



# Graduate Programme in Islamic Studies and Humanities

Broaden Your Horizons  
Prospectus 2024



The Institute of Ismaili Studies





..., marching abroad, or showing the  
(), soldiers in Iran's modernisation  
s Russian-style military bands  
Iran's royal palaces.



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The Institute of Ismaili Studies



## Message from the Director of the IIS

For 45 years, The Institute of Ismaili Studies has made significant strides in fostering and promoting scholarship on Muslim societies and cultures. Our mission is to preserve and study the intellectual and literary heritage of those traditions, with a focus on the contemporary as well as the historic. Our students contribute towards the extension of a living faith tradition and help to shape and deliver on our mission.

For those wishing to study at the IIS, the Department of Graduate Studies currently offers two postgraduate level programmes, the Graduate Programme in Islamic Studies and Humanities (GPISH) and the Secondary Teacher Education Programme (STEP).

GPISH is a two-year interdisciplinary Master's programme designed to foster the next generation of thought-leaders to serve Ismaili communities around the world. Selected candidates receive comprehensive scholarships that allow them to dedicate their time and energy to a well-rounded graduate education in the Humanities and Social Sciences with a focus on Muslim civilisations.

The IIS has partnered with SOAS University of London to award our MA in Islamic Studies and Humanities, which is taught in-house by our faculty. At the IIS, small cohorts allow for in-depth discussion and critical exploration with experts in each field of Islamic Studies. GPISH students receive tailored support to do innovative research of their own, and to fulfil their academic and personal potential. I am confident that your time with the programme will represent an exciting and transformative experience, and I look forward to welcoming you in London.

**Professor Zayn Kassam**  
***Director, The Institute of Ismaili Studies***



## Message from the Director of SOAS University of London

SOAS University of London is a higher education institution that investigates and teaches on the planetary questions of our time through the perspectives of the people of Africa, Asia and the Middle East.

Our research and teaching comprehensively covers the humanities and social sciences and transcends the disciplinary divides of our formal subjects. We do much of this through institutional partnerships with universities and allied organisations in and on Africa, Asia and the Middle East. Our formal relationship with the Institute of Ismaili Studies (IIS) is one such partnership where we offer formal recognition of their highly regarded programme.

**Professor Adam Habib**  
*Director, SOAS University of London*



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My GPISH journey has been an unparalleled opportunity, deeply influencing my personal and academic growth. By immersing myself in the dynamics of Muslim societies, GPISH has enabled profound self-discovery within our diverse Jamat, alongside rigorous academic preparation for future endeavors. Living and studying alongside Ismailis from around the globe has been a uniquely enriching experience, expanding my horizons and equipping me with invaluable life skills. GPISH transcends being merely a program; it serves as a catalyst for personal and intellectual development, empowering individuals to excel in our interconnected world.

**Inaara Karmali, Kenya, GPISH 2024**

# Ten reasons to join GPISH

Study with peers from across the globe and a supportive programme team

Engage in critical study of Muslim societies and civilisations across time

Earn an MA from international education leader SOAS University of London

Immerse yourself in one of the world's most diverse and inspiring cities

Develop key skills for lifelong learning and employability





Design and conduct your own exploratory field-research project anywhere in the world\*

Learn from a diverse cross-disciplinary faculty



Enrich your language studies through a summer immersion programme in the Middle East\*

Visit Islamic heritage sites of the Mediterranean as part of an educational field trip\*

Join an active global alumni network



\*subject to approval

# Graduate Programme in Islamic Studies and Humanities

The MA in Islamic Studies and Humanities trains students to use the intellectual tools of the humanities and social sciences and to explore perspectives which relate religious ideas to broader dimensions of society and culture.

Islam's civilisational achievements are studied at the same time as its theological and religious expressions across time. Taking an interdisciplinary approach to studying Islamic history and thought, special attention is paid to issues of modernity that arise as Muslims relate their heritage to contemporary circumstances, all of which contributes to an enriched academic curriculum.

In the context of Muslim societies, GPISH is informed by the full range and diversity of cultures in which Islam is practised today, from the Middle East, Southern and Central Asia, and Africa to the industrialised societies of the West, taking into consideration the variety of contexts which shape the beliefs, practices and ideals of the faith. GPISH highlights and promotes

research areas which have had relatively little attention devoted to them. These include the intellectual and literary expressions of Shi'ism in general and Ismailism in particular.

