

STEPHAN CONERMANN
UNIVERSITY OF KIEL

Ulrich Haarmann, 1942-1999

When I had to fulfil the sad task of writing this obituary about Ulrich Haarmann, I recalled the following two scenes: The solemn burial service at the Littenweiler cemetery in Freiburg was in progress, when suddenly out of nowhere, in the midst of this very peaceful gathering, the faint utterances of a newborn were heard. After a while, the escalating little voice of the infant grew louder and louder and more demanding—it was the sound of a baby crying out to the world. With disapproving glances, the crowd turned their heads in an attempt to signal the student, who had brought her child to the funeral, that she should take the disturbance away. If Ulrich Haarmann had been there to witness this, he would have given a sympathetic smile, which was so typical of him, and I am sure he would have asked the mother to come to the front. After all, he had been fascinated, since his childhood, by creation in its immeasurable variety and by life in all its unfathomable dimensions; thus, he would have certainly enjoyed this allegorical representation of life and death on such an occasion.

It was the mixture of self-irony, uprightness, the enchanting ease with which he made contacts and professional appearances, his cosmopolitan tolerance, and the ability to unite and compromise without ever losing sight of his own interests which made people want to befriend Ulrich Haarmann. In addition to this, his strong sense of duty and profound scholarly dedication, along with his warm kindness, made him a highly esteemed colleague wherever he went. It is, therefore, no surprise that first and foremost it was his personality which made him the perfect candidate for the post of Director of the Zentrum Moderner Orient/Center for Modern Oriental Studies (ZMO) in Berlin. In spite of his illness, he carried out his duties as Director of the Center from 1 April 1998 to the end with enthusiasm and earnestness. In fact, even during the last days of his life, he added corrigenda and addenda by hand to the Center's current proposal book submitted to the Deutsche Forschungsgemeinschaft/German Research Association (DFG) in July 1999. Incidentally, he was thrilled about working in Berlin from the very first day. This was not only because of the fantastic atmosphere at the ZMO but also due to the twelve months he had spent in Berlin as a fellow at the Wissenschaftskolleg/

©Middle East Documentation Center. The University of Chicago.

Institute for Advanced Study (1995/96 and February/March 1997)—a time which he always considered as having been wonderful, important, and very productive.¹

It was also within the rooms of the Wissenschaftskolleg where the second scene I recalled took place: It was a beautiful, sunny day when I visited Ulrich Haarmann and found him, upon my arrival, amidst a group of other fellows in one of the residents' rooms at the institute. He was in his element: First, he spoke to a German colleague on his right about cultural life in Berlin; then he discussed emphatically in French with someone on his left the financial misery of German universities before he switched to English to converse with the gentleman opposite him about the complicated careers and activities of Mamluk descendants before the Ottoman conquest of Egypt. Somewhat shy, I had stepped into the international circle without Ulrich Haarmann having noticed. When he took notice of me, he jumped up enthusiastically and introduced me in perfect Standard Arabic to a colleague from the Comores. Later that evening, he even tried his (to my reassurance) somewhat rusty Russian on an acquaintance from Moscow. One could really feel the ease with which he changed from one idiom to another. Enchanted by the phenomenon of language, he delighted himself in engaging others in his enthusiasm.

Ulrich Haarmann was born in 1942 in Swabia. After having attended the Eberhard-Ludwig-Gymnasium in Stuttgart (classics), it was Arabic which he chose to study at the University of Freiburg. Thereafter, he quickly attained a Fulbright scholarship at Princeton, from which he graduated with a B.A. in Oriental Studies on 15 June 1965. In many ways, this early stay abroad in the USA had a strong influence on the rest of Ulrich Haarmann's life: First, he discovered a love for Arabic grammatical theories, acquired from his examination work under Rudolf Mach on Ibn Bābāshādh's *Al-Muqaddimah fī al-Naḥw*; second, he developed an interest in editing Arabic texts. In a short time, he mastered this philological craft, which for a long time was one of the most sought-after skills in a German orientalist. Despite the demands of today's students to deal only with modern topics, he made a continuous and conscious effort to stress that a solid philological education was indispensable.

At Princeton, Ulrich Haarmann hardly visited the hectic city of New York although it was only an hour away by train. He learned to value the exclusivity and privacy of a campus university, and therefore I believe that the wonderful location of the ZMO in Berlin fulfilled his expectations of a scientific retreat. The years at Princeton laid the groundwork for his lifelong and heartfelt relationship with the USA and Canada. In 1974, he spent four months as visiting professor of Islamic History at the University of California in Los Angeles (UCLA). After two

¹See his account of this year at the Wissenschaftskolleg: "Joseph und seine Söhne," *Wissenschaftskolleg –Jahrbuch 1995/96*, 65-71.

similar stays at McGill University in Montreal (1976 and 1986), he participated as a fellow in a research program at the Annenberg Institute for Judaic and Near Eastern Studies in Philadelphia (January-April 1990). In the meantime, he remained loyal to Princeton over the years: first, as a research fellow (January-April 1987), then as a visiting professor (March-June 1992) in the School of Historical Studies of the Institute for Advanced Studies, where he had the opportunity to further his scholarly activities.

Free from the bureaucratic burdens of a German professorship, during these quiet and peaceful months he was able to finish many of his scientific projects. It should suffice to mention the critical edition of Abū Ḥāmid al-Qudṣī's *Duwal al-Islām*; some important articles about the careers of the sons of the Mamluks, the legal opposition to Mamluk autocracy, and ethnic and racial prejudices in the medieval Near East; and lastly his pioneering study on life and trade in Ghadames (Libya) in the nineteenth century.

The starting point for Ulrich Haarmann's intellectual occupation with the somewhat controversial, unique, and fascinating rule of Turkish slaves over the native population of Egypt was his decision to leave Princeton and to return to Freiburg to write his dissertation on *Quellenstudien zur frühen Mamlukenzeit*. His supervisor then was Hans Robert Roemer, the leading figure in German Oriental Studies after 1945.² Roemer not only supported Ulrich Haarmann's Ph.D., but he also took great pleasure in witnessing Haarmann's work at the Deutsches Archäologisches Institut/German Archeological Institute (DAI) in Cairo from autumn 1969 until May 1971. Upon completing this first stay in Egypt, he was offered an assistant professorship in Freiburg. Just one year later he would qualify for his *Habilitation* in Islamic Studies on the basis of his current writings, in particular his dissertation and his edition of the *Chronik des Ibn ad-Dawādārī*. With this, he paved the road for a university career: From 1974 to 1976, he was an assistant professor; from 1976 to 1978 an unscheduled professor; and from 1979 to 1992 a full professor at the University of Freiburg. At the same time, he continually worked in different areas and offices within the administrative organization of his alma mater. His last position before his post in Berlin was a full professorship in Oriental Philology (Arabic and Islamic Studies) at the Christian-Albrechts University in Kiel (1992 to 1998).

