

UNIVERSITY OF CAMBRIDGE

مركز الأمير الوليد بن طلال للإسلاميات

HRH PRINCE ALWALEED BIN TALAL
CENTRE OF ISLAMIC STUDIES



ANNUAL REPORT 2017/18

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FROM THE DIRECTOR



Foreword by the Director

I would like to open this year's Annual Report on a personal note. I have the privilege of following in the footsteps of Professor Yasir Suleiman, the founding director of the Prince Alwaleed Bin Talal Centre of Islamic Studies at the University of Cambridge. Under Professor Suleiman's leadership, the Centre charted an excellent path of academic and public achievement and I look forward to consolidating its reputation as a leading centre of Islamic studies in the UK.

Our 'Turbulent Worlds' open seminars ran on a variety of topics covering the Middle East, North Africa and the Levant with speakers from academia, politics and journalism. Events took place in the Thomas Gray Room at Pembroke College as in previous years.

Our Research Associates went from strength to strength over the course of the year. Dr Mehrunisha Suleman ran multiple conferences, workshops and seminars on the Muslim experience of end-of-life care in the UK and presented to a Parliamentary Inquiry on 'Barriers to Accessing Palliative and End of Life Care'. Dr Ryan Williams continued his ground-breaking work 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. Our new research associate and Islamic Art specialist, Dr Deniz Türker, took up her role with great vigour – running seminars and numerous public events to bring Islamic Art to a wider audience. She also began a year-long collaboration with the University Library ('UL') and our friends at the Edinburgh Alwaleed Centre looking at undocumented Islamic manuscripts in both the UL and the University of Edinburgh Library.

We were proud to host the fifth annual postgraduate symposium on Muslims in the UK and Europe. This initiative, inaugurated by the Founding Director, Professor Yasir Suleiman, 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. This year's event had a very European feel with papers on the Muslim experience in France, the former Yugoslavia, Portugal and the Netherlands as well as the UK. 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 IV*.

I am delighted that the Centre has broadened its range of outreach activities – making full use of the diverse skillset of its research staff in addition to the staff of the Department of Middle Eastern Studies. Activities ranged from introducing young children (and their parents) to the delights of Islamic mosaic patterns at a Cambridge Council-run fun-day, up to a screening of the 2016 film, "Nasser's Republic: The Making of Modern Egypt", with the film's director available to talk with members of the audience. A key part of our outreach activities each year is our participation in the 'Festival of Ideas' and this year was no exception – with well-attended and stimulating talks on the definition of the 'Middle East', citizenship amongst those on the margins of society and the Muslim experience of the end of

life in the UK. In addition, we continued to partnership with The Islamic Manuscript Association in running their Islamic Codicology workshops at the University Library.

We have expanded our Studentship programme from three to four this year with an additional year's funding for a fourth-year student. The Centre's funding has supported research on:

- the impact of the discourses of community cohesion and counter-terrorism on young British Muslim sense of self and belonging
- understanding of "friendship" in a range of classical Islamic sources, with particular regards to its ethics and boundaries
- an investigation into how spatial practices of power under occupation in the Middle East shape forms of resistance
- identifying solutions to the refugee issue that go beyond camps for humanitarianism to support the displaced's efforts to integrate into host communities across the world or to re-integrate in their original country.

The Centre said a temporary 'goodbye' to our Administrator, Ludmila Applegate, who left to have her first child. She was replaced by Neil Cunningham who also picked up the task of running and managing our programmes when our recently-hired Programme Manager, Dr Samira El-Boudamoussi, left to take an academic position at Imperial College.

Finally, I would like to express my thanks for all of the great work that the Acting Director, Dr Paul Anderson, did to keep the Centre moving firmly in the right direction while the search went on for the new Director. This has made the task of taking on my new role a much easier and more pleasant one and I wish him all the best during his well-deserved sabbatical.



Prof. Khaled Fahmy

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 2018/18 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.

On a more personal note this academic year saw the departure of our founding Director, Prof. Yasir Suleiman, and the arrival of our new Director, Prof. Khaled Fahmy.



ACTIVITIES

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| The “Turbulent World” Seminar Series: Maghrib, Mashriq and Gulf in the New Era of Uncertainty | 10 |
| Muslims in the UK and Europe — Symposium V, 2018 | 15 |
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Keith Repner

Seminar Series

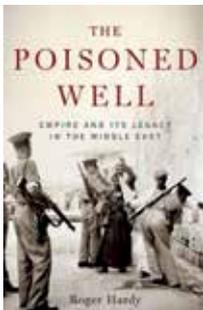
The “Turbulent World” Seminar Series: Maghrib, Mashriq and Gulf in the New Era of Uncertainty

In this seminar series, 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 journalists and academics, through a series of fortnightly meetings held between 5.15 pm and 6.45 pm at Pembroke College in Cambridge.

12 OCTOBER 2017

The Poisoned Well. Empire and its legacy in the Middle East



Roger Hardy,
University of Oxford

Roger Hardy talks about his book – *The Poisoned Well: Empire and its Legacy in the Middle East* – which examines the legacy of British and French colonial rule in the region. He argues that the shadow of imperialism has continued to

haunt the politics of the region, from the evolution of the Israeli-Palestinian conflict to the invasion of Iraq in 2003. Roger Hardy was for more than twenty years a Middle East analyst with the BBC World Service, and is currently a Research Associate at the Centre for International Studies, University of Oxford.

26 OCTOBER 2017

Politics of Modern Middle Eastern Art



Sultan Sooud Al Qassemi

Sultan Sooud Al Qassemi is a United Arab Emirates-based columnist whose articles have appeared in *The Financial Times*, *The Independent*, *The Guardian*, *The Huffington Post*, *The New York Times* Room for Debate, *Foreign Policy*, *Open Democracy*,



From The Poisoned Well.

and The Globe and Mail, as well as other notable publications. Sultan is also a prominent commentator on Arab affairs on Twitter. Rising in prominence during the Arab Spring, his tweets became a major news source, rivaling the major news networks at the time, until TIME magazine listed him in the "140 Best Twitter Feeds of 2011."

Sultan was an MIT Media Lab Director's Fellow from 2014–2016, and in the Spring of 2017 Sultan was a practitioner in residence at the Hagop Kevorkian Center of Near East Studies at New York University, where he offered a special course on Politics of Middle Eastern Art.

Sultan is also the founder of the Barjeel Art Foundation, an independent initiative established to contribute to the intellectual development of the art scene in the Arab region by building a prominent and publicly accessible art collection in the United Arab Emirates.

Sultan continues to write and tweet about the Arab world from his home in Sharjah, and also while giving lectures internationally.

In this talk, Sultan will be discussing the political undertones of iconic artworks of the 20th century in the Arab world. From the Baathist regimes of Syria and Iraq to Egypt's pan-Arabism under Gamal Abdel Nasser, paintings and sculptures in addition to film and performance have been employed by various governments as a tool of soft power to propagate their policies to the public not only in their respective states but throughout the region and beyond. Despite this government patronage of the arts, many artists have chosen to challenge their authorities through their art practices. This talk is an attempt to shed light on an often neglected dimension in the modern history of the Arab world, and other parts of the Middle East.

9 NOVEMBER 2017

Language as a Reflection of Politics: The Precarious Status of the Arabic Language in Israel and the Need to Redress This



Dr Yonatan Mendel, The Van Leer Center for Jewish-Arab Relations

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. Yonatan's 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). Yonatan 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.

"Arabic is an official language in Israel, but due to various considerations and processes, its status is not widely recognized in the public sphere in the country, nor its study in the Jewish community. In my talk, and following surveying the Israeli education system, Israeli media, legislation and legal system – I will argue that the weakening status of Arabic, and even its being considered inferior, are indications of dangerous processes whose effect on Jewish-Israeli society is far-reaching and exceeds the bounds of mere language. For this reason, I will demonstrate that bolstering the status

and place of the Arabic language is not only a moral imperative with legal validity but is also a move which is likely to benefit various civil, social, political and regional subjects including improving equality in the country, preventing discrimination against the Arab-Palestinian minority, promoting a positive attitude to Arab culture, readdressing and restudying the history of the country and even creating an opening for positive changes in Jewish-Israeli attitudes to the region.”

1 FEBRUARY 2018

Stability and the rise of non-state actors in the Middle East



Michael Stephens, the Royal United Services Institute, London

Michael Stephens is the Research Fellow for Middle East Studies and Head of RUSI Qatar. He

joined RUSI's London office in September 2010, first in the Nuclear Security Programme before moving to International Security Studies.

From March to June 2017 Michael was seconded into the Foreign and Commonwealth Office, serving as the Senior Research Analyst for Syria and Lebanon.

Michael has twelve years of experience working in the Middle East, and has conducted research across many countries including Turkey, the Levant, Iraq and the Gulf States.

His research has focused on Iraqi Kurdistan, and the Kurdish regions of Syria, their social composition and responses to the threat from the Islamic State; Arab Shia identity across the Middle East and its relationship with Iran, which included co-authoring a Whitehall report focusing on regional responses to Iran's nuclear programme (2014). He is also a specialist in Gulf security.

As a frequent commentator on Middle East affairs, his writing has appeared in many news outlets and he is also a regular broadcast commentator. Michael also regularly advises the Crown Prosecution Service on issues relating to national security, and counter terrorism.

Michael studied at King's College London and undertook three years of post-graduate research in the Middle East. He is proficient in both Arabic and Hebrew.

Michael talked candidly about the rise of non-state actors and the varied responses of states to them and each other.

15 FEBRUARY 2018

The Kurdish Question Revisited

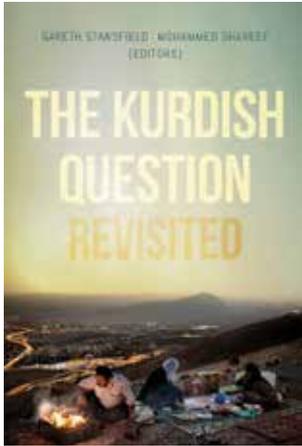


Mohammad Shareef, Lecturer in Politics and International Relations of the Middle East

Dr Mohammed Shareef is a Fellow of the Royal Asiatic Society (London).

He has worked for the United Nations and is a Lecturer in Politics and International Relations of the Middle East at the University of Exeter in the United Kingdom and a former Lecturer in International Relations at the University of Sulaimani in Iraqi Kurdistan. Shareef completed his PhD in International Relations at the University of Durham and has an MSc in International Relations from the University of Bristol in the United Kingdom. He is a founding member and member of the Board of Directors of the London Kurdish Institute. His research interests include US foreign policy in the Middle East. He is the author of "The United States, Iraq and the Kurds: Shock, Awe and Aftermath" (Routledge 2014), "Kurdish Islamists in Iraq, From The Muslim Brotherhood To The So-Called Islamic State: Continuity or Departure?" (KFCRII, 2015) and co-editor of "The Kurdish Question Revisited"

with Professor Gareth Stansfield (Oxford University Press & Hurst, 2017). Mohammed Shareef is also a strategist, author, academic, media commentator and analyst. He has given numerous talks at top Think Tanks and world-class academic institutions.



“There now seems to be some form of recognition of the Kurdish liberation movement worldwide. This was a luxury not afforded a people that had sacrificed so much so long ago. There has indeed been a transformation in the way the Kurdish struggle is perceived

by the public and policy makers alike. However, upon closer observation one sees more elements of continuity than change. The Kurds were largely seen as an inconvenience by Western powers, who offered little help other than sympathy as the Kurdish issue was categorised as a domestic issue with little incentive for political support. The objective behind “The Kurdish Question Revisited” is exactly to address this issue.”

1 MARCH 2018

Love thy neighbour: Oman, Iran, and the Gulf



Sayyid Badr bin Hamad al-Busa'idi, Secretary-General of the Omani Ministry of Foreign Affairs

Sayyid Badr bin Hamad bin Hamood al-Busa'idi is Secretary-General

of the Omani Ministry of Foreign Affairs. This effectively makes him Deputy Foreign Minister, since the Sultan is the Minister, and the person who actually runs the Ministry (Yusuf bin Alawi) is termed “Deputy Minister”.

Sayyid Badr received his early education in the Saideyya schools and in Muscat and Salalah. He left for the United Kingdom in 1977 to pursue his further education and won a place at Oxford, where he was awarded an M.Litt in politics, philosophy and economics in 1986. He returned to Muscat 1988, and joined the Ministry of Foreign Affairs as a diplomat. He also took over the helm of the family business, SABCO, after the death of his elder brother, Sami, in 1988.

In 1989 he was appointed first secretary and established the Office of Political Analysis. In the 90s he was promoted to councillor, then to ambassador. In 1997 he was appointed the Head of the Minister's Office Department. In 2000 he was promoted to undersecretary, at this point the pressures of official work and the need to separate public responsibilities and private interests led him to relinquish all his private appointments. He was subsequently promoted to be the Secretary General of the Ministry of Foreign Affairs and remains in that post today.

Sayyid Badr talked about the complexities of contemporary politics in the Gulf, and Oman's approach to dialogue and cooperation in the region.

