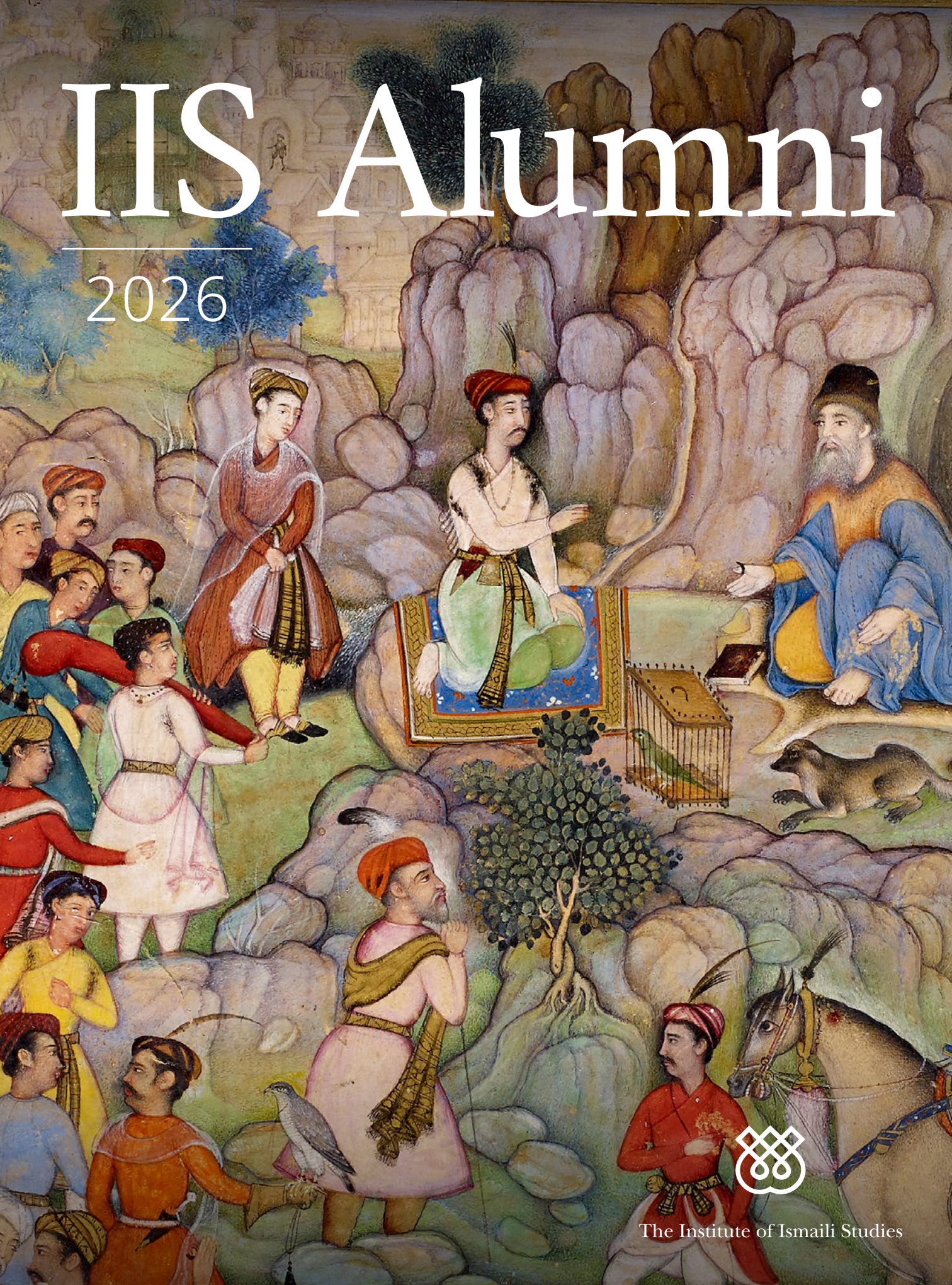


IIS Alumni

2026



The Institute of Ismaili Studies

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Designed by: Stephanie de Howes

Front & Back Cover: Aga Khan Museum. A Prince and a Hermit, folio from the *Diwān* of Amīr Shāhī. Accession no. AKM157. Toronto: Aga Khan Museum.

Message from the Director



Dear Alumni,

A year has gone by since I last wrote to you. Our communities continue to renew their commitments to moral clarity, generosity, gratitude, and working towards peace, harmony, and well-being for all, especially in this time of turbulence. May we pray together for the restoration of peace and cordial relations between peoples and nations, and may we continue to live in harmony with nature.

I would like to start by acknowledging the marking of the *bar-masik*, the first anniversary of the passing of Mawlana Shah Karim Shah, and the joy we felt at the first Imam Day of Mawlana Shah Rahim this February. For those in Great Britain, it was an added source of jubilation to be graced with *dīdar* as Mawlana Hazar Imam continues his visits to Jamats around the world. You, as alumni, play a special role in preparing for these visits with your *wa'zes*, teaching and learning sessions, and volunteering to help with the myriad logistical arrangements required. For that, you have The Institute's and the Jamat's profound thanks.

Since I last wrote to you, upon looking back over the year, I am happy to report that we have undertaken a major restructuring of The Institute's organisation to break down silos between our Jamati-facing workstreams. We have now disbanded the department of Curriculum Studies, which produced our Ta'lim curriculum from pre-primary to secondary; the department of Graduate Studies, which offered our two flagship programmes, GPISH (Graduate Programme in Islamic Studies and Humanities) and STEP (Secondary Teacher Education Programme), with which you are all familiar; and the department of Community Relations, which trained *wa'ezeen* and provided continued professional development for Jamati leadership and educators.

Instead, we now have a Department of Education with two workstreams: The Ta'lim Universe, which will continue work on the curriculum, offer the Secondary Teacher Education Programme, and offer both pre- and in-service support to educators. The second workstream is Human Resource Development for the Jamat, which will now host both *wa'ezeen* training (look for important developments coming up in that regard!) and GPISH, while continuing to offer mentoring programmes for newly appointed leadership and other pathways for adult education, including our highly valued field-based courses, such as those some of you may have attended in Portugal, Tanzania, Tunisia, and Cairo.

As The Institute approaches its 50th Anniversary, our staff look forward to working with you as we develop plans for meaningful ways to commemorate the occasion. I was happy to meet so many of you at the Global Encounters Festival and on my travels in Pakistan this past summer, as well as at the Opening Ceremony of the Ismaili Centre in Houston, and at various occasions in London and Calgary.

I wish each of you well-being, joy, and purpose in your lives, and I pray for your continued good health.

Professor Zayn Kassam
Director, The Institute of Ismaili Studies

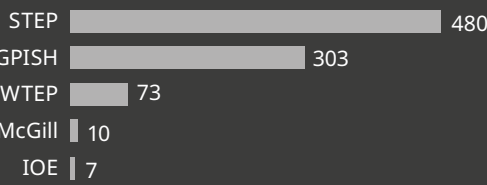
IIS Alumni Profile

Data as of July 2026

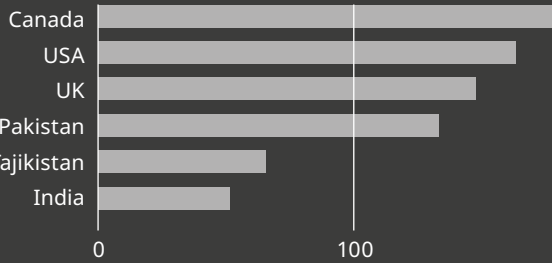
GEOGRAPHIC DATA



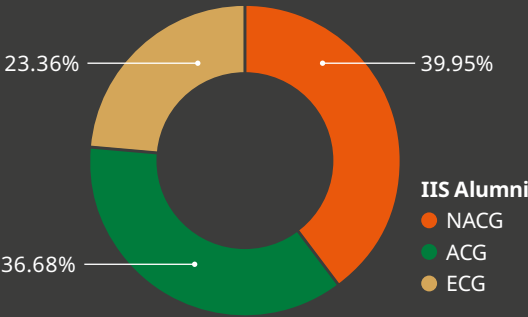
IIS PROGRAMMES



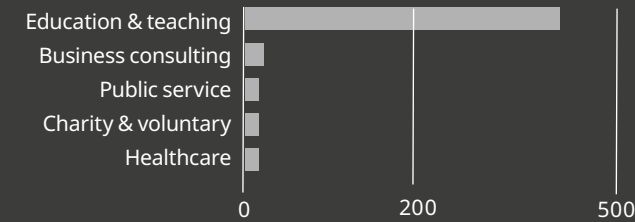
COUNTRIES OF RESIDENCY



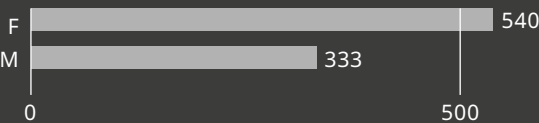
CHAPTER GROUPS



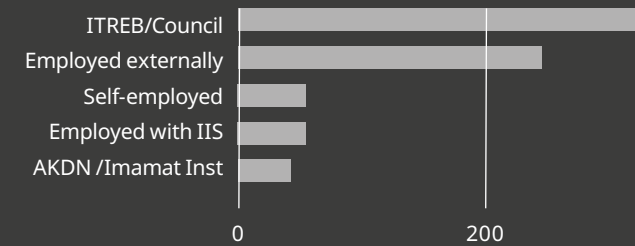
EMPLOYMENT SECTORS



GENDER



EMPLOYMENT STATUS



Chapter Leader Aspirations

ASIAN CHAPTER GROUP

Shakeel Ahmed Shah
Attiya Nathoo



As leaders of the Asian Chapter, we aspire to cultivate a community that draws strength from its diversity, treating it as a source of shared insight and growth. Building on past years' engagement through meet-and-greets and intellectually enriching discussions, we seek to foster sustained, meaningful connections that enable collaboration, mentorship, and collective advancement. In the year ahead, we aim to better harness the talent within our network by linking individuals across common academic and professional pathways. In the wake of unprecedented and ever more challenging global events this year, we remain committed to fostering empathy, solidarity, and resilience, while strengthening the enduring relationship between IIS and its alumni.

