

# GENEALOGIES IN MOTION

## RECORDING, VISUALIZING, AND MOBILIZING LINEAGE ACROSS THE ISLAMICATE WORLD

Date: March 26 (Thu)–27 (Fri), 2026

Venue: Room 303, Institute for  
Advanced Studies on Asia,  
University of Tokyo and online via  
Zoom. To register, please scan:

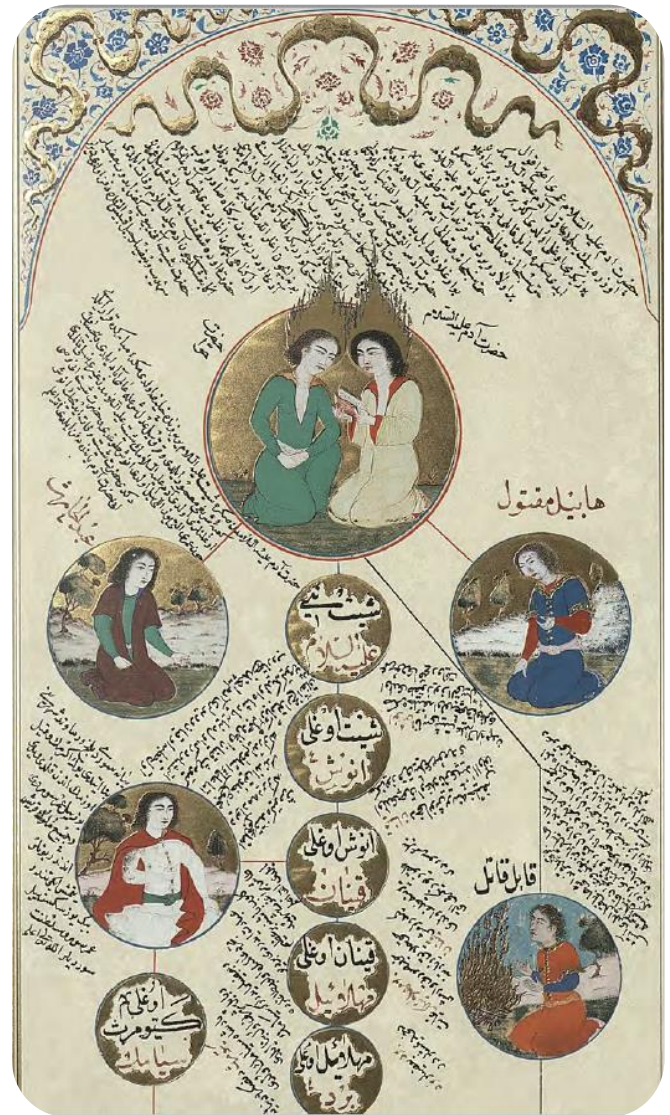


Co-organized by:

Department of Islamic Studies,  
University of Bonn

Institute for Advanced Studies  
on Asia, University of Tokyo  
(Tobunken Symposium)

Japan Office, Association for the  
Study of Persianate Societies  
(Gilas Symposium)



## DAY I (26 March 2026, Thursday)

12:00–12:15 Opening remarks by Kazuo Morimoto and Evrim Binbaş

12:20–15:30 First Panel: *Sayyid/Sharif* Genealogies

Chair: Ayako Ninomiya (Aoyama Gakuin University)

Kazuhiro Arai (Keio University). Tradition of Recording Genealogy: A Case of Hadrami *Sayyids*.

Barbara Henning (University of Hamburg). *Seyyid* Status as a Career Asset? Genealogy in Late Ottoman Personnel Files.

(break)

David Jordan (Ruhr University Bochum). A *Nasab* that Connects the Maghrib and the Mashriq: The Construction of Sayyid Aḥmad al-Rifāʿī's (d. 578/1183) Multiple Sainly Genealogies in the Late Ottoman Empire.

Kazuo Morimoto (The University of Tokyo). Techniques for Composing and Revising Diagrammatic Compendia of *Sayyid/Sharif* Genealogy: Two Case Studies.

