Mamlūk Studies Review
Editorial Statement and Style Guide
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Mamlūk Studies Review is an annual, refereed, open access journal devoted to the study of the Mamluk Sultanate of Egypt and Syria (648–922/1250–1517).

Content in *MSR* is copyrighted. However, since 2009 (Vol. XIII), in the interest of scholarship and open access, *Mamlūk Studies Review* has been published under the Open Access model. All content in *MSR* is licensed under a Creative Commons Attribution 4.0 International license (CC-BY). See **Open Access and Creative Commons**, below.

The goals of *Mamlūk Studies Review* are to take stock of scholarship devoted to the Mamluk era, nurture communication within the field, and promote further research by encouraging critical discussion of all aspects of this important medieval Islamic polity. The journal includes both articles and reviews of recent books. Submissions of original work on any aspect of the field are welcome, although the editorial board will periodically issue volumes devoted to specific issues and themes.

Mamlūk Studies Review, its editors, and its staff are committed to publishing original, high quality, peer-reviewed scholarship while maintaining strict ethical standards in the publishing and review processes. Contributions are evaluated solely on their scholarly merit without regard to the age, ethnicity, gender, religion, nationality, or any other characteristics of their authors. All work submitted to *Mamlūk Studies Review* must be the original work of its author(s) or it will not be accepted for publication. Every submission is reviewed by the editors, members of the editorial board, and outside scholars whose specific expertise in the field qualifies them to judge the quality of scholarship, relevance, and originality of the work. Authors' names and other identifiers are not visible to reviewers.

Mamlūk Studies Review also solicits edited texts and translations of shorter Arabic source materials (*waqf* deeds, letters, *fatāwá,* and the like), and encourages discussions of Mamluk-era artifacts (pottery, coins, etc.) that place these resources in wider contexts. An article or book review in *Mamlūk Studies Review* makes its author a contributor to the scholarly literature and should add to a constructive dialogue.

Transliterated Middle Eastern languages should conform to the system utilized by the Library of Congress. See the chart later in this guide or visit https://www.loc.gov/catdir/cpso/roman.html. All questions regarding style should be resolved through reference to *The Chicago Manual of Style*. For further guidance, see the **Style Notes** below.

Open Access and Creative Commons
Mamlūk Studies Review is an open access publication. We believe that free and open access to scholarship benefits everyone.

Publishing Open Access content means that users, whether individual readers or institutions, are able to access articles and other content in *MSR* at no charge. All content published in *MSR* will be immediately and permanently free for anyone to use.

Submissions

Review: All work submitted to *Mamlūk Studies Review* must be the original work of its author(s) or it will not be accepted. Submissions are reviewed by the editors, editorial board members, and outside scholars whose expertise qualifies them to judge the quality of scholarship, relevance, and originality of the work. Authors' names and other identifiers are not visible to reviewers.

Charges: None. *Mamlūk Studies Review* does not charge any Article Processing Fees (APC) or submission charges.

Format: Submissions should be Microsoft Word files using a Unicode font (see below for further information). Article manuscripts and all associated items (figures, illustrations, maps, tables, PDFs, etc.) should be submitted as email attachments or, if too large, as cloud storage links. Articles that diverge from the format and style guidelines detailed in this document may not be accepted, and illustrations which do not meet the requirements set forth by the editors may not be usable. See **Text Formatting**, **Illustrations,** and other information below.

Articles should be written in English. In rare cases, French may be accepted. Contact the editor before submitting anything in French.

Please name all files to identify them clearly, such as by including the author's last name, the figure number, etc.: smith-waqftranslation-2022.docx, smith-waqftranslation-figure12.jpg.

Originality: Submission of an article implies that it is the author's original work and that it has not been simultaneously submitted or published elsewhere. Plagiarism, falsification, and other research misconduct will not be tolerated.

Authors are responsible for obtaining permission to publish any material (including images, maps, etc.) under copyright.

