

# IIS

Catalogue  
of Publications

2020–21



The Institute  
of Ismaili Studies

The Institute of Ismaili Studies  
Department of Academic Research  
and Publications

# Catalogue of Publications

2020–21

The Institute of Ismaili Studies  
Aga Khan Centre  
10 Handyside Street  
London N1C 4DN  
United Kingdom

email: [darp@iis.ac.uk](mailto:darp@iis.ac.uk)  
website: [www.iis.ac.uk](http://www.iis.ac.uk)

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## THE INSTITUTE OF ISMAILI STUDIES

The Institute of Ismaili Studies was established in 1977 with the object of promoting scholarship and learning on Islam, in the historical as well as contemporary contexts, and a better understanding of its relationship with other societies and faiths. The Institute's programmes encourage a perspective which is not confined to the theological heritage of Islam, but seeks to explore the relationship of religious ideas to broader dimensions of society and culture. The programmes thus encourage an interdisciplinary approach to the materials of Islamic history and thought. Particular attention is given to issues of modernity that arise as Muslims seek to relate their heritage to the contemporary situation.

Within the Islamic tradition, the Institute's programmes promote research on those areas which have, to date, received relatively little attention from scholars. These include the intellectual and literary expressions of Shi'i Islam in general, and Ismailism in particular. In the context of Islamic societies, the Institute's programmes are informed by the full range and diversity of cultures in which Islam is practised today, from the Middle East, South and Central Asia, and Africa to the industrialised societies of the West, thus taking into consideration the variety of contexts which shape the ideals, beliefs and practices of the faith.

These objectives are realised through concrete programmes and activities organised and implemented by various departments of the Institute. The Institute also collaborates periodically, on a programme-specific basis, with other institutions of learning in the United Kingdom and abroad.

## DEPARTMENT OF ACADEMIC RESEARCH AND PUBLICATIONS

This catalogue lists the current publications of the Institute's Department of Academic Research and Publications (DARP), its faculty and other academic staff. The Department publishes works by its own scholars as well as from the academic community outside the Institute. The Department's other activities include research, conferences and seminars, as well as participation in the Institute's Graduate Programme in Islamic Studies and Humanities.

The Institute's academic publications fall into several distinct and inter-related categories:

1. Occasional papers or essays addressing broad themes on the relationship between religion and society, with special reference to Islam.
2. Monographs exploring specific aspects of Islamic faith and culture, or the contributions of individual Muslim thinkers or writers.
3. Editions or translations of significant primary or secondary texts.
4. Translations of poetic and literary texts which illustrate the rich heritage of spiritual, devotional and symbolic expressions in Muslim history.
5. Works on Ismaili history and thought, and the relationship of the Ismailis to other traditions, communities and schools of thought in Islam.
6. Proceedings of conferences and seminars sponsored by the Institute.
7. Bibliographical works and catalogues which document manuscripts, printed texts and other source materials of interest to the academic community.

The promotion of modern scholarship on the Ismailis and their intellectual and cultural heritage is an important part of the Institute's mandate. The publications arising from research in this field of Islamic studies now appear under the special imprints of the Ismaili Heritage Series and Ismaili Texts and Translations Series. Publications of broader interest appear in the Muslim Heritage Series, Shi'i Heritage Series and Qur'anic Studies Series.

In facilitating these and other publications, the Institute's sole purpose is to encourage original research and analysis of relevant issues. While every effort is made to ensure that the publications are of a high academic standard, there is naturally bound to be a diversity of views, ideas and interpretations. As such, the opinions expressed in these publications must be understood as belonging to their authors alone.

Most of the works which feature in this catalogue have been published by the Institute through its affiliated company, Islamic Publications Ltd, in association with such publishers as the I.B. Tauris imprint of Bloomsbury Publishing. The catalogue also cites works published in translation and a number of other relevant works published elsewhere by the Institute's scholars.

It is important to note that neither The Institute of Ismaili Studies nor Islamic Publications Ltd engages in marketing or distributing their books directly to the public. Readers wishing to purchase any publications listed in this catalogue for the book trade and personal or institutional use, are advised to contact their local booksellers or distributors. In case of difficulties, inquiries may be made directly to the publishers mentioned in the catalogue. A full list of the names and addresses of these publishers is given in the catalogue.

**NEW PUBLICATIONS**

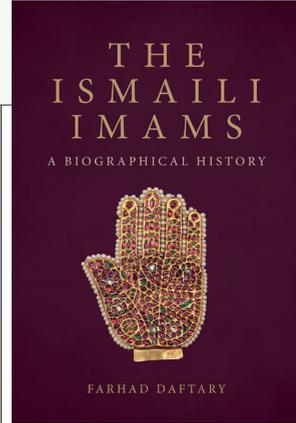
## The Ismaili Imams: A Biographical History

Farhad Daftary

The Ismailis are a major Shi'i Muslim community in the world today, settled in over 25 countries across Asia, Africa, the Middle East, Europe and North America. They are the only Muslim community to have a living hereditary spiritual guide, the Nizari Ismaili Imam.

This book is the first collection of biographies of all the Ismaili Imams, from those living during the formative period of Islam, through to the hidden Imams of the first 'period of concealment' when their public identities remained guarded, to the Imam-caliphs of the illustrious Fatimid dynasty, and those of the Alamut period, up to the Aga Khans of modern times. *The Ismaili Imams* brings together the scattered results of modern scholarship in the field of Ismaili studies, providing a simple and clear resource for both the Ismailis themselves and for general readers, as well as being a useful work of reference for scholars.

This extensively illustrated book presents a series of concise narratives recounting the lives, actions and legacies of all 49 Ismaili Imams and through them, of the Ismaili community's history and heritage.



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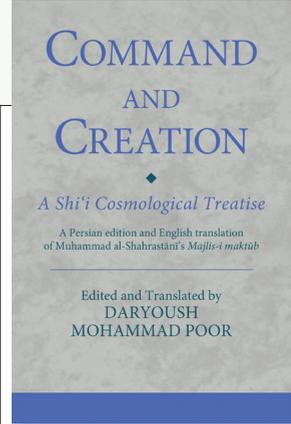
## Command and Creation: A Cosmological Treatise

*A Persian edition and English translation of Abu'l-Faḥ  
Muḥammad b. 'Abd al-Karīm al-Shahrastānī's Majlis-i maktūb*

Edited and translated by Daryoush Mohammad Poor

The eminent Muslim scholar al-Shahrastānī, who may have been a crypto-Ismaili, wrote the *Majlis-i maktūb* in the final years of his life, some time between 538/1143 and his death in 548/1153. No longer in government service and having withdrawn to the village of Shahrastāna, in Khurāsān, it is possible that he felt he could express his personal beliefs more openly than hitherto. At any event, the Ismaili character of the work has been noted in the past and this element of the *Majlis* receives further confirmation in this new edition and translation. Its theme is the Divine Command, Be! (*kun*) and Creation, a topic central to the Ismaili understanding of cosmology. This theme is presented in the form of a sermon (*wa'z*) comparable to the sermons of the great Fatimid *dā'ī*, al-Mu'ayyad fi'l-Dīn al-Shīrāzī (d. 470/1078) collected in his *al-Majālis al-Mu'ayyadiyya*, or those of the medieval Persian poets Rūmī and Sa'dī.

The style of the *Majlis* is varied, immediate and engaging, and it includes logical argumentation as well as two dramatic duologues, between God and Iblis and then Moses and Khidr. In the course of the sermon al-Shahrastānī challenges the arguments of various theological schools, including the Ash'arīs, Mu'tazilis and the Karrāmīs, as well as those of the philosophers. In the end it is the mystical truths of the enigmatic Khidr that he affirms. The concepts he outlines here went on to influence later Ismaili ideas, notably those concerning the declaration of the *qiyāmat* by the fourth lord of Alamūt, Ḥasan II '*alā dhikrihi*' *l-salām*, which took place in 559 /1164. As a result, this new edition and translation of the *Majlis-i maktūb* by Daryoush Mohammad Poor is an important addition to the study of early Nizārī Ismaili thought and provides a unique insight for anyone seeking to explore Islamic thought of the medieval era in general.



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ISBN 978 0 7556 0297 1 (PB)

## Affirming the Imamate: Early Fatimid Teachings in the Islamic West

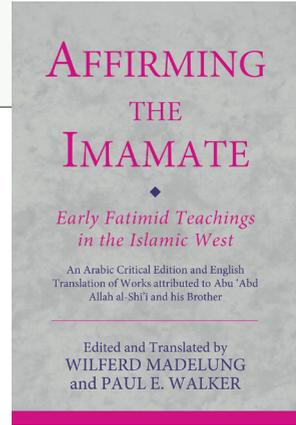
*An Arabic critical edition and English translation of works attributed to Abū 'Abd Allāh al-Shī'ī and his brother Abu'l-'Abbās*

Wilferd Madelung and Paul E. Walker

The two brief works, in the genre of sermons, edited and translated here for the first time, have been ascribed by the editors, both eminent academics in the study of early Shī'ī Islam, to the two brothers who were central to the success of the Ismaili *da'wa* in North Africa, namely Abū 'Abd Allāh al-Shī'ī and Abu'l-'Abbās Muḥammad.

The untitled sermon, or draft of ideas for sermons, here ascribed to Abū 'Abd Allāh al-Shī'ī, shows how the arguments for belief in the imamate of the family of the Prophet, the *ahl al-bayt*, were developed and presented to affirm the legitimacy of the Ismaili Imams. *The Book of the Keys to Grace*, ascribed to his elder brother Abu'l-'Abbās, is also concerned with the centrality of the Imam to the faith and furthermore sheds light on the *da'wa* organisation in the early centuries of Islam.

Both texts also demonstrate an awareness of a variety of religious traditions as well as a detailed use of Qur'anic quotations and a wide range of hadith. Together these two works constitute primary source material of great interest for the early period in the history of the Ismailis in the Islamic West.



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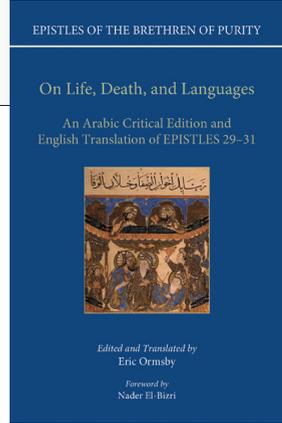
## On Life, Death, and Languages

*An Arabic critical edition and English translation of Epistles 29–31*

Edited and translated by Eric Ormsby

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

The three epistles in this volume are among the most accessible and appealing of the Brethren of Purity's treatises. In their down-to-earth yet elegant style, they present age-old teachings on three fundamental issues: the nature of death, the truth about pleasure and pain, and the multiplicity of human languages and their origins, beginning with a discussion of natural and mechanical sounds and proceeding to human speech. Here we find outstanding examples of *adab* in the Arabic literary tradition, refined and genial philosophical discourses that reveal a high degree of sophistication and considerable literary flair.



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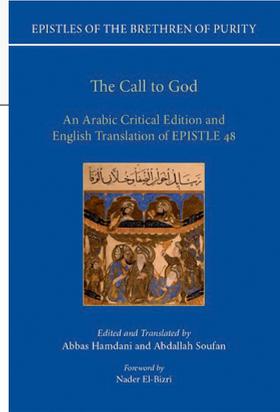
## The Call to God

*An Arabic critical edition and English translation of Epistle 48*

Edited and translated by Abbas Hamdani and Abdallah Soufan

Epistle 48 belongs to the fourth part of the *Epistles of the Brethren of Purity*, dealing with the divine and legal sciences. It deals specifically with the methods that should be employed in advocating for the cause of the fraternity, and in calling different segments of society, including the sons of kings, viziers, governors, secretaries, merchants and smallholders, to join its ranks. Special templates for preachers engaging with these particular categories are provided throughout. It also addresses issues of governance and the ideal city, while emphasizing the primacy of the soul over the body, and the need for followers to know themselves.

The Epistle ends with the story of an Indian king, his son and a wise man, based on the famous *Bilawhar wa Būdhāsaf*, which is given as an illustration of a successful mission. More than any other epistle, Epistle 48 reveals the political nature of the fraternity and its mission, being, as the editors argue, part of the Fatimid missionary effort in the period preceding the establishment of the Fatimid dynasty.



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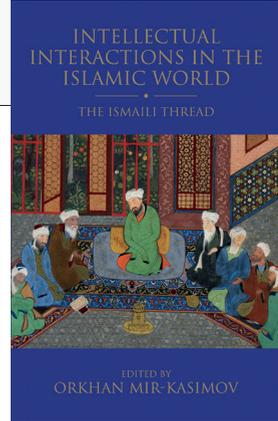
## Intellectual Interactions in the Islamic World: The Ismaili Thread

Edited by Orkhan Mir-Kasimov

How has the Ismaili branch of Shi'ī Islam interacted with other Islamic communities throughout history? The groups and movements that make up Islamic civilisation are diverse, yet while scholarship has analysed many branches of Islam in isolation, the exchanges and mutual influences between them have not been sufficiently recognised. This book traces the interactions between Ismaili intellectual thought and the traditions of other Islamic groups to shed light on the complex and interwoven nature of Islamic civilisation.

Based on a broad range of primary sources from the early medieval to the late nineteenth century, the book brings together different disciplines within Islamic studies to cover polemical and doctrinal literature, law, mysticism, rituals and philosophy. The main Ismaili groups, such as the Fatimids, Nizārīs and Tayyibīs, are represented, as well as lesser known traditions such as those of the mountain region of Badakhshan in Central Asia. Religious syncretism, particularly in the Indian subcontinent and in Yemen, is considered alongside cultural interactions as reflected in the circulation of books in Fatimid markets, and various literary and mythical traditions, some still little explored.

The chapters include contributions from leading experts in the field shedding new light on the close and complex relationships that different Islamic groups have enjoyed with one another throughout the centuries.



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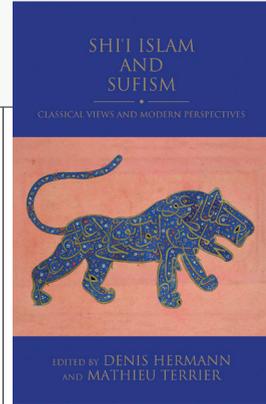
ePDF 978 1 83860 486 8

## Shi'ī Islam and Sufism: Classical Views and Modern Perspectives

Edited by Denis Hermann and Mathieu Terrier

Offering new perspectives on the relationship between Shi'is and Sufis in modern and pre-modern times, this book questions any supposed opposition between these two esoteric traditions in Islam by exploring what could be called Shi'ī Sufism and Sufi-oriented Shi'ism at various points in history. The essays collected here are based on new research, in textual studies as well as fieldwork, from a broad geographical area including the Indian subcontinent and Anatolia in addition to Iran. They cover a long period stretching from the early post-Mongol centuries, throughout the entire Safawid era (906–1134/1501–1722) and beyond, and are concerned not only with the sphere of the religious scholars, but also with different strata of society.

The first part of the volume looks at the diversity of the discourse on Sufism among the Shi'ī *'ulama'*, in the run up to and during the Safawid period. The second part focuses on the social and intellectual history of the most popular Shi'ī Sufi order in Iran, the Ni'mat Allāhiyya. The third part examines the relationship between Shi'ism and Sufism in the little-explored literary traditions of the Alevi-Bektashi and the Khāksāriyya Sufi order.



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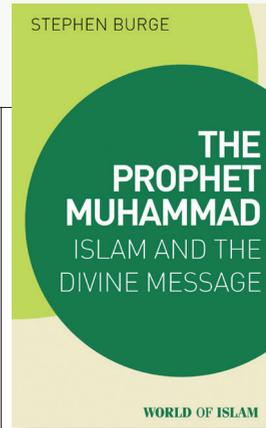
EPDF 978 0 7556 0229 2

## The Prophet Muhammad: Islam and the Divine Message

Stephen Burge

Prophets serve as intermediaries between the human and divine worlds, which grants them a special status in history across diverse religions and cultures. For Muslims, the Prophet Muhammad (570–632 CE) represents the culmination of the monotheistic prophets, including Abraham, Moses and Jesus. In his own lifetime, Muhammad overcame opposition and brought reforms, firmly establishing a thriving community of believers which would become a major world civilisation. Today, the Prophet's presence is still felt in the lives of Muslims who view him as an exemplary figure.

The Prophet Muhammad engages both with Muhammad's role as God's messenger, showing his continued importance for Muslim communities, and with the message he announced. Stephen Burge here explores the challenges and triumphs of prophets that have inspired the faithful's relationships not only with the Divine but with others. Through the legacy of the Prophet Muhammad, this illuminating account reveals the profound and enduring influence of prophets and prophecy.



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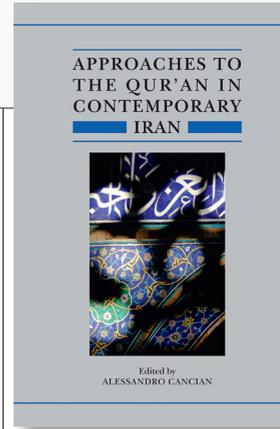
## Approaches to the Qur'an in Contemporary Iran

Edited by Alessandro Cancian

*Approaches to the Qur'an in Contemporary Iran* explores the importance of the reception of the Qur'an in the religious, intellectual, political and artistic discourses in modern and contemporary Iran, from the nineteenth century to the present.

The chapters included in the volume have been written by some of the most authoritative specialists in the modern history of Iran. Their contributions span a wide range of subjects and themes, covering such varied ground as the examination of the trends in Qur'anic exegesis that are currently prominent in Iran, the use of Qur'anic themes in contemporary Iranian cinema, the concept of revelation as the basis of diverse political trends in the Islamic Republic of Iran, Sufi mystical interpretations of the Qur'an, the use of the Qur'an in the arts, the Qur'an as a living scripture in specific intellectual and social circles, and case studies of individual intellectuals.

Through this wide-ranging survey, the book aims to become a reference for anyone interested in the imprint of the Qur'an on the religious, political, cultural and anthropological history of modern and contemporary Iranian society.



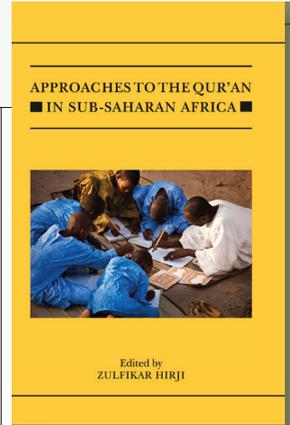
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## Approaches to the Qur'an in Sub-Saharan Africa

Edited by Zulfikar Hirji

This work aims to open up new discourses about Islam in sub-Saharan Africa through the examination of how Muslims in this geographical and socio-cultural context have engaged with the Qur'an. Covering a period from the twelfth/eighteenth century to the early twenty-first century, this multidisciplinary volume examines a variety of geographical locations in sub-Saharan Africa including Burkina Faso, Kenya, Mali, Niger, Nigeria, Senegal and Tanzania.

The book's twelve case studies use different frameworks and methodological approaches from the academic disciplines of anthropology, art history, historiography and philology. They explore a variety of media and modalities that Muslims in sub-Saharan Africa, as elsewhere, use in their engagements with the Qur'an. This volume moves well beyond the materiality of the Qur'an as a physical book to explore the ways in which it is understood, felt and imagined, and to examine the contestations and debates that arise from these diverse engagements. The volume covers textual culture (manuscripts, commentaries and translations); aural and oral culture (recitations and invocations, music and poetry); the lived experience (magic squares and symbolic repertoire, medicinal and curative acts, healing and prayer, dreams and spirit worlds); material culture (textiles, ink, paper, and wooden boards); and education. In seeking to understand the plurality of engagements that Muslims from diverse communities of interpretation and from different parts of sub-Saharan Africa have had with Qur'an, this volume adds to the scholarship on the Qur'an as well as the scholarship on Islam and Muslims in Africa.



*Published 2019*

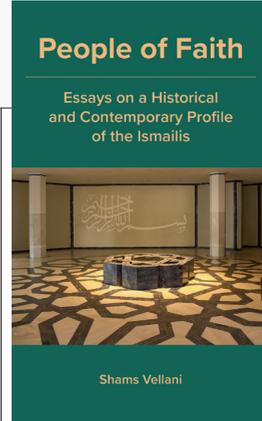
*Oxford University Press in association  
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ISBN 978 0 19 884077 0 (HB)*

## People of Faith: Essays on a Historical and Contemporary Profile of the Ismailis

Shams Vellani

Showing how the Shi'a Ismaili Muslims unite their spiritual traditions with the demands of living in the modern world according to the ethics of Islam, this collection of essays imparts good sense on topics including an overview of Shi'i Islam, a profile of the Ismaili Jamat and models for contemporary living. Under the guidance of the hereditary Imam of the Time, Aga Khan IV, the Jamat embraces a rich diversity of traditions which collectively strive towards the betterment of self and society. These clearly written essays highlight the crucial Ismaili traditions of philanthropy, voluntary service and self-reliance, while touching on the activities and achievements of the institutions of the Ismaili Imam.

As a highly respected and veteran Jamati leader, who has also worked at the Institute of Ismaili Studies for over 40 years, Shams Vellani offers a unique perspective on the faith. Readers will benefit from the careful observations and keen insights shared by the author from a lifetime of service in the Ismaili community.



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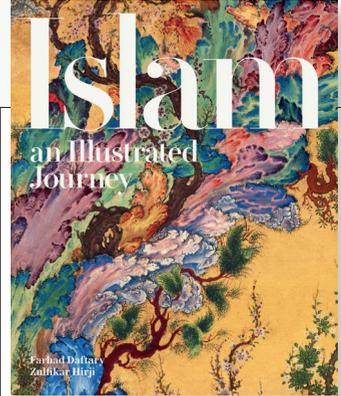
## Islam: An Illustrated Journey

Farhad Daftary and Zulfikar Hirji

In words and images, *Islam: An Illustrated Journey* tells the story of a faith that is today practised by more than a billion people around the globe. Beginning in the world of late antiquity and the pre-Islamic period, the book takes the reader through the formative era of Islam and its development in the Arabian peninsula, through the rise and decline of major Muslim dynasties including the Umayyads, Abbasids, Fatimids, Mughals, Safavids and Ottomans and into the modern day.

Throughout, the book provides portraits of diverse Muslim traditions and communities of interpretation, both past and present, such as Sunnis, Shi'is and Sufis, among others. Each of the book's nine chapters highlights the key events and personalities of various periods of Islamic history, and gives examples of the social and cultural achievements of Muslims. The chapters also contain specially designed sections that feature masterpieces of Islamic art, architecture and literature in different historical and geographical contexts.

Lavishly illustrated with images, graphics, maps and charts, the book includes an easy to use glossary and detailed bibliography. *Islam: An Illustrated Journey* is written in an accessible style and will appeal to general audiences as well as enthusiasts of Islamic societies and cultures and world civilizations.



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*A publication to commemorate  
the Diamond Jubilee of His Highness  
the Aga Khan, 1957–2017.*

**PREVIOUS PUBLICATIONS**

## Cyclical Time and Ismaili Gnosis

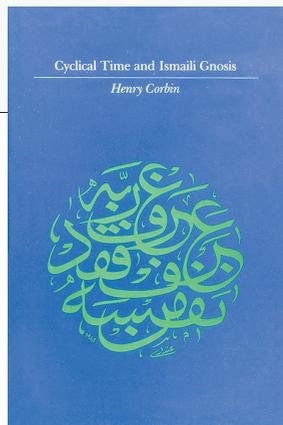
Henry Corbin

Translated by Ralph Manheim and James W. Morris

*Cyclical Time and Ismaili Gnosis* comprises three of Henry Corbin's (1903–1978) lectures on fundamental themes of classical Ismaili thought. The Ismaili tradition, a branch of Shi'i Islam, derives its identity from a unique conception of Prophethood and the Imamate, seen as manifestations on Earth of 'events in Heaven'.

Thus, the notion of cyclical time in Ismaili hiero-history constitutes the main focus of the first lecture. This evokes the parallel of analogous themes in certain religions of pre-Islamic Iran, as well as in an early Christianity 'that had long returned to the paradise of the archetypes'. In the second lecture, which is a key study of Ismaili gnosis as a whole, Professor Corbin's penetrating analysis of its docetistic background points to the dynamics of the doctrine of the Imams. The underlying concept of divine epiphany is entirely different from a doctrine of incarnation in historical time. At any one time, the Imam can be the symbol of the self, so that 'he who knows himself, knows his Lord', is born spiritually and becomes part of a cosmic process of resurrection.

Against this gnostic background, the third lecture examines the possibility of concrete historical contacts between the gnostic movements of late Antiquity and early Ismailism. The author's comparison of dominant themes in all forms of gnosticism leads to the conclusion that we are here in the presence of a 'world religion' (*Weltreligion*).



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## Temple and Contemplation

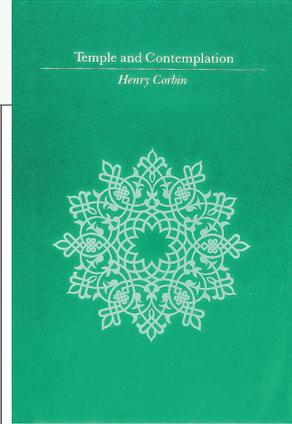
Henry Corbin

Translated by Philip Sherrard with the assistance of  
Liadain Sherrard

*Temple and Contemplation* brings together for the first time in English five of Henry Corbin's lectures, which were originally delivered at sessions of the Eranos Conferences in Ascona, Switzerland. Henry Corbin himself outlined the plan for this book, whose title implies a common focus for these diverse studies.

The two essays that open this collection might appear out of place in the perspective of the Temple; yet Corbin included them precisely to point out that Shi'i hermeneutics necessarily leads to a theosophy of the Temple – just as the temple itself has no meaning, if we have not the method and ontology to lead us there. From a consideration of the philosophy of colours in Islam, followed by a study of the metaphysical and mystical foundation of the science of correspondences, 'The Science of the Balance', the author proceeds to reflect on the role of the heavenly Temple, or the archetype of the Temple, in the spiritual traditions of the Religions of the Book.

No other work of Corbin brings out more clearly the hermeneutic correspondences among spiritual visions belonging to these religions. Thus we understand why Corbin wished to link the themes of 'Temple' and 'Contemplation': the theory of visionary perception allows for the emergence of the Temple, but the processes of visionary cognition are themselves based on the eternal presence of the *Imago Templi*.



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# The Ismā'īlis: Their History and Doctrines

Second edition

Farhad Daftary

The Ismailis represent the second largest Shi'i Muslim community after the Twelvers, and are today scattered throughout more than twenty-five countries in Asia, the Middle East, Africa, Europe and North America. The second edition of this authoritative book traces the history and doctrinal development of the Ismailis from their origins in the formative period of Islam to the present day, a period of more than twelve centuries. All the major phases of Ismaili history are covered, including the pre-Fatimid period, the Fatimid 'golden age', the Ṭayyibī-Musta'li period and the history of the Nizārī Ismailis of Persia and Syria before the Mongol invasions. The final part traces the history of the modern Ismailis, particularly the socio-economic progress of the Nizārī communities.

The second edition of the only comprehensive survey of Ismaili history incorporates new material throughout the text and notes, as well as an expanded bibliography, new illustrations and an additional map. This book will be invaluable reading for students of Islamic and Middle Eastern history.

*Translations of the second edition:*

*Arabic translation by Saifuddin Kassir. London and Beirut: Saqi Books, 2012.*

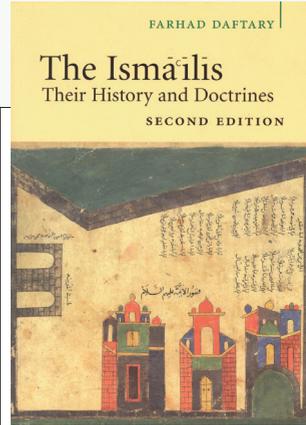
*Persian translation by F. Badrei. Tehran: Farzan, 2014.*

*Russian translation by*

*L. R. Dodykhudoeva. Moscow: Natalis, 2012.*

*Tajik translation in Cyrillic by A. Mahmadvazarov. Dushanbe: Er-graf, 2012.*

*Turkish translation by A. Fethi. Istanbul: Alfa, 2017.*



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*Translations of the first edition:*

*Arabic translation by Saifuddin Kassir.*

*Damascus: Dār al-Yanābī, 1994–5. 3 vols.*

*Persian translation by F. Badrei. Tehran: Farzan, 1998.*

*Tajik translation in Cyrillic, by*

*A. Mahmadvazarov. Moscow:*

*Ladimir, 1999.*

*Turkish translation by E. Özkaya.*

*Ankara: Rastlantı, 2001.*

*Turkish translation by E. Toppak.*

*Ankara: Doruk, 2005.*

*Urdu translation by Azizullah Najib.*

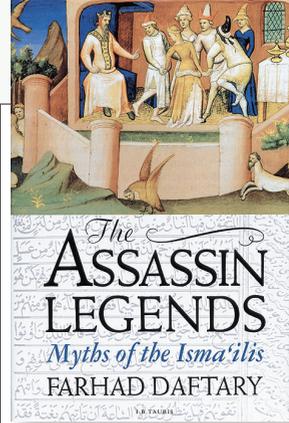
*Karachi: Iqbal Brothers, 1997.*

## The Assassin Legends: Myths of the Isma‘ilis

Farhad Daftary

Since the 12th century fantastical tales of the Assassins, their mysterious leader and their remote mountain strongholds in Syria and northern Iran have captured the European imagination. These legends first emerged when European Crusaders in the Levant came into contact with the Syrian branch of the Nizari Ismailis. Elaborated over the years, the legends culminated in Marco Polo's account according to which the Nizari leader, described as the 'Old Man of the Mountain', was said to have controlled the behaviour of his devotees through the use of hashish and a secret garden of paradise, before being sent out on dangerous missions to kill their enemies. So influential were these tales that the word 'assassin' entered European languages as a common noun for murderer, and the Nizari Ismailis were depicted not only in popular mythology but also in Western scholarship as a sinister order of 'assassins'.

Farhad Daftary's book considers the origins of the medieval Assassin legends and explores the historical context in which they were fabricated and transmitted. His fascinating account ultimately reveals the extent to which the emergence of such legends was symptomatic of both the complex political and cultural structures of the medieval Muslim world and of Europeans' ignorance of that world. The book will be of great interest to all those concerned with Ismaili studies, the history of Islam and the Middle East, as well as the medieval history of Europe. Also included as an appendix is the first English translation of the French orientalist Silvestre de Sacy's famous early 19th-century 'Memoir on the Dynasty of the Assassins and on the Etymology of their Name'.



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I. B. Tauris

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Arabic translation by Saifuddin Kassir.  
Damascus: Al-Mada, 1996.

French translation by Z. Rajan-Badouraly.  
Paris: Vrin, 2007.

Gujarati translation by Ibrahim  
A. Rahman Sheikh and A.A. Dhanani.  
Mumbai: N.M Thakkar, 2010.

Hungarian translation by I. Hajnal.  
Budapest: Osiris, 2000.

Persian translation by F. Badrei. Tehran:  
Farzan, 1997.

Portuguese translation by  
F. Keshavjee. Lisbon: Fenda, 2005.

Russian translation by L.R. Dodykhudoeva.  
Moscow: Ladimir, 2009.

Tajik translation in Cyrillic by A.  
Mahmadnazarov. Dushanbe: Er-graf, 2011.

Turkish translation by Özgür Çelebi.  
Ankara: Yurt Kitab-Yayın, 2008.

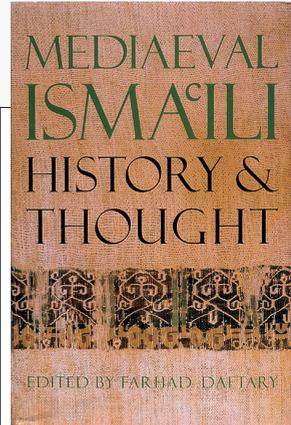
## Mediaeval Ismaʿili History and Thought

Edited by Farhad Daftary

This collective volume, the first major effort of its kind in this branch of Islamic studies, brings together some of the original results of modern scholarship in the field, written by leading contemporary authorities as well as some distinguished Islamicists including A. Amanat, A. Asani, C.E. Bosworth, H. Dabashi, F. Daftary, H. Halm, A. Hamdani, C. Hillenbrand, W. Madelung, C. Melville, A. Nanji, I.K. Poonawala and P.E. Walker.

The chapters in the book, covering selected themes and developments related to the pre-Fatimid, Fatimid and Nizari phases of Ismaili history, deal with a wide variety of topics ranging from the Qarmatis of Bahrayn and their relations with the Fatimids, the earliest cosmological doctrine of the Ismailis, the traditions of learning and the development of jurisprudence under the Fatimids, to the Ismaili perceptions of the 'other', the origins of the Nizari Ismaili movement, Saljuq relations with the early Nizaris, a new perspective on Naṣīr al-Dīn al-Ṭūsī's religious affiliations, and the ginanic literary tradition of the Ismaili Khojas of the Indian subcontinent.

