



ANNEMARIE SCHIMMEL KOLLEG.

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



<b>Table of Contents</b>	
<b>Fellows</b>	<b>1</b>
<b>Junior Fellows</b>	<b>1</b>
<b>Conferences</b>	<b>2</b>
<b>Workshops</b>	<b>2 – 4</b>
<b>Ulrich Haarmann Memorial Lecture</b>	<b>4 – 5</b>
<b>International Research Colloquium</b>	<b>5 – 6</b>
<b>Publications</b>	<b>6 – 7</b>
<b>Imprint</b>	<b>7</b>

**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**

University of  
Ghent, 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*



**Dr. Konrad  
HIRSCHLER**

SOAS London,  
UK

Dr. HIRSCHLER is a fellow at ASK from March to May 2015.

His project deals with:  
*The Earliest Arabic Library Catalogue: Edition, Translation and Commentary*

**Junior Fellows**



**Dr. Amir  
MAZOR**

Hebrew  
University of  
Jerusalem,  
Israel

Dr. Amir MAZOR stayed at ASK as a Junior fellow from October 2012 to December 2013 and from April 2014 to February 2015.

*Political leadership and religion:  
The nature of Islamic and Jewish  
leadership in Egypt and Syria  
during the 13th to 15th centuries*

**05-07/03/2015 International Conference: *The Mamluk-Ottoman Transition. Continuity and Change in Egypt and Bilād al-Shām in the Sixteenth Century***  
organized by Prof. Dr. Stephan CONERMANN and Dr. Gül ŞEN

An international conference “The Mamluk-Ottoman Transition: Continuity and Change in Egypt and Bilād al-Shām in the Sixteenth Century” was held 5–7 March 2015 at the Bristol Hotel Günnewig in Bonn.

The conference organized by Stephan Conermann and Gül Şen brought together 15 scholars from both Ottoman and Mamluk Studies\* with the aim to shed a light and rethink the 16<sup>th</sup> century. It provided a unique opportunity to discuss the understudied transition period after the Ottoman Conquest of 1516/17, an apparent no man’s land left by the dynastic histories.

The keynote address “Egypt and Syria in the Sixteenth Century” was given by Michael Winter from Tel Aviv University, who pointed out the distinctions between two former centers and two imperial provinces. The inspiring thoughts of the leading expert of the transition provided the framework to guide us through the subsequent discussions.

The chaired panels zoomed in on a variety of aspects: the symbolic order, material culture, interregional diplomatic relations, the irrigation system in Egypt, Ottoman perspectives as gleaned from travelogues, histories and historiographical writing; metropolitan as well as local perspectives were presented and discussed.



The main focus of the sessions was on the issues of continuity and change. They also reflected different approaches to the sources which are quite limited for the 16<sup>th</sup> century compared to the wealth of later Ottoman Studies at our disposal.

The panel on material culture was followed by a visit to the Archeological Lab directed by Bethany Walker, which provided an overview on the archeological findings and their utility for the research on the transition period. The concluding discussion highlighted the importance of the transitional perspective on the former Mamluk lands. Further dimensions and venues for future research were outlined, hence the desire for further events and continued collaboration of the participants were expressly articulated.

The conference proceedings will be published later this year.

Gül ŞEN

**12/02/2014 - Journée d'étude / Workshop**

*Nouvelles recherches sur l'histoire du Proche-Orient médiéval (XIIe-XVIe siècle)  
Systèmes politiques, cultures et réseaux*

[organisé par l'Annemarie Schimmel Kolleg et l'UMR 8167 Orient et Méditerranée/Équipe Islam médiéval (CNRS/Paris 1/Paris IV/EPHE/Collège de France)]

On the 11th and 12th of February a team from the Annemarie Schimmel Kolleg visited our French partners from UMR 8167 Orient et Méditerranée/Équipe Islam médiéval in Paris at the Sorbonne Panthéon. On the first day of their visit the researchers from Bonn received a tour of the Sorbonne and attended lectures in the

department of the Équipe followed by dinner. On the 12<sup>th</sup> a very successful joint conference was held at the Centre Panthéon. Stephan Conermann introduced the Annemarie Schimmel Kolleg and its mission while Sylvie Denoix discussed the UMR 8167. Papers on various aspects of Mamluk history and culture were presented by Jo van Steenberg,

Reuven Amitai, Kate Raphael, Anna Angermann, Amir Mazor, Kristina Richards and Amar Baadj from the Annemarie Schimmel Kolleg as well as by Anne-Marie Eddé, Anne Troadec, Clément Onimus, Sylvie Denoix, Françoise Micheau, Eric Vallet and Mathieu Eychenne from UMR 8167.

