

2016

# spotlight



The Abbasi Program  
in Islamic Studies





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### Photo credits

Cover: Claudia Dodge, "Casablanca"  
"This photo was taken outside of Hassan II Mosque in Casablanca, Morocco. Its minaret is the world's tallest at 210 meters (689 feet)."

Above: Fatima Ladha, "Akbar's Tomb"  
"South Asia, and India, in particular, tends to be dismissed when discussing the Muslim world. As an Indian, I was always fascinated by the Islamic architecture present in the country. The Mughal Empire was a large Islamic Empire that ruled India for roughly three centuries, leaving Islamic landmarks all over the country. I think this picture is a beautiful representation of that."

## PROGRAM ADMINISTRATION

**Robert Crews**  
*Director*

**Burçak Keskin-Kozat**  
*Associate Director*

**Orit Mohamed**  
*Program Coordinator*

**Aisha Sharif**  
*Program Assistant*

**Umbreen Bhatti**  
*Kaleidoscope Editor & Host*

**Julie Tatsukawa**  
*Communications Coordinator*

**Caroline Abadeer**  
*Arab Studies  
Network Coordinator*

**Will Sherman**  
*Islam in Asia  
Network Coordinator*

**Firat Bozçalı**  
*Ottoman/Turkish Studies  
Network Coordinator*

## THE SOHAIB AND SARA ABBASI PROGRAM IN ISLAMIC STUDIES

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Stanford Global Studies Division  
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# DIRECTOR'S NOTE



## **Robert Crews**

*Associate Professor,  
Department of History*

We are delighted to share *Spotlight*, a survey of some of the achievements of the Abbasi Program and our affiliates in 2015 and a look ahead to 2016. Highlights of the past year included an evening with the film-maker Mira Nair and the continuation of our “Islam in America Lecture Series.” In Winter quarter, the program brought over 180 students from local middle and high schools to the Cantor Arts Center to view an exhibition of Muslim women photographers (p. 4). We are also very pleased to welcome two remarkable post-doctoral fellows, Sadaf Jaffer and Oludamini Ogunnaike, whose research and teaching have opened up new perspectives on Muslim cultures in South Asia and West Africa (pp. 6-7).

We invite you to read about our students whose language study and field research around the globe reflect the program’s commitment to fostering the emergence of a new generation of scholars, educators, and citizens who will bring this knowledge and experience to diverse careers in and beyond academia (pp. 8-9). We also draw your attention to some of our affiliates recent publications as well as to their recommendations about recent books, websites, and podcasts that have made important contributions to the study of Islam and Muslim societies and cultures (pp. 10-12).

In the year ahead we look forward to launching a workshop for K-12 and community college educators, the Stanford Institute on Islam, which will explore how Islam and the study of this global tradition can be incorporated into curricula devoted to History, Social Studies, Current Affairs, the Arts, and related subjects (p. 14).

At a moment when significant numbers of Americans have offered support for proposals to create a national registry for Muslims and to block Muslim immigrants from the country and when so many in Europe and the United States have demonized Muslim refugees from the Middle East, South Asia, and Africa, Islamic Studies could not be more important in our highly globalized world today. In supporting coursework, research, and innovative programming on campus, and in engaging with educators and a wider public beyond the university, the Abbasi Program is committed to deepening understanding of Islam and Muslim societies and cultures.

Let me take this opportunity to express my thanks for your continued support of Islamic Studies at Stanford and to wish you the very best in 2016.

# EVENT HIGHLIGHTS

## Director Mira Nair Shares the Art of Telling Complex Stories of Islam Through Film

by Kendra Davidson

“When you are in America or pretty much anywhere, what you read about Pakistan is beheadings, terrorism, and this and that and the other,” Mira Nair recalled thinking before her first trip to Lahore. “Nothing prepared me for the extraordinary hospitality, but also the ancient and deeply modern culture that I was in front of, and that is what led me to make a film about Pakistan.” Nair, a renowned Indian filmmaker, participated in conversation session with the Abbasi Program Director Robert Crews and Stanford History Professor Aishwary Kumar on October 28, 2015. Throughout the evening, audience members praised her work, and questioned her view of the representations of Islam in Western cinema today. “Sadly, a lot of the stuff I see, whether it is [Showtime’s] Homeland or [other shows], they are not about being complex,” she responded. “They look at Islam as this monolithic state of being, and no real consciousness of the fact that there is a billion people that practice this religion.” Read more about the event at <https://goo.gl/Z3xjvZ>



