



2011

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DIRECTOR'S NOTE

Shahzad Bashir

Professor, Department of Religious Studies

As I reflect on my experience of being the director of the Abbasi Program in Islamic Studies, the term “mediation” seems to be the best descriptor for our work. Our principle charge is to mediate the complex worlds encompassed under the term Islam for audiences in the United States. We bring scholars, artists, and other practitioners from all over the world to the Stanford campus to enrich the intellectual and cultural life of the university. And we provide venues through which the highly specialized work of academic professionals is made relevant for public discussions.

This newsletter provides information about our past and forthcoming activities that all relate to our mediating functions. Our workshops focus on a different theme every quarter to ensure that Islam and Muslim societies are understood in the most complex way (pages 4-5). Our forthcoming major conference on Language, Literacy, and Social Authority highlights topics that are both of historical interest and relevant for the contemporary concerns of scholars as well as publics worldwide (page 12). Events featuring the work of a calligrapher from China (Haji Noor Deen) (page 2) and a noted contemporary Muslim intellectual (Professor Tariq Ramadan) invite the Bay Area community to the Stanford campus (page 12). In a long-term perspective, we have collaborated with other units to acquire the personal library of a noted scholar of Persian literature (page 9) and to institute the teaching of Turkish language and literature as a permanent feature of the curriculum at Stanford (pages 6-7). Our challenge is to strike a balance between sponsoring events and activities of many different scopes, from specialized academic work carried out by our faculty and students (pages 8-11) to topics of immediate interest, all leading eventually to the better understanding of the arts, cultures, histories, languages, literatures, politics, religious thought, and so on, of Muslim societies.

Our mediating function is predicated on the presence of an audience that wishes, together wish us, to engage topics concerned with the study of Islam and Muslim societies. If you have attended our events, we are grateful for your interest and would be happy to receive your comments and suggestions. We also wish to expand our audiences, both at Stanford and in the larger community. To this end, please join us by becoming a member of our mailing list and Facebook page (page 16). We look forward to welcoming you at our events. ■



The Abbasi Program in Islamic Studies
Stanford University
Division of International, Comparative and
Area Studies
417 Galvez Mall
Encina Hall West, Room 214
Stanford, CA 94305-6045

<http://islamicstudies.stanford.edu>
email: abbasiprogram@stanford.edu

PROGRAM ADMINISTRATION

Shahzad Bashir

Director

sbashir@stanford.edu

Burçak Keskin-Kozat

Associate Director

burcak@stanford.edu

Rebekah Quijas

Program Assistant

Tatiana Deogirikar

Publicity Assistant

Miriam Ellora Marks

Student Assistant

EVENT HIGHLIGHTS

RENOWNED CALLIGRAPHER HAJI NOOR DEEN VISITS STANFORD



Haji Noor Deen gave two public lectures on Chinese Islamic Art at the Stanford Humanities Center on November 8-9, 2010. Sponsored by the Abbasi Program in Islamic Studies, the Center for East Asian Studies, the Department of Art & Art History, and the Stanford Humanities Center, these unique events explored a variety of topics, including an introduction to Islamic calligraphic traditions, a sampling of calligraphic tools and techniques, a comparison of Islamic and Chinese calligraphic styles, and a survey of various forms of Islamic art within Chinese Muslim communities. Commentary was provided by Dr. Shahzad Bashir (Department of Religious Studies) and Dr. Richard Vinograd

(Department of Art & Art History). Along with the talks, the Humanities Center housed a mini exhibition of 18 scrolled works that were on display for the two days.

Haji Noor Deen Mi Guangjiang, born in 1963 in Yucheng, Shandong Province, China, began learning calligraphy in China as a youth, and furthered his studies under a master teacher in Egypt for eight years. Now himself a master calligrapher of the sini script, Haji Noor Deen almost single-handedly revitalized the centuries-old art of Chinese Muslim calligraphy, bringing it to an international audience. He now exhibits and lectures around the world in both secular and religious settings. His works are part of such prestigious collections as the British Museum, the San Francisco Asian Art Museum, the National Museum of Scotland, and the Harvard University Art Museum. His new book, written in Chinese, English and Arabic, contains 158 selected artworks from the past ten years. More information about his work may be found at <http://www.hajinoordeen.com>. ■

DISCUSSION SESSION ON “MY NAME IS KHAN”

The international blockbuster film “My Name is Khan” (2010) depicts the travails of Rizwan Khan. When his family is shattered by prejudices against Muslims in the aftermath of 9/11, he embarks on a quest to tell the U.S. President that he is not a terrorist. Engaging the film’s central claims, a discussion session was held on May 5th, 2010 to explore the relationship between cinematic cultures and religious actions and identity. The event, entitled “Naming the Muslim: Cinema and its Religions,” featured the Abbasi Program affiliate Dr. Aishwary Kumar (Department of History), Dr. Priya Jaikumar (School of Cinematic Arts, University of Southern California), and Dr. Saba Mahmood (Department of Anthropology, University of California-Berkeley). Panelists problematized the ways in which the film addresses issues of personal expression, secularism, politics of race and political violence in the context of the past and present global empire. They highlighted the film’s origins in the Indian as well as American cinematography and also reflected on its portrayal of post- 9/11 American physical, social, and religious landscapes. The discussion session was moderated by the Abbasi Program Director Dr. Shahzad Bashir (Department of Religious Studies, Stanford University). ■

