



ANNEMARIE SCHIMMEL KOLLEG.

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



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Senior Fellows



**Prof. Dr.
Reuven
AMITAI**

Hebrew
University of
Jerusalem,
Israel

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

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



**Prof. Dr. Jo 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*

Junior Fellows



**Dr. Kate
RAPHAEL**

Hebrew
University of
Jerusalem,
Israel

Project:

*The Mosques of Palestine from
the early Sixteenth Century to
Eighteenth: Architectural
Development and Spatial Distri-
bution*

Doctoral Students



**Iman
ABDULFATTAH,
M.A.**

New York/ Bonn
University

Project:

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



**Hayrettin AYDIN,
M. A.**

Bonn University

Project:

Die Eroberung Ägyptens und ihre Bedeutung für die macht-, wirtschafts- und handelspolitischen Ambitionen des Osmanischen Reichs im 16. Jahrhundert

Staff



From left to right:

Prof. Dr. Bethany WALKER, Prof. Dr. Stephan CONERMANN, Nur ÖZDILMAÇ, Sarah SPIEGEL, Anna ABDEL AZIZ, Fabian FALTER, Ümmü Gülsüm ÖREK, Tarek SABRAA, Dr. Mohammad GHARAIBEH, Christoph BLUMERT

25-29/08/2014 Summerschool: Mamluk Manuscript Culture

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

From 25th – 29th 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 papyri and paper, the ink the binding processes and techniques that were used in Europe and the Islamic 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.

The second part of the summer school was devoted for training in reading and paleography. Therefore, the lecturer distributed several manuscripts of different genres that were first discussed and then read in the group. Beginning first with “easier” manuscripts of the historical texts the writing of which were very clear and legible, the manuscripts became slightly more difficult as the group shifted the reading examples to the documentary sources some of which could only be read partially.



Upcoming

29/10-01/11/2014 International Conference

Jews in the Ayyubid and Mamluk Periods

organized by Dr. Amir MAZOR

Venue: Günnewig Hotel Bristol Bonn

Prinz-Albert-Str. 2 • 53113 Bonn

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 an animosity 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-Ġawziyya and as-Suyūfī that reveal strains of philosophical thought within their writings. Through the example of the concept of *fiṭra* of Ibn Taymiyya, Griffel could show that the Mamluk scholar was at least in a certain degree influenced by Ibn Sīnā and al-Ġazālī.



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

4/07/2014 – Prof. em. Dr. Klaus KREISER
(Bamberg University)

Turkish Cultural Diplomacy: a historical survey

29/08/2014 – Prof. Dr. Suraiya FAROQHI
(Istanbul Bilgi University)

Persian Traders (Acem tüccarı) in the Ottoman Lands Around 1700

05/09/2014 – Dr. Amir MAZOR
(Bonn University)

The Middle East between the 11th and the 15th Centuries: The Institutionalization of Islamic Religious Scholarship and Sufism and its Impact on the Jewish Leadership

19/09/2014 – Dr. Christl CATANZARO
(Munich University/ LMU)

Images of Women in Iranian Advertising

26/09/2014 – Fabian FALTER, M.A.
(Bonn University)

A Muslim Secularist? Asghar Ali Engineer (1939-2013) and Communal Harmony in India

24/10/2014 – Prof. Dr. Anke VON KÜGELGEN
(Bern University)

Middle Eastern Debates on the Relationship between Religion, Philosophy and Science at the Turn of the 20th Century

31/10/2014 – Prof. Dr. Hans Georg MAJER
(Munich University/ LMU)

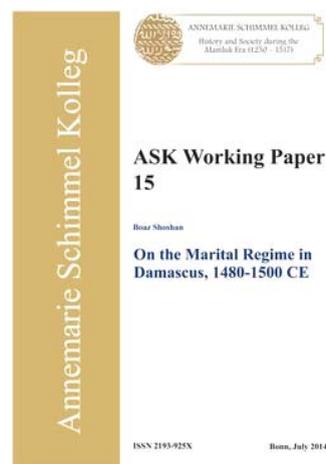
Ottoman History as Seen by Baroque Artists