## Islam in America Lectures



**Amina Wadud**  
“Gender Jihad”  
Listen to her lecture:  
<https://goo.gl/oKH2sk>



**Sherman Jackson**  
“Shariah and Democracy”  
Listen to his lecture:  
<https://goo.gl/JMoimu>



**Rachel Gillum**  
“Muslim American Attitude Formation Toward U.S. Law Enforcement”  
Listen to her lecture:  
<https://goo.gl/vpiF5L>



**Zain Abdullah**  
“Race and Islam”  
Listen to his Kaleidoscope interview:  
<https://goo.gl/SuCWmp>



**Denise Spellberg**  
“Islam and the Founders”  
Listen to her Kaleidoscope interview:  
<https://goo.gl/2ok8BP>



**Munir Jiwa**  
“Aesthetics and Politics of Exhibiting Muslim Artists in New York City”  
Listen to his Kaleidoscope interview: <https://goo.gl/fVufaV>

## K-12 Outreach: Photography from Iran and the Arab World

by Orit Mohamed

In the Winter of 2015, the Cantor Arts Center displayed *She Who Tells a Story*, an exhibit featuring the work of 12 Muslim women photographers, challenging the stereotypes about women from Iran and the Arab World. The Abbasi Program provided field-trip grants to over 180 middle- and high-school students from across the Bay Area to visit the exhibit. Student groups have studied various texts about Islam and art in preparation for their trip and toured the exhibit with the help of a Cantor docent. Lydia Zele, a teacher from Mountain View High School, stated that the field trip made her realize the importance of including this part of the world in the curriculum. Students also described the trip as a stimulating experience. Watch their reactions on our Youtube Page at <https://goo.gl/qm8BHR>



# A YEAR IN PICTURES

by Orit Mohamed



*Abbasi Program 2015 Annual Conference: "The Middle East, North Africa and the World 1907-2008"*



*Panel and overflowing audience from "Academic Freedom in Context of the Israel-Palestine Conflict" with Professors Steven Salaita, David Palumbo-Liu, and Joel Beinin*



*Faculty Panel on "She Who Tells a Story Art Exhibit"*



*Amina Wadud, "Gender Jihad"*



*Rachel Gillum, "Muslim-American Attitude Formation Toward U.S. Law Enforcement"*



*Sherman Jackson, "Shariah and Democracy"*



*Munir Jiwa, "Aesthetics and Politics of Exhibiting Muslim Artists in New York City"*

# POSTDOC PROFILES



*“The postdoctoral fellowship at Stanford provides me with the intellectual and institutional support needed to work on my research, including the revision of my book manuscript, so that I am able to develop and publish my work. I am very proud to be a part of the Stanford community.”*

**SADAF JAFFER** is 2015-16 Postdoctoral Fellow in Literary Cultures of Muslim South Asia. She received her Ph.D. in Near Eastern Languages and Civilizations from Harvard University. As a scholar of South Asian, Islamic and gender studies, she explores modern Muslim societies by looking beyond self-consciously religious circles to shapers of film and literary culture. Her fellowship at Stanford is sponsored by the Abbasi Program in Islamic Studies, Center for South Asia, and Stanford Global Studies Division.

## **How did you become interested in the literary cultures of Muslim South Asia?**

As an undergraduate, I attended the School of Foreign Service at Georgetown University. In the course of obtaining my degree, I was inspired by the new theoretical perspectives on the history and culture of Muslim societies. I spent my junior year abroad at the American University in Cairo. Yet, it was the advice of my undergraduate mentor Amira Sonbol that directed me towards studying Islam in South Asia and Urdu literature. I spent two years in Lucknow, India, studying Urdu at the American Institute for Indian Studies. It was there that I was first exposed to Urdu literature and the breadth of subject matter addressed by writers including Ismat Chughtai (1911-1991).

## **How does your research contribute to the scholarship on South Asian literatures?**

My research focuses on intellectual figures often ignored by scholarship on Muslim societies, those who come from a specifically secular framework. Ismat Chughtai was one such intellectual. Tried for obscenity in 1946 for writing a story depicting a sexual relationship between two women, Chughtai went to become one of the most popular Urdu writers of twentieth-century India. She was concerned with women's inequality under religious laws, arguing that equal rights should indeed be prioritized over questions of religious norms and regulations. My project doesn't aim to

evaluate the merits of either Chughtai's work or the secularization of Muslim societies. Rather, I aim to think about and expand what it means to be a Muslim in modern South Asia. In particular, I argue that Muslim literary figures provide an important and under-examined perspective on the secular in modern India. The Progressive Writers' Movement (PWM, Urdu: taraqqī-pasand taḥrīk), of which Chughtai was a prominent member, continues to be evoked in contemporary nostalgia for a cosmopolitan, secular Indian past, and yet neither the movement nor Chughtai's work has been studied with relation to the crucial question of secularism in modern India. In doing so, I hope to expand understandings of the intellectual and literary diversity within Muslim societies.

