



The Institute of Ismaili Studies



Mawlana Hazar Imam viewing the five IIS publications specially commissioned in commemoration of the Golden Jubilee of his accession to the Imamat.

Message from the Director



Dear Donors and Friends of
The Institute of Ismaili Studies,

The year 2008, marking the close of Mawlana Hazar Imam's Golden Jubilee, represented another momentous stage in the academic activities of the IIS. We published the final two books in commemoration of the Golden Jubilee, including *The Ismailis: An Illustrated History*, which has been launched widely amongst the global *Jamat*. In addition, we published the first volume of *Encyclopaedia Islamica*, as part of a 16-volume set with numerous articles on Shi'i themes and personalities, also initiating our 17-volume corpus of the *Rasā'il Ikhwān al-Ṣafā'*, a unique masterpiece of Ismaili heritage.

Our scholarly publications, now exceeding 60 books, continue to reaffirm the status of the IIS as the foremost academic institution in the West focusing on Shi'i (including Ismaili) studies. Mawlana Hazar Imam acknowledged these achievements when he met, in July 2008, with the faculty and staff of the IIS. The IIS has continued to

serve the *Jamat* in a variety of other ways as well. Our Secondary Teacher Education Programme (STEP) remains on track and we now annually admit and sponsor more than 50 STEP and GPISH students.

After a decade of service to the IIS, Professor Azim Nanji left to take up a new academic post at Stanford University, California, and I am now the Acting Director of the IIS, a new milestone in my own personal service to this institution dating back to 1988.

We also moved to our new premises on Euston Road, marking a new era of consolidation and further achievement in our varied endeavours.

In these challenging and exciting times, I feel honoured to extend to you, friends and supporters of the Institute, our deepest gratitude for your support and invite you to remain engaged with us so as to enable the Institute to move forward on its chartered course of academic excellence and service to the global *Jamat*.

Farrukh Dastgiri

IIS UPDATE

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Department of Community Relations

Pluralism and Piety in the Muslim World

“Al-Ma’ Wahid, Zahru Alwan: The Water is One, but the Flowers are Coloured”

As the sun begins to set on the rooftops of Aleppo, Syria, the traditional souk is still abuzz with market stalls selling all goods imaginable. In the shadow of its Ayyubid Citadel, the market’s labyrinthine alleyways finally give way to the 14th century Zawiya Hilaliya, a two-floor wooden structure in which the names of God have been recited at least twice a week continuously for close to 700 years. Every Wednesday and Saturday afternoon before *maghreb*, hundreds of Sufis gather here, regardless of their *tariqah*, to dedicate themselves solemnly to God through the remembrance (*dhikr*) of His name and the recitation of special prayers. The building’s second floor balcony contains a cascade of small two-metre-square rooms around its perimeter known as *khalwas* for those who wish to cloister themselves in solitude for up to forty days in meditative retreat.

Straddling two continents, the city of Istanbul sees Turkey’s second largest Muslim community – the Alevi – numbering as many as twenty million, come together every Sunday for a private gathering at the Shahkulu Cemevi in the Asian district of Uskudar. Here, men and women pray not only side-by-side but sit interspersed on their knees reciting prayers and, accompanied by a stringed lute, singing in praise (*nefes*) of Allah,

the Prophet Muhammad (s.a.s.) and Imam ‘Ali (a.s.), whose names are written upon the walls. Below these can be found images that are believed by many to depict the likenesses of the first Shi’a Imam as well as that of Haji Bektash-e Vali, the *pir* believed to have introduced Alevi Islam to Turkey from Persia.

Elsewhere in the Muslim world, in countries such as Iran, Lebanon, Azerbaijan, Afghanistan, Bahrain, India, Pakistan and Iraq, millions of Shi’a Ithna ‘Ashari Muslims gather on Thursday nights in specially designated mosques to recite the *du’a-e Kumayl*, a prayer believed to have been taught by Imam ‘Ali to one of his companions, and to offer *salam* to their Imams by turning in the direction of their tombs. Prostrating upon the *turba* or *mohr*, clay fashioned from the mud of Karbala, the Shi’a Ithna ‘Ashari combine the daily canonical prayers into three sessions and collectively gather in the morning, afternoon and evening.

