

20 SUBAT 2001

15 HATHAWAY, J. In memoriam. *Turkish Studies Association Bulletin*, 23 ii (1999) pp.56-57 (Prof. Dr. Ulrich Haarmann.)

AMMANN, L. In memoriam **Ulrich Haarmann**
Direktor des Orient-Instituts der DMG von 1979-1982,
Mitherausgeber der Institutsreihe Bibliotheca
Islamica. *Istanbuler Almanach*, 3 (1999) pp.5-6

1 NISAN 2003

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60 (CONERMANN, S.) **Ulrich Haarmann's** scholarly works. *Mamlük Studies Review*, 4 (2000) pp.6-25

171 In memoriam Ulrich **Haarmann**. *Orient Bulletin: History, Society and Culture in Asia, the Middle East and Africa*, 1 (1999) pp.1-2. *Haarmann 081153*

13 CONERMANN, S. **Ulrich Haarmann**, 1942-1999. *Mamlük Studies Review*, 4 (2000) pp.1-5

22 Haziran 2015

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GLASSEN, E. Zum Gedenken: **Ulrich Haarmann**
(22.9.1942-4.6.1999). *Welt des Islams*. 40 iii (2000)
pp.335-343

HATHAWAY, J. In memoriam. *Turkish Studies Association Bulletin*, 23 ii (1999) pp.56-57 (Prof. Dr. **Ulrich Haarmann**.)

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

4 KASIM 2002

1 NISAN 2003

WOLFGANG BEHN
KONZISE YATIMLANDIŞTAR
KIELER ORIENTALISTEN

Haack, Hermann Oscar, born 29 October 1872 at Friedrichswerth, Germany, he studied geography and geology at the universities of Berlin and Halle/Saale, where he received a Dr.phil. in 1896 for *Die mittlere Höhe von Südamerika*. He subsequently entered the cartographic firm of Justus Perthes at Gotha where he became a scientific director. He died in Gotha on 22 February 1966. DIBE; GV; Sezgin; *Wer ist's*, 1922-1935

Haag, Wolfgang, born 12 May 1911 at Trier, Germany, he received a Dr.phil. in 1935 from the Universität Berlin for *Ḥalīd b. Abd Allāh al-Qasrī, ein Statthalter der ausgehenden Umajjadenzeit*. He was a sometime academic assistant at the Seminar für Arabistik, Universität Berlin. After the second World War he entered the diplomatic service. Hanisch; Schwarz; Sezgin; Thesis

Haag-Higuchi, Roxane, born about 1950, she received a Dr.phil. for a study of a collection of Persian tales entitled *Untersuchungen zu einer Sammlung persischer Erzählungen*. She subsequently taught at the Universität Bamberg, where she was in 2004 a professor of Iranian studies. Her writings include *Geisteswissenschaftliche Lehr- und Forschungsinstitutionen in Iran* (1994), and she was a joint editor of *Erzähler Raum in Literaturen der islamischen Welt* (2001). Bamberg university calendar, Private

Haagensen, Cushman Davis, born 6 July 1900 at Hillsboro, N.Dak., he studied medicine. From 1933 to his retirement in 1966 he was a professor and researcher at the College of Physicians and Surgeons, Columbia University, New York. He was a joint author of *A Hundred years of medicine* (1943). He died in Palisades, N.Y., on 16 September 1990. AmM&WS, P, 12th ed. (1972); ConAu, 132; NYT, 18 Sep-tember 1990, p. B-10, cols. 1-2

Haarbrücker, Theodor, born 5 January 1818 at Elbing, Prussia, he studied at the Universität Halle, where he received a Dr.phil. in 1842 for *R. Tanchumi Hierosolymitani commentarii in prophetas Arabici specimen*. The second part of this work was submitted two years later as his *Habilitation*. He subsequently became a school teacher in Berlin. His writings include the translation from the Arabic, *Abu-l-Fath Muhammad asch-Schahrastani's Religionspartheien und Philosophenschulen* (1850-51). He died in 1880. Fück; Sezgin; Thesis

Haardt, Georges Marie, born 12 July 1884 at Napoli, he was an engineer who became a director in the automobile industry. Befriended with André Citroën, he was since 1910 *directeur général* of the Usines Citroën. He was one of the great automobile explorers. In 1922 he succeeded in the first crossing of the Sahara by car with caterpillar wheels, from Touggourt to Timbuctu. He later crossed from Colomb-Béchar to Tananarive, and on his final exploit, from Beirut in ten months to China. He died in Hong Kong from influenza in 1932. His writings include *Le Raid Citroën; la première traversée du Sahara en automobile* (1923), its translations, *Across the Sahara by motor car* (1924), and *Die erste Durchquerung der Sahara* (1924). DBF; Peyronnet, 925

