

Epochal milestone for Ismaili Muslims – History in making

His Highness the Aga Khan's Diamond Jubilee on 11 July 2018 – Lisbon

On 11 July 2018, some 66,000 Ismaili Muslims came to Lisbon to pay Homage to their Imam⁶, His Highness the Aga Khan. They all participated and prayed in a religious congregation for blessings, prayers, & His guidance. This is called a Deedar¹. This day marked the end of the Diamond jubilee, which was also celebrated with events exhibitions, music & dancing. This is called the Darbar²

H.H. The Aga Khan asked all his community to “work together, build together, come together within the countries, across frontiers, create capacity, protect yourselves from risks. So that future generations of the Jamat are ensured of a quality of life, which you and I would wish for them”

This, was a very special and momentous day in the life and history of all Ismailis who came, and for every one of the more than 15 million Ismailis, worldwide

The following makes this a historic milestone, into an epochal day for Ismaili Muslims;

- Mawlana Hazar Imam⁶ gave Deedar¹ to the congregation of about 66,000, with His Firmans⁵
- The global Seat-Dewan⁴ of the Ismaili Imamat was formally ordained
- H.H. The Aga Khan made a speech in Parliament¹²
- President of Portugal joined the religious congregation (Deedar¹) with Mawlana Hazar Imam. Within the Limit of the Holy ground, he removed his shoes out of respect, and made a touching speech.

- H.H. The Aga Khan asked all the congregation present, to be his Dais¹⁰ and he further asked them all, to tell all his 15 million plus followers that he thinks of them as his Dais¹⁰.
- Mawlana Hazar Imam gave an interview to Expresso ¹¹.
- The entire personal family of the Mawlana Hazar Imam came. They attended the congregation, and participated in all the many events
- A new Ismaili Imamat Website was launched.
- All the above was preceded & followed by celebrations late into the night in Lisbon, and around the world.

Mawlana Hazar Imam set 9 main goals⁵ of the Diamond Jubilee, at the start of on 11 July 2017. The goals are for the benefit of the community. None are for him or his family. Two of the goals⁷ are, “Religious education and Improving perceptions of Islam, within and between Muslims and Non-Muslims”. This applies also to Ismaili Muslims. Improving perceptions is also one of the objectives of the agreement signed with the government of Portugal.

Mawlana Hazar Imam advised us in an interview that, “We have already done a lot of work in the field of history because we want to make sure that we understand the evolution of the Ismaili thought, in the past.... And so, we want to try to make sure that the philosophies of the past are well understood and can have adequate space in modern life.” ¹¹

In this context, it is important for people to understand the meaning and significance of for example, the, Seat & Dewan ⁴ of the Ismaili Imamat, Imam, Ismaili Imamat, Dais, Firmans⁵ and the Ismaili constitution ⁶

The establishment of the Seat of Ismaili Imamat in Portugal, started with a progression agreement between the Ismaili community, and the Government of Portugal on 3 June 2015 ⁸ (annexure 1)

Agreement with the Government of Portugal ⁸ - “As a result of the generosity, forward thinking of the government of Portugal, I have decided to create a seat of the Imam, here in Portugal. This will be a permanent presence in Portugal. It will work for the interest of the Jamat” (H.H. The Aga Khan 10 July 2018)

The agreement⁸ was signed on 3 June 2015 by Aga Khan as Imam of the time and representing (or embodying), the Ismaili imam. This is an Ismaili legal and constitutional entity.

This agreement was later ratified by the Portuguese Parliament as required under the Portuguese’s constitution. Mawlana Hazar Imam confirmed this was approved by the Portuguese Parliament, and added “I am pleased to thank the Parliament today, in person, for that welcoming endorsement “(10 July 2018)

His Excellency Eduardo Ferro Rodrigues, the President of the Assembly of the Republic, referred to the Diamond Jubilee of Mawlana Hazar Imam as “the high point, even a historic point of projection of the Ismaili community and Portugal.” He added “the fact that the headquarters of the Ismaili Imam is going to be established here – is historic, it gives us great pride, great pleasure, but also great responsibility.” (10 July 2018)

On the next day, President of Portugal attended the religious congregation. In presence of the President of Portugal, and Ismaili congregation of about 66000, Mawlana Hazar Imam. H.H. The Aga Khan, said,

“I signed an instrument designating the Seat of the Ismaili Imam here in Lisbon. Which I have decided to name as the Dewan of the Ismaili Imam. This is a historic step to further strengthen the capacities of the Imam Institutions to “better serve the Jamat’s needs”. (Jamat’s meaning the Ismaili Muslim community)

This Ismaili public constitutional instrument, has not been uploaded on the new website, and a copy is not available at the present time. so far. The constitutional Governance structure¹³ of the Ismaili community will change.

“I express my gratitude to the Government. and people of Portugal for inviting me to establish a Seat here. The establishment of this Seat provides that the Imamat and the Government will continue to work together to enhance the understanding among Muslims and non-Muslims and contribute to peace and stability around the world. We now have Alhamdulillah*, Portugal as our partner” (* All praise is due to Allah) – H.H. The Agakhan

The president of Portugal responded & said; “I, and may we all pay tribute to your Highness and welcome you and your family, on this historic day. I feel, I am sure, that Portugal will become your home for ever”

Under this agreement, the Ismaili Imamat has now established a Seat (Head office), in Portugal with certain immunities, privileges, facilities and protections by the Portuguese Government. These include diplomatic status for the Institutional work of the Ismaili Imamat (not personal)⁸.

The Seat - “Dewan⁴ of the Ismaili Imamat” was ordained and the instrument was signed by the Aga Khan on 11 July 2018. This agreement⁸ confirms that the function of the Seat⁴ is to serve as the global Head office of the Ismaili Imamat, with a view to:

1. Facilitating* the spiritual and secular guidance of the Imam to the Ismaili Community globally. These are called Firmans⁵ of the Imam of the Time and include Firmans of all Imams & includes the Ismaili constitution. Firmans and the continuity of Firmans is the very basis and foundation of the Ismaili Muslim faith.

Imam, says that these must be given freely to all Ismailis globally and that the Ismaili constitution, a Firman, must be read with Firmans, and that, in a difference, a later Firman supersedes an earlier Firman (constitution)

* Facilitating Firmans means, to make easier, or less difficult; to help forward, to make possible, and to make easier.

2. Promoting the quality of life of the Ismaili Community globally (specifically,) and more generally of the people of the countries where the Ismaili Imamate or its Dependent Institutions are active;

3. Enhancing international relations and co-operation with States, International Organisations and other entities.

Mawlana Hazar Imam said in 2015, “It was with these values in mind that we signed an historic agreement in Lisbon in 2015, an Agreement to establish here a new Seat of the Ismaili Imamate. This means that Lisbon, already a leading international crossroads city, will also now serve as a central connecting point for the global Ismaili community. “

In the agreement⁸ the following legal explanations have been given regarding the seat, Imam, Ismaili Imamate, and Ismaili community constitutional Institutions

“Ismaili Imamate”⁸, means the legal entity, the institution or office of the Imam of the Shia Imami Ismaili Muslims established in accordance with the applicable customary law. These are Ismaili constitutional entities which include the Department of Diplomatic affairs and Jamati Institutions. These are the two

Ismaili Institutions which Mawlana Hazar Imam said will start operating from Portugal.