Agreement: Authors must agree to the **Memorandum of Understanding between *Mamlūk Studies Review* and Contributing Authors**, available on the *MSR* site (https://mamluk.uchicago.edu/open-acess.html) and emailed to contributors.

Abstract: All articles should include a one-paragraph abstract. A list of keywords is optional.

Contact: To submit an article, email the editor, Marlis J. Saleh: msaleh@uchicago.edu.

Text Formatting

Articles composed in current versions of Microsoft Word, using Unicode fonts, are best for the editorial and review process and conversion to layout and publication. Recommended fonts are listed on our Unicode page: https://mamluk.uchicago.edu/unicode.html. Other Unicode fonts may be used, provided they have all the necessary diacritics.

Authors are advised to use only the most basic formatting, such as bold and italic type, and to avoid attempting to make the work look like a published article in *MSR*. Any special formatting in the documents will be removed and doing so complicates the conversion process and provides opportunites for errors. If an article requires special formatting, alert the editor in advance to explain and include a PDF that shows what is needed.

Though it should be a simple matter to combine right-to-left and left-to-right scripts in a single document, it rarely is. Unfortunately, software (notably Microsoft Word) can have a hard time with this. Problems frequently occur, particularly when a document created in one version of the program is opened in another version. In most cases, transliteration is a better choice.

Unless there is a compelling reason to do so, please do not put Arabic (or other non-Roman scripts) within the text of paragraphs or footnotes. Titles, quotations, phrases, and other text should be transliterated. Long excerpts from sources, manuscripts, or poetry may sometimes be published in Arabic script, at the editor's discretion, when doing so is the best way to illustrate the point of the article. Even in such cases, however, it is always better to make sure that the non-Roman material is separate from the text of the article, such as in an appendix. It is always best to discuss your article's use of non-Roman scripts with the editor before submitting it.

Illustrations

Photos, maps, charts, and other graphics should be submitted digitally. In rare cases, they may be submitted as hard copies, but only if they are originals or of original quality and only if there is no way to provide electronic files.

As an electronic publication, *MSR* can publish color or black and white images.

While you may include graphics in your manuscript document, the original files must all be provided separately.

The ideal resolution for graphics files is 300dpi (dots per inch), ideally in a non-compressed (i.e., lossless) file format (TIFF, RAW, DNG). Photoshop (PSD) and Illustrator (AI) files *may* be acceptable, particularly if they are the original files. Higher resolutions are desirable for materials such as manuscripts and for line drawings, maps, or plans, where detail is important. Scan originals at a minimum of 300dpi and save in an uncompressed format if possible. Scans should never be saved as JPG if a lossless alternative is available, as the quality of JPG and other compressed (i.e., lossy) formats can be low. If the original file is a JPG, however, please submit it without converting it to any other format (most cameras save files as JPG by default). Do not re-save, crop, or otherwise edit JPG files, as each operation further degrades the image quality. Vector graphics should be submitted in their original format. GIF or PICT files are almost never acceptable. Graphics submitted as PDFs may or may not be acceptable depending on how they were created and from what original source.

Please note that raising an image's resolution with software (such as Photoshop) or converting from a lossy to a lossless format will NOT result in better image quality. Always keep unaltered, unedited versions of your photographs and other graphics and do any necessary alterations on copies of those originals. A low-quality image file can never regain information that was lost

through editing, compression, or other operations.

If quality is too low, illustrations may be rejected. If maps and charts must be redrawn to meet format and quality standards, this may delay publication. Authors are strongly encouraged to contact the editors as early as possible in the submission process with questions about illustrations to avoid problems and delays later. Graphics received late may not be included.

For explanations of many of the important issues that need consideration when preparing images for publication, see the excellent guide created by the University of Chicago Press. *MSR* is less strict, but the problems we encounter are the same, as are their solutions.

A basic overview is here: https://press.uchicago.edu/resource/artdigest.html Their more detailed art submission guide (linked on that page) might also be useful.