## **What are you teaching at Stanford?**

In Spring 2016, I will be teaching a course entitled “Urdu Literature and Bombay Cinema.” This course will provide a window into the crisis of modernity both within South Asia and Muslim societies. We will start with a discussion on the emergence of print culture and its impact on the world of Urdu poetry and an exploration of the work of reformers who viewed Urdu as “the language of secular Islam.” Next we will engage with the anticolonial Progressive Writers' Movement as well as the trauma of Partition and its reflection in literature and film. The course will conclude with a discussion of the contemporary Indian nostalgia for a cosmopolitan Indo-Muslim past.

## **How does the postdoctoral fellowship contribute to your academic career?**

The postdoctoral fellowship at Stanford provides me with the intellectual and institutional support needed to work on my research, including the revision of my book manuscript, so that I am able to develop and publish my work. I am very proud to be a part of the Stanford community.

**OLUDAMINI OGUNNAIKE** is 2015-16 Postdoctoral Fellow on Islam in Africa. He received his Ph.D. in African and African American Studies from Harvard University. His research focuses on pre-, post- and colonial religious traditions of West Africa as possible inspirations for the humanities and social sciences. His fellowship at Stanford is sponsored by the Abbasi Program in Islamic Studies, Stanford Global Studies Division, Department of History, the H&S Dean's Office, and Center for African Studies.

## How did you become interested in Islam in Africa?

It is a long story: I started out studying physics, because I thought if you go deep into biology, it becomes chemistry, and if you go deep into chemistry, it becomes physics. So I thought physics was the fundamental science of reality and that philosophy and metaphysics were just for people who did not want to do the math and rigorous thinking. Then a physicist told me that physics only provides models to predict the experimental outcomes and doesn't actually get at reality itself. This made me turn to neuroscience, thinking that the science of the mind, which creates physics and all other theories, should be the fundamental science. As I worked on my B.A. in Neuroscience, I found out that neuroscience was just physics applied to the brain, and I was disappointed again. Meanwhile, I had been taking courses in African Studies, and loved them! I was simultaneously doing readings from my friends' philosophy and religion classes, because they were so mind-blowing and compelling. Finally, I made peace with metaphysics and threw myself into studying the traditional religious/intellectual of the world—especially those most interesting and closest to home for me: the indigenous and Islamic traditions of West Africa.

## How does your research contribute to the scholarship on Islam in Africa?

West Africa in particular, and the continent as a whole, are home to a large number of living and vibrant intellectual traditions, most of which employ African

languages or Arabic and are not well known or understood in European intellectual traditions. In my work, I introduce these traditions to other scholars and Europhone readers and also creatively think with these traditions, that is, use them as theoretical resources to think in “new” ways about common concerns such as knowledge, ethics, aesthetics, authority, and power. In my current research, I focus on the intellectual history of Sufism in West Africa. I seek to elucidate the tradition's theories of knowledge and put them into conversation with Western theories of epistemology. So, instead of using theorists such as Russell, Derrida, or Foucault to explain and analyze Sufi thinkers and traditions, I examine African Sufi thinkers and texts on their own terms and use them to explicate modern Western theories and thinkers.

## What are you teaching at Stanford?

In Spring 2016, I am teaching a class entitled “Islam in Africa through the Arts.” We will explore the general themes of philosophy/ theology/ mysticism, trade, Islam's relationship with other religions, state formation and revolution, gender and ethnic dynamics, colonial constructions of religious identity, diasporic communities, and contemporary debates between Sufis, Salafis, and the state across the continent. Students will engage with Qur'anic recitation, calligraphy, architecture, music, poetry, and more contemporary art forms such as music videos. They will also produce their own creative projects such as designing a mosque, writing a Sufi poem.

## How does the postdoctoral fellowship contribute to your academic goals?

The postdoctoral fellowship gives me a chance to focus on my research: collecting and translating new manuscripts and other sources, as well as allowing me to re-think and turn my dissertation into a book manuscript. The fellowship also gives me a chance to engage with and learn from other scholars here at Stanford, and get their feedback on my own work.



