

Qur'ān in Farmans

Why was I so happy with this waez? Because time and time again, we heard some of the most beautiful Sūrahs and āyats from Qur'ān; āyats which have meaning to every Muslim and āyats from which the conclusion is single. (*Karachi, Pakistan 27 September 1960*)

And I would like that you should understand the meaning of your Du'ā, so that when you recite the Du'ā if you come to Sūratu'l-Ikhlāṣ, or Sūratu'l-Fātiḥah, the opening Sūrah, you must understand the meaning of the Fātiḥah. (*Montreal, Canada 19 November 1978*)

...I do not want, as has been the case in some other countries, for my spiritual children simply to memorize what's in the Qur'ān, Ginan-e Sharīf. These pieces of memorization, they are good and they are necessary in practice, but at the same time I want you to be able to understand your religion. (*Mombasa, Kenya H.H. The Aga Khan School 4 October 1959*)

I would like any spiritual child who is here present, who attends religious night school, to answer me what is the meaning of *malikin-nās*. You know the Sūrah which says *qul 'a'ūdhu bi-rabbi'n-nās, maliki'n-nās, ilāhi'n-nās*. (114:1-3) What does *maliki'n-nās* mean? Which is the spiritual child here who can tell me the meaning of *maliki'n-nās*?

(*One spiritual child gave the meaning of maliki'n-nās as "Master of the People – The Imām"; Hazir Imām was very pleased.*)

Good, very good. My beloved spiritual children, I will go further. In the same Sūrah you have *qul 'a'ūdhu bi-rabbi'n-nās, maliki'n-nās, ilāhi'n-nās, min sharri'l-waswāsi'l-khannās*. (114:1-4) What does the word *waswās* mean? What is the meaning of the word *waswās*? It is important to know the meaning.

(*A spiritual child answered in Gujarati "waswasā".*)

Good, very good. My beloved spiritual children, I am very happy to see that I can ask you what are difficult questions and there is always someone present who knows the answer. This is very, very good. I will ask you one more question. What is the meaning of *yawmi'd-dīn*? I want someone to tell me, what is the meaning of *yawmi'd-dīn*. (1:4)

(*A spiritual child answered, "The day of Judgement"*)

My beloved spiritual children, I was happy to see that your knowledge since I was last here and your understanding of both the Du'ā and other Sūrahs of the Qur'ān-e-Sharīf is much better than when I was last here, much, much better. I would like you to go on improving

your knowledge and your understanding of the Du‘ā and of those parts of the Qur’ān-e-Sharif which are important to us in our everyday lives in our understanding of our faith.

I would like you in your studies not only to look at what is written and what is compulsory upon Muslims, but I would also like you to take from its traditions, your own history, that which can help you in guiding your everyday lives, so as to live within the spirit of Islam. Qur’ān says, *khalaaqakum min nafsin wāhidatin*. (4:1) This means that God says to you, He is addressing men and women and He says He has made you out of one soul. This means that you are at all times brothers and sisters. That He has created you from one soul and it is only if you live within this spirit, within this understanding, that you can really act as a Jamat and act as brothers and sisters, which indeed you are.

...In other words, when you are studying Qur’ān, when you are studying the history of Imāms, when you are studying the history of pre-Islamic Arabia, I would like you to take from this history that which will help you to live within the spirit of Islam. This means to live honestly, to live purely, to know that you are brothers and sisters, to be available at all times when one or the other needs help, to be generous, to be honest. These are the qualities which you can trace throughout Qur’ān-e-Sharif, throughout the life of the Prophet, throughout the history that we are reading and throughout the lives of the Imāms... (*Karachi, Pakistan 29 November 1964*) (*Dacca, East Pakistan (Bangladesh) 5 December 1964*)

...And this is why I want you not to stop at the meaning of various Sūrahs of the Qur’ān-e-Sharif or the meaning of the Du‘ā, but to take your knowledge further and the Association and the teachers of the schools will assist you in this. Work hard. It is the foundation on which we will build our Jamat of the future. (*Bombay, India 9 November 1967*)

Do not forget that our branch of Islam is an esoteric branch of Islam. Esoteric means that what is written is there, but its meaning is not there to everyone. It is there to those who are part of our Jamat. And it is important, therefore, that if you learn parts of the Qur’ān, you should be able to explain the esoteric meaning of those parts...