GPISH is a fully funded scholarship programme which covers the cost of tuition fees and includes a living allowance in line with the UK Visas and Immigration's stated cost of living. For further information, please see the UK Visas and Immigration website.



It is very difficult to find a graduate-level programme comparable to GPISH anywhere in the world. GPISH is avant-garde in its nature and approach, paying attention to those facets of Islam that traditional graduate programmes on Islam tend to ignore. It forces you to delve into complex and fascinating intellectual areas, and contributes very meaningfully to the growth of the student as an individual and academic. GPISH is truly interdisciplinary, and I would highly recommend it to anyone who is interested in finding out about their heritage."

**Uzair Ibrahim, Pakistan, GPISH 2021**



## Statement of Philosophy

The principles outlined here inform all the intellectual programmes of the IIS, including the two graduate programmes of study, as well as research, seminars or conferences, and public lectures. GPISH, in particular, reflects a basic re-assessment of conventional academic programmes in this field. Essentially, it seeks to integrate areas and methodologies that have become separated in many existing programmes.

The philosophy of GPISH also reflects the premises guiding the IIS' intellectual activities as a whole. Among the levels on which integration as well as new perspectives are intended, the following are noteworthy.

## Intellectual disciplines

GPISH seeks to avoid a division of pertinent disciplines – e.g. history, anthropology, political science, philosophical analysis, linguistic and literary criticism – in the study of Muslim societies. It aims to do more than merely encourage cross-references between them. Its objective is rather to promote an approach in which the disciplines are intertwined at their roots, to produce an integrated analysis of the subject, conceived as broadly as possible.



## Integrated subject matter

Behind this approach to methods of study there lies a specific approach to the subject matter too. The premise here is that "Islam" can more fruitfully be treated as a civilisation rather than a religion only. This premise has implications for the treatment of the subject matter. Instead of conventional divisions such as theology, law and mysticism, representing distinct religious interpretations of Islam, the programme treats these and other issues in the common framework of a cultural history. This means, first, that religious developments will be seen as part of the development of thought and culture in Muslim societies. Second, those aspects of culture (like art, poetry and architecture), which are not always treated on a par with doctrine, law or religious practice, will be so regarded. Third, as culture cannot be studied in isolation from society, the programme will treat this inter-relationship of ideas and meanings to social and political forces as one of the keys to an integrated understanding of the subject matter.

## Historical emergence of forms and definitions

If the inter-relationship of cultural factors to socio-political ones is of importance, it means that the diverse definitions and schools of thought which emerged in Islam must be understood historically. The division of Islam into its existing sects and schools was not always a neat or hard-and-fast phenomenon in all periods of history. The number and boundaries of the groups tended to fluctuate with time and place. GPISH will show the emergent character of these divisions, rather than assuming them as a given fact. Similarly, assumptions (even where these are implicit rather than explicit) like "orthodoxy" and "heterodoxy" have a strong influence on the way in which Islam is understood. Again, the historically based approach will seek to understand how and where these or similar concepts were arrived at, rather than taking them as given.



## Poetic and imaginative discourse

An historical approach to Islam must be balanced by a due appreciation of the meaning religious ideas have for their followers, and the centrality of spiritual and ethical aspirations in their lives. GPISH therefore gives due attention to the role of poetic and imaginative discourse in the shaping of spiritual life in Muslim cultures.


## Cultural diversity

While the approach to Islam as a civilisation is intended to integrate as well as enlarge both the subject matter and angles of study, this does not preclude an appreciation of the enormous diversity of Muslim societies. One of the objectives is to re-examine all explicit and implicit descriptions of Islam as a monolithic phenomenon. It will examine the dialectic of cultures whereby a variety of older, existing traditions were assimilated, transformed and synthesised, in most areas, into regional expressions of Islam. The diversity of these expressions must be noted without normative preconceptions about their validity. Students will study the diverse features of Islamic culture in such significant areas as the Middle East, South-east Asia, the

Indian subcontinent and Africa south of the Sahara, without assuming such distinctions as that between “peripheral” and “central” Islamic lands. Similarly, the programme will examine the important role of not only “classical” languages (Arabic and Persian) but also national, regional or local vernaculars in the evolution of Islamic sensibilities.

The one-sided emphasis, in many scholarly accounts, on “learned” or textual Islam to the relative neglect of “popular” and oral traditions, is balanced through considering the validity of these varying expressions in their respective contexts. Avoiding exclusive concentration on doctrinal and intellectual formulations by paying full attention to the practical manifestation of Islamic ideals in living societies is therefore significant.

