

## More Quotations on the Qur'ān

<b>Sayings of Mawlānā 'Alī (a.s) on Qur'ān</b>
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**Source: *Self-introductory Discourses of Mawlānā Murtaza 'Alī (a.s.) known as Khutbātu'l-Bayān* (Translated by Dr Faquir Muhammad Hunzai)**

I am the one with whom is the knowledge of the Book about what has happened and what will happen. (Qur'ān 13:43)

I am the interpreter of the revelation of Allah. I am protected (from committing errors) by Allah.

I am that Book in which there is no doubt. (Qur'ān 2:2)

I am the one who is the bearer of the Throne of Allah with the righteous of my children and am the bearer of knowledge. I am the one who knows the *ta'wīl* of the Qur'ān and the previous Books and I have been made firm in knowledge. (Qur'ān 3:7).

**Source : From “Recognition of Imam “(KEY 17 : Perishing of Everything) By 'Allamah Nasiruddin Nasir Hunzai.**

I am the Speaking Qur'ān, I am the True Proof (i.e., my existence is truth and proof of the existence of Truth)

**Source : A Thousand Wisdom (An Encyclopedia of Ta'wīl by 'Allamah Nasiruddin Nasir Hunzai)**

Mawlānā 'Alī (a.s) said:

"The Qur'ān is revealed in quarters: One quarter is about us, one quarter about our enemies, one quarter consists of ways of life and parables and one quarter consists of obligations and rules. And in favour of us are the most noble verses of the Qur'ān." (Sharh, IX, 353).

Mawlānā 'Alī (a.s) said about the Qur'ān:

“Its *zāhir* (exoteric meaning) is an obligatory act, its *bāṭin* (esoteric meaning) is hidden and veiled knowledge and that is with us known and written.” (*Qāḍi Nu'mān, Da'ā'im al-Islam (Qāhira, 1963) I, p. 53.*

Mawlānā ʿAlī (a.s) said:

“No verse of the Qur’ān was revealed to the Prophet except that I knew it, how it revealed, about what it revealed, when did it reveal, where did it reveal, whether on the plain or the mountain and I recognise people with what is within them.” (*Majālis al-Mu’ayyaddiyyah*, I, p. 402)

Imam ʿAlī said about the Qur’ān:

“Its *zāhir* is elegant and its *bāṭin* is deep.” (*Majālis al-Mu’ayyaddiyyah*, I, p. 159) Imam ʿAlī said: “Speak! (*Yā kitāba’llāh inṭiq!*) O the Book of Allāh! Speak! O the Book of Allāh! Speak!” (*Majālis al-Mu’ayyaddiyyah*, II, p. 217)

### **Irshād Mubarak of Imam Jaʿfar al-Šādiq (a.s):-**

**Source: Tajjaliyāt-i Hikmat /Manifestations of Wisdom, Point. 3 Page no 5-6 (By ʿAllamah Nasiruddin Nasir Hunzai)**

Imam Jaʿfar al-Šādiq ( a.s) said :

“The speech of God (Qur’ān) has four (aspects):

**Expression (Ibārah), Allusion (Ishārah), Subtleties (Latā’if) and Realities (Haqā’iq).**

Expression is for the common people, allusion for the chosen ones, subtleties for the *Awliyā’* (friends of God) and realities for the Prophets.”

Imam Jaʿfar al-Šādiq said:

“Indeed, when we read the Qur’ān in our houses, we shine to the people of the heaven as the stars shine to the people of the earth.” (*Majālis al-Mu’ayyaddiyyah*, I, p. 101)

### **PĪR PANDIYĀT-I JAWĀNMARDĪ by W. Ivanow**

Source: <https://www.ismaililiterature.com/wp-content/uploads/2018/11/English-Pir-Pandiyat-i-Jawanmardi..pdf>

*"Advices of Manliness," contains only the farmāns, instructions, mercifully bestowed by Mawlānā Imām Mustanṣir bi'l-lāh the Second. Mawlānā the Imam, at the time of his Imamāt, appointed this book as his "proof" (hujjat) in the community of his followers, he, Mawlānā, only he is sufficient for us"*  
(Page no 18, 19)

