



The Institute of Ismaili Studies

Catalogue of Publications

2008–2009






The Institute of Ismaili Studies

Department of Academic
Research and Publications

Catalogue of Publications

2008 - 2009



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and Islamic Publications Ltd.
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London SW1W 0EB
United Kingdom*

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*Designed and produced by
The Institute of Ismaili Studies*

Printed by Newnorth Print Ltd.

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The Institute of Ismaili Studies

The Institute of Ismaili Studies was established in 1977 with the object of promoting scholarship and learning on Islam, in the historical as well as contemporary contexts, and a better understanding of its relationship with other societies and faiths.

The Institute's programmes encourage a perspective which is not confined to the theological heritage of Islam, but seeks to explore the relationship of religious ideas to broader dimensions of society and culture. Thus, they encourage an interdisciplinary approach to materials of Islamic history and thought. Particular attention is given to issues of modernity that arise as Muslims seek to relate their heritage to the contemporary situation. Within the Islamic tradition, the Institute's programmes seek to promote research on those areas which have, to date, received relatively little attention from scholars. These include the intellectual and literary expressions of Shi'ism in general, and Ismailism in particular.

The above objectives are realised through concrete programmes and activities organised and implemented by various departments of the Institute. The Institute also collaborates periodically, on a programme-specific basis, with other institutions of learning in the United Kingdom and abroad.


Introduction

This catalogue lists the current and forthcoming publications of the Institute's Department of Academic Research and Publications, its faculty and other academic staff. The Department publishes works by its own scholars as well as from the academic community outside the Institute. The Department's other activities include research, conferences and seminars, as well as participation in the Institute's Graduate Programme in Islamic Studies and Humanities.

The Institute's academic publications fall into several distinct and inter-related categories:

1. Occasional papers or essays addressing broad themes on the relationship between religion and society, with special reference to Islam.
2. Monographs exploring specific aspects of Islamic faith and culture, or the contributions of individual Muslim figures or writers.
3. Editions or translations of significant primary or secondary texts which contribute to an understanding of Islam and Muslim cultures and societies.
4. Translations of poetic and literary texts which illustrate the rich heritage of spiritual, devotional and symbolic expressions in Muslim history.
5. Works on Ismaili history and thought, and the relationship of the Ismailis to other traditions, communities and schools of thought in Islam.
6. Proceedings of conferences and seminars sponsored by the Institute.
7. Bibliographical works and catalogues which document manuscripts, printed texts and other source materials of interest to the academic community.

The promotion of modern scholarship on the Ismailis and their intellectual and cultural heritage is an important part



of the Institute's mandate. The publications arising from research in this field of Islamic studies now appear under the special imprints of Ismaili Heritage Series and Ismaili Texts and Translations Series.

In facilitating these and other publications, the Institute's sole purpose is to encourage original research and analysis of relevant issues. While every effort is made to ensure that the publications are of a high academic standard, there is naturally bound to be a diversity of views, ideas and interpretations. As such, the opinions expressed in these publications must be understood as belonging to their authors alone.

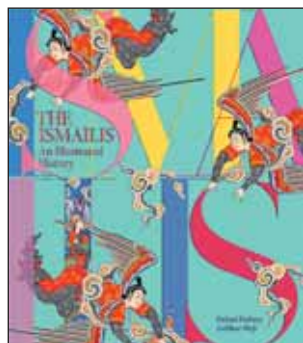
Most of the works which feature in this catalogue have been published by the Institute through its affiliated company, Islamic Publications Ltd., in association with publishers such as I. B. Tauris & Co. Ltd. The catalogue also cites works published in translation and a number of other relevant works published elsewhere by the Institute's scholars.

It is important to note that neither The Institute of Ismaili Studies nor Islamic Publications Ltd engages in marketing or distributing their books directly to the public. Readers wishing to purchase any publications listed in this catalogue for the book trade and personal or institutional use, are advised to contact their local booksellers or distributors. In case of difficulties, inquiries may be made directly to the publishers mentioned in the catalogue. A full list of the names and addresses of these publishers is given in the catalogue.



New Publications





The Ismailis: An Illustrated History

By Farhad Daftary and Zulfikar Hirji

*Published 2008
by Azimuth Editions
in association with
The Institute of Ismaili Studies
Distributed by
Thames and Hudson Ltd*

*ISBN: 9781898592266 (Hb)
ISBN: 9781898592273 (Pb)*

*This was a special publication
to commemorate the Golden
Jubilee of His Highness the
Aga Khan on the occasion of
the 50th anniversary of his
accession to the Imamate.*

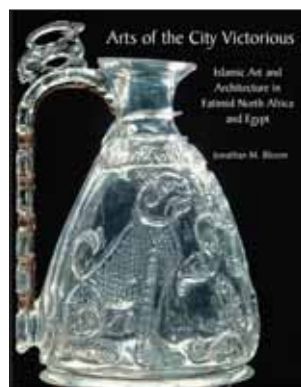
The Ismailis are a community of Shi'i Muslims who have settled around the world. Throughout their history, the Ismailis have been guided by hereditary leaders, Imams, who trace their genealogy back to the Prophet Muhammad through his daughter, Fatima, and his son-in-law and cousin, 'Ali. At various times in their long and complex history, the Ismailis founded states, cities and institutions, contributed to the traditions of scholarship in Islam, and were patrons of learning and the arts. But the story of the Ismailis is also that of a religious minority who survived persistent challenges and threats to their existence. Currently, the Ismailis are a pluralistic community led by their present Imam, Shah Karim al-Husayni, Aga Khan IV.

With over 400 images of manuscripts, artifacts and monuments, community documents as well as important historical and contemporary photographs, and based on the results of modern scholarship in the field, this book offers a comprehensive and accessible account of Ismaili history and intellectual achievements, set in the wider context of Islamic world history.

Arts of the City Victorious: Islamic Art and Architecture in Fatimid North Africa and Egypt

By Jonathan M. Bloom

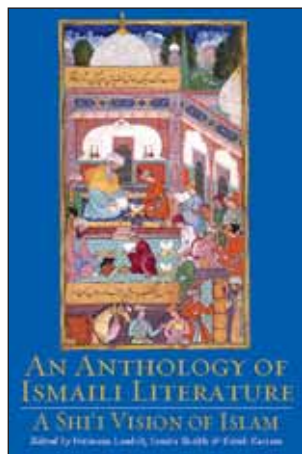
This is the first book-length study of the art and architecture of the Fatimids, the Ismaili Shi'i dynasty that ruled in North Africa and Egypt from 909 to 1171. The Fatimids are most famous for founding the city of al-Qahira (Cairo) in 969, and their art—particularly textiles and luster ceramics, but also metalwork and carved rock-crystal, ivory and woodwork—has been admired for nearly a millennium. In this engaging and accessible book, Jonathan Bloom concentrates on securely dated and localized examples of Fatimid art and architecture. His discussions focus on significant examples and are illustrated with over 100 photographs, many in colour, and extensive notes and bibliography provide guidance for further reading and research.



*Published 2007
by Yale University Press
in association with
The Institute of Ismaili Studies*

*ISBN: 9780300135428
ISBN-10: 0300135424*

*This was a special publication
to commemorate the Golden
Jubilee of His Highness the
Aga Khan on the occasion of
the 50th anniversary of his
accession to the Imamate.*



An Anthology of Ismaili Literature: A Shi'i Vision of Islam

Edited by Hermann Landolt, Samira Sheikh
and Kutub Kassam

One of the richest and most rewarding, yet at the same time least familiar, traditions of Muslim literature is that of the Shi'i Imami Ismailis. Although many great literary treasures of the Islamic world are already available in English translation, those of the Ismailis are only slowly becoming accessible to scholars and readers at large.

This substantial anthology brings together for the first time extracts from a range of significant Ismaili texts in both poetry and prose, here translated into English by some of the foremost scholars in the field. The selected texts belong to a long span of Ismaili history, from the Fatimid era to the beginning of the twentieth century.

The translations in question have been rendered from their originals in Arabic, Persian and the languages of South Asia. With substantial sections devoted to such broad topics as history and memoir, faith and thought, and poetry, the anthology offers enriching glimpses into the depths, diversity and distinctiveness of the Ismaili Shi'i contributions to Islamic intellectual life and literature.

Published 2008

by I.B. Tauris & Co. Ltd.

in association with

The Institute of Ismaili Studies

ISBN: 9781845117948 (Hb)

*This was a special publication
to commemorate the Golden
Jubilee of His Highness the
Aga Khan on the occasion of
the 50th anniversary of his
accession to the Imamate.*

‘*Uyūn al-akhbār wa-funūn al-āthār* Arabic critical edition in 7 volumes

By Idrīs ‘Imād al-Dīn b. al-Ḥasan

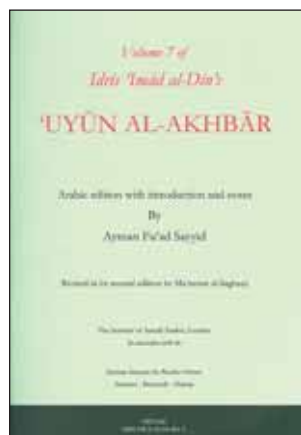
Edited by Ahmad Chleilat, Mahmoud Fakhoury,
Yousef S. Fattoum, Ma’moun al-Sagherji and
Ayman Fu’ad Sayyid

Ismaili Texts and Translations Series, 7a–7g

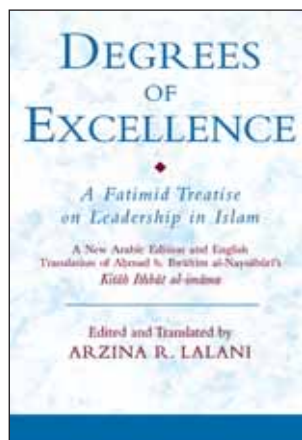
Idrīs ‘Imād al-Dīn b. al-Ḥasan hailed from the prominent Ṭal-Walīd family of the Quraysh in the Yemen, who led the Ṭayyibī Musta’lian Ismaili *da‘wa* and community for more than three centuries from the early 7th/13th century. He was born in 794/1392 in the fortress of Shibām, a high peak on the Jibāl Ḥarāz and a stronghold of the Ismailis in the Yemen. Idrīs succeeded his uncle as the nineteenth *dā’ī mutlaq* or supreme leader of the Ṭayyibī Ismaili *da‘wa* in 832/1428. Idrīs died on 19 Dhu’l-Qa‘da 872/10 June 1468 at Shibām.

Idrīs ‘Imād al-Dīn is generally considered as the most celebrated Ismaili historian. His eminence as the historian of the Ismaili imams and their *da‘wa* derives from the fact that as a *dā’ī* he had access to the entire contemporary literary heritage of the Ismailis then available in the Yemen, parts of which have not survived.

The *dā’ī* Idrīs composed three major historical works, which may be regarded as the main sources on the history of the Ismailis until the second half of the 9th/15th century. His first historical work, *‘Uyūn al-akhbār wa-funūn al-āthār*, in seven volumes critically edited here for the first time as a complete set, is the most comprehensive source on the history of the Ismaili *da‘wa* from its origins until the second half of the 6th/12th century.



*Published 2007–08
by The Institute of Ismaili
Studies in association with
the Institut français du
Proche-Orient*



Published 2009
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
ISBN: 978 1 84511 145 8 (Hb)

Degrees of Excellence: ***A Fatimid Treatise on Leadership in Islam***

A New Arabic Edition and English Translation
 of al-Naysābūrī's *Ithbāt al-imāma*

By Arzina Lalani

Ismaili Texts and Translations Series, 8

One of the most distinguished scholars of his time, Aḥmad b. Ibrāhīm al-Naysābūrī lived at the pinnacle of Fatimid rule in Egypt. He came from Nishapur, the centre of the Ismaili *daʿwa* in Khurasan, particularly noted for its use of rationalistic philosophy. It was in this social and intellectual milieu that al-Naysābūrī was to develop his unique philosophical approach to the issues and challenges of the time.

Al-Naysābūrī has several works to his credit amongst which the *Ithbāt al-imāma* is of seminal importance to the philosophical curriculum of medieval Muslim thought. It is here that he applies rational tools to explain and expound his theology, allowing us to capture and understand not only the significance of his own thought, but also the beliefs of his age. In his *Ithbāt*, al-Naysābūrī begins with the premise that supreme leadership, the imamate, is the pole and foundation of religion. In establishing his thesis, al-Naysābūrī uses several approaches, foremost amongst which is the theory of degrees of excellence. The *Ithbāt al-imāma* provides an unparalleled insight into the complexities of the Imam-caliph al-Ḥākim's rule (386–411/996–1021), adding considerably to our understanding of that difficult period. It thus provides an invaluable source on Fatimid historiography and will prove essential reading for students of Islamic history and Shīʿi theology, serving also as a reference text for scholars interested in medieval Muslim thought.

Master of the Age:

An Islamic Treatise on the Necessity of the Imamate

A Critical Edition of the Arabic text and English Translation of Ḥamīd al-Dīn Aḥmad b. ‘Abd Allāh al-Kirmānī’s *al-Maṣābiḥ fī ithbat al-imāma*

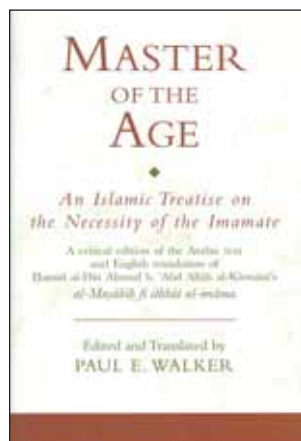
By Paul E. Walker

Ismaili Texts and Translations Series, 9

Few Islamic doctrines have provoked as much division and disagreement as those bound up with the imamate: or the supreme leadership of the Muslim community following the Prophet’s death. In the medieval period, while the caliphate still existed, rivalry among claimants to that position was especially intense, causing an instability that required resolution.

In the early 5th/11th century the great Ismaili dā‘ī and scholar Ḥamīd al-Dīn al-Kirmānī was mandated to compose a treatise called *Lights to Illuminate the Proof of the Imamate* (*al-Maṣābiḥ fī ithbāt al-imāma*) in the bold hope of convincing Fakhr al-Mulk, the Shi‘i wazīr of the Buyids in Baghdad, to abandon the Abbasids and support instead the Fatimid caliph al-Ḥākim. For that purpose, he assembled an interconnected series of philosophical proofs, all pointing to the absolute necessity of the imamate. This work is unique, both in the precision of its argumentation and in the historical circumstances of its composition.

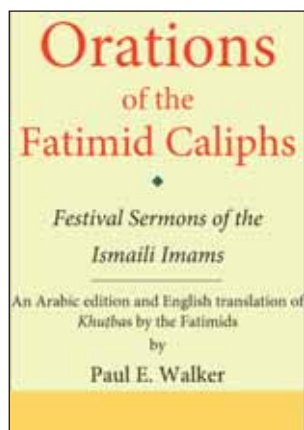
The text appears here in a critical edition of the Arabic original with a complete translation, introduction and notes, and will be of immense interest to scholars and students of classical Islam.



*Published 2007
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 9781845116040

*This was a special publication
to commemorate the Golden
Jubilee of His Highness the
Aga Khan on the occasion of
the 50th anniversary of his
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*Published 2008
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 9781845119911

Orations of the Fatimid Caliphs: Festival Sermons of the Ismaili Imams

*An Edition of the Arabic Texts and English
Translation of Khutbas by the Fatimids*

By Paul E. Walker

Ismaili Texts and Translations Series, 10

The Fatimid empire flourished from the early 10th into the second half of the 12th century. Under the enlightened rule of this dynasty, Fatimid caliphs governed, first from North Africa and later from Cairo — a city founded by them — a domain extending from Arabia in the east to present-day Morocco in the west. As living imams of the Ismaili branch of Shi'ism, they exercised dual authority over both spiritual and secular domains.

The sermon — in Arabic *khutba* — was (and continues to be) a standard feature of Islamic congregational observance. Fatimid caliphs seldom failed deliver it on the twice-yearly occasion of the festivals—the feasts of fast-breaking and of sacrifice. Eventually they added Friday sermons for the month of Ramaḍān. But, from all such opportunities, we have precious few examples. And the ones we have allow us to appreciate the event and the words uttered on it. This book provides unique access to them by presenting the Arabic originals along with a complete English translations. In addition, it includes a history of the Fatimid *khutba* — what was said, by whom and on what occasions — and an analysis of its themes and rhetorical strategies.