Anthropology will therefore have a central place as a tool of analysis alongside the “classical” disciplines of philology, history and the like. However, the insights of anthropology will be marshalled widely in the study of the civilisation as a whole. This will enable anthropological analysis to range well beyond its traditional concentration on local rather than national and international societies and cultures.



GPISH is a unique programme in itself, not only because of its interdisciplinary nature but also because there is a lot to learn from outside the class. Interacting with fellow Ismailis from around the world and learning about multiple traditions within our Jamat is truly a unique opportunity. Moreover, we also get to spend a month in Jordan for the language immersion programme where we not only learn Arabic in classes every day but also try using it outside class, thus experiencing the Arab culture as well. The programme also offers a field trip to Spain, which enables one to witness the ‘Andalusian’ version of Islam. In this sense, GPISH provides amazing learning opportunities to students. I would recommend this programme to anyone who wishes to learn more about Islam, not only the past but also its articulation and relevance in the 21st century.

**Qays Batada, India, GPISH 2024**

## Bridging history and contemporary societies

Despite recent attempts to link the two, there is a persisting tendency for research into the past to proceed along separate lines from the study of contemporary Muslim societies. This is in part reinforced by academic departmentalisation, whereby those trained in economics, sociology and politics tend to focus on contemporary developments, to the relative neglect of religious and historical topics, and vice versa. The intellectual framework of this programme is designed to bridge this gap. It assumes that spiritual or existential issues are as relevant to contemporary Muslim societies as they were in history. The study of the vast changes introduced in these societies in the modern period will pay attention to the meaning and images of the past which are current in these societies. It will focus as much on the spiritual implications of social change as on the reverse relationship, both in history and contemporary life.

## Re-examining the boundaries of civilisations

The polarity of “Islam” and the “West” assumed in much contemporary discourse about the subject needs to be subjected to critical analysis. GPISH, in addition to parallel research, public lectures and publications, will examine the origins, logic and political and cultural consequences of this categorisation. The overlap between some of the more fundamental issues of society and culture today across Western and non-Western lands, or across the developed and developing worlds, needs to be noted without the distortions inherent in too facile an opposition between the “West” and “non-West”.



# Should you apply for GPISH?

## If you are new to the study of Islam and the humanities

GPISH welcomes high-achieving students from all academic backgrounds, and the study of Islam or the humanities is not a prerequisite for gaining admission. Working closely with experienced faculty members, you are supported during the programme to make the transition from previous study experiences to an analytical understanding of and ability to work competently with the new subject matter. It is essential to note, however, that as part of the admissions process applicants must demonstrate a genuine motivation for studying Islam and the humanities. This will involve being able to show understanding of key ideas in Islamic studies and the humanities, and the potential for Master's-level study of these subjects in the UK. Applicants are recommended to read as widely as possible to discern and demonstrate their interest in academic Islamic studies.

## If you have studied Islam or the humanities before

If you have studied Islam or the humanities before, it offers some advantage, as you are likely to have been introduced to ideas and subject matter covered by the programme. The richness and unique synthesising approach of the programme, however, including our interdisciplinary methods and specialist focus on Shi'i studies and Ismaili studies, covers areas of research not studied elsewhere; as such, those students with a proven interest or academic record in studying Islam or the humanities will find themselves appropriately challenged and stimulated by the curriculum.



## Employability and progression opportunities

GPISH aims to train graduates for leadership positions and runs enrichment activities including a Leadership Workshop and Careers Seminars. Interviews for internships following successful completion of the programme also form part of these, and appropriately qualified students will be offered short-term internship opportunities.

## PhD Scholarships

For those students who are interested in deepening their analysis and contributing intellectually to the academic world, as well as to the Institute and the Ismaili community, the IIS offers a limited number of scholarships to pursue studies at doctoral level. There is a great need for research in Islamic studies. The most relevant to the Institute's research needs are Ismaili studies, wider Shi'i studies, Qur'anic studies, Islamic law, Education, and Manuscript Studies.

Scholarships are also open to any area in which Islam can be analysed in one of its various manifestations (historical, theological, philosophical, legal, educational, political, ritual or cultural). Research can be conducted from any of the various perspectives and disciplines related to the humanities and social sciences.



