



Program First Inaugural
Workshop DYNTRAN
Marburg, November 26th – 29th 2015



Philipps



Universität
Marburg



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Gennady Kurin (University of Cambridge, UK)	
Uktambek Sultonov (Taskhent State Institute of Oriental Studies, Uzbekistan)	

Thursday, November 26th

Keynote Lecture

18:15 • Household and State in Ottoman Egypt: The Case of al-Sada al-Bakriya

Adam Sabra (University of California, Santa Barbara)

Abstract: The historiography of the Ottoman Empire in recent years has been strongly influenced by Weber's concept of patrimonialism. Scholars such as Metin Kunt and Jane Hathaway have employed the concept of the household to explicate the politics of the imperial capital and provinces alike, focusing on the practice of patronage. One might also cite Michael Chamberlain's work on scholarly patronage in medieval Damascus, in which the household is central. Here the household is understood to include members of a lineage, their clients, servants, slaves, etc. This study, which is based on both literary and archival sources, uses the history of a lineage of Cairene religious scholars in the period 1517-1798 to examine how power and influence were accumulated and reproduced within a single household which was closely aligned with the Ottoman state. Using hagiographical texts as family histories and poetry as an expression of the ideology of the sacred character of the head of a household, I examine the ways in which the household structure was imagined and legitimized. Furthermore, using court records from Cairo, I examine the material reproduction of the household in the form of control over religious endowments and other sources of income. From the mid-seventeenth century onward, the Bakris received berats from Istanbul guaranteeing their control over these resources and controlling succession within the lineage. The result was a remarkably long-lived household of considerable prestige and wealth.

- **Reception**

Friday, November 27th

Material Perspectives and Concepts in the Study of Families

09:00 – 10:45 • Material Perspectives I: Books and Society

Chair: Maria Szuppe (CNRS, Mondes Iranien et Indien, Paris)

Konrad Hirschler (School for Oriental and African Studies (SOAS), University of London)

Transmitting the Family's Scholarly Status: Strategies of Book Endowments in 9th/15th century Damascus

Abstract: This project is built around the book endowment, which the Damascene scholar Ibn 'Abd al-Hādī/Ibn al-Mibrad (d. 909/1503) undertook for the benefit of his descendants in one of the city's madrasas. The book list of this endowment is held in the National Library in Damascus and is the largest document of a 'private' book collection known for pre-Ottoman Syria. Ibn 'Abd al-Hādī's book collection included several thousands of titles, mostly linked to the field of ḥadīth, among them many authored by himself.

The aim of the project is to study this endowment as part of a scholar's strategy to transmit cultural status and scholarly prestige to the family's next generation(s). Most of the books in this collection were multiple-text manuscripts, *majāmi'*, which reflect the working mechanisms of the field of 'post-canonical' ḥadīth studies. Here we find the titles typical of this period, such as collections of 40 ḥadīth, *bulḍānīyāt* and *'awālī*. These titles reflect first and foremost Ibn 'Abd al-Hādī's scholarly trajectory and represent very much the cultural capital he accumulated in the course of his life. The collection's *majāmi'* regularly include works of the most prestigious scholars, interlaced with his own writings.

Ibn 'Abd al-Hādī was impressively successful in his endowment and large parts of his collection have survived to the present. Until the 19th century they were held in the 'Umarīya madrasa and they are presently in the National Library in Damascus. These manuscripts are full of marginal notes by Ibn 'Abd al-Hādī himself and in many of these he reaffirms their importance and their transmission to his descendants. His collection thus represents a unique insight into how late medieval/early modern scholarly families developed strategies to transmit status over generations.

Anthony Quickel (Centrum für Nah- und Mittelost-Studien (CNMS), Philipps-Universität Marburg / Institut français d'archéologie orientale (IFAO), Cairo)

Towards New Understandings: Using Ottoman Court Records (sijillāt) in Exploring Patterns of Book Ownership among Merchant Groups in 16th/17th century Cairo

Abstract: With the majority of studies concerning Ottoman Egypt focused on the later seventeenth and eighteenth centuries CE, there is a general lack of historical works on the critical transition period of the sixteenth and early seventh centuries CE. The establishment of the Ottoman courts during that period, and the immense collections of those courts' records

(*sijillāt*), presents an opportunity for the study of various social and economic factors occurring within early Ottoman Cairo. As has been done with other studies – in Cairo during the later period and also in other provinces generally – the use of these *sijillāt* may be applied towards achieving an understanding of book ownership patterns among various population groups. As such, this paper proposes a first look at the source material available for a study of book ownership patterns among the merchant class of early Ottoman Cairo. With an eye towards methodology, historiography, and the feasibility of such a study, this paper will explore the approaches that a full exploration of this material may take. In doing this, it will look at the advantages and pitfalls of the *sijillāt* as a source. In addition, it will also explore the ways in which these court records may be used in gaining a fuller picture of the transmission of knowledge, in the form of books, among the merchant families of early Ottoman Cairo. Finally, the implications of such a project will be discussed with a focus on possible consequences for the historiography of the period of study generally.

