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**ISMAILI DAWA IN THE MODERN PERIOD. APPLICATION
OF ADAPTATION OF MECHANISMS IN CONTEXT OF
TRANSFORMATION OF ISMAILI IDEAS**

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Keywords. *ismaili, community, world, dawa, global systems, media*

The aim of the article is to introduce the process of development of the Ismaili community in the modern world, the influence and penetration of global innovations in the Ismaili community, as well as present the Aga Khan Development Network as a contemporary manifestation of the Ismaili Dawa.

Ismailism is a branch of Shia Islam that gets its name from their acceptance of Imam Ismail ibn Jafar as the appointed spiritual successor to Jafar al-Sadiq, wherein they differ from the Twelvers who accept Musa al-Kadhim, younger brother of Isma'il, as the true imam.¹

Major Phases of Ismaili History.

1. Initial Stage and the First Period of Concealment (158/775-297/909)

The first phase of Ismaili history is generally known as the period of concealment (*dawr al-satr*) because the Imams after Muḥammad b. Ismā'īl, nicknamed the Hidden (*al-Maktūm*), continued their clandestine activities under severe precautionary measures,

by practising *taqiyya*. The phase begins with the death of Ismā'īl and lasts until the establishment of the Fatimid state.²

2. The Fatimid Period. (297/909-483/1090)

¹ F. Daftary, *The Ismailis, Their History and Doctrines*, 2nd edition, Cambridge University press, New York 2007, p. 2

² *Ibid*, p.95

The second phase in Ismaili history begins with the establishment of the Fatimid state as a Shii empire in North Africa by the twelfth ismaili imam Abd Allāh al-Mahdī (d. AH 322/AD 934).³

3. Alamūt Period and the Second Occurrence of Concealment (483/1090-654/1256)

The third historical phase beginning with the imamate of Nizār and the establishment of the Alamūt state in Iran. This period lasted until the fall of the Alamūt state at the hands of the Mongols in AH 654/AD 1256.⁴

4. Post-Alamūt Period (654/1256-1215/1817)

This is the longest phase in the history of Ismailism that lasts more than seven centuries, from 654/1256 the fall of Alamut until Aga Khan I. During this phase, in Iran was dominating laws of the Ilkans (1265-1335), Teimur (1370-1414), Safavid (1500-1736), Afsharia (1736-1750), Zandler (1750-1779)

5. Modern Period (1215/1817-our days)

The modern period of the history of Nizārī Ismailis begins with Aga Khan I and migration to the Indian subcontinent as a result of court rivalries among the Qājār dynasty in AH 1257/AD 1841. The modern period of the Ismaili history continues to our days. From 1957, 49th Nizari imam is Aga Khan IV.

The current Aga Khan succeeded his grandfather, Sir Sultan Mohamed Shah Aga Khan in 1957 at the age of 20. Since taking on his role, Aga Khan has dedicated his efforts to improving the quality of life of the most vulnerable members of the ismaili community around the world. Forbes describes the Aga Khan as one of the world's ten wealthiest royals with an estimated net worth of US\$3 billion. Additionally he is unique among the richest royals as he does not rule over a geographic territory⁵.

³ F. Daftary, The Ismaili Da'wa outside the Fatimid Dawla, L'Egypte Fatimide. son art son histoire, Presses de l'Universite de Paris-Sorbonne, 1998, p. 30

⁴ F. Daftary, The Ismailis, Their History and Doctrines, 2nd edition, New York, Cambridge University Press, 2007, p.3

⁵ The World's Richest Royals https://web.archive.org/web/20120414045745/http://www.forbes.com/2010/07/07/richest-royals-wealth-monarch-wedding-divorce-billionaire_2.html (10.04.19)

It is important to note, that today the Ismaili community has its own Constitution. The Constitution of the Shi'a Imami Ismaili Muslims was ordained, signed and sealed by the Imam in 1986. Due to the fact that the Ismailis are spread around the world and are integrated to various cultures and societies, the single and universal Ismaili Constitution is a necessity to improve the communication between the communities and Imam and well as to establish the organizational structure of the Ismaili network.

