



ANNEMARIE SCHIMMEL KOLLEG

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

Newsletter No. 10/ July 2015



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New Senior Fellow

Prof. Dr. Paul Fenton

Hebrew Studies at
the Université de
Paris-Sorbonne,
France



Professor FENTON is a
fellow at ASK from
June 2015 to August
2015.

His project deals with:

*Relations between
Jews and Sufis in
Mamluk Egypt and
Syria*

25-27/06/2015 *Second Conference of the School of Mamluk Studies*

organized by Frédéric BAUDEN, Marlis SALIH and Antonella GHERSETTI

A large contingent of fellows and alumni from the Annemarie Schimmel Kolleg attended the Second School of Mamluk Studies, held at the end of June at the University of Liège. This year's School followed a founding meeting in 2014 in Venice, and set the stage for more such meetings in the future. Almost fifty papers were delivered this year over four days, almost invariably of high quality, showing the variety and vitality of Mamluk studies. The first day of the school was built around the theme of center and periphery in the Mamluk Sultanate, while the next three were devoted to different panels proposed by colleagues. Subjects covered in the panels included literary history, language, culture, gender, interaction with the Mongols, diplomacy, art history, manuscript studies and Mamluk politics. Some of the speakers were "old hands" at Mamluk studies, while others were junior scholars, and some still graduate students. In fact, the mix of participants: older and younger; European, Middle Eastern, North American and East Asian; and practitioners of different



specializations and methodological approaches, made for a lively conference and pleasant atmosphere. The quality of the lectures and the variety of subjects and approaches bodes well for the future of Mamluk studies.

Almost 20% of the lecturers at the School had a ASK connection, either current fellows or recent alumni (in reverse alphabetical order): Yakof Yosef, Jo van Steenbergen, Kristina Richardson, Amir Mazor, Konrad Hirschler, Mohammad Gharaibeh, Yehoshua Frenkel and Reuven Amitai.

Two other fellows, Iman R. Abdulfattah and Tarek Sabraa attended without planning to lecture, but each participated in their own way: Iman made an impromptu but well organized contribution to one of the panels, while Tarek spoke out at length in the discussion at another session. In this reporter's opinion, the ASK team played an important role in the School's success.

The participants were grateful to the local organizer, Frédéric Bauden, ably assisted by his team at Liège, and supported by the other members of the organizing committee, Marlis Salih and Antonella Ghersetti, for putting on such a well-run, interesting and pleasant meeting. At the end of the School, the announcement was made that next's year School will be held at the University of Chicago, from 24-28 June 2016.

Reuven AMITAI

01-02/04/2015 **International conference:** *The Sultan's Anthologist: Ibn Abī Ḥağala and His Work* organized by Prof. Dr. Syrinx VON HEES and Prof. Dr. Thomas BAUER

The international conference "The Sultan's Anthologist: Ibn Abī Ḥağala and His Work" was held at Universität Münster on April 1st and 2nd, 2015, with scholars in attendance from Europe, the United States, and the Middle East.

Ibn Abī Ḥağala (1325-1375) was born in Tlemcen, spent his youth in Damascus and settled later in Cairo. He was a recognized poet who composed mainly panegyrics and was proud of his religious poetry. As a prolific *adīb* he mastered the art of short picaresque prose narratives known as *maqāmāt* as

well as the art of anthology. Ibn Abī Ḥağala is best known for his anthology *Sukkardān as-sulṭān* (The Sultan's Sugar Box) and his collection on passionate love (*Dīwān aṣ-ṣabāba*), both of which dedicated to the Mamluk Sultan Ḥasan, who reigned from 1347-1361.

The conference was organized by ASK alumna Jun.-Prof. Dr. Syrinx von Hees and Prof. Dr. Thomas Bauer, both currently of Universität Münster. In the conference's inaugural lecture, Bauer announced his

important discovery that while most *qasīdas* are at least 50 lines, the 7-line micro-*qasīda* was an experimental form that flourished in the 14th century. Ibn Abī Ḥaḡala (1325-1375) himself included 53 such poems in his *dīwān*. All of the conference speakers addressed various aspects of his vast corpus.