As a significant contribution to Ismaili studies, this book serves to underline the richness of the Ismailis' literary heritage and the diversity of their religio-political experience and intellectual traditions.



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*Arabic translation by Saifuddin Kassir.*  
*Damascus: Al-Mada, 1999.*  
*Persian translation by F. Badrei.*  
*Tehran: Farzan, 2003.*

## A Short History of the Ismailis: Traditions of a Muslim Community

Farhad Daftary

A major Shi'i Muslim community with a long and eventful history, the Ismailis were until recently studied primarily on the basis of the accounts of their enemies, including the Sunni polemicists and the Crusader chroniclers. As a result, a host of legends were disseminated on the teachings and practices of the Ismailis.

The study of Ismailism began to be revolutionised from the 1930s, with the recovery of a large number of Ismaili texts preserved in private collections in Yaman, Syria, Iran, Central Asia and India. *A Short History of the Ismailis* brings together the results of modern scholarship on the highlights of Ismaili history and doctrines within the broader contexts of Islamic history and Shi'i thought. Critically examining the Ismaili historiography and other types of relevant source materials, this book covers the main developments in all the major phases of Ismaili history, including the early formative period, the Fatimid golden age, and the Alamut and post-Alamut periods. It also examines the major schisms among the Ismailis as well as their more recent history.

*Arabic translation by Saifuddin Kassir. Damascus: Al-Mada, 2001.*

*Bulgarian translation, forthcoming.*

*Chinese translation by Amier Saidula. Taipei: Weber, 2012.*

*French translation by Z. Rajan-Badouraly. Paris: Fayard, 2003.*

*German translation by Kurt Maier. Würzburg: Ergon, 2003.*

*Gujarati translation by*

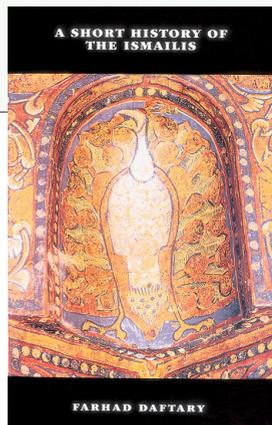
*J. Merchant and S. Muhammad. Mumbai: N.M. Thakkar, 2007.*

*Hungarian translation by I. Hajnal. Budapest: L'Harmattan, 2006.*

*Italian translation by A. Straface. Venice: Marsilio, 2011.*

*Persian translation by F. Badrei. Tehran: Farzan, 1999.*

*Polish translation by Katarzyna Pachniak. Warsaw: Dialog, 2008.*



*Published 1998, reprinted 1999, 2004  
Edinburgh University Press  
ISBN 07486 0904 0 (HB)  
ISBN 07486 0687 4 (PB)*

*Portuguese translation by Paulo Jorge de Sousa Pinto. Lisbon: Universidade Católica Portuguesa, 2003.*

*Russian translation by Leila R. Dodykhudoeva and Lola N. Dodkhudoeva. Moscow: Ladomir, 2003.*

*Spanish translation by Yasmin Allibhoy. Madrid: Akal, 2015.*

*Tajik translation in Cyrillic, by A. Alimardanov. Dushanbe: Nodir, 2003.*

*Turkish translation, forthcoming.*

*Urdu translation by A. Najib. Karachi: Liberty, 2004.*

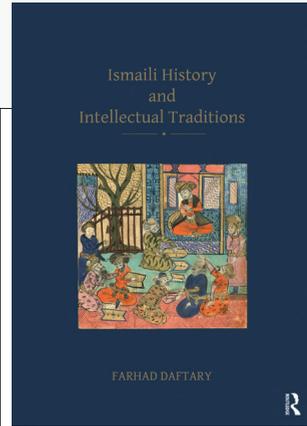
*Uyghur translation by Amier Saidula. London: Uyghur Language Studies Press, 2013.*

## Ismaili History and Intellectual Traditions

Farhad Daftary

The Ismailis represent an important Shi'i Muslim community with rich intellectual and literary traditions. The complex history of the Ismailis dates back to the second/eighth century when they separated from other Shi'i groups under the leadership of their own imams. Soon afterwards, the Ismailis organised a dynamic, revolutionary movement, known as the *dā'wa* or mission, for uprooting the Sunni regime of the Abbasids and establishing a new Shi'i caliphate headed by the Ismaili imam. By the end of the third/ninth century, the Ismaili *dā'īs*, operating secretly on behalf of the movement, were active in almost every region of the Muslim world, from Central Asia and Persia to Yemen, Egypt and the Maghrib.

This book brings together a collection of the best works of Farhad Daftary, one of the foremost authorities in the field. The studies, published during 1993–2015, cover a range of specialised topics related to Ismaili history, historiography, institutions, theology, law and philosophy, amongst other intellectual traditions elaborated by the Ismailis. The collation of these invaluable studies into one volume will be of great interest to the Ismaili community as well to anyone studying Islam in general, or Shi'i Islam in particular.



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## Aga Khan III: Selected Speeches and Writings of Sir Sultan Muhammad Shah

Volume I: 1902–1927

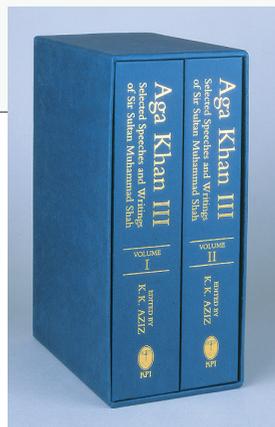
Volume II: 1928–1955

Edited by K.K. Aziz

Aga Khan III (1877–1957) was the 48th Imam of the Shi'i Ismaili Muslims. Through his knowledge of Eastern as well as Western cultures, he was uniquely placed to play a significant role in the international affairs of this time.

The long public career of Aga Khan III had many dimensions. He was a social reformer whose concerns included the alleviation of rural poverty and the uplift of women in society. An advocate of modern education, he supported male and female educational advancement in India and East Africa, and played a key role in the development of the Muslim University of Aligarh. He advocated a truly multicultural education blending the best of Western and Eastern literary classics. He was a champion of amity between nations and peoples and in India he supported the idea of Hindu-Muslim unity, reminding both that India was their common parent. On the international scene he strove for world peace, and in 1937 was elected president of the League of Nations.

This monumental work, covering the years from 1902 to 1955, represents the first systematic compilation of the speeches and writings of Aga Khan III in the first half of the 20th century. Among the topics covered are constitutional progress in India, education, rural development, Hindu-Muslim unity, Indians in Africa, the renaissance of Islamic culture, the importance of science and technology, the status of women, Islam in the modern age and Pan-Islamism. Professor K.K. Aziz has added a valuable introduction.



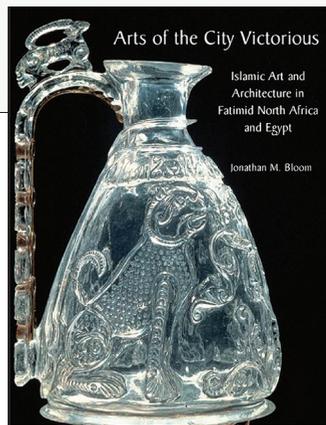
*Published 1998*  
*Kegan Paul International*  
*ISBN 0 71030 427 7 (HB)*

## Arts of the City Victorious: Islamic Art and Architecture in Fatimid North Africa and Egypt

Jonathan M. Bloom

This is the first book-length study of the art and architecture of the Fatimids, the Ismaili Shi'i dynasty that ruled in North Africa and Egypt from 909 to 1171. The Fatimids are most famous for founding the city of al-Qahira (Cairo) in 969, and their art—particularly textiles and luster ceramics, but also metalwork and carved rock-crystal, ivory and woodwork — has been admired for nearly a millennium. Fatimid art is also known for its elegant use of Arabic calligraphy, particularly the angular Kufic script.

In this engaging and accessible book, art historian Jonathan Bloom highlights surviving examples of Fatimid art and architecture as well as drawing on a wealth of medieval sources that provide evidence for the rich visual culture shared by the inhabitants of the Fatimid realm. His discussions are illustrated with over 150 photographs, many in colour, and extensive notes and bibliography provide guidance for further reading and research.



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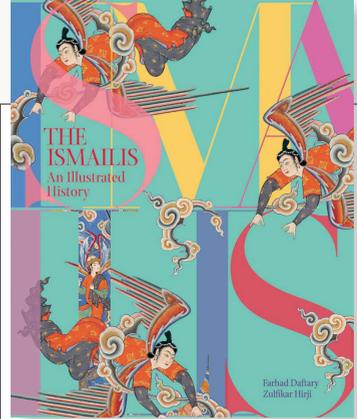
*A publication to commemorate the  
Golden Jubilee of His Highness the  
Aga Khan on the occasion of the 50th  
anniversary of his accession to the  
Imamate.*

## The Ismailis: An Illustrated History

Farhad Daftary and Zulfikar Hirji

The Ismailis are a community of Shi'i Muslims who have settled around the world. Throughout their history, the Ismailis have been guided by hereditary leaders, Imams, who trace their genealogy back to the Prophet Muhammad through his daughter, Fatima, and his son-in-law and cousin, 'Ali. At various times in their long and complex history, the Ismailis founded states, cities and institutions, contributed to the traditions of scholarship in Islam, and were patrons of learning and the arts. But the story of the Ismailis is also that of a religious minority who survived persistent challenges and threats to their existence. Currently, the Ismailis are a pluralistic community led by their present Imam, Shah Karim al-Husayni, Aga Khan IV.

With over 400 images of manuscripts, artifacts and monuments, community documents as well as important historical and contemporary photographs, and based on the results of modern scholarship in the field, this book offers a comprehensive and accessible account of Ismaili history and intellectual achievements, set in the wider context of Islamic world history.



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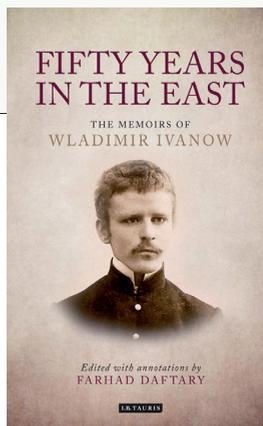
## Fifty Years in the East: The Memoirs of Wladimir Ivanow

Edited with annotations by Farhad Daftary

Few fields of Islamic studies have witnessed as much progress in modern times as Ismaili studies, and in even fewer instances has the role of a single individual been as pivotal in initiating progress as that of Wladimir Ivanow (1886–1970), whose memoirs are published now for the first time. The breakthrough in modern Ismaili studies occurred mainly as a result of the recovery and study of a large number of genuine Ismaili texts, which had not been available to earlier generations of orientalists. Ivanow, as recounted in these memoirs, played a key role, both directly and indirectly, in the recovery of these sources and the study of the Ismailis.

Ivanow left his native Russia soon after the October Revolution of 1917 and settled in India where he was formally commissioned in 1931 by Sultan Muhammad Shah Aga Khan III, the 48th Imam of the Nizari Ismailis, to investigate the history and teachings of the Ismailis. Henceforth, Ivanow began the systematic recovery and study of the hidden literary treasures of the Ismailis. He also played a key role in the establishment of the Ismaili Society—the first research institution of its kind with a major collection of Ismaili manuscripts. Ivanow also made these manuscripts available to other scholars, thus furthering progress in the field.

Ivanow completed his memoirs, entitled *Fifty Years in the East*, in 1968, shortly before his death. This work, originally written in Russian, is comprised of an autobiography and includes vivid accounts of his travels in Persia, India, Central Asia and elsewhere. These memoirs are now edited with substantial annotations by F. Daftary. They reveal for the first time the circumstances under which modern Ismaili studies were initiated and an eyewitness account of life in parts of Asia and the Middle East before the onset of twentieth-century modernisation.



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Russian translation by A. Kh.

Yulghusheva. Moscow: Nauka–  
Vostochnaia Literatura, 2019.

## The World of the Fatimids

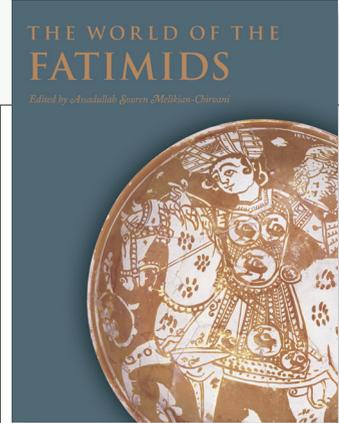
Edited by Assadullah Souren Melikian-Chirvani

This richly illustrated volume tells the story of one of the most complex Islamic societies, addressing questions raised by the art of Egypt between 973 and 1171. Farhad Daftary describes how Cairo was set up as the capital of the Fatimid Caliphate. Paul Walker analyses its literary culture, and Doris Behrens-Abouseif reveals the impact of intense architectural and artistic activity, while Assadullah Souren Melikian-Chirvani notes that our knowledge is based on but a tiny fraction of what once existed.

By contrast, the unity that characterizes Fatimid calligraphy on stone and the outstanding calligraphy of the Fatimid *tiraz* are demonstrated by Bernard O’Kane, and the highly original characteristics of monumental calligraphy in Ifriqiya are shown by Lotfi Abdeljaouad. The diversity of Fatimid art resulting from the heterogeneous make-up of society including the Christian and Jewish communities is described both by Matt Immerzeel et al, and by Paula Sanders.

Maribel Fierro and David Bramoullé give overviews of the movements of people and goods between al-Andalus and southern Italy, and Egypt, exchanges so intense that Doris Behrens-Abouseif and Maurizio Massaiu ask whether it was Palermo or Cairo that became the centre of Arab artistic innovation?

The relations of Iranian Ismaili missionaries with Fatimid Egypt are investigated by Farhad Daftary, and Assadullah Souren Melikian-Chirvani revisits a passage in the travel account of Naser-e Khosrow and ponders just what the Iranian writer actually saw.



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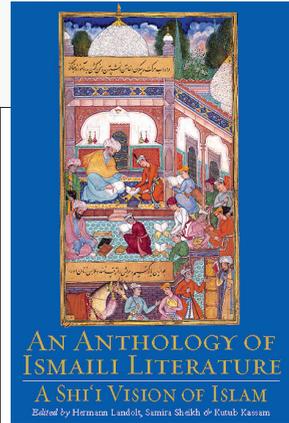
## An Anthology of Ismaili Literature: A Shi'i Vision of Islam

Edited by Hermann Landolt, Samira Sheikh and Kutub Kassam

One of the richest and most rewarding, yet at the same time least familiar, traditions of Muslim literature is that of the Shi'i Imami Ismailis. Although many great literary treasures of the Islamic world are already available in English translation, those of the Ismailis are only slowly becoming accessible to scholars and readers at large.

This substantial anthology brings together for the first time extracts from a range of significant Ismaili texts in both poetry and prose, here translated into English by some of the foremost scholars in the field. The selected texts belong to a long span of Ismaili history, from the Fatimid era to the beginning of the twentieth century.

The translations in question have been rendered from their originals in Arabic, Persian and the languages of South Asia. With substantial sections devoted to such broad topics as history and memory, faith and thought, and poetry, the anthology offers enriching glimpses into the depths, diversity and distinctiveness of the Ismaili Shi'i contributions to Islamic intellectual life and literature.



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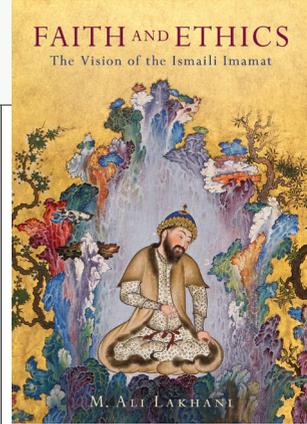
## Faith and Ethics: The Vision of the Ismaili Imamat

M. Ali Lakhani

Shi'i Ismaili Muslims are unique in following a living, hereditary Imam (spiritual leader), whom they believe to be directly descended from the Prophet Muhammad. The Imam's duty has been to guide his community with Islamic principles that apply to the needs of the time.

In this insightful book, M. Ali Lakhani examines how the ideas and actions of the current Ismaili Imam, the fourth Aga Khan, Prince Karim al-Husseini, provide an Islamic response to the challenges that face Muslims in the modern era. The present Ismaili Imam's programmes, implemented mainly through the broad institutional framework of the Aga Khan Development Network, are aimed at improving the quality of human life among the disadvantaged, regardless of their religion or ethnicity. Addressing global issues ranging from healthcare and education to culture and civil society, the Aga Khan's initiatives are founded on core Islamic principles and values. This book is the first to provide an extensive survey of the Aga Khan's aspirations, showing how the values of integrity and dignity are at the forefront of his work, with the traditional Muslim concepts of cosmopolitanism and social justice guiding his response to the stark challenges of the modern age.

At a time when criticisms and misrepresentation surrounding Islam abound, *Faith and Ethics* explores the religion's universal principles and values, which the author holds to be central to the spiritual and ethical issues facing both Muslims and non-Muslims in the rapidly changing modern world. The book will be of special interest to scholars researching Islam, Muslim faith and ethics and the Ismailis, and to general readers wanting a deeper understanding of Islam.



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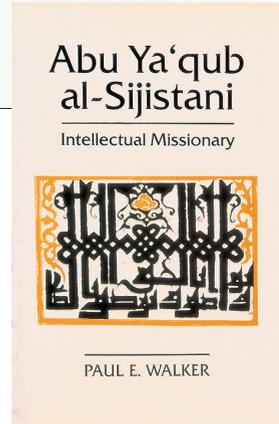
ePDF 978 1 7863 390 0

## Abū Ya‘qūb al-Sijistānī: Intellectual Missionary

Paul E. Walker

Paul E. Walker looks at this seminal important Ismaili missionary from the tenth century (Islamic fourth century) from a fresh perspective. Al-Sijistānī and his thought are presented in this book much as he might have done himself if he had written for a more modern audience. Though long neglected by historians of Islamic philosophy, al-Sijistānī's recently recovered writings prove that he deserves careful consideration both as a philosopher and as an exponent of the intellectual understanding of Islam.

The old problem of the meaning of science and religion and their interactions as reflected in the thought of an Ismaili author from a remote period is now interpreted within a framework that provides broad coherence to disparate ideas and obscure doctrines which survive only piecemeal from medieval Arabic books and treatises. Here, al-Sijistānī's contributions appear all the more cogent and impressive, despite the distance of a thousand years that separate him from us.



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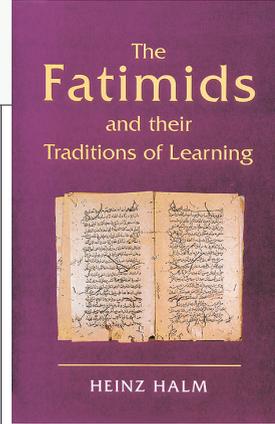
## The Fatimids and their Traditions of Learning

Heinz Halm

The Fatimid period was the golden age of Ismaili thought and literature, when the Shi'i Ismaili Imams ruled over vast areas of the Muslim world as the Fatimid caliphs and the Ismailis made important contributions to Islamic civilization.

In this book, Heinz Halm investigates from a historical perspective the intellectual traditions that developed among the Ismailis from the rise of the Fatimid state in North Africa to the cultural brilliance of what the author calls 'one of the great eras in Egyptian history and in Islamic history in general.'

The topics discussed include the training of the Ismaili *dā'īs* or missionaries, the establishment of academic institutions such as al-Azhar and the Dar al-Ilm (House of Knowledge) through which the Fatimids encouraged learning, and the special 'sessions of wisdom' (*majālis al-ḥikma*) for instruction in Ismaili esoteric teachings.



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*Arabic translation by Saifuddin Kassir.*  
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 Mumbai: N.M. Thakkar, 2012.  
*Persian translation by F. Badrei. Tehran: Farzan, 1998.*  
*Portuguese translation by Luísa Venturini. Lisbon: Bizâncio, 2009.*  
*Urdu translation by Mihr A. Murad.*  
 Karachi: Liberty Books, 2004.

## Ḥamīd al-Dīn al-Kirmānī: Ismaili Thought in the Age of al-Ḥākīm

Paul E. Walker

A major Ismaili Muslim scholar and *dā'ī* who flourished during the first half of the eleventh century AD, Ḥamīd al-Dīn al-Kirmānī possessed a profoundly creative mind, that allowed him to master the theological and philosophical discourse of his time and to integrate this learning in numerous influential treatises on Ismaili thought. His knowledge and scholarship were on a par with the best of his contemporaries, including the philosopher Ibn Sīnā (Avicenna), with whom he shared a common scientific outlook.

Al-Kirmānī's career and achievements are inextricably linked to the Fatimid Ismaili Caliph-Imam al-Ḥākīm bi-Amr Allāh (386–411/996–1021), whose personality and politics remain enigmatic to this day. Al-Kirmānī was already a leading figure of the Ismaili *da'wa* (religious organisation) in Iraq and Iran, and the author of several major works, when he was summoned to the Fatimid capital of Cairo in order to address serious dissension there on theoretical issues of doctrine, which threatened to undermine the *da'wa* in the final years of al-Ḥākīm's reign. Paul Walker, an authority on Fatimid history and thought, here provides the first systematic account in English of the life, works and accomplishments of al-Kirmānī. Particularly valuable is his penetrating analysis of the intellectual debates and arguments that arose in the Ismaili community and of their significance in the wider context of general Islamic thought, at a time when the Fatimid state was at the height of its glory and influence in the Muslim world.

## Ḥamīd al-Dīn al-Kirmānī

*Ismaili Thought in the  
Age of al-Ḥākīm*



PAUL E. WALKER

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*Persian translation by F. Badrei.*

*Tehran: Farzan, 2000.*

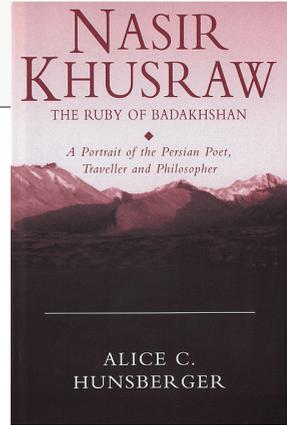
## Nasir Khusraw, *The Ruby of Badakhshan*: A Portrait of the Persian Poet, Traveller and Philosopher

Alice C. Hunsberger

One of the foremost poets of the Persian language and a major Ismaili thinker and writer, Nasir Khusraw has attracted passionate attention, from admirers and critics alike, for nearly a thousand years and remains one of the most fascinating figures in Islamic history and literature.

Born in 1004 in the eastern Iranian province of Khurasan, Nasir Khusraw rose to prominence in the courts of the Ghaznavids and the Saljuqs. Amidst this overwhelming pomp and luxury, he began to question his surroundings and search for a truth that would transcend life's outward form. Following a spiritual crisis, he converted to Ismaili Shi'ism and set off on a journey to Mecca that was to last seven years. He spent three of those years in Cairo, then under the rule of the Fatimid Caliph-Imams, where he was appointed head of the Ismaili *da'wa* (mission) in Khurasan. Returning home, Nasir Khusraw encountered severe persecution from anti-Ismaili religious scholars, which compelled him to seek refuge in a remote part of the Pamir Mountains in Badakhshan, where he composed most of his prose works as well as poetry.

This is the first comprehensive study of Nasir Khusraw to appear in English. Structured around the progress of his journey, and drawing extensively on Nasir's own philosophical and poetic writings, it provides a highly readable and insightful account of this great scholar, *dā'ī* and traveller.



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*2007.*

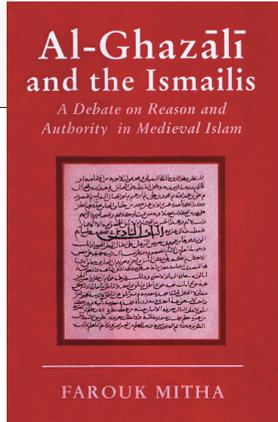
## Al-Ghazālī and the Ismailis: A Debate on Reason and Authority in Medieval Islam

Farouk Mitha

Abū Ḥāmid Muḥammad al-Ghazālī (1058–1111 CE) is arguably one of the most influential thinkers in the history of Islam and his writings have received greater scholarly attention in the West than those of any other Muslim scholar. This study explores an important dimension of his thought that has not yet been fully examined, namely, his polemical engagement with the Ismailis of the Fatimid and early Alamūt periods.

Al-Ghazālī wrote several texts in refutation of the Ismailis, of which the most detailed is the *Kitāb al-Mustazhiri*. The author examines the key themes and arguments in this text, and analyses the ways in which al-Ghazālī himself was influenced by the Ismailis.

Al-Ghazālī's debate with the Ismailis constitutes an important chapter in the history of Muslim thought. This book explores the wider intellectual and political significance of this encounter, especially the central tensions and questions of the age in which al-Ghazālī lived.



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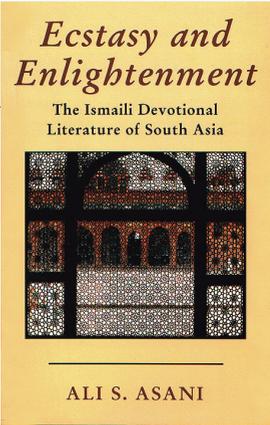
## Ecstasy and Enlightenment: The Ismaili Devotional Literature of South Asia

Ali S. Asani

*Ecstasy and Enlightenment* is a comprehensive examination of the devotional and mystical literature of the Nizari Ismailis in the Indian subcontinent. The book focuses on the *ginans*, a large corpus of hymns and poems composed in a variety of Indic languages and attributed to a series of preacher-saints who propagated Ismaili Islam in the subcontinent over several centuries.

Exploring the origins of this literature in the larger historical, cultural and religious contexts of the Sufi, Bhakti and Sant movements in medieval India, the author examines the history, themes, prosody, melodies and other characteristics of the *ginans*, the unique Khojki script in which they were recorded and the continuing vitality of this poetic tradition in the religious life of contemporary Nizari Ismaili communities of South Asian origin.

Professor Annemarie Schimmel, the eminent authority on Islamic mysticism and literary traditions, notes in her Foreword that 'Ali Asani's book is a treasure-trove for everyone who is interested in Ismaili history and thought. It offers important material not only to the members of the community but also to scholars from various branches – be they Islamicists, Indologists, sociologists or historians of religion.'



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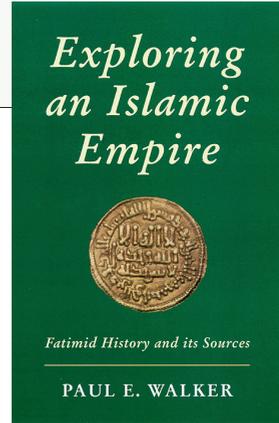
## Exploring an Islamic Empire: Fatimid History and its Sources

Paul E. Walker

A comprehensive survey of Fatimid history and its sources, this book combines an introduction to the subject as a whole with a broad overview of Fatimid history from the time Abū ‘Abdallāh al-Shī‘ī began his mission in North Africa, leading to the foundation of the Fatimid state in 909, until the fall of the last caliph in 1171. Its major emphasis, however, is a systematic presentation of different categories of sources relevant to the study of Fatimid history.

These sources are, first, coins and other artefacts – *ḥirāz*, building dedications, art objects and archaeological finds – that supply direct evidence of historical events; second, documents and letters, both originals and copies; third, eyewitness and contemporary accounts; fourth, histories, topographies and biographical dictionaries; fifth, scientific and literary writings; and last, the work of the modern scholars who have contributed most to this subject. It also offers an extensive bibliography of both medieval sources and modern studies, of the whole range of what has been written to date about the Fatimids.

This comprehensive work is a valuable addition to the historiography of the Fatimids and the Muslim world and will prove essential reading to scholars of Islamic history.



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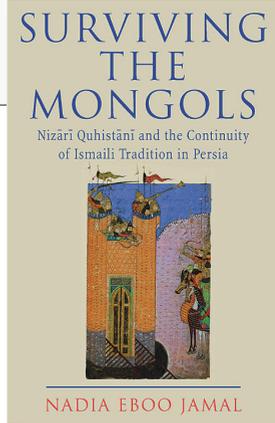
## Surviving the Mongols: Nizārī Quhistānī and the Continuity of Ismaili Tradition in Persia

Nadia Eboo Jamal

During the 7th/13th century, the Persian-speaking lands, extending from Central Asia to Iraq, were devastated by a series of Mongol invasions. The massive movement of these nomadic warriors from the inner steppes of Asia resulted in the massacre and displacement of many communities, including the Ismaili Muslims of the region. The fall of the chief Ismaili fortress of Alamūt in 654/1256, followed by the destruction of some 200 other strongholds, brought to an end the territorial independence of the Ismaili community in Persia.

Contrary to belief that the community was virtually eliminated, the Persian Ismailis survived the Mongol onslaught, together with the basic infrastructure of their religious organisation, the *da'wa*. After presenting an overview of the development of the Ismaili *da'wa* in the historical context, the author explores how this organisation was instrumental in enabling the Persian Ismailis to maintain their religious identity and the cohesion of their community in those difficult times.

Among the various authorities consulted by the author for this study, the most important is the poet Sa'd al-Dīn b. Shams al-Dīn, known as Nizārī Quhistānī. Through an analysis of his works, in particular the *Safar-nāma* which describes the poet's journey from Quhistān to Transcaucasia around 679/1280, the author is able for the first time to show the existence of the Ismaili *da'wa* and thus the continuity of the Ismaili tradition in Persia throughout the era of Mongol rule.



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*Farzan, 2004.*

*Portuguese translation by Luísa*

*Venturini. Lisbon: Texto Principal, 2011.*

*Urdu translation by Aziz Allah Najib.*

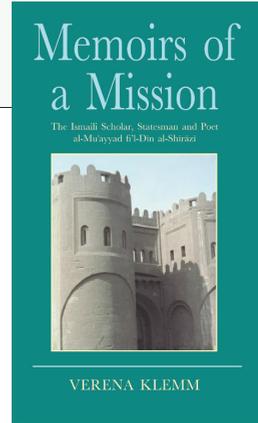
*Karachi: SM Printers, 2014.*

## Memoirs of a Mission: The Ismaili Scholar, Statesman and Poet al-Mu'ayyad fi'l-Dīn al-Shīrāzī

Verena Klemm

Al-Mu'ayyad fi'l-Dīn al-Shīrāzī was an outstanding Ismaili scholar of Persian origin. He excelled as a missionary-agent (*dā'ī*), statesman, poet, and philosophical theologian. Towards the end of his long and active life, al-Mu'ayyad became the head of the Ismaili mission (*da'wa*) – the chief *dā'ī* – of the Fatimid Caliph-Imam al-Mustansir in Cairo.

Based on his memoirs, the *Sīrat al-Mu'ayyad fi'l-Dīn*, this work provides an insight into the remarkable life and achievements of al-Mu'ayyad through important stages of his career. Written in masterful Arabic literary style and rhetoric, the *Sīra* describes in detail his daring attempt to win over the Būyids of western Iran to the Fatimid cause; his flight to Cairo where his ambitions to be near the Imam are initially frustrated by powerful court officials; and finally, his expedition to Syria and Iraq as a Fatimid pleni-potentiary to build an alliance of local rulers against the Saljūq Turks invading Islamic lands from the east. Through a close analysis of the *Sīra*, the author of this book demonstrates that, in addition to being a personal account of a highly dedicated Fatimid *dā'ī*, this is a rich historical source on the organisation and function of the Ismaili mission. It is also an extensive and valuable source for Islamic history in the 5th/11th century, dealing with crucial events in the struggle between the Fatimids, Abbasids, Būyids and Saljūqs for political and military supremacy in the Muslim world. Thus, al-Mu'ayyad's memoirs serve as a unique lens or magnifying glass concentrating the international political dynamics of the age in the narrative of one life and destiny.



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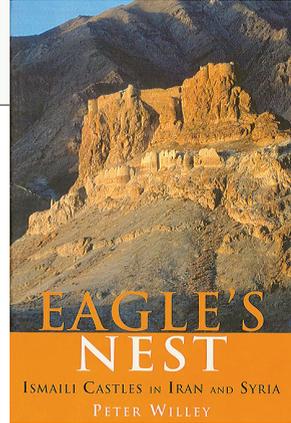
Farzan, 2004.

## Eagle's Nest: Ismaili Castles in Iran and Syria

Peter Willey

Magnificent castles and fortresses in remote, mountainous regions were built for refuge by the Ismaili Muslims of Iran and Syria fleeing from persecution during the early middle ages. These craggy strongholds have become the base for startling legends about the so-called Assassins who swept down from their precipices to target their enemies in daring, guerilla-style raids. From these stories, their one-time leader, Hasan-i Sabbah became notorious in the medieval European imagination.