The New Constitution is a single unified paramount constitution, which applies to all Ismailis wherever domiciled or resident and superseded constitutions applicable to Ismailis in different countries. The hierarchical administrative system of councils is somewhat simplified in the Constitution of 1986, which envisages a universal system of councils for a selection of the Ismaili territories in the Eastern and Western hemispheres of the world. Taking account of the fact that large number of the Ismailis have immigrated during the last two decades to Europe, Canada and United States as well as to the Persian Gulf region, the new Constitution has established the council system for a number of these newly founded Ismaili communities in addition to modifying the system for several communities in the traditional abodes of the Ismailis in Asia and Africa.

The particular Ismaili communities having the council system under the new Constitution are located in 14 territories, including India, Pakistan, Bangladesh, Malaysia and Singapore, the Gulf Co-operation Council Countries (i.e., Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates), Syria, the Malagasy Republic, Kenya, Tanzania, France, Portugal, the United Kingdom, Canada and the United States. In each of these fourteen territories, a National Council will direct and supervise the affairs of a network of Regional and Local Councils. The jurisdiction of each National Council may be extended to geographical areas where the jamats do not have their own council system. The administrative system of the councils has not been extended to several countries and regions of the Near East and Asia, such as Persia, Afghanistan, and the upper Oxus region, where scattered Ismaili jamats exist; while the Syrian jamat acquired the council system only under the terms of the 1986 Constitution.

The Aga Khan is the founder and chairman of the Aga Khan Development Network which coordinates the activities of over 10 agencies and 200 institutions, employing approximately 80,000 paid staff.⁶

The Aga Khan Development Network has 10 agencies:

1. Aga Khan Academies
2. Aga Khan Agency for Habitat
3. Aga Khan Agency for Microfinance
4. Aga Khan Education Services
5. Aga Khan Foundation
6. Aga Khan Fund for Economic Development
7. Aga Khan Health Services
8. Aga Khan Trust for Culture
9. Aga Khan University
10. University of Central Asia

All of the agencies are registered in Switzerland as non-profit institutions with three exceptions.

The Aga Khan University (AKU) is chartered by the Government of Pakistan as an international university with the authority to operate programmes, branches and campuses anywhere in the world.

The University of Central Asia (UCA) is a self-governing regional university whose Charter was established pursuant to an international treaty between Tajikistan, Kazakhstan, the Kyrgyz Republic and the Ismaili Imamat.

The Aga Khan Fund for Economic Development (AKFED) is incorporated as a for-profit development agency under Swiss law, but its project companies operate as commercial entities under the laws of the countries in which they are resident

The agencies of the AKDN are private, international, non-denominational development organisations. The work of all AKDN agencies is concentrated in over 30 countries, mostly in poor areas of South Asia and Central Asia, Eastern and Western Africa, and the Middle East.

⁶ F. Daftary, *The Ismailis, Their History and Doctrines*, 2nd edition, Cambridge University press, New York 2007, p.502

The agencies try to improve the welfare and prospects of people in the developing world, particularly in Asia and Africa. The AKDN works in over 30 countries around the world. It currently operates 1,000 or so programmes and institutions – many of which date back over 60 years, and some over 100. It employs approximately 80,000 people, the majority of whom are based in developing countries. The AKDN's annual budget for non-profit development activities is approximately US\$ 950 million. Its economic development the Aga Khan Fund for Economic Development (AKFED), generates annual revenues of US\$ 4.3 billion, but all surpluses generated by its project companies are reinvested in further development activities, usually in fragile, remote or post-conflict regions.

