



NEWSLETTER 2013

STANFORD UNIVERSITY

TABLE OF CONTENTS:

- 1 Director's Note
- 2 Event Highlights
- 4 Faculty Profiles
- 6 Student Updates
- 7 Kudos
- 8 Announcements

DIRECTOR'S NOTE

Shahzad Bashir

Lysbeth Warren Anderson Professor in Islamic Studies
Department of Religious Studies

As I return from my sabbatical leave, I would like to thank my colleague Prof. Vincent Barletta for serving as the interim program director last year. 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.



It is a particular pleasure to report that Islamic Studies at Stanford is becoming ever stronger with the addition of new faculty members (pp. 4-5). Our faculty affiliates teach, conduct research, and publish about a diverse spectrum of Muslim societies and cultures (p. 7). They are also the driving force behind our events and programming (pp. 2-3). Students at Stanford are conducting fieldwork in many countries, stretching from South and Central Asia to the Middle East and Africa. As our students enhance their knowledge of languages and cultures in these lands, they gain valuable insights into Islam as a global presence as well as an aspect of local settings in various parts of the world (p. 6).

In 2012-13, we are continuing our academic and community outreach with a spectrum of exciting events. In partnership with the Victoria and Albert Museum, London (V&A), the Abdul Latif Jameel Community Initiatives, and Stanford's Cantor Arts Center, we have brought an exhibition of modern Islamic art to campus. The presence of the exhibition will be framed by a number of public events that critically engage with the history, practice, and understandings of Islamic art. In addition to our quarterly workshop series and co-sponsored events, we will also hold an academic conference on mysticism, magic, and poetry in Christianity and Islam (p. 8).

Please help us enhance Islamic Studies at Stanford by attending and spreading the word about our events, joining our mailing list, and following us on Facebook, Twitter, and Vimeo (p. 2). Your input regarding our work is always most welcome since it helps us enhance our mission of promoting an informed dialogue at Stanford about Islam and Muslim societies.

PROGRAM ADMINISTRATION

Shahzad Bashir
Director

Burçak Keskin-Kozat
Associate Director

Kimberly Ambayec
Program Coordinator

Mark Rapacz
Communications Coordinator

Michael Peddycoart
Student Assistant

Veronica Polin
Student Assistant

The Sohaib and Sara Abbasi Program in
Islamic Studies, Stanford University
Division of International, Comparative and
Area Studies

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AFFILIATED FACULTY**ANTHROPOLOGY**

James Ferguson
Thomas Blom Hansen
Ian Hodder
Alma Kunanbaeva
Lynn Meskel
Kabir Tambar

ART & ART HISTORY

Bissera Pentcheva

COMPARATIVE LITERATURE

Dominic Parviz Brookshaw
Burcu Karahan
Alexander Key
Elisabeth Mudimbe-Boyi

HISTORY

Joel Beinin
Robert Crews
Sean Hanretta
Aishwary Kumar
Richard Roberts
Aron Rodrigue
Priya Satia
Ali Yaycıoğlu

IBERIAN & LATIN

AMERICAN CULTURES
Vincent Barletta

INTRODUCTORY STUDIES

Ayça Alemdaroğlu

POLITICAL SCIENCE

Lisa Blaydes
David Laitin

RELIGIOUS STUDIES

Shahzad Bashir
Robert Gregg
Behnam Sadeghi

LANGUAGE CENTER

Salem Aweiss
Khalil Barhoum
Touria Boumehdji
Shervin Emami
Ebru Ergül
Eva Hashem-Aramouni
Khalid Obeid
Ramzi Salti