ISLAM IN AFRICA LECTURE SERIES



Sean Hanretta

Organized by Abbasi Program affiliate Dr. Sean Hanretta (Department of History), Islam in Africa Lecture Series featured four distinguished Africanists who explored diverse issues concerning Muslims societies in Africa from the nineteenth century to the present. Dr. Baz Lecocq (Department of History, Ghent University, Belgium) presented on the changing patterns of pilgrimage among West African Muslims with special respect to gender dynamics and identity formation. Focusing on the transformation of ideas about death, Dr. Hanretta discussed how nineteenth century political developments and twentieth century colonial rule popularized this shift and shaped the meaning of being Muslim in West Africa. Dr. Gregory Mann (Department of History, Columbia University) talked about the political

status of Sudanese Muslims in the context of national independence, French imperial reform, Malian anti-colonialism, and slavery during the 1950s and 1960s. Prof. David Skinner (Department of History, Santa Clara University) discussed the role of non-governmental organizations in contemporary Sierra Leona, Gambia and Ghana. The lectures ran in tandem with Dr. Hanretta's course "History 248/348: Islam in Africa" and were co-sponsored by the Center for African Studies. ■



Baz Lecocq

AFFILIATED FACULTY

ANTHROPOLOGY

James Ferguson
Thomas Blom Hansen
Ian Hodder
Alma Kunanbaeva
Lynn Meskel

ART & ART HISTORY

Bissera Pentcheva

COMPARATIVE LITERATURE

Elisabeth Boyi
Burcu Karahan

HISTORY

Joel Beinin
Robert Crews
Heather Ferguson
Sean Hanretta
Aishwary Kumar
Richard Roberts
Aron Rodrigue
Priya Satia

IBERIAN & LATIN AMERICAN CULTURES

Vincent Barletta

LANGUAGE CENTER

Salem Aweiss
Khalil Barhoum
Ebru Ergul
Shahla Fahimi
Khalid Obeid
Ramzi Salti

POLITICAL SCIENCE

Lisa Blaydes
David Laitin

RELIGIOUS STUDIES

Shahzad Bashir
Robert Gregg
Azim Nanji
Behnam Sadeghi

AFFILIATED SCHOLARS

Ayça Alemdaroğlu
John B. Dunlop
John Eilts
Donald Emerson
Gail Lapidus
Abbas Milani

2010 ISLAMIC STUDIES WORKSHOP SERIES

WINTER 2010

“UNDERSTANDING EARLY MODERN ISLAMIC EMPIRES THROUGH ARCHIVES AND LITERATURE”

FEBRUARY 11: SOLEH QUINN

(School of Social Science, Humanities and Arts, University of California-Merced)

“Through the Looking Glass: Kingly Virtues in Safavid and Mughal Chronicles”

Dr. Quinn explored how sixteenth and seventeenth century Safavid and Mughal kings used historical writing as a means to claim universal sovereignty and to legitimize their rule. Focusing on two chronicles composed during the reigns of Abbas I and Akbar, she discussed the significance of the lists of kingly virtues found in these works and placed them in the religious, political, and historiographical context of their production.

FEBRUARY 25: MUNIS FARUQUI

(Department of South and Southeast Asian Studies, University of California-Berkeley)

“Wretches and Ingrates: Princes and Rebellions in Mughal India”

Dr. Faruqui asserted that rebellions played a central role in embedding a Mughal-centered political culture across much of Mughal India. He argued that princely efforts to recruit support against the emperor not only refreshed existing linkages between the Mughal dynasty and powerful regional and local groups, but also reached out to elements that opposed an emperor or even the empire’s authority, ultimately drawing them into the Mughal embrace. The emperor’s counter-strike, he concluded, confirmed his and the dynasty’s centrality in the political imagination of northern and central India.

MARCH 11: HEATHER FERGUSON

(Department of History/ Abbasi Program in Islamic Studies, Stanford University)

“Genres of Power: The Circle of Justice as an Administrative Strategy in the Early Modern Ottoman Empire”

Dr. Ferguson focused on the scholarly presumption in the Ottoman Studies

about a post sixteenth-century imperial decline. She contended that while most Ottomanists acknowledge the ahistorical nature of this presumption, the field still lacks a robust alternative narrative, because seventeenth century Ottoman elites themselves generated a vision of decline and worked tirelessly to produce reform tracts and policies that aimed at forestalling what they perceived to be an inevitable collapse.

SPRING 2010

“POLITICS AND LIVELIHOODS IN CONTEMPORARY MIDDLE EASTERN CITIES”

APRIL 15: MANATA HASHEMI

(Department of Sociology, University of California, Berkeley)

“The Struggles of Everyday Life and Its Implications: Poor Youth in an Iranian Context”

Ms. Hashemi examined the politics of everyday life among poor street and working youth in Tehran. She argued that Iranian poor youth pursue a pragmatic, rational strategy of quiet advancement onto the urban scene that allows them to achieve direct gains through participation in street services and industries. She asserted that through such actions, the Iranian poor youth unconsciously embody a challenge to the dominant ideologies that depict them as irresponsible and irrational subjects.

