



The Institute of Ismaili Studies



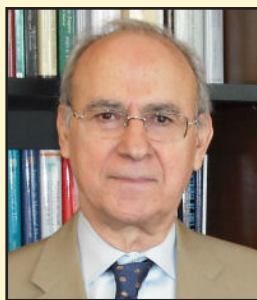
Professor Geoff Whitty, Director of the University of London's Institute of Education (IoE) awarding a degree to Noorin Fazal, a graduate of the Secondary Teacher Education Programme, a joint initiative between the IIS and the IoE.

Message from the Co-Directors

Dear Donors and Friends of The Institute of Ismaili Studies,

The year 2009 represented another significant stage in the life and academic activities of the IIS. We have settled into our new location on Euston Road in Central London, where we are co-located with the Aga Khan Foundation (UK) and the Aga Khan University's Institute for the Study of Muslim Civilisations.

Furthermore, a new management arrangement was put in place by our Board of Governors, with two Co-Directors working collaboratively to oversee the management of the IIS. The Co-Directors, along with senior management, scholars, and staff are all working towards attaining the stated objectives of the IIS. In terms of our academic publications, now exceeding 70 books, the IIS continues to be increasingly acknowledged as a centre of excellence for Ismaili and Shi'i studies. Our books are used extensively as textbooks in many major universities throughout the world, and they are also cited widely by eminent scholars of Islamic studies. The translations of our books into Arabic and Persian languages, now numbering a total of 40, are



Dr Farhad Daftary



Professor Karim H. Karim

beginning to have a similar impact in the Muslim world. The highlights of our publications programme in 2009 include the second volume of *Encyclopaedia Islamica*, a major work of reference which recently won the "Best International Book of the Year Award" in Iran. We also published *Epistle 22 (The Case of the Animals versus Man before the King of the Jinn)* of a 17-volume series devoted to the

complete edition and translation of the *Rasā'il Ikhwān al-Safā'*, and launched our accessible *Muslim Heritage Series* with *A Companion to the Muslim World*. Another recent accessible publication is *Living in Historic Cairo*, which looks at different aspects of this major centre of Islamic culture as well as the conservation work of the Aga Khan Trust for Culture and others undertaken in al-Darb al-Ahmar, Cairo.

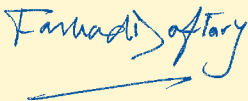
The IIS is also engaging the *Jamat* in a variety of other ways. Our library resources are continuously enhanced by new donations of rare materials. The Department of Community Relations has remained engaged productively with the ITREBs around the world, whilst also implementing programmes for

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specific constituencies within the *Jamat* and undertaking research in areas of relevance to the *Jamat*. The Department of Curriculum Studies produced a module on Literature in Muslim Societies as part of our Secondary Curriculum and we are now completing another module on Ethics and Development.

Members of the first cohort in the pilot phase of the Secondary Teacher Education Programme (STEP) completed their programme and returned to teach in their home countries. Dr Ruth Mantin, the external examiner for the assessments run by the University of London's Institute of Education, praised the quality of the work produced by our students. She cited in particular the high level of critical and rigorous engagement in the M.A. research reports. Dr Mantin spoke in very moving terms about the "innovative and original vision of STEP," and hoped that its "creative intellectual curriculum" would become more widely known as "a model of excellence". This year we are planning an enhancement of the Institute's Graduate Programme in Islamic Studies and Humanities (GPISH), which has been running since 1994 and has produced highly successful graduates.

We as Co-Directors feel honoured to extend to you, friends and supporters of the IIS, our heartfelt gratitude for your unfailing support, which is indispensable for the maintenance of our academic excellence and provisions of service to the global *Jamat* under the guidance of Mawlana Hazar Imam.



Professor Geoff Whitty, Director of the IoE delivering the Opening Address.



IIS Faculty members at the graduation ceremony.

First Cohort of STEP Students Graduate

Having joined the Institute in September 2007, the first class of students on the Secondary Teacher Education Programme (STEP) graduated at a ceremony in London on 16th March 2010. Receiving double Masters degrees from the University of London's Institute of Education (IoE), a total of 40 students from Canada, India, Pakistan, Tajikistan and the USA successfully completed the programme, a joint initiative between the IIS and IoE. The ceremony, which took place at Logan Hall in Central London, was attended by senior representatives from The Institute of Ismaili Studies and the University of London. Whilst delivering the opening remarks, Professor Geoff Whitty, Director of the Institute of Education, reaffirmed IoE's



Mezhgan Hakimy, a STEP graduate, receiving her degree.

commitment to the STEP programme and its support of the IIS' initiative in this regard.

Several Honorary Doctorates were also awarded by the University of London at the ceremony. The Honorary Graduates included Malorie Blackman, the award-winning and prolific author of books for children and young adults; Lady Elizabeth Vallance, for her ground breaking contributions to shaping British public sector policies in education, health and public life; and Richard Martineau for exemplary public service and designing innovative partnerships between businesses and public education.

Since completing the Secondary Teacher Education Programme, the graduates have all successfully taken up full-time employment positions as Secondary Education teachers with the Ismaili Tariqah and Religious Education Boards (ITREBs) in their home countries. The teachers will be primarily responsible for the delivery of IIS' Secondary Curriculum at Ismaili religious education centres.



