

«Central Asian Studies World Wide»
Course Syllabi for the Study of Central Eurasia
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Dru C. Gladney
Comparative Muslim Societies in Asia (Asian Studies 611)
Syllabus for the course offered in Fall 1994
University of Hawaii
Asian Studies Department

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Asian Studies 611
Comparative Muslim Societies in Asia
Fall 1994 (last taught)

Time: Wed, 2:30-5:00

Place:

Office Hours:

And by appointment

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One in every five persons in the world is Muslim. Most of them live, not, as is generally thought, in the Middle East, but in Asia, especially South, Southeast, and East Asia. Current world events demonstrate the wide global appeal of Islam, even as misperceptions and misrepresentations about Muslims continue to dominate Western discourse.

Through lecture, readings, films, and discussion, this course will survey and analyze the wide diversity found among Muslim communities and Islamic societies. The stimulus for this course is the growing interest in many fields of scholarship in defining "Muslim societies" as a distinct field of study. There has been a growing use of Islamic symbols as indicators of loyalty and of Muslim paradigms as a guide to behavior and the shaping of institutions. The establishment, in recent years, of transnational links between Muslims, and the founding of new religio-political institutions, with the revitalization of old ones, have had substantial cultural, economic, and political consequences.

A broader knowledge of Islam and Islamic societies, beyond that which is found in the Middle East, is necessary if we are to begin to understand the full scope and contribution of modern Muslim societies. Traditional areal study approaches have tended to confine the study of Islam to religious survey courses or geographic divisions which generally fail to capture the "unity and diversity" of Islam. This course suggests that many aspects of Muslim societies can only be fully understood when viewed transregionally, comparatively, and in historical depth.

Comparative studies of Islam and Muslim societies have generally contrasted the religion and its adherents with other, often Western, religious traditions, inviting invidious distinctions that tend to essentialize all Muslims as the same. Muslim communities "on the fringe" which tended to differ from those found in the "core" Middle Eastern countries were depicted as assimilated or "Westernized." By engaging in a comparative analysis of Islam *between* Muslim societies, we will begin to see the wide diversity within the "Muslim world" while discovering common concerns found among Muslims everywhere. These common concerns involve a constellation of issues that all Muslims must confront: the requirement of the pilgrimage, the necessity of obtaining ritually purified foods, the centrality of the Mosque, the finding of Muslim mates in many non-Muslim areas, and the religio-political movements such as Sufism, Wahhabism, and Shi'ism that divide and unite many Muslims.

In addition, considerable efforts have been made to offer works and perspectives on Islam and Muslim societies by non-Western and Muslim authors of both genders. While vast cultural and social differences set these societies apart from each other, there are important connections between them, common discourses framed by the commitment to a central core of religious texts, and many recent political events that have both drawn them closer together and set them against

each other. Through addressing general historical issues, such as the rise of Islam in the Sinai and its spread across the Mediterranean and Asia, and specific issues, such as the "Salman Rushdie" incident, the debate over wearing "purdah" among Muslim women in Turkey, Thailand, and France, and the rise of Islam in socialist countries, such as China and the Soviet Union, this course will provide an extensive overview of the context of contemporary Muslim societies. Pre-requisite: Asian Studies 241 or 242, or Consent from the professor.

Class requirements:

Attendance (20%): There is no central textbook for this course, the lectures will attempt to provide the on-going narrative which ties the various readings, films and activities together. It is key that you attend and take good notes. You may wish to team up with a classmate and be sure that your notes are adequate.

Exams (40%): Two take-home essay exams (20% each), a mid-term and a final, will be handed out in class and due on the following class over the weekend. A list of sample questions will be handed out ahead of time to guide you in your reading preparation. You will be asked to tie together issues raised in the lectures, readings, and films.

Paper (40%): A 25-30 page paper (double-spaced, pica-size type, one-inch margins) is required discussing any one week's subject in-depth. You may use the readings from class as a basis for further research on the subject. You must meet with the professor before deciding on your specific topic. It is due on the last day of class, when your final take-home exam will be handed out. Paper projects will be discussed during class in seminar presentations.

