



IIS Alumni Newsletter 2017

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MESSAGE FROM THE CO-DIRECTOR



Dear IIS Alumni

This year marks the 40th anniversary of the establishment of The Institute of Ismaili Studies as well as the Diamond Jubilee of His Highness' accession to the Ismaili Imamate. Over the past four decades, the IIS has made significant contributions to scholarship and learning, particularly in the field of Ismaili and broader Shi'i studies. It has also been instrumental in preserving and studying Ismaili intellectual heritage as well as in developing educational and human resources to serve the needs of the global Ismaili community. To mark this important milestone, the Institute hosted a [commemorative lecture at the Ismaili Centre](#), London, and organised a special [40th-anniversary celebration](#), with Prince Rahim Aga Khan as the guest of honour.

I am delighted to inform you that the Graduate Programme in Islamic Studies and Humanities (GPISH) will be validated by the School of Oriental and African Studies (SOAS), University of London (UCL), from 2019. The Secondary Teacher Education Programme (STEP) results in two post-graduate awards: The Post Graduate Diploma (PgDip) component is awarded by UCL, and from September 2019, the MA component will be validated and awarded by SOAS University of London.

In 2017, we held a symposium entitled "[Before the Printed Word: Texts, Scribes and Transmission](#)", which was the first of its kind organised by the IIS. Scholars with manuscript expertise, who have either contributed directly to our manuscript analysis project or worked with the IIS and other similar manuscript repositories, shared their findings and insights.

Last year, we also organised a roundtable on "[Approaching Religious Texts in Early Islam: The Sanaa Qur'an Palimpsest as Example](#)" that brought together five scholars of the [Qur'an](#) and early Islamic documents. The roundtable included discussions on and critiques of a number of methodological issues raised by Dr Asma Hilali in her book *The Sanaa Palimpsest: The Transmission of the Qur'an in the First Centuries AH*, as well as the main results and hypothesis related to her interpretation of the palimpsest and the use of the palimpsest by its contemporaries.

This year, we have launched the World of Islam series of publications with Dr Shainool Jiwa's *The Fatimids: 1. The Rise of a Muslim Empire* in print, e-book and audiobook formats. This new series has been created for a non-specialist audience to provide engaging introductions to historical, cultural, social and religious topics that explore the rich diversity of Islam. Aimed at Muslim and non-Muslim readers alike, these accessible books are intended to kindle deeper interest in and to stimulate non-specialist audiences to think differently about Islam.

In all of our work, IIS alumni continue to play a significant role. More than a third of our professional staff comprises IIS graduates, including several heads of departments and units. The symbiotic relationship between the IIS and its graduates is very important. To strengthen this connection, we have launched the Alumni Community Portal, which offers a range of exciting opportunities for you to learn, share and connect fellow alumni and your alma mater.

I thank you for your continued support and engagement. With best wishes for success in all your endeavours.

Dr Farhad Daftary

MESSAGE FROM THE ALUMNI RELATIONS COORDINATOR



It is with great pleasure that I write to you as the Alumni Relations Coordinator. I must thank my predecessor Shellina Karmali for her nine years of contributions to the IIS, including to the Alumni Relations Unit. During her tenure, Shellina worked to strengthen the connection between the IIS and its alumni, and I am committed to building on her achievements.

This issue of the Alumni Newsletter includes a snapshot of the significant impact of our alumni. The data for this impact study was obtained via the survey conducted in December 2017, and I am pleased to report that more than 90% of alumni participated in the survey. So, a big thank you to all those who contributed to the Alumni Impact Survey 2017.

The IIS Alumni Association is now more than 600 alumni strong, dispersed across more than 30 countries. With the launch of the online Alumni Community Portal, we are trying to make it easier for you to stay connected with the Institute and with each other. The portal offers search functionality, enhanced privacy settings, and the ability to link your social networking and personal websites to your profile. Also, we are providing regular updates on events such as conferences, book launches, online learning courses, and fellowship and job opportunities.

For the upcoming Global Reunion 2018, the Alumni Portal provides access to important information. If you have not yet activated your account, I urge you to do so by visiting <https://iisalumni.org>, as this is the official communication platform for all of us to stay connected.

My colleague Malika Pallaeva, who has recently joined the Alumni Relations Unit, and I look forward to engaging with you and supporting you in your continued professional development. Please let us know how we can serve the IIS alumni community more effectively. You can write to us at alumni@iis.ac.uk and share with us your comments and suggestions. We look forward to hearing from you soon!

Finally, I would like to take this opportunity to welcome the new alumni and to wish them the very best as they begin their careers.

Congratulations!

Sabeen Bashwani
Alumni Relations Coordinator

CHAPTER GROUP MEETINGS

The annual chapter group meetings were held in:

- Kuala Lumpur (for the Asian Chapter Group), on 'Arts and Architecture in South Asia'. James Bennett, Professor Jimmy Lim, Professor Mohamad Tajuddin Mohamad Rasdi, Fayaz Alibhai and Dr Shiraz Kabani delivered presentations at this meeting, which was attended by thirty-three alumni from across Asia. Representatives from the leadership of the Ismaili Community in the Far East were also invited to address and interact with alumni.
- London (for the European Chapter Group), on 'Identity in Contemporary Europe: a Case Study of Islam'. Thirty-five alumni participated in panel discussions, symposium, and Q&A sessions. Yasmin Alibhai-Brown, Sabrina Mahfouz, Dr Lynn Revell, and Professor Frances Stewart delivered presentations at the meeting. In addition, the President and Vice President of the National Council as well as Chairmen of ITREB UK and Aga Khan Foundation UK joined the IIS Head of Community Relations to discuss how Alumni can play a role in collaboration with AKDN and Jamati Institution.
- Fez (for the North American Chapter Group), on '[The] Sacred and Water in World Religions with Special Reference to Islam, Shi'ism, and Sufism'. This meeting was attended by 57 alumni from across North America, who were also able to attend part of the Sacred Music Festival taking place concurrently. Dr Nargis Virani, Dr Alessandro Cancian, Tanya Panjwani and Dr Shiraz Kabani (via video) delivered presentations at the meeting.



ASIAN CHAPTER GROUP



EUROPEAN CHAPTER GROUP



NORTH AMERICAN CHAPTER GROUP

THE IMPACT OF IIS ALUMNI

Hussein Faruque Aly
Class of GPISH 2004

Over the past 35 years since the IIS has offered post-graduate courses, over 600 individuals have benefited from its generous scholarships and have graduated from various iterations of the IIS' programmes. These include the following:

- (a) Implemented in 1980, the Waezeen and Teacher Education Programme (WTEP) was aimed at furnishing students with knowledge of the history and philosophy of Ismaili Muslims within the larger context of the Islamic tradition.
- (b) In 1982, the IIS sponsored 11 students to undertake an advanced curriculum-planning programme at the University of London's Institute of Education (IoE), the purpose of which was to train human resources to develop the IIS' primary-level Ta'lim curriculum.
- (c) During the 1980s, the IIS collaborated with McGill University on a joint programme leading to an MA in Islamic Studies.
- (d) The Graduate Programme in Islamic Studies and Humanities (GPISH) was launched in 1994 as an inter-disciplinary

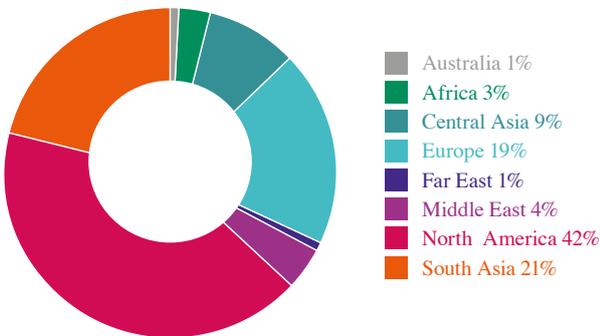
programme, focussing on the faith, thought and culture of Muslim societies in both historical and contemporary contexts. The three-year programme acts as both preparation for a research degree and as a stepping-stone to a variety of career opportunities around the world.

- (e) The Secondary Teacher Education Programme (STEP) was founded in 2007 with a view to developing educators to teach the Institute's Secondary Curriculum. It consists of two awards: an MA in Education, Muslim Societies and Civilisations, and a Post Graduate Diploma (PGDip) in Teaching and Reflective Practice.

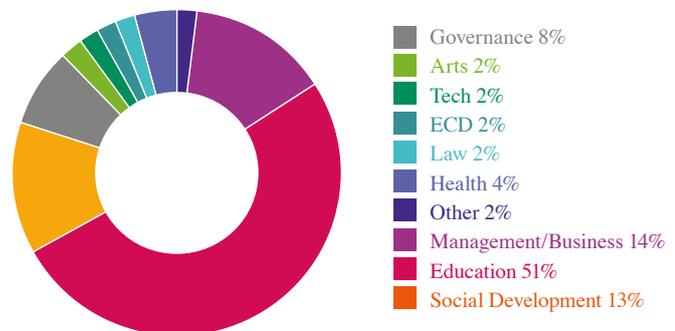
All of these post-graduate programmes shared the common goal of developing individuals who could help to address issues of contemporary relevance to Muslim societies and, more particularly, who could bring relevant knowledge to bear on the work of the institutions of the Ismaili Imam and the community.