Mr Ambrose Hogan, STEP Coordinator (IoE) and Dr Farouk Mitha, STEP Course Director (IIS).

The IIS Secondary Curriculum and its Development

The IIS Secondary Curriculum is a four year programme of study for young adults aged from 12 to 15 years. The curriculum adopts an approach to the study of Islam in which humanistic, civilisational and normative perspectives are intertwined. It seeks to acquaint secondary students with the diverse and dynamic interplay of Muslim expression – religious, social, cultural and material – that has and continues to manifest itself in Muslim societies of the past and present day. The curriculum strives to achieve this aim through seamlessly integrating the religious components of the curriculum with social, scientific, literary and philosophical approaches. In the Secondary Curriculum, religion is not viewed as a detached and compartmentalised phenomenon of human history and society, but rather in terms of its multifaceted connections with all the dimensions of human experience. The curriculum also encourages secondary students to analyse their own contemporary situation and to reflect on the social and ethical challenges of an increasingly plural world. The Secondary Curriculum therefore calls for pedagogical approaches consonant with its philosophical framework. These pedagogical approaches invite the active engagement of teachers and students with the content of the curriculum so as to engender thought and reflection on contemporary issues that affect Ismaili Muslims, other Muslim communities, and human societies in general. The Secondary Curriculum being developed by the IIS is based on a civilisational, humanistic and normative study of Islam. It consists of a range of modules covering the thematic areas of civilisation and society, the literature of Muslim traditions, cultural encounters, ethical pathways to human development, faith and practice, Muslims in the modern age, the Qur'an-i Sharif and its interpretations, and traditions of enquiry. To date, the IIS has produced draft versions of several of the above modules and is in the process of refining these materials for use by STEP teachers.



Ahmed Chagani, a STEP graduate, teaching a class in Houston, USA.



Shaira Kachra, a STEP graduate, teaching a class in Toronto, Canada.



Eraj Sodatsairov, a STEP graduate, conducting an outdoor group activity in Khorog, Tajikistan.

Narrowing the Gap of Knowledge Between the West and Muslim Societies: The Institute of Ismaili Studies Launches “A Companion to the Muslim World”

During 2009 and 2010, the IIS conducted a series of launch events in Syria, the UK and across Canada, commemorating the release of *A Companion to the Muslim World*, the first book in a new series of publications on essential themes of Muslim heritage.

With an increasing number of Muslims living in the West and in the aftermath of events such as those of September 11, 2001, many questions are still being raised about the Muslim world, with countless misconceptions and misunderstandings occurring between societies. The pluralism of Muslim societies and the diversity of interpretations of the Qur'an-i Sharif; the chronological and geographical extent of Muslim history and culture; as well as the ethnic, linguistic and social diversity of Muslim peoples appear to be unknown to many in the Western world. Equally, many in the Muslim world remain uninformed of the peoples and societies of the Western world.



Mayor of the Royal Borough of Kensington and Chelsea, The Worshipful Timothy Coleridge being welcomed to the Ismaili Centre, London by IIS Head of Operations Shiraz Kabani, in his capacity as Vice-President of the Ismaili Council for the United Kingdom.

Whilst the outcomes of such misunderstandings continue to be referred to as a ‘clash of civilisations’ it is apparent that the void of knowledge between the Muslim and non-Muslim worlds is a manifestation of mutual ignorance.

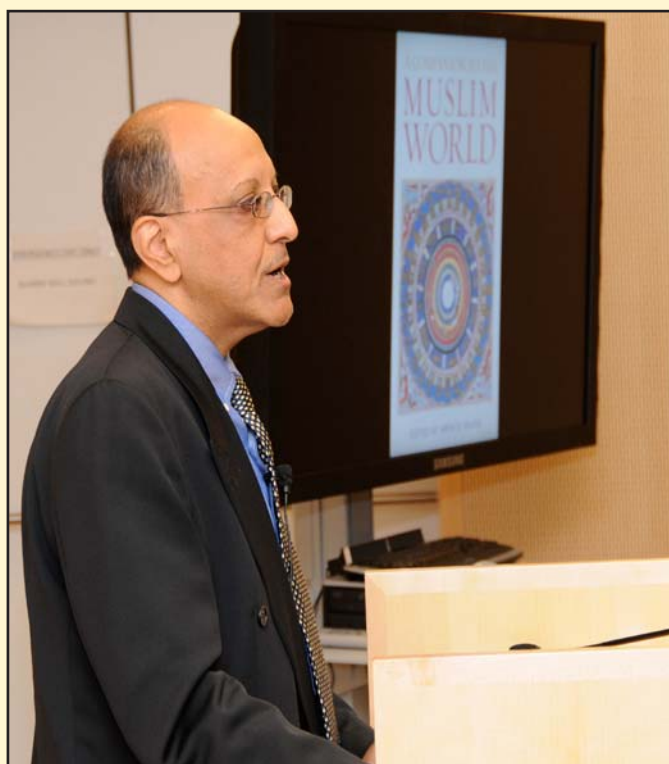
A Companion to the Muslim World is an endeavour by the IIS to address this challenge and narrow the gap of knowledge between the West and Muslim societies. Well-researched, yet thoroughly accessible, the book offers a journey into a wide range of experiences – past and present, secular and sacred – of the diverse peoples and cultures of the Muslim world. Containing a series of



Zain Verjee of CNN International hosting an on-stage conversation with Dr Aryn B. Sajoo about *A Companion to the Muslim World*.

essays on themes such as *The Prophet's City* (Reza Aslan), *Reading the Qur'an* (Abdullah Saeed), *Women and Social Change* (Azizah al-Hibri), *Inclusive Governance: A Fatimid Illustration* (Shainool Jiwa), *The Art and Architecture of the Mosque* (Hasan-Uddin Khan), *The Digital Ummah* (Gary R. Bunt) and *Networks of Solidarity* (Bruce Lawrence), among others, the *Companion* aims to assist the non-specialist reader to understand the Muslim world, especially those in the fields of diplomacy, journalism, international development and education.

