



ANNEMARIE SCHIMMEL KOLLEG.

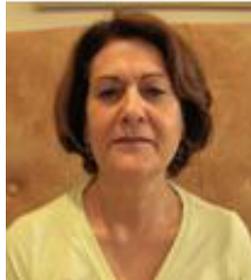
History and Society during the
Mamluk Era (1250 - 1517)



Fellows

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**Prof. Dr. Amalia
LEVANONI**
(Haifa, Israel)

Professor LEVANONI will be at the Annemarie Schimmel Kolleg from March 2013 to August 2013. During her fellowship she is focusing on: *Mamluks and Ulama: A comfortable symbiosis or a growing process of Mamluk takeover?*



**Prof. Dr. Bethany
WALKER**
(Bonn, Germany)

Professor WALKER was a Fellow at the Annemarie Schimmel Kolleg from February 2012 to January 2013. In April she was appointed Full Professor at the University of Bonn. Her project dealt with: *Internal Migration and the Collapse of the Mamluk State in Bilad al-Sham.*



**Dr. Yehoshua
FRENKEL**
(Haifa, Israel)

Dr. FRENKEL stayed as a Fellow at the Annemarie Schimmel Kolleg from February 2012 to February 2013. During his Fellowship he was mainly working on: *Land tenure and farming administration in medieval Syria and Egypt; Mamluk Jerusalem, reading and rereading of Haram documens.*



**Dr. Amr
EL HAWARY**
(Bonn, Germany)

Dr. EL-HAWARY was a Fellow at the Annemarie Schimmel Kolleg from April 2012 to March 2013. His project focused on: *Schriftmystik in der Mamlukenzeit – eine historisch-epistemologische Untersuchung.*

Staff



From left to right:

Dr. Mohammad GHARAIBEH, Lobna JAMAL, Sarah SPIEGEL, Sefa ALANKAYA, Prof. Dr. Stephan CONERMANN

PhD-Students



Project:

Analyse des „Mongolenbandes“ aus Shihab al-Din Ahmad al-Nuwayris Enzyklopädie Nihayat al-Arab

Anna ANGERMANN



Project:

Mamluk Heraldry – State of the Art, Social Context, Transregional References

Nur ÖZDILMAÇ



Project:

Les relations d'Alep et de la niyaba d'Alep avec le pouvoir central à l'époque des Mamluks Circassiens

**Ali EL-OUNI
(Tunis)**



Project:

La femme et les uléma en Égypte mamlouke

**Rihab BEN
OTHMEN (Tunis)**

Post-Docs



Project:

The Social and Intellectual Context of Ibn Taymiyya's (d. 1328) Life and Work

**Abdelkader
AL GHOUZ**



Project:

Mamluk "Art History" Reconsidered

**Daniel
REDLINGER**



Project:

A Codicological Analysis of al-Şafadī's (d. 1363) Tadhkirah

**Élise FRANSSEN
(Liège)**

Everything is on the Move: “Mamluk Empire” as a Node in (Trans-) Regional Networks –

International Conference, Bonn (6th – 9th December 2012)

In this conference we tried 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 constituted to a great extent the core of the so-called Mamluk society forming the basis of social order.

In this event which took place in Bonn from the 6th to the 9th of December 2012 participated 35 Mamlukists from all over the world.

The Annemarie Schimmel Kolleg proudly welcomed two special guests: from Kuwait Prof. Dr. Hayat Nasser AL-HAJJI and from Qatar Prof. Dr. Moin SADEQ.



Space, Historical Geography and Cartography in Mamluk Studies

International Workshop, Bonn (4th – 5th February 2013), organized by Dr. Kurt Franz (Halle/Saale)

For the exploration of Islamic political, economic and intellectual history in terms of space, the “spatial turn” has finally entered the field of Middle Eastern History. However, relevant projects are so far little interconnected and their common concerns have hardly become visible as a specific field of research.

For this, the international workshop offered an exchange on ongoing space-related projects, discussed common themes, concepts and methodology, identified potential interfaces and promoted future cooperation, and jointly exercised and valued several techniques that can be used for historical mapping.

Besides the fellows of the Annemarie Schimmel Kolleg, ten international researchers participated in this workshop.