H.H. The Aga Khan said “The Ismaili Imamatus will now be proudly moving some of its activities into the magnificent, historic Palacete Mendonça. There we will establish our Department of Diplomatic Affairs, and our Department of Jamati Institutions. We are already planning to host, here in Lisbon, next year’s meeting of the Board of the Global Centre for Pluralism, as well as the inaugural Aga Khan Award for Music. And there will be much more to follow.”

The Ismaili Imamatus is a constitutional entity of the Ismaili community. The Ismaili constitution⁶ was ordained by H.H. The Agakhan for the governance and benefit of the Ismaili community. H.H. The Agakhan has the absolute & irrevocable right and prerogative to change the Ismaili constitution⁶.

"Seat"⁴ means the global head office of the Ismaili Imamatus as defined above. On 11 July 2018, Imam Aga Khan, ordained the Seat of the Ismaili Imamatus and named it as “the Dewan⁴ of the Ismaili Imamatus”.

“Imam”⁸ means the Imam of the Shia Imami Ismaili Muslims, embodying or representing, the Ismaili Imamatus at any given time in history, designated in accordance with the said customary laws. The Imam has the inherent irrevocable unfettered right, authority and prerogative to make any changes to the Ismaili constitution, and so the Ismaili Imamatus (constitution^{6 & 13})

Ismaili Imamatus, the institution, is totally distinct from the role and authority of His Highness the Aga Khan as the “Imam of the time” (Mawlana Hazar Imam). His role as Imam, is explained in the Ismaili constitution⁶ by the Imam “to continue the Ta'wil and Ta'lim of Allah's final message (Quran), and to guide all his followers and others,” and “Historically and in accordance with Ismaili

tradition, the Imam of the time is concerned with spiritual advancement as well as improvement of the quality of life of his murids. The Imam's Ta'lim lights the murids' path to spiritual enlightenment and vision. In temporal matters, the Imam guides the murids, and motivates them to develop their potential.” (Ismaili constitution ⁶)

"Dependent Institutions"⁸ means the instrumentalities of the Ismaili Imamate such as AKDN & AKF. This means all the entities of the Ismaili Muslim community, under the Ismaili constitution⁶, and any amendments as ordained by the Imam of the time (His Highness the Aga Khan),

In the agreement, Portugal accepts the Ismaili Muslim faith as a religion, with autonomous religious Institutions including an Ismaili Imamate and the Ismaili constitution. Under Portuguese law Ismaili Muslims, like others have religious rights and freedoms.

In the agreement⁸ it is made clear that the privileges immunities and facilities are Institutional & not personal. “Considering that the privileges, immunities and facilities recognised are not granted for the personal benefit of their holders, but merely in order to contribute to the effective and independent performance of their official and institutional functions on Portuguese territory “

On 11 July 2018, The Aga Khan ordained an Ismaili constitutional instrument establishing the Seat of the Ismaili Imamate in Portugal. He named this seat officially as “The Dewan of the Ismaili Imamate” Dewan⁴ historically in the Ottoman times was the Council or the Ministry of the government

Therefore, the Dewan of the Ismaili Imamate is the head office, base and domicile of the constitutional governance of the Ismaili community globally and their

institutions which are all under the Ismaili constitution. The Ismaili constitution is under the customary laws and respects the laws of the Land.

Ismaili Imam is a part of the Ismaili constitution,⁶ ordained by H.H. The Aga Khan for the benefit and governance of the Ismaili community. The last one was on 11 July 1998, in Switzerland.

The Ismaili Imam has bilateral & multilateral agreements with many governments, some with diplomatic status with Ismaili Ambassadors. Including Portugal, there are offices of the delegations of the Ismaili Imam in, Canada, Afghanistan, Kenya, Uganda, Tanzania and others. These are under the Department of diplomatic affairs and Jamati Institutions (DDA and DJI). In Canada there is also the official diplomatic delegation of the Ismaili Imam.

Some of the senior members officials of DDA and DJI include Shafik Sachedina, Mahmoud Eboo, Sherbanoo Moledina, Mohammed Keshavjee, Nizam Ahmad, Azim Lakhani, Amin Mawji, Naguib Kheraj, Arif Lalani, E Rupani, Nurjahan Mawani, Shams Kassim Lakha Amin Kurji, Munir Merali, and Aryn Kassim Lakha.

H.H. The Aga Khan, and the Ismaili Imam Headquarters were at Aiglemont in France. These have been called, The Aga Khan secretariat, The Imams office, Imam's Office, the Imam office, and the Council and the ITREB global coordinators office. More recently in the last 5 years as the Department of Jamati Institutions and Department of Diplomatic affairs. Members of these entities are not available or disclosed to the Ismaili community or in any of the Institutional websites. The global Ismaili community entities are coordinated and effectively managed from Aiglemont, and some in London from the offices of the Institute of Ismaili Studies. Their roles and mandate are governed by the global Ismaili constitution and its global and national rules and regulations.

New Ismaili Imamate Website is Launched. - A new global Domain of. Imamate, has been registered. A new website was launched on 11 July 2018, namely Ismaili.Imamate. This website is presently called "The Ismaili Imamate" and not "The Dewan of the Ismaili Imamate". This suggests both will continue, and as Imam said, the Dewan will be institutionalised. Hazar Imam has said that we must all have best practice and therefore it is expected that this website will soon have all the usual best practice information uploaded including all the constitution and the related rules and documents, details of all the senior officers, and paid staff of the Dewan of the Ismaili Imamate, including the Ismaili Imamate, Departments of diplomatic affairs & the Department of Jamati institutions, AKDN and AKF etc.

Mawlana Hazar Imam has also given guidance and direction on the importance of technology, in creative cooperation, healthy interdependence, engagement and differences.

"new technologies of communication and transportation are inter-connecting the world more closely than ever before. What will these new realities mean for all of us?

On the one hand, we must recognise, realistically, that our inter-connected world could bring about an increasing sense of suspicion, fear, and perhaps even vertigo as we look into the future. Diverse peoples, sadly, can sometimes interpret their differences as threats rather than as opportunities, defining their own identity by those they are against, rather than what they are for.

On the other hand, closer interactions in our world will also produce wonderful new opportunities for creative cooperation, for healthy inter-dependence, for new discovery and inspiring growth. When that happens, the opportunity to

engage with people who are different from us need not be seen as a burden, but rather, as a blessing “(Aga Khan 11 July 2018)

“Nowadays, the goals are to create national institutions to serve everyone. This implied changing the dynamics and the scale of what we were doing. And that means repositioning institutions so that they have a logical position in the future of each country. And we have tried to be in what I can call, the field of high technology applied to each area to which we are dedicated” (Aga Khan – Expresso Interview ¹¹)

His Highness the Agakhan, gave exemplary guidance on Leadership, which also applies to the Dewan of the Ismaili Imamate and constitutional entities.