With this in mind, the *Companion's* editor, Dr Aryn B. Sajoo of Simon Fraser University, travelled across Canada, Syria and the UK to launch the book amongst a wide range of audiences. In each city, Dr Sajoo participated in on-stage discussions hosted by professors, media personalities and other professionals. The book tour culminated in a series of high-profile events where Dr Sajoo was joined by the IIS Co-Director, Prof. Karim H. Karim, and IIS Communications Manager, Asif Alidina. In Ottawa, Carleton University's



Dr Aryn B. Sajoo of Simon Fraser University, Canada speaking at the Delegation of the Ismaili Imam in Ottawa.



Dr Aryn B. Sajoo of Simon Fraser University, Canada in conversation with Sir Peter Wakefield, Life President of Asia House.



President of the Ismaili Council for the United Kingdom Amin Mawji (R) in conversation with Zain Verjee of CNN International (Centre) and Asif Alidina, IIS Communications Manager (L).

College of Humanities hosted the first event, giving university students and representatives, including University President and Vice-Chancellor Dr Roseann O'Reilly Runte, the opportunity to learn about the book and interact with Dr Sajoo.

The following day, Dr Sajoo and IIS representatives participated in roundtable discussions with diplomats and key policy makers at Canada's Department of Foreign Affairs and International Trade (DFAIT). The discussions provided an opportunity for members of DFAIT's Muslim Communities Working Group and others to pose questions about the Muslim world and learn more about the work of the IIS.

The final event in Ottawa took place at the Delegation of the Ismaili Imam where the IIS hosted a dinner commemorating the book and the new *Muslim Heritage Series*. Described by Mawlana Hazar Imam as a "bridge between the peoples of Islam and the peoples of



Dr Aryn B. Sajoo and Asif Alidina being interviewed on-stage during the launch event in Salamieh, Syria.



Professor Karim H. Karim, Co-Director of the IIS, speaking at the Delegation of the Ismaili Imam in Ottawa.

Canada", the Delegation building played host to ambassadors, high commissioners and other senior officials from organisations such as the Canadian International Development Agency (CIDA), the International Development Research Centre (IDRC) and Canadian Heritage, among others. Speaking over dinner, Dr Sajoo shared his thoughts on the publication as well as plans for future volumes in the series, including the upcoming release of *A Companion to Muslim Ethics*.

In London, Zain Verjee of CNN International hosted an engaging discussion with Dr Sajoo.

In Damascus and Salamieh Dr Sajoo was interviewed by representatives from the Canadian embassy and IIS alumni. Each of the events provided opportunities for learning and dialogue, by bringing together a unique mix of ambassadors, high commissioners, media representatives, policy makers and members of the *Jamat* as well as the wider *ummah*.

Reflecting on key themes in the civilisations and cultures of Islam, the *Muslim Heritage Series* aims to mobilise leading scholarship in a style and format that is suitable for the interested general public.

Relating Law and Ethics

By Dr Arif A. Jamal

It is sometimes remarked that law and ethics have very much to do with each other in theory but little in practice – especially in the practice of law! This article explores the relationship between law and ethics and proposes a process which might serve as a framework for relating these two important areas of social life. In constructing this framework, reference is made to elements of the Islamic tradition and in particular the nexus between *din* and *dunya*, the spiritual and the temporal.

At its most basic level, law represents a set of 'legal norms'. In contemporary discourse, the term 'legal norms' can mean simply legal rules, that is, the text found in statutes and judgements and, in the common law world, in case law. This is the 'stuff' of the law. But I would like to elevate this definition of legal norms somewhat so that we might think of legal norms as the grander, more general and more over-arching principles, standards and values which exist in every legal system. Legal norms in this sense are often found in constitutions and similar types of instruments.

It is my starting point, then, that legal norms always reflect a certain set of primary values. The great English legal theorist John Austin, perhaps the paradigmatic example of the 'legal positivism' school, described law as the "command of the sovereign." That is to say, the law constitutes whatever is commanded by the effective political power. This schema is classically represented by the absolute monarchies that existed in the past – whether in Europe, East Asia or other parts of the world – where the law was both the command and the whim of the sovereign. Some of this, regrettably, still exists in too many parts of the world, although in more obscured forms.

Another school of legal theorists called the 'legal realists' contends that the nature of law can only be explained by extra-legal factors, including the opinions of judges and economic factors. In this theory, judges were seen to have 'legislative' functions in making the law based on their own interpretations and applications of the law in the cases they decide. Finally, a third school, the 'critical legal theorists', takes the argument further and essentially reduces the law to politics and says, therefore, that to understand law we must see it as representing in legislation the contemporary politics of society.