# Structure of the programme

## Pre-sessionals

New students attend an induction and pre-sessional academic programme for around five weeks. Pre-sessionals introduce key skills and ways of thinking in the Humanities and Social Sciences, combined with practical orientations to life in London and at the IIS. Students arrive in London to begin pre-sessionals in mid-August, ahead of the first term of MA study which commences in September.

## Two-Year MA in Islamic Studies and Humanities

This programme is designed and delivered by the IIS, and validated for the MA award by SOAS University of London.

- Year 1 lays the foundation with regard to knowledge and approach.
- Year 2 confronts broader thematic subjects and particular attention is devoted to cultivating research skills, culminating in a 10,000-word dissertation.
- Language training in Arabic or Persian continues throughout the two years. All students take Arabic unless they are already proficient, in which case they study Persian.

The programme is highly intensive. A typical week involves 9 hours of lectures and seminar discussions for subject modules; 6 or 7 hours of language classes; and 30 hours of independent study. Taught modules are delivered over three 12-week terms each year, following a prescribed curriculum.

## Enrichment programming

**Co-curricular activities equip students with field experience and applied skills:**

- Summer language immersion, usually in Jordan or Iran.\*
- Educational field trip to visit Islamic heritage sites of the Mediterranean, usually in Spain.\*
- Leadership skills workshop and careers seminars.
- Training in Research Design and Methods.
- Field research for the final dissertation.

\* In the event of travel restrictions due to unforeseen circumstances, including but not limited to a global pandemic such as COVID-19, the trip will either be cancelled or, where feasible, alternative arrangements will be made to take place in the UK or in an online environment.

It is the students' responsibility to obtain a Visa for all excursions abroad.



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GPISH has been a unique and life-changing academic journey for me. The programme has been quite challenging yet fruitful, fun, and exciting. Unlike conventional classes and lectures, the GPISH classes are full of heated debates, high-level thinking, and original thoughts. First, it derives from the programme's unique blend of curriculum, encounters, and opportunities. Second, learning is not just educational; it's enjoyable, fostered by a dynamic atmosphere, dedicated lecturers, and robust support systems. Moreover, the richness of learning extends beyond formal instruction; it emanates from the diverse educational and professional backgrounds of your peers and classmates, each bringing a unique box of knowledge and experience to the table. This collective learning experience leaves an indelible mark, transforming you into a different individual—a transformation palpable from the moment you step into the classrooms at the Aga Khan Centre.”

**Nazeer Rasouli, Afghanistan, GPISH 2026**



# MA in Islamic Studies and Humanities

## Programme aims

1

To engender a critical yet sympathetic examination of many of the issues that contemporary Muslims face; from the debate amongst Muslim intellectuals regarding the re-examination of aspects of the Islamic heritage to the challenges contemporary Muslim societies face in their endeavour to modernise and develop.

2

To emphasise the analytical frameworks and critiques of the social sciences and humanities as they apply (or fail to apply) to the study of the phenomenon of religion in all its aspects.

3

To integrate pertinent disciplines – e.g. history, anthropology, political science, philosophical analysis, linguistic and literary criticism – in the study of Muslim societies in order to promote an approach in which the disciplines are intertwined at their roots, to produce an integrated analysis of the subject, conceived as broadly as possible.

4

To adopt a civilisational approach to the study of Islam. This premise has implications for the treatment of the subject matter. Instead of conventional divisions such as theology, law and mysticism, representing distinct religious interpretations of Islam, the programme treats these and other issues in the common framework of a cultural history. This means, first, that religious developments will be seen as part of the development of thought and culture in Muslim societies. Secondly, those aspects of culture, like art, poetry and architecture, which are not always treated on a par with doctrine, law or religious practice, will be so regarded in this programme. Thirdly, as culture cannot be studied in isolation from society, the programme will treat this interrelationship (of ideas and meanings to social and political forces) as one of the keys to an integrated understanding of the subject.

## There are four key areas in which you will develop:

### Knowledge

- 1. A civilisational understanding of Islam.** Demonstrate a systematic advanced understanding and knowledge of Islam from a civilisational perspective.
- 2. Critical awareness of key debates and thinkers.** Demonstrate systematic knowledge and critical awareness of the key debates and thinkers (historical and contemporary) in the field of Islamic studies.
- 3. Critical awareness of challenges in context.** Demonstrate a critical awareness of challenges facing contemporary Muslim societies in their diverse historical, political and socio-economic contexts.
- 4. Understanding methods.** Demonstrate a systematic and comprehensive understanding of contemporary methodologies for the study of Islam in lived contexts.

