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Stephan Conermann

Annemarie Schimmel Kolleg
History and Society during the
Mamluk Era (1250-1517)

Program, Concept, Tasks

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Annemarie Schimmel Kolleg
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Heussallee 18-24
53115 Bonn
Editor: Stephan Conermann

Authors addresses

Prof. Dr. Stephan Conermann

(1) Rheinische Friedrich-Wilhelms-Universität Bonn Philosophische Fakultät IOA/Abt. für
Islamwissenschaft Regina-Pacis Weg 7
53113 Bonn
Tel. 0228/737462
Homepage: www.ioa.uni-bonn.de/abteilungen/islamwissenschaft/abteilung
Email: stephan.conermann@uni-bonn.de

(2) Annemarie-Schimmel-Kolleg
"Geschichte und Gesellschaft der Mamlukenzeit, 1250-1517"
"History and Society during the Mamluk Era, 1250-1517"
Heussallee 18-24
53113 Bonn
Telephone: 0228/7362946
Fax: 0228/7362964
Website: www.mamluk.uni-bonn.de

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Program, Concept, Tasks

by Stephan Conermann

About the author

Stephan Conermann is professor and chair of Islamic and Oriental Studies at the University of Bonn. His research interests focus on the perception of European Cultures within Islamic societies and vice versa, Islam in India, Central Asia and Egypt, Muslim historiography, history and culture of the Mamluks (1250-1517) and historical anthropology. Conermann studied Slavic as well Oriental Studies and Asian and European History in Kiel, Poznan (Poland), Damascus and Moscow. After having completed his dissertation (1996) and his habilitation (2001) he worked as assistant professor at Kiel University. In 2003 Conermann came to Bonn where he now is not only professor but also acting director of the Asia Center of the university and speaker of the Bonn International Graduate School - Oriental and Asian Studies (BIGS-OAS).

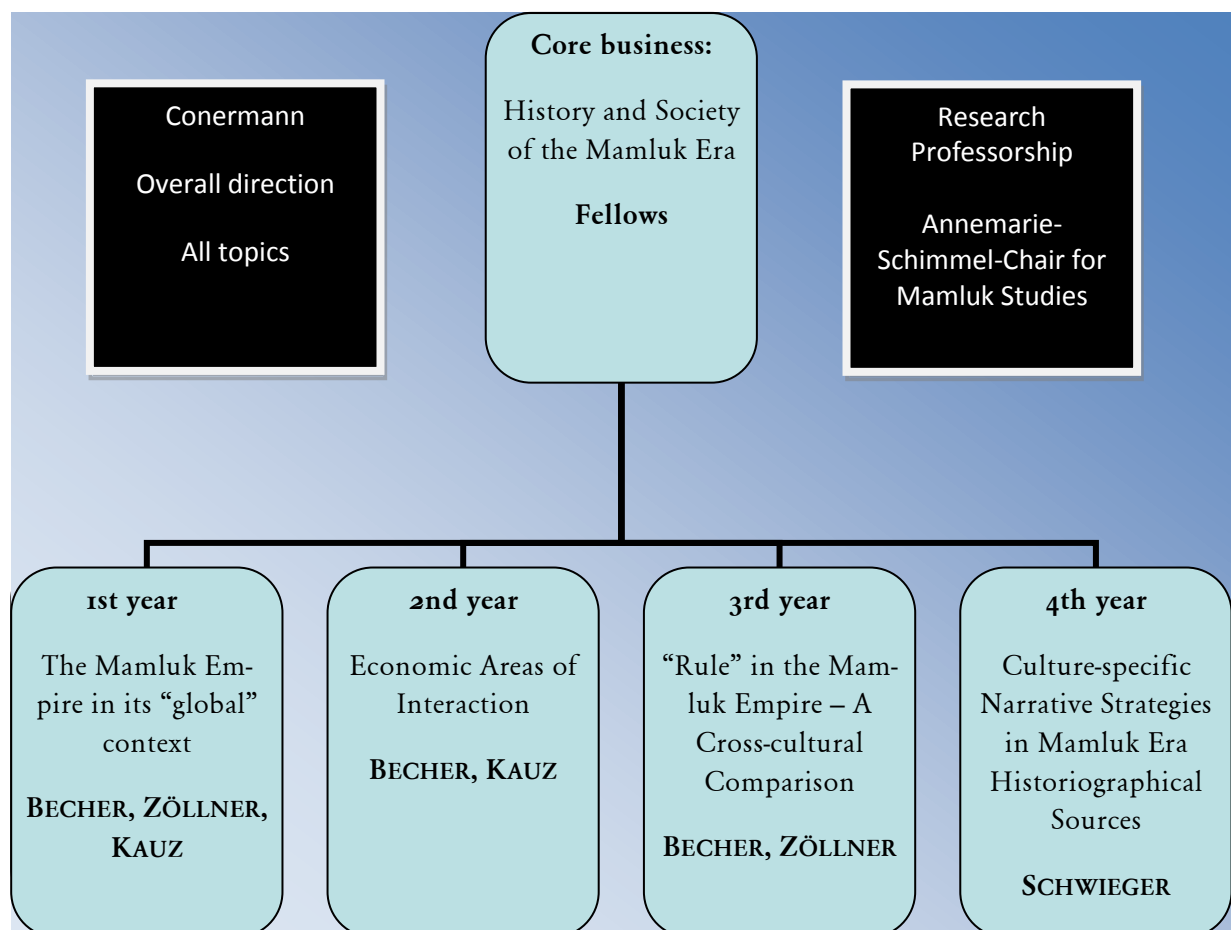
Abstract

The Kolleg will provide an institutional center for a period of eight years for the 50-60 Mamluk scholars who are dispersed all over the globe. The concept emphasizes two issues: Firstly, the Kolleg members will provide long-lasting impulses for Mamluk Studies through their individual projects (a specific “Mamluk Studies” series, a Compendium on the History and Society of the Mamluk Era, an online bibliography, articles in the Mamluk Studies Review). In addition, the Speaker will, supported by a research professorship (“Annemarie-Schimmel-Chair for Mamluk Studies”), and in cooperation with four of his Bonn colleagues [Mathias Becher (Medieval History), Ralph Kauz (Sinology), Peter Schwieger (Tibetology), Reinhard Zöllner (Japanology)] integrate the Mamlukists by means of topic-oriented annual programs (1st Year: The Mamluk Empire in its “Global” Context , 2nd Year: Economic Areas of Interaction, 3rd Year: “Rule” in the Mamluk Empire - A Cross-cultural Comparison, 4th Year: Culture-specific Narrative Strategies in Mamluk Era Historiographical Sources) into interdisciplinary and innovative research topics. Young Arabic scholars will receive focused support within a group of scholarship recipients that will be integrated into the Kolleg.

Topics and Research Program

Introduction

The Kolleg will be directed by Stephan CONERMANN. He will be supported by, in addition to a research professorship (“Annemarie-Schimmel-Chair for Mamluk Studies”) four of his Bonn colleagues who will actively participate in the project from a content and an operations point of view. Ralph KAUZ (Sinology), Peter SCHWIEGER (Tibetology) and Reinhard ZÖLLNER (Japanology) represent the so-called “Kleinen Fächer” while Mathias Becher (Medieval History) is a renowned medievalist. They are all working on topics forming the extended framework for the Mamluk Kolleg. These thematic paths [(1) The Mamluk Empire in its “Global” Context, (2) Economic Areas of Interaction, (3) “Rule” in the Mamluk Empire - A Cross-cultural Comparison, (4) Culture-specific Narrative Strategies in Mamluk Era Historiographical Sources)] to be described in more detail later constitute annual programs the Fellows can integrate themselves into with their projects. The goal is to free Mamluk research from its obvious introvertedness, and to make it open for current, interdisciplinary discourse. The colleagues will - in differing constellations and according to their expertise - be responsible for shaping the annual programs. And ultimately, the topics selected also reflect Applicant’s scholarly interests and qualifications.



Establishing a Kolleg on the topic of “History and Society of the Mamluk Era (1250-1517)” represents an excellent opportunity for the Philosophische Fakultät der Universität Bonn to

considerably strengthen and expand a profile area it had listed in the structural and development plan submitted to university management (*Rektorat*) on January 15, 2010. After a successful organizational reform that began five years ago, the Fakultät finds itself currently, on the one hand, in a consolidating phase in which the newly created structures are showing their effects, and on the other, it will require a reorientation in content in order to reposition itself in a changing research environment. This process is further accelerated by the fact that currently, almost 20 hiring processes are pending, and thus, more than a fifth of the professorships in the Fakultät are being refilled. After this process has been completed, the Fakultät will be clearly rejuvenated and changed. All the more important to accompany and steer this process. The excellence of the Philosophische Fakultät of Universität Bonn should continue to be seen in individual research projects. Most of the 94 professors are internationally ranking scholars of world renown in their respective disciplines. The new institutes and especially the *Centres* are, in addition, important cooperative research units and are thus also developing new cross-specialty research identities. The Philosophische Fakultät has recognized the necessity and content opportunities of cooperative research (*Verbundforschung*) and has made great efforts for several years now to both start new proposals for major research projects as well as to identify cooperative research specialties within the Fakultät that shall receive targeted support in the future. The 2005/06 restructuring had as its goal, by means of concentrating forces and introducing modern organizational forms, to maintain the strengths of humanities research and teaching, to expand them if possible, and to open them up to new impulses in the face of changed societal conditions. For this reason, eight cross-institute centers have already been established, based on existing specialties. These include, but are not limited to, the *Bonner Mittelalter-Zentrum (BMZ; Bonn Medieval Centre)* and the *Bonner Zentrum für transkulturelle Narratologie (BFTN; Bonn Centre for Cross-cultural Narratology)*. In addition to the numerous individual strengths, there are overarching areas (*Querschnittsbereiche*) in the Fakultät, which, due to their vast past and current activities, can be regarded as pillars of research in the Fakultät and have contributed to its reputation. One of these six focus areas is *The European Middle Ages - A Cross-cultural Comparison*. Within the canon of academic disciplines that arose in the 19th century, Western universities continued to cement an almost complete segregation of the cultures in their research. While general disciplines such as History, Sociology, Macroeconomics dealt primarily with Western Europe and North America, the study of non-Western cultures was relegated to Area Studies such as Oriental Studies, Sinology, Indology, etc. This resulted, in addition to other factors, in Western European history becoming a model that was mostly represented to the exclusion of others, painting our development from Antiquity via recent history into the Western Modern Era. The differing structures and development paths in non-European history, which did not fit the analytical categories oriented unilaterally along the lines of Western European history, registered only marginally in historical scholarship, and were often considered stagnant and categorized as a narrative of decline – in contrast to Europe's rise towards the Modern Era. Consequently, a cross-cultural comparison will challenge the assumption of a fundamental difference between the cultures. It will shift the parameters by first of all, refuting a priori the exclusivity of historical phenomena in two cultures as a starting hypothesis and by instead, looking for phenomena and categories that posit fundamental commonalities, in order to then research the differences between its case

studies from that starting point. Without wanting to neglect, much less, devalue the excellent and internationally visible individual research projects, the Philosophische Fakultät will be focusing on expanding cooperative research for the coming years. Based on the Centres, which will face periodical evaluations, six cooperative research specialties that have emerged since 2006, shall receive targeted support. These emphases are also building on the projects that colleagues are currently collaborating on, expanding them into proposals for several coordinated DFG or BMBF research programs.