17 MAY 2018

Smugglers, Warlords and Diplomats: the Odd Alliance Attempting to Curb Migration to Europe



**Patrick Kingsley,
New York Times**

Patrick Kingsley is an award-winning author and foreign correspondent for the New York Times. He joined the Times in 2017 as the acting Turkey bureau chief, and now works on special reporting

projects. He previously worked for the Guardian and was their first-ever migration correspondent, and was named foreign affairs journalist of the year at the 2015 British Journalism Awards. His book about the European refugee crisis, based on reportage from 17 countries along the migration trail, has been translated into 10 languages. Patrick has lectured on migration at Oxford University, giving the 2016 Harrell-Bond Lecture, an annual address that has previously been made by the heads of both the United Nations, and the United Nations refugee agency.

Patrick is a former winner of the Frontline award for print journalism, and was runner-up in the foreign correspondent category at the British Press Awards. He was previously the Guardian's Egypt correspondent.

Patrick has reported from more than 30 countries. For the Guardian, Patrick is proudest of his story about one man's journey from Syria to Sweden, as well as his four-part, year-long investigation into people-smuggling in i) Libya; ii) Egypt; iii) Turkey; and iv) Niger.

In Egypt, Patrick won awards for his investigations into a state-led massacre in Cairo; a secret jail in Ismailia; the gassing to death of 37 prisoners inside a police truck; and this assessment of the bloodiest week in modern Egyptian history.

Patrick was born in London in June 1989. He has a first in English Literature from Cambridge University, and a diploma in journalism from the National Council for the Training of Journalists. He returned to London in 2017, after five years in Cairo, Amman and Istanbul.

In the talk he discussed how Europe encouraged an unlikely coalition of militiamen, smugglers and autocratic regimes to block the migration routes to the Mediterranean.



Annual Postgraduate Symposium

Muslims in the UK and Europe — Symposium V, 2018

18 JUNE 2018

The Moller Centre, Cambridge

*The Centre held its fifth Annual Postgraduate Symposium on **18 June 2018**. 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 Serbia, Portugal, America and Germany. Prof. Amr Ryad delivered the keynote speech entitled "The Hajj between Photography and Film in the Netherlands in the Colonial Age." He 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/2018/12/MUKE5-printed-version.pdf>

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



Professor Fahmy introducing Professor Ryad's keynote talk at MUKE-V

Programme

18TH JUNE 2018

Centre of Islamic Studies, University of Cambridge

- 08:30** Registration and coffee.
- 09:00** **Welcome by Professor Khaled Fahmy, Director, Centre of Islamic Studies.**
- 09:05** **Keynote Address by Prof. Amr Ryad, University of Leuven:**
'The Hajj between Photography and Film in the Netherlands in the Colonial Age.'
- 09:55** **Q&A to Prof. Amr Ryad**
- 10:15** **Panel 1: Mobility & Space** (Chair: Professor Khaled Fahmy).
Marko Jovanović, University of Belgrade – Goranies – Historical Overview and Current Perspectives.
Pedro Soares, Universidade Nova de Lisboa – Barelvi Muslims between Portugal and Mozambique: Frictions and Continuities in the Transnational Islamic Space.
Seyda Karaoglu, George Washington University – Islamophobia à la Française: An Etymology in Étienne Dinet's Pilgrimage to the Sacred House of Allah (1930).
- 11:45** Tea and Coffee
- 12:00** **Panel 2: Managing Boundaries: State, Community and Self**
(Chair: Dr Samira El Boudamoussi)



Samira El Boudamoussi, and Iskandar Abdalla listen to Nancy Ko in Panel 2

Nancy Ko, University of Oxford – From Consistoire Israélite to Conseil Français du Culte Musulman: A Historical Challenge to the Secularization Model.

Iskandar Ahmad Abdalla, Berlin Graduate School – Rendering Islam Liberal. Time, Space and the Imperative of Intelligibility.

13:00 Lunch

14:10 **Panel 3: Articulating Islam** (Chair: Dr Julian Hargreaves)

Ayesha Khan, Cardiff University – Spiritual or Sufi?

Sairah Narmah-Alqasim, Nottingham Trent University – Islamic Law and Legal Practice – A Conundrum for Legal Education.

15:10 Tea and Coffee

15:30 **Panel 4: Ethics and Identities** (Chair: Dr Paul Anderson)



Discussion during Panel 4 – Ethics and Identities

Matthew Vince, Cardiff University – “I’m not a Muslim RE teacher, I’m an RE teacher who is Muslim”: framing personal faith and professional identity in the critical case of “Muslim RE teachers”.

Philip Rushworth, University of Cambridge – ‘Letting your front down’: Ethics, Authenticity and Friendship in a Convert Support Group.

Saleema Farah Burney, SOAS, University of London – British Muslim Women: Enabling social contribution through strong hybridised identities.

17:00 Concluding Remarks (Prof. Khaled Fahmy)

17:30 End of Symposium

19:00 Conference dinner, Moller Centre

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 2017 Festival of Ideas the Centre of Islamic Studies held three events:

- “Geographies in Question” – a re-appraisal of the Western geographical concept of the ‘Middle East’
- *Rethinking Citizenship Today: Lessons from Prison and Probation Settings* – drawing on fieldwork in prison and community settings to explore the challenges people face and what these tell us about citizenship, identity, and the ‘good life’ today.
- *Rethinking Death & Dying: Muslim perspectives on End of Life Care* – presenting 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.

“Geographies in Question”

17 OCTOBER 2017

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

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

The “Middle East” is a geographical category that we are familiar with, from news websites to the names of university courses and departments. But is it an idea that we should take for granted, whose fixed geographical truth we should recognise? Or do other geographical ideas – such as the Mediterranean world, or the Indian Ocean world – allow us to make better sense of the connections and interactions that have shaped contemporary society? This talk

will explore some of the routes that merchants and migrants of Arab background have established over the past 25 years or so, and the political, economic and cultural dynamics within which they have appeared. Is it time to discard the “Middle East” and start talking about “West Asia” instead?



Rethinking Citizenship Today: Lessons from Prison and Probation Settings

18 OCTOBER 2017

Chetwynd and Keynes Hall, King's College

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

This talk will draw on original fieldwork conducted at the Centre of Islamic Studies in prison and community settings to reflect on what citizenship, identity, and the 'good life' means among those at the margins of society. The talk will take a 'first person perspective' to show how individual stories help us hear familiar stories about ourselves around striving and struggle. At the core of these stories lie questions at the heart of research: How do researchers get to the truth of studying people's complex and 'messy' lives, how do researchers enable broader thinking about big questions in society today around the 'good life' and the 'good society', and, ambitiously, what can research offer to society's greatest challenges?



Rethinking Death & Dying: Muslim perspectives on End of Life Care

26 OCTOBER 2017

Chetwynd and Keynes Hall, King's College

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



This event was organised to introduce a new piece of research being conducted by the Centre of Islamic Studies. The event

explored recent concerns about the lack of 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 of Islamic Studies 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 will be 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 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. The event was well attended and it was a great opportunity to meet specialist in the field, including physiotherapists, spiritual care leads and other allied health professionals.

The Festival of Ideas entry was picked up by BBC radio Cambridgeshire and Dr Suleman was given the opportunity to share the research on an afternoon broadcast.



Seminar

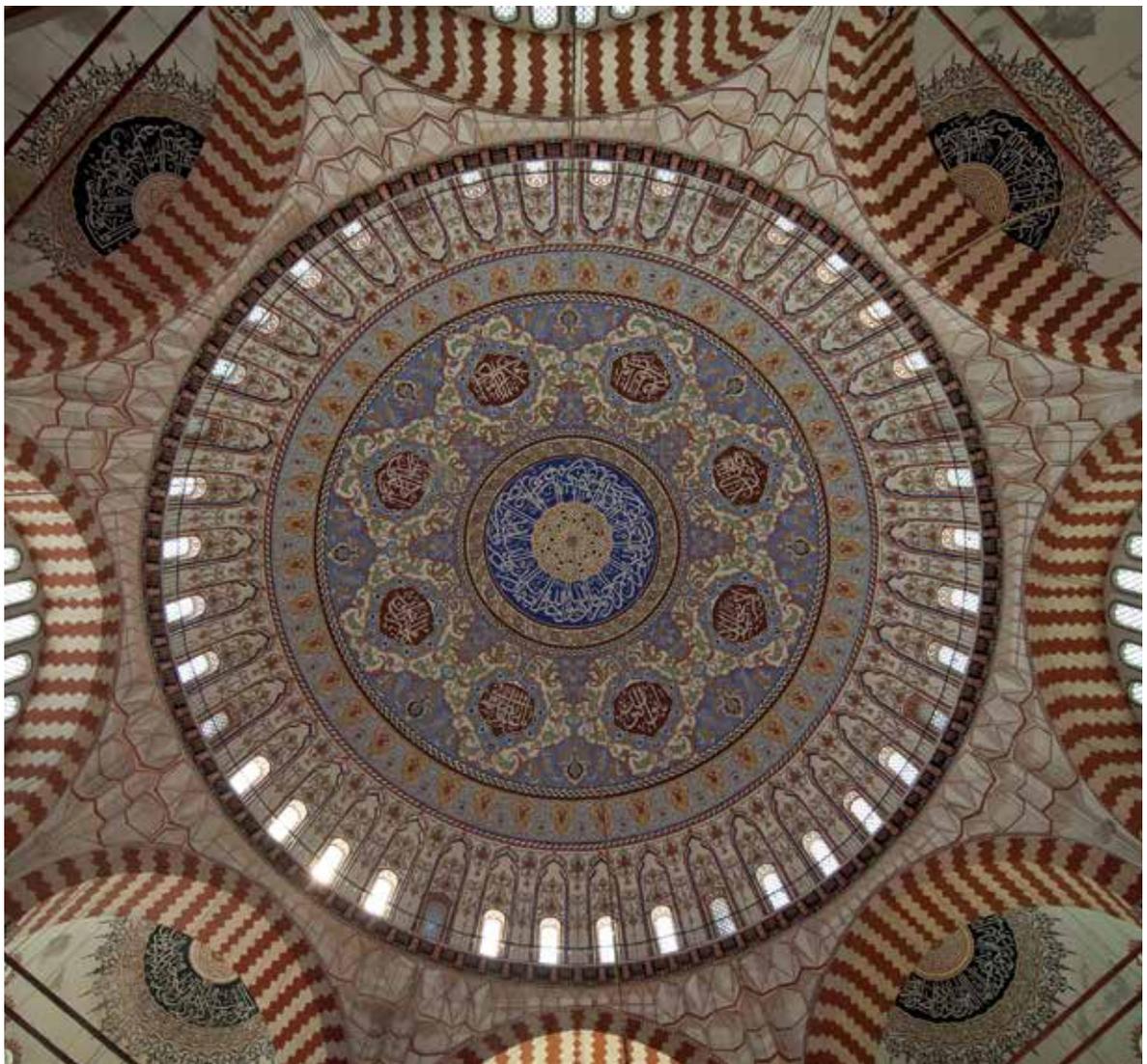
Changing the Narrative – From Progress to Balance

19 NOVEMBER 2017

The Old Divinity School, St. John's College

Ahmed Paul Keeler, Visiting Fellow

The pursuit of progress has reached an impasse of multiple crises, which threaten our very existence. It is time to examine the principle of Balance, which was fundamental to all pre-modern cultures and civilisations and was brought to a universal realisation, across the Afro-Eurasian world, in Islamic civilisation. So argues Ahmed Paul Keeler in his original and challenging thesis that has crystallised during his three-year visiting fellowship at the Centre of Islamic Studies, University of Cambridge. The seminar will provide scholars and students alike the opportunity to respond to his thesis.



Programme

Ahmed Paul Keeler's presentation of his thesis will be in three parts.
Each part will be followed by a response, Q&A, and conversation.
Recitation of the Holy Qur'an will be provided by Ali and Elias Keeler.

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| 11:00 | Registration |
| 11:20 | Welcome and introduction by Dr Amina Nawaz |
| 11:30–1:00 | Part I: The Myth of Progress Chair: Mujadad Zaman, Respondent: Dr Shahridan Faiez |
| 2:30–4:00 | Part II: The Reality of the Balance Chair: Hasan Spiker, Respondent: Dr Karim Lahham |
| 4:30–6:00 | Part III: The Breaking of the Balance Chair: Dr Samir Mahmoud, Respondent: Dr Mohamad Hammour |

Participants (in order of appearance)

Ahmed Paul Keeler was the founder and director of the celebrated World of Islam Festival of 1976, which was instrumental in introducing the arts and civilisation of Islam to the West. Since then, he has been at the forefront in the shaping of new research paradigms in the reinterpretation of world history. In 2017 he was awarded an honorary Doctorate of Laws by the University of Bolton, "in recognition of his outstanding contribution to the understanding of the exchanges and the inter-connection between cultures and civilisations."

Dr Amina Nawaz is a Post-Doctoral Research Fellow at the Centre for Islamic Theology at the University of Tübingen. She completed her PhD in the Faculty of Asian and Middle Eastern Studies at the University of Cambridge in 2015. Her dissertation examined the sixteenth-century devotional writings of Morisco communities in Spain. In her postdoctoral research, Amina focuses on the ways in which Muslims have historically engaged with law and theology in their written works. Her monograph project examines the legal and theological aspects of Morisco devotional works as case studies by which to reconsider current perceptions of Muslims in "minority" contexts.