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>

Nr. 18 – Kristina RICHARDSON: The Evolving Biographical Legacy of Two Late Mamluk Ḥanbalī Judges

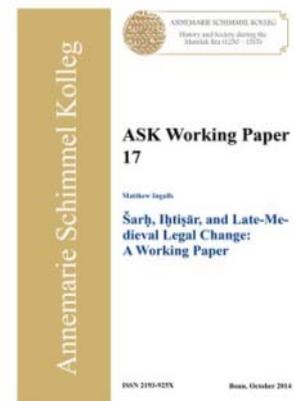
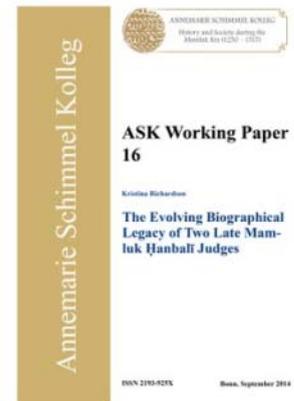
In 887/1482, two Damascene Ḥanbalī judges, Nāṣir ad-Dīn Muḥammad b. Zurayq (d. 900/1495) and Nağm ad-Dīn ‘Umar b. Muflīḥ (d. 919/1513), stood accused of confiscation of *waqf* property and were summoned to Cairo to be interrogated and investigated by Sultan Qā’itbāy. In this article I investigate this incidence of *waqf* manipulation, the lives of the accused parties after this event, and the ways in which later biographers, particularly Ibn Zurayq’s favorite student Šams ad-Dīn Muḥammad b. ‘Alī 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.

Nr. 17 – Matthew INGALLS: Šarḥ, Iḥtišār, and Late-Medieval Legal Change: A Working Paper

The study that follows analyzes three examples from Islamic purity law (*ṭahāra*) as they evolve across four consecutive generations of substantive law (*furū’*) texts with the aim of understanding how the antipodal processes of *šarḥ* (expansion/commentary) and *iḥtišār* (abridgement) affect the substance of a legal tradition. Owing to their significance in the development and reception of the later Šāfi‘ī *madḥab*, the *furū’* works of the Mamlūk scholar and judge Zakariyyā al-Anšārī (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-Anšārī’s position in the Šāfi‘ī *madḥab*, the idiosyncrasies of his legal prose, his major works in Šāfi‘ī *furū’*, 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.

Nr. 18 – Mohammad GHARAIBEH: The *Buldāniyyāt* of as-Saḥwī (d. 902/1496) A Case Study on Knowledge Specialization and Knowledge Brokerage in the Field of Ḥadīṭ Collections

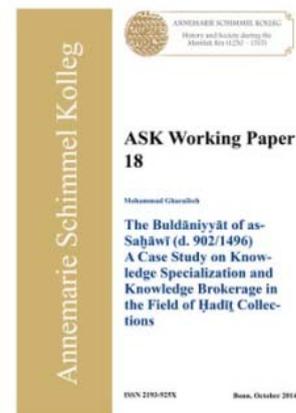
This paper offers new approaches on how to analyze *ḥadīṭ* collections and to make them useable for social and intellectual history. While focusing on the so called *buldāniyyāt* (geographical *ḥadīṭ* collections) – a subgroup of the forty *ḥadīṭ* collections – the study explores new forms of knowledge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



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.

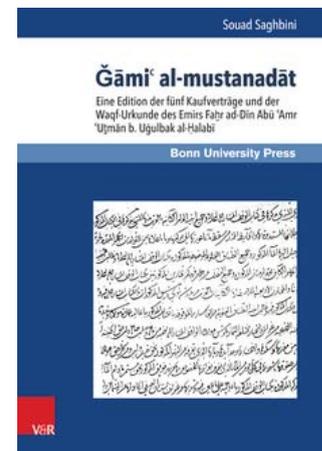
In this paper, the focus shall lie on the *buldāniyyāt* of Šams ad-Dīn Muḥammad as-Saḥāwī (d. 902/1496). In a first step, his collection will be compared with preceding written *buldāniyyāt* to identify the knowledge specialization and knowledge brokerage processes that make his collection innovative 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.