Muslims of the Nizari Ismaili persuasion from Afghanistan, India, Pakistan, Syria, Eastern and Central Africa, as well as Canada solemnly gather at the Davis Road *jamatkhana* in Montreal every evening to offer supplications and participate in a centuries-old tradition of religious poetry dedicated to their Imams in any number of languages spoken by the congregants. Attending individually or as families, the *jamatkhana*,



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“For many centuries, a prominent feature of the Muslim religious landscape has been the variety of spaces of gathering co-existing harmoniously with the masjid...”

Mawlana Hazar Imam

Khorog, Tajikistan, 3 November 2008

On the occasion of the Foundation Stone Laying Ceremony of The Ismaili Jamatkhana and Centre

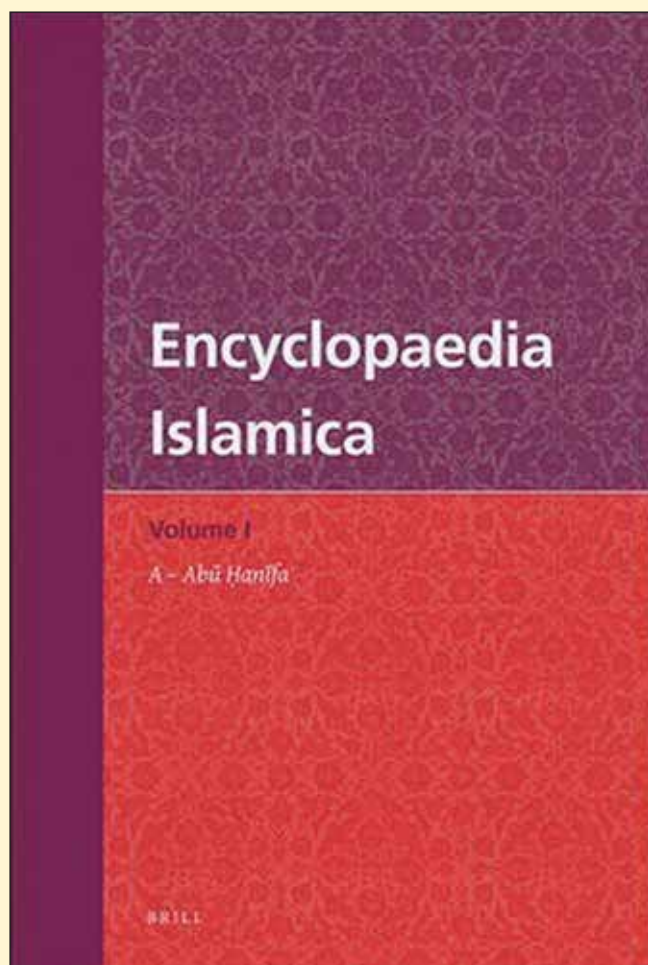
in addition to offering opportunities for individual and congregational prayers, also facilitates social interactions and provides a site for the religious formation of the community.

In cities and towns all across the world – from Karachi and Tehran to Jakarta and Dakar, Muslims find ways to express their devotion through acts of piety, not only in mosques but also in spaces as diverse as *khanqahs*, *imambaras* and *jamatkhanas*. Each of these structures has its own characteristics, but at the same time shares a commitment to providing spaces for Muslims, of specific communities of interpretation, to congregate and practice their faith.

Venturing into the Muslim world, one sees that in addition to the mosque or *masjid*, there are other centres of Muslim piety and, likewise, alongside the *namaz* or *salat* one also hears the offering of *dhikrs*, *du'as*, *munajats* and *nefes*. For the Muslim world extends not only across languages and cultures but also through interpretive communities and modes of piety. Shi'i and Sunni faithful of all persuasions comprise the *ummah* as do Nurbakhshi, Druze and Zikri Muslims, many of whom have their own spaces for collective prayers. The beauty and richness of this diversity was poignantly echoed in the following words of a Hamadhisa Sufi *shaykh*, “al-ma' wahid, zahru alwan”, “the water is one, but the flowers are coloured”.