“Trust equity and accountability are key aspect of Leadership, which are underpinned with concepts of transparency, meritocracy, and competence, motivated and directed by demanding moral standards”

The success, & speed of success, will depend on sharing, facilitating and following the guidance (Firmans), of His Highness the Aga Khan. Of this I have no doubt and there can be no doubts whatsoever.

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Acknowledgement with appreciation to Firoza Chatur.

Any comments, information and related documents including the constitutional instruments, will be gratefully received and appreciated

Bibliography – see below

Annexure 1 -The Agreement 3 June 2015 ⁸

Annexure 2 - The Agreement Presentation notes February 2018

Bibliography

1. Deedar

- a. Deedar is a spiritual blessing which is given. It is not a right which one can demand or take. Seeing the Imam physically, is a physical Deedar, but that does not mean that one has, or will receive the blessings of a spiritual Deedar (enlightenment). Imams have given guidance of what is needed to receive this blessing. That includes following Firmans, prayers, and seeking forgiveness. Without doing what Mawlana Hazar Imam and Imams have asked and said, and with a good intention (Niyat), there can be no expectation of enlightenment beyond seeing the physical form of the Imam. Link to meaning of Niyat <http://ismaili.net/timeline/2018/chatur-nyat.pdf>
- b. More at <http://ismaili.net/source/didar-meaning.pdf>

2. Darbar

a. What is a Darbar

A Darbar is when Imam declares that a Deedar, is also a Darbar. Imam has explained a Darbar as follows. This was during a religious Deedar. Therefore, a Darbar is not a Deedar, but it is an additional part of a Deedar for rejoicing. This is what Mawlana Hazar Imam said regarding a Darbar.

"Today I want you to share in My happiness. And this is why I decided that today should be an occasion of Darbar. A Darbar is an occasion of special happiness, of special meaning, and I want My Jamat at the beginning of this Firman, to know how very happy I

have been during this visit to the United Kingdom. And that is why I made the decision that today should be a Darbar, a day of special happiness, special rejoicing, for you and for Me. “(H.H. The Aga Khan London, UK August 14th, 1994)

“A Darbar is an occasion of special rejoicing and today is an occasion of special rejoicing for the Jamat and for the Imam and for the Imam's family. And I would like for those of you who have come from outside that when you return home, you convey to your Jamat, my affection, my love, my blessings, my thoughts, and My prayers, because all My Jamat worldwide is particularly in My heart and thoughts today” (H.H. The Aga Khan)

More at <http://ismaili.net/source/didar-meaning.pdf>

3. Agreement between Portugal and the Ismaili Imamat dated 3 June 2015

- a. The agreement is reproduced at annexure 1
- b. Also read and download at

<http://sun.ismaili.net/drupal5/node/31946>

4. Dewan or Dewan or Divan - Meaning and significance of Dewan (Seat)

Dewan has a significant connection and meaning, in the long history of Ismaili Muslims, including in the times of Prophet Mohammed, the Fatimid ottoman & Mughal empires.

According to the Institute of Ismaili Studies a Dewan is “A government, registry; ministry, department or office”

A Dewan was also historically known as the Government or Council of Caliphs or Kings, established for governance of the people. With some devolved, delegated and in some cases usurped legislative exercise of powers. Therefore, a Dewan was effectively the Government Ministries for the governance of the people. These were legislative, consultative and implementation of for enforcement

Dewans were there also at the time of the Fatimid empire, when Ismaili Imams and caliphate ruled over Egypt, and the Fatimid empire. Mawlana Hazar Imam has said we must learn from the lessons of the past and bring them forward to the present. That includes the Fatimid and the ottoman periods. Two examples are the Humayun Tomb in India and Al Azar Park in Cairo which have been reinstated and restored by the Aga Khan institutions. (Humayun is the ottoman, and Egypt is the Fatimid times)

Under the Ismaili Constitution, whilst H.H. The Aga Khan retains certain irrevocable and unfettered rights and authority including any changes to the constitution. Under the regulations, the Ismaili Institutions use and exercise powers and block these detailed constitutional rules, regulations and authorities from the community.

His Highness the Aga Khan said the following. However, the full Ismaili constitution and all the related Firmans are not given to all Ismailis and so not available at the present time. This is against the stated position and instructions of the Imam. This is one of the predictable challenges and risks of accountability and transparency and inclusion going forward as the new Dewan is institutionalised.

Mawlana Hazar Imam has said much needs to be done and change is a priority.

" I am proud of two things. The first is the creation, in a variety of countries, of institutions of the community which possess real autonomy, which do not depend on the intervention, nor the thinking, nor the support of the Imam. "... that, in effect, I would say easily 98% of those funds, and in fact at times much more than 98%, in fact probably of the order of 150%, goes back to the community" (H.H. The Aga Khan)

Historically for example The Divan-ı Hümayun was for many years the council of ministers of the Ottoman Empire. The Government or Parliament consisted of the Grand Vizier (Chief or Prime Minister), who presided, & other viziers (Ministers), and had within them

- The kadi'askers, (Judges),
- The nisanci, (Chief Notary of Court) and
- Ministry of Finance and that Ministry

The Assemblies of the Danubian Principalities under Ottoman rule were also called "divan" ("Divanuri" in Romanian)

There were ad hoc Divans. The two Ad hoc Divans were legislative and consultative assemblies of the Danubian Principalities (Moldavia and Wallachia), vassals of the Ottoman Empire. They were established by the Great Powers under the Treaty of Paris

The elections for the two Divans confronted two local movements: The National Party, which supported the unification of Moldavia and Wallachia, as "Romania"; the anti-unionists, which sought to maintain the status quo.

In the sultanate of Morocco, several portfolio Ministries had a title based on Dewan. For example;

- Dewan al-Alaf: Ministry of War.
- Dewan al-Bahr: 'Ministry of Sea or Foreign affairs
- Dewan al-Shikayat (or - Chikayat): Ministry of Complaints.

In Egypt under sultan, Suleiman I, two government chambers were created, called the Greater Divan and Lesser Divan, in which both the army and the ecclesiastical authorities were represented, to aid deliberations. Six regiments were constituted by the conqueror Selim for the protection of Egypt; to those Suleiman added a seventh, of Circassians

The original Persian title dewan (also known as Dewan, also spelled or Diwan/Divan) has, at various points in Islamic history, designated a powerful government official, minister or ruler. A divan or Dewan was a high governmental body in a number of Islamic states, or its chief official

The divan of the Central Government was the council or Cabinet of the state. In the Ottoman Empire, it consisted of the usually (except in the Sultan's presence) presiding Grand Vizier and other viziers, and occasionally the Janissary Aga.

In 19th Century Romania the Ad hoc Divan was a body which played a role in the country's development towards independence from Ottoman rule.

In Javanese and related languages, the cognate Dewan is the standard word for council, as in the Dewan Perwakilan Rakyat or (Indonesia's Council of People's Representatives) and Dewan Negara (Senate of Malaysia).

The first Dewan was created under Caliph Umar (reigned 634–644 CE) in 15 A.H. (636/7 CE) or, more likely, 20 A.H. (641 CE). It comprised the names of the warriors of Medina who participated in the Muslim conquests and their families, and was intended to facilitate the payment of salary (in coin or in rations) to them, according to their service and their relationship to Muhammad.