Note: All readings are required, unless otherwise noted. Readings marked with an (*) indicate that they are in a course-pack to be made available. All books are on reserve in the library and available for purchase in the bookstore.

Required Readings

Fazlur Rahman, Islam

Clifford Geertz, Islam Observed

Jo-Ann Gross, Muslims in Central Asia: Expressions of Identity and Change. Jo-Ann Gross, ed. Durham and London: Duke University Press, 1992

Bowen, John. 1993. Muslims Through Discourse: Religion and Ritual in Gayo Society. Princeton: Princeton University Press.

Selections to be included in packet:

Edward Said, Orientalism (selections)*

Akbar Ahmed, Toward an Islamic Anthropology (selections)*

John L. Esposito, Ed. Islam in Asia, (selections)*

A course pack of required readings and selections from books will also be made available and added to depending on the interest of the class. Books above will be available for purchase at the bookstore and put on reserve in the library.

Schedule

Week 1: Introduction to Islam and Muslim Societies

**Course Introduction: Why comparative Muslim societies? And, why not.
Being Muslim in a Muslim Society, and being non-Muslim**

Readings:

Fazlur Rahman, Islam (1st half)

Week 2: The Fundamentals of Islam

**What does it mean to be Muslim
Islam and the core textual mandates**

Readings:

Fazlur Rahman, Islam (2nd half)

Haley, Alex Malcolm X New York: Ballantine, 1964: 366-93. "Mecca" chapter

Hurgronje, C. Snouck Mekka Leyden: E.J. Brill, 1931: 1-31, 55-80, 112-14, 276-92.

Loeffler, Reinhold Islam in Practice: Religious Beliefs in a Persian Village NY: SUNY Press, 1988: Introduction, Chapters 1, 10, 13, 14, 20, 21, and synopsis.

Week 3: The Study of Islam

**Ways of understanding Islam in the West
Carving up the Muslim world
The "core-periphery" model and its role in scholarly discourse**

Readings:

Lila Abu-Lughod, "Zones of Discourse in Arab Muslim Studies," Annual Review of Anthropology (1989)*

Eickelman, Dale F. and James Piscatori. "Social Theory in the Study of Muslim Societies." In Muslim Travellers: Pilgrimage, migration and the religious imagination. Ed. Dale F. Eickelman and James Piscatori. London: Routledge, 1990.*

Week 4: The Reading of Islam by the West: Orientalism and Stigmatization

**The Construction of the Muslim "Other"
Travel literature and Islam
The continued impact of colonialism in a post-colonial world
The Muslim voice: Who speaks for whom?**

Readings:

Edward Said, Orientalism (selections)*
 Mallek Alloula, The Colonial Harem. Minneapolis: University of Minnesota Press, 1986 (selections)*
 Akbar Ahmed, Toward an Islamic Anthropology (selections)*

Week 5: Muslim Personhood: Gender, the Veil, and Social Relations

Hierarchy, class, and social structure in Islamic societies
The problem of purdah in Turkey, Thailand and France
Dress and sexuality
Representation and gender construction

Fatima Mernissi, Beyond the Veil: Male-Female Dynamics in Modern Muslim Society (pp. 1-65)*
 Lila Abu-Lughod, Veiled Sentiments: Honor and Poetry in a Bedouin Society (Chapters 4 & 8)*
 Nikkie Keddie and Lois Beck, "Introduction", Women in the Muslim World *
 Amina Wadud-Muhsin Women in the Qu'ran

Week 6: Comparing Muslim Societies: Morocco and Indonesia

The problem of comparative studies: oranges and figs
Geertz and anthropological discourse
Islam in Southeast Asia

Readings:

Clifford Geertz, Islam Observed (1st half)

Week 7: Comparing Muslim Societies: Morocco and Indonesia (Continued)

Trade routes and Islam
The indigenization of a world religion
Missionization and Islam

Readings:

Clifford Geertz, Islam Observed (2nd half)
 Mark Woodward and other critiques of Geertz considered

Mid-Term Take Home Exam handed out in class (due 1 week later)

Week 8: Muslim Majorities in Southeast Asia: The State and Islam

The Malaysian Muslim monopoly
Moro stigmatization in the Philippines
Southeast Asian Islamic indigenization

