

UNIVERSITY OF CAMBRIDGE

مركز الأمير الوليد بن طلال للإسلاميات

HRH PRINCE ALWALEED BIN TALAL  
CENTRE OF ISLAMIC STUDIES



ANNUAL REPORT 2016/17

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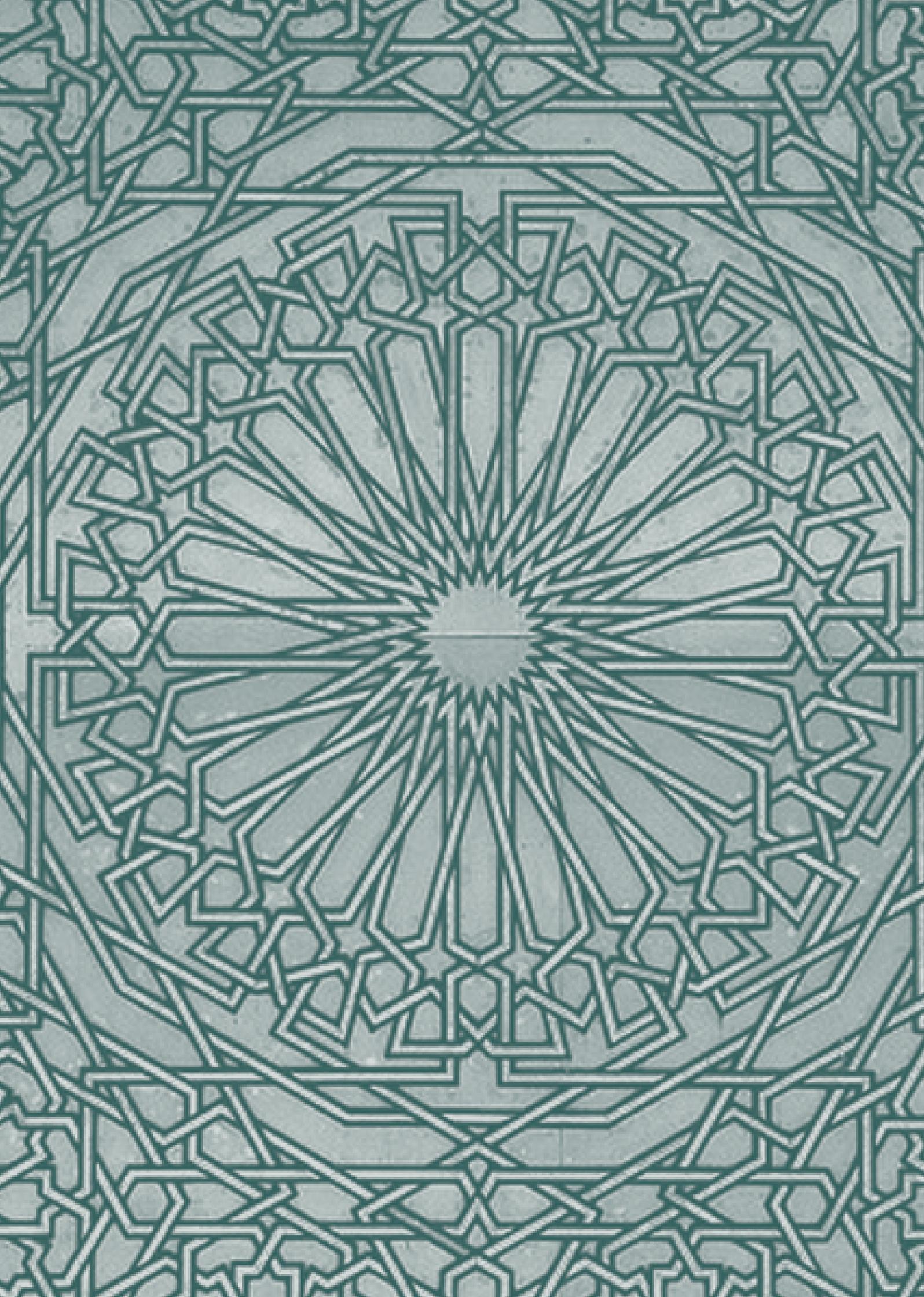
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مركز الأمير الوليد بن طلال للدراسات الإسلامية

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## FROM THE ACTING DIRECTOR



### Foreword by the Acting Director

Building on the success of its high-profile work in recent years, I am delighted that the Centre this year inaugurated two major new research projects. In September, the Centre appointed Dr Mehrunisha Suleman to explore the ways that Muslim faith and religious identity shape decision-making, needs and experiences around end-of-life care in Britain. A significant number of the UK's nearly 3 million Muslims work in the National Health Service or draw on its services, but little is known about the way that their religious and cultural backgrounds shape the way that they experience the process of dying and the forms of care and suffering that it can involve. After only 12 months, Mehrunisha – herself a medical doctor – has made impressive advances in this sensitive area, building a wide range of connections with patients, families, medical staff and hospital chaplains. Her work promises to herald important new insights which will inform professional work and future policy-making in this area. I am delighted that Mehrunisha was awarded the Ibn Sina prize for health at The Muslim News Awards for Excellence event in March. The Prime Minister, Rt Hon Theresa May MP, who has attended the event in the past, said: "These awards are a fixture in our national calendar, and they serve a really important purpose: highlighting the achievements of British Muslims from all around our country."

September also saw the Centre break exciting new ground with the appointment of Dr Ryan Williams to conduct a major piece of research into Muslim prisoners and the Criminal Justice system in Britain. While it is now well recognised that Muslim offenders are disproportionately represented throughout the Criminal Justice system in the UK, there is a significant dearth of sensitive ethnographic accounts of the way in which offenders of Muslim background experience and respond to prison and its aftermath. Ryan's study into the ways that Muslim offenders and ex-offenders "manage existential issues of selfhood, alterity and belonging" through their incarceration and release, and how this shapes their attitudes to authority and citizenship, promises to shed much needed light on this area. Like Mehrunisha, he has also built an impressive network – including prisoners, probationers, prison and probation staff and policy makers, and he has already started to disseminate findings in workshops and in a Centre of Islamic Studies publication. Ryan has also played a leading role in Cambridge University's "Good life, Good Society" course, bringing Cambridge Students to learn alongside students in a high security prison near Cambridge, in a series of joint seminars on ethics and citizenship.

Another highlight this year has been the Centre's annual postgraduate symposium on Muslims in the UK and Europe. This initiative, inaugurated by the Founding Director Professor Yasir Suleiman and now in its fourth consecutive year, brings together a select group of graduate researchers from across the UK and Europe to present their work, and gain constructive and critical feedback from their peers and senior mentors. The Centre has also continued its journal series, publishing selected papers from the previous year's symposium in an extensive publication *Muslims in the UK and Europe III*. Judging by the tenor of the debate and the quality of contributions, I am confident that this initiative is also serving the broader aim of fostering a supportive community of scholars who will go on to lead and define this field in years to come.

I am delighted that the Centre has also continued to engage with schools this year. In February, a team of researchers from the Centre and the associated Faculty of Asian and Middle Eastern Studies gave a series of presentations to more than 150 secondary school students drawn from fifteen schools at the Croydon High School for Girls. The talks, ranging from everyday life under Islamic civilisation, to Muslim trade networks in China, and bioethics in Islam, found appreciative audiences and stimulated vibrant debate. Our Teaching and Outreach Associate, Shahla Suleiman, has also continued to offer schools advice on curricula and resources, serving as a member of the Cambridgeshire Standing Advisory Council on Religious Education, a body which monitors the effectiveness and appropriateness of the religious education syllabus. Alongside this, Shahla has continued to deliver the Centre's Arabic language teaching programme to students across the University of Cambridge – an important part of the research training which the University offers its graduate students.

Our lecture series, *Turbulent World*, continued to attract growing audiences from across the University and beyond. Talks were delivered by senior officials and prominent academics – including the Centre's Founding Director Professor Yasir Suleiman (currently on academic leave) – who tackled a wide range of current international policy issues from Morocco to Iraq, via Turkey, Palestine/Israel and Egypt. The Centre also attracted wide public interest through its various popular presentations at the annual *Festival of Ideas*, helping Cambridge to bridge the gap between academic work and wider society and public debate. And we continued this year to host visiting scholars from a wide range of countries who came to Cambridge to develop their research for a period of study, and to sponsor graduate research students already at Cambridge. Our annual research meeting, organised in December, was a fitting opportunity to welcome them all and galvanise the community.

The Centre was sorry to say goodbye to our first Research Associate, Dr Julian Hargreaves, who left us to take up a permanent research post at the Woolf Institute in Cambridge. Julian's work on anti-Muslim hate crime is, like all our reports, available for download on our website: <http://www.cis.cam.ac.uk/publications/>. We wish Julian the best of luck in his new role.

Last but not least, I wish to pay tribute to the vision and energy of the Centre's Founding Director, Professor Yasir Suleiman, who is on leave for this academic year. His commitment to the mission of the Centre has been an inspiring example to follow. As a prominent scholar and intellectual leader, he has established an enviable reputation for the Centre and a lasting pattern for its activities. As a colleague and a friend, his warmth and infectious energy and integrity always leave their mark and will be impossible to forget.



**Dr Paul Anderson**

Acting Director, Centre of Islamic Studies  
University of Cambridge

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## BACKGROUND AND INTRODUCTION



### The Prince Alwaleed Bin Talal Centre of Islamic Studies

The Prince Alwaleed Bin Talal Centre of Islamic Studies (CIS) was established in 2008 with Professor Yasir Suleiman CBE, FRSE, FRCPE as the Founding Director. It was established as a successor to the Centre of Middle Eastern and Islamic Studies (CMEIS). CMEIS was founded in 1960 by Professor Arthur Arberry to foster an interest in the Middle East, particularly the modern Middle East, amongst Cambridge scholars, students and the general public, and to support research.

CMEIS played an active role in promoting Middle Eastern and Islamic Studies amongst academics and the public through lectures, seminars and conferences. The Centre also helped to establish and develop links between individuals and institutions with an interest in Middle Eastern and Islamic Studies. The Centre further encouraged communication between academics, the media and the public.

The Centre of Islamic Studies was established as the successor to CMEIS and was officially opened on 23rd March 2011.

During the academic year 2016/17 the Centre has played an active role in facilitating and promoting dialogue and discussion on a range of topical subjects for a wide international audience. Senior officials, scholars, and faith and community leaders have engaged actively in the Centre's outreach and research programme, the primary aim of which has been to advance mutual understanding and informed dialogue regarding Islam in the global age.



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Keith Roper

## Annual Postgraduate Symposium

### Muslims in the UK and Europe Symposium IV, 2017

12–13 MAY 2017

**Beves Room, King's College, Cambridge**

*The Centre held its fourth Annual Postgraduate Symposium on 12–13 May 2017. This aimed to bring together graduate research work pertaining to Muslims in the UK and Europe, and provide a forum for critical discussion and reflection.*

As in previous years, most of the contributions served to de-exceptionalise the study of Islam and Muslims by focusing on broader themes relevant to research in the social sciences and humanities. The focus was less on theology or comparative religion, and more on understanding Muslims' experiences and forms of agency alongside an analysis of the social forces and historical contexts that have shaped these. The papers covered a variety of geographical and institutional contexts, mainly in the United Kingdom but also in Germany, Belgium, Italy, France and Russia. Discussion at the symposium benefited immensely from the critical input of Dr Katherine Brown of the University of Birmingham, an expert in Jihadi-Salafi ideologies in the contemporary period, with additional focus on women's involvement and the role of gender.

Dr Brown delivered the keynote speech entitled "Islam in Europe, Islam of Europe, European Islam and Islamic Europe". She also acted as mentor and discussant throughout the event.

The Centre also published the annual proceedings from the previous conference, which are available free to download from: <http://www.cis.cam.ac.uk/wp-content/uploads/2017/05/Muslims-in-the-UK-and-Europe-III.pdf>

Alongside the proceedings from the Centre of Islamic Studies' previous annual conferences, these aim to provide a series of snapshots which showcase the themes, quality and approaches of young and early-career scholars conducting research into Muslims and Islam in the UK and Europe.



*CIS staff and attendees at MUKE 2017*

## Programme

FRIDAY 12TH MAY

### Symposium Day One

- 09:30** Registration at Beves Room, King's College.
- 09:45** **Welcome by Professor Yasir Suleiman, Director, Centre of Islamic Studies.**
- 10:00** **Keynote Address by Dr Katherine Brown, University of Birmingham:** Islam in Europe, Islam of Europe, European Islam and Islamic Europe.
- 11:00** Tea and Coffee
- 11:20** **Panel 1: Conversion** (Chair: Professor Yasir Suleiman).  
Dorothea Ramahi, University of Cambridge – Religion of Logic: Science, Dreams, and Ambiguity in Conversion to Islam.  
Lisa-Maria Brusius, King's College London – Sedimentation, Calibration, and Developability: Affect in Vocal Practices of Converted Muslim Women in Berlin.  
Thomas Sealy, University of Bristol – British Converts to Islam: Connections and Divisions.
- 12:50** Lunch provided (Beves Room)
- 14:00** **Panel 2: Learning Islam** (Chair: Dr Mehrunisha Suleman)  
Anna-Maria Ramezanzadeh, University of Oxford – 'Have We Got It All Backwards?' British Muslim Students' Experiences of Learning Arabic.  
Thomas Evans, University College London – An Ethnographic Study of a Muslim School in Super-Diverse London.  
Katuscia Carnà, University of Roma Tre – The Religious Communities as Social and Educational Systems: The Case of Islam in Rome.
- 15:30** Tea and Coffee
- 15:45** **Panel 3: Youth and Culture** (Chair: Dr Paul Anderson)  
Geoffrey Sage, University of Exeter – Finding the Origin of Love?  
Matteo Benussi, University of Cambridge – Islamic Piety and 'Form-of-Life' in Post-Soviet Povolzhye.
- 17:00** End of Symposium Day One
- 19:00** Conference dinner, Moller Centre

SATURDAY 13TH MAY

## Symposium Day Two

- 09:30**                    **Panel 4: Sameness and Difference in Everyday Life** (Chair: Dr Caroline Tee)
- Ireena Nasiha Ibnu, University of Sussex – A Study of Malaysian Muslim Female Students' Experiences in the UK.
- Merve Kayikci, University of Leuven – Communicating Morality: The Small Politics of Dialogue.
- Farah Ahmed, University of Cambridge – *Halaqah*: Dialogic Pedagogy for British Muslim Children in Uncertain Times.
- 11:00**                    Tea and Coffee
- 11:15**                    **Panel 5: Law and Jurisprudence** (Chair: Dr Vishal Vora)
- Hafssa El-Bouhamouchi, University of Leibniz – The European Council for Fatwa and Research's Role in the Interpretation and Application of Islamic Norms in Germany.
- Mahdiyah Abdul-Hussain, Royal Holloway, University of London – The Definition of Death and Its Implication on the Permissibility of Organ Donation in Contemporary Shi'ite Jurisprudence.
- Naheed Ghauri, Birkbeck College, University of London – The Qur'anic Model: Interaction and Navigation of Islamic Heterogenous Autonomous Legal Orders with State Law: A Case Study of Muslim Arbitration Tribunal and Shari'a Councils in the UK.
- Murtaza Shaikh, School of Oriental and African Studies, University of London – The Need to Reform UK Religious Hate Speech Law to Stem the Rise of Religious Hatred and Islamophobia.
- 13:00**                    Lunch provided (Beves Room)
- 14:00**                    **Panel 6: Securitisation** (Chair: Dr Julian Hargreaves)
- Khaled Al-Anbar, University of Southampton – Through the Prism of Critical Discourse Analysis: Islam and Muslims in the Political Discourses of Former British Prime Minister David Cameron.
- Sophia Butt, University of Birmingham – The BRIT Questionnaire: A Counter-Productive Tool?
- 15:00:**                    **Panel 7: Representation and Otherness** (Chair: Dr Chris Moses)
- Alice Picard, University of Bristol / Arenes (CNRS) – Public Debate as an Instrument of Governance of Religion and as a Mode of Public Problem Construction: The Cases of Public Policies towards Muslims in Nantes and Rennes.
- Zubair Ahmad, Freie Universitet Berlin – Orientalism, Colonialism in "Islampolitik".
- 16:00**                    Summary and close
- 16:30**                    End of symposium



## Seminar Series

### The “Turbulent World” Seminar Series: Maghrib, Mashriq and Gulf in the New Era of Uncertainty

*As is often the case, the advent of the Arab Uprisings in 2011 was bathed – in the media and in Western academic circles – with a roseate glow and the belief that Arab exceptionalism had been shown to be a myth so that the Arab world would now enter into the generalised emergence of democratic governance worldwide. There was, to be sure, a residual anxiety, as new governments began to emerge, that the challenge of political Islam as a new force shaping regional political dynamics might find democracy difficult to accommodate. Confidence, however, was placed in the political maturity that such movements seemed to show, a confidence that was not dented by the sudden and unexpected emergence of a new gamut of Salafist movements and parties throughout the region.*

In retrospect, of course, such sunny optimism was to prove to be misplaced. Economic realities – in the midst of the worst financial crisis the world has known since the 1930s – have obtruded, wrecking the plans and expectations of the new governments that had emerged, despite high oil prices in the face of the shale revolution. Some regimes, moreover, violently resisted the new democratic wave and global geopolitics, as ever, intervened, as Western suspicions of Iran, and of China and Russia behind it, trumped political realities, consigning Syria and the surrounding states to aggravated instability and suffering. Regional tensions intervened, too, as the confrontation in the Gulf broadened out into a sectarian conflict pitting Sunni against Shi’a. The role of the region as a ‘shatterbelt’ between East and West, in short, continued.