*“The postdoctoral fellowship gives me a chance to focus on my research: collecting and translating new manuscripts and other sources, as well as allowing me to re-think and turn my dissertation into a book manuscript. The fellowship also gives me a chance to engage with and learn from other scholars here at Stanford, and get their feedback on my own work.”*

# STUDENT UPDATES

## FIELD NOTES FROM THE 2014-15 GRANT RECIPIENTS

Read their complete grant reports at <https://goo.gl/2yEGLL>



### Madeleine Chang

*Sophomore, Intensive Arabic Summer Program, California*

I went to Middlebury to learn more Arabic and to better understand the way Americans learn a language deemed critical to national security in the aftermath of 9/11. My interest in the politicization of Arabic language study arose from my experience using the ubiquitous American Arabic textbook that teaches the words “United Nations” and “army” before the colors or food. I was curious if students’ motivations for learning Arabic matched with the textbook’s focus.



### Tesay Yusuf

*Sophomore, Internship at United Muslim Relief, Washington D.C.*

I have a passion to make a difference in the world. I am still working to figure out what exactly that means, but my summer internship helped me explore my interest in international development and NGO sector. I now have a better understanding of issue-specific projects and many pressing humanitarian crises, including those that are not usually discussed.



### Caroline Abadeer

*Ph.D. Candidate, Political Science; Re-thinking Urban Informality, Egypt & Morocco*

I spent a month each in Egypt and Morocco, exploring state-ordered slum clearances and relocations in Cairo and Casablanca. I interviewed NGO workers, urban planning experts, local political leaders, state officials, academics, residents of poor urban communities, and international donors. Some of my research questions included: How do the states infiltrate informal quarters? When do they use violence? Are areas where particular groups — such as Islamists- concentrate disproportionately targeted? How does eviction affect socioeconomic outcomes, life opportunities, and dwellers’ religious and political sentiments?

## KEEP TABS ON THE ABBASI PROGRAM



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### Follow us on Twitter:

<http://twitter.com/abbasiprogram>



### Watch us on Youtube:

<https://www.youtube.com/user/abbasiprogram>



### Browse our iTunes U collection:

<http://goo.gl/iR08F>



### Join our e-mail list:

[abbasiprogram@stanford.edu](mailto:abbasiprogram@stanford.edu)





## **Ramah Awad**

*Junior, Palestinian-Syrian Refugees, Turkey*

I spent 10 weeks in Istanbul, researching political, economic, and social factors that influence everyday experiences of Syrian refugees in Turkey. Through interviews with Syrians, humanitarian aid workers, scholars, advocacy organizations, officials at Palestinian Embassy, and Palestine solidarity organizations, I found out that the legal differences between Palestinian-Syrians and Syrians within Syria have implications for the ways by which Palestinian-Syrians are able to flee Syria as well as on their status in the transit or destination country.



## **Kerem Uşşaklı**

*Ph.D. Candidate, Anthropology; Law & Suspicion in Uncertain Times, Iraqi Kurdistan*

I spent 5 weeks in Sulaymaniyah to research conceptions of authority and power in the post-Ba'athist era. I interviewed politicians, public officials, activists, and lawyers across ideological, ethnic and religious affiliations. My research identified contours of trust, suspicion and public speech that frequently involved layered meanings, metonymies and jokes. Replacing an otherwise fragile public sphere, these layers involved stories of mundane transgression and overturned relationships of domination in an environment where political belonging and legitimate citizenship are suspended and unclear.



## **Diana Dakhllallah**

*Ph.D. Candidate, Sociology; Conducting fieldwork in Morocco*



## **Christiana Parreira**

*Ph.D. Candidate, Political Science; Language Study & Fieldwork, Lebanon*

I spent 7 weeks in Beirut, pursuing Arabic language study and conducting research on the relationship between political institutions, ethnoreligious identity, and local public goods provision. Though a full course schedule kept me more than busy, the two months I spent in and around Beirut afforded me a new perspective on the intersections between politics and the structure of everyday life.



## **Alexandra Blackman**

*Ph.D. Candidate, Political Science; Conducting fieldwork in Tunisia & Egypt*

# RECOMMENDED READINGS

Our faculty and graduate students have identified the following resources that take readers beyond the headlines and allow a deeper perspective on some of the most pressing topics related to the study of Islam & Muslim societies and cultures around the globe today.

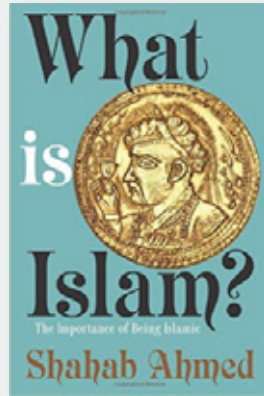
Recommended by...