The Core Business

History and Society of the Mamluk Era

While significant progress in research on the Mamluk Era were visible as early as in the mid-1990's, the results produced by Mamlukists today are simply remarkable. The online bibliography created and constantly updated at the University of Chicago has over 12,000 entries meanwhile, with the authors admitting that their database cannot lay claim to being complete, despite great efforts. Equally helpful and groundbreaking was the founding of a journal specializing in Mamlukology, in 1996. The *Mamluk Studies Review*, which is also based in Chicago and edited by Dr. Marlis SALEH since March of 2009, is now in its 13th year, despite encountering financial difficulties, [latest volume: 14 (1) 2010]. It provides a place for an intellectual exchange of ideas for the 'trade' and represents the current high standard of Mamluk research. Despite these successes, however, there is a great structural deficit: Even in Chicago, this important and highly interesting research area is dispersed throughout the city. Three authorities are teaching at three different universities: Warren C. SCHULTZ in the Department of History at DePaul University, Carl F. PETRY in the Department of History at Northwestern University, and Jaroslav STETKEVYCH (em.) in the Department of Near Eastern Languages and Civilizations of the University of Chicago. This is symbolic for the second essential handicap of the about 50-60 active Mamlukists worldwide. Despite their productivity and the performance of the individual scholars, there is no center for this field anywhere, not even a rudimentary one. By establishing a Kolleg, this community of excellent scholars would, for the first time, enjoy a place in which they could integrate their research projects productively and conduct scholarly exchanges over longer periods of time.

And the subject here is a historically unique model of a society: Once a person starts to study the 250-some years of the Mamluk Era in Egypt and Syria (1250-1517), one characteristic of that period stands out immediately – the very unusual polarization of its society. A predominantly Arabic population was dominated by a purely Turkish-born elite of manumitted military slaves who sought to regenerate themselves continuously through a self-imposed fiat. The only person who could become a Mamluk was a Turk who had been born free outside the Islamic territories as a non-Muslim, then enslaved, brought to Egypt as a slave, converted to Islam, freed, and finally, trained as a warrior. Only those who met these prerequisites were members of the ruling stratum with all the concomitant political, military, and economic advantages. Within the Mamluk ruling caste, the "ersatz" family surrounding a certain patron and manumissor formed the smallest unit. It bore the name of its patron and ended only with the death of the last of its members. According to the Mamluk

ideal, fealty to their patron and solidarity with their “brothers” gathered around the same patron were - while the latter might have its limits in the constant power struggles - inviolable and lifelong. They provided the individual, rootless Mamluk with a place and support in society. The flipside of this strong *esprit de corps* was intra-Mamluk rivalry between the various families, a resulting lack of internal cohesion of the Mamluk ruling caste in general, and in particular, the loss of power upon the deposition or death of a protector. But despite these pre-programmed tensions inherent to the system, the model of the Mamluk “single-generation military aristocracy” seems to have had a considerable stabilizing effect, not least due to its simplicity. At least, it is safe to assume that the longevity of Mamluk rule over the autochthonous clientage of Egypt and Syria is also, or even primarily, a result of the Mamluk principle of constant regeneration. A polarization – also from the point of view of a universal historical comparison - that is quite unusual, of late-medieval Egyptian (and Syrian) society between a foreign-born exclusive ruling caste regenerating itself after every generation, *and* an autochthonous clientage that even included the offspring of the Mamluks.

To the outside, the Mamluk Empire was a mighty monarchy, a bastion of orthodox Islam. Westerners were well familiar with the Mamluks as trading partners in Western Europe’s India trade, as adversaries and - at the same time – natural allies of the Ottomans; above all, however, as the victors over and successors of the Crusaders, and thus, as the protectors of the Holy sites of Palestine. The foreign policy of the Mamluk empire was subject to rapid change. With the demise of their Mongolian arch enemy (and – to a much lesser degree – of the Franks in Palestine) in the early 14th century, the fight against whom had demanded all of their energy until 1310, providing military legitimacy and ideological foundation for exclusive Mamluk rights, the Mamluk system was put to a test. In addition to the externally induced ruptures in the history of the Mamluk Sultanate, there were internal processes. In the past, the preferred way of seeing Mamluk institutions was one of a rather static nature – as if they were phenomena that could be controlled by means of the history of the mind, which focuses on long-term development (the *longue durée*). So, for example, the statements of al-Qalqaşandī (d. 1419) about the idealized early Mamluk conditions of the late 13th and early 14th century extrapolated into his own times were taken at face value for a long time. Identifying such anachronisms in contemporary sources, with instruments yet to be devised, will be a particularly desirable undertaking. No less important turning points from the point of view of social and economic history were the plague epidemic in the middle of the 14th century (when Upper Egypt was depopulated, causing a temporary collapse of essential economic pillars of Mamluk existence), and the devastation of Syria by Timur. In the 15th century, Egypt’s and Syria’s economic might was not able to recover from these catastrophic events. And ultimately, at the end of the history of the Mamluk Sultanate, there was the intrusion of Christian forces into the Red Sea, the antechamber of the successful, lucrative India trade, which had been hermetically sealed against non-Muslims until then. In addition, there is the epistemological problem that fundamental phenomena such as the form of the society and the rule insiders live in/under are not considered worth mentioning specifically since they are banal, every-day and thus, taken for granted.

An important consequence of the view and approach mentioned above is the fact that the context is not compulsively viewed, as so often, against a religious backdrop. Consequently, the term Islam does, however, easily become a parameter controlling state, society and culture. While religion will, of course, play an important role in the Kolleg, it will only be one among many historical and societal phenomena, and not **the** phenomenon. This will also result in a value-neutral, equitable treatment of all regional Muslim cultures. For a better understanding of the pre-modern societies characterized by Islam it seems entirely reasonable to primarily research the issue of how the universal principles of Islam were implemented – or not - under differing social and historical conditions. Beyond the undisputed normative ‘superstructure’ (*‘Überbau’*) that united Muslims all over the world, very different expressions of Islamic societal systems also arose locally in the Mamluk territories.

The social history [in a global (economic) context and within the framework of a cross-cultural comparison] to be written by the Mamlukists in the context of the Kolleg will require subtlety in many regards. On the one hand, we are dealing with a quarter of a millennium of Middle Eastern history, which is a long time, during which the fates of Egypt and Syria, including their political and societal order, were subject to enormous internal and external upheaval. In addition to the complexity of the historical process, there is the wealth, heterogeneity and inconsistency of the sources. Polarization everywhere. Remnants and traditions, narrative and normative texts, domestic Arabic and foreign – Islamic (Maghrebian, Iranian) as well as Christian reports have similar and opposing views. They all follow laws and conventions that must be understood.

The Source Issue

Islam scholars working on pre-modern Muslim societies are confronted by certain source issues. While, compared to Europe, they have a very large number of texts, only very few of which have been published, their authors are, with few exceptions, religious scholars. An overview of the plethora of Mamluk Era texts and manuscripts can be found in Carl Brockelmann: *Geschichte der arabischen Litteratur*. 3 Bände und 2 Supplementbände. Zweite, den Supplementbänden angepasste Auflage. Leiden 1949 [(here: Band 2 (pp. 3-204) and Supplementband 2 (pp. 1-198)]. The classical areas these scholars worked on were (1) Koran Studies (including, but not limited to, exegesis, lexicography, grammar, rhetorics, linguistics, abrogation teachings), (2) *Ḥadīṭ* sciences [how traditions are passed down (biographies, evaluations of chains of tradition, lexicology of *Ḥadīṭ* works), textual analysis], (3) Applied Theology (*fīqh*) – juris prudence: different legal schools (*ḥanbalite*, *ḥanafite*, *mālikite*, *šāfi‘ite*), (4) Theoretical Theology (*kalām*) – Dogmatics: different groups and orientations. When evaluating these materials, we must always remember that these are normative treatises. Normative texts, however, only state how something is supposed to be, with the norms being written down in order to influence people’s behavior. Due to the fact that these sources reveal expectations of social reality, they also tell us from time to time how things actually are not. However, we generally do not gain any insight into people’s everyday lives. In analogy to the Arabic term for religious scholars, *‘ulamā’*, this dilemma has sometimes been called *ulemaology*. A topic unto itself that only very few scholars have looked into is presented by the natu-

ral sciences (from Botany to Mathematics to Medicine), as well as Astronomy, and also Astrology.

For a social history, these writings provide insights into a discourse that is limited to very few persons. For studying the political, legal, economic and cultural dimensions of Mamluk society, other, more informative sources are required. In addition to poetry, which is hard to decode, and *Adab* literature, we fortunately have a remarkably rich body of texts from the fields of Geography and Cosmography, Historiography and Administrative Studies. But papers on militaria, hunting and agriculture can possibly also be very valuable. So, for example, *furūsiyya* literature, or treatises dealing with all of the technical and military skills required of a *fāris*, a cavalry man, which have to be practiced carefully (horsemanship, archery, fighting with lances and swords), do not only provide very good information on the state of the art at the time, but also on the ethical foundations of the Mamluk caste.

In recent years, Mamlukists have finally worked hard on processing the vast amounts of coins and documents. In particular, the more than 1,000 endowment documents that have been preserved include a great deal of information on Mamluk Era everyday life.

