



## The Institute of Ismaili Studies



*Prince Rahim Aga Khan delivers the Commencement Address at the Institute's 2007 Graduation Ceremony at the Ismaili Centre, London.*

### *Message from the Director*



**D**ear Donors and Friends of  
*The Institute of Ismaili Studies,*

As we celebrate and reflect upon the significance of the Golden Jubilee for the worldwide *Jamat*, we have an opportunity to assess the place of the Institute within Mawlana Hazar

Imam's vision of building a knowledge society.

Over a thousand years ago, as the Muslim world forged its own knowledge societies, the Imams of the time created centres of learning such as Al-Azhar and Dar al-Hikmah in Cairo. Later, the ethos of those centres was replicated in Persia and Syria. Part of their mission and inspiration was to attract the best scholars and to offer an intellectual space, to build creatively on existing knowledge but also to extend it. Their institutional identity was grounded in Muslim views about the importance and significance of knowledge in society and this pursuit embraced the sciences, arts, architecture as well as economics and material and political life. The expressive quality of literature that emerged at the time (much of it preserved at the Institute today), demonstrates the importance of these institutions as transmitters of knowledge and explorers of horizons beyond the knowledge that they had inherited.

In these challenging times, the necessity of an education that links Muslim identity and heritage to a global perspective, has become urgent. The growth of the past decade has enabled the Institute to become a mature institution, acknowledged as an important centre of academic studies on Islam. As echoed in Prince Rahim's Commencement Address to the graduating class in 2007, the Institute aspires to prepare the leaders of the future, who have a deeper appreciation and understanding of the cultures and histories of the different parts of the Muslim world and elsewhere, where the *Jamat* lives. Additionally, they should acquire an understanding of the processes of change that affect our inter-connected lives and our shared future.

In the Golden Jubilee year, I feel honoured to extend to you, friends and supporters of the Institute, an invitation to deepen your connection with it, but also to be inspired and share in its remarkable growth and potential for contributing to future generations.

# IIS UPDATE

10th September 2007

## Commencement Address by Prince Rahim Aga Khan at IIS Graduation, London

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*Bismillah-ir-Rahman-ir-Rahim*

Distinguished guests; governors, faculty, staff and students of The Institute of Ismaili Studies, families and very young children of the graduates; ladies and gentlemen,

I am thrilled to join the graduation ceremony in honour of those completing the IIS Graduate Programme in Islamic Studies and Humanities. To you, to your families and to all those who have helped you in this achievement, I say *mash'Allah*. You have my warmest congratulations not only for the work you have done, and the goals you have accomplished, but also for the choice you made when you decided to pursue, at an advanced level, the systematic study of our traditions, cultures and history.

I am sure that you are genuinely proud of your achievements, as you should be. But even as you look back with great pride, I am also sure that you are looking ahead with great hopes. As you do, it is my own hope that the education that you have gained through this programme will lead to great success in your chosen fields of endeavour, whatever those may be.

This being said, and in view of your achievement, I am convinced that the institutions of the *Imamat* and of the *Jamat* could benefit directly from the contribution of each of you, either in a professional or a voluntary capacity. Such a contribution would certainly be in keeping with the ethic of our faith that makes it incumbent upon each of us to use our blessings – be they material or intellectual – to assist our families, to serve the *Jamat* and the *Ummah*, and to help improve society, and indeed, all of humanity. The *Jamat* and its institutions need young and dynamic women and men like you, who are able to draw on the rich heritage of our past, and on the best educations of the present, to address the challenges of the future.

As I believe you all know, the Aga Khan Development Network (AKDN) is engaged in an ever-wider set of activities across the Muslim world, and beyond. The work ranges from health and education to media and infrastructure, from finance to manufacturing, from culture to tourism. These efforts are focussed on improving the quality of lives of peoples in myriad regions, from varying backgrounds, and of different faiths. Our model, however, even when it involves the world beyond Islam, and even when it extends beyond the present decade, is also deeply rooted in Muslim values. Among other things, our approach to development is holistic and conceived organically, meaning that our action is shaped with the full involvement of the potential beneficiaries, rather than prescribed or imposed from without. Only in this way, we believe, can our work be self-sustaining.