Mujadad Zaman is a Research Fellow at the Centre of Islamic Theology, University of Tübingen. His current research explores the sociology and philosophy of education from the medieval period to the present day. His doctoral dissertation, entitled "In Search of an Idea: A socio-philosophical study of the University in the Knowledge Society", examines the concept of "balance" in the twenty-first century University. He is most recently co-editor with Nadeem Memon of *Philosophies of Islamic Education: Historical Perspectives and Emerging Discourses* (Routledge, 2016).

Dr Shahridan Faiez came to Cambridge University in the 1990s to pursue a Masters degree on economic development and environmental conservation. A chance meeting with Ahmed Keeler developed into a series of engagements that convinced him to stay longer and explore the deeper forces shaping environmental change. His PhD thesis traces the collision between tradition and modernity through the lens of political ecology. Dr Faiez subsequently joined the World Bank as an expert in sustainable development, and has worked with clients in diverse geographies such as the

mountain communities of the Caucasus, post-conflict communities in Tajikistan and Timor Leste, and wetland communities in Palembang and Kolkheti. He is a practitioner in sustainable development through advisory services and investments in projects focused on financial inclusion, sustainable food production and the livability of cities.

Hasan Spiker grew up in Cambridge and then spent twelve years studying traditional Islamic theology, philosophy, logic and mysticism with masters in the Middle East, during which time he completed his memorisation of the Qur'an. Spiker has also studied philosophy in a Western academic setting, and is the author of several philosophical studies and academic articles, including "The Possibility of a Mystical Kalām amongst the Ottoman 'Ulamā': The Case of Ibn Bahā' al-Dīn", in *Osmanlı'da İlm-i Kelam: Âlimler, Eserler, Meseleler*, (ISAR, 2016), *Things As They Are: Nafs al-Amr and the Ontological Foundations of Objective Truth* (Tabah Foundation, in press, 2017), as well as numerous entries in the second volume of *The Integrated Encyclopedia of the Qur'an* (CIS, forthcoming, 2018).

Dr Karim Lahham is a Barrister-at-Law of the Inner Temple, London. He has a Masters degree from the Royal College of Art, read law at St Edmund Hall, Oxford, and completed a doctorate in Islamic Studies at Pembroke College, Cambridge. He was called to the London Bar in 1999 as an Inner Temple Major Scholar and continues to practice in the field of commercial law. Karim is also Senior Research Fellow at Tabah Foundation, UAE. His publications include: *The Roman Catholic Church's Position on Islam After Vatican II*; *Muhammad Shahrur's Cargo Cult*; *A Response to Cardinal Scola's House of Lords Speech*; *The Intelligibility of the Islamic Tradition in the Context of Modern Thought*; *The Vocational Society*; and a critical edition of Ibn 'Arabī's *al-Tanazzulāt al-Mawsiliyya* (forthcoming).

Dr Samir Mahmoud obtained his PhD from the University of Cambridge (2012) in the area of philosophical aesthetics. He currently holds a tenured track position as Assistant Professor of Architectural History & Theory at the Lebanese American University (LAU), Byblos, Lebanon. Between 2014–2016 he was

Visiting Assistant Professor of Architecture at the American University of Beirut (AUB). He was Andrew Mellon Postdoctoral Fellow at AUB in 2013–2014, Postdoctoral Fellow at University of Oxford (2012–2013) and Postdoctoral Fellow at the Massachusetts Institute of Technology (2011–2012). Samir is currently working on a new initiative called the Living Turath Initiative. Living Turath is a global initiative whose goal is to cultivate spiritual intelligence, strengthen moral resilience, and nurture emotional, psychological and physical well-being by drawing on the wisdom of the Islamic tradition.

Dr Mohamad Hammour is an academic economist as well as a practitioner of participation finance. As an academic economist, Dr. Hammour has served as: a member of the economics faculty at Columbia University and of the visiting faculty at the Massachusetts Institute of Technology in the United States; a Director of Research at the Centre National de la Recherche Scientifique in France; a Research Fellow at the Centre for Economic Policy Research in the United Kingdom; and a consultant to the World Bank. As a practitioner, Dr. Hammour is the Founder and Chairman of Guidance Financial Group, an international financial services company dedicated to Shariah-compliant finance and investment. Dr. Hammour holds a BA in Philosophy, an MSc in Industrial Engineering from Stanford University and a PhD in Economics from the Massachusetts Institute of Technology. He presently holds a Professorship at the Ibn Haldun University, Istanbul.

Ali Keeler developed early on a profound love of Qur'an recitation and this led him to travel to Damascus in 1991 in order to study tajwīd, the art of Qur'an recitation. There, he also learnt to sing within the tradition of the maqām in the zawiyās of Damascus and Aleppo. He received instruction in singing from the distinguished munshid Mustapha Karim and learnt the recitation of Qur'an from several masters, receiving an ijāza from Sheikh Abdul Razzaq Bahlawan. In 2006 Ali and his family moved to Granada and in 2012 he founded Al Firdaus Ensemble, a music group based in Granada with musicians from Morocco and Spain. He has toured extensively with Al Firdaus in Europe, North Africa, Turkey, Lebanon, the US, Canada and Malaysia.

Research Exhibition

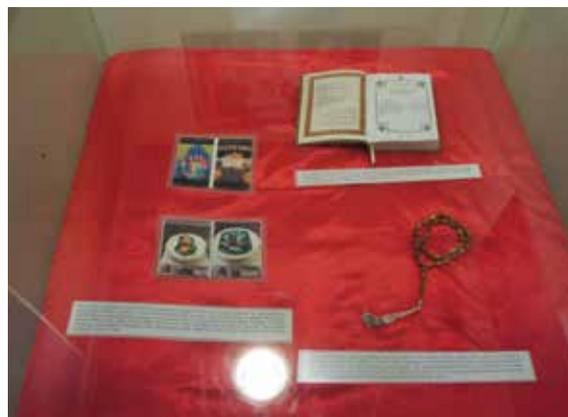
Yiwu – In Pictures and Artefacts

**Faculty of Asian and Middle Eastern Studies
Dr Paul Anderson, Assistant Director**

This travelling exhibition found a home in the Faculty over the end of 2017 and the start of 2018. This collection of high-quality printed images, cultural artefacts and ephemera came out of the TRODITIES research project to which Dr Paul Richardson contributed over the preceding years. The project covered 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.



From this project came a number of photographs and the everyday artefacts that represented life in this amazingly diverse and vibrant meeting place.





RESEARCH ASSOCIATES

| | |
|-----------------------|----|
| Dr Deniz Türker | 26 |
| Dr Mehrunisha Suleman | 33 |
| Dr Ryan Williams | 50 |



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DR DENIZ TÜRKER



Lecture

The Commodification of Islamic Artefacts in 19th century Cairo and Damascus: A Story of Demand, Supply and Conflict

8 MARCH 2018

History of Art Department, University of Cambridge

Convenor: Dr Deniz Türker, Research Associate

Dr Mercedes Volait gave a lecture based on Islamic artefacts. The lecture explored new ground on the global consumption, from the mid-19th c. onward, of what we term today "Islamic art". It did so by looking into both its international and domestic dimensions. While there is literature on the former, the latter has been little considered so far. Research on Islamic art collecting during the 19th century has helped to map varied rationales for the Western appropriation of artefacts of Cairene or Damascene provenance; their connections to World's fair displays and the fashioning of aesthetic interiors have been highlighted.

Much less is known on goods procurement, beyond large-scale plunder by Western travellers. Fragmentary evidence suggests that the trade of antiques and the sale of assets for the benefit of pious foundations equally took place. The presentation discussed the commodification of artefacts in late Ottoman Cairo and Damascus, and the range of agencies involved, within this double perspective.

The Commodification of Islamic Artefacts in
19th century Cairo and Damascus:
A Story of Demand, Supply and Conflict

Mercedes Volait, CNRS Research Professor
Institut national d'histoire de l'art, Paris

Thursday, March 8 @ 5.15 pm
History of Art Department, Lecture Room 2
1-5 Scroope Terrace

UNIVERSITY OF CAMBRIDGE

HRH Prince Alwaleed Bin Talal
Centre of Islamic Studies

Exhibition

'Ottoman Arcadia' – new exhibition co-curated by Deniz Türker

STARTING 30 APRIL 2018

ANAMED (Istanbul)

Co-Curator: Dr Deniz Türker, Research Associate

Dr Türker co-curated an exhibition in ANAMED (Istanbul) titled 'Ottoman Arcadia: The Hamidian Expedition to the Land of Tribal Roots (1886)', which is centred on a set of Ottoman photograph albums gifted to Otto von Bismarck by Sultan Abdülhamid II. The Ottoman Arcadia displayed a series of pictures on remote Turkish communities like the Yörüks.



Workshop

Cambridge-Oxford-SOAS (COS) Workshop on Ottoman Studies

1 JUNE 2018

CRASSH, University of Cambridge

Co-Convenor: Dr Deniz Türker, Research Associate

The goal of the Cambridge-Oxford-SOAS Workshops on Ottoman Studies is to initiate an annual cross-disciplinary workshop series that gives early career scholars and established academics at Cambridge, Oxford and SOAS the opportunity to share their current research. The workshops will cover a broad range of disciplines such as arts and architecture, literature, intellectual history, material and visual culture, law, religion, and social studies under a broad temporal framework.



It is expected that these workshops will meet annually with the mission of providing an opportunity for wider exposure of the work of current academics and students, and developing contacts between three key institutions in the UK

dedicated to studies on the Ottoman Empire and in post-Ottoman societies.

For this event, we are honoured to welcome Professor Eugene Rogan (Oxford) as the keynote speaker on Friday 1 June. His lecture is titled 'Contradictions of the Ottoman Great War (1914–1918)'.

We are also excited to have a number of other speakers for this programme, which you will find below:

Programme

FRIDAY, 1 JUNE

- | | |
|--------------------|---|
| 9:00–9:30 | Coffee and Registration |
| 9:30–9:45 | Welcome and Introduction |
| 9:45–11:00 | Panel 1: Displaced Bodies Ceyda Karamursel (SOAS) <i>Unlikely Migrants: Notes on Being Black, Greek, and an Apostate in the Reform Era Ottoman Middle East</i> Philipp Wirtz (SOAS) <i>Rave Reviews in Pera: German Residents of Istanbul as Observers and Participants in Ottoman Cultural Life, 1908–1918</i> Chair: Stefan Hanß |
| 11:00–11:30 | Coffee |

- 11:30–13:30** Panel 2: Order and Society
 Khaled Fahmy (Cambridge)
Implementing Shari'a in the 19th century Egypt: The Ottoman context
- Banu Turnaoğlu (Cambridge)
The Positivist Programme for Reshaping Ottoman Society
- Chair: Tanya Lawrence
- 13:30–14:30** Lunch (in Wordsworth Room, all welcome)
- 14:00–16:00** Panel 3: Ottoman Geographies Reconsidered
 Christopher D. Bahl (SOAS)
Reading Arabic grammar works from Istanbul to Bijapur: Shared practices of manuscript circulations
- Stefan Hanß (Cambridge)
The Battle of Lepanto in Sixteenth-Century Latin America
- Tobias P. Graf (Oxford)
'Arabian Princes' in the Eighteenth-Century Holy Roman Empire: Preliminary Reflections on Selected Individuals and Sources
- Chair: Deniz Türker
- 16:00–17:00** Coffee
- 17:00–18:30** Keynote Public Lecture
 Eugene Rogan (Oxford)
Contradictions of the Ottoman Great War (1914–1918)
- 18:30–19:15** Reception
- 19:30** Formal Dinner at St John's College (speakers only)

SATURDAY, 2 JUNE

- 9:00–9:30** Coffee
- 9:30–11:00** Panel 4: Arts and Architecture
 Elizabeth Key Fowden (Cambridge)
Inside the Ottoman Parthenon
- Hilal Uğurlu (Oxford)
From Ceremony to Spectacle: Changing Perception of Hagia Sophia Through the Night of Decree (Layla't-ul Kadr) Prayer Ceremonies
- Chair: Gizem Tongo Overfield Shaw

| | |
|--------------------|--|
| 11:00–11:30 | Coffee |
| 11:30–13:30 | <p>Panel 5: Propaganda and Literature Deniz Türker (Cambridge) <i>'Every Image is a Thought': Nineteenth-Century Gift-Albums and the Hamidian Visual Archive</i></p> <p>Gizem Tongo Overfield Shaw (Oxford) <i>'Among Civilised Nations': Exhibiting Ottoman War Paintings in Vienna During the First World War</i></p> <p>Chair: Banu Turnaoğlu</p> |
| 13:30–14:30 | Lunch (in Wordsworth Room, all welcome) |
| 14:30–15:00 | Concluding Thoughts |

Lecture

Sutton Trust Summer School

27 JULY 2018

Institute of Continuing Education, University of Cambridge
Dr Deniz Türker, Research Associate

Islamic art lecture based on her own research as part of the Art and Visual Culture Summer Programme (under the Institute of Continuing Education).

The Cambridge Sutton Trust Summer Schools are week-long, subject-specific residentials, where young people live and study as a Cambridge student. They stay in their own private student

room within a Cambridge College, eat with other Summer School students in the canteens and socialise in the common rooms.