Considering the often difficult financial situation of today's young academics, time and again he mentioned how thankful he was for his early job opportunities. All the more reason for him to want to undertake everything in his power to help promising younger scholars. Therefore, he also saw his position in Berlin as a

²See Ulrich Haarmann's obituary about his "Doktorvater" (supervisor): "Zum Gedenken: Hans Robert Roemer (18.2.1915-15.7.1997), *Die Welt des Islams* 38 (1998): 1-8.

chance to turn the ZMO into a place for advanced research on the Orient, where above all, postdocs would be invited as fellows. With regard to the overall conceptual framework of the ZMO, he always emphasized the importance of partnerships and cooperation with individuals and institutions, at regional as well as interregional levels. Haarmann believed the ZMO should act as an (inter)national mediator, bringing together various entities for the enhancement of Oriental Studies both within and outside Germany. The West, in his opinion, had neither an intellectual monopoly on research, nor on the art of mastering the future.

Contact with the Islamic world and its people was always important to Ulrich Haarmann. He personally knew the Arab countries—with the exception of Iraq and the Sudan—from long or short private trips, international congresses, and several research and teaching programs. For instance, in Cairo he was not only employed by the DAI, but also acted as a visiting professor at the American University in Cairo/Center for Arabic Studies (Spring 1971), as well as a lecturer at the University of Cairo (Spring 1977). The time he worked during the Lebanese civil war as Director of the Orient Institute of the Deutsche Morgenländische Gesellschaft/German Oriental Society (DMG) in Beirut (1978-1980) was an especially important experience for him. This task was particularly difficult for him personally, since his wife, his six-month-old daughter and his almost three-year-old son had to remain in Germany. The fact that he nevertheless completed this duty, with courage, was honored by the award of a Golden Medal for Education and Science by the Lebanese President on 15 November 1980. Finally, he kept in close contact with Kuwait ever since his discovery of the earliest naming of this state from the travel logs of Murtaḍá ibn ‘Alī ibn ‘Alwān.

Because of Ulrich Haarmann’s high reputation among his colleagues, many honorable tasks and duties were offered to him. From about 1976 to 1992, he was principal lecturer (“Vertrauensdozent”) at the Studienstiftung des Deutschen Volkes, and from 1981 to 1991 he was a member of the advisory body of the Institute for Oriental Studies at the DMG. From the winter term 1990/91 he worked as an expert on the Entrance Exam Committee of Princeton University (Alumni School Committee), and in 1995 the role of publishing the highly reputed *Bibliotheca Islamica* was assigned to him.³ In addition to this, the DAI asked him to oversee the publication of *Quellen zur Geschichte des Islamische Ägyptens*, and in 1992 he acted as co-editor of Brill’s series *Islamic History and Civilization*. In 1994, the Academia Europaea nominated him as a member and one year later he was admitted into the Berlin-Brandenburg Academy of Science.

For a long time, Ulrich Haarmann’s wide-ranging interests focused on the various facets of Mamluk society. He, who was also talented at writing substantial

³In Spring 1999 he handed over this task to Prof. Dr. Tilman Seidensticker (Jena, Germany).

and well considered reviews, did a lot of thorough research in this field. In addition to the above-mentioned titles, his scholarly contributions on medieval Muslim perceptions of Pharaonic Egypt deserve to be highlighted: He introduced and critically edited the *Pyramidenbuch des Abū Ġaʿfar al-Idrīsī (st. 649/1251)*, and no student should miss the opportunity to read his well-written articles on this subject. Besides the difficult subjects of the interdependencies of the Arabic language and Muslim jurisprudence, and socio-political questions on the history of Muslim Central Asia—I will mention only his articles about Faḏl Allāh ibn Rūzbihān Khunjī (860-925/1456-1519), and on Transoxania in the sixteenth century—Ulrich Haarmann was generally interested in the social, cultural, and intellectual history of the medieval Near East as a whole.

One of Ulrich Haarmann's lasting merits was editing the *Geschichte der arabischen Welt*. This work—already in its third edition—has become a classic not only among German students, but also among specialists. Through this inspiring and exemplary teamwork by German orientalists, many students are now able to acquire a very high level of understanding and deep insight into the confusing variety of the political and social systems in the different Arab regions.

Ulrich Haarmann had never been just a resident of the ivory tower. It was for him a basic necessity on suitable occasions—be it during lessons or public appearances, in conversation with amateurs of both religions, in discussion groups or lectures on specific topics—to emphasize the common roots of the Muslim and Christian world views. In his opinion, mutual acceptance and tolerance—with all of the necessary remaining unfamiliarities—were the keywords to opening the way to a multi-cultural society. In this regard, Berlin as a metropolis also seemed to him to be opening up to new perspectives.

After becoming Director of the ZMO, he started looking for new scholarly fields. With his typical curiosity, he quickly found his way into theoretical discussions within the humanities and social sciences. As time went on, he considered these new methodological approaches as being the core of all multi- and interdisciplinary projects. On these grounds, he believed that the identity-producing effect of historiography and the international "contact areas" of the Islamic world during the modern age (the Sahara, Central Asia, the Indian Ocean) would be interesting subjects for future projects. These undertakings were prevented, however, like so many other plans, by his sudden death. There were a lot of good things still to be expected from Ulrich Haarmann; instead there remains an impressive, but somehow brutally interrupted life. The contemporary German community of orientalists has lost a wonderful person and a very erudite scholar.

ULRICH HAARMANN'S SCHOLARLY WORKS

1965

"Ibn Bābshādh's *al-Muqaddima fī l-naḥw*: An Arabic Grammatical Treatise of the 11th Century A.D. Edition, Translation, Annotation." B.A. thesis, Princeton University, Department of Oriental Studies, 1965.

1969

Quellenstudien zur frühen Mamlukenzeit. Islamkundliche Untersuchungen 1. Freiburg im Breisgau: D. Robischon, 1969. (2d. ed., Freiburg im Breisgau: K. Schwarz, 1970).

1971

"Auflösung und Bewahrung der klassischen Formen arabischer Geschichtsschreibung in der Zeit der Mamluken." *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 121 (1971): 46-60.

Die Chronik des Ibn ad-Dawādārī. Achter Band: Der Bericht über die frühen Mamluken. Quellen zur Geschichte des Islamischen Ägyptens 1h. Cairo and Freiburg: Deutsches Archäologisches Institut Kairo, 1971.

1972

"Die Beschreibung der Moschee des Sultans Farağ b. Barqūq: Auszüge aus der Stiftungsurkunde des Sultans Farağ." In *Moschee des Farağ ibn Barqūq in Kairo, mit einem Beitrag von Ulrich Haarmann*, by Saleh Lamei Mostafa, 44-56. *Abhandlungen des Deutschen Archäologischen Instituts Kairo*. Islamische Reihe 3. Glückstadt: Verlag J. J. Augustin, 1972.

Review of *An Introduction to Mamlūk Historiography: An Analysis of Arabic Annalistic and Biographical Sources for the Reign of al-Malik al-Nāṣir Muḥammad ibn Qalā'ūn*, by Donald P. Little. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 122 (1972): 356-59.

Review of *Yādnāma-yi Īrānī-yi Minorskiy*, by M. Mīnuwī and I. Afshār. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 122 (1972): 394-99.

1974

"Alṭun Ḥān und Čingiz Ḥān bei den ägyptischen Mamluken." *Der Islam* 51 (1974): 1-36.

