Abstracts

The European aristocratic imaginary and the Eastern paradise: Europe, Islam and China 1100-1780. Batchelor, Robert Kinnaird, Jr. Ph.D. *University of California, Los Angeles,* 1999. 218pp. Advisers: John Brewer and David Sabean.

The dissertation investigates changes in the social imaginary of the European aristocracy, which centered on the garden as a space of social and cultural production, to argue that first Islam and later China played an integral role in the formation of conceptions of both aristocratic society and later the nation in Europe. The nineteenth century institution of Orientalism as a scholarly and literary form of writing about the East cannot be understood without an historical understanding of its basis in earlier aristocratic attempts to define and maintain their class status in emerging nation states by drawing upon cultural models perceived as external and superior to Europe. An interest in the unique combination of sensuality and erotic love with formal geometry and a strict ordering of nature in the Islamic garden drove this process during the Middle Ages and Renaissance, while in the seventeenth and eighteenth centuries, especially in England, the "irregular" nature of the Chinese garden with its "management of contrasts" and "concealment of the bounds" captivated the attention of a "patriotic" and nationally oriented aristocracy and gentry. These exchanges came out of, and were in turn shaped by, a formal commerce in writings and images that developed first locally in the Mediterranean and then globally between Europe and China.

Bayazid Bistami an analysis of early Persian mysticism (ninth century, Islam). Tehrani, Diane. Ph.D. *Columbia University,* 1999. 147pp. Adviser: Hamid Dabashi.

This study is an analysis of the development of early Persian mysticism with specific reference to the ninth century Islamic mystic Bayazid Bistami. The study contains historical, political, social, religious, and literary background of Bayazid in Islamic thought. A complete translation of the sayings of Bayazid, certain metaphors employed by him for the clarification of his doctrine, and an alphabetized list of names of the persons and places mentioned in the text are also brought into consideration. This study also contains background of his life, contemporaries, and contribution to Sufism, as well as terminology, symbolic metaphors, and annotation of expressions and technical terms in his work.

Terrorism in the name of religion: perceptions and attitudes of religious leaders from Judaism, Christianity, and Islam in the United States. Al-Khattar, Aref M. Ph.D. *Indiana University of Pennsylvania,* 1998. 365pp. Adviser: W. Timothy Austin.

This dissertation analyzes the way in which spiritual leaders representing Judaism, Christianity, and Islam perceive terrorism. In-depth, semistructured interviews were conducted to explore how Rabbis, Priests, and Imams/Sheiks from three monotheistic religions define and justify terrorism in the name of religion. Also addressed are what functions, if any, religious leaders can or should play in fostering better understanding of terrorism in the U.S.A. or elsewhere. A stratified, purposive sample of 24 participants was drawn from an available population of religious leaders (representing their major sects) from the Northeast region of the United States. Following traditions appropriate to qualitative research, data was collected, sorted and analyzed. Findings of this study confirmed the difficulty of defining terrorism. All participants agree that terrorism cannot be justified in their religions. Nevertheless, many of them gave some justifications of certain terrorist acts without specifically considering these acts as terrorism. It was concluded that violence, but not terrorism,

could be justified by the three religions in certain cases such as "self-defense," "just War" or "jihad," and "fighting occupants and oppressors" against one's country. Religious education, mutual communications and religious-based punishments appear to be the best policies to deal with this kind of violence. This study, also, concluded that misreading and misinterpretation of Scriptures combined with self-justifications are the major factors in motivating religious-based terrorists. Thus, punishments for this kind of offender must also be religious or religious-based. The dissertation also provides clarification of how neutralization theory applies to religious-based terrorism.

Mullah on the mainframe: Islamization and modernity among the Daudi Bohras.
Blank, Jonah Bernard, Ph.D. *Harvard University*, 1998. 163pp. Adviser: Stanley J. Tambiah.

Since the end of the Cold War, Muslim fundamentalists seem to have replaced Soviet communists as the West's bugbear of choice. Both in academic and in popular circles, the core values of traditionalist Islam are commonly portrayed as being inherently hostile to those of a modern, pluralistic society. The reality, of course, is considerably more complex. The case study of the Daudi Bohras, I suggest, challenges this definition of Islamic traditionalist identity — and, by extension, of organic identities in general. The Daudi Bohras are a denomination of Ismaili Shias, numbering some one million individuals residing in over fifty countries around the world. They are concentrated in India, Pakistan and East Africa, particularly in the Western Indian states of Gujarat and Maharashtra. Due to the exceptional degree of clerical control over all aspects of community life, the Bohras have never before permitted themselves to become the subject of ethnographic fieldwork. Although descended from Hindu Vaishya converts, the Bohras are among the most highly Islamized communities on the subcontinent. They avoid not only alcohol and nonhalal food, but *riba* (monetary interest) as well. Both men and women wear a type of clothing unique to the denomination and easily recognizable as Muslim — a fact which has greatly increased the group's exposure to sectarian violence since the imposition of a community dress code in the late 1970s. This strict orthopraxy, however, is accompanied by a surprising openness to a wide range of modern and/or Western practices, technologies and ideas. The Bohras are among the most forward-thinking, progressive, and socially well-integrated Muslims of the Indian subcontinent. Areas in which their modernist outlook are particularly noteworthy include education, communication technology, and gender relations. Such a dual identity — simultaneously traditionally Islamic and thoroughly modernistic — is no accident. It is the result of a carefully coordinated program instituted by the clerical authorities over the course of the last half-century.