Meanwhile, observers – as is usually the case – seemed to have forgotten the old adage that revolutions often consume their children. The failure of the Morsi presidency in Egypt underlined a fundamental contradiction in the Whiggist narrative of seamless democratic evolution; what happens when a democratically-elected

movement loses popular legitimacy long before its term-in-office is ended and it is suspected of ambitions for democratic dictatorship instead? Commentators also seem to have overlooked the vital role and obligation of the state in ensuring national security within the process of monitoring and guaranteeing political change, as the crisis in Libya underlined. Nor do they seem to have anticipated the role that transitional justice (or vengeance) would play in the development of the new politics, despite the experiences of the waves of democratisation in Latin America and Eastern Europe in recent decades.

The Centre for Islamic Studies continued to monitor and comment upon the manifold uncertainties that confront the Arab world and wider region today.

This academic year the seminar series engaged the wider, interested audience throughout the University and beyond, including Moroccan Embassy representatives and British Council directors, through a series of fortnightly meetings held between 5.15 pm and 6.45 pm at Pembroke College in Cambridge.



2 FEBRUARY 2017

## One Hundred Years after Balfour: Where is the Palestinian Right of Return?

**Dr Ghada Karmi, University of Exeter**

Dr Ghada Karmi is a leading Palestinian academic, activist and writer. She is currently Research Fellow at the Institute of Arab and Islamic Studies, University of Exeter. Her major area of research has centred on the Palestine/Israel conflict, which she taught until 2012. She has also worked on issues of migration and adjustment of minorities to Western culture. In the late 1980s and 1990s, she carried out several studies of specific immigrant communities in London: Punjabis, Moroccans, and Egyptians.

Her publications include *'Jerusalem today: what future for the peace process?'* (Ithaca Press, 1996), *'The Palestinian Exodus 1948–1998'* (with Eugene Cotran, Ithaca Press, 1999). Her memoir, *'In search of Fatima: a Palestinian story'*, published in 2002, won wide critical acclaim. Her book, *'Married to another man: Israel's dilemma in Palestine'*, is a detailed analysis of the peace process and argues for a unitary-state solution to the conflict. Her most recent book, *'Return: a Palestinian memoir'*, was published by Verso in 2015.

17 FEBRUARY 2017

## In the Shadows of the Coup: the Gülen Movement in Turkey

**Dr Caroline Tee, University of Cambridge**

Caroline Tee is Research Associate on the project Science and Scripture in Christianity and Islam. She is working alongside Dr Hilary Marlow in exploring the ways in which Muslim and Christian scientists from different contexts relate their scriptures and traditions to the scientific worlds in which they operate.

Caroline is a social anthropologist of Islam and prior to this project she was postdoctoral research assistant in the Department of Archaeology and Anthropology at Bristol University. Her research there focused on a major Turkish religious organisation, the Gülen Movement, and explored its engagement as a pious religious group with modern science and science education. Her research monograph derived from this research, entitled *'The Gülen Movement in Turkey: The Politics of Islam, Science and Modernity'*, is under contract with I.B. Tauris for publication in 2016.

Caroline originally studied for an undergraduate degree in English Literature at Durham University,

before living and working in Turkey for five years. She subsequently gained a Masters degree in Islamic Studies at Exeter, before continuing for her PhD in Social Anthropology and Religious Studies at Bristol. Her doctoral work focused on the Alevi community in Turkey, and examined the urbanisation and reformulation of the Alevi tradition that has been ongoing since the end of the 20th century.

Caroline also has research interests in the broader field of Islamic mysticism and the Sufi poetic tradition, and teaches regularly on Islam at various academic institutions in the UK.

2 MARCH 2017

### **Power and Politics in Sisi's Egypt: The Role of the Military**

#### **Dr Hazem Kandil, University of Cambridge**

Hazem Kandil is the Cambridge University Lecturer in Political Sociology and Fellow of St Catharine's College. He studies power relations in revolution and war, focusing on the Middle East, Western Europe, and North America.

Following an MA (2004) in International Relations from the American University in Cairo, and an MA (2005) in Political Theory from New York University, he received his PhD (2012) in Political Sociology from the University of California, Los Angeles. He is the author of *Soldiers, Spies, and Statesmen: Egypt's Road to Revolt* (Verso 2012), *Inside the Brotherhood* (Polity 2014), and *The Power Triangle: Military, Security, and Politics in Regime Change* (Oxford University Press 2016). He has published articles on revolution, warfare, and ideology in various academic journals and periodicals.

Kandil received the Philip Leverhulme Prize (2014), and a CRSSH ProFutura Scientia Fellowship (2016), which fund his current projects on the development of the US war doctrine, and the relationship between conscription and democracy in France and Egypt.

16 MARCH 2017

### **The April 6th Youth Movement in Egypt**

#### **Dr Ali Sonay, University of Cambridge**

Ali Sonay finished his PhD in 2016 in the Department of Middle Eastern Politics at the Center of Near and Middle Eastern Studies (CNMS) at Philipps-University Marburg. Since July 2011, he had been a research fellow for the Department for Arabic Studies at the CNMS, and since October 2013 for the research network 'Re-Configurations. History, Remembrance and Transformation Processes in the Middle East and North Africa' founded by the Philipps-University Marburg with funding from the German Federal Ministry for Education and Research. His work analysed the politics of the Egyptian April 6th Youth Movement as an opposition group existing since 2008. He argued that in order to understand the movement's discursive context, political and socio-economic globalization processes have to be taken into account.

His main research interests comprise the examination of social movement dynamics as well as political and socio-economic implications of globalization in the Middle East and North Africa, and contemporary trends of political thought.

At CIRMENA he analyses the development of the radio landscape in Turkey and Morocco.

10 MAY 2017

### **Coping with Dictatorships: Cultural Diplomacy in Iraq and Syria**

#### **Mr Martin Rose, British Council and Mr Peter Clark, British Council**

Martin first travelled to Egypt in 1973, fell in love with the country, and returned there for two years (1977–79) as teacher and journalist. He became a publisher and later a banker, travelling widely in the Middle East and Africa, before joining the British Council in 1988. His overseas postings for

the Council began with Baghdad (1988–90), a posting which ended in war and an unplanned prolongation of his family's stay in Iraq. When free to do so, he went on to a second posting, in Rome (1991–96) where among other projects, he set up the Anglo-Italian Pontignano Conference, under the joint chairmanship of Ralf Dahrendorf and Giuliano Amato, which is still running 25 years after its first outing in 1992.

Between foreign postings, Martin served in London (1996–99; 2002–06; and 2014–15). He ran a series of young leaders' conferences under the patronage of Sir Leon Brittan, and then set up for the Council a unique think-tank called Counterpoint, to address questions of cultural relations and the post 9/11 world. Later he was recalled, while still in Canada, to run a project called Our Shared Europe, devoted to European Muslim communities. And finally, from 2014–16, he worked as a consultant for the Council's MENA division, writing about education, particularly in North Africa, 'radicalisation' and other subjects. For several months in 2016 he was attached to the Foreign & Commonwealth Office.

Martin was educated at Bradfield College and Oxford. He read Modern History as an undergraduate at Magdalen, taking a First (1976). He then read for an M Phil in Modern Middle Eastern Studies at St Antony's (1984). Now partially retired from the British Council, though he remains a Senior Adviser, Martin has increased the scope of his private consultancy; and writes widely. He has recently published (2016) an account of his posting to Baghdad, the first Gulf War and his detention by Saddam's régime as a 'Human Shield,' called *'There and Back by Candle-light'*; and is now completing a short anthology of travel writing on Morocco. He is a Visiting Fellow at Cambridge University's Alwaleed bin Talal Centre for Islamic Studies; a Fellow of the Royal Canadian Geographical Society; and a trustee of several charities including BAX (British-Arab Exchanges), Maslaha and Making Light.

**Peter Clark** has been wandering around the Middle East since the early 1960s. He has lived and worked in eight Muslim countries as a teacher, promoter of cultural relations and tour consultant. He has

translated eight books from Arabic to English (six fiction, two history). He has written books on Marmaduke Pickthall and Wilfred Thesiger and on Istanbul. His latest book, due out for the bicentenary of the birth of Charles Dickens is *'Dickens's London'* (published by bookHaus, London). He has also edited two volumes of Arabic short stories, *'The Lefties Guide to Britain'* and co-edited *'The Iraqi Marshlands: A Human and Environmental Study'*. He has also written articles about Marmaduke Pickthall.

Former cultural attache with the British Council, mostly in the Near East, Peter wrote Pickthall's biography *'Marmaduke Pickthall: British Muslim'* in the 1980s and is fluent in Arabic, translating history and fiction from the Arabic. His book *'Istanbul Cities of the Imagination'* has been published recently by Signal Books.

25 MAY 2017

## **'Being Palestinian: Personal Reflections on Palestinian Identity in the Diaspora'**

### **Professor Yasir Suleiman, University of Cambridge**

Professor Yasir Suleiman is the Director of the Centre of Islamic Studies, His Majesty Sultan Qaboos Bin Sa'id Professor of Modern Arabic Studies, and a Fellow of King's College, Cambridge. His research covers the cultural politics of the Middle East with special focus on identity, conflict, diaspora studies and modernisation in so far as these issues relate to language, modern Arabic literature, translation and memory. He also conducts research in Arabic grammatical theory and the Arabic intellectual tradition in the pre-modern period. Professor Suleiman is Chair of the Panel of Judges, British-Kuwaiti Friendship Society Book Prize in Middle Eastern Studies. In 2013 Professor Suleiman was elected as Chairman of the International Prize of Arabic Fiction (IPAF) popularly known in the Arabic-speaking world as the 'Arabic Booker'. He serves as Trustee on the Boards of the following organisations: Arab-British Chamber Charitable Foundation, Banipal Trust for Arab Literature and is Trustee of the

Gulf Research Centre-Cambridge. He is also Board Member of the Islamic Manuscript Association, Chair of the Centre for the Study of the International Relations of the Middle East and North Africa (CIRMENA), Cambridge and Member of the Advisory Board of Our Shared Future, a joint project of the British Council, USA and Carnegie Foundation. He is a member of the editorial boards of a number of journals and book series. In October 2013 Professor Suleiman was made Ambassador of the University of Sarajevo for his outstanding contribution to promoting the University internationally.

Professor Suleiman is Commander of the Order of the British Empire (CBE), a Fellow of the Royal Society of Edinburgh, and formerly Head of the Department of Middle Eastern Studies, the University of Cambridge.

1 JUNE 2017

## **'Learning in Morocco: Language Politics and the Abandoned Educational Dream'**

### **Dr Charis Boutieri, King's College London**

Charis Boutieri is MA chair in the Department of Middle-Eastern Studies, Cambridge, and convenes the department's MA degree in Middle Eastern Studies.

Charis started her academic life at Oxford University where she completed an undergraduate degree in Modern Languages. Interested in post-colonialism and issues of representation, she then turned to Social Anthropology and pursued a master's degree at the London School of Economics.

For her PhD, she joined the Anthropology Department at Princeton University and wrote

a thesis on language politics in contemporary Morocco as these play out inside the space of state education. Her argument is that language politics in Morocco indexes fundamental dilemmas around cultural identity, the set-up of political institutions, and the management of the economy in the period of advanced neoliberalism. 'AnthroWorks', a popular academic blog, selected her dissertation on this subject as one of the Top 40 North American Dissertations in Cultural Anthropology for 2011. From this work emerged a number of publications, among which a monograph titled '*Learning in Morocco: Language Politics and the Abandoned Educational Dream*' (Indiana University Press 2016). Besides being a Princeton Graduate School Fellow for the duration of her degree, Charis was also awarded a J.F Coustopoulos Fellowship (2004–2009), an A.G Leventis Foundation Fellowship (2009–2010) as well as numerous smaller research and fieldwork grants from Princeton research centers.

Her current research shifts to civic training initiatives in post-revolutionary Tunisia in order to interrogate the pedagogical practices that shape public deliberation in the country. For this purpose, Charis has been conducting fieldwork in Tunisia since 2013. Her latest 10-month stay in the field during 2014–2015 was funded by the Leverhulme Trust UK.

Charis is a member of the American Anthropology Association (AAA), the Association for Social Anthropologists (ASA), and the Middle East Studies Group (UK). Along with Karima Laachir from SOAS and Michael Willis from Oxford University, Charis is founder of the Maghreb Academic Network, the first academic forum focused on the Maghreb region in the UK. In 2012, she joined the Advisory Board for the book series Contemporary Thought in the Islamic World published by Ashgate. In 2015, she joined the Advisory Board of the Centre for Religion and Global Affairs in London.

*Research Colloquium*

**Annual Research Day, Cambridge**

6 DECEMBER 2016

**Beves Room, King's College**

*The annual research symposium took place at King's College, Beves room, Cambridge on Tuesday 6 December 2016. It brought together members of the CIS community, including academic staff (Paul Anderson), visiting scholars (Ahmed Izzidien), visiting fellows (Ahmed Paul Keeler), sponsored graduate students (Dorothea Ramahi), post-doctoral research and outreach fellows (Mehrunisha Suleman, Ryan Williams and Julian Hargreaves) and members of the post graduate forum (Hira Amin and Margot Dazey, <https://cmepf.wordpress.com/>).*



Some great speakers at our Annual Research Day





### *Programme*

- 12:45**            **End of life care: a Muslim perspective**, Mehrunisha Suleman
- 13:05**            **Fieldwork update on conversion to Islam in a family context: emerging anthropological themes**, Dorothea Ramahi
- 13:25**            Discussion
- 13:45**            Break
- 14:00**            **Thinking about everyday citizenship in a criminal justice settings**, Ryan Williams
- 14:20**            **Police Stop and Search within British Muslim Communities: Evidence from the Crime Survey**, Julian Hargreaves
- 14:40**            Discussion
- 15:00**            Tea & Coffee
- 15:30**            **Decisions in ideological contexts: Law-making as an extension of implicit beliefs**, Ahmed Izzidien
- 15:50**            **Contemporary Perspectives on Sectarianism among Arab Merchants in China**, Paul Anderson
- 16:10**            Discussion
- 16:30**            Close
-

## Supported Conference

### Global Muslim Encounters: Homogenisation and Diversity Across Time and Space

9–10 DECEMBER

*The Centre of Islamic Studies co-sponsored and participated in the Global Muslim Encounters conference held in Cambridge between 9–10 December.*

The two-day inter-disciplinary CRASSH (Centre for Research in the Arts, Humanities and Social Sciences) conference aimed to compare and connect intra-Muslim encounters as had occurred in various spatial and temporal settings since ca. 1250. It brought together historians, art historians, anthropologists, political scientists, and scholars of comparative literature and Islamic studies, each of whom work with Islamic communities all across the globe. The aim was to collectively analyse how Muslim travellers, scholars, state officials and migrant workers

made sense of the radically different forms of practical piety and religious thought they had encountered.