"L'édition de la chronique mamelouke syrienne de Šhams ad-Dīn Muḥammad al-Ġazarī." *Bulletin d'études orientales* 27 (1974): 195-203.

"Die islamische Moderne bei den deutschen Orientalisten." *Zeitschrift für Kulturaustausch* 24, no. 2 (1974): 5-18.

Reprinted in *Araber und Deutsch: Begegnungen in einem Jahrtausend*, edited by Friedrich H. Kochwasser and Hans Robert Roemer, 56-91. Tübingen: H. Erdmann, 1974.

Arabic version in *Almānyā wa-al-‘Ālam al-‘Arab: Dirāsāt Tatanāwal al-Šilāt al-Thaqāfiyah wa-al-‘Ilmīyah wa-al-Fannīyah bayn al-Almān wa-al-‘Arab mundhu Aqdam al-‘Uṣūr ilá Ayyāminā Hādhīh*, edited by Muṣṭafá Māhir et al., 69-114. Beirut: 1974.

Shortened Arabic version in *al-Majmū‘ah al-Istishrāqīyah fī Maktabat al-Jāmi‘ah al-Urdunīyah*, 4-28. Amman: 1980.

"Kreuzzüge." *Lexikon der islamischen Welt*, edited by Klaus Kreiser, Werner Diem, and Hans Georg Majer, vol. 2, 110-12. Stuttgart, Berlin, Cologne, and Mainz: Kohlhammer, 1974.

"Mamluken." *Lexikon der islamischen Welt*, edited by Klaus Kreiser, Werner Diem, and Hans Georg Majer, vol. 2, 148-50. Stuttgart, Berlin, Cologne, and Mainz: Kohlhammer, 1974.

"Religiöses Recht und Grammatik im klassischen Islam." *XVIII. Deutscher Orientalistentag vom 1. bis 5. Oktober 1972 in Lübeck: Vorträge*, edited by Wolfgang Voigt, 149-69. Wiesbaden: Franz Steiner Verlag, 1974. (Supplement II of *Zeitschrift der Deutschen Morgenländischen Gesellschaft*).

Review of *Ägypten und Syrien zwischen 1317 und 1341 in der Chronik des Mufaḍḍal b. Abī ‘l-Faḍā’il*, by Samira Kortantamer. *Der Islam* 51 (1974): 319-20.

"Staat und Religion in Transoxanien im frühen 16. Jahrhundert." *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 124 (1974): 332-69.

1975

"Die Pflichten des Muslims: Dogma und geschichtliche Wirklichkeit." *Saeculum: Jahrbuch für Universalgeschichte* 26, no. 1 (1975): 95-110.

Review of *Cambridge History of Islam*. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 125 (1975): 387-89.

Review of *History of Persia under Qājār Rule: Translated from the Persian of Ḥasan-e Fasā'ī's Fārsnāme-ye Nāṣerī*, translated by H. Busse. *Der Islam* 52 (1975): 184-86

Review of *'Imād ad-Dīn al-Iṣfahānī: Conquête de la Syrie et de la Palestine*, translated by H. Massé. *Der Islam* 52 (1975): 153-55.

"Turkish Legends in the Popular Historiography of Medieval Egypt." *Proceedings of the VIth Congress of Arabic and Islamic Studies, 13-19 August 1972, Visby and Stockholm*, edited by Frithiof Rundgren, 97-107. Kungl. Vitterhets Historie och Antikvitets Akademiens, Filologisk-filosofiska serien 15. Stockholm: Almqvist and Wiksell International/Leiden: E. J. Brill, 1975.

1976

"Evlīyā Čelebīs Bericht über die Altertümer von Gize." *Turcica* 8, no. 1 (1976): 157-230.

1977

"Das islamische und christliche Ägypten." In *Ländermonographie Ägypten*, edited by Heinz Schamp, 119-69. Tübingen: Horst Erdmann, 1977.

Review of *Jalāl al-Dīn al-Suyūṭī*, by E. M. Sartain. *Journal of Semitic Studies* 22, no. 2 (1977): 241-43.

1978

"Abū Dharr: Muḥammad's Revolutionary Companion." *Muslim World* 68 (1978): 285-89.

"Ein früher Bericht über Kuwait." *Der Islam* 55, no. 2 (1978): 340-44.

"Islamic Duties in History." *Muslim World* 68 (1978): 1-24.

"Khalīl, al-Malik al-Ashraf Ṣalāḥ al-Dīn." *The Encyclopaedia of Islam*, 2d ed., vol. 4, 964-65. Leiden: E. J. Brill, 1978. French ed.: 996-98.

Review of *The Aqqoyunlu: Clan, Confederation, Empire: A Study in 15th/9th Century Turko-Iranian Politics*, by J. E. Woods. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 128 (1978): 417.

Review of *Edirne im 17. Jahrhundert nach Evliyā Čelebī: Ein Beitrag zur Geschichte der osmanischen Stadt*, by K. Kreiser. *Der Islam* 55 (1978): 163-64.

Review of *The Reign of al-Hākim bi-Amr Allāh (386/996-411/1021): A Political Study*, by S. A. Assad. *Muslim World* 68 (1978): 67-68.

"Die 'Personlichkeit Ägyptens': Das moderne Ägypten auf der Suche nach seiner kulturellen Identität." *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 62 (1978): 101-22.

"Die Sphinx: Synkretistische Volksreligiosität im spätmittelalterlichen islamischen Ägypten." *Saeculum: Jahrbuch für Universalgeschichte* 29 (1978): 367-84.

1979

"Abū al-Hawl fī al-Mu'taqadāt al-Sha'bīyah khilāl al-'Uṣūr al-Wuṣṭá al-Muta'akhhirah." *Tārīkh al-'Arab wa-al-'Ālam* 1, no. 11 (1979): 48-57.

Die islamische Welt zwischen Mittelalter und Neuzeit: Festschrift für Hans Robert Roemer zum 65. Geburtstag (editor with Peter Bachmann). Beirut Texts and Studies 22. Beirut and Wiesbaden: Franz Steiner, 1979.

"Khumārawayh b. Aḥmad b. Ṭūlūn." *The Encyclopaedia of Islam*, 2d ed., vol. 5, 49-50. Leiden: E. J. Brill, 1979. French ed.: 50-52.

"Khundjī, Faḍlallāh b. Rūzbihān." *The Encyclopaedia of Islam*, 2d ed., vol. 5, 53-55. Leiden: E. J. Brill, 1979. French ed.: 55-57.

"Murtaḍā b. 'Alī b. 'Alawān's Journey through Arabia in 1121/1709." In *Sources for the History of Arabia/Maṣādir Tārīkh al-Jazīrah al-'Arabīyah: Proceedings of the First International Symposium on Studies in the History of Arabia, 23rd-28th of April, 1977, sponsored by the Department of History, Faculty of Arts, University of Riyadh, Saudi Arabia*, edited by Abdelgadir Mahmoud Abdalla (et al.), pt. 2, 247-51. Studies in the History of Arabia/Dirāsāt Tārīkh al-Jazīrah al-'Arabīyah 1. Riyadh: Riyadh University Press, 1979.

"Neue Forschungen zur Geschichte des osmanischen Ägyptens." *Orientalistische Literaturzeitung* 74, no. 3 (1979): 213-19.