Dr. Alev Masarwa presented an edition and German translation of an elegy on the siege of Alexandria. Prof. Dr. Emil Homerin outlined the influences of the Sufi Ibn al-Fāriḍ on Ibn Abī Ḥaḡala's poetic output. Von Hees presented her edition of a long poem mourning the passing of the Prophet Muhammad. Dr. Andreas Herdt described the internal structure

of Ibn Abī Ḥaḡala's plague treatise *Daf' an-niqma*, and Stefan Tölke, M.A., explored the theme of medicine in this same work. Prof. Dr. Remke Kruk discussed the technical aspects of a chess manual, and Samir Mubayd, M.A., analyzed a chess-themed *maqāma*. Jun.-Prof. Dr. Maurice Pomerantz and Dr. Hakan Özkan spoke about his *maqāmas*. Prof. Dr. Beatrice Gründler, Dr. Nefeli Papoutsakis, and Jun.-Prof. Dr. Adam Talib explored Ibn Abī Ḥaḡala's methods of composition in his various anthologies. Dr. Anke Osigus and Prof. Dr. Hinrich Biesterfeldt closed the conference with remarks *Dīwān aṣ-ṣabāba*.

Kristina RICHARDSON

Ulrich Haarman Memorial Lectures

25/05/2015 - Carl Forbes PETRY

Gendered Nuances in Historiographical Discourses of the Mamluk Period

Biographical Dictionaries have been a source of information for studies on social and intellectual history of the Mamluk Empire since the very beginning of the Mamluk studies itself. However, only little attention was drawn to the female representation and presentation in those dictionaries especially from a narratological perspective. Hence, this paper started from the assumption that women in biographical dictionaries only appear through the lenses of males' perspective.

By analyzing the *k. an-Nisā'* of the as-Saḡhāwī's *aḍ-Ḍaw' al-lāmi'* that contains about 1000 biographies of females, Carl Petry could show the narrative strategies of a male author when describing the life of females. According to Petry, as-Saḡhāwī tends to either depict kind of an ideal female character or highlighting some inappropriate behavior such as immodest dresses, self-assertion in public spheres or overt contradictions of decisions by males. With some selected examples, Petry could give an impression of the narrative structures of those entries in as-Saḡhāwī's work.

Upcoming

Twenty-Eighth Ulrich Haarmann Memorial Lecture (September, 21, 2015)

Dr. Yossef RAPOPORT (Queen Mary, London, UK)

22/06/2015 - Christian MÜLLER

Applying the Law: Qadis and Their Witnesses as Seen through the Prism of Mamluk Documents

Authentic legal documents from the Mamluk period are rare specimens; for this reason, the some 900 fourteenth-century documents from the Haram al-Sharif in Jerusalem are exceptional. The density of this source-material that covers various legal fields and types of notarizations written within less than two decades allows for a detailed reconstruction of court procedure and

the use of writs. By enhancing textual analysis with historical data, my talk illustrates the fabric of law from additional angles: At its time, this particular corpus constituted a “living archive” arranged for being used in a future that never happened. Checking the particular role of judges and witnesses in this context against the one in registered deeds from other contemporary institutional and private archives provides in-depth insights into the specificities of Šarī law in action.

International Research Colloquium

◆ 10/04/2015 Swantje BOLOUH-BARTSCH, M.A. (Münster)

“Whoever preserves forty hadith for my umma...” – A Weak Hadith with a Strong Influence on the Genre of Hadith Compilations

◆ 17/04/2015 Prof. Dr. Nikolas JASPERT (Heidelberg)

Knights and Mercenaries across the Mediterranean: Military Diasporas and Multiple Loyalties in the Middle Ages?

◆ 23/04/2015 Prof. Dr. Reuven AMITAI

The Mongols and the Jews: Dangerous Times, a Golden Age or Business as Usual?