### Thinking skills

- 1. Making critical sense of materials.** Critically assess data and evidence from primary and secondary sources, and solve conflicts of facts and interpretations commensurably with the level expected of Master's graduates.
- 2. Understanding materials critically.** Employ critical and at times original approaches and question established knowledge on the basis of reasoned interpretations of sources and evidence.
- 3. Integrating materials.** Integrate findings from multiple sources in order to demonstrate and advance a critical understanding of topics under discussion.
- 4. Making and reflecting on conclusions.** Make reasonable and substantiated conclusions independently in the light of research undertaken and evidence reviewed, and reflect on the implications of those and potential future directions.

### Subject-based practical skills

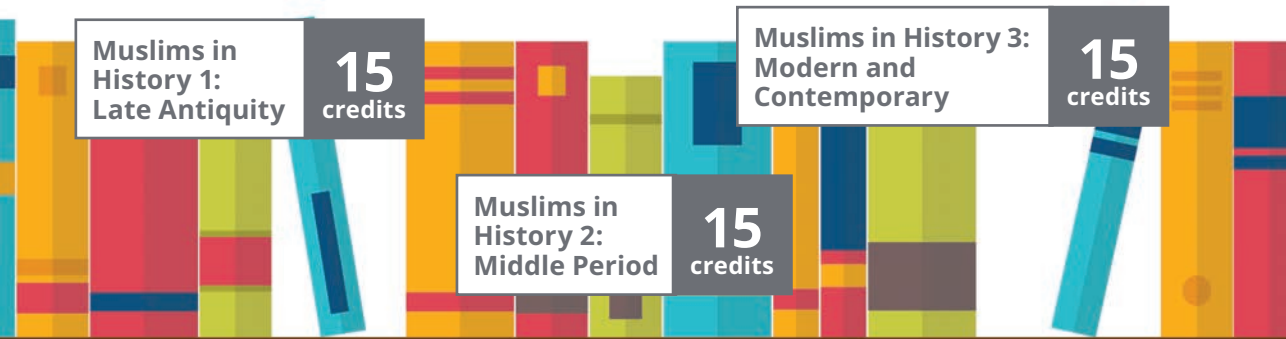
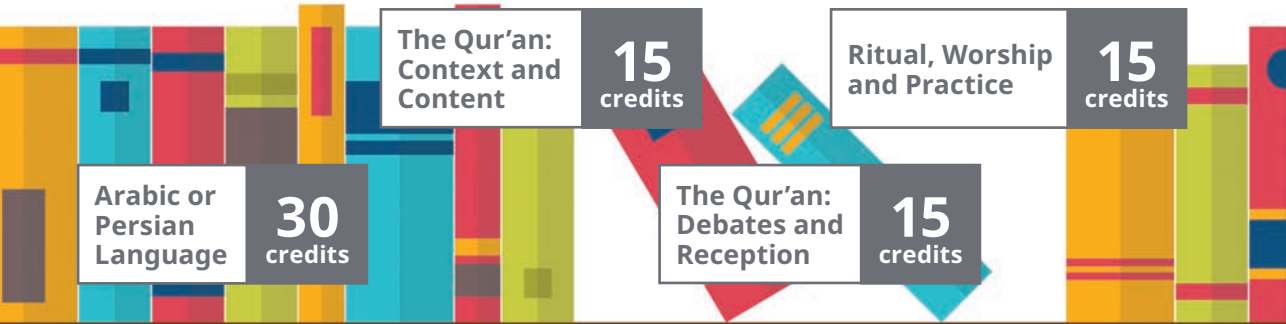
- 1. Finding materials.** Locate relevant materials and gather research data and/or evidence responsibly and ethically for the purpose of exploring and understanding a topic and/or preparing for assessment.
- 2. Interpreting materials.** Summarise viewpoints and arguments from various sources of data and/or evidence, synthesising those where appropriate.
- 3. Integrating interpretive approaches.** Integrate skills and/or approaches from different disciplinary areas for the purpose of exploring and understanding a topic/subject area in comprehensive and, where possible, original ways.
- 4. Self-assessment and refining work produced.** Judging the merit of own work for the purpose of assessing its validity and appropriacy with regard to the subject matter, discipline and task at hand.