Towards an Islamic Mediterranean Empire: Fatimid Egypt and the Founding of Cairo

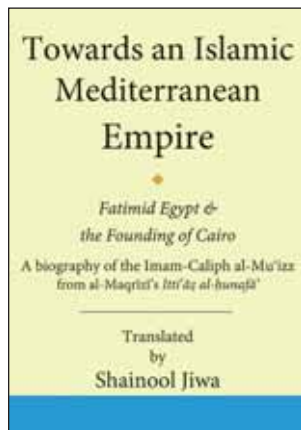
*A Biography of the Imam-Caliph al-Mu'izz,
translated from the Itti'āz al-ḥunafā' bi-akhbār al-
ai'mma al-Fāṭimiyyīn al-khulafā', by Taqī al-Dīn
Aḥmad b. 'Alī al-Maqrīzī*

Annotated Translation and Introduction by
Shainool Jiwa

Ismaili Texts and Translations Series, 11

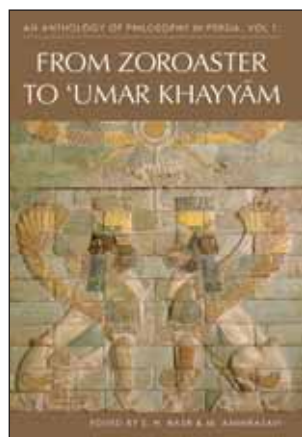
This text is the most comprehensive Egyptian primary source on the life and times of the founder of Cairo, the fourth Fatimid Imam-caliph al-Mu'izz li-Dīn Allāh (341-365/953-975), who transformed the Fatimid state from a regional power to a Mediterranean Empire whose political influence extended from the shores of the Atlantic to the Indian Ocean. Among his crowning achievements was the conquest of Egypt, a cherished goal of the Fatimids, which they ruled for over two centuries. Al-Mu'izz's successful transfer to Egypt marked a high point for the Fatimid Empire, and had a lasting impact on the country and the region as a whole.

The writings of al-Maqrīzī, the erudite Sunni historian of the Mamluk period, provide one of the most comprehensive accounts of the Fatimid era. Al-Maqrīzī's *Itti'āz al-ḥunafā' bi-akhbār al-ai'mma al-Fāṭimiyyīn al-khulafā'* (*Lessons for the Seekers of Truth in the History of the Fatimid Imams and Caliphs*) focuses on the Fatimid age, and is a particularly valuable resource for scholarly research on this dynasty. Al-Maqrīzī carefully compiled his narrative from a range of sources available to him, many of which are no longer extant, demonstrating a discernment regarding the value and limitations of his sources that is unusual among medieval Muslim historians. Moreover, he records official documents, letters and sermons in their entirety, often making his writings the only extant source for such materials. This combination of al-Mu'izz's achievements and al-Maqrīzī's scholarship makes this publication especially valuable in the study of the Fatimid dynasty and history.



*Published 2009
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 9781845119607



*Published 2008
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 978 1845115418

An Anthology of Philosophy in Persia, Volume 1:

From Zoroaster to 'Umar Khayyām

Edited by S.H. Nasr and M. Aminrazavi with the assistance of M. R. Jozi

Persia is home to one of the few civilizations in the world that has had a continuous tradition of philosophical thought for over two and a half millennia. From the time when Zoroaster brought the Gathas as the sacred scripture of Zoroastrianism until today there has been a long philosophical tradition in that land involving diverse schools and different languages from Avestan and Pahlavi to Arabic and Persian.

Beginning with some of the texts of Zoroaster with philosophical import, the first part of this volume continues with selections from Zoroastrian and Manichaean sources composed in the middle centuries of the first millennium of the Common Era. The second part deals with the early Islamic period and the fairly sudden flowering of Islamic philosophy much of which to this day has had its major locus of activity in Persia. The texts of this period included in this volume consist of the works of several Persian philosophers of the early Islamic period including the most famous of all Islamic philosophers Ibn Sīnā – Avicenna. It ends with selections from some of the philosophical treatises of 'Umar Khayyām which have been little studied in the West until now.

An Anthology of Philosophy in Persia, Volume 2:

Ismaili Thought in the Classical Age From Jābir ibn Ḥayyān to Naṣīr al-Dīn Ṭūsī

Edited by S.H. Nasr and M. Aminrazavi with the assistance of M. R. Jozi

In this anthology, the term ‘philosophy’ is understood in its widest sense to include theological debate, philosophical Sufism and philosophical hermeneutics (*ta’wīl*). Extending over a period of more than two millennia, and showcasing translations by well-established scholars, the anthology offers full bibliographical references throughout.

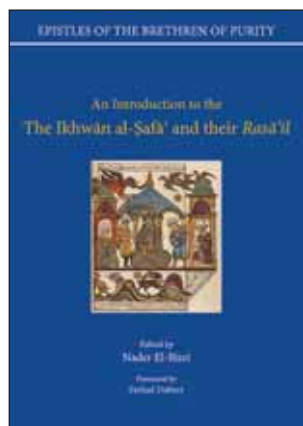
Volume 2 covers five centuries of Ismaili philosophy, and includes extracts from outstanding Ismaili works including the *Rasā’il Ikhwān al-Ṣafā’* (Treatises of the Brethren of Purity) and the philosophical odes of Naṣīr-i Khusraw. It is of great significance that, in the early centuries of Islam, philosophers were influenced by Pythagorean and Hermetic ideas, which are usually associated with Shi’i thought in general and Ismailism in particular. Ismaili philosophy at this time was able to integrate strands of Greco-Alexandrian thought such as Hermeticism and Neo-Pythagoreanism, as well as aspects of Manichaeism. It also showed marked interest in Neo-Platonism.

The tradition of philosophy in the Persian-speaking world is extraordinarily rich, creative and diverse. This anthology, aims to communicate something of that richness and diversity.



*Published 2008
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

**ISBN-10: 1845115422
ISBN-13: 978-1845115425**



Published 2008
by Oxford University Press
in association with
The Institute of Ismaili Studies
ISBN-13: 978-0-19-955724-0

The Epistles of the Brethren of Purity: The Ikhwān al-Ṣafā' and their Rasā'il. An Introduction

Edited by Nader El-Bizri

Ikhwān al-Ṣafā' (The Brethren of Purity) were the anonymous adepts of a 10th-century esoteric fraternity of scholars principally based in Basra and Baghdad. This brotherhood occupied a prominent station in the history of science and philosophy in Islam due to the wide reception and assimilation of their monumental encyclopaedia: Rasā'il Ikhwān al-Ṣafā' (*The Epistles of the Brethren of Purity*). This compendium contained fifty-two epistles that offered synoptic explications of the classical sciences and philosophies of the age. Divided into four classificatory parts, it treated themes in mathematics, logic, natural philosophy, psychology, metaphysics and theology, in addition to moral and didactic fables. The Ikhwān were learned compilers of scientific and philosophical knowledge, and their *Rasā'il* constituted a paradigmatic legacy in the canonization of philosophy and the sciences in mediaeval Islamic civilization.

This present volume gathers studies by leading philosophers, historians and scholars of Islamic studies, who are also the editors and translators of the first Arabic critical edition and complete annotated English translation of the *Rasā'il Ikhwān al-Ṣafā'*, which will be published in association with Oxford University Press that this present volume initiates.

The chapters of this present volume explore the conceptual and historical aspects of the philosophical and scientific contents of the *Rasā'il* and their classification, as well as investigating the authorship and dating of this corpus and the impact that the Ikhwān's intellectual tradition exercised in the unfolding of the history of ideas in Islam.

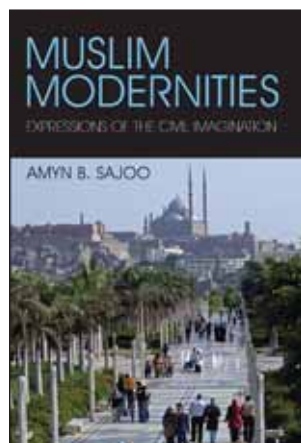
Muslim Modernities: Expressions of the Civil Imagination

Edited by Aamyn B. Sajoo

How does Islam engage with the idea of the modern and with the contemporary world? How is Muslim tradition to be reconciled with a world in continuous flux and change? These questions lie at the heart of current discussions of the Islamic faith and of its doctrines, beliefs and practices. Engaging directly with such questions, this important volume discusses key themes like identity and citizenship, piety and protest, music and modes of dress. Muslim and non-Muslim scholars explore how religiosity and tradition may both have an active role in the unfolding of what we understand as 'the modern'.

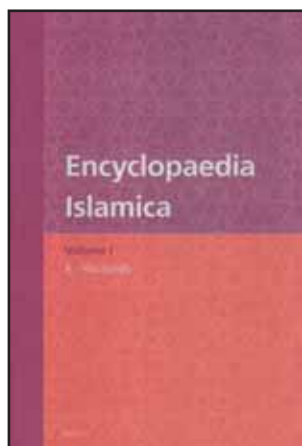
Modernity is commonly portrayed as a break with traditionalism: and as a marriage to the secular. Rationalism, individual rights, democracy and cosmopolitanism all stem from modernity, and their story is closely bound to the rise of the modern West. Yet the core values – from the ethos of intellectualism and science to the pluralism of civic culture – have roots in diverse civilizations, and certainly in those of Islam. If pluralism is to be taken seriously as a global value, then the reality of plural modernities cannot be ignored.

Since the events of September, 2001, the West's failure to come to grips with plural modernities has reinforced simplistic assumptions about 'clash of civilizations'. Fresh perspectives are offered here on what it is to be both modern and Muslim, mindful of the multiple narratives that inform both identities.



*Published 2008
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 9781845118723



Encyclopaedia Islamica, Volume 1 (A - Abū Ḥanīfa)

Edited by Wilferd Madelung and Farhad Daftary

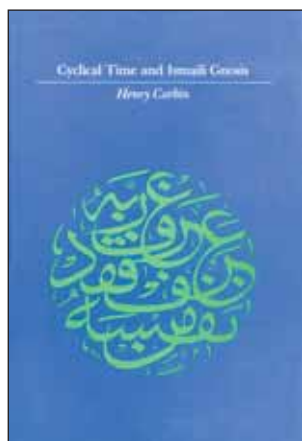
This initial volume of *Encyclopaedia Islamica* is the first of a projected 16-volume publication, consisting of an abridged and edited translation of the Persian *Dā'irat al-Ma'ārif-i Buzurg-i Islāmī*, one of the most comprehensive works of reference on Islam and the Muslim world. A unique feature of this work of reference lies in the attention it gives to Shi'i Islam and its rich and diverse heritage, which makes it complementary to other encyclopaedias. In addition to providing entries on important themes, subjects and personages in Islam generally, it offers the Western reader an opportunity to appreciate the various dimensions of Shi'i Islam, the Persian contributions to Islamic civilization, and the spiritual dimensions of the Islamic tradition.

*Published 2008
by Brill in association with
The Institute of Ismaili Studies*

ISBN: 9789004168602 (Hb)



Other Publications



*Published 1983
by Kegan Paul International
Ltd. in association with
Islamic Publications Ltd.*

*ISBN: 0 7103 0047 6 (Hb)
ISBN: 0 7103 0048 4 (Pb)*

Cyclical Time and Ismaili Gnosis

By Henry Corbin

Translated by Ralph Manheim and
James W. Morris

Cyclical Time and Ismaili Gnosis comprises three of Professor Corbin's lectures on fundamental themes of classical Ismaili thought. The Ismaili tradition, a branch of Shi'i Islam, derives its identity from a unique conception of Prophethood and the Imamate, seen as manifestations on Earth of 'events in Heaven'.

Thus, the notion of cyclical time in Ismaili hiero-history constitutes the main focus of the first lecture. This evokes the parallel of analogous themes in certain religions of pre-Islamic Iran, as well as in an early Christianity 'that had long returned to the paradise of the archetypes'. In the second lecture, which is a key study of Ismaili gnosis as a whole, Professor Corbin's penetrating analysis of its docetistic background points to the dynamics of the doctrine of the Imams. The underlying concept of divine epiphany is entirely different from a doctrine of incarnation in historical time. At any one time, the Imam can be the symbol of the self, so that 'he who knows himself, knows his Lord', is born spiritually and becomes part of a cosmic process of resurrection.

Against this gnostic background, the third lecture examines the possibility of concrete historical contacts between the gnostic movements of late Antiquity and early Ismailism. The author's comparison of dominant themes in all forms of gnosticism leads to the conclusion that we are here in the presence of a 'world religion' (*Weltreligion*).

Temple and Contemplation

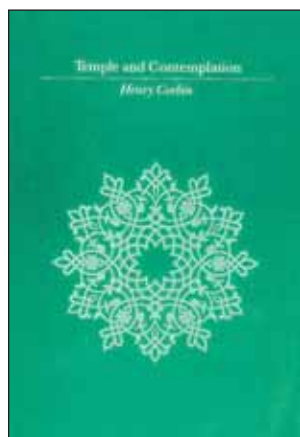
By Henry Corbin

Translated by Philip Sherrard

Temple and Contemplation brings together for the first time in English five of Professor Corbin's lectures, which were originally delivered at sessions of the Eranos Conferences in Ascona, Switzerland. Henry Corbin himself outlined the plan for this book, whose title implies a common focus for these diverse studies.

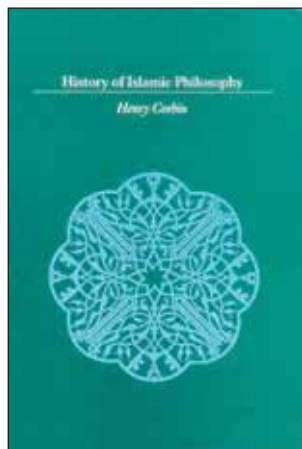
The two essays that open this collection might appear out of place in the perspective of the Temple; yet Corbin included them precisely to point out that Shi'i hermeneutics necessarily leads to a theosophy of the Temple – just as the temple itself has no meaning, if we have not the method and ontology to lead us there. From a consideration of the philosophy of colours in Islam, followed by a study of the metaphysical and mystical foundation of the science of correspondences, 'The Science of the Balance', the author proceeds to reflect on the role of the heavenly Temple, or the archetype of the Temple, in the spiritual traditions of the Religions of the Book.

No other work of Corbin brings out more clearly the hermeneutic correspondences among spiritual visions belonging to these religions. Thus we understand why Corbin wished to link the themes of 'Temple' and 'Contemplation': the theory of visionary perception allows for the emergence of the Temple, but the processes of visionary cognition are themselves based on the eternal presence of the Imago Templi.



*Published 1986
by Kegan Paul International
Ltd. in association with
Islamic Publications Ltd.*

*ISBN: 0 7103 0129 4 (Hb)
ISBN: 0 7103 0130 8 (Pb)*



*Published 1993
by Kegan Paul International
Ltd. in association with
Islamic Publications Ltd.*

ISBN: 0 7103 0416 1 (Hb)

History of Islamic Philosophy

By Henry Corbin

Translated by Philip Sherrard

Originally published in French and translated here for the first time into English, this acclaimed work is a definitive interpretation of traditional Islamic philosophy from the beginning down to the present day. In this authoritative volume, Corbin makes clear the great themes of the doctrinal and mystical vision of Islamic philosophy through a wealth of comparative parallels and in relation to the most profound currents of Western philosophy.

In Part One, from the Qur'anic revelation to the death of Averroes, Corbin considers the sources of philosophical meditation in Islam; Shi'ism and prophetic philosophy; the Sunni *kalām*; philosophy and the natural sciences; the Hellenizing philosophers; Sufism; al-Suhrawardī and the Philosophy of Light, and the Andalusian tradition. In Part Two, from the death of Averroes to the present day, he examines Sunni thought, the metaphysics of Sufism, and Shi'i thought.

Corbin's *History of Islamic Philosophy* is both an inspirational book and an essential work of reference, enabling readers to discover for themselves the richness of this body of thought.

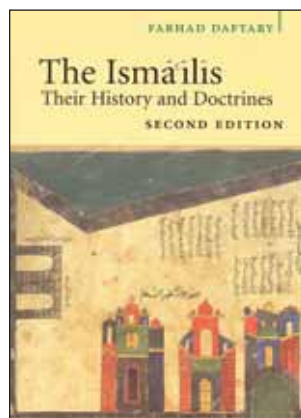
The Ismā'īlīs: Their History and Doctrines

Second Edition

By Farhad Daftary

The Ismailis represent the second largest Shi'i Muslim community after the Twelvers, and are today scattered throughout more than twenty-five countries in Asia, the Middle East, Africa, Europe and North America. The second edition of this authoritative book traces the history and doctrinal development of the Ismailis from their origins in the formative period of Islam to the present day, a period of more than twelve centuries. All the major phases of Ismaili history are covered, including the pre-Fatimid period, the Fatimid 'golden age', the Ṭayyibī-Musta'li period and the history of the Nizārī Ismailis of Persia and Syria before the Mongol invasions. The final part traces the history of the modern Ismailis, particularly the socio-economic progress of the Nizārī communities.