“If a man does not recognize the Imam (‘Alī) of his time, does not accept him as such, treats his orders as already contained in the plain commandments of the *shari‘at*, ascertains from the ordinary theologians (*‘ulamā-yi zāhir*) the indications (*ma‘nī*) of **the Qur’ān** and the various *ḥadīths* concerning the institution of Imamāt, and if he acts according to the 19 theologians opinion, all his pious acts will be fruitless and his troubles useless,—he will finally go to Hell. This is because the correct meaning of **the Qur’ān** and *ḥadīths* is only with the Imam. The Prophet, peace be upon him, himself said that whoever accepted his progeny (*‘itrat*) and the Book of God as his guidance would never be lost. The expression "my progeny" refers to the Imam, according to the words of **the Qur’ān** (3:34): "... progeny, one following the other". But the Imam can only be recognized with the help of another Imam, being the person whom the Imam appoints to that office from amongst his own progeny (*zurriyyat*). Only he will be the Imam, no one else. Ordinary mortals (*makhlūq*) cannot appoint any one as their Imam. Whomever the Imam selects for (the transfer of) the light of Imamāt from amongst his own sons, and confers upon him by an indication (*naṣṣ*) the mysteries of Imamāt, that person only is the Imam and a member (*āl*) of the dynasty. His other sons will be (ordinary) people who deserve salvation (*ahl-i najāt*), if they obey him and serve him.”

### Prince Aly Khan on Qur’ān

**Speech by Prince Aly Khan, Permanent Representative of Pakistan, United Nations, in a speech to the Council of Islamic Affairs, New York on May 27th 1958.**

#### ISLAM-THE RELIGION OF EQUALITY

Both Moslems and Christians believe in the Unity of God, in the revelations of his Divine Message through his chosen messengers - namely the great prophets, and in the spiritual and ethical foundations of a social order based on the principles of equality, liberty and universal brotherhood.

To bring out the closeness of our basic beliefs, let me quote to you from the Holy Quran which sets forth the basic doctrines of Islam:

First, the bedrock of faith - Divine Unity: "And your God is one God; there is no God but He, there is none like unto Him."

Second, the whole of humanity is one: their division into tribes and nations is but to facilitate human relations: "All peoples are a single Nation."

Third, equality: "The White man is not above the Black, nor the Black above the Yellow, all men are equal before their Maker."

Fourth, dignity of the human person based so often on pride of birth, is rejected:

Fifth, freedom of belief and conscience must be respected.

The Quran says: "There is no compulsion in religion. Wherefore, let him who will believe, and let him who will, disbelieve."

Mr. Chairman, Ladies and Gentlemen, I have taken much of your time. One thought more and I will conclude. On the plane of ideals and morals, we find in Islam and the Quran, a

perennial source of inspiration and guidance. One of the basic teachings of this faith is Divine Unity and the oneness of humanity. The Quran says:

***"And your God is one God."***

***"This your community is one community."***

***"All people are a single nation."***

<b>Imam Sultan Muhammad Shah (a.s.) on Qur'ān</b>
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***"ISLAM THE RELIGION OF MY ANCESTORS" (H.R.H. PRINCE AGA KHAN III)***

*(Extract from The Memoirs of the Aga Khan)*

"It is said that we live, move and have our being in God. We find this concept expressed often in **the Koran**, not in those words of course, but just as beautifully and more tersely. But when we realize the meaning of this saying, we are already preparing ourselves for the gift of the power of direct experience. Roumi and Hafiz, the great Persian poets, have told us, each in his different way, that some men are born with such natural spiritual capacities and possibilities of development that they have direct experience of that great love that all-embracing, all-consuming love, which direct contact with reality gives to the human soul. ..."

"To certain extent I have found that the following verse of **the Koran**, so long as it is understood in a purely nonphysical sense, has given assistance and understanding to myself and other Muslims. However, I must warn all who read it not to allow their material critical outlook to break in with literal, verbal explanations of something that is symbolic and allegorical. I appeal to every reader, whether Muslim or not, to accept the spirit of this verse in its entirety:

Allah is the light of the heavens and the earth; His light is as a niche in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star; it is lit from a blessed tree, an Olive neither of east nor of the west, the oil of which would well-nigh give light though no fire touched it, -light upon light; -Allah guides to His light whom He pleases; and Allah strikes out parables for men; and Allah all things doth know".

(CHAPTER XXIV "Light," 35)

"... Fortunately **the Koran** has itself made this task easy, for it contains a number of verses which declare that Allah speaks to man in allegory and parable. Thus **the Koran** leaves the door open for all kinds of possibilities of interpretation so that no one interpreter can accuse another of being non-Muslim. A felicitous effect of this fundamental principle of Islam that **the Koran** is constantly open to allegorical interpretation has been that our **Holy Book** has been able to guide and illuminate the thought of believers, century after century, in accordance with the conditions and limitations of intellectual appreciation imposed by

external influences in the world. It leads also to a greater charity among Muslims, for since there can be no cut-and-dried interpretation, all schools of thought can unite in the prayer that the Almighty in His infinite mercy may forgive any mistaken interpretation of the Faith whose cause is ignorance or misunderstanding.”

