

177217

177217

THE MAMLUKS IN EGYPTIAN AND SYRIAN POLITICS AND SOCIETY

EDITED BY

MICHAEL WINTER AND AMALIA LEVANONI



T.C. KÜLTÜR VE TURİZM BAKANLIĞI İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	177217
Tas. No:	962 MAM.E

BRILL
LEIDEN · BOSTON
2004

Sam
181587

CHAPTER THIRTEEN

MAMLUKS AND THEIR HOUSEHOLDS IN LATE MAMLUK DAMASCUS: A WAQF STUDY

Michael Winter

The sources

The importance of *waqf* (and *milk*) documents for the study of Muslim social and economic history is well known. For the Mamluk period, which is rich in literary sources, but relatively poor in surviving archival materials, the *waqf* and *milk* documentation has special value. Unfortunately, the majority of such documents that came down to us are limited to the last decades of the Mamluk sultanate; most of them originate in Cairo. These documents have been the basis for studies of Egyptian culture, society and economy by several scholars, among them Muḥammad Amīn, Carl Petry, Jonathan Berkey, L. Fernandes, U. Haarmann, D. Behrens-Abouseif, and others.¹ The present study is based on *waqf* and *milk* documents from the Vilayet (Province) of Damascus (*Shām*) prepared after the Ottoman conquest of Syria in summer 1516 and located in the Ottoman archives in Istanbul.² These documents give us an opportunity to look at some

¹ See, for example, Muḥammad M. Amīn, *al-Awqāf wa'l-ḥayāt al-jīmā'iyya fi Miṣr, 648-923/1250-1516*, Cairo, 1980; Carl F. Petry, *Protectors or Praetorians? The Last Mamluk Sultans and Egypt's Waning as a Great Power*, (Albany, 1994); Jonathan Berkey, *The Transmission of Knowledge in Medieval Cairo: A Social History of Islamic Education* (Princeton, 1992).

² The main registers consulted for this study are located at Başbakanlık Arşivi, (the Prime Minister's Bureau Archive), Istanbul. *Tapu Defteri* nos. 127, 263, 393, *Malyeden Müdewer*, no. 247. My main source, however, is a unique register (although resembling in form *Malyeden Müdewer*, no. 247, which is much shorter and less detailed). It is an untitled manuscript and without pagination (the page references in the present paper are mine). The register, Mualim Cevdet O. 83:936, is located at the Atatürk Kitaplığı in Istanbul. I am preparing a study on the *awqāf* in the province of Damascus in the late Mamluk and early Ottoman periods for which this *defter* is a central source. In addition to the data that is presented here concerning Mamluks' *awqāf*, the register contains information about the early Ottoman period and aspects of the ways in which the Ottoman administration dealt with *awqāf*, which are outside the subject of this conference.

257-316

MADE YAYINLANDIKTAN SONRA GELEN DOKÜMAN

01 Mart 2007

کتابخانه
اسلامی
مکتبہ

177217

Sam
181587

THE MAMLUKS IN EGYPTIAN AND SYRIAN POLITICS AND SOCIETY

EDITED BY

MICHAEL WINTER AND AMALIA LEVANONI



T.C. KÜLTÜR VE TURİZM BAKANLIĞI İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	177217
Tas. No:	962 MAM.E

BRILL
LEIDEN · BOSTON
2004

CHAPTER TWO

THE MONGOL OCCUPATION OF DAMASCUS IN 1300: A STUDY OF MAMLUK LOYALTIES*

Reuven Amitai

The direct inspiration for this paper is an article by Jürgen Paul which recently appeared in a collection of studies dealing with Iran during the period of Mongol rule. In this article, entitled "The Mongol invasion as a 'revealer' of Iranian society," Dr. Paul suggests that the examination of times of crisis can be a useful opportunity to analyse aspects of a society.¹ When things are running normally or at least quietly, the sources are often apt to pass over interesting phenomena, be they social, political or otherwise: why write about something that is working or obvious? It is during a crisis that various hitherto unnoticed matters become noteworthy, and thus recorded by contemporaries for posterity.

In the present case, the crisis in question is that of the Mongol occupation of Damascus following their victory over the Mamluks at the battle of Wādī al-Khaznadār near Homs on 22 December 1299. The Mongols, led by the İlkhān Ghāzān, completely trounced the Mamluks under the titular command of the young sultan al-Malik al-Nāşir Muḥammad b. Qalāwūn.² Not only were the Mamluks, under the real command of the viceroy (*nā'ib al-salṭana*) Salār, ultimately unsuccessful on the battlefield, they behaved less than commendably in the aftermath of their defeat. In the words of the contemporary historian, the Ayyūbid scion Abū al-Fidā':

* A version of this paper was also read at a forum sponsored by the Middle East Center at the University of Pennsylvania in October 2000. I am grateful to the participants for their comments.

¹ J. Paul, "L'invasion mongole comme 'révélateur' de la société iranienne," in D. Aigle (ed.), *L'Iran face à la domination mongole* (Teheran, 1997), 37–53, esp. 37–38.

² This battle is discussed in detail in R. Amitai, "Whither the Ilkhanid Army?: Ghāzān's First Campaign into Syria (1299–1300)," in N. DiCosmo (ed.), *Inner Asian Warfare* (Leiden, 2002), 221–264; a review of previous research on the battle is found there in note 7. See also the short discussions in R. Irwin, *The Middle East in the Middle Ages: The Early Mamluk Sultanate 1250–1382* (London, 1986), 100; R. Amitai, s.v. "Wādī al-Khaznadār," *IEJ*, vol. XI, 18.

21-44

01 Mart 2007

MADE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN