

2017

spotlight



The Abbasi Program
in Islamic Studies

Stanford | Global Studies



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Photo credits

Cover: Steve Johnson, Jama Masjid, a 17th century mosque in the world heritage site of Fatehpur Sikri, India

Above: Fatima Ladha, Akbar's Tomb, a 17th century mausoleum built for the third Mughal Emperor, India

Back cover: Andrew Fitzgerald, The Watter Seller sculpture in Meknes, Morocco

PROGRAM ADMINISTRATION

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Director

Burçak Keskin-Kozat
Associate Director

Miguel Oropeza Caballero
Program Coordinator

Aisha Sharif
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Undergraduate Liaison

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Undergraduate Liaison

THE SOHAIB AND SARA ABBASI PROGRAM IN ISLAMIC STUDIES

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Shahzad Bashir

*Lysbeth Warren Anderson
Professor of Islamic
Studies, Department of
Religious Studies*

As I commence my term as the director, I would like to thank my colleague Professor Robert Crews for stewarding the Abbasi Program over the past three years. The program has grown stronger with his dedication to cross-disciplinary collaboration and outreach to many communities. The newsletter in your hands highlights some events undertaken under his leadership, with on-going support from faculty, students, and friends like you who are associated with the Program.

Our program strives to develop rich understandings of the arts, cultures, histories, languages, literatures, politics, and religious thought of Muslim societies. We consider ourselves a mediator within a broader intellectual project – a project that engages Muslims and non-Muslims, scholars and the general public, Stanford students and faculty, and educators in dialogues that connect to a wide range of contemporary issues.

In this issue of our newsletter, you will find examples of some of our activities. There are reports on some past events (pp. 4-5), interviews with two new faculty affiliates (pp. 6-7), updates from student grant recipients (pp. 8-9), a selection of publications from faculty affiliates and Stanford University Press (pp. 10-12), and a preview of upcoming events (p.14).

We hope you will enjoy reading the newsletter and will continue supporting our activities through participation. Please help us enhance Islamic Studies at Stanford by spreading the word about our events, joining our mailing list, and following us on Facebook, Twitter, and YouTube. Your input regarding our work is always welcome since it helps us fulfill our mission of promoting an informed dialogue at Stanford about Islam and Muslim societies.

KEEP TABS ON THE ABBASI PROGRAM



<https://goo.gl/jDE2Nw>



<https://goo.gl/y9wIYe>



abbasiprogram@stanford.edu



<http://goo.gl/iR08F>



<https://goo.gl/YECfMH>

EVENT HIGHLIGHTS



Congressman Keith Ellison on Islam in America

In collaboration with a number of Stanford units, we organized a lecture with the Congressman Keith Ellison (D-MN) in April 2016. Drawing on his experiences in the policy world, Ellison stressed the importance of academic research in countering discrimination against Muslim communities in the United States. “We know that the real question is not whether there is anti-Muslim hate; we know there is”, he said, “The real question is: What are we going to do about it?” Ellison noted that the policy makers may benefit from critical analyses on gender equity, cultural diversity, and voting in better understanding contemporary Muslim American livelihoods and choices. The Congressman also urged all U.S. citizens, not just Muslim Americans, to actively challenge unfounded assumptions about all minorities in the United States. For an extended commentary on the Congressman’s Stanford visit, the lecture video, and an exclusive interview, please see <https://goo.gl/vBKzDK>

Islam in Africa

In Spring 2016, Dr. Oludamini Ogunnaiké (2015-16 Postdoctoral Fellow on Islam in Africa) taught an undergraduate seminar entitled “Islam in Africa Through the Arts”. Surveying the history of Islam and Muslim societies in Africa, the course covered three periods (Pre-colonial, Colonial, and Post-colonial), and four geographic regions (North, East, West, and Southern Africa). Students explored various forms and functions of Qur’anic recitation, calligraphy, illumination, geometric design, architecture, literature, and contemporary cinematic arts from spiritual, intellectual, aesthetic, social, and political perspectives. In addition to engaging with contemporary debates about Sufis, Salafis, and the state across the continent, students exhibited their artwork at our spring reception. More: <https://goo.gl/07sUcq>