Lecture

Art and Visual Culture Summer Programme

1 AUGUST 2018

Institute of Continuing Education, University of Cambridge
Dr Deniz Türker, Research Associate

Dr Türker gave an Islamic art lecture as part of the Art and Visual Culture Summer Programme (under the Institute of Continuing Education). This programme offers a multidisciplinary approach encompassing art, architecture, sculpture and film, and draws on the magnificent collections across the University of Cambridge. For undergraduates, graduates, teachers and those with a passion for art and visual culture.

Outreach

ChYpPS, Children and Young People's Participation Service

15 AUGUST 2018

Coldhams Common, Cambridge

Dr Deniz Türker, Research Associate

ChYpPS is an outreach programme for families – run by the Fitzwilliam Museum and Cambridge City Council. Dr Türker used Islamic patterns to teach young children/families a little about Islamic art.



Research

Islamic Manuscripts Collaboration with the Edinburgh Alwaleed Centre

20 AUGUST 2018

Special Collections, Library,

University of Edinburgh

Dr Deniz Türker, Research Associate

Dr Türker and Yasmin Faghihi from the University Library spent two days in Edinburgh with our colleagues at the Edinburgh Alwaleed Centre (Joe Marshall and Rachel Hosker). They made an initial review of the collection of around 400 Persian manuscripts held in the library. This initial meeting proved very successful; and has spawned plans for a series of collaborative efforts between the two Centres. Arrangements were made by Tom Lea.



Lecture

Architect Owen Jones, the Alhambra, and the Grammar of Ornament

12 SEPTEMBER 2018

Fitzwilliam Museum, Cambridge

Dr Deniz Türker, Research Associate

As part of the 'lunchtime seminars series at the Fitzwilliam Museum, Dr Türker gave a fascinating talk to a packed house on the creator of the modern style-guide to Islamic (and other) decorative styles.



Matt Brown

DR MEHRUNISHA SULEMAN



Seminar

Biomedicine and Islam
Muslim Values and End of Life healthcare decision-making: values, norms and ontologies in conflict?

OCTOBER 2017

Oxford Centre of Islamic Studies

Dr Mehrunisha Suleman, Research Associate

Dr Suleman presented research findings from the Centre's work on End of Life Care at a Templeton Foundation funded seminar series at the Oxford Centre of Islamic Studies. The event attracted academics, healthcare professionals, religious scholars, students and members of the public.

Abstract

Every community has its own religio-cultural understanding of death, its rites, rituals and beliefs. For Muslims, nearing the end of life is considered a transition period before entering another, everlasting, life. Illness and disease, within an Islamic framework, are often believed to be manifestations of suffering incurred by believers as a means of spiritual cleansing or of elevating the devotee. Muslim beliefs, processes and practices in relation to death, dying and remembrance reveal a deep commitment to a metaphysical reality independent of empirical knowledge.

By contrast, empirical methods such as randomized controlled trials, meta-analyses and the establishment of evidenced based medicine predominate as the sciences and tools of knowing and practicing within biomedicine. The latter tools also offer understandings of illness, disease, life and death,

and these are employed within modern healthcare systems, like the NHS, for education, training and research, where patients and practitioners alike are expected to employ or rely on an epistemological framework that is largely empirical.

Through an empirical study of the experiences, practices and moral deliberations of healthcare users and providers, end of life care offers an acute lens through which the juxtaposition of Islam and biomedicine can be researched. This paper will offer a summary of a qualitative study carried out involving 40+ interviews with Muslim patients and families as well as doctors, nurses, allied health professionals, chaplains and community faith leaders. Themes include deliberations around biomedical technologies including artificial ventilation and nutrition and values such as hope and acceptance.

The study shows that Islam, its texts and lived practice, finds growing importance within the UK end of life care discourse as there is an increasing Muslim population and burgeoning interest in the role of faith and spirituality in healthcare decision making. It also indicates that patients and

practitioners alike rely on multiple moral sources to make decisions and face moral anxiety and frustration when these different moral sources are in conflict. An ethical analysis of such tensions will be presented with an evaluation of the normative implications for both biomedicine and Islam.

Training

UNESCO ETTC

NOVEMBER 2017

University of Otago, Dunedin, New Zealand
Dr Mehrunisha Suleman, Research Associate

Dr Suleman was selected to contribute as an ethics teacher training expert, at UNESCO's inaugural ETTC in the south pacific region at the University of Otago in Dunedin.

Presentation

Bioethics research

JANUARY 2018

Ethox Centre, University of Oxford
Dr Mehrunisha Suleman, Research Associate

Dr Suleman presented the Centre's EOLC research and preliminary findings at the Ethox Centre, University of Oxford. Ethox is one of the leading bioethics research centres globally. The platform was an excellent space for sharing the research and receiving helpful feedback from experts about how best to build on the current findings and analysis.

Seminar

Knowledge, Language, Trust and Authority Muslim perspectives on End of Life Care decision-making

31 JANUARY 2018

Dr Mehrunisha Suleman, Research Associate

Overview

On January 31st 2018 the Centre of Islamic Studies hosted an interdisciplinary meeting of healthcare practitioners, academics, spiritual leaders and policy makers. The seminar brought together UK wide experts in biomedical ethics, theology and law to discuss themes on "Knowledge, Language, Trust and Authority – Muslim perspectives on End of Life Care decision making. The speakers included Dr Vilas Navapurkar (Clinical Director for Intensive Care, Addenbrooke's Hospital, Cambridge), Ms Romana Kazmi (Chaplain, Great Ormond Street Hospital) and Dr Philip Lodge (Consultant in palliative medicine at the Royal Free and Marie Curie Hospice). The speakers and participants shared their insights on caring for Muslim patients, as well as discussing themes including "futility", "best interests" and "quality of life" as they pertain to decision making at the end of life. They also discussed the role of faith in healthcare and in particular the contributions made by Muslim chaplains, local Imams and Islamic scholars in end of life care decision making.

Aims

The meeting brought together key stakeholders enabling them to share their experiences and knowledge. It also provided attendees the opportunity 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 meeting was recorded in order to enable the publication of a report and for suggestions by attendees to be collated for the on-going study. The meeting was conducted under Chatham House rules.

Knowledge, Language, Trust and Authority in End of Life Care

End of life care decisions, as with other medical decisions, have transformed dramatically over the past few decades. In particular, the moral authority of health services and health service personnel, particularly doctors, has been declining. This decline has followed a rise in biomedical advancement and a shift in focus towards technologically driven healthcare. Patients, families and communities have been experiencing a diminished trust in health services that have been gearing more towards a "commodity centric" model of care. The response to this has been recent calls for patient centred care, shared decision-making and rekindling

shared partnerships between healthcare users and providers. Traditionally, doctors were the principle decision makers within the clinical context; this authority was often linked to their superior knowledge, training and experience of disease pathologies, management and prognosis. More recently, in the healthcare context, what is emerging is the construction of a shared moral consciousness when negotiating challenging ethical decisions, with the focus being on relationships and partnerships and not individual power and advancement. End of life care decision making, in particular, involves careful negotiation and may include stakeholders that offer knowledge and support alongside healthcare professionals. For example, for Muslims, local religious leaders are often looked upon to facilitate the interpretation of religious texts and rulings and to support decisions at the end of life.

Understandings about death and dying are central to the narrative of and are integral to the beliefs of Muslims in offering them perspective and informing their end of life decisions. As such, they are keen to rely on members of their community who they consider to be better informed about Islam and its rites and obligations to support such decision making. As death and dying may be understood by Muslim patients and families within a spiritual framework of Islam, they rely on the knowledge of faith leaders and afford them the authority to guide their end of life care decisions.

A family's local imam, who leads the prayer in the mosque, may commonly be the first port of call when there is a spiritual concern about a patient's care. Decisions may also involve a Muslim chaplain as well as local and international religious experts. Little research has been carried out to understand the role and nature of the authority that is conferred by patients and families in the UK to local and global faith leaders in the context of healthcare. This seminar enabled participants to explore:

- What is the role of faith in EOLC decision making?
- Who are the stakeholders in EOLC decision making?
- What is the role and nature of authority of the following when Muslim patients and families negotiate EOLC decision making:
 - Hospital doctors
 - Nurses
 - Allied health professionals
 - Muslim healthcare professionals
 - Muslim chaplains
 - Chaplains of other faiths
 - Local imams
 - Islamic scholars (local and global)
 - Religious edicts (fatawah).
- When deliberating the withholding and withdrawal of care, in different clinical contexts, including intensive care and palliative care, what are the ethical challenges when making decisions about:
 - Quality of life
 - Futility
 - Best interests
 - Who is involved in such deliberations and how are such terms understood and

- communicated by different stakeholders?
- What is the role and impact of language in end of life care decision making?
- What is the role of clinical language?
- What is the role of religious language?
- What is the role of a shared language?

The key focus of the seminar was on understanding how Muslim patients and families negotiate end of life care decisions and in what manner healthcare professionals encounter such decisions.

The discussion centred on the role and extent to which religious views and values influence end of life care decision making and in particular how ethical issues are defined and addressed. The latter is critical to gain a deeper understanding of the moral universe of Muslim patients and families and/or the challenges healthcare professionals may face when working with the Muslim community.

Another important consideration was that, within the Muslim tradition, although the formulation of religious-ethical opinions has usually been perceived as the exclusive charge of religious scholars, more recently physicians and scientists themselves have taken on this task. It may be pertinent to assess the nature of this emerging multifaceted role of the Muslim physician/scientist and the impact it may have on the clinical ethics discourse.

These themes and tensions were discussed in the meeting – with a particular focus on the types of knowledge and authority that may be involved when healthcare practitioners provide care for Muslim patients and families at the end of life.





Details of the event

31 JANUARY 2018

Time: 10:15–14:30

Location: Moller Centre, Churchill College, Cambridge

Programme

- 10:15–10:30** Arrival + Coffee/Tea + Welcome
- 10:30** Summary of qualitative research findings
Dr M Suleman (20 mins presentation + 10 mins q&a)
- 11:00** A clinical intensive care perspective
Dr Vilas Navapurkar (20 mins presentation + 10 mins q&a)
- 11:30** Knowledge, Language, Trust and Authority a chaplain's perspective
Ms Romana Kazmi (20 mins presentation + 10 mins q&a)
- 12:00** A clinical palliative care perspective
Dr Lodge (20 mins presentation + 10 mins q&a)
- 12:30–13:15** Lunch
- 13:15–14:20** Discussion– led by Dr M Suleman (drawing on responses from key discussants)
- 14:20–14:30** Close and feedback forms

Speakers

Dr Vilas Navapurkar is a consultant and clinical director in Intensive Care Medicine and anaesthesia at Addenbrooke's Hospital. Dr Navapurkar has led, developed and delivered a broad range of successful services, research and training in intensive care medicine in the NHS. He will be sharing his experiences of caring for Muslim patients with critical illness and discussing the complexities of establishing trust and shared decision making in intensive care.

Dr Philip Lodge is a consultant in palliative medicine in London. He provides specialist palliative care with a joint hospital and community nurse team at the Royal Free and for hospice in-patients at the Marie Curie Hospice. His special interest is chronic pain with a clinic at the Royal Free for this group of patients. He will be providing an overview of the role of palliative care within modern healthcare systems and will offer insights into caring for Muslim patients and families. Dr Lodge will also explore the different stakeholders and ethical challenges a palliative care specialist may encounter when making end of life care decisions involving Muslim patients and families.

Ms Romana Kazmi is a Muslim Chaplain. She divides her time between King's College London and Great Ormond Street Hospital, where she works as a Paediatric Chaplain. She has extensive experience as a national and international spiritual teacher and has a particular interest in healthcare ethics. She obtained her BSc in Psychology in America and is a qualified counsellor. She will provide an overview of the work of a Muslim chaplain in paediatric end of life care including key ethico-legal values from an Islamic perspective. She will also explore the role of and challenges pertaining to Islamic authority in healthcare decision-making, including imams, local and international religious leaders and religious edicts.

Dr Mehrunisha Suleman is a post-doctoral 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. Dr Suleman will be presenting a preliminary analysis of the qualitative study she is conducting titled "Perspectives on End of Life Care: Caring for Muslim patients". She has been conducting interviews to study the views of stakeholders in End of Life Care services and will be using the meeting as an opportunity to capture the experiences of speakers and attendees for the study.