EUROPEAN CHAPTER GROUP

Karim Jawed Alwani
Nilufari Miraziz



As leaders of the European Alumni Chapter of IIS, we are committed to fostering a vibrant, inclusive, and deeply connected community where alumni continue to feel a strong sense of belonging long after graduating from IIS. Our vision is to reimagine engagement by creating opportunities that go beyond passive participation, inviting alumni to actively shape the community by sharing their experiences, insights, and expertise. By harnessing the richness and diversity of our alumni network, we aim to meaningfully support current students as they explore academic pathways and make informed career choices.

At the same time, we seek to deepen alumni involvement through their TKN (Time and Knowledge Nazrana) commitments by connecting them with impactful IIS initiatives, such as The Oral History Project, IIS Ensemble and other collaborative platforms. Through these efforts, we hope to cultivate a culture of purposeful engagement, one that is rooted in shared values, strengthens connections across generations, and contributes to a lasting and positive impact within the IIS community and beyond.

NORTH AMERICAN CHAPTER GROUP

Nazra Ranmall
Ganjina Shamirova



As President and General Secretary of the IIS Alumni Association for the North America Chapter, we aspire to strengthen alumni engagement through structured gatherings that promote dialogue, learning, and collaboration. Our goal is to involve alumni in advancing The Institute's vision through knowledge-sharing and service. By cultivating an inclusive platform for diverse skills and perspectives, we foster a community that grows together with clarity, purpose, and shared responsibility.

Islamic Art and Architecture in the IIS Secondary Curriculum



Nausheen Hoosein (STEP 2014)

Secondary Curriculum: Teacher Educator

Department of Education, IIS





The images shown above, along with several others, are examples of Islamic architecture and art found among the pages of the Secondary Curriculum developed by The Institute of Ismaili Studies. These four monumental works of Islamic architecture encompass a wide chronological and geographical range, stretching from Nasrid Granada in the west to Mughal Delhi in the east, and represent a diverse array of architectural typologies, including madrasas, mausolea, mosques, palaces, and fortresses. This diversity in chronology, geography, and typology reflects the IIS Secondary Curriculum's broader approach to the study of Islam, including the Ismaili faith and its traditions.

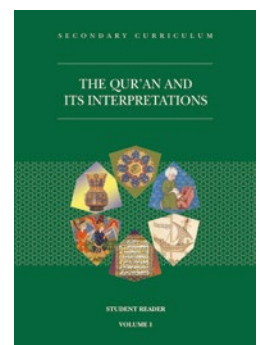
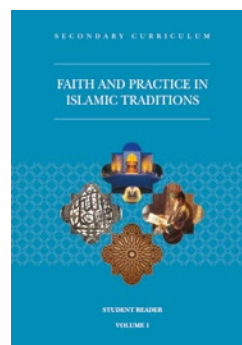
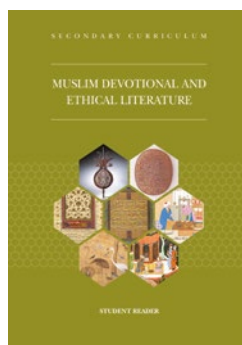
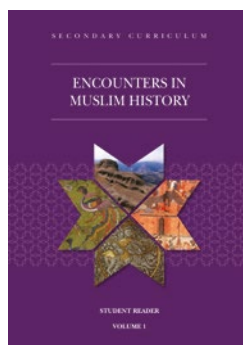
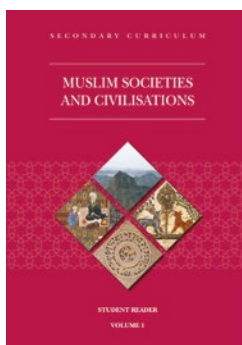
The Secondary Curriculum is an international multilingual programme in religious education and the humanities for the global Ismaili Muslim community. It introduces Ismaili youth, between the ages of 12 and 18, to a programme of education that explores Islam as both faith and civilisation in world history and in contemporary times. Accordingly, it approaches the study of Islam broadly, and the Ismaili faith and tradition specifically, through civilisational, normative, and humanistic lenses. The civilisational approach

promotes the examination of historical and comparative viewpoints as they evolved, and continue to evolve, in Muslim histories in general and in Ismaili histories in particular. It seeks to complement imperial histories, which concentrate on rulers and elites, with social histories that foreground the lives of ordinary people and communities. Within this broader framework, the Secondary Curriculum seeks to encourage in Ismaili youth a commitment to their faith and community. To this end, the curriculum explicitly addresses the Shi'a Ismaili interpretation of Islam as part of its normative approach. The humanistic approach reflects the full range of human endeavours and pursuits that have manifested themselves in Muslim societies, including literature, science, commerce, law, philosophy, education, and art and architecture.

Left: Registan Square, Samarkand, Uzbekistan.

Top left: The Alhambra, Granada, Spain.

Top right: Humayun's Tomb, Delhi, India.





Speaking on the latter at the 2019 Aga Khan Award for Architecture Presentation Ceremony in Kazan, Republic of Tatarstan, Russian Federation, His Late Highness Aga Khan IV reflected on the essential role of architecture in everyday life:

“The simple answer lies in my conviction that Architecture – more than any other art form – has a profound impact on the quality of human life. As it has often been said, we shape our built environment – and then our buildings shape us.”

This reflection aptly captures the central place that Islamic architecture, along with wider artistic and cultural expressions, occupies within the Secondary Curriculum. In its exploration of faith, the arts, and culture, the curriculum seeks to understand how faith is inextricably linked to the arts and culture, emphasising that, in Islam, faith is an integral part of life.

For example, the curriculum explores the essential role of *waqf* (endowments) and princely patronage, as acts of generosity, hallmarks of good governance, and stewardship of the community and the environment. Patronage of the arts, architecture, culture, literature, and science was, and still is, seen as vital to the moral, ethical, and spiritual obligation of a just ruler.

The examples of architectural patronage pictured above, the fifteenth-century Timurid Madrasa of Ulugh Beg at Registan Square in Samarkand on the ancient Silk Road, the sixteenth-century garden tomb of Mughal Emperor Humayun in Delhi, the red-hued fortifications and palaces of the Nasrid-era Alhambra complex, and the Mamluk Umm al-Sultan Shaaban Mosque-madrasa in Cairo's Darb al-Ahmar, are not just relics of a distant past but have continued to shape the contours of daily life today, informing social, economic, climate, and heritage challenges and opportunities. In fact, many of these examples have invited later,

modern and contemporary acts of patronage, attesting to the continued and sustained significance of architecture in our daily lives.

For example, two of the four above, Registan Square and the Alhambra, both microcosms of Islamic architectural traditions, have served as settings for the contemporary achievements of the Muslim world, as stages for the Aga Khan Award for Architecture ceremony, in 1992 and 1998, respectively. And while the Award may not honour the traditional typologies of madrasa, mosque, and mausoleum, but rather the likes of a metro station in Iran, a floating school in Bangladesh, and a multi-purpose exhibition space in Palestine, it serves as a catalyst for reviving the traditions of Islamic architecture while responding to the evolving needs and conditions of contemporary societies and peoples and embodying an ethic of responsibility towards the natural and built environment. The other two examples, Humayun's Tomb and the Umm al-Sultan Shaaban Mosque-madrasa, have been part of the ongoing work of preserving and revitalising Muslim heritage

and culture, whilst emphasising socio-economic rehabilitation, under the aegis of the Historic Cities Programme. All four examples suggest that historical Muslim architecture need not be left in the past, but can serve as a catalyst for urban regeneration, socio-economic and climate development, and the revitalisation of cultural and historical heritage.

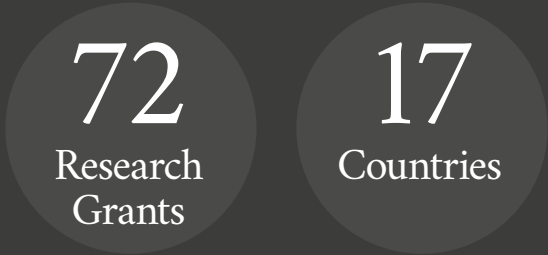
Through explorations like those described above, the IIS Secondary Curriculum examines Islamic art and architecture within their historical contexts while also highlighting their ongoing relevance in contemporary communities. Students are encouraged to analyse the historical, political, spiritual, and cultural importance of Islamic art, alongside its continued significance for the people and communities who engage with it today. To this end, STEP trainee-teachers enrolled in The Institute's graduate programme take part in an experiential field trip to explore the heritage sites of Al-Andalus, including the Alhambra in Granada. This approach invites reflection on the role of these sites in preserving cultural and material heritage, tourism and socio-economic opportunity, and responses to climate change.