Individually, many graduates of these programmes have done impressive work. However, when we look at their contributions as a whole, it paints an even more exciting picture. The following charts provide a snapshot of the alumni body and their contributions.

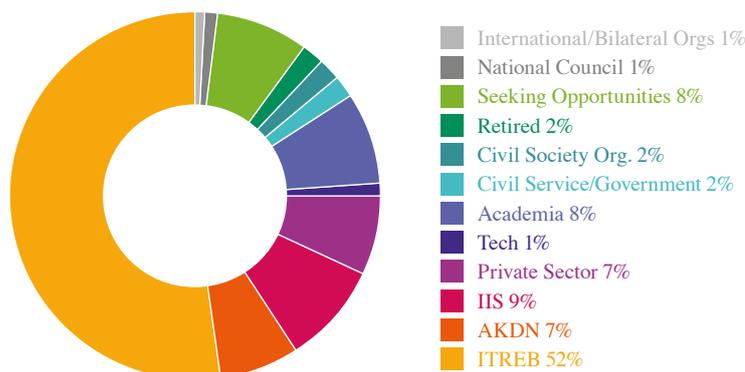
ALUMNI LOCATION



FIELD OF WORK

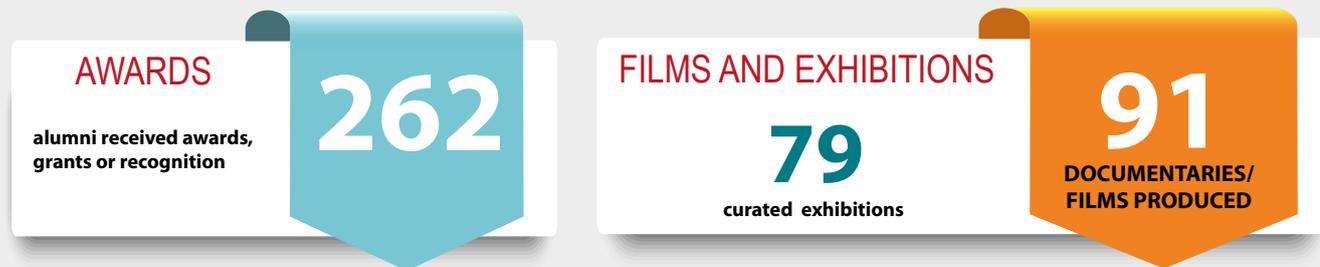
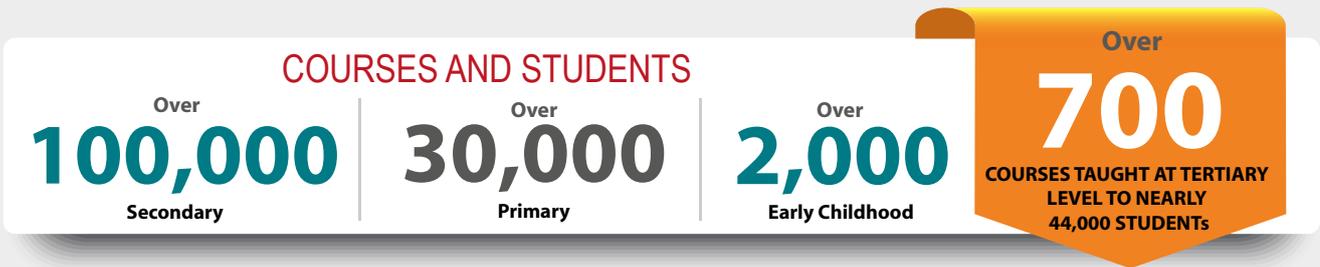


ALUMNI BY EMPLOYMENT ORGANISATION



ALUMNI IMPACT

The following is a graphic representation of the contributions of our alumni since graduating from the IIS. Statistics depicted below are self-reported indicators of impact. The categories and figures have not been normalised, but they are a high-level indicators of the breadth and scope of the impact of IIS alumni.*



*Based on 552 alumni responses

THE CONCEPT OF SOUL IN A SUFI-YOGI DIALOGUE OF 17TH-CENTURY INDIA

Perwaiz Hayat
Class of McGill 1987

The present essay¹ focuses on the subject of soul and is based on the text traditionally known as *Su'āl va Javāb* – a transcript of an intellectual discussion between the Mughal crown prince Dārā Shikōh (or Dārā Shukōh)² and a Hindu yogi Lāl Dās³ during the 17th century CE.⁴

Dārā begins the discussion by asking: If *ātman* (individual soul) and the *paramātman* (supreme soul) are the same in nature, how then does the supreme soul become an individual soul and again how can the same individual soul become the supreme soul? The question is principally about the spiritual voyage – the individual soul leaving its origin and then returning to unite with its origin. Lāl Dās elaborates his reply with the example of alcohol: due to impurities, clear water becomes alcohol; only after removing all the impurities does it become clear water again. Thus, a polluted individual soul cannot become one with the supreme soul unless it removes its impurities to become clear and clean.

In further exploring the relationship between the individual soul and the supreme soul, Dārā asks Lāl Dās: “If there is no difference, then, how do reward and punishment come into being?” Lāl Dās replies that “it is due to the effect of the container.” He illustrates this with the example of the water that flows in the Ganges and the water of the Ganges held in small containers. He explains to Dārā that it is due to the nature of the Ganges, that is, its vastness, purity and connection to Shiva, which makes the Ganges river different from the water of Ganges held in small containers.

The Ganges is believed by many Hindus to be pure and purifying. Lāl Dās suggests that the water of the Ganges remains pure until it is flowing in the Ganges River, and the question of good and bad does not exist. However, if a small quantity of the water of the Ganges is held in a container (apparently not connected with Shiva), it can easily become contaminated. Similarly, Lāl Dās notes, the supreme soul is pure like the water in the Ganges River, without impurities, and is a liberator (*mukhalliṣ*), whereas the individual soul becomes contaminated during its voyage and remains imprisoned in existence. As such, it will commit acts – good and bad – for which it will be rewarded and punished. To escape the cycle of good and bad, reward and punishment, the individual soul needs to reconnect with the supreme soul, transcending the world of existence, and leaving the prison of time and space.

Dārā moves on to the next set of questions and raises the issue of pain and pleasure. Here the discussion begins with the relationship of the soul with the body and the connection of the individual soul with the supreme soul. Dārā questions why there should be pain and pleasure, given that an individual soul is in fact part of the supreme soul. Lāl Dās's reply is consistent: the reason for such feelings is that the individual soul is imprisoned in the body. Thus, whatever the body feels, it transmits to the soul. Similarly, as a companion to the body, whatever the soul feels, it conveys to the body. However, in the presence of “perfect *fuqrā*” (sing. *faqīr*; perfect *faqīr* according to the Indian Sufi literature is a Sufi master),⁵ the individual soul remains awake and content. Due to that vigilance, the nature of the individual soul leaves existence behind and, after losing its



“illusionary or imaginative aspect”, becomes the supreme soul and transcends the feelings of pain and pleasure. A similar idea can be found in Ismaili Ginans. For instance, Imam Begum, a well-known Gnan composer of the Indian Subcontinent, sings: “When I found the true master, miseries were gone and the problems of this servant were resolved; I achieved happiness.”⁶

Thus, the individual soul is essentially as pure and blameless as the supreme soul. However, the individual soul becomes contaminated during its voyage and is imprisoned. The individual soul that is too occupied in self-serving activities will be condemned to multiple rebirths and will remain captive in the cycle of being born 84 times from womb to womb. Only when it remembers the words of the “Perfect Master” will it become conscious of its identity and recognise that it is a part of the supreme soul. At that point, it will no longer have any inclination towards worldly temptations and wishes but will be a purified soul ready to return to its origin. According to Lāl Dās, such a soul will not face judgement because it is pure.⁷

¹This short essay is based on the paper presented at the Oxford Symposium on Religious Studies held on 15, 16 and 17 March 2017 in Oxford, UK.

²Perwaiz Hayat, “Dārā Shikōh”, in *Encyclopedia of Religion*, vol.4, 2nd ed. (New York: Macmillan Reference, 2005), 2218-2220.

³Dārā introduces Bābā (i.e., Lāl Dās) in his famous work *Hasanāt ul-ʿArifīn* with the following words: “Bābā Lāl Mundiyya who is amongst the perfect Gnostics – I have seen none among the Hindus who has reached such ʿirfān and spiritual strength as he has.” See Dārā Shikōh, *Hasanāt ul-ʿArifīn*, ed. Sayyid Makhdoom Rahin (Tehran: Chāpkhāna-i Wāhīd, 1352 H. Solar), 49.

⁴Though neither written nor compiled by Dārā himself, *Su'āl va Javāb* stands as a unique work. It is unique in the sense that never before under the Mughals had such an exercise been undertaken by any royal for the sake of gaining knowledge. This essay is based on various manuscripts of the text – specifically on the manuscript C identified as *Su'āl va javāb Dārā Shikōh va Bābā Lāl Dās*, in manuscript Or. 1883, India Office Library Collection, British Library, and a few secondary sources available.

⁵For example, see Sultan Bahu, *Kitāb ʿAynul Faqr* (Lahore: Nawal Kishore Printing Press, 1906).

⁶“Satgur milyā tiyāre dukhāj tarriyāji; sarvey sāriyā dāsi nā kāj; Anand hoon pāmi.” See G. Allana, *Ginans of Ismaili Pirs*, vol.1 (Karachi: Ismaili Association for Pakistan, 1984), 326-27.