Islamic Voices Series



In partnership with Stanford Live, the Markaz Resource Center, and the Institute for Diversity in the Arts, we organized a set of musical performances and conversation sessions in October and November 2016. The series, called “Islamic Voices”, brought the campus community and the general public in conversation with prominent Muslim artists and public speakers, namely, Emel Mathlouthi, Su’ad Abdul Khabeer, the Narcicyst (a.k.a. Narcy), and Reza Aslan. The public events were accompanied by professional development sessions for K-12 teachers, podcast interviews accessible to global audiences, and discussion sessions with Stanford students. Combining live musical performances with informed commentary, all these engagements illustrated the ways in which the arts may help inform social change and inter-cultural understanding within and beyond the United States. Read an overview of the series by Professor Ramzi Salti at <https://goo.gl/djGnES>

A YEAR IN PICTURES

by Miguel Oropeza Caballero



Terenjit Sevea, "Muhammad's Heirs: Sufis and Shooting along the Modern Straits of Malacca"



Su'ad Abdul Khabeer- Islamic Voices Series



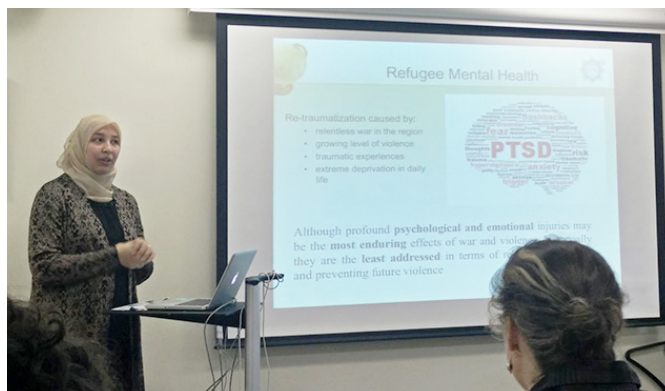
Zilka Spahic-Siljak, "Bosnian Muslim Women's Rituals"



Robert Gregg, "Shared Stories, Rival Tellings"



Mustafa Akyol, "Is Islam a Threat to the West?"



Rania Awaad, "Training the Trainers: Aid Workers and Refugees in Amman"



Reza Aslan, "Islam and the Arts"



Maurice Stierl, "A Sea of Struggle"

FACULTY PROFILES



Marie Huber is Assistant Professor of Persian and Comparative Literature at Stanford University. She received her Ph.D. in Comparative Literature from Harvard University. Her research focuses on 20th century poetry and poetics, the struggle for modernity in Persian literature, mystical discourses and heterodoxies in the Persian and Ottoman traditions, and the intersections on literature with philosophy and ethics. Her first book, **Memories of an Impossible Future: Mehdi Akhavān Sāles and the Poetics of Time**, has come out in November 2016 from Brill.

How did you become interested in Comparative Literature?

My passion for literature reaches back to my school days, when I studied Ancient Greek, Latin, French, Italian, Sanskrit, Hungarian, and Arabic. In these languages, it was always the poetic texts that fascinated me most. For me, there is no better way of immersing oneself in a new language: nowhere else than in poetry are the cadences, images and soundscapes of a language as succinctly put into play. When studying for my B.A. in Persian at Oxford, I continued reading widely across literary traditions and noticed that in the case of Persian, the approach taken by scholars seemed to hail from a different age, all but oblivious of contemporary thought. It also seemed to be cut off from the study of any other literature, as if Persian existed in some kind of splendid isolation. Comparative Literature for me was the most natural way of escaping the Orientalist quarantine. I still believe that literature can only be studied comparatively, by tracing ideas across linguistic and national borders.