In this book Peter Willey describes the discoveries he made during the course of more than forty years and, in contrast to the legends, shows the Ismailis as people of exceptional intelligence and sophistication, who in this remote mountain fortress were able to cultivate a rich intellectual and spiritual life. The book is illustrated with numerous photographs, maps and plans. As well as offering a gripping historical account of the courage, vision and endurance of this civilisation, it comprises an enthralling personal story of the challenges involved in rediscovering a forgotten, distant world, which will appeal to the armchair traveller and historian alike. For anybody with an interest in medieval and Middle Eastern history, or simply with a love of castles, *Eagle's Nest* will be essential reading.



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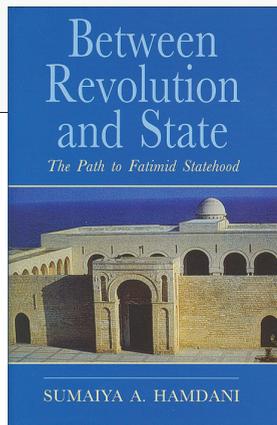
*Tehran: Farzan, 2007.*

## Between Revolution and State: The Path to Fatimid Statehood

Sumaiya A. Hamdani

This book examines the most important writings of a tenth-century Islamic theologian and jurist who was one of the most original thinkers of his period. It argues that Qadi al-Nu'man's works constituted new and vital genres in Ismaili Shi'i literature, a development necessitated by the Fatimids' transition from a revolutionary movement to statehood, and by their desire to establish their authority as the Shi'i alternative to the Sunni Abbasid caliphate.

Already famous in the Fatimid era, al-Nu'man left a legacy which includes a formalised school of law, an early record of Fatimid achievement through his historical and biographical works, new interpretations of Ismaili doctrine explored in his legal and esoteric writings, and the formulation of a ceremonial language in his work on court protocol. *Between Revolution and State* explores all of these literary genres in depth, and presents a sophisticated and readable analysis of one of the seminal figures of Islamic and Ismaili history.



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## Ismailis in Medieval Muslim Societies

Farhad Daftary

Until the middle of the 20th century, the Ismailis were studied and judged almost exclusively on the basis of evidence collected or fabricated by their enemies. As a result, a variety of myths and legends circulated widely, both in Muslim societies and in the West, regarding the teachings and practices of the Ismailis. The breakthrough in Ismaili studies came with the recovery and study of numerous genuine Ismaili texts that had been preserved in private collections in India, Central Asia, Syria, Yaman and other regions. Many of these texts have been edited, translated and published since the 1950s, thus contributing to the impressive progress in modern Ismaili scholarship.

This book deals with aspects of Ismaili history and thought in medieval times. Discussing the different phases in Ismaili history, it describes both the early Ismailis as well as the contributions of the later Ismailis to Islamic culture. A number of chapters deal with Ismaili individuals such as Hasan-i Sabbah. Other chapters contextualise the Ismailis within the medieval Muslim societies, in addition to investigating the Ismaili–Crusader relations and the resulting myths and legends about the Ismailis.

The essays collected in this volume, representing the results of modern scholarship in Ismaili studies, make a powerful contribution to our understanding of an Islamic community in medieval times and will prove invaluable to historians and scholars of the Muslim world.

## Ismailis in Medieval Muslim Societies



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*Farzan, 2010.*

*Russian translation by Z. Odjieva.*

*Moscow: Ladomir, 2006.*

*Urdu translation by Aziz Allah Najib.*

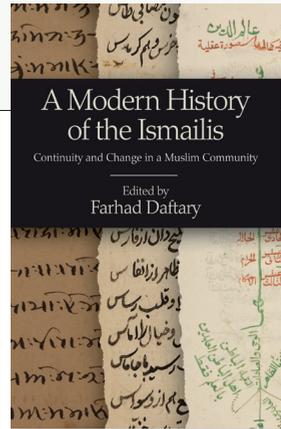
*Karachi: 2014.*

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

Edited by Farhad Daftary

The Ismailis have enjoyed a long, eventful and complex history dating back to the 8th century CE and originating in the Imami Shi'i tradition of Islam. During the medieval period, Ismailis of different regions – especially in Central Asia, South Asia, Iran and Syria – developed and elaborated their own distinctive literary and intellectual traditions, making outstanding contributions to Islamic thought and culture. At the same time, the Ismailis in the Middle Ages split into two main communities who followed different spiritual leaders. The bulk of the Ismailis came to have a line of imams now represented by the Aga Khans, while the Tayyibi Ismailis – known in South Asia as the Bohras – came to be led by *da'is* (vicegerents of their concealed imams).

This collection of studies is the first scholarly attempt to survey the modern history of both Ismaili groupings since the middle of the 19th century. It covers a variety of topical issues and themes, such as the modernising, education and gender policies of the Aga Khans, and also includes original studies of regional developments of Ismaili communities worldwide. The contributors focus, too, on how the Ismailis have responded to the twin challenges of modernity and emigration to the West. *A Modern History of the Ismailis* will be welcomed as the most complete assessment yet published of the recent trajectory of this fascinating and influential Shi'i community.



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Russian translation by Leila R.

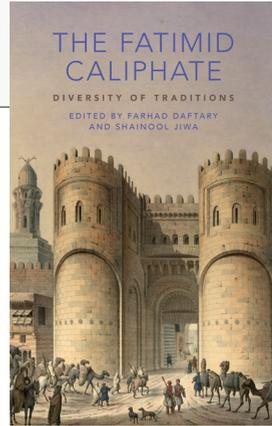
Dodykhudoeva. Moscow: Natalis, 2013.

## The Fatimid Caliphate: Diversity of Traditions

Edited by Farhad Daftary and Shainool Jiwa

The Fatimids ruled much of the Mediterranean world for over two centuries. From the conquest of Ifriqiya in 909 to defeat at the hands of Saladin in 1171, the Fatimid caliphate governed a broad 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 notable for largely pursuing a policy of tolerance towards the various religious and ethnic communities of their realm, and they embraced diverse approaches to 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 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 traditions, 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 medieval Islamic history and thought.



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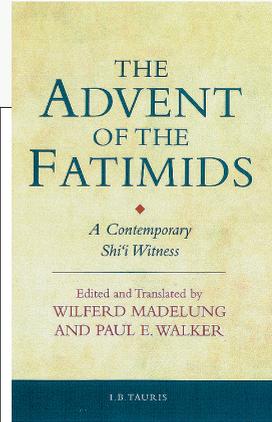
## The Advent of the Fatimids: A Contemporary Shi'i Witness

An edition and English translation of  
*Ibn al-Haytham's Kitāb al-Munāẓarāt*

Edited and translated by Wilferd Madelung and Paul E. Walker

This work is a personal memoir composed by a Shi'i scholar and Ismaili missionary from Qayrawan, Abū 'Abdallāh Ja'far b. al-Haytham, in which he records details of significant meetings and conversations he held with two Ismaili leaders who spearheaded the Fatimid revolution in North Africa in AD 909–910.

By reporting at first hand the thoughts and activities of the two *dā'īs* Abū 'Abdallāh al-Shi'i and his brother Abu'l-'Abbās over a period of ten months, the author of *Kitāb al-Munāẓarāt* (*The Book of Discussions*) provides us with an unparalleled insider's view of the Ismaili *da'wa* and *dā'īs* in action, and it adds enormously to our understanding of the foundations of the Fatimid state. As such, it is a unique document in the literature of early Islamic revolutionary movements, as much as it represents one of the most valuable sources for the history of the early Fatimids and medieval North Africa.



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## Struggling with the Philosopher: A Refutation of Avicenna's Metaphysics

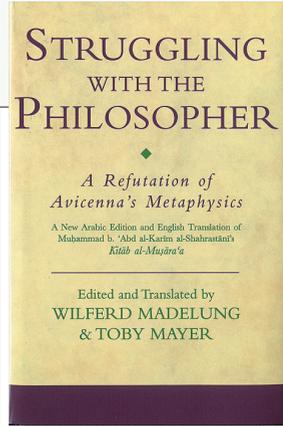
*A new Arabic edition and English translation of Muḥammad b. 'Abd al-Karīm b. Aḥmad al-Shahrastānī's Kitāb al-Muṣāra'a*

Edited and translated by Wilferd Madelung and Toby Mayer

One of the most learned and enigmatic scholars of medieval Islam, Muḥammad b. 'Abd al-Karīm b. Aḥmad al-Shahrastānī (d.548/1153) is best known for his comprehensive survey of religions, sects and schools of philosophy, the *Kitāb al-Milal wa'l-niḥal*, and as one of the leading exponents of Sunni theology in its Ash'arī tradition. A different and lesser-known aspect of al-Shahrastānī's religious thought is that some of his works reflect definite Shi'i and specifically Ismaili perspectives. One of these is the *Kitāb al-Muṣāra'a* (*Struggling with the Philosopher*), which is published here in its original Arabic with an English translation for the first time.

In this work, al-Shahrastānī gives a detailed critique of the metaphysics of the great Persian philosopher Avicenna (Ibn Sīnā). The greater part of his 'intellectual wrestling match' (*muṣāra'a*) is devoted to refuting Avicenna's interpretation of the 'Necessary Being' (*wājib al-wujūd*) which, he argues, compromises the absolute transcendence of God.

This work is an important document of Islamic intellectual history, illustrating the reaction against Avicennism among Muslim theologians in the 6th/12th century. As such, it is essential reading for students of Islamic thought in the medieval period.



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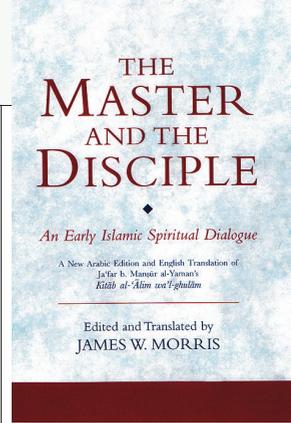
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## The Master and the Disciple: An Early Islamic Spiritual Dialogue

Arabic edition and English translation of Ja'far b. Manṣūr al-Yaman's *Kitāb al-Ālim wa'l-ghulām*

Edited and translated by James W. Morris

This volume includes a fully annotated translation and the critical edition of the Arabic text of the *Kitāb al-Ālim wa'l-ghulām* (*The Book of the Master and the Disciple*), one of the earliest surviving Ismaili Shi'i writings, by the famous 4th/10th century author Ja'far b. Manṣūr al-Yaman. In addition to being a key source for pre-Fatimid Ismaili thought and history, this work is uniquely important as the most elaborate example of the narrated dialogue form in Arabic literature. The work also vividly illustrates the processes by which early esoteric Shi'i ideas and institutions eventually contributed to the evolution of more familiar forms of Sufism in the Muslim world. Finally, Ja'far's reputation as a master of *ta'wīl* (esoteric interpretation) is reflected in the complex integration and existential elaboration of Qur'anic themes illustrated throughout this dialogue – a distinctive feature which makes this book of wider interest to students of Islamic studies and comparative religions.



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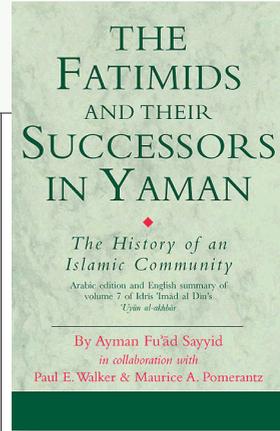
## The Fatimids and their Successors in Yaman: The History of an Islamic Community

*Arabic edition and English summary translation of Idrīs 'Imād al-Dīn's 'Uyūn al-akhbār, vol. 7*

Edited by Ayman Fu'ād Sayyid, with summary translation by Paul E. Walker and Maurice A. Pomerantz

The *'Uyūn al-akhbār* is the most complete text written by an Ismaili author on the history of the Ismaili community from its origins up to the 12th century. The seventh volume, edited here for the first time, together with a summary English translation, deals in particular with the period of the three Fatimid caliphs, al-Mustaṣṣir, al-Musta'li and al-Āmir bi-Aḥkām Allāh, and then the Ṭayyibī Ismaili community in Yaman.

The author, Idrīs 'Imād al-Dīn (d.1468), who was himself a leader of the Ṭayyibīs, took a special interest in the commencement of the Ismaili movement in Yaman, in the schism that split the Ismailis into two rival communities following the death of al-Mustaṣṣir in 1094, and the final rupture with Egypt after the murder of al-Āmir in 1130. He also devotes a substantial portion of this volume to the history of the later Ismailis in Yaman, and the pivotal role of al-Sayyida al-Ḥurra, the famous Ṣulayḥid queen, in establishing the Ṭayyibī Ismaili community of Yaman independent of the Fatimids in Egypt.



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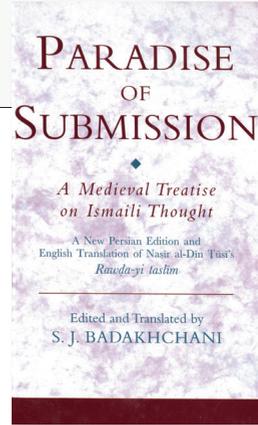
## Paradise of Submission: A Medieval Treatise on Ismaili Thought

*A new Persian edition and English translation  
of Naṣīr al-Dīn Ṭūsī's Rawḍa-yi taslīm*

Edited and translated by S.J. Badakhchani,  
with an Introduction by Hermann Landolt

One of the foremost Shi'ī Muslim scholars, Naṣīr al-Dīn Ṭūsī (d.672/1274) produced a large number of theological, philosophical and scientific works under Ismaili patronage and later under the Mongols. *Paradise of Submission (Rawḍa-yi taslīm)*, is Ṭūsī's most important and comprehensive Ismaili work. It consists of 27 chapters called *taṣawwūrāt* (meaning 'reflections' or 'representations') on a variety of themes such as the Creator and the cosmos, the nature of human existence, ethics and human relations, religion, eschatology, prophethood and imamate. Additionally, there are chapters on specific issues of inquiry, such as the varieties of human knowledge, the nature of language, different forms of worship, and the soul's progression from corporeality to spirituality.

The significance of this treatise arises not only from its comprehensive treatment of medieval Ismaili thought, with its characteristic synthesis of theology, philosophy and esotericism, but also from its unique status as the only major doctrinal work of the Nizārī Ismailis to have survived the Alamūt period of their history. Since a large portion of Ismaili literature of this period perished in the Mongol invasions of Iran in the 7th/13th century, Ṭūsī's text remains the primary source on the intellectual and spiritual life of the early Nizārī Ismaili community. This new Persian edition and English translation of the *Rawḍa-yi taslīm* has been prepared by S.J. Badakhchani on the basis of all the existing and newly discovered manuscripts of the text, and is accompanied by an introductory essay by Hermann Landolt and philosophical commentary by Christian Jambet.



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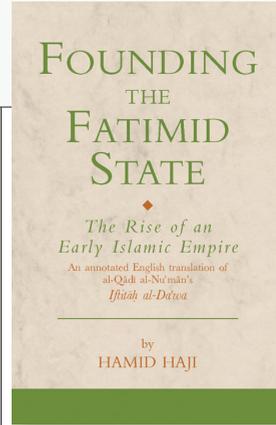
## Founding the Fatimid State: The Rise of an Early Islamic Empire

*An annotated English translation of  
al-Qāḍī al-Nu'mān's Iftitāḥ al-Da'wa*

Translated by Hamid Haji

This is the most important primary source on the emergence of the Fatimid state in the early years of the tenth century. Its author, al-Qāḍī al-Nu'mān, was an official historian of the Fatimids and an eminent exponent of Ismaili jurisprudence, as well as being perhaps the most prolific and versatile of all the Fatimid thinkers.

The *Iftitāḥ* is al-Nu'mān's major historical work, and records in detail the background to the establishment of the Fatimid state, first in the Yemen and then in North Africa. It is based on official archival and biographical documents that were accessible to the author at the time, and which have not survived. It is thus a highly significant source on the religious, social and political conditions that prevailed when the Fatimids began to consolidate their rule. In charting the circumstances in which the Fatimid state came into being, this book will be of major interest and value to students of early medieval history and Islamic studies.



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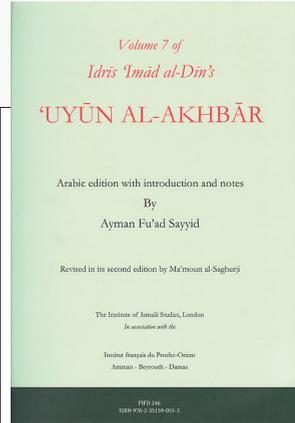
**‘Uyūn al-akhbār wa-funūn al-āthār***of Idrīs ‘Imād al-Dīn b. al-Ḥasan**Arabic critical edition in 7 volumes*

Edited by Ahmad Chleilat, Mahmoud Fakhoury, Yousef S. Fattoum, Ma’moun al-Sagherji and Ayman Fu’ad Sayyid

Idrīs ‘Imād al-Dīn b. al-Ḥasan hailed from the prominent al-Walid family of the Quraysh in the Yemen, who led the Ṭayyibī Musta’lian Ismaili *da’wa* and community for more than three centuries from the early 7th/13th century. He was born in 794/1392 in the fortress of Shibām, a high peak on the Jibāl Ḥarāz and a stronghold of the Ismailis in the Yemen. Idrīs succeeded his uncle as the nineteenth *dā’ī muṭlaq* or supreme leader of the Ṭayyibī Ismaili *da’wa* in 832/1428. Besides being a scholar and a versatile author, Idrīs was also a politician and warrior. Idrīs died on 19 Dhu’l-Qa’da 872/10 June 1468 at Shibām.

Idrīs ‘Imād al-Dīn is generally considered as the most celebrated Ismaili historian. His eminence as the historian of the Ismaili imams and their *da’wa* derives from the fact that as a *dā’ī* he had access to the entire contemporary literary heritage of the Ismailis then available in the Yemen, parts of which have not survived. The bulk of Ismaili texts of Fatimid and earlier times had been gradually transferred to the Yemen from the second half of the 5th/11th century due to close relations between the Fatimids and the Ḥūlayḥids of the Yemen who recognised Fatimid suzerainty and led the Ismaili *da’wa* in South Arabia.

The *dā’ī* Idrīs composed three major historical works, which may be regarded as the main sources on the history of the Ismailis until the second half of the 9th/15th century. His first historical work, ‘*Uyūn al-akhbār wa-funūn al-āthār*, in seven volumes critically edited here for the first time as a complete set, is the most comprehensive source on the history of the Ismaili *da’wa* from its origins until the second half of the 6th/12th century.



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 VOL.7 ISBN 978 2 35159 055 3 (PB)

## Degrees of Excellence: A Fatimid Treatise on Leadership in Islam

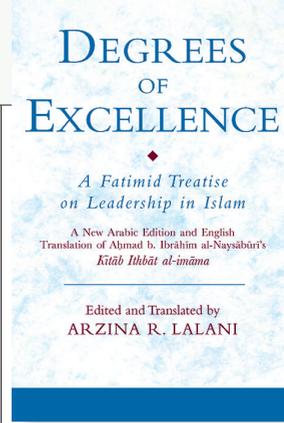
A new Arabic edition and English translation of  
Aḥmad b. Ibrāhīm al-Naysābūrī's *Kitāb Ithbāt al-imāma*

Edited and translated by Arzina Lalani

One of the most distinguished scholars of his time, Aḥmad b. Ibrāhīm al-Naysābūrī lived during the pinnacle of Fatimid rule in Egypt. He came from Nishapur, the centre of the Ismaili *da'wa* in Khurasan, particularly noted for its use of rationalistic philosophy. It was in this social and intellectual milieu that al-Naysābūrī was to develop his unique philosophical approach to the issues and challenges of the time.

Al-Naysābūrī has several works to his credit amongst which the *Ithbāt al-Imāma* is of seminal importance to the philosophical curriculum of medieval Muslim thought. It is here that he applies rational tools to explain and expound his theology, allowing us to capture and understand not only the significance of his own thought, but also the beliefs of his age. In his *Ithbāt*, al-Naysābūrī begins with the premise that supreme leadership, the imamate, is the pole and foundation of religion. In establishing his thesis, al-Naysābūrī uses several approaches, foremost amongst which is the theory of degrees of excellence.

The *Ithbāt al-Imāma* provides an unparalleled insight into the complexities of the Imam-caliph al-Ḥākīm's rule (386–411/996–1021), adding considerably to our understanding of that difficult period. It thus provides an invaluable source on Fatimid historiography and will prove essential reading for students of Islamic history and Shi'i theology, serving also as a reference text for scholars interested in medieval Muslim thought.



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Persian translation by M.H.Saket.

Tehran: Nashr-i Negah, 1391/2012.

## Master of the Age: An Islamic Treatise on the Necessity of the Imamate

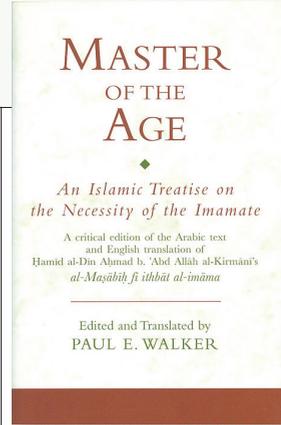
*A critical edition of the Arabic text and English translation of Ḥamid al-Dīn Aḥmad b. 'Abd Allāh al-Kirmānī's al-Maṣābiḥ fī ithbāt al-imāma*

Edited and translated by Paul E. Walker

Few Islamic doctrines have provoked as much division and disagreement as those bound up with the imamate: or the supreme leadership of the Muslim community following the Prophet's death. In the medieval period, while the caliphate still existed, rivalry among claimants to that position was especially intense, causing an instability that required resolution.

In the early 5th/11th century the great Ismaili *dā'ī* and scholar Ḥamid al-Dīn al-Kirmānī was mandated to compose a treatise called *Lights to Illuminate the Proof of the Imamate (al-Maṣābiḥ fī ithbāt al-imāma)* in the bold hope of convincing Fakhr al-Mulk, the Shi'i wazir of the Buyids in Baghdad, to abandon the Abbasids and support instead the Fatimid caliph al-Ḥākīm. For that purpose, he assembled an interconnected series of philosophical proofs, all pointing to the absolute necessity of the imamate. This work is unique, both in the precision of its argumentation and in the historical circumstances of its composition.

The text appears here in a critical edition of the Arabic original with a complete translation, introduction and notes, and will be of immense interest to scholars and students of classical Islam.



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*A publication to commemorate the Golden Jubilee of His Highness the Aga Khan on the occasion of the 50th anniversary of his accession to the Imamate.*

*Persian translation by M.H.Saket.*

*Tehran: Negah-i Mu'asir, 2016.*

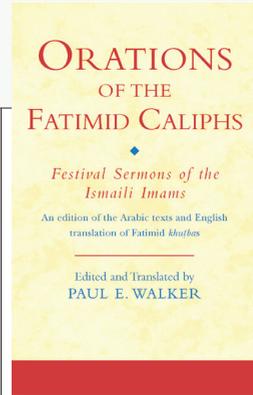
## Orations of the Fatimid Caliphs: Festival Sermons of the Ismaili Imams

*An Arabic edition and English translation of Fatimid Khuṭbas*

Edited and translated by Paul E. Walker

The Fatimid empire flourished from the early 10th into the second half of the 12th century. Under the enlightened rule of this dynasty, Fatimid caliphs governed, first from North Africa and later from Cairo – a city founded by them – a domain extending from Arabia in the east to present-day Morocco in the west. As living imams of the Ismaili branch of Shi'ism, they exercised dual authority over both spiritual and secular domains.

The sermon – in Arabic *khuṭba* – was (and continues to be) a standard feature of Islamic congregational observance. Fatimid caliphs took quite seriously and seldom missed the duty to deliver it on the twice-yearly occasion of the festivals – the feasts of fast-breaking and of sacrifice. Eventually they added Friday sermons for the month of Ramaḍān. But, from all such opportunities, we have precious few examples. And the ones we have allow us to appreciate the event and the words uttered on it. This book provides unique access to them by presenting the Arabic original along with a complete English translation. In addition, it includes a history of the Fatimid *khuṭba* – what was said, by whom and on what occasions – and an analysis of its themes and rhetorical strategies.



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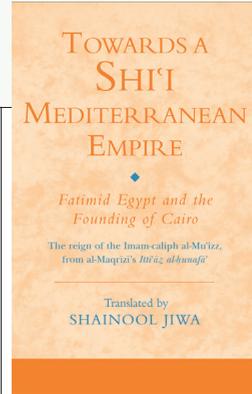
## Towards a Shi'i Mediterranean Empire: Fatimid Egypt and the Founding of Cairo

*The Reign of the Imam-caliph al-Mu'izz, from al-Maqrīzī's  
Itti'āz al-ḥunafā'*

Translated by Shainool Jiwa

This text is the most comprehensive Egyptian primary source on the life and times of the founder of Cairo, the fourth Fatimid Imam-caliph al-Mu'izz li-Dīn Allāh (341–365/953–975), who transformed the Fatimid state from a regional power to a Mediterranean Empire whose political influence extended from the shores of the Atlantic to the Indian Ocean. Among his crowning achievements was the conquest of Egypt, a cherished goal of the Fatimids, which they ruled for over two centuries. Al-Mu'izz's successful transfer to Egypt marked a high point for the Fatimid Empire, and had a lasting impact on the country and the region as a whole.

The writings of al-Maqrīzī, the erudite Sunni historian of the Mamluk period, provide one of the most comprehensive accounts of the Fatimid era. Al-Maqrīzī's *Itti'āz al-ḥunafā' bi-akhbār al-a'imma al-Fāṭimiyyin al-khulafā'* (*Lessons for the Seekers of Truth in the History of the Fatimid Imams and Caliphs*) focuses on the Fatimid age, and is a particularly valuable resource for scholarly research on this dynasty. Al-Maqrīzī carefully compiled his narrative from a range of sources available to him, many of which are no longer extant, demonstrating a discernment regarding the value and limitations of his sources that is unusual among medieval Muslim historians. Moreover, he records official documents, letters and sermons in their entirety, often making his writings the only extant source for such materials. This combination of al-Mu'izz's achievements and al-Maqrīzī's scholarship makes this publication especially valuable in the study of the Fatimid dynasty and history.



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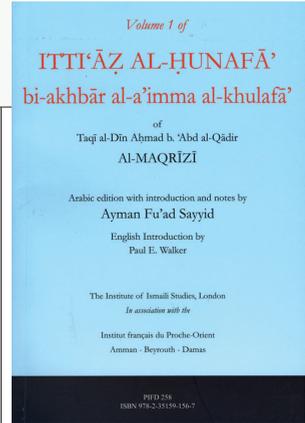
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***Itti'āz al-ḥunafā'****of Taqī al-Dīn Aḥmad al-Maqrīzī**Arabic critical edition in 4 volumes*

Edited by Ayman Fu'ād Sayyid  
with an introduction by Paul E. Walker

*Itti'āz al-ḥunafā' bi-akhbār al-a'imma al-khulafā'* by the great Mamlūk-era Sunnī historian Taqī al-Dīn al-Maqrīzī (d. 845/1442) is perhaps the most important single primary source for the history of the Fatimids. Although the Fatimids had long ceased to exist by the time of al-Maqrīzī, he nonetheless endeavoured to investigate this Shī'ī dynasty and its reign with care and sympathy, while avoiding sectarian partisanship and seeking accuracy in historical documentation. The *Itti'āz* is unique amongst al-Maqrīzī's writings in the sense that it was devoted exclusively to Fatimid historiography.

This important text is presented here in a four-volume Arabic critical edition by the distinguished Egyptian scholar Ayman Fu'ād Sayyid. This publication represents a major achievement in the scholarship on the history of the Fatimids and Egypt under the Fatimid dynasty (358/969–567/1171).



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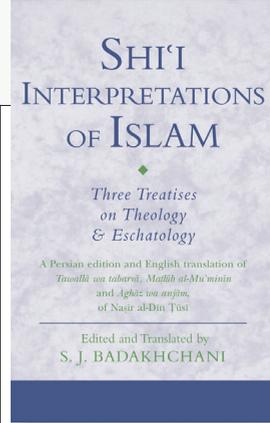
## Shi'i Interpretations of Islam: Three Treatises on Theology and Eschatology

*A Persian edition and English translation of Naṣīr al-Dīn Ṭūsī's  
Tawallā wa tabarrā, Maṭlūb al-mu'minīn and Āghāz wa anjām*

Edited and translated by S.J. Badakhchani

One of the most prominent Shi'i Muslim scholars and scientists of the medieval era, the Persian polymath Naṣīr al-Dīn Ṭūsī (1201–1274) joined the Shi'i Nizari Ismaili community at a young age, as the armies of Genghis Khan poured across his homeland in Khurasan. In the course of a long and eminent career, first under the patronage of the Ismailis at Quhistān and at the fortress of Alamut, and later with the conquering Mongols, he produced over 150 works on diverse subjects from theology and philosophy to mathematics and astronomy. His principal works on Ismaili doctrine, the *Rawḍa-yi taslīm* (The Paradise of Submission) and the spiritual autobiographical *Sayr wa sulūk* (Contemplation and Action), are already available in English translation by S.J. Badakhchani.

In this volume, Dr Badakhchani offers new critical editions and translations of three shorter Ismaili works by Ṭūsī, namely *Āghāz wa anjām* (The Beginning and the End), *Tawallā wa tabarrā* (Solidarity and Dissociation), and *Maṭlūb al-mu'minīn* (Desideratum of the Faithful). In these three treatises, Ṭūsī provides concise interpretations of key motifs in Ismaili doctrine, with special reference to the primordial nature of man, his earthly existence in relation to the imam, and his destiny in the hereafter.



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## Mount of Knowledge, Sword of Eloquence: Collected Poems of an Ismaili Muslim Scholar in Fatimid Egypt

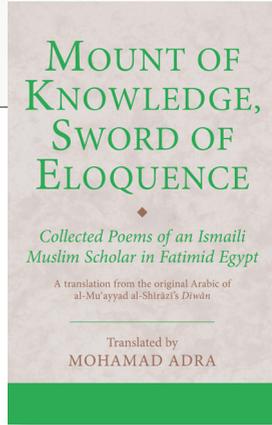
*A translation from the original Arabic of al-Mu'ayyad al-Shīrāzī's Dīwān*

Translated by Mohamad Adra  
with an introduction by Kutub Kassam

A distinguished scholar, author and statesman, al-Mu'ayyad fi'l-Dīn al-Shīrāzī (1000–1078 CE) lived during one of the most turbulent periods in Islamic history. The 11th century was characterised, among other things, by an acute struggle for supremacy between the Sunni and Shi'a branches of Islam, represented politically by the Abbasid and Fatimid caliphates. Al-Mu'ayyad was originally a Fatimid missionary; but his outstanding intellectual and literary skills eventually gained him important positions in the Fatimid administration. Eventually he attained the highest ranks in the religious hierarchy, and won widespread acclaim for his scholarship and sagacity.

Significant among al-Mu'ayyad's works is his *Dīwān* or collected poems, of which many manuscripts have survived from Tayyibi Ismaili sources in Yemen and preserved in Da'udi Bohra libraries in India, as well as at The Institute of Ismaili Studies in London. The *Dīwān* of al-Mu'ayyad al-Shīrāzī is notable for its exceptional poetic quality as well as a unique, personal testimony of his career as a Fatimid *dā'ī*. Comprising a total of 62 *qaṣīdas* of varying length, the *Dīwān* covers a wide range of political and religious themes, from al-Mu'ayyad's philosophical meditations, religious disputations and devotional praise of Prophet Muhammad and his family to complaints about the *dā'ī*'s misfortunes, persecution, exile from his homeland and the advance of old age. Among the virtues that he celebrates are knowledge and the intellect, endurance and patience in times of difficulty, and submission to God.

This first complete English translation seeks to recapture some of the poetic power and flavour of one of the undoubted masterpieces of medieval Arabic literature.



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## A Code of Conduct: A Treatise on the Etiquette of the Fatimid Ismaili Mission

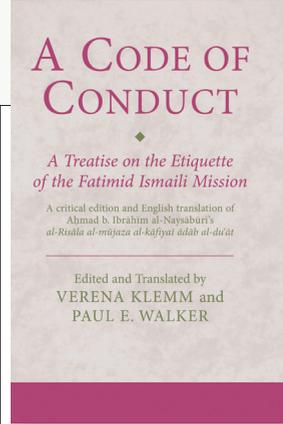
A critical edition of the Arabic text and English translation of *Aḥmad b. Ibrāhīm al-Naysābūrī's al-Risāla al-mūjaza al-kāfiya fī ādāb al-du'āt*

Edited and translated by Verena Klemm and Paul E. Walker  
with Susanne Karam

The *Risāla al-mūjaza al-kāfiya fī ādāb al-du'āt* (A Brief and Concise Treatise on the Code of Conduct for the *Dā'īs*) constitutes the only extant work in Ismaili literature that deals with specific practical aspects of the Ismaili *dā'wa*, an appeal and encouragement to the faith. Written by the Fatimid author *Aḥmad b. Ibrāhīm al-Naysābūrī* (11th century CE), it represents a normative guide for the Ismaili *dā'īs*, who functioned as the religious agents and 'summoners' responsible for the leadership, instruction and spiritual and social welfare of the Ismaili community.