The implication of this approach, of course, is that the AKDN needs a particularly sound and deep understanding of the environments in which it operates – their cultures, their norms, their traditions and their faiths: precisely the areas of scholarship that you have pursued. The AKDN also needs fresh minds, endowed with cutting-edge knowledge of crucial sectors, in order to remain effective.

Education, international studies and diplomacy, non-profit leadership, media, development, law, and regional studies will all be among the most relevant fields of expertise in the decades ahead. This will be particularly true in the developing world. In deciding to attend the IIS, you therefore also chose to analyse and understand the problems of the developing world, and to address some of the most intractable issues of our time.

I hope that as you look to life beyond the IIS programme, some of you will consider careers with the



*Prince Rahim Aga Khan*

global network of *Imamat* institutions, for these organisations are also trying to understand and address the same challenges.

I was impressed to learn that amongst you are represented five different nationalities, as are several diverse cultural traditions of our *Jamat*. I am certain that this diversity has enhanced your classroom experience, and I am confident that it will have given you a deeper appreciation of the meaning and value of diversity itself.

We are all aware that we live in a world where diversity is often evoked as a threat and, more particularly, where diversity in the interpretation of a faith can be seen as a sign of disloyalty. This phenomenon is sometimes perceived to apply principally to Muslims, but it also exists in other societies. Absolutist, exclusivist, and rejectionist claims to the truth, especially to religious truth, are increasingly heard from all quarters. Rather than seeing religion as a humble process of growth in faith, some people presume to claim that they have arrived at the end of that journey

and can therefore speak with near-divine authority.

Unfortunately, in some parts of the Muslim world today, hostility to diverse interpretations of Islam, and lack of religious tolerance, have become chronic, and worsening, problems. Sometimes these attitudes have led to hatred and violence. At the root of the problem is an artificial notion amongst some Muslims, and other people, that there is, or could ever be, a restricted, monolithic reality called Islam.

Our Ismaili tradition, however, has always accepted the spirit of pluralism among schools of interpretation of the faith, and seen this not as a negative value, but as a true reflection of divine plenitude. Indeed, pluralism is seen as essential to the very survival of humanity. Through your studies you have known the many Qur'anic verses and *hadiths* of our beloved Prophet Muhammad (*peace be upon him*) that acknowledge and extol the value of diversity within human societies. You all know, I am sure, the *hadith* to the effect that differences of interpretation between Muslim traditions should be seen as a sign of the mercy of Allah.

It should also be clear to anyone who has studied Islamic history or literature, that Islam is, and has always been, a quest that has taken many forms. It has manifested itself in many ways - in different times, amongst different peoples, with changing and evolving emphases, responding to changing human needs, preoccupations, and aspirations.

Even during the early centuries of Islam, there was diversity of intellectual approaches among Muslims. Today, however - both outside the Islamic world and inside it - many people have lost sight of, or wish to be blind to, Islam's diversity, and to its historical evolution in time and place along a multitude of paths. It befalls us, then, to help those outside the Muslim World to understand Islamic diversity, even as we provide an intellectual counterpoint to those within Islam who would reject it.

I hope that you, as graduates of this programme, will include this message in your own ways in the years ahead, through your work and

your words, by your attitudes, by your actions, and by example.

The untrue and unfair, but increasingly widespread equating of the words "Islam" and "Muslim" with "intolerance", sometimes even with the word "terrorism", could lead some Muslims to feel despair, indignation, or even shame. To me, however, the current global focus on the Muslim world, and on Islam itself, presents a golden opportunity for us to educate and enlighten, while actively exemplifying the counterpoint I mentioned before. To my eyes, it creates an opportunity, and an even-greater obligation for us to make a positive and visible impact on the world - on culture and art, science and philosophy, politics and ecology, among others.

In order to respond to this opportunity, it will be crucial to reverse another damaging consequence of intolerance, which has been the dissuasion of many Muslim populations from seeking access to what has been called the Knowledge Society. Without an acceptance of diversity, without the ability to harness the creativity that stems from pluralism, the very spirit of the Knowledge Society is stifled. We must encourage, I believe, that Muslims of all communities come together, working collaboratively to tap into the vast endowment of knowledge available today, and without which progress is, if not halted, at least deferred. This cannot be done in the absence of open-mindedness and tolerance.