## Alexander Key

Assistant Professor of Arabic and Comparative Literature

**Shahab Ahmed**, *What Is Islam?: The Importance of Being Islamic*, Princeton University Press, 2015.

Shahab Ahmed's new book was written to argue for a new way of talking about Islam that doesn't equate it to Christianity, but rather explains how Islam can be both law and drinking wine, both mysticism and literal revelation, both Aristotle and Hafez. Reading it at the end of 2015 in America, it equips us with the tools and words we (whether or not we are American, whether or not we are Muslim) need to make sense of Islam in the world today.



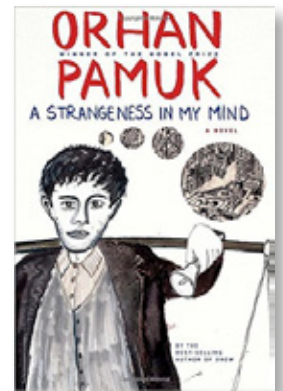
Recommended by...

## Burcu Karahan

Turkish Language & Literature Lecturer, Comparative Literature

**Orhan Pamuk**, *A Strangeness in My Mind*, Knopf, 2015

This novel tells Istanbul's story of urban and sociological transformation from 1969 to 2012 through the life of Mevlut Karatas, a migrant street vendor, who sells yogurt, rice with chick peas, and boza. Aside from curious and intriguing love affairs among its characters, the novel reads as an encyclopedia of Istanbul's recent history.



Recommended by...

## Oludamini Ogunnaike

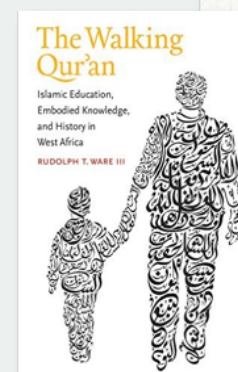
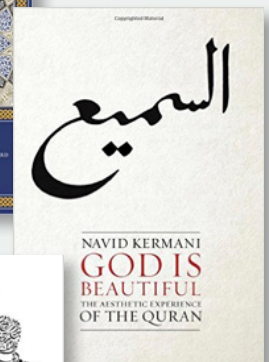
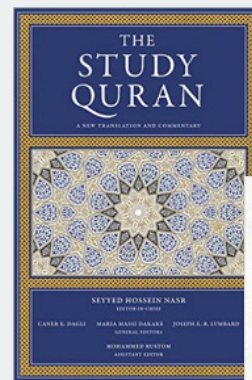
Postdoctoral Fellow on Islam in Africa

**Seyyed H. Nasr et. al. (eds)**, *The Study Qur'an: A New Translation and Commentary*, HarperOne, 2015.

**Navid Kermani**, *God is Beautiful: The Aesthetic Experience of the Qur'an*, Polity, 2015.

**Rudolph Ware**, *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa*, The University of North Carolina Press, 2014.

These groundbreaking works provide various approaches to the Qur'an and its centrality in Muslim life and Islamic thought, aesthetics, and education. *The Study Qur'an* is an excellent translation of the Qur'an, providing commentary on various levels of meaning of the verses from Sunni and Shi'a points of view. Navid Kermani's book explores the aesthetic dimensions of the Qur'an and its reception from the first Muslim community to the present day. Rudolph Ware's book describes the centrality of traditional Qur'anic education in West Africa, including its unique pedagogical theories and practices, and its goal to make "Walking Qur'ans" out of its pupils, that is, to train men and women who carried the Qur'an not only in their memories, but also in their characters and ethical formations.



# RECOMMENDED READINGS

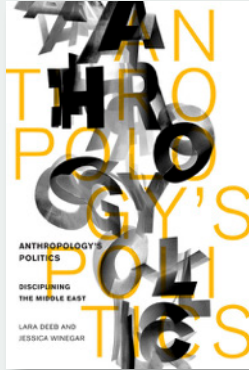
Recommended by...

## Yasemin Ipek

Ph.D. Candidate, Anthropology

**Lara Deeb and Jessica Winegar**, *Anthropology's Politics: Disciplining the Middle East*, Stanford University Press, 2015

This book offers a provocative discussion on the relationship between academics and politics in the U.S. after World War II through a study of Middle East anthropology. Through an ethnographically grounded and historically nuanced exploration, the authors shed light on the politics of academia and on various social and everyday tensions plaguing the social practice of being a scholar of the Middle East. Their focus on the multiple impacts of Israel-Palestine politics and post-9/11 period on scholarly practice raise crucial questions for both students of the region and those interested in intricate processes of knowledge-production.



Recommended by...