Francis Richard (CNRS, Mondes Iranien et Indien, Paris)

The Repertory of Copyists and Colophons of the BnF (Paris)

Abstract: Some years ago, we completed a complete inventory on cards of the copyists names found in the colophons of the entire collection of Persian mss. of BnF, with cards containing the text of every dated and/or signed colophon. Only half of this material was used for our printed catalogues (1989 and 2013). Every card bears many references about copyist which are referred in other collections, in bibliographies and repertories. It is not evident to use colophons for research about transmission or families of scholars. Attention must be paid to the form of the names, to the presence of religious scholars, literati or poets amongst the copyist. Many calligraphers are using different forms of signature, or can change name. We will try to give a kind of synthesis of our observations about the BnF material in this matter.

10:45 – 11:15 • Coffee Break

11:15 – 12:30 • Material Perspectives II: Craftsmen, Poets and the State

Chair : Nicolas Michel (Institut français d'archéologie orientale (IFAO), Cairo)

Sandra Aube (CNRS, Mondes Iranien et Indien, Paris)

A Family of Calligraphers from Yazd?

A group of Yazdi ceramic tile decorations during Qarâ Qoyunlu and Âq Qoyunlu periods

Abstract: The few signatures found on 15th century ceramic tiles from Iran are mostly those of calligraphers. Among them appears the name of Kamâl ebn Shehâb al-Kâteb al-Yazdi displayed on an Âq Qoyunlu monument in Ispahan (895H.). The present talk attempts to connect this signature to five related monumental signatures of craftsmen made in the Yazd region during the second half of the 15th century. These examples are directly linked to the question of skill transmission through a possible family network. They also highlight the substantial peculiarities of ceramic tile production in the region of Yazd.

Michele Bernardini (University of Naples)

Hatifi and Qasemi Families and their Role in Early Safavid Literature

Abstract: The Khorasan of the late Timurid Period is a significant context for a research devoted to the study of families, authority, and knowledge in the Early Modern Middle East. My research is particularly devoted to the rural context – and, more specifically, to two authors: ‘Abdallāh Hātefī (d. 1521) and Qāsemī Gonābādī (d. 1574), who acted as promoters of Persian literature and wrote epics celebrating the Timurid and the Safavid sovereigns. Both authors were born in the periphery of the late Timurid power (Hātefī in Khargerd/Langar and Qāsemī in Gonābād) and were protagonists of a period of transformation. Hātefī’s family was directly related to the main author of this period, ‘Abdo-l-Raḥmān Jāmī, but Hātefī’s biography shows some significant divergences between him and his more known uncle. In particular, Hātefī’s embrace of the Shi‘ī faith is a substantial difference between the two and represents an important historical factor. As a background to the study of these two figures and their families, I shall conduct a territorial survey of the Eastern Iranian Khorasan. In my paper, after a short introduction to these two figures, I wish to present the future steps of my research.

12:30 – 14:00 • Lunch Break

14:00 – 15:45 • Structures in the Construction of Dynasty and Nobility

Chair: Christoph Werner (Centrum für Nah- und Mittelost-Studien (CNMS), Philipps-Universität Marburg)

Juliette Dumas (University of Aix-Marseille)

Was the Early Modern Ottoman Society "noble"? Thoughts to (re)open the Debate, or how to rise the Question of an Ottoman Nobility

Abstract: Does the concept of "nobility" apply to Europe only? The reluctance of extra-European cultural areas' historians toward this concept may be found surprising. Obviously, before labeling a society with a concept coming from another, one should be extremely careful - as an example, we should remember of attempts of applying the concept of feudalism to the Ottoman Empire and its misleadings. However, being prudent does not mean avoiding any discussion a priori. Multiple aspects of the Ottoman society encourage to at least rise the question of a possible existence of some sort of nobility. Or to put it in a different way: before forbidding any application of the concept of "nobility" to the Ottoman Empire, its possible relevance should be taken into consideration. Starting with the questions: does the Ottoman Empire fulfill the criteria for nobility? What would be such criteria and what sort of nobility could we expect to find? That would be our task here.

