reconstruct the socio-economic dimensions of Damascus at the end of the Mamluk period, and which is primarily based on Ibn Ṭawq’s diary. The paper summarizes the author’s earlier study of divorce in Damascus life and focuses on marriages and bonds with female slaves and concubines. It argues that while, generally speaking, Damascus men were monogamous, quite a number owned slaves and concubines who mothered children. The paper illustrates these general conclusions by references to pertinent examples that Ibn Ṭawq provides.

[http://www.mamluk.uni-bonn.de/publications/working-paper](http://www.mamluk.uni-bonn.de/publications/working-paper)
In 887/1482, two Damascene Ḥanbalī judges, Nāṣir ad-Dīn Muḥammad b. Zuraq (d. 900/1495) and Nağm ad-Dīn ʿUmar b. Muflīḥ (d. 919/1513), stood accused of confiscation of waqf property and were summoned to Cairo to be interrogated and investigated by Sultan Qāʾitbāy. In this article I investigate this incidence of waqf manipulation, the lives of the accused parties after this event, and the ways in which later biographers, particularly Ibn Zuraq’s favorite student Šams ad-Dīn Muḥammad b.ʿAlī b. Ṭūlūn (d. 953/1546) and Ibn Muflīḥ’s grandson Akmal ad-Dīn b. Muflīḥ (d. 1011/1603), sought to reframe the event and, thereby, the legacy of the participants.

The study that follows analyzes three examples from Islamic purity law (ṭahāra) as they evolve across four consecutive generations of substantive law (furūʿ) texts with the aim of understanding how the antipodal processes of šarḥ (expansion/commentary) and iḥtiṣār (abridgement) affect the substance of a legal tradition. Owing to their significance in the development and reception of the later Šāfiʿī maḏhab, the furūʿ works of the Mamlūk scholar and judge Zakariyyā al-Anṣārī (d. 926/1520) form the crux of the analysis here. Before examining specific passages from these works and their precursors, the study begins with an overview of al-Anṣārī’s position in the Šāfiʿī maḏhab, the idiosyncrasies of his legal prose, his major works in Šāfiʿī furūʿ, and their genealogical relationship to earlier texts in the tradition. In light of the textual examples presented, it concludes with a summary of the variables that influence a commentator’s control over the textual tradition at hand.

This paper offers new approaches on how to analyze ḥadīth collections and to make them useable for social and intellectual history. While focusing on the so called buldāniyyāt (geographical ḥadīth collections) – a subgroup of the forty ḥadīth collections – the study explores new forms of knowledge that an author includes into his collection to make it innovative for his reference group.

Mamluk Studies

Nr. 09 – Souad SAGHBINI (Hg.): Gāmiʿ al-mustanadāt
Fünf Kaufverträge und die waqf-Urkunde des Emirs Faḥr ad-Dīn Abū ʿAmr ʿUṯmān b. ʿUḡulbak al-Halabi

The idea of what an innovative work should be is significantly related to the shared ideas of the reference group to which an author belongs and/or for which he writes. Therefore, a thorough analysis of the structure and content of the collection reveals something about the author’s very reference group and its shared ideas.

Putting their contributions in the light of previous works, authors usually choose a strategy of knowledge specialization or knowledge brokerage to develop innovative moments in their work. Consequently, a comprehensive study of scholarly pieces needs to contextualize both the social context of the author and the intellectual references he makes.

In this paper, the focus shall lie on the buldāniyyāt of Šams ad-Dīn Muḥammad as-Saḥāwī (d. 902/1496). In a first step, his collection will be compared with preceding written buldāniyyāt to identify the knowledge specialization and knowledge brokerage processes that make his collection innovative in the context of the text group of the buldāniyya. In a second step, an analysis of as-Saḥāwī’s social and intellectual context, represented through horizontal and vertical intellectual and social ties, reveals that the concrete structure and content of his collection is also influenced by the shared ideas of his reference group.
This essay explores the monumental intent of Cairo's Mamluk architecture by focusing on al-Darb al-Ahmar, a major thoroughfare along the route of royal processions that linked the citadel to the heart of the city. With a rather restrained number of architectural components, Mamluk patrons competed with each other in endowing monuments along the street that emphasized verticality, visibility, and domination of their urban surroundings. Al-Darb al-Ahmar was consequently transformed into a venue of exhibition where the Mamluks displayed their elaborate spatial, visual, and ceremonial grandeur and ultimately signs of their power. These Mamluk buildings attest to the outstanding monumental properties of Mamluk architecture and frame a street that, despite its deteriorating state, still exudes a bygone royal majesty.

Based on a reading of Ibn Taimiya's "Al-Ḥisba fī l-Islām", Jörn Thielmann argues for some structural similarities between Ibn Taimiya's understanding of market economy and the ideas of some proponents of Germany's social market economy, like Walter Eucken, Alfred Müller-Armack or Ludwig Erhard, which made their way into the German constitution, the Grundgesetz. Besides more conventional presentations of the moral nature of ḥisba, Ibn Taimiya develops a short concept of human society based on reflections on the human nature by Aristotle in his "Politeia". Here, he shares the same assumption as hundred years later Ibn Khaldūn. He also shows very deep insights into the functioning of markets and thus fills the so-called Schumpeterian gap that assumes that between antiquity and Thomas Aquinas nothing important has been written on economics. Thielmann demonstrates that this treaty is an original contribution to economic thought. These reflections emerge out of the particular historical circumstances of Ibn Taimiya's time: the Mongol threat and grain riot. Securing food supply in the big cities has been the main prerogative of the Mamluk rulers. To counter the Mongols, stability in society was needed. This fresh look at controversial figure of the Islamic history of thought provides proof of the complexity, richness and originality of his thinking beyond the usual stereo-
The battle of ʿAyn Jālūt was perceived as a dramatic historical event that responded to the deep crisis and despair that prevailed in the Muslim world in the wake of the Mongol invasion and the termination of the Abbasid caliphate, the symbolic religious leadership of the Muslim world. It was conferred the status of a paradigmatic historical event in Mamluk historical literature far beyond the time it took place. As such it was used by the powerful groups of the Mamluks and the ʿulamāʾ, the religious learned scholars as a vehicle to express their stance or claims in ongoing discourses on legitimacy, authority and power and voice their social and political interests. While the Mamluks used their military achievements to legitimize their political position and base it on their divine chosen role to support Islam and defend the Muslims, the ʿulamāʾ reduced their importance by placing the Battle as a part of cyclic events that prove the divine protection of Islam. They used primordial Islamic images and figures, and past events to show that this victory was not only a military achievement but mainly the revival of the primal experience of Islam. For them it was a replication of the path of the Prophet Muḥammad, and they as dedicated religious leaders were its true heroes.