## Burçak Keskin-Kozat

Associate Director, The Abbasi Program & Mediterranean Studies Forum

Based in Georgetown University, the Bridge Initiative website aims to translate academic research on Islamophobia to public audiences. <http://bridge.georgetown.edu/>



Stanford University Press (SUP) Blog features informative reflections from SUP authors on pressing global issues. Past blog series include commentary on the Israeli-Palestinian conflict, genocide, and hashtag militarism. <http://stanfordpress.typepad.com/>



The Ottoman History Podcast features over 200 episodes on wide-ranging issues (such as social history, gender, material culture, environment, law, identity) in the context of the pre- and post-Ottoman Mediterranean and Middle East. <http://www.ottomanhistorypodcast.com/>



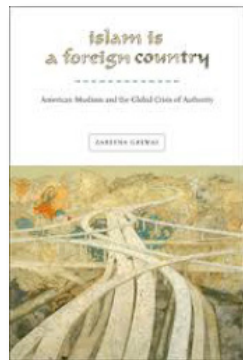
Recommended by...

## Will Sherman

Ph.D. Candidate, Religious Studies

**Zareena Grewal**, *Islam is a Foreign Country: American Muslims and the Global Crisis of Authority*, NYU Press, 2013.

Grewal's book richly explores the intellectual journeys of American Muslim students, detailing their pursuit of the ever-elusive notion of religious authenticity. In the process of ethnographically describing these American students' experiences studying Islam abroad and in the United States, Grewal offers an incisive reflection on the contemporary debates regarding authority in Islam. The book is a rare one that persuasively argues that a study of the American Muslim experience can and should inform our understanding of Muslim societies across the globe.



Recommended by...

## Mejgan Massoumi

Ph.D. Candidate, History

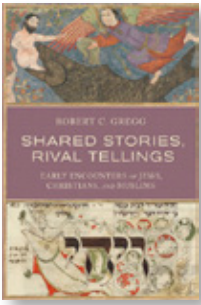
The Ajam Media Collective is an important online resource that documents and analyzes cultural, social and political trends in Iran, Central Asia and the diaspora communities. In addition to offering unique perspectives on contemporary and historical issues through informed analysis, it is a network of academics, activists, and students of the region that provides access to contemporary debates and research in a wide range of disciplines. <http://ajammc.com/>

## Ajam Media Collective

A SPACE FOR PERSIANATE HIGH & LOW CULTURE

# ANNOUNCEMENTS

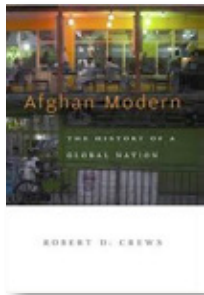
## Recent Publications by Abbasi Program Faculty



### Robert Gregg

*Shared Stories, Rival Tellings: Early Encounters of Jews, Christians and Muslims*, Oxford University Press, 2015.

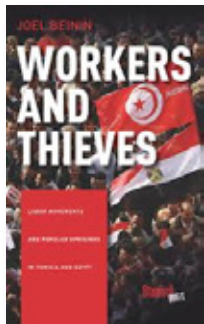
Focusing on five stories present in the two Bibles and the Qur'an, *Shared Stories, Rival Tellings* exposes social-intellectual forces that contributed to spirited, and sometimes combative, exchanges among Jewish, Christian, and Muslim artists and authors.



### Robert Crews

*Afghan Modern: The History of a Global Nation*, Harvard University Press, 2015.

Afghan Modern reveals how Afghans, the early modern period to today, have engaged and connected with a wider world and come to share in our modern globalized age as travelers, traders, pilgrims, scholars, and artists.



### Joel Beinin

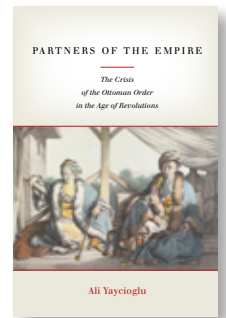
*Workers and Thieves: Labor Movements and Popular Uprisings in Tunisia and Egypt*, Stanford University Press, 2015.

Surveying the workers' movements in Egypt and Tunisia, *Workers and Thieves* argues that the 2011 uprisings are best understood within the context of these repeated mobilizations of workers and the unemployed since the 1970s.

### Ali Yaycıoğlu

*Partners of the Empire: The Crisis of the Ottoman Order in the Age of Revolutions*, Stanford University Press, 2016.

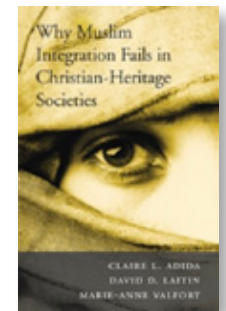
*Partners of the Empire* offers a radical rethinking of the Ottoman Empire in the 18th and early 19th centuries by uncovering complex patterns of political action and transition that offered a rich repertoire of governing possibilities to be followed, reinterpreted, or ultimately forgotten.