MAY 6: SILVIA PASQUETTI

(Department of Sociology, University of California, Berkeley)

“Living under Surveillance: Fear, Distrust, and Politics among Palestinians in Lod, Israel”

Ms. Pasquetti discussed the effects of continuous and intrusive state surveillance on social cohesion, interpersonal violence, and capacity for collective action among Palestinian urban minorities in Lod, Israel. She argued that state surveillance undermined internal solidarity and generated reciprocal distrust among Palestinians. The consequent social fragmentation, she concluded, created a high level of interpersonal violence and pushed urban

WINTER 2010

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FALL 2010

“MUSLIM COMMUNITIES IN THE UNITED STATES”

minorities toward individualist rather than collective problem-solving strategies.

MAY 20: AYÇA ALEMDAROĞLU

(Department of Anthropology, Stanford University)

“Urban Youth and Politics in Turkey”

Dr. Alemdaroğlu examined how youth in Turkey perceive and approach party politics through the lens of nationalism and cynicism. She asserted that while nationalism and cynicism evoke a paradox between a belief in a unified, harmonious nation and a disbelief in the goodness of the nation’s members and prospects, they work in complimentary ways for the youth to make sense of political affairs. Focusing on young adults’ narratives about Turkey-EU relations, she concluded that the youth articulate nationalism and cynicism in accordance with their social class location and sense of place in society.

FALL 2010

“MUSLIM COMMUNITIES IN THE UNITED STATES”

OCTOBER 28: AISHA GHANI

(Department of Anthropology, Stanford University)

“‘Dangerous’ Subjectivities, Incommensurable Speech: The Case of Fahad Hashmi”

Focusing on the case of Fahad Hashmi, a U.S. citizen convicted of materially supporting terrorism, Ms. Ghani discussed the possibility of producing a “genuine” discourse about terrorism, a discourse that is guided by the idea that knowledge production first requires an epistemological inquiry of the grounds upon which it claims to build knowledge

NOVEMBER 4: DR. SUNAINA MAIRA

(Asian American Studies, University of California - Davis)

“‘Good’ and ‘Bad’ Muslims: Feminists, Terrorists, and U.S. Orientalisms”

Dr. Maira argued that the production of the “Muslim terrorist” and the “Muslim feminist” identities is closely linked to neoliberal capitalism, individual entrepreneurship, and deeper anxieties about religion, gender and race. Focusing on the cases of a young Pakistani American, who was accused

of being part of a terrorist “sleeper cell” in California, the Ugandan-Canadian media spokesperson Irshad Manji, and the Pakistani-American journalist Asra Nomani, she explored criminalization of dissent by state apparatuses and the promotion of “native Orientalist” spokespersons by mainstream media and neoconservative think-tanks.

DECEMBER 2: DR. SYLVIA CHAN-MALIK

(American Studies, University of California - Santa Cruz)

“Love For All Hatred For None: The Transnational Blackness of African American Ahmadi Muslim Women”

Focusing on the lives of Black Ahmadi Muslim women from the 1950s to the late 1970s, Dr. Chan-Malik discussed the deeply racialized and gendered foundations of Islamic culture and spirituality in contemporary United States. Utilizing rich archival documents and first-person interviews, she explained how these women developed a politically and socially-attuned lexicon of spiritual-racial belonging that rejected the hegemonic racial and gender constraints, Black masculinist ideologies, and Islamicly-oriented separatist Black nationalisms. ■

ISLAMIC STUDIES WORKSHOP SERIES

Workshops take place
from noon to 1:00 pm
in Encina Hall West, Room 208.

Papers are available to
Stanford affiliates upon request by
email to
abbasiprogram@stanford.edu



PROFILE

Burcu Karahan-Richardson

Burcu Karahan-Richardson is Turkish Language and Literature Lecturer in the Department of Comparative Literature in the Division of Literatures, Cultures and Languages*. She received her M.A. in Turkish Literature from Bilkent University (Ankara, Turkey) and is working toward her Ph.D. in Comparative Literature at Indiana University. Her dissertation, entitled “Male Narcissism in Early Turkish Novels,” focuses on the issues of translation, gender and Westernization in the case of 19th century Ottoman literature. Her research interests include translation, cinema, novel and narcissism in the context of Ottoman, Turkish and 19th century British and French literatures. We talked with Burcu about her research interests and courses.

Could you please tell us about your research?

My research focuses on the comparative study of the European novel in general, and in particular, the formation of male identities in the late 19th and early 20th century Turkish novels as driven by the contemporaneous Ottoman political and social transformations. The novel form was introduced to Turkish literature during the Tanzimat era (1839-1876) as part of a reformation and Westernization process. The new genre was popularized first through translations (terceme), imitations (taklid), adaptations (adaptasyon), and eventually through novels that were modeled after Western texts (iktibas). I compare Western novels and their Ottoman counterparts, and explore how the departures from the original text reveal the shared concerns and needs of the early Ottoman writers during the intense Westernization process. Most recently I have been interested in differing degrees of interaction between Turkish cinema and literature.