The following example shows that aspects of social history can be researched very well based on this source situation: Women had, obviously, a not insignificant part in Mamluk social life; not only did they make the pilgrimage to Mecca, but they also participated in urban life, even though they had to observe strict dress rules and the Muslim legal and religious scholars did all they could – at least, on paper – to keep them from appearing in public. Our sources show, however, that the influence the *'ulamā'* had on Mamluk everyday life also had its clear limits. Everywhere in the streets, in the bath houses, in the markets, and above all in the cemeteries at the tombs of the Saints, we can see Muslim women going about their daily business. And we can also read that the percentage of female participation in the religious celebrations and assemblies, as well as at folk festivals, was quite high. Thus, the ideal picture painted by the religious party did not correspond to reality. Folk literature in particular can help us when we are looking for historical reality. In a collection of tales, 25 crude stories serving to illustrate female infidelity, art of seduction, guile and nasty malice. Such anecdotal collections with erotic content are not rare, but they have, so far, not been evaluated sufficiently at all. This is all the more unfortunate since the individual tales are embellished with lots of local color. Shopping habits, hashish use, drinking orgies, personal hygiene, dress codes and tastes, eating habits, home décor or insights into the structures of merchant or farming societies are only some of the areas that are touched upon in the work mentioned and texts of a similar nature. In addition, while we learn little about sexual practices, we do hear a lot about male erotic fantasies. It should be noted in this context that this is not always about heterosexual relationships, but often about homoerotic love (among men). While folk culture as a whole is hard to pin down, there are many references to individual phenomena. So, for example on the influence of the Sufi on religious life in Mamluk Cairo. It was especially the birthdays and anniversaries of Sufi Saints' deaths which were extensively celebrated by common folks. Since many festival practices did not agree with Sharia, this went against the will of many notable *'ulamā'*. However, a strict separation into Sufi and Ortho-

dox ways of acting and *Lebenswelten* (“life-worlds”) does, however, not seem to be appropriate because a large number of Sufis are Orthodox themselves. Another remarkable item is the role of storytellers and lay preachers. While they did have an essential part in spreading religious messages among the masses, religious scholars usually had a negative attitude towards them. We also know quite a bit about various forms of public protest, the culture of the common man in the capital of the Mamluk Empire, and the mardi gras-like conditions in Cairo during the New Year’s celebration. The fact that these were indeed crazy times during which violations of the usually applying rules of conduct were acceptable, is also supported by descriptions of Coptic festivals, in which the Egyptian population participated in the 8th/14th and 9th/15th centuries, in the chronicles.

Sources, which have so far often been overshadowed by chronicles and normative literature, are also the focus of interest for the topics to be studied during the annual programs. As has been pointed out already, treatises against unacceptable innovations or improper mores and customs, pilgrims’ guidebooks, travel reports, prosopographical and biographical writings, journals and diaries, folk novels, documents and law office manuals can provide us with valuable information. But what generally applies for Mamlukology is the fact that an enormous amount of fundamental work in the shape of text interpretation remains yet to be done. Many Mamlukists are primarily engaged in this activity. It may also have been this unavoidable focus on handwritten materials that resulted in the fact that the scholars studying the Mamluk Era have only very rarely occupied themselves with interdisciplinary questions or theoretical hypotheses.

Thematic Paths

In order to escape that dilemma, a few cross-cultural, world history and narratological questions not yet treated systematically shall be at the center of the joint studies of the topic, in addition to individual aspects on the History and Society of the Mamluk Era added by the guest scholars.

1st Year: The Mamluk Empire in its “Global” Context (BECHER – ZÖLLNER – KAUZ)

The predominance of national history has become just as untenable as the histories of individual cultures. Global history is more removed from the center of the clash of civilizations, and instead, at the interface of interaction, or to put it differently: of the conflict between global, large-scale trends and local and regional responses. Typical areas of interaction are, of course, the Indian Ocean, the Atlantic Ocean, the Mediterranean, and the Baltic Sea. In global history, the capture and description of the dialectic between large-scale, external relationships and spatial integration processes (which must always result in drawing boundaries, and in fragmentation), between aggregation and differentiation, is always at the fore. This is not about pointing out again how the world was Europeanized, but about the interaction of different parts of the world in constructing our present. Just like looking at non-European history is meant to pry open the narrowness of national histories, by the same token, the global history approach is supposed to relativize the universalism of European history. Fo-

ocusing on the *longue durée* of global history processes will, almost by necessity, challenge the established classifications into eras with their underlying modernization parameters deduced from European development. It seems to be high time to attribute a historical existence of their own to non-European areas of the world, instead of placing them at the historical periphery of a European or national center. In the time period that interests us here, the late Middle Ages in European parlance, an intense exchange of goods, people and ideas at a global level identifiable, which William and John MCNEILL gave the beautiful name of the “human web” of the Old World. Christopher BAYLY, however, talks about the ‘archaic’ globalization as opposed to the ‘early modern’ (from 1500) and ‘modern’ (from about 1800 on) ones. The world of Islam, which encompassed large parts of Africa and Asia, did, however, not only constitute a religious unit, but it also contributed to the commercial and cultural cohesion of the area between Seville and Samarkand. The uniting element here was the empire of the Mongols in the 13th century, extending from China to Europe, from its original base in the steppes of Central Asia. Janet ABU LUGHOD also points out an early world economy for the 13th century whose core lay in Asia, the Indian Ocean, and the Arab world. North Africa and sub-Saharan Africa were attached, Europe formed the western/northern edge. A characteristic of the world between 1250 and 1500 was a high degree of integration. According to John DARWIN, this “connectedness” of Eurasia lasted until after 1750. It was only then that – over tortuous paths, against great resistance, and with many contingencies - the global-imperial world of European hegemony arose, which Jürgen OSTERHAMMEL has so aptly called a “transformation of the world” (*Verwandlung der Welt*). Ultimately, so Birgit SCHÄBLER, a global history pursues the design of interpretations that use polycentric arguments, capturing regional differences or asynchronicities and placing them front and center. The large-scale interconnectedness and interaction did not increase continuously throughout history; instead, they developed in waves of advances and retreats. Such a time of accelerated aggregation was, as has been pointed out, the Mongolian Era. In the 13th and 14th centuries, a global contact and communication space arose that initiated profound processes ranging from political and military responses to commercial changes to cultural and technological transfers. Europe finally, at the end of the late Middle Ages, caught up with this transregional network. The Mamluks, besides Genoa and Venice, controlled the area adjacent to the Mediterranean and the Black Sea. A radical event of global dimensions was the plague, which spread to Europe around the middle of the 14th century, coming from Central Asia across these two bodies of water and claiming about 25 million lives. The end of Mongolian rule resulted in more difficult access to East Asian and even Persian and Turkestani markets for Europe. The search for a different route to the riches of the Orient resulted in the discovery of the maritime routes around Africa and America. Then, the Chinese withdrawal from maritime trade helped the Portuguese establish themselves in the Indian Ocean. During the entire era, the Mamluk Empire acted as an interface between Eurasia, North Africa, and sub-Saharan Africa.

Pointing out the historical alternatives which this annual program is predominantly focused on proves the diversity of historical development models which juxtaposes the “diversity of the Modern Era” (S. N. Eisenstadt) with the “diversity of the pre-Modern Era.” During the period from 1250 to 1500. there was a level of economic, political, religious and cultural-

technological integration processes affecting large parts of the Eurasian landmass, as well as parts of Africa. The networks resulting from these integration processes were complementary and interacted with each other. The effects of historical events such as changes of political power, the closure of trade routes, the introduction of new technologies, or the eruption of epidemics were forwarded via the different systems of interaction and were able to have a momentous impact for remote world regions. The Mamluk Empire needs to be 'located' in this context.

2nd Year: Economic Areas of Interaction (KAUZ – BECHER)

Our examination of the society and culture of the Mamluk Empire will be based on the results of two studies submitted by Peter FELDBAUER and Gottfried LIEDL (P. Feldbauer: *Die islamische Welt 600-1250. Ein Frühfall von Unterentwicklung?* Wien 1995; P. Feldbauer/G. Liedl: *„Die islamische Welt 1000 bis 1517. Wirtschaft, Gesellschaft, Staat.* Wien 2008). In the former work Feldbauer has succeeded, based on his exemplary treatment of the research literature, to provide a standard referenced work for the economic and social history of the Islamic world up and into the 13th century, which proves in an impressive manner the continuity of societal productivity and economic performance of the Muslim communities far beyond the 10th century. This contradicts the still widely held opinion among Orientalists that the zenith of Islamic culture supposedly only lasted until the year 1000. For the 11th, but no later than for the 13th century, a very long-lasting social, political and economic crisis is postulated as the start of a centuries-long decline. This demise is said to have been of such a fundamental nature that even a consolidation through the founding of the Ottoman, Safavid and Mogul empires was not able to halt this trend. This phase model is still firmly stuck inside many minds, despite the fact that Islam scholar Aziz AL-AZMEH has already demonstrated plausibly that the multitude of decadence and decline stereotypes used to characterize Islamic economic, social and cultural history were mostly a construct that served as a counterfoil to the bourgeois-capitalist order which came increasingly to be understood as, or purported to be, natural in modern Europe. The eurocentric view of the European path of development, which ultimately resulted in nation states, bourgeois societies, the rise of capitalism, and the establishment of a global market and the international division of labor, lead to a completely inappropriate search for factors standing in the way of capitalism in non-European societies.

In their jointly authored study, FELDBAUER and LIEDL correctly point out that Michael COOK's intentionally naive question why on earth the Islamic world should have anticipated the capitalist development of Western Europe calls out the eurocentric perspective of many problematic comparisons. The (counter-) hypothesis of an, on average, rather positive economic, socio-political and cultural development beyond the age of the Crusades is, unfortunately, supported only by a minority of Islamic historians only. Among them are Maxime RODINSON, Michael COOK, Subhi LABIB, Marshall G. S. HODGSON, and with reservations, Gudrun KRÄMER and Reinhard SCHULZE. It is remarkable that the Islamic world is treated much better in the concepts of 'normal' historians. For example, Ferdinand BRAUDEL assumes economic, political and cultural strength and creativity of the Islamic societies to the

east and south of the Mediterranean that continues at least into the 16th century. As FELDBAUER and LIEDL mention correctly, global system theory scholars in particular, such as Samir AMIN, Christopher CHASE-DUNN, Andre Gunder FRANK, Barry K. GILLS, Thomas D. HALL and Stephen K. SANDERSON, who started to modify the concepts of WALLERSTEIN'S global system theory in the 1970's, see the position of the Islamic world as fundamentally positive and dominant at least well into the 14th century. Janet ABU-LUGHOD in particular pointed out in her study "Before European Hegemony. The World System A.D. 1250-1350" (New York and Oxford 1989) that it was not until the complementary crisis phenomena starting in the second quarter of the 14th century (plague epidemics and the aggressive trade policies of Venice and Genoa), which occurred in tandem with the severe disruptions in the Far East, in India and in Western Europe and undermined the structures of the pre-modern global system, that critical shifts in the distribution of global power were caused.

Feldbauer and Liedl emphasize that "exactly during this time period, an interesting congruence in the developments of both the specifically 'European' cultural and economic area, and that larger unit named '*Euro-Méditerranée*' is discernible. For us, this does not only describe the rising, history-rich regions of the northern coasts of the Mediterranean, but it constitutes - and this is an issue we cannot insist on enough - simultaneously also an appropriate recognition of its South and East, the so-called 'Levant' and 'Orient,' which are intricately linked with their northern and western counterparts, the regions that have been called Europe's 'counter coast', Europe's Mediterranean façade." (9-10) Thus, the global dominance of the Islamic-defined cultural area is extended into the 16th century, "Combining the long-term development trends in agriculture, commerce and trade with the assessment of the expansion of the Mediterranean by the Crusaders and Italian merchants, the flourishing of trade during the *Pax Mongolica* and the subsequent crisis of the 14th century, the nascent Iberian colonial offensive in the Maghreb, as well as the Portuguese foray around the Cape into the vast Indian Ocean, results in the impression that the states and societies of the entire Arabic-Iranian area were capable, adaptable and innovative economies during the period from the 11th to the early 16th century." (167)

Obviously, the Islamic world also had its repeated crises, but they were always compensated by effective growth phases. The so-called 'European miracle' was still in its infancy in the 17th century. With regard to economic development, we can now repudiate the formerly popular stagnation model as far as beyond the 16th century. Generally, the development of agriculture, trade, commerce and the financial system was favorable until at least the crisis phenomena of the early 17th century. It is against this background that the Kolleg shall reevaluate the Mamluk Era, giving it its due place in the overall economic context.