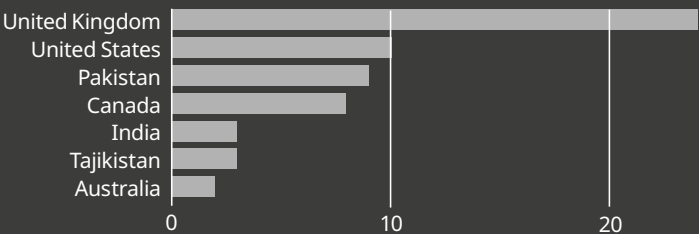
Alumni Research Grant Reflections

IIS Alumni Research Grant

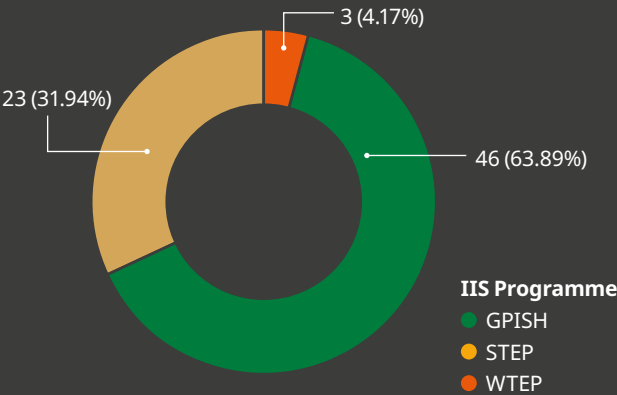
The Institute of Ismaili Studies established the Alumni Research and Development Grant to invest in what its graduates do next. Designed for alumni seeking to present papers, publish original work, or pursue further research after their studies, the grant reflects a broader institutional commitment to sustaining intellectual contribution beyond the classroom. Since 2006, it has supported alumni worldwide, funding conference presentations, journal publications, fieldwork, and book projects spanning a remarkable range of disciplines and geographies.



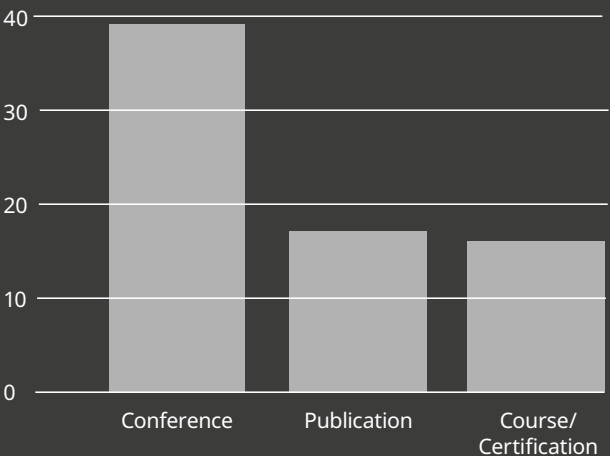
COUNTRIES



IIS PROGRAMME



PURPOSE OF GRANT



Based on data since programme's inception 2006–2026

Contested Realities: A Summer of New Lenses

Suleman Pirani (STEP 2021)



Suleman Pirani (STEP 2021) with Hesham Elnagar (Curriculum Specialist at Harvard University)

In Summer 2025, I had the opportunity to attend a workshop at Harvard Divinity School. I was drawn to the theme of that workshop, Contested Realities, which is highly pertinent to our world today and to the students we work with as STEP educators.

Like many of us, I have always understood that there are multiple perspectives on any issue. However, this workshop challenged me to go deeper. I learned that realities themselves can be shaped in ways we may not immediately recognise. Often, we are unaware of the forces that influence how history is presented, remembered, or even erased. Only when we study a topic carefully do we begin to see these layers.

One example discussed was the removal of historical statues. When new research reveals harmful actions or injustices committed by those being honoured,

societies must decide whether continuing to display such statues reinforces painful legacies. In the twenty-first century, these monuments can remind communities of injustices that still affect the present. What once symbolised pride for some may symbolise oppression for others.

A particularly eye-opening experience for me was learning about the history of Harvard and Boston. I was unaware that many early buildings and furnishings were constructed by enslaved labourers brought from Africa. Traditionally, we celebrate founders and governors when we speak about institutions. Yet recent research has encouraged broader acknowledgement of those whose labour built these spaces without recognition or fair wages. I learned that even the children of these labourers were not allowed to study there or stand outside classrooms. Understanding this history reshaped how I view institutional narratives.

This idea became even more real during my recent visit to the National Civil Rights Museum in Memphis, where I also teach Secondary Curriculum modules. The museum preserves the motel where Martin Luther King Jr. was assassinated. I appreciated the city's efforts to educate visitors about his life and mission. However, outside the museum, I saw individuals holding banners that read, "Stop earning from someone's assassination story." They argued that the museum was profiting from his tragedy rather than advancing his mission. This contrast was a powerful example of contested realities: preservation versus commercialisation, remembrance versus profit.

I'm grateful to IIS, especially the Alumni Relations Unit, for awarding me this grant. I now see the world through a different lens. Every historical narrative may carry unseen perspectives. It is my responsibility to learn from diverse sources and to gently encourage others to explore these layered realities as well.

Field Work visits in Karachi, Jhirak and Amir Pir

Dr Khurshid S Khan



Dr Khurshid standing at the main entrance door of the Aga Khan I Palace in Jhirak.

The IIS Alumni Grant contributed significantly towards the field visits for my ongoing research entitled Community Progression of the Lasi Jamat in Karachi, Pakistan and its Association with the Ismaili Imams (Imam Hasan Ali Shah, Aga Khan I; Imam Shah Ali Shah, Aga Khan II; Imam Sultan Mohamed Shah, Aga Khan III; and Imam Shah Karim Shah, Aga Khan IV). The Lasi Jamat, which traces a sizeable part of its origins to Iran and Las Bela in Balochistan, Pakistan, is unique because of its close historical links with Ismaili Imams from the nineteenth century to the present.

My research on the Lasi Jamat involves an in-depth study of this community and the social and cultural significance of their neighbourhood, located in the once-thriving historic quarters of Karachi. The Lasi neighbourhood is culturally significant because of its social and communal value within the living memory of the Lasi Jamat and its capacity to inculcate a sense of belonging and attachment among its inhabitants for almost two centuries.

During January and February 2025, I visited various parts of Karachi, Hyderabad, Jhirak, and Amir Pir to collect data for my study. The Lasi neighbourhood and its surrounding areas in Karachi, the Palace of Aga Khan I in the town of Jhirak, and the Palace of Aga Khan II in Amir Pir were the highlights of my field visits.

While in-depth interviews with members of the Lasi Jamat provided me with a wealth of information on this community, field visits offered a multisensory, direct learning experience of the various aspects of my research, which were difficult to replicate through interviews or reading materials. I also collected important documents, photographs, videos, and mementos during my field visits. I am deeply grateful to IIS for facilitating my field visits through the Alumni Grant, and I aim to publish this IIS-endorsed research in 2026. Finally, I am thankful to Professor Zayn Kassam for her engagement with the project and for facilitating it at various levels.



Dr Khurshid in the courtyard of the Aga Khan I Palace standing with the family and the caretaker of the palace.

IIS Alumni Internship Programme

From Scholarship to Service

“The Jamat and its institutions need young and dynamic women and men like you, who are able to draw on the rich heritage of our past, and on the best educations of the present, to address the challenges of the future.”

His Highness Prince Rahim Aga Khan addressing IIS Graduates – September 2007

In his 2007 address to IIS graduates, Prince Rahim, now His Highness Aga Khan V, emphasised that education carries responsibility as well as privilege. Academic achievement, he suggested, matters most when it is translated into service and constructive action. The IIS Alumni Internship Programme is grounded in this understanding, creating pathways for learning to be applied and refined in professional and community settings.

Launched in 2006 by the Alumni Relations Unit (ARU), the programme was designed to support graduates of the Graduate Programme in Islamic Studies and Humanities (GPISH) as they take their first professional steps beyond The Institute. It bridges the gap between academic learning and professional practice. Through the programme, GPISH graduates learn to apply their knowledge in meaningful ways while staying true to the values and traditions at the heart of their studies.

The programme provides structured internship opportunities, primarily within Aga Khan Development Network (AKDN) agencies and Ismaili community institutions, enabling graduates to translate rigorous academic training into practical experience across diverse organisational contexts. Central to the programme is a personalised matching process, based on each graduating student's academic background, areas of interest, and regional

preferences. The ARU works to develop placements that align individual career aspirations with the host institution's current needs, capacities, and resources. It also creates a bridge between IIS and AKDN institutions, introducing the remarkable strengths and diverse backgrounds of our students to the institutions across the network.

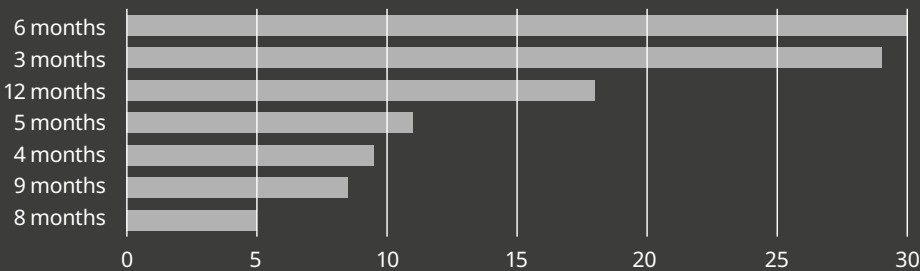


Prince Rahim Aga Khan gives the commencement address at the IIS graduation ceremony, London in 2007. Image credit: The Institute of Ismaili Studies