The second edition of the only comprehensive survey of Ismaili history incorporates new material throughout the text, as well as an expanded bibliography, new illustrations and an additional map. This book will be invaluable reading for students of Islamic and Middle Eastern history.



*2nd revised edition 2007
published by Cambridge
University Press
First edition 1990; reprinted in
1992, 1994, 1995, 1999,
2004.*

*ISBN: 9780521850841 (Hb)
ISBN: 9780521616362 (Pb)*

Translations of the first edition:

*Arabic translation, by S. Kassir. Damascus: Dār al-Yanābī, 1994–95.
3 vols.*

Persian translation, by F. Badrei. Tehran: Farzan, 1998.

*Tajik translation in Cyrillic transcription, by A. Mahmadvazar. Moscow:
Ladomir, 1999.*

Turkish translation, by E. Özkaya. Ankara: Rastlanti, 2001.

Turkish translation, by E. Toppak. Ankara: Doruk, 2005.

Urdu translation, by Azizullah Najib. Karachi: Iqbal Brothers, 1997.



*Published 1994
by I.B. Tauris & Co. Ltd.
Reprinted in 1994, 1995,
2001*

ISBN: 1 85043 882 (Hb)

The Assassin Legends: Myths of the Isma'ilis

By Farhad Daftary

Since the 12th century fantastical tales of the Assassins, their mysterious leader and their remote mountain strongholds in Syria and northern Iran have captured the European imagination. These legends first emerged when European Crusaders in the Levant came into contact with the Syrian branch of the Nizari Ismailis. Elaborated over the years, the legends culminated in Marco Polo's account according to which the Nizari leader, described as the 'Old Man of the Mountain', was said to have controlled the behaviour of his devotees through the use of hashish and a secret garden of paradise, before being sent out on dangerous missions to kill their enemies. So influential were these tales that the word 'assassin' entered European languages as a common noun for murderer, and the Nizari Ismailis were depicted not only in popular mythology but also in Western scholarship as a sinister order of 'assassins'.

Farhad Daftary's book considers the origins of the medieval Assassin legends and explores the historical context in which they were fabricated and transmitted. His fascinating account ultimately reveals the extent to which the emergence of such legends was symptomatic of both the complex political and cultural structures of the medieval Muslim world and of Europeans' ignorance of that world. The book will be of great interest to all those concerned with Ismaili studies, the history of Islam and the Middle East, as well as the medieval history of Europe. Also included as an appendix is the first English translation of the French orientalist Silvestre de Sacy's famous early nineteenth-century 'Memoir on the Dynasty of the Assassins and on the Etymology of their Name'.

Arabic translation, by S. Kassir. Damascus: Al-Mada, 1996.

French translation, by Z. Rajan-Badouraly. Paris: Vrin, 2007.

Hungarian translation, by I. Hajnal. Budapest: Osiris, 2000.

Persian translation, by F. Badrei. Tehran: Farzan, 1997.

Portuguese translation, by F. Keshavjee. Lisbon: Fenda, 2005.

Russian translation, by L. R. Dodykhudoeva. Moscow: Ladomir, 2008.

Mediaeval Isma'ili History and Thought

Edited by Farhad Daftary

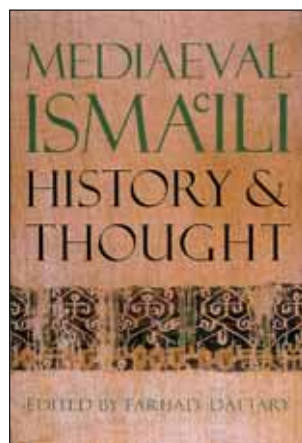
This collective volume, the first major effort of its kind in this branch of Islamic studies, brings together some of the original results of modern scholarship in the field, written by leading contemporary authorities as well as some distinguished Islamicists including A. Amanat, A. Asani, C.E. Bosworth, H. Dabashi, F. Daftary, H. Halm, A. Hamdani, C. Hillenbrand, W. Madelung, C. Melville, A. Nanji, I.K. Poonawala and P.E. Walker.

The chapters in the book, covering selected themes and developments related to the pre-Fatimid, Fatimid and Nizari phases of Ismaili history, deal with a wide variety of topics ranging from the Qarmatis of Bahrayn and their relations with the Fatimids, the earliest cosmological doctrine of the Ismailis, the traditions of learning and the development of jurisprudence under the Fatimids, to the Ismaili perceptions of the 'other', the origins of the Nizari Ismaili movement, Saljuq relations with the early Nizaris, a new perspective on Naṣīr al-Dīn al-Ṭūsī's religious affiliations, and the ginanic literary tradition of the Ismaili Khojas of the Indian subcontinent.

As a significant contribution to modern Ismaili studies, this book serves to underline the richness of the Ismailis' literary heritage and the diversity of their religio-political experience and intellectual traditions.

Arabic translation, by S. Kassir. Damascus: Al-Mada, 1999.

Persian translation, by F. Badrei. Tehran: Farzan, 2003.



*Published 1996
by Cambridge University Press
Reprinted in 1996, 2001*

*ISBN: 0 521 45140 X (Hb)
ISBN: 0 521 00310 5 (Pb)*



*Published 1998
by Edinburgh University Press
Reprinted in 1999, 2004*

*ISBN: 0 7486 0904 0 (Hb)
ISBN: 07486 0687 4 (Pb)*

A Short History of The Ismailis: Traditions of a Muslim Community

By Farhad Daftary

A major Shi'i Muslim community with a long and eventful history, the Ismailis were until recently studied primarily on the basis of the accounts of their enemies, including the Sunni polemicists and the Crusader chroniclers. As a result, a host of legends were disseminated on the teachings and practices of the Ismailis.

The study of Ismailism began to be revolutionised from the 1930s, with the recovery of a large number of Ismaili texts preserved in private collections in Yaman, Syria, Iran, Central Asia and India. *A Short History of the Ismailis* brings together the results of modern scholarship on the highlights of Ismaili history and doctrines within the broader contexts of Islamic history and Shi'i thought. Critically examining the Ismaili historiography and other types of relevant source materials, this book covers the main developments in all the major phases of Ismaili history, including the early formative period, the Fatimid golden age, and the Alamut and post-Alamut periods. It also examines the major schisms among the Ismailis as well as their more recent history.

Arabic translation, by S. Kassir. Damascus: Al-Mada, 2001.

French translation, by Z. Rajan-Badouraly. Paris: Fayard, 2003.

German translation, by Kurt Maier. Würzburg: Ergon, 2003.

Gujarati translation, by J. Merchant and S. Muhammad. Mumbai: A.N. Thakkar, 2007.

Hungarian translation, by I. Hajnal. Budapest: L'Harmattan, 2006.

Persian translation, by F. Badrei. Tehran: Farzan, 1999.

Polish translation, by Katarzyna Pachniak. Warsaw: Dialog, 2008.

Portuguese translation, by Paulo Jorge de Sousa Pinto. Lisbon: Universidade Catolica Portuguesa, 2003.

Russian translation, by L.R. Dodikhudoeva and L.N. Dodkhudoeva. Moscow: Ladomir, 2003.

Tajik translation in Cyrillic transcription, by A. Alimardanov. Dushanbe: Nodir, 2003.

Urdu translation, by A. Najib. Karachi: Liberty, 2004

Intellectual Traditions in Islam

Edited by Farhad Daftary

The eleven essays collected in this volume originate from an international seminar 'Intellectual Traditions in Islam' organized by The Institute of Ismaili Studies in the summer of 1994 at Churchill College, University of Cambridge. This seminar was intended to promote understanding, raise questions and generate discussion on major issues and themes in the intellectual history of Islam, encompassing the classical and modern periods.

Among the scholars who addressed the seminar and whose presentations are included in this publication are Mohammed Arkoun, Norman Calder, John Cooper, Farhad Daftary, Aziz Esmail, Alice C. Hunsberger, Hugh Kennedy, Oliver Leaman, Abdulaziz Sachedina and Annemarie Schimmel. The paper by Muhsin Mahdi was delivered at an earlier seminar held by the Institute in 1990.

The various contributions to this volume, which focus on different aspects of Muslim intellectual life such as law, theology, philosophy and mysticism, demonstrate the pivotal role of the intellect in the formation of Islamic civilization, as well as its continuing primacy in dealing with the problems and challenges of modernity.

Arabic translation, by N. Ahmad Mirza. London: Saqi Books, 2004.

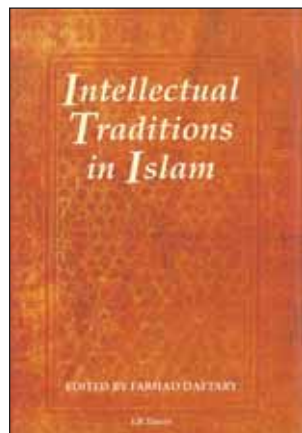
French translation, by Z. Rajan-Badouraly. Paris: A. Maisonneuve, 2008.

Indonesian translation, by Fuad Jabali and U. Tholib. Jakarta: Penerbit Erlangga, 2006.

Persian translation, by F. Badrei. Tehran: Farzan, 2001.

Tajik translation in Cyrillic transcription, by M. Dinorshoev. Dushanbe: Nodir, 2002.

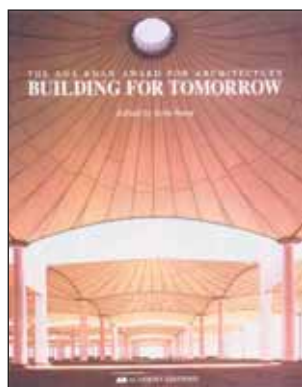
Turkish translation, by Muhamet Sevikler. Istanbul: İnsan Yayınları, 2005.



*Published 2000
by I. B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
Reprinted in 2001*

ISBN: 1 86064 435 X (Hb)

ISBN: 1 86064 760 X (Pb)



*Published 1994
by Academy Editions
in association with
Islamic Publications Ltd.*

*ISBN: 1 85490 393 4 (Pb)
(Out of print)*

The Aga Khan Award for Architecture: Building for Tomorrow

Edited by Azim Nanji

In this publication, a number of distinguished academics, architects and designers contribute their thoughts on the meaning and role of architecture in the contemporary Muslim world. They include Jamel Akbar, Nader Ardalan, Mohammed Arkoun, Muhammad al-Asad, Wayne Attoe, Omar Bwana, Turgut Cansever, Peter Davey, S. Gulzar Haider, Ismail Serageldin, Rafique Keshavjee, Hasan-Uddin Khan, Ronald Lewcock, Suha Özkan, Soedjatmoko, Dogan Tekeli and Don Mowatt. The contents also feature a speech given by His Highness Prince Karim Aga Khan at the UIA/AIA World Congress of Architects in June 1993.

The various essays in this volume explore the intellectual, social and practical aspects of Islamic architecture, and how the Aga Khan Award for Architecture has enabled a broad multidimensional definition to emerge. While each essay is different in focus and approach, they share a common concern to protect a tradition of cultural diversity and develop options for the next century, not just for the fifth of humanity that is Muslim, but also for the others among whom Muslims live and increasingly share the task of building for tomorrow.

Aga Khan III ***Selected Speeches and Writings of Sir Sultan*** ***Muhammad Shah***

Edited by K.K. Aziz

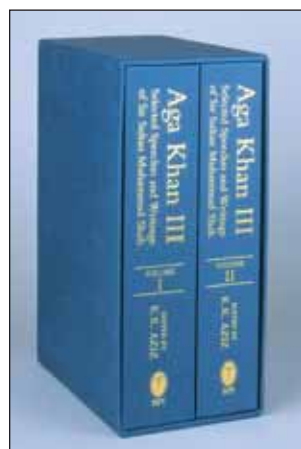
Volume I 1902 – 1927

Volume II 1928 – 1955

Aga Khan III (1877–1957) was the 48th Imam of the Shi'a Ismaili Muslims. Through his intimate knowledge of Eastern as well as Western cultures, he was uniquely placed to play a significant role in the international affairs of this time.

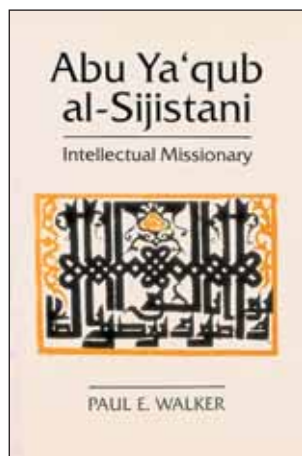
The long public career of Aga Khan III had many dimensions. He was a social reformer whose concerns included the alleviation of rural poverty and the uplift of women in society. An advocate of modern education, he became an ardent supporter of male and female educational advancement in India and East Africa, and played a key role in the development of the Muslim University of Aligarh. He advocated a truly multicultural education blending the best and highest of Western and Eastern literary classics. He was a champion of amity between nations and peoples. In India he consistently supported the idea of Hindu-Muslim unity, reminding both that India was their common parent. On the international scene he strove consistently for world peace, and in 1937 was elected as president of the League of Nations.

Coming from diverse and often unobtainable sources, this monumental work covering the years from 1902 to 1955, represents the first ever systematic compilation of the speeches and writings of Aga Khan III in the first half of the 20th century. Among the topics covered are constitutional progress in India, education, rural development, Hindu-Muslim unity, Indians in Africa, the renaissance of Islamic culture, the importance of science and technology, the status of women, Islam in the modern age and Pan-Islamism. The editor, Professor K.K. Aziz, has added a long and valuable introduction covering the life and achievements of Aga Khan III.



Published 1998
by Kegan Paul International
Ltd.

ISBN: 0 71030 427 7 (Hb)



*Published 1996
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
Reprinted in 1998*

*ISBN: 1 85043 921 4 (Hb)
ISBN: 1 86064 294 2 (Pb)*

Abū Ya‘qūb al-Sijistānī: Intellectual Missionary

By Paul. E. Walker

Ismaili Heritage Series, 1

Paul E. Walker looks at this seminally important Ismaili missionary from the tenth century (Islamic fourth century) from a fresh perspective. Al-Sijistānī and his thought are presented in this book much as he might have done himself if he had written for a more modern audience. Though long neglected by historians of Islamic philosophy, al-Sijistānī's recently recovered writings prove that he deserves careful consideration both as a philosopher and as an exponent of the intellectual understanding of Islam.

The old problem of the meaning of science and religion and their interactions as reflected in the thought of an Ismaili author from a remote period is now interpreted within a framework that provides broad coherence to disparate ideas and obscure doctrines which survive only piecemeal from medieval Arabic books and treatises. Here, al-Sijistānī's contributions appear all the more cogent and impressive, despite the distance of a thousand years that separate him from us.

Arabic translation, by M. Ayzuqi. Damascus: Al Aydi, 2000.

Persian translation, by F. Badrei. Tehran: Farzan, 1998.

The Fatimids and their Traditions of Learning

By Heinz Halm

Ismaili Heritage Series, 2

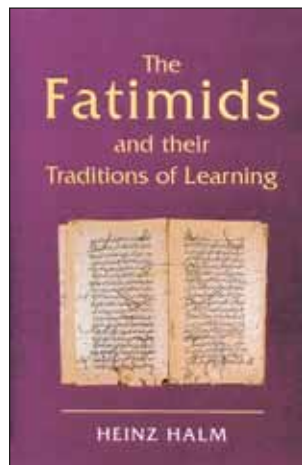
The Fatimid period was the golden age of Ismaili thought and literature, when the Shi'i Ismaili Imams ruled over vast areas of the Muslim world as the Fatimid caliphs and the Ismailis made important contributions to Islamic civilization.

In this book, Heinz Halm investigates from a historical perspective the intellectual traditions that developed among the Ismailis from the rise of the Fatimid state in North Africa to the cultural brilliance of what the author calls 'one of the great eras in Egyptian history and in Islamic history in general.'

The topics discussed include the training of the Ismaili *dā'īs* or missionaries, the establishment of academic institutions such as al-Azhar and the Dār al-'Ilm (House of Knowledge) through which the Fatimids encouraged learning, and the special 'sessions of wisdom' (*majālis al-ḥikma*) for instruction in Ismaili esoteric teachings.

Arabic translation, by S. Kassir. Damascus: Al-Mada, 1999.

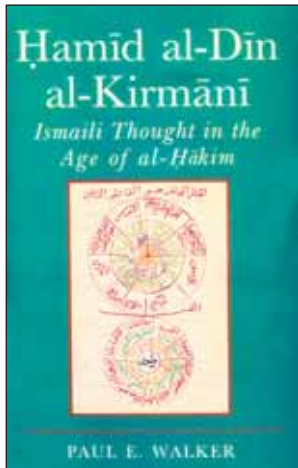
Persian translation, by F. Badrei. Tehran: Farzan, 1998.