What are your current research interests?

My current research interests are twofold: a continued engagement with the work of Mehdi Akhavān Sāles (1929-1990), one of Iran's foremost modern poets, and the inception of a completely new project on the music traditions of Khorassan.

Following up on my recent monograph on Akhavān, I now work on how ideas of language, perception, self and

history are reflected in his narrative works. The reversal of history in the guise of the Islamic Revolution appears to have entered the textual space of the poet's later works, and I would like to see if this stylistic rupture can be described as an "ethical turn" that consciously disavows the earlier poetic ambiguities and thus "the modern" itself.

My second project focuses on the bards (*bakshi*) of Iran's easternmost province. *Bakshi* poetry in Khorassan is a fascinating but largely unexplored field. The *bakshi* songs range across all poetic genres, and are performed in Persian, Khorassani Turkish, and Kurmanji. I hope to spend some time in Iran soon to record the improvisations of the last bards and trace the origins of their stories. Ultimately, understanding the interplay of music, words, and the "now" of performance will also help to elucidate how modern poetry crystallizes a historical moment that is shared by poet and audience.

What courses are you teaching at Stanford?

In Winter 2017, I will co-teach a course, entitled "From Idol to Equal: Changing Images of Love in 20th Century Persian and Turkish Literature," with my colleague Burcu Karahan. In Spring 2017, I will offer two courses: "Love and Negativity in Medieval Persian Mysticism" will analyze apophatic discourses of love in texts on and by Bāyazīd, Hallāj, Ahmad Ghazālī, 'Ayn al-Qozāt, Ruzbihān, 'Attār, Sohrevardi, and Rumi. Next to an analysis of the philosophical underpinnings and implications of Sufi thought, the principal aim of the course will be to

shed light on the radical poetic force of the Persian texts as theologically and politically subversive acts. My other course, "Jesters, Cross-dressers, and Rebels: A Subversive History of Persian Literature", will look at a different, more worldly kind of subversion in the case of non-canonical literary forms such as the counter-classical traditions of parody and satire, the folk genres of shadow play and *takhteh-howzi*, the theatrical art of wandering minstrels, and 20th century revolutionary songs. I hope that together, these two courses will challenge the binary thinking that tends to segregate the mystical from the mundane in Persian literature.

How may studying Persian poetry inform our understanding of Islam and Muslims?

I do not believe that poetry can inform our understanding of any belief system or group. Poetry does not tell us anything *about* a certain phenomenon. Rather, it embodies and, at the same time, subverts what it purportedly is about. This is, I believe, why poetry ultimately resists instrumentalization for any particular end. To give an example: Rumi these days has become the poster boy for a certain non-confessional spirituality in the U.S., an acceptable face of Islam, as it were; yet his poetry infinitely exceeds the uses to which it is put. If we want to understand the Other that Rumi is, we have to cease domesticating his texts. The foreign – Muslim – poet can only ever be the mirror, not the image we see in it.

Rania Awaad, M.D., *Rania Awaad, M.D.*, is Clinical Instructor in the Stanford Department of Psychiatry and Behavioral Sciences, and Director of the Stanford Muslims & Mental Health Lab. She completed her medical training at Wright State University, and her psychiatric residency and fellowship at Stanford Hospital & Clinics. Prior to studying medicine, Dr. Awaad pursued classical Islamic Studies in Damascus, Syria and holds certification (ijaza) in Qur'an, Islamic Law and other branches of the Islamic Sciences. She is also Professor of Islamic Law at the Zaytuna College- a Muslim Liberal Arts College in Berkeley.



How did you become interested in Clinical Psychiatry and Public Health?