The Centre's Acting Director, Dr Paul Anderson, gave a presentation on dynamics of Muslim identity and self-presentation in the Syrian conflict, entitled *Dealing with Daesh: How Syrian merchants negotiate identity and difference in extraordinary times.*

For more information, see: <http://www.crash.cam.ac.uk/events/26819>.

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## Research Project

### Perspectives on End of Life Care

*Every community has its own religio-cultural understanding of end of life, its rites, rituals and beliefs. For many people of Muslim background, nearing the end of life is considered a transition period before entering another, everlasting, life.*

Research has shown that the religious beliefs of clinicians and other healthcare professionals are a strong determinant in their decision-making and attitudes towards end of life care services. Such studies have been conducted over numerous countries in varying contexts and traditions. The medical literature also describes how patients' own religio-spiritual characteristics influence their health and decisions about their care. Individuals assign particular meanings to experiences of health, illness and suffering within the construct of their own cosmology. In the British context, it is often the case that clinicians are not of the same religion as their patient. Recognising that a lack of understanding in

relation to what course of management is considered appropriate may lead to confusion, misunderstanding, unnecessary conflict, or even unseemly clinical events, this project led by Dr Mehrunisha Suleman aims to explore perspectives on end of life care in the NHS. There are an estimated 2.7 million Muslims living in the UK, a significant proportion of whom either work in or access health services provided through the NHS. Studies, however, show that little is known about their views on end of life and/or end of life care (EOLC) services. This study aims to address this knowledge gap by collating and analysing the views and experiences of Muslim patients and families and those involved in their care.

### ***Aims of the study:***

- To explore the views of Muslim healthcare staff, patients and families about their values, expectations and experiences of EOLC in the UK.
- To investigate the views of non-Muslim healthcare staff who are involved in caring for Muslim patients and their families at the end of life.
- To capture the views of policy makers who are involved in designing EOLC services in the UK.
- To investigate the views and experiences of Islamic scholars, imams and chaplains who are involved in EOLC decisions for the populations they serve.
- The collection and analysis of views from participants about their experiences and expectations of EOLC will enable a presentation of the range of challenges and concerns that currently exist in EOLC services within the NHS and may inform existing and future policy in this area.
- The study may also offer valuable insights into the Muslim community's views on health, illness, life and death, adding layers of complexity and context to the existing discussions, within the UK, enabling the broadening of the understanding and consideration of these concepts.

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### ***Engaging Practitioners and Policy-Makers***

#### **Caring for the Muslim patient, Cambridge**

7 FEBRUARY 2017

**Institute of Public Health, Addenbrooke's Hospital Campus, Cambridge**

**Dr Mehrunisha Suleman**, Research Associate, Centre of Islamic Studies, University of Cambridge

There are an estimated 2.7 million Muslims living in the UK, a significant proportion of whom either work in or access health services provided through the NHS. Little is known about their views on end of life and/or end of life care (EOLC) services. Dr Suleman shared the study she is conducting at the Centre of Islamic Studies, which is an investigation of the views of Muslim healthcare staff, patients and families about their values, expectations and experiences of EOLC in the UK. She explored how the collection and analysis of views from participants about their experiences and expectations of EOLC would enable a presentation

of the range of challenges and concerns that currently exist in EOLC services within the NHS and may inform existing and future policy in this area. The study may also offer valuable insights into the Muslim community's views on health, illness, life and death, adding layers of complexity and context to the existing discussions, within the UK, enabling the broadening of the understanding and consideration of these concepts.

For more information please visit:

<http://www.phpc.cam.ac.uk/pcu/research/research-groups/end-of-life-care/>

## Workshop for Medical Practitioners and Chaplains

### Values in End of Life Care: Caring for Muslim patients

29 JUNE 2017

King's College, Beves Room, University of Cambridge

**Dr Mehrunisha Suleman**, Research Associate, Centre of Islamic Studies, University of Cambridge

*On June 29th 2017 the Centre of Islamic Studies hosted an interdisciplinary meeting of healthcare practitioners, academics, spiritual leaders and policy makers. The workshop brought together UK wide experts in biomedical ethics, theology and law to discuss themes on "values in end of life care". The speakers included the Right Reverend Dr Christopher Herbert, Imam Yunus Dudhwalla, Dr Razeen Mahroof and Dr Mehrunisha Suleman. The speakers and discussants reviewed themes including hope, acceptance, futility, suffering and dignity. The workshop focused on Islamic understandings of life being sacred and how such beliefs are negotiated with the increasing mechanicalisation of medicine at the end of life.*

#### **Aims of the event**

The meeting was organized to bring together key stakeholders enabling them to share their experiences and knowledge through presentations, discussions and informal networking. It was also designed to enable attendees to input into the Centre of Islamic Studies' research on End of Life Care, led by Dr Suleman. The study is a qualitative analysis of the

views and experiences of Muslim patients, families, healthcare providers, policy makers and chaplains around end of life care. The research was then at an initial stage of data collection and benefited greatly from the contribution of experts at the meeting who provided insights on the data collection, analysis and potential outputs.



### ***Distinguishing factual analyses from value deliberations: a brief introduction***

Clinical care requires careful scientific analysis and reliance on evidence-based medicine. The efficacy of healthcare interventions needs to be carefully scrutinized to ensure the appropriateness for patient care, both in terms of safety and effectiveness. Healthcare practitioners also need to be confident of the care they provide and to be able to give reasons for the clinical care decisions they implement. These decisions, however, rely not only on rigorous scientific knowledge and analysis but also on ethical reasoning. This is because many clinical encounters and decisions require deliberation about a combination of factual or scientific details as well as ethical issues. For example, in end of life care, a growing concern is around preservation of life. Although scientific advancements offer a means of prolonging life, is this what we should do? Biomedical science, thus may offer a consideration of facts and the determination of 'what we can do'; ethical deliberations, by contrast, enable us to consider 'what we ought to think or do'.

A key distinction between ethical deliberations and the values that underlie them and scientific analyses can be reviewed through the following example:

Two or more healthcare practitioners may disagree about a clinical intervention's effectiveness, such as the administration of an experimental drug for a terminal illness. Yet methods are available to scientifically evaluate the evidence base for such an intervention to enable appropriate clinical decision-making. For example, a scientific evaluation will consider the potential benefits, such as survival or symptom control that may be deliberated alongside harms, such as side effects and costs. Although the latter seems to provide an unequivocal means of decision-making, such an evaluation, however, overlooks the underlying values that may be pertinent to the case. For one patient, the risk of an experimental drug may be too great and she may choose to continue in her present state. For another, the experimental drug may offer the chance of much sought symptom control or survival, however slim the chances, and she may be willing to risk the side effects and/or fatal consequences of the drug. So although clinically an intervention may

be considered according to the evidence base, a patient may however evaluate her options differently. That we incorporate patient views and preferences within a clinical encounter requires a different type of analysis to that offered by scientific evaluation. An ethical analysis indicates that the underlying values of respecting persons, protecting their dignity and ensuring they have the freedom to choose what care they receive adds essential layers of complexity to clinical decision making. A consideration of such values will be central to this meeting.

In end of life care, clinical encounters that are commonly deliberated by healthcare professionals include:

- Administration of intensive care
- Withholding of treatment
- Withdrawal of treatment
- Cardiopulmonary resuscitation (CPR) and Do Not Attempt Resuscitation orders (DNAR)
- Brain death diagnosis
- Assessing quality of life
- Assessing best interests
- Euthanasia and assisted suicide

Ethical analyses that may be pertinent to such deliberations include:

- Values and beliefs around the sanctity of life impressing the need to preserve life that may come up against clinical deliberations around the futility of interventions.
- Retaining a sense of hope in the seeking of treatment versus accepting clinical prognostication.
- Ensuring respect for a patient by making clinical decisions reflective of their wishes whilst working in the absence of an advanced care plan/ advanced directive.
- Being mindful that a patient's wishes may incorporate familial, religious and cultural concerns that are unfamiliar to the clinical team and/or may be difficult to incorporate within time sensitive clinical encounters.

- That each patient and their individual needs ought to be considered alongside the practical challenges of resource limitations.
- Healthcare practitioners deliberate according to scientific analyses and the ethical training of the medical profession whilst also balancing their own personal moral commitments.

Some of these themes and tensions were discussed in the meeting with a particular focus on Muslim perspectives and whether there are distinct values that ought to be considered when healthcare practitioners and policy makers provide care for Muslim patients and families at the end of life.

### **Summary of presentations**

After a networking lunch and general introductions, Dr Razeen Mahroof, a Consultant in Critical Care Medicine and Anaesthesia at Addenbrooke’s Hospital, Cambridge University Trust, provided an overview of the role of intensive care within a modern healthcare system. He explored its impact on both preservation of life in the critically ill patients and its role in facilitating/ extending the boundaries of surgical operations and medical interventions. He also presented the clinical, social, psychological and personal impacts on patients who survive critical illness.

This was followed by a very personal account from Imam Yunus Dudhwalla, the Head of Chaplaincy and Bereavement Services at Barts Health NHS Trust, who provided an overview of the role of the Muslim chaplain and chaplaincy services within end of life

care. He also discussed key ethico-legal values from the Islamic perspective that may be encountered in deliberations around end of life care involving Muslim patients and families.

The Right Reverend Dr Christopher Herbert, who was Bishop of St Albans from 1995 to 2009, presented on the political and ethical debates about Euthanasia and Assisted Suicide which have taken place in the UK over the past decade. Since the 1990s there have increasing attempts in the UK to change the 1961 Suicide Act, an act which remains in force and which determines current legislation surrounding Euthanasia and Assisted Suicide. The Right Revd Dr Christopher Herbert was a member of the House of Lords 1999–2009 and was a member of a Select Committee on the subject which reported its findings in 2004. Since then, further attempts have been made to change the Law, so far without success. However, the topic remains a hotly contested one and in this brief presentation Bishop Christopher Herbert, who is Visiting Professor of Christian Ethics in the University of Surrey, outlined the political and philosophical arguments which underlie the debate.

Finally, Dr Suleman presented a preliminary analysis of the qualitative study she is conducting titled “Perspectives on End of Life Care: Caring for the Muslim patient”. She has been conducting interviews to study the views of stakeholders in End of Life Care services and used the meeting as an opportunity to capture the experiences of speakers and attendees for the study.





### Event feedback



*"All those who presented, reflected their areas of concern and interest with very well thought out points, which respectively raised valid concerns need(ed) for consideration, when tackling a topic like 'Life ending matters...'. I found this particularly useful, for it was clear that a topic like this needs a conversation between those very parties present to develop a better informed perception of a Muslims' end of life concerns and their understanding of death."*

*"I found it very useful and enlightening to hear a multiplicity of Muslim viewpoints about the ethics and theology of End-of Life Care."*

*"(what was) useful about the event was the network of people who are doing great work in this area"*

*"Thank you so much for inviting me to the event... it was inspiring and I really enjoyed the opportunity to discuss the important issues that arose. It was particularly helpful having the Muslim chaplain speak as this helped clarify a few issues which I have encountered as a CNS when I look after Muslim patients in their own home."*

*"...(to have) the opportunity to meet and network with people that I wouldn't have ordinarily met in my line of work"*

*"Engaging different perspectives on End of Life Care for Muslim patients"*

*"Revd Christopher Herbert's 'insider' thoughts on end of life care in the UK including a historical perspective on the legal landscape"*

*"to be (able to) clarify the issues on morphine was very helpful and is one that comes up in different ways both in Muslim families and homes where they are not Muslim."*

*"to have the opportunity to discuss in a non-threatening manner which sometimes being a white female in a home with a 2nd generation male regarding his mother/ father can feel very difficult."*



### **Demand for future events**

All speakers and attendees expressed a keenness for follow up events relating to Muslim End of Life Care perspectives. One of the key themes to emerge from the presentations and discussions was around authority and decision making at the end of life. The CIS will be planning a second event around these themes in January 2018.

### **Dissemination of Findings**

The event was recorded and transcribed and a report is being prepared that will be shared with key stakeholders.

### **Details of event**

#### **Speakers:**

Dr Razeen Mahroof is a Consultant in Critical Care Medicine and Anaesthesia at Addenbrooke's Hospital Cambridge University Trust since 2010. He trained at Oxford, UCL and Southampton, and has an interest in cardiovascular dysfunction in septic shock, ethics of organ donation and end of life care in ICU.

Imam Yunus Dudhwalla is one of the leading Muslim healthcare chaplains in the UK and is the Head of Chaplaincy and Bereavement Services at Barts Health NHS Trust. He is also a regular trainer on national chaplaincy programmes and was elected to the Council of the College of Healthcare Chaplains in 2003. He is a graduate of Darul-Uloom, Bury and Al-Azhar University, Cairo. Imam Yunus was awarded the Healthcare Hero/NHS Employee of the Year 2010 at the HEAL Awards

(Healthcare, Excellence and Leadership), hosted by 24/7 Media Group.

The Right Reverend Dr Christopher Herbert was Bishop of St Albans 1995–2009. He has an M.Phil and a PhD in the field of Art History from the University of Leicester plus two honorary Doctorates, but has had a lifelong interest in Care Ethics. He is currently editing a book about Care Ethics as expressed by and seen in, the major World Faiths. In retirement he lectures in Art history to groups across the UK and Europe and is also a visiting Professor in Christian Ethics at the University of Surrey.

Dr Mehrunisha Suleman is a research associate at the HRH Prince Alwaleed Bin Talal Centre of Islamic Studies at the University of Cambridge. Her research involves an analysis of the experiences of end of life care services in the UK, from Muslim perspectives. Before joining CIS, Mehrunisha studied for a DPhil in Population Health at the University of Oxford titled "Does Islam influence research ethics?" She completed a BA in the Biomedical Sciences Tripos at the University of Cambridge, followed by clinical studies and an MSc in Global Health Sciences, at Oxford University. She has worked with Sir Muir Gray on the Department of Health's QIPP Right Care Programme. She has been involved in the design and construction of Population Based Accountable Integrated Care Systems, as well as developing an online tool for commissioners, clinicians and patient groups on health care systems design. She was co-editor of the NHS Atlas of Variation for Diabetes and Liver Disease.