*Published 1997
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
Reprinted 2001*

ISBN: 1 85043 920 6 (Hb)

ISBN: 1 86064 313 2 (Pb)



*Published 1999
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

*ISBN: 1 85043 321 3 (Hb)
ISBN: 1 85043 420 1 (Pb)*

Ḥamīd al-Dīn al-Kirmānī: Ismaili Thought in the Age of al-Ḥākim

By Paul E. Walker

Ismaili Heritage Series, 3

A major Ismaili Muslim scholar and *dāʿī* who flourished during the first half of the eleventh century AD, Ḥamīd al-Dīn al-Kirmānī possessed a profoundly creative mind, which allowed him to master the theological and philosophical discourse of his time and to integrate this learning in numerous influential treatises on Ismaili thought. His knowledge and scholarship were on a par with the best of his contemporaries, including the philosopher Ibn Sīnā (Avicenna), with whom he shared a common scientific outlook.

Al-Kirmānī's career and achievements are inextricably linked to the Fatimid Ismaili Caliph-Imam al-Ḥākim bi-Amr Allāh (386–411/996–1021), whose personality and politics remain enigmatic to this day. Al-Kirmānī was already a leading figure of the Ismaili *daʿwa* (religious organisation) in Iraq and Iran, and the author of several major works, when he was summoned to the Fatimid capital of Cairo in order to address serious dissension there on theoretical issues of doctrine, which threatened to undermine the *daʿwa* in the final years of al-Ḥākim's reign. Paul Walker, an authority on Fatimid history and thought, here provides the first systematic account in English of the life, works and accomplishments of al-Kirmānī. Particularly valuable is his penetrating analysis of the intellectual debates and arguments that arose in the Ismaili community and of their significance in the wider context of general Islamic thought, at a time when the Fatimid state was at the height of its glory and influence in the Muslim world.

Arabic translation, by S. Kassir. Damascus: Al-Mada, 2001.

Persian translation, by F. Badrei. Tehran: Farzan, 2000.

Nasir Khusraw, The Ruby of Badakhshan: A Portrait of the Persian Poet, Traveller and Philosopher

By Alice C. Hunsberger

Ismaili Heritage Series, 4

One of the foremost poets of the Persian language and a major Ismaili thinker and writer, Nasir Khusraw has attracted passionate attention, from admirers and critics alike, for nearly a thousand years and remains one of the most fascinating figures in Islamic history and literature.

Born in 1004 in the eastern Iranian province of Khurasan, Nasir Khusraw rose to prominence in the courts of the Ghaznavids and the Saljuqs. Amidst this overwhelming pomp and luxury, he began to question his surroundings and search for a truth that would transcend life's outward form. Following a spiritual crisis, he converted to Ismaili Shi'ism and set off on a journey to Mecca that was to last seven years. He spent three of those years in Cairo, then under the rule of the Fatimid Caliph-Imams, where he was appointed head of the Ismaili *da'wa* (mission) in Khurasan. Returning home, Nasir Khusraw encountered severe persecution from anti-Ismaili religious scholars, which compelled him to seek refuge in a remote part of the Pamir Mountains in Badakhshan, where he composed most of his prose works as well as poetry.

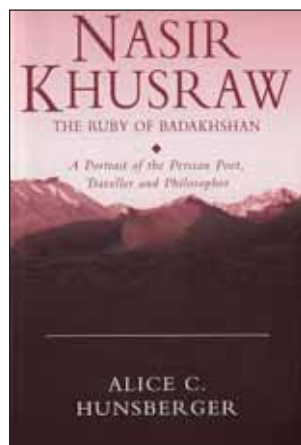
This is the first comprehensive study of Nasir Khusraw to appear in English. Structured around the progress of his journey, and drawing extensively on Nasir's own philosophical and poetic writings, it provides a highly readable and insightful account of this great scholar, *da'i* and traveller.

Arabic translation, by S. Kamir. Damascus: Al-Mada, 2003.

Persian translation, by F. Badrei. Tehran: Farzan, 2001.

Russian translation, by Leila R. Dodykhudoeva. Moscow: Ladomir, 2005.

Tajik translation in Cyrillic transcription, by N. Zurobek. Dushanbe: Nodir, 2003.

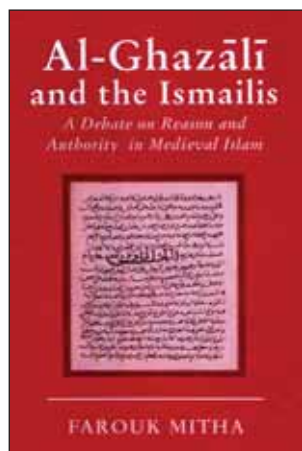


*Published 2000 by I.B. Tauris
& Co. Ltd.*

*in association with
The Institute of Ismaili Studies
Reprinted 2003*

ISBN: 1 85043 919 2 (Hb)

ISBN: 1 85043 926 5 (Pb)



*Published 2001
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

*ISBN: 1 86064 792 8 (Hb)
ISBN: 1 86064 819 3 (Pb)*

Al-Ghazālī and the Ismailis: A Debate on Reason and Authority in Medieval Islam

By Farouk Mitha

Ismaili Heritage Series, 5

Abū Ḥāmid Muḥammad al-Ghazālī (1058–1111 CE) is arguably one of the most influential thinkers in the history of Islam and his writings have received greater scholarly attention in the West than those of any other Muslim scholar. This study explores an important dimension of his thought that has not yet been fully examined, namely, his polemical engagement with the Ismailis of the Fatimid and early Alamūt periods.

Al-Ghazālī wrote several texts in refutation of the Ismailis, of which the most detailed is the *Kitāb al-Mustazhirī*. The author examines the key themes and arguments in this text, and analyses the ways in which al-Ghazālī himself was influenced by the Ismailis.

Al-Ghazālī's debate with the Ismailis constitutes an important chapter in the history of Muslim thought. This book explores the wider intellectual and political significance of this encounter, especially the central tensions and questions of the age in which al-Ghazālī lived.

Arabic translation, by S. Kassir. London: Saqi Books, 2005.

Persian translation, by F. Badrei. Tehran: Farzan, 2003.

Ecstasy and Enlightenment: The Ismaili Devotional Literature of South Asia

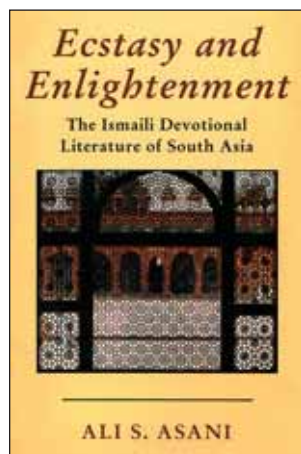
By Ali S. Asani

Ismaili Heritage Series, 6

Ecstasy and Enlightenment is a comprehensive examination of the devotional and mystical literature of the Nizari Ismailis in the Indian subcontinent. The book focuses on the *ginans*, a large corpus of hymns and poems composed in a variety of Indic languages and attributed to a series of preacher-saints who propagated Ismaili Islam in the subcontinent over several centuries.

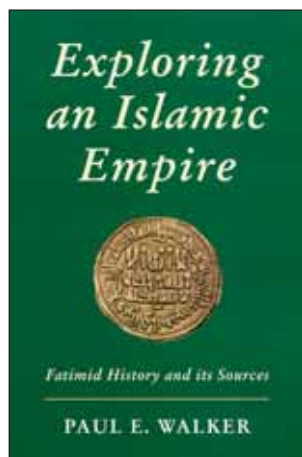
Exploring the origins of this literature in the larger historical, cultural and religious contexts of the Sufi, Bhakti and Sant movements in medieval India, the author examines the history, themes, prosody, melodies and other characteristics of the *ginans*, the unique Khojki script in which they were recorded and the continuing vitality of this poetic tradition in the religious life of contemporary Nizari Ismaili communities of South Asian origin.

Professor Annemarie Schimmel, the eminent authority on Islamic mysticism and literary traditions, notes in her Foreword that 'Ali Asani's book is a treasure-trove for everyone who is interested in Ismaili history and thought. It offers important material not only to the members of the community but also to scholars from various branches – be they Islamicists, Indologists, sociologists or historians of religion.'



*Published 2002
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

*ISBN: 1 86064 758 8 (Hb)
ISBN: 1 86064 828 2 (Pb)*



Published 2002
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies

ISBN 1 86064 692 1 (Hb)
ISBN 1 86064 875 4 (Pb)

Exploring an Islamic Empire: Fatimid History and its Sources

By Paul E. Walker

Ismaili Heritage Series, 7

A comprehensive survey of Fatimid history and its sources, this book combines an introduction to the subject as a whole with a broad overview of Fatimid history from the time Abū ‘Abdallāh al-Shī‘ī began his mission in North Africa, leading to the foundation of the Fatimid state in 909, until the fall of the last caliph in 1171. Its major emphasis, however, is a systematic presentation of different categories of sources relevant to the study of Fatimid history.

Exploring an Islamic Empire surveys Fatimid history, covering the three main phases of the dynasty. These are, first, the period from 909 to 973 when the Fatimids established themselves in North Africa and the Maghrib; second, from 973 to 1074, a century of empire; and finally, from 1074 to 1171, a century of military viziers. Various kinds of sources that provide information for historical reconstruction and analysis are examined. They are, first, coins and other artefacts – *ṭirāz*, building dedications, art objects and archaeological finds – that supply direct evidence of historical events; second, documents and letters, both originals and copies; third, eyewitness and contemporary accounts; fourth, histories, topographies and biographical dictionaries; fifth, scientific and literary writings; and last, the work of the modern scholars who have contributed most to this subject. It also offers an extensive bibliography of both medieval sources and modern studies, of the whole range of what has been written to date about the Fatimids.

This comprehensive work is a valuable addition to the historiography of the Fatimids and the Muslim world and will prove essential reading to scholars of Islamic history.

Persian translation, by F. Badrei. Tehran: Farzan, 2004.

Surviving the Mongols: Nizārī Quhistānī and the Continuity of Ismaili Tradition in Persia

By Nadia Eboo Jamal

Ismaili Heritage Series, 8

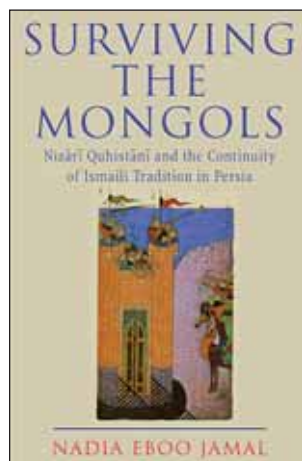
During the 7th/13th century, the Persian-speaking lands, extending from Central Asia to Iraq, were devastated by a series of Mongol invasions. The massive movement of these nomadic warriors from the inner steppes of Asia resulted in the massacre and displacement of many communities, including the Ismaili Muslims of the region. The fall of the chief Ismaili fortress of Alamūt in 654/1256, followed by the destruction of some 200 other strongholds, brought to an end the territorial independence of the Ismaili community in Persia.

Contrary to belief that the community was virtually eliminated, the Persian Ismailis survived the Mongol onslaught, together with the basic infrastructure of their religious organisation, the *da'wa*. After presenting an overview of the development of the Ismaili *da'wa* in the historical context, the author explores how this organisation was instrumental in enabling the Persian Ismailis to maintain their religious identity and the cohesion of their community in those difficult times.

Among the various authorities consulted by the author for this study, the most important is the poet Sa'd al-Dīn b. Shams al-Dīn, known as Nizārī Quhistānī. Through an analysis of his works, in particular the *Safar-nāma* which describes the poet's journey from Quhistān to Transcaucasia around 679/1280, the author is able for the first time to show the existence of the Ismaili *da'wa* and thus the continuity of the Ismaili tradition in Persia throughout the era of Mongol rule.

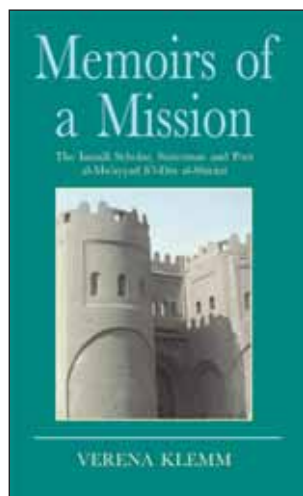
Arabic translation, by S. Kassir. London and Beirut: Saqi Books, 2004.

Persian translation, by F. Badrei. Tehran: Farzan, 2004.



*Published 2002
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

*ISBN: 1 86064 432 5 (Hb)
ISBN: 1 86064 876 2 (Pb)*



*Published 2003
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 85043 422 0 (Hb)

Memoirs of a Mission: The Ismaili Scholar, Statesman and Poet al-Mu'ayyad fi'l-Din al-Shirazi

By Verena Klemm

Ismaili Heritage Series, 9

Al-Mu'ayyad fi'l-Din al-Shirazi was an outstanding Ismaili Scholar of Persian origin. He excelled as a missionary-agent (*da'i*), statesman, poet, and philosophical theologian. Towards the end of his long and active life, al-Mu'ayyad became the head of the Ismaili mission (*da'wa*) - the chief *da'i* - of the Fatimid Caliph-Imam al-Mustansir in Cairo.

Based on his memoirs, the *Sirat al-Mu'ayyad fi'l-Din*, this work provides an insight into the remarkable life and achievements of al-Mu'ayyad through important stages of his career. Written in masterful Arabic literary style and rhetoric, the *Sira* describes in detail his daring attempt to win over the Buyids of western Iran to the Fatimid cause; his flight to Cairo where his ambitions to be near the Imam are initially frustrated by powerful court officials; and finally, his expedition to Syria and Iraq as a Fatimid plenipotentiary to build up an alliance of local rulers against the Saljuq Turks invading the Islamic lands from the east.

Through a close analysis of the *Sira*, the author of this book demonstrates that, in addition to being a personal account of a highly dedicated Fatimid *da'i*, this is a rich historical source on the organisation and function of the Ismaili mission. It is also an extensive and valuable source for Islamic history in the 5th/11th century, dealing with crucial events in the struggle between the Fatimids, Abbasids, Buyids and Saljuqs for political and military supremacy in the Muslim world. Thus, al-Mu'ayyad's memoirs serve as a unique lens or magnifying glass concentrating the international political dynamics of the age in the narrative of one life and destiny.

Arabic translation, by Charles Shahwan. London and Beirut: Saqi Books, 2005.

Persian translation, by F. Badrei. Tehran: Farzan, 2004.

Eagle's Nest: Ismaili Castles in Iran and Syria

By Peter Willey

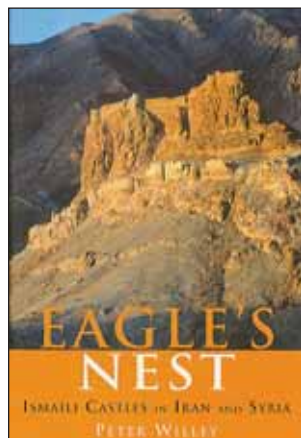
Ismaili Heritage Series, 10

Magnificent castles and fortresses in remote, mountainous regions were built for refuge by the Ismaili Muslims of Iran and Syria fleeing from persecution during the early middle ages. These craggy strongholds have become the base for startling legends about the so-called Assassins who swept down from their precipices to target their enemies in daring, guerilla-style raids. From these stories, their one-time leader, Hasan-i Sabbah became notorious in the medieval European imagination.

In his new book Peter Willey describes the discoveries he made during the course of more than forty years and, in contrast to the legends, shows the Ismailis as people of exceptional intelligence and sophistication, who in this remote mountain fortress were able to cultivate a rich intellectual and spiritual life.

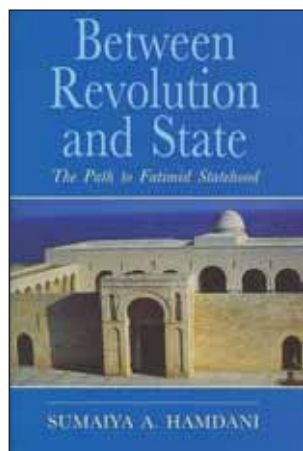
The book is illustrated with numerous photographs, maps and plans. As well as offering a gripping historical account of the courage, vision and endurance of this civilisation, it comprises an enthralling personal story of the challenges involved in rediscovering a forgotten, distant world, which will appeal to the armchair traveller and historian alike. For anybody with an interest in medieval and Middle Eastern history, or simply with a love of castles, *Eagle's Nest* will be essential reading.

Persian translation, by F. Badrei. Tehran: Farzan, 2007.