1. In Istanbul's Galata district, the Mevleviya Sufi tariqah known more popularly as the Whirling Dervishes, gather for their weekly sama' in which their meditation takes the form of collective rhythmic movement
2. Imam Maryam (right) and congregants pose for a photograph outside Lulan Women's Mosque in Lanzhou, China. In the country's Khabehe province and among its diaspora, a centuries-old tradition continues in which women's-only mosques are led by female *akhun* who are trained and paid by the State
3. The Zikris, whose highest concentration is in Pakistani Baluchistan, gather together three times daily at their zikr-khanas. Here a woman can be seen praying at a woman-only zikr-khana in Karachi's Lyari neighbourhood
4. Bara Imambara - the world's largest Shi'a Ithna 'Ashari structure focussed around the events of Muharram - is located in Lucknow, India and contains countless models of Imam Husayn's tombs (ta'ziya ta'but) and replica standards carried by Imam Husayn and his family at the Battle of Karbala ('alams), which are used in processions on the day of 'Ashura
5. Scattered throughout Lebanon, Syria, Jordan, Israel and Palestine, the Druze community gather on Thursday nights to pray in the majlis such as this one in Abidiye, Lebanon. The evening consists of two prayer sessions, one with both uninitiated (juhhal) and initiated members ('uqqal) of the community and a private session in which mysteries of the faith are extolled with only the latter present
6. A man finds solace amidst the crowds at the Holy Shrine (Haram Mutahar) of Hazrat-e Masumeh, the sister of the eighth Ithna 'Ashari Imam, Reza b. Musa, in the Iranian city of Qum on the anniversary of her death
7. Indonesian Muslims gather to pray at Masjid Panjunan in the Northern Javanese city of Cirebon, where Chinese porcelain adorns the qibla wall. Here the imam leads a supplication (du'a) following the afternoon prayers
8. Ismaili Muslims around the world gather in jamatkhanas in the morning and evening for their congregational religious practices. Originating in the Indian Subcontinent, today jamatkhanas can be found in more than 25 countries around the world. Here, a jamatkhana in the Chinese town of Zarebshan is pictured

Introducing Encyclopaedia Islamica, Volume 1



Senior scholars and members of the audience at the launch of Encyclopaedia Islamica, Volume 1 in Tehran, Iran



Despite the long-standing curiosity of the West with the 'Orient,' surprisingly little research has been done on Shi'ism. One of the most laudable Western works on Islam and Muslims, *The Encyclopaedia of Islam*, fails to adequately represent the rich diversity of traditions and interpretations that make up the Muslim world. Following the commencement of scholarly work on Shi'ism, especially Ismaili Shi'ism in the 1930s, it was apparent that the West's knowledge of the world of Islam was far from complete.

Scholars in Iran, noting this deficiency, seized on the opportunity to create an encyclopaedia that would, while remaining objective, facilitate access to the new-found wealth of knowledge about the Shi'i Muslim world. The organisation established for this venture, the Centre for the Great Islamic Encyclopaedia, has become a veritable research apparatus, providing not only a firm basis for *Da'irat al-Ma'arif-i Buzurg-i Islami* (The Great Islamic Encyclopaedia), but also as an environment for new research beyond the encyclopaedia's scope. Given the success of the original Persian edition, an Arabic edition to mirror the Persian was commissioned by the Centre, with each version to number more than 40 volumes. Soon it became apparent that an English edition, *Encyclopaedia Islamica*, would be able to reach an even wider audience.

When the Centre approached The Institute of Ismaili Studies to cooperate on an English translation, the synergies were obvious. Both entities have a mandate to promote scholarship and learning, with a particular focus on Shi'ism, and are respected research institutions, often pioneering new methodologies in the study of Islam. For the first time, a comprehensive encyclopaedia on Islam is being written, without any bias, prejudice or partiality, which would vitiate the objectivity necessary for any encyclopaedia.