IIS Alumni Internship Programme

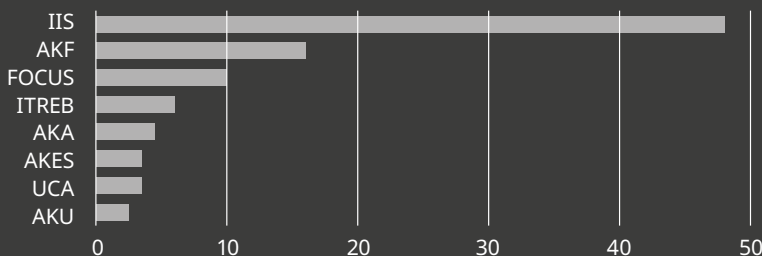
Data as of June 2026

DURATION OF INTERNSHIPS



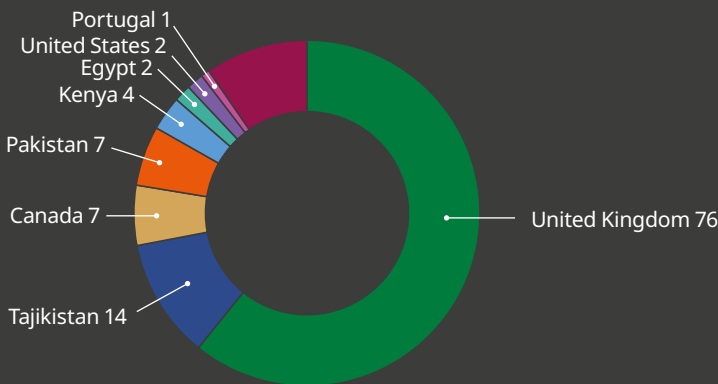
125
Total
Internships

ORGANISATIONS



26
Organisations

LOCATION



16
Countries

Since its inception (2006), the programme has facilitated 125 internship placements across 26 organisations in 16 countries. Internships have varied in duration to accommodate both institutional needs and alumni circumstances, with six-month and three-month placements emerging as the most common formats. Longer positions of nine to twelve months have provided deeper professional immersion in select cases. A diverse range of host organisations has participated, with placements secured across IIS departments as well as AKDN and Ismaili community

institutions, including AKES, AKF, AKU, AKM, FOCUS, ITREBs, and UCA. This diversity of organisational and regional engagement highlights the programme's flexibility and responsiveness, enabling graduates to apply their academic training in real-world contexts while contributing meaningfully to institutions working across education, development, culture, and community life. Many internships have become stepping stones for successful careers within the host organisations, while most have led to flourishing careers both within and beyond the network.

Reflections from GPISH 2025



Hasan Ali Shah

For many GPISH alumni, myself included, one of the most significant challenges after completing the programme is finding the balance between professional advancement and meaningful service to the community. The GPISH scholarship represents not only an investment in academic excellence, but a trust placed in us to grow as leaders committed to serving the Jamat and wider society. Returning to professional life after three years of intensive study and two postgraduate degrees can therefore feel both exciting and uncertain, as we seek to honour that responsibility while re-establishing ourselves within a competitive global landscape.

The IIS internship placement became a meaningful bridge between these responsibilities. Through

IIS, I had the privilege of joining the Central Office for Poverty Elimination (COPE), established by the Ismaili Imamate to strengthen and coordinate poverty alleviation efforts across National Councils globally. Within COPE, I worked in the Community Economic Development Program (CEDP), which aims to catalyse new economic activity and strengthen value chains among underserved communities across South Asia and the Middle East. I engaged with initiatives designed to support economic resilience and sustainable livelihoods in priority countries identified under the CEDP, including projects in my hometown in northern Pakistan.

The experience enabled me to translate academic learning into practice, applying participatory development approaches and critical analysis tools gained through both GPISH and my Master's in Development Administration and Planning. Participatory planning frameworks and stakeholder engagement approaches were implemented in real contexts shaped by cultural diversity, institutional collaboration, and complex development challenges. Working at the intersection of AKDN institutions and National Councils provided a deeper understanding of how complementary structures established by the Ismaili Imamate operate together in the service of community well-being.

Most importantly, this experience reaffirmed my belief that development is not simply a profession, but a form of service. I remain deeply grateful to IIS for its continued investment in my journey and for creating an opportunity that has shaped both my professional trajectory and personal sense of purpose.

Host organisation:

Centre of Poverty Elimination



Kamal U-Din

During my six-month internship in the Central Asian Studies Unit at IIS, I undertook a comprehensive historiographical analysis of the sources on the Ismailis of the former princely state of Yasin (Warshigoom) and the surrounding areas of Gilgit, Hunza, and Chitral. This research journey has been both challenging and intellectually rewarding, allowing me to engage deeply with both rare primary and many secondary sources from the seventeenth to the nineteenth century. It was challenging because the regions of Gilgit Baltistan and Chitral lack sources, and the available ones, which were primarily written in the twentieth century, rely on oral traditions. However, it was intellectually rewarding to analyse some rare unpublished primary sources as well as many valuable secondary sources.

A significant portion of my internship involved analysing early Persian epic poetry collections, including Mirza Muhammad Siyar's (d.1849) *Shahnama* and the *Shigarnama*; European colonial accounts by writers such as Leitner, Biddulph, Hayward, and Raverty (notably, his text-based work), as well as the earliest reports of the local spies sent by the European administrators such as Mukhtar Shah, Hyder Shah, and Munshi Abdur Rahim; twentieth-century local histories by Muhammad Aziz Uddin, Mirza Ghufuran, Ghulam Murtaza, and Qudratullah Baig; and, importantly, an unpublished genealogical manuscript from 1880 by the Khalifa of Puniyal. This last source proved invaluable, documenting the lineage of Ismaili Pirs, their journey from Shughnan to Yasin, and their preaching activities during the Imamate of Imam Khalilullah II (1670s–1680s), providing rare textual evidence about the earliest Ismaili Pirs of Yasin.

I critically engaged with the methodological challenges of writing history in a region with limited written traditions. I learnt to navigate between oral traditions, which often contain mythical elements, and external sources from Kashgar, Kashmir, Badakhshan, and Kabul. Comparing external sources, such as Mirza Haider Beg's sixteenth-century *Tarikh-i Rashidi*, with local accounts helped identify the extent to which the texts corroborate or contradict one another. In this regard, the feedback and guidance of my supervisor, Dr Hakim Elnazarov, helped me in analysing the sources through close textual analysis.

This internship sharpened my abilities to interrogate sources in their contexts, which I learned during my three-year GPISH journey, such as how colonial administrators wrote for administrative purposes, how local chroniclers produced official historical documents under the local rulers, and how politically marginalised regions like Yasin lost their historical voice. During this time, I contacted many notables back home. I gained access to unpublished works and their oral narratives, which, in turn, provided fascinating insights and great encouragement.

Internship organisation:



The Institute of Ismaili Studies



Mashal Gilani

My internship within Alumni Relations at The Institute of Ismaili Studies allowed me to engage closely with The Institute's global alumni community and to contribute to the stories that connect past and present.

A central part of my role was working on the Alumni Spotlight series and contributing to features for the Alumni Magazine. Researching and shaping alumni reflections allowed me to witness the diverse paths IIS graduates have taken across academia, community service and professional life. Crafting these pieces required sensitivity and precision so that each story kept its authentic voice. Through this process, I strengthened my editorial skills and developed greater confidence in writing for publication.

Alongside content creation, I supported the organisation and maintenance of alumni records. This work required attention to detail and a strong sense of responsibility. I came to appreciate how accurate and thoughtful record-keeping underpins meaningful engagement. Behind every published story and successful outreach initiative is a foundation of careful coordination and reliable systems.

What I found most rewarding was seeing how storytelling and structure complement one another. Alumni Relations is not only about celebrating achievements, but about sustaining relationships over time. Engaging with alumni experiences deepened my understanding of education as a lifelong connection rather than a finite chapter.

This internship has shaped my professional and personal growth. It refined my communication skills, strengthened my organisational abilities, and clarified my interest in community-focused work within educational institutions. I remain grateful for the mentorship and trust I received, and for the opportunity to contribute to a space that honours continuity, reflection, and shared intellectual heritage.

Internship organisation:



The Institute of Ismaili Studies



Muhammad Ali

My journey to the Ismaili Special Collections Unit (ISCU) at IIS feels, in many ways, like a natural continuation of my academic path. Having studied Social Development and Policy at Habib University in Karachi and later the Sociology of New Media and Culture at the University of Cambridge, where my research centred on digitally mediated assembly and student-led activism in Pakistan, I arrived at the ISCU with both curiosity and a sense of purpose. What I did not anticipate was just how profoundly this internship would reshape and deepen that purpose.

At the heart of my work lies the Oral History Project, which has been nothing short of transformative. My primary focus has been on developing an Artificial Intelligence model to transcribe low-resource languages, a technically demanding but deeply meaningful endeavour, given that so many of the voices captured in this archive exist at the intersection of linguistic fragility and historical significance. Alongside this, I have worked on Digital Humanities solutions for inventory management, digitisation workflows, and archival processes using Optical Character Recognition (OCR) and Handwritten

Text Recognition (HTR). Each of these projects has demanded that I think simultaneously as a technologist, a social scientist, and a humanist, a challenge I have genuinely relished.

One of the highlights of this internship has been contributing to the organisation of IIS's first-ever Digital Humanities conference, Digital Futures, which took place in May. Being part of building something entirely new within the institution has been both humbling and exciting, reflecting ISCU's forward-looking commitment to preserving heritage through innovation.

Yet it is the oral histories themselves that have left the deepest impression on me. Listening to people's lived experiences, sitting with their memories, their silences, and their articulations of faith and community, has been as intellectually stimulating as it has been moving. These testimonies have provoked questions I am still working through: about religion as a modern institution, about the artefacts that emerge from lived devotion, and about what it means to preserve collective memory in digital spaces.

I am deeply grateful to Dr Wafi Momin, whose mentorship, guidance, and unwavering commitment to innovation and academic excellence have been a constant source of inspiration throughout this internship. His support has not only shaped the work I have done at ISCU, but it has also strengthened my confidence in pursuing a research career focused on Ismaili collective memory and the digital worlds in which it is increasingly held. This internship, in many ways, has felt like an extension of my second master's degree, and that is in no small part a reflection of the environment Dr Momin has helped create.