**Attendees:**

**Razeen Mahroof**, Consultant, Addenbrooke's Hospital, Cambridge  
**Yunus Dudhwalla**, Chaplain, Barts Health NHS Trust, London  
**Christopher Herbert**, Professor, University of Surrey  
**Paul Anderson**, Lecturer, University of Cambridge  
**Mehrunisha Suleman**, Researcher, University of Cambridge  
**Ludmila Applegate**, Administrator, University of Cambridge  
**Arzoo Ahmed**, Director, Centre for Islam and Medicine (CIM)  
**Jo Archer**, Nurse, St Luke's Hospice, London  
**Judith Bunbury**, Senior tutor, St Edmund's College, Cambridge  
**Asif Butt**, Practice manager, Manchester  
**Obadah Ghannam**, GP, Birmingham & CIM (Trustee)  
**Helen Grist**, Nurse, St Mary's hospice, Birmingham  
**Saad Ismail**, GP, Birmingham & CIM (Trustee)  
**Romana Kazmi**, Chaplain, Great Ormond Street Hospital  
**Philip Lodge**, Consultant, Palliative Care, London  
**Thaqib Mahmood**, Islamic Scholar, Oxford  
**Ruth Roberts**, Nurse, St Mary's hospice, Birmingham  
**Naved Siddique**, Researcher, Woolf Institute, Cambridge

**Programme**

<b>13:00</b>	Introduction and overview
<b>13:15</b>	Dr Razeen Mahroof – Values in End of Life Care: A clinical perspective
<b>13:35</b>	Imam Yunus Dudhwalla Values in End of Life Care: A chaplain's perspective
<b>13:55</b>	Right Reverend Dr Christopher Herbert Values in End of Life Care: A national perspective
<b>14:15</b>	Dr Mehrunisha Suleman Values in End of Life Care: a preliminary analysis of themes from the CIS EOLC research project
<b>14:30 – 3:30</b>	Discussion
<b>15:30 – 3:45</b>	Tea break
<b>15:45 –16:45</b>	Discussion
<b>16:45</b>	Close

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## Symposium

### Narratives of Islamic Civilisation: Questioning the Model of Golden Age and Decline

25 FEBRUARY 2016

Faculty of Asian and Middle Eastern Studies, Sidgwick Avenue

*This one-day symposium, organised by the HRH Prince Alwaleed Bin Talal Centre of Islamic Studies, took place at the Faculty of Asian and Middle Eastern Studies, University of Cambridge on February 25, 2017. The seminar brought together a group of scholars and other experts, some of whom hailed from backgrounds representing both Western academic and traditional Islamic study, to discuss the possible benefits of a shift away from a 'Golden Age' narrative, and the extent to which the concept of mīzān or balance can contribute to our understanding of Islamic cultural and intellectual history. The seminar was attended by students and academics from the Universities of Cambridge, Oxford and London.*



The principal theme of the seminar was developed by Centre of Islamic Studies Visiting Fellow Ahmed Paul Keeler, who proposes that not only does the Golden Age narrative overlook the vitality of the Islamic sciences right up until the eighteenth and nineteenth centuries, but that it also tends to evaluate Islam's contribution to the world and humanity solely in terms of the priorities of a modern Western ideology that is centred on progress and technological advancement. Such an evaluation, Keeler argues, obscures what is actually the remarkable achievement of Islamic

civilisation: that it developed and maintained a holistic, sustainable way of life that was manifested in diverse cultures and ethnicities across the Afro-Eurasian world, and survived the rise and fall of empires and dynasties to last for over a thousand years. He proposes that what made this possible was a manifestation of the Qur'anic principle of mīzān, which demanded the maintaining of a balance between the spiritual, social and material needs of humanity; a balance which guaranteed a harmonious relationship with the natural world.

In this seminar, the principle of *mīzān* was explored through discussions of its manifestations in multifarious areas, especially education and social and intellectual life in Islamic civilisation. The symposium opened with a welcoming address by Dr Paul Anderson, Acting Director the Centre, followed by an introduction by Ahmed Paul Keeler. The morning was then taken up with two lectures. The first, entitled 'Adab and the Education of the Whole Person', was given by Dr Talal Al Azem, Mohammed Noah Fellow at the Oxford Centre of Islamic Studies. The second lecture, entitled 'The Prophet's Way of *Mīzān*: Manifestations in the Realm of Knowledge', was given by Hasan Spiker, a researcher in Islamic philosophy and logic at the Tabah Foundation. The afternoon

comprised two panel sessions which assembled scholars and specialists, including Dr Karim Lahham, Senior Research Fellow at the Tabah Foundation, Dr Muhammad Isa Waley, Keeper of Persian and Turkish Manuscripts at the British Library (retired), award-winning architect 'Abd al-Wahid al-Wakil and Dr Mohamad Hammour, economist and professor at the Ibn Khaldoun University of Istanbul. The panels allowed for a broadening of the discussion to other aspects of *mīzān*, and responses to questions posed by the audience.

The event attracted many participants who saw the symposium as a first step in opening up a fresh and potentially rich approach to studying the history of Islamic thought and culture.

### **Programme**

- 10:00 – 10:30** Registration & Coffee
- 10:30 – 12:30** **Welcome**  
Dr Paul Anderson, Acting Director, Centre of Islamic Studies
- Introduction**  
Ahmed Paul Keeler, Visiting Fellow, Centre of Islamic Studies
- Adab and the Education of the Whole Person**  
Dr. Talal Al Azem, Mohammed Noah Fellow, Oxford Centre of Islamic Studies
- The Prophet's Way of Mizan: Manifestation in the Realm of Knowledge**  
Hasan Spiker, Researcher, Tabah Foundation
- 12:30 – 14:00** Zuhr Prayer & Lunch
- 14:00 – 15:30** **Panel Discussion**  
Dr. Karim Lahham (chairman), Senior Research Fellow, Tabah Foundation  
Dr. Muhammad Isa Waley, Curator for Persian & Turkish Manuscripts, British Library (retired)  
Dr. Talal Al Azem, Mohammed Noah Fellow, Oxford Centre of Islamic Studies  
Dr. Annabel Keeler, Affiliated Researcher, Faculty of Asian and Middle Eastern Studies  
Hasan Spiker, Researcher, Tabah Foundation  
Mustafa Styer, Researcher, Tabah Foundation  
Tariq Al Timimi, PHD candidate, School of Oriental and African Studies  
Ahmed Paul Keeler, Visiting Fellow, Centre of Islamic Studies
- 15:30 – 16:15** Asr Prayer & Tea Break
- 16:15 – 17:15** **Questions & Answers. Conclusion**

## Research Project

### Reimagining Citizenship: Muslim Offenders' Experiences of the Criminal Justice System

*Criminological research has highlighted the relationship between 'citizenship values' and desistance from crime. However, there has been little research into the lived experiences of citizenship among offenders and how these experiences shape individuals' values and identities. This two-year research project, led by Dr Ryan Williams, takes Muslim offenders and ex-offenders as sites for exploring how experiences of the Criminal Justice System in England shape identity, belonging, and opportunities for substantive citizenship, and how offenders and ex-offenders reimagine and navigate their own selfhood in relation to society and the state. Recent reports have highlighted the over-representation of Muslim offenders through the Criminal Justice System and have stressed the diversity and complexity around Muslim offenders and the unique challenges they face in prison and post-release. This research will build on these observations but probe more deeply into Muslim offenders' and ex-offenders' experiences of citizenship in two contrasting sites, in prison contexts and in the community post-release.*

#### **The research aims to:**

- 1 explore issues of humanity, meaning, and values among Muslim offenders and ex-offenders, and in so doing to explore fundamental questions about identity, belonging and citizenship, and how these interact with punishment, criminal justice, security, and the state in the modern context.
- 2 detail how Muslim offenders and ex-offenders manage existential issues of selfhood, alterity, and belonging through their prison sentence and post-release, and how their prison experiences and sentence conditions shape perceptions of authority, notions of citizenship, and levels of engagement and resistance, exclusion and belonging.
- 3 create opportunities for interrogating conceptions of citizenship through attention to lived experiences and seeking to understand how the co-production of citizenship is enabled through the Criminal Justice System.

Between September 2016 and August 2017 Dr Williams completed his research design and received approvals from the National Research Council (NOMS) and the University of Cambridge ethics review board to carry out his project on Muslims in the Criminal Justice System. He began fieldwork in late February in East London across 4 probation offices and in two prisons (HMP High Down and HMP Whitemoor). During this period he collected data from 44 Muslim service users from focus groups and interviews. Some participants were interviewed more than once, and data was triangulated with conversations with prison and probation staff and recorded in field notes. The interviews were transcribed and analysis of these and field notes began towards the end of August 2017 with an anticipated completion of fieldwork at the end of September 2017.

## Unpacking Radicalisation in a Prison Environment

*In January 2017, the Centre of Islamic Studies hosted a dialogue meeting on 'unpacking radicalisation in a prison environment'. The meeting brought together prison officers, police officers, academics and civil servants, to consider the challenges involved in managing issues around extremism in prisons.*

The workshop aimed to foster dialogue among a group of practitioners and academics working directly in this challenging area, in order to reflect on current challenges and provide an opportunity to think about the issues around radicalisation in new ways. The event included Professor Emeritus James A. Beckford (University of Warwick), Dr Lydia Wilson (Research Fellow at the Centre for the Resolution of Intractable Conflict, University of Oxford), and Dr Ryan Williams (Centre of Islamic Studies, Cambridge) who each contributed their perspectives on current challenges.

A report of the meeting is available for free download at: <http://www.cis.cam.ac.uk/publications/unpacking-radicalisation-in-a-prison-environment-january-2017/>

The discussion took place in the wake of the government's Acheson report last year which identified 'Islamic extremism [as] one of the most acute risks to the safety of prisoners and prison staff.' It represented an opportunity – which we hope will be the first of several – for a range of professionals and academics to share perspectives on a range of critical issues in this fast-evolving policy area. These included: the pioneering history and critical role of prison chaplaincy in Britain and in comparison to other European countries; the complex reasons behind instances of conversion, in relation to issues around belonging, care and vulnerability, as well as belief; the role of role of "emirs" within hierarchies of Muslim prisoners; managing the relationship between security processes and the duty to recognise individuals' religious rights and personal development; and the need to recognise the complexity and multifaceted nature of individual identities and motivations in assessing and understanding behaviours. Overall, the discussion highlighted the complexity of the tasks facing prison officers and staff, in managing

security concerns and safety, cultivating and assessing trust, and ensuring the welfare and development of individual prisoners.

The drive behind this meeting followed the release of the Review of Islamist Extremism in Prisons, Probation, and Youth Justice, commissioned in September 2015 by the then Secretary of State for Justice.<sup>1</sup> The Acheson Report, as it has come to be known, was released to the public in redacted form in August 2016. The report identified 'Islamic extremism [as] one of the most acute risks to the safety of prisoners and prison staff', and the remit for the report and recommendations fell broadly under the UK government's broader counter-terrorism, CONTEST, and counter-Extremism strategies. The report was followed by a Government Response to the review findings, which included developing specialist risk management structures and procedures.

The objective in holding this dialogue event and producing the report was simply to keep the conversation open and to allow different types of expertise and experiences to continue to shape, challenge, and refine how the problem of 'Islamic extremism' should be understood and approached in prison and probation contexts. By inviting practitioners from police to probation, and those responsible for custodial care, the dialogue event sought to encourage end-to-end thinking about individuals convicted for terrorist-related offences and those considered to be of concern for radicalising others and at risk of radicalisation. The success of this line of work lies in multi-agency cooperation and a view to ensure public safety whilst contributing to the rehabilitation and reintegration of offenders back into society.

Rarely are practitioners provided the space to come together with academics and colleagues from

across government sectors from police, prisons, probation, Ministry of Justice and Home Office contexts to reflect on the evolving nature of their work. As practitioners who work on a day to day basis in managing issues around extremism know, and as conveyed during the event, the issues are complex and changing. As the Acheson review highlights, it is impossible to consider the issue of managing extremism without quickly being caught up in any number of adjacent issues, including: the human and legal rights of offenders; the rights of offenders to be protected against direct and indirect discrimination; the rights and freedoms of offenders to practice their faith; the limits to faith practices and beliefs during custody; definitions of violent extremism and questions around its genesis; the trajectory of threat, whether it be to order and control on a wing or to public safety through the planning and/or executing of a terrorist attack; and ensuring public safety whilst contributing to the well-being and rehabilitation of offenders.

Needless to say, this is a challenging and sensitive area of work intertwined with perennial problems of punishment and society. Many of the debates that have taken shape around managing the risks around radicalisation have a long history, including debates over the most appropriate means of housing high risk offenders.<sup>3</sup> In this brief introduction, I take the opportunity to reflect on some of the points raised in the Acheson Report and some of misunderstandings that have arisen in public understanding from that report. I make these reflections by way of comparison with emerging policies and practices in Europe and beyond. This presents an opportunity to see the issues with fresh eyes, and lays the groundwork for the conversation that ensued during our dialogue event.

The challenges are constantly shifting. Terrorist-related offences cover an increasingly wide spectrum of offences, including non-violent offences related to intent to travel to conflict zones. The numbers of people incarcerated for terrorism charges is small but growing. The UK has among the highest numbers of persons incarcerated for terrorist-related offences ('Islamist' or 'international related' terrorism) compared to Europe, with the latest figures suggesting that of the 147 people in UK prisons for terrorist related offences, 137 self-

identify as Muslim. Data from Europol show that the numbers of arrests for 'religiously inspired/ jihadist terrorism' jumped from 216 in 2013 to 687 in 2015.

In response, this area of policy and practice is developing rapidly. Since the publication of the Acheson Report, The United Nations, Council of Europe and the European Commission have each released guidelines based on extensive consultation with member states on emerging and best practices.<sup>4</sup> Contrary to the recommendations made in the Acheson Report, there is no consensus over specialist units. Rather, these reports underscore the pros and cons of different models of placement for high risk individuals. The available options include placement among the normal population of offenders, separated in special units, or a flexible model that allows for both. There is no definitive answer for the placement of offenders convicted for terrorism offences or those vulnerable to radicalisation whilst in custody.

The recent handbooks and guidelines also stress an ambivalence around the use of tailored 'counter-radicalization' risk assessments and interventions. The development of 'effective deradicalisation interventions' (see Principal Recommendation 4 in the Acheson Report) are still in their infancy, and while they are necessary and advancements are being made, there is no 'silver bullet'. 'Normalisation' of offenders convicted for terrorism offences is an express aim in many European countries such as Norway. Offenders convicted for terrorism-related offences often have similar needs to other offenders, including access to employment post-release, the need for social support, and the opportunity to express grievances through legitimate avenues; specialized interventions and placements can reinforce "us versus them" mind-sets, risking more harm than good.

The most remarkable feature of these recent handbooks and guidelines is their insistence on a well-run and humane prison environment as the first line of defence against radicalisation. Without broader attention to the conditions of confinement –including staff professionalism, good staff-prisoner relationships, attention to offenders' well-being

and development, humane prison conditions and opportunities for family contact – the impact of the specific actions taken in response to the Acheson Report are likely to be lessened.

The dialogue event in Cambridge was planned to enable a fresh perspective and multi-agency and inter-disciplinary collaboration. The discussion was anchored by three researchers who converged on the topic from their own areas of expertise.

Professor James Beckford's career is distinguished by ground-breaking work on religious rights and freedoms in prisons and the study of Muslim prisoners in England and Wales and France. The way that England and Wales have historically provided for the rights of prisoners of different faiths to practice their religion is now scrutinized as faith practice and spaces of worship, such as Friday prayers, present concerns as sites for radicalisation.

Ryan Williams' recent work in two High Security Prisons with Prof. Alison Liebling has sought to bring an analysis of prisoner social structures to reconsider the relationship between power, identity, and risk. The long history of prison sociology is instructive for understanding the complexities in disentangling the new prisoner hierarchy and the risks and character of radicalisation. He remarks in the report specifically on findings around the role of the 'emir', which the Acheson Report identified as part of the threat of Islamic Radicalization in prisons. He also discusses

the role of trust in the research process and in managing offenders in prison and post-release.

Dr Lydia Wilson's work with foreign fighters brought the transnational character of radicalisation into sight. Prisons are subject to the same global forces encountered in society generally as they are intense microcosms of society. She presents her findings and the role of belonging in driving the radicalisation process. Dr Wilson also discusses the appeal of ISIS and how to counteract that appeal, and the process as a social scientist in studying and measuring radicalisation.