However, the requirements for an English-speaking audience do necessitate some changes; whereas the Arabic translation will mirror the Persian completely, the English edition will number no more than sixteen volumes plus supplements. Also, certain articles, due to differences between the English and Persian alphabets, have been commissioned especially for *Encyclopaedia Islamica*, with their Persian translations to follow. Articles with limited interest or relevance to a Western reader have been removed or abridged. Those articles of great interest have been revisited, often with the addition of Western source material to provide added perspective for further research, all without losing the publication's strongest point: its comprehensive coverage of themes, personalities and perspectives proper to Shi'a Islam. Indeed, this process of exhaustive research and editing often leads to the very type of new perspectives that the encyclopaedia hopes to establish.



Representatives from the Centre for the Great Islamic Encyclopaedia and The Institute of Ismaili Studies at the launch event

In their collaboration on the text, each institute has brought teams of consultant scholars, translators, and editors together from a variety of academic and cultural traditions, all working to bring new perspectives to topics covered in this encyclopaedia. Supervised by Dr Farhad Daftary, IIS Director and Head of the Department of Academic Research and Publications, and Professor Wilferd Madelung, Senior Research Fellow at the IIS, this team submits each article to a rigorous process of scholarly evaluation, comprising at least four stages of editing, ensuring that the endeavour is carried out according to the highest standards of academic objectivity. Volume 1 of the encyclopaedia was published in 2008 in conjunction with E.J. Brill publishers.

Members of the IIS team working on this project led by Dr Daftary and Professor Madelung include consulting editors Professors C. E. Bosworth, Herman Landolt, Eric Ormsby, Dr Toby Mayer, and Muhammad Feza Jozi, as well as Dr Reza Shah-Kazemi, Dr Isabel Miller, Dr Muhammad Isa Waley, Marjan Afshariyan, Rahim Gholami, Stephen Hirstenstein, Kevin Newton, Daryoush Mohammad Poor and Wendy Robinson, most of whom are affiliated with the IIS.

For the first time, a comprehensive encyclopaedia on Islam is being written, without any bias, prejudice or partiality, which would vitiate the objectivity necessary for any encyclopaedia.

Dr Reza Shah-Kazemi, IIS Research Associate and Managing Editor of Encyclopaedia Islamica, speaking at the launch event



Mawlana Hazar Imam meets with the faculty and staff of the IIS and ISMC



1. Firoz Rasul, President of the Aga Khan University, thanking Mawlana Hazar Imam for his vision, guidance and support of the IIS and the ISMC
2. Mawlana Hazar Imam speaks of his vision for the future of The Institute of Ismaili Studies and the Aga Khan University's Institute for the Study of Muslim Civilisations
3. Mawlana Hazar Imam meeting with scholars specialising in Central Asian Studies
L-R Sultonbek Aksakolov, Amier Saidula, Dr Najam Abbas & Hakim Elnazarov
4. Mawlana Hazar Imam meeting with Drs Reza Shah-Kazemi & Amjad Shah from the Department of Academic Research & Publications
5. Mawlana Hazar Imam meeting with editors from the Department of Academic Research & Publications
L-R Fayaz Alibhai, Dr Isabel Miller & Patricia Salazar
6. Mawlana Hazar Imam meeting with scholars and editors from the Qur'anic Studies unit
L-R Dr Omar Ali-de-Unzaga, Dr Fahmida Suleman, Farhana Mayer, Dr Feras Hamza & Nancy Hynes





7. Mawlana Hazar Imam meeting with Drs Alnoor Dhanani, Sharmina Mawani, Laila Halani & Nadia Eboo Jamal from the Department of Graduate Studies

8. Mawlana Hazar Imam meeting with staff from the Department of Curriculum Studies L-R Riaz Rhemtulla, Shamim Salaam, Nazmin Halani & Arif Amlani

9. Mawlana Hazar Imam meeting with Alnoor Merchant, Head of the IIS Library

10. Mawlana Hazar Imam meeting with staff from the Department of Operations, Finance & Development L-R Shiraz Kabani, Asif Alidina, Gus Ghorayeb, Jenny Jamal, Naz Jiwa & Dev Ravindraa

11. Mawlana Hazar Imam meeting with staff from the Department of Community Relations L-R Selina Kassam Ramji, Hadi Mirshahi