Education

The activities of the AKDN in the area of education fall under social development in the network. There is a history to this area.⁷

The educational institutions, now form an integral part of the AKDN, The oldest institution in the AKDN, which was the continuation of the work of Aga Khan III, is the Aga Khan Education Services (AKES). This agency with its current structure was created in 1986, but as earlier explained many of the infrastructures for it were already in place from the time of Aga Khan III. Currently operating more than 200 schools and educational programmes, AKES provides quality pre-school, primary and secondary education services to students in Africa, Asia and the Middle East. AKES schools and programmes benefit over 75,000 students.⁸

There are other agencies in the educational sector of the AKDN namely the Aga Khan Foundation (est. 1967); the AKU (est. 1983); the University of Central Asia (UCA) (est. 2000); and Aga Khan Academies (est. 2000).

Since 1983, AKU has been making a difference in the developing world by enabling promising young men and women of all backgrounds to

⁷ Daryoush Mohammad Poor Authority without territory The Aga Khan Development Network and the Ismaili Imamate, New York 2014, p. 186

⁸ Aga Khan Education Services <https://www.akdn.org/our-agencies/aga-khan-education-services>, (10.04.19)

realise their potential and by creating innovative solutions to pressing problems. With nearly 2,500 students spread across campuses and programmes in six countries, the University is both a model of academic excellence and an agent of social change.

AKU has a long record of partnering successfully with other institutions, and goes out of its way to forge connections between the private and public sectors, the developed and developing worlds, urban and rural areas, ideas and faiths. Our supporters and partners include the governments of Canada, France, Germany, Norway, the United States and the United Kingdom; the Bill and Melinda Gates Foundation; the University of California, San Francisco; Johnson & Johnson; the World Bank; the World Health Organization and many others.⁹

The next agency that works in education sphere is University of Central Asia, which was founded in 2000.

*The Presidents of the Kyrgyz Republic, Tajikistan, and Kazakhstan and His Highness the Aga Khan signed the International Treaty and Charter establishing this secular and private University, which was ratified by the respective parliaments and registered with the United Nations. The Presidents are the Patrons of UCA and His Highness is the Chancellor.*¹⁰

In 2000, His Highness the Aga Khan initiated the establishment of an integrated network of schools, called Aga Khan Academies, dedicated to expanding access to education of an international standard of excellence. The Academies, which educate young men and women from pre-primary through higher secondary education, are planned for key locations in Africa, South and Central Asia, and the Middle East. The first Aga Khan Academy opened in Mombasa, Kenya in August 2003. The second, in Hyderabad, India, began operating in 2011, and the third Aga Khan Academy opened in Maputo, Mozambique in 2013.¹¹

The Aga Khan Foundation provides a limited number of scholarships each year for postgraduate studies to outstanding students from select developing countries who have no other means of financing their studies, in

⁹ Aga Khan University https://www.akdn.org/our-agencies/aga-khan-university_ (10.04.19)

¹⁰ University of Central Asia <https://www.akdn.org/our-agencies/university-central-asia> (10.04.19)

¹¹ Aga Khan Academies https://www.akdn.org/our-agencies/aga-khan-academies_ (10.04.19)

order to develop effective scholars and leaders and to prepare them for employment, primarily within the AKDN. Scholarships are awarded on a 50% grant: 50% loan basis through a competitive application process once a year in June or July.

The Foundation accepts applications from nationals of the following countries: Bangladesh, India, Pakistan, Afghanistan, Tajikistan, Kyrgyzstan, Syria, Egypt, Kenya, Tanzania, Uganda, Madagascar and Mozambique. In France, Portugal, UK, USA and Canada, applications are accepted from those who are originally from one of the above mentioned developing countries, are interested in development-related studies and who have no other means of financing their education.¹²

Culture

The Aga Khan Development Network is paying great attention to the sphere of culture. From 10 agencies in this sphere is working The Aga Khan Trust for Culture (est. 1988), that focuses on the physical, social, cultural and economic revitalisation of communities in the developing world. It includes the Aga Khan Award for Architecture, the Aga Khan Historic Cities Programme, the Aga Khan Music Initiative, the Aga Khan Museum in Toronto, Canada, the on-line resource www.Archnet.org and related programmes.