Review of *Kitbuġā und Lāġīn: Studien zur Mamluken-Geschichte nach Baibars al-Manṣūrī und al-Nuwairī*, by Shah Morad Elham. *Der Islam* 56 (1979): 145-46.

Review of *Law Reform in the Muslim World*, by N. Anderson. *Bibliotheca Orientalis* 36 (1979): 102a-3a.

Review of *Studies in Memory of Gaston Wiet*, edited by M. Rosen-Ayalon. *Welt des Islams* (n.s.) 19 (1979): 260-62.

Review of *Untersuchungen zur Entstehung des abbasidischen Kalifats*, by T. Nagel. *Orientalistische Literaturzeitung* 74 (1979): 561-65.

"Der Schatz im Haupte des Götzen." In *Die islamische Welt zwischen Mittelalter und Neuzeit: Festschrift für Hans Robert Roemer zum 65. Geburtstag*, edited by Ulrich Haarmann and Peter Bachmann, 198-229. *Beiruter Texte und Studien* 22. Beirut and Wiesbaden: Franz Steiner, 1979.

1980

"Mamluk Endowment Deeds as a Source for the History of Education in Late Medieval Egypt." *Al-Abḥāth* 28 (1980): 31-47.

"Regional Sentiment in Medieval Islamic Egypt." *Bulletin of the School of Oriental and African Studies* 43 (1980): 55-66.

Review of *Arabische Nation und islamische Geschichte*, by W. Ende. *Muslim World* 70 (1980): 143-44.

Review of *Koran und Koranexegese*, by H. Gätje. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 130 (1980): 103-5.

Review of *Partnership and Profit in Medieval Islam*, by A. L. Udovitch. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 130 (1980): 112-13.

1981

"An Eleventh Century Précis of Arabic Orthography." In *Studia Arabica et Islamica: Festschrift for Iḥsān 'Abbās on his Sixtieth Birthday*, edited by Wadād al-Qāḍī, 165-82. Beirut: American University of Beirut, 1981.

"Gegenwartsbezogene Orientforschung und deutsche Orientalistik." (With Peter Hünseleler). *Deutsch-arabische Beziehungen: Bestimmungsfaktoren und Probleme einer Neuorientierung*, edited by Peter Hünseleler, Karl Kaiser, and Udo Steinbach, 214-19. Schriften des Forschungsinstituts der Deutschen Gesellschaft für Auswärtige Politik. Reihe, Internationale Politik und Wissenschaft 45. Munich and Vienna: Oldenbourg, 1981.

"Die Leiden des Qāḍī Ibn aṣ-Ṣāiḡ: Ein Beitrag zur Sozialgeschichte der Stadt Damaskus im 13. Jahrhundert." In *Studien zur Geschichte und Kultur des Vorderen Orients: Festschrift für Berthold Spuler zum siebzigsten Geburtstag*, edited by Hans Robert Roemer and Albrecht Noth, 108-22. Leiden: E. J. Brill, 1981.

Review of *Ibn aṣ-Ṣuqā'ī: Tālī wafayāt al-a'yān*, edited and translated by J. Sublet. *Orientalische Literaturzeitung* 76 (1981): 52b-55a.

Review of *The Judicial Administration of Ottoman Egypt in the Seventeenth Century*, by G. El-Nahal. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 131 (1981): 436.

"Studienpraxis: Kleine Fächer. Orchideen können kostbar sein." *a b i - Berufswahlmagazin* 5, no. 7-8 (1981): 30-33.

"Symposium über das gemeinsame Erbe der arabisch-islamischen und der westlichen Welt. Dubai, Vereinigte Arabische Emirate 3.- 5. März 1981." *Orient* 22 (1981): 167-71.

1982

"Ein Damaszener Reisender des 13. Jahrhunderts an der Wolga." In *Festschrift für Wilhelm Lettenbauer zum 75. Geburtstag*, edited by Antonín Meštan and Eckard Weiher, 29-38. Freiburg: U. W. Weiher, 1982.

"Al-Idrīsī, Djamāl al-Dīn Muḥammad, Abū Dja'far." *The Encyclopaedia of Islam*, 2d ed., Supplement, fasc. 5-6, 407-8. Leiden: E. J. Brill, 1982.

"Konferenz über 'Land-Holding and Social Transformation in the Near East,' Amerikanische Universität von Beirut, 14.-18. Februar 1983." *Die Welt des Islams* 22 (1982): 137-39.

"Quellen zur Geschichte des islamischen Ägyptens." *Mitteilungen des Deutschen Archäologischen Instituts, Abteilung Kairo* 38 (1982): 201-10.

Review of *Allah heute*, by A. Hottinger. *Orient* 23 (1982): 468-70.

Review of *Arabic Historical Writing 1975 and 1976: An Annotated Bibliography of Books in History from all Parts of the Arab World*, by F. Abdulrazak. *Orient* 23 (1982): 306-7.

Review of *Slave Soldiers and Islam: The Genesis of a Military System*, by D. Pipes. *Religious Studies Review* 8, no. 4 (1982): 392.

1983

"Bericht über die zweite Konferenz über die arabisch-türkischen Beziehungen, 13.-18. Dezember 1982 in Tripoli/Libyen." *Orient* 24 (1983): 24-27.

"Būrīden (Börīden)." *Lexikon des Mittelalters*, vol. 2, 1104. Munich and Zürich: Artemis Verlag, 1983.

"Christentum und Islam: Zwei monotheistische Religionen: Gemeinsamkeiten in der Verschiedenheit." In *The Euro-Arab Dialogue/Le dialogue euro-arabe*, edited by Hubert Dobers and Ulrich Haarmann, 51-63. St. Augustin/Bonn: Konrad-Adenauer-Stiftung, 1983.

The Euro-Arab Dialogue/Le dialogue Euro-Arabe. (editor with Hubert Dobers). 2nd ed. St. Augustin/Bonn: Konrad-Adenauer-Stiftung, 1983.

Introduction to *The Euro-Arab Dialogue/Le dialogue euro-arabe*, edited by Hubert Dobers and Ulrich Haarmann, 16-45. St. Augustin/Bonn: Konrad-Adenauer-Stiftung, 1983.

"Islam: was ist das eigentlich." *Die islamische Herausforderung—Evangelische Akademie Bad Boll. Protokolldienst* 20/83 (=1983): 10-16.

"Al-Istishrāq al-Almānī: Munjazāt wa-Murāja‘at Mawāqif." *Al-Bāḥith* 5, no. 1 (1983): 143-51.

"The Library of a Fourteenth Century Jerusalem Scholar." In *Palestine, vol. 1: Jerusalem, The Third International Conference on Bilād al-Shām*, Amman, 19-24 April 1980, 105-10. Amman: University of Jordan and Yarmouk University, 1983.

Review of *Das Kitāb ar-rauḍ al-‘āṭir des Ibn Aiyūb: Damaszener Biographien des 10./16. Jahrhunderts*, by A. H. Günes. *Der Islam* 60 (1983): 329-31.

1984

"Das islamische Ägypten." In *Die islamische Welt*, edited by Ruprecht Kurzrock, 1:35-45. Berlin: Colloquium Verlag, 1984.