If you had bumped into me in college and told me that one day I would become a psychiatrist, I would have laughed and likely thought you were crazy. Like many in the Muslim community, I believed that psychiatry was a Western construct that did not hold any relevance for Muslims. I, too, equated it with being nearly heretical, that is, a field notorious for taking God out of the picture when attempting to explain mental illness. Incidentally, by the time I entered college, I had been teaching a number of courses in Islamic Sciences and naturally found myself providing spiritual counseling to students. I soon realized that no amount of Islamic legal training or familiarity with the creed and rules of Islam had adequately trained me to holistically counsel my students if they were experiencing unaddressed mental or emotional discord. In this respect, the field of psychiatry seemed to find me rather than the other way around. It provided a much-needed foundation from which I was able to better study and understand the human psyche.

Could you tell us a bit about your research and clinical engagements?

My research largely focuses on Muslim attitudes and perceptions toward mental health while producing practical, clinical applications for the community. When I joined the Stanford Medical School, I founded the Stanford Muslims & Mental Health Lab and currently oversee eight lines of research, including projects on the

development of an Islamic framework for therapy, community-based participatory research with American Muslims, historical Islamic representations of mental illness, social justice and refugee mental health. I also helped found, and currently direct, the Bay Area chapter of the Khalil Center. As a Stanford community partner, the Khalil Center offers a holistic integrative approach to counseling Muslims and trains its therapists in best practices from psychological literature as well as in Islamic psychotherapeutic techniques. This model has been highly successful in breaking down the barriers to seeking mental health services in the Muslim community and promoting much-needed psychoeducation locally, nationally, and globally.

What courses are you teaching at Stanford?

I co-teach a course called “Culture and Religion in Psychiatry” to Stanford Psychiatry residents. The goal of this course is to provide a holistic understanding of how to best care for the patients’ cultural and/or faith concerns by integrating these delicate and otherwise easy to avoid subjects into therapy. I am also working on teaching an introductory seminar for Stanford undergraduates covering a range of topics including Islamophobia and refugee mental health.

How does an informed understanding of Muslim societies contribute to the field of psychiatry?

During my psychiatry residency at Stanford, I launched a research project about the historical perceptions of mental illness during the Islamic Golden Era. I analyzed over 120 medical manuscripts composed by Muslim polymaths from the 7th through the 13th century. I discovered that these authors documented, classified, and treated certain mental illnesses nearly a millennium before they were recognized as bonafide non-spiritual illnesses by Western medicine. It comes then as no surprise that the earliest psychiatric hospital wards and stand-alone psychiatric institutions in the world were founded during the Islamic Golden Era. This period also heralded an incredibly progressive, humanistic and multi-disciplinary approach to treating mental illness. I feel compelled to share these findings both with my colleagues to help correct the historical narrative about Islam’s rich heritage in the treatment of mental illness as well as with my patients in order to help stamp out the stigma surrounding mental illness in the Muslim community.

Learn more about our affiliates:

<https://islamicstudies.stanford.edu/people/faculty>

<https://islamicstudies.edu/people/students>

STUDENT UPDATES

FIELD NOTES FROM THE 2015-16 STUDENT GRANT RECIPIENTS

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



Alyssa Liew

Undeclared, Sophomore Language Study at Mills College, Oakland, CA



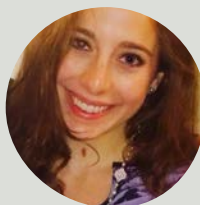
Chelsea Burris

International Relations, Sophomore Language Study at Mills College, Oakland, California



Tanvir Akhtar Ahmed

Religious Studies, Ph.D. Candidate Fieldwork in Rabat, Morocco



Rachel Roberts

International Relations, Sophomore Language Study at Mills College, Oakland, California

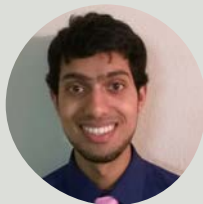
The most rewarding cultural experience I had this summer was being part of a club on current events in the Arab world, led by a team of faculty members from different countries. It was fascinating to discuss the Arab Spring (in Arabic!) with people who had actually experienced it, and it was a perspective I never would have gotten in a class at Stanford.