3rd Year: "Rule" in the Mamluk Empire - A Cross-cultural Comparison (ZÖLLNER – BECHER)

In addition to the Kolleg's global history and economy perspectives, another essential aspect is its cross-cultural approach. According to Almut HÖFERT, one strand of global history, instead of reconstructing and analyzing processes, focuses on providing context for individ-

ual case studies by relating them to each other, based on a global, cross-cultural perspective. The goal here is to avoid submitting the subject of historical research to a historical hierarchy of values that purports to have discovered the center of ‘the’ historical process in a certain region of the world, compared to which other regions are devalued as peripheral. Instead, this approach wants to link selected and contrasting exemplary cases from a range of different ‘cultures’ and ‘civilizations’ against the background of an overarching research approach that focuses on the problems in a theoretically reflected way. Globally oriented Comparative History crosses traditional boundaries between disciplines as well as traditional horizons by expanding the scope of historical scholarship. In addition, comparative profiling of analogous strategies for historical problem situations, as well as contextualized isolation of functional equivalents in differing historical systems, cultures and civilizations allow refining the tools of pre-Modern Era research methods. A cross-cultural approach then means breaking open the epistemological primacy of European concepts in the critical discussion of eurocentric concepts of individuality, which reason teleologically that the path to the Modern Era is the path to individual freedom and into the economic systems of the Western world, by including European and non-European cultures. The traditionally intra-European boundary of History is crossed, and the problems of concepts in historical scholarship that are biased towards Western European history are addressed. However, a cross-cultural perspective is not an approach that continues to solidify the boundaries of the “civilizations;” instead, it will point out how problematic the historiographical boundaries are that the paradigm of civilization imposes on our research and thinking. But it would also be premature to generally reject the use of universal categories at the cross-cultural level because of their eurocentric character. A cross-cultural horizon for history will always require overarching categories that by default have an inherent homogenizing and, at the same time, exclusionary tendency. For example, one might adopt the approximations that Jürgen OSTERHAMMEL discusses in a global history comparison in his monumental work “*Die Verwandlung der Welt. Eine Geschichte des 19. Jahrhunderts*” (München 2009) [time (chronology and character of an era, periodization), space (mental maps, areas of interaction, power and space, borders)], panoramas [sedentary and mobile people, standards of living: risks and securities (natural disasters, hunger, poverty and wealth), urban and rural, frontiers, empires, centralized power] and topics [work, networks (traffic, trade, money and finances), hierarchies, knowledge, religion, or simply rule].

Pre-modern forms of rule have so far primarily been analyzed in a European context, while comparative cross-cultural problems have rarely been studied. Based on this desideratum, such a comparison from a cross-cultural and cross-disciplinary point of view shall be performed in our annual program. In doing so, we will fall back on methods of comparative history that have been defined more recently. Our corresponding events aim at analyzing strategies of legitimizing, supporting and staging court/political rule as well as practices of exercising power, in particular, interaction of rulers with different social groups, in different cultural contexts. In doing so, we will ask whether strategies and practices of court/political rule follow culture-specific patterns, and for which issues or under what conditions culture-specific patterns can be determined. For the Mamluk Era, there is a very remarkable practice of ruling. Originally, the sons of Mamluk sultans were excluded from ruling since the only

person who could become a Mamluk was a Turk who had been born free outside the Islamic territories as a non-Muslim, then enslaved, brought to Egypt as a slave, converted to Islam, been freed, and finally, trained as a warrior. Instead, according to the rules, the ablest officer from the ranks of the Sultan's Mamluks (the most numerous and best-trained and armed ones) became sultan. Also according to the rules, this officer often had to assert himself against competition, with bloody fights not being rare, until he was confirmed by the other emirs, in order to finally be appointed by the Abbasid shadow Caliph. But there were also many exceptions from this rule. It is not surprising that a number of sultans' sons also ascended to the throne, and familial ties do exist in the sequence of Mamluk Sultans. And yet, it is actually incorrect to refer to the Mamluks in Egypt and Syria as a dynasty: In principle, the Sultanate was not hereditary, even if there are de facto dynastic interludes within the non-dynastic sequence of rulers. A comparison with non-Mamluk societies will yield many new findings on the topic of court/political rule.

4th Year: Culture-specific Narrative Strategies in Mamluk Era Historiographical Sources (SCHWIEGER)

When Hayden White's *Metahistory. The Historical Imagination in Nineteenth-Century Europe* appeared in German – with a delay of 18 years no less, which was indicative of a resistance to theory widespread among historians in Germany - the debate that had taken place in the scholarly journals had already pointed out the elementary weaknesses of this book. And yet, the narrativity model presented in *Metahistory* is seen by many as the beginning of Kuhn's 'paradigm shift' that heralded the failure of mechanistic and organic truth models in the Humanities. In the face of sophisticated structuralist, semiotic, deconstructivist, formalistic, inter-textual, discourse analysis, or simply: post-, or most recently, even post-post-modern (i.e.: reactionary) literary theories, researchers of non-European cultures can no longer write history textbooks or approach texts as innocently or naively as they did a generation ago. White's '*Narrativitätslehre*' has reminded them, on the one hand, of their cognitive limits – a point of view that had been largely ignored – as a result of Enlightenment ideology - by Positivism and by other historiographical trends and has, on the other hand, shown them the central importance of language as the medium of their source materials, and the resulting integration of their texts into the linguistic universe.

With the publication of White's book, the debate around the 'linguistic turn,' which until then had been almost exclusively going on in literary studies, also arrived in non-European cultural studies. Linguistic theory, as it was developed by Ferdinand de Saussure to Roland Barthes to Mary Louise Pratt, has pointed out the fact that history has no immanent unity or coherence, that all concepts of history are constructs executed by using linguistic means, that humans as subjects do not possess a uniform personality devoid of deep-seated contradictions, and that every text can be read and interpreted differently because it is not based on unambiguous intentions that are free of contradictions. Michel Foucault and Jacques Derrida have further pointed out the political implications of language that mediate hierarchical power structures. The contradictions permeating the entire life of humans force a scholarly observer to 'deconstruct' every text in order to discover its ideological elements.

Reality is not just mediated by language and discourse; instead, they serve to initially grasp it. Consequently, modern historians can no longer regard language as an innocent, transparent medium by means of which past events can be both described, and one's own thoughts about them expressed. The 'linguistic turn' has ultimately drawn non-European culture scholars' attention to the fact that the boundary between event and fiction is not an iron curtain. The individual text is 'woven from discourse threads' that - coming from elsewhere - lead into it, and that the scholar must untangle.

In the discussion about Hayden White's work, the struggle has been and still is about the epistemological foundations of non-European culture studies. Within the net of this complex debate occurring at different levels, the following mediating line of arguments can be isolated that is essential when dealing with texts: A prerequisite for historical-critical work is and remains the hermeneutical principle that we have to account for what questions we approach our sources with. Ultimately, there are only 'mute' texts, which we have to make talk. Our task is to decode the meaning of these texts, and in doing so, we have to always be very aware of the fact that such a process of decoding is always refracted subjectively at least twice. For one, a text first only says something about the author's mind within the context of his culture. And secondly, our decoding process is subject to our own subjectivity, even if we are trying to work with so-called 'objectivity criteria.'

Such criteria themselves are a product of cultural development and cannot have final universal validity. Consequently, they require ongoing reflection and critical development. Only in very few instances does the primary text itself yield more than a rudimentary framework. Joining these parts into a coherent meaningful whole is only partially based on scientifically proven findings. In many places, whether consciously or not, it is unavoidable that intuitions take hold which, in turn, require critical reflection. For what is intuitively constructed is usually what is thought of as "obvious" which, in turn, is a time-specific product of knowledge, assumptions and prejudice. Attempts to explain away this problem by means of a positivist reference to facts constitutes merely a perpetuation of unreflected purported certainties.

The debate around postmodernism has clearly shown once again that scientific findings are not 'true' because scientific statements are in congruence with a reality that exists outside of the findings. The latter can claim 'truth status' if, according to the entire corpus of existing knowledge, they form rational and coherent representations by means of which that which they talk about is perceived as reality. This reflection on the conditionality and limitedness of scientific findings is important, even if one should not adopt the exaggerated postmodern view that science is only one way of seeing in the midst of many others. Just as fruitful is the criticism leveled against the preference modern historical thought has for linearity, continuity and totality; the new appreciation for non-synchronicity, discontinuity, heterogeneity and particularity which arose in return proved to be fruitful for better understanding cultural processes in many instances.

Since cultural scholars with a focus on the non-European world are becoming increasingly

aware that by means of their sources, earlier constructions of reality can be – best-case scenario – traced or disclosed while the thing itself cannot be depicted, meanwhile, the text and its connection with the context has become the focus of interest. The canon is questioned, and the search is on for the ideologies besetting the texts and their authors, for their *mental climate* in which the text came to be, as well as for the narrative strategies of History texts.

What is-immanent to the text are interpretations of the information and knowledge about the past that were available to the author at that time. When attempting to decode the textual intentionality, it will certainly make sense to ask first which narrative structures and strategies were used in writing the text. Tale or narrative text in this context shall mean a sequence of characters (a ‘text’) representing a sequence of events (a ‘story’), and where we can distinguish factual from fictional tales (with Gérard Genette). Factual tales – such as biographies, autobiographies or, case in point, chronicles – while claiming reality and referentiability, depict an event that is, in principle, to be thought of as true by the reader. While factual texts are not about invented figures, objects and events they can, however, and this is the decisive factor, very well be literary and thus possess a poeticity of their own. They are to be understood as narrative models of reality, as constructive attempts at understanding, created in language. Here, on the one hand, reality provides too little to be processed as literature. The deficiencies of what exists are rounded out by interpreting connections and creating interconnections. On the other hand, it also provides too much. It is impossible to show the totality of even a single moment, which results in a necessity to select in order to transfer a complex and meaningless entropy into a meaningful whole by means of the principle of selection.

Even if a text wants to be true and correct, it cannot escape its immanent subjectivity so that it will be able to look at the object treated by it in a neutral way. The subjectivity that resonates in all statements denotes the fact that a text is the product of an individual reorganizing his material into a tale. Thus, we can primarily recognize the position which the author(s) assume(s) with regard to the object processed by him/them. Here, the individual intent is embedded in supra-individual circumstances, in mentalities that can depend on the respective situation of the author(s), as well as on the temporal, political, spatial, material and social conditions.