What courses are you teaching at Stanford?

I am teaching both language and literature courses. The language courses, “Reading Turkish I & II”, are designed specifically to develop advanced reading competence in modern Turkish. They differ from traditional language courses that take an integrated four-skill approach. We focus only on reading skills, and as a result we are able to cover advanced material in a short amount of time. “Advanced Turkish for Research”, another language course, aims to refine advanced reading skills in modern Turkish through intensive reading and translation. The emphasis is on Turkish cultural, historical, literary, or political texts, depending on students’ academic interests.

In addition to language courses, I am teaching three different literature courses. “Introduction to the Turkish Novel” is a survey course that examines the modern Turkish novel from the 1920s to the present day. “The Interplay between Turkish Cinema and Literature” looks at differing degrees of interaction between contemporary Turkish literature and the films it inspires. For this course, we will study literary adaptations that exemplify somewhat faithful renditions of the texts as well as those that merely share a common subject matter. “Westernization and Turkish Literature”, as an interdisciplinary study, will combine a critical focus on history and literature, to explore the impact of the Tanzimat reforms and Westernization on Ottoman society and institutions.

What are the advantages and challenges of teaching literature through the lens of cinema?

Since its inception, Turkish cinema, as elsewhere, has looked to literature for inspiration and for its stories. In recent years, the relationship between literature and film in Turkey has become more complex and reciprocal. The novelist and Nobel laureate Orhan Pamuk wrote the screenplay for *The Secret Face*. The award-winning director Fatih Akin prominently featured the novel *The Daughter of the Blacksmith* in his film, *The Edge of Heaven*, and entreated his viewers to “Lest das Buch, Leute!” (Read this book, people!) in the credits of the movie. Exploring the relationship of films and books in terms of their similarities and differences as well as film’s conscious use of literature enhance students’ understanding of both. Teaching literature and cinema together provide comparative approach to analyzing the image, the word, and the ideas behind them. Films encourage students to look at the text from a different perspective, and texts help them to learn how to “read” films as narratives.

Why is studying Turkish language and literature important for Islamic Studies?

The relation between Islam and Western cultures has often been characterized as a clash of civilizations, and Turkey’s role in this broad picture is defined by, although somewhat cliché, a metaphor of bridge, joining not only two continents, but also various cultures. Turkish, as a member of a big Turkic language family, would open up to the student a region that is culturally, geographically, and historically connected to Eastern Europe, Central Asia, and the Middle East. Learning Turkish language and literature would provide an understanding of Turkey’s culture, history, and politics, which would, in return, help develop an understanding of Islamic and Turkic languages and civilizations.

*** The lecturer position is made possible in collaboration between The Abbasi Program in Islamic Studies, The Mediterranean Studies Forum, Center for Russian, East European & Eurasian Studies, and Division of Literatures, Cultures, and Languages, and also in part by a gift from the Turkish Cultural Foundation. ■**

CONGRATULATIONS TO THE 2009-10 ABBASI PROGRAM STUDENT GRANT RECIPIENTS!

Harley Adams (Junior, Art History)

Lucy Alford (Ph.D. Student, Comparative Literature)

Elizabeth Buckner (Ph.D. Student, International and Comparative Education)

Helen Human (Ph.D. Student, Anthropology)

Irys Kornbluth (Junior, Science & Technology)

Avital Livny (Ph.D. Candidate, Political Science)

Ariela Marcus-Sells (Ph.D. Student, Religious Studies)

Ian Simpson (Ph.D. Student, Anthropology)

Maggie Sachs (M.A Student, Religious Studies)

Karem Said (Ph.D. Student, Anthropology)

Jenna Rice (Ph.D. Candidate, Anthropology)

André Zollinger (Junior, International Relations)

More information about the Abbasi Program Student Grants:
<http://islamicstudies.stanford.edu/fellowships.html>

NEWS

AN EXEMPLAR IN DIGITAL HUMANITIES: ALHADITH PROJECT AT STANFORD

Miriam Ellora Marks, Senior in Public Policy



Iça de Segovia's "Breviario çunni", a translation of the sunna for Castilian Muslims and (after the forced conversions) Crypto-Muslims.

The last decade of the fifteenth century witnessed a rapid decline in the political power of Muslims in the Iberian Peninsula. The 1491 capture of the Nasrid Kingdom of Granada by Ferran II of Aragon and Isabel I of Castile, or “the Catholic Monarchs”, put a decisive end to more than eight centuries of Muslim rule in the region. The end of Muslim rule did not mean, however, the end of Muslim life and culture on the Peninsula. At the beginning of the sixteenth century, nearly half a million Muslims were still living under the rule of the Catholic Monarchs. While Iberian Muslims were forced to and did convert to Christianity during the 1500s, many of these converts (commonly referred to as “Moriscos”) continued to practice Islam, albeit under increasing duress and in constant political negotiation with the dominant powers. A crucial means by which Moriscos were able to maintain their cultural identity was through the handwritten production of traditional narratives in Castilian and Aragonese (with varying amounts of intercalated Arabic) using an adapted form of Arabic script known as *Aljamiado*.