AFFILIATED SCHOLARS

Patricia Blessing
John B. Dunlop
Donald Emmerson
John Eilts

Özgen Felek
Gail Lapidus
Abbas Milani

**WE THE PEOPLE: ISLAM AND U.S. POLITICS**

During the 2011-12 academic year, we organized an event series that explored the ever-changing place of Islam and Muslims in contemporary American political discourse and its potential role for the future of American democracy, society and culture. Bringing together academics, artists, and public intellectuals, the series created a forum for deep, critical conversations about the United States as much as Muslims and Islam in the U.S. The first event, "News Media and Hollywood," was held on November 3, 2011 with the participation of Camille Alick (Muslims on Screen and Television), Joel Brinkley (Stanford University), and Michael Wolfe (Unity Productions Foundation). Speakers focused on representations of Islam and Muslims in virtual and print media, video games, and Hollywood. On January 26, 2012, artist Sandow Birk discussed with Qamar Adamjee (San Francisco Asian Art Museum) his "American Qur'an" project that aims to hand-transcribe the entire Qur'an and illuminate the text with scenes from contemporary American life. The third event featured a discussion with Mohammad Fadel (University of Toronto), Rebecca Lyman (University of California, Berkeley), Richard Madsen (University of California, San Diego), Robert Gregg (Stanford University), and Steve Weitzman (Stanford University) on historical, philosophical, theological, jurisprudential links between democracy and Islam, Christianity, Judaism and Buddhism. Event videos are available on our program's Vimeo Channel (<http://vimeo.com/album/1925357>). *

KEEP TABS ON THE ABBASI PROGRAM

Find us on Facebook:

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<http://twitter.com/abbasiprogram>



Watch us on Vimeo:

<http://vimeo.com/channels/236924>

Browse our iTunes U collection:

<http://goo.gl/iR08F>



Join our e-mail list:

abbasiprogram@stanford.edu

THE 2012 ANNUAL CONFERENCE

In collaboration with the Association for Analytic Learning about Islam and Muslim Societies (AALIMS), we organized a two-day academic conference on April 6- 7, 2012 about economic and political development of the Muslim World. The event

commenced with a half-day graduate student workshop, where speakers presented their dissertation research on cooperation and identity formation in the context of Saudi Arabia, Egypt, Turkey, Indonesia, and the United States. The conference included presentations and commentary by seventeen researchers from the United States, Europe, and the Middle East. Focusing on the issues of economic performance, political participation, activism, and institutional change, participants shared case-studies from the Arab World, Ottoman Empire, Europe, South Asia, and the United States. Conference and workshop papers are available on our website (<http://goo.gl/x9HG3>).

A MUSICAL EVENING WITH AZERBAIJAN'S QASIMOV ENSEMBLE

On February 9, 2012, the Qasimov Ensemble presented a musical demonstration of Azerbaijani *mugham*, a genre that weds classical poetry and musical improvisation in specific local modes. The group's lead vocalist Alim Qasimov (Recipient of the 1999 IMC/UNESCO Music Prize), Prof. Anna Schultz (Stanford University), and Prof. Aida Hüseynova (Indiana University, Bloomington) discussed the genre's features, geohistorical origins, and contemporary interpretations. David Harrington from the San Francisco-based Kronos Quartet also joined in the conversation, discussing the collaboration between the two groups since the early 2000s. An audio-recording of the session is available on our program's Vimeo Channel (<http://vimeo.com/50175722>). The session was co-sponsored by the Stanford Lively Arts, the Stanford Humanities Center, and the Stanford Center for Russian, East European and Eurasian Studies. *



Courtesy of Cal Performances

EXPLORING EFFECTS OF GLOBALIZATION IN ISTANBUL

As part of the 2012 Stanford Bing Overseas Seminars, Prof. Ali Yaycıoğlu (Department of History) offered a three-week undergraduate seminar in Istanbul, Turkey. The course, titled "City of Empires: History, Memory and Global Experience in Eastern Mediterranean," approached contemporary Istanbul as a world-historical city being rapidly transformed by globalization. Among the 155 Stanford students who applied to participate in the seminar, 15 were

selected to travel to Istanbul in September and to explore how the city's inhabitants and public authorities make sense of this transformation by re-engaging with the city's multi-ethnic, multi-religious, and multi-imperial past. Students met with local historians, architects, artists, religious figures, and activists; participated in a number of field trips to historical sites; and explored the re-imaginings of the city by photographing and sketching various neighborhoods. Their work highlighted the ways in which different groups and institutions negotiate and compete with each other about what to remember and what to forget, what to present and what to conceal, what to restore and what to leave out, what to write and where to be silent. Prof. Yaycıoğlu and the seminar assistant Zekeriya Uğur Peçe (Ph.D. Candidate in History) are working with the students to showcase their fieldwork in an on-campus exhibit planned for the 2013 Autumn Quarter. *





ALEXANDER KEY

Alexander Key is Assistant Professor of Arabic and Comparative Literature in the Department of Comparative Literature. He received his M.A. in Arabic and International Relations from University of St. Andrews, and his Ph.D. in Arabic and Islamic Studies from Harvard University. He has published on the philosophy of

language, on Qur'anic inimitability, and on the problems with the word "humanism" in Arabic intellectual history.