15:50–19:00 Second Panel: Dynastic Genealogies

Chair: Nobuaki Kondo (ILCAA, Tokyo University of Foreign Studies)

Hiroyuki Nagamine (National Institute of Technology, Oyama College). The Jochid Ulus in Ottoman Sources.

Sacha Alsancakli (ILCAA, Tokyo University of Foreign Studies). From Umayyads to Abbasids, the Shifting Ancestry Claims of the Ḥakkārī Emirs in Kurdistan.

(break)

Markus Friedrich (University of Hamburg) and Evrim Binbaş (University of Bonn). Felix Petancic's *Genealogia Turcorum imperatorum* and the Humanists' View of the Ottoman Dynasty

Osamu Otsuka (The University of Tokyo). The *ʿIlm-i Siyāqat* and the Making of Persian Genealogical Tables.

## DAY II (27 March 2026, Friday)

10:00–12:20 Third Panel: Sufi Genealogies

Chair: Lloyd Ridgeon (The University of Tokyo)

Evrin Binbaş (University of Bonn). A Juybari Genealogical Tree in Ottoman Turkish.

Carol Fan (University of Bonn). Visual Strategies in an Early 16<sup>th</sup>-Century Sufi Genealogy.

(break)

Tatsuya Nakanishi (Kyoto University). Two Spiritual Genealogies of a Qādirī Sub-Order in China.

14:20–15:45 General Discussion

General Comments by: Tomoyasu Iiyama (Waseda University)

[Extra Program] 16:30–17:30 Presentation of the Database “Dynastic Genealogical Trees in the Early Modern Period: Visualizing Historical Imagination and Political Legitimacy in the Islamic World”.

# Genealogies in Motion: Recording, Visualizing, and Mobilizing Lineage across the Islamicate World

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Venue: Room 303, Institute for Advanced Studies on Asia, University of Tokyo (東京大学東洋文化研究所) and online via Zoom

Registration is required for both in-person and online participation: Please register [here](#) by March 23, 2026 (JST)



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## ABSTRACTS

*Sacha Alsancakli (ILCAA, Tokyo University of Foreign Studies)*

*From Umayyads to Abbasids, the Shifting Ancestry Claims of the Ḥakkārī Emirs in Kurdistan*

The Ḥakkārī tribe is one of the oldest documented in Kurdistan, recorded as ruling a territory northeast of Mosul in the early twelfth century. Like many other Kurdish tribes, the Ḥakkārī gradually developed into an emirate in the Ayyubid and post-Ayyubid periods. The distinction between tribal polity and emirate can be difficult to substantiate; however, it is clear that a key element of this development was the separation of the polity's ruling family from the rest of the tribal elite through claims to a prestigious, foreign lineage.

The known fluidity of such lineages is well exemplified by the Ḥakkārī. In the early fourteenth century, Ibn Faḍlallāh al-ʿUmarī states in his *Taʿrīf bi-l-muṣṭalaḥ al-sharīf* that the Ḥakkārī emirs were descended from ʿUtba b. Abī Sufyān, Umayyad governor of Egypt in 664–65. In the fifteenth and sixteenth centuries, however, there seems to have been a *nasab* shift in Kurdistan, in which the ruling families of many emirates began to claim Abbasid lineage. These claims are notably reflected in Sharaf Khān Bidlīsī's *Sharafnāma* (c. 1597), and the Abbasid ancestry claims of the emirs of Ḥakkārī are repeated in local sources from the seventeenth and eighteenth centuries.

The present paper will follow four lines of inquiry: (1) the significance of Umayyad heritage in the development of Kurdish emirates, as reflected in *nasab*; (2) the shift from Umayyad to Abbasid ancestry claims and its causes; (3) the use of Abbasid lineage to represent ongoing political and matrimonial alliances between dynasties; and (4) the persistence of such ancestry claims, especially in the local historiography of the Ḥakkārī region. Building on the insights gained from this case study on the Ḥakkārī and from my previous work, I will conclude by offering broader perspectives on the genealogical claims of Kurdish emirates.