Mejgan Massoumi

History, Ph.D. Candidate Fieldwork in Washington, DC and Los Angeles, CA

This summer I conducted archival work and oral history interviews in Washington DC and Los Angeles to explore the influence of popular culture and radio programming on Afghanistan's social, cultural, and political development during the 1960s and the 1970s. During my research in the Library of Congress, I found exclusive interviews with Ahmad Zahir, the most iconic Afghan musician to date. I also had a chance to interview one of Zahir's close associates and a former Minister of Culture, and obtained nuanced narratives about Afghanistan's music and popular culture scene.



Tariq Patanam

Undeclared, Sophomore Language Study

STUDENT UPDATES



Lara Prior-Palmer

History, Junior Language Study in U.K.



Paul Christians

Anthropology, Ph.D. Candidate Fieldwork in Doha, Qatar

I conducted interviews with scholars and heritage practitioners in Doha, Dubai, and Sharjah, and conducted further fieldwork in Al-Zubarah World Heritage site and Museum of Islamic Art. I presented my observations at the American Anthropological Association's annual conference in a session on *Neoliberal Heritage Statecraft: Exploring the Heritage/Extractive Industries Nexus*.



Sabauon Nasser

History, Ph.D. Candidate Language Archival work, Netherlands



Anubha Anushree

History, Ph.D. Candidate Language Study in Lucknow, India

This summer I studied Mughal Persian in India. As the administrative lingua franca of early modern South Asia, this language is central to my research on the relationship between state-building and bureaucracy in India. In addition to the study of the language, I established connections with faculty and colleagues who work on similar under-examined Indo-Persian Mughal sources such as official chronicles, administrative manuals, and general guides on sovereign practices.



Andrew Fitzgerald

Communication, Ph.D. Candidate Language Study in Meknes, Morocco



Vincent Bauer

Political Science, Ph.D. Candidate Language Study in Amman, Jordan



Raveen Kumarasinghe

Undeclared, Freshman Language Study in Amman, Jordan



Duygu Yildirim

History, Ph.D. Candidate Language Study in Amman, Jordan

RECOMMENDED READINGS



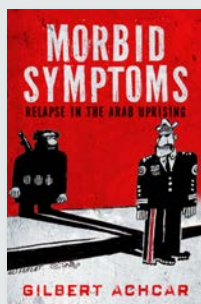
Stanford University Press has a dynamic publishing program and extensive offerings in Middle Eastern and Islamic societies and cultures, Middle Eastern history, and Islamic political theory and theology. Our books inform scholarly debate across the humanities and social sciences, generate global and cross-cultural discussion, and bring award-winning scholarship to the wider reading public. We're excited to share news of these recent books with you, and invite you to browse more of our titles at www.sup.org.

Kate Wahl
Editor-in-Chief & Publishing Director

Morbid Symptoms: Relapse in the Arab Uprising

Gilbert Achcar

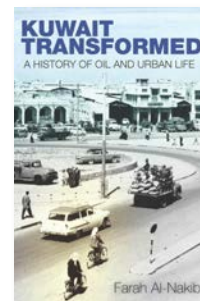
A timely analysis of the ongoing Arab uprising. Drawing on a unique combination of scholarly and political knowledge of the Arab region, Gilbert Achcar argues that, short of radical social change, the region will not achieve stability any time soon.



Kuwait Transformed: A History of Oil and Urban Life

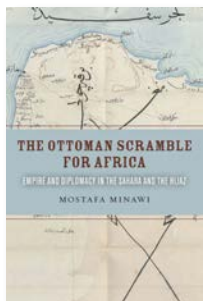
Farah Al-Nakib

A sweeping history of Kuwait, from its settlement in 1716 to the 21st century. Farah Al-Nakib explains both Kuwait's cosmopolitan history as a diverse port city and the fundamental transformation of its urban space and political life.