Discussants

Dr Paul Anderson | Assistant Director Centre of Islamic Studies

Arzoo Ahmed | Director Centre for Islam and Medicine

Asif Butt | Practice manager Manchester

Imam Yunus Dudhwalla | Chaplain Barts NHS Trust

Dr Sabena Jameel | GP and associate dean of GP education, BMH

Dr Shilpa Patel | GP London

Sharon Hudson | Nurse St Mary's hospice, BMH

Dr Joy Ross | Consultant Palliative Care, London

Dr Julian Hargreaves | Researcher Woolf Institute, Cambridge

Ruth Roberts | Nurse St Mary's hospice, BMH

Naved Siddique | Researcher Woolf Institute, Cambridge

Dr Tony Kyriakides | Chaplain Marie Curie Hospice, London

Jo Bryant | PhD candidate Cardiff University

Dr Mansur Ali | Researcher Cardiff University

Keith Morrison | Chaplain Arthur Rank Hospice, Cambs

Mohamed Omer | Board member of Gardens of Peace Cemetery

Sue Price | Chaplain EACH, Cambridge

Irum Cawley | Student Nurse St Albans

Yassar Zaman | Chaplain Homerton Hospital, London

27 MARCH 2018

Time: 9:00 – 17:00

Location: Moller Centre, Churchill College, Cambridge

Programme:

| | |
|--------------------|--|
| 9:00–9:30 | Arrival, registration and coffee |
| 9:30–9:45 | Welcome |
| 9:45–11:30 | Panel 1: Faith in End of life Care |
| 9:45–10:15 | Right Reverend Dr Christopher Herbert National perspectives |
| 10:15–10:45 | Dr Mehrunisha Suleman Research perspectives – summary of finding from qualitative study |
| 10:45–11:15 | Imam Yunus Dudhwalla Chaplaincy perspectives |
| 11:15–11:30 | Panel 1: Q&A |
| 11:30–11:45 | Coffee |
| 11:45–13:30 | Panel 2: Caring for Muslim Patients and Families |
| 11:45–12:15 | Dr Vilas Navapurkar ITU Perspectives |
| 12:15–12:45 | Dr Sabena Jameel Primary Care Perspectives |
| 12:45–13:15 | Dr Philip Lodge Palliative Care Perspectives |
| 13:15–13:30 | Panel 2: Q&A |
| 13:30–14:30 | Lunch |
| 14:30–15:15 | Panel 3: Funeral and bereavement services |
| 14:30–15:00 | Mr Mohamed Omer Funeral and bereavement services perspectives |
| 15:00–15:15 | Panel 3 Q&A with Imam Yunus Dudhwalla |
| 15:15–15:30 | Coffee |

- 15:30–16:15** Workshop sessions
 Group 1: Case Studies from CIS EOLC research
 Led by: Right Reverend Dr Christopher Herbert & Dr Mehrunisha Suleman
- Group 2: Palliative Care & ITU case studies
 Led by: Dr Philip Lodge & Dr Vilas Navapurkar
- Group 3: Primary Care Case studies
 Led by: Dr Sabena Jameel
- Group 4: Chaplaincy, Funeral and bereavement Case Studies
 Led by: Imam Yunus Dudhwalla & Mr Mohamed Omer
- 16:15–16:45** Workshop feedback by session leads
- 16:45–17:00** Feedback forms and Close

Speaker Bios

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.

Imam Yunus Dudhwalla 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.

Dr Vilas Navapurkar is a Consultant in Intensive Care Medicine and Anaesthesia and the senior clinician on the John Farman Intensive Care Unit at Addenbrooke's Hospital. Dr Navapurkar has led, developed and delivered a broad range of successful services, research and training in intensive care medicine in the NHS.

Dr Philip Lodge is a consultant in palliative medicine in London. He provides specialist palliative care with a joint hospital and community nurse team at the Royal Free and for hospice in-patients at the Marie Curie Hospice. His special interest is chronic pain with a clinic at the Royal Free for this group of patients.

Dr Sabena Jameel is a GP and Associate Dean of GP Education in Birmingham. She is currently a PhD Candidate at the University of Birmingham researching "Phronesis in Medical Education".

Mr Mohamed Omer is a board member of Gardens of Peace Cemetery and is part of the Muslim Bereavement Support Services Team in London. He lectures widely on "Islamic Approaches to Bereavement" and Muslim beliefs and practices around burials.

Dr Mehrunisha Suleman is a post-doctoral 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.



Testimonials from Training Day

Asif Butt – Practice Manager, Bury

“The series of meetings and training that I have been fortunate enough to attend regarding End of Life Care, led by Dr. Mehrunisha Suleman, have had a significant positive impact on the outcomes that we are producing. The ‘burial support’ document for Muslims will now have a more detailed End of Life Care addition, addressing wills, organ transplantation and where care can be delivered (i.e., care homes and at home). Some of these discussions have, historically, been either treated as taboos or have been surrounded by misinformation, leading to confusion and poor decision making, both at home and in hospital settings. The document will serve to clarify issues and support informed decision making for clinicians, care providers, families and chaplains. This is also developing into something that we are planning to present and share across Greater Manchester, for Greater Manchester’s Muslim communities and for the wider population. It can potentially be used as a template for other BAME groups to develop End of Life resources.

Four of the speakers at more recent events have been generous with their time and are supporting the production of our End of Life Care resources. They have clearly been carefully selected by the organisers for their specialist knowledge, selflessness and willingness to support and share best practice. I simply would not have had access to these specialists had I not been invited to the sessions in Cambridge.

I attend these sessions from Manchester. I leave home at 4.20am and return home late in the evening, and have had to work the following day on each occasion. I have returned to work energised and eager to amend and develop the work we are doing. Some of our GPs are actually starting to ask if they could attend future sessions, based on the feedback I have given them from my learning. As a result, I will be planning an End of Life workshop with local Muslim GPs and our Coroner’s office later in the year. I will be drawing explicitly from the learning that I

have benefited from in Cambridge, and will report back to Dr. Mehrunisha Suleman with our outcomes. This is a project that will produce outcomes that will reduce suffering and enable better decision making for families, clinicians, care providers and chaplains. Patients and families experiencing End of Life care, from all communities, will experience less stress at a time when they are most vulnerable. I applaud the efforts and sincerity of the organisers and hope to remain in touch with participants long after the project has been concluded.”

Rt Reverend Christopher Herbert – Bishop of St Albans (1995–2009)

“Study Days spent deepening our understanding of major ethical, human and religious issues are never wasted, especially if the participants are willing to listen to each other with courteous grace and humility. The Centre for Islamic Studies is at the forefront of this work. It’s a privilege to be able to play a small part in it.”

Dr Sabena Jameel – GP, Deputy Dean of GP Education, Birmingham

“It was a great pleasure to be invited to the End-of-Life care training event at the Centre for Islamic Studies at Cambridge University. The delegates and speakers were engaged and committed to learning and sharing ideas about caring for (Muslim) patients. We heard from many diverse speakers and the reflections on their experiences, we also had opportunity to explore case studies. It was an enlightening day with a congenial atmosphere. Well done to Mehrunisha and the team for putting on such a great event”.

Imam Yunus Dudhwalla – Lead Chaplain, Barts NHS Trust

“A wonderful conference, and definitely one of the best I’ve attended due to the quality and variety of speakers, and the engaging subjects they spoke about.

“A wonderful conference, and definitely one of the best I’ve attended...”

**Mohamed Omer – Gardens of Peace Cemetery,
Muslim Bereavement Council**

“Well organised and a very informative and productive day. Surroundings, the programme for the day, lunch and the content were excellent. More events of this nature should be organised.”

Penny Hall – Death Café, Cambridge

“I found this to be an excellent event – engaging, informative, excellent speakers and some fascinating conversations with other participants. I learned a lot and was particularly interested to hear about the complexity of some issues facing those caring for people and their families at the end of their lives – I left with an increased respect for the work these people do.

I particularly enjoyed spending the day in this ethnically mixed group of people and talking informally with Muslims and others who I rarely have the opportunity to talk with in this way. This opportunity in our largely segregated society seems really important and has helped me in

understanding more about the Muslim culture and also in realising how very similar we all are. Our society needs more events like this!”

**Rev. Sarah Crane – Hospital Chaplain,
Milton Keynes University Hospital**

“I very much enjoyed the ‘Perspectives on End of Life Care – caring for Muslim patients’ training day. As a hospital chaplain it is crucial to have as wide as possible an understanding of people from different background and this enabled me to hear from a greater variety of people about their Muslim faith and how it might affect their wishes at the end of their lives. I was particularly interested in Mehrunisha’s research and Sabena’s role as a GP but also as a Muslim within her family. I was encouraged that all the speakers wanted to put the patient at the centre and enable people to receive care that is personal to them and their beliefs and wishes. I now have more confidence to support our Muslim patients and will be looking for further resources to grow in my understanding. Thank you for your hard work.”



“I found this to be an excellent event – engaging, informative, excellent speakers and some fascinating conversations with other participants.”





Conference

NIHR Palliative and End of Life Care

APRIL 2018

BMA House, London

Dr Mehrunisha Suleman, Research Associate

Dr Suleman presented a poster at NIHR Palliative and End of Life Care Conference – the conference was well attended by practitioners and policy makers. There was great interest in the CIS EOLC research particularly from practitioners in London, Leicester and Birmingham.

Muslim perspectives on palliative and end of life care

Empirical ethics research analysing perspectives of service users and providers

Dr Mehrunisha Suleman

Introduction

Muslims account for almost 1 in 20¹ of the UK population, many of whom either access or provide services within the NHS. Yet, little is known about their views on end of life care (EOLC) and the impact, if any, their faith has on EOLC decision making.

Methods

What does the academic literature say about whether and how Islam and the religious beliefs, values and practices of Muslim influence deliberations in the context of end of life care?

What does the grey literature add to our view on whether and how Islam and the religious beliefs, values and practices of Muslim influence deliberations in the context of end of life care?

Qualitative Study (Four in-depth, semi-structured, interviews with Muslim patients, family members, healthcare professionals, chaplains, imams and policy makers. Sampled from:

59 Semi-structured interviews (to date) with Muslim patients, family members, healthcare professionals, chaplains, imams and policy makers. Sampled from:

- i. Hospitals
- ii. GP practices
- iii. Hospices
- iv. Mosques & Community centres

From: London², Birmingham³ and Cambridge

Data organisation and analysis using: NVIVO10

Thematic framework analysis (Richie & Lewis, 2003)⁴

Data Analysis

Themes emerging from a preliminary framework analysis that emphasise the role of faith in EOLC decision making:

DECISION MAKERS

- Role of family (shared decisions, truth telling & collusion and beliefs about caring)
- Religious scholars & Imams (due to their religious knowledge and ability to engage with patients' and families' theologies)
- Chaplains (ability to translate medical knowledge)
- Role of Muslim healthcare professionals (ability to translate medical knowledge)

VALUES

- What is a 'good death'?
- Harms and beliefs about suffering
- Hope and acceptance
- Dignity
- Quality versus quantity of life & beliefs about preservation of life

MEDICAL INTERVENTIONS

- DNAR
- Pain relief
- Withholding and/or withdrawal of treatment
- Assessment of quality of life
- Assessment of best interests

Results

REVIEW OF CASE LAW 9 cases found in England⁵

Muslim families disputing clinical decisions about brain death, WW of Rx, DNAR. 8 of these ruled in favour of the NHS trust. 1 case was ruled in favour of the family:

| Case | Religious Aspects | Ruling |
|---|--|--|
| NHS Trust & P & Q (28.06.2015) ⁶ | <ul style="list-style-type: none"> • P was a deeply religious man. He strongly believed that life was sacred given by God and could only be taken away by God. • As a Sunni Muslim he believed that suffering was a component of predestination and someone else should not play an assisting role in shortening life merely because of the subjective quality of that life. It is against the tenet of his faith to do anything to shorten a life. | In favour of family "...that it is not in P's best interests for renal replacement therapy (RRT) to be withdrawn. Indeed quite the contrary, that it is lawful and necessary that it should be continued" |
| Mr Justice Newton | <ul style="list-style-type: none"> • Judge: "In the light of his previously expressed strong views, coupled with his strong religious beliefs, the weight of the evidence all falls heavily to one side which is that the preservation of any life would be considered by P to be of significant value. His present circumstances are a life which P would find worthwhile, even though I entirely accept many others would not adopt the same position. | |

TRUST BUILDING IN EOLC DECISION MAKING: KNOWLEDGE, LANGUAGE AND AUTHORITY

"...there's that clash still where some of the Muslim community still don't have that trust for the medical system... because I already feel where sometimes you do get a family where there is that split with the medics, they don't have that trust. It's always like they don't have that trust" (Interview 22, Hospital Chaplain, Muslim)

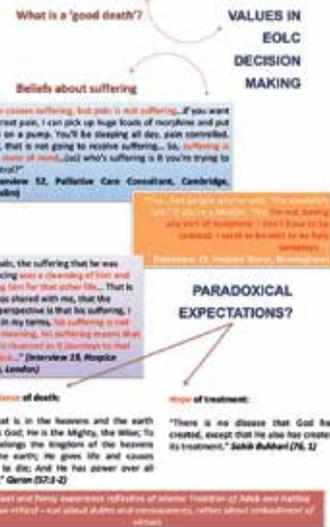
"If somebody is saying to you, 'I want even single bit of treatment right up until the minute I draw my last breath, because my God says, never give up and every minute of life is precious, so keep on battling...' When I've tried to talk to people about prognosis, it's often, 'You can't play God, you don't know...', some people have their own actions, or close off the discussion of their own action." (Interview 6, senior hospital and hospice palliative care nurse and care co-ordinator, London)

"I think we have **prejudices within Islam**, as life is sacred... Then the interpretation of that is sometimes taken literally, and I think that's why they need someone to interpret what do we mean by life is sacred? There's certain principles that I use which is from the Hadith, where life is temporary, the hereafter is eternal, patience, reward for patients, and everyone belongs to God, all these things, but the different elements are a reminder to the individual that when you read in Quran... it's not just words, it's 'we belong to Allah, and we return to Allah'. Allah did not tell us to read that just out of vain words, they had a meaning and it's to remind us that we are also going to return to God. There's a whole element of bereavement support that needs to be built within this country for the Muslim community." (Interview 1, Imam, Scholar & Hospital Chaplain, Muslim)

"My faith, clearly mentioned in the Quran 'Every soul shall taste death'... Anyone who is born is going to die. It's very strong believing that it isn't the end of the line, if it comes I pray to Allah, please give me comfortable death. Comfortable death, that is the most accurate answer to Allah." (Interview 48, Patient, Muslim)

Muslims believe that the teachings of Islam cover all facets of human activity. A 'good death' for Muslims involves a deep spiritual and physical obligation to the teachings of Islam. Muslims are committed to observing the rituals and practices around death including the offering of prayers, observance of patience, performance of washing and burial rites.