Please tell us about your research.

My research on mediaeval Arabic and Islamic scholars is driven by, on the one hand, a desire to be as faithful as possible to their understandings of what was important and how knowledge worked, and, on the other hand, by my commitment to bringing their ideas into conversations taking place across the humanities today. The desire to be faithful to the mediaeval context and concerns of my subjects has forced me to pay attention to all of the disciplines in which their work took place, and since they tended to be polymaths this leads me to work in a variety of disciplines that no longer sit together as easily in the modern academy as they once did: philosophy, theological hermeneutics, logic, poetics, law, literary compilation, and history. One strand that pulls all these subjects together in the mediaeval Arabic and Islamic context is a fascination with language, how it functions, and what it can do. One of the two books that I am working on at the moment deals with this Arabic philosophy of language. It seeks to bring those mediaeval ideas into twenty-first century focus, for they are virtually unknown outside a tiny circle of specialists. That lack of knowledge speaks to a broader problem, that despite the expansion of Arabic and Islamic programming in universities over the last decade we are still in an underdeveloped state with un-catalogued manuscripts and unedited texts. My second book will consequently provide a chronology, bibliography, and intellectual biography of Ragib al-Isfahani together with the first edition of his poetics.

What courses are you teaching at Stanford?

This year I am teaching two courses in English and two in Arabic. In my Autumn course, CompLit141A *The Meaning of Arabic Literature*, we read the translation of a literary anthology written in the 900s in Baghdad, piecing together the author's attitudes to power, politics, fate, poetry, and personality as well as interrogating his narrative techniques. In Spring, CompLit 151A/351A *Literary Philosophy and Philosophical Literature* will confront the loaded terms "philosophy" and "literature", asking how they might best be read and what role comparison should play. The course will start with familiar Greeks, move onto unfamiliar Arabs, confront old Europe, and end with

contemporary Americans arguing. The course I teach in Arabic in Winter, CompLit149A/346 *Classical Arabic Poetry and its Criticism*, provides an introduction to classical Arabic poetry by examining the above-mentioned manual of Arabic poetics. In the Spring, CompLit146A/347 *The Arab Spring in Arabic Literature* will explore the emergence and unfolding of Arab Spring. In the coming years, I plan to offer courses on the 1001 Nights, Arabic political thought, pre-Islamic poetry, Arabic philosophy, and Arabic grammar and theories of language.

Why is studying Arabic literature important for Islamic Studies?

Arabic literature, and the eloquent expression of the Arabic language, lies at the absolute centre of Islamic studies. Islam today is a global phenomenon rooted in long histories of expression in a tremendous number of languages and cultures, but all of them pay attention to Arabic literature. The best example of Arabic literature in this sense is of course the Qur'an, the Arabic eloquence of which is usually understood as inimitable and untranslatable, and the revelation of which is understood to have come to a desert culture that was itself so obsessed with poetry and language that it could only have been convinced of divine truth through a miracle of linguistic expression. The centuries of intellectual production in Arabic which followed that revelation remain relevant, and contested, for Muslims today. *



KABIR TAMBAR

Kabir Tambar is Assistant Professor in the Department of Anthropology. After receiving his Ph.D. from the University of Chicago, he taught at the University of Vermont, and was a member at the Institute for Advanced Study in Princeton, NJ. He has published on the vicissitudes of

secular political identities, contemporary appropriations of and challenges to Turkish nationalism, and the politics of devotional affect in Alevi Muslim contexts.

Please tell us about your research.