Implicit in this approach is the need for humility, which is also a central Muslim value. We must all search for the answers to the challenges of our generation, within the ethical framework of our faith, and without pre-judging one another or arbitrarily limiting the scope of that search. Like the great Muslim artists, philosophers and scientists of centuries past, we must enthusiastically pursue knowledge on every hand, always ready to embrace a better understanding of Allah's creation, and always ready to harness this knowledge in improving the quality of life of all peoples.

As you look towards the future, I hope that you will remember that intellectual pursuits should, wherever possible, seek to address the universal aspirations of humankind, both spiritual and concrete. Those aspirations, for our generation more than for any before, are intertwined in a single global community.

It can be overwhelming at times to ponder the vast array of new problems which seem to multiply in this globalised world.

These include the implications of new technologies and new scientific insights, raising new ethical and legal questions. They include delicate and complex ecological issues, such as the great challenge of climate change. They include matters ranging from the widening gap between rich and poor, to issues of proper governance and effective, fair, and representative government, and to the spread of rampant consumerism and greed, at the expense of others, or of our environment. In some communities, illiteracy and innumeracy are not only continuing problems but are even growing problems. And our challenges also include the increasing difficulty of nurturing pluralism in the face of strong normative trends - finding ways to accommodate our differences - even as hugely differing peoples find themselves in much closer contact with one another.

You have been engaged in studies, some of which analysed the achievements of past Muslim civilisations. What I hope you have come to see is that understanding past Muslim achievements, traditions, values, and ethics should also have equipped you exceptionally well to address the great emerging issues of our own times.

As you now graduate into this challenging world, you will be taking with you the hopes of those who founded, and of those who now drive this study programme. Their central hope is that you will become global leaders in a variety of fields, bearing with you as you go, and applying always, the open-mindedness of our tradition, and the ethics of our faith.

Thank you.



## Introducing the First Class of STEP

In September 2007, the Institute welcomed the first cohort of students on the newly established Secondary Teacher Education Programme (STEP). STEP is a large-scale initiative that aims to train, sustain and provide resources for teachers who will teach the Secondary Curriculum, being

developed by the IIS, to Ismaili students worldwide.

The first cohort, who will complete the programme in September 2009, consists of 41 students from the five countries where the IIS' Secondary Curriculum will be piloted, namely Canada, India, Pakistan, Tajikistan and the USA.

Whilst on the programme, STEP students undertake courses at the Institute of Education, University of London, and The Institute of Ismaili Studies. Over their two year course of study in London, they will gain a Masters in Teaching (MTeach) and a Masters in Education (Muslim Societies and



Fayyaz Ali from Toronto, Canada has a BSc in Computer Science.



Saba Ebrahim from Atlanta, USA has an MA in the Teaching of English and a BA in English & Educational Studies.



Fatima Kaba from Toronto, Canada has a BEd in Junior & Intermediate Education and a BA in English & Psychology.



Noorjehan Deedar Ali Sajwani from Karachi, Pakistan has a Masters in Education.



Shamsah Ebrahim from Boston, USA has a PhD in Biochemistry.



Shaira Kachra from Edmonton, Canada has a B.Ed in Secondary Science Education and a BSc in Biology & Psychology.



Temur Aydimamadov from Khorog, Tajikistan has a Diploma in Physics & Mathematics.



Noorin Fazal from Vancouver, Canada has a BSc in Cognitive Systems (Computer Science, Psychology, Philosophy and Linguistics).



Karima Kapadia from Mumbai, India has an MA in Psychology and a Diploma in Management of Learning Disabilities.



Ahmed Chagani from Houston, USA has a Masters in Educational Management and a BSc in Computer Information Systems.



Marziya Fezakova from Khorog, Tajikistan has a Diploma in Tajik Language & Literature.



Nargis Keshwani from New York, USA has a Masters in Education.



Shahnaz Charania from Mumbai, India has an MA in History and a BEd in History & English.



Tasmeen Fidai from Toronto, Canada has a BEd in Secondary Education and a BA in Psychology.



Salman Khawaja from Las Vegas, USA has an MA in Instructional Technology and a BSc in Computer Engineering.



Ali Chunara from Houston, USA has a BSc in Finance & Sociology.



Mezhgan Hakimy from Toronto, Canada has a BSc in Biology & Psychology.



Iftikhor Kukanboev from Khorog, Tajikistan has a Diploma in Linguistics.



Jasmine Dolani from Mumbai, India has a Bachelors in Education, a Postgraduate Diploma in Education Management and a Diploma in Human Resource Management.