The Ottoman Scramble for Africa: Empire and Diplomacy in the Sahara and the Hijaz

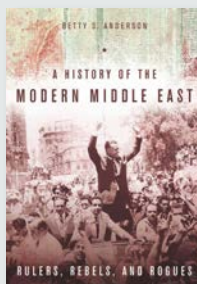
Mostafa Minawi



The first book to tell the story of the Ottoman Empire's expansionist efforts during the age of high imperialism. Mostafa Minawi challenges the idea that the Ottomans were passive observers of the European negotiations over solutions to the so-called Eastern Question.

A Modern History of the Middle East: Rulers, Rebels, and Rogues

Betty Anderson



A comprehensive assessment of the Middle East, from the founding of the Ottoman and Safavid empires through the present-day protests and upheavals. Betty Anderson highlights the region's complexity and variation, countering easy assumptions about the Middle East and its inhabitants.



Making Moderate Islam: Sufism, Service, and the "Ground Zero Mosque" Controversy

Rosemary Corbett

The first book to investigate the assumptions behind moderate Islam in the United States. Rosemary Corbett unpacks a century of pressures on religious minorities to conform to dominant American ideas about race, gender, and political economy, while also telling the story of those involved in Manhattan's contested project for an Islamic community center.

Losing Afghanistan: An Obituary of the Intervention

Noah Coburn

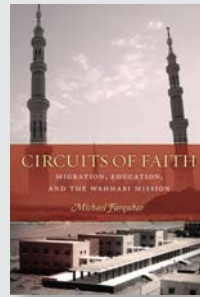


A vivid account of the challenges and contradictions of life during the US intervention. Noah Coburn tells the stories of four individuals—an ambassador, a Navy SEAL, a young Afghan businessman, and a wind energy engineer—to show how the intervention became an entity

unto itself, one doomed to collapse under the weight of its own bureaucracy and contradictory intentions.

Circuits of Faith: Migration, Education, and the Wahhabi Mission

Michael Farquhar



The first examination of the Islamic University of Medina and the Saudi actors and institutions trying to exert religious influence beyond the kingdom's borders. Michael Farquhar counters the common assumptions about the Saudi "export" of Wahhabism, and shows how transnational networks of students and faculty also influence the Wahhabi mission.

Souffles-Anfas: A Critical Anthology from the Moroccan Journal of Culture and Politics

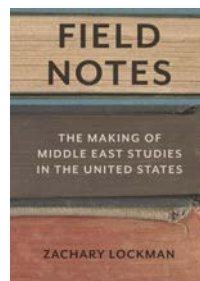
Olivia Harrison and Teresa Villa-Ignacio



An incandescent corpus of experimental leftist writing, presented in English for the first time. The essays, poems, and artwork included in this anthology offer a unique window into the political and artistic imaginaries of writers and intellectuals in post-colonial North Africa.

Field Notes: The Making of Middle East Studies in the United States

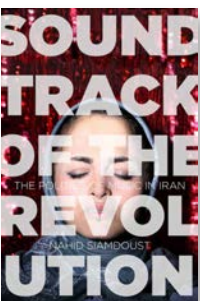
Zachary Lockman



A detailed history of the origins and trajectory of Middle East studies in the United States. Zachary Lockman uncovers how area studies as an academic field was built—a process replete with contention, anxiety, dead ends, and consequences both unanticipated and unintended.

Soundtrack of the Revolution: The Politics of Music in Iran

Nahid Siamdoust



An alternative history of the Iran, told through its music, culture, and politics. Nahid Siamdoust follows the work of four musicians to shed new light on the ongoing debates about religious belief political freedom, and identity.