The discussions were frank, open and the disagreement civil and productive. All participants commanded respect for their attention to nuance and detail in navigating this complex topic. Participants agreed to keep a public record of the dialogue during the three conversations with James Beckford, Ryan Williams and Lydia Wilson in the form of a transcription of the conversation that ensued. The introductions from each of the participants, and the concluding discussion, were not recorded, so as to allow participants to speak openly and to benefit from collaboration off-the-record. Practitioners' comments and questions were anonymized. Participants were provided with the opportunity to review and comment on the transcript and request any details to be changed or removed. The transcript was edited in order to serve as a readable and self-contained document for others working in this field and the public more widely.

## Seminar

### Everyday Ethics and Becoming a Good Muslim in a High Security Prison

2 MARCH 2017

Institute of Criminology

**Dr Ryan J. Williams**, Research Associate, Centre of Islamic Studies, University of Cambridge

*Prison ethnographers are often confronted with everyday examples of people trying to achieve some conception of the human good. Yet, descriptions of how people achieve this good in a prison environment – the techniques and aspirations of the ethical subject – are rare.*

In this seminar, Dr Williams reflected upon the task of understanding the formation of ethical subjects by drawing on the 'reflective freedom' practiced by Muslim prisoners in a high security prison. He gave shape to this project with the help of recent developments in the anthropology of ethics and Foucault's later work. The case of Muslim piety as he presented it serves two purposes: to sharpen and deepen ethnographic research in prison through recognizing the place of ethics in everyday life, and to present a challenge to how we think about power, agency and structure in view of how people accomplish virtue.

Ryan Williams is a Research Associate with the Centre of Islamic Studies in Cambridge and jointly an associate member in the Prisons Research Centre. He has held fellowships in Canada and at Cambridge and recently served as co-Investigator for an ESRC-funded study on faith identity and trust in two high security English prisons. His current research focuses on lived experiences of citizenship among Muslims through the criminal justice system. He has published in the areas of interfaith dialogue, the sociology of religion, and religion and health.

This seminar was free, and opened to all interested in attending, with no ticket required.

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## Social Outreach Initiative

### The Good Life and the Good Society: Teaching Ethics, Theology and Religion Through Lived Experience

*The Cambridge University course on 'The Good Life and the Good Society' is co-coordinated by Dr Ryan Williams (Centre of Islamic Studies) and Dr Elizabeth Phillips (Faculty of Divinity) as part of the Learning Together initiative developed and run by Dr Amy Ludlow (Faculty of Law) and Dr Ruth Armstrong (Institute of Criminology).*

This course seeks to open up the learning experience of students in Theology and Religious Studies by bringing Cambridge Students to learn alongside students in a high security prison near Cambridge, to share the common experience of wrestling with the big questions in life. The course focuses on encouraging students to reflect on

the place of the ethical in human life, sharpening understanding of their own and others' conceptions of 'the good' in relation to morality and society.

Ryan Williams, Course Co-Convenor at the Centre of Islamic Studies, said "While carrying out my research, I observed that people are guided on

a daily basis by ethical and theological questions of what constitutes the 'good'. Our course... provides a chance for students to sharpen their own understanding of what is right and 'good' in their own life and in society by having meaningful contact with, and learning alongside, people from a diversity of backgrounds. Yes, we're taking a risk in that we're exploring questions of difference often seen as sources of conflict, but we believe it's a crucial one to take."

The course has been kindly supported through an anonymous donor and the Centre of Islamic Studies. It features guest lecturers from across the University who have generously dedicated their time, including Prof. Alison Liebling (Institute of Criminology), Dr Rowan Williams (Faculty of Divinity), Revd Dr Carolyn Hammond (Gonville & Caius College), Dr Paul Anderson (Centre of Islamic Studies), Dr Tim Winter (Faculty of Divinity) and Dr Ankur Barua (Faculty of Divinity).



RUTH ARMSTRONG

Cambridge Students and Facilitators on the bus to the first session of 'The Good Life and the Good Society' in HMP Whitemoor.)

26 APRIL 2017

## HM Prison Whitemoor, Longhill Rd, Whitemoor

**Dr Ryan J. Williams**, Research Associate, Centre of Islamic Studies, University of Cambridge

*Congratulations to students completing 'The Good Life and the Good Society'!*

On April 26 we celebrated the achievements of our students who took part in a course on Theology and Religious Studies on 'The Good Life and the Good Society'. The course, co-convened by Dr Ryan Williams (Centre of Islamic Studies) and Dr Elizabeth Phillips (Westcott House and Faculty of Divinity), brought together students from the University of

Cambridge who were studying primarily Theology and Religious Studies to learn alongside resident students at HMP Whitemoor. The course was part of Learning Together, developed and directed by Dr Ruth Armstrong and Dr Amy Ludlow, and it was the first time the initiative ran a course on Theology and Religious Studies.

Students were brought together as learners to share in the common experience of wrestling with the big questions in life. The course encouraged students to reflect on the 'good' in everyday life, and to sharpen their understanding of the good in their own lives and in the lives of others.

But reflecting on the 'good' in one's own life and in society proved profoundly challenging when done alongside and in conversation with people with different backgrounds and experiences. One student remarked on these challenges in his final essay: 'civility is the hard work of staying present even with those we share deep rooted differences and fierce disagreement'.

Learning through shared encounters involved breaking down assumptions about students in Whitemoor and students in Cambridge. The course encouraged students to reflect on what the course materials – the readings, lectures and core concepts – meant in light of our points of agreement and disagreement, similarities and differences, and diverse backgrounds and life experiences. Over 10 weeks, students grew in confidence in their academic abilities and in their capacity to interact with people different than themselves as they felt their own opinions mattered and were valued.

During the end of course celebration students shared how they learned that the 'good for me' must also be the 'good for you'. Drawing on the lecture by Dr Rowan Williams, course facilitator Angus Reid reflected on the possibilities embodied in the shared learning space when religious, social and political differences are thought of on a human-shaped scale.

Rather than thinking about concepts around personhood, ethics, empathy, civility, freedom and non-violence abstractly, students were given the opportunity to learn from practical engagement with people who embodied different perspectives and through examples grounded in concrete

reality. This offered a fundamentally different kind of learning experience than Theology and Religious Studies students are usually afforded within University settings. It also provided profoundly different opportunities for learners resident in Whitemoor prison who 'never would have had the opportunity' to learn from Cambridge lecturers and meet students from Cambridge.

On April 26 our 25 students, 5 facilitators, their invited family and friends, prison staff, lecturers and the University's Vice-Chancellor, Prof. Sir Leszek Borysiewicz – totalling around 130 people – came together in a special opportunity to celebrate and re-imagine what education can embody when practiced beyond institutional walls. On a 'human-shaped scale', it embodied a small but significant opportunity to celebrate individual academic achievements and the achievement of the group and an ever widening network of people who caught a glimpse of what is possible when people come together to reflect on, and re-imagine for themselves and others, what the good life and the good society means together.

This project is part of Dr Ryan Williams' work at the Centre of Islamic Studies on 'Re-Imagining Citizenship', brought about through the inspiring initiative Learning Together developed and directed by Dr Ruth Armstrong and Dr Amy Ludlow, and in collaboration with Dr Elizabeth Phillips (Westcott House and Faculty of Divinity). The course featured guest lecturers from across the University who generously dedicated their time, including Prof. Alison Liebling (Institute of Criminology), Dr Rowan Williams (Faculty of Divinity), Revd Dr Carolyn Hammond (Gonville & Caius College), Dr Paul Anderson (Centre of Islamic Studies Studies), Dr Tim Winter (Faculty of Divinity), Dr Ankur Barua (Faculty of Divinity). The course has been kindly supported through an anonymous donor and the Centre of Islamic Studies. Learning Together was initially developed with support from the University's Teaching and Learning Innovation Fund and is directed by Ruth Armstrong and Amy Ludlow.

## Forum

### Muslims in Europe Postgraduate Forum

*In 2016–17, the Centre supported the activities of the Cambridge Muslims in Europe Postgraduate Forum, an interdisciplinary research and discussion group based at the University of Cambridge for postgraduate and postdoctoral researchers studying Islam and Muslims in Europe. This forum brings together researchers from the Politics, Divinity, History and Middle East Studies departments, as well as students from further afield. Part of its activities this academic year entailed hosting postgraduate speakers from other universities to present their research in a supportive atmosphere. These events engaged with the topics of religious leadership, halal lifestyles, gender dynamics, Salafism, political participation and more.*

### Michaelmas Term 2016

MONDAY 31ST OCTOBER

**Discussion Theme:** Salafism

**Introductory Reading:** Eileen Barker, 'Plus ça change'

**Research Presentation:** 'Salafi women in Britain: conversion, disengagement and Islam's new religious movement'

**Presenter:** Anabel Inge, (formerly) King's College London

**Abstract:** Salafi women are typically perceived as either the passive victims of an oppressive version of Islam or as excessively religious fanatics whose lives revolve solely around strict rules. The reality, however, is varied and complex. The vast majority of Salafis in the United Kingdom are from non-Salafi backgrounds – often less conservative Muslim families – and have consciously re-routed their religious identities to become Salafis. Implementing Salafism in a Western society, however, requires constant negotiation, contradiction and compromise. In this seminar, Anabel Inge will explore the notion of conversion as a continuing and often fluctuating process, sharing stories of both conversion and ongoing (dis)engagement from her nearly two and a half years of ethnographic fieldwork in London.

MONDAY 14TH NOVEMBER

**Discussion Theme:** Halal lifestyles in Tatarstan

**Introductory Reading:** Maruta Herding, *Inventing the Muslim Cool: 'Setting the Scene'* (Chapter)

**Research Presentation:** Halal, coolness, and 'form of life'. An ethnography of Russia's Muslim youth

**Presenter:** Matteo Benussi, Division of Social Anthropology, University of Cambridge

**Abstract:** I conducted 15 months of ethnographic research in the Republic of Tatarstan (European Russia), home to a vibrant Muslim community. After the collapse of the USSR, a number of transnational Sunni movements – running the gamut from intransigent Salafism to education-centred Gulenist modernism – took root amongst Tatarstan's urban middle-class youth. Tatarstan became the hub of Russia's 'halal movement', a trend bringing together young businesspeople, students, and activists. Within this group, piety is contiguous to coolness, initiative, urbanity, lofty aspirations, cosmopolitanism, and a disciplined lifestyle. In my presentation, I intend to provide fresh information about Russia's little-known and diverse Muslim community, as well as critically engaging recent literature about the 'Muslim cool' by putting forth a theoretical proposal inspired by Giorgio Agamben's understanding of 'form of life'.

## MONDAY 21ST NOVEMBER

**Discussion Theme:** The social life of religious leadership

**Introductory Reading:** Valérie Amiraux, 'Religious authority, social action and political participation'

**Research Presentation:** What does it mean to be a local Muslim leader? A comparative study of mosques in Paris and London

**Presenter:** Amine El Yousfi, Department of Sociology, University of Cambridge

**Abstract:** While there is an abundant literature on Muslims in Europe, very little deals with the role and identity of local Muslim leaders, namely imams and members of mosque committees. The political and social contexts in France and the UK are very different. These differences should affect in turn the relationships between local Muslim leaders and other actors, such as doctors, teachers, prison officers, faith leaders, mayors, etc. In his project, Amine intends to study local Muslim leaders by analysing their social interactions and their influence on identity and leadership practice. Through interviews and participant observation, he is comparing several mosques in two different locations – Paris and London – asking how social relations with different local, national and international actors affect the religious, social and political identities of local Muslim leaders in Paris and London.

## MONDAY 28TH NOVEMBER

**Discussion Theme:** Gender and Representation

**Introductory Reading:** R Grillo and P Shah, 'Reasons to Ban? The Anti-Burqa Movement in Western Europe'

**Research Presentation:** The Political Representation of Muslim Women

**Presenter:** Alaya Forte, Centre for Gender Studies, SOAS

**Abstract:** I will make a case for how the political representation of women and minorities has so far taken for granted a very narrow and almost exclusively empirical application of identity categories. This is also favoured by a liberal approach to representation that seeks to be plural by favouring interests and substantive representation forgetting to take into account

the power relations at work. This is particularly important when speaking of identities that are particularly vulnerable to political framing, such as the Muslim community in Europe, which is incredibly heterogeneous in its make up. I will also highlight some of the shortcomings of current theories of political representation, equally inattentive to the intersections of race, ethnicity and gender in our modern plural European democracies. When it comes to the experiences of Muslim women's participation and political engagement in Britain, an intersectional approach might finally shed new light on how the concept of representation can be understood in our complex modern societies.

## Lent Term 2017

### TUESDAY 28TH FEBRUARY

(Reading Group format)

**Discussion Theme:** 'Asabiyyah ('Social cohesion', 'group feeling')

**Convenor:** Easa Saad

**Reading:** Ibn Khaldun, Muqaddimah, Book 1, Chapter 2

**Overview:** Ibn Khaldun can be read in many ways: he is far too expansive a thinker to be pigeon-holed into just one category of analysis. However, I propose three questions that might serve as a useful starting point for discussion of the reading.

1. How helpful is it to approach Ibn Khaldun from the modern categories of intellectual inquiry that we have developed, i.e. sociology, history, economics, theology? Do these help us hone in on key concepts, or do we miss something by attempting to impose our own categories on him?
2. What insights can we gain from Ibn Khaldun's theory of 'asabiyyah, when evaluating modern societies? Is it distinct from current approaches of the social sciences, and if so is it still relevant?
3. Section 10 and Section 23 appear to be quite interesting discussions of the impact on identity of Immigration and Colonialism respectively.

In particular, when discussing Islam in Europe, to what extent can we use these discussions to shed insight on modern manifestations of these phenomenon? Does it even matter that a 14th Century scholar was already discussing these things?

#### TUESDAY 7TH MARCH

(Research Presentation format, extra-European focus)

**Discussion Theme:** Shi'ism in Pakistan

**Introductory Reading:** Naveeda Khan, 'A Possible Genealogy of Muslim Aspiration: Muhammad Iqbal in His Time'

**Research Presentation:** 'Shi'i Striving and the Problem of Pakistan'

**Presenter:** Simon Wolfgang Fuchs, University of Cambridge

**Abstract:** In my presentation, I will focus on Pakistan's Twelver Shi'is, who form the second largest Shi'i community worldwide. The Partition of the Indian subcontinent in 1947 meant that Shi'i 'ulama, popular preachers, and ordinary believers suddenly found themselves cut off from their former center of scholarship in the north Indian city of Lucknow. This meant an increasing orientation towards the shrine cities of Iran and Iraq. I will explore how Shi'is positioned themselves within these transnational dynamics

and how they appropriated and indigenized questions of religious authority and reform. I will pay attention to how they advanced their own conceptions of Pakistan and consider in which ways the Iranian Revolution radically reshaped the issue of Muslim belonging.

#### TUESDAY 14TH MARCH

(Reading Group format)

**Discussion Theme:** Theology and Anthropology in conversation

**Convenors:** Chris Moses and Caroline Tee

**Reading:** Talal Asad, *The Idea of an Anthropology of Islam*

**Overview:** 'For three decades, Talal Asad's work on the question of religion, and on the entanglements of this question with the sensibilities of modern life, has steadily overturned dominant paradigms in anthropology. Critiquing the textualization of social life, his work has redirected analysis away from the interpretation of behaviours and toward inquiry into the relation of practices to what he has termed a "discursive tradition". Asad introduced this concept in making an intervention in the anthropology of Islam, yet it has also become important across a number of fields (anthropology, religious studies, postcolonial studies, critical theory) concerned with ethics and religion in modernity.'