**Extract from an address by Mawlānā Sultan Muhammad Shah at the Ismailia Association Mission Conference held at Dar-es-Salaam in July 1945**

Then Hazir Imam referred to the simile of the river and the sea. Hazir Imam quoted the Ayat ("Inna li 'llahi wa inna ilayhi raji'un") Shariati people do not understand this. These are the things that must be understood, that according to the Ismaili religion Allah is the ocean. Ali during his life on earth was the river separated from the ocean of the Almighty — separated from it and running towards it — over-coming all material resistances and running towards its origin. The Haqiqati people should understand the meaning of this Ayat — from the Haqiqati point of view this Ayat means more than all the rest of Koran.

**Imam Sultan Muhammad Shah's seal used on Farsi Farmans to Jamat of Badakhshan.**

“The entire Qur’ān is the description of the spiritual perfection of [Prophet] Muhammad.”

**A Bridge Between Two Epochs**

**By Rashida Noormohamed-Hunzai**

*Correspondence between Hazrat Mawlānā Sultan Muhammad Shah, His Highness Aga Khan III, and Dr. Khalifah Abdul Hakim*

**14 September, 1950**

**The beauty of the Quran is that its conception of Reality automatically adapts itself to the highest and most up to date as well as the most primitive thought.**

**Letter to H.E. Dr. Zahid Husain, President of Arabiyyah Jamiyyat, ‘What have we forgotten in Islam?’ (Karachi, Pakistan) 4 April 1952**

Mawlānā Sultan Muhammad Shah wrote: “Islam is fundamentally in its very nature a natural religion. Throughout the Qur’ān God’s signs (Ayats) are referred to as the natural phenomenon, the law and order of the universe, the exactitudes and consequences of the relations between natural phenomenon in cause and effect. But at the end of the 17th century and beginning of the 18th, the European Renaissance rapidly advanced in knowledge of nature, namely all those very Ayats of God to which the Qur’ān refers when Muslims forgot the Ayats, namely natural phenomenon, its law and order which are the proofs of Divine guidance used in the Qur’ān, but we stuck to our rites and ceremonies, to our prayers and fast

alone, forgetting the other half of our faith. Thus during those 200/300 years, Europe and the West got an advance out of all proportion to the Muslim world and we found everywhere in Islam (in spite of our humble prayer, our moral standard, our kindness and gentleness towards the poor) constant deterioration of one form or another and the Muslim world went down. Why? Because we forgot the law and order of nature to which the Qur'ān refers as proof of God's existence and we went against God's natural laws. This and this alone has led to the disastrous consequences we have seen. My voice alone is the voice of an old sick man in the wilderness, but you members of the Jamiyyat are not old members and sick men. Insist, you who have taken up the study of the language of the Qur'ān, to make the spirit of the Qur'ān also the spirit of Pakistan. Without Aligarh no Pakistan would have come, but to live we want many Aligarhs with science and religious philosophy and education blended in one atmosphere realising that God of the Qur'ān is the one whose Ayats are the universe."

### **Mawlānā Hazir Imam Message to The International Islamic Conference**

Amman, Jordan – 4th – 6th July, 2005

*Bismillahi'r-Rahmani'r-Rahim*

I am happy that we have been invited to participate in the International Islamic Conference being held in Amman, from the 4th to the 6th of July, 2005, under the auspices of the Hashemite Kingdom. In light of the purpose of the Conference, I find it appropriate to reiterate, in my message of greetings, the statement that I made in a keynote address at a gathering of eminent Muslim scholars from 48 countries who attended the Seerat Conference in Karachi on Friday, 12th March, 1976, nearly 30 years ago, which I had the honour to preside at the invitation of the then Minister for Religious Affairs, Government of Pakistan.

In my presidential address, I appealed to our ulama not to delay the search for the answers to the issues of a rapidly evolving modernity which Muslims of the world face because we have the knowledge that Islam is Allah's final message to mankind, **the Holy Quran His final Book**, and Muhammad, may peace be upon him, His last and final Prophet.

### **Ḥaẓrāt-i Shams-i Tabriz on Qur'ān**

**Sources: Shafique Virani, The Ismailis in the Middle Ages, p. 93**

Hazrat Shams-i Tabriz said:

“The meaning of the “Book of God” is not the text. It is the man who guides. He is the Book of God: he is its verses: he is Scripture.”

<b>Mawlānā Jalālu’d-dīn Rumi on Qur’ān</b>
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Mawlānā Jalālu’d-dīn Rumi said:

“Although the Quran is from the Prophet lips, if anybody denies it is Divine speech they are infidels.”