

# **The Graduate Programme in Islamic Studies and Humanities**

*(2011-2014)*



The Institute of Ismaili Studies





**T**he Graduate Programme in Islamic Studies and Humanities is devoted to the study of Islam – its heritage and contemporary issues. It offers foundational modules in the study of religion, and the history, thought, literature, and art of Muslim societies, as well as specialized modules on Shi'i and Ismaili studies. The aim of the programme is to engender an empathetic and critical examination of issues facing contemporary Muslims, from the intellectual debate regarding the re-examination of aspects of Islamic heritage to the challenges to modernization and development.

The programme brings to bear the analytical frameworks and critiques of the social sciences and humanities as they apply (or fail to apply) to the study of the phenomenon of religion in its various aspects. It thereby seeks to integrate the discourse of academic disciplines such as history, anthropology, political science, philosophical analysis, literature, aesthetics, art, and the study of religion, into the study of Muslim societies.

The programme is committed to the reality of the diversity of Muslim societies whether deriving from geographical or historical factors, perspectives on scriptural interpretation or intellectual, aesthetic or individual experiential orientations. An area of particular focus is the study of Shi'i Islam and specifically the study of the Ismaili community, its history and its teachings, as understood within the broader context of Muslim history and culture.

The Graduate Programme combines intellectual training with exposure to practical and field issues in the contemporary context. It is designed to train individuals to play an important role in academic, institutional and community life. The programme acts as both a preparation for a research degree and as a stepping stone to a variety of career opportunities around the world.



# Programme

## Language Study: Arabic or Persian

Arabic is compulsory in the first two years of the programme for all students not proficient in this language. The Department runs three levels of Arabic and students are placed according to their prior knowledge and experience. The overall aim is to equip students with the skills needed to read primary texts in Arabic in different disciplines and from different periods. Prior to the start of the first year, students undertake a 4 week Intensive Arabic Pre-session course at the IIS. At the end of the first year students participate in a summer Arabic immersion programme in Syria.

Students who are already fluent in Arabic take Persian, in order to read and understand core Persian texts. Persian language study includes participation in a summer Persian immersion programme in Iran. Students may also have the opportunity to study other languages used in Muslim societies.

## First Year

The first year of the Programme consists of sustained language learning in Arabic or Persian, along with the following core modules:

### Core modules

- *Introduction to Islamic Studies and Humanities:* The module is designed to introduce students to the study of religion, specifically Islam and the Ismaili Tariqah through humanities perspectives. It will engage in a critical sociological and philosophical examination of Muslim history. Students will also examine approaches to religious hermeneutics (including the varying interpretations of Quranic passages), issues relating to religious instruction and belief, and contemporary developments.
- *Authority, Power and Body Politic I and II:* Islamic history is delivered as two modules, across two terms. These modules aim to: familiarize students with the main stages in the emergence, development and spread of Islam, both as a religion and as a political and social system in the pre-modern and modern periods; to introduce classical Islamic religious, political and social institutions; and to establish a framework for the study of Islamic history.
- *History of the Ismailis:* This module provides a survey of Ismaili history from the earliest periods to early modern times. Starting with the pre-Fatimid period in Ismaili history, it then covers the Fatimid period itself when Ismaili thought and literature attained their summit and made important contributions to Islamic thought and culture. It then examines the so-called Alamut period in Nizari Ismailis history when this branch of Ismailism managed to establish a viable state in Iran and Syria. During the Alamut period II the Nizari Ismaili made important contributions to Islamic civilization. The final part of the course focuses on the post-Alamut period in Nizari Ismaili history when the Ismailis lived in scattered communities from Syria to South Asia.