12. Mawlana Hazar Imam with Dr Shainool Jiwa, Head of the Department of Community Relations

13. Mawlana Hazar Imam meeting with Laura Jeffrey & Dr P. Amanda Harris from the Department of Human Resource Services

14. Mawlana Hazar Imam with Dr Farhad Daftary & Prof. Azim Nanji





IIS Governor Dr Shafik Sachedina meeting with new STEP and GPISH students at the IIS



In September 2008, a second cohort of students joined the Secondary Teacher Education Programme (STEP), bringing the total number of students on this course to eighty. Like their peers who joined STEP in 2007, they will undergo a rigorous programme at both the IIS and the University of London's Institute of Education (IoE) to obtain a Master of Teaching (MTeach) and a Master of Arts, Education (Muslim Societies and Civilisations). To best communicate the experiences of the programme, the Department of Graduate Studies interviewed several students from the first cohort, about their experiences and aspirations.

To write about my experiences of STEP is to write on the new chapter in my life which began in London at the IIS with my interactions with individuals from different cultures at different levels in STEP. My colleagues, my lecturers, my tutors, both at the IIS and IoE, taught and influenced me to look at life, knowledge and information from different angles. I learnt that there are no black and white answers to the complex issues we face in life. In this programme, I am given the freedom to learn at my pace and respected as a learner, which is very different from the way I learnt earlier. The practicum process in London and back home in India provided me with an opportunity to try out the new curriculum in the real-world context and helped me to connect with young students. It has made me aware of the expectations from a STEP teacher and has helped me to realise my responsibilities towards the *Jamat*, the students and the programme as a whole.

Shahanaz Charania, India

As I reflect upon my experience over the past years, I am reminded of the many students who keep Mawlana Hazar Imam's vision of STEP in mind while coping with the rigorous demands of the programme. The IIS invites many teachers and students from different parts of the world to learn and take part in this innovative programme. The collaboration and dialogue with colleagues from diverse cultures extends beyond our classrooms, even into our kitchens. Their values, ideals, thoughts and experiences have transformed our everyday dialogue into meaningful discussions and learning experiences. This enriching experience of collaboration extended into our London practicum as well, where I was paired up with a Tajik colleague to teach one of the modules. Our current and future students benefit from the collaboration of ideas and different perspectives. Also, travelling abroad to see, feel, taste, hear and touch different cultures and re-live history is an amazing hands-on learning experience. I am looking forward to growing not only as a person but as a professional in this field.

Ali Chunara, USA



“I have found that STEP has been an incredible opportunity to grow while being challenging at the same time. The programme offers a positive learning environment where different formats of instruction, such as lectures, small group seminars, tutorials, and online discussions, allow for a lot of sharing and exchanging of ideas amongst our diverse group. STEP provides my Tajik colleagues and me the opportunity to be exposed to educational resources, which are invaluable to improving our knowledge of teaching and learning. STEP’s teaching practicum phase, beginning in London and continuing in our home countries, proved invaluable in strengthening our practical abilities to implement the Secondary Curriculum. In Tajikistan, at first, the students were reluctant to learn according to some of the new methods encouraged by STEP. Eventually, however, they became more engaged as they noticed the benefits of these teaching approaches, which we ourselves became more familiar with due to the learning environment at STEP.”

Marziya Fezakova, Tajikistan

“Exploring Muslim civilisations of the past and present has been an enlightening experience. From being knee-deep in readings to exploring vestiges of Muslim history to teaching the youth, the challenge has been educational and exhilarating throughout. Working through two Masters programmes concurrently has been quite demanding at times but has simultaneously strengthened my understanding of Muslim Civilisations, including the Ismaili traditions, as well as educational theory and practice. Studying under some of the best scholars in the field has been inspiring and sparked an excitement that is infused in every class of young people I teach. During the home country practicum, students engaged with critical issues in the new IIS Secondary Curriculum and were keen to learn more. I am eager to return to Canada with my colleagues and work with the youth of my community to create new learning spaces with a renewed vision for Secondary Religious Education.”