### David Laitin

*Why Muslim Integration Fails in Christian-Heritage Societies* (co-edited with C. Adida and M. Valfort), Harvard University Press, 2016.

Laitin and his co-authors examine how cultural differences between Muslim and rooted French that feed Islamophobia in France and outline public policy solutions aimed at promoting religious diversity.



### Kabir Tambar

"Brotherhood in Dispossession: State Violence and the Ethics of Expectation in Turkey," *Cultural Anthropology*, 31 (1), 2016.



### Robert Crews

"Kabul's New Street Politics," *Foreign Affairs*, November 26, 2015.



### Alexander Key

"Arabic: Acceptance and Anxiety," 2014 - 2015 *ACLA Report on the State of the Discipline of Comparative Literature*, March 2015 <http://stateofthediscipline.acla.org/entry/arabic-acceptance-and-anxiety>



## Islamic Studies Office Hours

Wednesdays 2:00 - 4:00 pm and by appointment

- Interested in the study of Islam and Muslim societies and cultures?
- Need help finding a Stanford course?
- Have a research project but not sure how to start it?
- Want to identify resources for research, funding, internships, jobs?
- Interested in alt-ac careers ?

Sign up for an office hour: <http://goo.gl/Bwlf1Y>

Open to all Stanford undergraduate, graduate, and postdoctoral students.

## Staff Highlight

In September 2015, we launched three interdisciplinary student networks that bring together advanced undergraduate and graduate students together to share their ongoing research, debate regional issues, and engage with other scholars across and beyond Stanford. These networks are led by three Stanford students affiliated with the Abbasi Program:

### Arab Studies Table



**Caroline Abadeer** (Ph.D. student Political Science) received her B.A. from the University of Minnesota and worked in Morocco before arriving at Stanford. Her research addresses issues of urban governance, the informal economy, authoritarian politics, and the political economy of development in Morocco and Egypt. In particular,

she is investigating why governments sometimes adopt integrative or repressive strategies toward citizens who live and work in nebulous legal spaces, and in turn, what the effects of such policies are on broader economic and social welfare outcomes.

### Islam in Asia



**Will Sherman** (Ph.D. Candidate in Religious Studies) received his B.A. in Religious Studies from Stanford and his M.A. in Classical Arabic Literature from UCLA. His dissertation explores a 16th- 17th century messianic Sufi movement connected to the development of Afghan identity and the use of the

“vernacular” as a language of revelation. His other academic interests include Islam in America, Islam and race, and theories of place and space in the study of religion.

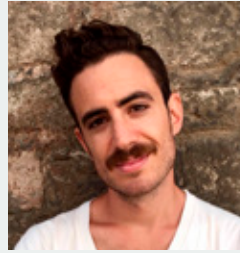
### Ottoman/Turkish Studies Network



**Firat Bozçalı** (Ph.D. Candidate in Anthropology) received his B.A. in Political Science & Sociology from Boğaziçi University, Turkey and his M.A. in Near Eastern Studies from New York University. Based on ethnographic research along Turkish-Iranian border, his dissertation examines the everyday negotiations

of territorial and market borders among smugglers, lawyers, law enforcement agencies, and state courts. He is interested in political and legal anthropology, political economy, materiality studies, and contemporary Turkish politics.

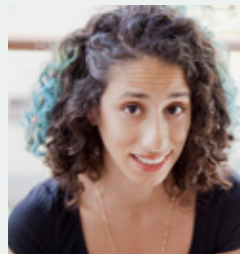
## Welcoming Five New Graduate Students



**Jacob Daniel**

*History*

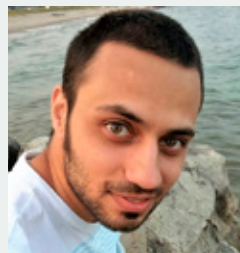
Jews in the Ottoman Empire



**Basma Fahoum**

*History*

Economic and Cultural History in the Modern Middle East, Palestine/Israel



**Sabauon Nasseri**

*History*

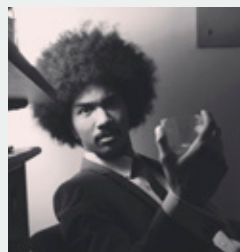
Modern Middle East and Central Asia



**Padraic Rohan**

*History*

Early Modern Europe, Genoese Levantine Colonies, Ottoman Empire



**Cyril Villarosa Uy II**

*Religious Studies*

Medieval falsafa and sufism, Neoplatonism, cosmology, language and the ineffable

Find out more about our graduate students  
<https://islamicstudies.stanford.edu/people/students>