*Al-Naysābūrī's* enumeration of the *dā'īs'* ideal traits and attributes in the *Risāla al-mūjaza* belongs to the wider genre of 'professional *adab*' literature that exclusively addresses groups belonging to certain occupations and instructs them in specific ethical principles and codes of conduct, and which is prevalent in classical Muslim culture. It may also be located in the even older tradition of the Mirror of Princes literature, which dates back to pre-Islamic Persia, and which promoted the ideal practice of rulership. Indeed, many of the characteristics of the *dā'īs* listed in the *Risāla* are consistent with the topoi in the Mirror of Princes literature as it relates to the ruler, namely the virtues of piety, chastity, uprightness, mercy, forgiveness, humility and generosity. In this regard, the communal functions of a *dā'ī* also mirror the duties traditionally ascribed to a responsible ruler but with the one key distinction that they are always elaborated within the context of the Ismaili *dā'wa*.

*Al-Naysābūrī's* treatise is a fascinating testimony to the wide network of a class of individuals charged with proclaiming the *dā'wat al-ḥaqq* ('call to truth'). It is thus a valuable resource for students and scholars interested in medieval Islamic literature more generally and the structure and workings of the Fatimid *dā'wa* in particular.



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## Inside the Immaculate Portal: A History from Early Fatimid Archives

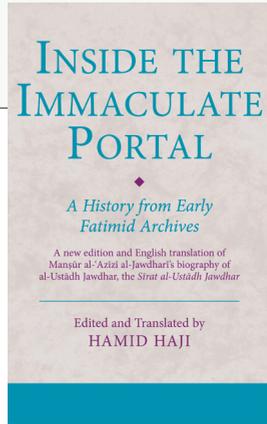
*A new edition and English translation of Manṣūr al-ʿAzīzī al-Jawdhari's biography of al-Ustādh Jawdhar, the *Sīrat al-Ustādh Jawdhar**

Edited and translated by Hamid Haji

This publication brings together a new critical edition of the Arabic text, an introduction and a fully annotated English translation of the *Sīrat al-Ustādh Jawdhar*. It contains oral statements, correspondence and other archival material from a period spanning over sixty years of Fatimid rule, providing a biographical account of one of the most prominent statesmen of the early Fatimid period, Ustādh Jawdhar.

Jawdhar was a confidant of the first four Fatimid Imam-caliphs who ruled in North Africa (910–973 CE). The author of the work, Abū ʿAlī Manṣūr al-ʿAzīzī al-Jawdhari, was a private secretary to Jawdhar. Manṣūr had access to archives held by Jawdhar, including letters he received from the imams, and was also a trusted associate. After Jawdhar's death in 973 CE, the Fatimid Imam-caliph al-Muʿizz appointed Manṣūr to succeed him. The author cherished the memory of his mentor and wished to commemorate him. With this end in view, he compiled the *Sīrat al-Ustādh Jawdhar* during the time of Imam-caliph al-Muʿizz's successor, Imam-caliph al-ʿAzīz billāh (r. 975–996 CE).

The publication also includes maps of North Africa and Sicily, genealogical charts of the Fatimids of Ifrīqiya and the Banū Abī al-Ḥusayn al-Kalbī of Sicily, a bibliography, indices in English and Arabic and a chronology summarising relevant events. This publication provides a unique insight into the private world and political ethos of one of the major Muslim dynasties of the medieval era, and will be of interest to academics and students alike.



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## Between Reason and Revelation: Twin Wisdoms Reconciled

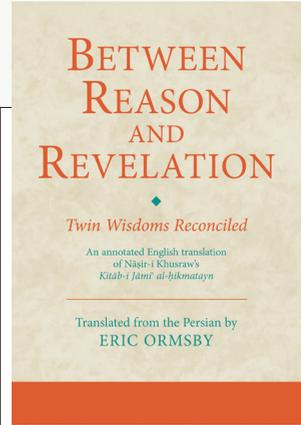
*An annotated English translation of Nāṣir-i Khusraw's Kitāb-i Jāmi' al-ḥikmatayn*

Translated from the Persian by Eric Ormsby

This is the first complete English translation of the *Jāmi' al-ḥikmatayn*, written in Persian, the final and crowning work of the great poet, philosopher, and Ismaili missionary Nāṣir-i Khusraw (1004–1077). *Twin Wisdoms Reconciled* was written at the request of the emir of Badakhshan Abu'l Ma'ali 'Alī ibn Asad who was perplexed by the questions in a long philosophical ode written a century earlier by Abu'l-Haytham Jurjānī, an obscure Ismaili author. The ode consists of a series of some 90 questions on a wide range of subjects, from logic and metaphysics to medicine, cosmology and physics, as well as esoteric Ismaili doctrine.

Nāṣir-i Khusraw's text takes the form of a commentary on certain astutely selected lines. *Twin Wisdoms Reconciled* represents yet another example of the author's lifelong endeavour to transform Persian philosophical prose into a deft and nuanced instrument of expression. The work has not been as extensively studied as Nāṣir-i Khusraw's other major theological and philosophical treatises, all written in his final exile in Badakhshan, in part perhaps because of its textual difficulties. *Twin Wisdoms Reconciled* survives in a single manuscript in the Aya Sofya collection, Süleymaniye Library, Istanbul.

The present translation is based on the critical edition of the text produced by Henry Corbin and Mohammad Mo'in in 1953, but with frequent reference to the unique original manuscript. *Twin Wisdoms Reconciled* represents an endeavour to reconcile two apparently opposed forms of knowledge: the knowledge accorded by revelation and exegesis and the knowledge gained by reason.



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## The Early History of Ismaili Jurisprudence: Law under the Fatimids

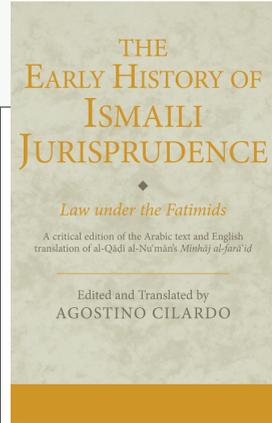
*A critical edition and English translation of the Minhāj al-farā'id  
of al-Qāḍī Abū Ḥanīfa al-Nu'mān*

Edited and translated by Agostino Cilardo

Since the early 1930s, researchers have shed light on the literary production of the Ismailis. The cataloguing of these works has been carried out by Ivanow, Fyzee, Goriawala, Poonawala, Gacek, Cortese and de Blois. Many works attributed to Ismaili scholars, however, are still unavailable so far, either because they remain hidden in private collections, or because they have not survived.

Ismaili law, in particular, is still a largely unexplored field of study. Al-Qāḍī Abū Ḥanīfa al-Nu'mān is generally considered as the founder and the greatest exponent of Ismaili jurisprudence. Many of his works have been lost; scattered information of some others are found here and there, with some works still in manuscript form and only a few others to have been published. The present book is a critical edition and translation of al-Nu'mān's *Minhāj al-farā'id*, based on the three known copies of it. It deals with the law of inheritance, one of the most complex institutions throughout Islamic law.

In comparing the *Minhāj* with two published works (*Dā'īm al-Islām* and *Kitāb al-iqtiṣār*) as well as a manuscript of *Mukhtaṣar al-āthār* of al-Nu'mān, a significant doctrinal evolution clearly emerges, reflecting first Mālikī training and then his work under four Fatimid imams. Ismaili law is also compared with the doctrines of the Imāmī school as well as the legal system of the four Sunnī schools. This book thus allows us to determine the time of the composition of this treatise, the development and the originality of Ismaili jurisprudence, and its relation to other schools of law.



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## The Precious Gift of the Hearts and Good Cheer for Those in Distress: On the Organisation and History of the Yamanī Fatimid *Da'wa*

A critical edition of the Arabic text and summary English translation of Ḥātīm b. Ibrāhīm al-Ḥāmīdī's *Tuḥfat al-qulūb wa furjat al-makrūb*

Edited by Abbas Hamdani

*Risālat Tuḥfat al-qulūb* of the Yamanī third *dā'ī al-muṭṭlaq*, Ḥātīm b. Ibrāhīm al-Ḥāmīdī (d. 596/1199), was written at a time after the collapse of the Fatimid rule in Egypt, Ṣulayḥīd rule in Yaman and the Ayyūbid conquest of both countries, in the context of the Crusades and the survival of the Ṭayyibī Ismaili community in the midst of a great upheaval in Middle Eastern politics. This work also contains the almost entire text of *al-Risāla al-mūjaza al-kāfiya* of an earlier Persian Fatimid *dā'ī* Aḥmad b. Ibrāhīm al-Naysābūrī, written at the time of the Fatimid Imam caliph al-Ḥākim bi-Amr Allāh (386–411/996–1021).

The text of the *Risālat Tuḥfat al-qulūb* is almost a manifesto for the future conduct of the Ṭayyibī *da'wa* giving the history of its beginning, its structure and doctrines and emphasising the fact that religion was more important than Yamanī ethnicity. It also spells out the importance of the writings of previous Fatimid *dā'īs*, Ḥamīd al-Dīn al-Kirmānī (d.c. 411/1021) and al-Mu'ayyad fi'l-Dīn al-Shīrāzī (d. 470/1078), the spiritual father of the Yamanī *da'wa*, and keeps the Ṭayyibī community against religious extremists (*ghulāt*) ensuring its survival in Yaman and its affiliate *da'wa* in western India. The position of *dā'ī al-muṭṭlaq* that it defines survives to the present day, with internal opposition to any tendency to change it.

### TUḤFAT AL-QULŪB WA-FURJAT AL-MAKRŪB

of

Ḥātīm b. Ibrāhīm al-Ḥāmīdī

A critical edition of the Arabic text  
and summary English translation

by

Abbas Hamdani

Dar al-Saqi  
in association with  
The Institute of Ismaili Studies, London

Published 2012

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## The Shi'i Imamate: A Fatimid Interpretation

*An Arabic critical edition and English translation of the Tathbīt al-imāma, attributed to the Fatimid Imam-Caliph al-Manṣūr*

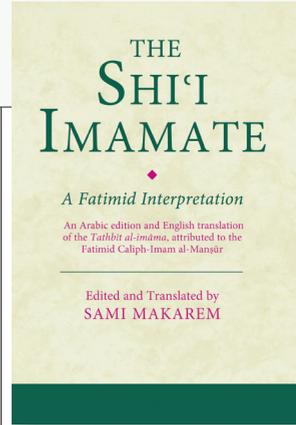
Edited and translated by Sami Makarem

The *Tathbīt al-imāma* attributed to the Fatimid Imam-Caliph al-Manṣūr (334–341/946–953) is an important early Ismaili treatise on the legitimacy of the Imamate of 'Alī b. Abī Ṭālib and that of the Ismaili Imams from among his progeny. As one of the earliest Ismaili works on this crucial and fundamental Shi'i subject it can thus be considered a major treatise on the doctrine of the Imamate.

The *Tathbīt al-imāma* does not deal with the metaphysical significance of the imamate. Rather, it concentrates on its legal and historical aspects, using proofs derived from the Qur'an, ḥadīth and logical arguments. In this regard, it is directed at the Islamic public in all its different religious affiliations.

In the way it discusses the necessity of the Imamate itself, the right of the Imams to the vicegerency of Prophet Muḥammad, and the validity of Divine designation in contrast to election by the umma, it is likely that the *Tathbīt al-imāma* could have also meant to serve as a guide book for the Ismailis in legitimising the 'Alid state ruled by the Fatimid Imam-Caliphs.

This edition has been compiled by Sami Makarem (1931–2012) from two manuscripts of the *Tathbīt*, both of which are now in the collections of the library of The Institute of Ismaili Studies, with the Arabic text carefully translated into idiomatic English to retain the character and flavour of the original text as much as possible.



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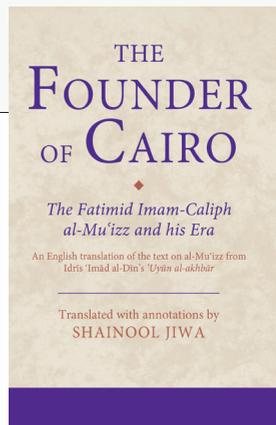
## The Founder of Cairo: The Fatimid Imam-Caliph al-Mu‘izz and his Era

An English translation of the section on al-Mu‘izz from Idris ‘Imād al-Dīn’s *‘Uyūn al-akhbār*

Translated with annotations by Shainool Jiwa

The reign of the founder of Cairo, the fourth Fatimid Imam-caliph al-Mu‘izz li-Dīn Allāh (953–975 CE) marks a watershed in the transformation of the Fatimid state from a regional North African dynasty to an expansive Mediterranean empire. It was also under al-Mu‘izz that articulations of the supreme authority of the Fatimid Ismaili imamate were written and disseminated across various regions of Fatimid influence. The writings of Idris ‘Imād al-Dīn (d.1468 CE) provide a distinctive presentation of the Fatimid imamate from the perspective of the Ismaili *da‘wa* itself. As the chief *dā‘ī* of the Yemeni Tayyibi Ismailis, Idris composed his monumental *‘Uyūn al-akhbār wa funūn al-āthar* as a record of the Ismaili imamate from its inception to his own time. In doing so, Idris drew upon the rich repertoire of Ismaili and non-Ismaili sources that had been part of the corpus of the Fatimid literary tradition, many of which have subsequently been lost due to the vagaries of time and circumstance. As the only surviving medieval Ismaili work documenting the history of the Fatimid dynasty, the *‘Uyūn al-akhbār* is among its principal primary sources.

*The Founder of Cairo* provides the first annotated English translation of the extensive chapter on al-Mu‘izz in the *‘Uyūn*, which remains a vital yet relatively unknown Ismaili source. The introduction to this work not only outlines the salient features of al-Mu‘izz’s reign but also examines Idris’ purpose and approach to historical writing. In providing an insider’s account of the reign of one of the most influential rulers of the medieval Muslim world, this work will be of particular interest to students of Ismaili history and thought, medieval Mediterranean history and Muslim historiography.



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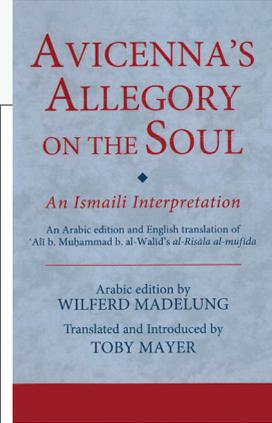
## Avicenna's Allegory on the Soul: An Ismaili Interpretation

*An Arabic edition and English translation of  
'Alī b. Muḥammad b. al-Walīd's al-Risāla al-mufīda*

Arabic edition by Wilferd Madelung; translated  
and introduced by Toby Mayer

The Persian philosopher Ibn Sina (d. 1037), known in Europe as Avicenna, was arguably the greatest master of Aristotelian thought in the Muslim world. The symbolical 'Poem on the Soul' (*Qaṣīdat al-naḥs*), which portrays all earthly human souls as in temporary exile from heaven, is traditionally attributed to him. Renowned for his encyclopaedic treatments of philosophy, Avicenna also experimented with a variety of intellectual genres and discourse styles, including a small number of mythopoeic texts.

One of the most important commentaries on the Qasida was written by 'Alī b. Muḥammad b. al-Walīd (d. 1215), a major early representative of the Tayyibi Ismaili tradition, which emerged and flourished in medieval Yemen. In his view, the poem encapsulated the highly distinctive and esoteric beliefs of his own school. At the heart of this system lies a cosmological myth, aptly named the 'drama in heaven', according to which our imperfect universe results from a rupture in the celestial world and a subsequent fall. Avicenna's *Allegory on the Soul* presents an edition of the Arabic text of Ibn al-Walīd's commentary, 'The Useful Epistle' (*al-Risāla al-mufīda*), alongside an English translation and extended introduction. It offers invaluable insight into esoteric Muslim thought and a deeper understanding of Avicenna's substantial intellectual legacy.



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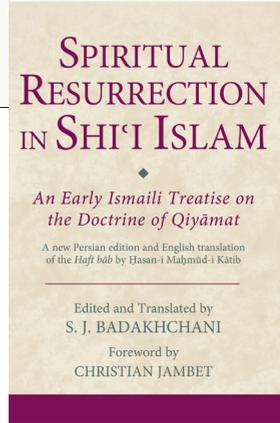
## Spiritual Resurrection in Shi'ī Islam: An Early Ismaili Treatise on the Doctrine of *Qiyāmat*

*A new Persian edition and English translation of the Haft bāb by Ḥasan-i Maḥmūd-i Kātib*

Edited and translated by S.J. Badakhchani  
with a foreword by Christian Jambet

Of the few surviving Nizari Ismaili texts from the Alamut period, the *Haft bāb* (Seven Chapters), which outlines the basic tenets of Ismaili philosophical theology, has proved to be the most popular. One of its many attractive features is its simple recounting of the most complicated Ismaili theological narratives, including the doctrine of the Resurrection (*qiyāmat*). Produced around the year 1203, this small treatise was probably intended as an introduction to the *Dīwān-i qa'imīyyāt* compiled by Ḥasan-i Maḥmūd-i Kātib (d. after 1242). For many years, the *Haft bāb* was misattributed to Baba Sayyidna (Ḥasan-i Ṣabbāḥ), but the true author has finally been identified as Ḥasan-i Maḥmūd-i Kātib, whose works continue to shape our understanding of this important period.

The current text of the *Haft bāb*, edited and translated into English by S. J. Badakhchani, is based on an analysis of a great number of manuscripts available, including a complete and unaltered version. The concepts found in the text derive largely from the intellectual heritage of the Fatimids. These include the idea of *tanzih* (the absolute transcendence of God beyond human understanding and knowledge); a cyclical conception of prophetic history, consisting of seven eras (*dawr*); the Ismaili Imamate as the most important pillar of Ismaili Islam; and the *Qiyāmat* as the completion and perfection of the religious law (*sharī'at*). The Ismaili interpretation of the *Qiyāmat* is radically different from Qur'anic eschatology in its esoteric formation, spiritual aspiration and imaginative scope. The *Haft bāb* explains this key doctrine of Nizari Ismailism, shedding light on a fundamental period in the history of Shi'ī Islam.



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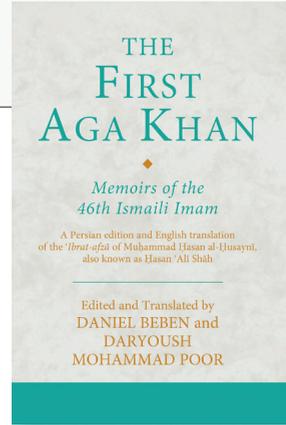
ePDF 978 1 78673 221 7

## The First Aga Khan: The Memoirs of the 46th Ismaili Imam

*A Persian Edition and English Translation of the 'Ibrat-afzā of Muḥammad Ḥasan al-Ḥusaynī known as the Aga Khan*

Edited and translated by Daniel Beben  
and Daryoush Mohammad Poor

This book offers a new Persian edition and the first English translation of the *'Ibrat-afzā*, the memoirs of Ḥasan 'Alī Shah, the 46th Imam of the Nizārī Ismailis and the first Ismaili Imam to bear the title of Aga Khan. The *'Ibrat-afzā* was composed in the year 1851, following the Imam's departure from Persia and his permanent settlement in India. The text recounts the Aga Khan's early life and political career as the governor of Kirman province in Iran, and narrates the dramatic events of his conflict with the Qajār establishment in Iran and his subsequent travels and exploits in Afghanistan and British India. The *'Ibrat-afzā* provides a rare example of an autobiographical account from an Ismaili Imam and a first-hand account giving a window into the history of the Ismailis of Iran, India, and Central Asia at the dawn of the modern era of their history. Consequently, the book will be of great interest to both researchers and general readers interested in Ismaili history and in the history of the Islamic world in the nineteenth century.



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*A publication to commemorate  
the Diamond Jubilee of His Highness  
the Aga Khan, 1957–2017*

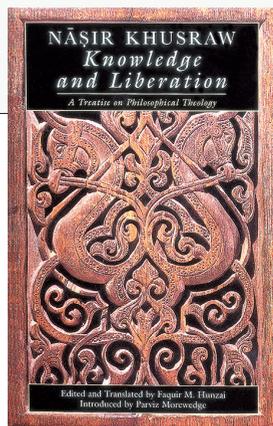
## Knowledge and Liberation: A Treatise on Philosophical Theology

*A new edition and English translation of Gushāyish wa Rahāyish of Nāṣir-i Khusraw*

Edited and translated by Faquir M. Hunzai with an introduction and commentary by Parviz Morewedge

Nāṣir-i Khusraw was a leading Ismaili poet, *dā'ī* and theologian-philosopher of the eleventh century. His writings have had a major influence on the Ismaili communities of Iran, Afghanistan and Tajikistan and other parts of Central Asia, notably the northern areas of Pakistan. The bulk of his surviving work was produced in exile in a mountainous region of Badakhshan, where he sought refuge from persecution in his native district of Balkh.

This is a new edition and English translation of Nāṣir-i Khusraw's *Gushāyish wa Rahāyish*. It is the first major treatise by him to be translated into English. Consisting of a series of thirty questions and answers, it addresses some of the central philosophical and theological issues of his time from an Ismaili perspective, ranging from the creation of the world and the nature of the soul to the questions of human free will and responsibility.



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## Contemplation and Action: The Spiritual Autobiography of a Muslim Scholar

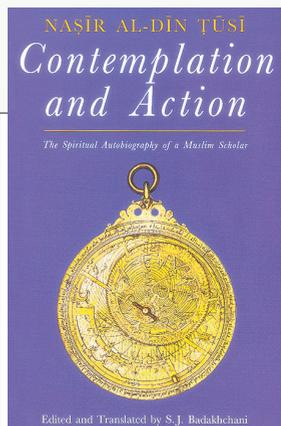
*A new edition and English translation of Sayr wa Sulūk  
of Naṣīr al-Dīn Ṭūsī*

Edited and translated by S. J. Badakhchani

Naṣīr al-Dīn Ṭūsī (1201–1274), a renowned Shi'i Muslim scholar, produced a wide range of writings in different fields of learning under Ismaili patronage and later under the Mongols. His work brought him great acclaim and, as a result of his changing affiliations in the course of a brilliant scholastic career, he is claimed by both the Twelver Shi'i and Ismaili traditions.

*Contemplation and Action* is Ṭūsī's spiritual autobiography, in which he recounts details of his early education, search for knowledge and eventual conversion to the Ismaili faith. It is also a clear and vivid elaboration of the Ismaili doctrine of *ta'lim*, the need for an authoritative teacher in spiritual matters.

Translated for the first time into English, it is published here with the full Persian text and an introductory essay on Ṭūsī's life, his relations with the Ismailis and the significance of his work.



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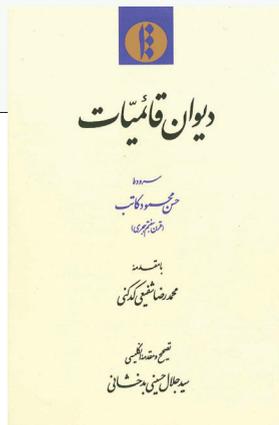
## ***Dīwān-i qā'imīyyāt* (Poems of the Resurrection) of Ḥasan-i Maḥmūd-i Kātīb**

Edited by S.J. Badakhchani  
with an introduction by M.R. Shafī'ī Kadkanī

Compiled in Alamūt during the reign of the Nizari Ismaili Imam, 'Alā al-Dīn Muḥammad (1221–1255 CE), *Dīwān-i qā'imīyyāt* is rich in the vocabulary of the Nizari Ismaili literary tradition in Persian. Its author, Ḥasan-i Maḥmūd-i Kātīb (d.c.1243), born in the vicinity of Alamūt in Rūdbār valley, joined the Ismaili community at a young age. Acting as scribe and secretary for Muḥtasham Shihāb al-Dīn, the Ismaili governor of Girdkūh around the year 620/1223, Ḥasan moved to Quhistān, the centre of the Nizari Ismaili *da'wa* in eastern Iran. His long stay in Quhistān and particularly the city of Bīrjand brought him the title 'Bīrjandī'.

In 623/1226, Ḥasan finalised his prose work the *Haft bāb* (wrongly attributed to Bābā Sayyidnā Ḥasan-i Ṣabbāḥ) and began the compilation of his second collection of poems, namely *Dīwān-i qā'imīyyāt* (*Poems of the Resurrection*). The bulk of the odes in the *Qā'imīyyāt*, 157 in total, are devoted to the eulogy of the Nizari Ismaili Imams of Alamūt, Muḥammad II and 'Alā al-Dīn Muḥammad. As well as reflecting its social, religious and historical milieu, the *Dīwān* includes recurrent theological themes that we find in his close companion Naṣīr al-Dīn Ṭūsi's Ismaili works, such as the *Rawḍa-yi taslīm*, *Sayr wa sulūk*, *Āghāz wa anjām*, *Tawallā wa tabarrā* and the *Maṭlūb al-mu'minīn*, which have already been published by The Institute of Ismaili Studies.

In his introduction to the *Dīwān*, Prof. Shafī'ī Kadkanī remarks: 'In the landscape of the history of Persian [Ismaili] poetry and its various styles, *Qā'imīyyāt* is a totally different genre that no other poetical collection can replace. It is only comparable to the *Dīwān* of Nāṣīr-i Khusraw. Other Ismaili poets occupy a much lesser status than him.'



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ISBN 978 6 00203 028 3 (HB)

Tajik translation by Ato Mirkhoja and  
Mavjigul Mirkhoja. Dushanbe:  
Bukhoro, 2015.

## *Dustūr al-Munajjimīn* (Canon of the Astronomers)

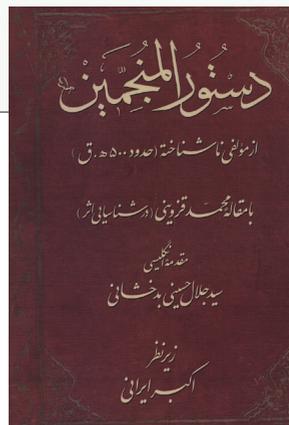
Unknown author (c.500/1106)

Facsimile edition prepared by Akbar Irani with introductory essay by M. Qazvini, English introduction by S.J. Badakhchani and foreword by Farhad Daftary

The *Dustūr al-munajjimīn* is one of the few surviving Ismaili books dating back to the period of Ḥasan-i Šabbāḥ, the founder of the Ismaili state in Iran. Mostly comprising an astronomical and chronological anthology, it was completed in the fortress of Alamūt in 506/1113 before the demise of Ḥasan-i Šabbāḥ in 518/1124. It is not known whether or not it was one of the works retrieved by the historian Juwaynī when the library was burned by the Mongols at the taking of Alamūt in 654/1256.

The unknown author of *Dustūr al-munajjimīn* provides an account in Arabic of books and treatises held at the Alamūt library as well as the sciences practised by the Persian Nizārī Ismailis during the time of Ḥasan-i Šabbāḥ. It includes an array of sciences from mathematics, astronomy and astrology, to political theory, hadith and history. In particular it covers Ismaili history up to the time of Nizār b. al-Mustaṣfir (d. 488/1095), progenitor of the Nizari Ismail Imams.

This invaluable work, referenced often by scholars of Ismaili studies and previously available only in terms of its unique manuscript (MS arabe 5968, Bibliothèque nationale), is here published in facsimile for the first time.



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## Make a Shield from Wisdom: Selected Verses from Nāṣir-i Khusraw's Dīvān

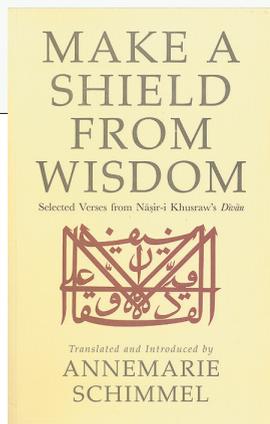
Translated and introduced by Annemarie Schimmel

'Originality, learning, sincerity, enthusiastic faith, fearlessness, contempt for time-servers and flatterers, and courage hardly to be found in any other Persian poet' – these are the qualities of Nāṣir-i Khusraw according to the great British orientalist E.G. Browne.

Born in 1004, Nāṣir-i Khusraw was a major philosopher-poet in Ismaili history. The outward political and religious events of the first half of the eleventh century were the canvas on which Nāṣir-i Khusraw's poetry and prose developed.

It is a poetry that teaches the importance of wisdom, of reason, of the right word and the right faith. Nāṣir-i Khusraw's *Dīvān* grew out of his personal experience, and it is a vast edifice of religio-philosophical thought with its constant emphasis on the true faith and, as importantly, on reason and its role. Unique and important for our understanding of the times in which it was written, Nāṣir-i Khusraw's ideas and expressions appeal strongly to readers of today.

The work of this Persian author in both its philosophical and poetical aspects has been known in the West for more than a century, but until now a full evaluation of Nāṣir-i Khusraw's poetry has not been attempted. This volume is intended as a first step toward a better understanding of the poet's thought. In it, the noted Islamic scholar Annemarie Schimmel (1922–2003) presents her translations of Nāṣir-i Khusraw's *qaṣīdas* along with a detailed study of the poet and his work.



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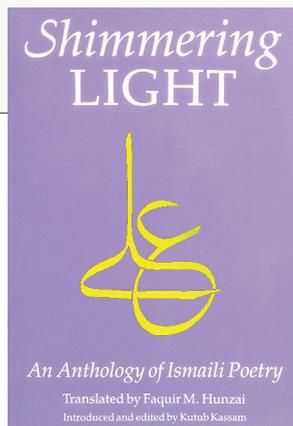
ISBN 1 86064 725 1 (PB)

## Shimmering Light: An Anthology of Ismaili Poetry

Translated by Faquir M. Hunzai  
Introduced and edited by Kutub Kassam

Poetry, often of great beauty and subtlety, has always been central to the spiritual life of Islam, particularly among Sufis and other esoteric branches of the faith. Through the ages it has been composed in both learned and popular forms, in classical languages as well as local dialects, to express love and devotion for God, the Prophet Muhammad and his family, and related themes.

Although a large body of the great poetry of the Islamic world has been translated into English, the poetry of the Ismailis, except for a small portion, is still only accessible in the original. This anthology will enable lovers of devotional and mystical poetry to sample for the first time the range and depth of Ismaili poetry. The selection spans a thousand years of Ismaili history, from the times of the Fatimid caliphate to the present day. It includes both sophisticated and popular verses from the Ismaili poets of North Africa, Syria, Iran, Afghanistan, Central Asia and Pakistan, composed in Arabic, Persian and Urdu.



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## A Scent of Sandalwood: Indo-Ismaili Religious Lyrics (Ginans)

*Selected and Translated, with an Introductory Essay and Notes*

Aziz Esmail

The *ginans* are a body of religious lyrics or hymns reflecting the synthetic and ecumenical reach characteristic of allied genres, such as the poetry of the Sufi and Bhakti traditions in the medieval, Indo-Islamic environment. Testifying to the origin and evolution of the Ismaili community in India, the *ginans* continue to form this community's living, poetic tradition to this day.

In translating them into English, the present author has focused principally on the poetic qualities. The result is a translation suggestive of the depth of religious thought, feeling and imagination out of which this poetry was born. Reflecting the simple, vernacular idiom of popular culture in the rural and semi-rural ethos of the Indian subcontinent, the poetry nonetheless has a mature, complex sensibility which is elucidated by the author through his translations and the detailed commentaries upon them.

The poetry of the *ginans* illustrates a historically and culturally specific conception of the world, as well as a religious perception that forms a significant part of the religious experience of mankind. Issued under a title drawing on an image from the poetry, this volume will appeal both to specialists and more general readers, including Indologists, scholars of Islam in the subcontinent, students of comparative religion, comparative literature and those with an interest in mystical or devotional poetry.



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## The Ikhwān al-Ṣafā' and their *Rasā'il*: An Introduction

Edited by Nader El-Bizri

The Ikhwān al-Ṣafā' (Brethren of Purity), the anonymous adepts of a tenth-century esoteric fraternity based in Basra and Baghdad, hold an eminent position in the history of science and philosophy in Islam due to the wide reception and assimilation of their monumental encyclopaedia, the *Rasā'il Ikhwān al-Ṣafā'* (*Epistles of the Brethren of Purity*). This compendium contains 52 epistles offering synoptic accounts of the classical sciences and philosophies of the age; divided into four classificatory parts, it treats themes in mathematics, logic, natural philosophy, psychology, metaphysics and theology, in addition to didactic fables. The *Rasā'il* constitutes a paradigmatic legacy in medieval Islamic civilisation, as well as having shown a permeating influence in Western culture.

This present volume gathers studies by leading philosophers, historians and scholars of Islamic studies, who are also the editors and translators of the first Arabic critical edition and complete annotated English translation of the *Rasā'il Ikhwān al-Ṣafā'*. The chapters herein explore the conceptual and historical aspects of the philosophical and scientific contents of the *Rasā'il*, as well as investigating the authorship and dating of this corpus and the impact that the Ikhwān's intellectual tradition exercised in the unfolding of the history of ideas in Islam. The contributors include C. Baffioni, G. de Callatay, N. El-Bizri, F. Daftary, L.E. Goodman, A. Hamdani, Y. Michot, I.R. Netton, I.K. Poonawala and O. Wright.