*"I chose GPISH because it is perhaps the only programme out there that provides a truly holistic learning experience. The broad exposure of the humanities courses and Islamic studies foster an awareness that is critical in today's globalizing world. In addition, the curriculum demands a continuous effort to grapple with issues concerning all disciplines and encourages students to reflect upon innovative solutions. The challenging and intensive environment stimulates one to continually spark debates that stimulate intellectual capabilities. The experience is enhanced by the combined diversity of the students who further add to the continuum of learning."*

Sahir Dewji  
Class of 2011

- *Approaches to the Study of Religion*: The emergence of 'religion' as an analytical category or as an object of study is deeply associated with the advent of modernity. Given that modernity is the core problematic of social theory, the study of religion demands acquaintance with this body of theory.
- *Anthropology of Muslim Societies*: An introduction to the anthropological study of Muslim societies and Islam through close readings of ethnographic texts from a variety of regions. This module aims to explore the diversity, complexity, and dynamism of Muslim societies. For this purpose, the module shall survey ethnographic materials and review how general theories are applied to specific localities and everyday contexts. This module will expose the students to some of the key themes and methods that anthropologists of Muslim societies have explored. It will survey a select yet broad range of topics, countries, and Muslim communities. The students will be encouraged to think critically, creatively, and comparatively across the topics, countries, and communities covered throughout the module.
- *Muslims in Regional Contexts (South Asia/Africa)*: A significant characteristic of Islam, throughout its history, has been the plurality and diversity of its adherents. Although the fundamental tenets of Islam, expressed through the *shahada*, are common to all Muslims, the way Islam is practised in different regions of the world reflects the interpretation of the people and the interaction of their beliefs with the pre-established culture. The aim of the course is to explore such varieties of expression with reference to practices in South Asia.
- *Knowledge, World, Action*: This is a module on modern philosophy, which aims to introduce students to key concepts and methods of inquiry. Topics covered will be: truth and reasoning; the problem of induction; causation; time; free will; scepticism about the external world; the analysis of knowledge; philosophy, ethics and insight; and the grounds of political obligation.
- *Gender and Representation*: This module will introduce students to the key debates and thinkers on Islam and gender. The subject will be approached from two perspectives. The first half of the module will focus on the ideological discourses that surround this subject and the role of scriptures in legitimising/de-legitimising competing ideologies. Such debates often fail to go beyond the rhetoric and stated ideals to explore the translation of these ideologies into lived realities and the negotiations that shape 'life as lived'. The second half of the module will hence help students explore lived Islam, particularly as it pertains to gender roles, relations and identities, in the light of the competing ideologies discussed in the first half of the module.
- *Literature and Culture*: The aim of this module is to provide an introduction to literary analysis and cultural argument. The module is not a survey or history of literary and cultural theory. It seeks, rather, to develop the analytical skills required to engage seriously with literary and critical texts. The emphasis will be on careful examination through group discussion of key arguments and textual passages.

*"GPISH encapsulates an experience of engagement. The programme deepens your understanding about pertinent issues of our time, providing an opportunity to explore and develop your own abilities to address them in various ways. Through a multi-disciplinary approach of study, one acquires skills to disentangle diverse and complex issues, which, in turn and over time, sharpen the ability of critical thinking required by all academic institutions today. On a journey from text to context, past and present melt into moments, as if beads with which to weave new histories and realities, essential for communities and nations to face new challenges."*

Zehra Lalji  
Class of 2009





*"GPISH provides students with a unique opportunity to be both immersed in an Ismaili setting, while looking at it through a scholarly lens. GPISH will challenge the way one looks at the world and encourage students to think in new ways."*

*Rozina Kanchwala  
Class of 2011*

- *Shi'i Tradition:* The module will examine the historical and conceptual origins of the Shi'a tradition. Its formative development and contemporary expressions will be reviewed through a range of approaches, including a review of historical, textual, literary and exegetical texts.

## Second Year

The second year of the programme builds upon the foundations laid in the first year and offers more specialized modules and electives, with a continued commitment to language learning.