◆ 24/04/2015 Iman R. ABDULFATTAH, M.A. (Bonn)

A Sultan and His Monument: The Role of the Complex of Qalawun in the Development of Islamic Architecture

◆ 08/05/2015 Prof. Dr. Stefan REICHMUTH (Bochum)

The Early Modern Period and the Islamic World - Comparative Patterns of Global History

◆ 15/05/2015 Dr. Denise KLEIN (Mainz)

Crimean Tatar Political Thought and Practice (16th-18th Centuries)

◆ 29/05/2015 Shohreh KARIMIAN, M.A. (Bonn)

Social and Cultural Practices of Young Iranians in Tehran

◆ 05/06/2015 Prof. Dr. Jamal MALIK (Erfurt)

Andaman Islands in Muslim Cultural Memory and Mazar Baba

◆ 19/06/2015 Prof. Dr. Tilman SEIDENSTICKER (Jena)

The Open Letter to al-Baghdadi from September 2014

◆ 26/06/2015 Antonia BOSANQUET, M.A. (Berlin)

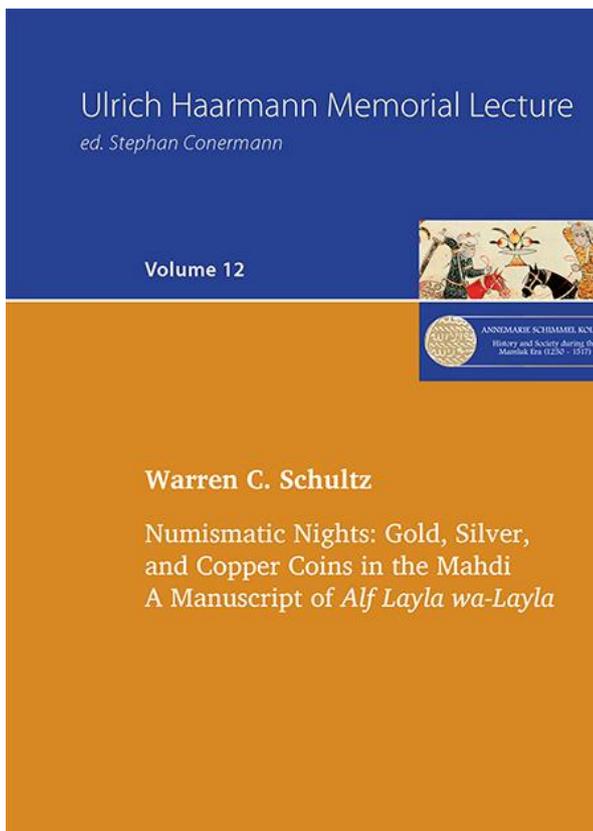
“Rulings for the Protected People.” Space and Hierarchy in Ibn al-Qayyim’s Aḥkām ahl al-dhimma

Otto Spies Memorial Lecture (in coll. with the “Bonner Forum Osmanistik”)

◆ 22/05/2015 Dr. Hedda REINDL-KIEL (Bonn)

Leisure, Pleasure and Duty. The daily life of Silahdar Mustafa, an éminence grise during the last years of Murad IV (according to the pasha's gift and expenditure registers, 1635-1640)