⁷For a complete edited text and translation of manuscript C, refer to Perwaiz Hayat, “The conversation between Dārā Shukōh and Lāl Dās: a Šūfi-Yogī dialogue of the 17th-century Indian subcontinent”, PhD thesis, McGill University (Montreal, April 2016): http://digitool.library.mcgill.ca/webclient/StreamGate?folder_id=0&dvs=1527843140980~216.

BUILDING BRIDGES¹

Jan-e-Alam Khaki
Class of WTEP 1983

Building bridges and removing walls characterise our times, despite some gaps. Enormous efforts are being made by various organisations and individuals to help build bridges among communities and cultures, notwithstanding the thesis of the clash of civilisations.

It is time to remove walls that obstruct human communication, flow of information, knowledge and wisdom from crossing borders and boundaries. The times are gone when communities were cocooned in their villages or towns. My parents' generation, for example, hardly saw a city, let alone another country. Today, I, like many others, have travelled to countless cities and more than two dozen countries. My son, in his 30s, has so far travelled to twice the number of countries that I have visited, and he is only half my age. His children may travel even beyond the limits of the earth.

If such is the pace and possibility of journeys across countries and continents, what does this mean in terms of our way of looking at the world and our attitude towards its people? Could we still cherish our self-centred, self-righteous, and narcissist attitudes that helped us survive in small 'ponds' while we today swim in big 'oceans'? What does the spirit of our time (*zeitgeist*) demand?

In my view, in order for us not just to survive but to thrive, we need to build bridges across frontiers, languages, cultures and perspectives. We need to learn to live with, rather than live away from, the 'difference' with the 'other'. The attitude of bridge-building is an appropriate response to, and skill for, living with difference.

It is time to remove the walls that impede communication.

A physical bridge is an overarching structure across a gap, such as a river, or even a long ditch between, say, two villages. It enables people to connect two separate spaces which otherwise are directly inaccessible to each other. A bridge is built step by step, plank by plank, raising the level of the bridge. Once built, people and vehicles access what is otherwise inaccessible. Likewise, used in a metaphorical sense, bridge-building can entail connecting different cultures, peoples and ideas across civilisations, revisiting our own ideas about them and trying to understand their worldviews on their terms; approaching them as they are, not as they should be.

Cultures and civilisations are enriched not by being the same but by being different.

Great philosophers, poets, mystics, scientists and artists often build bridges when they promote cross-cutting themes through their ideas, inventions, concepts, artefacts, poetry and literature that often have universal appeal. They interpret human conditions in a way that transcends boundaries and creates more space to allow others to come in and enable insiders to access what is outside a closed system, cultural or philosophical, as Plato rightly exemplifies in his cave metaphor.

For example, the inspired messages of the prophets, mystics, poets, scientists and philosophers like Socrates, Aristotle, Ibn Sina, Maulana Rumi, Allama Iqbal, Shakespeare, Shaikh Sa'di, Tagore and Newton are amongst the few who have international appeal across geographical boundaries, regardless of whether or not people agree with their thoughts.

To illustrate this, a verse from the great poet Sa'di, best known for his *Gulistan* and *Bustan*, is cited here which emphasises the unity of mankind and their interdependence. The verse has been placed at the entrance of the UN building in New York. In the verse, Sa'di says that the sons of Adam are akin to the limbs of one organic body, as they have been created from one essence. When an ailment afflicts a part of the body, the other parts cannot remain restful. If you are unconcerned about the troubles of others, you do not deserve to be called 'human'.

Means of communication and travel, such as planes, trains and other means of transport, do the same today — connect people from distant lands to the remotest villages and towns. The stretch of this physical bridge-building is so great that today the means of transport are connecting us to distant planets in the heavens. Modern movies and dramas similarly pick up ideas that connect many cultures and people who often do not see eye to eye with each other. Similarly, electronic communication methods, such as email and social media, mean that, despite its limitations, today's world aims to connect and integrate.

Four terms characterise the metaphorical bridge-building: shared aspirations, integration, connectivity and inclusiveness. These are some of the great planks with which we can build the longest and strongest bridges reaching out to what is otherwise unbridgeable.

We all, in sum, need to be involved in bridge-building across communities by sharing with, and learning from, each other. Communities and individuals unwilling to build bridges today are likely to remain isolated tomorrow. Bridge-building today, indeed, is future-building.



¹First published in Dawn, September 22nd, 2017: <https://www.dawn.com/news/1359283/building-bridges>

OPENING OF THE AGA KHAN CENTRE

On 26 June, His Royal Highness the Prince of Wales inaugurated the Aga Khan Centre in the presence of His Highness the Aga Khan. Among the guests were the Mayor of London, Sadiq Khan and the Minister of State for the Commonwealth and United Nations, Lord Ahmad.

To mark this historic occasion, His Highness the Aga Khan was joined by his family. Expressing great pride in the opening of the Aga Khan Centre he said:

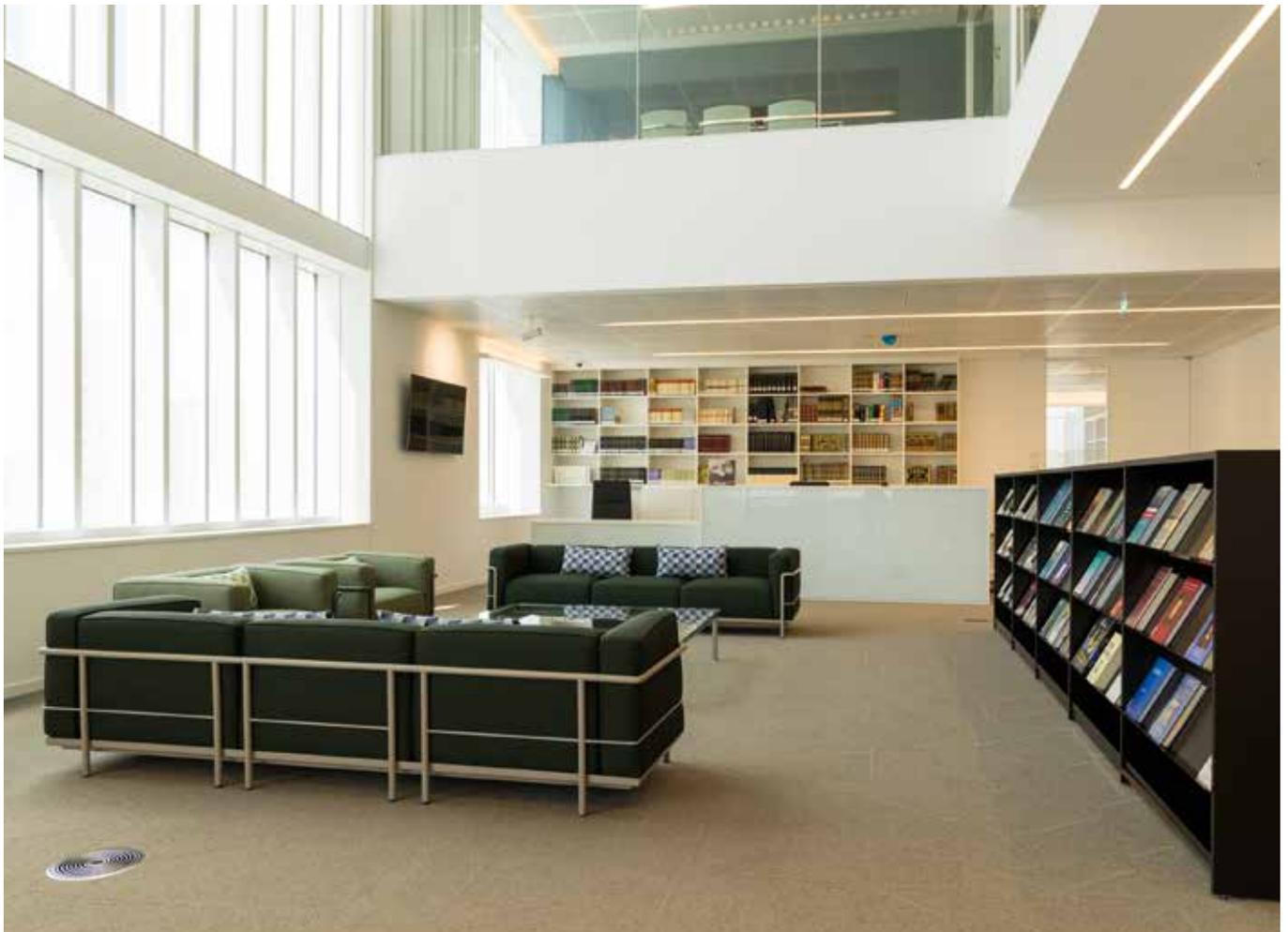
“We celebrate today a beautiful new architectural accomplishment. As we do so, we also honour those who have made this Centre possible – and the values that have inspired their work. Two of those values which deserve special mention today – the value of education as a force for cooperation and healing in our world – and the value of architecture as a source of inspiration and illumination.”

Echoing his words, His Royal Highness, the Prince of Wales commented that the Centre will make a profound difference for our future generations, who will gain a better appreciation of the intellectual and cultural contributions that Islamic civilisations have made to our world.