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## Schools Outreach

### Perspectives on Islam Croydon High School Study Day for 160 Delegates from 15 Schools

THURSDAY 9 FEBRUARY

**Croydon High School, Old Farleigh Road, Selsdon, South Croydon**

*The Croydon High School for girls welcomed 14 external schools to the Religious Studies Conference on Islam, giving them 160 delegates. The programme consisted of seven speakers featuring academics from the Centre of Islamic Studies, media experts and practising Muslims.*



*Discussion groups at Croydon High School*

The day was packed full of issues for everyone to consider and engage with which included why Islam matters through to what young Muslims should be taught about Islam. The school gained an insight into Islamic civilisation which was then contrasted with Islam in contemporary China. The relationship between Islam and women and the integral role the media plays in highlighting Muslim identity

were featured prominently and the pupils were later challenged to think about bioethical issues including questions around what it means to be human. The penultimate session got everyone thinking about how they can live together and co-operate with people who differ – racially, ethnically, religiously, or economically through the eyes of a prison researcher.

**Programme:**

**Why Islam?** Ray Bruce

Ray Bruce is a producer of TV and audio documentaries, such as “The Ground Zero Mosque” for Channel 4 and the upcoming “David Suchet’s Questions of Faith” for Audible.

**Teaching Muslims: an imam’s perspective,** Ajmal Masroor

Ajmal Masroor is an imam in London and broadcaster.

**Islamic Civilisation: an historian’s perspective,** Dr Amira Bennison

Dr Amira Bennison is a historian of the Middle East, and Reader in Middle Eastern and Islamic Studies at the University of Cambridge.

**Islam in contemporary China: an anthropologist’s perspective,** Dr Paul Anderson

Dr Paul Anderson is the Acting Director of the Centre of Islamic Studies and Lecturer in the Department of Middle Eastern Studies at the University of Cambridge.

**Islam from a woman’s perspective,** Saba Zaman

Saba Zaman is a broadcast journalist with a specialism in Religion.

**Bioethics in Islam: a brief introduction,** Dr Mehrunisha Suleman

Dr Mehrunisha Suleman is a Research Associate with the Centre of Islamic Studies in Cambridge.

**Finding God in unexpected places: a prison researcher’s perspective,** Dr Ryan Williams

Dr Ryan Williams is a Research Associate with the Centre of Islamic Studies in Cambridge.



*The panel of speakers at the event*

## Arabic Language Teaching Programme

*The Centre of Islamic Studies has continued to offer Arabic language teaching to students across Cambridge University (other than those taking the Arabic tripos) whose research interests include the Arab and Islamic world. This was done in fulfilment of the mission of the Centre to engage the University community.*

The Programme is tailored to different levels and runs during the academic year. The courses focus on Modern Standard Arabic and aim to cover the four Arabic language skills of Reading, Writing, Listening and Speaking.

Students have expressed their profound appreciation for this opportunity to join the programme. They have also been encouraged to take part in the Centre's research and activities which allows them to explore other graduate students' research projects.

Shahla A Suleiman is the course organiser and teacher.



### Course outlines

- Beginners** The beginners' level of Arabic is designed for students with little or no previous knowledge of Arabic. The purpose of this course is to develop student's language proficiency and communication skills in Modern Standard Arabic. The course introduces students to the sounds, scripts and basic structures of Arabic grammar while building reading, writing, listening and speaking skills.
- Intermediate** The course aims to consolidate students' knowledge of Modern Standard Arabic and continue to develop the four language skills at the intermediate level of proficiency. The course utilizes previously acquired grammar and vocabulary to improve students' conversation and comprehension skills. Particular emphasis is placed on reading and expanding student's knowledge of Arabic grammar and vocabulary.
- Advanced** The course aims to develop Arabic language skills and expand students' knowledge of Arabic vocabulary, grammatical structures, idioms, fluency and style at the advanced level of proficiency. The course focuses on authentic materials dealing with topics such as politics, history, society, economics, religion, culture and literature. Particular emphasis is placed on reading comprehension, composition and translation.

## Schools and Curriculum Outreach

*In her capacity as Teaching and Outreach Associate, Shahla Suleiman also offers schools advice on curricula and resources, and serves as a member of the Cambridgeshire Standing Advisory Council on Religious Education (SACRE). This is a body which monitors the effectiveness and appropriateness of the religious education syllabus.*

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### Public Engagement Activities

#### Festival of Ideas

The Cambridge Festival of Ideas was established in 2008 with the aim of encouraging the public to explore the arts, humanities and social sciences, meet academics and students, and engage with the University via a thought-provoking and creative series of mostly free events. In the 2016 Festival of Ideas the Centre of Islamic Studies held three events:

- "A New Silk Road?" – a presentation revealing the importance of Muslim Trade Networks in moving commodities around Asia and into Europe.
- presentations and discussions on End of Life Care within the National Health Service and the need for researching views and perspectives from minority groups
- Islam in high security prisons and what this tells us about some of society's greatest challenges today. Recent research on Muslim prisoners' experiences was presented, offering a rare glimpse into how Muslim prisoners adapt and cope with imprisonment.

#### A New "Silk Road"?

22 OCTOBER 2016

**Faculty of Asian and Middle Eastern Studies,  
University of Cambridge**

**Dr Paul Anderson**, Acting Director, Centre of Islamic Studies, University of Cambridge

We all know that China is a global economic hub, but what kinds of social and cultural exchanges underpin its economic miracle? This talk addresses some of the cultural aspects of globalisation, describing the significance of Muslim trading networks to the globalisation of Chinese manufacturing. It presents ethnographic research on the Chinese city of Yiwu, whose Futian market, founded in 1982, boasts some 76,000 shops, and exports around 1,500 containers a day to more than 200 countries around the world. The city is also a meeting place of different nationalities and religions, as merchants from across the Middle East, Asia and Africa gather to do business.

#### Entrusting life: The evolving moral authority of the National Health Service and health service personnel in end of life care – a Muslim perspective

19 OCTOBER 2016

**Chetwynd and Keynes Hall, King's College**

**Dr Mehrunisha Suleman**, Research Associate, Centre of Islamic Studies, University of Cambridge

The Centre of Islamic Studies, University of Cambridge, presented a thought-provoking discussion on end of life care within the National Health Service and the need for researching views and perspectives from minority groups.

It introduced a new piece of research having been conducted by the Centre and explored recent concerns about there having been little research and outreach carried out to understand the perspectives, needs and concerns of minority groups in the UK, particularly Muslims on issues

related to healthcare. The Centre is currently undertaking research to capture the viewpoints of health professionals, patients, families, carers and traditional scholars to develop a better understanding of what the needs are in terms of end of life decision making from a Muslim perspective.

The informal discussion provided a summary of themes that have been covered in the research including Muslim perspectives on, the value of human life, death and dying, illness and suffering, the withholding and withdrawing of medical treatment, euthanasia and the role of spiritual/religious leaders in end of life care. It was also an opportunity for the audience to discuss their views and experiences on end of life care and to stimulate a dialogue about this piece of research. This event welcomed the local community, professionals and anyone who was interested in understanding better the challenges faced by the health service in meeting the health needs of minority groups and to initiate the potential opportunity for members of the audience to become involved in this piece of research.

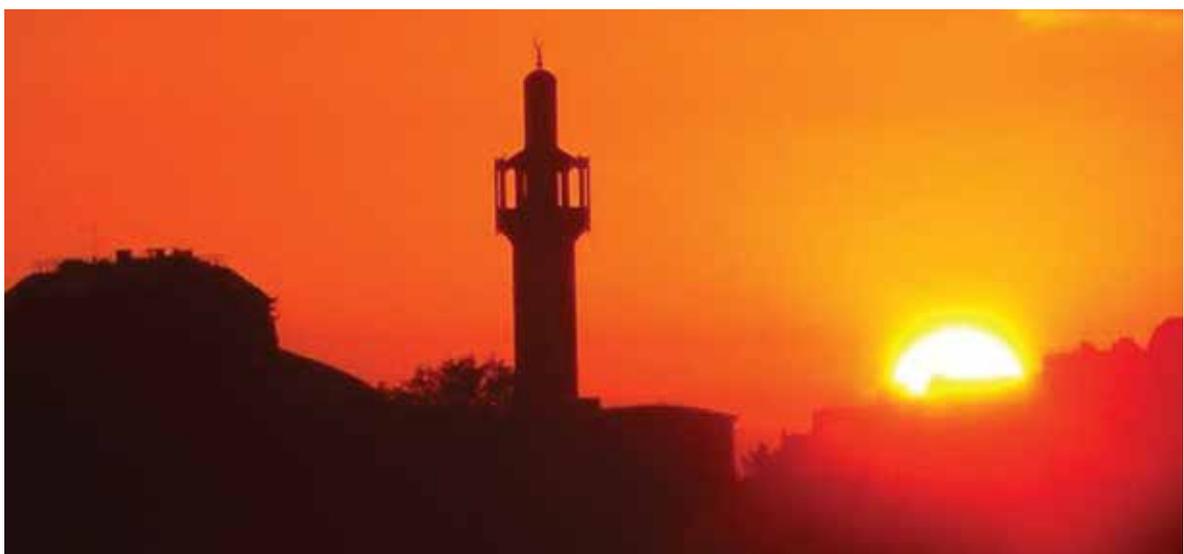
## Muslim prisoners' experiences in high security prisons

26 OCTOBER 2016

Chetwynd and Keynes Hall, King's College

**Dr Ryan Williams**, Research Associate, Centre of Islamic Studies, University of Cambridge

This event was organised to introduce research and ideas from the University of Cambridge's Centre of Islamic Studies in an informal and relaxed setting. The talk used prisons as a lens for exploring some of society's greatest challenges today around security, religious freedoms, diversity, and the role of the state in responding to these challenges. It drew on findings from an innovative study in two English high security prisons, where the population of Muslim prisoners has doubled in the last decade. The talk focused on recent changes in the prisoner population and specifically how Muslim prisoners experience, cope and adapt to imprisonment in different ways. Through an account of in depth fieldwork in prison and through the voices of prisoners, this talk aimed to highlight the complexity of prisons as social communities. It represented research currently being undertaken in the Centre of Islamic Studies on the themes of belonging and identity among Muslims through the criminal justice system.



Matt Brown

## Teaching Training

### UNESCO Ethics Teacher Training, Kuala Lumpur, Malaysia

7–11 NOVEMBER 2016

**Co-Led by: Dr Mehrunisha Suleman**, Research Associate, Centre of Islamic Studies, University of Cambridge

<http://en.unesco.org/events/ethics-teacher-training-course-12>

Dr Mehrunisha Suleman, research associate at the Centre for Islamic Studies (CIS), co led the Ethics Teacher Training Course (ETTC) organized by the UNESCO Jakarta Office and the Institute of Islamic Understanding (IKIM) in Kuala Lumpur, Malaysia, from 7 to 11 November 2016. The course is designed and delivered to advance pedagogical training of ethics education globally. At the CIS, Dr Suleman is leading a project on End of Life Care services in the UK and has been appointed as an expert to facilitate UNESCO's bioethics capacity building mandate.

For more information please visit:

[https://www.youtube.com/watch?v=Tm0\\_1Rp-wtg](https://www.youtube.com/watch?v=Tm0_1Rp-wtg)

[http://www.unesco.org/new/en/jakarta/about-this-office/single-view/news/ethics\\_teachers\\_training\\_course\\_of\\_unesco\\_in\\_kuala\\_lumpur/](http://www.unesco.org/new/en/jakarta/about-this-office/single-view/news/ethics_teachers_training_course_of_unesco_in_kuala_lumpur/)

[http://www.unesco.org/new/en/jakarta/about-this-office/single-view/news/the\\_launch\\_of\\_unescos\\_ethics\\_teachers\\_training\\_course\\_in](http://www.unesco.org/new/en/jakarta/about-this-office/single-view/news/the_launch_of_unescos_ethics_teachers_training_course_in)

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## Supporting Students

### Centre of Islamic Studies Postgraduate Studentships

*The Centre of Islamic Studies runs an annual competition for graduate research studentships. These are awarded to outstanding graduate research students at the University of Cambridge whose work is connected to Muslims in the UK and Europe or Islam in the global age, and which is relevant to the areas of study of the Centre of Islamic Studies. Details of research studentships held in 2016–17 is outlined below.*

#### **Dorothea Ramahi**

PhD Student

My PhD research deals with the relationships between converts to Islam in Britain and their families. It uses conversion as a lens through which to see what we are used to think of as mundane everyday life. By looking through this lens I hope to shed light on family ideologies, the nature and expression of filial ties and the make-up of secular British modernity. It is an attempt to make the familiar strange and to scrutinise the taken for granted as ideological particularity.

My project is a continuation of the work I did for my MPhil dissertation in 2013. Back then I investigated

the relationship between female British converts and their friends and families with a particular focus on the modes of engagement. I found that conversion to Islam was met by intimates with a considerable degree of apparent disinterest and indifference. However, underneath this seeming indifference I found some very strong attitudes towards Islam that went along with rejection and a refusal to engage with the converts. Based on these findings, some of the most important questions for my PhD research include 'Why do family members refuse to engage with the converts?', 'What are the underlying assumptions about Islam that shape the reactions?', 'How do family members conceptualise "happiness" and why do they so often juxtapose conversion to

Islam with achieving this “happiness”?, and ‘What effect does the secular organisation of social life have on people’s search for meaning?’

On the one hand, I use the converts’ accounts of their conversion, and on the other hand, I incorporate the perception of friends and family, how they experienced the conversion and how this changes the way they relate to the converts. This dualistic narrative construction is novel in the context of conversion and allows me to explore the social dimensions of religious conversion in depth.

### **Melissa Gatter**

PhD Student

My research examines Syrian Muslim heritage expression in Jordan’s largest refugee camp, Za’atari, to reveal how residents engage in placemaking in the camp and can use heritage as a productive tool upon resettlement or return. The driving questions behind this project are as follows: What do European NGOs understand Syrian Muslim heritage to be, and how do they incorporate this understanding into their programming for Za’atari youth? How does the young Syrian Muslim refugee remember his/her heritage in interacting with these NGOs and how

might his/her ideas of his/her heritage be affected by these interactions?

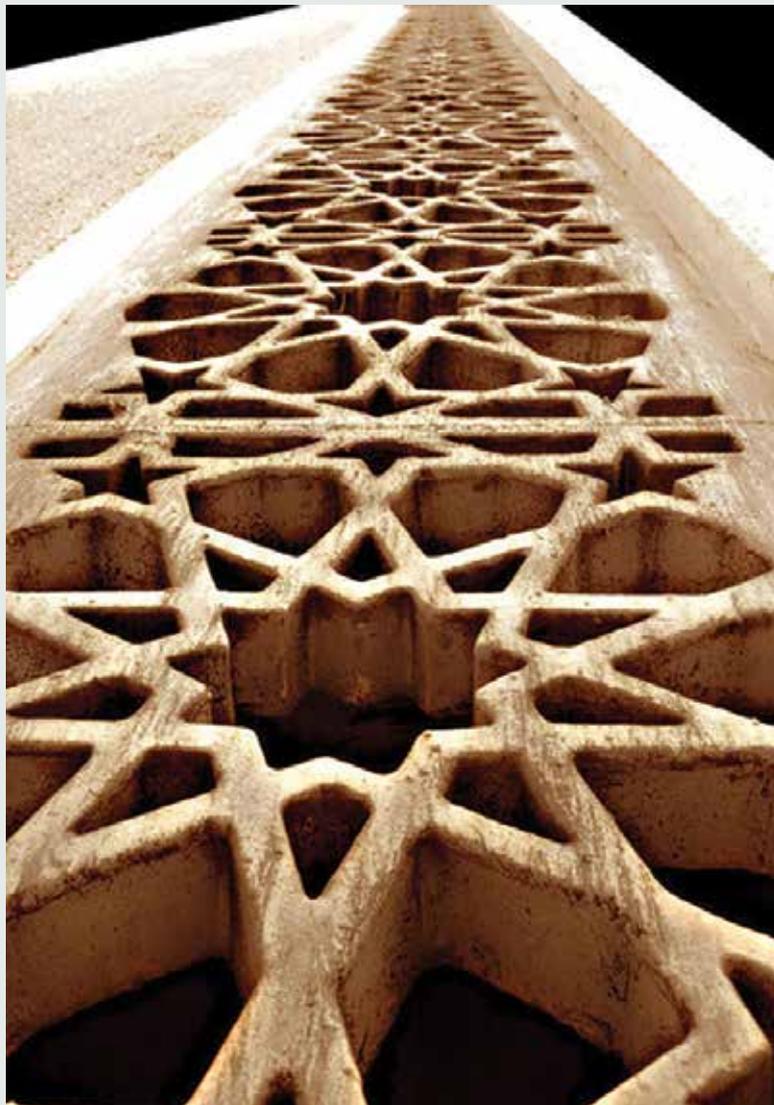
The aim of my research is to contribute solutions beyond Za’atari for humanitarianism to support the displaced’s efforts to integrate into host communities across the world or in a new Syria by equipping young refugees with the appropriate tools to respond proactively to their situation and work toward future professions that rebuild Syrian society.