We would like to thank all of our French colleagues who participated and generously hosted us in Paris and in particular Eric Vallet for inviting us.

Amar BAADJ

## 20-21/03/2015 The American University in Cairo



### School of Humanities and Social Sciences – Department of Arab and Islamic Civilizations: *Annual History Seminar The Long 15th Century: Deep Transformations and New Possibilities*

#### Exploring the “Long 15<sup>th</sup> Century” in Cairo

The Annemarie Schimmel Kolleg was represented by two of its scholars – Jo Van Steenbergen and Bethany Walker – at a conference in Cairo on the late Mamluk period on 20-21 March. The American University in Cairo’s Annual History Seminar focused this year’s two-day event on “The Long 15<sup>th</sup> Century: Deep Transformations and New Possibilities”. Rejecting a simple assumption of Mamluk “decline”, which has long characterized the 15<sup>th</sup> century in Mamluk scholarship, the eleven papers in Arabic and English considered, instead, the long-term social, political, and economic transformations of the period, presenting new methods and lines of inquiry in the process.

Collectively, the participants offered novel and, in many cases cross-disciplinary, approaches that were also regionally comparative, on topics as varied as processes of elite-formation in the 15<sup>th</sup> century; new market and political forces behind literary and architectural production; land manage-



Oriental Hall AUC

ment, landscaping, and food markets; “Mamlukisation” and state formation; and changes in regional administration. We are grateful to Profs. Amina Elbendary and Nelly Hanna for the opportunity to join this seminar and hope that this will be only the first of many opportunities for A.U.C. and the ASK scholars to meet again in the future, through fellowships, lectures, joint excursions, and joint publications.

Bethany WALKER

#### 25/02/2015 Round Table Talk – Dr. Kaddour OUAHRANI (University of Tlemcen, Algeria)

##### *The Writing of History in the Mamluk Period: the Encyclopedic Works as a Case Study (in Arabic)*

Dr. Ouahrani organized with a group of junior researchers from the Annemarie Schimmel Kolleg a round-table discussion on the history of historiography in medieval Egypt with a special focus on the Mamluk period. The focus was on encyclopedic works that are of invaluable importance for the study of Islamic historical writing.

Under the auspices of Dr. Ouahrani, the junior researchers addressed the question of how Muslim chroniclers created their own set of historiographical notions and concepts on the one hand and their own understanding of what historiography is on the other.

Abdelkader AL GHOUZ

For one week, PhD- and Master-students met to discuss the developments of normative discourses in the Islamic Studies and their contents. The focus lied on the disciplines of Qurānic studies as well as *tafsīr*, *ḥadīth*, *fiqh* and *kalām*. Starting with an historical overview on how those disciplines evolved, the group noticed that the regional traditions were deeply depending on the religious, social and political circumstances of the specific region. It was in later periods that through an increasing trans-regional knowledge exchange the curriculum of the so called classical disciplines took its shape and led to the production of some standard works that were studied through almost the entire Islamic world. However, as the students could also see, that never prevents a scholar of being creative in certain boarders. Commenting on the standard works, specializing in an untouched field or combining different knowledge branches led to the

production of vast amount of sources dealing with normative discourses, that is to a large extent still unexplored.

Mohammad GHARAIBEH



### Upcoming

**14-18/09/2015 – International Summer School: *The Economic System of the Mamluk Empire***

## Ulrich Haarmann Memorial Lectures

**23/02/2015 – Prof. Dr. Kaddour OUAHRANI**  
(Tlemcen, Algeria)

*Al-Qalqashandī and his Historiographic Methodology*

In his lecture, Dr. Ouahrani gave us deep insight into the nature, the typology and the role of documents in Islamic historiography focusing on al-Qalqashandī (d. 1418) as a case study. He gave special attention to the question of the extent to which official documents are central to the analysis of Islamic historiography during the Mamluk time. Dr. Ouahrani deconstructed the methodological patterns that al-Qalqashandī used in describing historical events. In addition, he shed light on the interaction of historiography with genealogy, toponymy and physical, economic and administrative geography in al-Qalqashandī's methodology of historiography.