They presented information on historical subjects (on the Mamluk domain and the wider Islamic middle period), approaches to the sources, research concepts, epistemic issues of spatial research and demonstrated research practice tools, techniques of analysis, visualization and the use of interfaces.



Ulrich Haarmann Memorial Lectures

28/ 01/ 2013 – Prof. Dr. Hinrich BIESTERFELDT
(Bochum, Germany)

*Monograph vs. Compendium. Scholarly
Debates in Early Mamluk Times*

Prof. Biesterfeldt gave us some very valuable glimpses into the production of Muslim historiographic texts during the 13th c. He tried to reconstruct the patterns of the intellectual activities that lead to the formation of books. Because Muslim scholarship in pre-modern times lacked of systematic approaches in terms of defining the premises of their working as historians, Biesterfeldt threw some light upon this problem by comparing the reception of monographic works with compendia.

18/ 03/ 2013 – Dr. Irmeli PERHO
(Helsinki, Finland)

*Ibn Taghribirdi's Voice. His Evaluation of the First
Mamluk Rulers*

In her lecture, Irmeli Perho compared Ibn Taghribirdi's and al-Maqrizi's representation of the early Mamluk rulers. While Mamluk sultans in the entries of Ibn Taghribirdi were described as pious and just, al-Maqrizi rarely presented a positive description of them. This discrepancy between the narratives can be explained by the different personal, social and professional backgrounds of the two historians, Perho argued.

Upcoming

29/04/2013 – Prof. Dr. Amalia LEVANONI
(Haifa, Israel):

*The Construction of a Myth:
The Battle of Ayn Jalut*

14/05/2013 - Dr Yehoshua FRENKEL
(Haifa, Israel)

Is there a Mamluk Culture?

International Research Colloquium

18/01/2013 - Melihe KARBASSIAN, M.A.,
(Bonn, Germany)

Dasatir Grammar – an unknown language

15/02/2013 - Sarah DUSEND, M.A.,
(Bonn, Germany)

*Qajar Women's Travel Writing at the End of the
19th Century. An introduction to their texts and
perceptions of travelling*

22/02/2013 - Dr. Katarzyna K. STARCZEWSKA
(Barcelona, Spain)

*A Latin translation of the Qur'ān (1518/1621)
commissioned by Egidio da Viterbo as an example
of a novel approach to Christian Qur'anic Studies*

08/03/2013 - Dr. Konstantinos GOGOS
(Athens, Greece)

*A Greek Travel Journal as a Source for Ottoman
History: P. Kodrikas' "Ephemerides" on the Otto-
man Embassy to France (1797)*

15/03/2013 - Veruschka WAGNER, M.A.,
(Bonn, Germany)

*Abdurrahman Şeref – the last official court histori-
an of the Ottoman Empire*

22/03/2013 - Fatima ABDELHADI, Dipl.Übers.,
(Bonn, Germany)

*Kant in the Arab World: Some Remarks on the
Complexity of Translating the Philosophical Work
"Critique of Pure Reason" into Arabic*