Implicit in all of these understandings is the notion that the law is formed on the basis of values – whether of the sovereign, or of judges, or of society through its political system. In societies that genuinely have more participatory and democratic forms of government, these

values are usually based on a consensus of either the majority of people or, more commonly, of the peoples' representatives. Let me give two examples of different types of value systems that are reflected in legal norms. The Constitution of the United States guarantees the right to "life, liberty and the *pursuit of happiness*" while the Canadian Charter of Rights and Freedoms (the major rights document of the Canadian Constitution) guarantees the right to "life, liberty and *security of the person*."

Note the similarities and differences in the way a fundamental constitutional principle has been formulated by these two neighbours, both heavily influenced by European traditions and especially by the English Common Law. Commentators have remarked about the different emphases – and we might say different values – that are expressed in these basic statements of rights. Indeed, it is part of the national psyche of the USA to view itself as the land of opportunity where there is freedom to pursue 'happiness,' whereas in Canada there has been a more socially communitarian ethos with a heightened emphasis on protecting the person. The point here is that, despite much commonality between the two rights statements, there are different values at play in their formulations.

The same holds true, even more so, in the case of a country like Tajikistan. The Constitution of Tajikistan enumerates certain rights which are qualitatively different from the types of rights that are articulated in the American or Canadian constitutions. For example, Article 37 of the Tajik Constitution guarantees to its citizens the right to leisure. Article 38 affords the right to protection of health. Article 39 guarantees social security in old age, and Article 40 states that all citizens shall have the right to free participation in the cultural life of society.

I cite these rights to illustrate a point, namely, that they represent certain values of significance to the modern independent republic of Tajikistan. However, these are not rights which one will find in the constitutions of the USA or Canada, for example. In the case of Tajikistan, many of these rights may stem from the social values championed by the former Soviet Union of which it was a part.

Sometimes it is the case that the legal norms are difficult to realise – since no society is perfect. Unfortunately, it is also the case that sometimes they can be systematically ignored. There is a crucial difference between societies where there is the rule of law and where there is no such thing. What do we mean by the 'rule of law'? This concept is often discussed in reified terms, but in reality, what the rule of law really means is a committed social consensus – in society and among social actors, i.e., courts, governments, organisations and individuals – to respect the rules they have agreed to live by.

In a country where this notion is well-developed, everyone is subject to the law. This is the case by and

large of the USA, although in practise it is a continuing process as illustrated by the civil rights movement which had to struggle hard to achieve the rights guaranteed to all citizens for the African-American community. The President of the USA is one of the most powerful people in the world but, as we have all seen, even he can be subpoenaed, impeached or even removed from office by operation of the law.

The rule of law is important because we live in a world of moral choices. We can choose to respect each other or not, or to try to treat each other with fairness and equity or not. If we choose to, we can create systems to provide fairness, equity and respect for all. In short, only the effective rule of law can ensure the democratic governance of a people or nation.

As Ayn B. Sajoo has pointed out, the great Muslim scholar of the 4th/10th century, al-Farabi, in his book *Al-madina al-fadila (The Virtuous City)*, described two roles for Muslims – as members of the Ummah and *as citizens*. This is a connection between *din* and *dunya*. In the Islamic tradition, these two ideas do not represent a dichotomy. So then, how do we achieve the conditions which allow Muslims to draw on the lessons of their *din* (as members of the Ummah) and bring this to bear on their role in the *dunya* (as citizens)?

The answer, I would say, is that in our *dunyawi* or worldly institutions, like our nation-states, we must ensure fairness and equity, freedom and respect. The Qur'an-i Sharif says: 'We created you [humanity] from a single soul' (4:1). This common source suggests a common dignity and nobility inhering in all people as creations of God. Only by ensuring fairness, equity and respect can we do justice to this common dignity; and the rule of law is an important part of this process. We should, to this end, commit ourselves and our societies to the rule of law. This is an ethical choice that each one of us must make.

However, this leaves open many other ethical choices. How do we make our legal norms? What ethical basis can we give to our law? I believe there is no simple answer to this question. There is no stock of ethical concepts that can thoroughly guide our laws. Rather, I propose a process that our legal norms must be infused with what I call *ethical conversations*. These are conversations which have to take place in every society and at all times. These must be conversations with history, with culture, with religion, with international norms and with intellectual perspectives. These types of ongoing ethical conversations are important in every society. The conversations are constructed around received traditions, individual reflection and communal dialogue. The ongoing "World Faiths Development Dialogue" taking place under the aegis of the World Bank, where important contemporary global challenges are being discussed in the context of faith perspectives, is an example of an ethical conversation. The seminar in Tajikistan organised by the IIS at which ethics were addressed through literature, philosophy, history and religion is another example of

this process.

This is not, however, a process that is only for communal or group settings; it must also be undertaken by individuals through reading and thinking about how society should be governed. We must reflect on the sources of our beliefs and customs, of our history and philosophy, in public dialogue and in individual reflection. In the context of Muslim societies, for instance, the Qur'an-i Sharif represents a foundational source of ethical principles and values. We must reflect on these sources to ask the right questions, namely what values should our laws represent; not what can we do, but what should we do? Through these processes, laws can be changed and improved in response to basic human needs and rights for our time.