"The Library of a Fourteenth Century Jerusalem Scholar." *Der Islam* 61 (1984): 327-33.

"Luxor und Heliopolis: Ein Aufruf zum Denkmalschutz aus dem 13. Jahrhundert n. Chr." *Mitteilungen des Deutschen Archäologischen Instituts Kairo* 40 (1984): 153-57.

Review of *Cahiers d'onomastique arabe, 1979*. *Welt des Islams* 23-24 (1984): 538-39.

Review of *The Civilian Elite of Cairo in the Later Middle Ages*, by Carl F. Petry. *Bulletin of the School of Oriental and African Studies* 47 (1984): 133-35.

Review of *The Early Islamic Conquests*, by F. M. Donner. *Religious Study Review* 10 (1984): 192.

Review of *Islamic Law in Palestine and Israel*, by E. J. Eisenmann. *Bibliotheca Orientalis* 41 (1984): 540-43.

Review of *Regierung und Verwaltung des Vorderen Orients in Islamischer Zeit, Part I (Handbuch der Orientalistik)*, by M. Idris and K. Röhrborn. *Welt des Islams* 23-24 (1984): 513-15.

Review of *Some Religious Aspects of Islam: A Collection of Articles*, by H. Lazarus-Yafeh. *Der Islam* 61 (1984): 344-45.

"The Sons of Mamluks as Fief-holders in Late Medieval Egypt." In *Land Tenure and Social Transformation in the Middle East*, edited by Tarif Khalidi, 141-68. Beirut: American University in Beirut, 1984.

1985

Review of *Artisans et commercants au Caire au 18e siècle*, by A. Raymond. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 135 (1985): 121-26.

Review of *Der Islam in der Gegenwart*, by W. Ende and U. Steinbach. *Der Islam* 62 (1985): 329-31.

Review of *The Memoir of a Syrian Prince*, translated by P. M. Holt. *Bulletin of the School of Oriental and African Studies* 48 (1985): 351b-52b.

Review of *Die Restaurierung der Madrasa des Amīrs Sābiq ad-Dīn Miṭqāl al-Ānūkī und die Sanierung des Darb Qirmiz in Kairo*, by Michael Meinecke. *Die Welt des Orients* 16 (1985): 209-12.

Review of *State and Government in Medieval Islam: An Introduction to the Study of Islamic Political Theory*, by A. K. S. Lambton. *Bibliotheca Orientalis* 42 (1985): 413-17.

Review of *A Textbook on Muslim Law*, by D. Pearl. *Bibliotheca Orientalis* 42 (1985): 406-8.

1986

Review of *Muṣṭafá 'Ālī's Counsel for Sultans of 1581*, by A. Tietze. *Orientalische Literaturzeitung* 81 (1986): 377-81.

Review of *Orientalism, Islam and Islamists*, edited by A. Hussein, R. Olson, and J. Qureshi. *Oriens* 27 (1986): 309b-11a.

Review of *Der osmanische Statthalter Iskender Pascha (gest. 1571) und seine Stiftungen in Ägypten und am Bosphorus*, by G. Winkelhane and K. Schwarz. *Manuscripts of the Middle East* 1 (1986): 119-20.

Review of *Palais et maisons du Caire, vol. I: Epoque Mamelouke (XIIIe-XVIIe siècles)*, by J. Cl. Garcin, B. Maury, J. Revault, and M. Zakariya. *Welt des Islams* 26 (1986): 201-3.

Review of *Tārīḥ al-Malik aḏ-Zāhir des 'Izz ad-dīn b. 'Alī b. Ibrāhīm b. Šaddād*, edited by A. Ḥuṭayṭ. *Der Islam* 63 (1986): 144-46.

1987

"Der arabische Osten im späten Mittelalter 1250-1517." In *Geschichte der arabischen Welt*, edited by Ulrich Haarmann, 217-63, 606-12, 640-47. Munich: C. H. Beck, 1987.

Geschichte der arabischen Welt (editor). Munich: C. H. Beck, 1987. (2d ed., 1991; 3d ed., 1994).

Review of *The Age of the Crusades: The Near East from the Eleventh Century to 1517*, by Peter M. Holt; and *The Middle East in the Middle Ages: The Early Mamluk Sultanate 1250-1382*, by Robert Irwin. *Journal of Semitic Studies* 32, no. 2 (1987): 380-84.

Review of *Fihrist Wathā'iq al-Qāhirah ḥattā Nihāyat 'Aṣr Salāṭīn al-Mamālīk (239-922 AH/853-1516 AD)*, by Muḥammad Muḥammad Amīn. *Die Welt des Islams* (n.s.) 27 (1987): 127-30.

Review of *Ottoman Rule in Damascus, 1708-1758*, by K. K. Barbir. *Wiener Zeitschrift für die Kunde des Morgenlandes* 77 (1987): 271-74.

Review of *Šams ad-Dīn aṣ-Šuḡa'ī: Tārīḥ al-Malik an-Nāṣir Muḥammad b. Qalāwūn aṣ-Šāliḥī wa-Aulādiḥī*, by Barbara Schäfer. *Der Islam* 64 (1987): 338-39.

Review of *Voyage en Égypte des années 1549-1552*, by J. Chesneau and André Thevet. *Wiener Zeitschrift für die Kunde des Morgenlandes* 77 (1987): 274-76.

"Al-Ummah wa-al-Waṭan fī al-'Uṣūr al-Wuṣṭá al-Islāmīyah wa-al-Ūrūbbīyah." *Dirāsāt Islāmīyah* (al-Ma'had al-'Ālī lil-Dirāsāt al-Islāmīyah, Jam'iyat al-Maqāṣid al-Khayrīyah al-Islāmīyah fī Bayrūt) 2 (1987-88): 219-37.

1988

"Arabic in Speech, Turkish in Lineage: Mamluks and Their Sons in the Intellectual Life of Fourteenth-Century Egypt and Syria." *Journal of Semitic Studies* 33, no. 1 (1988): 81-114.

"Heilszeichen im Heidentum: Muḥammad-Statuen aus vorislamischer Zeit." *Die Welt des Islams* 28 (1988): 210-24.

"Ideology and History, Identity and Alterity: The Arab Image of the Turk from the 'Abbasids to Modern Egypt." *International Journal of Middle Eastern Studies* 20 (1988): 175-96.

Introduction to *Der Einfluß des Islams auf das europäische Mittelalter*, by W. M. Watt, 7-10. Berlin: 1988. (German translation of Watt's *The Influence of Islam on Medieval Europe*).

"Manf (= Memphis)." *The Encyclopaedia of Islam*, 2d ed., vol. 6, 410-14. Leiden: E. J. Brill, 1988.

"Rather the Injustice of the Turks than the Righteousness of the Arabs'—Changing 'Ulamā' Attitudes towards Mamluk Rule in the Late Fifteenth Century." *Studia Islamica* 68 (1988): 61-77.

Review of *The Age of the Crusades: The Near East from the Eleventh Century to 1517*, by Peter M. Holt. *Bulletin of the School of Oriental and African Studies* 51 (1988): 327-328.