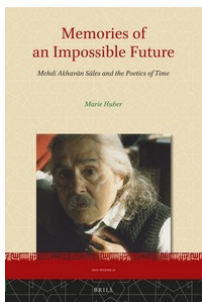
The Story of Reason in Islam

Sari Nusseibeh



A sweeping intellectual history of Islamic reasoning. Sari Nusseibeh surveys the different Islamic schools of thought to offer a fresh look at why and how Islamic reasoning evolved over time.

FACULTY PUBLICATIONS



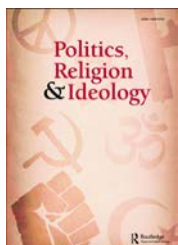
Marie Huber, *Memories of an Impossible Future: Mehdi Akhavan Sāles and the Poetics of Time*, Brill Press, 2016.

Marie Huber traces the quest for a modern language of poetry through different figurations of temporality in the works of one of Iran's foremost poets. Akhavan is placed in dialogue with European thinkers and emerges as an original voice in world literature.



Bissera Pentcheva, *Hagia Sophia: Sound, Space and Spirit in Byzantium*, Pennsylvania State University Press, 2017.

Drawing on art and architectural history, liturgy, musicology, acoustics, and digital technology, this book explores the Byzantine paradigm of animation as manifested in Hagia Sophia, arguing that it emerges in the visual and sonic mirroring, in the chiasmic structure of the psalmody, and in the prosody of the sung poetry.

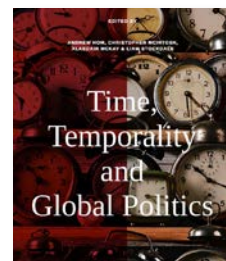


Kabir Tambar, "Theologies of the West: A Commentary on Saba Mahmood's Religious Difference in a Secular Age", *Politics, Religion & Ideology*, 17:1, 2016.

Ali Yaycıoğlu, "Global Transformations and the 'Muslim World': Connections, Crises, and Reforms," in Babak Rahimi et. al. eds. *The History of Islam*. Oxford: Wiley-Blackwell, 2017.



Shahzad Bashir, "Islam and the Politics of Temporality: The Case of ISIS," in Andrew Hom et. al. eds. *Time, Temporality and Global Politics*. E-International Relations, 2016.



Rania Awaad, "A modern conceptualization of phobia in al-Balkhi's 9th century treatise: Sustenance of the Body and Soul", *Journal of Anxiety Disorders*, 37, 89-93, 2016.



Ramzi Salti, Arabology Podcasts <https://soundcloud.com/arabology/sets/podcasts>



Want to specialize in Islamic Studies?

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 Paris or Berlin.

For questions and degree requirements: <https://goo.gl/wtmNzM>





New Staff

Miguel Oropeza Caballero (Program Coordinator) received his B.A. in Political Economy & Political Science from UC Berkeley. He comes to Stanford with global experience in higher education, government and the nonprofit sector. Miguel previously worked as Program Coordinator at the Center for Latin American Studies in UC Berkeley. Outside of the Abbasi Program, he is active in Mexican civil society organizations and is a regular columnist on economic and international affairs.

Undergraduate Minor Students



Aisha Sharif

(International Relations '18)



Farhan Kathawala

(Computer Science '17)



Maarya Abbasi

(Anthropology '17)



Connie Chin

(Computer Science '18)

Student Network Coordinators

Arab Studies Table



Basma Fahoum

Ph.D. Candidate, History



Scott Williamson

Ph.D. Candidate, Political Science

Ottoman-Turkish Studies



Yasemin Ipek

Ph.D. Candidate, Anthropology



Kerem Ussakli

Ph.D. Candidate, Anthropology

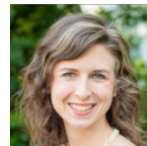
Faculty, Students, Researchers



Rania Awaad

Clinical Instructor/Director of Muslim Mental Health Lab

(Dept. of Psychiatry and Behavioral Sciences)