Today, for example, we forbid slavery which for thousands of years was accepted in many parts of the world. In addition, a group of Muslim countries have drafted a Universal Islamic Declaration of Human Rights in response to—and in conversation with—other international human rights norms. I submit that these types of ethical conversations are especially important in the formation of law in societies now developing new social, economic, political and legal systems – as is the case in Central Asia today. This is a framework for a relationship between legal norms and ethical values; a relationship based on ethical conversations and dialogues. Ethical engagement and conversation is not just a challenge for those who sit in the Parliament. Ethical choice is an *individual* obligation. As citizens, everyone must individually commit themselves to this challenge. So, ethics are about individuals and the ethical obligation rests on each individual.

It is for those who govern society, however, to provide enabling conditions that allow for this individual engagement which is essentially an intellectual process; and the engagement of the intellect is an important part of the tradition of Islam. The Qur'an-i Sharif makes clear that intellectual capacity is invested in all human beings in these words:

(Allah) Most Gracious!
It is He who has
Taught the Qur'an.
He has created [humanity].
He has taught [them] speech
(And Intelligence). (55:1-4)

I end with a challenge. The challenge is to create in all parts of the world the conditions for a critical engagement and conversation between the legal norms and ethical values, conscious of the Qur'anic ayat:

'Surely the most noble amongst you in the eyes of Allah are the best in conduct' (49:13).

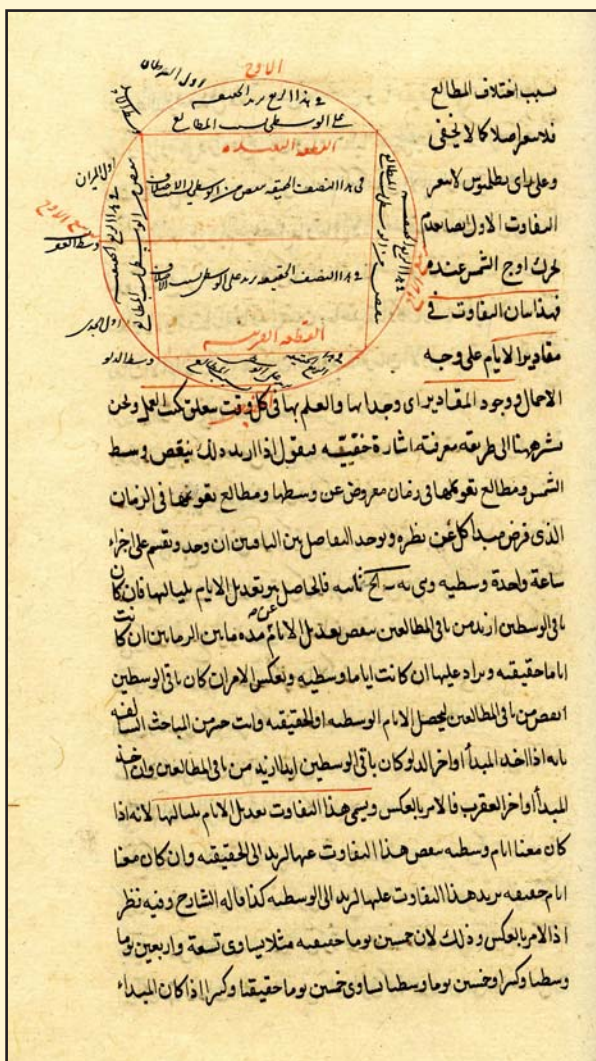
This is an edited version of an article written by Dr Arif A. Jamal an IIS alumnus (Class of 1997).

Nasir al-Din al-Tusi was born in February 1201 and died in Baghdad in June 1274. His lifetime witnessed the existence of such luminaries as Roger Bacon, Ibn 'Arabi, Moses Maimonides, Thomas Aquinas, Ibn Taymiyya, Gregory Chionides and Levi ben Gerson. Tusi acquired the honorific title of *Khwaja* (distinguished scholar and teacher) in his lifetime. After his death, his influence continued in fields as diverse as ethics, philosophy, mathematics, logic and astronomy, and he came to be referred to as *ustadh al-bashar* (teacher of mankind) and *al-mu'allim al-thalith* (the third teacher, that is, after Aristotle and al-Farabi).

As a young boy, Nasir al-Din was encouraged by his father to study all "the branches of knowledge and to listen to the opinions of the followers of various sects and doctrines"; as such, Tusi travelled widely to study with teachers of his choice. His studies completed, Tusi found patronage with the Ismaili rulers of Alamut, where he spent many years composing some of his most important works. As pointed out by Ragep: "...many of Tusi's most creative and original work was composed while in the service of Nasir al-Din Muhtasham [head of the Ismailis] in Quhistan (ca. 630/1232 or 1233 – ca. 643/1245 or 1246). Among

these are the *Akhlaq-i Nasiri*, the *Risalah-i Mu'iniyya* and its sequel the *Hall-i Mushkilat-i Mu'iniyya* in which one finds Nasir al-Din's new models for the moon and planets, and the logical work *Asas al-iqtibas*. Furthermore, he worked on the commentary to Ibn Sina's *Al-Isharat wa'l-tanbihat* during these years." Ragep continues: "...after going to Alamut (ca. 643 or 644/1245, 1246 or 1247), Tusi seems to have devoted himself in large measure to working on his recensions of Greek and early Islamic scientific works. Many of the editions of the so-called 'Middle Books', in addition to his editions of the *Almagest* and *Elements*, date from this period." [Source: F. J. Ragep, *Nasir al-Din al-Tusi's Memoir on Astronomy (al-Tadhkira fi 'ilm al-haya)*, vol. 1 (New York, 1993), page 21.]