This agency is working in Syria, Egypt, Tajikistan, Uzbekistan, Zanzibar, Bosnia and Herzegovina, Mali, India and Pakistan.

*The Aga Khan Award for Architecture*¹³ - established in 1977 by Aga Khan, is considered one of the most renowned and prestigious awards of its kind. The current prize fund totals US\$ 1,000,000 and is presented to projects selected by an independent master jury.¹⁴

The Aga Khan Historic Cities Programme - established in 1992 and works on regeneration projects in historic areas. The Aga Khan Historic

¹²International scholarship programme of Aga Khan Foundation [https://www.akdn.org/our-agencies/aga-khan-foundation/international-scholarship-programme_\(10.04.19\)](https://www.akdn.org/our-agencies/aga-khan-foundation/international-scholarship-programme_(10.04.19))

¹³The Aga Khan Program for Islamic Architecture Brochure, Geneva, 2000, p.4

¹⁴<https://www.akdn.org/architecture> (11.04.19)

Cities Programme has been involved Afghanistan, Bosnia-Herzegovina¹⁵, Egypt, India, Mali, Pakistan, Syria¹⁶, Tajikistan, Uzbekistan and Zanzibar.

The Aga Khan Music Initiative- The Initiative was launched by His Highness the Aga Khan to support talented musicians and music educators working to preserve, transmit, and further develop their musical heritage in contemporary forms.¹⁷

The Aga Khan Museum in Toronto, Canada- Opened in 2014, is home to over 1,000 masterpieces showcasing the arts of Muslim civilisations from the Iberian Peninsula to China.¹⁸

Aga Khan Program for Islamic Architecture - The goals of the programme are to improve the teaching of Islamic art and architecture; to promote excellence in advanced research; and to promote the knowledge of Islamic cultural heritage.

*Archnet.org*¹⁹ - Archnet's mission is to provide ready access to unique visual and textual material to facilitate teaching, scholarship, and professional work of high quality.²⁰

Economic development

The activities of the Ismaili imamate in the area of economic development are very much under the umbrella of the AKFED.

AKFED operates as a network of affiliates with more than 90 separate project companies employing more than 30,000 people, with annual revenues in excess of US\$ 1.5 billion. AKFED is active in 16 countries in the developing world: Afghanistan, Bangladesh, Burkina Faso, the Democratic Republic of the Congo, India, Ivory Coast, Kenya, Kyrgyz Republic, Mali, Mozambique, Pakistan, Senegal, Syria, Tajikistan, Tanzania and Uganda. There are also affiliates

¹⁵ Aga Khan Historic Cities Programme - Conservation and Revitalisation of Historic Mostar, Geneva, 2004, p.2

¹⁶ <https://www.akdn.org/our-agencies/aga-khan-trust-culture/aga-khan-historic-cities-programme/historic-cities-overview>(11.04.19)

¹⁷ Aga Khan Music Initiative in Central Asia Brochure Geneva, 2003, p.5

¹⁸ Aga Khan museum <https://www.agakhanmuseum.org/> (11.04.19)

¹⁹ Archnet.org <https://archnet.org/authorities/1903> (11.04.19)

²⁰ Archnet Brochure, Geneva, 2002, p.10

*in Canada that provide resources and technical support to AKFED's activities in the developing world.*²¹

This agency has 5 areas of activities.

1. Financial services
2. Industrial Promotion Services (IPS)
3. Tourism Promotion Services (TPS)
4. Media services
5. Aviation Services
6. AKFED companies

AKFED invested in insurance companies and banks in different countries.

The Jubilee Insurance Group in Africa was founded in the 1930s and today is the market leader in Kenya, Tanzania, Uganda, Burundi and Mauritius. Jubilee Life Insurance founded in Pakistan and Jubilee Kyrgyzstan in Kyrgyzstan.