### Core modules

- *The Qur'an: Meaning, History and Text:* The module aims to provide a basic introduction to the major issues confronting the student of the scripture of Islam. The first half of the module presents the traditional account of the canonization of the Qur'an, its arrangement, style, self-identification, basic doctrines, and how it functions as a source of Islamic law and theological teaching. The second half focuses more specifically on the variety of critical methodologies that have been used in modern Qur'anic studies, linking these to precedents in the field of Biblical studies. The module closes with an introduction to the 'theologies of the Qur'an', ie: the long running *Kalam* discussion of concepts such as the scripture's miraculous inimitability (*I'jaz al-Qur'an*) and uncreatedness (*qidam al-Qur'an*).
- *Topics in the Philosophy of Religion:* This module is intended to develop the kind of analytical thinking which is relevant to the concepts found in religious discourse. The relation between religious and secular culture is explored and the terms, themselves, analysed. Students read major philosophers, whose ideas have had an explicit or tacit relationship to issues of importance in religion. These will range from Plato and Aristotle, through representatives of the medieval philosophical tradition common to the scriptural faiths, to philosophers who have been influential in the shaping of the modern world, from Hume and Kant to Heidegger and Wittgenstein.
- *Modern Islamic Thought:* This module traces significant developments in Islamic thought during the modern period. It seeks to develop an awareness of illustrative trends, methods and ideas in contemporary Islamic thought focusing on the long 20th century, highlighting its dynamism and diversity, from Islamists to their intellectual opponents, who also work in an Islamic idiom. It encourages a contextual approach that underlines the complexities and nuances of Islamic positions, and develops an appreciation of the central concerns and persistent problematics of modern Islamic thought. It also seeks to encourage an awareness of the shifting backgrounds and credentials of would-be spokespersons for Islam in the modern period.
- *The Tasks of a Critique of Islamic Reason:* Approaches to the debates in contemporary Islamic thought, including those interpretations considered by many to be radical and original.

- *Architecture of Muslim Societies:* The module will focus on the formation of political and religious identity through the medium of architecture. It will examine monuments located throughout the Islamic world, focusing on key buildings that were of particular importance in the development of such an identity. The lectures will be divided typologically, examining in turn structures of both secular and religious function, and exploring themes to include the transference and meaning of form, the notion of paradise and the importance of light, the projected identity of rulers, the formation of religious identity and the iconography of decoration. The module is not intended to be an exhaustive survey of the thousands of monuments found in Spain, North Africa, the Middle East, Central and Southern Asia. It is instead intended as an introduction to general themes relevant to the buildings of the Islamic world. The aim is to provide a set of principles of understanding that can then be applied to other monuments as part of future exploration and interest in the field.
- *Research Design and Methods:* This module is an introduction to qualitative research methods. Through active engagement with the research process, the module encourages critical reflection at all stages. The main aim of the module is to facilitate the process of designing a research proposal for a small-scale field-based empirical study and to provide students with the knowledge and skills to carry out the study.
- *Topics in the Islamic Intellectual Tradition:* This module surveys the fields of inquiry known in Arabic as *kalaam* and *falsafa*, which are usually translated as Islamic theology and philosophy. The module will explore the subject matter and problems of these fields of inquiry through selections from English translations of key texts. Topics to be covered will include God, prophecy, creation, ethics, the role of reason, nature and causality, human free-will versus divine omnipotence, the problem of evil, and the conflict between *falsafa*, whose origins lie in translations of Greek texts into Arabic and *kalaam*, which represents a rational religious view of the world inspired by the religion of Islam, and “orthodox” opposition to any rationalist inquiry of revealed faith.
- *Religion, Law, Society:* This module, on the one hand, examines parts of the legal history and heritage of Islam and the development of the tradition of Islamic law (including Shi’a and Ismaili law); and on the other hand, reflects upon the nature and concept of law coming from this heritage and its influence on other aspects of society. Three broad topics are covered in this module: the history of Islamic legal thought from the formative period; the crystallisation of Islamic legal thought into works of *fiqh* and *usul al-fiqh*; and, comparative law and legal orders.
- *Ismailis in Modern Times:* An exploration of the history of the Ismaili Imamate and the Ismailis in the late-modern period (late 18th century to the present) and an examination of how this legacy bears on contemporary concerns. Particular attention is paid to regional studies of Ismailis residing in different parts of the world, following diverse traditions.