"Was ist schwerer zu ertragen: Tyrannische Herrschaft oder die Überheblichkeit der Berufskollegen?' Ein Gelehrtenchicksal im spätmittelalterlichen Kairo." In *Der Aquädukt 1763-1988*, edited by E. P. Wieckenberg, 207-16. Munich: C. H. Beck, 1988.

1989

Review of *Classical Arab Islam: The Culture and Heritage of the Golden Age*, by T. Khalidi. *Welt des Islams* 29 (1989): 171-72.

Review of *Al-Quds al-mamlûkiyya: A History of Mamlûk Jerusalem Based on the Haram Documents*, by H. Lutfi. *Welt des Islams* 29 (1989): 178-81.

Al-Ummah wa-al-Waṭan fī al-Fikr al-Islāmī wa-al-Masīhī fī al-‘Uṣūr al-Wuṣṭá: Muḥāḍarah. Jerusalem: al-Jam‘īyah al-Filasṭīnīyah al-Akādīmīyah lil-Shu‘ūn al-Dawlīyah, 1989. (Translation of: Nation and Homeland in the Islamic and Christian Thoughts in the Middle Ages).

1990

"Das Annenberg Research Insitute for Judaic and Near Eastern Studies in Philadelphia." *Orient* 31, no. 4 (1990): 521-24. (= "Der Vordere Orient im Vergleich: Ein neues Forschungsinstitut für jüdische und nahöstliche Studien in Philadelphia." *Frankfurter Rundschau*, 23 April 1991, 26.

"Arabien." In *Kolonisierung als weltgeschichtliches Phänomen: Symposium vom 14. bis 17. Juni 1990 im Schwarzwaldhotel Titisee*, 21-34. Breuninger Kolleg, Stuttgart: 1990.

"Mamluk Jerusalem." Review article on *Mamluk Jerusalem: An Architectural Study*, by Michael H. Burgoyne. *Levant* 22 (1990): 149-53.

"Das pharaonische Ägypten bei islamischen Autoren des Mittelalters." In *Zum Bild Ägyptens im Mittelalter und in der Renaissance/Comment se représent-t-on l’Egypte au moyen âge et à la renaissance*, edited by Erik Hornung, 29-58. *Orbis Biblicus et Orientalis* 95. Freiburg: Univeristätsverlag/Göttingen: Vandenhoeck & Ruprecht, 1990.

"Regicide and 'The Law of the Turks.'" In *Intellectual Studies on Islam: Essays Written in Honor of Martin B. Dickson*, edited by Michel M. Mazzaoui, and Vera B. Moreen, 127-35. Salt Lake City: University of Utah Press, 1990.

1991

"Affen hoch zu Roß: Die Resistenz innerislamischer Feindbilder zwischen Arabern und Türken." *Frankfurter Allgemeine Zeitung*, 13 February 1991, N3.

Anwār ‘Ulwī al-Ajrām fī al-Kashf ‘an Asrār al-Ahrām, Ta’līf Abī Ja‘far Muḥammad ibn ‘Abd al-‘Azīz al-Ḥusaynī al-Idrīsī/Das Pyramidenbuch des Abū Ġāfar al-Idrīsī (st. 649/1251) (editor). *Beiruter Texte und Studien* 38. Beirut: In Kommission bei Franz Steiner Verlag, 1991.

"Geschichte und Gegenwart: Der Islam im ersten Jahrzehnt seines fünfzehnten Jahrhunderts (1980-1989)." In *Festgabe für Hans Rudolf Singer Zum 65. Geburtstag am 6. April 1990 überreicht von seinen Freunden und Kollegen*, edited by Martin Forstner, 2:589-605. Frankfurt am Main and New York: P. Lang, 1991.

"In Quest of the Spectacular: Noble and Learned Visitors to the Pyramids around 1200 A.D." In *Islamic Studies Presented to Charles J. Adams*, edited by Wael Hallaq and Donald P. Little, 57-67. Leiden: E. J. Brill, 1991.

"Lieber hundert Jahre Zwangsherrschaft als ein Tag Leiden im Bürgerkrieg': Ein gemeinsamer Topos im islamischen und frühneuzeitlichen europäischen Staatsdenken." In *Gottes ist der Orient, Gottes ist der Okzident: Festschrift für Abdoldjavad Falaturi zum 65. Geburtstag*, edited by Udo Tworuschka, 262-69. Kölner Veröffentlichungen zur Religionsgeschichte 21. Cologne and Vienna: Böhlau Verlag, 1991.

Arabic translation: "'Sulṭān Ghashūm Khayr min Fitnah Tadūm': Naẓarāt Muqāranah fī al-Fikrayn al-Siyāsayn [sic] al-Wasīṭayn al-Islāmī al-Ūrūbī." *Al-Ijtihād* 4, no. 13 (1991): 95-102.

"Misalla (= Obelisk)." *The Encyclopaedia of Islam*, 2d ed., vol. 7, 140-41. Leiden: E. J. Brill, 1991.

"The Plight of the Self-Appointed Genius: Muṣṭafā 'Ālī." *Arabica* 38, no. 1 (1991): 73-86.

Review of *The Evolution of a Sufi Institution in Mamluk Egypt: The Khānqāh*, by L. Fernandes. *Welt des Islams* 31 (1991): 270-72.

Review of *Al-Fustat: Its Foundation and Early Urban Development*, by W. Kubiak. *Der Islam* 68 (1991): 375-77.

Review of *Idrīs b. Baidakīn b. 'Abdallāh at-Turkumānī al-Hanafī: Kitāb al-Luma' fī l-ḥawādīṭ wal-bida'*: *Eine Streitschrift gegen unstatthafte Neuerungen*, edited by Ṣubḥī Labīb. *Der Islam* 68 (1991): 379-82.

Review of *Sultan Baibars I. von Ägypten: Ein Beitrag zur Geschichte des Vorderen Orients im 13. Jahrhundert*, by Peter Thorau. *Der Islam* 68 (1991): 377-79.

Review of *Tatqīf al-ta'rif bi'l-muṣṭalaḥ al-šarīf par Taqī al-Dīn 'Abd al-Raḥmān b. Muḥibb al-Dīn Muḥammad al-Taymī al-Ḥalabī appellé Ibn Nāzīr al-Ġayš*, edited by R. Vesely. *Der Islam* 68 (1991): 382-84.

1992

"Jenseits von Projektionen und Negativklischees." *Frankfurter Rundschau*, 30 September 1992, B 10. (Review of *Geschichte der arabischen Völker*, by A. Hourani).

Review of *'Abdallāh ibn Lahī'a (97-174/715-790): Juge et grand maître de l'école égyptienne: Avec édition critique de l'unique rouleau de papyrus arabe conservé à Heidelberg*, by R. G. Khoury. *Der Islam* 69 (1992): 118-20.

Review of *Arabic Documents from the Ottoman Period from Qaṣr Ibrīm*, by M. Hinds and H. Sakkout. *Welt des Islams* 32 (1992): 134-36.

Review of *Bahā' al-Dīn al-Āmilī and his Literary Anthologies*, by C. E. Bosworth. *Bibliotheca Orientalis* 49 (1992): 540-43.

Review of *A Computerized Listing of Biographical Data for the Yatīmat al-dahr by al-Tha'ālibī*, by E. K. Rowson and S. A. Bonebakker. *Welt des Islams* 32 (1992): 287-88.