My research has focused largely on the anthropology of religion and political anthropology. I have been particularly interested in debates about secularism and nationalism in contemporary Turkey, exploring how certain political projects, assembled under rubric of "pluralism," have alternately challenged and reinscribed these entrenched ideologies of the modern state. The book that I am completing examines these paradoxical political dynamics by centering on the case of Turkey's Alevi community. In the course of the past century, Alevis have been subjected to episodes of sectarian hostility, questioned as to their loyalty to the state, and yet also championed by state ideologues as bearers of the

nation's folkloric heritage. Alevi today are often summoned by political officials to publicly display their religious traditions as evidence of the modernist project's historical integrity and continuing viability. Focused on the ambivalence of this political incorporation, the book explores the intimate coupling of violence and modern political belonging.

What courses are you teaching at Stanford?

This year, I am teaching a graduate course on Anthro318 *Democracy and Political Authority*, which explores some recent trends in political theory that have been influential in anthropology. I am also offering two undergraduate courses: My Autumn course, Anthro28A *Secularism and Its Critics*, examines secularism as a social and cultural artifact that is variable across contexts, shaped by political histories and the transformations to which they are prone. My Winter course, Anthro132 *Religion and Politics in the Muslim World*, poses two interrelated questions: What is the role ascribed to Islam in the political life of modern Muslim societies? Conversely, how do modern political powers shape and constrain the terms of religious life? In the coming years, I plan to offer courses on cultural politics in the Middle East, religion and modernity, and the anthropology of violence and non-violence.

Why is studying the anthropology of Muslim societies and cultures important for Islamic Studies?

It is often said that, in studying societies and cultures distant from the West, anthropology's aim is to make the strange appear familiar – to humanize those who might otherwise be easily demonized. The task seems particularly pressing in the contemporary moment, in order to challenge the commonly asserted claim that Muslim societies are persistently and intrinsically in tense conflict with the cultural and political norms of the West. Important as it is, this form of critical engagement is not the only possibility for anthropology today. An alternative, countervailing mode of criticism enlivens some of the best anthropological scholarship. It functions, first, by questioning the narratives by which moral progress in the West has come to be measured. Second, it examines the way such narratives declare other societies, including Muslim societies, deficient. Third, it interrogates the histories through which those narratives have gained global political authority. Anthropology fosters critical distance from our often tacitly held narratives of self-identification. In short, it not only familiarizes us with cultures that are different from our own; it estranges us from the very terms that provide us with the comforting sense of the familiar. *

Want to find out what our faculty and graduate students are working on?

<http://islamicstudies.stanford.edu/associated-faculty>

<http://islamicstudies.stanford.edu/graduate-students>



SHERVIN EMAMI

Shervin Emami is Persian Language and Literature Lecturer in the Stanford Language Center. She is completing her dissertation, titled "Persian Contemporary Magical Realism through the Lens of Allegorical and Mystical Writings in Persian Classical Literature,"

at the University of California, Los Angeles (UCLA). She received her M.A. in Middle Eastern History from California State University-Fullerton, and her M.A. in Near Eastern Languages and Literatures from UCLA. Before arriving at Stanford, she taught at UCLA, University of California-Irvine, and University of California-Berkeley.

Please tell us about your research.

My doctoral research aims at a re-reading of contemporary Persian magical realism and a re-assessment of the genealogy of modern Persian literature. Specifically, I examine the influence of classical Persian mystical and allegorical texts on post-1979 Persian Magical Realism. The widespread adoption of magical realism by contemporary Iranian writers is generally attributed to the genre's focus on social and political issues and gender inequalities. I contest this interpretation by illustrating the connections between the classical allegorical and mystical stories (such as those of the 12th century Persian philosopher Suhrawardi) and the works of contemporary feminists (such as Sharnoush Parsipour). In addition to my dissertation, I am working on two book manuscripts, one on Persian language instruction for heritage students, and another one on translations of post-revolutionary poetry.

What courses are you teaching at Stanford?

This year I am teaching nine Persian language classes at elementary, intermediate, and advanced levels. The elementary- and intermediate-level courses aim to develop conversation, comprehension, writing, and reading skills. The advanced-level courses foster linguistic skills through an extensive reading of literary texts from contemporary and classical Persian poets and authors. All courses make extensive use of multi-media along with interactive classroom activities.