Led by Abbasi Program affiliate Dr. Vincent Barletta (Department of Iberian and Latin American Cultures), a group of Stanford researchers has developed a web resource called “Alhadith: Morisco Language and Culture”. Alhadith aims to serve both as a practical, centralized scholarly tool and as a forum for discussion of the most current thinking on Morisco topics. The website includes an extensive bibliography of roughly 4,000 entries, a catalog of over 200 *aljamiado* manuscripts, a rich, developing collection of digital texts and manuscript images, and a growing collection of articles written by scholars around the world.

Alhadith promises to be the most comprehensive resource ever developed for the study of late medieval/early modern Ibero-Muslim culture. Its developers envision Alhadith as an interdisciplinary, organic entity whose discussions are reader-directed and closely follow the cutting edge of literary studies, history, anthropology, paleography, and critical theory. The website is available at <http://alhadith.stanford.edu> ■



2,400 PERSIAN GEMS ADDED TO STANFORD LIBRARIES

John Eilts,

Curator, Islamic & Middle Eastern Collection, Stanford University Libraries

In the last days of 2010, a truck backed up to the loading dock of the Green library to deliver 78 boxes of books. These books were collected by Heshmat Moayyad, Professor Emeritus of Near Eastern Languages and Civilizations at the University of Chicago, the doyen of classical and modern Persian literature in the US. The books belonged to Prof. Moayyad's personal library constructed throughout 40+ years of his academic career.

The collection, comprised of 2,400 items, is strong in the topics of Persian literature and civilization with a specific focus on Sufism and mysticism. While the majority of the books are in Persian, the collection includes rare copies of Arabic, Russian and English books on classical and contemporary Persian literature. The books date from the mid-twentieth century to recent years and are the work of scholars of Persia from around the world.



Cecil H. Green Library, Stanford University

The Moayyad collection enhances the previous gifts of Persian materials from the family of Ali Djalali, an editor for the Kayhan newspapers, and the personal library of Amin Banani, Stanford Alum and Professor Emeritus from UCLA. Since the establishment of the Persian collection in 2001, the collection has grown to 12,480 titles. With this latest addition, it will reach almost 15,000 titles. The purchase of the Moayyad Collection is made possible through a close cooperation between the Abbasi Program in Islamic Studies, the Stanford Libraries, the Moghadam Program in Iranian Studies, and the Center for Russian, East European & Eurasian Studies. ■

UPDATES

A SUMMER OF SOCCER AND STREET SIGNS: BEHAVIORAL EXPERIMENTS AND A CONSTITUTIONAL REFERENDUM IN TURKEY

Avital Livny,

Ph.D. Candidate, Department of Political Science



Avital Livny



Analyzing results by the Bosphorus.

Through the generous support of the Abbasi Program, I spent the summer of 2010 in Turkey, conducting preliminary field research for my dissertation, “A State of Distrust: Islamist Mobilization in Turkey and the Muslim Middle East”. Approaching Islamic activism as a case of identity-based mobilization, my dissertation project proposes that Islamic references help support collective action by building trust among individuals and by allowing individuals to overcome a sense of pervasive distrust fostered by heavily regulatory state structures.

As part of my summer research, I ran a behavioral experiment, measuring the effects of collective identity on interpersonal coordination. Along with my collaborator, Prof. Seda Ertaç (Department of Economics, Koç University, Istanbul) I asked student participants to play a series of coordination games where the objective was to try to match the strategy chosen by others’ in the room. In order to test the impact of a salient identity on the participants’ ability to successfully coordinate (and using the excitement over the ongoing World Cup to our advantage!), we screened short clips of soccer matches prior to the experiment: the “control” group watched a clip of the Argentinean national team scoring a goal against Mexico; the “national” treatment group watched a clip of the Turkish national team scoring a goal against Armenia (including a shot of a very enthusiastic President Abdullah Gül celebrating the goal); the “Islamic” treatment group watched a clip of the Egyptian team praying together in midfield in celebration of scoring a goal against England. Comparing the rate of successful coordination between the control and treatment groups allowed us to measure the positive impact of a shared identity on interpersonal coordination. Participants in the treatment groups, who had been subtly primed on their shared identities, were able to successfully guess how others in the room would behave. In the post-experimental questionnaire, they were more likely to report that they thought about what someone else “like them” would do when selecting their strategy in the coordination game. Most surprisingly, the two different identity primes did not always have the same effect on behavior: in some sessions, while the nationalist prime encouraged successful coordination on one outcome, the Islamic prime supported coordination on the other. I was privileged to have had the opportunity to conduct this type of research in Istanbul, interacting with the faculty and students who are working together to build an experimental infrastructure at Turkish universities. My experience working with these Turkish scholars has proved invaluable as I plan for further research, including a year of fieldwork in Turkey over the next academic year.