EPISTLES OF THE BRETHREN OF PURITY

The Ikhwān al-Ṣafā' and their *Rasā'il*  
An Introduction



Edited by  
Nader El-Bizri  
Foreword by  
Farhad Daftary

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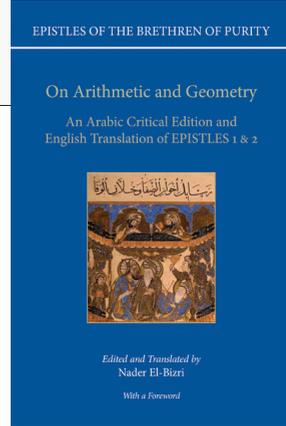
## On Arithmetic and Geometry

*An Arabic critical edition and English translation of Epistles 1–2*

Edited and translated by Nader El-Bizri

This volume is the first of the series of the *Rasā'il Ikhwān al-Ṣafā'* (*Epistles of the Brethren of Purity*), consisting of the first critical edition of the *Rasā'il* in its original Arabic, complete with the fully annotated English translation. Prepared by Dr Nader El-Bizri, Epistles 1 and 2 (on arithmetic and geometry) present technical and epistemic analyses of mathematical concepts and their metaphysical underpinnings, in terms of investigating the properties of numbers and of geometric magnitudes, based primarily on the traditions of Nicomachus of Gerasa and of Euclid as interpreted by the Ikhwān.

With a Pythagorean construal of the ultimate principles of mathematics within the symbolic order of mysticism, and inspired by their own ontological outlook on the articles of faith in Islam, the Ikhwān view arithmetic and geometry through a monotheistic spiritual lens. This informed their treatment of mathematical knowledge, in pedagogic and heuristic terms, as part of the essential disciplines of the quadrivium, which aimed at preparing novices to study logic, then sciences of nature and the soul, before graduating to the lofty topics of theology and metaphysics. The volume also provides an overview of the mathematical sciences within the Islamic intellectual milieu, and of the tenth-century urban culture of Mesopotamian and Syrian locales.



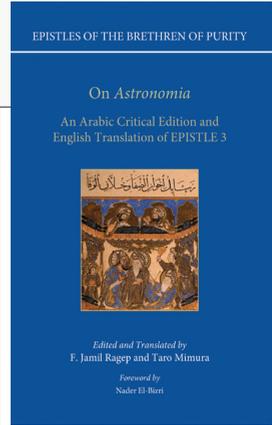
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## On *Astronomia*

*An Arabic critical edition and English translation of Epistle 3*

Edited and translated by F. Jamil Ragep and Taro Mimura

This volume provides an edition, translation, and notes to Epistle 3: ‘On *Astronomia*’, from the section on Mathematics. The content is a mixture of elementary astronomy and astrology, but it is not a beginner’s textbook; rather, the purpose is to use these disciplines for spiritual, moral, and soteriological guidance. Thus the Epistle uses the argument from design to show the necessity of a Creator who made this harmonious universe; the wondrous design is then employed by the authors as a paradigm for proper ethical, political, and even economic conduct. By no means typical of Islamic astronomical literature, Epistle 3 reveals a fascinating group operating during the early period of Islam, who sought to continue one of the esoteric strands of Hellenistic philosophy within an Islamic context, meshing astronomy, astrology, Platonic–Pythagorean philosophy, Qur’anic and Biblical quotations, and anecdotes from the lives of the Abrahamic prophets.



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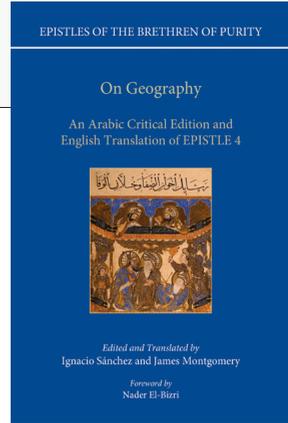
## On Geography

*An Arabic critical edition and English translation of Epistle 4*

Edited and translated by Ignacio Sánchez and James Montgomery

*Epistle 4: On Geography* contains a description of the Earth and its climes. It is a work of great significance for our understanding of both the Islamic geographical tradition and the world-view of the Ikhwān al-Ṣafā'. This epistle was one of the few geographical works translated into Latin in mediaeval Europe. It clearly shows that its authors were familiar with the Ptolemaic tradition, as the main sources used in its composition can be traced. But it is also a propaedeutic work. It was intended to provide the intellectual tools needed to decipher the signs of God's Creation, and to understand the phenomena of the sublunar world in terms of the cosmological order.

This epistle, *On Geography*, thus epitomises many of the central themes in the conceptual universe of the Ikhwān al-Ṣafā', such as the notion of science as a path to superior knowledge of God, and the relationship between microcosm and macrocosm as part of the divine design.



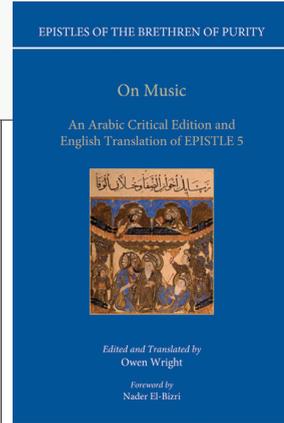
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## On Music

*An Arabic critical edition and English translation of Epistle 5*

Edited and translated by Owen Wright

This is the fourth volume in this definitive series consisting of the very first critical edition of the *Rasā'il* in its original Arabic, complete with the first fully annotated English translation. Including a comprehensive introduction by Professor Owen Wright, *On Music* presents technical concepts such as rhythm, tone, and metre, alongside more subtle aspects such as the psychological applications drawn from the fourfold theory of humours and the correspondence of numeric proportions, which emphasize the spiritual nature of music according to the Ikhwān's view.



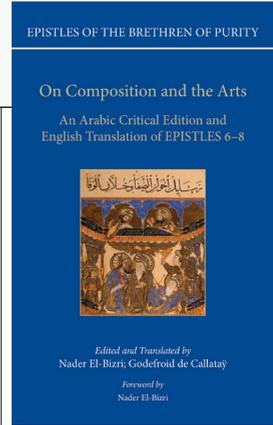
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## On Composition and the Arts

*An Arabic critical edition and English translation of Epistles 6–8*

Edited and translated by Nader El-Bizri; Godefroid de Callatay

Epistles 6 to 8 are from the first division of the Epistles, on the propaedeutical and mathematical sciences. Epistle 6 develops ideas concerning natural numbers and their arithmetic, geometric, and harmonic proportions, marked by the influence of Nicomachus of Gerasa and of Euclid. The Brethren here emphasize practical applications of proportionality in music, medicine, and alchemy. Epistle 7 addresses theoretical scientific knowledge as directed towards the spiritual realities of souls, the goal of which is to actualise human potential; this epistle also presents a remarkable classification of sciences. Epistle 8 surveys material cultures in the Islamicate mediaeval milieu, embellished by a consideration of the effects of the heavenly bodies on the predisposition of individuals to follow specific trades. These three epistles are underpinned by the Brethren's perennial tropes of the microcosm–macrocosm analogy and the emanative hierarchy of existents.



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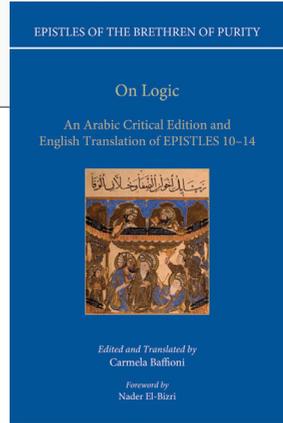
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## On Logic

*An Arabic critical edition and English translation of Epistles 10–14*

Edited and translated by Carmela Baffioni

This volume of primary text from the *Epistles of the Brethren of Purity*, collects the final five epistles of the Mathematical Sciences section of the corpus. Prepared by Professor Carmela Baffioni, one of the foremost scholars in this field, Epistles 10–14 detail the rudiments of Aristotelian logic. The first of these epistles deals with Porphyry's *Isagoge*, before the Ikhwān go on to present and comment upon the *Categories*, the *On Interpretation*, and the *Prior* and *Posterior Analytics* of Aristotle's *Organon*, considering in turn foundational themes such as the ten categories of existents, the five predicables, and Aristotle's formative method of syllogistic inference. With the claim that logic is the noblest of man's arts, and man the noblest of creatures, the Ikhwān cast the topic in an innovatively spiritual light.



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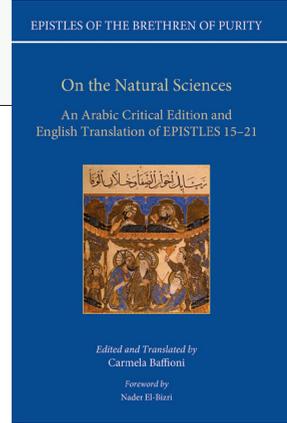
## On the Natural Sciences

*An Arabic critical edition and English translation of Epistles 15–21*

Edited and translated by Carmela Baffioni

This volume comprises the initial seven epistles on the natural sciences, which correspond to the corpus of Aristotle's great works on the philosophy of nature, whilst also incorporating an Islamic interpretation of Neoplatonic ideas. Besides providing the necessary references to works by Aristotle and other Greek authors, this book deals with various doctrines of Ismaili origin echoed in the treatises, foremost of which is the hierarchical representation of the three natural kingdoms, reflected in the hierarchy of human beings.

The basis of human salvation is here seen in the relation between divine Artisan and human artisan, both of whom accomplish their works by actualising their knowledge. Although moral behaviour is a necessary condition, salvation cannot be reached without a thorough knowledge of the sciences described progressively in the *Rasā'il Ikhwān al-Ṣafā'*.



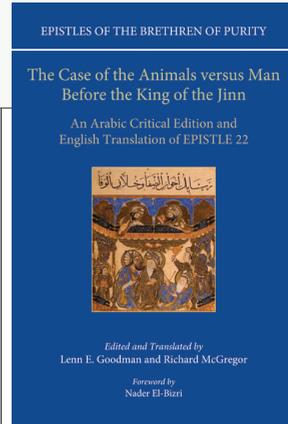
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## The Case of the Animals versus Man Before the King of the Jinn

*An Arabic critical edition and English translation of Epistle 22*

Edited and translated by Lenn E. Goodman and  
Richard McGregor

This volume is part of this definitive series of the very first critical edition of the *Rasā'il* in its original Arabic, with a complete, fully annotated English translation. It is on account of its prominent ecological fable that Epistle 22, edited and translated by Professors Lenn E. Goodman and Richard McGregor, is arguably the best known epistle of the corpus, having circulated widely both in existing Arabic versions and also in many translations. Following a short zoological exposition in the Aristotelian tradition, the majority of the work consists of the famous fable which casts the exploited and oppressed animals pursuing a case against mankind, with the King of the Jinn and his advisers as adjudicators. This highly readable translation captures the wit of the animal representatives as they dismantle the various arguments put forward by the human speakers. Of at least equal relevance today as it was in the 10th century, the *Ikhwān* demonstrate the arrogance of man's claim to superiority in contrast to the animals' pious understanding of their respective roles within nature.



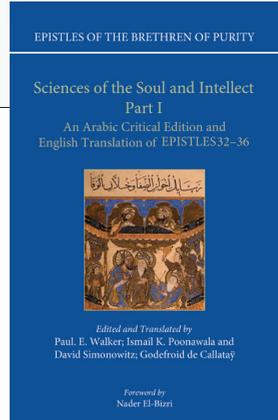
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## Sciences of the Soul and Intellect, Part I

*An Arabic critical edition and English translation of Epistles 32–36*

Edited and translated by Paul E. Walker; Ismail K. Poonawala and David Simonowitz; Godefroid de Callatay

Epistles 32 to 36 comprise the first five treatises in the third division of the *Rasā'il*, on the sciences of the soul and intellect. Combining Islamic revelation with Hellenistic philosophy, the Ikhwan delineate herein their metaphysical system. Epistles 32 and 33 present adaptations of the Pythagorean doctrines, and of Neo-Platonist leitmotifs, whereby a numerical analogy is applied to the unique and transcendent God, or the One, from whom all existence emanates. Epistle 34 takes up the pervasive theme of the correspondence between microcosm and macrocosm, situating the human being as the central link between the celestial and terrestrial realms. In Epistle 35, we find an explanation of the intellectual faculties of the individual human soul, whose ultimate aim is ascension to the timeless reality of pure intellect. Finally, Epistle 36 presents itself as the astrological epistle par excellence of the *Rasā'il*; from the coming-to-be of worms, to the emergence of religions and empires, nothing in the sub-lunar sphere escapes the determining influence of the celestial cycles.



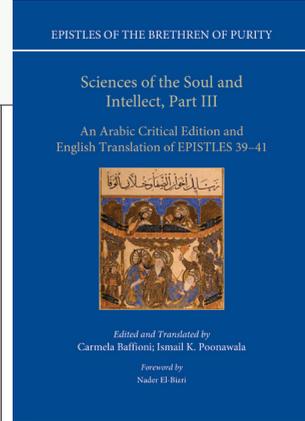
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## Sciences of the Soul and Intellect, Part III

*An Arabic critical edition and English translation of Epistles 39–41*

Edited and translated by Carmela Baffioni; Ismail K. Poonawala

Epistles 39 and 40 return to the Aristotelian philosophy of certain earlier Epistles. Yet the topics taken up here are considered by the Ikhwan in light of theological issues, affording an occasion to refute eternalism. Epistle 39 explains movement and rest, the kinds of physical movement, and the species of moved beings, before introducing the divine Mover and the idea that when He ceases to move the world, it will end. The highly composite Epistle 40 addresses themes beyond the various types of causes and effects, including ‘divine gifts’, God’s origination and organization of the world, emanation, and the frequently invoked analogy of numbers. Drawing heavily on al-Kindi’s *risala* of the same name, the main section of Epistle 41: ‘On the Definitions and Descriptions’ conforms to the title, defining variously categorised phenomena; then follows a diverse range of chapters detailing colours, numbers, ratios, and geometry. The detailed survey of the world presented in these three Epistles concludes the penultimate section of the encyclopaedia, on soul and intellect.



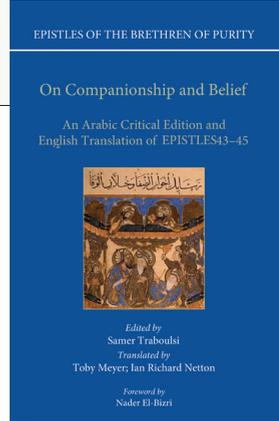
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## On Companionship and Belief

*An Arabic critical edition and English translation of Epistles 43–45*

Edited by Samer Traboulsi; translated by Toby Mayer;  
Ian Richard Netton

Epistles 43–45 succeed the extended description of religions and creeds that opens the final section of the corpus, on the theological sciences. Epistle 43 explains briefly the need for purifying one's soul by performing virtuous acts, after which one can follow the 'straight path' to God. The extremely diverse Epistle 44 is no dry exercise in abstruse theology; rather, it is characterized by the most delightful anecdotes, designed to inform the reader of a deeper truth, that of the hereafter following the soul's separation from the body at death. Alongside references to many of the Prophets encountered in the Qur'an, this Epistle shows a familiarity with other religions such as Christianity, Judaism, and Buddhism. Epistle 45 focuses on companionship and friendship, resonating strongly with the word 'Brethren' by which the authors distinguish themselves. The volume overall is united in its underlying themes of the immortality of the soul and the profound need for mutual cooperation, informed in parts by the general Neoplatonism of the entire corpus, as well as by Aristotelian and Platonic motifs.



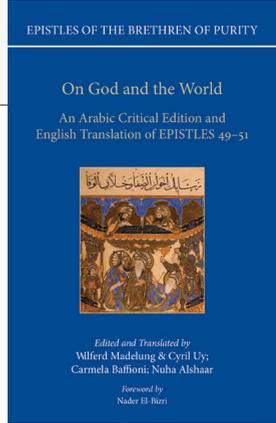
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## On God and the World

*An Arabic critical edition and English translation of  
Epistles 49–51*

Edited and translated by Wilferd Madelung and Cyril V. Uy II ;  
Carmela Baffioni; Nuha Alshaar

These three Epistles presented here, from the section on divine and legal sciences, work towards some conclusion of the *Rasā'il*'s world-view. In Epistle 49, the Ikhwān utilise their usual array of sources—Islamic, Hellenic, and far beyond—in probing the entire hierarchy of existence, from the nature of God to the most basic elements. Epistle 50 describes the 'proper attitudes' (*siyāsāt*) towards body and soul, for the attainment of wellness in this world and the hereafter, before addressing religious and philosophical worship. Finally, in Epistle 51, the Ikhwān consider the arrangement of the world as a whole, restating the Pythagorean theory that all existents are analogous to numbers, knowledge of the characteristics of which is therefore necessary for understanding the world. In advance of the final epistle of the *Rasā'il*, on magic, the vast encyclopedic project thus comes full-circle, directing the reader back to the topic of numbers with which the corpus begins.



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## On Magic, Part I

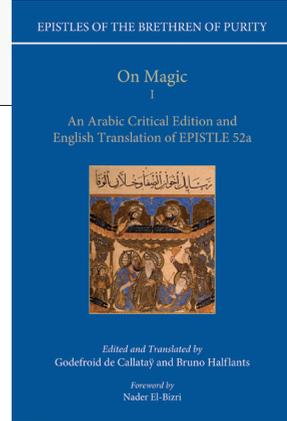
*An Arabic critical edition and English translation of Epistle 52a*

Edited and translated by Godefroid de Callatay and Bruno Halflants

This is a further volume in a series presenting the very first critical edition of the *Rasā'il* in its original Arabic, complete with the first fully annotated English translation.

Epistle 52: 'On Magic' is the last in the corpus, and presents the short version of the 'Epistle on Magic, Incantations, and the Evil Eye'. Within its pages the authors of the epistle argue for the legitimacy of magic and the other occult sciences, and seek confirmation of their views in authorities as diverse as Plato, the Qur'an, the Torah, the astrologer Abū Ma'shār, and the mysterious sect of pagan star-worshippers known as the Sabians of Harran.

As in all other volumes of the series, this volume provides the first critical edition of the Arabic text, together with an English translation and a substantial range of notes. An extensive introduction highlights the unique relevance of this treatise within the framework of the Brethren's encyclopaedia itself, and to the history of science in general.



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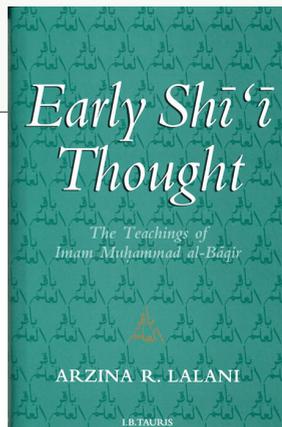
## Early Shī'ī Thought: The Teachings of Imam Muḥammad al-Bāqir

Arzina R. Lalani

Imam Muḥammad al-Bāqir was one of the most erudite Muslims of his age and played a significant role in the history of early Islam. At once a versatile leader and scholar, he was also an authority on the exegesis of the Qur'an, the Traditions of the Prophet, and all matters relating to Islamic law and practices.

Using hitherto largely ignored Shī'ī sources, both published and unpublished, the author explores Imam al-Bāqir's pivotal contributions to Islamic thought in its early formative period, contributions that were powerfully to affect developments in Shī'ī law, theology and religious practice. This study gives particular attention to al-Bāqir's vital role in the formulation of the function and nature of the Imamate itself.

This work presents the first systematic account of the life, career and teachings of this brilliant eighth-century luminary. It will be of great interest to students of Islamic law, history and theology, as well as modern Shī'ī communities of all persuasions.



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*Arabic translation by Saifuddin Kassir.*

*London and Beirut: Saqi Books, 2004.*

*French translation by M. Boivin. Paris:*

*Les Editions du Cerf, 2009.*

*Gujarati translation by D. and P.*

*Keshwani. Mumbai: N.M. Thakkar,*

*2009.*

*Persian translation by F. Badrei. Tehran:*

*Farzan, 2002.*

*Russian translation by Nikolay Terletskiy.*

*Moscow: Natalis, 2015.*

*Urdu translation by A. Rehmani.*

*Karachi: Oxford University Press, 2013.*

## **Doctrines of Shi'i Islam: A Compendium of Imami Beliefs and Practices**

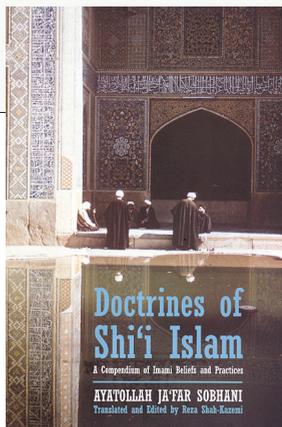
Ayatollah Ja'far Sobhani

Translated and edited by Reza Shah-Kazemi

Written by a highly respected Iranian theologian, this book offers a wide-ranging overview of the principal tenets of Shi'i Islam with particular reference to Twelver Shi'ism. It is useful not only as an introductory text on Shi'i thought and practice, but also as a contemporary expression, from within, of this vibrant branch of the Islamic faith. Comprehensive yet concise, it gives the reader a taste of the tradition as a whole.

Throughout his presentation, the author upholds the validity of Shi'i perspectives by rational argument on the basis, principally, of the Qur'an and the Traditions of the Prophet. The range of themes covered, the precision of style and doctrinal analysis of Shi'i Islam render this work both informative and original. It focuses not only on the most essential elements, but also on those aspects of Shi'ism that have been particularly misunderstood. The explanations and clarifications offered here will be of particular value to those seeking better understanding between different communities of interpretation and schools of thought in Islam.

Published as a joint undertaking between The Institute of Ismaili Studies and the Imam Sadiq Institute, Qom, this book makes an important contribution to Shi'i studies. It provides a unique insight into the theological thinking which is broadly representative of religious seminaries in Iran today.



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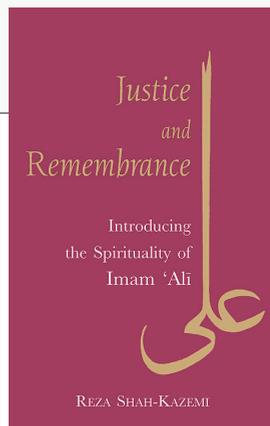
## Justice and Remembrance: Introducing the Spirituality of Imam ‘Ali

Reza Shah-Kazemi

‘Alī b. Abī Ṭālib, son-in-law and cousin of the Prophet, first Shi‘i Imam and fourth caliph of the nascent Islamic community, was described by the Prophet as the ‘gate’ to the city of knowledge. Indeed, ‘Alī is arguably the single most important spiritual and intellectual authority in Islam after the Prophet himself: to speak of ‘Alī is to speak of the quintessential spirituality of Islam. Despite his immense importance in the elaboration of the intellectual, ethical, spiritual, legal and political traditions of Islam, there is a dearth of literature in Western languages on his life and thought. This work, the first in English to seriously engage with his worldview, introduces some of the most salient intellectual and moral principles proper to the spirituality for which ‘Alī is chiefly renowned in Islam.

The present work consists of three parts. The first introduces the person of ‘Alī and his spirituality in a general manner, with a particular focus on the spiritual and ethical concomitants of the intellect in his teachings. The second evaluates ‘Alī’s ‘sacred conception of justice’, using his famous letter to Mālik al-Ashtar as the point of departure. The third addresses the theme of spiritual realization through the remembrance of God, *dhikru’llāh*, the central mystical practice of the Sufis. In this chapter the intimate connection between ‘Alī’s teachings and later Sufi doctrines is explored.

The present exposition is not only an important introduction to the thought of one of the seminal figures of Islam, it is also a valuable and most timely elucidation of the spirituality underlying ethical discourse and practice in Islam.



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*Arabic translation by Saifuddin Kassir.*  
*London and Beirut: Saqi Books, 2008.*  
*Persian translation by F. Badrei.*  
*Tehran: Farzan, 2008.*  
*Portuguese translation by Luísa*  
*Venturini. Lisbon: Bizâncio, 2009.*  
*Russian translation by N. Terletskiy.*  
*Moscow: Natalis, 2018.*

## The Spirituality of Shi'i Islam: Beliefs and Practices

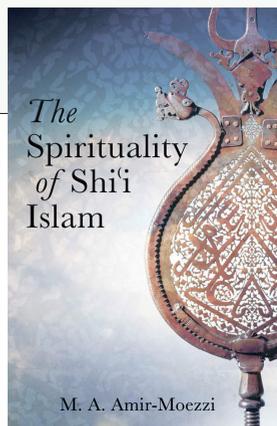
An English translation of

*La religion discrète: croyances et pratiques spirituelles dans l'Islam Shi'ite*

M. A. Amir-Moezzi

Translated by Hafiz Karmali

Shi'ism is the second most numerous branch of Islam in the modern world. Shi'i Islam is becoming an increasingly significant and resurgent force in contemporary politics, especially in the Middle East. This makes an informed treatment of its fundamental spiritual beliefs and practices both necessary and timely. Mohammad Ali Amir-Moezzi is one of the most distinguished scholars of Shi'i history and theology currently at work, and in this volume he offers precisely such a wide-ranging and engaging survey of the core texts of Shi'i Islam. Examining in turn the origins and later developments of Shi'i spirituality, the author reveals the profoundly esoteric nature of the beliefs which accrued to the figures of the Imams, and which became associated with their interaction between material and spiritual worlds. Many of these beliefs have remained much misunderstood even within the wider Muslim world. Furthermore, Western scholarship has tended to follow the lead of the earlier Orientalists and critics, viewing these teachings as marginal. The author shows, by contrast, how central an imaginative and creative spirituality was to the development of Shi'i Islam, as well as to classical Islamic civilisation, as a whole. In his comprehensive treatment, the esoteric nature of Shi'i spirituality emerges as an essential factor in understanding Shi'ism.



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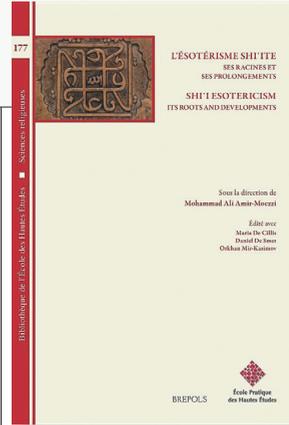
Persian translation by Nur al-Din

Allahadini. Tehran: Nashr-e Namak,  
2015.

## Shi'i Esotericism: Its Roots and Developments

Edited by Mohammad Ali Amir-Moezzi,  
with M. de Cillis, D. De Smet and O. Mir-Kasimov

Together with the notion of secrecy, the core of Shi'i esotericism gravitates around the *zāhir/bāṭin* dualism. This dialectical relationship between the visible and the hidden, which has been inherited from Late Antiquity, buttresses the main doctrines of esoteric Shi'ism which include a dualistic worldview, doctrines of emanation, the contrast between the people of knowledge and of ignorance, the soterial nature of knowledge and of the Guide who possesses it, the two levels of the Scriptures, the need for hermeneutics, and initiatory knowledge and practices. It is true that the birthplace of Shi'ism was Iraq, which had been the central province of the Sassanid Persian Empire until the advent of Islam. This region and its main cities were home to the many intellectual and spiritual traditions of Late Antiquity, including various Jewish, Christian, Judaeo-Christian, Mazdaean, Manichaeic, Neoplatonic and Gnostic movements, with these traditions living on for several centuries after the advent of Islam. The articles in this collection, written by scholars in the field, are divided into three sections covering a very wide period of time: the 'prehistory' of these doctrines before Islam, early esoteric Shi'ism and its developments in both Shi'i and non-Shi'i Sufism, and occult sciences and philosophy.



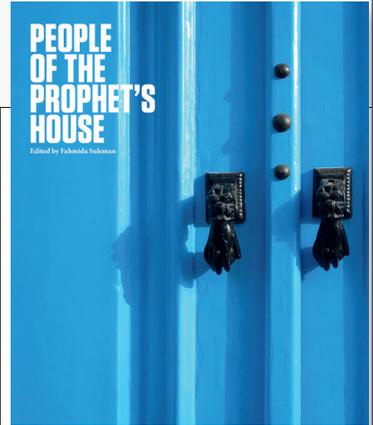
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## People of the Prophet's House: Artistic and Ritual Expressions of Shi'i Islam

Edited by Fahmida Suleman

Despite their differences, Shi'i and Sunni Muslims, followers of the two main branches of Islam, are united in their allegiance to and love for the Prophet Muhammad and members of his family. For the Shi'a, reverence for the Prophet and allegiance to his household (*Ahl al-bayt*, 'People of the House'), comprising his immediate family and their descendants, constitutes an essential principle of belief that has directly impacted how Shi'i artists, rulers, patrons and ritual participants have conveyed their love and loyalty through material culture and religious ritual.

The 22 essays in this volume, richly illustrated with over 200 colour images, present a diversity of beliefs and practices expressed through the arts, architecture, material culture and ritual that spans Shi'i history from the tenth century to the present day. With contributions from experts in the fields of anthropology, religious studies, art and architectural history, numismatics, film studies and contemporary art, the book also calls attention to the global diversity of the artistic and devotional expressions of Shi'i Muslims from across Trinidad, Senegal, Egypt, Syria, Iraq, Iran, Pakistan, India and China. Additionally, some essays draw upon important female Shi'i figures and female ritual practices and many chapters underscore the theme of love for the *Ahl al-bayt* beyond Sunni and Shi'i demarcations. This work contributes to a growing body of scholarship dedicated to the religious arts and rituals of Shi'i Muslims around the world.



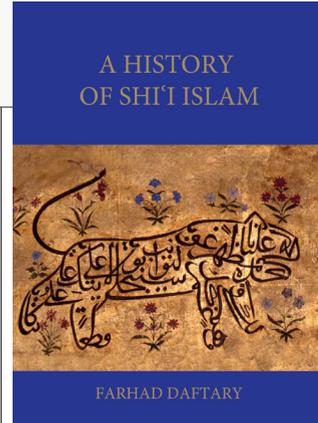
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## A History of Shi'ī Islam

Farhad Daftary

Shi'ī Muslims have played a crucial role, proportionally greater than their relative size, in furthering the civilizational achievements of Islam. Indeed, the Shi'ī scholars and literati of various branches and regions, including scientists, philosophers, theologians, jurists and poets, have made seminal contributions to Islamic thought and culture. There have also been numerous Shi'ī dynasties, families or individual rulers who patronized scholars, poets and artists as well as various institutions of learning in Islam. In spite of its significance, however, Shi'ī Islam has received little scholarly attention in the West, and when it has been discussed, whether in general or in terms of some of its subdivisions, it has normally been treated marginally as a 'sect' or a 'heterodoxy'.

Although some progress has been made in certain areas of Shi'ī studies in recent decades, it is a fact that Shi'ī communities of all traditions continue to be variously misunderstood and misrepresented, not only by the Sunni Muslims but by non-Muslims as well. The present book draws on the scattered findings of modern scholarship in the field, attempting to explain the formative era of Shi'ī Islam, when a multitude of Muslim groups and schools of thought were elaborating their doctrinal positions. Subsequent chapters are devoted to the history of the Ithna'asharis, or Twelvers, the Ismailis, the Zaydis and the Nusayris (now more commonly known in Syria as the 'Alawis), the four communities that account for almost the entirety of the Shi'ī Muslim population of the world (ca. 200 million). The result is a comprehensive survey of Shi'ī Islam that will serve as an accessible work of reference for academics in both Islamic and Middle Eastern studies, as well as the broader field of the History of Religions, and also more general, non-specialist readers.



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*Persian translation by Rahim Gholami.*

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*Portuguese translation by Luisa*

*Venturini. Lisbon: Letras e Ampulhetas, 2017.*

*Russian translation by Leila*

*Dodykhudoeva. Moscow: Natalis, 2017.*

*Spanish translation by Yasmin Allibhoy.*

*Madrid: Akal, 2018.*

*Turkish translation by A. Fethi. Istanbul:*

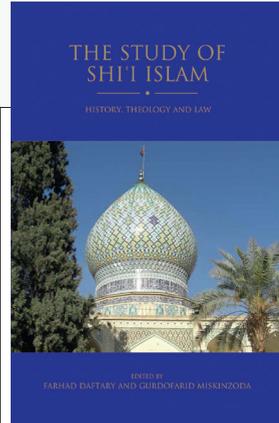
*Alfa, 2016.*

## The Study of Shi'ī Islam: History, Theology and Law

Edited by Farhad Daftary and Gurdofarid Miskinzoda

Shi'ī Islam, with its rich and extensive history, has played a crucial role in the evolution of Islam as both a major world religion and civilisation. The prolific achievements of Shi'ī theologians, philosophers and others are testament to the spiritual and intellectual wealth of this community. Yet Shi'ī studies has unjustly remained a long-neglected field, despite the important contribution that Shi'ism has made to Islamic traditions. Only in recent decades, partially spurred by global interest in political events of the Middle East, have scholars made some significant contributions in this area. *The Study of Shi'ī Islam* presents papers originally delivered at the first international colloquium dedicated exclusively to Shi'ī studies, held in 2010 at The Institute of Ismaili Studies, London. Within the book are eight sections, namely, history, the Qur'an and its Shi'ī interpretations, hadith, law, authority, theology, rites and rituals, and intellectual traditions and philosophy.