Review of *Geschichte des Islam: Entstehung, Entwicklung und Wirkung von den Anfängen bis zur Mitte des XX. Jahrhunderts*, by Eberhard Serauky. *Orientalistische Literaturzeitung* 87 (1992): 57-61.

Review of *A History of Islamic Societies*, by I. M. Lapidus. *Welt des Islams* 32 (1992): 281-84.

Review of *A History of the Arab Peoples*, by A. Hourani. *Welt des Islams* 32 (1992): 138-40.

Review of *Studies in Qur'ān and Ḥadīth: The Formation of the Islamic Law of Inheritance*, by D. S. Powers. *Bibliotheca Orientalis* 49 (1992): 543-45.

"Waffen und Gesellschaft im spätmittelalterlichen Ägypten." *Medium Aevum Quotidianum*, Krems/Donau 27 (1992): 137f.

"Wie tolerant ist der Islam? Als Eurozentrist gescholten, als Arabist verehrt: Der Orientalist Bernard Lewis." *Frankfurter Allgemeine Zeitung*, 12 September 1992, N 5, #286.

1993

"Miṣr, 5. The Mamlūk Period (1250-1517)." *The Encyclopaedia of Islam*, 2d ed., vol. 7, 165-77. Leiden: E. J. Brill, 1993.

"Al-Mustandjīd, Abū 'l-Maḥāsīn Yūsuf." *The Encyclopaedia of Islam*, 2d ed., vol. 7, 727. Leiden: E. J. Brill, 1993.

Review of *Die Blütezeit der arabischen Wissenschaft*, edited by Heinz Balmer and Beate Glaus. *Journal of the American Oriental Society* 113 (1993): 134a-35a.

Review of *Egyptian Society under Ottoman Rule 1517-1798*, by Michael Winter. *Orient* 34 (1993): 643b-44b.

Review of *Herrscher über Mekka: Die Geschichte der Pilgerfahrt*, by Suraiya Faroqhi. *Welt des Islams* 33 (1993): 150-52.

"Texte als Brücken in schwieriger Zeit: Die geisteswissenschaftliche Zusammenarbeit mit der arabischen Welt." *Frankfurter Rundschau*, 19 October 1993, 11.

1994

"Ein Mißgriff des Geschicks.: Muslimische und westliche Standpunkte zur Geschichte der islamischen Welt im 18. Jahrhundert." In *Geschichtsdiskur*, vol. 2: *Anfänge modernen historischen Denkens*, edited by Jörn Rüsen, Wolfgang Küttler, and Ernst Schulin, 184-201. Frankfurt: TB Verlag, 1994.

"Mit dem Pfeil, dem Bogen: Fremde und einheimische Stimmen zur Kriegskunst der Mamluken." In *Kommunikation zwischen Orient und Okzident: Alltag und Sachkultur*, Internationaler Kongress, 6-9 October 1992, Krems an der Donau, 223-49. Österreichischen Akademie der Wissenschaften, Philosophisch-Historische Klasse, Sitzungsberichte 619. Vienna: Österreichischen Akademie der Wissenschaften, 1994.

- "L'orientalisme allemand." *MARS: Le Monde Arabe dans la Recherche Scientifique/ The Arab World in Scientific Research/al-'Ālam al-'Arabī fi al-Baḥth al-'Ilmī* 4 (1994): 69-78.
- Review of *Die arabischen Quellen zum Heiligen Menas*, by Felicitas Jaritz. *Die Welt des Orients* 25 (1994): 194-96.
- Review of *Die Bauten von Ḥādīm Sulaimān Pascha (1468-1548) nach seinen Urkunden im Ministerium für Fromme Stiftungen in Kairo*, by Ahmed M. El-Masry. *Welt des Islams* 34 (1994): 287-89.
- Review of *Décrire le Caire: Fuṣṭāṭ-Miṣr d'après Ibn Duqmāq et Maqrīzī: L'histoire d'une partie de la ville du Caire d'après deux historiens égyptiens des XIVe-XVe siècles*, by Sylvie Denoix. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 144 (1994): 390-92.
- Review of *Islamic History: A Framework for Inquiry*, by R. Stephen Humphreys. *Journal of the Economic and Social History of the Orient* 37 (1994): 339-41.
- Review of *Das Königreich von al-Karak in der mamlūkischen Zeit*, by Muḥammad 'Adnān al-Bakhīt, translated by Alexander Scheidt. *Die Welt des Orients* 25 (1994): 207-9.
- Review of *Die Kreuzfahrerherrschaft Montréal (Šobak): Jordanien im 12. Jahrhundert*, by H. E. Mayer. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 144 (1994): 191-92.
- Review of *Die Mamlukische Architektur in Ägypten und Syrien (648/1250 bis 923/1517)*, by Michael Meinecke. *Die Welt des Orients* 25 (1994): 209-14.
- Review of *A Muslim Principality in Crusader Times*, by Carol Hillenbrand. *Bibliotheca Orientalis* 51 (1994): 182-84.
- Review of *Les trois vies du sultan Baïbars: Choix des textes et présentation*, edited by Jacqueline Sublet. *Orientalistische Literaturzeitung* 89, no. 3 (1994): 289-92.

1995

- "Frauen im islamischen Spätmittelalter: Symposium, veranstaltet am Wissenschaftskolleg am 14. Juni 1996." *Wissenschaftskolleg-Jahrbuch* (1995/96): 254-57.

"Krokodile aus Holz und Krokodile aus Marmor: Altägyptisches in einem marokkanischen Pilgerbericht des vierzehnten Jahrhunderts." In *Meilenstein: Festgabe für Herbert Donner*, edited by Manfred Weippert and Stefan Timm, 60-72. Ägypten und Altes Testament 30. Wiesbaden: Harrassowitz Verlag, 1995.

"Mamluk Studies: a Western Perspective." *Arab Journal for the Humanities* 51 (13th Year, Spring 1995, Kuwait University): 329-47.

Review of *Allianzen und Verträge zwischen fränkischen und islamischen Herrschern im Vorderen Orient: Eine Studie über das zwischenstaatliche Zusammenleben vom 12. bis ins 13. Jahrhundert*, by M. A. Köhler. *Journal of the Social and Economic History of the Orient* 38 (1995): 456-57.

Review of *Die Chronik des Ibn Ijäs: Indices, Vierter Teil, Glossar I/III*, edited by Mohamed Mostafa. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 145 (1995): 218.

Review of *Documents de l'Islam médiéval: Nouvelles perspectives de recherche*, edited by Yūsuf Rāḡib. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 145 (1995): 175-77.

Review of *Ins Land der geheimnisvollen Func: Ein Reisebericht aus dem Sudan des 17. Jahrhunderts*, by Erich Prokosch. *Die Welt des Islams* 35 (1995): 302-4.

Review of *Weltgeschichte und Weltbeschreibung im Mittelalterlichen Islam*, by Bernd Radtke. *Journal of the American Oriental Society* 115 (1995): 134.

"Sakkāra." *The Encyclopaedia of Islam*, 2d ed., vol. 8, 894-95. Leiden: E. J. Brill, 1995.