*Kazuhiro Arai (Keio University)*

*Tradition of Recording Genealogy: A Case of Hadrami Sayyids*

This presentation focuses on the South Arabian region of Hadramawt and looks back on the history of genealogy recording by *sayyids* and the debate surrounding it. Hadramawt is home to many *sayyids* of the al-Husayni descent. They have

preserved detailed lineages to the present day, and since their large-scale migration to the Indian Ocean region, they have continued to record their genealogy in their new homes. It can be said that the entire family continues to uphold the “traditional” obligations of *naqibs*, such as the abstention from marrying a female member of their clan to anyone other than a *sayyid*, and this is one of the characteristics of the Hadrami *sayyids*. However, on the flip side, this also means that they continue to bear the brunt of controversy surrounding *sayyids* in the Islamic world. In particular, the sense of privilege based on genealogy has often come under criticism in modern and contemporary periods. On the other hand, they continued to record their genealogy in Hadramawt as well as diaspora.

This presentation will provide an overview of the history of recording genealogy from past to present, in Hadramawt and Southeast Asia, and discuss the significance of such activities for them. In addition to the genealogies in classical works, particular attention will be paid to the life and work of two figures. One is ‘Ali b. Ja‘far al-Saqqaf, an Indonesian-born Hadrami *sayyid* who updated the clan’s genealogy in Southeast Asia. The other is ‘Alawi b. Muhammad Balfaqih, who commercially published *The Descendants of the Pure Lineage of Muhammad* in 1992 and 2006 as an update of *sayyids’* genealogy mainly in the Arabian Peninsula.

*Evrin Binbaş (University of Bonn)*

*A Juybari Genealogical Tree in Ottoman Turkish*

The Juybaris were Naqshbandi Sufi family that emerged in the late 16<sup>th</sup> century in Bukhara. The spiritual lineage of the family goes back to Baha’ al-Din Naqshband through K̲wajagi Ahmad Kasani (d. 1549) better known as the “Makhdam-i A‘zam.” Members of the family occupied the office of the chief religious officer, or *shaykh al-islam*, in Bukhara until the 20<sup>th</sup> century. Although a Sufi network originally, the Juybaris are known mainly as a family firm, whose trading network reached as far as Moscow. The family established charitable institutions in Bukhara, and the members of the family were memorialized in multiple hagiographical works written in the 16<sup>th</sup> and the 17<sup>th</sup> centuries. The family’s charitable institutions left ample traces in the endowment and archival records of Bukhara in the early modern period. However, we have scant information on the family’s presence and influence outside of Central Asia. In my presentation I will discuss one such text that shows the Juybaris were a well-known Sufi family in the Ottoman Empire. An undated genealogical tree in Ottoman Turkish gives us a genealogy of the family, and to the

best of my knowledge, it is the only diagrammatic depiction of the family's spiritual ancestry. My presentation will involve a detailed discussion of the contents of the texts and propose ideas about why the Juybari family left this rare trace in Ottoman Turkish speaking lands.

*Carol Fan (University of Bonn)*

*Visual Strategies in an Early 16<sup>th</sup>-Century Sufi Genealogy*

This study examines an untitled diagrammatic Sufi genealogy (*silsila*) produced in 913/1507 and preserved in the Hacı Selim Ağa Library. It analyzes the diagram's structure and content, with particular attention to how visual strategies are employed to construct a religious worldview and to communicate doctrinal and institutional claims. After describing its formal features, the study argues that this *silsila* adopts a visual form closely modeled on imperial genealogical templates that were used by the Timurid and Ottoman courts. As a preliminary investigation, the findings presented here are offered as a basis for further discussion and for future research on the visual and political dimensions of Sufi genealogical representation.