ASK Working Papers

8. HERZOG, Thomas: *Social milieus and worldviews in Mamluk adab-encyclopedias: The example of poverty and wealth*

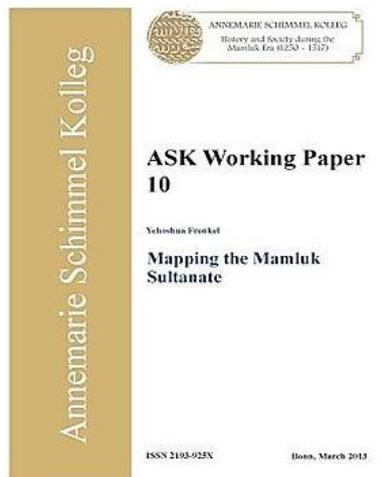
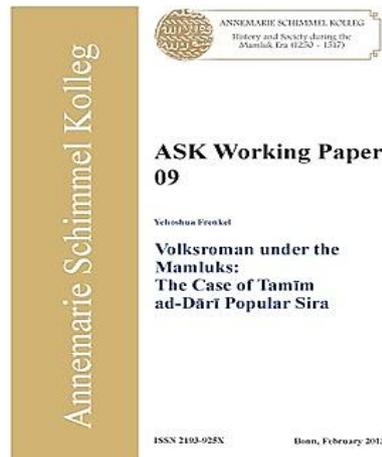
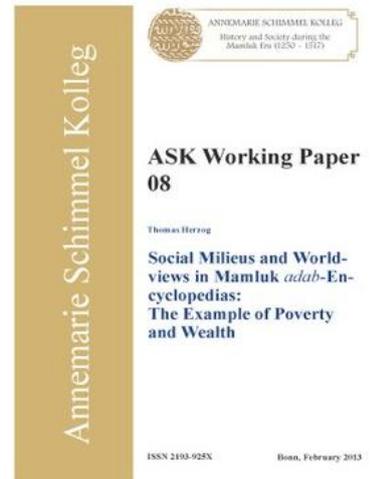
The economic and cultural rise of parts of the ‘amma due to the particular economic and infrastructural conditions of the Mamluk era fostered the emergence of new intermediate levels of literature that were situated between the literature of the elite and that of the utterly ignorant and unlettered populace, between the Arabic koiné (al-‘arabiyya al-fuṣḥā) and the local dialects (‘ammiyya-s), between written and oral composition, performance and transmission. The following paper proposes to analyze the composition of three Mamluk adab-encyclopedias and their treatment of poverty and wealth in light of the social milieus of their authors and publics.

9. FRENKEL, Yehoshua: *Volksroman under the Mamluks: The Case of the Tamīm al-Dārī Popular Sira*

The present paper evolved from a historical-legal research project. While searching for information about properties in Hebron (al-Ḥalīl), which the offspring of the ṣaḥābī Tamīm al-Dārī claimed, I stumbled upon a popular story. In this story Tamīm is portrayed as a hero who has been kidnapped by ġinns and endured ordeals and adventures on remote islands. The aim of this paper is to shed light on the text and its reception by the Mamluk society. Inter alia, I will describe the audiences, and will try to elucidate the supposed connections between Tamīm the historical character and Tamīm the literary hero. Since there is slight positive evidence to indicate that this text is “Mamluk,” one may ask why my talk is about a “sīra ṣa‘biyya” in the Mamluk environment? What makes it “Mamluk”? What is Mamluk in the story? My answer is based primarily upon circumstantial evidence, and I will return to it at the closing section of this paper.

10. FRENKEL, Yehoshua: *Mapping the Mamluk Sultanate*

The present brief contribution aims to shed light on a particular source, namely on official reports about natural disasters. These documents, known as maḥḍar (pl. maḥāḍir), were recorded by an inspector or an inspection team, following a severe event. They are a potential source for the study of Mamluk historical geography and have not been adequately studied until now.



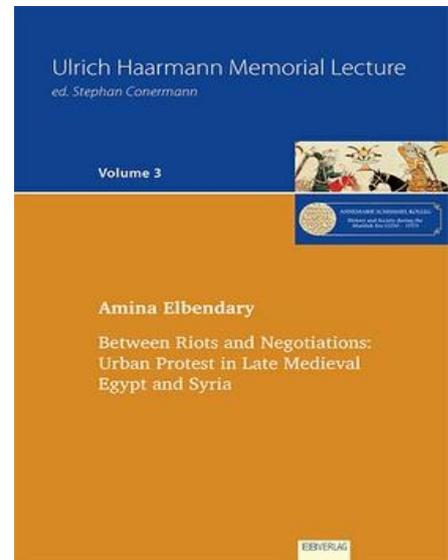
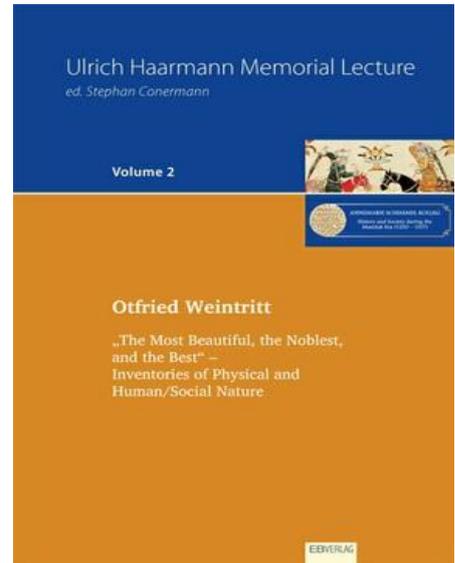
<http://www.mamluk.uni-bonn.de/publications/working-paper>