All illustrations, maps, photographs, or other materials that accompany an article must be either the intellectual property of the author (i.e., created by or on behalf of the author), used with the written permission of the copyright owner (i.e., the photographer, illustrator, author, or publisher of the work from which the material was taken), or in the public domain (i.e., not under any copyright). It is the author's responsibility to get all needed permissions or show why none is needed. Items which cannot be shown to meet such criteria cannot be published. When requesting permission from copyright holders, please communicate clearly that the item(s) will be published under the CC-BY license in an Open Access publication.

Book reviews

A critical book review should underline both the merits and the shortcomings of the work being reviewed, fairly and specifically. A successful review must be more than a summary: it should also place the work in the context of other studies in the field. Does it supersede an earlier work? Does it utilize an innovative methodology? How does it advance the field? *Mamlūk Studies Review* aims to provide a medium through which our knowledge of the field can be advanced through periodic critique and revision.

It is suggested that reviews of single works should consist of from 1,000 to 1,500 words, while reviews of more than a single work should consist of from 1,500 to 3,000 words.

Style Notes

The Chicago Manual of Style (*CMS*), serves as the basis for all issues of style. Following are summaries of some of the more important points, as well as exceptions which are likely to be frequently encountered in *MSR* submissions.

Spelling of Common Romanized Arabic Words
- **Place names**
  Common place names should take the common spelling in American English, for example:

  Cairo, Damietta, Acre, Mecca, Beirut, Baghdad.

  Authors will be expected to define geographical regions and may spell the names as they wish; for example:

  Syria *or* Bilād al-Shām for geographical Syria; al-ʿIrāq for southern Mesopotamia.

  Any romanized Arabic place name that properly carries the definite article should do so:

  al-Manṣūrah, *not* Manṣūrah.

- **Other Words**

  Words that may be found in an English dictionary should be spelled as they are found there and not italicized. "Quran" should be spelled without diacritics; it should not be spelled "al-Qurʾān," "Koran," or "Coran."

  Dynastic names should be written without diacritical marks, except in romanized text and quotations:

  > Mamluk (not Mamlūk, except in the *MSR* title), Burji (not Burjī), Bahri (not Baḥrī), Saljuq (not Saljūq), Abbasid (not ʿAbbāsid), Fatimid (not Fāṭimid), Ilkhanid (not Īlkhānid), Husaynid (not Ḥusaynid), Rasulid (not Rasūlid)

  Other than these cases, romanized Arabic should conform to Library of Congress conventions.

Arabic Transliteration

Romanized Arabic in *Mamlūk Studies Review* follows the Library of Congress conventions, briefly outlined below. A thorough explanation of the system with many excellent examples is available at https://www.loc.gov/catdir/cpso/roman.html.

ء	ʾ *	خ	kh	ش	sh	غ	gh	م	m
ب	b	د	d	ص	ṣ	ف	f	ن	n
ت	t	ذ	dh	ض	ḍ	ق	q	ه	h
ث	th	ر	r	ط	ṭ	ك	k	و	w
ج	j	ز	z	ظ	ẓ	ل	l	ي	y
ح	ḥ	س	s	ع	ʿ *				
		ة	h, t (in construct)			ال	al-		

◌َ	a	◌ُ	u	◌ِ	i
◌ً	an	◌ٌ	un	◌ٍ	in
آ	ā	وُ	ū	يِ	ī
اَ	ā	وّ	ūw	بِّ	īy (medial), ī (final)
ى	á	وَ	aw	يَ	ay
				يَّ	ayy

*Avoid using apostrophes or single quotation marks for *ʿayn* and *hamzah*. Instead use the Unicode characters ʿ (02BF) and ʾ (02BE). (Alt-p and alt-shift-p on the Alt-Latin keyboard.)