Internship organisation:



The Institute of Ismaili Studies



Gulguncha Lalbekova

Understanding Art Law Through Practice at the Aga Khan Museum

When I mention Art Law as my area of interest, it often prompts a moment of uncertainty. There is usually a brief pause, followed by the question: “What exactly is that?” This reaction is completely understandable as Art Law is a niche and interdisciplinary field sitting at the intersection of law, art, culture, history, and ethics. It covers a wide range of issues, from cultural heritage disputes and questions of restitution to art fraud, ownership, copyright, provenance, and the broader legal challenges that arise within the art and cultural heritage sector.

My journey into this field has been shaped by a combination of academic curiosity and personal interest. With a background in law and a growing fascination with Islamic art and architecture during GPISH, pursuing a Master of Laws in Art, Business and Law at Queen Mary University of London felt like a natural step.

My first practical engagement with art law has been through an internship at the Aga Khan Museum. At first glance, the Museum appears to exist in contrast to the more contentious areas of art law often discussed in academic settings. The Museum represents a space of preservation, education, and cultural dialogue. However, this does not mean that the legal dimensions are any less significant. On the contrary, they are deeply embedded in the institution’s daily operations.

During my internship, I have had the opportunity to work with Zahra Tejpar on issues surrounding copyright, particularly in relation to artworks that fall within the public domain. This area revealed a complexity I had not fully appreciated before. Even after artworks are no longer protected by copyright in the traditional sense, questions of reproduction, licensing, and institutional rights remain highly relevant. I have also been involved in reviewing and analysing agreements between artists, galleries, auction houses, and collectors.

Through this work, I have not only expanded my legal knowledge but also developed a deeper understanding of the art ecosystem as a whole. I hope that my contributions, however small, have been meaningful to the ongoing work of the Museum. At the same time, the experience has been profoundly formative for me, allowing me to see how theoretical knowledge translates into real-world practice.

Looking ahead, I am particularly excited about the opportunity to engage more closely with the Museum’s collection team. This represents both a challenge and an aspiration, a chance to apply what I have learned to a larger and more complex project. As my internship continues, I remain motivated to deepen my understanding and to contribute as much as possible before its conclusion.

Host organisation:

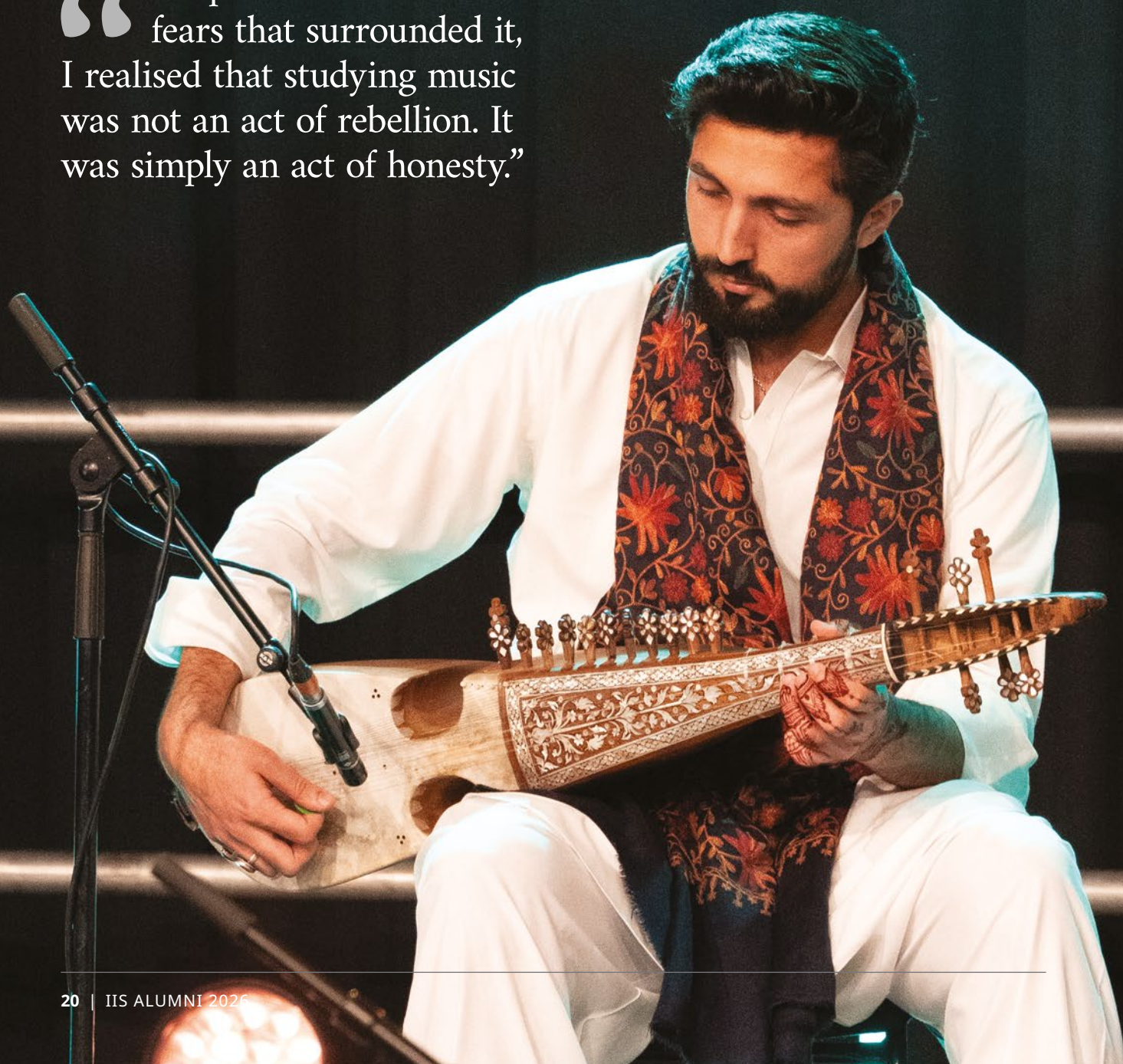


AGA KHAN MUSEUM

Harmonising Heritage:

Saad Barcha's Journey from Hunza to the Heart of Musical Scholarship

“Despite the doubts and fears that surrounded it, I realised that studying music was not an act of rebellion. It was simply an act of honesty.”



Saad completed the Graduate Programme in Islamic Studies and Humanities (GPISH) at The Institute of Ismaili Studies (IIS) before undertaking a Master's in Musicology at the University of Oxford. He is now pursuing his PhD in Music at Oxford, where his research and performance practice centre on the musical and literary traditions of Northern Pakistan. Through both academic inquiry and virtuosity, Saad's work bridges heritage, scholarship, and contemporary expression.

In the valleys of Gilgit Baltistan in northern Pakistan, surrounded by high mountains, music is embedded in everyday life. Music accompanies every wedding, communal gathering and ritual. Traditional *hareep* (folk tunes) and devotional *qaseedahs* are performed alongside newer musical expressions.

Saad Barcha grew up in this world of sound. Music was always present around him, yet it did not feel like a realistic career path. Like many families in the region, his family valued formal education as the safest route to stability and respect. A professional life in music was seen not as an achievement, but as a risk. "In our region, musicians rarely live lives that are considered stable or reputable," Saad explains. "Choosing music in Hunza is not choosing prestige or financial certainty. It is choosing uncertainty."



Saad Barcha delivering remarks at a debate held at the Oxford Union.

Saad's early connection to music was deeply personal and solitary, sustained through childhood and adolescence by instinctive pull rather than familial encouragement or social affirmation. The shift began outside the home. A connection with local musicians opened a new door: an invitation to compile lyrics and document the oral histories behind melodies. It was an ideal fusion of writing and musical passion. Together, they began documenting folk songs and building a small online repository. Modest in scope, this work marked Saad's transition from hidden affection for the music to active engagement and communal contribution.

Yet it was Saad's enrolment in the Graduate Programme in Islamic Studies and Humanities (GPISH) at The Institute of Ismaili Studies that truly transformed his relationship with music into a serious intellectual and scholarly pursuit. GPISH, a fully funded three-year MA programme, immerses students in interdisciplinary humanities and social sciences to explore Islamic civilisations, religious thought, and contemporary Muslim societies across diverse contexts. The curriculum encourages critical yet sympathetic examination of heritage in relation to modernity, paying special attention to how religious ideas intersect with culture, power, and social change.

Arriving at IIS, relatively new to formal humanities scholarship, Saad approached his studies with quiet fascination. The programme's rigour provided the first academic frameworks for treating music, ritual, and tradition as serious subjects of inquiry. For the first time, Saad could analyse music through historical, theological, and anthropological lenses, situating it within broader Islamic intellectual traditions rather than viewing it merely as personal enjoyment.

Faculty played an instrumental role for Saad in this intellectual transformation. Dr Alex Henley's course on Rituals introduced Saad to the social mechanisms underlying practices he had long taken for granted, and Dr Henley's guidance reframed assignments as opportunities for genuine exploration rather than obligations. "He encouraged us to see assignments not as burdens to complete, but as opportunities to explore what genuinely interests us," Saad notes. "That shift in mindset was transformative." It turned academic work from transactional to deeply personal.

During his time at IIS, several mentors left a lasting imprint on Saad's intellectual and creative formation. Dr Farhad Daftary and Prof. Rasekh grounded discussions in intellectual history and tradition, situating his learning within a broader scholarly lineage.



Saad Barcha sharing the stage with fellow musicians the Aga Khan Master Musicians performance at the Global Encounters Festival 2025.

