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Political Imaginaries
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Rebellion as Discourse: Investigating Resistance in Islamic Societies

Outline:

- Rebellion as discourse
 - o The goal of this paper is to think through Rebellion and/or Resistance as a discursive space through which Muslims have negotiated identity, sovereignty, ontological and epistemic debates, and liberation. I construct this discursive space primarily through the scaffolding of “coloniality” and situate it in early colonial Bengal.
- Coloniality
 - o I argue that we move away from the epistemic limitations of the term “colonialism” and utilize the framework of coloniality in an attempt to understand the lived experience of the colonized. The framework of Coloniality used here leans heavily on Iskander Abbasi’s and Nelson Maldonado-Torres’ work.
- Early Colonial Bengal
 - o I situate these analyses in Early Colonial Bengal. I do this for two reasons:
 - It is the one of the sites of the first instances of colonial encounter in South Asia and as such, it presents a unique opportunity to also see how this discourse comes about concurrently with Colonialism.
 - The rebellions that occur during this time are happening across several different economic/social/political categories; again this presents a unique opportunity to comment on how this is not limited to a certain group, but transcends that categorization.

Annotated Bibliography:

Abbasi, Iskander. “Islam, Muslims, and the Coloniality of Being.”

Iskander’s work is a critical intervention and brings Maldonado-Torres’ work into conversation with what he calls the “Muslims Question”. He broadens the notion of Coloniality beyond the Americas and the ontological engagement that European nations had with the Islamicate greatly informed what coloniality looked like.

Maldonado-Torres, Nelson. “On the Coloniality of Being: Contributions to the Development of a Concept.” *Cultural Studies*, vol. 21, no. 2–3, Mar. 2007, pp. 240–70.

Maldonado-Torres’ work constructs this notion of the “Coloniality of Being”. His work is a critical intervention in the ontological framing of the colonialism and I’m particularly interested in his notion of obedience and disobedience and draw on that to think about how Muslims rebelled during this time.