Each section begins with an introduction contextualizing the aspects of studying Shi'ī Islam particular to its theme, before going on to address topics such as the state of the field, methodology and tools, and the primary issues with which contemporary scholars of Shi'ī studies are dealing. The scope and depth here covered makes this book of especial interest to researchers and students alike within the field of Islamic studies. The volume benefits from the diverse expertise of nearly 30 eminent scholars, including Mohammad Ali Amir-Moezzi, Meir M. Bar-Asher, Farhad Daftary, Daniel De Smet, Gerald R. Hawting, Nader El-Bizri, Etan Kohlberg, Wilferd Madelung, Andrew Newman, Ismail K. Poonawala, Sabine Schmidtke and Paul E. Walker.



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## Words of Power: Ḥurūfī Teachings between Shi'ism and Sufism in Medieval Islam

Orkhan Mir-Kasimov

The *Jāwidān-nāma-yi kabīr* (Great Book of Eternity), the magnum opus of Faḍl Allāh Astarābādī (d. 796/1394), was the foundational text of the Ḥurūfī movement (from 'ilm al-ḥurūf, a kind of Islamic Kabbalah or 'science of letters'). Its central themes are the ultimate destiny of human beings, metaphysical creative language and ontological hermeneutics. *Words of Power* is the first comprehensive study of this seminal work, making available its original doctrine situated at the confluence of Shi'ism and Sufism. The author's extensive citations from the *Jāwidān-nāma* also contain interesting examples of the use of biblical texts in medieval Islamic messianic discourse.

Faḍl Allāh Astarābādī's ideas exerted a wide and lasting influence that fed into the messianic, mystical and charismatic paradigms of religious authority that contributed to the emergence and consolidation of the Ottoman, Safawid and Mughal dynasties. The Ḥurūfīs left a rich cultural heritage. Their literature and doctrines were integrated into Alevi and Bektashi milieus in the Ottoman Empire, and influenced the development of literary Azeri and Ottoman Turkish languages. The continuing presence of Ḥurūfī motifs is also evident in contemporary Turkish literature as, for example, in the novels of Orhan Pamuk.

Is the *Jāwidān-nāma* a work of Qur'anic exegesis? Is it a Sufi work based on an original interpretation of Ibn 'Arabī's ideas? Or is it a continuation of the Shi'ī Ismaili esoteric tradition of Alamūt? In *Words of Power* it is contextualised within the rich diversity of the intellectual history of the spiritual traditions of Islam.



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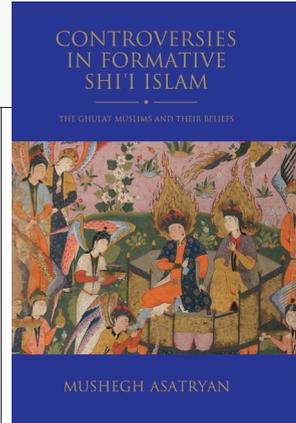
eISBN 978 0 85773 849 3

## Controversies in Formative Shi'ī Islam: The Ghulat Muslims and their Beliefs

Mushegh Asatryan

Among the various Muslim communities that were articulating their doctrinal positions in the early Islamic centuries, one in particular was known derisively as the Ghulat ('extremists'). This was owing to their specific interpretation of Islam, which included an 'extreme' devotion to the Shi'ī Imams and the family of the Prophet, and controversial religious ideas, such as the transmigration of souls into other human or subhuman forms. Widely active in Iraq in the 8th and 9th centuries, the Ghulat developed a complex worldview and produced a rich religious literature.

Until now, the study of this community has mainly relied on sources produced outside of the group, which are inaccurate or polemical in nature. This book looks at newly recovered primary texts in order to study the Ghulat first hand. Mushegh Asatryan examines the development of the Ghulat writings, situating the community within a broader historical context and offering a comprehensive survey of their distinctive cosmology. Through his detailed analysis, the book offers insight into the formation of one of the earliest religious traditions in Islamic history as well as the nature of an early Shi'ī community in which texts were produced and circulated.



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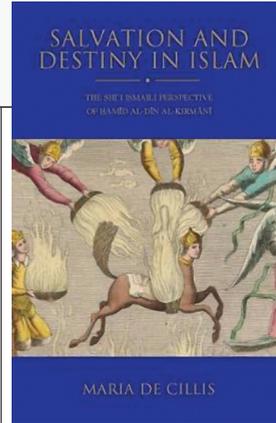
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## Salvation and Destiny in Islam: The Shi'ī Ismaili Perspective of Ḥamīd al-Dīn al-Kirmānī

Maria de Cillis

Medieval Islamic philosophers were occupied with questions of cosmology, predestination and salvation and human responsibility for actions. For Ismailis, the related notions of religious leadership, namely the imamate, and the eschatological role of the prophets and imams were equally central. These were also a matter of doctrinal controversy within the so-called Iranian school of Ismaili philosophical theology.

Ḥamīd al-Dīn al-Kirmānī (d. after 411/1020) was one of the most important theologians in the Fatimid period, who rose to prominence during the reign of the imam-caliph al-Hakim bi-Amr Allah (r. 386/996–411/1021). He is renowned for blending the Neoplatonic philosophical heritage with Ismaili religious tradition. This book provides an analysis of al-Kirmānī's thought and sheds new light on the many layers of allusion which characterise his writings. Through a translation and analytical commentary of the eighth chapter of al-Kirmānī's *Kitāb al-Riyāḍ* (Book of Meadows), which is devoted to the subject of divine preordination and human redemption, Maria De Cillis shows readers first hand his theologically distinctive interpretation of *qaḍā'* and *qadar* (divine decree and destiny). Here, al-Kirmānī attempts to harmonise the views of earlier renowned Ismaili missionaries, Abū Ḥatīm Aḥmad b. Ḥamdān al-Rāzī (d. 322/934), Muḥammad b. Aḥmad al-Nasafī (d. 331/942) and Abu Ya'qūb Iṣḥāq b. Aḥmad al-Sijistānī (d. c.361/971). De Cillis skilfully guides the reader through al-Kirmānī's metaphysical and esoteric correspondences, offering new insights into Shi'ī/Ismaili philosophical thought which will be of great interest to those in the field of Shi'ī studies and, more broadly, to scholars of medieval philosophy.



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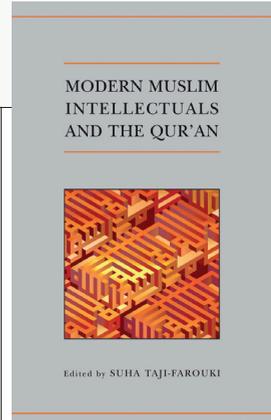
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## Modern Muslim Intellectuals and the Qur'an

Edited by Suha Taji-Farouki

This volume examines the writings of ten Muslim intellectuals, working throughout the Muslim world and the West, who employ contemporary critical methods to understand the Qur'an. Their work points to the emergence of a new trend in Muslim interpretation, characterised by direct engagement with the Word of God while embracing intellectual modernity in an increasingly globalised context. The volume situates and evaluates their thought, and assesses responses to it among Muslim and non-Muslim audiences. The ten chapters highlight the diverse arenas in which such intellectuals draw on the Qur'anic text, through their fresh readings of its verses.

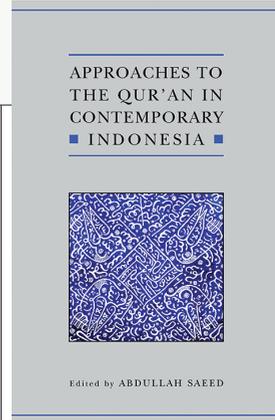


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## Approaches to the Qur'an in Contemporary Indonesia

Edited by Abdullah Saeed

Indonesia, the world's most populous Muslim country, has a vibrant intellectual community that is undertaking interesting and challenging work on Islam. This volume brings together a cross-section of Muslim intellectuals, from traditionalists to neo modernists, and makes their varied approaches to the Qur'an accessible in English to a wider, global audience for the first time. Topics covered range from textual interpretation and religious pluralism to debates on polygamy and the use of Qur'anic verses in Indonesian politics. The essays reflect the interests and approaches of a new generation of Indonesian Muslim scholars, who seek guidance from traditional religious texts within a contemporary context.



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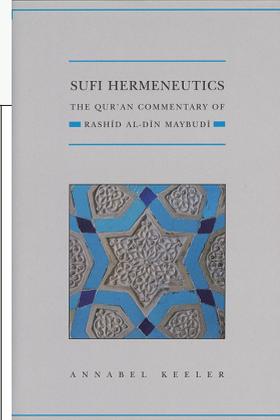
## Sufi Hermeneutics: The Qur'an Commentary of Rashid al-Din Maybudi

Annabel Keeler

This book examines the Sufi approach to Qur'anic interpretation as exemplified in a twelfth-century Persian Qur'an commentary, Maybudi's *Kashfal-asrār* (Unveiling of Mysteries). Written during one of the most exciting, formative periods in Sufism's history, the commentary manifests the doctrines and the poetic language of love mysticism, which were to become essential elements in the later literature of Sufism. The author analyses Maybudi's approach to the Qur'an, examines the mystical doctrines of the *Kashfal-asrār* and shows how Maybudi conveys these teachings through his mystical interpretations of the stories of the prophets Abraham, Moses and Joseph.

Through numerous passages translated into English from this vast commentary, readers can not only become acquainted with the spirit of this important work of Sufi exegesis, but they can also gain insight into the language and meaning of Persian mystical poetry and prose, and other major works of Sufi literature. The book is essential reading for those with an interest in Qur'anic interpretation and the history and doctrines of Sufism, as well as invaluable background for anyone wanting to gain a deeper understanding of Persian mystical poetry and prose.

Over a decade since this book's first publication, the bibliography and notes have been updated.



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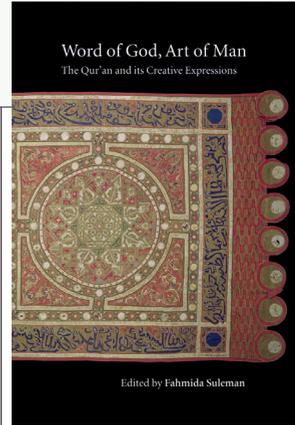
Persian translation by Jawād Qāsimi.  
Tehran: Markaz-i Pizhūhashī  
Mīrāth-i Maktūb, 2016.

## **Word of God, Art of Man: The Qur'an and its Creative Expressions**

*Selected Proceedings from the International Colloquium  
held in London, 18–21 October 2003*

Edited by Fahmida Suleman

Muslim reverence for the Qur'an as the Word of God has manifested itself in various artistic forms throughout history and up to the present day. This innovative collection of essays explores creative expressions of the Qur'an in a wide range of media. Contributors include museum curators and leading academics in art and architectural history, palaeography and material anthropology, and their studies span four continents and cover topics from medieval coins and early illuminated copies of the Qur'an to contemporary painting. They offer a multidisciplinary approach to the questions of how, why and in what contexts the Qur'an has inspired Muslim artists and craftspeople to adorn the spaces they inhabit and the objects they cherish with its verses. The volume includes 120 colour illustrations, some published for the first time, and an extensive bibliography.



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*A publication to commemorate  
the Golden Jubilee of His Highness  
the Aga Khan on the occasion of the  
50th anniversary of his accession to  
the Imamate.*

## An Anthology of Qur'anic Commentaries:

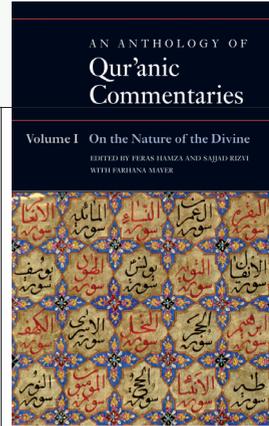
Volume 1, *On the Nature of the Divine*

Edited by Feras Hamza and Sajjad Rizvi with Farhana Mayer

The vast and varied corpus of Islamic scriptural commentary is attracting much interest from contemporary western scholarship. Of seminal value within the Muslim tradition, Qur'an interpretation has been and continues to be the expression of diverse theological, legal, and mystical understandings of the letter and meanings of God's word.

In this first volume, the interpretations of a selection of Sunni, Shi'i, Ibadi, Mu'tazili, and Sufi scholars on six key Qur'anic verses are presented as a chronological and doctrinal cross-section stretching from the second century of Islam to the present age. This selection represents thirteen centuries of exegetical activity from the principal theological and confessional groups of Islam, reflecting the plurality and diversity of Qur'anic interpretation in the Muslim world.

The work has been conceived with the general reader in mind, but it has also been designed to meet the specialist needs of those engaged in Islamic studies, its sub-fields, and related academic areas. The way in which the primary material is introduced, analyzed, and supported with extensive annotation will particularly appeal to teachers and students within the field.



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## Keys to the Arcana: Shahrastānī's Esoteric Commentary on the Qur'an

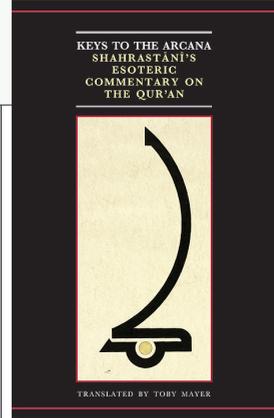
*A translation of the commentary on Sūrat al-Fātiḥa from Muḥammad b. 'Abd al-Karīm al-Shahrastānī's Mafātīḥ al-asrār wa-maṣābīḥ al-abrār*

Translated by Toby Mayer,  
with Arabic text reproduced from M. A. Adharshab's edition

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

In *Keys to the Arcana*, Shahrastānī breaks down the text of the Qur'an and analyzes it from a linguistic point of view, with reference to the history of Qur'anic interpretation. The author's ultimate aim is to use an elaborate set of complimentary concepts – the 'keys' of the work's title – to unearth the esoteric meanings of the Qur'anic verses, which he calls the 'arcana' of the verses (*asrār al-āyāt*).

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



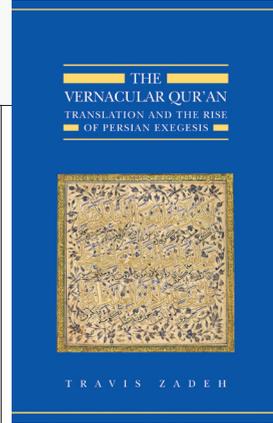
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## The Vernacular Qur'an: Translation and the Rise of Persian Exegesis

Travis Zadeh

This book examines how early juridical and theological debates on translatability and the nature of revelation and language informed the development of Persian translations and commentaries of the Qur'an. While it is generally believed that Muslims were averse to translating the Qur'an, the historical record proves to be much more nuanced. Through a study of a range of sources, spanning from the second/eighth to seventh/thirteenth centuries, this book re-evaluates the role of translation in spheres of ritual praxis, religious conversion and Qur'anic hermeneutics. *The Vernacular Qur'an* explores the history behind the juridical resistance to translating the Qur'an, the theological debates concerning the nature of divine speech and the rise of Persian exegetical translations. These early translations retained the original Arabic text of the Qur'an through the interlinear and marginal presentation of the vernacular, thereby preserving the sacred script while expanding the text, making it accessible to a wider audience.

Travis Zadeh gives a thorough overview of the development of Persian exegetical writing, from rhyming translations to major commentaries. He begins with the emergence of New Persian literature in the fourth/tenth century and traces its development over the ensuing centuries as the use of Persian came to rival Arabic in courts and in institutions of religious education. Through a series of detailed case studies, this book explores the relationship between Qur'anic hermeneutics and vernacular cultures, the religious elite, institutions of education and dynastic authority. It presents for the first time to an English readership a broad array of archival material, drawn from the Middle East, Central Asia and South Asia, covering several centuries of Islamic history.



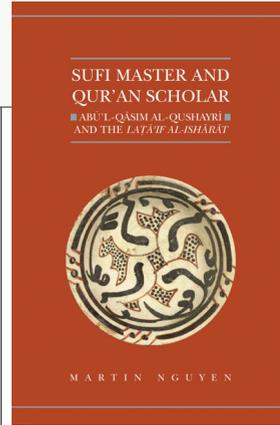
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## Sufi Master and Qur'an Scholar: Abū'l-Qāsim al-Qushayrī and the *Laṭā'if al-Ishārāt*

Martin Nguyen

This book is the first extensive examination of the medieval Qur'anic commentary known as the *Laṭā'if al-Ishārāt* (The Subtleties of the Signs), and the first critical biography of its author, the famous spiritual master Abū'l-Qāsim al-Qushayrī. Written in eleventh-century Nishapur, an intellectual and cultural crossroads of the Muslim world, the *Laṭā'if al-Ishārāt* commentary exhibits an important confluence of different traditions that are interwoven into Qushayrī's overarching mystical exegesis.

Martin Nguyen investigates these various traditions of exegesis, together with Qushayrī's life and historical horizon, and the hermeneutics of the commentary. The resulting study demonstrates how we can better appreciate Qushayrī and his work within a wider historical heritage, in addition to the developing Sufi tradition.



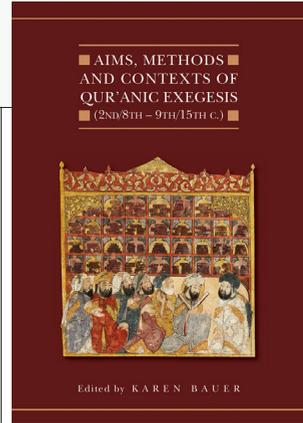
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## Aims, Methods and Contexts of Qur'anic Exegesis (2nd/8th–9th/15th c.)

Edited by Karen Bauer

Medieval interpretations of the Qur'an often serve as points of reference for Muslim thought; yet Qur'an commentaries were shaped not only by the Qur'an itself, but also by their authors' ideological viewpoints, their theories of interpretation, their methods, and the conventions of the genre. This volume is the first to focus solely on the complicated relationship between exegetes' theoretical aims, their practical methods of writing, and the historical and intellectual contexts of Qur'an commentaries (*tafsīr*).

Experts in various aspects of the Qur'an and its interpretation have contributed essays, spanning the 2nd/8th to the 9th/15th centuries, the period in which the commentarial tradition developed and flourished. They emphasise the ways in which geography, human networks, hermeneutical systems and genre boundaries affected the writing of these texts. This volume offers fresh analytical perspectives and addresses new methods for the study of *tafsīr*. It also provides resources for scholars, by including editions and translations of the introductions to *al-Basīt* of Abū'l-Ḥasan 'Alī al-Wāḥidī (d. 486/1076) and the *Tahdhīb fī Tafsīr al-Qur'ān* of al-Ḥākim al-Jishumī (d. 494/1101), as well as translated selections from the introduction to the *tafsīr* of 'Abd al-Razzāq al-Kāshānī (d. 736/1336). The detailed studies in this volume will help scholars and students alike to comprehend accurately the purpose and content of Qur'an commentaries individually and as a genre.



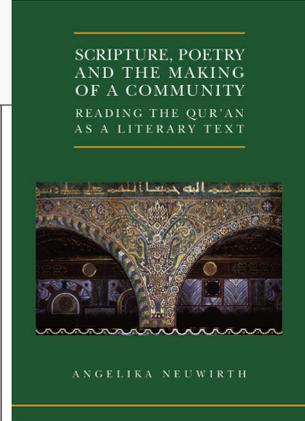
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## Scripture, Poetry and the Making of a Community: Reading the Qur'an as a Literary Text

Angelika Neuwirth

This volume presents the views on the Qur'an by Angelika Neuwirth, one of the leading scholars in Qur'anic studies today. The book consists of a mixture of new as well as previously published pieces; thus, for the first time, Neuwirth's scholarship on the Qur'an is presented to a global audience in English in a comprehensive way.

More than twenty years before it rose to the rank of Islamic scripture, the Qur'an was an oral proclamation addressed by the Prophet Muhammad to pre-Islamic listeners. Those listeners might best be described as individuals educated in late antique culture, be they Arab pagans familiar with the monotheistic religions of Judaism and Christianity, or syncretists of these religions, or learned Jews and Christians whose presence is reflected in the Medinan suras. With the Qur'anic discovery of writing as the ultimate authority, the nascent community attained a new 'textual coherence' where scripture, with its valorisation of history and memory, was recognised as a guiding concept. This process resulted in a twin achievement: the genesis of a new scripture and the emergence of a community.



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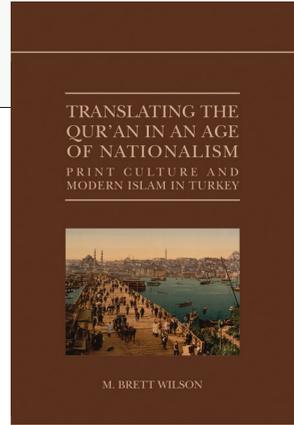
## Translating the Qur'an in an Age of Nationalism: Print Culture and Modern Islam in Turkey

M. Brett Wilson

Over the course of the past two centuries, the central text of Islam has undergone twin revolutions. Around the globe, Muslim communities have embraced the printing and translating of the Qur'an, transforming the scribal text into a modern book that can be read in virtually any language.

What began with the sparse and often contentious publication of vernacular commentaries and translations in South Asia and the Ottoman Empire evolved, by the late twentieth century, into widespread Qur'anic translation and publishing efforts in all quarters of the Muslim world, including Arabic-speaking countries such as Egypt and Saudi Arabia. This is remarkable given that at the dawn of the twentieth century many Muslims considered Qur'an translations to be impossible, impermissible and even impious. Nevertheless, printed and translated versions of the Qur'an have gained widespread acceptance by Muslim communities, and now play a central and, in some quarters, a leading role in how the Qur'an is read and understood in the modern world.

Focusing on the Ottoman Empire and Turkey, and following the debates to Russia, Egypt, Indonesia and India, this book tries to answer the question of how this revolution in Qur'anic book culture occurred, considering both intellectual history and the processes by which the Qur'an became a modern book that could be mechanically reproduced and widely owned.



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*Turkish translation by Ceren Can Aydın.*  
*Istanbul: Alfa, 2018.*

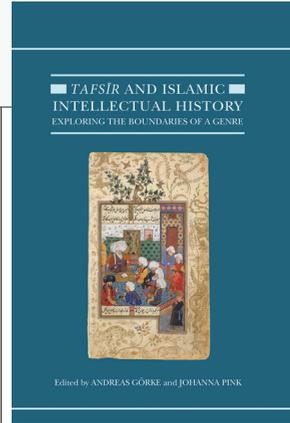
## ***Tafsīr* and Islamic Intellectual History: Exploring the Boundaries of a Genre**

Edited by Andreas Görke and Johanna Pink

How and when did Qur'anic exegesis (*tafsīr*) emerge as a literary genre of its own? To what extent was it influenced by other disciplines, such as law, theology or philosophy? How did different political or theological agendas shape works of *tafsīr*, and in what ways did the genre develop over time and in different regions? These are some of the major questions which this book seeks to address.

This book constitutes the first comprehensive attempt at describing the genre of Qur'anic exegesis in its broader intellectual context. Its aim is to provide a framework for understanding the boundaries of *tafsīr* and its interaction with other disciplines of learning, as well as the subgenres and internal divisions within the genre. It discusses the emergence of the genre in the beginnings of Islamic history and the changes and potential ruptures it has experienced in later times, the role of hadith, law, language, philosophy, theology and political ideology for the interpretive process, the regional dimension, the influx of modernist ideas and the process of writing *tafsīr* in languages other than Arabic.

Among the fifteen authors who have contributed to the volume are leading scholars in the field as well as young researchers. Covering the time from the formation of Qur'anic exegesis until the present, it is a valuable resource for advanced students and scholars in the field.



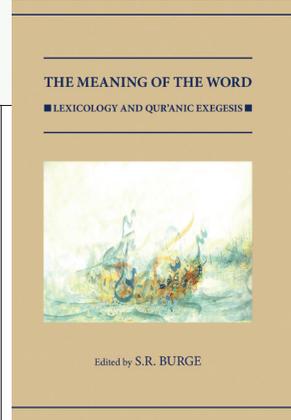
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## The Meaning of the Word: Lexicology and Qur'anic Exegesis

Edited by S. R. Burge

The basic intention of Qur'anic exegesis (*tafsīr*) is to understand what the text of the Qur'an means. Before attempting to understand anything of the Qur'anic worldview and its ethical values, there is a need for exegetes to engage with the individual words found in the Qur'an itself. Yet, exegetes and translators, whether medieval or modern, have different theological perspectives, which influence how they do this. Many modern scholars have recognised that lexicology (the study of words and their meaning, rather than the collection of words' meanings, i.e. lexicography) plays an important part in exegesis, but there are very few studies of how exegetes use lexicology to develop their interpretations of the Qur'an or that address lexicology in Qur'anic exegesis in any depth.

This volume, consisting of chapters by twelve leading, established and young scholars, begins to address this gap in the scholarship. It is divided into four sections that provide different reflections on the relationship between lexicology and Qur'anic interpretation. As a whole, it provides the first in-depth discussion focusing on the relationship between the interpretation of the Qur'an and the meanings of words, from the beginnings of Qur'anic exegesis to the contemporary period.



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## The Qur'an and its Readers Worldwide: Contemporary Commentaries and Translations

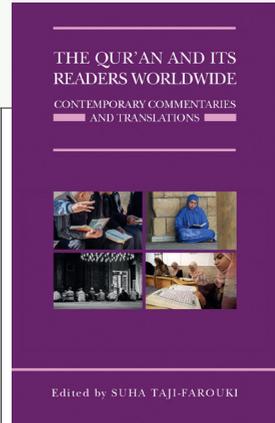
Edited by Suha Taji-Farouki

Some eighty per cent of Muslims in the contemporary world speak languages other than Arabic, the language of the Qur'an. To respond to the needs of their communities, Muslim scholars and laypersons must increasingly explain and communicate the meanings of the Qur'an in their own languages — including through the medium of Qur'an commentary and translation.

*The Qur'an and its Readers Worldwide* provides an introduction to this rich and expanding field of endeavour. It brings together a selection of Qur'an commentaries and translations produced across the twentieth century to the present day, and ranging in provenance from the regions of the traditional Islamic heartlands to the new loci of global Islam. Individual chapters examine works in Arabic, Bosnian, Chinese, English, German, Malay, Persian, Swahili, Turkish and Urdu, each viewed in terms of the impact of modernity on the encounter with the Qur'an, providing an English readership with an exceptionally broad overview.

Situating these works in their cultural and national settings, this volume focuses attention on the relationship between language, culture and sociopolitical environment in Qur'an commentary and translation. It highlights the linkages between the Qur'an translations and commentaries studied and the developments and debates that generated them, and to which they respond, whether associated with colonial realities, the challenges of nation building, or the search for ways to reconstruct Islamic culture in the face of new legal frameworks or societal models.

Through a detailed introduction and a series of case studies this book illustrates the defining trends in Qur'an commentary worldwide, addressing evolving questions of authorship, message, intended readership and media of communication.



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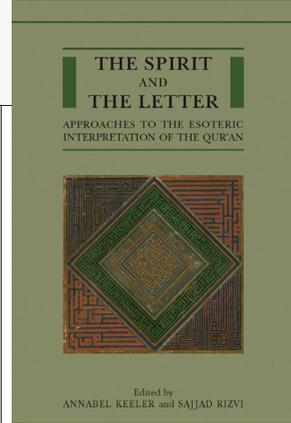
## The Spirit and the Letter: Approaches to the Esoteric Interpretation of the Qur'an

Edited by Annabel Keeler and Sajjad Rizvi

This volume is the first to focus specifically on esoteric interpretation as a phenomenon in the field of Qur'anic exegesis and to show the plurality of ways it has been manifested in different Muslim traditions. Covering a period extending from the third/ninth century to the present, *The Spirit and the Letter* includes chapters on philosophical and Shi'i exegetes, such as Ibn Sina (d. 428/1037) and Mulla Ṣadrā (d. 1045/1636), in addition to studies of a range of Sufi perspectives, from Sulamī (d. 412/1021) and Qushayrī (d. 465/1072) to Rūzbihān Baqlī (d. 606/1209), as well as representatives of the Ibn 'Arabī and Kubrāwī schools.

Considered together, the range of studies in this volume enables readers to learn what these approaches have in common and how they differ, and how the hermeneutics and content of exegesis are affected by doctrinal and ideological perspectives of various traditions and periods. Furthermore, they deepen our understanding of what actually constitutes esoteric interpretation and the need to look beyond the letter to the spirit of the Qur'anic word.

The volume contains chapters by leading scholars: Bakri Aladdin, Mahmut Ay, Paul Ballanfat, Meir M. Bar-Asher, Gerhard Böwering, Amin Ehteshami, Janis Esots, Peter Heath, Annabel Keeler, Pierre Lory, Toby Mayer, Martin Nguyen, Sajjad Rizvi, Kristin Sands, Sara Sviri and Richard Todd.



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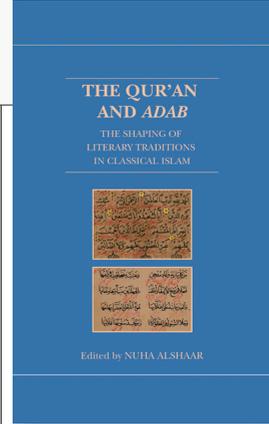
## The Qur'an and *Adab*: The Shaping of Literary Traditions in Classical Islam

Edited by Nuha Alshaar

Though there have been many studies on the Qur'an's importance in *tafsir* (Qur'anic commentary), there are comparatively few which look at the reception of the Qur'an in other forms of literature. This volume seeks to rectify the gap in the scholarship by placing the Qur'an in its broader cultural and literary contexts. It explores the relation of Arabic (and Persian) classical literary traditions (*adab*) to the Qur'an from pre-Islamic times until the fifteenth century CE, focusing on the various ways in which the classical literati (*udabā'*) engaged with the Qur'anic text, linguistically, conceptually, structurally and aesthetically, to create works that combined the sacred with the profane, thereby blurring the boundaries between formal *tafsir* and *adab*.

Through a detailed introduction and a series of case studies, the volume rethinks the concept of *adab* and the relation of scripture to humanistic traditions in classical Islam and questions the general classification of *adab* as belles-lettres. It explores the religious aesthetic found in different types of *adab* works – poetry, literary criticism, epistles, oratory traditions, anthologies, 'mirrors for princes', folklore and mystical/Sufi literature.

Collectively, these contributions by leading scholars offer a new, interdisciplinary approach to understanding the interaction of the literary traditions of classical Islam with the Qur'an.



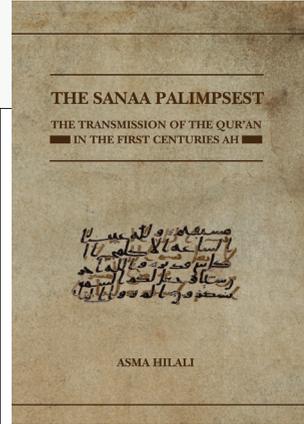
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## The Sanaa Palimpsest: The Transmission of the Qur'an in the First Centuries AH

Asma Hilali

This volume provides a new annotated edition of the two layers of the 'Sanaa palimpsest', one of the oldest Qur'an manuscripts yet discovered, together with a critical introduction that offers new hypotheses concerning the transmission of the Qur'an during the first centuries of Islam. The palimpsest contains two super-imposed Qur'anic texts within two layers of writing, on 38 leaves of parchment in the *Dār al-Makḥḥūtāt* (lit. 'the House of Manuscripts') in Sanaa, Yemen. The palimpsest's lower text, which has been dated to the first century of Islam (seventh century CE), was subsequently erased and the parchment was later reused for writing another Qur'anic text, which remains visible in natural light. This upper text is thought to date from the second century of Islam (eighth century CE). The two layers were imaged in 2007 by a French-Italian mission.

Both Qur'anic texts are fragmented and present aspects of work in progress. In its lower layer, the manuscript offers the oldest witness of a reading instruction in a Qur'an text and perhaps even in any Arabic text. Such peculiarities offer rare evidence as to how the Qur'an was transmitted, taught and written down in the first centuries of Islam. In this book, Asma Hilali presents an annotated edition of the texts, together with a critical introduction. These contextualise the volume within the field of Qur'an manuscript studies, and engage with the historical and institutional contexts of transmission of the Qur'anic passages. The volume also makes systematic reference to previous studies and partial editions of the same manuscript.