As an aspiring political scientist, I was also privileged to be in Turkey to witness the historic constitutional referendum that took place on September 12, 2010. A series of constitutional changes, sponsored by the ruling Justice and Development Party (AKP), was put to a national vote. Critics of the reform package argued that it represented an attempt by the AKP to undermine Turkey’s secular traditions. The AKP and its supporters staunchly believed that the proposed amendments would

further liberalize Turkish politics and judiciary. As a yes-no (“evet-hayır”) vote, the referendum threatened to split the electorate. Interestingly, many chose to take more nuanced positions, saying “yes, but not enough” or opting to boycott altogether. In the weeks leading up to the vote, newspaper editorials and television news coverage were nearly entirely devoted to the question of “yes or no?” Similarly, the streets were filled with signs and flags representing all the different camps. I felt honored to be able to partake in all of this “politicized” energy, even taking the time to walk up and down the shores of the Bosphorus, snapping photographs of the political banners on display. Reading the papers, watching news coverage, reading signs and placards on the streets, and witnessing various protests offered invaluable insights into the practice of politics in Turkey, the kind of insights that can only be gotten first-hand. The experience has prompted me to plan a short research trip in late May, 2011 to witness the lead-up to the general elections to be held in early June. ■

ISLAM PAST AND PRESENT WORKSHOP SERIES

By Ian Simpson,

Ph.D. Student, Department of Anthropology

With the support of an Abbasi Program Student Grant, my colleagues, Alexandra Kelly, Kathryn Lafrenz Samuels, Trinidad Rico, and I organized a workshop series during the 2009-10 academic year. Entitled Islam Past and Present, the workshop series evaluated pressing issues in Muslim societies through the lens of cultural heritage. The meetings were held at the Stanford Archaeology Center with Abbasi Program affiliate Professor Lynn Meskell (Department of Anthropology) as the faculty adviser. Workshop speakers included professors, PhD students, and also practitioners working in non-governmental organizations. The series drew a diverse audience, ranging from anthropologists and archaeologists to historians.

Heritage practices refer to ways in which people, organizations and governments use traditions and the past for their interests in the present and the future. In a series of ten workshops, we explored cases from Africa, Jordan, Yemen, the Persian Gulf, South Asia, and South East Asia. Presenters from Stanford as well as from abroad focused on a variety of issues such as ownership and property rights, conservation and rehabilitation in the built environment, urban growth, capitalism and consumerism. For instance, Professor Rami Daher (Department of Architecture, the German Jordanian University) talked about urban regeneration projects and private construction in Amman city, and discussed how Jordanian families and other stakeholders in the city’s urban heritage are overlooked as active agents in shaping the city.

The series provided a critical forum for scholarly discussion and also contributed to the debates that currently inform heritage policy, practice and application. The workshops were particularly rewarding for Stanford graduate students, who were able to discuss their doctoral research and also to network with prominent scholars of the field. As part of the series, I presented a paper, exploring how heritage management policy and interpretation in archaeology relating to the historic pearling industry plays a role in demoting migrant groups in contemporary Persian Gulf countries. The feedback I received helped me further reflect on the different epistemological approaches to globalization and how they inform cultural heritage policies. ■



*Abandoned house at
Medinat al-Hamra in the UAE.*



*Boats in Doha’s old harbor against
the backdrop of its new business
district.*

(Photo Credits: Ian Simpson)

ANNOUNCEMENTS

WORKSHOP ON LANGUAGE, LITERACY, AND THE SOCIAL CONSTRUCTION OF AUTHORITY IN ISLAMIC SOCIETIES

MARCH 3, 2011

10:00 AM – 12:40 PM CONTEMPORARY

STRUGGLES FOR AUTHORITY

Ebru Erdem-Akçay (University of California– Riverside)

“Religiosity, Language Use and Political Expression:
A study on two Turkish Online Communities”

Peter McMurray (Harvard University)

“Listening to the Poetics and Politics of Contemporary Balkan Sufism”

Stéphane Lacroix (Sciences Po)

“Ulama, Intellectuals and the Struggle for
Authority within Islamist Movements”

Bernard Rougier (Collège de France/Sciences Po)

“A Micro sociological Look at the Struggle for
Religious Authority in Tripoli, Lebanon”

2:00 PM – 4:00 PM LANGUAGE, LITERACY AND THE NATION

Parna Sengupta (Stanford University)

“Schooling Faith: Religious Pluralism in Twentieth Century Bengal”

Nabil Mouline (Sciences Po/Princeton University)

“The sultan is the Caliph in His Territories: The Construction of
Political Authority in late 16th- early 17th century Morocco”

Alexander Knysch (University of Michigan - Ann Arbor)

“Arabic as the Language of Resistance: The Caucasus Emirate”

4:30 PM – 6:30 PM LITERATURE AND PERFORMANCE

Prashant Keshavmurthy (McGill University)

“Sirajuddin Ali Khan Arzu and the Emergence of the Universal
Human Subject in early Modern Persian Literary Theory”

Melis Süloş (CUNY)

“The Rise and the Politicization of the Popular
Theatre in the Late Ottoman World”

Yaseen Noorani (University of Arizona)

“Literary Aestheticism and the Formation of
the Notion of Islamic Civilization”

MARCH 4, 2011

10:00 AM – 12:40 PM THE ULEMA IN MODERN TIMES

Mara Leichtman (Michigan State University)

“Arabic Literacy, Conversion to Shi’i Islam, and the
Transformation of Religious Authority in Senegal”