AKFED founded also bank: Habib Bank Limited (HBL) in Uganda, Burundi, Kenya; Diamond Trust Bank (DTB) in Tanzania; DCB Bank in India and Kyrgyz Investment and Credit Bank (KICB) in Kyrgyzstan:²²

In media sphere is working the AKFED through Nation Media Group. Nation Media Group founded by the Aga Khan in 1960 and is working in Kenya, Uganda, Tanzania, Rwanda.

In Kenya, Nation Media Group publishes the Daily and Sunday Nation and Taifa newspapers, Business Daily and a regional weekly, The East African. In Uganda, publishes the Daily, Saturday and Sunday Monitor.

In Tanzania, Nation Media Group publishes three dailies, Mwananchi and Mwanaspoti, in Swahili, and The Citizen in English.²³

On the broadcast front, the Nation Media Group operates television outlets in Kenya, NTV and QTV), and in Uganda NTVU, Spark TV that is dedicated to women. NMG's radio outlets include Easy FM and QFM in

²¹ Aga Khan Fund for Economic Development brochure, Geneva, 2006, p.5

²² Financial services of Aga Khan Fund for Economic development <https://www.akdn.org/our-agencies/aga-khan-fund-economic-development/financial-services> (11.04.19)

²³ Media Services of Aga Khan Fund for Economic development <https://www.akdn.org/our-agencies/aga-khan-fund-economic-development/media-services> (11.04.19)

Kenya, KFM and Dembe FM in Uganda, and KFM in Rwanda. A variety of news and commercial web sites have also been created, in both English and Swahili.

The aim of the Aviation division is to assist in maintaining critical aviation infrastructure in support of economic development. AKFED's investment in Meridiana, which connects Sardinia to Italy's mainland and provides regional connectivity which major European hubs are a cornerstone of sustaining the tourism industry in Sardinia.

Meridiana was the first Italian airline, and among the first four airlines in Europe, to obtain the Maintenance Organisation Certificate, approved in accordance with the new European regulations (Joint Aviation Requirements), by the European Joint Aviation Authority. The Meridiana network of routes includes international short and medium haul scheduled flights from the main Italian airports to major domestic and international cities and holiday destinations.

There are 20 aircraft in the fleet consisting of Boeing 737s, Boeing 767s and McDonnell Douglas MD82s. It has wide experience in in-house maintenance and airport operations.²⁴

AKFED's Tourism Promotion Services, operating under the brand name Serena Hotels²⁵, seeks to develop tourism potential in selected areas in the developing world, particularly in under-served regions where tourism facilities can contribute to economic growth and the overall investment climate. It builds and manages hotels, resorts, palaces, forts, safari lodges and camps in an environmentally and culturally sensitive manner in the Eastern Africa region (Kenya, Mozambique, Rwanda, Tanzania, Uganda and Zanzibar) and in three countries in Central and South Asia (Afghanistan, Pakistan and Tajikistan). Serena Hotels directly employs about 6,000 people. At each hotel, the policy is to minimise the impact on the local environment while seeking to maximise socio-economic benefits to the local economy.

²⁴ Aviation services of Aga Khan Fund for Economic development <https://www.akdn.org/our-agencies/aga-khan-fund-economic-development/aviation-services> (11.04.19)

²⁵ Serena Hotels <https://www.serenahotels.com/en/default.html> (11.04.19)

AKFED works with governments, international corporations, international financial institutions and donors to create solutions to pressing infrastructure needs, including power generation and telecommunications. AKFED has invested in, and manages, over 40 industrial project companies in Africa and Asia²⁶

It is important to note about Aga Khan agency for Microfinance, which has a great role in economic development sphere. AKAM's microfinance initiatives range from group lending to small business financing, from regulated microfinance institutions to full-fledged microfinance banks in Asia, Middle East, and Africa.