Dr Hasan Al-Khooe sharpened his writing, showing how precision and clarity strengthen an argument. Regarding Dr William Hofmann, Saad says, "Beyond his academic depth and musical virtuosity, it was his humility that left a lasting impression on me. Watching someone embody excellence with such simplicity was a lesson in itself." Alongside these academic influences, mentorship in music also proved transformative. Through guidance from a senior GPISH alumnus, Khalid Ansari, Saad deepened his engagement with the *rubab*, gradually moving from admiration as a listener to confidence as a performer. Together, these experiences shaped how he thinks, writes, and inhabits his scholarly identity.

IIS profoundly disrupted Saad's assumptions. Growing up amid certain narratives that felt natural, he had rarely questioned their historical contingency. The programme taught him to historicise doctrines, rituals, and traditions, studying them as evolving conversations shaped by context, power, and interpretation. It challenged him to interrogate knowledge production: whose voices are amplified, whose silenced? "IIS did not give me fixed answers," Saad reflects. "Rather, it trained me to sit with complexity, and that has been one of its most enduring disruptions." This capacity to embrace nuance now underpins his research ethics and community accountability.

Saad's journey took him to Oxford for his doctoral studies, where he focuses on *hareep* music – a tradition embodying resilience amid marginalisation. Historically performed by the Bericho (Dom) community, treated as untouchables under Hunza's monarchy before 1974, *hareep* reveals a stark contradiction: it shines a light on a society that cherished the art yet excluded its bearers. "What has always unsettled me is the paradox at the heart of this history: a society that celebrated the music yet marginalised the very people who carried it across

generations." Saad's work documents oral repertoires from ageing elders, studies contemporary revivals that sometimes appropriate without acknowledgement, and anchors revival in historical realities.

Preservation, for Saad, extends beyond archiving. "Preservation, I believe, in a deeper sense, means sustaining relationships between generations, between practitioners and audiences, between memory and practice." He envisions *hareep* evolving confidently, rooted yet adaptable, through academic study, meaningful platforms, digital access, and dignified intergenerational transmission.

Saad hopes his research bridges the academy and community: elevating *hareep* in musicology and anthropology while cultivating visibility and dignity in Hunza. "Occupying both positions creates a productive friction between belonging and critique," he says of his insider-researcher stance, ensuring work is critical yet caring.



Saad Barcha addressing the audience during a cultural performance at the University of Oxford.

Mohammed Arkoun Doctoral Scholarship Recipient



Azlal Nasir (GPISH 2025)

In recognition of the late Professor Mohammed Arkoun's contributions to the field of Islamic Studies and allied disciplines, IIS established the Mohammed Arkoun Doctoral Scholarship in 2011. It is awarded once every four years, for a duration of four years, to a graduate student pursuing research in Islamic Studies, preferably in areas relevant to Professor Arkoun's work.

Thesis: Science, Islam and Evolution: The Engagement of Muslim Intellectuals with Evolutionary Thought in British Colonial India, 1860–1940

Azlal's DPhil project examines the engagement of Muslim intellectuals with evolutionary thought in colonial India between 1860 and 1940. It focuses on Sayyid Ahmad Khan (d. 1898), an Indian Muslim reformer and educationist, who alluded to evolutionary thought from the 1860s onwards. He finally stated in an essay in 1896 that “the orangutans and apes are quite similar to humans in many ways, and even though Charles Darwin (d. 1882) claims that middle chains are missing, the finding of them will only prove similarities among kinds”. It also examines the thought of the intellectual historian Shibli Nomani (d. 1914), who was educated at Muhammadan Anglo-Oriental College established by Sayyid Ahmad in 1875 and later joined the institution as a teacher. He argued in an essay (1907) that he found no reason to doubt the notion that God had created a pre-existing form and had established the laws of progress through which one type of life form gave rise to other types of life forms. It also analyses the works of their co-religionist, the poet and philosopher Muhammad Iqbal (d. 1938), who, inspired by the work of the French philosopher Henri Bergson (d. 1941), criticised the sectional character of science's view of reality and the “purely physical mechanism underlying the Darwinian concept of evolution and the Newtonian concept of matter”.

Building on the methodological insights offered by historians of science, such as James Secord, Jonathan R. Topham, Marwa Elshakry, James Poskett, Edwin D. Rose, Kapil Raj, and Dhruv Raina, and the historian of South Asia, Irfan Habib, this project treats Sayyid Ahmad, Shibli Nomani, and Muhammad Iqbal as “mutable knowledge makers” and historically situated “readers and interpreters” of scientific ideas. The selection of these figures is necessitated by their position as locally informed interpreters of scientific ideas and processes operating on the local, regional, and global levels. This research does not intend to present intellectual biographies of these figures, nor does it view their engagement with evolutionary ideas as solely a response to Darwin or, more generally, Western or European forms of knowledge. Instead, it aims to analyse how these figures gave evolutionary ideas new meanings by drawing on the rich reservoir of philosophical and theological corpus developed in Muslim intellectual history. In doing so, they navigated constraints and ruptures while seeking continuity, but also internalised certain racial prejudices embedded in evolutionary thought in an age marked by the loss of Muslim political sovereignty and the rise of reform politics. In various ways, these intellectuals constructed alternative visions of science and its relationship to religion; this is what this project aims to recover.



Tradition Meets Tomorrow:

Alumni and Partners Gather
at Global Encounters Festival,
Dubai

In the Ismaili intellectual tradition, gathering has never been a passive act. From the *majalis* of Fatimid Cairo to present-day spaces of learning and dialogue, coming together has long been understood as a means of collective thinking. It is a way of exchanging ideas, sharing responsibility, and renewing ethical purpose. It was in this spirit that alumni, partners, and supporters of The Institute of Ismaili Studies came together at the Global Encounters Festival in Dubai for a special gathering titled “Tradition Meets Tomorrow”. More than a formal occasion, the gathering became a reflective celebration of learning, service, and the enduring relationships that connect IIS alumni, supporters, and institutional leaders worldwide. Bringing together graduates of The Institute's postgraduate programmes alongside donors and partners, the event reflected a shared commitment to ideas that do not remain confined to books or classrooms but find expression in society through action and impact.

The morning opened with a warm welcome from Shakeel Ahmed Shah, President of the Asian Chapter Group of the IIS Alumni. His remarks struck a familiar chord with many alumni in the room. With gentle humour, he spoke of the transformative, and at times unsettling, experience of scholarly inquiry at IIS, where students often arrive with rigid assumptions, only to have them tested, questioned, and reshaped through sustained dialogue. That intellectual process, he noted, has tangible outcomes. Today, IIS alumni work worldwide as educators, academics, policy advisors, development professionals, and entrepreneurs. Within universities, they shape curricula and advance research. Across AKDN institutions, they contribute to programmes in education, health, climate change, and civil society. In policy and public life, they bring pluralistic thinking to complex debates. In business and social enterprise, many are building ventures rooted in ethical purpose. In acknowledging donors and partners, he highlighted this collective impact as clear evidence of long-term investment in education and people.





These reflections were taken further in the opening remarks by Naguib Kheraj, Coordinator of the IIS Board of Governors. Looking back to The Institute's founding in 1977, he spoke of the continuing relevance of its mission – namely, to deepen understanding of Muslim civilisations and the values that link them to broader human concerns. Drawing on guidance from His Highness the Aga Khan V, he highlighted three priorities that continue to shape The Institute's work today. These included engagement with history and culture, a commitment to diversity and inclusion within the global Jamat, and a renewed emphasis on reading in an age increasingly shaped by screens. For an institution devoted to the production and dissemination of knowledge, these priorities offer both clarity and direction.

The keynote address by Professor Zayn Kassam, Director of IIS, provided a lens through which to understand The Institute's work. She spoke of the “three Ps” at the heart of the IIS mission, namely preservation, production, and propagation of knowledge. Preservation, she explained, anchors



communities in their histories and identities. Production enables critical engagement with texts, ideas, and traditions, challenging assumptions and deepening understanding. Propagation ensures that scholarship reaches beyond specialist audiences, engaging students, communities, and the wider public.

Looking ahead, Professor Kassam outlined how IIS is responding to changing global realities and evolving learning practices. Alongside continued investment in long-form scholarship, The Institute is developing more accessible publications, digital resources, and audiovisual material, particularly for younger audiences. This, she emphasised, is not a departure from intellectual rigour, but an expansion of reach. It reflects an effort to ensure that serious scholarship remains relevant, readable, and responsive to how people engage with knowledge today.

A highlight of the gathering was the moderated conversation between Shehzad Roy and award-winning journalist Jazzmin Jiwa. Roy, a musician and founder of the Zindagi Trust, spoke candidly about how art can serve as a catalyst for social change.





Reflecting on his journey from music to activism, he shared how his own experiences within Pakistan's education system shaped his commitment to reform. His work has contributed to meaningful policy change, including the introduction of life-skills-based education to protect children and encourage critical thinking.

Throughout the conversation, Roy returned to a central theme. Lasting change, he argued, demands courage, ethical clarity, and commitment to a cause larger than oneself. Music and art can inspire movements, shift perspectives, and humanise difficult conversations, but only when paired with persistence and strategic engagement. His reflections resonated strongly with the IIS ethos, illustrating how creativity, conscience, and scholarship can come together to shape societies.

In her closing remarks, Attiya Nathoo, General Secretary of the Asian Chapter Group, reflected on the gathering with a strong sense of gratitude and shared purpose. Speaking on behalf of the IIS alumni community, she acknowledged the wide range of backgrounds and experiences represented

in the room, while emphasising that a shared intellectual tradition and commitment to service give this diversity its strength. As she thanked the speakers and guests, she reminded alumni that their relationship with The Institute extends well beyond graduation. Inviting them to remain engaged in advancing Mawlana Hazar Imam's vision for a more ethical and socially responsible community, she framed the gathering as a moment of renewal. She encouraged alumni to carry its spirit forward through continued connection, compassion, and courage.