Why is studying Persian language important for Islamic Studies?

A strong knowledge of Persian language is crucial for understanding Muslim cultures and societies. A lot of religious and literary texts in the Islamic domain have been written in Persian. Islamic philosophy includes a large number of Persian manuscripts, and a number of Iranian philosophers who used to write in both Arabic and Persian. Studying Persian will not only offer valuable insights into these classical texts, but also provide a lens to assess the developments in contemporary Iran and Persian-speaking communities. *

Mohammad Ali

(Law School)

This summer I traveled to Pakistan to explore the legal implications and the policy repercussions of the U.S. drone program. I interviewed multiple victims and witnesses of drone attacks. I plan to employ my findings in my thesis on the ethicality of drone warfare. My fieldwork has also provided great insights for my professional development plans as an aspiring commentator on international law and human rights.

Firat Bozçalı

(Department of Anthropology)

This summer I conducted research on oil smuggling cases in Turkey, exploring how oil traders and their lawyers engage in the work of contesting and altering border crossing regulations by mobilizing material qualities of oil. I conducted a textual analysis of eight cases and also semi-structured interviews with lawyers and defendants at two law offices in Istanbul. My findings illustrated alternative legal framings of smuggling, extra-legal references used to legitimize smuggling activities, and the materiality of oil.

Şamil Can

(Department of Anthropology)

I spent the summer in Delhi, taking Intermediate Hindi courses and fine-tuning my research project. Based on my interviews with entrepreneurs, lawyers, municipal experts, academicians, and community leaders, I've decided to focus in my dissertation on how Delhi's Muslim-Indian residents conceptualize, experience and negotiate the moral, Islamic, ethical, and legal vicissitudes of the obligation to pay back their debts. My doctoral fieldwork will further explore the everyday cosmologies of legal and

economic action, by documenting the local Islamic cultures of legal-economic networks that re-articulate Indian Muslims as moral and economic persons embedded in a chaotic "secular" urban landscape.

Yasemin İpek Can

(Department of Anthropology)

This summer I traveled to Beirut to attend a three-month advanced training in colloquial and modern Arabic. Currently, I can read Lebanese newspapers and converse in Lebanese dialect with great ease. During my stay in Beirut, I also participated in several social and political gatherings organized by different youth groups, observed everyday youth social interaction, and established contacts with prominent figures of youth projects. All this greatly contributes to my dissertation research that explores how "youth" has become a dynamic social field of contestation for national identity and how contemporary Lebanese youth navigate multiple social spaces in the city marked by sectarian, class and gender differences.

Diana Dakhllallah

(Department of Sociology)

This summer I spent seven weeks in Rabat to develop a practical understanding of Morocco's anti-corruption reforms. Focusing on the health sector, I interviewed 40 individuals from a variety of professional and national backgrounds. My findings helped identify major challenges to the reform efforts. As I prepare my dissertation prospectus this year, I plan to further explore some of these key insights and take advantage of the valuable connections I've made while I was on the ground.

Melina Platas

(Department of Political Science)

I spent two months in Uganda and Ghana to explore the educational and health disparities between Christians and Muslims in Sub-Saharan Africa. I conducted archival research and also interviewed religious leaders, administrators, and teachers. My preliminary findings illustrate that the disparities can be explained by proximity to the center, education policy during the colonial and post-colonial period, attitudes toward education, and economic returns to formal education. I now work on developing ways to test the explanatory power of these various factors.

Amanda Wetsel

(Department of Anthropology)

My research focuses on homes and universities in Kyrgyzstan as sites in which to examine shifting ideas of modernity, changes within the family, and aspirations for the future. This summer I traveled to Kyrgyzstan to study Kyrgyz language and conduct preliminary interviews. I lived with a host family whose members sell home improvement products such as wallpaper and carpet. Our conversations were helpful in refining my research question as well as my understandings of home remodeling in Kyrgyzstan. *

**CHECK OUT STANFORD COURSES ON
MUSLIM SOCIETIES AND CULTURES**

<http://islamicstudies.stanford.edu/for-students/current-courses>

AFFILIATED FACULTY & SCHOLARS

JOEL BEININ (History) published "The Left, the Jews and Defenders of Israel: A Review Essay" (*Middle East Report Online*, 2012), and "Egyptian Workers and January 25th: A Social Movement in Historical Context" (*Social Research*, 2012).