"Islam is a very practical, logical religion. Therefore, if life is going to end, or bring us you like well... that you are remembering God... without taking your own life, and it's a natural death." (Interview 1, Imam, Scholar & Hospital Chaplain, Muslim)



Conclusions

Islam and the religious values, beliefs and practices of Muslims do influence EOLC decisions. These influences can be understood with regards to:

A Who is involved in EOLC decision making

Patients' beliefs and practices exist in a socialised context so their decisions are not "individual" and many types of people may be involved including the patient's family, local imams, scholars and chaplains. The study shows that patients and families are experts of their history, languages, values, beliefs and contexts. They make decisions about end of life in light of their particular understanding of death and dying. These understandings they share with other stakeholders and confer on them trust as they offer guidance and support through religious knowledge, language and authority. Stakeholders like chaplains may act as bridges between Muslim patients, families and healthcare professionals by offering their knowledge, language and authority to enable mutual trust building.

The findings suggest that more work needs to be done to better understand the types of relationships that are encountered and the type of trust that is built by around patients when we are thinking about the barriers and facilitators to end of life care decision making.

B Values & Virtue Ethics

Health care professionals may encounter paradoxical expectations amongst Muslim patients and families. They may be accepting of death yet may want to ensure that steps are taken to curtail disease, sustain treatments and support life. The study reveals that although the faithful accept death as a means of reuniting with God, these beliefs are juxtaposed with their theological commitments to life. The findings also show that Muslims may rely more on virtue ethics than deontological or teleological ethics.

References

1. <http://www.mcb.org.uk/muslimsindex.html>
2. London and Birmingham have the highest population of Muslims in the UK. Please see: <http://www.mcb.org.uk/muslimsindex.html>
3. Ritchie, J., & Lewis, L. (2003). Qualitative research practice: A guide for social science students and researchers. London: Sage Publications.
4. ICLR: <http://www.iclr.co.uk/>; LexisNexis: <http://www.lexis.org>
5. DPHS (EWOP) 42 (file://www.beth.org.uk/news/EWOP001542.html)



Conference

Public Health Institute Research Dissemination Day

APRIL 2018

University of Cambridge

Dr Mehrunisha Suleman, Research Associate

CIS EOLC research presented at the Cambridge University Public Health Institute research dissemination day. This was an excellent opportunity to share the research with palliative and EOLC experts from across the UK. There was great interest in the research and the policy & practice recommendations.

Parliamentary Committee

All Party Parliamentary Inquiry on Barriers to Accessing Palliative and End of Life Care

APRIL 2018

Houses of Parliament, London

Dr Mehrunisha Suleman, Research Associate

Dr Suleman made a submission on CIS EOLC Research Findings and Recommendations (from the June and January expert meetings) to the All Party Parliamentary Inquiry on Barriers to Accessing Palliative and End of Life Care.

Presentation

Islam and Human Rights

MAY 2018

Oxford Centre of Islamic Studies

Dr Mehrunisha Suleman, Research Associate

Dr Suleman presented at the Atlantic Council event on Islam and Human Rights. The presentation included some of the CIS EOLC research findings. The presentation was very well received and there was keen interest from stakeholders from the UK and internationally on the CIS EOLC research project. Dr Suleman was invited to submit a paper for a report that has subsequently been published by the Atlantic Council reaching a global network of policy makers and practitioners.

Conference

IME 2018

JUNE 2018

Oxford Town Hall, St Aldate's, Oxford

Dr Mehrunisha Suleman, Research Associate

Dr Suleman had an abstract accepted for presentation at the annual Institute of Medical Ethics 2018 Conference. The presentation included the CIS EOLC research findings, analysis and policy recommendations. There was keen interest from stakeholders from the UK and internationally on the CIS EOLC research project.

Conference

ICCEC 2018 – Clinical ethics in translation: linking practice with research, learning and policy

21–23 JUNE 2018

University of Oxford

Dr Mehrunisha Suleman, Research Associate

Dr Suleman had an abstract accepted for presentation at the annual ICCEC 2018. It is one of the largest annual global bioethics conferences, attracting academics, clinicians and policy makers. It was an excellent opportunity for disseminating the CIS EOLC research findings to a global audience.

Conference

End of Life Care for Muslim Patients: Frameworks & Decision Making

30 JUNE 2018

Huntley Mount Medical Centre, Bury

Dr Mehrunisha Suleman, Research Associate

Dr Suleman co-hosted and presented at an "End of Life Care" dissemination event, in Bury. This event arose from the CIS hosting expert meetings and training day. There were requests from clinicians and healthcare professionals in the north of England to receive training from the research as well as access to other experts. Dr Suleman worked with Asif Butt, a practice manager, to organise and host an event in Greater Manchester. The event was attended by 20+ GPs, pharmacists and allied healthcare professionals. The CIS EOLC project and research findings sparked much discussion and engagement. The group are keen to have follow up events and larger outreach in the north of England.

Teaching Training

UNESCO Ethics Teacher Training, Kuala Lumpur, Indonesia

30 JULY – 03 AUGUST 2018

Gadjah Mada University, Yogyakarta, Indonesia,

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

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 Gadjah Mada University in Yogyakarta, Indonesia. 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.



Conference

Islam and Biomedicine

8 SEPTEMBER 2018

University of Chicago

Dr Mehrunisha Suleman, Research Associate

Following the seminar at the Oxford Centre for Islamic Studies and submission of a chapter for a book publication, Dr Suleman was invited to present her findings at an international conference in Chicago as well as pre-conference expert meetings. The results and analyses were very well received with experts providing feedback on Dr Suleman's chapter. The multi-author book is due to be published in Autumn 2019.

Lecture

Outreach event at St Christopher's Hospice on EOLC

27 SEPTEMBER 2018

St Christopher's Hospice

Dr Mehrunisha Suleman, Research Associate

Dr Suleman presented at the 'Multi-Professional Journal Club' an event for health workers, carers and hospice staff.



DR RYAN WILLIAMS.



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

April 2018

HM Prison Whitemoor, Longhill Rd, Whitemoor
Dr Ryan J. Williams, Research Associate

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).



HM Whitemoor Prison

Workshop

Supporting Muslim Service Users in Community Probation Contexts

30 APRIL 2018

The Moller Centre, Cambridge

Dr Ryan Williams, Research Associate

There are important gaps in what we know about the CJS...prisons record inmates' religion but the courts and the CPS do not. This obscures important questions [over inequality and the over-representation of Muslims in prison]... This lack of transparency undermines accountability. (Lammy Review p. 11)



On April 30th, 2018, twenty-seven delegates participated in a workshop on Muslims' experiences in the criminal justice system hosted by the Centre of Islamic Studies at the University of Cambridge. Participants included staff from probation, third sector organizations (Zahid Mubarek Trust, Prince's Trust, and St. Giles Trust), former service users, mentors, and prison and community chaplains.

The forum was convened following the publication of the Lammy Review on inequalities in the Criminal Justice System. While the review focussed on racial inequality in the CJS, the report also underscored the over-representation of Muslims and the stark growth of Muslims in custody since 2002. It acknowledged, however, that our understanding in this area is lacking. Religious identity is not monitored outside prisons, at the 'front-end' of the CJS (police, courts) or the 'back-end' of probation. So statistical evidence on inequalities and religion can only be inferred and existing tools for monitoring equality are in turn limited. However, we know that evidence of inequalities and negative

experiences among Muslims in the CJS is mounting, as the Lammy Review summarizes:

Muslim prisoners report more negative prison experience, particularly with regards to their safety and relationship with staff, than other prisoners – this is even more pronounced than the discrepancy between the reported experiences of Black and Minority ethnic prisoners compared to White prisoners. (Lammy Review p. 52)

Where the Lammy Review is thin in detail, in part due to its sweeping scale that brings its own sources of insight, is on understanding the challenges that lie 'closer to the ground'. What are the day-to-day challenges in the lives of Muslims in and through the CJS and the challenges that organisations face in supporting them? This forum aimed to plug this gap in understanding through engaging with research at the forefront of this area, and, more importantly, to open up conversation among frontline staff and organisations who work on a daily basis with Muslim service users.

The workshop:

1. **Initiated Cross-Agency Conversation and Learning:** It brought together diverse sectors with shared aims, experience, and expertise, offering an opportunity for sharing and challenging ways of practice.
2. **Set a Positive and Constructive Tone:** The workshop was positive and constructive in its aim to understand the needs, challenges, and best practices in working to support Muslims. Participants remarked on how this enabled a

'joined-up' reflection on practice, where each sector plays a crucial role in supporting Muslims in prison through to resettlement.

3. **Recognized Frontline Professionals:** The number of practitioners vastly outnumbered academics, senior management, and policy-makers, shifting the knowledge-base to recognize the expertise of frontline staff in their day-to-day work and how important that knowledge base is for developing an understanding of best practices and policy.
4. **Called for Continued Multi-Agency Collaboration and User Involvement:** Collaboration and linking support organisations is crucial to better ways of working. Links between probation services and third sector mentoring and support organisations need mapping and strengthening. Moreover, structures and processes are needed that enable service users, particularly those from a Muslim background, to feedback into best practices.

The day began with presentations from Adam Calverley and Ryan Williams followed by an afternoon of small group discussion, large group feedback and open discussion. Adam Calverley summarized his work on 'Cultures of Desistance' and Ryan Williams discussed the themes of marginalization and moral life.

This summary focuses on the main question within the workshop: What are the challenges facing Muslim service users and frontline professionals in working with Muslim service users?

Training Needs

1. Understanding the sources of bias against Muslims and wider fields of marginalization and discrimination that Muslims face. This training would allow for increased capacities for empathy within probation and resettlement work, and would also enable more reflective practices in order to better work alongside service users.
2. Understanding the practicalities of accommodating the religious practices of Muslim service users. In day-to-day practice, practitioners

are often under confident in knowing how best to address the religious needs of Muslim service users. Current practice often relies heavily on colleagues from a Muslim background which puts increased strain on certain members of staff. Religious practices need to be understood in order to make accommodation and provision for these practices. Guidelines and/or training would boost staff confidence in decision-making in knowing how to support Muslims. Training in this area, and developing connections with local mosques and protocols could help develop this confidence and offer support.

3. Deeper understanding of Religious faith and desistance processes was acknowledged. Such understanding would draw upon and build on the work by Adam Calverley, with a specific understanding of desistance processes and Islam.

Resourcing Needs

1. Resourcing is needed to understand best practices in relation to working with Muslim offenders. These resources could be developed through case studies emerging from frontline staff, derived from the nomination of 'champions', equality teams, or national or regional awards dedicated to identifying and recording case studies on emerging best practices. Such resourcing would encourage creative and innovative practices. (e.g. working more closely in partnership with service user families and utilizing language resources in this process.)
2. Mentoring schemes are cost-effective and play a significant positive role in the resettlement process, especially in through-the-gate resettlement. However, knowledge of these schemes is variable and often limited in probation services. Where mentorship schemes involve former service users, there are significant barriers for performing this work, including difficulties in receiving security clearances to perform this work through well-established third sector organizations.
3. Resources for accommodating religious practice: Accommodation services require resources for providing for Muslim services users, including Halal food provisions and prayer space.

Developing links and collaboration

A number of disconnects were identified between organizations working to support Muslim service users.

1. Frontline staff, senior level management and policy makers:

The experience of day-to-day practice often go unacknowledged at policy-making levels. Providing a mechanism for feeding back challenges and practices associated with working with Muslim service users is crucial.

Diversity 'champions' working closely with Muslim service users could connect with wider regional and divisional teams to inform practice and contribute to policy-formation and development in this area. Case studies could be used for training purposes.

2. User involvement: The workshop became a space for impromptu user feedback and user involvement. This created a spontaneous opportunity for service users and probation staff to discuss, on equal-footing, the nature of positive probation supervision experiences. Further opportunities are needed to raise understanding of Muslim service users' experiences of probation service users specifically. A national strategy on user involvement among Muslim service users, if not already in development, would help. On a local level, service providers should think of routine and also creative means of enhancing opportunities to develop user feedback and incorporate recommendations into practice.

3. Third sector: Collaboration and linking support organisations with probation services was acknowledged as crucial to better ways of working. Links between probation services and third sector mentoring and support organisations need mapping and strengthening. There is inconsistency in the availabilities of directories available for linking service users with third sector service providers. Information on and contact details for third sector agencies and those working with Muslim service users should be collated locally. Resources for out-of-hours support should be particularly considered. Developing a Community Liaison Officer role could serve to map and strengthen service and support net.

4. Local mosques and faith communities: There are inconsistent links between probation services and local mosques and imams. Often, probation staff are uncertain on how to evaluate the supportive resources within mosques and in facilitating connections to those resources. A Community Liaison Officer could further develop these links and serve as a contact point to strengthen relationships with local faith communities and mosques through prison and community chaplaincy.