The Aga Khan Centre is a place of education, knowledge, cultural exchange and insight into Muslim civilisations. Designed by Maki and Associates, led by Fumihiko Maki - one of Japan's most distinguished contemporary architects - the Centre provides a new home for The Institute of Ismaili Studies (IIS), the Aga Khan University Institute for the Study of Muslim Civilisations (AKU-ISMC) and the Aga Khan Foundation UK (AKF UK). These institutions have been operating with the mandate to increase knowledge and understanding of Muslim civilisations and help improve the quality of life for people around the world.

The Centre is designed to represent the values of openness, dialogue and respect for different viewpoints (pluralism). A distinctive feature of the Aga Khan Centre are its six gardens, courtyards and terraces inspired by Islamic landscape design from Spain, North Africa and the Middle East to Central and South Asia.





The Centre is primarily designed for an academic community, with places for students, scholars and staff to share ideas and work together alongside flexible teaching spaces and quiet research areas. The Aga Khan Library, London, houses the collections of the IIS and AKU-ISMC, providing spaces for the collections, study and secure archival storage for rare books and manuscripts.

Members of the public will be able to visit the building and explore the gardens from 22 September 2018.

www.akdn.org/speech/his-highness-aga-khan/opening-aga-khan-centre-london

www.princeofwales.gov.uk/speech/speech-prince-wales-opening-aga-khan-centre-kings-cross-london



MUSIC IN THE CLASSROOM: USING TUNES TO TEACH¹

Zohra Surani
Class of STEP 2014

They say the music you listen to defines you. Whether this is true or not, music plays a significant role in our lives. Music can soothe a crying baby, calm a disturbed mind, and even simply give us company on morning walks and long commutes.

Today, let's focus on the value of music in the field of education, where it has become an essential teaching tool. In my Religious Education (RE) classrooms, I find that music can have a positive impact on student behaviour. Dr Frances Rauscher discovered in her research on music cognition that "music stimulates thought processes and enhances spatial reasoning, which are essential for academic success". Whether it is background music, slow songs, songs with visuals, and musical videos which have words and images; all of them can enhance the classroom environment and boost students' engagement during lessons. Different types of music, different rhythms serve different purposes, and the teacher can choose according to the topic and use music to evoke emotions and provoke students' thoughts in the classroom. Below are some of the ways we use music in the RE classrooms.

Music stimulates students' attention in the classroom

In disruptive classrooms, music calms students and is swiftly able to draw their attention. When I play music, the class goes silent as the song starts and the students' eyes focus on the front of the classroom. Noisy students start shushing others to make them quiet, and you can see a definite shift in their behaviour. This made me realise the power of music in the classroom to stimulate students' active participation.

One student, Arman, echoes this discovery. "Songs give us energy, help us enjoy and make the class so interesting that we listen attentively," he said. Once you get that elusive treasure of students' attention, then it becomes easier to direct their energies on any task. They become like clay ready to be moulded in their journey of learning.

Anizka, another student, reiterates, "Songs keep me going and continuously help me stay focused on a task". Music creates a conducive learning environment in the classroom providing students with inspiration and motivation to focus on the curriculum.

Music is a valuable gift for teachers giving them the considerable blessing of students' attentive thinking, understanding and learning. One of the reasons that songs may be effective is that students can easily connect with them, which activates their brains and motivates them to perform better. Music has the capacity to grab students' interest, creatively engage them, and transform their experience to accelerate the learning process.

Music makes difficult concepts easy to grasp

Music not only helps students learn, but also helps teachers teach. Music does wonders while teaching abstract concepts that are challenging to comprehend. Discussions in RE classrooms often centre around intangible ideas, such as God and how we can connect with Him; the purpose of our existence or the significance of faith in our lives.

Alisha, a student, found that songs like *Ali mawla Ali mawla*, and *Khawaja mere khawaja* "evoked feelings within me and helped me understand my faith better as the wordings in these songs are so heart-touching and pure". These devotional songs draw students' attention, engross them in deep reflection and keep them on-task.

Tunes help students connect emotionally while lyrics allow them to cognitively understand and reflect on the meaning. Songs compliment the topic and simplify the text as student Soha says, "Some of the lyrics of the songs have a very good message and are simple in comparison to reading a text in which we see a lot of difficult words and so it gets hard."

When accompanied with the teacher's direction, debrief and discussion, songs make truly effective teaching tools. Discussions allow the students to engage with lyrics and, most importantly, help them connect with the topic. Therefore, music is a rich resource when used in the right way.

Music helps memory

Songs are not only effective while teaching, but also help students retain the information for a longer duration. Songs are like stories told in a musical way, which makes it easier to understand the topic and therefore remember it better. While reviewing learning from previous classes, one of the first things students remember are the videos or the songs they saw and heard, and it becomes easy to recall the topic taught, why the song was used, what they learned from it and what the main theme was.

Shanaya, a student, says, "The song from the movie PK [*bhagwan hai kahan re tu*] has a lot of meaning and visually the video is so strong which makes me feel that such songs are a good way of memorising and learning things."

Songs create lasting impressions in our brains, help in learning and recollecting the topic. Some students find learning with songs so helpful that they "make a tune for the answers and remember them as it makes the topic interesting" as Armaan does, enthused by the learning process.

Apart from using songs to make the topic engaging, it is useful for assessment as well. Students create a variety of devotional songs, *qawwali* or raps demonstrating their learning, which also helps them remember the key ideas for longer.

¹First published in *The Ismaili Magazine*, India, December 2017

EDUCATING FOR PLURALISM THROUGH ADOPTING THE UN CONVENTION ON THE RIGHTS OF THE CHILD (UNCRC)

Zaitun Virani-Roper
Class of IOE 1983



When I showcased an aspect of my work related to UNCRC at the last European Chapter Group meeting of IIS alumni, there was a high level of interest in the impact it has had in nurturing pluralism and providing education for global citizenship.

The mission statement of our International Baccalaureate (IB) curriculum is: "To encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences can also be right." While the IB curriculum is effectively fulfilling its mission, those Ismaili youngsters who do not have access to the IB have little education to empower them for a diverse global world.

This article argues for the role of UNCRC in filling this gap and invites educationists across the board – in Ismaili religious education classes and other platforms – to consider making use of UNCRC as one tool amongst others. It is not about changing the *Ta'lim* or secondary curricula; rather it is an approach – a pedagogy and a perspective – which underpins the teaching and learning of our existing curricula, policies and ethos of institutions. In a nutshell, it nurtures a frame of mind or psyche.

In Ottawa, on 16 May 2017, His Highness the Aga Khan said, "In an ever-shrinking, evermore diverse world, a genuine sense of pluralism is the indispensable foundation for human peace and progress." UNCRC is one way of empowering our young people, enabling them to thrive as compassionate and rounded human beings in a safe and hopeful world.

The impact of using UNCRC across the whole school curricula has been evaluated, well-documented and commented upon by the Office for Standards in Education (OFSTED) across schools in the United Kingdom. It helps children and young people to learn to understand others, to value diversity whilst also promoting shared values, to promote awareness of human rights, applying and defending them, and to develop the skills of participation and responsible action.

THE 2ND INTERNATIONAL ISMAILI STUDIES CONFERENCE: AN OVERVIEW

Karim H. Karim
Class of McGill 1984
Director, Carleton Centre for the Study of Islam
Carleton University, Ottawa, Canada

The 2nd International Ismaili Studies Conference (ISC) was The 2nd International Ismaili Studies Conference (ISC) was held on 9 and 10 March 2017 at Carleton University's Centre for the Study of Islam in Ottawa, Canada. Homi K. Bhabha, Director of the Mahindra Humanities Center at Harvard University, delivered its keynote address. Professor Bhabha has served as a Master Jurist and Steering Committee member of the Aga Khan Award for Architecture, and he dedicated the speech to His Highness.

The conference sought to conduct a mapping of a pluralist scholarly space. One of its major goals was to highlight the inclusion of areas of study that are often not given sufficient emphasis such as the study of *Satpanth* and contemporary developments in Ismaili communities. The event encouraged participation by researchers engaged in a wide range of intellectual studies on the Ismailis, covering academic fields such as anthropology, communication studies, cultural studies, diaspora and migration studies, digital humanities, economics, education, ethnomusicology, history, international development, philosophy, political science, religious studies, and sociology.

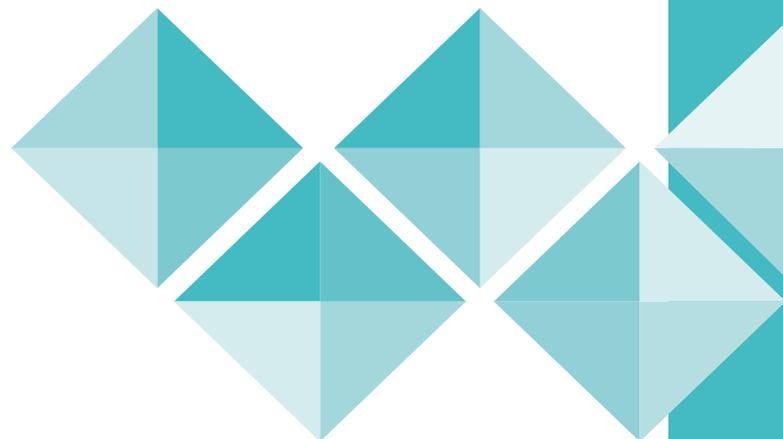
Participants hailed from Canada, France, Germany, Hungary, India, Israel, Kenya, Lebanon, Pakistan, Tajikistan, the UK, and the USA. Among the presenters were academics from 28 institutions of higher learning, including several of global renown. Fifty-six papers were delivered at ISC 2017 under the themes of Historical Presences, Rethinking Heritage, and Communities, Borders, Identities. A two-hour plenary music workshop was conducted, and exhibits on Ismaili manuscripts and Carleton's Ugandan Asian Archive were displayed. The conference's lively discussions and debates assisted in outlining the parameters and sectors of a broadly conceptualised Ismaili studies that examines not only the religiously based manifestations of the faith but also other Ismaili expressions.