*Published 2005
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 85043 464 6 (Hb)



*Published 2006
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 85043 882 (Hb)

***Between Revolution and State:
The Path to Fatimid Statehood,
Qadi al-Nu‘man and Fatimid Legitimacy***

By Sumaiya A. Hamdani

Ismaili Heritage Series, 11

This book examines the most important writings of a tenth-century Islamic theologian and jurist who was one of the most original thinkers of his period. It argues that Qadi al-Nu‘man’s works constituted new and vital genres in Ismaili Shi‘i literature, a development necessitated by the Fatimids’ transition from a revolutionary movement to statehood, and by their desire to establish their authority as the Shi‘i alternative to the Sunni Abbasid caliphate.

Already famous in the Fatimid era, al-Nu‘man left a legacy which includes a formalised school of law, an early record of Fatimid achievement through his historical and biographical works, new interpretations of Ismaili doctrine explored in his legal and esoteric writings, and the formulation of a ceremonial language in his work on court protocol. *Between Revolution and State* explores all of these literary genres in depth, and presents a sophisticated and readable analysis of one of the seminal figures of Islamic and Ismaili history.

Persian translation, by F. Badrei. Tehran: Farzan, 2009.

Ismailis in Medieval Muslim Societies

By Farhad Daftary

Ismaili Heritage Series, 12

Until the middle of the 20th century, the Ismailis were studied and judged almost exclusively on the basis of evidence collected or fabricated by their enemies. As a result, a variety of myths and legends circulated widely, both in Muslim societies and in the West, regarding the teachings and practices of the Ismailis. The breakthrough in Ismaili studies came with the recovery and study of numerous genuine Ismaili texts that had been preserved in private collections in India, Central Asia, Syria, Yaman and other regions. Many of these texts have been edited, translated and published since the 1950s, thus contributing to the impressive progress in modern Ismaili scholarship.

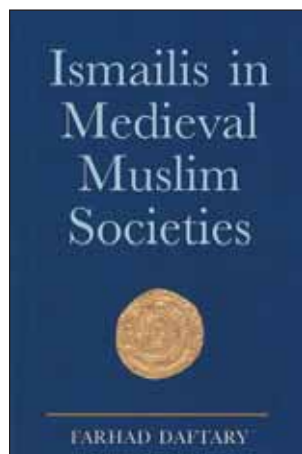
This book deals with aspects of Ismaili history and thought in medieval times. Discussing the different phases in Ismaili history, it describes both the early Ismailis as well as the contributions of the later Ismailis to Islamic culture. A number of chapters deal with Ismaili individuals such as Hasan-i Sabbah. Other chapters contextualise the Ismailis within the medieval Muslim societies, in addition to investigating the Ismaili-Crusader relations and the resulting myths and legends about the Ismailis.

The essays collected in this volume, representing the results of modern scholarship in Ismaili studies, make a powerful contribution to our understanding of an Islamic community in medieval times and will prove invaluable to historians and scholars of the Muslim world.

Arabic translation, by S. Kassir. London and Beirut: Sagi Books, 2008.

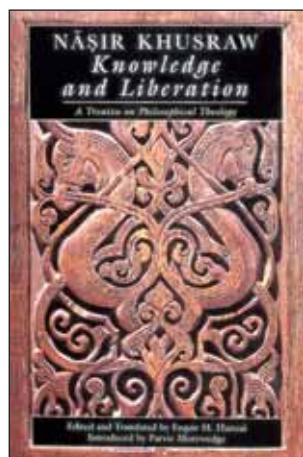
Persian translation, by F. Badrei. Tehran: Farzan, 2009.

Russian translation, by Z. Odjjeva. Moscow: Ladomir, 2006.



*Published 2005
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 84511 091 9 (Hb)



Knowledge and Liberation: A Treatise on Philosophical Theology

A New Edition and English Translation of
Gushāyish wa Rahāyish of Nāṣir-i Khusraw

By Faquir M. Hunzai

Nāṣir-i Khusraw was a leading Ismaili poet, *dāʿī* and theologian-philosopher of the eleventh century. His writings have had a major influence on the Ismaili communities of Iran, Afghanistan and Tajikistan and other parts of Central Asia, notably the northern areas of Pakistan. The bulk of his surviving work was produced in exile in a mountainous region of Badakhshan, where he sought refuge from persecution in his native district of Balkh.

This is a new edition and English translation of Nāṣir-i Khusraw's *Gushāyish wa Rahāyish*. It is the first major treatise by him to be translated into English. Consisting of a series of thirty questions and answers, it addresses some of the central philosophical and theological issues of his time from an Ismaili perspective, ranging from the creation of the world and the nature of the soul to the questions of human free will and responsibility.

*Published 1998
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
Reprinted in 1999*

*ISBN: 1 86064 217 9 (Hb)
ISBN: 1 86064 471 6 (Ph)*

Contemplation and Action: The Spiritual Autobiography of a Muslim Scholar

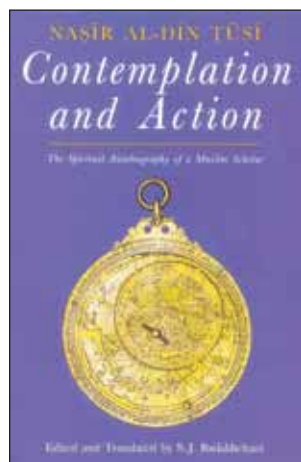
A New Edition and English Translation of *Sayr wa Sulūk* of Naṣīr al-Dīn Ṭūsī

By S.J. Badakhchani

Naṣīr al-Dīn Ṭūsī (1201–1274), a renowned Shiʿi Muslim scholar, produced a wide range of writings in different fields of learning under Ismaili patronage and later under the Mongols. His work brought him great acclaim and, as a result of his changing affiliations in the course of a brilliant scholastic career, he is claimed by both the Twelver Shiʿi and Ismaili traditions.

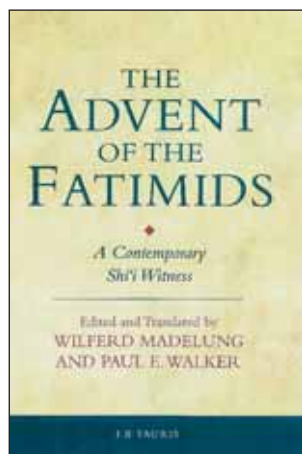
Contemplation and Action is Ṭūsī's spiritual autobiography, in which he recounts details of his early education, search for knowledge and eventual conversion to the Ismaili faith. It is also a clear and vivid elaboration of the Ismaili doctrine of *tāʿlim*, the need for an authoritative teacher in spiritual matters.

Translated for the first time into English, it is published here with the full Persian text and an introductory essay on Ṭūsī's life, his relations with the Ismailis and the significance of his work.



*Published 1998
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
Reprinted in 1999*

*ISBN: 1 85043 908 7 (Hb)
ISBN: 1 86064 523 2 (Pb)*



Published 2000
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
Reprinted in 2001

ISBN: 1 86064 551 8 (Hb)
ISBN: 1 86064 7731 (Pb)

The Advent of the Fatimids: A Contemporary Shi'i Witness,

Arabic Edition and English Translation of
Ibn al-Haytham's *Kitāb al-Munāẓarāt*

By Wilferd Madelung and Paul E. Walker

Ismaili Texts and Translations Series, 1

This work is a personal memoir composed by a Shi'i scholar and Ismaili missionary from Qayrawan, Abū 'Abdallāh Ja'far b. al-Haytham, in which he records details of significant meetings and conversations he held with two Ismaili leaders who spearheaded the Fatimid revolution in North Africa in AD 909–910.

By reporting at first hand the thoughts and activities of the two *dā'īs* Abū 'Abdallāh al-Shi'i and his brother Abu'l-'Abbās over a period of ten months, the author of *Kitāb al-Munāẓarāt* (*The Book of Discussions*) provides us with an unparalleled insider's view of the Ismaili *da'wa* and *dā'īs* in action, and it adds enormously to our understanding of the foundations of the Fatimid state. As such, it is a unique document in the literature of early Islamic revolutionary movements, as much as it represents one of the most valuable sources for the history of the early Fatimids and medieval North Africa.

Struggling with the Philosopher: A Refutation of Avicenna's Metaphysics

A New Arabic Edition and English Translation
of Muḥammad b. 'Abd al-Karīm b. Aḥmad al-Shahrastānī's *Kitāb al-Muṣāra'a*

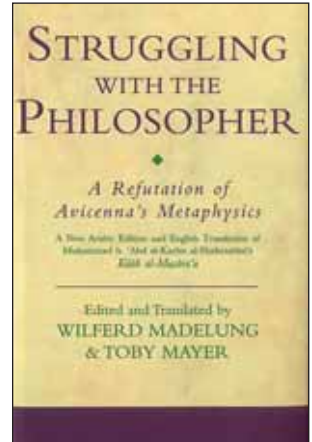
By Wilferd Madelung and Toby Mayer

Ismaili Texts and Translations Series, 2

One of the most learned and enigmatic scholars of medieval Islam, Muḥammad b. 'Abd al-Karīm b. Aḥmad al-Shahrastānī (d. 548/1153) is best known for his comprehensive survey of religions, sects and schools of philosophy, the *Kitāb al-Milal wa'l-niḥal*, and as one of the leading exponents of Sunni theology in its Ash'arī tradition. A different and lesser-known aspect of al-Shahrastānī's religious thought is that some of his works reflect definite Shi'i and specifically Ismaili perspectives. One of these is the *Kitāb al-Muṣāra'a* (*Struggling with the Philosopher*), which is published here in its original Arabic with an English translation for the first time.

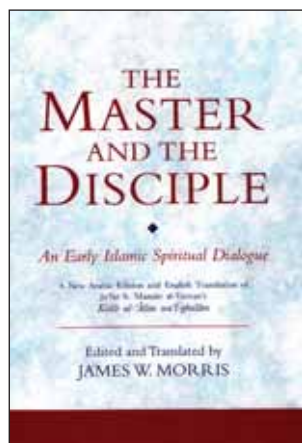
In this work, al-Shahrastānī gives a detailed critique of the metaphysics of the great Persian philosopher Avicenna (Ibn Sīnā). The greater part of his 'intellectual wrestling match' (*muṣāra'a*) is devoted to refuting Avicenna's interpretation of the 'Necessary Being' (*wājib al-wujūd*) which, he argues, compromises the absolute transcendence of God.

This work is an important document of Islamic intellectual history, illustrating the reaction against Avicennism among Muslim theologians in the 6th/12th century. As such, it is essential reading for students of Islamic thought in the medieval period.



*Published 2001
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 86064 693 X (Hb)



*Published 2001
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 86064 781 2 (Hb)

The Master and the Disciple: An Early Islamic Spiritual Dialogue

Arabic Edition and English Translation of
Ja'far b. Manṣūr al-Yaman's *Kitāb al-ʿĀlim
wa'l-ghulām*

By James W. Morris

Ismaili Texts and Translations Series, 3

This volume includes a fully annotated translation and the critical edition of the Arabic text of the *Kitāb al-ʿĀlim wa'l-ghulām* (*The Book of the Master and the Disciple*), one of the earliest surviving Ismaili Shi'i writings, by the famous 4th/10th century author Ja'far b. Manṣūr al-Yaman. In addition to being a key source for pre-Fatimid Ismaili thought and history, this work is uniquely important as the most elaborate example of the narrated dialogue form in Arabic literature. The work also vividly illustrates the processes by which early esoteric Shi'i ideas and institutions eventually contributed to the evolution of more familiar forms of Sufism in the Muslim world. Finally, Ja'far's reputation as a master of *ta'wīl* (esoteric interpretation) is reflected in the complex integration and existential elaboration of Qur'anic themes illustrated throughout this dialogue – a distinctive feature which makes this book of wider interest to students of Islamic studies and comparative religions.

The Fatimids and their Successors in Yaman: The History of an Islamic Community

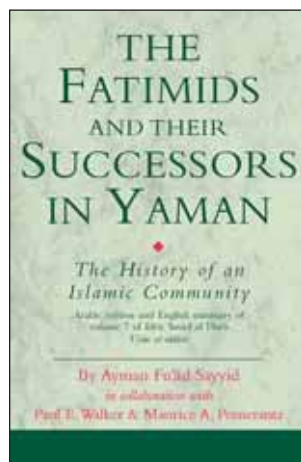
Arabic Edition and English Summary of
Idrīs ‘Imād al-Dīn’s *‘Uyūn al-akhbār*, vol. 7

By Ayman Fu’ād Sayyid, with Paul E. Walker
and Maurice A. Pomerantz

Ismaili Texts and Translations Series, 4

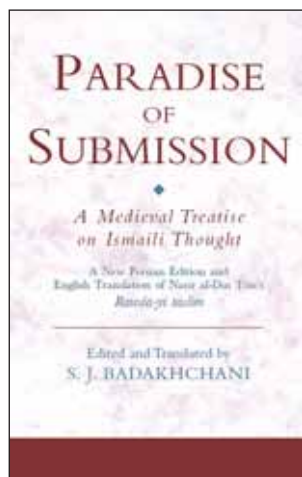
The *‘Uyūn al-akhbār* is the most complete text written by an Ismaili author on the history of the Ismaili community from its origins up to the 12th century. The seventh volume, edited here for the first time, together with a summary English translation, deals in particular with the period of the three Fatimid caliphs, al-Mustanshir, al-Musta’li and al-Āmir bi-Aḥkām Allāh, and then the Ṭayyibī Ismaili community in Yaman.

The author, Idrīs ‘Imād al-Dīn (d. 1468), who was himself a leader of the Ṭayyibīs, took a special interest in the commencement of the Ismaili movement in Yaman, in the schism that split the Ismailis into two rival communities following the death of al-Mustanshir in 1094, and the final rupture with Egypt after the murder of al-Āmir in 1130. He also devotes a substantial portion of this volume to the history of the later Ismailis in Yaman, and the pivotal role of al-Sayyida al-Ḥurra, the famous Ṣulayḥid queen, in establishing the Ṭayyibī Ismaili community of Yaman independent of the Fatimids in Egypt.



*Published 2002
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 86064 690 5 (Hb)



Published 2005
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies

ISBN: 1 86064 436 8 (Hb)

Paradise of Submission: ***A Medieval Treatise on Ismaili Thought***

A New Persian Edition and English translation
of Naṣīr al-Dīn Ṭūsī's *Rawḍa-yi taslīm*

By S.J. Badakhchani, with an Introduction by
Hermann Landolt and Philosophical
Commentary by Christian Jambet.

Ismaili Texts and Translations Series, 5

One of the foremost Shī'ī Muslim scholars, Naṣīr al-Dīn Ṭūsī (d.672/1274) produced a large number of theological, philosophical and scientific works under Ismaili patronage and later under the Mongols. *Paradise of Submission* (*Rawḍa-yi taslīm*), is Ṭūsī's most important and comprehensive Ismaili work. It consists of 27 chapters called *taṣawwūrāt* (meaning 'reflections' or 'representations') on a variety of themes such as the Creator and the cosmos, the nature of human existence, ethics and human relations, religion, eschatology, prophethood and imamate. Additionally, there are chapters on specific issues of inquiry, such as the varieties of human knowledge, the nature of language, different forms of worship, and the soul's progression from corporeality to spirituality.

The significance of this treatise arises not only from its comprehensive treatment of medieval Ismaili thought, with its characteristic synthesis of theology, philosophy and esotericism, but also from its unique status as the only major doctrinal work of the Nizārī Ismailis to have survived the Alamūt period of their history. Since a large portion of Ismaili literature of this period perished in the Mongol invasions of Iran in the 7th/13th century, Ṭūsī's text remains the primary source on the intellectual and spiritual life of the early Nizārī Ismaili community.

This new Persian edition and English translation of the *Rawḍa-yi taslīm* has been prepared by S.J. Badakhchani on the basis of all the existing and newly discovered manuscripts of the text.

Founding the Fatimid State: The Rise of an Early Islamic Empire

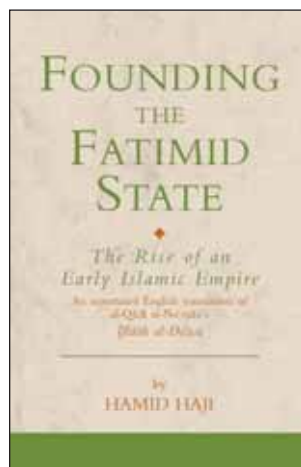
An Annotated English Translation of
al-Qāḍī al-Nu'mān's *Ifṭitāḥ al-Da'wa*

By Hamid Haji

Ismaili Texts and Translations Series, 6

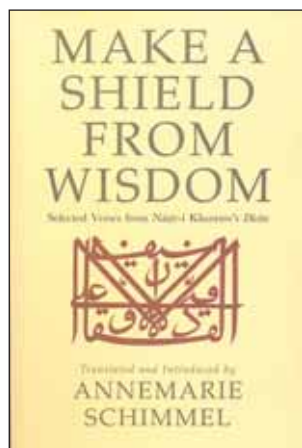
This book is the most important primary source on the emergence of the Fatimid state in the early years of the tenth century. Its author, al-Qāḍī al-Nu'mān, was an official historian of the Fatimids and an eminent exponent of Ismaili jurisprudence, as well as being perhaps the most prolific and versatile of all the Fatimid thinkers.

