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## Ibn Tawq's *Ta'liq*. An Ego-Document for Mamlūk Studies

### Introduction

In the late 15<sup>th</sup> and the early 16<sup>th</sup> centuries a Damascene notary by the name Aḥmad Ibn Ṭawq kept daily notes of his “his showings-up, and no-shows, at countless appointments and events required by his job, his family, and his community”.<sup>1</sup> As far as we know he integrated his writing into his schedule for more than twenty years.<sup>2</sup> This text has received increasing attention in Mamlūk studies since the first volume of the edition by shaykh Jaafar al-Muḥājir was published by the French Institute in Damascus (IFPO) in 2000.<sup>3</sup> Until 2007 the remaining three volumes appeared in print but they cover the text only until the end of 906 (1500–1501).<sup>4</sup>

Ibn Ṭawq's journal has been appreciated for its value as a source for social history.<sup>5</sup> However, it has so far not been studied in and for itself. In order to do so, Stephan Conermann and Tilman Seidensticker placed it within a trajectory of Arabic ego-documents of which examples can be found from the 10<sup>th</sup> to the 19<sup>th</sup> centuries and which also can be considered historiographical works. From their analysis of this tradition, they express the hope that we will gain the ability “to describe the process of individualization in other terms than the common Eu-

1 Guo, *Review: Ibn Ṭawq, Al-Ta'liq*, 210.

2 According to Ṣalāh al-Dīn al-Munajjid the surviving manuscript covers the years 885–914 (1480–1509), until shortly before the author's death; see al-Buṣrawī, *Ta'rikh*, 11.

3 Two reviews of the first and the second and third volumes respectively appeared in *Mamlūk Studies Review*: Conermann, Seidensticker, *Remarks*; Guo, *Review: Ibn Ṭawq, Al-Ta'liq*. Furthermore, the text has been used as a source by Yossef Rapoport in a monography and an article on the role of women in the 15<sup>th</sup> century, see Rapoport, *Women*, and by Miura Toru in an article on urban society in 2006. Finally, Amina Elbandary makes use of it in her upcoming dissertation on “Historiography and Public Protest”.

4 The four volumes will be referred to by roman numbers I to IV.

5 Guo also provides lists of passages which are useful for legal, monetary, architectural, natural and environmental history as well as for the study of the Arabic language; see Guo, *Review: Ibn Ṭawq, Al-Ta'liq*, 215–217.

Ubi sumus? Quo vademus; Mamluk Studies - State of the Art,  
edit. Stephan Conerman, Bonn 2013, p. 337 – 362.

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915/1509), covering the years 885/1480 - 906/1500.

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