Albrecht Fuess (Centrum für Nah- und Mittelost-Studien (CNMS), Philipps-Universität Marburg)

“Tu felix Mamluk nube“. The Marital Policy of Mamluk Sultans

Abstract: One of the best ways to climb the throne of the sultan was to become the son-in-law of the previous one. Of course you had to be a proven warrior and good leader, but this applied to many Mamluk officers in their thirties. So at that stage you had to have managed to

have caught the Eye of the Mamluk sultan and to be considered to become his in-law. As Mamluk sultans knew that their own male offspring would probably never rule, it appears that they regarded their son-in-laws in some sort as their political heirs. At least they established through marriage strong bonds to leading representatives of the next generation of Mamluks. We know for example that Sultan Lachin (r. 1296-99) was the son-in-law of the great Sultan Baybars. Sultan Barsbāy (r. 1422-1438) was married to Princess Fātima daughter of Sultan Tatar (r. 1421). Sultan Qāyrbāy (r. 1468-1496) and Ahmad (r. 1461) the son of Sultan Īnāl were according to Ibn Taghribirdi brothers in law. And although the exact family bonds in most of these family networks still have to be clarified, even with the help of these few examples, one can assume that marriage networks were apparently of considerable importance in a context where male heritage was not allowed to play the leading role.

Georg Leube (Centrum für Nah- und Mittelost-Studien (CNMS), Philipps-Universität Marburg)

Rites de Passage of Authority: Constructing Ak- and Karakoyunlu as Dynasties

Abstract: The concept of *rites de passage*, usually comprising a status before, a status after and a period of liminality in between, has been used for over a century to describe changes in status during an individual's life circle. In my presentation, I would like to explore the applicability of this structure to a close-reading of sources dealing with the transfer of authority under Ak- and Karakoyunlu rule. While much of my work centers around the nature and iconography of the authority thus transmitted, I would in this presentation like to turn to implicit structures of family and succession during the transfer of authority underlying the concatenation of individual rulers as Turkmen *dynasties* in 15th century Western Iran and Eastern Anatolia.

15:45 – 16:30 • Coffee Break

• Conference Dinner

Saturday, November 28th

Families as actors

09:00 – 10:45 • Perspectives of Family-History

Chair: Albrecht Fuess (Centrum für Nah- und Mittelost-Studien (CNMS), Philipps-Universität Marburg)

Maria Szuppe (CNRS, Mondes Iranien et Indien, Paris)

A ‘saintly’ line in the making:

Introducing the family history of the *khwājas* of Barnābād (15th-18th c., Herat)

Abstract: The Barnābādī *khwājas* (Masters), originated from a small village near Herat and descended from an obscure ancestor, achieved prominence in the Khorāsān province under the Safavid rule from the 16th to the 18th centuries. Their history is mostly known through a single source, the *Tazkera-ye Barnābādī*, written in Persian in the early 19th century by one of the family members, Moḥammad-Rezā Barnābādī (autograph: Ms. C402, Institute of Oriental Manuscripts, St.-Petersburg, published in 1980s in a facsimile edition). This work, which is the subject of the present talk, is difficult to categorize as it presents the elements of hagiography, family chronicle, personal memoirs of the author... It also contains copies of documents pertaining to the family history, such as *vaqf-nāmas*, princely *farmāns* and administrative appointments, and correspondence between different head *khwājas* and other prominent figures of their times.

The source enables us to detect strategies and stages in the building of the economic and political influence by the members of the Barnābādī family. First as administrators (*motavallī*) of the mausoleum (*mazār*) of their ancestor (totally unknown before they have started their ascension in the 16th c.), later as a ‘saintly’ lineage with important fiscal privileges, then as powerful land- and property-owners. Finally, at the turn of the 18th century, they appear as prominent patrons and benefactors, holding high offices in the Safavid administration of the Khorāsān province. The case of the Barnābādīs illustrates long-term family strategies, of which the first and crucial step was to secure respectability, if not sainthood, through the appropriation of a *mazār* with a ‘saintly’ ancestor.

Astrid Meier (Orient-Institute Beirut)

**Families on the Move: Movement, Stability
and Continuity in Ottoman Syria and beyond**

Abstract: My contribution aims at discussing notions of family and transmission through an analysis of the trajectories of individuals, households and kinship groups in a translocal perspective. It is based on several case studies from different backgrounds in Ottoman Syria (Bilad al-Sham) in order to highlight the variety of configurations that constitute the social field of what we usually call family. I am particularly interested to explore further the importance of movement/mobility versus stability of place in the transmission processes that form such social groups in a long-term perspective (“continuity”).