The *Ifṭitāḥ* is al-Nu'mān's major historical work, and records in detail the background to the establishment of the Fatimid state, first in the Yemen and then in North Africa. It is based on official archival and biographical documents that were accessible to the author at the time, and which have not survived. It is thus a highly significant source on the religious, social and political conditions which prevailed when the Fatimids began to consolidate their rule. In charting the circumstances in which the Fatimid state came into being, this book will be of major interest and value to students of early medieval history and Islamic studies.



*Published 2006
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 85043 885 4 (Hb)



*Published 1993
by Kegan Paul International
Ltd. in association with
The Institute of Ismaili Studies
Reprinted in 2001
by I.B. Tauris*

*ISBN: 0 7103 0455 2 (Hb)
ISBN: 1 8606 4715 1 (Pb)*

Make a Shield from Wisdom: Selected Verses from Nāṣir-i Khusraw's Divān

Translated and introduced by
Annemarie Schimmel

‘Originality, learning, sincerity, enthusiastic faith, fearlessness, contempt for time-servers and flatterers, and courage hardly to be found in any other Persian poet’ – these are the qualities of Nāṣir-i Khusraw according to the great British orientalist E.G. Browne.

Born in 1004, Nāṣir-i Khusraw was a major philosopher-poet in Ismaili history. The outward political and religious events of the first half of the eleventh century were the canvas on which Nāṣir-i Khusraw's poetry and prose developed.

It is a poetry that teaches the importance of wisdom, of reason, of the right word and the right faith. Nāṣir-i Khusraw's *Divān* grew out of his personal experience, and it is a vast edifice of religio-philosophical thought with its constant emphasis on the true faith and, as importantly, on reason and its role. Unique and important for our understanding of the times in which it was written, Nāṣir-i Khusraw's ideas and expressions appeal strongly to readers of today.

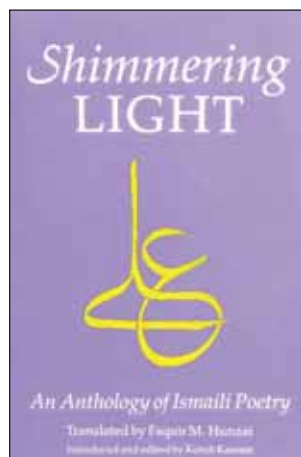
The work of this Persian author in both its philosophical and poetical aspects has been known in the West for more than a century, but until now a full evaluation of Nāṣir-i Khusraw's poetry has not been attempted. This volume is intended as a first step toward a better understanding of the poet's thought. In it, the noted Islamic scholar Annemarie Schimmel presents her translations of Nāṣir-i Khusraw's *qaṣīdas* along with a detailed study of the poet and his work.

Shimmering Light:
An Anthology of Ismaili Poetry

Translated by Faquir M. Hunzai.
Introduced and edited by Kutub Kassam

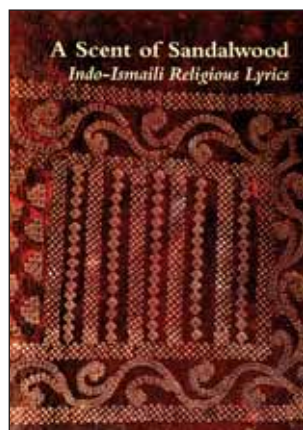
Poetry, often of great beauty and subtlety, has always been central to the spiritual life of Islam, particularly among Sufis and other esoteric branches of the faith. Through the ages it has been composed in both learned and popular forms, in classical languages as well as local dialects, to express love and devotion for God, the Prophet Muhammad and his family, and related themes.

Although a large body of the great poetry of the Islamic world has been translated into English, the poetry of the Ismailis, except for a small portion, is still only accessible in the original. This anthology will enable lovers of devotional and mystical poetry to sample for the first time the range and depth of Ismaili poetry. The selection spans a thousand years of Ismaili history, from the times of the Fatimid caliphate to the present day. It includes both sophisticated and popular verses from the Ismaili poets of North Africa, Syria, Iran, Afghanistan, Central Asia and Pakistan, composed in Arabic, Persian and Urdu.



Published 1996
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
Reprinted in 1997

ISBN: 1 85043 907 9 (Hb)
ISBN: 1 86064 151 2 (Pb)



*Published 2002
by Curzon Press
in association with
The Institute of Ismaili Studies*

*ISBN: 0 7007 1767 6 (Hb)
ISBN: 0 7007 1768 4 (Pb)*

A Scent of Sandalwood: Indo-Ismaili Religious Lyrics (Ginans)

Selected and Translated, with an Introduction,
Introductory Essay and Notes

By Aziz Esmail

The *ginans* are a body of religious lyrics or hymns reflecting the synthetic and ecumenical reach characteristic of allied genres, such as the poetry of the Sufi and Bhakti traditions in the medieval, Indo-Islamic environment. Testifying to the origin and evolution of the Ismaili community in India, the *ginans* continue to form this community's living, poetic tradition to this day.

In translating them into English, the present author has focused principally on the poetic qualities. The result is a translation suggestive of the depth of religious thought, feeling and imagination out of which this poetry was born. Reflecting the simple, vernacular idiom of popular culture in the rural and semi-rural ethos of the Indian subcontinent, the poetry nonetheless has a mature, complex sensibility which is elucidated by the author through his translations and the detailed commentaries upon them.

The poetry of the *ginans* illustrates a historically and culturally specific conception of the world, as well as a religious perception that forms a significant part of the religious experience of mankind. Issued under a title drawing on an image from the poetry, this volume will appeal both to specialists and more general readers, including Indologists, scholars of Islam in the subcontinent, students of comparative religion, comparative literature and those with an interest in mystical or devotional poetry.

Early Shī'ī Thought:

The Teachings of Imam Muḥammad al-Bāqir

By Arzina R. Lalani

Imam Muḥammad al-Bāqir was one of the most erudite Muslims of his age and played a significant role in the history of early Islam. At once a versatile leader and scholar, he was also an authority on the exegesis of the Qur'an, the Traditions of the Prophet, and all matters relating to Islamic law and practices.

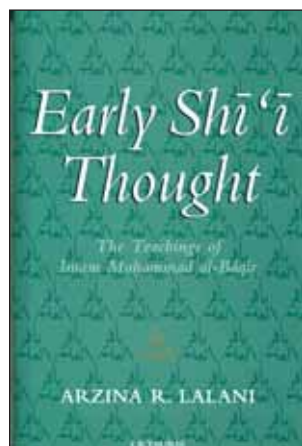
Using hitherto largely ignored Shī'ī sources, both published and unpublished, the author explores Imam al-Bāqir's pivotal contributions to Islamic thought in its early formative period, contributions that were powerfully to affect developments in Shī'ī law, theology and religious practice. This study gives particular attention to al-Bāqir's vital role in the formulation of the function and nature of the Imamate itself.

This work presents the first systematic account of the life, career and teachings of this brilliant 8th-century luminary. It will be of great interest to students of Islamic law, history and theology, as well as modern Shī'ī communities of all persuasions.

Arabic translation, by S. Kassir. London and Beirut: Saqi Books, 2004.

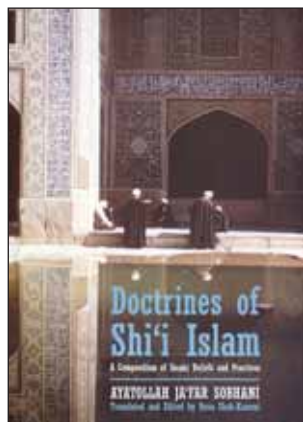
French translation, by M. Boivin. Paris: Les Editions du Cerf, 2008.

Persian translation, by F. Badrei. Tehran: Farzan, 2002.



*Published 2000
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
Reprinted in 2004*

*ISBN: 1 86064 434 1 (Hb)
ISBN: 1 8503 592 8 (Ph)*



***Doctrines of Shi'i Islam:
A Compendium of Imami Beliefs and Practices***

By Ayatollah Ja'far Sobhani

Translated and edited by Reza Shah-Kazemi

This book, by a highly respected Iranian theologian, offers a wide-ranging overview of the principal tenets of Shi'i Islam with particular reference to Twelver Shi'ism. It is useful not only as an introductory text on Shi'i thought and practice, but also as a contemporary expression, from within, of this vibrant branch of the Islamic faith. Comprehensive yet concise, it gives the reader a taste of the tradition as a whole.

*Published 2001
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 86064 780 4 (Hb)

Throughout his presentation, the author upholds the validity of Shi'i perspectives by rational argument on the basis, principally, of the Qur'an and the Traditions of the Prophet. The range of themes covered, the precision of style and doctrinal analysis of Shi'i Islam render this work both informative and original. It focuses not only on the most essential elements, but also on those aspects of Shi'ism that have been particularly misunderstood. The explanations and clarifications offered here will be of particular value to those seeking better understanding between different communities of interpretation and schools of thought in Islam.

Published as a joint undertaking between The Institute of Ismaili Studies and the Imam Sadiq Institute, Qom, this book makes an important contribution to Shi'i studies. It provides a unique insight into the theological thinking which is broadly representative of religious seminaries in Iran today.

Justice and Remembrance: Introducing the Spirituality of Imam ‘Alī

By Reza Shah-Kazemi

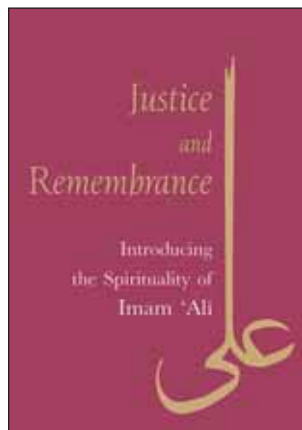
‘Alī b. Abī Ṭālib, son-in-law and cousin of the Prophet, first Shi‘i Imam and fourth caliph of the nascent Islamic community, was described by the Prophet as the ‘gate’ to the city of knowledge. Indeed, ‘Alī is arguably the single most important spiritual and intellectual authority in Islam after the Prophet himself: to speak of ‘Alī is to speak of the quintessential spirituality of Islam. Despite his immense importance in the elaboration of the intellectual, ethical, spiritual, legal and political traditions of Islam, there is a dearth of literature in Western languages on his life and thought. This work, the first in English to seriously engage with his worldview, introduces some of the most salient intellectual and moral principles proper to the spirituality for which ‘Alī is chiefly renowned in Islam.

The present work consists of three parts. The first introduces the person of ‘Alī and his spirituality in a general manner, with a particular focus on the spiritual and ethical concomitants of the intellect in his teachings. The second evaluates ‘Alī’s ‘sacred conception of justice’, using his famous letter to Mālik al-Ashtar as the point of departure. The third addresses the theme of spiritual realization through the remembrance of God, *dhikru’llāh*, the central mystical practice of the Sufis. In this chapter the intimate connection between ‘Alī’s teachings and later Sufi doctrines is explored.

The present exposition is not only an important introduction to the thought of one of the seminal figures of Islam, it is also a valuable and most timely elucidation of the spirituality underlying ethical discourse and practice in Islam.

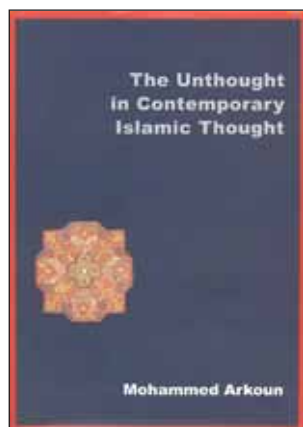
Arabic translation, by S. Kassir. London and Beirut: Sagi Books, 2008.

Persian translation, by F. Badrei. Tehran: Farzan, 2008.



*Published 2006
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

*ISBN: 1 84511 065 9 (X) (Hb)
ISBN: 9781845115265 (Pb)*



*Published 2002
by Saqi Books
in association with
The Institute of Ismaili Studies
ISBN: 0 86356918 8 (Hb)*

The Unthought in Contemporary Islamic Thought

By Mohammed Arkoun

Mohammed Arkoun is one of the Muslim world's foremost thinkers. His efforts to liberate Islamic history from dogmatic constructs have led him to a radical review of traditional history.

Drawing on a combination of pertinent disciplines – history, sociology and anthropology – his approach subjects every system of belief and non-belief, every tradition of exegesis, theology and jurisprudence to a critique aimed at liberating reason from the grip of dogmatic postulates. By treating Islam as a religion as well as a time-honoured tradition of thought, Arkoun's work aims at overcoming the limitations of descriptive, narrative and chronological modes in history by recommending that the entire development of Islamic thought – from Qur'anic to present-day fundamentalist discourses – be subjected to a critical analysis guided by these categories.

The expected outcome of such a strategy is an emancipated political reason, working hand in hand with a truly creative imagination for a radical re-construction of mind and society in the contemporary Muslim world.

Beauty and Islam: Aesthetics in Islamic Art and Architecture

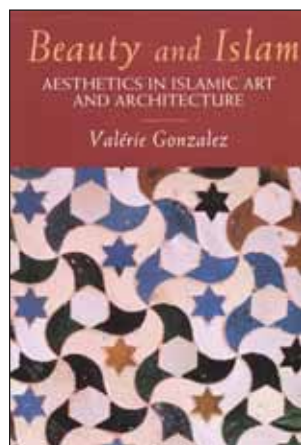
By Valérie Gonzalez

This illustrated volume explores aspects of aesthetics in classical Islamic thought set in the context of contemporary theories. Valérie Gonzalez offers new perspectives on Islamic art and architecture, with examples ranging from the Qur'an and the Alhambra to the works of present-day artists and philosophers.

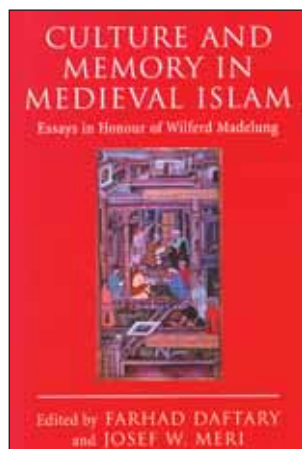
Tracing the roots of Islamic aesthetics back to the works of great philosophers of the Middle Ages such as Ibn Sīnā (Avicenna), Ibn Rushd (Averroes) and Ibn al-Haytham, Gonzalez shows that aesthetic theory in Islam belongs within the wider context of medieval thinking on theology, ethics, physics and metaphysics.

In Gonzalez's analysis, an investigation of the famous optical illusion in the Qur'anic story of King Solomon and the Queen of Sheba reveals an aesthetic metaphor. Her exploration of the geometrical decorative configurations of the Alhambra provides a new interpretation based upon current theories of phenomenology and semiotics.

This original and stimulating work brings fresh insights to its subject by considering traditional Islamic architecture, miniatures and ceramics alongside the works of modern artists such as Frank Stella, Mark Rothko and Edward Ruscha.



*Published 2001
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
ISBN: 1 86064 691 3 (Hb)*



*Published 2003
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 86064 859 2 (Hb)

Culture and Memory in Medieval Islam: Essays in Honour of Wilferd Madelung

Edited by Farhad Daftary and Josef W. Meri

This collection of essays on the theme of culture and memory in medieval Islam is in honour of the eminent scholar of Islamic studies Wilferd Madelung, who was for twenty years Laudian Professor of Arabic at the University of Oxford. Contributions address broad-ranging themes relating to memory, memorisation, memorialising or commemorating in a variety of historical, legal, literary and architectural contexts, including lists and maps as memory aids; the transmission of knowledge and traditions from medieval to early-modern times; the application of medieval notions of law and statecraft; and the commemoration of individuals, civilisations and dynasties in historical and literary works, on coinage and in monumental forms.

Part One deals with the 'Transmission of Knowledge' in various contexts of Islamic learning from the university to cartography and the transmission of Sunni and Shi'i traditions. Part Two deals with 'Memorializing, Remembering and Forgetting' with contributions on various aspects of early and medieval Islamic history, belles-lettres and biographical literature. Part Three addresses 'Commemorating Rulers, Dynasties and Conquests' with contributions on the Fatimid dynasty, regnal titles on coinage, the legitimization of the past, and conceptions of authority in Iran.

This Festschrift includes contributions by Abbas Amanat, Said Amir Arjomand, Michael Bates, Joseph Norment Bell, Julia Bray, Elton L. Daniel, Farhad Daftary, Martin J. McDermott, George Makdisi, Josef W. Meri, Andrew J. Newman, Ismail K. Poonawala, Wadād al-Qāḍi, Emilie Savage-Smith, Sabine Schmidtke, Pieter Smoor, Luke Treadwell, Paul E. Walker and David J. Wasserstein.