Haarmann, Ulrich Wilhelm, born 22 September 1942 at Stuttgart, Germany, he was a graduate of Princeton University, and received a Dr.phil. in 1969 from the Universität Freiburg im Breisgau for his study of source material for the early Mamlukes entitled, *Quellenstudien zur frühen Mamlukenzeit*. From 1978 to 1980, he was a director of the Orient-Institut der Deutschen Morgenländischen Gesellschaft, Beirut, and subsequently taught Islamic studies at Freiburg until 1992, and at Kiel until 1998, when he accepted the directorship of the newly established Zentrum Moderner Orient, Berlin, and concurrently a professorship at the Freie Universität, Berlin. He was editor of *Geschichte der islamischen Welt* (1987), and joint editor of *The Mamluks in Egyptian politics and society* (1998). He died in Berlin on 4 June 1999. Kürschner, 1976-1996; MESA bulletin, 33 ii (1999), pp. 294-5; Private; *Tagesspiegel* (Berlin), 11 June 1999, p. 30, col. 6; *Welt des Islams*, 40 (2000), pp. 335-343

Haas, Alois M., born 23 February 1934 at Zürich, he studied German language and literature, gaining a Dr.habil. in 1970 at the Universität Zürich for *Nim din selbes war; Studien zur Lehre von der Selbsterkenntnis bei Meister Eckhart*. He was from 1969 to 1971 a professor in the German Department, McGill University, Montreal, P.Q., and subsequently until his retirement in 1999 at Zürich. His writings include *Parzivals tumpheit bei Wolfram von Eschenbach* (1964), and he was a joint author of *Deutsche Barocklyrik* (1973). Kürschner, 1976-2003

Haas, Cyril H., born about 1875, he graduated from the University of Michigan Medical School and then served under the American Board of Commissioners of Foreign Missions from 1910 to 1951 as a medical missionary in Turkey, first at the Anglican International Hospital, Adana; he later established his own clinic. After his service in the Near East, he became a volunteer staff physician at Pleasant Hill, Tenn., where he died 8 January 1961 at the age of eighty-six. N.Y.T., 12 January 1961, p. 29, col. 2

Haas, Ernst Anton Max, born 18 April 1835 at Coburg, Saxe-Coburg, he was educated at the Universität Berlin and received a Dr.phil. in 1859 from the Universität Tübingen for his thesis, *Die Heiratsgebräuche der alten Inder nach dem Grihyasūtra*, a work which was published, with additions

WOLFGANG BEHN, CONCISE BIOGRAPHICAL COMPANION TO INDEX ISLAMICUS: AN INTERNATIONAL WHO'S WHO IN ISLAMIC STUDIES FROM ITS BEGINNINGS DOWN TO THE TWENTIETH CENTURY : BIO-BIBLIOGRAPHICAL SUPPLEMENT TO INDEX ISLAMICUS, 1665-1980, VOL. II(H-M), LEIDEN 2006.

In Memorium

This past June, Prof. Dr. Ulrich Haarmann died an untimely death of leukemia. He was only fifty-seven. Regarded as one of the world's leading authorities on the Mamluk sultanate, he was not, strictly speaking, a Turkologist. Nonetheless, his loss will be deeply felt among Turkologists, to say nothing of Islamicists generally.

Ulrich Haarmann completed his doctoral work at the University of Freiburg, where he was a student of Hans Robert Römer. He taught for many years at the same institution, supervising a number of doctoral students who will carry on his rich scholarly legacy. In 1992, he took over the directorship of the Seminar für Orientalistik in the northern German city of Kiel. Shortly before his diagnosis, he had assumed the directorship of the Zentrum Moderner Orient in Berlin.

Ulrich did not publish a large number of monographs. His published output consists primarily of articles, edited collections, and meticulous editions and translations. An abiding fascination with how pre-Napoleonic observers viewed Egypt's pyramids resulted in a critical edition of the geographer al-Idrīsī's *Anwār 'ulwā al-ajrām fī al-kashf 'an asrār al-ahrām* (*The Lights of the Heavenly Bodies: Uncovering the Secrets of the Pyramids*) (Franz Steiner, 1991); and an edition and evaluation of Evliya Çelebi's description of the pyramids of Giza from the *Seyahatname* (*Turcica* 8.1 [1976]: 157–230). His competence in Turkish was extremely rare among Mamluk scholars, despite the growing interest within that field, and in medieval Islamic history generally, in the encounter between Arabs and Turkic peoples. He addressed that interest in a series of landmark articles, including but not limited to "Ideology and History, Identity and Alterity: The Arab Image of the Turks from the 'Abbasids to Modern Egypt," *International Journal of Middle East Studies* 20 (1988): 175–196; "Arabic in Speech, Turkish in Lineage: Mamluks and Their Sons in the Intellectual Life of Fourteenth-Century Egypt," *Journal of Semitic Studies* 33 (1988): 81–114; "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; and "Regicide and the Law of the Turks," in Michel M. Mazzoui and Vera B. Moreen, eds., *Intellectual Studies on Islam: Essays Written in Honor of Martin B. Dickson* (University of Utah Press, 1990). Added to these are numerous articles, including entries in the *Encyclopaedia of Islam*, on more "mainstream" Mamluk subjects, including two seminal studies on the curved short bow that made the Bahri Mamluks and other Turkic military classes such formidable warriors. His most influential edited volume, on the other hand, is doubtless the wide-ranging *Geschichte der arabischen Welt* (C. H. Beck, 1987).