Shafeena Hirji from Calgary, Canada has a BCom in International Business and a BA in Psychology.



Zulekha Lakhani from Kolkata, India has a Teacher Training Certificate in English.

Civilisations). A unique aspect of STEP is that students are regularly exposed to the classroom environment through practicum sessions. In both their first and second years on the programme, STEP students gain practical experience in Ismaili Religious Education Centres and at secular schools.

In addition to practical work, STEP students are also taken on field trips to locations such as Cairo in Egypt and Cordoba in Spain. These visits, which allow them to

experience the history and culture of Muslim societies and civilisations first hand, aim to stimulate creative thinking amongst STEP students on how best to convey the richness and complexity of Muslim civilisations, both present and historical, to young people. The improvement and development of creative teaching methods is also an important part of STEP and, throughout the programme, participants are encouraged to explore ways of enhancing existing methods as well

as exploring innovative models for the future.

As the Institute embarks on the project to develop world-class teachers and to professionalise religious education for children and youth of the global Ismaili *Jamat*, we hope that our donors and friends will join us in welcoming the first cohort of students on this historic programme.



Rizwan Lalani from Vancouver, Canada has a BEd in Special Education and BA in General Studies (Education, Biology and Kinesiology).



Zohirbek Piltaboev from Khorog, Tajikistan has a Diploma in Tajik Language & Literature.



Eraj Sodestairov from Khorog, Tajikistan has an MA in Political Science and a Diploma in English.



Sabrina Lalani from Karachi, Pakistan has an MSc in Entomology and a BSc in Zoology.



Laila Noorallah Pirani from Karachi, Pakistan has a Masters in Business Administration (Human Resource Management).



Shermeen Surani is from Karachi, Pakistan and has an MSc in Mathematics.



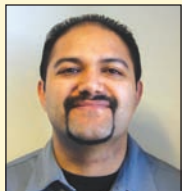
Rahim Lalji from Toronto, Canada has a BSc in Computer Information Systems.



Sabiha Pradhan from Mumbai, India has a Masters in Commerce and a BA in Management.



Mehreen Tejani from Dallas, USA has a BA in History and a Teacher Certification for Secondary Social Studies.



Ryan Makhani from San Francisco, USA has a BSc in Electrical Engineering and a Certificate in Project Management.



Shameer Ali Prasla from Karachi, Pakistan has an MA in International Relations and an MSc in Biotechnology.



Rahim Valli from Vancouver, Canada has a BA in International Development.



Samreen Momin Khoja from Karachi, Pakistan has a Masters in Education.



Nadia Rahim from Karachi, Pakistan has a Masters in Business Administration (Marketing).



Farah Virani from Toronto, Canada has a BSc in Integrative Biology & Psychology.



Reshma Panjwani from Hyderabad, India has a Masters in Hospital Management.



Afshan Rajkotwala from Austin, USA has a BSc in Education.



Sheila Virani from Chicago, USA has a BSc in Business Administration & Human Resources.



Asif-Aly Penwala from Longueuil, Canada has a BCom in Finance.



Nazira Sodatsayrova from Khorog, Tajikistan has a Diploma in Foreign Languages (English & Arabic).



## *2007 Graduation Ceremony & Alumni Reunion*



*Prince Rahim being introduced to guests at the pre-event reception by Prof. Azim Nanji, Director of the IIS.*



*Prince Rahim meeting with Lord Amir Bhatia and scholars from the IIS.*



*Prince Rahim at the pre-event reception.*



*Prince Rahim, Prince Hussain and Princess Khaliya with the Class of 2007 and other guests.*



*Prince Rahim awarding a certificate to Hussein Hirji, a graduate of the Institute's programme in Islamic Studies and Humanities.*



*Prince Rahim meeting with the graduating students and their families.*





*Prince Hussain and Princess Khaliya meeting with staff and students of the IIS.*



*Prince Rahim and Zauhar Meghji, IIS Governor and President of the Ismaili Council for the UK, making their way to the graduation ceremony.*



*senior faculty of the Institute.*



*Prince Rahim delivering the Commencement Address.*



*Prince Hussain and Princess Khaliya meeting with IIS alumni from Asia.*



*Prince Rahim and Dr Farhad Daftary, Associate Director of the IIS, meeting with IIS alumni from North America.*



The Holy Qur'an has been an inexhaustible source of intellectual and spiritual reflection in Muslim history, giving rise to ever-proliferating commentaries and interpretations. Many of these have remained a realm for specialists due to their scholarly demands. Others, more widely read, remain untranslated from the primary languages of their composition. In order to make some of these materials from a broad chronological range – the formative centuries of Islam to the present day – available to a wider readership through translation and publication in English, The Institute of Ismaili Studies established a Qur'anic Studies Unit in 2000.