Against this background and in this annual program, the Mamluk Era historiographical texts underlying our project will not primarily be studied with regard to their facticity, their finer philological points or their statements regarding the events. Instead, the focus is going to be on the question of what we can learn from these sources, by means of the narrative structures, about those mental (emotional and cognitive) operations through which the experience of time in the medium of memory has been processed into orientations for practical life.

Topic Areas in the Second Phase of the Kolleg

If the Kolleg were extended, the following topic areas would be possible:

5th Year: Historical-Anthropological Issues

6th Year Marginalized Groups

7th Year: Law as Culture

8th Year: Mamlukology: Where next?

Personnel and Content Prerequisites

The first level: The Speaker (Stephan CONERMANN)

The Speaker has been dedicating himself for several years to researching Mamluk Era history and culture. In addition to a programmatic article on Mamlukology [Quo vadis, Mamlukology? (A German Perspective), in: *Mamlūk Studies Review* 13/2 (2009), in process] and an anthology on the Mamluks [S. Conermann/A. Pistor-Hatam (Hg.), *Die Mamluken. Studien zu ihrer Geschichte und Kultur. Zum Gedenken an Ulrich Haarmann (1942-1999)*. Schenefeld 2003], to which he also contributed a long report on the state of Mamluk research (pp. 1-70), he has been able to submit a few studies on the value and the options for interpreting Mamluk Era ego-documents, autobiographies, biograms, diaries and memoirs [“Ibn Aġās (d. 881/1476), Ta’rīh al-Amīr Yašbak az-Zāhirī’ – Biographie, Autobiographie, Tagebuch oder Chronik?”, in: Conermann, S./Pistor-Hatam, A. (Hg.), *Studien zur Geschichte und Kultur der Mamlūkenzeit. Zum Gedenken an Ulrich Haarmann (1942-1999)*. Schenefeld 2003, pp. 123-178; “Ibn Ṭūlūn (d. 953/1546) – Life and Works,” in: *Mamlūk Studies Review* 8/1 (2004), pp. 115-140; [with Tilman Seidensticker] “Some Remarks on Ibn Ṭawq’s (d. 915/1509) Journal *al-Ta’līq*”, in: *Mamlūk Studies Review* 11/2 (2007), pp. 121-136]; Tankiz b. ‘Abd Allāh al-Ḥusāmī al-Nāširī (d. 740/1340) as seen by his contemporary al-Ṣafadī (d. 764/1363), in: *Mamlūk Studies Review* 12/2 (2008), pp. 1-24.

Beyond this, however, he has been interested in essential questions such as the role of the River Nile as a place for contemporary memories, the perception of the Kurds in Mamluk texts, and the procedures for changing rulers, which is so essential for all societies [“Lebensspender, Stätte der Erinnerung und Gedächtnisort: Der Nil während der Mamlūkenzeit (1250-1517)”, in: Richter, A./Hübner, U. (Hg.), *Wasser: Historische und zeitgenössische Perspektiven in asiatischen und afrikanischen Gesellschaften – Lebensmittel, Kulturgut, politische Waffe*. Schenefeld, pp. 15-60; “Volk, Ethnie oder Stamm? Die Kurden aus mamlūkischer Sicht,” in: Conermann, S./Haig, G. (Hg.), *Die Kurden. Studien zu ihrer Sprache, Geschichte und Kultur*. Schenefeld 2004, pp. 27-68; with Ulrich Haarmann(†)]; “Herrscherwechsel als höfische Machtprobe. Das Beispiel der Mamluken in Ägypten und Syrien (1250-1517)”, in: Butz,

R./Hirschbiegel, J. (Hg.), *Hof und Macht. Dresdener Gespräche II zur Theorie des Hofes*. Berlin 2007, pp. 209-240)].

In addition, the Speaker has also studied Mamluk Era legal theories and practices. This did not only yield an essay on a special treatise on the legal implications of knightly skills [“Muḥammad zu Pferde im Kampf. Ein Beispiel für das Genre der *Furūsiyya an-nabawīyya* während der Mamluk Era (1250-1517)”, in: Bert G. Fragner/Ralph Kauz/Roderich Ptak/Angela Schottenhammer (Hg.), *Pferde in Asien: Geschichte, Handel und Kultur – Horses in Asia: History, Trade and Culture*. Wien 2009, pp. 51-61], but also three substantial articles on the Mamluk endowment system [“Family Endowments – no, thanks! Taqī al-Dīn al-Subkī’s (d. 756/1355) *Nuqūl wal-mabāḥith al-mujriqa fī ḥukm al-waqf ‘alā ṭabaqa ba‘da ṭabaqa*“, in: *Mamlūk Studies Review* 14/2 (2010) (in progress); [with Lucian Reinfandt] “Anmerkungen zu einer mamlūkischen *waqf*-Urkunde aus dem 9./15. Jahrhundert,” in: Conermann, S./Pistor-Hatam, A. (Hg.), *Studien zur Geschichte und Kultur der Mamlūkenzeit. Zum Gedenken an Ulrich Haarmann (1942-1999)*. Schenefeld 2003, pp. 179-238; [with Souad Saghbini] “*Awlād al-nās* as Grantors of Pious Foundations: The *waqfiyah* of Yaḥyá ibn Ṭūghān al-Ḥasanī of the Year 870/1465, in: *Mamlūk Studies Review* 6 (2002), pp. 21-50].

For quite some time, the Speaker has been working on a large monograph on *Die Söhne der Mamlūken (awlād an-nās) vom 7./13. bis zum 9./16. Jahrhundert - Ägypter mit Migrationshintergrund als Vermittler zwischen den Kulturen?* The monograph will be written within the Kolleg.

The Speaker has, however, also done preparatory work for the topics of the annual programs:

(1) Cross-cultural Comparison

- *Die Beschreibung Indiens in der 'Riḥla' des Ibn Baṭṭūta. Eine herrschaftssoziologische Einnordnung des Delhisultanates unter Muḥammad Ibn Tuḡluq*. Berlin 1993 (= Islamkundliche Untersuchungen, Bd. 165).
- Činkiz Ḥān – Organisator eines mongolischen Weltreiches?, in: Conermann, S./Kusber, J. (Hg.), *Die Mongolen in Asien und Europa*. Frankfurt am Main 1997 (= Kieler Werkstücke, Reihe F: Beiträge zur osteuropäischen Geschichte, Bd. 4), pp. 41-63.
- ‘Hof’ und ‘Herrschaft’ zur Zeit des Khanates Chinggis Khans (1206-1227), in: *Mitteilungen der Residenzen-Kommission der Akademie der Wissenschaften zu Göttingen* 7,1 (1997), pp. 13-39.

(2) Interaction – Economy

- S. Conermann (Hg.), *Der Indische Ozean in historischer Perspektive*. Hamburg 1998 [= Asien und Afrika. Beiträge des ‘Zentrums für Asiatische und Afrikanische Studien’ (ZAAS) der Christian-Albrechts-Universität zu Kiel. Bd. 1].

- Muslimische Seefahrt auf dem Indischen Ozean vom 14. bis zum 16. Jahrhundert, in: Conermann, S. (Hg.), *Der Indische Ozean in historischer Perspektive*. Hamburg 1998 [= Asien und Afrika. Beiträge des 'Zentrums für Asiatische und Afrikanische Studien' (ZAAS) der Christian-Albrechts-Universität zu Kiel. Bd. 1], pp. 143-180.
- Politik, Diplomatie und Handel entlang der Seidenstraße im 15. Jahrhundert, in: Hübner, U./Kamlah, J./Reinfandt, L. (Hg.), *Die Seidenstraße. Handel und Kulturaustausch in einem eurasiatischen Wegenetz*. Hamburg 2001 [= Asien und Afrika. Beiträge des 'Zentrums für Asiatische und Afrikanische Studien' (ZAAS) der Christian-Albrechts-Universität zu Kiel. Bd. 3], pp. 186-236.
- Unter dem Einfluss des Monsuns. Der Handel zwischen Arabien und Südasien, in: Wissenschaftliche Buchgesellschaft in Zusammenarbeit mit DAMALS (Hg.), *Fernhandel in Antike und Mittelalter*. Darmstadt 2008, pp. 61-80.

(3) Cross-cultural Narratology

Within the framework of the interdisciplinary Bonner Zentrum für transkulturelle Narratologie (BZTN) that the Speaker founded two years ago, which focuses on narrative structures in non-Western texts (www.narratio-aliena.de), in addition to introductory remarks, substantial essays on this topic appeared in two anthologies with a Mamluk era focus [*Kompilationstechniken in as-Suyūṭī's (d. 1505) K. al-Aḥbār*, in: St. Conermann (Hg.): *Innovation oder Plagiat? Kompilationstechniken in der Vormoderne*. Berlin 20xx [= *Naratologia Aliena? Studien des Bonner Zentrums für Transkulturelle Narratologie (BZTN)*, Bd. 4] (in process), as well as *Die Überlieferungen vom Propheten und seinen Genossen (aḥādīth) als Gattung*, in: St. Conermann/A. ElHawary (Hg.), *Was sind Genres? Nicht-abendländische Kategorisierungen von Gattungen*. Berlin 2010 (in process)]. In addition, there are the following:

- *Historiographie als Sinnstiftung. Indo-persische Geschichtsschreibung während der Mogulzeit (932-1118/1526-1707)*. Wiesbaden 2002.
- Einige allgemeine Überlegungen zum vormodernen 'Historischen Denken' der Araber, in: *Orientalistische Literaturzeitung* 93,2 (1998), pp. 141-158.
- Identitätsstiftende 'Geschichtsbilder' in einigen Prosawerken Sadriddin Ajnīs (1878-1954), in: Conermann, S. (Hg.), *Mythen, Geschichte(n), Identitäten: Der Kampf um die Vergangenheit*. Hamburg 1999 [= Asien und Afrika. Beiträge des 'Zentrums für Asiatische und Afrikanische Studien' (ZAAS) der Christian-Albrechts-Universität zu Kiel. Bd. 2], pp. 119-144
- Das Eigene und das Fremde. Der Bericht der Gesandtschaft Muṣṭafā Rāsiḥs nach St. Petersburg im Jahre 1792-1794, in: *Archivum Ottomanicum* 17 (1999), pp. 249-270.
- Le regard mutilé. Diskursanalytische Überlegungen zu Ṣādiq Hidāyat (d. 1951), in: Gründler, B./Klemm, V. (eds.), *Understanding Near Eastern Literatures. A Spectrum of Interdisciplinary Approaches*. Wiesbaden 2000 [= *Literaturen im Kontext. Arabisch, Persisch, Türkisch*. Teilreihe: Arabische Literatur heute. Bd. 1], pp. 127-144.
- Unterwegs im Auftrag des Šāhs: 'Abd ar-Razzāq as-Samarqandīs (d. 887/1482) 'Indische Mission,' in: Conermann, S./Kusber, J. (Hg.), *Studia Eurasiatica. Kieler Festschrift*

für Hermann Kulke zum 65. Geburtstag. Schenefeld 2003 [= Asien und Afrika. Beiträge des 'Zentrums für Asiatische und Afrikanische Studien' (ZAAS) der Christian-Albrechts-Universität zu Kiel. Bd. 10], pp. 51-70.