Christoph Werner (Centrum für Nah- und Mittelost-Studien (CNMS), Philipps-Universität Marburg)

Sufis, Emirs and Bureaucrats: The Kujuji Family in the 15th and 16th centuries

Abstract: The close and intimate interaction between Sufi shaykhs and emirs, both in their military and administrative capacity, has been noted as one of the characteristic features of Timurid society and culture. The socio-religious situation in Western Iran, Anatolia, Kurdistan and the Caucasus during the same time presents a quite different picture, despite some shared and comparable developments. It appears that the borderlines between political, military, administrative, cultural and religious elites became more fluid in the course of the 15th century. Mystical orders and movements that had risen to prominence in the Ilkhanid and post-Mongol periods, the Safavids are only one of them, tended to diversify, to specialize or to radicalize.

As an hypothesis, I would argue that diversification became an option for larger family units from the Sufi milieu if active proselytization was not successful anymore and patterns of patronage turned out to be more promising in other fields. I attempt to trace, albeit in a very preliminary and probing manner, such processes of diversification inside the larger family compound of the Kujuji. A mystical movement, whose charismatic founder was active in the rural context of Azerbaijan in the early 13th century, the Kujuji were at the peak of their influence and power under the Jalayirids who acted as their patrons. After the Timurid incursions, perhaps building on earlier developments, the extended family unit of the Kujujis split up in different branches. One of these branches re-defined itself as a family of military commanders and bureaucrats under the Qara Qoyunlu, Aq Qoyunlu and the early Safavids. We will try to identify individuals from this family in the narrative sources of the 15th and 16th century, bearing in mind the inherent difficulties involved.

The leading question in the context of the present workshop will be how the different branches of the Kujuji were able to transmit their inherited religious charisma, political influence and economic power over several generations and obtain new forms of patronage and support.

10:45 – 11:15 • Coffee Break

11:15 – 12:30 • Office and Autonomy: Political Strategies of Families

Chair: Anthony Quickel (Centrum für Nah- und Mittelost-Studien (CNMS), Philipps-Universität Marburg / Institut français d'archéologie orientale (IFAO), Cairo)

Syrinx von Hees (Institute für Arabistik und Islamwissenschaft, Westfälische Wilhelms-Universität Münster)

The Transmission of Office in Families

Abstract: We have learned from Michael Chamberlain in his book *Knowledge and social practice in medieval Damascus, 1190-1350* that some office holders were able to resign in favor of their intimates while they had the power to do so. He also hints to the fact, that in some cases posts were passed on to at least three people within a lineage. He declares this to be rather unusual, since offices were not inherited, and there was no concept of a “right” to them. Michael Chamberlain stresses that such a direct transmission of office from father to son when it occurred, was possible only because of several factors coming together like the prestige of the lecturer, his ability to enlist powerful supporters, the status of the candidate, the intensity of competition, and the interest of the sultan. In this connection, he also hints at “the expectation more generally that sons should inherit their father’s positions”. Such a general expectation would somehow stand in contrast to the concept of the uninheritable office.

In my contribution I would like to present and discuss some examples of direct transmission of office in families, mainly from father to son, and look at these cases with more detailed attention on the factors Chamberlain has listed, trying to evaluate these factors.

Sacha Alsancakli (CNRS, Mondes Iranien et Indien, Paris)

The Role of the Šarafnāma in the Political Life of Bidlīs in the 11th/17th century

Abstract: The *Šarafnāma* is a historical work written in 1005-7/1596-8 by Amīr Šaraf Xān, Kurdish prince of Bidlīs, as a chronicle of Kurdish dynasties past and present. All the Kurdish dynasties were not, however, given equal status in the book, and it is not surprising to see that the author's own Rūjīkid dynasty of Bidlīs was awarded a special place. This reflected the dynasty's claim to regional proeminence in Kurdistan, a claim already asserted at the beginning of the 10th/16th century by Šaraf Xān, the grandfather of the author of the *Šarafnāma*.

Throughout the 11th/17th century, the Rūjīkid rulers of Bidlīs grew more and more independent-minded, and this culminated with the rebellion of the famous Abdāl Xān against Ottoman central authority, a rebellion of which Evliya Çelebi gave a first-hand account in his *Seyahātnāme*. Throughout the century, the *Šarafnāma* played an important role in legitimizing the aspirations to power of the different Rūjīkid princes. The objective of this presentation is thus to analyse the role of the *Šarafnāma* in the political life of Bidlīs in the 11th/17th century.