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But Ulrich's contribution to the field went far beyond words in print. He was an unrivalled participant, collaborator, colleague, and mentor. He organized and contributed to conferences and symposia on a vast array of subjects and in fields often far outside his own specialty, Mamluk Egypt. This is part of the reason why so many people outside the Mamluk field knew him and admired his work. He was the sort of scholar for whom the adjective "cosmopolitan" was coined: he seemed at home anywhere, in virtually any language, speaking on any subject. Furthermore, he always seemed wholly engaged in any academic undertaking with which he was

NOTES FROM THE ASSOCIATION

associated. No topic was too distant from his own specialty, no graduate student too unformed to warrant his full and thoughtful attention.

I first met Ulrich, in fact, when I was completing my Ph.D. at Princeton and he was spending a year at the Institute for Advanced Study. I was flattered, not to say astounded, that he took a genuine interest in my dissertation topic and suggested submitting the eventual book to the series he edited for many years for E. J. Brill. He even took the trouble to attend my defense, where he made helpful comments.

Like a number of my colleagues, I will forever be grateful to Ulrich for organizing, along with Thomas Philipp, the most rewarding and enjoyable conference I have ever attended: "The Mamluks in Egyptian Politics and Society," held in the spa town of Bad Homburg, Germany, in December 1994. For three days, twenty of us sat around a long conference table in the Werner Reimers Stiftung and engaged in some of the most stimulating and substantive scholarly exchanges I have ever witnessed. More than that, the conference was suffused with a rare camaraderie; we were all sorry to leave. Ulrich was, I felt, in his element at this conference, which reflected his devotion to pure scholarship and true scholarly exchange, free of careerist display or political backbiting. Together with Professor Philipp, he edited the resulting volume, *The Mamluks in Egyptian Politics and Society*, which Cambridge University Press published in 1998; fortunately, he lived to see it.

I last saw Ulrich at a plenary meeting of the European Science Foundation's multi-team project on "The Individual and Society in the Mediterranean Muslim World," held in the Topkapı Palace mint in July 1998, only a few months before he was diagnosed with leukemia. My team, whose topic was "The Individual and Relationships of Power," was fortunate to have him as a member. As usual, he was totally engaged in every paper and made particularly cogent and helpful interventions. I remember him chiding us, especially the few Americans present, for not keeping up with publications in German. This was not snobbery, coming from him. He was genuinely amazed that all scholars did not read as widely as he habitually did, and in as many languages, out of simple devotion to the field. His humble erudition and good-natured collegiality were among the greatest assets any field could have. He will be sincerely and profoundly missed.

JANE HATHAWAY, OHIO STATE UNIVERSITY

(I am grateful to Dr. Bruce Craig for providing information for this tribute.)

H. B. 10/10

W. W. CLIFFORD
THE UNIVERSITY OF CHICAGO

"Mediators and Wanderers": Ulrich Haarmann and Mamluk Studies

The recent and untimely passing of Ulrich Haarmann, Director for Modern Oriental Studies at the University of Berlin, has not only deprived *Islamwissenschaft* of one of its greatest modern influences but the field of Mamluk Studies of one of its most important Continental exponents. For while the corpus of Haarmann's scholarship was predictably wide-ranging in the time-honored Orientalist tradition, his reputation rested primarily on the bedrock of his published dissertation on early Mamluk historiography.¹ Indeed, his many subsequent contributions to the general study of Mamluk civilization may be said to have characterized the main thrust of his scholastic career. Haarmann felt that a "deeper understanding" of the general "Mamluk phenomenon" could be achieved by studying particularly the interrelationship of Mamluks and non-Mamluks. However, he believed that it was "[e]qually critical" to analyze the "relationship between Mamluk fathers and their non-Mamluk descendants, the so-called *awlād al-nās*. . . ."² To that end, Haarmann insinuated in the late 1980s that one of his primary ambitions as an historian was to produce ultimately a "comprehensive study of [the] military, economic, and cultural standing . . . from 1250 to 1517" of this vital but little-understood stratum of medieval Syro-Egyptian society.³ A culturally as well as ethnically hybridized group, the *awlād al-nās* fulfilled a crucial social function as "mediators and wanderers between the foreign [Turco-Circassian] elite and the local Arabic-speaking population of Egypt and Syria."⁴