Beyond the formal programme, the gathering offered alumni a welcoming space to reconnect, renew friendships, and expand their professional and intellectual networks over a shared breakfast. It was also an opportunity to meet peers across cohorts and disciplines, as well as supporters and members of The Institute's leadership. Together, these exchanges spanning generations, disciplines, and experiences reaffirmed IIS's commitment to sustaining meaningful relationships with its alumni and supporters worldwide.

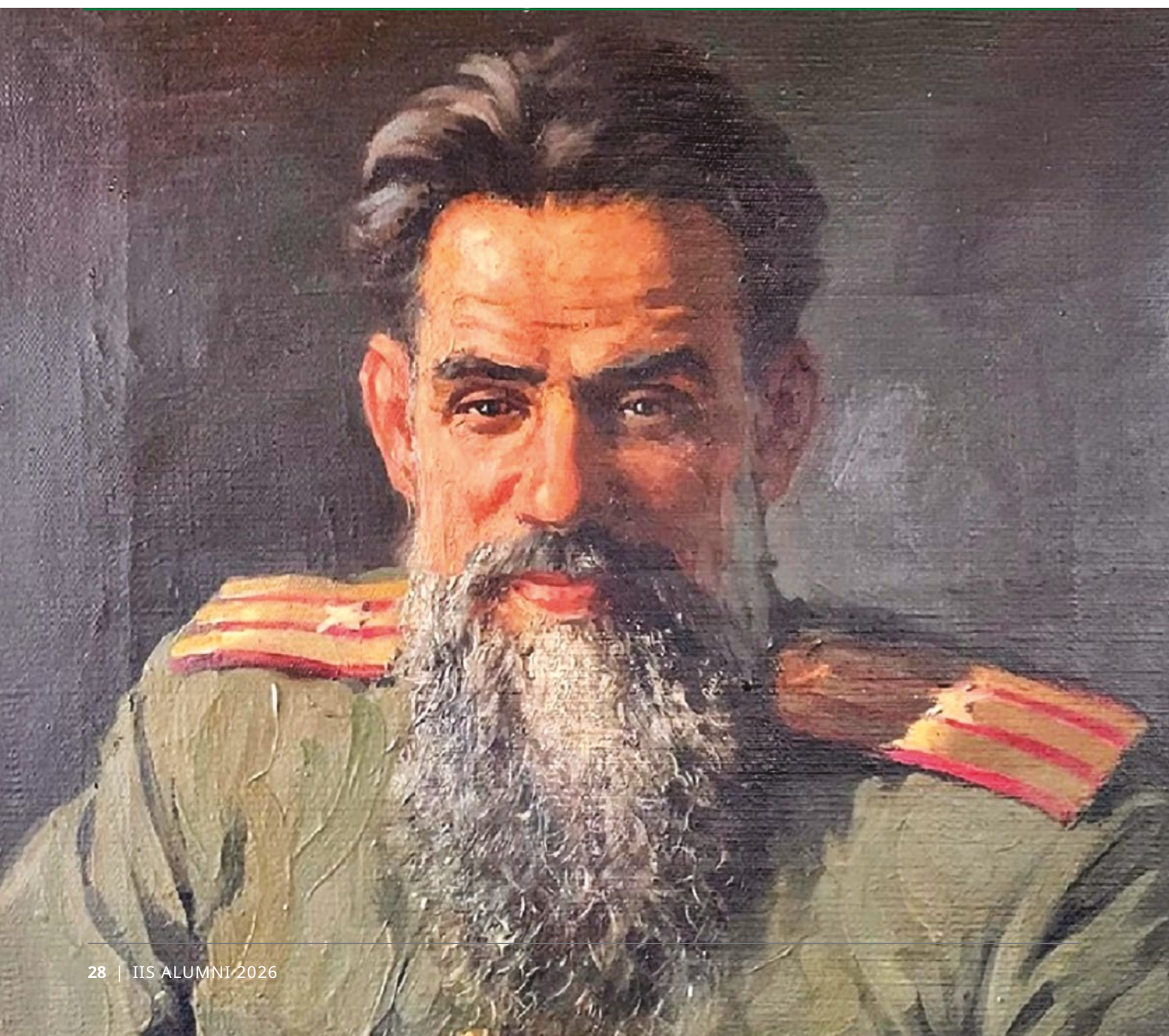


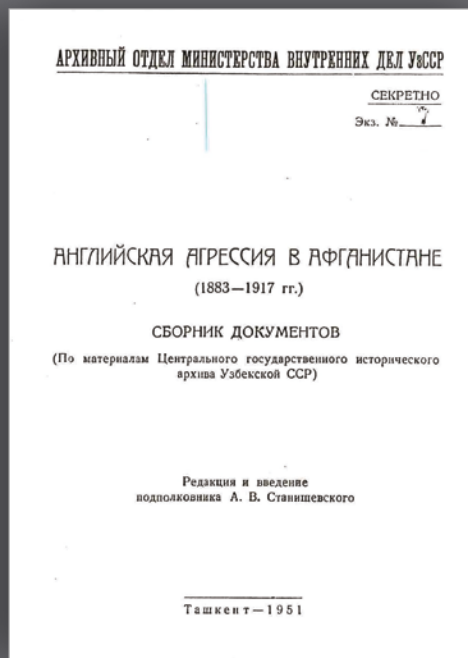
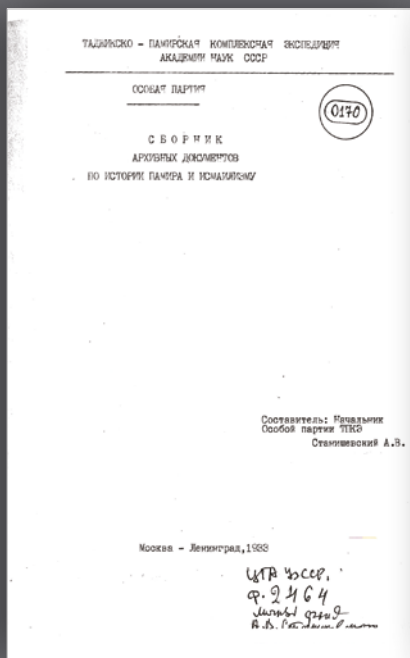
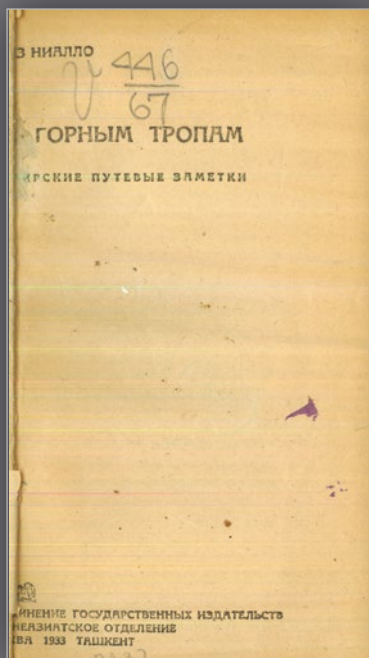
Andrei Stanishevskii and the Archiving of Badakhshan's Historical Documents



Dr Nourmamadcho Nourmamadchoev

Research Associate and Projects Coordinator for
Ismaili Special Collections at IIS.





Andrei Stanishevskii, a Soviet orientalist, writer, ethnographer, translator, and public figure, also known by the pen name Aziz Nialo, was born in 1904 in Vladikavkaz, the modern capital of North Ossetia–Alania, in the Russian Federation. His father, Vladimir Stanishevskii (d. 1919), served in the Tsarist Russian army in Vladikavkaz. Upon his retirement in 1911, he moved his family to Kyiv. In the early 1920s, Stanishevskii began military service in Turkistan, a decade that defined the borders of five newly established Soviet Socialist Republics. During this time, he combined his military duties with studies at the Institute of Foreign Relations, where he was a student of the well-known Soviet historian and orientalist A. E. Krymskii (d. 1942). As a result of his studies with Krymskii, he learned Arabic, Persian, and Turkish. His training under Krymskii not only equipped him with the linguistic tools necessary for scholarly work in Central Asia but also brought him into contact with officials and intellectuals who helped shape the direction of his early ethnographic research. It was at his initial meeting with N. A. Paskutskiy (d. 1938), then Chairman of the Central Asian Economic Council, who encouraged him to collect data about clan divisions among the Kyrgyz and the religious views of the migrants from the Pamir region. During his research, Stanishevskii discovered that a considerable number of Ismailis from Western Pamir had settled in Osh, Uchqurghan, Isfara, and other nearby villages since

the last quarter of the 19th century. In his first year in Turkistan, Stanishevskii also met prominent Russian scholars studying the Pamir region, such as Mikhail Andreev (d. 1948), Aleksandr Semyonov (d. 1958), and Nikolai Korzhenevskii (d. 1958). In 1923, due to health issues, Stanishevskii returned to Kyiv, where he began organising his field notes on the Pamir region, the Ismailis, and their religious views.

Upon his return to Turkistan, Stanishevskii resumed his research on the religious teachings of the Ismailis. It was during this period that he began collecting archival documents and political correspondence of the Tsarist Russian administration regarding the Pamir region. While working in the newly established National Archive in Tashkent, Stanishevskii discovered folders containing documents and interviews conducted between 1883 and 1888 by N. F. Petrovskii (d. 1908), who was the Tsarist Russian Consul to Qashgar (part of the modern Xinjiang Uyghur Autonomous Region in Western China), as well as documents and diaries of Bronislav Gramchevskii (d. 1926) related to the northern areas of modern Pakistan. Stanishevskii presented the results of his research on the Pamir region, the Ismailis, and their religious worldview at the Central Asia State University (founded in 1918) in Tashkent, and this presentation led to the establishment of a Pamir Studies Unit within the Society for the Study of Tajikistan (SST). In 1925, the SST published N. Korzhenevskii's collection of

articles on the Tajik Autonomous SSR (established in 1924 within the Uzbek SSR), which included important articles on the Pamir. The following year, A. Semyonov published Burhan al-Din Kushkeki's *Kataghan and Badakhshan* in Russian. During these years, Stanishevskii was engaged in various projects of the Oriental Studies Faculty of Central Asian State University in Tashkent, Uzbekistan.