Rahim Lalji, Canada

“The journey with STEP has added a new dimension to our lives, leading towards a lifelong vision filled with a treasure of experiences. A group of 40 different individuals from five diverse parts of the world formed a unique mix of cultures and languages, and this multiplicity of ideas provided us with the opportunity to broaden our thinking and learning horizons. Not only were we exposed to two diverse fields of study, namely Muslim Societies and Civilisations and educational pedagogy, the programme included learning through experiences beyond the lecture room. The lectures, seminars, presentations, assignments, teaching-practica in London and Karachi Religious Education Centres, and of course our field trips to Cordoba and Cairo, have all contributed to my professional development. Through all these stages of learning, un-learning and re-learning, whether in a formal or informal setting, I felt that we have witnessed the creation of knowledge and that in turn has redefined our roles as teachers.”

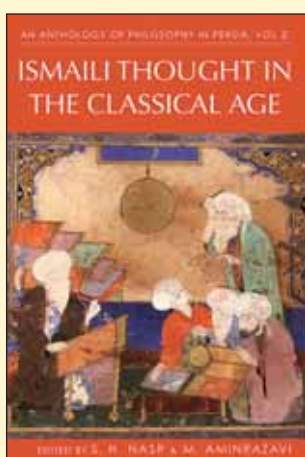
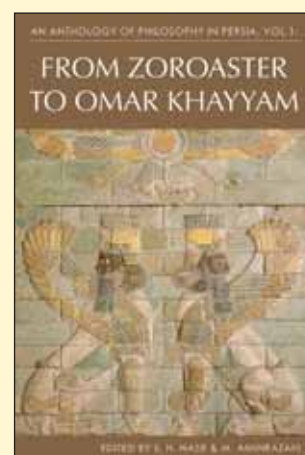
Shermeen Surani, Pakistan

Publications since our last Update

An Anthology of Philosophy in Persia, Volume 1 *From Zoroaster to Omar Khayyam*

Edited by Seyyed Hossein Nasr & Mehdi Aminrazavi with Mohammad Reza Jozi

Persia is home to one of the few civilisations in the world that has had a continuous tradition of philosophical thought for over two and a half millennia. This volume begins and ends with two of the most famous figures in Persian history, one known as a prophet and the other as a poet and a scientist, and yet both dealt with the profoundest philosophical issues. Beginning with some of the texts of Zoroaster with philosophical import, the first part of this volume continues with selections from both 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 Muslim philosophy. 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 Omar Khayyam which have been little studied in the West until now.



An Anthology of Philosophy in Persia, Volume 2 *Ismaili Thought in the Classical Age*

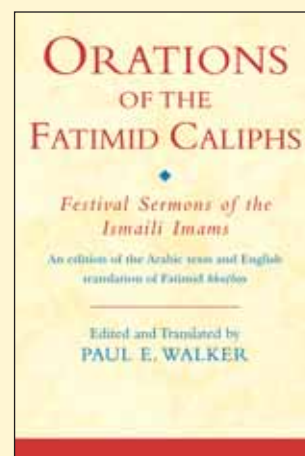
Edited by Seyyed Hossein Nasr & Mehdi Aminrazavi with Mohammad Reza Jozi

One of the least studied schools of medieval Islamic philosophy, many of whose major figures were Persian, is Ismaili philosophy. This school developed mostly in Persia and parallel to the better-known Peripatetic tradition but, is not as well known in the West despite its widespread influence. This volume brings together for the first time some of the most important texts (written mostly in Persian) of this school composed by its widely accepted authorities from its beginnings in the eighth and ninth centuries to the time of Naṣīr al-Dīn Ṭūsī in the thirteenth century. It therefore covers the whole span of the classical period of Ismaili philosophy and is a valuable resource not only for the study of an important aspect of Islamic philosophy in Persia but also for Shi'i and Ismaili studies.

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

Edited and Translated by Paul E. Walker
Ismaili Texts and Translations Series, 10