During a conference organised by the Unit in 2003 entitled, *Word of God, Art of Man – The Qur'an and its Creative Expressions*, Mawlana Hazar Imam commented on the work of the Institute in this area saying:

*"This is part of an ongoing ambitious programme of Qur'anic studies in which scholars from around the world, both Muslim and of other persuasions, are participating. They bring to bear a variety of academic disciplines on a reflection of how Islam's revelation, with its challenge to man's innate gift of quest and reason, became a powerful impetus for a new flowering of human civilisation."*

*An illuminated album page from a 16th century Qur'an manuscript originating from Iran.*



*Mawlana Hazar Imam speaking at the international conference entitled Word of God, Art of Man - The Qur'an and its Creative Expressions in London.*

*This programme is also an opportunity for achieving insights into how the discourse of the Qur'an-e Sharif, rich in parable and allegory, metaphor and symbol, has been an inexhaustible well-spring of inspiration, lending itself to a wide spectrum of interpretations. This freedom of interpretation is a generosity which the Qur'an confers upon all believers, uniting them in the conviction that All-Merciful Allah will forgive them if they err in their sincere attempts to understand His Word. Happily, as a result, the Holy Book continues to guide and illuminate the thought and conduct of Muslims belonging to different communities of interpretation and spiritual affiliation, from century to century, in diverse cultural environments. The Noble Qur'an extends the principle of pluralism also to adherents of other faiths."*

Despite the fact that throughout the Muslim world scriptural sources continue to command passionate interest and commitment and that the Holy Qur'an has been subject to contending, often antithetical ideas and interpretations, the aim of the Institute's Qur'anic Studies Unit is to place on record the rich diversity and plurality of approaches and opinions which have appealed to the Holy Qur'an throughout history and even more so today. The breadth of this range, however partisan or controversial individual presentations within it may be, is instructive in itself. While there is

always room in such matters for personal preferences, commitment to particular traditions of belief, and scholarly evaluations, much is to be gained by a simple appreciation, not always evident today, of the enormous wealth of intellectual effort that has been devoted to the Holy Qur'an from the earliest times.

It is with this in mind that the Institute's Qur'anic Studies Unit is pursuing an ambitious project that involves the careful analysis and study of the wide body of Qur'anic commentaries known as *tafsirs*. These commentaries, which provide a unique window into the ways Muslims have approached the Holy Qur'an throughout the ages, are currently being translated and studied at the Institute before being published as a multi-volume work known as the *Anthology of Qur'anic Commentary*. Once completed, the *Anthology* will present groups of Qur'anic verses organised thematically and will provide a commentary and interpretation on each verse from a variety of schools of Islamic thought, covering a broad chronological span, from the first commentaries down to present day, and taking into consideration the linguistic and cultural variety found in the field of *tafsir*. It is hoped that this unique and ground breaking *Anthology* will be launched in 2008 with its first volume entitled *On the Nature of the Divine*.



The Ismaili communities of Central Asia, who are dispersed across four countries (Tajikistan, Afghanistan, Pakistan and China) and mainly reside in the mountainous regions of Pamir, Hindukush and Karakorum, constitute one of the largest concentrations of Ismailis in the world.

Following the collapse of the Soviet Union in the early 1990s, many who had lived under Soviet rule for decades, found themselves in a social and political vacuum. It was at this point that the institutions of the *Imamat*, amongst which the IIS was the first, started to work with the Ismaili *Jamats* in Central Asia.

The Institute's primary role in the region was to provide materials and resources for the religious education and cultural formation of the Ismaili community. What became apparent during these efforts were the rich cultures and traditions of a community that had managed to maintain its faith and heritage whilst living under decades of oppression. The Ismailis

of Central Asia had been strongly influenced by the work of the 11th century poet, philosopher and Ismaili *da'i* Nasir Khusraw. In 2002, The Institute of Ismaili Studies, whilst continuing its efforts in religious education, created the Central Asian Studies Unit to study the cultures and traditions of the Central Asian *Jamat*.