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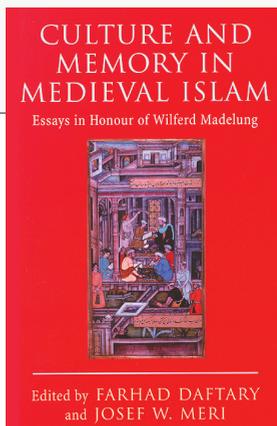
## Culture and Memory in Medieval Islam: Essays in Honour of Wilferd Madelung

Edited by Farhad Daftary and Josef W. Meri

This collection of essays on the theme of culture and memory in medieval Islam is in honour of the eminent scholar of Islamic studies Wilferd Madelung, who was for twenty years Laudian Professor of Arabic at the University of Oxford. Contributions address broad-ranging themes relating to memory, memorisation, memorialising or commemorating in a variety of historical, legal, literary and architectural contexts, including lists and maps as memory aids; the transmission of knowledge and traditions from medieval to early-modern times; the application of medieval notions of law and statecraft; and the commemoration of individuals, civilisations and dynasties in historical and literary works, on coinage and in monumental forms.

Part One deals with the 'Transmission of Knowledge' in various contexts of Islamic learning from the university to cartography and the transmission of Sunni and Shi'i traditions. Part Two deals with 'Memorializing, Remembering and Forgetting' with contributions on various aspects of early and medieval Islamic history, belles-lettres and biographical literature. Part Three addresses 'Commemorating Rulers, Dynasties and Conquests' with contributions on the Fatimid dynasty, regnal titles on coinage, the legitimization of the past, and conceptions of authority in Iran.

This Festschrift includes contributions by Abbas Amanat, Said Amir Arjomand, Michael Bates, Joseph Norment Bell, Julia Bray, Elton L. Daniel, Farhad Daftary, Martin J. McDermott, George Makdisi, Josef W. Meri, Andrew J. Newman, Ismail K. Poonawala, Wadād al-Qāḍī, Emilie Savage-Smith, Sabine Schmidtke, Pieter Smoor, Luke Treadwell, Paul E. Walker and David J. Wasserstein.



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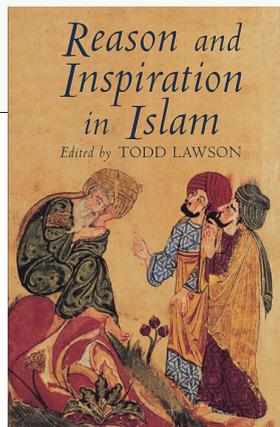
**Reason and Inspiration in Islam:  
Theology, Philosophy and Mysticism in Muslim Thought**  
*Essays in Honour of Hermann Landolt*

Edited by Todd Lawson

The essays collected here reflect the great esteem in which Professor Hermann Landolt, Professor Emeritus of Islamic Thought at the Institute of Islamic Studies of McGill University and currently Senior Research Fellow at The Institute of Ismaili Studies, is held by his colleagues and students around the world.

This publication not only reflects the scholarly interests of Hermann Landolt in philosophy, Sufism and Shi'ism, but also takes a timely and refreshing look at the Islamic traditions of mysticism, philosophy, theology, historiography and intellectual debate generally from earliest times to the twentieth century, in a series of diverse and stimulating approaches. As such, they are a corrective to the current alienating discourse on Islam which portrays it as a source of extremism and fanatical violence: a true warrior here is one whose struggle is for a more perfect understanding and experience of the world as the creation of a just and merciful God.

The essays, by an impressive list of scholars and experts, deal with Islam's inner life as considered by some of its greatest representatives – intellectual personalities such as al-Ghazālī, al-Qāḍī al-Nu'mān and Kirmānī, Ibn 'Arabi, Ibn Sinā, al-Rāzī, Suhrawardī and Najm al-Din Kubrā.



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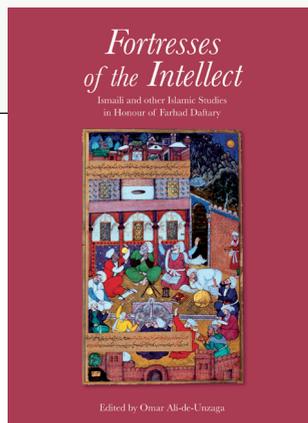
## Fortresses of the Intellect: Ismaili and Other Islamic Studies in Honour of Farhad Daftary

Edited by Omar Ali-de-Unzaga

Dedicated to the achievements of Farhad Daftary, a leading authority on Ismaili Studies, this volume brings together a number of studies on intellectual and political history, particularly in the three areas where his scholarship has had a great impact – Ismaili Studies, Persian Studies and the wider context of Shi'i Studies.

It focuses, though not exclusively, on the intellectual production of the Ismailis and their role in history, with discussions on subjects ranging from early Ismaili texts, thinkers of the Fatimid and Alamut eras, Persian contributions to Islamic culture, the presence of the Central Asian Turks and the Franks in the Islamic lands and Shi'i thought in the Safavid era, and covering issues in religion, history and language.

The contributors include I. Afshar, H. Algar, M.A. Amir-Moezzi, S.J. Badakhchani, C. Baffioni, C.E. Bosworth, D. Cortese, P. Crone, D. De Smet, R. Gleave, H. Haji, A. Hamdani, C. Hillenbrand, A. Hunsberger, I. Hajnal, H. Landolt, L. Lewisohn, W. Madelung, A. Nanji, A.J. Newman, I.K. Poonawala and P.E. Walker.



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*Arabic translation by Saifuddin Kassir.*

*Beirut: Saqi Books, 2014.*

*Portuguese translation by Luísa*

*Venturini. Lisbon: Texto Principal,*

*2013.*

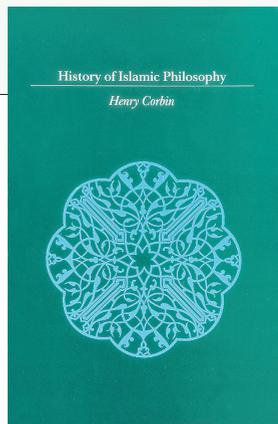
## History of Islamic Philosophy

Henry Corbin

Translated by Liadain Sherrard with the assistance of Philip  
Originally published in French and translated here for the first time into English, this acclaimed work is a definitive interpretation of traditional Islamic philosophy from the beginning down to the present day. In this authoritative volume, Corbin makes clear the great themes of the doctrinal and mystical vision of Islamic philosophy through a wealth of comparative parallels and in relation to the most profound currents of Western philosophy.

In Part One, from the Qur'anic revelation to the death of Averroes, Corbin considers the sources of philosophical meditation in Islam; Shi'ism and prophetic philosophy; the Sunni *kalām*; philosophy and the natural sciences; the Hellenizing philosophers; Sufism; al-Suhrawardī and the Philosophy of Light, and the Andalusian tradition. In Part Two, from the death of Averroes to the present day, he examines Sunni thought, the metaphysics of Sufism, and Shi'i thought.

Corbin's *History of Islamic Philosophy* is both an inspirational book and an essential work of reference, enabling readers to discover for themselves the richness of this body of thought.



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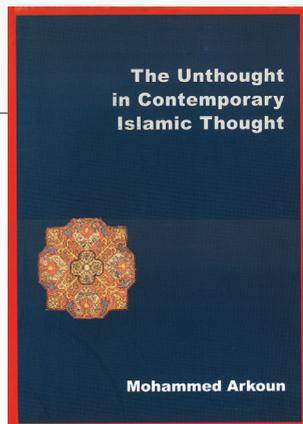
## The Unthought in Contemporary Islamic Thought

Mohammed Arkoun

Mohammed Arkoun (1928–2010) is considered one of the Muslim world's foremost thinkers. His efforts to liberate Islamic history from dogmatic constructs led him to a radical review of traditional history.

Drawing on a combination of pertinent disciplines – history, sociology and anthropology – his approach subjects every system of belief and non-belief, every tradition of exegesis, theology and jurisprudence to a critique aimed at liberating reason from the grip of dogmatic postulates. By treating Islam as a religion as well as a time-honoured tradition of thought, Arkoun's work aims at overcoming the limitations of descriptive, narrative and chronological modes in history by recommending that the entire development of Islamic thought – from Qur'anic to present day fundamentalist discourses – be subjected to a critical analysis guided by these categories.

The expected outcome of such a strategy is an emancipated political reason, working hand in hand with a truly creative imagination for a radical re-construction of mind and society in the contemporary Muslim world.



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## Beauty and Islam: Aesthetics in Islamic Art and Architecture

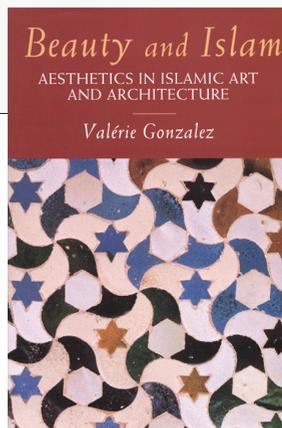
Valérie Gonzalez

This illustrated volume explores aspects of aesthetics in classical Islamic thought set in the context of contemporary theories. Valérie Gonzalez offers new perspectives on Islamic art and architecture, with examples ranging from the Qur'an and the Alhambra to the works of present-day artists and philosophers.

Tracing the roots of Islamic aesthetics back to the works of great philosophers of the Middle Ages such as Ibn Sīnā (Avicenna), Ibn Rushd (Averroes) and Ibn al-Haytham, Gonzalez shows that aesthetic theory in Islam belongs within the wider context of medieval thinking on theology, ethics, physics and metaphysics.

In Gonzalez's analysis, an investigation of the famous optical illusion in the Qur'anic story of King Solomon and the Queen of Sheba reveals an aesthetic metaphor. Her exploration of the geometrical decorative configurations of the Alhambra provides a new interpretation based upon current theories of phenomenology and semiotics.

This original and stimulating work brings fresh insights to its subject by considering traditional Islamic architecture, miniatures and ceramics alongside the works of modern artists such as Frank Stella, Mark Rothko and Edward Ruscha.



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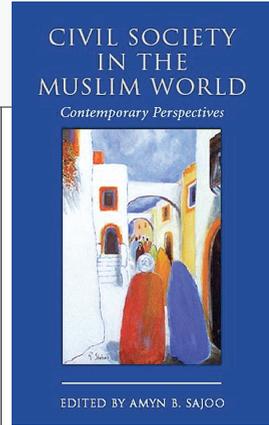
## Civil Society in the Muslim World: Contemporary Perspectives

Edited by Aryn B. Sajoo

Well before the events of September 11, 2001, and their continuing aftermath, the global discourse on civil society – in its varied imaginings and practices – had caught the attention of citizens and communities right across the Muslim world. From Indonesia, Pakistan, Tajikistan and Iran to Turkey, Egypt and the Maghreb, the clamour for human rights, pluralism and gender equity were at the forefront of the wider quest for accountable governance and participatory politics.

A fresh urgency attends those pursuits today: patterns of political violence, and some of the responses to them, threaten to undermine the ethical legacy of Muslim civilizations and its role in the emergence of a civic culture tied to the rule of law and individual dignity. For some, recent trends merely confirm the sentiment that civil society is a Western, secular idea with no relevance to contexts where religion and tradition are deeply woven into the fabric of everyday life. Others argue that civil society has always resonated with key Islamic values, and can be renewed and enriched by the energies that feed the quest for modern, democratic citizenship in emergent and transitional nations.

This landmark survey of social and intellectual trends in diverse contexts includes contributions by Shirin Akiner, Mohammed Arkoun, Aziz Esmail, Tair Faradov, Abdou Filali-Ansary, Ersin Kalaycıoğlu, Iftikhar Malik, Ziba Mir-Hosseini, Olivier Roy and Aryn B. Sajoo.



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*London and Beirut: Saqi Books, 2006.*

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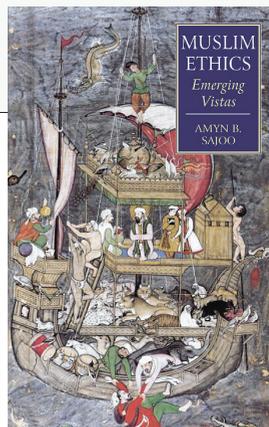
*Farzan, 2005.*

## Muslim Ethics: Emerging Vistas

Amyn B. Sajoo

'Why should we act ethically?' is a question readily ignored today in favour of asking what is ethics and how it is applied, which leaves out vast areas of human motivation that concern the nature of moral action and commitment. Responding coherently to these interlocking lines of inquiry requires us to consider conceptions of the 'good' in domains public and private, traditional and modern.

This volume ranges over challenges from civic governance to biomedicine and the environment, through which Muslim ethical frameworks have emerged and are unfolding in our time. Civility, human rights, pluralism and humane action are key themes, mindful of the globalized context in which they increasingly demand the attention of Muslims – including those of the diaspora in the West, and all their fellow citizens. Normative sources such as scriptural texts are joined on the analytical canvas by lived settings and cultural expressions, from novels to fine art, in which diverse moral understandings and intuitions are embedded.



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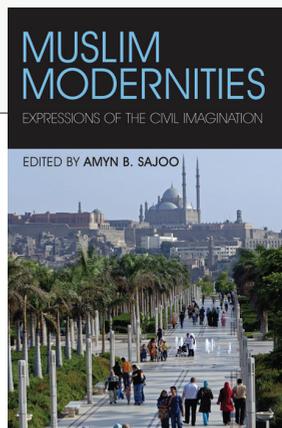
## Muslim Modernities: Expressions of the Civil Imagination

Edited by Aryn B. Sajoo

How does Islam engage with the idea of the modern and with the contemporary world? How is Muslim tradition to be reconciled with a world in continuous flux and change? These questions lie at the heart of current discussions of the Islamic faith and of its doctrines, beliefs and practices. Engaging directly with such questions, this important volume discusses key themes like identity and citizenship, piety and protest, music and modes of dress. Muslim and non-Muslim scholars explore how religiosity and tradition may both have an active role in the unfolding of what we understand of as 'the modern'.

Modernity is commonly portrayed as a break with traditionalism: and as a marriage to the secular. Rationalism, individual rights, democracy and cosmopolitanism all stem from modernity, and their story is closely bound to the rise of the modern West. Yet the core values at stake – from the ethos of intellectualism and science to the pluralism of civic culture – have roots in diverse civilizations, and certainly in those of Islam. If pluralism is to be taken seriously as a global value, then the reality of plural modernities cannot be ignored.

Since 9/11, the West's failure to come to grips with plural modernities has reinforced simplistic assumptions about a 'clash of civilizations'. Fresh perspectives are offered here on what it is to be both modern and Muslim, mindful of the multiple narratives that inform both identities.



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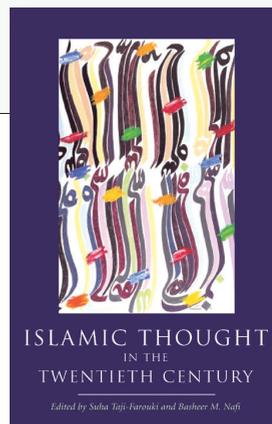
*ISBN 978 1 84511 872 3 (HB)*

## Islamic Thought in the Twentieth Century

Edited by Suha Taji-Farouki and B. M. Nafi

The first of its kind, this book provides in-depth discussions of Islamic thought across the 20th century, encompassing the breadth of self-expression in Muslim communities worldwide. It explores key themes in modern Islamic thinking, including the social origins and ideological underpinnings of the late 19th/early 20th-century Islamic reformist project, nationalism in the Muslim world, Islamist attitudes towards democracy, the science of Islamic economics, Islamist notions of family and the role of women, Muslim perceptions and constructions of the West, and aspects of Muslim thinking on the Christians and Jews. It elucidates the emergence, evolution and importance of these themes in terms of the historical, political and social conditions of the Muslim world, and its ongoing interactions with the West. Informed by an appreciation of the unprecedented changes experienced by Muslim societies and cultures since the late 19th century, its overall framework challenges more simplistic approaches to Islamic thought, and to its makers and producers.

This book is an excellent source for students of modern and contemporary Islam, politics and international relations, and the modern history of the Muslim world. It is essential reading for all professionals dealing with the Muslim world, whether in the media, in governmental and nongovernmental agencies, or as politicians and diplomats.



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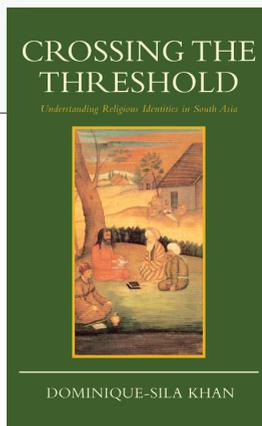
*ISBN 978 185043 751 2 (PB)*

## Crossing the Threshold: Understanding Religious Identities in South Asia

Dominique-Sila Khan

The question 'Who is Hindu, who is Muslim?' is addressed here and found to be not as simple as generally assumed. By analysing documents as well as original field data, the author examines the shaping of religious identities in South Asia, and more particularly in North India. She argues that the perception of Islam and Hinduism as two monolithic faiths co-existing in South Asia has become so deeply ingrained that the complexity of the historical fabric is often neglected.

The emergence of clear-cut categories is demonstrated to be a comparatively recent phenomenon, while the past is shown to have been characterised by a remarkable fluidity and diversity in the social and religious milieus. The author explores the historical mechanisms that have led to the emergence and crystallisation of religious identities, and the increasing number of conflicts that threaten the harmonious co-existence of contemporary South Asian communities. Among the various religious groups and communities examined, the author considers in particular the 'liminal' role played by Ismaili Islam in the intricate interface of South Asian religious communities, which has to this day remained largely unexplored.



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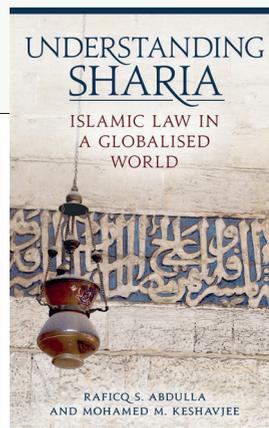
*ISBN 1 85043 435 2 (HB)*

## Understanding Sharia: Islamic Law in a Globalised World

Raficq S. Abdulla and Mohamed M. Keshavjee

*Understanding Sharia: Islamic Law in a Globalised World*, written by two British-trained lawyers, sets out to show how sharia was conceived and developed within a contextual background and influenced by historical and social circumstances from the early centuries of Islam into various schools of law both amongst Sunnis and Shi'is. This system of law did not exist *ab initio* nor does it have a comprehensive remit but exists alongside other legal dispensations including customary law, non-religious laws implemented by the caliphs and later rulers of Muslim states, and secular laws drawn from Western roots. The book argues that sharia was neither an exclusive legal system nor one that is set in stone but has been, and continues to be, a legal system underpinned by ethical principles open to responsive development, notwithstanding the claims for transcendental permanence made by Islamists.

The role of sharia is also examined with regard to particular issues which have a paramount importance in the contemporary world, such as human rights, criminal penalties including those dealing with apostasy, blasphemy and adultery, alternative forms of resolving disputes, the application of sharia to financial and commercial transactions, and bio-medical ethics, amongst other subjects. Finally, the book suggests a critique concerning the status of sharia today with a view to encouraging a new debate about its role in the modern world.



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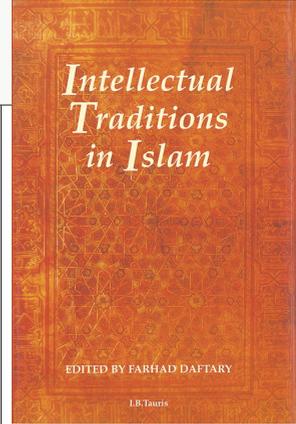
## Intellectual Traditions in Islam

Edited by Farhad Daftary

The eleven essays collected in this volume originate from an international seminar 'Intellectual Traditions in Islam' organized by The Institute of Ismaili Studies in the summer of 1994 at Churchill College, University of Cambridge. This seminar was intended to promote understanding, raise questions and generate discussion on major issues and themes in the intellectual history of Islam, encompassing the classical and modern periods.

Among the scholars who addressed the seminar and whose presentations are included in this publication are Mohammed Arkoun, Norman Calder, John Cooper, Farhad Daftary, Aziz Esmail, Alice C. Hunsberger, Hugh Kennedy, Oliver Leaman, Abdulaziz Sachedina and Annemarie Schimmel. The paper by Muhsin Mahdi was delivered at an earlier seminar held by the Institute in 1990.

The various contributions to this volume, which focus on different aspects of Muslim intellectual life such as law, theology, philosophy and mysticism, demonstrate the pivotal role of the intellect in the formation of Islamic civilization, as well as its continuing primacy in dealing with the problems and challenges of modernity.



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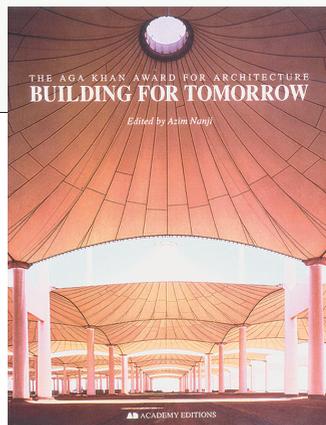
*Arabic translation by N. Ahmad Mirza.*  
*London: Saqi Books, 2004.*  
*French translation by Z. Rajan-*  
*Badouraly. Paris: J. Maisonneuve, 2009.*  
*Indonesian translation by Fuad Jabali*  
*and U. Tholib. Jakarta: Penerbit*  
*Erlangga, 2006.*  
*Persian translation by F. Badrei. Tehran:*  
*Farzan, 2001.*  
*Portuguese translation by F. Keshavjee.*  
*Lisbon: Texto Principal, 2012.*  
*Tajik translation in Cyrillic by M.*  
*Dinorshoev. Dushanbe: Nodir, 2002.*  
*Turkish translation by Muhamet Seviker.*  
*Istanbul: İnsan Yayınları, 2005.*

## The Aga Khan Award for Architecture: Building for Tomorrow

Edited by Azim Nanji

In this publication, a number of distinguished academics, architects and designers contribute their thoughts on the meaning and role of architecture in the contemporary Muslim world. They include Jamel Akbar, Nader Ardalan, Mohammed Arkoun, Muhammad al-Asad, Wayne Attoe, Omar Bwana, Turgut Cansever, Peter Davey, S. Gulzar Haider, Ismail Serageldin, Rafique Keshavjee, Hasan-Uddin Khan, Ronald Lewcock, Suha Özkan, Soedjatmoko, Dogan Tekeli and Don Mowatt. The contents also feature a speech given by His Highness Prince Karim Aga Khan at the UIA/AIA World Congress of Architects in June 1993.

The various essays in this volume explore the intellectual, social and practical aspects of Islamic architecture, and how the Aga Khan Award for Architecture has enabled a broad multi-dimensional definition to emerge. While each essay is different in focus and approach, they share a common concern to protect a tradition of cultural diversity and develop options for the next century, not just for the fifth of humanity that is Muslim, but also for the others among whom Muslims live and increasingly share the task of building for tomorrow.



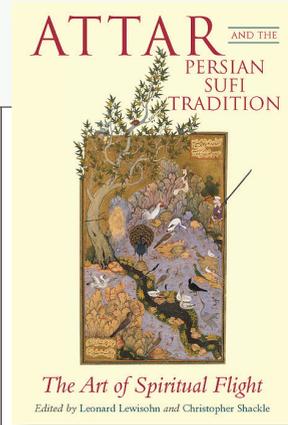
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*Islamic Publications*  
*ISBN 1 85490 393 4 (PB)*

## ‘Aṭṭār and the Persian Sufi Tradition: The Art of Spiritual Flight

Edited by Leonard Lewisohn and Christopher Shackle

Farīd al-Dīn ‘Aṭṭār (d. 1221) was the principal Persian mystic poet of the second half of the twelfth century. Best known for his masterpiece *Manṭiq al-ṭayr*, or *The Conference of Birds*, his verse is still considered to be the finest example of Sufi love poetry in the Persian language after that of Rumi. Distinguished by their provocative and radical theology of love, many lines of ‘Aṭṭār’s epics and lyrics are cited independently of their poems as maxims in their own right. These pithy, paradoxical statements are still known by heart and sung by minstrels throughout Iran, Afghanistan, Tajikistan, and wherever Persian is spoken or understood, such as in the lands of South Asia.

Designed to complement *The Ocean of the Soul*, the classic study of ‘Aṭṭār by Hellmut Ritter, this volume offers the most comprehensive survey of ‘Aṭṭār’s literary works to date, and situates his poetry and prose within the wider context of the Persian Sufi tradition. The essays in the volume are grouped in three sections, and feature contributions by fifteen scholars from North America, Europe and Iran, which illustrate, from a variety of critical perspectives, the full range of ‘Aṭṭār’s monumental achievement. They show how and why ‘Aṭṭār’s poetical works, as well as his mystical doctrines, came to wield such tremendous and formative influence over the whole of the Persian Sufi tradition.



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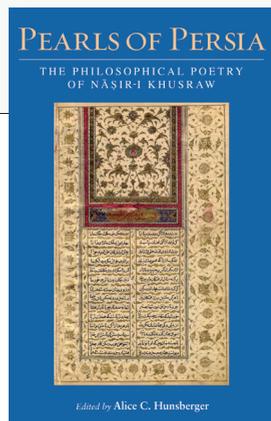
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## Pearls of Persia: The Philosophical Poetry of Nāṣir-i Khusraw

Edited by Alice C. Hunsberger

Nāṣir-i Khusraw (d. after 1070) was a major literary figure in medieval Persian culture. He artfully blended technique and philosophy, structure and sublime meaning into poetry that lives through the centuries. This Muslim philosopher, poet, traveller and Ismaili *dā'ī*, who lived a thousand years ago in the lands today known as Afghanistan, Iran and Tajikistan, is consistently ranked by Persian scholars as one of the finest poets in their language. Yet, in the West, where he is known largely for his detailed *Safarnāma* (Travelogue), describing his seven-year journey from Khurāsān, in the eastern Islamic lands, to Cairo, the city of the Fatimid Imam-caliphs.

Written by authorities on Nāṣir-i Khusraw and Persian literature, and originally presented as papers at a conference at SOAS, University of London, the chapters here cover topics ranging from metaphysics, cosmology and ontology, to prophecy, ethics, care of the soul, poetic rhythm, structure and techniques, and the matter of authorship. The contributors include M. Aminrazavi, M. Beard, A.C. Hunsberger, F. M. Hunzai, L. Lewisohn, N. Pourjavady, D. Rafinejad, J. Scott Meisami, F. Thiesen and M. Zakeri. Rigorous literary analysis of several complete major poems advances the field of Persian Studies beyond investigating what a poem means to how it is constructed and how poetic technique and philosophy can be combined to create masterpieces. This volume represents, therefore, the initiation of important studies in the genre of Persian philosophical poetry.



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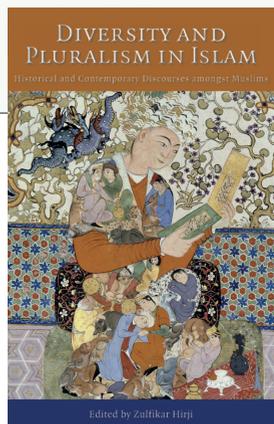
ISBN 978 1 78076 130 5 (HB)

## Diversity and Pluralism in Islam: Historical and Contemporary Discourses amongst Muslims

Edited by Zulfikar Hirji

For more than fourteen centuries Muslims have held multiple and diverging views about their religious tradition. This divergence encompasses such matters as authority, ritual practice, political power, law and governance, civic life, and the form and content of individual and communal expressions of their faith. Over the centuries Muslims have regularly debated these issues amongst themselves. However, despite the remarkable diversity of the Islamic tradition, and the plurality of understandings about Islam, Muslims are regularly and erroneously portrayed as internally homogeneous and monolithic.

This important collection of studies challenges such propositions by examining the ways in which matters of common concern to Muslims have been discussed by them and examined. The volume explores the processes by which Muslims construct notions of the self, the other and community, and addresses the socio-cultural tools that they employ in so doing. Offering contributions by world-class scholars, including James W. Allan, John R. Bowen, Patrice C. Brodeur, Zulfikar Hirji, Dominique-Sila Khan, Roman Loimeier and Roy P. Mottahedeh, *Diversity and Pluralism in Islam* applies insights from a range of disciplines, including anthropology, history, literature, political theory, comparative religion and Islamic studies. It will be of extensive interest to scholars and students in these fields, as well as to all those with a serious interest in Muslim societies and cultures.



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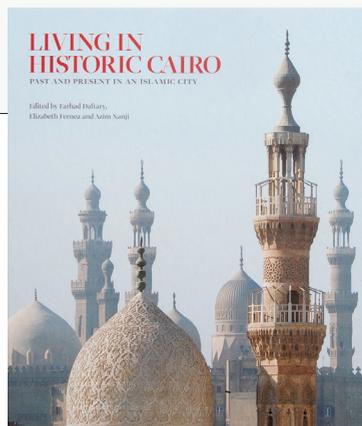
Karachi: SM Printers, 2017.

## Living in Historic Cairo: Past and Present in an Islamic City

Edited by Farhad Daftary, Elizabeth Fernea and Azim Nanji

One of the great cities of the world, Cairo is an unsurpassed repository of history and civilization. This illustrated book cuts across the conventional linear understanding of the historical process and examines Cairo in terms of the connection between its physical layout, its historic buildings and its economic, social, cultural and religious life, reflecting on the vital links between the present and the past. Thirty contributions by a wide variety of scholarly experts, architects, restorers and planners give a comprehensive account of past and present in historic Cairo.

As the glories of Cairo are refurbished, the past is portrayed, the voices of the residents of the old city are recorded, and their relationship with the great monuments like Bab Zuwayla is examined. The creation of al-Azhar Park and the programmes of various organizations, including the Aga Khan Trust for Culture, for restoring historic monuments in the district of al-Darb al-Ahmar at the heart of the historic city, and for reviving and improving the social and economic life of its inhabitants, are discussed and reviewed. Over 120 images illustrate life past and present in Cairo, restoration works and development initiatives.



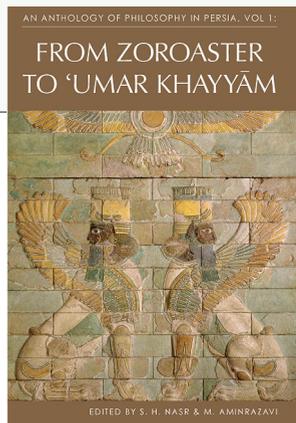
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## An Anthology of Philosophy in Persia, Volume 1: From Zoroaster to ‘Umar Khayyām

Edited by Seyyed Hossein Nasr and Mehdi Aminrazavi  
with the assistance of M.R. Jozi

Persia is home to one of the few civilizations in the world that has had a continuous tradition of philosophical thought for over two and a half millennia. From the time when Zoroaster brought the Gathas as the sacred scripture of Zoroastrianism until today there has been a long philosophical tradition in that land involving diverse schools and different languages from Avestan and Pahlavi to Arabic and Persian.

Beginning with some of the texts of Zoroaster with philosophical import, the first part of this volume continues with selections from Zoroastrian and Manichaean sources composed in the middle centuries of the first millennium of the Common Era. The second part deals with the early Islamic period and the fairly sudden flowering of Islamic philosophy much of which to this day has had its major locus of activity in Persia. The texts of this period included in this volume consist of the works of several Persian philosophers of the early Islamic period including the most famous of all Islamic philosophers Ibn Sina – Avicenna. It ends with selections from some of the philosophical treatises of ‘Umar Khayyam which have been little studied in the West until now.



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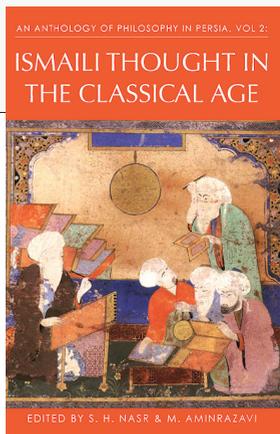
## An Anthology of Philosophy in Persia, Volume 2: Ismaili Thought in the Classical Age From Jābir ibn Ḥayyān to Naṣīr al-Dīn Ṭūsī

Edited by Seyyed Hossein Nasr and Mehdi Aminrazavi  
with the assistance of M.R. Jozi

In this anthology, the term 'philosophy' is understood in its widest sense to include theological debate, philosophical Sufism and philosophical hermeneutics (*ta'wīl*). Extending over a period of more than two millennia, and showcasing translations by well-established scholars, the anthology offers full bibliographical references throughout.

Volume 2 covers five centuries of Ismaili philosophy, and includes extracts from outstanding Ismaili works including the *Rasā'il Ikhwān al-Ṣafā'* (Treatises of the Brethren of Purity) and the philosophical odes of Naṣīr-i Khusraw. It is of great significance that, in the early centuries of Islam, philosophers were influenced by Pythagorean and Hermetic ideas, which are usually associated with Shī'i thought in general and Ismailism in particular. Ismaili philosophy at this time was able to integrate strands of Greco-Alexandrian thought such as Hermeticism and Neo-Pythagoreanism, as well as aspects of Manichaeism. It also showed marked interest in Neo-Platonism.