THE UNITED NATIONS CONVENTION ON THE RIGHTS OF THE CHILD

The UNCRC is the most complete statement of children's rights ever produced and is the most widely ratified international human rights treaty in history. The Convention has 54 articles that cover all aspects of a child's life and set out the civil, political, economic, social and cultural rights that all children everywhere are entitled to. It also explains how adults and governments must work together to make sure all children can enjoy all their rights.

Every child has rights, whatever their ethnicity, gender, religion, language, abilities or any other status. The Convention must be seen as a whole: all the rights are linked and no right is more important than another. The right to relax and play (Article 31) and the right to freedom of expression (Article 13) have equal importance as the right to be safe from violence (Article 19) and the right to education (Article 28).

www.unicef.org/uk/what-we-do/un-convention-child-rights



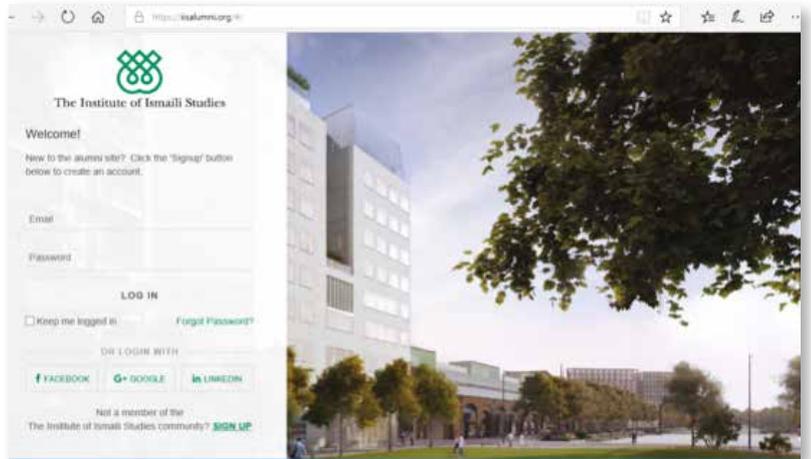
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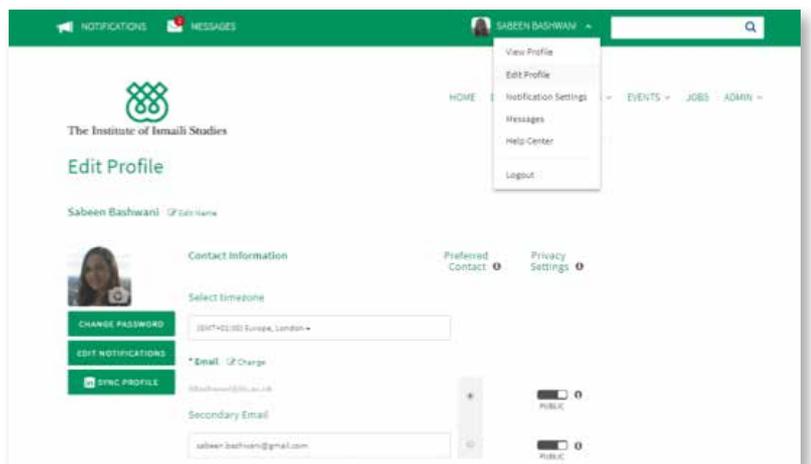
You can login with your
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STEP 2

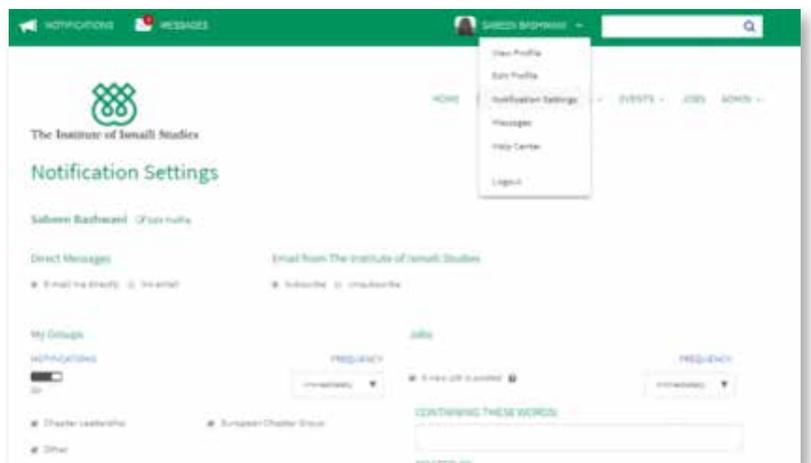
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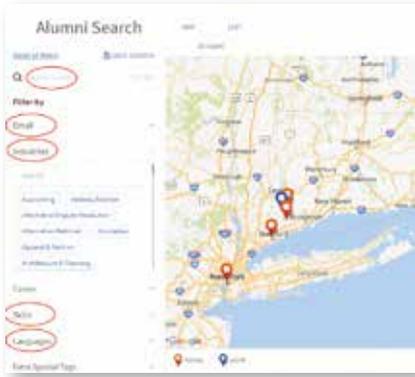
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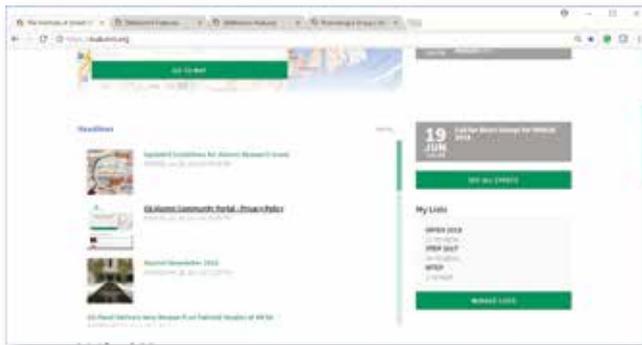


Mentoring Programme

You will be able to offer/receive different services and advice based on your experience/need. This could range from CV checking and interview practice to work experience and networking opportunities.



Updates



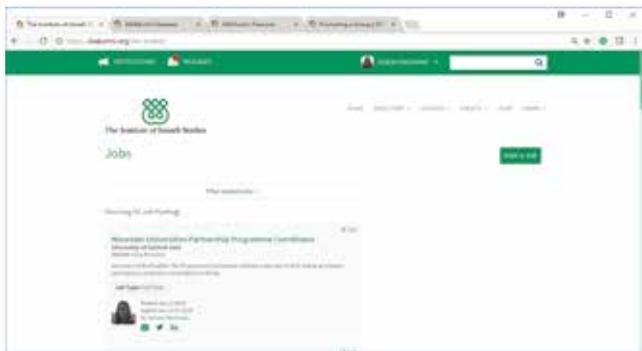
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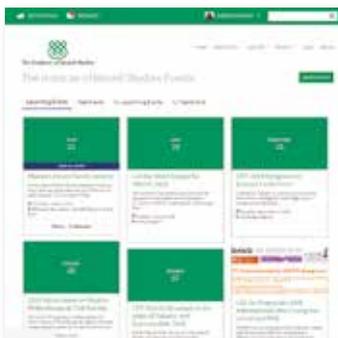
Jobs

Make it easy to share and receive new career and volunteer opportunities



Events

Create your own meet ups and invite fellow alumni to join in or get to know about conferences, book launches, lecture series, alumni reunion



BEFORE THE PRINTED WORD: TEXTS, SCRIBES AND TRANSMISSION –

A SYMPOSIUM ON MANUSCRIPT COLLECTIONS HOUSED AT THE INSTITUTE OF ISMAILI STUDIES 12TH–13TH OCTOBER 2017

In 2017, Dr Mir Baiz Khan and Aslisho Qurboniev were awarded Alumni Research Grants to participate in a symposium organised by the IIS' Ismaili Special Collections Unit entitled Before the Printed Word: Texts, Scribes and Transmissions. The symposium attracted over twenty scholars from around the world. Many of the papers presented at the symposium were the result of ongoing endeavours by the IIS to accelerate the study of different aspects of the IIS' manuscript collection.

Mir Baiz Khan

Class of WTEP 1983

Dr Daftary's presentation at the outset, sketching the historical development of the manuscript study in the field of Ismaili studies and spelling out its distinctive development periods, was enriching in terms of historical knowledge of the subject. His presentation succinctly highlighted the multifaceted nature of the Ismaili intellectual traditions evolving in different historical periods and in different geo-cultural and politico-dynastic contexts. It was instructive to know how Ismaili manuscripts were preserved and emerged after the early modern period, paving the way for the second phase of development in the early twentieth century. This period, as Dr Daftary put it, was "a crucial period in the sense that foundations of modern scholarship in the field were laid." The third period, beginning in 1977, marked two important developments, in Dr Daftary's view – the publication of Dr Ismail K. Poonawala's *Biobibliography of Ismā'īlī Literature* and the foundation of The Institute of Ismaili Studies.

