

Summary

The goal of this dissertation was first to layout a documentation and classification of surviving Mamluk minbars. Second, to discuss the social context of the erection of the minbars. This was considered the reason of the abundance of surviving minbars under the mamluk rule. Third, it was an aim of this work to show the use of this defining Friday mosque furnishing piece in the context of its time with the help of Mamluk sources.

The foundation of the documentation and classification of the Mamluk minbars was a survey conducted between **2006 and 2013** of Mamluk minbars in large parts of the former Mamluk empire: the current Egypt, Syria, Lebanon and Israel/ Palestinian territories. The results of this survey flowed into the first section of the analytical part of the work. They are documented in detail for every surviving minbar in the catalog. There are **64 surviving and /or in secondary sources documented minbars** of which the structure, decoration, and condition described and inscriptions written.

Then the original erection context and dating were discussed. These descriptions are accompanied by multiple figures. In addition, **48 Minbars were introduced**, that only have surviving parts or are only known from written Mamluk sources. Their erection context and dating were also discussed.

Herewith an overview of Mamluk minbars was shown in Western language.

In the first section of the analysis part, the surviving Mamluk minbars were the starting point of the inspection. Their material, condition, structure and decoration were observed in summary. Doing this, it became clear that there is not one typical Mamluk minbar. Instead, the minbars produced under the Mamluk reign differ according to region, material and time. The Cairene/Egyptian wooden minbars form a group within those minbars that share structural characteristics at the same time. As for the Cairene stone minbars the same cannot be confirmed. The stone minbars of the Syrian province are geographically and historically widely spread. While in Gaza and Aleppo, where multiple minbars survive, similarities between the minbars can be determined. Herewith one can talk, if at all, of local styles instead of a Mamluk style of the minbars.

Furthermore, it was determined that some structural characteristics of premamluk minbars were carried on from early Mamluk wooden minbars. Differences in structure and decoration were clear compared to minbars of other regional and historical impacts: Mamluk minbars as opposed to Maghrebi minbars were usually not movable and their preacher's seat is meant to be used. The later Ottoman

minbars of the region are mostly made out of stone, have pyramidal roofs, naturally appealing floral decoration and openwork bases.

In the following chapter the inscriptions' program of the Mamluk minbars was introduced and their content and installation were discussed. First, the inscriptions' program of the Mamluk minbars was documented systematically. This showed that by the insertion of the craftsmen's signatures regional premamluk traditions have continued. However, the content's focus of the inscriptions' program in the Mamluk period was quranic scripts. A small group of Cairene minbars ordered by representatives of the civil elite between 1440 and 1480 also had coat of arms.

The second section of the analysis part relies mainly on the evaluation of written primary sources from the Mamluk period. In the first chapter of this section the erection of minbars in the Mamluk period was looked at closely. Most of the Mamluk minbars survive in the capital of the empire, Cairo. So far not surprising since here was the favorite impact spot of the main orderers of the minbars, the members of the political elite. Most of the Mamluk minbars were ordered in the frame of the construction of a Friday mosque. The construction boom of religious buildings in the mamluk period was found to be a reason behind the numerous surviving minbars. The social background of this construction boom was the increase of foundation works of the political elite, with which they were securing their wealth for themselves and their off-spring. Especially distinct phases of this construction boom are mirrored in the number of preserved minbars of this period. Further social reasons for the numerous surviving minbars are the demographic development and related urban expansion in Cairo as well as the predominant Law school of the Mamluk period. Mamluk minbars were herewith interpreted in the context of their foundation and observed in a further social correlation.

In the second chapter of this section the use of minbars given in Mamluk written and drawn sources was addressed. Before the explanations for the use of the minbars in the Mamluk period, we looked back at the introduction and use of minbars by the prophet and the use of minbars till the Abbasid period: The use of the prototype and minbars till the end of the Umayyad rule as a ruler's throne is essential for the political and religious meaning of the minbar in the Mamluk period. Mamluk historiographers also refer repeatedly to the minbar of the prophet and its use by the prophet himself and the first caliphs.

It was discussed that in written and drawn sources of the time as well as in their own inscriptions' program the Mamluk minbars were primarily places for the hutba. To contextualize the short mentions of this in chronicles, biography collections, travel reports and chancellor books, requirements for the hutba were shown with the aid of contemporary normative literature. Some chosen examples of hutba descriptions were addressed in more detail. At the end, other forms of talks on the minbar were addressed. For the first time, the use of Mamluk minbars for mawaiz

was shown. Herewith the discussion of the use of minbars based on contemporary written sources was presented.