### Transferable skills

- 1. Communication.** Communicate knowledgeably and critically in writing and speaking for the purpose of disseminating and contributing to the production of knowledge and to enable active participation in events such as seminars, conferences and symposia where current subject knowledge and approaches are being disseminated and debated.
- 2. Working independently.** Demonstrate skills of research (finding and working with materials) and managing one's own learning in the service of working independently and responsibly.
- 3. Working with others.** Work with others for the purpose of gathering and interpreting information, showing due regard for ethical considerations.

# The MA curriculum comprises the following modules

## YEAR 1



**YEAR 2**

Arabic or Persian Language

**30**  
credits

Ismailis in Modern Times

**15**  
credits

Law, Ethics and Society (parts I and II)

**30**  
credits

Art and Architecture in Islamic Societies

**15**  
credits

Literature of the Islamic World

**15**  
credits

Intellectual Traditions in the History of Muslims

**15**  
credits

Prophet Muhammad and Imam Ali in the Discourse of Muslim Communities

**15**  
credits

Dissertation

**60**  
credits

**Total 360 credits**

# The Field Research Project

The Field Research Project is an integral part of the programme which can also serve as a basis for continued study or career development. Students will conduct research during the summer of their second year and produce an original dissertation.\*

A Research Supervisor is allocated to each student, to guide them in planning, preparing, conducting and writing up the dissertation. A year-long module in Research Design and Methods provides students with the tools to plan and conduct an empirical study. During this preparatory module, students will submit a project proposal for their field research, and approved projects will receive modest funding to contribute to the cost of travel to and from the place of research and other project-related expenses.

\* It is the students' responsibility to obtain a Visa for all excursions abroad. In the event of travel restrictions due to unforeseen circumstances including but not limited to a global pandemic such as COVID-19, alternative arrangements will be made to take place in the UK or in an online environment. In light of the Covid-19 pandemic, the field research component may need to be converted into a desk based research, if field work is no longer feasible.



# Additional learning opportunities

## Language Immersion

Supplementing language training at the IIS is a four-week language immersion programme in Jordan or Iran at the end of Year 1. This is an opportunity for students to immerse themselves in the language and culture of an Arabic-/Persian-speaking country.\*

## Leadership Skills Workshop

The objective of this workshop is to start integrating learning with the development of leadership skills congruent with today's globalised and highly mobile workplace. Practical leadership skills for communicating, influencing and motivating across cultures and deepening individual impact within society are linked with theoretical knowledge.

## Educational Field Trip

GPISH students are taken on a field trip to a Mediterranean country in Year 2.\* The trip is focused on visits to Muslim architectural monuments of the Islamic 'West'. The field trip also allows students to witness the contemporary use of the architectural sites, developing their visual literacy and contributing to learning about the formation of political and religious identity, art and architecture. With the help of an academic lead, the field trip complements in-house academic modules, bringing to life the places students have read about. Past trips have taken students to Spain to tour the European heritage of al-Andalus, including the Great Mosque of Cordoba, the Madinat-al-Zahra Museum, and the magnificent palaces and gardens of Alhambra.

\* It is the students' responsibility to obtain a Visa for all excursions abroad. In the event of travel restrictions due to unforeseen circumstances including but not limited to a global pandemic such as COVID-19, alternative arrangements will be made to take place in the UK or in an online environment.



# Application and admissions procedure

## Entry Requirements

- A UK 1st or 2nd Class Honours Degree (2:1 preferred) or recognised equivalent. Candidates will be expected to meet SOAS postgraduate entry criteria, please see the following link for information: [www.soas.ac.uk/study/postgraduate/entry-requirements-postgraduate](http://www.soas.ac.uk/study/postgraduate/entry-requirements-postgraduate)
- Applicants must submit an IELTS Academic score with their application which must have been taken no more than two years before the proposed start date of the programme being applied for. The minimum requirements for English language proficiency are as follows: An overall band score of 6.5, with a minimum score of 6.0 in each component in an IELTS Academic test certificate.
- Alternatively, applicants can submit scores from the following English language tests: TOEFL iBT with an overall score of 92 and a minimum of 24/30 for Reading & Writing, and 20/30 for Speaking & Listening; PTE Academic with an overall score of 62 and a minimum of 59 in Communicative Skills Papers; Cambridge English CAE/CPE with an overall score of 176 and a minimum of 169 in each sub-test; and Trinity ISE III with a Standard in all sub-tests.