Zekeria Ahmed Salem (University of Florida)

“From Slaves to Imams? Knowledge, Islamic
Authority, and Social Change in Mauritania”

Thomas Pierret (Princeton University)

“Tradition as an Asset: Informal Religious Teaching
and the Cooptation of the ‘New Literate Elites’
by the Ulema in 20th-Century Syria”

Laurence Louër (CERI/Sciences Po/CNRS)

“Mohammed al-Shirazi and the Construction of Religious Authority”

2:00 PM – 4:00 PM MODERN TRANSFORMATIONS OF AUTHORITY

Kristen Brustad (University of Texas – Austin)

“Standard Language Ideology and the Construction
of Modern Standard Arabic”

David Lelyveld (William Paterson University)

“Sir Syed’s Printing Press: Print, Literacy and
Islam in Early Nineteenth Century India”

Brett Wilson (Macalester College)

“Qur’an Translation in the Age of Nationalism”

4:30 PM – 6:30 PM VISUALITY

Chanchal Dadlani (Columbia University)

“The Visual, the Textual, and the Construction of
Cultural Authority in the Late Mughal Empire”

Hamza Zeghlache (University of Setif)

“Text, Space and Images: Written Representation of
Islamic Architecture in Arabic Manuscript”

Elham Etemadi (University of Leuven)

“The Verbal Conditionality of Visual Literacy:
Early Modern Persian Paintings”

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An Evening with Prof. TARIQ RAMADAN

“The Quest for Meaning: Developing a Philosophy of Pluralism”

Tuesday, April 12, 2011, 7:30 pm

Tariq Ramadan is Professor of Contemporary Islamic Studies at Oxford University (Oriental Institute, St Antony’s College) and is the President of the European Muslim Network in Brussels. Through his writings and public lectures, he has contributed substantially to the debate on contemporary Islamic issues, Islamic revival in the world and Muslims in the West. His research interests include theology, Islamic law and jurisprudence, applied ethics, philosophy, social justice, economy, politics, interfaith and intracommunity dialogue. Among his publications are Radical Reform: Islamic Ethics and Liberation, In the Footsteps of the Prophet: Lessons From the Life of Muhammad, Western Muslims and the Future of Islam, and Islam, the West, and Challenges of Modernity.



CIVILITY AT THE LIMIT OF THE POLITICAL:
INDIA, EUROPE, SPIRIT

MARCH 16 - 17, 2011
Stanford Humanities Center

This workshop explores the conceptual lives and afterlives of anticolonial thought as empire becomes increasingly dense in its power and progressively elusive in its meanings.

SPEAKERS:

Shahzad Bashir (Stanford University), Christopher Bayly (Cambridge University), Thomas Blom Hansen (Stanford University), Dipesh Chakrabarty (University of Chicago), Vinayak Chaturvedi (University of California, Irvine), Faisal Devji (Oxford University), Shruti Kapila (Cambridge University), Aishwary Kumar (Stanford University), Rochona Majumdar (University of Chicago), Uday Singh Mehta (CUNY), Barbara Metcalf (University of California, Davis), Arvind Rajagopal (New York University), Rajeshwari Sundar Rajan (New York University), Anupama Rao (Barnard College), Parna Sengupta (Stanford University), Ajay Skaria (University of Minnesota)

For more information:

http://southasia.stanford.edu/conferences/civility_workshop

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ELECTIONS AND DEMOCRATIC TRANSITION
IN EGYPT

APRIL 29, 2011, 8:00 AM - 5:30 PM
Encina Hall, Oksenberg Conference Room

This conference assesses the 2010-11 parliamentary and presidential elections in Egypt by examining the background to the elections, the role of secular and Islamist oppositions and the state of civil society in Egypt, and where Egypt is headed as a political system.

PANELISTS:

Joel Beinin (Stanford University), Lisa Blaydes (Stanford University), Jason Brownlee (University of Texas at Austin), Larry Diamond (Stanford University), Mona El-Ghobashy (Barnard College, Columbia University), Shadi Hamid (Brookings Doha Center), Lina Khatib (Stanford University), Tarek Masoud (Harvard University), Samer Shehata (Georgetown University), Samer Soliman (American University in Cairo), Joshua Stacher (Kent State University)

For more information:

http://arabreform.stanford.edu/events/elections_and_democratic_transition_in_egypt/

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KUDOS

CONGRATULATIONS TO THE FOLLOWING ABBASI PROGRAM AFFILIATES FOR THEIR ACCOMPLISHMENTS!

AFFILIATED FACULTY

VINCENT BARLETTA

(Department of Iberian & Latin American Cultures) published “Aljamiado Literature: Presence and Social Practice” in The Problem of Latency (Leipzig: Simon Dubnow Institute for Jewish History, 2011).

SHAHZAD BASHIR

(Department of Religious Studies) has a book entitled Sufi Bodies: Religion and Society in Medieval Islam (Columbia University Press) forthcoming in Spring 2011.