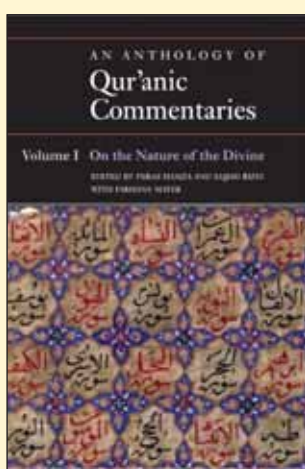
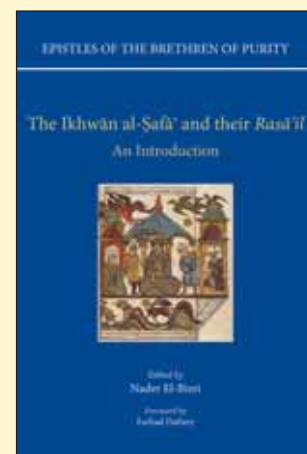
The Fatimid empire flourished from the early 10th into the second half of the 12th century. Under the enlightened rule of this dynasty, Fatimid caliphs governed, first from North Africa and later from Cairo—a city founded by them—a domain extending from Arabia in the east to present-day Morocco in the west. As living imams of the Ismaili branch of Shi'ism, they exercised dual authority over both spiritual and secular realms. The sermon—in Arabic the *khutba*—was (and continues to be) a standard feature of Muslim congregational observance. Fatimid caliphs took quite seriously and seldom missed the duty to deliver it on the twice-yearly occasions of the festivals of the breaking of the fast and of sacrifice. Eventually, they added Friday sermons for the month of Ramaḍān. But, from all such occasions, we have precious few examples. Still, those 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 with 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.



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

Edited by Nader El-Bizri

The Ikhwān al-Ṣafā' (Brethren of Purity) were the anonymous members of a learned fraternity of the ninth or tenth century CE, based in Basra and Baghdad. The Brethren have a prominent position in the history of philosophy and science in Islam due to the wide dissemination of their encyclopaedia, the *Rasā'il Ikhwān al-Ṣafā'* (*Epistles of the Brethren of Purity*). This monumental compendium contains fifty-two epistles offering synoptic accounts of the philosophical traditions and sciences of the age, and it acted as a major catalyst in the unfolding of the history of ideas in Islam. It focuses on mathematics, natural philosophy, psychology, and metaphysics, in addition to presenting moral fables. This first volume explores the conceptual and historical aspects of this influential legacy. The studies represent major contributions by leading philosophers and historians, who are also preparing Arabic critical editions and annotated English translations of the *Epistles of the Brethren of Purity*, to be published in the series which this volume inaugurates.



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

Edited by Feras Hamza and Sajjad Rizvi with Farhana Mayer
Qur'anic Studies Series, 5

This pioneering volume, the first in a series, presents a plurality of voices, methods and concerns in Qur'anic interpretation ranging from the 8th century to the present day. No previous work has drawn on such a comprehensive range of commentaries and covered such a wide spectrum of theological approaches.

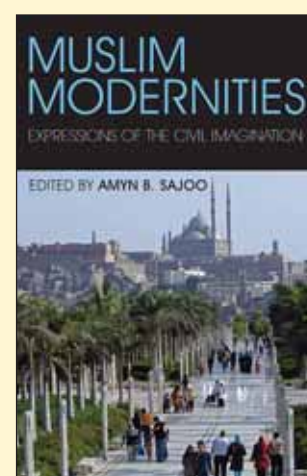
On the Nature of the Divine analyses the works of Sunni, Shi'i – including Isma'ili, Ibadi, Mu'tazili, and Sufi commentators on six Qur'anic verses, revealing varied approaches to the scripture and its meaning. In their attempts to discern God's nature, the commentators inevitably introduce their theological concerns. Contextual introductions and annotated translations allow the reader to follow the genesis of key intellectual debates and religio-political attitudes still relevant to the lives of Muslims today. This combination of previously un-translated texts and extensive annotations is both an innovative and valuable contribution to the field of Islamic Studies.

Muslim Modernities *Expressions of the Civil Imagination*

Edited by Aryn B. Sajoo

Modernity is commonly cast as a break with tradition – and a marriage with the secular. Rationalism, individual rights, democracy and cosmopolitanism are its favoured offspring, and their story is told as the rise of the modern West. Yet, the essential values at stake – from civic culture to the ethos of intellectual life and science – have roots beyond the West. They extend to civilisations and histories of the Islamic world in all its diversity, giving us journeys into a modernity that is familiar but also different.