Kolleg Professorship

To support the Speaker, however, a Kolleg professorship (**Forschergruppenprofessur**) is applied for. The creation of a W-2 professorship for "Mamluk Studies", which will be financed by DFG for the duration of the Kolleg, would provide the institutional support for the breadth of the Kolleg with regard to a cross-cultural/global history perspective on European history, and help distribute the work of directing the Kolleg. Within the University, it would structurally strengthen the Middle Eastern and Asian scholarly competencies, creating a focus that would be unique for Germany. During the duration of the Kolleg, the position will only be teaching 2 hours/week/semester (2 SWS) in the regular program of the Fakultät.

The Second Level: Matthias BECHER, Ralph KAUZ, Peter SCHWIEGER, Reinhard ZÖLLNER

Prof. Dr. Matthias BECHER, Institut für Geschichtswissenschaft, Mittelalterliche Geschichte.

From 1980, Matthias Becher studied History and Political Science at Universität Konstanz. In 1986, he took the *Erstes Staatsexamen für das Höhere Lehramt an Gymnasien* and received a Master's degree at the same time. From November 1989, Becher was a *wissenschaftlicher Assistent* for Professor Jörg Jarnut at Universität-Gesamthochschule Paderborn. In 1990, he obtained his doctorate with a thesis on *Eid und Herrschaft. Untersuchungen zum Herrscherethos Karls des Grossen*. In 1995, his *Habilitation* followed with his study *Rex, Dux und Gens. Untersuchungen zur Entstehung des sächsischen Herzogtums im 9. und 10. Jahrhundert*. He then substituted on chairs at Universität Regensburg in the summer semester of 1995 and at Universität Tübingen in the winter semester of 1996/97. Since the summer semester of 1998, Matthias Becher has been teaching as a Professor for the History of the Middle Ages at Universität Bonn. The focus of his research is the history of the early Middle Ages, in particular, that of the Carolingians. Becher is a member of the *Konstanzer Arbeitskreis für mittelalterliche Geschichte* (Konstanz Working Group for Medieval History). **Mathias Becher has worked extensively on the problem of rule in the European Middle Ages and is currently the Speaker of the BONNER MITTELALTERZENTRUM (BMZ; Medieval Studies Centre).**

Prof. Dr. Ralph KAUZ, Institut für Orient- und Asienwissenschaft (IOA), Sinologie

Mr. Kauz was born in Besigheim in Württemberg in 1961, studied Political Science, Islamic Studies and Sinology at the universities of Freiburg, Taipei, Teheran and München from

1982 to 1989, acquiring an M.A. After Mr. Kauz had written a study on the change of the constitution in Iran as an external collaborator at the "Stiftung Wissenschaft und Politik" in 1989/90, he started his doctoral studies at Universität Bamberg. His doctorate followed in 1994. He then went on a 4-year research visit as a "Feodor Lynen-Stipendiat" of the "Alexander von Humboldt-Stiftung" to the University of Nanking and other institutions in China, and then conducted several months of library research in Teheran. In July 2002, his *Habilitation* followed at Ludwig-Maximilians-Universität München based on his work about *Die Ming-Dynastie und die Timuriden: Chancen ihrer politischen und wirtschaftlichen Interaktion*. (Venia: "Sinologie unter besonderer Berücksichtigung von Chinas Beziehungen zur Islamischen Welt"). From 2003 to 2010, Mr. Kauz was a *wissenschaftlicher Mitarbeiter* at the Institut für Iranistik of the Österreichische Akademie der Wissenschaften in Vienna. For SS 2008, he received a professorship for Sinology at Universität Bonn. **Mr. Kauz works on the world history processes of economic and cultural exchange along the Silk Road and across the Indian Ocean.**

Prof. Dr. Peter SCHWIEGER, Institut für Orient- und Asienwissenschaft (IOA), Tibetologie

Since 1972, studied Comparative Religions, Philosophy and Indology (Sanskrit) at Universität Bonn; since 1974, also Tibetology; 1977 Magister Artium with the grade of "Very Good" in Comparative Religion; 1978–2001 *Wiss. Mitarbeiter* of "Katalogisierung der orientalischen Handschriften in Deutschland" (Cataloguing the Oriental manuscripts in Germany), first part-, then full-time; 1982 Doctorate in Tibetology with the grade of "Summa cum Laude" for the exam, and "Egregia" for his thesis; 1990–2000 regular teaching at the "Seminar für Sprach- und Kulturwissenschaft Zentralasiens" at Universität Bonn (Classical Tibetan, modern conversational Tibetan, Tibetan Buddhism, Tibetan history & literature); 1995 *Habilitation* (Tibetology); 1995–2000 *Privatdozent* at Universität Bonn; 1998 Elected to the committee of the International Association for Tibetan Studies (IATS); 2000 *Umbabilitation* to Marburg; 2001 Guest professorship for Tibetology at Humboldt-Universität zu Berlin; since September 2001 C-4 Professorship for *Sprach- und Kulturwissenschaft Zentralasiens* (Languages and Cultures of Central Asia) at the Institut für Orient- und Asienwissenschaften (IOA) of Universität Bonn; 2005 Member of the advisory committee of the newly founded International Institute for Tibetan and Buddhist Studies GmbH (Halle, Saale). **Peter Schwieger has a focus in the area of interdisciplinary narratology and is a member of the BONNER FORUM FÜR TRANSKULTURELLE NARRATOLOGIE (BFTN).**

Prof. Dr. Reinhard ZÖLLNER, Institut für Orient- und Asienwissenschaft (IOA), Japanologie

Zöllner studied History and Latin in Kiel, as well as Japanology in Hamburg and at Sophia University in Tokyo/Japan. In 1992, he obtained his doctorate after studying with Hermann Kulke and Werner Paravicini. In 1997, Zöllner received his *Habilitation* in Japanology in Trier. The same year, he became Professor for Social and Economic History of Modern Ja-


pan at Universität Halle-Wittenberg. From 1999 to 2008, he had the only German chair for the history of East Asia at Universität Erfurt. From 2003 to 2004, Zöllner was a guest professor at the University of Michigan (USA). He declined a professorship offered by Universität Zürich. Since April 2008, he has been a Professor for Japanology at the Institut für Orient- und Asienwissenschaften (IOA) of Universität Bonn. **Reinhard Zöllner's doctoral thesis is an excellent example of a cross-cultural comparative study.**

Integration into Bonn University

In addition, the Kolleg will be networked with the Medieval Studies activities of the Philosophische Fakultät of Bonn University. Ultimately, by establishing a Kolleg concentrating on a non-European ruling system (*Herrschaftsverbund*), the strong Middle Ages expertise of Rheinische Friedrich-Wilhelms Universität shall be expanded, highlighted, and provided with international visibility. In the structural and development plan of the Philosophische Fakultät created in early 2010, as mentioned above, the topic of *The European Middle Ages - A Cross-cultural Comparison* has been identified as a content focus for the Fakultät.

The activities will be integrated into the Fakultät firstly, via the *Bonner Mittelalter-Zentrum* (BMZ). The Bonner Mittelalter-Zentrum, which views itself as a community of humanities scholars connected via interdisciplinary dialog who do research in Medieval Studies, unites a variety of individual disciplines whose focus is cross-cultural research on the Middle Ages. From the Philosophische Fakultät, colleagues from the following specialties are represented: the Institutes for Philosophy, History, German, Comparative Literature and Cultural Studies, English, American, Celtology, Greek and Latin Philology, Romance Languages and Meso-American Studies, Oriental and Asian Studies, as well as from the Institute for Art History and Archaeology, from the Catholic Theological Fakultät there are colleagues from the Institute for Church History, and from the Rechts- und Staatswissenschaftlichen Fakultät, colleagues from the Institut für German and Rhenanian History of Law. The current Speaker of the Zentrum, Prof. Dr. Matthias BECHER, serves as the contact. The BMZ, which was founded in 1999 as "*Arbeitsgemeinschaft für Mittelalterstudien*" (Working Group for Medieval Studies) and has been recognized by the University of Bonn Rector's Office since Winter semester 2005/2006, shall serve as a framework for our Kolleg in order to provide ongoing coordination for its research results and approaches with the aspects and theoretical approaches of historians working on Europe. Specific smaller and larger workshops will be organized with the latter and via the BMZ, ensuring periodic exchanges and dialog between the scholars.

The projects and results of the Kolleg group shall, in the medium and long term, also be integrated into teaching. An international Medieval Studies Master's program ("Mittelalterstudien/Medieval Studies") is currently in its accreditation phase. In this program, a module on the topic "Medieval Europe and Asia in a cross-cultural and global history context" will be offered annually by the Abt. für Islamwissenschaft. Stephan CONERMANN will direct the module. Kolleg members may participate upon request.

Module: Das mittelalterliche Europa und Asien im transkulturellen und weltgeschichtlichen Kontext (Medieval Europe and Asia in a cross-cultural and global context)				 universität bonn	
Module number	Workload 360 h	Scope 12 LP	Module duration 1 Semester	Offered Every WS	
Module coordinator	Prof. Dr. Stephan Conermann				
Teaching unit(s) offering module	Institut für Orient- und Asienwissenschaften				
Module can be applied	Program		Mode	Semester	
	BA "Mittelalterstudien" (Medieval Studies) BA "Asienwissenschaften" (Asian Studies)		Compulsory elective	1 st (3 rd , 5 th) sem.	
Learning objectives	Knowledge of fundamental theoretical approaches ("world history," "connected history," "shared history," " <i>histoire croisée</i> ," cross-cultural comparison, etc.). Application and testing of these theoretical aspects to/of actual examples and phenomena from the history of the Middle Ages.				
Key competencies	Using complex rule systems; efficient learning strategies; team work; oral presentation of work results				
Contents	Seminar I: Theoretical foundations Seminar II: Application and testing – cases				
Prerequisites	None				
Classes	Teaching method, topic, group size		SWS	Workload [h]	LP
	Seminar (max. 25)		4	360	12
Test(s)	Testing method(s)		grade/no grade		
	Paper		grade		
Performance, e.g., as prerequisite for admission to Module test	Regular, active participation in the seminar, as well as thorough preparation and review; written final in-class test		grade/no grade		
			no grade		
Misc.	Written exercises and tests shall serve to check on students' performance, and as a self-assessment tool.				

In addition to the *Bonner Mittelalter-Zentrum*, the Kolleg Group will work closely with the *Bonner Zentrum für transkulturelle Narratologie* (BZTN). The Speaker himself is currently the Speaker of the Centre. The members of the BZTN, who come from Sinology, Tibetology (Peter SCHWIEGER), Indology, Egyptology, Meso-American Studies, English, German, Mongolian Studies, Japanology and Islamic Studies, work usually with 'non-Western' premodern narrative texts in the broadest sense, within a wide interdisciplinary spectrum of interests.