**16/03/2015 – Dr. Georg CHRIST**  
(Manchester, UK)

*The Empire and the Sea: Mamluk Maritime Trade Policy in the 14th Century?*

The Mamluk sultanate did not have a powerful naval force, if any at all. This has led to the assumption that they were not actively engaged in controlling the sea. However, Christ could prove that there has been an active collaboration between the Mamluk sultanate and Venetian merchants that began from the middle of the 14th century and lasted till the end of the Mamluk Empire. According to Christ, from 1350 on, the Mamluk sultanate suffered from several economical difficulties including famines, agricultural breakdowns, decline of taxes etc. that led the Mamluk sultanate to search for alternative incomes. An oversea trade, the Mamluk sultanate kind of outsourced the control over the sea by intergrading the Venetian naval might into the Mamluk sultanate. Through diplomacy and privileges that the Venetian enjoyed from the sultanate both parties could gain some advantages from this collaboration that lasted till the end of the Mamluk sultanate.



### Upcoming

**18/05/2015 – Prof. Dr. Carl Forbes PETRY**  
(Northwestern University, Chicago)

Twenty-Fifth Ulrich Haarmann Memorial Lecture, 6-8 pm

*Gendered Nuances in Historiographical Discourses of the Mamluk Period.*

**15/06/2015 – PD Dr. Christian MÜLLER**  
(CNRS, Paris)

### International Research Colloquium

**09/01/2015 – Prof. Dr. Bekim AGAI**  
(University of Frankfurt)

*Islam, Islamic Studies and Islamic Theology – some thoughts on the production of knowledge about Islam in Germany*

**16/01/2015 – Dr. Alev MARSAWA**  
(University of Münster)

*Praising Damascus City: Panegyrics as a Literary Genre and a Concept of Urbanism*

**30/01/2015 – Dieter KICKINGEREDER**  
(University of Munich)

*Transforming Bursa: Ahmed Vefik Paşa's Renovation of the First Ottoman Capital*

**06/02/2015 – Dr. Natalia BACHOUR**  
(University of Zurich)

*Translating Medical Knowledge in the 17th Century Ottoman Empire*

**13/02/2015 – Prof. Dr. Johann BÜSSOW**  
(University of Tübingen)

*The Exalted State and the Bedouins: Ottoman Rule in the Syrian Steppe before and after the Tanzimat*

**27/02/2015 – Jeannine BISCHOFF, M.A.**  
(University of Bonn)

*Serfs of Enlightenment? The Life of Monastic Dependent Peasants in pre-1959 Tibet*

**13/03/2015 – Ulrich BRANDENBURG, M.A.**  
(University of Zurich)

*Islam in Japan, 1890-1914: Between Global Communication and Pan-Asiatic Movement*

**20/03/2015 – Maritta SCHLEYER, M.A.**  
(University of Bonn)

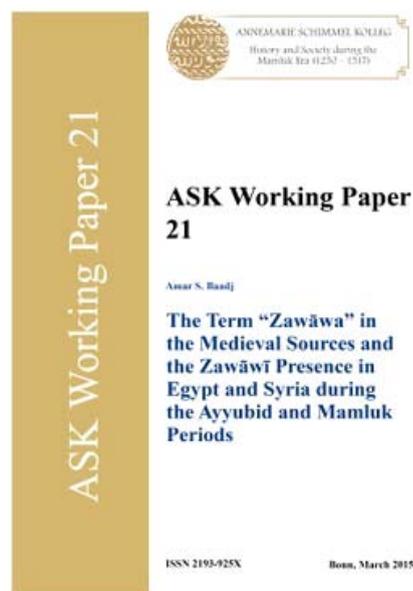
*Khwaja Hasan Nizami (1878-1955). Emotions for the Nation, for the Sufi Shrine, and for the Muslim Community*

## Publications

### Working Paper

**Nr. 21 – Amar S. BAADJ:** *The Term “Zawāwa” in the Medieval Sources and the Zawāwī Presence in Egypt and Syria during the Ayyubid and Mamluk Periods*

This paper consists of two parts. In Part One I trace the history of the name “Zawāwa” in the medieval Arabic sources both eastern and western from the early Islamic period until the 16th century. The near absence of any reference to the Zawāwa in the early sources for the history of the Maghrib stands in contrast to the frequent appearance of the term in later sources such as Ibn Ḥaldūn’s history and as-Saḥāwī’s biographical dictionary and I propose an explanation for this. In Part Two I have compiled biographical information on prominent Zawāwīs who lived in Egypt and Syria during the Ayyubid and Mamluk periods.



<http://www.mamluk.uni-bonn.de/publications/working-paper/wp-21-baadj.pdf>

The Perfect *‘Alim* according to *‘Abd al-Rahman al-Jabartī’s* Historical Works

By Prof. Dr. Shmuel Moreh

*‘Abd al-Raḥmān 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

### 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: [goerek@mamluk.uni-bonn.de](mailto:goerek@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 and Gülsüm ÖREK  
*ASK-Newsletter* is a quarterly publication,  
free of charge.

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