In accordance with UK visa rules, the IIS exempts candidates from the English language requirements if they are nationals of, or have completed undergraduate studies taught in, the following countries: Antigua and Barbuda, Australia, the Bahamas, Barbados, Belize, Canada (only if you are a national), Dominica, Grenada, Guyana, Ireland, Jamaica, New Zealand, St Kitts and Nevis, St Lucia, St Vincent and the Grenadines, Trinidad and Tobago, the United Kingdom and the United States of America. In order to qualify for exemption based on

prior study, you must have completed your degree on campus (not via distance learning) and no earlier than the summer two years prior to the proposed date of enrolment (i.e. Summer 2023 for a 2025 enrolment).

## Selection

- Shortlisted applicants will be required to sit a written examination and attend an interview.
- We welcome high-achieving applicants from all academic backgrounds; prior study of Islam or the humanities is not a prerequisite for gaining admission. Nevertheless, all applicants must be able to demonstrate a serious, motivated, and informed interest in pursuing academic Islamic studies and the humanities.
- Some exposure to the academic study of Islam, the humanities or the social sciences is desirable.
- All stages of the application process are intended to ascertain intellectual breadth, analytical skills, and an interest in issues relating to the study of Muslim societies.
- The written application and interview are intended to ascertain leadership potential and skills, community empathy and engagement, and a considered vision for a career that will benefit the community.
- Applicants must demonstrate engagement at a professional or voluntary level with Jamati or Imamat institutions.

*It is the applicants' responsibility to provide authentic and verifiable evidence of qualifications. If you are found to have submitted fraudulent documents, your application will be automatically rejected.*

\*Please note that as of January 2024, overseas students will no longer be able to bring dependants to the UK unless on a postgraduate research course.

## Fees

GPISH is a fully-funded scholarship programme. Successful applicants receive housing in the UK as well as a living allowance in line with the UK Visas and Immigration's stated cost of living. Programme-related fees and travel costs are also covered. Students who wish to contribute to their fees may make an unconditional donation to the IIS via the Aga Khan Foundation office in their country of residence.

## How to Apply

Please complete the online application form available via our website. Please make sure the name on your application is the same as the name on your passport. You will need the following to complete your application:

- Your **statement of purpose** (800 words)
- A **sample of academic written work** (up to 10 pages)
- **Official transcripts** from all undergraduate and postgraduate study
- A copy of your **degree certificate(s)**
- **Academic English Skills certificate** (if applicable)
- **Contact details for reference letters:** three academic and one character reference
- A copy of your **passport**

**Deadline:** Completed applications, with all relevant documents, must be submitted and received online by **Monday, 13th January 2025 at midday (UK time)**.

## Equal Opportunities

The IIS and its partners are firmly committed to equal opportunities for all students, regardless of sex, sexual orientation, marital or civil partnership status, ethnic origin, race, colour, nationality, political beliefs, gender reassignment, pregnancy and maternity, disability and age.

If you have a disability that might have an impact on your studies, please do let us know so we can ensure reasonable adjustments, if needed, can be made. If you have not already disclosed your disability on the application form, please contact Student Services at [admissions@iis.ac.uk](mailto:admissions@iis.ac.uk).

## Terms and Conditions

The terms and conditions of the GPISH scholarship can be found on the IIS website.

## Complaints

For complaints about the admissions process, please refer to the Complaints Policy on the IIS website, under 'Policies and Documents'.

## Additional information

For further information on studying and on international student recruitment in the UK, please refer to the following sources:

British Council: [www.britishcouncil.org](http://www.britishcouncil.org)

UK Council for International Student Affairs (UKCISA): [www.ukcisa.org.uk](http://www.ukcisa.org.uk)