Conducting research, developing programmatic interventions, producing publications and developing human resources are all part of the mandate of the Central Asian Studies Unit. In particular, the unit's research on the identity and religious traditions of the Ismailis in Central Asia as well as their socio-economic challenges in the modern period, continues to be a valuable source of information for *Imamat* institutions, the academic community and others in the field. Scholars from the region and beyond are commissioned by the unit to undertake an interdisciplinary and multi-method approach to research, using multiple techniques of data collection, analysis and

presentation. This approach has proved particularly successful with regard to the 'living tradition' research project that specifically focuses on the existing religious traditions and practices of the Central Asian *Jamats*.

Over the last five years, the Central Asian Studies Unit has produced and contributed to a number of publications in both Tajik and Russian. Its most recent works include selected proceedings of an international conference commemorating the millennial anniversary of the birth of *da'i* Nasir Khusraw, entitled *Nasir Khusraw: Yesterday, Today and Tomorrow* (2004), and a Russian publication entitled *Poetry as Means of Preaching: The Concept of 'Good Word' in Nasir Khusraw's Poetry* (2007). The unit also endeavours to translate existing publications of the IIS into Tajik and Russian, thus making them accessible to the Ismaili *Jamats* and others in the region.

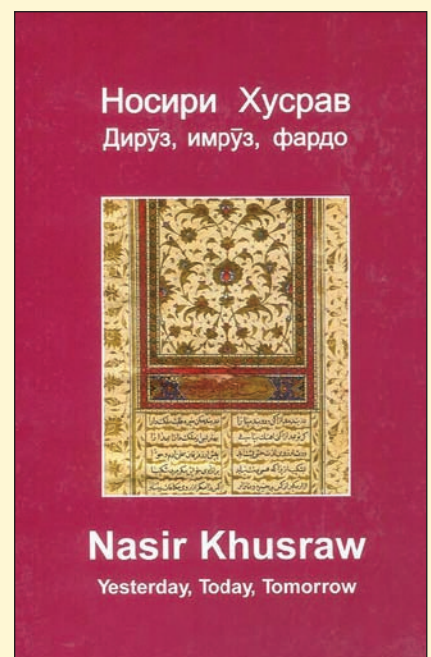
*A Short History of the Ismailis:  
Traditions of a Muslim Community*  
By Farhad Daftary  
Russian Translation by Leila R.  
Dodikhudoeva and Lola N. Dodkhudoeva

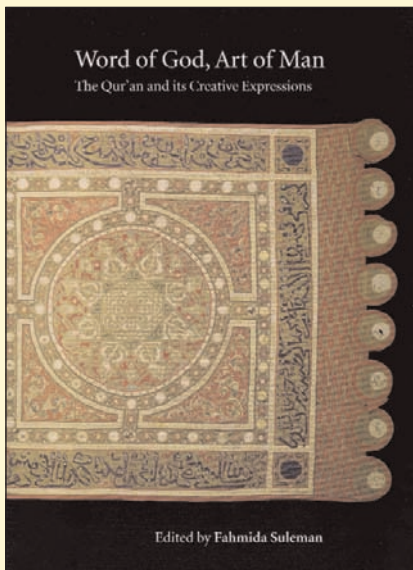


*Poetry as Means of Preaching:  
The Concept of 'Good Word' in Nasir  
Khusraw's Poetry*  
By Leila R. Dodikhudoeva & Marina Reisner



*Nasir Khusraw:  
Yesterday, Today, Tomorrow*  
Edited by Sarfaroz Niyozov  
and Ramazon Nazariyev