This first army register (Dewan al-jund) was soon emulated in other provincial capitals like Basra, Kufa and Fustat.

With the advent of the Umayyad Caliphate, the number of Dewans increased. To the Dewan al-jund, the first Umayyad caliph, Mu'awiya (r. 661–680), added the bureau of the land tax (Dewan al-kharāj) in Damascus, which became the main Dewan, as well as the bureau of correspondence (Dewan al-rasā'il), which drafted the caliph's letters and official documents, and the bureau of the seal (Dewan al-khātām), which checked and kept copies of all correspondence before sealing and dispatching it. A number of more specialist departments were also established, probably by Mu'awiya: the Dewan al-barīd in charge of the postal service; the bureau of expenditure (Dewan al-naḥāḳāt), which most likely indicates the survival of a Byzantine institution; the Dewan al-ṣadaḳa was a new foundation with the task of estimating the zakāt and 'ushr levies; the Dewan al-mustaghallāt administered state property in cities; the Dewan al-ṭirāz controlled the government workshops that made official banners, costumes and some furniture. Aside from the central government, there was a local branch of the Dewan al-kharāj, the Dewan al-jund and the Dewan al-rasā'il in every province.

Under Abd al-Malik ibn Marwan (r. 685–705), the practices of the various departments were standardized and Arabized: instead of the local languages (Greek in Syria, Coptic and Greek in Egypt, Persian in former Sasanian lands) and the traditional practices of book-keeping, seals and time-keeping, only Arabic and the Islamic calendar were to be used henceforth. The process of Arabization was gradual: Iraq was the first in 697, followed by Syria in 700, Egypt in 705, and finally Khurasan in 742.

Under the Abbasid Caliphate the administration, partly under the increasing influence of Iranian culture, became more and more elaborate and complex. As part of this process, the Dewans increased in number and sophistication, reaching their apogee in the 9th–10th centuries. At the same time, the office of vizier (*wazīr*) was also created to coordinate government. The administrative history of the Abbasid Dewans is complex, since many were short-lived, temporary establishments for specific needs, while at times the sections of larger Dewan might be also be termed Dewans, and often a single individual was placed in charge of more than one department.

Caliph al-Saffah (r. 749–754) established a department for the confiscated properties of the Umayyads after his victory in the Abbasid Revolution. This was probably the antecedent of the later *Dewan al-ḍiyāʿ*, administering the caliph's personal domains.

Similarly, under al-Mansur (r. 754–775) there was a bureau of confiscations (*Dewan al-muṣāḍara*), as well as a *Dewan al-aḥshām*, probably in charge of palace service personnel, and a bureau of petitions to the Caliph (*Dewan al-riḳāʿ*). Caliph al-Mahdi (r. 775–785) created a parallel *Dewan al-zimām* (control bureau) for every one of the existing

Dewans, as well as a central control bureau (zimām al-azimma). These acted as comptrollers as well as coordinators between the various bureaus, or between individual Dewans and the vizier. In addition, a Dewan al-maḏālim was created, staffed by judges, to hear complaints against government officials. The remit of the Dewan al-kharāj now included all land taxes (kharāj, zakāt, and jizya, both in money and in kind), while another department, the Dewan al-ṣadaqa, dealt with assessing the zakāt of cattle. The correspondence of the Dewan al-kharāj was checked by another department, the Dewan al-khātam.[9] As in Umayyad times, miniature copies of the Dewan al-kharāj, the Dewan al-jund and the Dewan al-rasā'il existed in every province, but by the mid-9th century each province also maintained a branch of its Dewan al-kharāj in the capital.

The treasury department (bayt al-māl or Dewan al-sāmī) kept the records of revenue and expenditure, both in money and in kind, with specialized Dewans for each category of the latter (e.g. cereals, cloth, etc.). Its secretary had to mark all orders of payment to make them valid, and it drew up monthly and yearly balance sheets.[8] The Dewan al-jahbadha, responsible for the treasury's balance sheets, was eventually branched off from it, while the treasury domains were placed under the Dewan al-ḏiyā', of which there appear at times to have been several. In addition, a department of confiscated property (Dewan al-musādarīn) and confiscated estates (Dewan al-ḏiyā' al-maḏbūḏa) existed.

Caliph al-Mu'tadid (r. 892–902) grouped the branches of the provincial Dewans present in the capital into a new department, the Dewan al-dār (bureau of the palace) or Dewan al-dār al-kabīr (great bureau of the

palace), where "al-dār" probably meant the vizier's palace. At the same time, the various zimām bureaux were combined into a single Dewan al-zimām which re-checked all assessments, payments and receipts against its own records and, according to the 11th-century scholar al-Mawardi, was the "guardian of the rights of bayt al-māl [the treasury] and the people". The Dewan al-naḥāḳāt played a similar role with regards to expenses by the individual Dewans, but by the end of the 9th century its role was mostly restricted to the finances of the caliphal palace.[8] Under al-Muktafi (r. 902–908) the Dewan al-dār was broken up into three departments, the bureaux of the eastern provinces (Dewan al-mashriq), of the western provinces (Dewan al-maghrib), and of the Iraq (Dewan al-sawād), although under al-Muqtadir (r. 908–932) the Dewan al-dār still existed, with the three territorial departments considered sections of the latter.[7] In 913/4, the vizier Ali ibn Isa established a new department for charitable endowments (Dewan al-birr), whose revenue went to the upkeep of holy places, the two holy cities of Mecca and Medina, and on volunteers fighting in the holy war against the Byzantine Empire.

Under Caliph al-Mutawakkil (r. 847–861), a bureau of servants and pages (Dewan al-mawālī wa 'l-ghilmān), possibly an evolution of the Dewan al-aḥshām, existed for the huge number of slaves and other attendants of the palace. In addition, the Dewan al-khātām, now also known as the Dewan al-sirr (bureau of confidential affairs) grew in importance. Miskawayh also mentions the existence of a Dewan al-ḥaram, which supervised the women's quarters of the palace. (Wikipedia)

5. Firmans

- a. A Firman is anything and everything an Imam of the Time says verbally and or in writings. “any pronouncement, direction order, or ruling made of given by Mawlana Hazar Imam” Constitution⁶
- b. Link to Firmans of Imam, instructing that they must be available given read understood and shared.
 - i. <http://ismaili.net/timeline/2018/101-proofs-chatur.pdf>

6. Names of Imam, and Ismaili constitution

- a. Imam
 - i. The short title of The “Imam” in the constitution is “Mawlana Hazar Imam”. His full Title is Mawlana Hazar Imam, Shah Karim al Husseini, His Highness Prince Aga Khan.
 - ii. In the agreement with Portugal ⁸, the title used is “His Excellency, His Highness Shah Karim al-Hussaini Prince Aga Khan”
 - iii. In the Ismaili tradition, religious rites prayers and ceremonies, there are many others names used for the Imam of the time such as, Mursheed, Pir, Mushkil Kusha, Sat Gur, Shah, Hazar Imam, Khudavand, Bapa, Yali Bapa, Sat Gur, Mawla, Sami, Noor Mawlana, Ya Shah, Ya Ali, Shahebul Zaman, Dhani Salamat Datar, Awal, Akhir, Zahir, Batin, Noorun Allah Noor. Ya Hahul Kayum, Hai Zinda, & Kayam Paya, Ya Rahman, & Rahim.
- b. Ismaili constitution <http://ismaili.net/source/legal-documents/1998-ismaili-constitution.pdf>