This book is about Muslim encounters with the modern: how Islam and those in its orbit have shaped and been shaped by histories that are overlapping and distinctive. Identity and citizenship, piety and protest, music and modes of dress are explored as expressions that bear on the making and remaking of modern public spheres. Muslim as well as non-Muslim scholars show in these pages that tradition and religiosity alike are active players in the making of the modern. A vital theme is the role of the ethical imagination in expressions of the civil, fed by the diversity of religious and cultural narratives as sources of the self. This can be seen in struggles for civil society and democratic citizenship, in the grappling with new technologies, and in the challenges of political violence. Since the events of 11th September, 2001, a failure to come to grips with plural modernities has spurred claims about a 'clash of civilisations'. Fresh perspectives are offered in this book on what it is to be Muslim and modern, mindful of the rich narratives that inform both identities.



The IIS relocates to new premises



During December 2008, The Institute of Ismaili Studies relocated from its premises on Grosvenor Gardens to new leased premises on Euston Road in Central London.

From its modest beginnings in the late 1970s, The Institute of Ismaili Studies has developed into a vibrant centre of learning, seeking to address the needs of the *Jamat* and also contributing to and participating in the contemporary debates of the Muslim world at large.

The premises, located at 210 Euston Road, are in close proximity to many of the Institute's academic partners and collaborators such as the University of London's Institute of Education and the School of Oriental and African Studies. The British Library and London's Eurostar terminal are within walking distance,

situating the Institute at a convenient location for its faculty, staff and students, providing easy connections to Europe.

In mid-2009, the Aga Khan Foundation (UK) and the Aga Khan University's Institute for the Study of Muslim Civilisations will also relocate from their current premises to be co-located in these premises with the IIS. Whilst all three institutions will maintain their distinct identities, programmes and staff, their co-location will provide opportunities for greater institutional synergy and effective resource sharing.

It is our hope that members of the *Jamat* as well as the *ummah* and the academic community will continue to draw upon the research, scholarship and wealth of human resources of the Institute. With over 60 books published and the launch of its new graduate programme for secondary teachers, the transition to these new and larger premises highlights an important milestone in the life of the IIS and paves the way for further development.

We thank our friends and supporters from around the world and invite them to visit us when in London.

Forthcoming Publications

A Modern History of the Ismailis *Continuity and Change in a Muslim Community*

Edited by Farhad Daftary
Ismaili Heritage Series, 13

Diversity and Pluralism in Islam *Historical and Contemporary Discourses amongst Muslims*

Edited by Zufikar Hirji

Towards a Shi'i Mediterranean Empire *Fatimid Egypt & the Founding of Cairo*

Translated by Shainool Jiwa
Ismaili Texts and Translations Series, 11

Key to the Arcana *Sharastani's Esoteric Commentary on the Qur'an*

Translated by Toby Mayer
Qur'anic Studies Series, 6

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

Edited by Seyyed Hossein Nasr & Mehdi Aminrazavi
with Mohammad Reza Jozi

A Companion to the Muslim World

Edited by Aryn B. Sajoo
Muslim Heritage Series, 1

A History of the Fatimid Dynasty *A critical edition of al-Maqrizi's Itti'az al-hunafi*

Edited by Ayman Fu'ad Sayyid
Ismaili Texts and Translations Series, 12

New Appointments

Mr Alijon Aliknonov
Finance Administrator
Department of Operations, Finance & Development

Mr Rosh Arif
IT Support Officer
Department of Operations, Finance & Development

Dr Teresa Bernheimer
Visiting Research Associate
Department of Academic Research & Publications

Mr Dagi Dagiev
Administrator
Department of Academic Research & Publications

Mr Hamed Ghofrani
IT Support Officer
Department of Operations, Finance & Development

Dr Laila Halani
GPISH Course Director
Department of Graduate Studies

Ms Katherine Hughes
Assistant Website Content Editor
Department of Operations, Finance & Development

Mr Atif Idrees
IT Support Officer
Department of Operations, Finance & Development

Ms Sarah Ismail
Administrative Assistant
Department of Operations Finance & Development

Ms Aliya Lavji
Student Support Services Officer
Department of Operations, Finance & Development

Ms Hena Miah
Administrative Assistant
Department of Academic Research & Publications

Dr Farouk Mitha
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