The tradition of philosophy in the Persian-speaking world is extraordinarily rich, creative and diverse. This anthology aims to communicate something of that richness and diversity.



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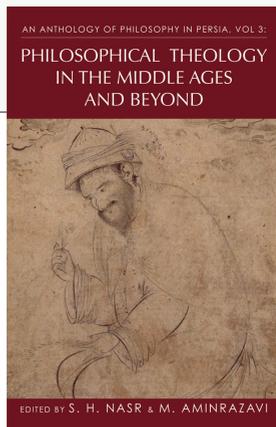
## An Anthology of Philosophy in Persia, Volume 3: Philosophical Theology in the Middle Ages and Beyond From Mu‘tazilī and Ash‘arī to Shī‘ī Texts

Edited by Seyyed Hossein Nasr and Mehdi Aminrazavi  
with the assistance of M. R. Jozi

In Volume 3 important selections from both Shi‘i and Sunni theological schools (including Mu‘tazila and Ash‘ariyya) are included. As Islamic theology developed in the Middle Ages, many of its schools interacted with existing Persian philosophical currents and evolved into a distinctive philosophical *kalām*, or dogmatic theology. So far as Shi‘i theology is concerned it was from the beginning more philosophically inclined than the earlier schools of Sunni *kalām*, and its development took place almost exclusively within Persia.

Among the definitive masters of both Shi‘i and Sunni theologians were numerous Persians, chief among them al-Ghazzālī and Fakhr al-Dīn al-Rāzī, who feature prominently here.

Selections from Shi‘i philosophical theology in this volume range from the thirteenth century to modern times and include texts available in translation for the first time.



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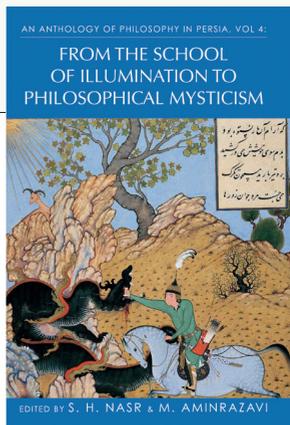
## An Anthology of Philosophy in Persia, Volume 4: From the School of Illumination to Philosophical Mysticism

Edited by Seyyed Hossein Nasr and Mehdi Aminrazavi

*An Anthology of Philosophy in Persia* is a fully comprehensive resource for both students and scholars of Persian philosophy. It is extraordinarily wide-ranging, including many texts that have never been translated before. It shows that Islamic philosophy is a continuous, living tradition lasting more than two and a half millennia.

This fourth volume, *From the School of Illumination to Philosophical Mysticism*, deals with one of the richest and yet least-known periods of philosophical life in Persia, the centuries between the seventh/thirteenth, that saw the eclipse of the school of Khurasan, and the tenth/sixteenth that coincided with the rise of the Safavids.

The main schools dealt with in this volume are the Peripatetic (*mashshā'ī*) School, the School of Illumination (*ishrāq*) of Suhrawardī, and various forms of philosophical Sufism, especially the school of Ibn 'Arabī, that had its origins in the works of Ghazzālī and 'Ayn al-Quḍat Hamadānī. This period was also notable for the philosopher-scientists such as Naṣīr al-Dīn Ṭūsī and Quṭb al-Dīn Shīrāzī.



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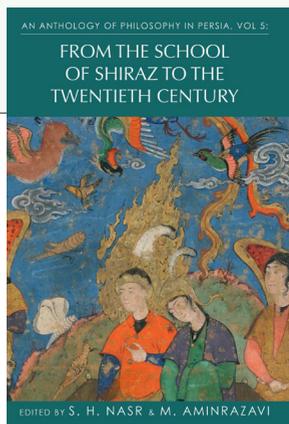
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## An Anthology of Philosophy in Persia, Volume 5: From the School of Shiraz to the Twentieth Century

Edited by Seyyed Hossein Nasr and Mehdi Aminrazavi

The West has seen surveys of Persian art and anthologies of Persian literature, but this work is the first to present a millennial tradition of philosophy in Persia in the form of translated selections and introductory sections for each period and figure. Existing translations have been used where possible but most of the selections have been newly translated for this work which, with the help of the explanatory introductions, makes possible an intellectual journey into a philosophical continent much of which has been uncharted for Westerners until now.

The fifth and final volume of *An Anthology of Philosophy in Persia* deals with some seven centuries of Islamic thought stretching from the era following the Mongol invasion to the end of the Qajar period. Organized around the cities which became the main centres of philosophical activity during this long period, the volume is divided into three parts: 'The School of Shiraz', whose importance not only for Persia but also Ottoman Turkey and Muslim India is only now being recognized; 'The School of Isfahan', which marks the integration of some eight centuries of Islamic thought and culminates with Mullā Ṣadrā; and finally 'The School of Tehran', where traditional philosophy first encountered modern thought in Persia, bringing this series into present times. This publication completes a five-volume set launched in 2008.



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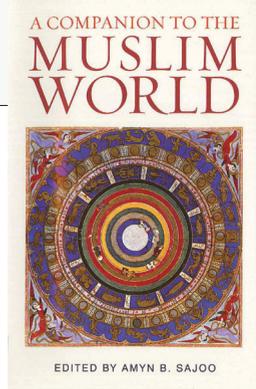
## A Companion to the Muslim World

Edited by Aryn B. Sajoo

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

This immaculately researched yet thoroughly accessible book offers a journey into the full range of experience – past and present, secular and sacred – of the diverse peoples and cultures of the Muslim world. Threads of continuity and change are woven through each chapter to make a coherent narrative covering a broad variety of themes and topics. Poets, cities and the architecture of mosques are as much a part of the exploration as multiple aspects of scripture, the status of women in the faith, and the emergence of a 'digital community' of believers.

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



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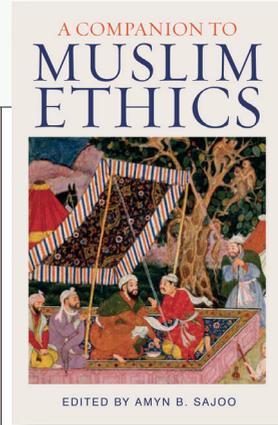
## A Companion to Muslim Ethics

Edited by Aryn B. Sajoo

Taking ethics seriously means coming to terms with the real world where our sense of right and wrong plays out, in keeping with Socrates' dictum that the unexamined life isn't worth living. Faith traditions at their best require daily life to face the tests of philosophy – and confront philosophy with the tests of daily living. If faith-inspired ethics govern all of one's life, guiding values must constantly be interpreted to reach a practical result. Does this make ethics into laws that bind in the name of a community of virtue? Where does this leave one's choice about how to live the good life?

The Qur'an calls for 'those possessed of minds' to strive for belief with a social conscience. Muslim scholars have grappled with the implications for fourteen centuries in matters of law, social practice and theology. In our time, the quests for civil society and the rule of law have plenty to do with how we respond to those ethical questions. The answers reveal who we are as individuals, citizens and communities.

*A Companion to Muslim Ethics* journeys into the core of Islam's conception of the good, shared with other great traditions – and the ways in which its teachings find distinctive expression in political, social and religious life. Leading experts look at issues of gender equality, nonviolence, dispute resolution, environment, health and finance as much as the traditions of art, narrative and intellectual debate. This second volume in the Muslim Heritage Series will appeal to all those interested in how reason, faith and circumstance shape moral choices in our increasingly globalised world.



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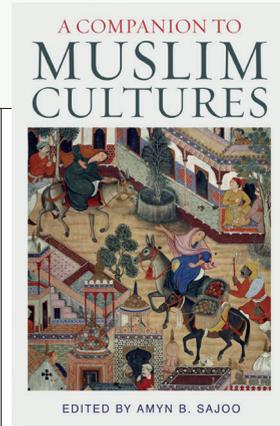
## A Companion to Muslim Cultures

Edited by Aryn B. Sajoo

Culture shapes every aspect of the relationship between God and the believer in Islam – as well as between believers, and with those beyond the fold. Fasts, prayers and pilgrimages are attuned to social rhythms, old and new, no less than the designs of mosques and public gardens, the making of ‘religious’ music, and ways of thinking about technology and wellbeing. Ancient deserts and modern urban landscapes may echo with the same call for transcendence, but in voices that emerge from very different everyday realities.

Scripture itself is always seen through a cultural lens; both the language and what it communicates are intimately tied to certain contexts. The cosmopolitanism that runs through Muslim history from the outset recalls T.S. Eliot’s remark that culture is ‘that which makes life worth living’. It frames how the deepest religious values are understood and practised, from modesty in adornment and solidarity with the underprivileged, to integrity and accountability in political life. Muslims have never been content with a passive separation of faith from their daily lives, whether public or private.

What are the implications of this holistic view in a diverse world of Muslims and non-Muslims? How do core ethical values interface with the particulars of local cultures in all their complexity, especially when it comes to matters like the status of women and the scope of individual religious freedom? The answers – at a time when secular and Muslim identities appear to be locked in conflict – are explored in this *Companion* by some of today’s finest scholars.



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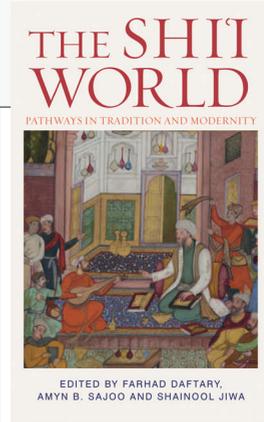
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## The Shi'i World: Pathways in Tradition and Modernity

Edited by Farhad Daftary, Aryn B. Sajoo and Shainool Jiwa

The world's 200 million Shi'i Muslims express their faith in a multiplicity of ways, united by reverence for the *ahl al-bayt*, the family of the Prophet. In embracing a pluralistic ethic, fourteen centuries of Shi'i Islam have given rise to diverse traditions and practices across varied geographic and cultural landscapes. *The Shi'i World* is a comprehensive work authored by leading scholars from assorted disciplines, to provide a better understanding of how Shi'i communities view themselves and articulate their teachings. The topics range from Shi'i Islam's historical and conceptual foundations, formative figures and intellectual, legal and moral traditions, to its devotional practices, art and architecture, literature, music and cinema, as well as expressions and experiences of modernity. The book thus provides a panoramic perspective of the richly textured narratives that have shaped the social and moral universe of Shi'i Muslims around the globe.

This fourth volume in the Muslim Heritage Series will appeal to specialists and general readers alike, as a timely resource on the prevailing complexities not only of the 'Muslim world', but also of the dynamic Shi'i diasporas of Europe and North America.



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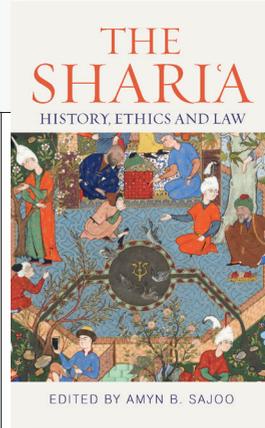
*Russian translation by Leila  
Dodykhudoeva. Moscow: Natalis, 2018.*

## The Shari‘a: History, Ethics and Law

Edited by Aryn B. Sajoo

Why is the term ‘shari‘a’ – the mention of which conjures up images of a politicised religion in many parts of the world – understood in the ways that it is today? For Muslims and non-Muslims alike, much is read into this term, often with scant regard for its historical, cultural or theological underpinnings. The politics of identity has a profound effect on contemporary life, both secular and religious, and this includes our understandings of the shari‘a. Yet at the core of this concept, for Muslims, is the quest for a moral compass by which to navigate a path through life (Qur‘an, 45:18), informed deeply by revelation and its interpretation by the Prophet Muhammad as well as his closest Companions. Built on this foundation is an ongoing human endeavour to grasp and lend expression to that teaching – elaborately in law, but no less so in devotional, ethical and customary practices in diverse Shi‘i and Sunni Muslim communities, including in the West.

Popular myths about the shari‘a – that it is divine law, that it is contained in a single code recognised by all Muslims, that it ‘defines’ Islam – are challenged in this volume by leading scholars, with a view to illuminating how we arrived here and where we might be headed. The claims of the modern state as the custodian of the shari‘a are put into perspective, alongside the vital role of a pluralist civil society. From bioethics, human development, family law and finance to constitutional and human rights issues, this fifth volume in the Muslim Heritage Series offers an accessible account of the ideals and realities of the shari‘a. As such, it will appeal not only to specialists in the humanities and social sciences, but also to the general reader with an interest in global affairs and informed citizenship.



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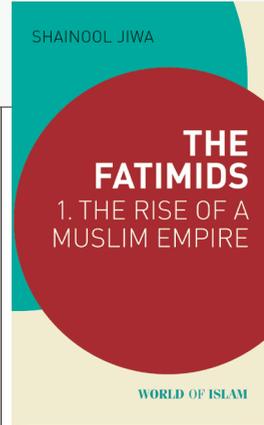
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## The Fatimids: 1. The Rise of a Muslim Empire

Shainool Jiwa

Emerging from a period of long seclusion, in the year 909 the leader of the burgeoning community of Ismaili Shi'i Muslims was declared the first Fatimid Imam-caliph. 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 tenth century. Drawing upon recently available 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 work, we discover various milestones in early Fatimid history and the political and cultural achievements that continue to resonate today.



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Dhanani and Ebrahim Shaikh.*

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*Portuguese translation by Luisa*

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2018.*

*Russian translation by Leila*

*Dodykhudoeva. Moscow: Natalis, 2019.*

*Urdu translation by Amin Valiani.*

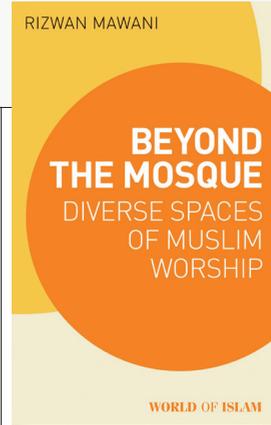
*Karachi: Liberty Books, 2020.*

## Beyond the Mosque: Diverse Spaces of Muslim Worship

Rizwan Mawani

Mosques are the central house of worship for a majority of Muslims around the world, yet many communities have developed their own distinctive religious spaces. These reflect the different cultures, geographies and interpretations through which Islam is expressed.

In this book, Rizwan Mawani encounters diverse communities and their sites of worship, including the mosque, *husayniyya*, *khanaqah* and *jamatkhana*. Readers are introduced to a variety of Muslim spaces, modest and elaborate: their distinct structures and the rituals practised within them, as well as the purposes they serve as community centres and markers of identity. This illuminating survey reveals architectural responses to evolving community needs and local environments, from Senegal and China to Iran and India. *Beyond the Mosque* is a celebration of the significant pluralism that characterises the living Muslim tradition today.



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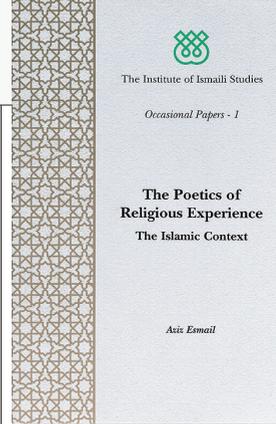
Persian translation by Khashayar Bahari.  
Tehran: Farzan, 2020.

## The Poetics of Religious Experience: The Islamic Context

Aziz Esmail

*The Poetics of Religious Experience* investigates creativity of a particular kind, namely explorations in the language of symbols and metaphors, which constitute the core ideas and vision of a religious tradition. In the context of religious experience, creativity resides in the symbolic process. The relationship between myth or symbol and conceptual or analytical thought is full of inner tension. It is this very tension which is a fount of creativity. Unfolding of thought from image is a never-ending process. It is a continual creation of meaning, where one form supersedes another in tandem with life's onward bound journey, personal as well as collective.

In examining the symbolic and imaginative features of the poetics of religious experience, the author draws attention to a number of critical issues – literary, philosophical, and historical – which lie behind various interpretations of Islam, and their relevance to the intellectual needs of the Muslim world today. Although these themes are addressed in the Islamic context, they are of seminal importance to the more general problem of knowledge and interpretation, and in the wider field of comparative religion, human psychology, and culture.



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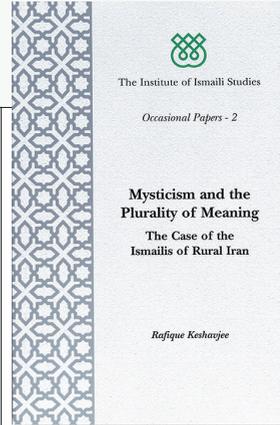
*Tehran: Farzan, 1999.*

## Mysticism and the Plurality of Meaning: The Case of the Ismailis of Rural Iran

Rafique H. Keshavjee

To what extent does the mystical path necessitate a withdrawal from the world? Is there a contradiction between the demands of contemplation and those of an active, responsible life? Does the mystical path have to be antagonistic to the intellect? Can Sufism play a role in the modernisation of Muslim society?

These are some of the issues examined in this essay, which uses the case study of a Shi'i Muslim community – the Ismailis of rural Khurasan in Iran – whose ideas and actions question, at the very least, the notion that Islamic mysticism is necessarily passive and other-worldly.



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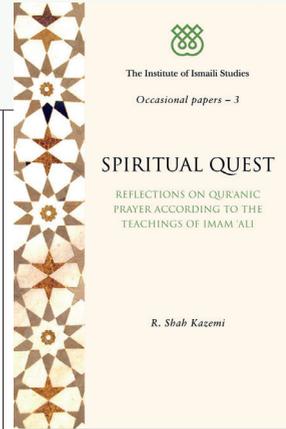
*ISBN 1 86064 231 4 (PB)*

## Spiritual Quest: Reflections on Qur'anic Prayer According to the Teachings of Imam 'Ali

Reza Shah-Kazemi

The Qur'an is the sacramental foundation of prayer in Islam. Its inspirational power is perpetually renewed through being recited and meditated upon by Muslims on a daily basis throughout their lives. This succinct and readable study offers unique contemporary insights into the spiritual, intellectual and moral interplay set in motion by the short Qur'anic chapters that are recited in their prayers by Muslims of all traditions, but which are particularly recommended within Shi'i Islam.

Reza Shah-Kazemi engages closely and creatively with the Qur'anic chapters, basing his philosophical reflections on the teachings of Imam 'Ali, and focusing in particular on the relationship between the moral and the mystical aspects of the texts. The result is a stimulating meditation that probes the depths of meaning contained within the verses of a revelation by which the spiritual life of Muslims has for many centuries been nourished and fulfilled.



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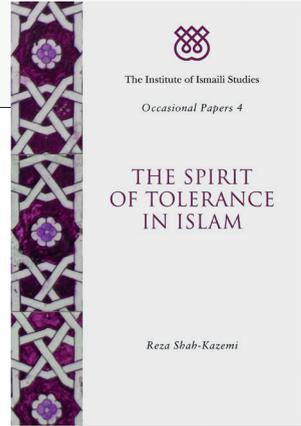
*Tehran: Farzan, 2015.*

## The Spirit of Tolerance in Islam

Reza Shah-Kazemi

When asked which religion was most loved by God, the Prophet of Islam refused to name a specific religion, and instead referred to a quality which should infuse the faith of all believers: ‘The primordial, generously tolerant faith (*al-ḥanīfiyya al-samḥa*)’. Through compelling historical illustration and careful theological exposition, this monograph mounts a concise but irrefutable argument that the Islamic faith is inherently and emphatically tolerant by nature and disposition. Part 1 examines the practice of tolerance in Islamic history, focusing upon four specific dynastic contexts: the Ottomans, Mughals, Fatimids and the Umayyads of Spain. Part 2 then explores the roots of this impressive tradition, revealing that the religious and legal tolerance characterising Islam’s historical relationship with other faith traditions is the outward expression of a profound spirit of respect for the religions of the Other – a spirit enshrined in the Qur’anic revelation and embodied in the ethical comportment of the Prophet of Islam.

Though aimed at a general readership, this work will be valuable to students and teachers in the areas of Islamic history, ethics and spirituality, as well as those interested in the role of Islam within the fields of comparative religion, interfaith dialogue and contemporary international relations.



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*French translation by J. C. Perret.*

*Paris: Éditions Tasnim, 2016.*

*Russian translation forthcoming.*

## Encyclopaedia Islamica

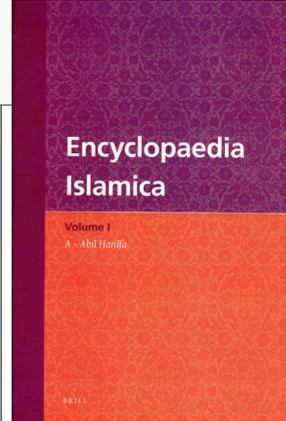
Editors-in-Chief: Wilferd Madelung and Farhad Daftary

The *Encyclopaedia Islamica* is a projected 16-volume publication, consisting of an abridged and edited translation of the Persian *Dā'irat al-Ma'ārif-i Buzurg-i Islāmī*, one of the most comprehensive sources on Islam and the Muslim world.

A unique feature of this work of reference lies in the attention it gives to Shi'i Islam and its rich and diverse heritage, which makes it complementary to other encyclopaedias. In addition to providing entries on important themes, subjects and personages in Islam generally, it offers the western reader an opportunity to appreciate the various dimensions of Shi'i Islam, the Persian contribution to Islamic civilisation, and the spiritual dimensions of the Islamic tradition.

- Volume 1 ('Abā'—Abū Ḥanīfa) (2008) ISBN 9789004168602
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This work is also available as an online resource.



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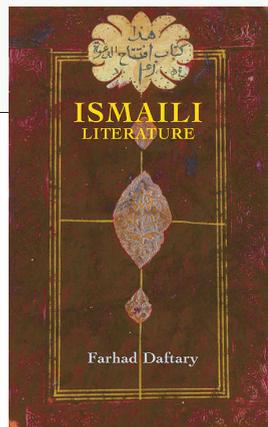
## **Ismaili Literature: A Bibliography of Sources and Studies**

Farhad Daftary

In this work, Farhad Daftary takes stock of the progress in Ismaili studies from pre-modern and early modern times until today. After a general survey of Ismaili history and the relevant primary sources for its different periods, and an overview of Ismaili studies, the author presents an annotated listing of all published primary sources produced in medieval and early modern times, by Ismaili authors as well as other Muslims, on Ismaili history and doctrines.

The book also contains a comprehensive bibliography of secondary studies, covering all aspects of Ismaili history and thought, Fatimid political history and institutions, as well as art and archaeology. In addition, certain peripheral yet relevant areas of study have been covered to various extents, such as the famous Ikhwān al-Ṣafā' and the Druzes who originally split away from the Ismailis in the 5th/11th century. A selection of Ismaili related theses and lists of Ismaili imams and *da'is* have also been included.

The result of more than three decades of research, Dr. Daftary's *Ismaili Literature* will be an invaluable work of reference and essential tool of research for scholars and students of general Islamic and Ismaili studies.



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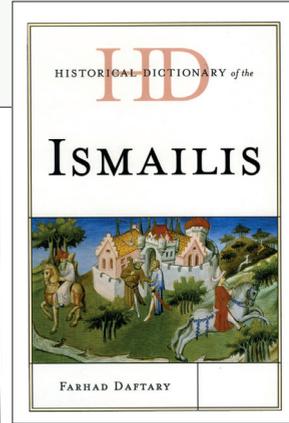
*ePDF 978 0 85771 386 5*

## Historical Dictionary of the Ismailis

Farhad Daftary

The Ismaili Muslims, who belong to the Shi'a branch of Islam, live in over 25 different countries around the world, mainly in Asia, Africa and the Middle East. Their history has typically been linked to the history of the various countries in which they live, but the worldwide community is united under H.H. Prince Karim Aga Khan, the spiritual leader and 49th Imam of the Ismaili Muslims. Few fields of Islamic studies have witnessed as drastic a change as Ismaili studies, due in part to the discovery of numerous historical texts, and Farhad Daftary makes extensive use of these sources in the *Historical Dictionary of the Ismailis*.

This comprehensive new reference work is the first of its kind on the Ismailis and presents a summary of the findings of modern scholarship on the Ismaili Shi'i Muslims and different facets of their heritage. The dictionary covers all phases of Ismaili history as well as the main doctrines of the community. It includes an introductory chapter, which provides a broad historical survey of the Ismailis, followed by alphabetical entries on all major aspects of the society, such as key figures, institutions, traditions, and doctrines. It also contains a chronology, genealogical tables, a glossary, and a substantial bibliography. This book is an excellent access point for students, researchers, and anyone wanting to know more about the Ismailis.



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Scarecrow Press  
ISBN 978 081086 164 0 (HB)

*Portuguese translation by Luisa Venturini. Lisbon: Texto Principal, 2014.*  
*Russian translation by Leila Dodykhudoeva. Moscow: Natalis, 2015.*

# Catalogue of Arabic Manuscripts in the Library of The Institute of Ismaili Studies

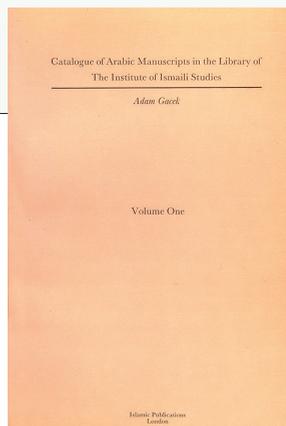
*Volume One*

Adam Gacek

This volume contains descriptions of 167 titles (339 volumes) of Ismaili literature. It is thus the largest single collection of Ismaili literature in the West available to researchers.

The catalogue is arranged alphabetically by title, given in a transliterated form, with a number of indexes (some in the vernacular) in order to facilitate its use and allow for different approaches to it. The entries include beginnings (*incipits*) of manuscripts in the Arabic script. This feature constitutes a valuable addition to the information contained in the Ismaili bibliographies of W. Ivanow and I.K. Poonawala.

Two other notable features of this catalogue are an introduction, which deals with the codicological and palaeographical aspects of the collection, and thirty-six halftone illustrations of handwriting, taken from dated codices and reproduced next, or very close, to the relevant entries.



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*Islamic Publications*

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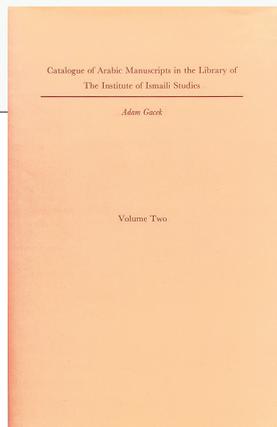
## Catalogue of Arabic Manuscripts in the Library of The Institute of Ismaili Studies

*Volume Two*

Adam Gacek

This second volume of the *Catalogue of Arabic Manuscripts* contains descriptions of over 255 manuscripts covering various subjects from Qur'anic sciences to alchemy. The great majority of these works were composed and transcribed by people of Shi'i persuasion.

The same method and technique as in Volume 1 has been followed. The present volume is preceded by an introduction, which brings together the more important codicological and palaeographical characteristics of this collection. The volume has been richly illustrated. It contains over 90 half-tone illustrations, as well as five colour plates of specimens of calligraphy and illumination.



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*Islamic Publications*

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*ISBN 0 948656 042 (PB)*

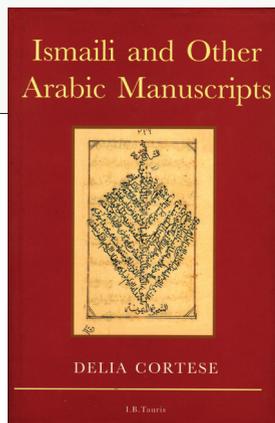
## **Ismaili and Other Arabic Manuscripts: A Descriptive Catalogue of Manuscripts in the Library of The Institute of Ismaili Studies**

Delia Cortese

This catalogue is a continuation of Adam Gacek's two volume *Catalogue of Arabic Manuscripts in the Library of the Institute of Ismaili Studies* (London, 1984–85). The new catalogue includes 189 Arabic manuscripts that have been acquired since then by the Institute's Library.

The majority of the works belong to the theological, philosophical and historical traditions of Fatimid and post-Fatimid Yamani and Nizari Ismaili literatures, as well as important manuscripts by hitherto unknown authors from Syria.

Wherever possible, the descriptions of manuscripts are accompanied with biographical, literary and other relevant information. The catalogue is further illustrated with colour plates of selected manuscripts.



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## Arabic Ismaili Manuscripts: The Zāhid 'Alī Collection in the Library of The Institute of Ismaili Studies

Delia Cortese

*Arabic Ismaili Manuscripts* represents the fourth volume, published under the auspices of The Institute of Ismaili Studies, devoted to the cataloguing of some 750 volumes of Arabic Ismaili manuscripts housed in its Library. This new catalogue is entirely devoted to the corpus of manuscripts that formerly belonged to the eminent Ismaili scholar, the late Dr Zāhid 'Alī (1888–1958). The collection was kindly donated to the Institute by the 'Alī family in 1997. The book includes 179 title entries and an appendix featuring miscellaneous material. The majority of the works listed in the catalogue belong to the theological, philosophical and historical traditions of the Fatimid and post-Fatimid Yemeni as well as Indian Ismailis.

The catalogue is arranged alphabetically by title, with details of the content of each work and other relevant information of a literary, historical and doctrinal nature. There are references to catalogues listing the same works to be found in other collections and details of main editions, translations and studies. The book features *incipits* in Arabic for each entry and is supported by indices in both Arabic and Latin scripts.

*Arabic Ismaili Manuscripts* is illustrated with a number of colour plates and enriched by a comprehensive introduction that will enable the user to place the works listed in their wider literary and historical contexts.

### Arabic Ismaili Manuscripts The Zāhid 'Alī Collection



DELIA CORTESE

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## Arabic, Persian and Gujarati Manuscripts: The Hamdani Collection in the Library of The Institute of Ismaili Studies

François de Blois

The Muhammad Ali Hamdani Collection in the Library of The Institute of Ismaili Studies represents a large portion of the manuscript resources collected over seven generations by an eminent family of scholars belonging to the Ismaili Bohra community in India and the Yemen. The largest part of the manuscripts are Ismaili religious texts.

The majority of the books are transcribed in Arabic, but there are also a small number in Persian and in Bohra Gujarati (Gujarati in Arabic script). The bulk of the manuscripts were produced in India, but some of the most interesting ones are from the Yemen, the ancestral home of the Hamdani family. The kernel of this collection is formed by the manuscripts which 'Alī b. Sa'īd al-Ya'burī al-Hamdānī (d. 1798) brought with him when he emigrated from the Yemen to Gujarat in the 18th century, and of those that he himself copied, before or after his arrival in India. The collection expanded under his descendants, and in particular under his great-grandson, the preeminent Bohra scholar and educator of the 19th century, Sayyidī Muḥammad 'Alī al-Hamdānī (d. 1898).

It was his grandson, Husayn Hamdani (d. 1962), who made this treasury accessible to scholars in the 20th century, including pioneers in the field such as Paul Kraus, Louis Massignon and W. Ivanow. It was in turn his son, Professor Abbas Hamdani, who recollected a large portion of the family collection, previously scattered among various branches of the family, and generously donated them to The Institute of Ismaili Studies in London, thus making them freely accessible to all students and scholars of Ismaili and Islamic studies.

### Arabic, Persian and Gujarati Manuscripts

*The Hamdani Collection*



FRANÇOIS DE BLOIS

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*Mafātīḥ al-asrār wa-maṣābīḥ al-abrār*, ed. M. ʿA. Ādharshab, with an Introduction by Toby Mayer. Tehran: Mirāth-i Maktūb in association with The Institute of Ismaili Studies, 2008. 2 vols.

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*Kitāb ithbāt al-imāma*. Reprint of the Arabic text edited by Arzina R. Lalani, with Persian tr. by M. H. Saket. Tehran: Nashr-i Nigah-i Mu'asir, 1392/2013.

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**Shafiqe N. Virani**

Arabic translation of *The Ismailis in the Middle Ages*, tr. Saifuddin Kassir. Beirut: Saqi, 2014.

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*Talkhīṣ al-muḥaṣṣal*, edited by H. Ansari.  
Tehran: Mīrāth-i Maktūb in association with The Institute of Ismaili Studies, 2015.

**al-Shahrastani, Muhammad b. ‘Abd al-Karīm**

Persian translation of *Kitab al-Milal wa al-Nihal*. Facsimile edition of manuscript 2371, Ayasofya Library, Istanbul. Tehran: Mirāth-i Maktūb in association with The Institute of Ismaili Studies, 2016.

***Rasā’il Ikhwān al-ṣafā’ wa Khullān al-wafā’***

Facsimile copy of manuscript 2130, Millet Library, Istanbul. Tehran: Mirāth-i Maktūb in association with The Institute of Ismaili Studies, 2017, 2 vols.

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The Institute of Ismaili Studies  
Aga Khan Centre  
10 Handyside Street  
London  
N1C 4DN  
United Kingdom

Email: [darp@iis.ac.uk](mailto:darp@iis.ac.uk)

Website: [www.iis.ac.uk](http://www.iis.ac.uk)