I felt gratified to have been one of the first IIS graduates and welcomed the opportunity to listen to some of my past professors – Professor Wilferd Madelung and Dr Jalal Badackchani – and to meet Professor Hermann Landolt and Dr Farouk Topan. All



of them have contributed to the intellectual growth of many of us, particularly in the area of Shi'i / Ismaili intellectual and doctrinal traditions.

All presentations, focusing on different manuscripts, were exciting and intellectually stimulating. The symposium offered an excellent opportunity to learn about the rich collection of manuscripts preserved by the Ismaili Special Collections Unit. It was truly exhilarating to listen to these scholars, learning of their deep engagement with these manuscripts and the consequent prospects for Ismaili studies in the coming years.

Aslisho Qurboniev

Class of GPISH 2014

Attending the symposium devoted to the manuscript collections housed at the IIS was a unique learning opportunity. As a student of Fatimid history, I found the symposium extremely useful, hearing from leading scholars of Ismaili studies. The IIS has the largest collection of manuscripts authored in the Fatimid period, at least in the Western world. Therefore, my research regularly brings me to the IIS' Ismaili Special Collections Unit to consult published and unpublished primary sources. In this symposium, I interacted with pioneering scholars who have worked on the IIS collection for many years and made significant contributions to cataloguing, analysing and publishing the collection in collaboration with the IIS.

INTERNSHIP EXPERIENCE

Muhammad Arbab Jahanzeb

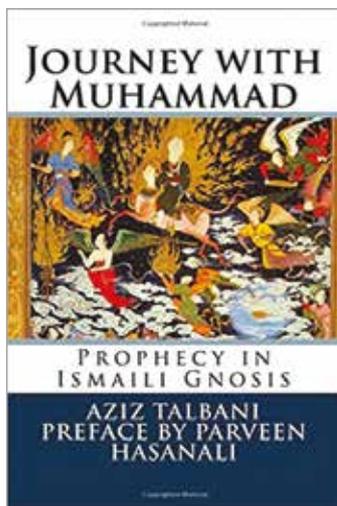
Class of GPISH 2016

As part of the Ismaili Heritage Programme, I was given the opportunity to identify and document historic buildings (specifically, *jamatkhana*s, shrines and houses/forts/palaces) with significant cultural and political connections to the Ismailis of Pakistan. The most amazing discovery for me was the historical connections that had been formed during the da'wa activities by Ismaili *da'is* in the Northern Areas (Badakhshan, Wakhan, Chitral, Gilgit-Baltistan), Khyber Pakhtunkhwa, Punjab and Sind. Ismaili shrines, travel routes, *jamatkhana*s, caravanserais, houses of Ismaili Imams and living traditions (such as the *gharba* tradition in Chitral associated with Pir Shah Shams Sabzwari) are amongst the historical sources that we have from the period starting with Pir Nasir Khusraw until today.

JOURNEY WITH MUHAMMAD: PROPHECY IN ISMAILI GNOSIS

Aziz Talbani

Class of WTEP 1989



Journey with Muhammad (2017) takes the reader on a spiritual and philosophical journey through the prism of the Prophet Muhammad's (PBUH) multifaceted personality and his prophecy. The book expounds upon spiritual and philosophical ideas on nubuwwah as deciphered by Ismaili thinkers from early writers to present times. The book succinctly develops a modern narrative on the Prophet Muhammad and nubuwwah from the vast compendium of diverse

Ismaili thought in pre-Fatimid, Fatimid and Iranian sources and Ginanic literature, as well as from the speeches of the Aga Khans. It provides readers with insight into the essence of the spiritual core of Islam/Ismailism that the representation of the Prophet offers. It is an important resource for those who wish to understand spiritual and philosophical ideas, practices, and symbols in the Ismaili Tariqah through the illustrious model of the Prophet Muhammad.

The introductory chapter provides a short narrative on the life of the Prophet, followed by a critical discussion on the biographical literature, including pioneering Ismaili contributions in the form of *ithbat* literature. Further chapters discuss contributions by Abu Hatim al-Razi, Abu Yaqub al-Sijistani, Nasir al-Din al-Tusi, and Nasir Khusraw. The chapter on Ginanic literature advances the spiritual and ethical discourse in which the Prophet's appearance was contextualized. The last chapter discusses Imam Sultan Muhammad Shah and Imam Shah Karim al-Husayni's views on the importance of the example of the Prophet's life for modern times.

www.amazon.co.uk/Journey-Muhammad-Prophecy-Ismaili-Gnosis/dp/1536866598

DIASPORA AND MEDIA IN EUROPE: MIGRATION, IDENTITY, AND INTEGRATION

Karim H Karim

Class of McGill 1984

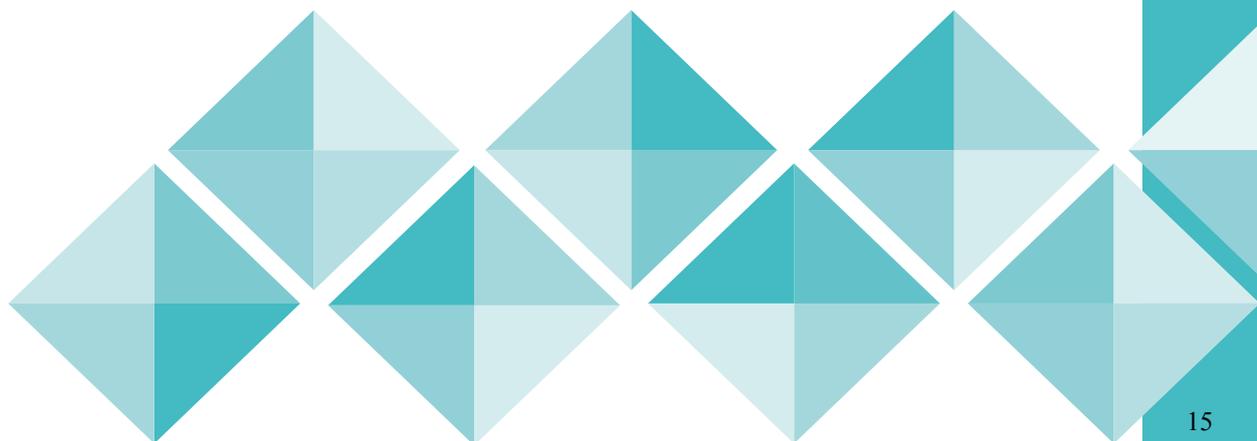


This publication (2018) comes at a highly topical time, as migrants are travelling to Europe in rising numbers. Governments are attempting to address citizens' concerns, maintain security, and assist the new arrivals with integration into receiving societies. Many immigrants have spent their life's fortunes and risked their lives to reach Europe in order to escape war, poverty, and/or persecution, yet many

of them find themselves caught between the hammer of their original homelands and the anvil of anti-immigration policies enacted in some countries. Some of them are trapped in immigration bureaucracy, making their journey seem endless due to future uncertainties and harsh policies.

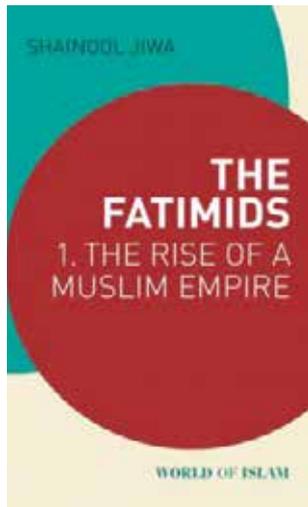
This book focuses on immigrants who reside in Europe and regard it as their new home. It presents case studies from several immigrant groups and European countries, highlighting how new technologies like social media are playing an important role in maintaining bonds with the immigrants' original homelands as well as providing vital and interactive communication links among their places of settlement. While migrant groups continue making use of print and broadcast media, the rapidly growing applications of Internet platforms have substantially enriched their interactions. These communication practices provide valuable insights into how diasporas shape their identities. The studies in the various chapters use research methodologies including big data analysis, content analysis, focus groups, interviews, surveys and visual framing. They make a strong contribution to the emergent scholarship on diasporic communication. Professor Karim's introductory chapter, 'Migration, Diaspora and Communication', has been widely read and is available at:

www.academia.edu/36446713/Migration_Diaspora_and_Communication.pdf



THE FATIMIDS: THE RISE OF A MUSLIM EMPIRE

Dr Shainool Jiwa
Class of McGill 1984



Emerging from a period of long seclusion, the leader of the burgeoning community of Ismaili Shi'i Muslims was declared the first Fatimid Imam-caliph in the year 909. Abd Allah al-Mahdi founded the only sustained Shi'i dynasty (909-1171) to rule over substantial parts of the medieval Muslim world, rivalling both the Umayyads of Spain and the Abbasids. At its peak, the Fatimid Empire extended from the Atlantic shores of North Africa, across the southern

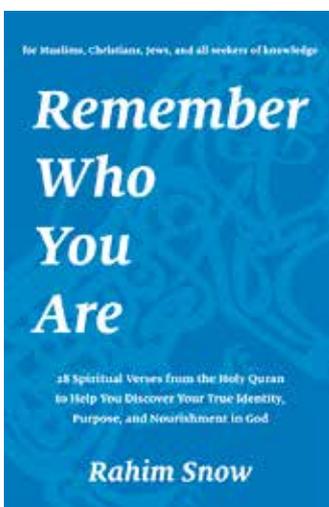
Mediterranean and down both sides of the Red Sea, covering also Mecca and Medina.