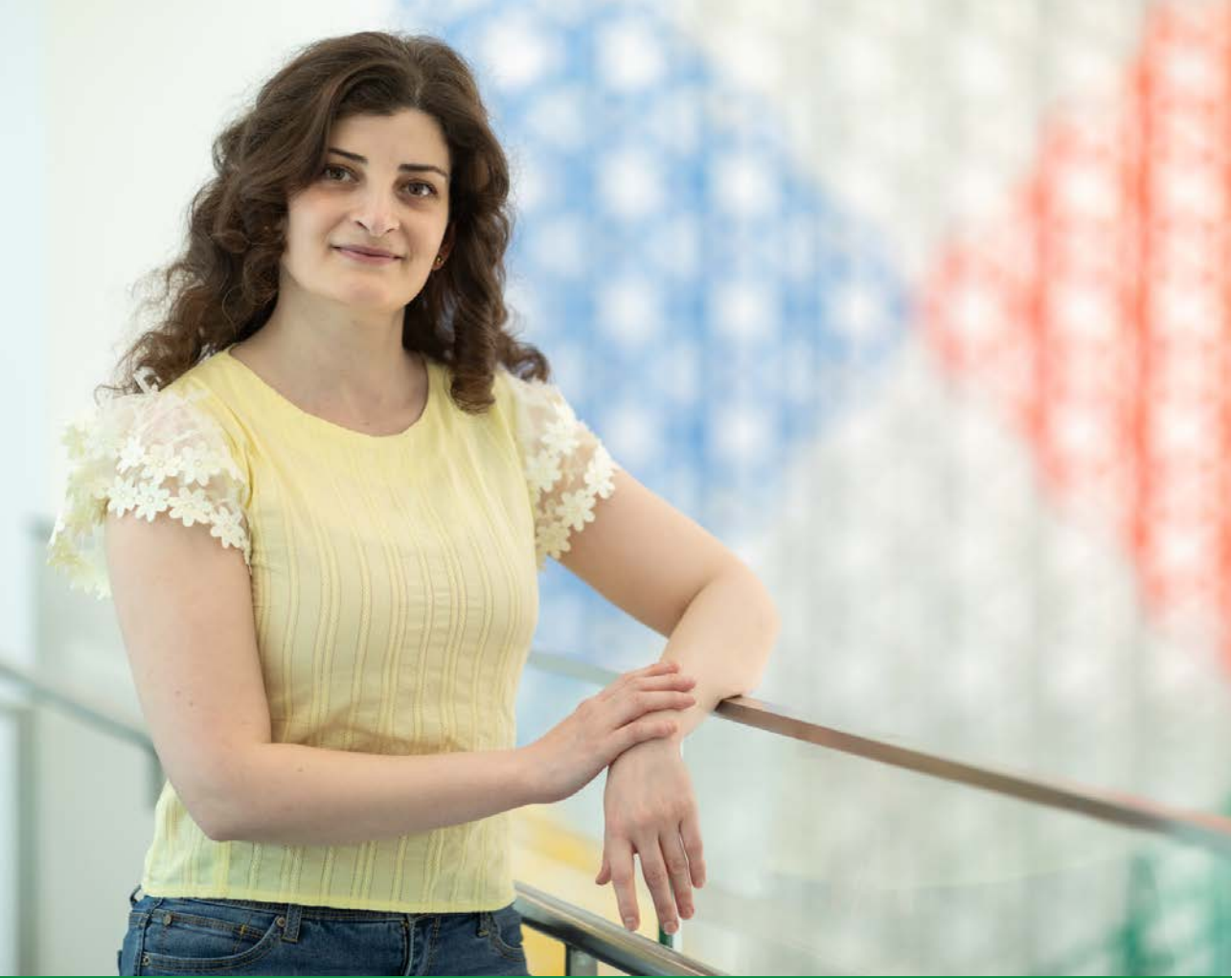
UK Visas and Immigration (UKVI): [www.gov.uk](http://www.gov.uk)

## Disclaimer

*This prospectus contains information about the GPISH programme that the Institute of Ismaili Studies (IIS) in collaboration with SOAS University of London intends to run for students. The Institute has made all reasonable efforts to ensure that the information provided is both helpful and accurate.*

*In order to ensure quality, the IIS regularly reviews the modules offered and, when deemed necessary, may change or withdraw a module or add a new programme.*





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One of the best opportunities that the Graduate Programme in Islamic Studies and Humanities (GPISH) provides for students is access to inspiring teachers and distinguished scholars specializing in the realm of Islam and humanities. This facet of GPISH serves to enrich the educational journey of students by capitalizing on their vast knowledge as well as their expertise. They challenge us to think more deeply and to read between the lines. Their unwavering availability for inquiries and open-mindedness to any idea and thoughts further enhance the learning environment and foster the atmosphere of intellectual growth and personal development. While I had read many books and articles by some of them before coming to GPISH, I am grateful that I had the chance to engage with them directly in discussions. It is a truly transformative educational experience characterized by expanded horizons and enriched perspectives.

**Noor Mansour, Syria, GPISH 2026**





The Institute of Ismaili Studies