Given the *narrativist turn*, we can no longer ask how tales (or narratives) are organized; we must also pose the following questions, “What do they do? What functions do they have in contexts and practical references? And which different types of narratives need to be distinguished here? How good are they at creating and communicating meaning? And so why are narratives produced, why are they adopted? What cognitive and emotional processes does this require?” In addition, the BZTN is not only interested in the narrative strategies of a text (e.g., rhetorical elements, structuring forms of disposition, topical structure, chronological or logical sequence, direct and indirect speech, anecdotal or salvation-history parentheses, use of ‘pearls of wisdom’ as well as poems, oracles, dreams, etc.) but also in its semantics. This refers not only to the content of the text, but also how its form is culturally semantized. How is the self interpreted narratively, how does the narrative community become visible in the text’s structure? How are the life data linked in the representation of a life, how are the (collective) power structures in a first-person tale, in a biography or in an hagiography set in scene? In a departure from structuralist narratology with its solid narrative analysis, the BZTN has joined post-classical narratology that understands culture and *Lebenswelt* (“life-world”) as a narrative network, and tries to decode it accordingly; thus rejecting the strict separation between text and context. This pluralistic aspect seems important, for an interest in context does not exclude an analysis of the form; quite to the contrary, it can possibly explain how the form came about, and vice versa, the socio-cultural context may have narrative characteristics. What is important is that the mental/cognitive, linguistic and narrative strategies of the text are not studied by themselves and in isolation, but instead as an intracultural dynamic process that is disputed and constantly changing; i.e., socially divided and socially negotiated. These aspects and questions shall, to the extent possible, be applied to appropriate Mamluk Era texts.

And finally, the *Institut für Orient- und Asienwissenschaften (IOA)* will be available as a cooperating partner for events of all kinds. During a restructuring of the Philosophische Fakultät initiated in Bonn in 2004, the Asia-related disciplines were bundled within the IOA. The Institute established itself during a meeting of its presidium on April 11, 2005. It emerged from the former Oriental, Japanological, Sinological, Indological and Religious Studies Seminars and the former Seminars for Oriental Languages, Central Asian Language and Culture Studies, and Oriental Art History. The members of the IOA (among others, Ralph KAUZ and Reinhard ZÖLLNER) are researching the inner diversity, historical changeability and global interconnectedness of the cultures and societies of Asia and the Middle East. They are looking systematically and comparatively at the diversity of what constitutes the identity of the corresponding ruling systems (*Herrschaftsverbände*) historically and in the present. They are particularly interested in the parallel, joint, and conflicting existences of the different religions, and the forms of cross- and intracultural communication.

In cooperating with the BMZ, the BZTN and the IOA, the members of the Kolleg will be exposed to cross-cultural questions reflecting problems that pose themselves for the humanities and cultural studies from the current realities of life of heterogeneous societies. The members of these three institutions will provide the Speaker, the holder of the research professorship and the four Bonn colleagues, as well as the Kolleg members, with support from

proven and committed colleagues who will help make the Mamluk Kolleg a central part of innovative Medieval Studies activities in Bonn, thus effectively strengthening the cross- and intercultural competence of the Rheinische Friedrich-Wilhelms-Universität zu Bonn.



Cooperation Beyond the University

1. Forschungsgruppe FranceMed at the German Historical Institute (*Deutsches Historisches Institut*) in Paris

The goal of the FranceMed research group («France and the Mediterranean World. Spaces of Cultural Transfer») housed at the Deutsches Historisches Institut in Paris, with which very good contacts exist (Prof. Dr. Gudrun GERSMANN, Dr. Daniel KÖNIG) is the study of cultural transfer processes in the medieval Mediterranean. It was through the relations between Western Europe and the Mediterranean that the culture of Latin-Christian Europe was decisively characterized. According to the famous and disputed Pirenne hypothesis, the related cultural transfer finds its abrupt end with the Arabic-Islamic expansion of the 7th and 8th

centuries. More recent studies, however, assume a military, political, economic, religious, and consequently, also cultural reshaping process – accompanied by the concomitant turmoil - of an area that previously had only been under Roman-Byzantine, Germanic, and Christian influence. With the Arabic-Islamic expansion, a new factor came into play, entering the existing cultural landscape and overlapping it partially. The military confrontations – Arabic-Islamic and Berber raids and conquests on the one hand, and Latin-Christian crusading, colonizing and Reconquista activities on the other – should be viewed not only as one of the many aspects of the cultural reshaping of the relations between Western Europe and the Mediterranean, but they are also part of cultural transfer processes that did not at all decrease during the Middle Ages. Cultural transition zones existed in southern Italy, Sicily and on the Iberian peninsula in the High and Late Middle Ages, as did actual cultural transfer processes within the context of the Greek-Arabic science transfer, the increasing differentiation of diplomatic relationships in the framework of the crusades, Mediterranean trade and an increasingly tighter web of documentation of the ‘other’ cultural space. These are the transfer processes the FranceMed group is researching. Applicant will suggest that the members of the Mamluk Kolleg cooperate with this group in the form of joint workshops.

2. *Göttinger Arbeitskreis für transkulturelle Geschichte der Vormoderne* (Göttingen Working Group for Cross-cultural History of the Pre-Modern Era)

While in the 18th century, research on non-European history was still an obvious part of universal history, thus constituting a research area for general historians, in the 19th century – during the time of imperialism and colonialism – a dichotomy between Europe and non-Europe was anchored in the form of separate disciplines. There, the postulation of an occidental ‘special path’ and the parallel transformation of European development into the decisive model – prepared or proscribed by universal history – continued its effect. The study of non-European cultures was either completely shifted into Anthropology or Ethnology, or else into special disciplines such as Sinology, Indology, Oriental Studies, etc., while Sociology, Macroeconomics, History and Political Science studied the European world. “The exclusion of the ‘Other’ from the Modern Era was thus also cemented in the theoretical realm through the organization of European knowledge,” so a recent anthology. As a consequence, general statements on historical and anthropological structures or developments were mainly developed based on Western European and North American materials. The resulting deficits in methodology and findings have been cited frequently. Even historians who work as or for the few established professors for “Eastern” or “non-European” history are affected by these problems; research projects whose areas are not covered by a chair are often pushed into a niche of irrelevant exotica. For a few years now, however, an increased interest in cross-cultural, transnational, as well as global and world history (predominantly of the 19th and 20th centuries) has been identifiable in the German-speaking area, in synch with renewed discussions of the possibilities and limits of comparative research. The *Göttinger Arbeitskreis für transkulturelle Geschichte der Vormoderne* founded in 2005 (Founding members: Dorothea WELTECKE, Almut HÖFERT, Jenny Rahel OESTERLE, Wolfram DREWS) fills this gap for historians of the Pre-Modern Era who, on the one hand, feel indebted methodically to

the discipline of History, while, on the other hand, working on the history of regions, religions, and ethnicities (areas under Arabic Persian, Turkish, Byzantine influence, Jewish history; the inclusion of Mesoamerica, India, China, Japan and additional areas would also be imaginable), which are generally not covered by History, but by other disciplines. It shall provide a forum for those whom History responds to both with theoretical affirmation and practical skepticism because their topics are seen as either irrelevant or as career killers. This is directed at those who (also) work with sources not written in one of the “classical” languages of the established Medieval Studies disciplines, whose main focus is limited to Western and Central Europe. There are plans for networking the Kolleg Group with the Arbeitskreis.

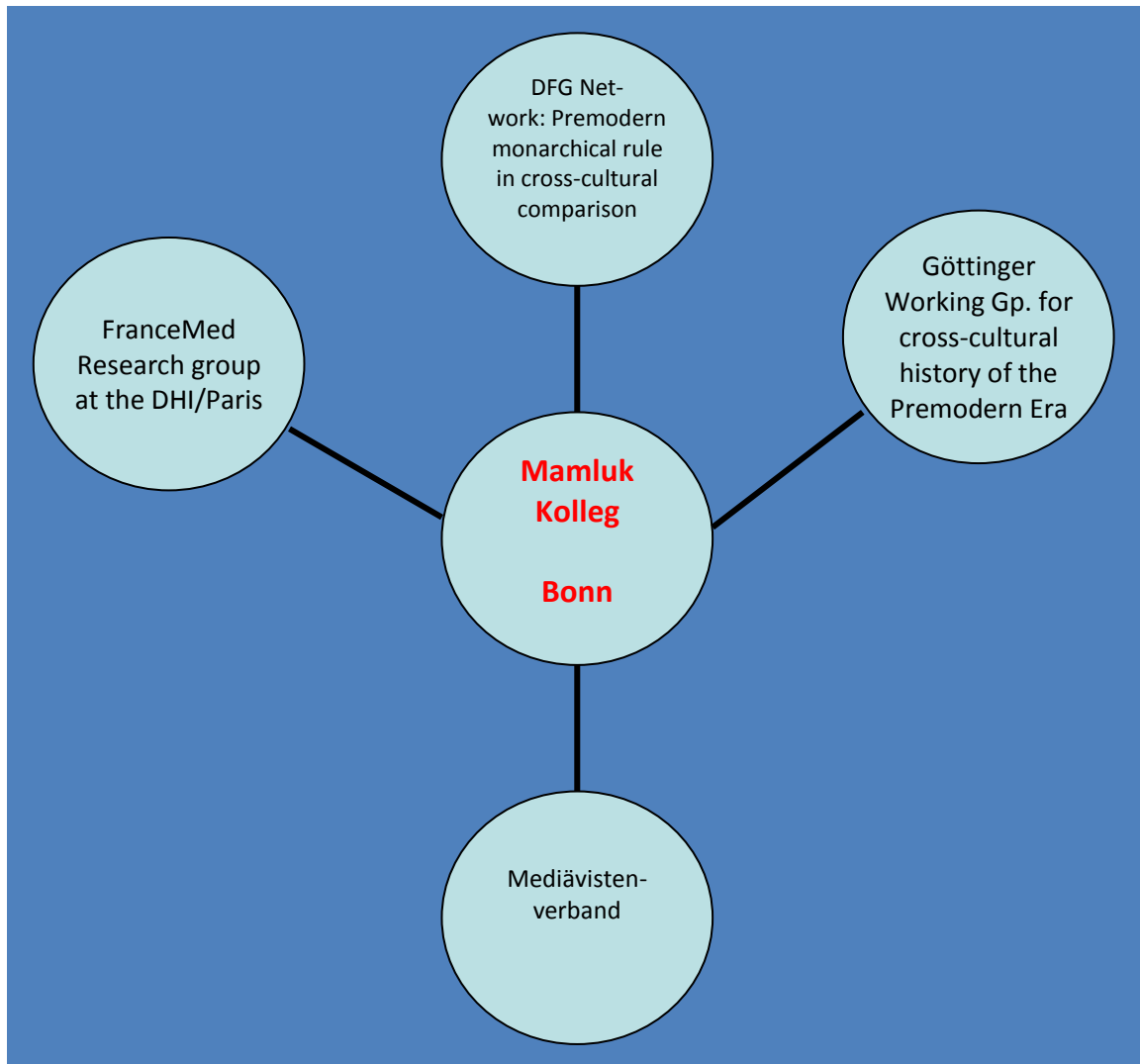
3. *DFG Netzwerk: Vormoderne monarchische Herrschaft im transkulturellen Vergleich* (Pre-modern monarchical rule in cross-cultural comparison)