Bodies, places and time: Islamic visibilities in the public sphere and the contestations of secular modernity in Turkey.
Cinar, Alev, Ph.D. University of Pennsylvania, 1998. 426pp. Adviser: Anne Norton.

This dissertation explores the ways in which the current constitutional system in Turkey is being contested and negotiated around the constitutive norm of secularism and the place and role of Islam, as these negotiations are carried out in various sites of everyday life. Islamic identities began to emerge in the secular public sphere around mid-1980s and gained a more forceful presence after 1994 when the Islamist political party, Refah , came to power in Istanbul upon winning the municipal elections. Tracing Islamist interventions in public spaces, I explore the formations of political identities around the categories of gender, class, nationalism and religious orientation, and how the performance of such identities contest and call into question established norms around which the public sphere is organized. My analysis focuses on bodies (the construction of the national subject), places (the construction

of social space) and time (the construction of national history) as three main sites from which interventions and contestations are carried out. I examine interventions regarding (1) the clothing of bodies through state regulations, the proliferation of women's images in the media and the propagation of the image of the veiled woman in various public performances; (2) the construction of social space, as illustrated in the representations of the city of Istanbul and the restructuring of various city spaces in the performance of both secular and Islamic identities; and (3) the making and contestations of national history, as illustrated in the unofficial commemoration of May 29, 1453 by Islamic circles as "the Conquest of Istanbul Day" I conclude that, under Refah Party, Islamic discourse turns into a nationalist political project, which contests the authority of secularism, but retains the national, homogenizing and authoritative systems of state control intact and uncontested. This is partially the reason why Islamism is perceived as a threat to the secular system, which compelled the military to intervene in 1997 and led to the eventual closure of Refah Party. This intervention allowed the military to establish itself as the ultimate overseer of the secular system, and closed all venues to the formal negotiation of the constitutional norm of secularism.

Migrating Islam: religion, modernity, colonialism (migration, racial theory, Edward Wilmot Blyden, Malcolm X, Salman Rushdie). Bayoumi, Moustafa Mohamed, Ph.D. *Columbia University,* 1998. 380pp.

This dissertation investigates the role Islam plays inside Western modernity and asks how Muslims have remade themselves as Muslims within colonial and postcolonial migrations. The development of private belief was a founding moment for Western modernity. Yet, implicit in this move is a reconceptualization of what kind of religious subject is validated within the scheme. Religious faith becomes something that cannot challenge the liberal state, and new forms of identity, based upon property and acquisition, are inaugurated. Western expansionism thus develops a form of colonial modernity that can conquer those who do not reflect this rational use of property and who are thus viewed as premodern. Islam, representing the old world, is central to this reconceptualization. Liberty, individualism, free commerce, and national belonging thus become defined in opposition to Islam. The development of racial theory corresponds with this shift in religious identity, and the religious faith of conquered peoples becomes articulated within a language of race. Thus, only a specific form of religious subjectivity is endorsed within modernity. Those who live outside it are considered outside of modernity. Muslims living in Western liberal states henceforth become subject to a nexus of racial and religious controls. Their struggles to resist these definitions and oppressions is the other focus of this dissertation. Chapter One examines Richard Burton's colonial travels to the Muslim holy lands and establishes the role of racial theory in the subjugation of a people's faith through racial theory. Chapter Two charts a long-neglected history of antebellum Islam in North America and investigates one African Muslim slave who maintains his Muslim identity in the face of racial and religious pressures. Chapter Three continues this history into the twentieth century and considers African American Islam from the perspective of historical memory, popular struggle, and diasporic consciousness. Chapter Four reads the architectural history of the first mosque in Paris as a form of the colonial management of faith and race in the metropole. The final chapter finds Salman Rushdie's *The Satanic Verses* to be a work that conservatively imagines the possibilities of postcolonial refashioning in the face of racial and religious oppression.