*Markus Friedrich (University of Hamburg) and Evrim Binbaş (University of Bonn)*

*Felix Petancic's Genealogia Turcorum imperatorum and the Humanists' View of the Ottoman Dynasty.*

Felix Petancic's *Genealogia Turcorum imperatorum* is one of the earliest, if not the earliest visualized genealogical tree of the Ottoman dynasty. Petancic (ca. 1455—ca. 1517–22) was a Ragusan diplomat and humanist, who was born in Dubrovnik and had distinguished career at the Hungarian court. He travelled widely as a diplomat, and his travels took him to Constantinople to several times as well.

Petancic authored several books on the Ottoman Empire. The first one is the *Historia Imperatorum Regni Turcici*, which was written in 1501 and narrates a political history of the Ottoman Empire until the reign of Mehmed II (d. 1481). His second work titled *Quibus itineribus Turci sint aggrediendi* gives an account of the Ottoman roads in the Balkans. His final work on the Ottomans, *Genealogia Turcorum imperatorum, lex imperii domi militiaeque habita* “Genealogy of the Turkish emperors and the regulation of their empire at home and at war” is a composite work on the genealogy of the dynasty founder Osman I to Mehmed II. *Genealogia* is not just a work of genealogy, but it also gives a snapshot of the Ottoman administrative and military system with specific discussion on

the structure of the dynastic family, major officers of the Ottoman administration, a summary of the Ottoman tax income collected from its Balkan and Anatolian provinces, and a view on Ottoman law and religion.

Petancic's writings have often been located in the context of the conflict and diplomatic relationships between the Ottoman Empire and the neighboring Balkan powers in the 15<sup>th</sup> century. In our presentation we will focus not merely on his role as an informed diplomat, but as a humanist who developed an interest in another religion, culture, and society. We will particularly focus on how he composed his genealogical tree, whether he had examples to imitate in his hands, what this genealogical presentation means for his general humanist outlook.

*Barbara Henning (University of Hamburg)*

*Seyyid Status as a Career Asset? Genealogy in Late Ottoman Personnel Files*

In a context marked by intensifying efforts toward centralization and administrative standardization in the Ottoman bureaucracy from the mid-19<sup>th</sup> century onward, one might expect that previously important categories of inherited social status, such as descent from the Prophet Muhammad, would come to matter less and less in shaping career paths or guaranteeing access to offices and resources. Yet personnel files of mid-level Ottoman bureaucrats in both the *Meşihat Arşivi* (MŞH.SAİD) and the Ottoman Ministry of the Interior (DH.SAİD) from this time period reveal that state authorities continued to meticulously record and monitor claims pertaining to *seyyid* descent.

Taking this observation as its point of departure, the paper traces select career trajectories of late Ottoman bureaucrats who possessed documented *seyyid* ancestry to examine how genealogical references were recorded and how they in turn shaped administrative decisions, appointments, and personnel politics within the imperial bureaucracy. The discussion foregrounds the materiality of genealogical documentation in this regard, asking about different ways of referencing, recording, and verifying genealogical claims. It also examines strategies for circulating and translating genealogical information across different media, bureaucratic genres, and localities – for example, when family documents were submitted as appendices to petitions to the Ottoman government. Individual bureaucrats and their family members, their Ottoman employers, but also wider networks of Ottoman *seyyids* took part in these processes of mobilizing, archiving, and retrieving genealogical records. The discussion also follows the afterlives of these documents beyond the

end of the Ottoman Empire, tracing their loss and disappearance, rediscovery and even recreation, as well as their musealization, illustrating competing claims of state authorities, family members, and historians.