Connecting prisons and probations

Prison experience effects rehabilitation outcomes and prison and probation services must be joined up and respond to issues of inequality.

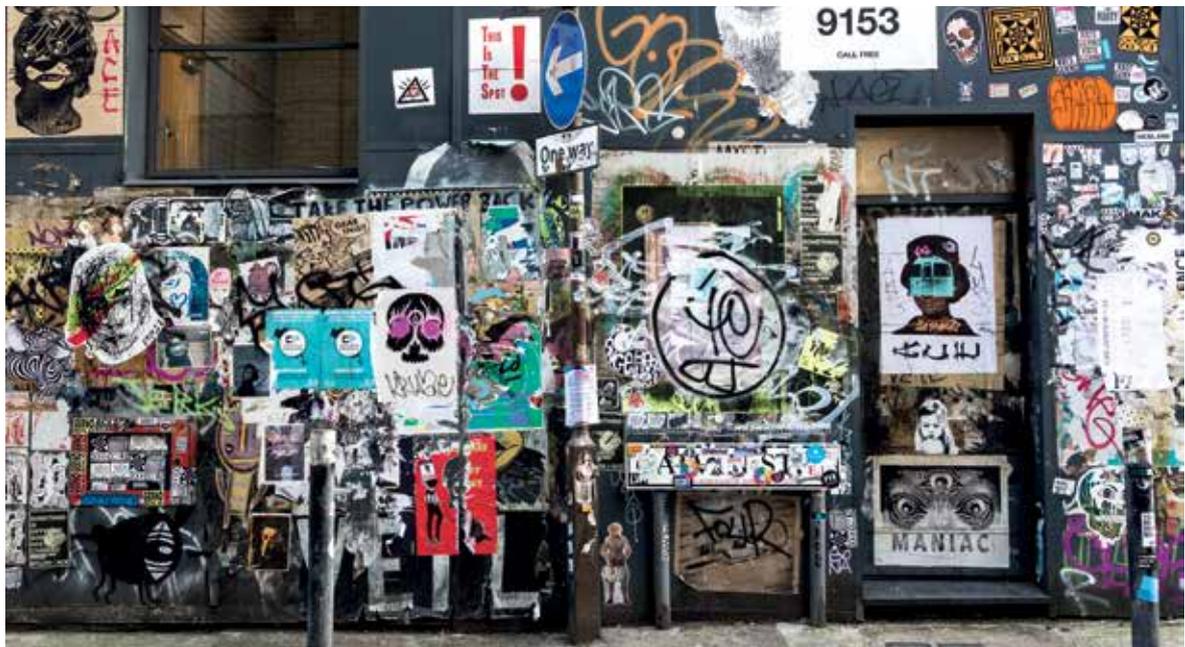
1. Disproportionality of Muslim individuals in prison, including IEP (Incentives and Earned Privileges), Use of Force and discrimination need further investigation and ongoing monitoring.
2. Staff training needs to go beyond diversity training and to understand sources of implicit bias and to mitigate against these.
3. Specialised organisations and service can contribute to the monitoring and development of training opportunities to ensure accountability and ongoing monitoring.

Case Studies Highlighting Day-to-Day Challenges for Frontline Staff and Volunteer Organizations

These case studies provide a glimpse into the day-to-day challenges that Muslims face in the Criminal Justice System and the challenges that staff and third sector organisations face in working to support them. More examples are needed to show the complexity of work that practitioners face in their daily work. However, these examples suggests some points of good practice, including the importance of building trust, working closely with service users to attend to their individual needs, and acting as an intermediary to help mediate sources of discrimination and marginalization. These cases also highlight areas in need of improvement, including the need to facilitate third sector work in supporting service users, and to address areas of discrimination.

Programme (10:45 – 15:00)

| | |
|--------------------|---|
| 10:15–10:45 | Early arrivals networking: Coffee and Pastries |
| 10:45–11:15 | Welcome and introductions |
| 11:15–11:45 | Ryan Williams “The moral life of a Muslim service user” and discussion |
| 11:45–12:15 | Adam Calverley “Cultures of Desistance” and discussion |
| 12:15–13:00 | Lunch |
| 13:00–13:30 | Working group discussions <ul style="list-style-type: none">• Probation• Mentoring and community youth services• Chaplaincy (Prison and community)• Equality and Diversity |
| 13:30–13:40 | Tea/Coffee |
| 13:40–14:30 | Summaries and discussions from each working group |
| 14:1–14:45 | Recap and Next steps |
| 15:00 | Event close |



Interviews took place in prisons and probation offices, as well as cafes, mosques and chicken shops in East London

** This event has received funding from the Arts and Humanities Impact Fund, supported by the Schools of Arts and Humanities and Humanities and Social Sciences, and the HRH Prince Alwaleed Bin Talal Centre of Islamic Studies, University of Cambridge.*

Conference

Cambridge University United Nations Association

15 SEPTEMBER 2017

POLIS, University of Cambridge

Dr Ryan Williams, Research Associate

*Over the weekend of **15 September** the Cambridge University United Nations Association in cooperation with the Department of Politics and International Studies (POLIS) held a diplomatic conference for hundreds of high school students from across the world.*

Students were debating topics that included “Combating Radicalisation in Western Societies”, and Ryan Williams was invited to speak on “Prison Radicalisation: Lessons from the Field”. The aim of

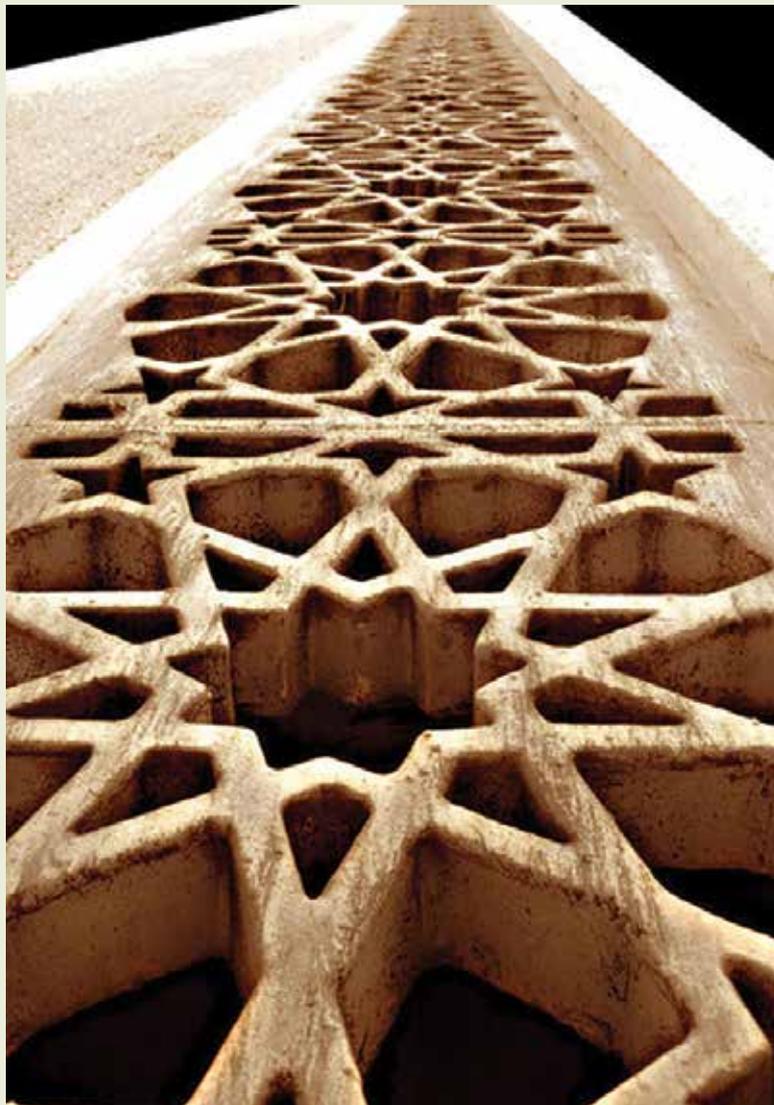
his talk was to encourage broader thinking about the role of trust and social inclusion in responding to radicalisation by giving examples from his research in prison and probation contexts.





TEACHING AND SCHOOLS / CURRICULUM OUTREACH

| | |
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| Centre of Islamic Studies Postgraduate Studentships | 59 |



fady/habib

Teaching and Schools / Curriculum Outreach

Arabic Language Teaching Programme

The Centre of Islamic Studies had previously offered 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.

Unfortunately, due to ill-health, our course organiser and teacher, Shahla A Suleiman, was unable to run any courses during the year. We look forward to her returning to this task in the new academic year.



Schools and Curriculum Outreach

In her capacity as Teaching and Outreach Associate, Shahla Suleiman had offered schools advice on curricula and resources, and served 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. Again, due to ill-health she has had to take the year out to recover.

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 2017–18 are outlined below.

Amina Shareef

PhD Student

Amina did her BSC in Neurobiology & Physiology at Purdue University, and followed this with her Master of Education at the same establishment. She has been involved in activism including co-founding the Stand Project in Lausanne – a local project that challenges the anti-Muslim discourse and mobilizations of the Swiss, far-right populist party, UDC (Union Democratique du Centre).

Her research looks at the impact of the discourses of community cohesion and counter-terrorism on young British Muslim sense of self and belonging:

“The key areas of interest in my study are identity and citizenship making in a global age within the boundaries of nation. I will conduct a schooling ethnography that draws on qualitative research tools such as observation, focus group interviews, and photo-elicitation to examine my research question within the spaces of schools. Broadly speaking, this study combines an interest in the interaction of the sociology of power and the sociology of emotion as it occurs within educational sites.

At its heart, my research aims to explain and make sense of how Muslims negotiate the broader political context as they seep into schools to construct selfhood within the collective of nation. It is fundamentally about understanding the role Islam plays in providing a solution to the challenges of being British and Muslim and constructing a British Islam.

My research has implication for policy making within the areas of education and security. As such, my study fits with the commitments of CIS to connect research on UK Muslims with policy makers for the

purposes of informing policy initiative and review.

My study, with its focus on identity and citizenship making, also converges with an ongoing CIS project exploring the production process of identity and belonging of Muslim offenders.”

Imran Khan

PhD Student

This research critiques the ideas of “friendship” in Islam. It involves a comparison and analysis of inter-genre exegeses on the meaning of friendship to Muslim scholars in the following texts and literatures: i) tafsir ii) sufi and iii) philosophical.

Friendship, as a philosophical concept, is generally considered a difficult term to define and the difficulty is evident in Muslim sources. My research seeks to identify the understanding of “friendship” in a range of classical Islamic sources (including dictionaries and poetry), with particular regards to its ethics and boundaries. In order to set the scene, I will initially ground my research in the Hellenistic conceptions of friendship, and complement this with a consideration of the Jewish and Christian ideas of friendship in the Near East at the dawn of Islam. This will enable me to establish the continuity, or discontinuity of Muslim thought with earlier traditions and thus identify original features in the Muslim perspective(s) on the matter. Furthermore, I will probe the extent to which the idea of friendship today is similar to what it was in the past in order to assess the validity of making a comparison based on semantic nuances. The advice and religious guidance which has been offered to Muslims in the multicultural societies of the past and present with regards to friendship with the “other” will be reviewed. I will assess whether any trends are discernible and consider the advice given to Muslims in minority and majority contexts.

Rachel Kaliszewski**PhD Student**

Rachel's current research is investigating how spatial practices of power under occupation in the Middle East shape forms of resistance. Under contemporary occupations, the dominant force has found increasing ways to exercise power toward the subjects living underneath it. Technology has enabled a higher level of information to be collected, processed and communicated in real-time, giving the occupier the ability to pervade into civilians lives to an unparalleled extent. These forms of control have manifested in particularly spatialized ways, as space has become less geographically and temporally bounded, whilst at the same time become marked by walls, barriers and enclaves under occupation.

The literature identifies and analyses this shift to the conflict 'management' of occupation and judiciously considers the effects on life underneath it, particularly in the Occupied Territories of Palestine, and in Iraq under the U.S. led occupation of 2003. However, there is not explicit research and scholarship on how resistance, legitimacy and power can be shaped for the actors and civilians under subjugation.

To study how civilians living under occupation may be able to legitimately regain power it is necessary to understand the space that power relations have moved to: an irregular space rooted in discourse and language, which has become the arena for the competition of power. Studying the changing dynamics of power in conflict, from direct violence to increasingly indirect violence, is significant for contemporary Islam as it has become securitized. Narratives can now be seized and distributed by a variety of actors that have far-reaching consequences in spaces far removed from the conflict 'zone'. The aim is to also investigate the effect this has on the ability of individuals and groups to resist these narratives. To begin to understand methods of resistance, it first needs to be understood how conflict, and power dynamics, have shifted in the globalised world. She will do this by comparing practices currently employed by the occupying powers in Aleppo to the previous Syrian occupation of Beirut.

Melissa Gatter (continuing research)**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 resigified 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.

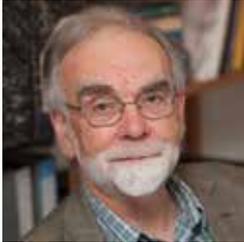
VISITING FELLOWS AND SCHOLARS

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



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.