Capitalization in romanized Arabic follows the conventions of American English; the definite article is always lower case, except when it is the first word in an English sentence or in a title. The *hamzah* is not represented when beginning a word, following a prefixed preposition or conjunction, or following the definite article. Assimilation of the *lām* of the definite article before "sun" letters is disregarded. Final inflections of verbs are retained, except in pausal form; final inflections of nouns and adjectives are not represented, except preceding suffixes and except when verse is romanized. Vocalic endings of pronouns, demonstratives, prepositions, and

conjunctions are represented. The hyphen is used with the definite article, conjunctions, inseparable prepositions, and other prefixes. Note the exceptional treatment of the preposition *li-* followed by the article, as in *lil-sulṭān*. Note also the following exceptional spellings: Allāh, billāh, lillāh, bismillāh, miʾah, and ibn (for both initial and medial forms). Words not requiring diacritical marks, though following the conventions outlined above, include all Islamic dynasties, as well as the following terms: Quran, sultan, amir, imam, shaykh, Sunni, Shiʿi, and Sufi. Common place names should take the common spelling in American English. Names of archaeological sites should follow the convention of the excavator.

- **Numbers and Dates**

  The Chicago Manual of Style should be consulted for the spelling out of numbers and dates.

  Note the following:
  Ordinal numbers indicating centuries, including double era dates, should be spelled out, not abbreviated: "the fifteenth century" *not* "the 15th century"; "the ninth/fifteenth century," *not* "the 9th/15th century" (except, of course, if not spelled out in titles and quotations).

  Common era dates (C.E. or A.D.) or Hijri era dates (H., A.H.), including double dates, are not to be indicated: (872/1468). Ranges of dates should keep A.H. and C.E. years together: (784–91/1382–89) *not* (784/1382–791/1389).

- **Name References**

  Do not use initials in proper names unless the named person habitually does so:

correct:	H. A. R. Gibb
	J. M. Rogers
	D. S. Richards
incorrect:	C. F. Petry, *but rather* Carl F. Petry
	D. Behrens-Abouseif, *but rather* Doris Behrens-Abouseif

  Arabic names romanized by the author citing that name should *never* be initialized. (If such a case exists, authors with Arabic names who publish in non-Arabic languages under a romanized name may be initialized if that author customarily does so).

  Arabic names with the intial article should be used with the article. Thus, al-Maqrīzī, *NOT* Maqrīzī.

- **Miscellaneous Punctuation**

  Double quotation marks should be used for all quotations within a text, except for quotations within quotations, for which single quotation marks are to be used. Check *CMS* for problems of quotations with other punctuation.

  Most current software will automatically produce the ellipsis character when the author types three consecutive dots (periods) without adding spaces between them. This is preferable to typing dots and spaces.

  Note that dashes used to set off a phrase within a sentence should be em dashes—like these—and not hyphens (in some software an em dash is achieved by typing two hyphens). Note also that spaces are not placed before or after the em dash. See *CMS* for details and for the other types of dash.

  Sentences should be separated by only ONE space.

- **Footnotes**
  MSR uses footnotes, not endnotes.

  MSR uses "ibid." and "idem" but not "op. cit." or "loc. cit."

  Ibid. (an abbreviation for ibidem) should be in regular (not italic) text. It "refers to a single work cited in the note immediately preceding. It should not be used if more than one work is given in the preceding note. Ibid. takes the place of the author's name, the title of the work, and as much of the succeeding material as is identical. It may therefore be used to repeat the complete preceding citation. The author's name and title are never used with ibid." (*CMS*)

  Also note that "ibid." may be used *within the same note* "in place of the name of a journal or book of essays in successive references to the same journal or book of essays." (*CMS*)

  Note the following:
  > [1] Suraiya Faroqhi, "In Search of Ottoman History," in *New Approaches to State and Peasant in Ottoman History*, ed. Halil Berktay and Suraiya Faroqhi (London, 1992), 235.
  > [2] Halil Berktay, "The Search for the Peasant in Western and Turkish History/Historiography," in *New Approaches to State and Peasant in Ottoman History*, ed. Halil Berktay and Suraiya Faroqhi (London, 1992), 109, 157.