*David Jordan (Ruhr University Bochum)*

*A Nasab that Connects the Maghrib and the Mashriq: The Construction of Sayyid Aḥmad al-Rifāʿī's (d. 578/1183) Multiple Sainly Genealogies in the Late Ottoman Empire*

According to Adam Mestyan (2023), the Ottoman Empire re-institutionalized so-called “genealogical politics” roughly from the 1860s until 1914, a period in which “Prophetic descent became a source of imperial authority, and was more important than ever in the Ottoman project of the 1900s”. Under the rule of Sultan Abdülhamid II from 1874 until 1909, for instance, the empire began to centralize the Syndicate of Prophetic Descendants (*niqābat al-ashrāf*) and to build up the Rifāʿiyya as the paramount Sufi order in its territory. The central personality in these policies was the controversial figure of Abū l-Hudā al-Ṣayyādī (1266/1850–1327/1909), the imperial *naqīb al-ashrāf* and paramount shaykh and architect of the Rifāʿiyya Sufi order. Due to his work as Sufi shaykh, genealogist and *naqīb*, al-Ṣayyādī contributed to *sayyidization* from Egypt to the South of Iraq and his numerous state-sponsored publications are a valuable source for his genealogical reconstructions during this era. As shown by Eich, the authenticity of the Rifāʿiyya order’s founding figure, sayyid Aḥmad al-Rifāʿī’s (d. 578/1182) *nasab* remained a recurring theme in many political and religious disputes with rival Sufi orders and shaykhs throughout al-Ṣayyādī’s career. Focusing on his book *Tārīkh al-awḥad li-l-ghawth al-Rifāʿī al-amjad* (after 1313/1895), I will investigate how al-Ṣayyādī constructed the controversial *sharīfian* genealogy of al-Rifāʿī. Hitherto little noticed is the fact that he produced multiple maternal lineages of al-Rifāʿī not only to maximize his religious prestige but also as a genealogical expression of the order’s imperial outreach and his stress on the Sunnī reverence for the *ahl al-bayt* and the Prophet’s companions (*ṣaḥāba*) in contradistinction to the Shīʿa. Al-Rifāʿī’s constructed family history and multiple pedigrees connect the Maghrib and the Mashriq as they include lineages via the *ahl al-bayt* to the Prophet, lineages to the Prophet’s companions Abū Bakr al-Ṣiddīq and Abū Ayyūb al-Anṣārī (d. 674), as well as a Maghribī lineage to the Idrīsids and a Yemenī Zaydite lineage.

*Kazuo Morimoto (The University of Tokyo)*

*Techniques for Composing and Revising Diagrammatic Compendia of Sayyid/Sharīf Genealogy: Two Case Studies*

Pre-modern compendia of the genealogy of *sayyids* and *sharīfs*—putative kin of the Prophet Muḥammad and ‘Alī—were, as a rule, composed either in *mashajjar*, an “arboreal” diagrammatic format, or in prose. This presentation examines the technical aspects of genealogists’ practices in composing and revising works in the former format.

In a diagrammatic compendium, the genealogy is presented in a single multi-folio diagram that runs through the main body of the work, often hundreds of pages long. The diagram is constructed with extended and frequently branching *bn* (بـ————ن) lines that serve as connecting elements and simultaneously read as “son of.” Because a child’s name must always appear to the right of the father’s name (الولد بـ————الوالد, never الولد بـ————الوالد), the genealogy is depicted from left to right. Yet when the diagram is read as text rather than viewed as a graphic representation, it is read from right to left. This structurally complex arrangement created significant challenges for genealogists when designing the layout of the diagram. The first case study examines a manuscript that appears to offer insight into how genealogists confronted these difficulties.

The presentation of genealogy in manuscripts of diagrammatic compendia is often multi-layered, frequently incorporating changes—most commonly additions—made by later genealogists. How did a reviser of an already coherent and delicately arranged multi-folio diagram organize material intended for insertion? How did they express the distinction between the original portions of the diagram and their own additions? The second case study examines a series of manuscripts representing different stages in the revision of a particular work across its transmission and transformation, offering insight into these questions.