With the fall of Alamut in 1256, Tusi became an advisor to the Mongol ruler Hulegu and was later made a wazir and placed in charge of *waqf* (religious endowments). Among the major events of Tusi's sojourn with the Mongols was the building of an observatory in Azerbaijan at Maragha under his direction, where the most renowned scientists of the time, including astronomers from China, participated in research and scientific observations. In 1274, Tusi left Maragha with a group of his students for





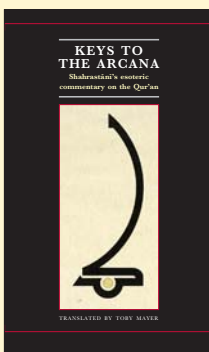
Set of three stamps issued in Iran on the 700th anniversary of Tusi's death.

Baghdad, where he died in the same year. Nasir al-Din al-Tusi's contribution to the post-13th century intellectual history of Islam is monumental, and many of his works became the standard in a variety of disciplines up to modern times. Among his works on astronomy is *al-Tadhkira fi 'ilm al-hay'a* ('Memoir on the Science of Astronomy'), in which Tusi attempts to give a coherent and unified account of astronomy that would be useful both for students of the subject, as well as non-specialists. The *Tadhkira* is modelled after one of Tusi's Persian works, the *Risalah-i Mu'iniyya*, which he wrote during the early period of his residence at the Ismaili stronghold in Quhistan. The Memoir had an enormous influence on the subsequent history of astronomy; the significant number of extant manuscript copies of this text as well as the large number of commentaries written on the *Tadhkira* are silent testimony to this. At least fourteen commentaries and supercommentaries are known. Some of these commentaries discuss matters that are barely touched upon by Tusi, making them highly original works offering new solutions to topics such as the relation of theory and observation, and the role of physics in astronomy. One such commentary is that of 'Abd al-'Ali b. Muhammad b. Husayn al-Birjandi, entitled *Sharh al-Tadhkira*, which was completed in 1507-08. A manuscript, dated 1673-74, of al-Birjandi's commentary is in the collection of The Institute of Ismaili Studies. The influence of Tusi's astronomical works was also felt in cultures beyond the borders of Islam. His Arabic recensions of Ptolemy's *Almagest* and Euclid's *Elements* were translated into Sanskrit in the 1720s and 1730s. Of even greater interest is the Sanskrit translation of part of Birjandi's commentary on the *Tadhkira*. This translation, by the Sanskrit scholar Nayanasukha, was not of the entire text, but

only the eleventh chapter of the second book, in which Nasir al-Din al-Tusi deals with the device called the 'Tusi couple' and its application. The impact of the *Tadhkira* can also be detected in the West, and recent research has provided evidence for contacts between late medieval Islamic and Renaissance astronomy. For example, the 'Tusi couple' was introduced by Copernicus in his *De revolutionibus*, and another astronomical manuscript, which was in Italy by 1475, includes a treatise dealing with planetary theory that contains diagrams of a 'Tusi couple' and lunar model. Whatever the outcome of the debate concerning the interrelationship between Islamic and Renaissance astronomy, the role and influence of Nasir al-Din al-Tusi in the history of astronomy seems secure.



Special stamp issued in Azerbaijan on the 800th anniversary of Tusi's birth.



Keys to the Arcana

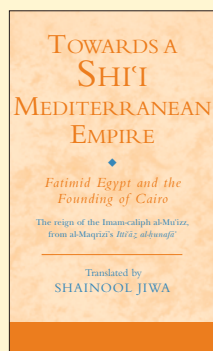
Shahrastānī's Esoteric Commentary on the Qur'an

Translated by Toby Mayer

Qur'anic Studies Series, 6

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

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



Towards a Shi'i Mediterranean Empire

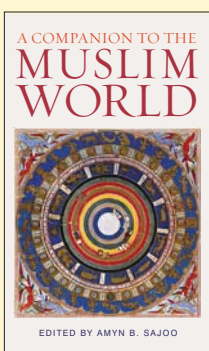
Fatimid Egypt and the Founding of Cairo

Translated by Shainool Jiwa

Ismaili Texts and Translations Series, 11

The Imam-caliph al-Mu'izz li-Din Allāh, founder of the city of Cairo, transformed the emergent Fatimid state from a regional power of limited influence to an impressive Mediterranean empire whose authority extended from the shores of the Atlantic to the Indian Ocean. His vision and dynamism contributed to the high watermark of Fatimid success in establishing a Shi'i empire, which contributed to the cultural and intellectual efflorescence of the Muslim world. Amongst Imam al-Mu'izz's crowning achievements was the conquest of Egypt, a cherished goal of the Fatimids, which they subsequently governed for over two centuries.