That Haarmann, a philologist by training, should take such a keen interest in culture is unsurprising. Since the early nineteenth century, language and culture have been closely intertwined in the German *wissenschaftlich* tradition, especially in the works of such lights as Johann Gottfried von Herder, Wilhelm von Humboldt,

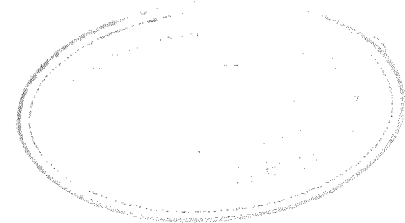
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¹Ulrich Haarmann, *Quellenstudien zur frühen Mamlukenzeit*, Islamkundliche Untersuchungen 1, 2nd ed. (Freiburg im Breisgau, 1970).
²Haarmann, review of *The Age of the Crusades: the Near East from the Eleventh Century to 1517*, by Peter M. Holt and *The Middle East in the Middle Ages: The Early Mamluk Sultanate 1250-1382*, by Robert Irwin, *Journal of Semitic Studies* 32 (1987): 382-83.
³Haarmann, "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 (1988): 104, n. 111.
⁴Haarmann, review of *The Age of the Crusades*, 383.

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ZUM GEDENKEN:
ULRICH HAARMANN (22.9.1942–4.6.1999)

VON

ERIKA GLASSEN

Freiburg



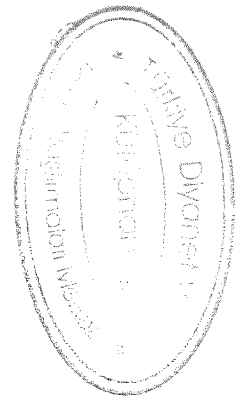
Ulrich Haarmann

MADDE YAFIDRANGESTAN
SONRA GELAN DOKUMAN

Als Ulrich Haarmann am 14. Juni 1999 auf dem Waldfriedhof in Freiburg-Littenweiler zu Grabe getragen wurde, gab ihm eine große Trauergemeinde tief erschüttert das letzte Geleit. Verwandte, Freunde, Kollegen und Schüler waren, manche von weither, angereist. Denn ungewöhnlich früh war er, von einer tückischen Krankheit mitten aus dem aktiven Leben gerissen, endgültig nach Freiburg zurückgekehrt.

Wie kaum ein anderer Fachkollege seiner Generation war Ulrich Haarmann seit seiner Studienzeit weit in der Welt herumgekommen, doch er hatte in Freiburg tiefe Wurzeln geschlagen. Sein Studienort Freiburg, nicht seine Geburtsstadt Stuttgart, war der heimatliche Hafen, in den ihn vieles immer wieder zurückzog: verwandtschaftliche, freundschaftliche und kollegiale Bande, als ruhender Pol bis zu dessen Tod 1997 unser Lehrer und Freund Hans Robert Roemer, und sicher nicht zuletzt die geliebte Schwarzwaldlandschaft und das Haus, das lange der Mittelpunkt der Familie gewesen war und das er wohl – so hofften seine Freiburger Freunde – als Emeritus wieder bewohnen wollte. Auch in den letzten Jahren, als er in Kiel und schließlich in Berlin als Ordinarius amtierte, konnte man ihm unvermutet an einer Freiburger Straßenecke begegnen. Er hatte seinen jugendlichen Habitus und seine spontane Begeisterungsfähigkeit bewahrt und erinnerte mich immer noch an die frühen gemeinsamen Jahre am Freiburger Orientalischen Seminar, die uns geprägt hatten, und an deren gewohnte Vertraulichkeit wir ohne Umschweife anknüpfen konnten.

Als wir uns kennenlernten, hatte Ulrich Haarmann schon seine



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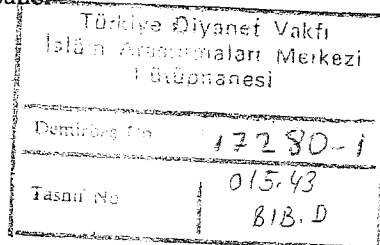
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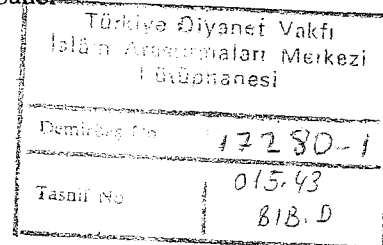
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