7. Diamond Jubilee Goals of H.H.The Aga Khan.

a. The following 9 Diamond Jubilee Goals have been released by the Ismaili community institutions for the improvement of the quality of the lives of all Ismailis specifically and generally those they live and work with - their neighbours)

- 1 Poverty Alleviation
- 2 Access to Finance
- 3 Early childhood development
- 4 Institutional strengthening & stability
- 5 Universities
- 6 Infrastructure
- 7 Jamat Khanna development
- 8 Dini (religious) Education
- 9 Improving perceptions of Islam within and between Muslims and with non-Muslims

(source TheIsmaili UK)

8. The agreement – Portugal and Ismaili Imamat – annexure 1 below

- a. link <http://www.ismaili.net/heritage/node/31936>
- b. <http://www.ismaili.net/heritage/files/protocol-aga-khan-seat-imamat-portugal.pdf>

9. Instructions from Imam to give Firmans to all Ismailis globally

- a. link <http://ismaili.net/timeline/2018/101-proofs-chatur.pdf>

10. Dai - Dais

Who is a Dai - A Dai is one who has a special authority and mandate from Imam to have, convey, give, share, and explain Imams Firmans and knowledge to the Jamat, without fear or favour.

Many Dais in the past have suffered and many have given their lives in doing so. Our First Imam, after Prophet Mohammed, Hazrat Imam 'Ali said "Da 'is in religion distinguish between doubt and certainty."

Distinguishing between doubt and certainty is to separate truth from falsehood...The Da 'i must know the difference between truth and falsehood, so he can distinguish one from the other.

Da 'i gains knowledge of ta'wil (esoteric interpretation) from the Imam's Hujjah, through learning, reading, and studying the Imam's Firmans. He then then passes on and teaches this knowledge to other Ismailis through verbal teaching and writing.

Thus, the Hujjah learns from the Imam through inspiration (ta'yid) and passes it on through instruction (ta'lim);

The Da 'i learns from the Hujjah Imam or Pir, through instruction (ta'lim) and also passes on the knowledge through instruction (ta'lim). Sayyidna Ahmad - b. Ibrahim al-Naysaburi (A Code of Conduct, tr. Verena Klemm & Paul E. Walker, 40)

And among His Signs is this: the heaven and earth stand by His Command: then when He calls you, by a single summons (da'wah), lo! You will emerge from the earth. – Holy Quran 30:25

O ye who believe! Respond (istajibu) to God and His Messenger when he summons you to that which gives you life. – Holy Qur'an 8:24

The Summons (Da'wah) of God (To call people to the recognition of Allah), is specifically connected to the Imams.

A Dai is the summoner by authority of the Imam. Thus, in every period of

human history, the essential role of the Imam is to invite and summon all human beings to the recognition of the absolute oneness of God through providing divine guidance of the Straight Path.

This mandate of the Ismaili Imam is expressed in the Arabic inspiration found on a Fatimid Coin which reads: “ Imam Ma’add [al-Mu’izz] summon to the tawhid of God, the Absolute”

What Imam said on 11 July 2018

“You have spoilt me. You have spoilt me, thoughtfully, generously, with great intelligence and wisdom knowing what would please me. And I express to you my warmest thank you. My warmth. Khanavadan

You might think what is Hazar Imam going to do with these gifts. So, I will tell you.

The works of Arts will belong to the Imamatus but will go to the Agakhan Museum in Canada for exhibition and other museums around the world.

The material Nazrana will be spent on the initiatives for the Jamats around the world so we can do the best we can to sustain the Jamats who need support. Khanavadan

I am sure you all know the meaning of the word “Dai”. I want all of you this evening to be my Dais to thank the Jamat for the gifts, their thoughts, on this most happy occasion.

So, convey my blessing to my Jamat to your families and tell them I think of them as Dais. I think of them as Dais. Khanavadan.”

The Institute of Ismaili studies explains a Dai as ‘summoner,’ a term for missionary amongst various Muslim communities, especially used among

the Ismailis before and during the Fatimid period as well as in the Alamut period of Ismaili history. (See da'wa)

There are Dais with specific mandates too.

dai al-balagh

A missionary in charge of invitation into the da'wa during the Fatimid period.

dai al-duat

A rank in the Fatimid Ismaili da'wa for the 'chief da'i'.

The dawa is defined by the Institute of Ismaili studies as "Lit. 'summons', 'mission' or invitation to Islam. Amongst Shi'i Muslims, it was the invitation to adopt the cause of the Imam. It also refers more specifically to the hierarchy of the Ismaili religious organisation in the pre-Fatimid, Fatimid, and Alamut periods of Ismaili history" This includes the Dewans.

Da'i al-mutlaq Vicegerent and sole representative of the concealed Imam. In Bohra doctrine the da'wa is conceived as a spiritual kingdom. In the absence of the Imam the da'i al mutlaq is the de facto head of the community, empowered with the absolute authority vested in the Imam. Belief in the unbreakable chain of da'is and in the veracity and authority of the appointed da'i is the basic criterion for membership in the Tayyabi Da'wa and Bohra community

"If the Imam were to ask you: 'Do you know what an Ismaili Da'i is?'

What would you say ? would you think of the quick-witted and devoted al-Mu'ayyad al-Shirazi simultaneously debating two Sunni scholars in a hostile environment?

Would you think of Sijistani, Kirmani, and Nasir-i Khusraw who merged religion and philosophy to present the esoteric truths of Ismaili Islam?

Would you think of daring, lion-hearted Hasan-i-Sabbah, who established an Ismaili fortress state to protect the Imam and his murids?

Ismaili Gnosis article - excerpt

Listen to the advice of a *Da'i*,
Don't be a follower of your analogy and opinion.
Every *zahir* you see cannot be without a *batin*.
Listen to the call of the *Da'wah* from an authorized *Da'i*.
If you listen to the advice of a *Da'i*,
You will become the accepted one.
You will become alive and your heart will be enlightened.

Sayyidna Nizari Quhistani,
(tr. Nadia Eboo Jamal, *Surviving the Mongols*, 106-10)

Our latest article The Imam's Da'is and the Ismaili Da'wah is an exploration of the spiritual roles, intellectual contributions, and history of the Ismaili Da'is, who have been the lifeblood of the Ismaili community for over a thousand years.

Our lord the Commander of the Faithful (Imam 'Ali) said:

“Da’is in religion distinguish between doubt and certainty.” Distinguishing between doubt and certainty is to separate truth from falsehood... The da’i must know the difference between truth and falsehood, so he can distinguish one from the other.