It is important that in learning parts of the Qur’ān, you must clearly understand the meaning. If you recite parts of the Qur’ān, certain words must represent to you a concept. If you study the Qur’ān-e-Sharif, this concept will become well known to you, and through you, to the Jamat at large. This takes many years of study. I do not want you to think that this can be learnt easily or without hard work...I hope this is clear, and I hope that you will not forget that the meaning is the foundation of our concept of Islam, because our concept is esoteric. If it were exoteric, then it would not matter. But it is not exoteric, it is esoteric. Which means the meaning is for our Jamat; it is for our Tariqah, and this is the foundation. So do not forget this. (*Bombay, India, Karimabad Jamatkhana 22 November 1967*)

And I must warn you that this problem of rumours, of free talk is a matter which has harmed the Muslims throughout the world since the time of the revelation of the Qur'ān. And those of you who know the Qur'ān will remember that there are āyāts in the Qur'ān which say: "Beware of those who lead you astray, beware not to be led astray by people who spread rumours," and if the Qur'ān has āyāts on these matters, and I am making a Farman to you on these matters tonight, then I would like you to remember that these matters are essential. So be calm, be patient, be peaceful and follow the Farmans that I have given you. (*Mombasa, Kenya 14 December 1973 (PM)*) (*Nairobi, Kenya 13 December 1973*) (*Nairobi, Kenya 13 December 1973*) (*Nairobi, Kenya 13 December 1973*) (*Nairobi, Kenya 13 December 1973*)

And I simply want to say today that, that conflict does not exist in Islam. Either because not only Islam is a faith forever, for today, for tomorrow, for all future generations, but Qur'ān says quite clearly – Allah is eternal and He is all powerful. That message is very simple, for those who wish to understand it. (*Dacca, Bangladesh 6 January 1983*)

And I want here to express to you how much I support the words which you said, Anil, concerning ahl al-kitab, the People of the Book and I would remind my Jamat that the meaning of ahl al-kitab, the People of the Book, is the acceptance by not only Muslims but non-Muslims of the Unity of God – monotheism – and although you live in a non-Muslim society you live in a society which practises a monotheistic faith and I hope, therefore, that as you grow up in this society, as the younger generation becomes older, you will build bridges with the society for it is recommended within Islam, and those of you who know the history of Islam will recognise this, that it is said that Muslims should build bridges with people who are of the book and that is a statement which is made in many circumstance not only in the Hadith but in the Qur'ān itself. (*London, United Kingdom 24 April 1985 (PM)*)

I don't say your faith says you cannot smoke. I am aware of nothing in the Qur'ān which mentions smoking. I am aware that the Qur'ān mentions many times relations between people of the same faith and how those relationships should be governed and I would say the same for the use of other substances. (*New York, USA 11 November 1986*) (*Paris, France 30 June 1972*) (*Sydney, Australia 3 January 1987*)

The Qur'ān refers very often to nature as a reflection of Allāh's power of creation, and it says, look at the mountains, look at the rivers, look at the trees, look at the flowers, as evidence of Allāh's love for the people whom He has created. Today I look at this environment, and I say to you, I believe Allāh is smiling upon you, and may His smile always be upon you. Khanavadan. (*Rushan, Badakhshan, Tajikistan 27 May 1995*)

I want friendship with everyone. I do not accuse them of being bad Muslims, they are not going to accuse me to be bad Muslim. But I don't want to hear the accusation ever from anybody about who is a Muslim or who is not, because only Allāh has the right to judge. So we should not become involved in theological discussions and when others get involved in theological discussions we should tell them that Qur'ān says "*lakum dīnukum wa-liya dīn*". (109:6) (*Rawalpindi, Pakistan 23 March 1983*) (*Maputo, Mozambique 12 August 1998*) (109:1-6)

...I would like to share with you today my conviction, my very deep conviction that the plurality of the peoples of the Muslim world, is not just an irreversible historical fact, but it is a strength for which we must be grateful, a strength that should be constructively harnessed to the building of this and other nations within the ethics of Islam.

The Holy Qur'ān says, "O Mankind, Lo! We have created you male and female and have made you nations and tribes that ye may know one another. Lo! The noblest of you in the sight of Allah is the best in conduct. Lo! Allah is Knower, Aware." (49:13) (*Dushanbe, Tajikistan 24 May 1995*) (*Murghab, Badakhshan, Tajikistan 26 May 1995*) (*Sijd, Badakhshan, Tajikistan 26 May 1995*) (*Rushan, Badakhshan, Tajikistan 27 May 1995*)

Absolutely, we must respect the sanctity of life. It is the Holy Qur'ān itself which says, "And whoso saves a life, it is as if he had saved the entirety of mankind." (5:32) (*Porshniev, Badakhshan, Tajikistan 25 September 1998*) (*Roshorv, Bartang Valley, Tajikistan 25 September 1998*) (*Shugnan, Tajikistan, Shugnan Afghanistan 25 September 1998*) (*Vanj, Badakhshan, Tajikistan 26 September 1998*) (*Ishkashim, Afghanistan 27 September 1998*) (*Ishkashim, Badakhshan, Tajikistan 27 September 1998*) (*Langar, Badakhshan, Tajikistan 27 September 1998*) (*Yoged, Badakhshan, Tajikistan 27 September 1998*)