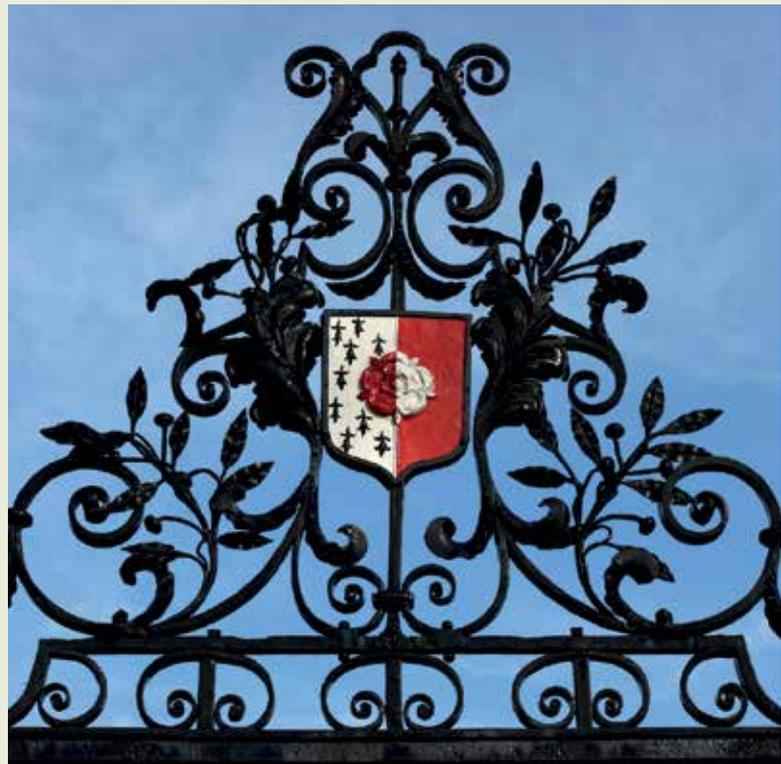
Dr Mohd Fauzi Abu-Hussin
Senior lecturer at the Faculty of Islamic Civilisation, Universiti Teknologi Malaysia (UTM) Malaysia

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 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.

TIMA holds an annual Islamic Codicology workshop at Cambridge supported by the Centre of Islamic Studies. In August 2018 this was held at the University Library in Cambridge and Dr Deniz Türker took part.



CENTRE STAFF 2017/18



Director

Prof. Khaled Fahmy

Professor Khaled Fahmy 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. He is a historian of the modern Middle East, with a specialty in the social and cultural history of nineteenth-century Egypt.

Born and raised in Egypt, Fahmy studied economics for his BA, and then political science for his MA, both degrees he received from the American University in Cairo (AUC). He then went to the University of Oxford where he wrote his DPhil dissertation on the history of the Egyptian army during the first half of the nineteenth century. After receiving his doctorate in 1993, Fahmy moved to the US where he worked first at Princeton University then at New York University. After seventeen years in the US, he returned to his home country in 2010, and joined his alma mater, AUC, as chair of the Department of History. In 2013, Fahmy returned to the US, this time as a visiting fellow at Columbia University, then as a visiting professor at Harvard University. He joined the University of Cambridge in 2017.

His research focuses on the social and cultural history of the modern Middle East, with a particular focus on nineteenth-century Egypt. He has written several books including a revisionist account of the army of Mehmed Ali Pasha ('All the Pasha's Men: Mehmed Ali, His Army, and the Making of Modern Egypt'), a critical biography of this towering nineteenth-century personality ('Mehmed Ali: From Ottoman Governor to Ruler of Egypt') and 'al-Jasad wa-l'Hadatha (The Body and Modernity)', a collection of scholarly articles that deal with the history of the disciplines and practices of medicine and law in nineteenth-century Egypt.

Fahmy's forthcoming book, *In Quest of Justice: Islamic Law and Forensic Medicine in Modern Egypt*, provides the first full account of the establishment and workings of a new kind of state in Egypt in the modern period. Drawing on groundbreaking research in the Egyptian

archives, In Quest of Justice shows how the state affected those subject to it and their response. It also illustrates how shari'a was actually implemented, how criminal justice functioned, and how scientific-medical knowledges and practices were introduced.

Research Projects

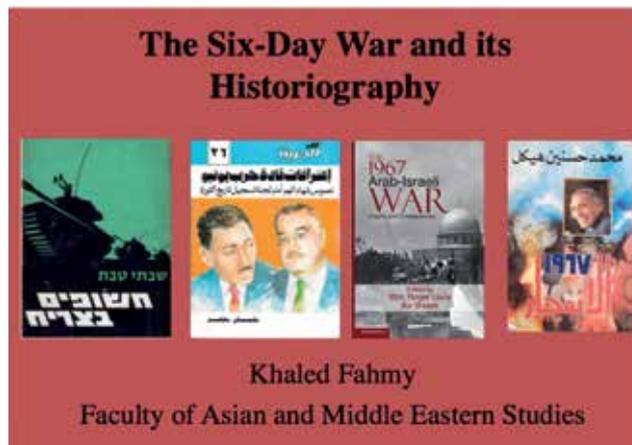
1967 Arab-Israeli War

Professor Fahmy is currently working on a history of the 1967 Arab-Israeli War. The project aims to synthesise recent scholarly works on the War written by Israeli, American and European historians with the vast literature in Arabic about the War. Specifically, the project will weave together the large number of memoirs published by Egyptian military commanders with the academic literature on the War.

On Thursday 22 February 2018 Professor Fahmy gave a lecture on "Islam and Science in Modern Egypt".



On Friday 25 May 2018 Professor Khaled Fahmy participated in the Faculty of Asian and Middle Eastern studies research day and gave a keynote speech on "The Six Day War and Its Historiography".



Articles, Book Chapters etc

Rudolph Peters and the History of Modern Egyptian Law Legal Documents as Sources for the History of Muslim Societies: Studies in Honour of Professor Rudolph Peters pp. 12–35 (2017)

The crisis of the humanities in Egypt Comparative Studies of South Asia, Africa and the Middle East, 37:1 pp. 142–148 (2017)

'Inab wa Basal: 'Abd al-Hakim 'Amir wa Qarar Insihab al-Jaysh al-Misri min Sina' fi Harb Huzairan 1967 (in Arabic) Majallat al-Dirasat al-Falastiniyya, 28:110 (2017)

The defeat of the Egyptian army in 67 (in Arabic) Bidayat, no. 17 (2017)

1967: a structural and continuing defeat (in Arabic) Khaled Mansour (ed.) Tashrih al-Hazima (2017)



Assistant 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.

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.



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

"There's more to life than the little bits that you read in the paper" – Muslims leaving prison talk about the layers of their lives, Williams, Ryan J., *Research Horizons* (April 2018)

Alex BuxtonWilliams, 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.



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.

She is an expert for UNESCO's Ethics Teacher Training Programme and was awarded the 2017 National Ibn Sina Muslim News Award for health. She has an 'Alimiyyah degree in traditional Islamic studies, which she was given under the supervision of Shaykh Akram Nadwi at Al Salam Institute in 2013."

During Sept 2017 – Aug 2018 she continued research (fieldwork, data collection, analysis) on "Muslim perspectives on End of Life Care" and has conducted 72 interviews to date with patients, families, healthcare staff, chaplains and religious scholars.

Publications:

Book Chapters

Forthcoming Suleman M (2021) "Muslim perspectives on pain and suffering at the end of life. In: *Companion Volume on the Problem of suffering and Evil* T&T Clark (Bloomsbury)

Suleman M (2019) *Muslim Values and End of Life healthcare decision-making: values, norms and ontologies in conflict?* In: Eds: A Padela & A Al-Akiti (2019) *Biomedicine and Islam*. Templeton Foundation. USA

- In Press* Suleman M (2018) *Islam and the ethical aspects of care giving at the end of life* In: Ed: C Herbert (2018) *Faith in Care*. Jessica Kingsley Publications. UK
- A Ahmed & M Suleman (2018) *On the Human person and the Genome Question: why the soul matters*. Accepted by the *Journal of Islamic Ethics*. Brill.
- Published* 2017 M Suleman (2017) *Biomedical Research Ethics in the Islamic Context – Reflections on and challenges for Islamic Bioethics*. In: Bagheri A and Ali KA (eds) *Islamic Bioethics: Current Issues and Challenges*. Imperial College Press (2017)

Articles/Encyclopaedia entries

- In Press* Suleman M (2018) *Harmony: Death and Dying in Biomedicine & Islam* In: Ed: D Cadman (2018) *Harmony Essays*. Harmony Project. UK
- M Suleman (2018) "Hajj medicine" in *Encyclopaedia of Islamic Bioethics* Oxford University Press
- M Suleman (2018) "Human Experimentation" in *Encyclopaedia of Islamic Bioethics* Oxford University Press
- M Suleman (2018) "Genetic Intervention" in *Encyclopaedia of Islamic Bioethics* Oxford University Press
- Published* Suleman M and Ahmed A (2018) *What are the Islamic rights of medical practitioners and those who are ill in Islam? How do these rights relate to contemporary medical ethics? Can this Islamic perspective help in the field of human rights? Ed: H Hellyer (2018) Islam and Human Rights*. Atlantic Council. USA
- Ahmed A and Suleman M (2018) *Gender and Women's Rights in Islam*" Ed: H Hellyer (2018) *Islam and Human Rights*. Atlantic Council. USA
- Suleman M (2018) "Conscientious Objection" in *Encyclopaedia of Islamic Bioethics* Oxford University Press



Research Associate

Dr Deniz Türker

Deniz Türker is a Research and Outreach Associate specialising in Islamic Art. She is an Affiliated Lecturer at the Department of History of Art and the Department of Asian and Middle Eastern Studies.

An historian of Islamic art and architecture, Deniz is a graduate of Harvard University's dual degree program in the History of Art and Architecture and Middle Eastern Studies. She previously held the Fari Sayeed Fellowship in Islamic Art at Pembroke College in Cambridge.

She specializes in nineteenth-century Ottoman material culture with particular focus on the art, architecture, and landscape of reform and respective transformations in patronage patterns. She has published on Ottoman collectors, antiquarians, and historians of Islamic art as well as Ottoman garden and landscape histories in the eighteenth and nineteenth centuries. She recently co-curated a forthcoming exhibition in ANAMED (Istanbul) titled 'Ottoman Arcadia: The Hamidian Expedition to the Land of Tribal Roots (1886)', which is centered on a set of Ottoman photograph albums gifted to Otto von Bismarck by Sultan Abdülhamid II. As a CIS Research Associate, she is also completing her book manuscripts on Yıldız, the last Ottoman palace complex.

In May 2018 she worked in the Kettle's Yard archives to write a short research paper/presentation on the Edes' collection of Islamic objects and, more broadly, their time in Tangier. This work will feed into the University's Change Makers Action Group and will be featured on Kettle's Yard's website.

Selected Publications

"Swedish flat-pack designs in 19th Century Istanbul", Cambridge Alumni Magazine, April 2018

Eighteenth-Century-Dumbarton-Symposia-Colloquia

Abdüllatif Subhi Paşa's Cabinet of Coins: Ottoman Bibliophilia, History, and Egypt," *Collecting the Muslim World*, Brill: Leiden (Spring, 2018, forthcoming).

" 'Every Image is a Thought': Nineteenth-Century Gift-Albums and the Hamidian Visual Archive," in *Ottoman Arcadia: The Hamidian Expedition to the Land of Tribal Roots* (Istanbul: Vehbi Koç Foundation, forthcoming).



Programmes Manager

Samira El Boudamoussi

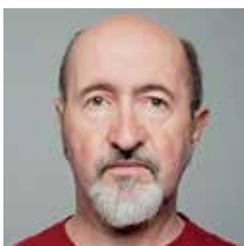
Dr El Boudamoussi previously qualified in the field of Sustainability education and worked in Spain and Germany before coming to the UK. She started with the Centre in May 2018 and began developing several extensive programmes of activities at the Centre. She left the Centre in August 2018 to pursue an academic role with Imperial College, London.



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.



Administrator / Temporary Programme Manager

Neil Cunningham

Neil Cunningham started with the Centre as the maternity cover for Ludmila. He then worked with Samira on various programmes and took over the Programme Manager role when she left. He holds an MA in History from Cambridge and takes part in historical re-enactments around the UK.

Committee of Management 2017–2018

Professor Martin Millett (Chair of Management Committee)

Professor Yasir Suleiman CBE

Professor Charles Melville

Professor David Abulafia

Dr Christine van Ruymbeke

Ms Abir Kaki

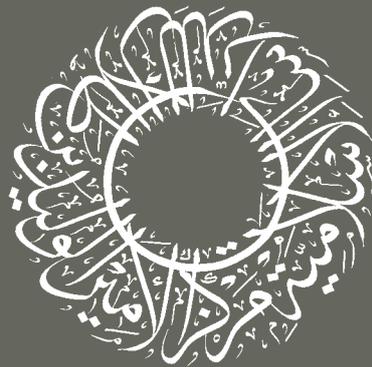
Ms Amal Algrafi

Ms Mona Shabab





UNIVERSITY OF
CAMBRIDGE



PRINCE ALWALEED BIN TALAL CENTRE OF ISLAMIC STUDIES

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