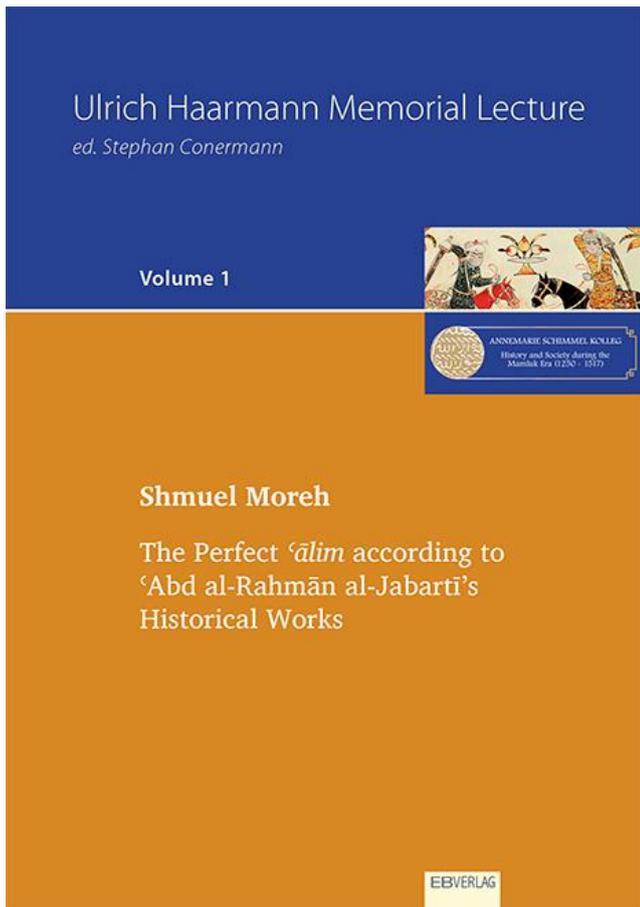
Publications



[Numismatic Nights: Gold, Silver, and Copper Coins in the Mahdi](http://www.mamluk.uni-bonn.de/publications/ulrich-haarmann-memorial-series)

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

Based upon an analysis of the so-called Mahdi A manuscript of *Alf Layla wa Layla*—preserved in the Bibliothèque Nationale—and the wider context of Mamluk numismatic history, Schultz explores what this version of the famous collection of stories can tell us about coinage in the Mamluk Sultanate. He first revisits the debate over the date of this manuscript’s transcription. While Muhsin Mahdi concluded that this manuscript was transcribed in eighth/fourteenth century, Heinz Grotzfeld argued that the manuscript was a ninth/fifteenth century product. Grotzfeld based his conclusion on the basis of the mention in the manuscript of gold coins known as “ashrafi” dinars, and he identified these coins as those dinars struck in 829/1425 during the reign of sultan al-Ashraf Barsbāy. Schultz demonstrates how the numismatic evidence overwhelming supports the later date, while also allowing for a date of transcription slightly earlier than the mid-century date favored by Grotzfeld. The second part of the essay gives multiple examples of how the language of money and commercial transactions found in several stories help corroborate other interpretations of monetary circulation in medieval Egypt and Syria.



[The Perfect 'ālim according to 'Abd al-Rahmān al-Jabartī's Historical Works](http://www.mamluk.uni-bonn.de/publications/ulrich-haarmann-memorial-series)

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

'Abd al-Rahmān al-Jabartī's (1753–1825) *'Ajā'ib al-āthār* is the swan song of Arabic traditional historiography, composed by an author aware of the crucial role of European imperialism and its impact upon Islamic civilization. In composing this historical masterpiece, al-Jabartī was able to combine the Islamic religious and secular sciences of his day, and to do so as a critical author sensitive to the Islamic value system of justice and welfare. The study of Professor Shmuel Moreh from the Hebrew University reveals for the first time the traits of an ideal Muslim *'ālim* as an advisor to the Mamluk rulers. Al-Jabartī's main recommendation is to adhere to the Quranic principle "to enjoin good and forbid evil". Thus he could criticize the tyranny of Muḥammad 'Alī and the corruption of his contemporary religious scholars. The second principle is: "Power leads to corruption and oppression." Therefore, the *'ulamā'* should abstain from acquiring political power and from asking Mamluk emirs for favors. They should behave according to Qur'anic regulations. Al-Jabartī believes that God rules the Universe through reward and punishment, and that Muḥammad 'Alī's restrictions on the influence of the *'ulamā'* is a punishment from God for not following Islamic Law. By massacring the Mamluks (1811), the new ruler was able to implement his vision of a modern Egyptian state.

Imprint

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