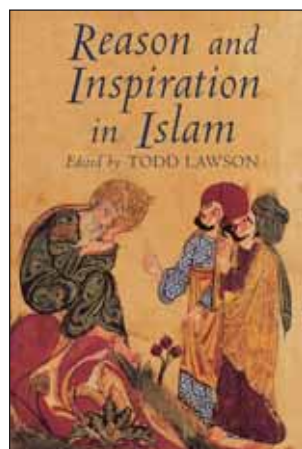
***Reason and Inspiration in Islam:
Theology, Philosophy and Mysticism in
Muslim Thought, Essays in Honour of
Hermann Landolt***

Edited by Todd Lawson

The essays collected here reflect the great esteem in which Professor Hermann Landolt, Professor Emeritus of Islamic Thought at the Institute of Islamic Studies of McGill University and currently Senior Research Fellow at The Institute of Ismaili Studies, is held by his colleagues and students around the world.

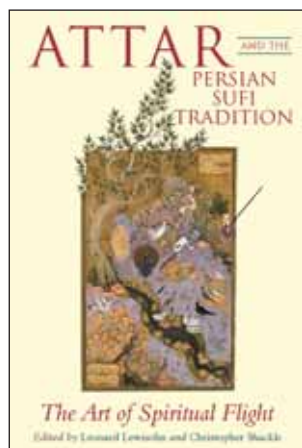
This publication not only reflects the scholarly interests of Hermann Landolt in philosophy, Sufism and Shi'ism, but also takes a timely and refreshing look at the Islamic traditions of mysticism, philosophy, theology, historiography and intellectual debate generally from earliest times to the twentieth century, in a series of diverse and stimulating approaches. As such, they are a corrective to the current alienating discourse on Islam which portrays it as a source of extremism and fanatical violence: a true warrior here is one whose struggle is for a more perfect understanding and experience of the world as the creation of a just and merciful God.

The essays, by an impressive list of scholars and experts, deal with Islam's inner life as considered by some of its greatest representatives – intellectual personalities such as al-Ghazālī, al-Qāḍī al-Nu'mān and al-Kirmānī, Ibn 'Arabī, Ibn Sīnā, al-Rāzī, Suhrawardī and Najm al-Dīn Kubrā.



*Published 2005
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 85043 470 0 (Hb)



*Published 2006
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
ISBN: 978 1 84511 148 9*

‘Attār and the Persian Sufi Tradition: The Art of Spiritual Flight

Edited by Leonard Lewisohn and
Christopher Shackle

Farīd al-Dīn ‘Attār (d. 1221) was the principal Persian mystic poet of the second half of the twelfth century. Best known for his masterpiece *Manṭiq al-ṭayr*, or *The Conference of Birds*, his verse is still considered to be the finest example of Sufi love poetry in the Persian language after that of Rumi. Distinguished by their provocative and radical theology of love, many lines of ‘Attār’s epics and lyrics are cited independently of their poems as maxims in their own right. These pithy, paradoxical statements are still known by heart and sung by minstrels throughout Iran, Afghanistan, Tajikistan, and wherever Persian is spoken or understood, such as in the lands of South Asia.

Designed to complement *The Ocean of the Soul*, the classic study of ‘Attār by Hellmut Ritter, this volume offers the most comprehensive survey of ‘Attār’s literary works to date, and situates his poetry and prose within the wider context of the Persian Sufi tradition. The essays in the volume are grouped in three sections, and feature contributions by fifteen scholars from North America, Europe and Iran, which illustrate, from a variety of critical perspectives, the full range of ‘Attār’s monumental achievement. They show how and why ‘Attār’s poetical works, as well as his mystical doctrines, came to wield such tremendous and formative influence over the whole of the Persian Sufi tradition.

Civil Society in the Muslim World: Contemporary Perspectives

Edited by Aryn B. Sajoo

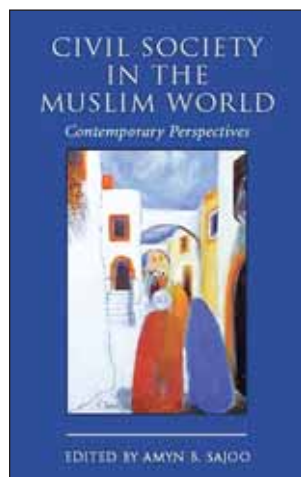
Well before the events of September 11, 2001, and their continuing aftermath, the global discourse on civil society – in its varied imaginings and practices – had caught the attention of citizens and communities right across the Muslim world. From Indonesia, Pakistan, Tajikistan and Iran to Turkey, Egypt and the Maghreb, the clamour for human rights, pluralism and gender equity were at the forefront of the wider quest for accountable governance and participatory politics.

A fresh urgency attends those pursuits today: patterns of political violence, and some of the responses to them, threaten to undermine the ethical legacy of Muslim civilizations and its role in the emergence of a civic culture tied to the rule of law and individual dignity. For some, recent trends merely confirm the sentiment that civil society is a Western, secular idea with no relevance to contexts where religion and tradition are deeply woven into the fabric of everyday life. Others argue that civil society has always resonated with key Islamic values, and can be renewed and enriched by the energies that feed the quest for modern, democratic citizenship in emergent and transitional nations.

This landmark survey of social and intellectual trends in diverse contexts includes contributions by Shirin Akiner, Mohammed Arkoun, Aziz Esmail, Tair Faradov, Abdou Filali-Ansary, Ersin Kalaycioglu, Iftikhar Malik, Ziba Mir-Hosseini, Olivier Roy and Aryn B. Sajoo.

Arabic translation, by S. Kassir. London and Beirut: Saqi Books, 2006.

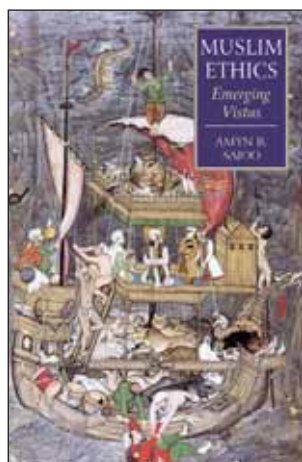
Persian translation, by F. Badrei. Tehran: Farzan, 2005.



*Published 2002
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies
Reprinted in 2004*

ISBN: 1 86064 858 4 (Hb)

ISBN: 1 85043 590 1 (Pb)



*Published 2004
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 85043 550 2 (Hb)

Muslim Ethics: Emerging Vistas

By Aamyn B. Sajoo

‘Why should we act ethically?’ is a question readily ignored today in favour of asking what is ethics and how it is applied, which leaves out vast areas of human motivation that concern the nature of moral action and commitment. Responding coherently to these interlocking lines of inquiry requires us to consider conceptions of the ‘good’ in domains public and private, traditional and modern.

This volume ranges over challenges from civic governance to biomedicine and the environment, through which Muslim ethical frameworks have emerged and are unfolding in our time. Civility, human rights, pluralism and humane action are key themes, mindful of the globalized context in which they increasingly demand the attention of Muslims - including those of the diaspora in the West, and all their fellow citizens. Normative sources such as scriptural texts are joined on the analytical canvas by lived settings and cultural expressions, from novels to fine art, in which diverse moral understandings and intuitions are embedded.

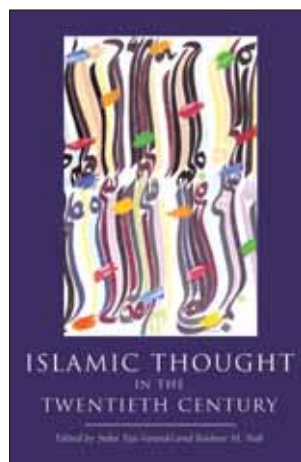
Islamic Thought in the Twentieth Century

Edited by Suha Taji-Farouki and B. M. Nafi

The first of its kind, this book provides in-depth discussions of Islamic thought across the 20th century, encompassing the breadth of self-expression in Muslim communities worldwide. It explores key themes in modern Islamic thinking, including the social origins and ideological underpinnings of the late 19th/early 20th-century Islamic reformist project, nationalism in the Muslim world, Islamist attitudes towards democracy, the science of Islamic economics, Islamist notions of family and the role of women,

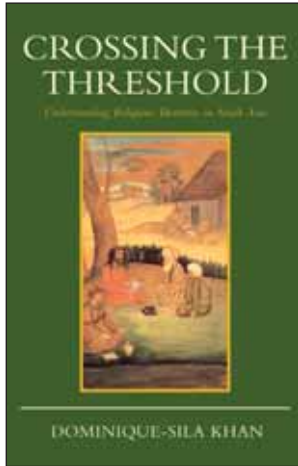
Muslim perceptions and constructions of the West, and aspects of Muslim thinking on the Christians and Jews. It elucidates the emergence, evolution and importance of these themes in terms of the historical, political and social conditions of the Muslim world, and its ongoing interactions with the West. Informed by an appreciation of the unprecedented changes experienced by Muslim societies and cultures since the late 19th century, its overall framework challenges more simplistic approaches to Islamic thought, and to its makers and producers.

This book is an excellent source for students of modern and contemporary Islam, politics and international relations, and the modern history of the Muslim world. It is essential reading for all professionals dealing with the Muslim world, whether in the media, in governmental and nongovernmental agencies, or as politicians and diplomats.



*Published 2004
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 85043 751 3 (Hb)



*Published 2004
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 85043 435 2 (Hb)

Crossing the Threshold: Understanding Religious Identities in South Asia

By Dominique-Sila Khan

The question 'Who is Hindu, who is Muslim?' is addressed here and found to be not as simple as generally assumed. By analysing documents as well as original field data, the author examines the shaping of religious identities in South Asia, and more particularly in North India. She argues that the perception of Islam and Hinduism as two monolithic faiths co-existing in South Asia has become so deeply ingrained that the complexity of the historical fabric is often neglected.

The emergence of clear-cut categories is demonstrated to be a comparatively recent phenomenon, while the past is shown to have been characterised by a remarkable fluidity and diversity in the social and religious milieus. The author explores the historical mechanisms that have led to the emergence and crystallisation of religious identities, and the increasing number of conflicts that threaten the harmonious co-existence of contemporary South Asian communities. Among the various religious groups and communities examined, the author considers in particular the 'liminal' role played by Ismaili Islam in the intricate interface of South Asian religious communities, which has to this day remained largely unexplored.

The Poetics of Religious Experience: The Islamic Context

By Aziz Esmail

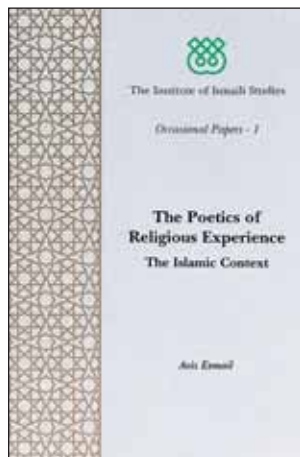
Occasional Papers, 1

The *Poetics of Religious Experience* investigates creativity of a particular kind, namely explorations in the language of symbols and metaphors, which constitute the core ideas and vision of a religious tradition. In the context of religious experience, creativity resides in the symbolic process. The relationship between myth or symbol and conceptual or analytical thought is full of inner tension. It is this very tension which is a fount of creativity. Unfolding of thought from image is a never-ending process. It is a continual creation of meaning, where one form supersedes another in tandem with life's onward bound journey, personal as well as collective.

In examining the symbolic and imaginative features of the poetics of religious experience, the author draws attention to a number of critical issues – literary, philosophical, and historical – which lie behind various interpretations of Islam, and their relevance to the intellectual needs of the Muslim world today. Although these themes are addressed in the Islamic context, they are of seminal importance to the more general problem of knowledge and interpretation, and in the wider field of comparative religion, human psychology, and culture.

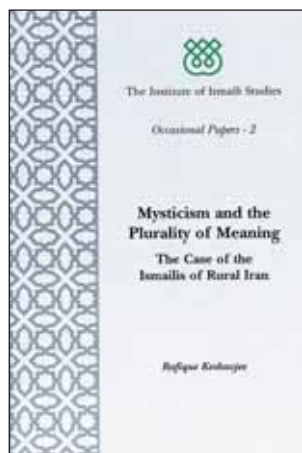
Arabic translation, by M. Ayzuqi. London and Beirut: Sagi Books, 2008.

Persian translation, by D. Ashouri. Tehran: Farzan, 1999.



*Published 1998
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 86064 240 3 (Pb)



*Published 1998
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 86064 231 4 (Pb)

Mysticism and the Plurality of Meaning: The Case of the Ismailis of Rural Iran

By Rafique H. Keshavjee

Occasional Papers, 2

To what extent does the mystical path necessitate a withdrawal from the world? Is there a contradiction between the demands of contemplation and those of an active, responsible life? Does the mystical path have to be antagonistic to the intellect? Can Sufism play a role in the modernisation of Muslim society?

These are some of the issues examined in this essay, which uses the case study of a Shi'i Muslim community – the Ismailis of rural Khurasan in Iran – whose ideas and actions question, at the very least, the notion that Islamic mysticism is necessarily passive and other-worldly.

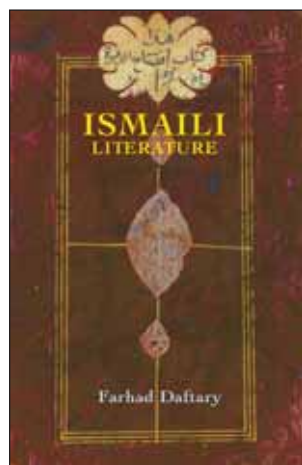
Ismaili Literature: A Bibliography of Sources and Studies

By Farhad Daftary

In this work, Farhad Daftary takes stock of the progress in Ismaili studies from pre-modern and early modern times until today. After a general survey of Ismaili history and the relevant primary sources for its different periods, and an overview of Ismaili studies, the author presents an annotated listing of all published primary sources produced in medieval and early modern times, by Ismaili authors as well as other Muslims, on Ismaili history and doctrines.

The book also contains a comprehensive bibliography of secondary studies, covering all aspects of Ismaili history and thought, Fatimid political history and institutions, as well as art and archaeology. In addition, certain peripheral yet relevant areas of study have been covered to various extents, such as the famous Ikhwān al-Ṣafā' and the Druzes who originally split away from the Ismailis in the 5th/11th century. A selection of Ismaili related theses and lists of Ismaili imams and *da'īs* have also been included.

The result of more than three decades of research, Dr. Daftary's *Ismaili Literature* will be an invaluable work of reference and essential tool of research for scholars and students of general Islamic and Ismaili studies.



*Published 2004
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 85043 439 5 (Hb)



*Published 1984
by Islamic Publications Ltd.*

*ISBN: 0 948656 00 X (Hb)
ISBN: 0 948656 03 4 (Pb)*

Catalogue of Arabic Manuscripts in the Library of The Institute of Ismaili Studies Volume One

By Adam Gacek

This volume contains descriptions of 167 titles (339 volumes) of Ismaili literature. It is thus the largest single collection of Ismaili literature in the West available to researchers.

The catalogue is arranged alphabetically by title, given in a transliterated form, with a number of indexes (some in the vernacular) in order to facilitate its use and allow for different approaches to it. The entries include beginnings (*incipits*) of manuscripts in the Arabic script. This feature constitutes a valuable addition to the information contained in the Ismaili bibliographies of W. Ivanow and I.K. Poonawala.

Two other notable features of this catalogue are an introduction, which deals with the codicological and palaeographical aspects of the collection, and thirty-six halftone illustrations of handwriting, taken from dated codices and reproduced next, or very close, to the relevant entries.

Catalogue of Arabic Manuscripts in the Library of The Institute of Ismaili Studies

Volume Two

By Adam Gacek

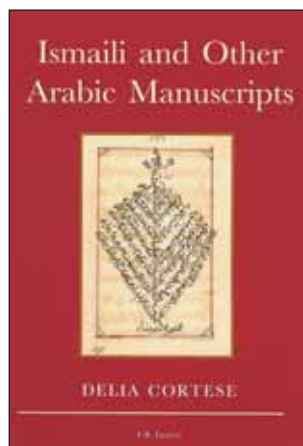
This second volume of the *Catalogue of Arabic Manuscripts* contains descriptions of over 255 manuscripts covering various subjects from Qur'anic sciences to alchemy. The great majority of these works were composed and transcribed by people of Shi'i persuasion.

The same method and technique as in Volume I has been followed. The present volume is preceded by an introduction, which brings together the more important codicological and palaeographical characteristics of this collection. The volume has been richly illustrated. It contains over 90 half-tone illustrations, as well as five colour plates of specimens of calligraphy and illumination.