*“The most interesting aspect of GPISH is that it brings the whole world together in one place not only through academic studies but also through intellectual engagement and exchanging views with the diverse students that the institute attracts as well as faculty and staff.”*

*Shadi Al-Sharani  
Class of 2011*



## Electives

**The availability of elective modules depends on student interest. Therefore, not all modules are offered every year.**

- *Education and Muslim Societies:* How ought emerging generations of Muslims to be educated? This question has posed a fundamental and standing challenge to the social reform agenda of Muslim states and communities in the modern period. Pressed with the imperative of delivering universal education to their constituencies, policy-makers and educators in Muslim countries have resorted to diverse strategies of educational reform. The models of responses that have emerged reveal different forms of relationships that have been forged between historical and contemporary conceptions of education, justified by contrasting understandings of what constitutes the 'educated Muslim' in the modern age. The aim of this module is to interrogate these responses, and to identify the issues and implications that have arisen as a consequence.
- *Topics in International Development:* The module aims to introduce and explain historical and modern efforts in national and international development, elaborating on the important issues and challenges confronting the international community. It will also examine how these issues and challenges are being addressed by different stakeholders and to what effect.
- *Human Rights, Civil Society, Islam:* The notions of human rights and civil society are central to modern political philosophy. This module will examine the debate amongst Muslim intellectuals and leaders regarding the applicability of these notions to "Islamic" societies. Students will also review the actual contemporary state of affairs with regards to these notions in Muslim countries through reports of international and local organizations.
- *The Age of the Fatimids:* The module will take a multi-faceted, thematic approach to the Fatimids, addressing their historical origins, the religious and social organisation of their state, and the centrality of the Imam. It will also focus on their cultural contributions and their encounters with neighbouring dynasties and empires, particularly the Umayyads, the Abbasids and the Byzantines, before concluding with a summary of the development of the Nizaris and Musta'lis after the schism of 1094CE.
- *Islamic Cities - History, Culture and Development:* This module looks at the development of cities, within the Islamic context, from a cultural perspective. Tracing the development of cities and cultures from the seventh century, it analyses the diverse traditions around the world as they developed and interacted with each other. It also explores the commonalities and divergences between Islamic and Christian-European cultures. The theoretical discussions are complemented by case studies from Aleppo, Fes, Cairo and the Aga Khan Historic Cities programme.



- *Religion and Identity in Contemporary Society*: The issue of religious identity has come to the fore in recent times and debates on the formation, maintenance and future of religious identity take centre stage when reflecting on the question “Who am I?”. Such discussions are in fact as extensive as the system of practices, references and values termed ‘religion’ and as perennial as the human need for collective belonging and memory and for a shared identity. How are religious identities constructed? How do they work? How do they survive and change? What can we understand of this central and elusive sense of collective selfhood? This course offers a chance to gain both a theoretical grasp of the different factors and dimensions of religious identity and a chance to explore the ways in which this identity is represented and reflected upon by both academics and adherents in contemporary society.
- *Muslims in Regional Contexts - Central Asia*: A range of topics including: dispelling myths; Central Asian societies in transition; the challenges of poverty; traditional institutions, local government, devolution and decentralization; association, expression, ownership and empowerment; gender and developments; education, employment and unemployment; social capital and human resource development will be covered in this module.

*“Studying [in] GPISH was a discovery every day: discovering, of course, about new intellectual disciplines, but more about how each of those were deeply connected to my life and were capable of giving me a new perspective through which to look at myself and my life afresh each day.”*

*Nisha Keshwani  
Class of 2010*

## Field Projects

The field project is an integral part of the Graduate Programme and is designed to encourage each student to formulate and conduct a research project which can serve as a basis for continued post-graduate study or career development. Students will conduct research during the summer of their second academic year. The field project is an opportunity for students to produce an original piece of research.