LISA BLAYDES

(Department of Political Science) won the 2009 Gabriel Almond Award for the best dissertation in the field of comparative politics from the American Political Science Association and the Juan Linz Prize for the best dissertation on comparative democratization from the American Political Science Association. She published Elections and Distributive Politics in Mubarak’s Egypt (Cambridge University Press, 2010).

JOEL BEININ

(Department of History) published The Struggle for Worker Rights in Egypt (Washington, DC: Solidarity Center, 2010), and “Knowing the Other: Arabs, Islam, and the Western Cultural Tradition” in Doing Race: 21 Essays for the 21st Century. He also presented his paper “Politics and the Study of Egyptian Jews” at the founding workshop of the newly established Program for the Study of Muslim-Jewish Relations at UC Berkeley.

DAVID LAITIN

(Department of Political Science) co-authored an article “Integration into Europe: Identifying a Muslim Effect” in Proceedings of the National Academy of

Sciences (2010).

BISSERA PENTCHEVA

(Department of Art & Art History) received the 2010 John Nicholas Brown Prize from the Medieval Academy of America for her Icons and Power: The Mother of God in Byzantium (Pennsylvania State University Press, 2006).

RICHARD ROBERTS

(Department of History) co-edited Muslim Family Law in Sub-Saharan Africa: Colonial Legacies and Post-colonial Challenges (The University of Chicago Press, 2010).

BEHNAM SADEGHI

(Department of Religious Studies) published “The Codex of a Companion of the Prophet and the Qur’an of the Prophet” in *Arabica* and “The Authenticity of Two 2nd/8th-Century Legal Texts: the Kitab al-Athar and al-Muwatta’ of Muhammad al-Hasan al-Shaybani” in *Islamic Law and Society*. His “The Chronology of the Qur’an: A Stylometric Research Program” will appear in *Arabica* in 2011.

PRIYA SATIA

(Department of History) won the 2010 Pacific Coast Conference of British Studies Book Prize for her Spies in Arabia: The Great War and the Cultural Foundations of Britain’s Covert Empire in the Middle East. She published “War, Wireless, and Empire: Marconi and the British Warfare State, 1896–1903” in *Technology and Culture* (2010).

AFFILIATED SCHOLARS

DON EMMERSON

(Freeman Spogli Institute for International Studies) lectured on “Neither Strident nor Syncretic: Islam in Indonesia Now” at the Foreign Service Institution in Arlington, Virginia.

ABBAS MILANI

(The Moghadam Program in Iranian Studies) published The Myth of Great Satan, (Hoover, Stanford, 2010) and The Shah (Palgrave, 2011).

GRADUATE STUDENTS

ELIZABETH BUCKNER

(Ph.D. Student in International/Comparative Education) presented her paper “A Generation in Transition: Syrian Youths’ Perceptions of Educational and Employment Opportunities” at the 2010 Middle East Studies Association Conference.

RANIA KASSAB SWEIS

(Ph.D. Candidate in Anthropology) received 2010-2011 Graduate Dissertation Fellowships from the Research Institute of Comparative Studies for Race and

Ethnicity and the Michelle R. Clayman Institute for Gender Research as well as the 2010-2011 O’bie Shultz Dissertation Completion Grant from the Freeman Spogli Institute for International Studies at Stanford University. Her article “Towards a New Anthropology of Childhood” will be published in the Feminist Anthropology section’s *Anthropology News*.

VISITING SCHOLARS & AFFILIATED RESEARCHERS

NOSHEEN ALI

(Visiting Scholar)’s article “Between State and Society: Poetic Engagement with Power in Northern Pakistan” will appear in *Comparative Studies of South Asia, Africa, and the Middle East* (2011). ■

ABBASI PROGRAM DIRECTOR SHAHZAD BASHIR RECEIVES A GUGGENHEIM FELLOWSHIP AND PROFESSORIAL PROMOTION

Professor Shahzad Bashir’s project, “Persianate Pasts: Memory, Narration, and Ideology in the Islamic East, 1400-1600,” has been selected from 3,000 applications that John Simon Guggenheim Memorial Foundation received for its 87th annual competition for the United States and Canada. The project aims to illuminate the ‘sense of history’ attributable to Persianate Islamic societies of Iran, Central Asia, and India by utilizing a wide array of literary genres as well as art and architecture. It excavates categories and presumptions related to four prominent themes, specifically, the use of multiple calendars in chronicles and other literature that signifies the availability of multiple pasts and futures; corporealization of time and history as evident in the nearly universal privilege accorded to lineage; the role of poetry in representing sentiment and ethics in all genres concerned with the past; and the prominence of first person voices as witnesses to the past in the literary production of this sociohistorical context. Offering epistemological, sociohistorical, and aesthetic analyses around these themes, Professor Bashir approaches the past as a highly contested object created and manipulated through procedures embedded in literary conventions and religio-cultural patterns. Focusing on the past as a rhetorical object in the present and attending to its continual renegotiation, his project provides an access to social imagination and processes that underwrite the production of individual and collective identities.

Professor Shahzad Bashir joined Stanford University’s Department of Religious Studies in September 2007 and has been serving as Abbasi Program Director since September 2009. Effective from September 1st, 2011, he is promoted to Professor in Religious Studies. ■



The Abbasi Program in Islamic Studies
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