The writings of the erudite 15th-century Mamluk scholar Taqī al-Dīn al-Maqrīzī document this Fatimid triumph and provide one of the most comprehensive accounts of Imam al-Mu'izz's reign. Al Maqrīzī's *Itti'az al-hunaḡā' bi-akhbār al-a'emma al-Fātimīyyīn al-khulafā'* is an invaluable text on the Fatimid era, compiled from a range of sources, many of which are no longer extant. In this text, the only complete history of the Fatimids written by a medieval Sunni historian, al-Maqrīzī demonstrates a critical discernment regarding the value and limitations of his sources that is unusual amongst Muslim historians of the time. Moreover, he records a number of official documents, letters and sermons in their entirety, often making his writings the only surviving source for this material. The English translation of a section of this rare work, presented here for the first time, together with a comprehensive introduction and annotations, makes a notable contribution to one of the most fascinating periods in Islamic history.



A Companion to the Muslim World

Edited by Aryn B. Sajoo

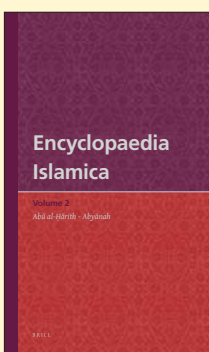
Muslim Heritage Series, 1

What is the extraordinary text that is the Qur'an-i Sharif – and how does it relate to the life and times of Prophet Muhammad (s.a.s.)? How did a legacy so richly varied in faith, law and civilisation emerge from the message of the Revelation that came to be called 'Islam' (or submission to God's will)?

This well-researched yet thoroughly accessible book offers a journey into the full range of experience – past and present, secular and sacred – of the diverse peoples and cultures of the Muslim world. Threads of continuity and change are woven through each chapter to make a coherent narrative covering a broad variety of themes and topics. Poets, cities and the architecture of mosques are as much a part of the exploration as

multiple aspects of scripture, the status of women in the faith, and the emergence of a 'digital community' of believers.

In the aftermath of September 11, 2001, understanding what Islam is about and what Muslims believe is a vital concern across all frontiers. *A Companion to the Muslim World* is an attractive venture by distinguished scholars to contribute toward this urgent process of comprehension.



Encyclopaedia Islamica

Volume 2 (Abū al-Hārith – Abyānah)

Edited by Wilferd Madelung and Farhad Daftary

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

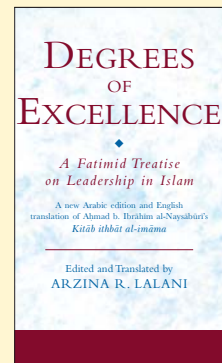
Degrees of Excellence

A Fatimid Treatise on Leadership in Islam

Edited and Translated by Arzina R. Lalani

Ismaili Texts and Translations Series, 8

One of the most distinguished scholars of his time, Ahmad b. Ibrāhīm al-Naysābūrī lived during the height of Fatimid rule in Egypt. He came from Nishāpūr, which was then the centre of the Ismaili da'wa in Khurāsān, a thriving centre of learning particularly noted for its use of rationalistic philosophy. Several important works are accredited to him, but it is the *Kitāb ithbāt al-imāma* which is of particular significance for the development of philosophy in medieval Islamic thought. In this work, presented here in a new edition and translation, al-Naysābūrī allows us to understand not only the significance of his own thought, but also the beliefs of his age. Rather than basing his assertions exclusively on the authority of the Qur'an and hadith, he applies rational tools to explain his theology, providing a philosophical affirmation of the imamate by presenting a range of arguments, foremost amongst which is the theory of the 'degrees of excellence'. *Degrees of Excellence* presents the first book-length study of this hitherto little-known scholar of the early 5th/11th century. This invaluable source of Fatimid historiography will prove essential reading for students of Islamic history, philosophy and theology. It will also serve as a useful reference for Shi'i communities of all persuasions.

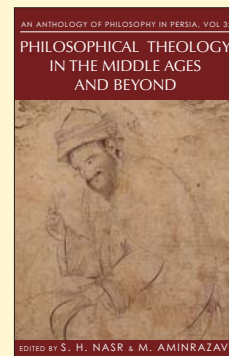


An Anthology of Philosophy in Persia, Volume 3

Philosophical Theology in the Middle Ages and Beyond

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

As Islamic theology developed, many of its schools interacted with the philosophical currents of their day resulting in what is known as philosophical theology, or kalām. No treatment of philosophy in Persia would be complete without the inclusion of some of these writings. Texts from the most significant works of these major Islamic theological schools, both Sunni and Shi'i, written not only in Arabic but also in Persian, are included in this volume. Among the definitive masters of both schools are many Persians, chief among them al-Ghazzālī and Fakhr al-Dīn Rāzī who feature prominently here. So far as Shi'i theology is concerned, it was from the beginning more philosophically inclined than the earlier schools of Sunni kalām and its development took place almost exclusively within Persia. Selections from Shi'i philosophical theology in this volume range from the thirteenth century to modern times and include texts available in translation for the first time.