  But:
  > [1] Suraiya Faroqhi, "In Search of Ottoman History," in *New Approaches to State and Peasant in Ottoman History*, ed. Halil Berktay and Suraiya Faroqhi (London, 1992), 235; Halil Berktay, "The Search for the Peasant in Western and Turkish History/Historiography," in ibid., 109, 157.

  Idem (*not* an abbreviation) should also be in regular (not italic) text. It "may be used in place of an author's name in successive references within one note to several works by the same person. It is not used for titles, except in legal references. It should not be used in place of ibid. to refer to the complete preceding citation."

  Publication information includes place and date of publication, but not the name of the publisher.

  After the first reference to a work, and if there are intervening references to other works, citation to the former work should be to the author's surname and an abbreviated—but easily recognizable—form of the title. Journal titles may be rendered as initials after the first full reference.

- **References to manuscripts**
  The title of an unpublished manuscript should be within quotation marks, not italicized.

  In footnotes, "manuscript" should be abbreviated MS (without a period) and the plural abbreviated MSS, but in text the words should be spelled out.

  Footnote references to manuscripts generally follow the pattern used by the library that owns the manuscript, but the reference should generally contain information in the following order:

  > Library name, MS, Collection name, Number, Folio
  > For example: Bodleian MS Digby Or. 28, fol. 392r
  > or: Chester Beatty MS 5527, fols. 78v–79r
  >   Bibliothèque National Suppl. Ar. No. 471
  >   Köprülü 1027

Note the absence of commas except before the folio.
Note the abbreviations of recto and verso.
Also note some libraries' conventional abbreviation of Oriental, Arabic, etc.
Note that conventional usage for some libraries rearranges the above order.

For example: Dār al-Kutub MS 99 *tārīkh*
                       MS Ahmet III 2951
                       Dār al-Kutub MS 442

In notes, frequently repeated subsequent references to the second example above, for example, may read: CB 5527; particularly if the article concerns that manuscript. Otherwise, just repeat the entire reference.

- **Standard reference works**
  After the first reference to Brockelmann's *Geschichte der arabischen Litteratur*, it may be abbreviated *GAL*. Supplement volumes are numbered S1 and S2.

  References to articles in *The Encyclopaedia of Islam* or *Encyclopédie de l'Islam* do **not** correspond to the format recommended in the *CMS*, which does not include the author's name. As with the *CMS*, it is necessary to state the edition.

  Rudi Paret, "Sīrat Baybars," *The Encyclopaedia of Islam*, 2nd ed., 1:1126–27.
  M. Sobernheim, "Ḳa'itbey," *The Encyclopaedia of Islām*, 1st ed., 2:663–64.
  M. Talbi, "Ibn Khaldūn," *Encyclopédie de l'Islam*, 2nd ed., 3:849–55.

  According to the edition, subsequent entries may be abbreviated with *EI²* or *EI¹* (authors are expected to cite consistently either the English or the French versions of *EI* throughout their articles):

  Franz Rosenthal, "al-Birzālī," *EI²*, 1:1238–39.
  M. Talbi, "Ibn Khaldūn," *EI²*, 3:849–55.

  Because the reprint of the first edition is divided into smaller volumes, it is necessary to indicate that the reprint edition is being cited:

  M. Sobernheim, "Mamlūks," *The Encyclopaedia of Islam*, 1st ed. (reprint), 5:216–19.
  M. Sobernheim, "Mamlūks," *EI¹* (reprint), 5:216–19.

- **Citing Sources Published Online**
  Sources published online can generally be handled similarly to traditional sources, but there are important differences that must be kept in mind. Foremost among these, as with printed sources, is the need to provide a reader with the most direct way to find and access the source, usually in the form of a link.

  All references in footnotes to materials published online should include a link (URL) in addition to the usual information (author, title, etc.).