*Hiroiyuki Nagamine (National Institute of Technology, Oyama College)*

*The Jochid Ulus in Ottoman Sources*

By analyzing genealogical information in sources linked to the Later Jochid dynasties (successor states to the Golden Horde) and to the Safavids, my previous papers have demonstrated the following: (1) The Later Jochids connected their own histories to the Turko-Mongol tradition and to the history of the Mongol Empire by producing sequels that extended the narratives and genealogical information of

earlier works. In doing so, they asserted the legitimacy of their ruling lines through the “Chinggisid principle.” Although the *Jāmi‘ al-tawārīkh* continued to hold authority in Later Jochid milieus, Timurid sources—such as the *Zafar-nāma (Muqaddima)*—also exerted significant influence. (2) Safavid historiography remained firmly within the Timurid tradition, and its discourse on the Jochids was shaped by Timurid models. Safavid authors were concerned almost exclusively with the eastern Later Jochid states, recognizing above all the Kazakh Khanate as the successor to the Jochid Ulus.

Building on these findings, this presentation examines how Ottoman sources depicted the Jochid Ulus, which earlier works they relied upon, to whom and how they connected the genealogy of the Jochids—particularly the line of the Crimean Khans. It also reassesses the claim that the Crimean Khanate succeeded the Great Horde, the so-called “legitimate successor” of the Jochid Ulus.

*Tatsuya Nakanishi (Kyoto University)*

*Two Spiritual Genealogies of a Qādirī Sub-Order in China*

This paper focuses on two spiritual genealogies of a Sufi order Dagongbei, one of the earliest branches of Qādiriyya in China, founded in the late 17<sup>th</sup> century by Qi Jingyi (d. 1719) whose master is generally known as Khwāja ‘Abdullāh (d. 1689) from Madīna. One of the two genealogies was inscribed on a stela erected recently; The other was written in a prayer book without information on its publication. Both have almost the same content except for some points. For example, the former calls Qi Jingyi’s master Ḥaḍrat-i Shaykh Muḥyī al-Dīn Abū Nūfā (sic.) Khwāja ‘Abdullāh Qādirī, while the latter designates the same person Ḥaḍrat-i Makhdūm Khwāja Yaḥyā Qādir. This Sufi master is so enigmatic that his name became ambiguous among the Dagongbei followers regardless of his importance. This study explores his identity, or the origin of Dagongbei, using the two genealogies as clues. Thus, it argues that he likely was a Naqshbandī Qalandar from East Turkistan. Additionally, it examines why Qi Jingyi and his master was linked to a Sufi lineage stemming from ‘Abd al-Qādir al-Jilānī, which was absent in East Turkistan. Thus, it analyzes the process where the two genealogical records in question were made.

*Osamu Otsuka (The University of Tokyo)*

*The ‘Ilm-i Siyāqat and the Making of Persian Genealogical Tables*

As İlker Evrim Binbaş has demonstrated (“Structure and Function of the Genealogical Tree in Islamic Historiography (1200–1500),” in İ. E. Binbaş & N. Kılıç-Schubel (eds.), *Horizons of the World: Festschrift for İsenbike Togan*, Istanbul: Ithaki, 2011, pp. 465–544), a range of methods for constructing genealogical tables existed in Persianate societies. However, the method based on the *‘ilm-i siyāqat* has received virtually no scholarly attention. This method was created by the Ilkhanid historian Ḥamd Allāh Mustawfī Qazwīnī (d. ca. 1344), who came from a family that held the *mustawfī* post under several Muslim dynasties, and it was adopted by later historians and continued to evolve within Persianate historiographical traditions. It is distinctive for its presentation of concise, universal Persian history in tabular format. Because these works are written in the *siyāqat* script, they are often extremely difficult to read, which largely explains why this historiographical genre has been neglected.

It is nevertheless noteworthy that numerous post-Safavid manuscripts bear titles containing the term *siyāqat*, such as *Tārīkh-i Siyāqī*, despite the script’s notorious difficulty. This study represents the first attempt to investigate Persian genealogical tables composed on the basis of the *‘ilm-i siyāqat*. Why, then, did historians choose to write histories using this specialized system, and why were such works accepted by later historians? By examining this mode of historical writing, this presentation aims to shed light on an overlooked dimension of Persian historiographical practice.