A research supervisor is allocated to each student to guide them in planning, preparing, conducting and writing up their field reports. A module on Research Design and Methods is also taught in the second year to provide students with the necessary tools to plan and conduct an empirical study. Towards the completion of this module, students will be expected to submit a project proposal, including a budget proposal for their project. Each student’s project has to be approved by a committee comprising of the Course Director, Module Convenor and Research Supervisor. Approved projects are awarded modest funding to contribute to the cost of travel to and from the place of research and project-related expenses.

Students will be evaluated on the presentation of their research project, in the form of a report of 10,000 words. The report will be evaluated by an internal examiner and an external examiner. Students must pass the field project in order to be conferred with the IIS’s post-graduate award in Islamic Studies and the Humanities. Students should also be aware that funding for their Master’s work in the third year is dependent on the timely receipt of their research reports.

*Students have carried out field projects in:*

- Australia
- Canada
- China
- Egypt
- Germany
- India
- Iran
- Japan
- Kenya
- Kyrgyzstan
- Lebanon
- Malaysia
- Mali
- Morocco
- Pakistan
- Switzerland
- Syria
- Tajikistan
- Tanzania
- Turkey
- Uganda
- UK
- USA
- Yemen

*Universities that Graduate Students have attended for the third year of study include:*

- *University of Oxford*
- *University of Cambridge*
- *University of London:*
  - London School of Economics*
  - & Political Science*
  - School of Oriental*
  - & African Studies*
  - Kings College*
  - Institute of Education*
  - Centre for International Studies*
  - and Diplomacy*
- *University of Edinburgh*
- *Sussex University*
- *University of Durham*
- *University of Warwick*
- *University of Exeter*

## Field Trips

Students will undertake field trips in order to have a direct encounter with two of the societies being studied. First-year students visit Cairo, Egypt and second-year students visit Andalusia, Spain. Prior readings and orientation are complemented by a lecturer who accompanies students on these trips and to ensure that it is an academically and culturally enriching experience.

## Third Year Master's degree

Students spend the third-year studying for a Master's degree at a degree granting university in a subject area that resonates with the aims of the Graduate Programme. Although no longer resident at the IIS, all third year students are considered to be students of the Department of Graduate Studies. Students must keep the Department aware of their academic progress and career plans. The Department may also invite third year students to return to the IIS to present their work.

# Faculty

The faculty comprises lecturers who have made significant contributions to scholarship and are engaged in innovative research projects in their respective fields. Each student is assigned an Academic Advisor, to provide them additional academic support. Lecturers include IIS and visiting scholars from leading international academic institutions:

Prof. Mohamed Arkoun  
(Sorbonne/IIS)

Dr. Shantha Arulanantham (IIS)

Prof. Ali Asani (Harvard)

Dr. Jalal Badakshani (IIS)

Dr. Karen Bauer (IIS)

Dr. Stefano Bianca (AKTC)

Dr. Stephen Burge (IIS)

Dr. Farhad Daftary (IIS)

Mr. Ibrahim M Darwish  
(Muslim College)

Dr. Aziz Esmail (IIS)

Dr. Benjamin Fortna (SOAS/IIS)

Dr. Laila Halani (IIS)

Mr. Karim Javan (IIS/ISMC)

Dr. Shainool Jiwa (IIS)

Prof. Karim H. Karim (IIS)

Dr. Reza Shah Kazemi (IIS)

Dr. Elizabeth Lambourn  
(De Montfort/IIS)

Prof. Herman Landolt (IIS)

Tullio Lobetti (SOAS/IIS)

Dr. Sharmina Mawani (IIS)

Ms Farhana Mayer (IIS)

Dr. Toby Mayer (IIS)

Dr. Farouk Mitha (IIS)