*Areas of activities are.*²⁷

1. Housing loans
2. Agricultural lending
3. Savings
4. Remittances

In Economic development sphere is working also Aga Khan Foundation. Economic inclusion therefore targets support for and the creation of small- and medium-sized enterprises (SMEs), as well as the promotion of entrepreneurship and training in the skills that employers need. It also includes efforts, such as savings groups, that bring women into the financial system.²⁸

As a result of the research, we will note following conclusions:

From the times of Aga Khan III there are many changes in Ismaili community.

The first and most visible aspect of this change is the shift from “person of the imam” to the office of imam. But it doesn't mean that the person of imam becomes unimportant. The link between imam and the office can't be broken. The office of the imamate would become meaningless without imam. Conversely, the imam himself without an office and the agencies would not be able to reach out to his community as

²⁶ Industrial Promotion services <http://ipskenya.com/> (11.04.19)

²⁷ Aga Khan Agency for Microfinance <https://www.akdn.org/our-agencies/aga-khan-agency-microfinance/aga-khan-agency-microfinance-what-we-do> (11.04.19)

²⁸ Aga Khan Fund for Economic Development brochure, Geneva, 2006, p.6

easy as now he can. So, in modern period of Ismaili history the person of imam is transcended into the institutions.

A very long period the Ismaili imamate has been cautious of media publicity. In our days, Ismaili imam has become more visible in media. At first, the number of interviews with him has increased. The face of Ismaili imam is well known and pictures of him, his family are regularly posted on the AKDN official website. This may be something common to anybody else, be it a politician or celebrity or a businessman. Historically, this is the first time that this immediate access to him is possible.

Launched in 2015, the Aga Khan University Graduate School of Media and Communications (GSMC) provides training and advanced education for journalists, communicators, media executives and entrepreneurs in East Africa and beyond. It is dedicated to educating media leaders – and fostering media institutions – who will advance the highest standards of competence, ethics, professionalism and social responsibility in their industry. Its broader aim is to ensure a vibrant, independent and plural media sector in the region.

It is also important to note about the role of language. The English language has been the lingua franca of the Ismaili community for the past century. The engagements of the last four Ismaili Imams, i.e., the Aga Khans, give an initial explanation of the emergence of English as a mode of communication. However, the first two Aga Khans, were still mainly in the cultural atmosphere of Qājār princes³¹ and their communication language was still Persian. It was with the imamate of Aga Khan III that English started playing an important role in the Ismaili community, a great population of the followers of the Aga Khan lived under colonial rule and understandably learning the language would be one of the essential elements to the development of the community.

English is now the international language of the Ismaili community. The instructions of the Ismaili Imam, his edicts (*farmāns*) and messages are all issued in English. The Ismaili Constitution is written in English and all the academic institutions, organizations, and agencies of the AKDN use English as their first language. However, the majority of the Ismaili community members does not speak English.

We can see that today the Ismail community is actively integrating into global systems with the following tools:

The language: the Ismaili community today has passed a bilingual system, that is, English and every country's language. From Dawa's point of view this is quite interesting and has its precedent in the Persian period of Hasan al-Sabah, from Arabic to Persian.

Structures: Aga Khan Development Network cooperates with international organizations today; each agency has agreements with international institutions and universities

Methods: In Fatimid era, there was a division of dais: day and night, as well as they was organizing lectures for teaching the Ismaili tradition. Now all the above points are implemented, but with modern mechanisms. Ismaili preaching is organizing on online platform today, which allows not to attract 40-50 listeners, but 100 or more at once. There are newspapers, television channels, as well as a number of online platforms.

Aga Khan Development Network can be described as a "network state" today, as it has many necessary attributes of the state, constitution, executive and legislative power, budget and infrastructure.