"Väter und Söhne im Herrschaftssystem der Mamluken (Vortrag vom 16. November 1995)." *Berliner Wissenschaftliche Gesellschaft e.V -Jahrbuch* (1995): 211-27.

1996

"Early Sources on Kuwait: Murtaḍā b. 'Alī b. 'Alwān and Carsten Niebuhr: An Arab and a German Report from the Eighteenth Century." *Hadeeth ad-Dar/Hadīth al-Dār* 3 (1996): 16-20.

"Glaubensvolk und Nation im islamischen und lateinischen Mittelalter." *Berlin-Brandenburgische Akademie der Wissenschaften, Berichte und Abhandlungen*, 2:161-99. Berlin: 1996.

"Medieval Muslim Perceptions of Pharaonic Egypt." In *Ancient Egyptian Literature: History and Forms*, edited by Antonio Loprieno, 605-27. *Probleme der Ägyptologie* 10. Leiden: E. J. Brill, 1996.

Review of *Abū 'l-Ma'ālī al-Mušarraḥ b. al-Muraḡḡā b. Ibrāhīm al-Maqdisī: Faḍā'il Bayt al-Maqdis wa'l-Ḥalīl wa-Faḍā'il aš-Šām*, edited by Ofer Livne-Kafri. *Die Welt des Orients* 27 (1996): 196-97.

Review of *Corolla Torononensis: Studies in Honour of Ronald Morton Smith*, edited by E. Robbins and S. Sandhal. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 146 (1996): 656-57.

Review of *Itinéraires d'Égypte: Mélanges offerts au Père Maurice Martin, S. J.*, edited by Chr. Décobert. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 146 (1996): 618-19.

Review of *Al-Makīn Ibn al-'Amīd: Chronique des Ayyoubides (602-658/1205-06-1259-60)*. *Orientalistische Literaturzeitung* 91 (1996): 606-7.

Review of *Vom Nationalstaat zum Gottesstaat: Islam und sozialer Wandel im Nahen und Mittleren Osten*, by Hossein Motabayer. *Das Historisch-Politische Buch* 44 (1996): 349.

1997

"'Großer Vater Mund' und 'Schwarzer Löwenjunge'—eine mongolisch-kiptschakische Ursprungssage in arabischer Überlieferung." In *Die Mongolen in Asien und Europa*, edited by Stephan Conermann and Jan Kusber, 121-37. *Kieler Werkstücke, Reihe F: Beiträge zur osteuropäischen Geschichte* 4. Frankfurt am Main: Peter Lang, 1997.

Kitāb Duwal al-Islām al-Sharīfah al-Bahīyah wa-Dhikr mā Zahar lī min Ḥikam Allāh al-Khafīyah fī Jalb Ṭā'ifat al-Atrāk ilá al-Diyār al-Miṣrīyah, Ta'lif Abī Ḥāmid Muḥibb al-Dīn Muḥammad ibn Khalīl al-Qudsī al-Shāfi'ī (editor with Ṣubḥī Labīb). Nashrāt Islāmīyah 37. Beirut: al-Ma'had al-Almānī lil-Abḥāth al-Sharqīyah/Berlin: Dār al-Nashr "al-Kitāb al-'Arabī," 1997.

Review of *Protectors or Praetorians? The Last Mamlūk Sultans and Egypt's Waning as a Great Power*, by Carl F. Petry. *British Journal of Middle Eastern Studies* 24 (1997): 269-71.

Review of *Twilight of Majesty: The Reigns of the Mamlūk Sultans Al-Ashraf Qāyṭbāy and Qānṣūh al-Ghawrī in Egypt*, by Carl F. Petry. *International Journal of Middle Eastern Studies* 29, no. 4 (1997): 635-38.

1998

"The Dead Ostrich: Life and Trade in Ghadames (Libya) in the Nineteenth Century." *Die Welt des Islams* 38 (1998): 9-94.

"Joseph's Law—The Careers and Activities of Mamluk Descendants before the Ottoman Conquest of Egypt." In *The Mamluks in Egyptian Politics and Society*, edited by Thomas Philipp and Ulrich Haarmann, 55-84. Cambridge Studies in Islamic Civilization. Cambridge: Cambridge University Press, 1998.

"The Late Triumph of the Persian Bow: Critical Voices on the Mamluk Monopoly on Weaponry." In *The Mamluks in Egyptian Politics and Society*, edited by Thomas Philipp and Ulrich Haarmann, 174-87. Cambridge Studies in Islamic Civilization. Cambridge: Cambridge University Press, 1998.

The Mamluks in Egyptian Politics and Society (editor with Thomas Philipp). Cambridge Studies in Islamic Civilization. Cambridge: Cambridge University Press, 1998.

Review of *The Transmission of Knowledge in Medieval Cairo: A Social History of Islamic Education*, by J. Berkey. *Der Islam* 75 (1998): 176-79.

"Yeomanly Arrogance and Righteous Rule: Faḥl Allāh ibn Rūzbihān Khunjī and the Mamluks of Egypt." In *Iran and Iranian Studies: Essays in Honor of Iraj Afshar*, edited by Kambiz Eslami, 109-24. Princeton: Zagros Press, 1998.

"Zwischen Suez und Aden—Pilger und Fernhändler im Roten Meer vom 10. bis zum 16. Jahrhundert" (With Bettina Zantana). In *Der Indische Ozean in historischer Perspektive*, edited by Stephan Conermann, 109-42. Asien und Afrika, Beiträge des Zentrums für Asiatische und Afrikanische Studien (ZAAS) der Christian-Albrechts-Universität zu Kiel 1. Hamburg: EB-Verlag, 1998.

1999

Review of *Sa'īd 'Āshūr ilayhi fī 'Īd Milādihi al-Sab'īn*, edited by Ḥasanayn Muḥammad Rabī'. *Der Islam* 76 (1999): 168-69.

Forthcoming

"Eine neue Quelle zur Bautätigkeit Sultan Qāyitbāys im ersten Jahrfünft seiner Herrschaft." In *Gedenkschrift für Michael Meinecke*, edited by A. Barrucand and M. Freiberger (to appear in *Damaszener Mitteilungen*).

"Al-Maqrīzī, the Master, and Abū Ḥāmid al-Qudsī, the Disciple—Whose Historical Writing Can Claim More Topicality and Modernity?" (forthcoming).

Review of *Livre d'al-Durra al-Muṣāna dans Aḥbār al-Kināna par Aḥmed Kaṭhodazabān al-Demerdāšī*, edited by 'Abd ar-Raḥīm 'Abd ar-Raḥmān 'Abd ar-Raḥīm. *Der Islam* (forthcoming).

Review of *State and Society in Fatimid Egypt*, by Yaacov Lev. *Der Islam* (forthcoming).

Review of *Studies in the History of Arabic Grammar II*, edited by K. Versteegh and M. C. Carter; and *Proceedings of the Colloquium on Arabic Grammar*, edited by K. Dévényi and T. Iványi. *Der Islam* (forthcoming).

"The Writer as an Individual in Medieval Muslim Society." In *Individual and Society in the Mediterranean Muslim World*, edited by Robert Ilbert. Aix-en-Provence (forthcoming).