Mr. Luay Mohammed (Westminster/IIS)

Mr. Abdul J Muhammed (Westminster)

Dr. Anjoom Mukadam (IIS)

Dr. Marodsilton Mubarakshoeva (IIS)

Prof. Eric Ormsby (IIS)

Dr. Maryam Rezaee (IIS)

Dr. Subir Sinha (SOAS/IIS)

Dr. Suha Taji-Farouki (IIS/Exeter)

Dr. Shiraz Thobani (IIS)

Dr. Farouk Topan (SOAS/ISMC/IIS)

Dr. Omar Ali-de-Unzaga (IIS)

Prof. Jerome Valberg (UCL/IIS)

Dr. Saeed Zeydabadi-Nejad (IIS/SOAS)





# Resources

## Department of Graduate Studies

The Head of Graduate Studies oversees all the activities of the department.

The GPISH course director is directly responsible for all academic aspects of the programme and provides strategic input in all other aspects of the programme. Student Services are responsible for overseeing all student services, office systems, administrative matters related to student welfare such as accommodation, immigration and academic records within the department, and liaising with students and lecturers for assignments and grades. The English for Academic Purposes Co-ordinator works with all students to develop and enhance their critical reading and writing skills required for post-graduate studies. She coordinates the Khorog English Programme in Tajikistan, which offers language support and training for academic study in English. She also coordinates a similar programme in Damascus run jointly with the British Council.

The administrator for the Department of Graduate Studies is responsible for all the financial dealings within the department, and is the first point of contact for financial issues such as receiving stipends, taking out loans or reimbursement of expenses. The administrator is also responsible for timetabling, room bookings and maintaining and updating our Virtual Learning Environment (MOODLE).

In addition, each student is assigned an Academic Advisor, who provides individual academic support.

Representatives from the student body sit on the GPISH Programme Board to ensure effective communication between the students and the department. Students also have access to a confidential welfare and counselling service. A Student Affairs Fund supports cultural and social activities.

*Over the past three years, the following presentations have been made by GPISH students at conferences around the world:*

*"Portraiture as Diplomatic Communication in the time of Mehmed II"*  
Sabrina A. Bandali (Class of 2008)  
**International Congress of Turkish Art – September 2007**

*"Belonging to the Nation' A Perspective From the Pamir, Tajikistan"*  
Laila Kadiwal (Class of 2009)  
**AMSS UK conference - March 2009**

*"Home Away From Home: The Return of Ismaili Muslims to Uganda"*  
(A documentary film)  
Aleem Karmali (Class of 2009)  
**Duke-UNC Graduate Islamic Studies Conference - April 2009**

## Library Resources

Faculty and students have access to specialized library collections in Islamic Studies at the School of Oriental and African Studies, Senate House as well as at the Institute's Library.

The IIS Library has approximately 17,000 volumes, and serves as a major resource centre for scholars and students. The Library has a valuable and comprehensive collection of manuscripts, books and other materials relating to Ismaili Studies, and is one of the most significant central archives of Ismaili materials in the world.

## Computing Facilities

Students enrolled in the Institute's programmes have access to computing and online facilities, within the Institute. In addition, an IT loan scheme enables students to purchase a laptop computer.

## Conference Fund

Students are encouraged to attend and participate in conferences. The department contributes a modest amount towards the costs. Preference is given to those students who are presenting a paper.

## Career Pathways

The completion of the three-year course of study will qualify graduates of the Graduate Programme in Islamic Studies and Humanities to pursue higher education in Islamic Studies and related areas of the humanities and social sciences; to seek careers in specific fields; or to seek careers in areas which attempt to address pressing issues faced by contemporary Muslim societies. These may include careers: in religious education or the management of religious education programmes of the Ismaili Tariqah and Religious Education Boards or Committee (Tajikistan) in Aga Khan Development Network agencies or other non-governmental organizations, focusing on education, strengthening of civil society, cultural preservation, poverty alleviation or sustainable development; in one of the departments at the Institute of Ismaili Studies; in the media which represent Muslims and Islam to a wider audience; or as Muslim artists or writers who, through their work, represent individual perspectives towards their received heritage.