Epistles of the Brethren of Purity

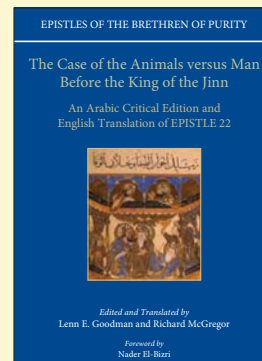
Epistle 22: The Case of the Animals versus Man Before the King of the Jinn

Edited and Translated by Lenn E. Goodman and Richard McGregor

Foreword by Nader El-Bizri

The Ikhwān al-Safā' (Brethren of Purity), the anonymous adepts of a tenth-century esoteric fraternity based in Basra and Baghdad, hold an eminent position in the history of science and philosophy in Islam due to the wide reception and assimilation of their monumental encyclopaedia, the *Rasā'il Ikhwān al-Safā'* (Epistles of the Brethren of Purity). This compendium contains fifty-two epistles offering synoptic accounts of the classical sciences and philosophies of the age; divided into four classificatory parts, it treats themes in mathematics, logic, natural philosophy, psychology, metaphysics, and theology, in addition to didactic fables.

The present volume is the first of this definitive series consisting of the very first critical edition of the *Rasā'il Ikhwān al-Safā'* in its original Arabic, with a complete, fully annotated English translation. This epistle, *The Case of the Animals versus Man Before the King of the Jinn* (Epistle 22), prepared by Professors Lenn E. Goodman and Richard McGregor, is arguably the best known, on account of its prominent ecological fable, which casts the exploited and oppressed animals pursuing a case against humanity.

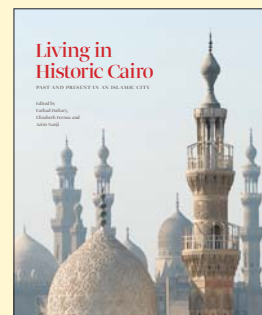


Living in Historic Cairo

Past and Present in an Islamic City

Edited by Farhad Daftary, Elizabeth Fernea and Azim Nanji

One of the great cities of the world, Cairo is an unsurpassed repository of history and civilisation. This illustrated book cuts across the conventional linear understanding of the historical process and examines Cairo in terms of the connection between its physical layout, its historic buildings and its economic, social, cultural and religious life, reflecting on the vital links between the present and the past. Thirty contributions by a wide variety of scholarly experts, architects, restorers and planners give a comprehensive account of past and present in Historic Cairo. As the glories of Cairo are refurbished, the past is portrayed, the voices of the residents of the old city are recorded, and their felt relationship with the great monuments like Bab Zuwayla is examined. The creation of al-Azhar Park and the programmes of various organisations, including the Aga Khan Trust for Culture, for restoring historic monuments in the district of al-Darb al-Ahmar at the heart of the Historic City, and for reviving and improving the social and economic life of its inhabitants, are discussed and reviewed. Over 120 images illustrate life past and present in Cairo, restoration works and development initiatives.



New Appointments

Prof. Karim H. Karim

Co-Director

Dr Nuha Al-Sha'ar

*Research Associate, Qur'anic Studies
Department of Academic Research & Publications*

Dr Yahia Baiza

*Research Associate, Central Asian Studies
Department of Academic Research & Publications*

Dr Stephen Burge

*Research Associate, Qur'anic Studies
Department of Academic Research & Publications*

Ms Fatima Dhanani

*Programmes Officer
Department of Community Relations*

Ms Farah Manji

*Research Officer
Department of Community Relations*

Ms Lisa Morgan

*Editor, Qur'anic Studies
Department of Academic Research & Publications*

Mr Lee Rickers

*Administrator
Department of Graduate Studies*

Ms Pamela Swanborough

*Academic & Student Services Manager
Department of Graduate Studies*



Professor Karim H. Karim joined The Institute of Ismaili Studies as Co-Director in September 2009. Until recently he was the Director of the School of Journalism and Communication at Carleton University. He has previously served as Senior Researcher and Senior Policy Analyst in the Department of Canadian Heritage and has published internationally on the relationship of culture and communication to issues of religion, diaspora, technology and globalisation.

His first book, *Islamic Peril: Media and Global Violence* (Black Rose, 2000) won the inaugural Robinson Book Prize of the Canadian Communication Association in 2001 and was reissued in an updated edition in 2003. In addition to publishing numerous chapters in edited volumes and articles in journals, he is also the editor of *The Media of Diaspora* (Routledge, 2003).

Translations since our last Update

Early Shi'i Thought

The Teachings of Imam Muhammad al-Baqir
By Arzina R. Lalani
French and Gujarati translations

Justice and Remembrance

Introducing the Spirituality of Imam Ali
By Reza Shah-Kazemi
Arabic, Persian and Portuguese translations

Intellectual Traditions in Islam

By Farhad Daftary
French translation

Forthcoming Publications

A Companion to Muslim Ethics

Edited by Aryn B. Sajoo

Spiritual Quest

*Reflections on Qur'anic Prayer in Shi'i Islam
according to the Teachings of Imam Ali*
By Reza Shah-Kazemi

Shi'i Interpretations of Islam

Three Treatises on Islamic Theology and Eschatology
Edited and Translated by Jalal Badakhchani

A Modern History of the Ismailis

Continuity and Change in a Muslim Community
Edited by Farhad Daftary

Spirituality in Shi'i Islam

Beliefs and Practices
By Mohammad Ali Amir-Moezzi
Translated by Hafiz Karmali

Epistles of the Brethren of Purity

Epistles 10-14: On Logic
Edited and Translated by Carmela Baffioni

Epistles of the Brethren of Purity

Epistles 5: On Music
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Published by the Department of Operations, Finance & Development.

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