This accessible history, the first of two volumes, tells the story of the birth and expansion of the Fatimid Empire in the 10th century. Drawing upon eyewitness accounts, Shainool Jiwa introduces the first four generations of Fatimid Imam-caliphs -- al-Mahdi, al-Qa'im, al-Mansur, and al-Mu'izz -- as well as the people who served them and those they struggled against. Readers are taken on a journey through the Fatimid capitals of Qayrawan, Mahdiyya, and Mansuriyya and on to the founding of Cairo.

In this lively and comprehensive introduction, readers will discover various milestones in Fatimid history and the political and cultural achievements that continue to resonate today.

<https://iis.ac.uk/publication/fatimids-rise-muslim-empire>

INSIGHT FROM THE AUTHOR OF REMEMBER WHO YOU ARE –



Rahim Snow
Class of GPISH 1999

I thought, “Why don’t I take some verses from the Qur’an, translate them into simple readable English and provide a commentary on how someone can use those verses in their daily life?” So, I wrote my book, *Remember Who You Are*, for a broad audience of Muslims, Christians, Jews, and all seekers of knowledge from a wide age range. I wanted to

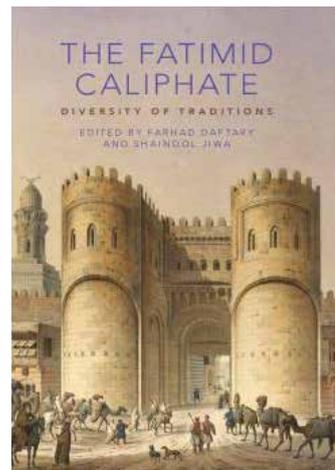
take the insights I had gained from a lifelong study of the world’s religions as well as from my studies at the IIS and the University of Oxford, and make them accessible to the public.

Several academics have reviewed the book. Professor James W. Morris found it to be a “collection of deeply personal, heartfelt meditations on 28 key verses of the Qur’an [which] is a remarkably accessible and practical introduction to the ways that the everyday ‘practice’ of living and praying the Qur’an can profoundly inform and awaken each facet of our spiritual lives.” Similarly, Dr Craig Considine found it “inspiring and spiritually uplifting”. He felt that this work “highlights the mercy and compassion of the Islamic tradition in a way that will capture the heart and mind of people regardless of religious beliefs or backgrounds” and that in our “turbulent times, this book serves as an antidote to the poisons of apathy and intolerance.”

www.rahimsnow.com/remember-who-you-are

THE FATIMID CALIPHATE: DIVERSITY OF TRADITIONS

Dr Shainool Jiwa
Class of McGill 1984



The Fatimids ruled much of the Mediterranean world for over two centuries. From the conquest of Qayrawan in 909 to defeat at the hands of Saladin in 1171, the Fatimid caliphate governed a vast area stretching, at its peak, from the Red Sea in the East to the Atlantic Ocean in the West. Their leaders – the Ismaili Shi'i Imam-caliphs – were distinctive in largely pursuing a policy of tolerance towards the religious and ethnic

communities of their realm, and they embraced diverse approaches to the practicalities of administering a vast empire. Such methods of negotiating government and diversity created a lasting pluralistic legacy.

The present volume, edited by Farhad Daftary and Shainool Jiwa, brings together a series of original contributions from a number of leading authorities in the field. Based on analyses of primary sources, the chapters shed fresh light on the impact of Fatimid rule. The book presents little explored aspects of state-society relations such as the Fatimid model of the vizierate, Sunni legal responses to Fatimid observance, and the role of women in prayer. Highlighting the distinctive nature of the Fatimid empire and its legacy, this book will be of special interest to researchers in mediaeval Islamic history and thought.

<https://iis.ac.uk/publication/fatimid-caliphate-diversitytraditions>

PUBLICATIONS, PAPERS AND PRESENTATIONS IN 2017

Abbas, S. (2017). Negotiating Change: Recognizing the role of customary laws for sustainable livelihoods and development in Gilgit-Baltistan. Pakistan at Islamabad and Gilgit. *Heinrich Böll Foundation*.

Adatia, Sh. (2017a). 'Unwrapping' Rahim's story: Giftedness and Ismaili religious education. Presentation at the 2nd International Ismaili Studies Conference at Carleton University, Ottawa.

(2017b). Mitha, K., Adatia, S., & Jaspal, R. Two cultures, one identity: Formulations of Australian Isma'ili Muslim identity. *Contemporary Islam*.

(2017c). French immersion and elitism. Presentation at the Jean-Paul Dionne Symposium at the University of Ottawa.

Ali, S. (2017). Importance of humanities in 21st century. Presentation at the Foramen Christian College, Lahore.

Alibhai, F. (2017) Representing Islam at the Edinburgh International Book Festival. *Scotland's Muslims: Society, Politics and Identity*, 236-258. *Edinburgh University Press*

Alshaar, N. (2017). The Qur'an and Adab: The shaping of literary traditions in Classical Islam. Presentation at the International conferences. *Book with OUP*.

Amirali, A. (2016) Learning outside the classroom - Students' responses and learning outcomes. Presentation at the Institute of Education, University College London. *UCL Mteach Journal*.

Baig, Sh. (2017). The impacts of classroom discussion activities upon student's engagement and achievements in a secondary RE classroom. *International Journal of Trend in Research and Development*.

Baiza, Y. (2017a) "Afghanistan in the Whirlwind of US-Russia Rivalry in Central Asia" at Beyond Globalisation: Perspectives for Eurasia. Presentation at Cambridge Central Asian Forum. *Cambridge Journal of Eurasia Studies*.

(2017b) "Khūd-kushī Zahrā Khāwarī: Āmūzish-e 'Ālī Afghanistan rā Chigūnah Metawān az Fisād Nijāt Dād?" [The Suicidal Case of Zahrā Khāwarī: How to Rescue Afghanistan's Higher Education from Corruption?]. BBC Persian. < <http://www.bbc.com/persian/blog-viewpoints-42152834>>.

(2017c) "Barnāmah-e āmūzishī dar Afghanistan chigūnah bāyad iślāḥ shawad?" [How to reform the education curriculum in Afghanistan?]. BBC Persian. < <http://www.bbc.com/persian/blog-viewpoints-40555723>>.

(2017d) Sokhanwar, M. D., Sajjadi, S. M., Baiza, Y. and Imani, M. "Gender justice discourse in the educational system of Afghanistan during the Marxist period (1978–1992)". *Policy Futures in Education*.

(2017e). 'The Pillars of Sharī'a: An Ismaili Esoteric interpretation'. Presentation at Symposium on Manuscript collections, Institute of Ismaili Studies, London.

(2017f). Authority, Identity and Pluralism in Modern Ismaili Religious Education: A Critique. Presentation at the 3rd International Conference on Shi'i Studies, the Islamic College London.

(2017g). The Ismaili Imamate's Development Intervention in Afghanistan, 2002-2017: Moving beyond Humanitarian and International Aid. Presentation at the 2nd International Ismaili Studies Conference, Carleton University, Ottawa.

Chilvers, A. (2017). Interim report for Commission on Religious Education. www.commissiononre.org.uk

Dad, Aziz. (2017). Research Study on negotiating change: Recognizing the role of customary laws for sustainable livelihoods and development in Gilgit-Baltistan. *Heinrich Böll Stiftung*.

Dadwani, R. (2017). Visual media as a pedagogical tool in enhancing student engagement in the re context of Karachi. Presentation at the International Conference for Academic Disciplines, Al Ain University of Science and Technology, United Arab Emirates. *Journal of Teaching and Education, CD-ROM. ISSN: 2165-6266: 07(01):9–30*.

Datoo, A. A Place to Call Home: Insights into the lives of aging parents as they endeavour to find suitable accommodation for their aging dependants. Presentation at Québec Past and Present: The 5th Annual International and Domestic Colloquium on Québec Studies organized by Eastern Townships Resource Center. Sherbrooke Montreal, Canada.

Datoo, S. (2017a). "Pain Spoken: The Voice of Ailing Ashraf Men c. 1911". Presentation at the Annual Conference on South Asia, University of Wisconsin-Madison.

(2017b). "In the Meantime: Temporality and the speaking subject of Yunani medicine in Colonial India". Presentation at the International Congress on Traditional Asian Medicines, Kiel, Germany.

Dewji, S. (2017). The Aga Khan's discourse of applied pluralism: Converging the "Religious" and the "Secular". Presentation at the Congress, Ryerson University. *Studies in Religion*.

Gholami, R. (2017a). "al-Dārimī, Abū Sa'īd 'Uthmān b. Sa'īd", in Encyclopaedia Islamica. *Online/printed publication by Brill*.

(2017b) Persian translation of "A Modern History of the Ismailis: Continuity and change in a Muslim community". *Published in Tehran/Iran*.

Gillani, K. (2017). Rethinking Ginans: sound, recitation and migration. Presentation at the Conference entitled "Mapping a Pluralist Space in Ismaili Studies. Carleton University, Ottawa.