My research will also contribute to knowledge of everyday life in Za’atari, which has become both an important urban conglomeration in its own right within the region, and a critical site in the reshaping of national identity and civic aspirations within the new Syrian diaspora. I will focus on understanding the role that NGOs can play in these processes. But my work will also contribute to broader debates concerning the ways that new forms of heritage can be produced and/or resignified in contexts of displacement and through processes of conflict.

This will build on my MPhil research with Dr Paul Anderson which explored the kinds of childhood and forms of citizenship that were being fashioned by and for Syrian refugees in Zaatari in the space of the refugee camp through NGO programmes.

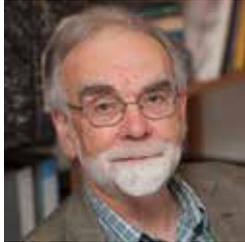
## VISITING FELLOWS AND SCHOLARS

Visiting Fellows and Scholars and Research Associates are at the heart of the Centre of Islamic Studies' intellectual community. They contribute to our research and outreach activities, while benefiting from contact with the University of Cambridge's wider community, its library and research facilities.



## VISITING FELLOWS AND SCHOLARS

### *Visiting Fellows*



**Mr Ahmed Paul Keeler**

**Research Interests:** Western world cultural narratives, cultural narratives in the Muslim world, the arts of Islam, modern art.

**Research at Cambridge:** Exploring the Quranic principle of Mizan as realised in Islamic civilisation.



**Mr Martin Rose**

MENA Consultant, British Council

**Research Interests:** Morocco generally, language and culture, and the interaction of faiths.

**Research at Cambridge:** The Moroccan Community in Manchester and the Trade in Silver Plate.



**Dr Shana Cohen**

Stone Ashdown Director, Woolf Institute

**Research interests:** public services; non-profit organizations; political alienation in North Africa; inequality; comparative values of social justice and social good.

**Research at Cambridge:** contemporary values and practices of social good and society within Judaism, Islam, and Christianity.

## Research Associates

Research Associates are usually appointed by invitation only.



### Dr Jeremy Henzell-Thomas

From 2000–2010, Dr. Jeremy Henzell-Thomas was the Founding Executive Director of the Book Foundation, a registered UK charity which works with partner institutions in the UK and the USA to improve understanding of Islam in the West. He was the first Chair of the Forum Against Islamophobia and Racism (FAIR), and is currently a member of the Executive Committee of the Association of Muslim Social Scientists (AMSS UK) and a member of the Advisory Board of the Prince Alwaleed Centre for the Study of Islam in the Contemporary World at the University of Edinburgh. A Fellow of the Royal Society of Arts, he speaks and writes widely on the themes of education, culture, society and spirituality, having written regular reflections over the years for *Islamica* and *emel* magazines, and more recently for the Credo column in *The Times*. Jeremy's current research interests include Islam and pluralism, inter-cultural and holistic education, and shared values. A former lecturer in Applied Linguistics at the University of Edinburgh, he is also engaged in research which applies his academic specialism of psycholinguistics to contemporary issues affecting public perception of Islam and Muslims.



### Dr Abdullah Baabood

Dr Abdullah Baabood's research interests focus on the states of the Gulf Cooperation Council (GCC), primarily their economic, social and political development and their external relations. He has published widely on these topics. Abdullah is a graduate in Business and Economics and holds a master's degree in Business Administration (MBA), a master's in International Relations (MA), and a PhD from the University of Cambridge. He is also a member of several academic and professional bodies.



### Dr Khaled Hroub

Dr Khaled Hroub's areas of research include the contemporary history and politics of the Middle East with a focus on Islamism and its political manifestations; the socio-political and cultural impact of the 'new' media in the Arab world; the role of public intellectuals; and the Arab novel. He has published widely on Hamas and political Islam. Currently he is writing a book critique of the Arab renaissance project. He also publishes weekly articles in leading Arab and world media.



#### **Dr Yonatan Mendel**

Dr Yonatan Mendel completed his doctoral studies in the Department of Middle Eastern Studies at Cambridge University. His thesis examined the history of Arabic studies in Jewish schools in Palestine/Israel from 1935 to 1985, and focused on the politicisation and securitisation of the language. His research deals with topics such as language policy and war, security considerations and language planning, and the interrelationship between political conflict and foreign language studies in Israel/Palestine. His book, *'The Creation of Israeli-Arabic: The Political History and Securitisation of Arabic Language Studies in Israeli-Jewish Society'*, will be published in 2014 (Palgrave Macmillan). Mendel is a regular contributor to the London Review of Books and has published widely on Israeli society and the Israeli-Palestinian conflict in English, Arabic and Hebrew.



#### **Dr Chaoqun Lian**

Dr Chaoqun Lian is an assistant professor in Arabic Studies at Peking University, China. He received a BA and a MA in Arabic Studies from Peking University and completed his PhD in Middle Eastern Studies at University of Cambridge. His research focuses on language symbolism in the social world as is revealed in Arabic language planning and language policy (LPLP) and Arabic lexicography from the nineteenth century onwards. He is currently working on a book project that examines the phenomenon of Arabic language academies in the context of Arab nationalism(s) and peripherality of the Arabs in the modern world-system. Chaoqun is also planning to study metaphor and language ideology in the discourse of Arabic LPLP and to compare Arabic and Chinese LPLPs in relation to the notion of 'Oriental bond'. He contributes to the Chinese and Arabic press regularly on political and cultural themes.



#### **Dr Hawraa Al-Hassan**

Dr Hawraa Al-Hassan is an associate fellow of the Higher Education Academy, having taught Arabic and modern history of the Middle East at the University of Cambridge. Hawraa completed her PhD in Middle Eastern Studies at the University of Cambridge and gained an MA in Comparative Literature at University College London. She is interested in the cultural history of the Arab world in so far as it relates to totalitarianism, propaganda and nationalism. Hawraa's research focuses on interdisciplinary approaches to the Arab novel as a conduit of group identities. Her current project explores Iraqi Ba'thist involvement in the production of literary and media discourses on gender and nation, whilst considering the potential of resistive 'counter-public' spaces, be they Islamic or secular.

## Visiting Scholars 2016/17



**Dr Ahmed Izzidien**  
**BEng(Hon) MA MSc MPhil(Cantab)**

Research interests: Cognition in Law and Religion. Legal Hermeneutics. Consensus Building Through De-polarization. The Interface Between the Humanities and Sciences Using Cognitive and Behavioural Neurosciences.

Research at Cambridge: How ideology, ethical values and religion affect decision making at an implicit level. Methodology is through an analysis of 'decision making philosophies and the use of cognitive-behavioural neuroscience measures'.



**Dr Eiman Mustafawi**  
**Assistant Professor, Qatar University**

Research Interests: Arabic Phonology, Phonetics-Phonology Interface, Sociolinguistics, Language Planning, and Experimental Phonology.

Research at Cambridge: The status of English language in the education system of Qatar: implications for the Qatar 2030 vision.



**Khaled A. Al-Anbar**  
**Doctoral Researcher and Teaching Assistant, University of Southampton, UK**

Research Interests: critical discourse analysis; identity politics in contemporary political thought; questions of discourse, power and ideology; representation in political discourses.

Research at Cambridge: Portrayals of religion and politics of representation in Western discursive contexts.



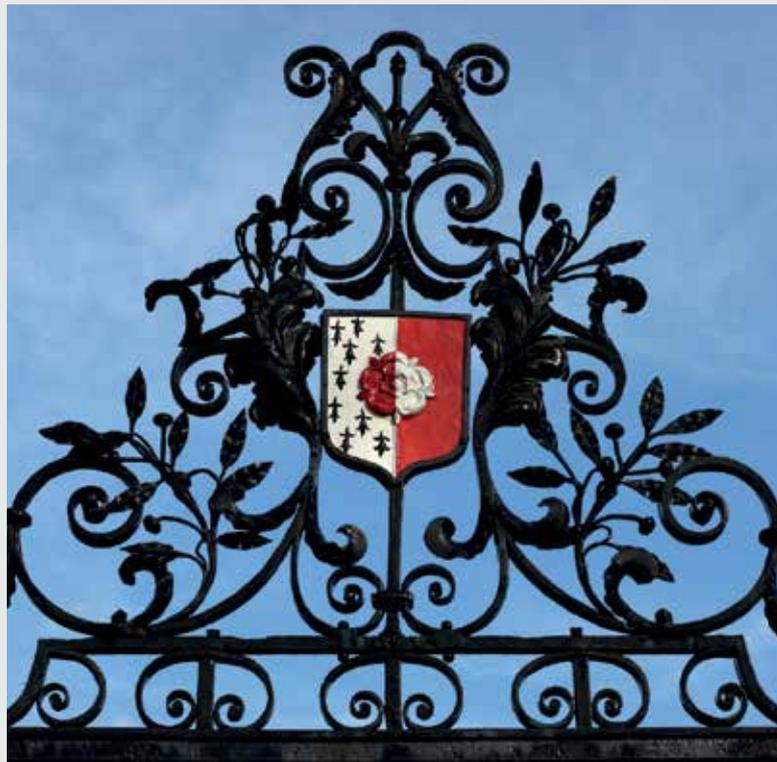
**Dr Mohd Fauzi Abu-Hussin**  
**Senior lecturer at the Faculty of Islamic Civilisation, Universiti Teknologi Malaysia (UTM) Malaysia**

Dr Abu-Hussin is a PhD holder from Durham University with specialisation in Political Economy. He earned his Master degree in Economics and Bachelor of Syariah Economics from University of Malaya, Malaysia. His main research interests include the political economy of the Arab gulf and Middle East countries' relation with South East Asian, Islamic Political Economy and Islamic Finance.

His work has focused primarily on the Arab gulf relation with South East Asian countries, issues of Islamic economics and finance as well as related issues to the Arab Gulf economic development. His research focus in the Centre of Islamic Studies is on the contributions of non-state actors in Malaysia's relations with the Arab Gulf states



## PARTNERS



*Partners*

**Gulf Research Centre-Cambridge (GRC-C)**

The Gulf Research Centre Cambridge (GRC-C) is the Gulf Research Centre office in Cambridge, UK. GRC-C is a registered UK Charity, cooperating closely with the Centre of Islamic Studies at the University of Cambridge. The prime directive of GRC-C is to advance education and research on political, economic, social and security issues and other matters relating to member countries of the Gulf Cooperation Council and other countries of the Gulf region including Iran, Iraq and Yemen.

The Gulf Research Centre Cambridge organises the annual Gulf Research Meeting (GRM) which seeks to provide an academic environment to foster Gulf studies and promote scholarly exchanges

among scholars working on/or having familiarity with the Gulf region. GRM identifies subjects of importance to the Gulf region, stimulates research in these subjects, and provides a forum for broad dissemination of the research results. Motivated by the same objectives underlying the Gulf Research Meeting, GRC-C also serves as a platform for other events throughout the year and provides a focal point for students dedicated to carrying out and promoting critical research related to the Gulf.

The Gulf Research Centre Cambridge is a registered charity organization under the Charity Commission for England and Wales and can therefore receive tax deductible donations.



*The GRC-C team at the event*

*Speakers at the GRM 2017*



## The Islamic Manuscript Association (TIMA)

The Islamic Manuscript Association (TIMA) is an international non-profit organisation dedicated to protecting Islamic manuscript collections and supporting those who work with them. It was formed in response to the urgent need to address the poor preservation and inaccessibility of many Islamic manuscript collections around the world.

The Islamic Manuscript Association:

- Articulates standards and guidelines for best practice in cataloguing, conservation, digitisation and academic publishing so that Islamic manuscript collections may be made more accessible and preserved for posterity.
- Promotes the highest ethical and professional standards in the care and management of Islamic manuscript collections.
- Promotes excellence in scholarship on Islamic manuscripts, particularly Islamic codicology and disciplines related to the care and management of Islamic manuscript collections.
- Provides a platform for presenting scholarship on Islamic manuscripts, particularly Islamic codicology and disciplines related to the care and management of Islamic manuscript collections, at its annual conference at the University of Cambridge.

- Provides a wide range of online resources about manuscripts and their care.
- Awards grants to support the care of Islamic manuscript collections and advance scholarship on Islamic manuscripts.
- Organises regular training workshops in cataloguing, conservation, digitisation and academic publishing as well as an annual workshop on Islamic codicology in cooperation with Cambridge University Library.
- Facilitates dialogue between individuals with scholarly and professional interests in Islamic manuscripts and institutions holding collections of Islamic manuscripts.

TIMA includes among its members libraries and museums possessing collections of Islamic manuscripts as well as individuals with scholarly and professional interests in Islamic manuscripts. Over 150 persons from 25 different countries are members. Members have the right to vote, hold office, apply for grants and receive members' rates for the annual conference and training workshops.

TIMA is an affiliated project of the Centre of Islamic Studies and is one of the principal projects of the Thesaurus Islamicus Foundation.



## CENTRE STAFF 2016/17



### Director (on leave 2016–17)

#### **Professor Yasir Suleiman, CBE, FRSE, FRCPE**

Professor Yasir Suleiman is the Director of the Centre of Islamic Studies, His Majesty Sultan Qaboos Bin Sa'id Professor of Modern Arabic Studies, and a Fellow of King's College, Cambridge. His research covers the cultural politics of the Middle East with special focus on identity, conflict, diaspora studies and modernisation in so far as these issues relate to language, modern Arabic literature, translation and memory. He also conducts research in Arabic grammatical theory and the Arabic intellectual tradition in the pre-modern period. Professor Suleiman is Chair of the Panel of Judges, British-Kuwaiti Friendship Society Book Prize in Middle Eastern Studies. In 2013 Professor Suleiman was elected as Chairman of the International Prize of Arabic Fiction (IPAF) popularly known in the Arabic-speaking world as the 'Arabic Booker'. He serves as Trustee on the Boards of the following organisations: Arab-British Chamber Charitable Foundation, Banipal Trust for Arab Literature and is Trustee of the Gulf Research Centre-Cambridge. He is also Board Member of the Islamic Manuscript Association, Chair of the Centre for the Study of the International Relations of the Middle East and North Africa (CIRMENA), Cambridge and Member of the Advisory Board of Our Shared Future, a joint project of the British Council, USA and Carnegie Foundation. He is a member of the editorial boards of a number of journals and book series. In October 2013 Professor Suleiman was made Ambassador of the University of Sarajevo for his outstanding contribution to promoting the University internationally.

Professor Suleiman is Commander of the Order of the British Empire (CBE), a Fellow of the Royal Society of Edinburgh, and formerly Head of the Department of Middle Eastern Studies, the University of Cambridge. In recognition of his outstanding contribution in promoting the University of Sarajevo's international reputation, Professor Yasir Suleiman, Director of the HRH Prince Alwaleed Bin Talal Centre of Islamic Studies at the University of Cambridge, was conferred with the Ambassador of the University award in the UNSA Rectorate premises on Wednesday, 9 October 2013.