  Always include the complete URL, including http:// (or https://). If the URL includes capital letters, make sure to type them as such, since some addresses are case sensitive.

  Never add any punctuation, spaces, or line breaks inside a URL.

  Links are not all equally useful. In many cases a link that works perfectly at one point in time will later lead nowhere. It is, therefore, imperative to provide the most permanent link available. This is frequently *not* the URL that appears in the address bar of a browser.

The best option is to use the DOI (Digital Object Identifier), a unique and permanent string of characters assigned to a publication, as it will always lead to the item itself or some information about it that can be used to find it. Even if a publication provides the DOI alone, it is still best to include it as a link in the citation. To do so, use **https://dx.doi.org/** followed by the DOI:

If the DOI is 10.6082/m3kr-fj76, the link will be https://dx.doi.org/10.6082/m3kr-fj76.

Some publications will include another sort of permalink with the text of the publication. If so, and if no DOI is present, use this link. Despite the name, permalinks are not necessarily permanent, so make sure to include bibliographic information that can help a future reader located the source.

When the source comes from a database or publisher website that can only be accessed by subscribers, the URL will not be useful to anyone without a subscription. In the case of academic publishers' websites and some databases, the item's DOI will be provided and should be used.

This is true for *The Encyclopaedia of Islam,* where the DOI appears in the suggested citation at the bottom of each article:

The browser URL of the *EI*³ entry on Baybars is https://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-3/baybars-i-al-malik-al-zahir-rukn-al-din-COM_23709. The DOI link is http://dx.doi.org/10.1163/1573-3912_ei3_COM_23709.

When including a link to an item accessed in a database or other subscription service (often paid for by your library or institution, so you may not see any sign of the paywall), make sure to test the URL when **not** connected to the institution's system.

Avoid overly long URLs. Addresses frequently contain a great deal of extra syntax that is meant only for the web browser. In *some* cases, a question mark (?) and anything that follows it can be removed without affecting the URL's function. This is not always the case, so make sure to test the link before including it in the citation.

Never use a URL shortening service to create a URL for a citation. They are not meant to be permanent and could stop working relatively soon after being created.

Since web pages can be updated and changed, it is important to include version information when possible. For published materials such as journals and books, the date of publication should be used, as it would be in a citation of the printed publication. If the page has an indication of its last modification or revision, use this. The date you accessed the page is generally not useful, and *MSR* does not require this be included unless neither of the other dates mentioned are available.

Because anything on the web can be changed or removed at any time, it is always a good idea to save PDFs of any pages you cite in case there is a need to check them later.

Footnote examples

Following are some examples showing the correct footnote treatment of various types of sources:

[1] H. A. R. Gibb, "The Achievement of Saladin," *Bulletin of the John Rylands Library* 35 (1952–53): 44–60; reprinted in *Studies on the Civilization of Islam*, ed. Stanford J. Shaw and William R. Polk (London, 1962), 89–107; idem, "The Career of Nur al-Din," in *A History of*

the Crusades, ed. Kenneth M. Setton (Madison, 1955–89), 1:513–27, esp. 514–16; and idem, "The Rise of Saladin," in ibid., 563–89. Gibb's near-apotheosis of Saladin should not be allowed to obscure his political acumen. Claude Cahen, "L'Islam et la Croisade," *Relazione del X Congresso internazionale dei scienze storiche, Roma 1955: Storia del medio evo* (Florence, 1955), 625–35. Emmanuel Sivan, *L'Islam et la Croisade: Idéologie et propagande dans les réactions musulmanes aux Croisades* (Paris, 1968).