Past graduates of the Graduate Programme in Islamic Studies and Humanities are now engaged in careers and research in fields as diverse as Islamic studies Islamic Law,, Iranian cinema, education, public health, ethnomusicology, art history, media studies, and as AKDN representatives.

While the Department of Graduate Studies does not place students in employment, it does provide opportunities to meet with recruitment officers of Jamati and AKDN institutions. Each year, the IIS holds a Career Pathways Seminar which provides students with an opportunity to learn more about the various career options available to them. The IIS also has a strong Alumni Office which offers competitive internships for GPISH graduates.



*"GPISH is very challenging, with its intensive language study and expectations in work with our other courses. It is through this process that students learn skills to adapt to ever-changing circumstance, which may be encountered in our future careers, whatever they may be."*

*Karim Mitha  
Class of 2011*

# Application and Admissions Procedure

Applications to the Graduate Programme in Islamic Studies and the Humanities are reviewed by an Admissions Committee. Application forms can be obtained from Student Services at the Institute. They must be completed in full and all supporting documentation attached.

To be eligible for admission applicants should have completed a first degree of good standing from an accredited university.

In view of the fact that the Graduate Programme is multi-disciplinary and issue-based, exposure to the academic study of Islam or the social sciences or the humanities is desirable, but not mandatory.

An acceptable level of English proficiency is required. Applicants who have not undertaken university education in English in the UK, USA, Canada, Australia or New Zealand must submit a TOEFL or IELTS score. The minimum scores required for entry to the Graduate Programme are: 580 (TOEFL); 237 (Computer-based TOEFL); 92 (Internet-based TOEFL); 6.5 (IELTS). Applicants who have completed at least one year of university-level studies in one of the above countries may be exempt from submitting TOEFL/IELTS scores.

## Contact Details

For all queries and an application to the **Graduate Programme in Islamic Studies and Humanities**, please contact:

Admissions Office  
Department of Graduate Studies  
The Institute of Ismaili Studies  
210 Euston Road  
London NW1 2DA  
UNITED KINGDOM  
Tel: +44 (0)207 756 2700  
Fax: +44 (0)207 756 2762  
E-Mail: [admissions@iis.ac.uk](mailto:admissions@iis.ac.uk)  
Website: [www.iis.ac.uk](http://www.iis.ac.uk)

For all queries and application to the **PhD Scholarship Programme**, please contact:

Department of Academic Research  
& Publications  
The Institute of Ismaili Studies  
210 Euston Road  
London NW1 2DA  
UNITED KINGDOM  
Tel: +44 (0)207 756 2700  
Fax: +44 (0)207 756 2762  
E-Mail: [darp@iis.ac.uk](mailto:darp@iis.ac.uk)  
Website: [www.iis.ac.uk](http://www.iis.ac.uk)

Shortlisted applicants will be interviewed and will be required to sit for a written examination. Interviewers are meant to ascertain intellectual breadth, analytical skills and an interest in issues relating to the study of Muslim societies.

Admission to the Graduate Programme does not guarantee admission to a degree-granting university for the third year of study. Applicants are fully responsible for gaining admission.

## Scholarships

### Graduate Programme in Islamic Studies and the Humanities

All successful applicants are offered an IIS scholarship that covers tuition fees, a monthly stipend for living expenses, and accommodation in student housing. For further information please contact the Department of Graduate Studies Office.

## Doctoral Scholarship Programme

A limited number of PhD Scholarship Awards are available from the Institute each year. These awards are considered in the context of the contribution the recipient might make to the evolving intellectual mandate of the Institute and are usually offered to current or past students of the Graduate Programme in Islamic Studies and Humanities. However, the Institute is prepared to consider applications of exceptional quality from other qualified students.