Sayyidna Ahmad b. Ibrahim al-Naysaburi (A Code of Conduct, tr. Verena Klemm & Paul E. Walker, 40)

In the pre-modern period of Ismaili history, the Imam’s Summons was executed through a formal esoteric teaching institution called the “Ismaili Da’wah”. Those Ismailis who were of sufficient spiritual, moral, and intellectual stature became da’is (“summoners”) and instructed other Ismailis in knowledge and practice on behalf of the Imam of the Time.

The Ismaili Da’wah was self-consciously the instrument through which true religion – valid law and doctrine, proper belief and action, correct science and knowledge of the universe, rightful loyalty to God and His agent for human affairs, appropriate appreciation for the difference between appearance and reality, between the purely physical and the truly spiritual – was made known to mankind in general and to believers in particular.

Paul E. Walker, (Early Philosophical Shi’ism: The Ismaili Neoplatonism of Abu Yaqub al-Sijistani, 6)

Throughout history, the Ismaili da’wah consisted of a formal hierarchy of spiritual teachers and scholars working under the Imam of the Time. The most basic form of the Ismaili da’wah hierarchy is as follows: 1. Imam Bab (Gate) 3. Hujjah (Proof) 4. Da’i (Summoner)5. Ma’dhun Akbar (Senior

Teacher)6. Ma'dhun Asghar (Junior Teacher) 7. Mustajib (Respondent or Initiate)

Link <https://ismailgnosis.com/2018/03/28/world-of-faith-the-imams-dais-and-the-ismaili-dawah/>

Pir Satgur Nur is reported to have been the earliest Pir sent to the Subcontinent for the propagation of Nizari Ismailism, which in India became designated as Satpanth, the True Path.

Pir Sadr al-Din played a key role in the propagation and organization of the Nizari dawa in the Subcontinent. He converted large numbers of Hindus and referred to the convertees as “Khoja” derived from the Persian word “khwaja” meaning lord or master. Henceforth, the Nizari Ismailis came to be known as Khojas.

Pir Sadr al-Din is also credited with establishing the first Nizari jama'atkhana in Kotri, Sind. He established two Nizari centers in Punjab and Kashmir and appointed their “mukhis” or leaders. The term is derived from the Sanskrit word “mukhya” meaning most important or chief.

Although he extended the dawa to other areas of Gujarat, Pir Sadr al-Din's centre of activities remained in Sind.

– Farhad Daftary, *The Isma'ilis: Their History and Doctrines* (Cambridge: Cambridge University Press, 1990)

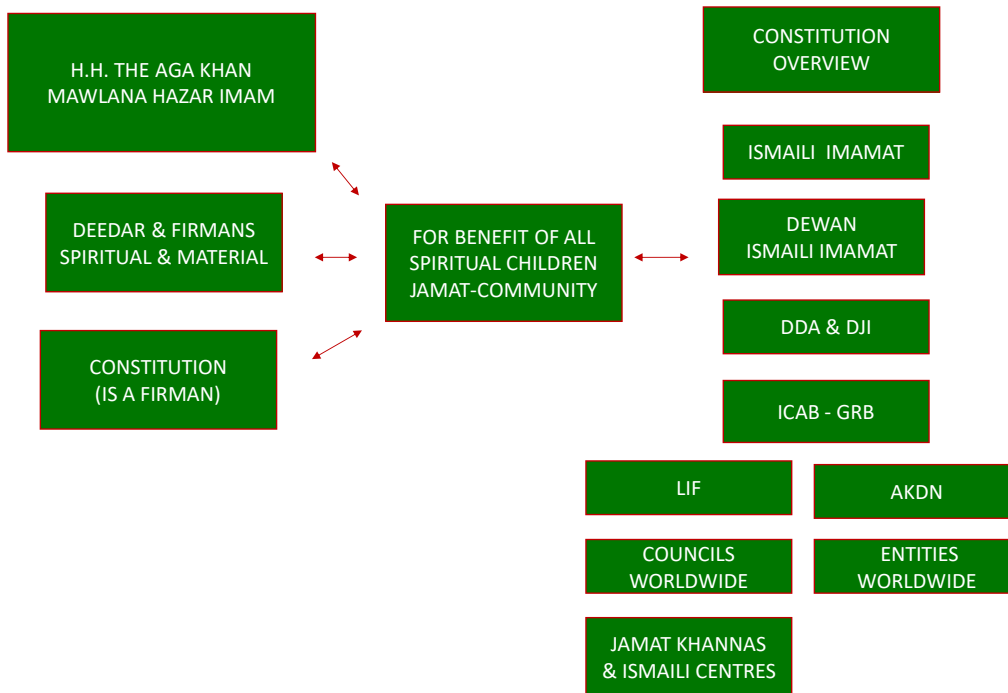
11. Espresso Lisbon Interview – Alexandra Carita

- a. <http://www.ismaili.net/html/modules.php?op=modload&name=phpBB2&file=viewtopic&p=63707#63707>

12. Speech of H.H.The Aga Khan to the Portuguese Parliament

- a. Link <http://www.akdn.org/speech/his-highness-aga-khan/address-his-highness-aga-khan-parliament-portugal>

13. Constitutional Structure - An Overview



ANNEXURE 1

AGREEMENT BETWEEN THE PORTUGUESE REPUBLIC AND THE ISMAILI IMAMAT FOR THE ESTABLISHMENT OF THE SEAT OF THE ISMAILI IMAMAT IN PORTUGAL

The Portuguese Republic and the Ismaili Imamat, hereinafter referred to as “Parties”,

Considering the Protocol of Co-operation between the Government of the Portuguese Republic and the Ismaili Imamat, signed in Lisbon on 19 December 2005 and considering further the Protocol of International Co-operation between the Ministry of Foreign Affairs of the Portuguese Republic and the Ismaili Imamat signed on 11 July 2008; Recalling the Agreement between the Portuguese Republic and the Ismaili Imamat, signed in Lisbon, on 8 May 2009, whereby the legal personality of the Ismaili Imamat is recognised;

Having in mind the common purpose of strengthening the historical ties uniting both Parties, as well as of promoting enhanced **enabling conditions for the activities of the Ismaili Imamat, its governance bodies and its dependent institutions**, in particular the member entities of the Aga Khan Development Network;

Furthermore having in mind the promotion of the quality of life of the global Shia Imami Ismaili Muslim Community and more generally of the people of the countries where the Ismaili Imamat or its dependent institutions are or may become active, including Portugal and the Portuguese people in particular;

Considering that both Parties assume, as common objectives, the defence of human dignity, economic and social development, interfaith dialogue and the peaceful resolution of conflicts, as ways of achieving justice and peace;

Affirming the interest of both Parties in the establishment of the Seat of the Ismaili Imam in the territory of the Portuguese Republic and their common will mutually to **respect each other's autonomy** in the context of the mutual trust and esteem which has traditionally characterised their relationship;

Believing in the historic significance of such a decision for both Parties and fully appreciating the long term implications and complexities that such a decision entails;

Agree as follows:

CHAPTER I GENERAL PROVISIONS

Article 1 Definitions

For the purposes of this Agreement, the following terms shall have the meaning set forth below:

- a) "Ismaili Imam", a legal entity, means the institution or office of the Imam of the Shia Imami Ismaili Muslims established in accordance with the applicable customary law;
- b) "Imam" means the Imam of the Shia Imami Ismaili Muslims, embodying the Ismaili Imam at any given time in history, designated in accordance with the said customary law;

- c) "Dependent Institutions" means the instrumentalities of the Ismaili Imam, in particular the member entities of the Aga Khan Development Network around the world, more particularly Fundação Aga Khan, a Portuguese foundation created by decree-law in 1996;
- d) "Seat" means the global head office of the Ismaili Imam, as further defined in the present Agreement;
- e) "Members of the Seat" means the Senior Officials and the Staff Members of the Seat of the Ismaili Imam;
- f) "Senior Officials" means the Heads of the Ismaili Imam Departments;
- g) "Staff Members" means the Members of the Seat employed in the administrative and technical service of the Seat;
- h) "Premises of the Seat" means the buildings or parts of buildings and the land ancillary thereto used exclusively for carrying out the official mission and performing the official functions of the Ismaili Imam, including the central Seat premises, the premises of the Delegation of the Ismaili Imam in Lisbon and the official residence of the Imam.