***Professor Suleiman's publications include:***

Arabic in the Fray: Language Ideology and Cultural Politics, 2013  
Arabic, Self and Identity: A Study in Conflict and Displacement, 2011  
Living Islamic History: Studies in Honour of Professor Carole Hillenbrand (ed.), 2010  
Literature and Nation in the Middle East (ed.), 2006  
A War of Words: Language and Conflict in the Middle East, 2004  
The Arabic Language and National Identity: A Study in Ideology, 2003  
The Arabic Grammatical Tradition: A Study in Tal'liil, 1999  
Language and Society in the Middle East and North Africa (ed.), 1999  
Arabic Grammar and Linguistics (ed.), 1998  
Language and Identity in the Middle East and North Africa (ed.), 1996  
Arabic Sociolinguistics: Issues and Perspectives (ed.), 1994

***Reports:***

Contextualising Islam in Britain II (with J. Henzell-Thomas), 2012  
'Reforms in Islamic Education' (with P. Anderson and C. Tan), 2011  
'Language, Conflict and Security' (with Y. Mendel), 2010  
'Contextualising Islam in Britain: Exploratory Perspectives' (with P. Anderson), 2009  
'Arabic on Campus and beyond' (with P. Anderson), 2008  
'Conducting Fieldwork in the Middle East' (with P. Anderson), 2007  
'Islam on Campus: Teaching Islamic Studies at Higher Education Institutions in the UK' (with A. Shihadeh), 2007



## Acting Director

### Dr Paul Anderson

Dr Paul Anderson is the Assistant Director of the Centre of Islamic Studies and the Prince Alwaleed Lecturer in the Department of Middle Eastern Studies at the University of Cambridge. He gained his PhD in social anthropology at the University of Edinburgh and his BA(Hons) in Arabic and Islamic Studies at the University of Oxford.

Research Interests: social and political anthropology of the Arab world (especially Syria), particularly traders, markets and trust relations.

#### **Courses:**

Dr Anderson teaches courses on the anthropology of the Middle East, the anthropology of Islam and on modern Islamic thought in the Arab world, combining an anthropological approach with a close study of modern Islamic texts in Arabic.

#### **Dr Anderson's research publications include:**

- 2018 "Flirting and Frying": Ordinary Ethics in Aleppo's Bazaar. *Ethnos* 83.
- 2018 "Order" and "Civility": Middle-Class Imaginaries of Citizenship before the Syrian Uprising. *Anthropological Theory* 18(2).
- 2018 *Muslims in the UK and Europe IV* (Ed. with J.Hargreaves). Cambridge: Centre of Islamic Studies.
- 2017 *Muslims in the UK and Europe III* (Ed. with J.Hargreaves). Cambridge: Centre of Islamic Studies.
- 2016 *Muslims in the UK and Europe II* (Ed. with Y.Suleiman). Cambridge: Centre of Islamic Studies.
- 2013 The Politics of Scorn in Syria and the Agency of Narrated Involvement', *Journal of the Royal Anthropological Institute*. 19(3): 463–481
- 2013 Aleppo's Yarn Market: Trust and Speculation in a Time of Economic Transformation, in Jean-Claude David, Thierry Boissière (éd.), *Alep et ses territoires. Fabrique et politique d'une ville, 1868 – 2011*, Beyrouth, Presses de l'Ifpo, 2014. Pages 333–350.
- 2013 Money and Commerce in Aleppo: the success and failure of a businessman in Aleppo, 1980s–2009, with T.Boissiere, in Jean-Claude David, Thierry Boissière (éd.), *Alep et ses territoires. Fabrique et politique d'une ville, 1868 – 2011*, Beyrouth, Presses de l'Ifpo, 2013. Pages 351–368
- 2011 'The Piety of the Gift': Selfhood and Sociality in the Egyptian Mosque Movement, *Anthropological Theory* 11(1):1–19.
- 2008 Conducting fieldwork in the Middle East. (with Y.Suleiman). *British Journal of Middle Eastern Studies* 35(2): 151–172

### Conference and Seminar Papers:

- 2018 *Emerging Regionalisms in West Asia: the Case of Chinese Commodities in the Levant*. Paper given at "China Global: Ideas, Values, Practices" conference. University of Cologne, May.
- 2018 *Striving for wellbeing: Syrian cosmopolitanism in a diasporic context*. Paper given at Migration and Wellbeing Symposium, Koc University, Istanbul, May.
- 2018 *Transnational Nation-building: the case of Syrian traders in Yiwu*. Paper given at workshop on "Trust, Trade and Global Commodity Networks" at the University of Cambridge, Moeller Centre, February.
- 2017 *Aleppine afterlives: notions of charity, economy and personhood among Syrian Muslim merchants*. Paper given at the American Anthropological Association Annual Conference, Panel on Economic Theologies, Washington D.C., November.
- 2017 *Aleppo in China, China in Aleppo*. China Research Seminar, Department of East Asian Studies, University of Cambridge, May.
- 2017 *Studying Syrian Trading Networks Across Asia*. Presentation at Faculty of Asian and Middle Eastern Studies Research Day, University of Cambridge, May.
- 2017 *Choosing China: contextualising Syrian and Yemeni eastward migration to Yiwu after 2011*, Research symposium on "rethinking West Asia", University of Sussex, May.
- 2017 *Always Not Yet: Perpetual deferral, mercantile temporality and civility before the Syrian Crisis*. Research Seminar on Abrahamic Religions, Faculty of Theology and Religion, University of Oxford, February.
- 2017 *Wartime Transformations of Yiwu-Syrian Commerce: a Preliminary Account*. Trodities Research Workshop, Nordic Institute of Asian Studies, University of Copenhagen, January.
- 2016 *Dealing with Daesh: How Syrian merchants negotiate identity and difference in extraordinary times*. Global Muslim Encounters Conference, Centre for Research in the Social Sciences and Humanities, University of Cambridge, December.
- 2016 *Contemporary Perspectives on Sectarianism among Arab Merchants in China*. Centre of Islamic Studies Annual Symposium for Research Scholars, University of Cambridge, December.
- 2016 *Order and Disorder: The Politics of Everyday Life among Traders in Pre-Conflict Aleppo*. Rethinking political agency in the Middle East: Engaging political anthropology. European University Institute in Fiesole, May.
- 2015 *"We come here and cry!" Emotion, authenticity and urban identity in pre-conflict Aleppo*. Heritage Seminar Group, University of Cambridge, November.
- 2015 *"Horizontal Genealogies": Mercantile Conceptions of Social Order in Pre-Conflict Aleppo*. Research workshop: "Syria decomposed – ethnographies of past, present and the time to

- come." Department for Cross-cultural and Regional Studies, University of Copenhagen, June.
- 2015 *Littering the Streets: contesting the Space for Citizenship in pre-revolutionary Syria and Egypt*. Symposium on religion and intercultural studies, Department of Area Studies, Faculty of Political Science and Diplomacy, Vytautas Magnus University, Kaunas, Lithuania, May.
- 2015 *Structures of Incivility: the Frustration of Citizenship and the National Subject in Bashar al-Asad's Syria*. Workshop on Civility: Trust, Recognition and Coexistence. Stanford University, April.
- 2015 *Struggling to be Civil. Activism and Lament in Bashar al-Asad's Syria*. Senior Seminar, School of History and Anthropology, Queens University, Belfast, March.
- 2014 *The Plenitude of Presence: Techniques and Recognitions of Value in a Syrian Market*. Annual Meeting of the Association of Social Anthropologists, University of Edinburgh, June
- 2014 *Arenas of Value: Recognition and the Politics of Acknowledgement in Aleppo in 2009*. Cambridge University Social Anthropology Society, March
- 2014 *Transacting Presence: Theories of Value and Practices of Remembrance among Syrian Traders in Aleppo*. Department of Anthropology Senior Seminar Series, University of Sussex, February
- 2013 *Accounting for Morality: Concepts of Moral Personhood among Syrian Traders in Aleppo in 2009*, Public lecture, University of al-Akhawayn, Ifrane, Morocco, October
- 2013 *The Politics of Scorn in Syria*, Senior Seminar, Department of Anthropology and Middle Eastern Studies, University of Manchester, February
- 2012 *Economies of Desire: Justifying and Deriding State Intervention in Syria*, Annual Meeting of the American Anthropological Association, San Francisco, November
- 2012 *Reflecting Objects and Reflexive Subjects: Financial Collapse and Self-Reproach in Syria*, Senior Seminar, Department of Social Anthropology, University of Edinburgh, January
- 2012 *Laughter and Reflexivity: Avoiding Cynicism in Syria*, Senior Seminar, Department of Social Anthropology, University of Cambridge, January
- 2012 'Leaving Room for Failure: Optimism in the Thought of Mohamed Talbi', Research Symposium: Perspectives on Middle Eastern Studies, Universities of Casablanca, Fes and Rabat, April
- 2012 'Economies of Desire: Justifying and Deriding State Intervention in Syria', Symposium: Perspectives on Middle Eastern Studies, University of Peking, May.
- 2011 *Between Civility and Legality: Why did Syrian Popular Investment Schemes Collapse in the 1990s?*, Middle East Studies Association, Washington DC, December

- 2011 *Trust in a 'Transitioning' Economy: Aleppo's 'Money Collectors'*, British Society of Middle East Studies Annual Meeting, University of Exeter, June
- 2010 *Invisible Yarn: an Ethnography of Aleppo's "Stock Market"* – seminar given at the London School of Economics, South West Asia and North Africa Seminar Series, June.
- 2009 *Halab bayn al-aswaaq al-qadiima wa'l-sinaa'a al-hadiitha* ["Aleppo: from ancient markets to modern industry"]: Seminar given in Arabic at the Institut Francais D'Etudes Arabes a Alep, February.

**Reports:**

- 2016 *Muslims in the UK and Europe II* (with Y. Suleiman)
- 2011 *Reforms in Islamic Education* (with Y. Suleiman and C. Tan)
- 2009 *Contextualising Islam in Britain* (with Y. Suleiman)
- 2008 *Arabic on Campus and Beyond* (with Y. Suleiman)
- 2007 *Conducting Fieldwork in the Middle East* (with Y. Suleiman)



## Teaching and Outreach Associate

### **Shahla Suleiman**

Shahla Awad Suleiman (BSc, GradDipEd, MSc) is the Teaching and Outreach Associate at the Centre of Islamic Studies. Shahla taught Arabic and coordinated Arabic language teaching at the Department of Islamic and Middle Eastern Studies at the University of Edinburgh and taught at the Department of Middle Eastern Studies at University of Cambridge.

She worked as Director and Project Manager of an educational consultancy that undertook extensive work in various Arabic language teaching reform initiatives in the Middle East.

Shahla is interested in conversion to Islam in Britain and the place of Arabic language among non-Arab Muslims.



## Research Associate

### **Dr Ryan Williams**

Ryan Williams is currently a Research Associate with the Centre of Islamic Studies in Cambridge. His current project examines substantive aspects and lived experiences of citizenship among Muslims through the criminal justice system. His work seeks to bring a closer understanding of contemporary facets of religion and Islamic Studies into the fields of criminology and penology. He has published in the areas of interfaith dialogue, the sociology of religion, and religion and health, and he draws on a range of methods, including ethnography and network sociology.

Ryan's professional background includes a recently held a Social Sciences and Humanities Research Council of Canada Post-Doctoral award (University of Calgary, Canada). Prior to this, he served as co-investigator studying trust and faith identities in two high security English prisons for an ESRC-funded grant entitled 'Locating trust in a climate of fear' (2013 – 2015) based in the Institute of Criminology at Cambridge. He concurrently holds an Affiliate Membership in the Prisons Research Centre (Institute of Criminology, Cambridge). His academic background is in Religious Studies (PhD, Divinity, University of Cambridge) and he is a Life Member of Clare Hall, Cambridge.

### ***Selected publications***

Williams, Ryan J., and Alison Liebling. "Faith Provision, Institutional Power and Meaning among Muslim Prisoners in Two English High Security Prisons." In *Religion in Prison*, edited by Kent Kerley: Praeger, in press.

Williams, Ryan J., and Tinu Ruparell. "On Being in the Middle: Interreligious Dialogue and Network Centrality." *Journal of Contemporary Religion* 29, no. 3 (2014): 471–79.

Williams, Ryan J., and Fraser Watts. "Attributions in a Spiritual Healing Context: An Archival Analysis of a 1920s Healing Movement." *Journal for the Scientific Study of Religion* (2013).

Williams, Ryan J. "Network Hubs and Opportunity for Complex Thinking among Young British Muslims." *Journal for the Scientific Study of Religion* 52, no. 3 (2013): 573–95.



## Research Associate

### Dr Mehrunisha Suleman

Dr Mehrunisha Suleman is a research associate at the HRH Prince Alwaleed Bin Talal Centre of Islamic Studies at the University of Cambridge. Her research involves an analysis of the experiences of end of life care (EOLC) services in the UK, from the Muslim perspective. The study will involve a systematic analysis of the views of stakeholders, such as healthcare staff, patients, families, chaplains and Islamic scholars to enable a presentation of a range of challenges and concerns that currently exist in EOLC services within the NHS.

Before joining CIS, Mehrunisha completed a DPhil in Population Health at the University of Oxford titled "Does Islam influence research ethics?" She completed a BA in the Biomedical Sciences Tripos at the University of Cambridge, followed by clinical studies and an MSc in Global Health Sciences, at Oxford University. She has worked with Sir Muir Gray on the Department of Health's QIPP Right Care Programme. She has been involved in the design and construction of Population Based Accountable Integrated Care Systems, as well as developing an online tool for commissioners, clinicians and patient groups on health care systems design. She is co-editor of the NHS Atlas of Variation for Diabetes and Liver Disease.

Alongside her university training and work in the NHS, she has been studying the Islamic Sciences with Sheikh Akram Nadwi and more recently with Professor Tariq Ramadan. She completed her Alimiyyah degree with Al Salaam Institute in 2013. She has also been appointed as an expert for UNESCO's Ethics Teacher Training Programme.

### **Publications:**

M Suleman (2016) "Contributions and ambiguities in Islamic Research Ethics and research conducted in Muslim contexts: I – A Thematic review of the literature." *Journal of Health and Culture*. 1(1): 46–57

Suleman M, Ali R and Kerr D (2014) "Health Diplomacy: A New Approach to the Muslim World?" *Globalization and Health* 10:50

Malik A, Bunce C, Wormald R, Suleman M, Stratton I, Gray M (2012) "Geographical variation in certification rates of blindness and sight impairment in England, 2008–2009." *BMJ Open* 2012;2

Chou M, Malik A, Suleman M, Goldacre M and Gray M (2013) Time trends over five decades and recent geographical variation, in rates of childhood squint surgery in England. *Br J Ophthalmol*. 2013 Jun;97(6):746–51

Suleman, M., et al. (2010) "Exploring the variation in paediatric tonsillectomy rates between English regions: a 5-year NHS and independent sector data analysis." *Clinical Otolaryngology* 35(2): 111–117.



### Administrator

#### **Ludmila Applegate**

Ludmila Applegate is the Administrator of the Centre of Islamic Studies. She holds a BA in philology (linguistics) from the Daugavpils University, Latvia. Ludmila has experience in administration, project and event management, having worked previously for the business language school in Cambridge.

### Committee of Management 2016–2017

Professor Martin Millett (Chair of Management Committee)

Professor Yasir Suleiman CBE

Professor Charles Melville

Professor David Abulafia

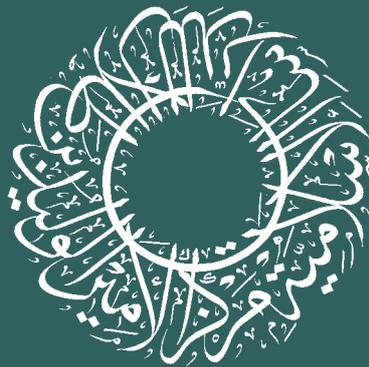
Dr Christine van Ruymbeke

Ms Abir Kaki

Ms Amal Algrafi

Ms Mona Shabab





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