Classes of Ladies of Cloistered Spaces
Marilyn Booth

This book history scrutinizes the production, advertising, contents, compilation and circulation – locally and globally – of an Arabic-language volume of biographies of world women, al-Durr al-manthur fi tabaqat rabbat al-khudur. The analysis of this volume of over 500 folio-size pages views it as an early work of Arab feminist history within the prolific career of Zaynab Fawwaz (c1850-1914), a Lebanese immigrant to Egypt and early feminist writer there. The study considers how Fawwaz drew on the venerable tradition of biography writing in Arabic but also turned to contemporary sources (magazines, an encyclopedia, world histories); how she centred Arab subjects and Islamic history but included women from across the world and from ancient eras right up to the fin-de-siècle; how she incorporated a quiet celebration of Shi’i women (of which she was one), especially from the early Islamic period; how the work suggests a collective and cooperative female intellectual presence in the 1890s Arab capitals, and also responds to works on women’s history by her male contemporaries; and how Fawwaz’s writing became implicated in the project for a Women’s Library at the 1893 Columbian Exposition in Chicago.

Enthusiasm and Historicism
Jordana Rosenberg

The central claim of Chapter One is that much early eighteenth-century historicist thought has been woefully overlooked because its historicist
logic is couched in the language of religious tradition. I highlight the ways in which historicist thought has been presumed to take the form of a secularization narrative, and I challenge this assumption by arguing that the terms of historicism cohered in important ways in early eighteenth century theological texts. I show that Deists, political theorists, moral philosophers, and freethinkers historicized their present specifically in terms of the twinned problematics of religious sentiment and economic development. In readings of the Third Earl of Shaftesbury, John Locke, David Hume, John Toland, and Henry Stubbe, I show the ways in which religious historicisms were simultaneously histories of capital accumulation, and I argue that one of the critical ways that these authors documented the economic development of Britain was by generating religious histories centered on the problem of competing monotheisms. I focus on the historicization of Islam and Judaism, and show that historicizing monotheisms allowed philosophers and political theorists to think through the often contradictory relations between religion and national identity, as well as the uneven development of global economic systems and relationships.