Habib, S. (2017a). 'Now how shall we sing the Lord's Song in a Strange Land?' Presentation at the Carleton Centre for the Study of Islam, Carleton University, Ottawa, Canada.

(2017b). 'Now how shall we sing the Lord's Song in a Strange Land?' — Critical Thoughts on an Ongoing Research. Presentation at the 1st Alumni Symposium, the Institute of Ismaili Studies, London, UK.

Haidar, O. (2017). "Syrian Ismailis and the Arab Spring: Seasons of Death and White Carnations", a Chapter in Middle Eastern Minorities and the Arab Spring, edited by K. S. Parker and T. E. Nasrallah. *Gorgias Press*.

Halani, N. (2017). Religious nurture of Ismaili children. Presentation at the IIS Alumni European Chapter Group Meeting.

Hasanali, P. (2017). "Preface" in "Journey with Muhammad: Prophecy in Ismaili Gnosis. *The Axis Press*.

Hayat, P. (2017). 'The Concept of Soul in a Sufi-Yogi dialogue of 17th-century India'. Presentation at the Oxford Symposium on Religious Studies, University of Oxford.

- Hunzai, Sh.** (2017a). The concept of Spiritual Science as presented by Allamah Nasir Hunzai, Pakistan. Presentation at the Academy of Letter Islamabad.
- (2017b). The Projection of women in Burushaski Proverbs, Pakistan Lok Virsa Islamabad.
- (2017c). Introduction to Rawshnai Nama of Pir Nasir Khusraw, Burushaski Research Academy Programme, Karachi.
- (2017d). Spiritual Science and Spiritual Poetry, Condolence Reference at Arts Council of Karachi, Karachi.
- Holiev, A.** (2017a). "The IIS Approaches to Curriculum Development: Interdisciplinary and Civilizational". Presentation at the Academic Conference, Methodological approaches to religious studies and religious education: International Experiences and Kyrgyzstan, Bishkek, Kyrgyzstan.
- (2017b). "The Ismailis of Tajikistan during Soviet Rule: Appropriation to a new socio-political order". Presentation at the 2nd International Ismaili Studies Conference, Carleton University, Ottawa.
- Irfan, S.** (2017). Assessment within the early years, International Journal of Childhood Studies, 1(1). *International Journal of Childhood Studies*.
- Jaffer, K.** (2017). Evaluating effects of professional development course: Imperatives for maximum returns on investment. Institutional Capacity Building Initiative. Case Studies of Government Elementary Colleges of Education - 2 chapters. Lessons from Implementation of Educational Reform in Pakistan: Implications for Policy and Practice.
- Jamal, A.** (2017a). "Considering freedom of religion in a post-secular context: hapless or hopeful?" UK. *Oxford Journal of Law and Religion*.
- (2017b). "Comparative Law, Anti-Essentialism and Intersectionality: Reflections from Southeast Asia in Search of an Elusive Balance. Presentation in Singapore. Pluralism, Transnationalism and Culture in Asian Law: A Book in Honour of M.B. Hooker.
- Javan, K.** (2017). Hasan-i Mahmud and Diwan-i Qaimiyyat/ Mapping Ismaili Studies, Ottawa, Carlton University, Ottawa, *Persian Journal, Mashhad*.
- Jiwa, Sh.** (2017a). The Fatimid Caliphate, ed. F Daftary and S Jiwa. Edited volume. The Fatimid Caliphate, ed. F Daftary and S Jiwa.
- (2017b). The Fatimids: The Rise of a Muslim Empire. Monograph. *World of Islam series*.
- (2017c). "The Baghdad Manifesto (402/1011): A Re-examination of Fatimid-Abbasid Rivalry. Article in an edited volume titled, The Fatimid Caliphate: Diversity of Traditions, ed. F Daftary and S Jiwa.
- Kadiwal, L.** (2017a). The multiple roles that young people play in conflict-affected contexts. Delegation of the Government of Colombia. *Centre for Global Youth*
- (2017b). The role of teachers in Post-Conflict societies. A public symposium to discuss the findings of a research study on Teachers as Agents of Peacebuilding and Social Cohesion in Post Conflict Contexts. *London International Development Centre*
- (2017c). Comparing youth attitudes towards politics in Britain and Pakistan: Some initial reflections. Centre for Global Youth. *Blog-<https://blogs.ucl.ac.uk/global-youth/2017/09/19/comparing-youth-attitudes-towards-politics-in-britain-and-pakistan-some-initial-reflections/>*
- Karim, K.** (2017). Diaspora and Media in Europe: Migration, Identity and Integration. *London: Palgrave Macmillan, 2017*.
- Karmali, A.** (2017). Are the "Seven Pillars" still relevant in contemporary Nizārī Ismā'īlī Thought? The presentation of al-Qādī al-Nu'mān in 21st Century Nizārī religious education. International Ismaili Studies Conference, Carleton University, Ottawa.
- Kassam, K.** (2017). Rethinking energy security and services in practice: National vulnerability and three energy pathways in Tajikistan. *Energy Policy*.
- Keshavjee, F.** (2017a). Islam and gender issues; evening event: Gender issues and Muslim Women, Covilhã. Presentation at Secondary school, for students aged 17/18.
- (2017b) Jihad, Militancy, Morality and Modernity. *Óbidos Lliterary Festival*.
- Keshodkar, A.** (2017a). The power of Heshima: Negotiating strangeness between Indians and Africans in Zanzibar. Presentation at the European Conference on African Studies. *Basel Switzerland*.
- (2017b). Revival of the Indian Ocean Nexus: A new era of South-South mobility. Presentation at the LVAIC Africa Day Symposium. Panel titled, Anticipatory Africa: Reflections on temporality, teaching and research in an Emergent Africa.
- Khaki, J.** (2017a). Building bridges. *Dawn daily newspaper*.
- (2017b). Faith education, Dawn. *Dawn daily newspaper*.
- (2017c). Knowledge society, Dawn. *Dawn daily newspaper*.
- Khan, M.** (2017a). Chitrali Ismailis and their relations with other communities. Presentation at the 2nd International Ismaili Studies Conference, Carleton University, Ottawa.
- (2017b). The impact of politics on the borderland communities: A Case Study of the Ismaili Community. Conference Proceedings, Department of Political Science, University of Peshawar in collaboration with Hanns Seidel Foundation, Islamabad.
- (2017c). Youth development and Career Counselling. Guest speaker, The University of Chitral.
- Khimani, Z.** (2017) Misplaced Utopia: Education and Extremism - the case of Pakistan. *Education and Extremisms: Rethinking Liberal Pedagogies in the Contemporary World Book*
- Mastibekov, O.** (2017). Transformation of Culture and Policy from Soviet to Post-Soviet in Dushanbe of Tajikistan. Presentation at the 2nd Silk Cities International Conference, In Reconnect population to urban heritage in the Middle East & Central Asia, London, University College London. <http://silk-cities.org/conference2017>.
- Mawani, Sh.** (2017). Expressing identities and values through architecture: The Ismaili Centre, Toronto. Mapping Nations, Locating Citizens: Interdisciplinary Discussions on Nationalism and Identity (Edited Book).
- Merchant, H.** (2017) Planning local implementing global: Mentoring doctoral students to be global education developers. Georgia Association of Teacher Educators. *GATE (Georgia Association of Teacher Educators)*.
- Merchant, K.** (2017). The writing eight exercise and its impact on kindergartners. Presentation at the IIS Asia Chapter Alumni meeting in Malaysia.

- Mitha, K.** (2017a). Muslims in Scotland: Identity, Integration, and Impact on Psychological Wellbeing. Presentation at the Institute of Child Health, University College London, UK. *British Psychological Society - London and Home Counties Branch*.
- (2017b). Scotland is 10-20 years behind London anyway: Narratives of identity and inclusion from British Muslims. Presentation at Kinning Park Complex, Glasgow. *BSA Regional Postgraduate Event*.
- Momin Khoja, S.** (2017). Service learning. Australia research in education.
- Mortezaee, F.** (2017) Virtual Fatimid Cairo. Second International Ismaili Studies Conference at Carleton University. *Carleton University*.
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Evening view of the Aga Khan Centre, London.
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Dr Farhad Daftary, Co-Director of The Institute of Ismaili Studies

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Sabeen Bashwani, Alumni Relations Coordinator at The Institute of Ismaili Studies

Page 7:

Mughal crown prince Dārā Shikōh talking to Hindu holy man.
Source: zoia.thewayofasufi.blogspot.com/2017/07/a-sufi-prince-and-martyr-dara-shikoh.html

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His Royal Highness the Prince of Wales and His Highness the Aga Khan unveil a plaque to officially inaugurate the Aga Khan Centre in King's Cross. Image credit: Shyrose Bhanji
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The Garden of Tranquillity. Image Credit: Hufton + Crow
The Garden of Light. Image Credit: Edmund Sumner
View up the atrium of Rasheed Araeem's art installation.
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United convention on the Rights of the Child logo.
Source: <http://blog.iamsomebodyschildsoldier.org/wp-content/uploads/2017/06/2blog7.jpg>

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Panellist presenting at the symposium. From left to right: Dr Miklos Sarkozy, Dr Karim Javan, Dr Shafique Virani, Dr Jalal Badakhchani.
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Garden of Life at the Aga Khan Centre. Image Credit: Hufton + Crow
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