[2] A detailed list of his public works and charitable foundations is given in the contemporary biography written by ʿIzz al-Dīn ibn Shaddād, edited by Ahmad Hutait as *Die Geschichte des Sultan Baibars*, Bibliotheca Islamica, vol. 31 (Wiesbaden, 1983), 339–59. On his administration of religious institutions, see Joseph Escovitz, *The Office of Qâḍî al-Quḍât in Cairo under the Baḥrî Mamlûks*, Islamkundliche Untersuchungen, vol. 100 (Berlin, 1984). On Khaḍir al-Mihrānī, see Peter M. Holt, "An Early Source on Shaykh Khaḍir al-Mihrānī," *BSOAS* 46 (1983): 33–49; Thorau, *Lion of Egypt*, 225–29.

[3] Ibn Iyās, *Badāʾiʿ al-Zuhūr fī Waqāʾiʿ al-Duhūr*, ed. Muḥammad Muṣṭafá (Wiesbaden-Cairo, 1961–75), 3:164 f., 329 f.; al-Jawharī al-Ṣayrafī, *Inbāʾ al-Haṣr bi-Abnāʾ al-ʿAṣr*, ed. Ḥasan Ḥabashī (Cairo, 1970), 480 f.; al-Sakhāwī, *Al-Ḍawʾ al-Lāmiʿ li-Ahl al-Qarn al-Tāsiʿ* (Cairo, 1896), 6:205 ff.; Quṭb al-Dīn al-Nahrawālī, *Al-Iʿlām bi-Aʿlām Bayt Allāh al-Ḥarām*, ed. Ferdinand Wüstenfeld (Tübingen, 1857; repr. Beirut, 1964), 104 f., 223, 225 f., 229 ff.; al-Samhūdī, *Wafāʾ al-Wafā bi-Akhbār Dār al-Muṣṭafá,* ed. Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd (Beirut, 1401/1981), 2:639–47, 710–17; Mujīr al-Dīn, *Al-Uns al-Jalīl bi-Tārīkh al-Quds wa-al-Khalīl* (Amman, 1973), 2:325 ff.

[4] Al-Nuwayrī, *Nihāyat al-Arab*, 31:364–65. See also al-ʿAynī, "ʿIqd al-Jumān fī Tārīkh Ahl al-Zamān," Istanbul, Süleymaniye Kütüphanesi MS Hacı Beşir Ağa 457, fol. 292v.

[5] See Lajos Fekete, *Die Siyāqat-Schrift in der türkischen Finanzverwaltung,* vol. 1, Einleitung, Textproben (Budapest, 1955), 13–33.

[6] See Felicitas Jaritz, "Auszüge aus der Stiftungsurkunde des Sultan Barqūq," in *Madrasa, Ḫānqāh und Mausoleum des Barqūq in Kairo*, ed. Saleh Mostafa, Abhandlungen des Deutschen Archäologischen Instituts Kairo, Islamische Reihe, vol. 4 (Glückstadt, 1982), 118, 168–69.

[7] Howyda N. al-Harithy, "The Complex of Sultan Hasan in Cairo: Reading between the Lines," *Muqarnas* 13 (1996): 68–79, based on her "Urban Form and Meaning in Bahri Mamluk Architecture" (Ph.D. diss., Harvard University, 1992).

[8] Koby Yosef, "Ethnic Groups, Social Relationships and Dynasty in the Mamluk Sultanate (1250-1517)," *ASK Working Paper 6* (2012), https://www.mamluk.uni-bonn.de/publications/working-paper/ask-wp-6.pdf.

[9] Yossef Rapoport, "Women and Gender in Mamluk Society: An Overview," *Mamlūk Studies Review* 11, no. 2 (2007): 38, http://dx.doi.org/10.6082/M1X34VM5.

[10] Zoltan Szombathy, *Mujun: Libertinism in Medieval Muslim Society and Literature* (Exeter, 2013). Electronic book, Introduction, https://www.kobo.com/us/en/ebook/mujun-libertinism-in-medieval-muslim-society-and-literature.

[11] Al-Nawawī, *Saḥīḥ Muslim bi-Sharḥ al-Nawawī*, (Cairo, 1930), chapter 13, 10, https://ia902303.us.archive.org/35/items/alhelawy05/shsm13.pdf.