*Published 1985
by Islamic Publications Ltd.*

*ISBN: 0 948656 01 8 (Hb)
ISBN: 0 948656 04 2 (Pb)*



*Published 2000
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 86064 433 3 (Hb)

Ismaili and Other Arabic Manuscripts: A Descriptive Catalogue of Manuscripts in the Library of The Institute of Ismaili Studies

By Delia Cortese

This catalogue is a continuation of Adam Gacek's two volume *Catalogue of Arabic Manuscripts in the Library of the Institute of Ismaili Studies* (London, 1984–85). The new catalogue includes 189 Arabic manuscripts which have been acquired since then by the Institute's Library.

The majority of the works belong to the theological, philosophical and historical traditions of Fatimid and post-Fatimid Yamani and Nizari Ismaili literatures, as well as important manuscripts by hitherto unknown authors from Syria.

Wherever possible, the descriptions of manuscripts are accompanied with biographical, literary and other relevant information. The catalogue is further illustrated with colour plates of selected manuscripts.

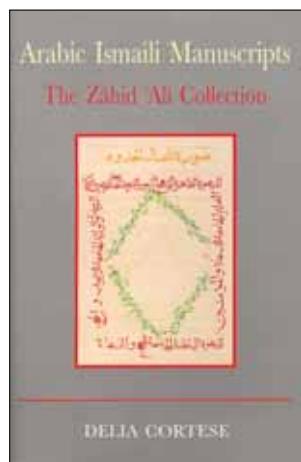
Arabic Ismaili Manuscripts: The Zāhid ‘Alī Collection in the Library of The Institute of Ismaili Studies

By Delia Cortese

Arabic Ismaili Manuscripts represents the fourth volume, published under the auspices of The Institute of Ismaili Studies, devoted to the cataloguing of some 750 volumes of Arabic Ismaili manuscripts housed in its Library. This new catalogue is entirely devoted to the corpus of manuscripts which formerly belonged to the eminent Ismaili scholar, the late Dr Zāhid ‘Alī (1888–1958). The collection was kindly donated to the Institute by the ‘Alī family in 1997. The book includes 179 title entries and an appendix featuring miscellaneous material. The majority of the works listed in the catalogue belong to the theological, philosophical and historical traditions of the Fatimid and post-Fatimid Yemeni as well as Indian Ismailis.

The catalogue is arranged alphabetically by title, with details of the content of each work and other relevant information of a literary, historical and doctrinal nature. There are references to catalogues listing the same works to be found in other collections and details of main editions, translations and studies. The book features incipits in Arabic for each entry and is supported by indices in both Arabic and Latin scripts.

Arabic Ismaili Manuscripts is illustrated with a number of colour plates and enriched by a comprehensive introduction that will enable the user to place the works listed in their wider literary and historical contexts.



*Published 2003
by I.B. Tauris & Co. Ltd.
in association with
The Institute of Ismaili Studies*

ISBN: 1 86064 860 6 (Hb)

Forthcoming Publications:

Ayman Fu'ad Sayyid (ed.)

An edition of al-Maqrizi's *Itti'āz al-ḥunafā'* (*History of the Fatimids*), with an English introduction by Paul Walker

Zulfikar Hirji (ed.)

The Traditions of Pluralism in Islam

Farhad Daftary (ed.)

A Modern History of the Ismailis: Continuity and Change in a Muslim Community (Ismaili Heritage Series)

Farhad Daftary, Elizabeth Fernea and Azim Nanji (ed.)

Historic Cairo: Preserving an Islamic City

S. H. Nasr and M. Aminrazavi (ed.) with M. R. Jozi

An Anthology of Philosophy in Persia, volume 3: *Philosophical Theology in the Middle Ages*

Hermann Landolt (ed. & tr.)

Creation and Resurrection: An Early Muslim Perspective on Divine Unity and Cosmology
Persian edition and English translation of Abū Ya'qūb al-Sijistānī's *Kashf al-mahjūb* (Ismaili Texts and Translations Series)

Verena Klemm and Susanne Karam (ed.) and Paul E. Walker (tr.)

The Concise Summation of the Rules of the Rightly Guided Da'wa
Arabic critical edition and annotated English translation of Aḥmad b. Ibrāhīm al-Naysābūrī's *al-Risāla al-mūjaza al-kāfiya fī ādāb al-du'āt* (Ismaili Texts and Translations Series)

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F.M. Hunzai (ed. & tr.)

The Face of Religion
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A critical edition with annotated English translation of this encyclopaedic work, in 16 volumes, by various eminent Islamicists



Qur'anic Studies

The Qur'anic Studies Project was established in 2001 with the aim of promoting scholarship that highlights the diversity, fluidity and historicity of the ways in which the Qur'an has been interpreted and appropriated over the centuries. Various genres of literature, including exegesis, are drawn upon for this purpose. Modern, systematic approaches to the Qur'an are also of interest to the IIS in so far as they illustrate the diverse ways in which Muslims have sought to respond to issues of modernity. This is being achieved through the publication of a wide array of scholarly materials ranging from an anthology of *tafsīr* (Qur'anic commentary) literature to Muslim approaches to the Qur'an in contemporary contexts.

In addition to the continued research on the textual interpretations of the Qur'an, scholars in the Project explore the Qur'an and its expression in the arts, of which the international colloquium, *Word of God, Art of Man: The Qur'an and its Creative Expressions* was the first event. Future studies will include an investigation of the use of the Qur'an in ritual and devotional contexts.

The Qur'anic Studies Project is also committed to researching the role of the Qur'an in influencing and shaping ethical values and establishing moral norms in Muslim societies in order to investigate and document the impact of the Qur'an on the way Muslims live.

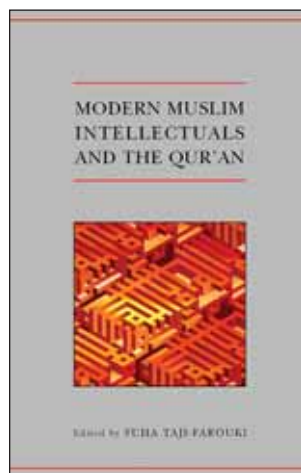
A number of projects on various aspects of Qur'anic studies are currently underway by a group of scholars from around the world. It is anticipated that these materials will benefit an international readership in the Muslim world and in the West. The scholarly materials, seminars and conferences presented by the Qur'anic Studies Project strive to demonstrate that Muslims have drawn upon a spectrum of principles based on a plurality of meanings in understanding the Qur'an.

Modern Muslim Intellectuals and the Qur'an

Edited by Suha Taji-Farouki

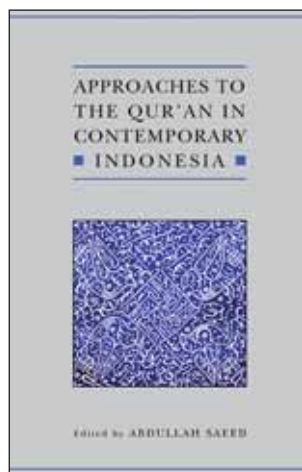
Qur'anic Studies Series, 1

This volume examines the writings of ten Muslim intellectuals, working throughout the Muslim world and the West, who employ contemporary critical methods to understand the Qur'an. Their work points to the emergence of a new trend in Muslim interpretation, characterised by direct engagement with the Word of God while embracing intellectual modernity in an increasingly globalised context. The volume situates and evaluates their thought, and assesses responses to it among Muslim and non-Muslim audiences. The ten chapters highlight the diverse arenas in which such intellectuals draw on the Qur'anic text, through their fresh readings of its verses.



*Published 2004
by Oxford University Press
in association with
The Institute of Ismaili Studies*

ISBN: 0 19720 002 8 (Hb)



Approaches to the Qur'an in Contemporary Indonesia

Edited by Abdullah Saeed

Qur'anic Studies Series, 2

Indonesia, the world's most populous Muslim country, has a vibrant intellectual community that is undertaking interesting and challenging work on Islam. This volume brings together a cross-section of Muslim intellectuals, from traditionalists to neo modernists, and makes their varied approaches to the Qur'an accessible in English to a wider, global audience for the first time. Topics covered range from textual interpretation and religious pluralism to debates on polygamy and the use of Qur'anic verses in Indonesian politics. The essays reflect the interests and approaches of a new generation of Indonesian Muslim scholars, who seek guidance from traditional religious texts within a contemporary context.

*Published 2005
by Oxford University Press
in association with
The Institute of Ismaili Studies*

ISBN: 0 19 720001 (X)

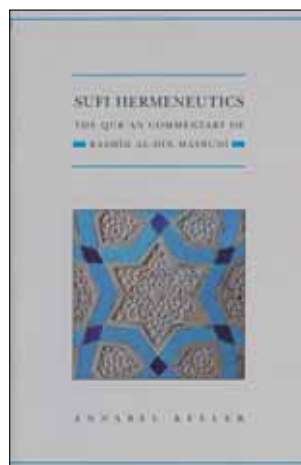
***Sufi Hermeneutics:
The Qur'an Commentary of
Rashīd al-Dīn Maybudī***

by Annabel Keeler

Qur'anic Studies Series, 3

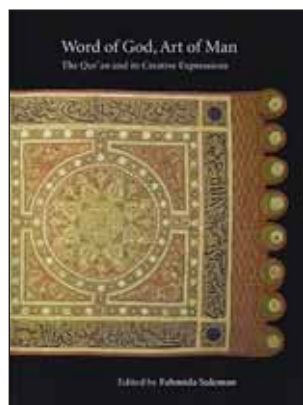
This book examines the Sufi approach to Qur'anic interpretation as exemplified in a twelfth-century Persian Qur'an commentary, Maybudī's *Kashf al-asrar* (Unveiling of Mysteries). Written during one of the most exciting, formative periods in Sufism's history, the commentary manifests the doctrines and the poetic language of love mysticism, which were to become essential elements in the later literature of Sufism. The author analyses Maybudī's approach to the Qur'an, examines the mystical doctrines of the *Kashf al-asrār* and shows how Maybudī conveys these teachings through his mystical interpretations of the stories of the prophets Abraham, Moses and Joseph.

Through numerous passages translated into English from this vast commentary, readers can not only become acquainted with the spirit of this important work of Sufi exegesis, but they can also gain insight into the language and meaning of Persian mystical poetry and prose, and other major works of Sufi literature. The book is essential reading for those with an interest in Qur'anic interpretation and the history and doctrines of Sufism, as well as invaluable background for anyone wanting to gain a deeper understanding of Persian mystical poetry and prose.



*Published 2006
by Oxford University Press
in association with
The Institute of Ismaili Studies*

ISBN: 978 0 19 9214 78 5



*Published 2007
by Oxford University Press
in association with
The Institute of Ismaili Studies*

*ISBN 13: 9780199238354
ISBN 10: 0199238359*

*This was a special publication
to commemorate the Golden
Jubilee of His Highness the
Aga Khan on the occasion of
the 50th anniversary of his
accession to the Imamate.*

Word of God, Art of Man: The Qur'an and its Creative Expressions

Selected Proceedings from the International
Colloquium held in London, 18-21 October 2003

Edited by Fahmida Suleman

Qur'anic Studies Series, 4

Muslim reverence for the Qur'an as the Word of God has manifested itself in various artistic forms throughout history and up to the present day. This innovative collection of essays explores creative expressions of the Qur'an in a wide range of media. Contributors include museum curators and leading academics in art and architectural history, palaeography and material anthropology, and their studies span four continents and cover topics from medieval coins and early illuminated copies of the Qur'an to contemporary painting. They offer a multidisciplinary approach to the questions of how, why and in what contexts the Qur'an has inspired Muslim artists and craftspeople to adorn the spaces they inhabit and the objects they cherish with its verses. The volume includes 120 colour illustrations, some published for the first time, and an extensive bibliography.

An Anthology of Qur'anic Commentaries: Volume 1, On the Nature of the Divine

Edited and Translated by Feras Hamza and
Sajjad Rizvi, with Farhana Mayer

Qur'anic Studies Series, 5

The vast and varied corpus of Islamic scriptural commentary is attracting much interest from contemporary western scholarship. Of seminal value within the Muslim tradition, Qur'an interpretation has been and continues to be the expression of diverse theological, legal, and mystical understandings of the letter and meanings of God's word.

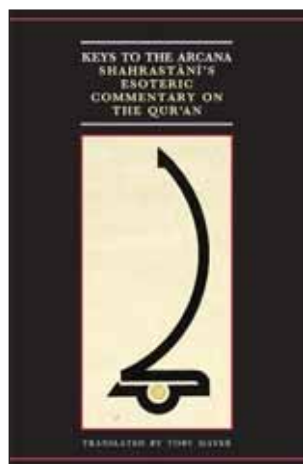
In this first volume, the interpretations of a selection of Sunni, Shi'i, Ibadi, Mu'tazili, and Sufi scholars on six key Qur'anic verses are presented as a chronological and doctrinal cross-section stretching from the second century of Islam to the present age. This selection represents thirteen centuries of exegetical activity from the principal theological and confessional groups of Islam, reflecting the plurality and diversity of Qur'anic interpretation in the Muslim world.

The work has been conceived with the general reader in mind, but it has also been designed to meet the specialist needs of those engaged in Islamic studies, its sub-fields, and related academic areas. The way in which the primary material is introduced, analyzed, and supported with extensive annotation will particularly appeal to teachers and students within the field.



*Published 2008
by Oxford University Press
in association with
The Institute of Ismaili Studies*

**ISBN 13: 9780197200001
ISBN 10: 0197200001 Hb**



*Published 2008 by Oxford
University Press
in association with
The Institute of Ismaili Studies*

ISBN 13: 9780199533657

Keys to the Arcana: Shahrastānī's Esoteric Commentary on the Qur'an

An Edition of the Arabic Text with Annotated English translation of Vol. 1 of Muḥammad b. 'Abd al-Karīm al-Shahrastānī's *Mafātīḥ al-asrār wa-maṣābīḥ al-abrār*

By Toby Mayer

Qur'anic Studies Series, 6

Only preserved in a single manuscript in Tehran, this remarkable twelfth-century Qur'anic commentary by Muḥammad b. 'Abd al-Karīm al-Shahrastānī marks the achievement of a lifelong, arduous quest for knowledge. Shahrastānī began writing *Mafātīḥ al-asrār* or *Keys to the Arcana* towards the end of his life and the work reflects the brilliant radicalism of his more private religious views. The introduction and opening chapter of this virtually unknown work is presented here in a bilingual edition, which also includes an introduction and contextual notes by Toby Mayer.

In *Keys to the Arcana*, Shahrastānī breaks down the text of the Qur'an and analyzes it from a linguistic point of view, with reference to the history of Qur'anic interpretation. The author's ultimate aim is to use an elaborate set of complimentary concepts - the 'keys' of the work's title - to unearth the esoteric meanings of the Qur'anic verses, which he calls the 'arcana' of the verses (*asrār al-āyāt*). A historian of religious and philosophical doctrines, Shahrastānī has generally been considered to be a spokesman for the Sunni religious establishment under the Seljuqs. The complimentary concepts in question, however, appear to derive from the Ismaili Shi'i intellectual tradition, indicating that the author may have been secretly involved in the Ismaili movement.

Shahrastānī's unusually esoteric and highly systematic exegesis of the Qur'an provides a vivid picture of the mature state of scriptural commentary in the twelfth-century. Dr Mayer's meticulous translation of Shahrastānī's Introduction and Commentary on *Surat al-fatiḥa*, supplemented by the Arabic text, allows the reader and scholar access to this intriguing Muslim intellectual work for the first time.

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Professor Jonathan Bloom shares both the Norma Jean Calderwood University Professorship of Islamic and Asian Art at Boston College and the Chair of Islamic Art at the Virginia Commonwealth University with his wife, Sheila Blair. He is the author of the award-winning book, *Paper Before Print*, as well as co-author of *Islam: A Thousand Years of Faith and Power* and *The Art and Architecture of Islam*, published by Yale University Press.

Henry Corbin (1903 – 1978)

After long periods of research in Turkey, Syria and Egypt, Professor Henry Corbin from 1946 headed the Department of Iranology of the Franco-Iranian Institute in Tehran. There he established and directed the Bibliothèque Iranienne Series, an important collection of editions of Persian and Arabic texts together with analytical studies. From 1954 to 1974 he held the position of directeur d'études at the École Pratique des Hautes Études at the Sorbonne University, as the successor to Louis Massignon. Henry Corbin died in 1978 at the age of 75. His many publications in French and translated into English, including *Avicenna and the Visionary Recital* (1960), *Creative Imagination in the Sūfism of Ibn 'Arabī* (1969), *En Islam Iranien* (1971–72), *Spiritual Body and Celestial Earth* (1977) and *The Man of Light in Iranian Sufism* (1978), illustrate a life devoted to studies in comparative philosophy, history of religions, Shi'ism and esoteric Islam.

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