**ԻՍՄԱՅԻԼԱԿԱՆ ԴԱՌԱՆ ՆՈՐԱԳՈՒՅՆ
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ՀԱՄԱՏԵՔՍՏՈՒՄ
Ամփոփում**

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Քանալի բառեր՝ իսմայիլականություն, համայնք, աշխարհ, գլոբալ ցանցային համակարգ, ինտեգրում, դատուա

Հոդվածում քննության են առնվել շիական իսլամի իսմայիլական ուղղության զարգացման առանձնահատկությունները ներկա փուլում, գլոբալ աշխարհի նորարարությունների ազդեցությունն ու

ներթափանցումը իսմայիլական համայնք, ինչպես նաև ներկայացվել է «Աղա Խանի զարգացման ցանցը» որպես իսմայիլական դառուայի ժամանակակից դրսևորում:

Նիզարիական պետության անկումից հետո իսմայիլական համայնքը կարողացավ ադապտացվել նոր իրավիճակի պայմաններին նախ դառնալով Իրանի ներքին քաղաքական պայքարի ակտիվ մասնակից այնուհետև տեղափոխվելով Հնդկաստան և մասնացելով բրիտանական գաղութային քաղաքականությանը: Աղա Խաների գործունեության հիմնական ուղղությունները երկուսն են՝ համայնք և աշխարհ: Ընդ որում աշխարհն օգտագործվում է համայնքի բարօրության ապահովման համար: Համայնքի կրթված և վերապատրաստված անդամները հանդիսանում են իսմայիլականության աշխարհին ինտեգրվելու գործիքներ երաշխավորելով այդ կապի ամրությունը:

Սույն հոդվածում առաջին անգամ փորձ է արվում դիտարկել ժամանակակից իսմայիլական համայնքը որպես գլոբալ ցանցային համակարգ ելնելով այն հանգամանքից, որ իսմայիլականությունը իսլամական կրոնական այն քիչ ուղղություններից է, որ դարերի ընթացքում պահպանել է իր կրոնական ինքնությունը ժամանակի և միջավայրի փոփոխություններին ադապտացվելու շնորհիվ: Յուրաքանչյուր ժամանակաշրջանում համայնքն օգտագործել է ժամանակի պահանջներին համահունչ գործիքակազմ և այդ տեսանկյունից կարևոր է համայնքի ժամանակակից գործիքակազմի վերլուծությունը նաև հաշվի առնելով կրոնական գաղափարախոսության առանձնահատկությունները:

**ИСМАИЛИТСКАЯ ДА'ВА В НОВЕЙШИЙ ПЕРИОД.
ИСПОЛЬЗОВАНИЕ ТРАНСФОРМАЦИОННЫХ МЕТОДОВ В
КОНТЕКСТЕ ТРАНСФОРМАЦИИ ИСМАИЛИТСКИХ ИДЕЙ**

Резюме

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***Ключевые слова** исмаилитское направление, сообщество, мир, глобальная сетевая система, интеграция, дава*

В статье рассматриваются особенности развития исмаилитского направления шиитского ислама в современной эпохе, влияние и проникновение глобальных инноваций в исмаилитское сообщество, а также сети развития Ага Хана, как современного проявления исмаилитского дава.

После распада низаритского государства исмаилитскому сообществу удалось приспособиться к новым реалиям, стать активным участником внутривосточной борьбы в Иране, затем перебраться в Индию и принять участие в колониальной политике Великобритании. Деятельность Ага Ханов имеет два основных направления: исмаилитская община и внешний мир. Более того, мир используется для обеспечения благополучия общины. Образованные и переподготовленные члены общины являются инструментами интеграции с внешним миром.

Впервые в этой статье современное исмаилитское сообщество рассматривается как глобальная сетевая система, поскольку исмаилизм является одним из немногих исламских религиозных направлений, которое на протяжении веков сохраняло свою религиозную идентичность благодаря адаптации к изменениям времени и окружающей среды. В каждой эпохе сообщество использовало инструментальный подход для удовлетворения потребностей времени, и с этой точки зрения анализ современных инструментов сообщества также важен, учитывая особенности религиозной идеологии.