The President of the Council has just presented to me on your behalf some very, very wonderful gifts. A Qur'ān-e-Sharif of over 150 years old and a carpet from Hunza, and I think I have heard about a piece of land. (*Alyabad, Hunza, Pakistan 18 October 2000 (AM)*)

Let us not forget that the message of peace and brotherhood of Islam needs to be carried by every murid, every day, in his or her life, so that, that message is understood by everybody with whom you come into contact, Muslims or non-Muslims, this message of peace, this message of the role of intellect in human life, the position of women in society, the right to educate and to be educated, the right to use one's intellect to understand the creation of Allāh – that is after all what the Qur'ān says. Then those are the principles which must be abided by, articulated by my murids around the world. (*Dar es Salaam, Tanzania 17 July 2002*)

Keep in mind that the Shia Ismaili Tariqah of Islam is a tariqah, first of all, of peace. Secondly, it is a tariqah of wisdom and knowledge. We seek knowledge. We do not reject knowledge. And we seek knowledge for good purpose, as the Qur'ān says in order better to understand the creation of Allāh, but also better to serve the people amongst whom we live. (*Vancouver, B.C, Canada 10 June 2005 (PM)*)

This area of the practice of the faith is an area which is highly important but which requires commitment on behalf of the Jamat and guidance on behalf of the Imam, and I want to make it clear to my spiritual children that we are and will continue to seek out knowledge and understanding particularly from the Qur'ān so that my murids can look forward to the future with an interpretation which is correct. You are aware of course that over the history of Islam there are thousands and thousands of interpretations of the Qur'ān, and it is important that as time evolves we should continue under the guidance of the Imam to seek clarity and understanding from the Qur'ān-e-Sharīf. And I want my spiritual children to know that this is an endeavour which has been undertaken on an ongoing basis and that guidance will be given on a continuing basis. (*Dar es Salaam, Tanzania 17 August 2007*)

The same careful enquiry is being applied to the wide body of Tafsir across the Ummah and across time, in order to achieve a thorough comprehension of the multiple schools of interpretation of the Holy Qur'ān, including those of the Fatimid times. When these endeavours have been completed to my satisfaction, I will make available to the Jamat worldwide my thoughts and reflections in regard to the future practise of the Shia Ismaili Tariqah of Islam. (*Gouvieux, France, Aiglemont 11 July 2007*)

During the life of the Prophet, and after that, situations arose where people would provoke the Prophet, and the people around him. And always – and it is clear in the Qur'ān – the answer was explain, explain yourself, explain your faith, and if those who are in front of you do not listen or do not understand, don't hold that against them. Let them go on their way. But never react in anger, never react in an aggressive manner, but always, as a good Muslim, in peace and in quiet, because that is what you should be doing. (*Atlanta, Georgia, USA 17 April 2008 (PM)*)

... the Qur'ān is very clear – Allāh says “We have made you many tribes, in many ways, so that you may know each other.” (4:1) But it also says, “I have made you man and woman from one soul, from one soul.” (4:1) That is the most unique expression, of the uniqueness, of the singularity of the whole of the human race. (*Sidhpur, India 16 May 2008*) (*Mumbai, India 17 May 2008*)

And I would remind you that the Holy Qur'ān says that “The whole of mankind, the totality of mankind was born from one soul.” (4:1) Keep that in mind. Build relationships, human relationships of warmth and trust and confidence amongst communities so that the pluralism of society becomes an asset for future generations, not a liability for national or international organisations. (*Mumbai, India 18 May 2008*)

We are already benefiting from this Time and Knowledge, and I want to emphasise that this is a long tradition in our Jamat – this generosity – and indeed it is extensively mentioned in the Qur'ān, it is extensively mentioned in the Hadith. So it is important that we should all understand that this is a long established tradition, and the fact that we are able to make that tradition function for the benefit of the Jamat, is simply saying our Jamat is putting in practice the recommendations that are made within our faith on how to help people to improve their quality of life. (*Gouvieux, France 13 December 2008*)

So I will give you an example: there is an āyāt in the Qur'ān which says, “*qul huwa'llāhu aḥad.*” (112:1) Who knows, amongst you, what the word “qul” is? Good. I saw one hand go up. Good. It is, “Say”. But it is addressed to whom, in what circumstances? And why does it come back time and time again in the Qur'ān? It is because Allah is instructing the Prophet to speak. So that is an instruction given directly to our Prophet from Allah to speak, to say, to communicate. (*Atlanta, Georgia, United States of America 17 March 2018*)

It has been a most happy visit and now I have a Qurān that comes from China. As a Muslim, that is very special. There are many *ḥadīths* about China and about Islam going to China, and what you have presented is a symbol of the journey of Islam to China. (*Paris, France 23 June 2018*)