LISA BLAYDES (Political Science) co-authored "One Man, One Vote, One Time?: A Model of Democratization in the Middle East" (*Journal of Theoretical Politics*, 2012), and "Elite Competition, Religiosity and Anti-Americanism in the Islamic World" (*American Political Science Review*, 2012).

DOMINIC PARVIZ BROOKSHAW (Comparative Literature) edited [Ruse and Wit: The Humorous in Arabic, Persian, and Turkish Narrative](#) (Harvard University Press, 2012).

ROBERT CREWS (History) authored "Trafficking in Evil? The Global Arms Trade and the Politics of Disorder" (in J. Gelvin and N. Green (eds.) [Global Islam in the Age of Steam and Print, 1850-1930](#), University of California Press, 2013).

EBRU ERGUL (Language Center) presented "The Growing Need for Learning Turkish: Cases from Higher Education in the U.S." at the 2012 Foreign Language Association of Northern California Conference.

ÖZGEN FELEK (Religious Studies) published "The Master of the Master: The Twisted Story of an Imperial Master and His Disciple" (*Journal of Sufi Studies*, 2012).

THOMAS BLOM HANSEN (Anthropology) published [Melancholia of Freedom: Anxiety, Race and Everyday Life in a South African Township](#) (Princeton University Press, 2012).

IAN HODDER (Anthropology) [Entangled: An Archaeology of the Relationships](#)

[between Humans and Things](#) (Wiley and Blackwell, 2012).

ALEXANDER KEY (Comparative Literature) presented "Ragib al-Isfahani's Philosophy of Language" at the 11th Conference of the School of Abbasid Studies held at the University of Exeter.

ELISABETH MUDIMBE-BOYI published "Black France: Myth or Reality? Problems of Identity and Identification" (in T.E. Stovall et. al. (eds.) [Black France / France Noire: The History and Politics of Blackness](#), Duke University Press, 2012).

BISSERA PENTCHEVA (Art & Art History) authored "The Power of Glittering Materiality: Mirror Reflections Between Poetry and Architecture in Greek and Arabic Medieval Culture" (*Ancient Near Eastern Studies*, forthcoming).

ARON RODRIGUE (History) co-authored [A Jewish Voice from Ottoman Salonica: The Ladino Memoir of Sa'adi Besalel a-Levi](#) (Stanford University Press, 2012).

BEHNAM SADEGHI (Religious Studies) published [The Logic of Law-Making in Islam: Women and Prayer in the Legal Tradition](#) (Cambridge University Press, 2012), "Şan'â' 1 and the Origins of the Qur'ân" (*Der Islam*, 2012), and "Criteria for Emending the Text of the Qur'ân" (in M. Cook et. al. (eds.) [Law and Tradition in Classical Islamic Thought](#), Palgrave Macmillan, 2012).

RAMZI SALTİ (Language Center) publishes regularly on his blog, Arabology: Cultural Productions from/about the Arab World (www.author32.blogspot.com/arabology).

KABIR TAMBAR (Anthropology) published "Islamic Reflexivity and the Uncritical Subject" (*Journal of the Royal Anthropological Institute*, 2012).

GRADUATE STUDENTS

AVITAL LIVNY (Political Science) presented at the 2012 APSA Conference two papers, titled "A State of Distrust: Islamic Mobilization and State Repression in the Muslim World," and "Electoral Volatility and Distrust among Voters: Why Ethnic and Religious Parties Succeed and Remain."

ERIN PETTIGREW (History) presented two conference papers, titled "To Invoke the Invisible: Historical Research in the Islamic Republic of Mauritania," and "Tigmatine and the Islamic Esoteric Sciences, or I-hijab, in Mauritania."