Sarah Lyons-Padilla

Researcher

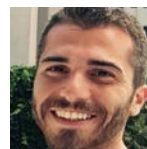
(Stanford SPARQ)



Muntazir Ali

Ph.D. Student, Religious Studies

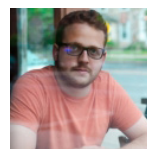
(Muslim Intellectual History in Early Modern India, Sufism)



Selim Gokce Atici

Ph.D. Student, Anthropology

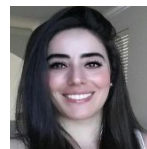
(Materialism, temporality, affects, addiction, digital media, Turkey)



Melih Levi

Ph.D. Student, Comparative Literature

(Divergent Modernisms, Translation, Poetics and Prosody, Nostalgia)



Fatma Tarlaci

M.A. Student, Computer Science

(Artificial Intelligence, Digital Humanities, World Literature)



Aziza Shanazarova

Visiting Student Researcher

(Central Asia, Women & Gender in Islam, Sufism)



Heather Hughes

Project Archivist

Hover Institution Library & Archives

For more info: <https://goo.gl/reHD2C>

ANNOUNCEMENTS

Gallery Reception: “Requiem for Syria”

January 31, 2017

4:00 PM

A Photography Exhibition
by Khaled Akil

*The Markaz: Resource Center,
(514 Lasuen Mall)*



Free and open to the public

Exhibition dates: January 31 - February 28, 2017

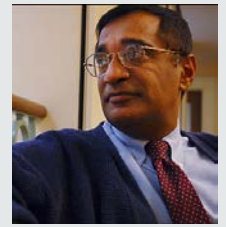
Cosponsored by The Markaz: Resource Center

“The Ismaili Ginans of South Asia as Devotional Literature”

February 10, 2017

12:30 PM

Ali Asani, Director of Prince
Alwaleed bin Talal Islamic Studies
Program at Harvard University



*Stanford Humanities Center, Board Room
424 Santa Teresa Street*

Free and open to the public

Cosponsored by Religious Studies and the Stanford
Humanities Center

Call for Applications: 2017-19 Postdoctoral Fellowship on Islam in North America

In collaboration with the Department of Religious Studies, we invite applications for a two-year postdoctoral position on Islam in North America. Possible areas of specialization include Islam and slavery in North America and the Atlantic World; material culture and religious expression of Muslims in North America; social/political experience of the Muslim diaspora in North America; and co-constitution of religion, race, gender, and class in North American Muslim identity and representation.

The fellow will teach two undergraduate-level courses each year in the Religious Studies Department, pursue his/her own research agenda, and organize a set of academic events in the 2nd year. S/he will actively contribute to the intellectual life on campus, and collaborate closely with the Stanford Center for Comparative Studies in Race and Ethnicity.

For more information & to apply:
<https://academicjobsonline.org/ajo/jobs/8717>

Stanford Institute on Islam: A Professional Development Workshop

April-May 2017



In collaboration with Stanford Center to Support Excellence in Teaching, we invite middle- and high-school instructors (teaching grades 6-12) and community college educators to participate in a Saturday series that explores how the study of Islam can be incorporated into the teaching of History, Social Studies, Current Affairs, and related subjects.

April 22 | Key Concepts in the Study of Islam

April 29 | Islam, Arts, Gender

May 6 | Refugees, Immigration, Islam

May 13 | Islamic State & Politics

May 20 | Final Presentations

For more Information & Registration:
<https://cset.stanford.edu/pd/courses/institute-on-islam>



2017 Annual Conference

Understanding Turkey: Vision, Revision, and the Future

April 28-29, 2017

The conference will bring together a diverse group of scholars, working across the humanities and the social sciences, who are undertaking research within a broad definition of Turkish Studies. Presentations will explore innovative approaches to affect and emotion, space, and narrative.

Conference website: <https://goo.gl/zs86jv>

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 will enhance 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 will ensure 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 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."