Mamluk Studies

Nr. 09 – Souad SAGHBINI (Hg.): *Gāmi' al-mustanadāt Fünf Kaufverträge und die waqf-Urkunde des Emirs Fahr ad-Din Abū 'Amr 'Uṭmān b. Uḡulbak al-Halabi*

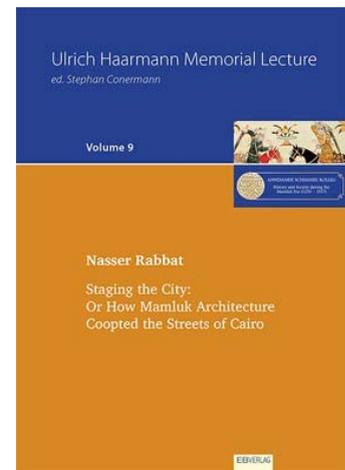
Der mamlukisch-aleppinische Emir Fahr ad-Dīn Abū 'Amr 'Uṭmān b. Uḡulbak war das mächtigste und einflussreichste Mitglied seiner Familie. Er prägte seinen Geburtsort Aleppo in der damaligen Zeit durch sein soziales und religiöses Engagement. Die von ihm und seiner Tochter Sitt Ḥalab errichteten Bauwerke bereichern Aleppo bis in die heutige Zeit. Gegenüber den mamlukischen Sultanen in Kairo demonstrierte er Stärke und verhielt sich nicht immer loyal. Zwei Quellen liefern viele Informationen über ihn: Die erste ist seine Biographie, die zweite das Gerichtsregister »*Gāmi' al-mustanadāt*«. In diesem Register befinden sich Abschriften von Urkunden, von denen die meisten ihm zugeordnet werden. Dieses Buch beinhaltet den zweiten Teil dieses Gerichtsregisters, bestehend aus fünf Kaufverträgen und einer *waqf*-Urkunde, die durch ihren Umfang außergewöhnlich ist.



<http://www.mamluk.uni-bonn.de/publications/mamluk-studies>

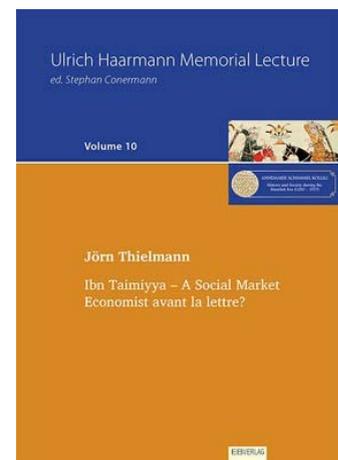
Nr. 8 – Nasser RABBAT: Staging the City: Or How Mamluk Architecture coopted the Streets of Cairo

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.



Nr. 10 – Jörn THIELMANN: Ibn Taimiyya – A Social Market Economist avant la lettre?

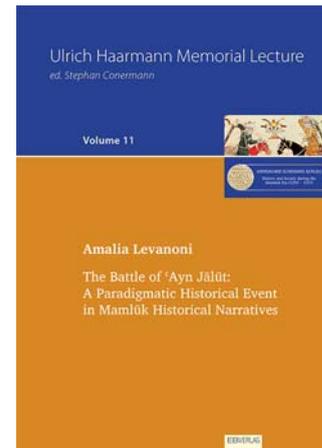
Based on a reading of Ibn Taimiyya's "Al-Ḥisba fī l-Islām", Jörn Thielmann argues for some structural similarities between Ibn Taimiyya's understanding of market economy and the ideas of some proponents of Germany's social market economy, like Walter Eucken, Alfred Müller-Armack or Ludwig Erhard, which made their way into the German constitution, the Grundgesetz. Besides more conventional presentations of the moral nature of *ḥisba*, Ibn Taimiyya 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 Taimiyya's time: the Mongol threat and grain riots. 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-



<http://www.mamluk.uni-bonn.de/publications/ulrich-haarmann-memorial-series>

Nr. 11 – Amalia LEVANONI: The Battle of ‘Ayn Jālūt: A Paradigmatic Historical Event in Mamlūk Historical Narrative

The battle of ‘Ayn 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 ‘*ulamā*’, 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 ‘*ulamā*’ 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.



Imprint

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