12:30 – 14:00 • Lunch Break

14:00 – 15:45 • Not the End of the World: Families and Paradigm Shifts

Chair: Georg Leube (Centrum für Nah- und Mittelost-Studien (CNMS), Philipps-Universität Marburg)

Torsten Wollina (Orient-Institute Beirut)

**A Beginning or an End? The Ottoman Conquest
and the Legacy of Damascene scholarly Dynasties**

Abstract: This contribution examines the impact of the Ottoman conquest on Damascene scholarly dynasties. The following points shall be discussed: 1) how the general tools of transmission within and beyond one's family could be merged into quite different strategies of advancement; 2) how these strategies corresponded to historical circumstances, resulting in either a slow and steady rise or in a fast ascent; 3) how this was affected by the Ottoman conquest; and 4), how the success of members of a family was evaluated by contemporaries and later generations and to which extent the longevity of a 'scholarly dynasty' influenced these judgments.

To these ends, I have selected two case studies which deal with 'scholarly dynasties' of comparable importance within the Damascene society of their times, but with quite different trajectories of 'rise and fall'. The first is the Ibn Qāḍī 'Ajlūn family which had since the 14th century risen from obscurity to prominence. From its ranks, several individuals rose to the ranks of chief and deputy judge. The family was reaching its pinnacle shortly before the Ottoman conquest, but disappears from the sources soon after. The second case is that of rather short-lived 'scholarly dynasty' of the Ibn Ṭūlūn. From this family, only the famous historian Muḥammad Ibn Ṭūlūn and his paternal uncle receive attention in our sources. I will argue that these two families can stand in as archetypes for how the Ottoman conquest could influence the fate of a dynasty to the worse or better, and what agency local families had to react to the political-administrative reorganization by the Ottomans. Both dynasties experienced their crisis of dynastic transmission and reacted in different ways to negotiate the survival of its legacy.

Daniel Zakrzewski (Universitäten Leipzig und Halle-Wittenberg)

**The Reassertion of Disrupted Local Traditions in Early Ṣafawid Tabriz: Sufi Families,
the Kubrāwiyya and Classical Sunnite Works of ḥadīth**

Abstract: The presentation discusses attempts to reassert two traditions in early Ṣafawid Tabriz. One Sufi family in particular rendered these attempts at least partly successful in the local context after both traditions had been disrupted in the course of the preceding centuries partly due to the lack of viable family structures supporting them. Kubrāwī Sufism hardly existed as a distinct tradition at Tabriz before the Sayyids of Lāla eventually established themselves near the city in the late 9th/15th century. In contrast classical Sunnite works of *ḥadīth* had been studied in Tabriz based on local transmissions from a teacher of Najm al-Dīn Kubrā (d. 618/1221) until the early 8th/14th century.

The main source for tracing both, disruption and attempted reassertion of these traditions at Tabriz is the Sufi pilgrimage guide to the cemeteries of the city and surrounding villages written by Ibn Karbalā'ī (d. 997/1589). He reproduced, for instance, a couple of *ijāzāt* for classical Sunnite works of *ḥadīth* one of which was granted to Sayyid Shihāb al-Dīn 'Abd Allāh of Lāla (d. 947/1541), an uncle of his Sufi master. This *ijāza* suggests that local transmissions of relevant works were not available anymore by the early 9th/15th century while another one confirms their transmission at Tabriz from Najm al-Dīn Kubrā's teacher in the city until about one hundred years earlier. Ibn Karbalā'ī's own family had already held the custodianship of the tomb of Bābā Faraj

Tabrīzī (d. 568/1172–73) for some time before the coming to power of the Ṣafawids. Bābā Faraj was credited with a decisive influence on Najm al-Dīn in some Kubrāwī circles but Ibn Karbalā'ī's account of their encounter could obviously not rely on the local transmission of relevant information either.

Nicolas Michel (Institut français d'archéologie orientale (IFAO), Cairo)

Families and Descendants of Civil Servants in Sixteenth-Century Cairo

Abstract: We know little about the fate of the high society that had flourished during the Mamluk period, after the Ottoman conquest of 1517. I propose to explore what happened to the principal civil servants. My paper will focus on the available sources and the issues they raise. Till 1522 biographical dictionaries, along with Ibn Iyas' chronicle, allow us to draw a detailed picture of the civil servants' milieu. Biographical dictionaries as well as detailed chronicles disappear after the 1520s. After a gap of around thirty years, from the 1550s numerous documents scattered in the *sijills*, the registers of the Islamic Courts, provide valuable information about the scions of prestigious civil servants from the Mamluk regime, some of which—including civil servants—are mentioned in the registers till ca 1600. The main interest of these documents is the way civil servants' scions identified themselves and claimed their prestigious descent. It leads us to explore three topics: the consistency of families in this milieu, the transmission of professional experience, and the reproduction of symbolic capital.

15:45 – 16:30 • Coffee Break

• **Conference Dinner**