Readings:

- Peletz, Michael. 1993. "Sacred Texts and Dangerous Words: The Politics of Law and Cultural Rationalization in Malaysia" Comparative Studies in Society and History 35 (1)*
- Horvatic, Patricia. 1992. "Mosques, Misunderstandings, and the True Islam: Muslim Discourses in Tawi-Tawi, Philippines" Unpublished Ph.D. dissertation, Chapter 1.*
- Bentley, G. Carter. "Ethnicity and Practice" Comparative Study of Society and History 1:24-55 (1987).*

Week 9: South Asian Muslim Societies: Contestation & Survival

Sufism and the State Contested Sites of Pilgrimage and Power Conversion and Social Hierarchy

Readings:

- Sandria B. Freitag, "The Roots of Muslim Separatism in South Asia: Personal Practice and Public Structures in Kanpur and Bombay" in Edmund Burke, III and Ira M. Lapidus, Eds. Islam, Politics and Social Movements Berkeley: University of California Press, 1988.*
- David Gilmartin, "The Shahidganj Mosque Incident: A Prelude to Pakistan" in Edmund Burke, III and Ira M. Lapidus, Eds. Islam, Politics and Social Movements Berkeley: University of California Press, 1988.*
- Ernst, Carl W. Eternal Garden: Mysticism, History, and Politics at a South Asian Sufi Center Albany, NY: SUNY Press, 1992. Chapter 8: "The Indian Environment and the Question of Conversion"*

Week 10: Asia's Westernmost Muslim Society: Turkey

Ataturk's solution: Muslim but Secular The precarious position of Turkey: Between East and West The unification of the Ottoman Empire

Readings:

- Bernard Lewis, The Emergence of Modern Turkey (pp. 1-20, 239-322, 480-9)*
- Fatma Mansur Cosar, "Women in Turkish Society" in Women in Muslim Society *

Week 11: Muslims in Central Asia

Islamic minorities and the State The resurgence of Islam Central Asian Islamic Societies: Kazakhs vs. Uzbeks vs. Tadjiks

Readings:

Jo-Ann Gross, Muslims in Central Asia: Expressions of Identity and Change. Jo-Ann Gross, ed. Durham: Duke University Press, 1992 Selections.
 Gladney, Dru "The Ethnogenesis of the Uighur" Central Asian Survey 1991*

Week 12: Muslims under (former) Socialism: Russia's Muslims

Marxist Muslims
Moscow's Muslim challenge
Islam and the military

Readings:

Eickelman, Dale F., Ed. Russia's Muslim Frontiers. London: Routledge Press, 1993 (selections).*
 Alexandre A. Benningsen and S. Enders Wimbush, Muslim National Communism in the Soviet Union (selections)*

Week 13: Muslims in the East: China

The question of assimilation vs. adaptation
Islamic minorities and the State
The resurgence of Islam in the East

Readings:

Dru Gladney, Muslim Chinese: Ethnic Nationalism in the People's Republic. Cambridge: Harvard University Press, 1991. Chapters 1 & 2.*
 John L. Esposito, "Islam in Asia: An Introduction." In Islam in Asia, John Esposito, ed. *

Week 14: The Salman Rushdie Incident: Transnationalism and Islam

Muslim immigrants in Western lands
Toward a Transnational Islamic Discourse
Fiction and the religious real

Readings:

"The Salman Rushdie Interview"*
The Rushdie File (selections)*
 Selected readings from the journal Public Culture's special issue on Salman Rushdie

Week 15: The Deterritorialization of the "Muslim World"

The question of sacred space
Movement, pilgrimage, and Islam
The religious imagination

Readings:

Muhammad Khalid Masud, "The obligation to migrate: the doctrine of *hijra* in Islamic law" in Muslim Travellers: Pilgrimage, Migration, and the Religious Imagination *

Metcalf, Barbara D. "The Pilgrimage remembered: South Asian Accounts of the Hajj" in Muslim Travellers: Pilgrimage, Migration, and the Religious Imagination *

Papers Due!

Final Take Home Exam handed out in class (due on scheduled day of final)