In 1928, Stanishevskii was promoted to a deputy position in the state border service and sent to Khorog, the capital of the Gorno-Badakhshan Autonomous Oblast (established 2 January 1925), where he visited all regions. During this period, Stanishevskii met with influential public figures, such as Sayyid Haydar Shah (d. 1943), as well as Ismaili religious leaders, including the *pīr* Sayyid Yusuf Ali Shah and his brother Sayyid Shazada Muhammad from Shughnan, the *pīr* Shah Hussain from Rushan, and many others. Apart from influential figures, Stanishevskii also interviewed elderly citizens, such as Ghulam Nabi, a 130-year-old resident of Yamchun village in Wakhan.

While in Badakhshan, Stanishevskii was accepted as a candidate for membership in the Communist Party. As part of the Party's social initiatives, he organised the first Society of Orientalists in Khorog. This allowed him to interview local people and to collect manuscripts, archival documents, and *farmans* of Sultan Mohamed Shah, Aga Khan III (d. 1957), the 48th Ismaili Imam.

Among the many projects Stanishevskii worked on as a Soviet orientalist, the political history and the study of the religious worldview of the Ismailis of Badakhshan remain the most important. Stanishevskii's project was titled 'Sbornik Archivnykh Dokumentov po Istorii Pamira i Ismailizmu' (A Collection of Archival Documents on the History of the Pamir [Region] and Ismailism), which unfortunately remained unpublished. Stanishevskii completed this project on 25 September 1933. It consists of 72 documents divided into two parts: Part 1 comprises 50 archival documents covering the period 1883 to 1924, while Part 2 comprises 22 documents related to the social and religious life of the Ismailis in Badakhshan. Within the Society of Orientalists in Khorog, Stanishevskii, in collaboration with A. Vostrov, studied and translated these documents into Russian.

Under his pen name Aziz Nialo, Stanishevskii published two novels about the Pamir region and the Ismailis, using research carried out during his field trips between 1925 and 1933. The first novel, titled *Po Gornym Tropam* (Along the Mountain Paths), was published in Tashkent in 1933, and his second novel, *Strana Zateriannikh Gor* (The Land of Lost Mountains), was published in Moscow in 1935.

At the All-Union Conference of Orientalists in Tashkent in 1957, Stanishevskii raised several pertinent questions about recording oral traditions from the Pamir region and the Tarim Basin, as well as the languages of northern Pakistan. His contributions to the study of the Pamirs and the Ismailis remain largely unexamined, as most of the data he collected is unpublished and dispersed across various archives in Moscow, St. Petersburg, Tashkent, and Khorog.

Even though his works and projects remain unpublished, students interested in studying the broader geographical context of the Pamir region will find many relevant questions he raised that remain pertinent to the study of Ismaili history in that location.

Andrei Stanishevskii passed away and was buried in Tashkent in 1993. In a 1975 interview, he succinctly defined his long-standing interest in and attachment to the Pamir region, stating:

“I remain devoted to issues related to the Pamir [region] and to the legacy of my teachers, who set the milestones for the work I have carried out. Therefore, I return to the mountains of Pamir and the question of [the] Pamirs again and again.”

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Meet the New IIS Graduates



GPISH 2025: Aqil Visram | Azlal Nasir | Fatima Aysha | Gulguncha Lalbekova | Hasan Ali Shah | Hidoyatullo Shozodamamadov | Kamal U Din | Mashal Gilani | Muhammad Ali | Saeedeh Kardan | Saad Ata Barcha



STEP 2025: Ahmed Nayyar | Ali Kabalan | Alina Charania | Ambreen Ghulam | Ashmal Vastani | Baqauddin Baqaa | Fazila Noreen | Hasina Delawar | Jabina Khan | Muscan (Muskan) Momin | Muzaffar Ali Shah | Nabila Esmail | Nahida Akhtar | Nahida Shakoor | Narmin Vadsariya | Nowrooz Ali Mohammadi | Rahila Zareen | Reham Hwajeh | Saif Ali | Saima | Samira Ramodiya | Sara Charania | Seema Ali | Shamsi Kiran | Zikruddin Ahmadi

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Customised Internship
Programme sponsored
by the IIS for new
GPISH graduates



Access to facilities
at the Aga Khan Centre,
including the Aga Khan
Library, London



Free lifetime
membership of the IIS
Alumni Association



Access to a
customised Career
Support Programme



Access to funding of up to £1,000 for research, publication of monographs and articles, presenting papers at conferences, and attendance at courses



Opportunities to publish articles in the annual Alumni magazine, which features the academic and professional contributions of IIS alumni and much more



The opportunity to become an alumni mentor to current IIS students and new graduates through the IIS Alumni Mentorship Programme



Leadership opportunities to become a regional President or Secretary of the Alumni Chapter Groups in Asia, Europe or North America



Access to global job opportunities, conferences and events, as well as the international alumni directory via the IIS Alumni Online Community Portal



A range of Continuing Professional Development initiatives are in place for STEP graduates, enabling them to enhance their skills and capabilities

Acknowledgements

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Professor Zayn Kassam, Director Institute of Ismaili Studies. Image credit: Rehana Virani

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Prince Rahim Aga Khan gives the commencement address at the IIS graduation ceremony, London in 2007. Image provided by the Office of Communications, The Institute of Ismaili Studies

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Tradition meets Tomorrow. Images credit: Moiz Rajwani

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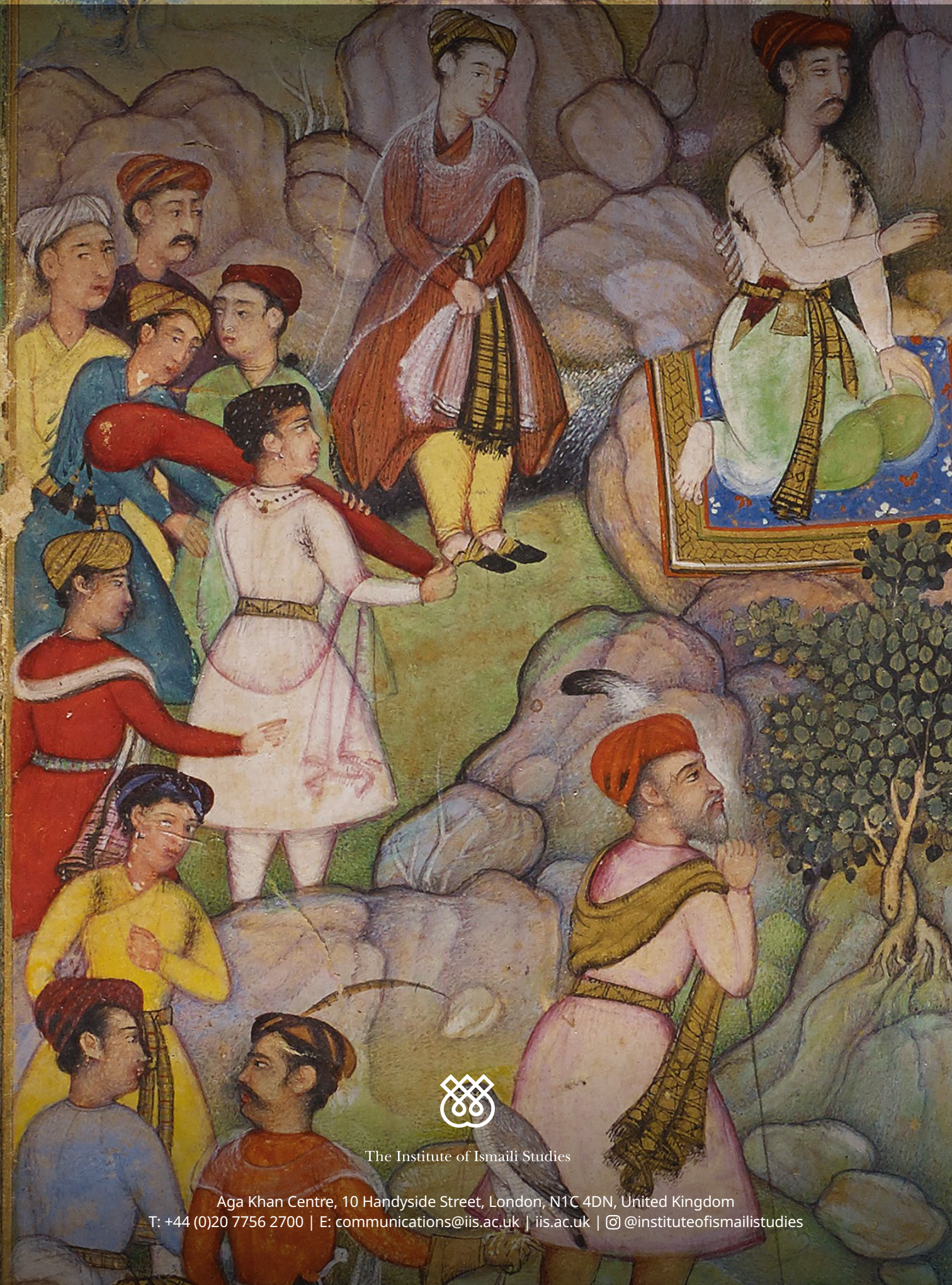
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