1. **BAUDEN, Frédéric:** *Trusting the sources so far as it can be trusted: al-Maqrīzī's deception with regard to the Yasa unmasked*
(appearing soon)
2. **WEINTRITT, Otfried:** "The Most Beautiful, the Noblest, and the Best" – Inventories of Physical and Human/ Social Nature

The Islamic writings of excellences (*faḍā'il*) serve to describe the worldly order in the state of perfection. No matter which objects they depict, their common denominator is a complete lack of any deficiencies. No negative semantic is to be found bemoaning anything imperfect or corrupted and demanding a remedy: the state of perfection is a necessary attribute of the worldly order.

3. **ELBENDARY, Amina:** *Between Riots and Negotiations: Urban Protest in Medieval Egypt and Syria*

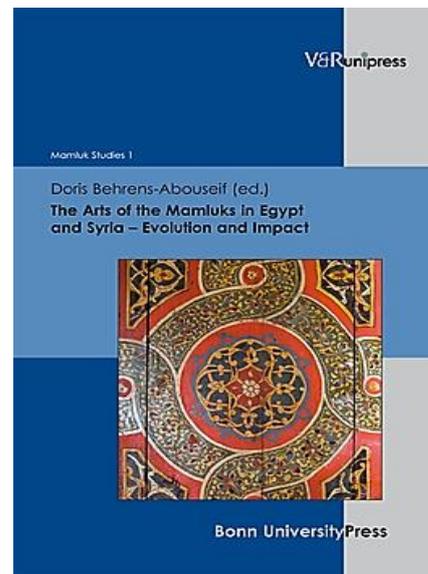
Most political histories of the Mamluk regime which ruled Egypt and Syria focus on the roles of the Sultans and Mamluk officers. When the non-elite are mentioned in the discussion of Mamluk politics, they remain a footnote to the larger drama, implying that the options available to them were restricted to violence or impotence. This article takes issue with this generalization and argues there was a role for the non-elite. One aspect of popular political participation, especially in urban centres, that is more evident in the sources is protest. The reports that survive suggest a more nuanced balance of power that involves a spectrum of urban protest from riots to negotiations. Despite the absence of formal institutions managing this participation, the non-elite of Cairo, Damiette, Damascus and Aleppo "interfered" in the political process to safeguard what they believed to be their interest or customary rights and to right what they perceived as wrongs committed against them, acting as checks of sorts on the political process. The surviving reports of protest in Egyptian and Syrian cities indicate that negotiation was an integral part of daily politics



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

1. **BEHRENS-ABOUSEIF, Doris (ed.):** *The Arts of the Mamluks in Egypt and Syria – Evolution and Impact*

This is the first publication in almost three decades to be dedicated to Mamluk art. The fifteen authors in this book explore the architecture and decorative arts of Egypt and Syria under Mamluk rule between the 13th and 16th century. They discuss the evolution of specific crafts regarding their dating and provenance, the patterns of their patronage and the interaction of Mamluk art with other regions of the Muslim world and beyond. Their new research based on fieldwork, archaeology, archive sources and museum collections presents a focused view on certain subjects while also conveying a panoramic perspective of Mamluk artistic approaches and concepts.



2. **CLIFFORD, Winslow Williams:** *State formation and the structure of politics in Mamluk Syro-Egypt 648-741 A.H./ 1250-1340 C.E.*

Winslow Williams Clifford is one of the few historians so far who have addressed the history and culture of the so-called Mamluk Sultanate (1250-1517) on the basis of theoretical models. This volume is a posthumous publication of his doctoral thesis, submitted in 1995 at the University of Chicago. Through his skillful application of social theory, Clifford succeeded in providing highly convincing evidence that the Mamluk rulers did not - as was maintained for a long time - constitute a static form of "oriental despotism" but was, rather, a highly differentiated society. It was primarily based on compliance with a complex system of order that had established itself during the rule of the first sultans.



http://www.v-r.de/de/seriesdetail-26-26/mamluk_studies-3085/

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