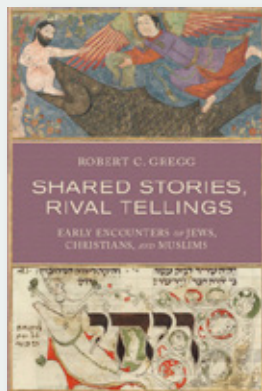
# UPCOMING EVENTS

## Shared Stories, Rival Tellings: Early Encounters of Jews, Christians, and Muslims

March 2, 2016, 4:15 pm

**Professor Robert Gregg**  
(Stanford University)

Co-sponsored by Office  
for Religious Life,  
Department of Religious  
Studies, Department of  
Classics, and the Taube  
Center for Jewish Studies



## Lecture & Book-signing with Mustafa Akyol

April 21, 2016,  
7:00 pm

Author of  
*Islam Without  
Extremes: A Muslim  
Case for Liberty*

*Cypress Lounge,  
Tresidder Memorial  
Union, 459 Lagunita  
Drive*

**Free and open to  
the public**



## Annual Conference: AALIMS Graduate Student Workshop & Conference on Political Economy of Islam and Muslim Societies

April 15 - 16, 2016

This two-day event will feature novel research on the roles of culture and religion in social, economic, and political trends in Muslim societies in the past and present.

*Encina Hall Central, CISAC Conference Room & Bechtel  
Conference Center*

More information: <http://goo.gl/PG1MMW>

Co-sponsored by Association for Analytical Learning  
about Islam and Muslim Societies (AALIMS), Stanford  
Center for International Development, and Stanford  
Graduate School of Business



## Stanford Institute on Islam for 6-12 Teachers and Community College Instructors

Join Stanford scholars in exploring how we can deepen our students understanding of Islam. Acquire tools for navigating controversial claims about the relationship between Islam and violence, gender, and American foreign policy. Investigate source materials that will expand your students' appreciation of the diversity of Muslim societies and cultures, and develop ways to integrate the study of Islam into your curriculum.



**February 20:** Key Concepts in the Study of Islam

**March 19:** Globalism and Diversity in the Islamic Tradition

**April 30:** Islam and the Arts

**May 7:** Muslims and Global Politics Today

More Information <https://cset.stanford.edu/pd/courses/institute-on-islam>

This course is organized by the Center to Support Excellence in Teaching, Stanford Global Studies, and Abbasi Program in Islamic Studies, and is supported in part by the U.S. Department of Education Title VI funds.

# GIFTS & SUPPORT

We at the Abbasi Program express our gratitude to our alumni, parents, students, and friends for their support of our activities at Stanford.

Your gift enhances genuine understanding of the histories, cultures, and languages of Islam and Muslim societies by:

- Equipping the next generation of leaders with rigorous knowledge through courses, seminars, and research or internship opportunities.
- Supporting innovative faculty research and scholarship.
- Deepening our public and K-12 outreach efforts.

Your generosity ensures that knowledge of Islam and Muslim societies is an integral part of the future of America and the globe.

For more information, please review <https://islamicstudies.stanford.edu/give/giving> or contact Scott Sugiura, Associate Director of Development, at [ssugiura@stanford.edu](mailto:ssugiura@stanford.edu) or (650) 723 1208.

## Photo credit

Scott Williamson, "Evening on the Corniche"  
*"The Alexandria corniche is always abuzz on Friday evenings. Families come out together to sit along the wall, with fathers, mothers, sons, and daughters all enjoying the cool sea breezes in the hot summer months. The balloons underscore the festive atmosphere."*

**THE SOHAIB AND SARA ABBASI  
PROGRAM IN ISLAMIC STUDIES**

**Stanford University**

Stanford Global Studies Division  
417 Galvez Mall  
Encina Hall West, Room 212  
Stanford, CA 94305-6045

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## Want to specialize in Islamic Studies?

Effective Fall 2015, Stanford undergraduates can minor in Global Studies with a specialization in Islamic Studies.

By completing the specialization, you will

- organize your studies in a coherent minor under attentive mentorship.
- gain exposure to the past and present of Islam in diverse social, political, and cultural settings around the globe.
- prepare for or follow up on your involvement in a Bing Overseas Studies Program such as in Istanbul, Paris, Berlin, or Cape Town.

For questions, degree requirements and admissions:

<https://goo.gl/wtmNzM>