### Word of God, Art of Man

*The Qur'an and its Creative Expressions*

*Edited by Fahmida Suleman*

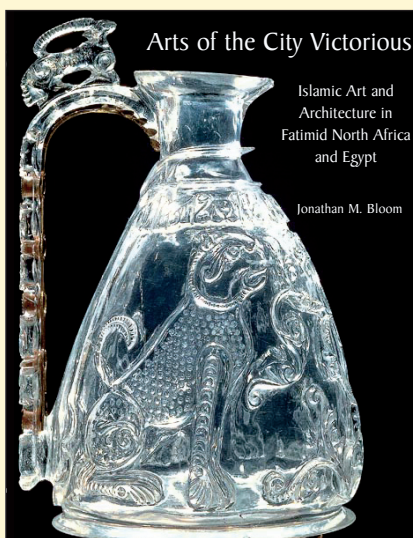
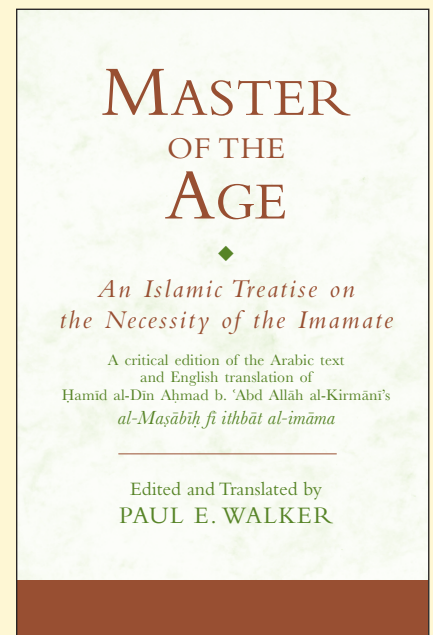
Comprising a collection of essays based on the proceedings of an international conference held at the Ismaili Centre, London, in 2003 to mark the Institute's 25th Anniversary, the 16 chapters in the book explore expressions of the Holy Qur'an in a range of media and include a contextual introduction by Dr Fahmida Suleman who organised the conference and edited the papers for this volume. Contributors include museum curators and academics of art and architectural history, palaeography and material anthropology. This collective volume covers topics ranging from medieval coins and early illuminated copies of the Holy Qur'an to contemporary paintings. The essays provide a multidisciplinary approach to the questions of how, why and in what contexts the Holy Qur'an has inspired Muslims to adorn the spaces they inhabit and the objects they cherish. The volume includes 120 colour illustrations, some published for the first time, and the opening address of the conference delivered by Mawlana Hazar Imam.

### Master of the Age

*An Islamic Treatise on the Necessity of the Imamate*

*Edited and Translated by Paul E. Walker*

Composed around 1015 CE by the Ismaili thinker and *da'i*, Hamid al-Din al-Kirmani, this work is a critical edition and translation of the Arabic treatise *al-Masabih fi ithbat al-imama* ("Lights to Illuminate the Proof of the Imamate"). Few doctrines in Islam have engendered as much debate as those surrounding the Imamate. In the medieval period, while the Caliphate still existed, rivalry among the claimants was particularly intense. In this context, al-Kirmani produced a long, interconnected series of philosophical arguments logically constructing the absolute necessity of the Imamate. Critically edited and translated by Professor Paul E. Walker of the University of Chicago and including some 30 full-colour plates from manuscripts in the IIS library, the *Masabih* is unique in the precision of its doctrine and in the historical circumstance surrounding its composition.



### Arts of the City Victorious

*Islamic Art and Architecture in Fatimid North Africa and Egypt*

*By Jonathan M. Bloom*

Based on over 30 years of research in the field, this is the first book-length study of the art and architecture of the Fatimids, who ruled in North Africa and Egypt from 909 to 1171 CE. Fatimid art has long been admired for its lively figural imagery, elegant and inventive Arabic calligraphy, and its blend of eastern and western traditions. Written by Professor Jonathan M. Bloom of Boston College and Chair of Islamic Art at the Virginia Commonwealth University, the book covers a spectrum of the arts, including architecture, textiles, ceramics, metalwork and carved rock crystal, ivory and woodwork. With over 100 photographs and an engaging and accessible style, this book provides a fascinating window into the visual culture shared among the Muslim, Christian and Jewish inhabitants of the Fatimid domains for researchers and admirers of art and architecture alike.