MELINA PLATAS (Political Science) presented "Religion, Patriarchy and the Perpetuation of Harmful Social Conventions: The Case of Female Genital Cutting in Egypt" at the 2012 MESA Conference. *

**CONGRATULATIONS TO THE 2011-12
ABBASI PROGRAM STUDENT GRANT
RECIPIENTS!**

Mohammad Ali (Law School)
Catherine Baylin (Law School and History)
Firat Bozçalı (Anthropology)
Şamil Can (Anthropology)
Yasemin İpek Can (Anthropology)
Diana Dakhlallah (Sociology)
Kara Downey (Political Science)
William Fryer (Iberian and Latin American Cultures)
Allison Mickel (Anthropology)
Melina Platas (Political Science)
Fatoumata Seck (French and Italian)
Amanda Wetsel (Anthropology)

Interested in applying to our student grants?

Please see

<http://islamicstudies.stanford.edu/for-students/student-grant/grant-description/>

THE JAMEEL PRIZE:

ART INSPIRED BY ISLAMIC TRADITION

DECEMBER 12, 2012 - MARCH 10, 2013

This international exhibition presents the work of 10 finalists for the 2011 Jameel Prize which explores long-established practices of Islamic art, craft, and design within a contemporary framework. It is organized by the Victoria and Albert Museum London in partnership with the Abdul Latif Jameel Community Initiatives. Its presentation at Stanford is made possible in collaboration with Cantor Arts Center and by the generous support of the Cantor Arts Center members.



Sody Sharifi, *Fashion Week*, 2010. Digital collage. 40" x 60." Courtesy of LTMH Gallery.

January 11, 2013, 2:00 PM - SPOTLIGHT ON ART
AHOONAJAFIAN (Stanford University)

January 24, 2013, 5:30 PM - ARTIST'S LECTURE
RACHID KORAÏCHI
(Winner of the 2011 Jameel Prize)

February 7, 2013, 5:30 PM - ROUNDTABLE ON ISLAMIC ART
IFTIKHAR DADI (Cornell University)
NADA SHABOUT (University of North Texas)
TARANEH HEMAMI (Curator & Artist)

All events are co-sponsored by and presented at
Cantor Arts Center at Stanford University.
(328 Lomita Drive, Stanford, CA 94305)



2013 ANNUAL CONFERENCE

IMAGE AS ANIMATION: MYSTICISM, MAGIC, AND POETRY IN BYZANTINE CHRISTIAN AND ISLAMIC RELIGIOUS EXPERIENCE

May 10, 2013
Stanford Humanities Center, Board Room

By simultaneously exploring Greek Christian and Arabic, Persian, and Turkish Islamic sources, this workshop focuses on the metaphysical dimension of "image;" the connections between "image-making" and magic; as well as "image" understood as a creation of the mouth, breath, and orality and manifested in the actions of the body such as prayer, the singing of psalms, or the recitation of the Qur'an and poetry.

[Co-sponsored by Department of Art & Art History, Department of Religious Studies, Center for Medieval and Early Modern Studies, and Stanford Humanities Center]

CALL FOR APPLICATIONS:

POSTDOCTORAL FELLOWSHIP IN LITERARY CULTURES OF MUSLIM SOUTH ASIA

Stanford University's Sohaib and Sara Abbasi Program in Islamic Studies, the Center for South Asia, and the Division of International, Comparative and Area Studies invite applications for a one-year postdoctoral position. Candidates must specialize in literary or cultural studies connected to a major language of South Asian Muslim literary production such as Urdu-Hindi, Persian, or Bengali. Disciplinary training may be in area studies (South Asia or Near East), Anthropology, Comparative Literature, History, or Religious Studies. Application deadline is February 18, 2013. For details, please see <http://goo.gl/4cKfy>.

**YOUR SUPPORT OF OUR ACTIVITIES AT STANFORD
WILL ENHANCE GENUINE UNDERSTANDING OF THE HISTORIES, CULTURES,
AND LANGUAGES OF ISLAM AND MUSLIM SOCIETIES.**

FOR MORE INFORMATION, PLEASE VISIT
<http://islamicstudies.stanford.edu/giving/making-a-gift/>

OR

CONTACT

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