Article 2 Object

1. The Portuguese Republic acknowledges the legal personality and capacity of the Ismaili Imam to act in international relations and welcomes the decision of the Imam to establish the Seat of the Ismaili Imam in Portugal.

2. This Agreement establishes the privileges, immunities and facilities extended by the Portuguese Republic to the Ismaili Imam, the Imam, the Senior Officials and the Staff Members, as well as to its Seat and assets, with a view to ensuring the performance of their official functions in Portugal and facilitating the same internationally.

CHAPTER II SEAT OF THE ISMAILI IMAMAT

Article 3 Seat

1. The Portuguese Republic shall ensure the conditions for the establishment of the Seat of the Ismaili Imam within its territory as well as for the exercise of its functions, in accordance with the present agreement.

2. The location of the Premises of the Seat shall be subject to mutual agreement between the Parties. Pending the construction or acquisition of the central Premises of the Seat, and within a period of five (5) years, the Seat may be established in Lisbon, in the existing premises of the Delegation of the Ismaili Imam. The Imam shall notify his decision in this respect to the Minister of Foreign Affairs.

Article 4 Function of the Seat of the Ismaili Imam

The function of the Seat is to serve as the global head office of the Ismaili Imam with a view to:

- a) Facilitating the spiritual and secular guidance of the Imam to the Ismaili Community globally;
- b) Promoting the quality of life of the Ismaili Community globally and more generally of the people of the countries where the Ismaili Imamate or its Dependent Institutions are active;
- c) Enhancing international relations and co-operation with States, International Organisations and other entities.

Article 5 Appointment of the Members of the Seat

1. The appointment of the Senior Officials of the Seat of the Ismaili Imamate by the Imam shall be preceded by a consultation with the Portuguese Government and shall be notified to the Ministry of Foreign Affairs according to the procedures applicable to members of diplomatic missions accredited in the Portuguese Republic.
2. The number of Members of the Seat shall be determined by the Imam as may be necessary to enable the Ismaili Imamate to carry out its functions. The Ismaili Imamate will review such number with the Ministry of Foreign Affairs.
3. The Ministry of Foreign Affairs shall issue diplomatic identity cards to the Members of the Seat, according to the functions they perform, the highest level being attributed to Senior Officials and the other levels to the other Members of the Seat as the Minister of Foreign Affairs and the Imam shall establish.

Article 6 Inviolability of the Premises of the Seat

1. The Portuguese authorities shall take all appropriate steps to protect the Premises of the Seat of the Ismaili Imam against any intrusion, threats or damage.

2. The Premises of the Seat, as well as the Ismaili Imam land, air or sea vehicles used for its official functions, are inviolable, except in emergency situations that endanger public order and security, in case of a serious incident or any other event requiring immediate protective measures.

3. The Premises of the Seat cannot be used as a place of refuge for any individual prosecuted for a crime or flagrante delicto or subject to a court warrant, criminal conviction or a deportation order issued by the Portuguese authorities.

Article 7 Inviolability of files and correspondence

The files and documents as well as the official correspondence of the Ismaili Imam are inviolable at any time and wherever located within Portuguese territory.

Article 8 Use of distinctive signs

The Ismaili Imam shall be entitled to use distinctive signs, flags and emblems, in the Premises of the Seat as well as on any of the said official vehicles, which shall enjoy a registration status no less favourable than that accorded by the Portuguese Republic to diplomatic missions.

Article 9 Facilities in respect of communications

The Ismaili Imam shall enjoy on the territory of the Portuguese Republic, for the purposes of its official communications and correspondence, treatment no less favourable than that accorded by the Portuguese Republic to diplomatic missions.

Article 10 Immunity from jurisdiction and from execution

The Ismaili Imam and its assets shall enjoy immunity from jurisdiction and execution within the scope of its official activities, except:

- a) When the Ismaili Imam expressly waives those immunities;
- b) In the context of cases related to employment contracts;
- c) In a lawsuit brought by a third party with a view to obtaining financial compensation for death and injuries suffered as a result of an accident caused by vehicles owned or used by the Seat, or in case of any offence involving one of those vehicles.

Article 11 Fiscal exemptions

1. Gifts and bequests made by the Ismaili Imam or the Imam within the context of their official functions or received by the Ismaili Imam or the Imam, as well as income received by them, including capital gains, as well as the assets held by the Ismaili Imam or the Imam, shall not be subject to any tax, including income

or wealth tax. 2. Without prejudice to the application of more favourable provisions, granted by the Portuguese Republic to any other religious institution, the provisions of paragraph 1 shall not extend to:

a) Income deriving from any business activity directly exercised in Portugal neither to the assets connected to such activity;

b) Interest and other investment income, either due or paid by any resident in Portugal or effectively connected with the activity of a permanent establishment or fixed base in Portugal, as foreseen in the Portuguese corporate income tax code.

3. The income referred to in paragraph 2 (b) shall be subject to withholding tax, of a final character, in accordance with the corporate income tax legislation of the Portuguese Republic.

4. The Ismaili Imamat shall be exempt from any national or local tax on immovable property as regards the Premises of the Seat.

5. The Ismaili Imamat and the Imam shall be exempt from stamp duty, as well as from any other transfer tax, on the acquisition or sale of movable or immovable properties used or to be used for their official functions.

6. The Ismaili Imamat and the Imam shall be exempt from any taxes or duties on the purchase, ownership, registration, use or sale of land, air or sea vehicles, including spare parts and consumables, used for its official functions.

7. The Ismaili Imamat shall be entitled to a refund of the amounts corresponding to VAT paid on goods, including the vehicles above-mentioned, and services purchased or imported for its official use. The Portuguese Republic will establish the conditions and procedures for the application of such refund.

8. Gifts made to the Ismaili Imam shall be tax deductible according to the Portuguese legislation applicable to gifts made to religious institutions.

Article 12 Funds, foreign currency and assets

1. Subject always to the laws and regulations of the Portuguese Republic and of the European Union, namely those regarding the fight against money laundering and terrorism, the Ismaili Imam may hold funds, securities, gold and other precious metals, or foreign currencies.