## The Ismailis

### *An Illustrated History*

By Farhad Daftary & Zulfikar Hirji

Based on modern scholarship and research, *The Ismailis: An Illustrated History* will span the better part of 1400 years of Ismaili history, from the foundations of Islam and the rise of the Shi'a to the public re-emergence of the Ismaili *Jamat* and the *Imamat* under the Aga Khans. Along the way, the book also surveys the establishment and decline of the Fatimid state as well as that of the Nizari Ismaili state in Persia and Syria. The Ismaili contributions to art, architecture, literature and learning are also discussed. Edited by Dr Farhad Daftary, Associate Director at the IIS, and Dr Zulfikar Hirji of York University, each chapter is fully illustrated and accompanied by relevant maps and diagrams. The book has more than 300 illustrations, most in colour, consisting of images from manuscripts (a number hitherto unpublished), artefacts, monuments, community documents, as well as important historical and contemporary photographs of members of the Ismaili *Jamats* (many from private collections and archives) and the varied geographical contexts in which they have lived. A chronology of key events, a glossary of important terms and a select bibliography are also provided.



## An Anthology of Ismaili Literature

### *A Shi'i Vision of Islam*

Edited by Hermann Landolt, Kutub Kassam & Samira Sheikh

One of the richest, yet least-known, traditions of Muslim literature is that of the Shi'a Imami Ismailis. Although many literary treasures of the Islamic world are available in English translations, those of the Ismailis have only recently become accessible to scholars and the general public. Bringing together for the first

time extracts from a range of important Ismaili texts from Fatimid times (10th to 12th century CE) to the early 20th century, this Anthology comprises key translations from originals in Arabic, Persian and the languages of Badakhshan and South Asia. With sections entitled *History and Memoir*, *Faith and Thought*, and *Poetry*, the publication offers glimpses of the depth, diversity and distinctive qualities of Ismaili literary and intellectual traditions.

## New Appointments

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**M**r Arif Amlani joined The Institute of Ismaili Studies in early 2008 as Head of Curriculum Studies. Prior to joining the IIS, Mr Amlani was a Teaching Fellow in the Graduate School of Education and Information Studies at the University of California, Los Angeles, teaching on several courses including *Educational Anthropology*, *Introduction to Educational Enquiry: The Study of Inequities in Education* and *Reflections on Social Science Research Methodologies*. He has spent almost 20 years working for the University of California in different capacities and comes to the Institute with a background in philosophy and education. He has also served as a National Board Member for the Ismaili Tariqah and Religious Education Board for the United States of America, supervising national community-based religious education programmes, including teacher education, curriculum implementation and assessment, and parental involvement. Mr Amlani is also an alumnus of the IIS' first human resource development initiative, the Waezeen & Teacher Education Programme (WTEP) and graduated with the class of 1983.

**Mr Hasan Al-Khooee**  
*Research Assistant*  
*Department of Community Relations*

**Mr Nuruddin Badruddin**  
*Programmes Coordinator*  
*Department of Community Relations*

**Dr Karen Bauer**  
*Research Associate*  
*Department of Academic Research & Publications*

**Mr Samir Dawoud**  
*Administrative Assistant*  
*Department of Academic Research & Publications*

**Dr Razia Fakirmohd**  
*Senior Research & Evaluation Coordinator*  
*Department of Graduate Studies*

**Miss Crystal Fernandes**  
*Academic Administrator*  
*Department of Graduate Studies*

**Mr Karim Javan**  
*Lecturer & Cataloguer*  
*Department of Graduate Studies*

**Miss Eleanor Kilroy**  
*Editor*  
*Department of Academic Research & Publications*

**Dr Sharmina Mawani**  
*Lecturer*  
*Department of Graduate Studies*

**Dr Gurdofarid Miskinzoda**  
*Research Associate*  
*Department of Academic Research & Publications*

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*Lecturer*  
*Department of Graduate Studies*

**Dr Anjoom Mukadam**  
*Lecturer*  
*Department of Graduate Studies*

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*Senior Academic & Student Support Services Manager*  
*Department of Graduate Studies*

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*Department of Graduate Studies*

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*Department of Operations, Finance & Development*

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*Research Associate*  
*Department of Academic Research & Publications*

**Mrs Eva Sajoo**  
*Research Assistant*  
*Department of Academic Research & Publications*

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*Alumni Relations Officer*  
*Department of Operations, Finance & Development*

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*Published by the Department of Operations, Finance and Development. Designed by the Design and Production Unit.*

*The Institute of Ismaili Studies, 42-44 Grosvenor Gardens, London, SW1W 0EB, United Kingdom  
Telephone: +44 (0) 20 7881 6000 Fax: +44 (0) 20 7881 6040 Website: [www.iis.ac.uk](http://www.iis.ac.uk)*