Another important contact partner for the Kolleg will be the Scientific Network titled “*Vormoderne monarchische Herrschaftsformen im transkulturellen Vergleich*,” whose coordinator PD Dr. Wolfram DREWS is currently standing in for Prof. Dr. Michael BORGOLTE at HU Berlin, but who is normally employed as a *wissenschaftlicher Mitarbeiter* at the Franz Joseph Dölger-Institut of Universität Bonn. Applicant himself has been cooperating for quite some time with the Netzwerk group. At the center of the activities of the network, among whose members, in addition to Gerald SCHWEDLER, Christoph DARTMANN, Antje FLÜCHTER, Jörg GENGNAGEL, Almut HÖFERT, Sebastian KOLDITZ, Jenny Rahel OESTERLE, and Ruth SCHILLING are also two Islam scholars Stefan HEIDEMANN (Jena) and Konrad HIRSCHLER (London), is the cross-cultural comparison of premodern forms of ruling from a perspective across eras, cultures, and disciplines. In its work, the group primarily uses methodical approaches of Comparative History that have been defined recently. The members of the Kolleg in question should insert their work into the activities of the network. Together with Mr. DREWS, Applicant will integrate the Mamluk scholars into the conferences organized by the network group. These focus on analyzing strategies of legitimization, justification and staging of rule as well as practices of exercising power, in particular, the interaction of rulers with different social groups, in different cultural contexts. Here, the question in the background is always whether and to what extent strategies and practices of rule follow culture-specific characteristics, and in what areas or under what conditions patterns across cultures can be determined.

4. *Mediävistenverband*

The Mediävistenverband (medieval scholars’ association), a member of whose advisory committee Applicant has been since 2007, was founded in 1983. Its declared goal is to get all Medieval Studies disciplines to start a dialog, in order to contribute – via joint and interdisciplinary projects – to a better understanding of medieval societies and their cultures. Today, the association has over 950 members from all disciplines, from Archaeology to Theology, making it the largest Medieval Studies association of the German-speaking countries. It will

promote interdisciplinary dialog – based on the foundation of theoretical science and the discipline-specific methods – and provide an institutional framework for such discussions, as well as serve as a stage for airing and promoting the interests of young scholars. It would like to be a sounding board for all scholarly and university policy interests in Medieval Studies, in- and outside of the university; it would like to be the first stop for inquiries and provide consulting in all matters of Medieval Studies using the aggregate knowledge of its members. The plan calls for the Mamluk group to be integrated into the activities of the Mediävistenverband (14th and 15th Symposium, conferences, summer schools, workshops, single-topic issues of the journal “*Das Mittelalter.*”)



Working Methods of the Kolleg Fellow program

The Kolleg will provide the Mamluk scholars, who are dispersed throughout the world, a unique opportunity to focus their joint forces in one location, in addition to the release from university work required for creative research, and the creation of freedom to pursue one's own research. The Kolleg shall provide primarily highly-qualified domestic or foreign scholars in the area of the overarching topic "Society and Culture of the Mamluk Era (1250-1517)" an opportunity for discourse and exchange in the framework of annual programs and for their own research at the *Abteilung für Islamwissenschaft des Bonner Instituts für Orient- und Asienwissenschaften* (IOA). In addition, there will also be focused support for young scholars (see below). Longer stays as guests can be organized and have already been discussed with some of the potential Fellows. In many cases, however, the guests will come to Bonn for shorter periods of time, but more frequently. As a rule, three Fellows should be at the Abteilung simultaneously so that topic-driven workshops and other joint activities can be organized. Applicant will assume the overall content coordination of the Kolleg and participate extensively in the program by applying for a release for the entire time. The administration of the Kolleg will be performed by a separate coordinator position.

The uniqueness of such a Kolleg is of course the ability to invite, for the duration of the Kolleg, a number of domestic and foreign Fellows for a certain period of time, whose length depends on the person's individual context.

The international visibility of the Fellows shall be ensured by a variety of initiatives:

Events

The Kolleg will be directed by Stephan CONERMANN. In addition to a research professorship for ("Annemarie-Schimmel Chair for Mamluk Studies") he will be supported by his Bonn colleagues who have already been introduced, Ralph KAUZ (Sinology), Peter SCHWIEGER (Tibetology), Reinhard ZÖLLNER (Japanology), and Mathias BECHER (Medieval History). All four of them will actively participate in the content, as well as the operations of the project in the context of the topic-driven annual programs: 1st Year: The Mamluk Empire in its "Global" Context (BECHER, KAUZ, ZÖLLNER.), 2nd Year: Economic Areas of Interaction, 3rd Year: "Rule" in the Mamluk Empire - A Cross-cultural Comparison, 4th Year: Culture-specific Narrative Strategies in Mamluk Era Historiographical Sources (SCHWIEGER). The goal is to free Mamluk research from its obvious introvertedness, and to make it open for current, interdisciplinary discourse. The colleagues will (in differing constellations and according to their expertise) be responsible for shaping the annual programs. And ultimately, the topics selected also reflect the Speaker's scholarly interests and qualifications. During the annual programs, interdisciplinary workshops will take place in the Spring where the Fellows and scholarship recipients present will develop the topic with experts from other disciplines. Advanced work is planned for the Summer schools in which, in addition to the scholarship recipients onsite, international doctoral candidates from Islamic Studies, as well

as other related disciplines, will take part. Start and closure of the first phase will be large conferences to which all potential or old Fellows will be invited. At the kick-off event, the participants will present their current research projects, and the conclusion will be dedicated to the issue of future coordinated projects.

December 2011: Kick-off Conference (Topic: “History and Society of the Mamluk Era (1250-1517) – State of the Art”)

Annual program	2011/12	2012/13	2013/14	2014/15
	The Mamluk Empire in its Global Context	Economic Areas of Interaction	“Rule” in the Mamluk Empire – A Cross-cultural Comparison	Culture-specific Narrative Strategies in Mamluk Era Historiographical Sources
Spring	Workshop 2012 (Fellows, scholarship recipients, experts from other disciplines)	Workshop 2013 (Fellows, scholarship recipients, experts from other disciplines)	Workshop 2014 (Fellows, scholarship recipients, experts from other disciplines)	Workshop 2015 (Fellows, scholarship recipients, experts from other disciplines)
Summer	Summer School (Scholarship recipients, additional doctoral candidates)	Summer School (Scholarship recipients, additional doctoral candidates)	Summer School (Scholarship recipients, additional doctoral candidates)	Summer School (Scholarship recipients, additional doctoral candidates)
Fall	International conference (all potential Fellows, keynote speakers from other disciplines)	International conference (all potential Fellows, keynote speakers from other disciplines)	International conference (all potential Fellows, keynote speakers from other disciplines)	Final Conference

September 2014: Final Conference of the first phase (“Das Bonner Annemarie-Schimmel-Kolleg zur Gesellschaft und Kultur der Mamluk Era (1250-1517) – wie geht es weiter?”)

- In order to promote internal and external discussion, there will also be expanded working meetings every other year in the form of an experts’ conference for which all members of the Kolleg, i.e., including the Fellows not in Bonn at that time, will be invited.

Publications

- The results of the annual program will be summarized in an anthology each.
- The overarching goal is a joint publication coordinated and edited by Applicant in the form of a reference book on the topic “Society and Culture during the Mamluk Era (1250-1517).” Since a high-quality account of the Mamluk Era does not yet exist, the work planned here shall present an overview that will satisfy the highest expectations. All Fellows will be integrated into the development process for the concept and the actual work according to their specialist area.
- Since, despite the remarkable number of studies, a Mamlukist series of its own does not yet exist either, a publication of its own (“Mamluk Studies”) will be established with an internationally renowned publishing house (e.g., Bonn University Press). The Fellows will participate in building it with their contributions.
- This will also be the series in which the theses of the doctoral candidates shall be published.
- In cooperation and coordination with the Middle East Department of the University of Chicago Library, the Fellows will jointly drive the creation of the *Chicago Online Encyclopedia of Mamluk Studies* (<http://www.lib.uchicago.edu/e/su/mideast/encyclopedia/>) by means of selected entries.
- Fellows’ articles shall usually be published in the Mamluk Studies Review (<http://www.lib.uchicago.edu/e/su/mideast/MSR.html>), which is also housed at the Middle East Department of the University of Chicago Library.
- All activities, and if possible, all publications must be made accessible on a website of our own (www.mamluk.uni-bonn.de) and provided to interested scholars.

Young scholars

A striking problem Mamluk research has is the sometimes rather modest quality of Arabic research. Ultimately, the reasons for this can be found in the poor local educational systems that only rarely provide Muslim students with an opportunity to practice independent critical scholarship. The conditions for doctoral candidates are often very limited. There is no access to Western research and its predominant models of interpretation. This makes it increasingly more difficult to meet international – i.e., Western – standards of scholarship. That is why establishing a young scholars’ program specifically for doctoral candidates from

the Arabic world seems urgent. The plan is for scholarships @ 2+1 years up to the 6th Year of the Kolleg, i.e., a total of 10 scholarships with a duration of 3 years each [1st Year – 1 scholarship, 2nd Year – 2 scholarships, 3rd Year – 2 scholarships, 4th Year – 2 scholarships, 5th Year – 2 scholarships, 6. Year - 1 scholarship]. The Scholarship recipient should especially be integrated into the Summer schools, too, which will be held during the annual programs. The anticipated Post-Doc will organize a focused support program for the doctoral candidates (internal workshops, writing for scholars, presentation methods, research opportunities, providing literature, etc.)

Kolleg Professorship

A Kolleg professorship will be applied for to support the Speaker. The creating of a W-2 tenure professorship (“Annemarie-Schimmel-Chair for Mamluk Studies”), which would be financed by the DFG for the duration of the Kolleg to then be continued by the University, would provide an institutional safeguard for the breadth of the Kolleg regarding the cross-cultural-global history perspective on European history, and help support the work involved in directing the Kolleg. Within the university, it would structurally strengthen the Oriental and Asian Studies competencies and provide a focus that would be unique for Germany. In addition, it shall be integrated into the activities of the planned Center of Global Studies (CGS). For the duration of the Kolleg, the position will only teach 2 SWS (2 hrs/week/semester) in the regular program of the Fakultät.