2. The Ismaili Imam shall be free to receive any such values from within or from outside Portugal and hold and transfer the same within Portugal or from Portugal to any country and to convert any currency held or bought into any other currency.

3. This does not preclude the Portuguese Republic from adopting any requirements resulting from its membership of the European Union, including measures prohibiting, restricting or limiting the movement of capital to or from any third country.

CHAPTER III PREROGATIVES OF THE IMAM AND THE MEMBERS OF THE SEAT

Article 13 Prerogatives of the Imam

1. The Imam shall be granted the following prerogatives:

- a) Ceremonial diplomatic treatment accorded in Portugal to foreign High Entities;
 - b) His official residence shall enjoy the same inviolability and protection as the premises of the Seat;
 - c) Inviolability of any type of papers, documents or materials as well as of any communications;
 - d) Immunity from any judicial action and legal proceedings in respect of acts done in the performance of his functions for the Ismaili Imamat, including immunity from any measures of execution;
2. The direct family members of the Imam shall be accorded the appropriate facilities and courtesy treatment.

Article 14 Prerogatives of the Senior Officials

The Senior Officials of the Seat shall enjoy such privileges, immunities and facilities as are necessary for the performance of their functions, such as:

- a) Ceremonial treatment accorded to diplomatic representatives of equivalent level and in the same circumstances;
- b) Their residence shall enjoy the same inviolability and protection as the Premises of the Seat;

- c) Inviolability of any type of papers, documents or materials relating to the functions of the Ismaili Imam, as well as of any communications;
- d) Immunity from any judicial action and legal proceedings, including immunity from any measures of execution, in respect of acts done by them in the performance of their functions for the Ismaili Imam;
- e) Exemption from all direct taxes and social charges on salaries, wages and other similar remuneration paid to them in their capacity as Senior Officials by the Ismaili Imam or its Dependent Institutions;
- f) When required by Portuguese or European legislation, facilitation of issuance of visas and residence permits, extended to direct family members.

Article 15 Prerogatives of the Staff Members

The Portuguese authorities guarantee the protection and necessary assistance to the Staff Members of the Seat with a view to securing the efficient performance of their official functions, including, when required by Portuguese or European legislation, facilitation of issuance of visas and residence permits.

CHAPTER IV COOPERATION

Article 16 Support for scientific and economic development

1. The Ismaili Imamatus shall actively support the efforts of the Portuguese Republic to improve the quality of life of all those living in Portugal, particularly through the development in Portugal of world-class research projects in the said area, but more generally on subjects of common interest to the Portuguese Republic and the Ismaili Imamatus.

2. In view of the above, the Ismaili Imamatus shall cause its highest level Dependent Institutions to create a special window devoted to achieving the objectives set out above in cooperation with the relevant Ministries or other entities of the Portuguese Government.

CHAPTER V FINAL PROVISIONS

Article 17 Joint Committee and Settlement of disputes

The Parties shall establish a Joint Committee composed of six (6) members, three (3) appointed by the Portuguese Republic and three (3) by the Ismaili Imamatus, for the following purposes:

- a) Aiming to guarantee the implementation of the present Agreement;
- b) Settling any differences or disputes concerning the interpretation or application of the present Agreement, with the understanding that, if an agreed solution cannot be found in the context of the Joint Committee, the matter shall be brought to direct negotiation between the Parties.

Article 18 Amendments

1. The present Agreement may be amended by the Parties by written mutual consent.
2. The amendments shall enter into force in accordance with the terms specified in Article 21 of the present Agreement.

Article 19 Duration and termination

1. The present Agreement shall remain in force for an unlimited period of time.
2. Either Party may, after an initial period of twenty-five (25) years, terminate the present Agreement upon prior written notice of four (4) years, to be communicated through diplomatic channels. The Parties may by written agreement, modify the length of the said notice time.

Article 20 Cooperation with competent authorities

The Ismaili Imam shall fully co-operate with the competent Portuguese authorities, without prejudice to this Agreement, with a view to complying with Portuguese legislation and preventing abuse of the privileges, immunities and facilities granted under the present Agreement.

Article 21 Entry into force

The present Agreement shall enter into force thirty (30) days after the date of notification in writing by the Portuguese Republic to the Ismaili Imamat, conveying the completion of the constitutional procedures of the Portuguese Republic required for that purpose.

Done in Portuguese and English, in Lisbon, on the 3rd day of June 2015

For the Portuguese Republic

Rui Chancerelle de Machete

Ministry of State and Foreign Affairs

For the Ismaili Imamat

His Excellency His Highness Shah Karim al-Hussaini Prince Aga Khan

Forty-Ninth Hereditary Imam of the Shia Imami Ismaili Muslims

ANNEXURE 2

PRESENTATION OF THE ISMAILI IMAMAT, AGREEMENTS BETWEEN PORTUGAL AND AKDN LISBON –22 February 2018

The Queen's Library – Ministry of Foreign Affairs

INTRODUCTORY NOTES OF THE REPRESENTATIVE OF THE IMAMAT ISMAILI,
COMMENDATORE NAZIM AHMAD

Dear Secretary of State of the Portuguese communities, Mr. José Luis Carneiro

Dear President of the Diplomatic Institute, Ambassador Freitas Ferraz

Excellencies,

Ladies and gentlemen,

A few words in the first place to thank Ambassador Freitas Ferraz, distinguished president of the Diplomatic Institute, his cooperation, and that of the Institute, in organizing this presentation. I hope you get to know better, what is Imamat Ismaili and what its activities, especially that of the Aga Khan Network for development.

Secondly, I would take the opportunity to, in the person of the Secretary of State, Mr. José Luis Carneiro-whose presence I thank, express the appreciation of Imamat Ismaili for the commitment that the Portuguese Government has expressed in the development of the relations between both parties. This is what we have found too, either in other high instances of the Portuguese Republic or in the administration, and which have been translated into the conclusion of various bilateral agreements and cooperation actions.

I would like to thank all those present in this sitting, who have wanted to be with us today in this event, which fits the letter and spirit of the International cooperation Protocol signed in 2008. More precisely, and by happy coincidence, on 11 July, very significant date for the Ismaili community, since it was on July 11, 1957, that His Highness the Aga Khan took up his mission as a spiritual leader of the Ismaili community.

A happy coincidence, reinforced by the fact that this presentation take place during the celebrations of the Jubilee of His Highness, which will have its highest point, on 11 July next in Lisbon, the city where we have our headquarters, under the agreement signed in this House in 2015.

The Foreign secretary is, as he could not be, our privileged interlocutor. Therefore, at the time when we are completing the installation phase of the seat of the Imam at Ismaili unprecedented task, because in 1,400 years of history this is the first time that the Imam at has a physical headquarters in the current moulds, finding only parallel in the period Fatimid-thought It would be useful to provide structured information about our institutions, our history and the context of our relationship, as well as the potential of the same in Portugal and abroad, now and in the future.

It is a great honor and a great pleasure-and also a great responsibility-to do so today here in this Ministry and before the members of a career known for their great preparation, high level of demand and rigour.

I would like to reiterate our thanks for your presence, in this organised initiative jointly with the Diplomatic Institute, in a collaboration that I am sure will continue in the future.

Thank you.