

The Quran mentioned in Interviews by Aga Khan IV

[UK Press Interview, London Newspapermen on television: 115 Questions answered with artistry and insight' \(London, United Kingdom\) 2 May 1958](#)

Q: Am I right in thinking you have also made adjustments in the method of prayer to the Qur'an?

Hazir Imam: No, I am afraid not.

Q: Quite untrue is it?

Hazir Imam: That was quite untrue. The comment I made there, was that very young children — children of the age of 2 or 3 — were not to stay up late at night for the last prayer — or sick people. That was the only comment I made.

[Jeune Afrique Interview, Anne Loesch, 'Prince of Islam and businessman' \(Paris, France\) 15 Oct 1967](#)

You see, my mission is on three levels. Religious First: it is a symbolic exegesis of the Qur'an

The Hadith is like the Qur'an: it is based on meditation, the object of constant adaptation. What matters, I told you, it is the substance, the spirit.

My grandfather was the first to encourage women to leave the veil. The Qur'an makes a clear difference between women-slaves — those that exist only in the eyes of men, by their finery — and free women. Women must be free today, responsible for their conduct. There is no question of hiding, no more than adornment.

[L'Expansion Interview, Roger Priouret, 'Face to Face with the Aga Khan' \(Paris, France\) March 1975](#)

The Imam must direct Ismailis on the practice of their religion and constantly interpret the Qur'an for them according to our theology. On the spiritual plane, the Imam's authority is absolute. Ismailis believe therefore that what the Imam says is the only true interpretation possible. This is fundamental to our religion — perhaps something similar is found in the case of the Pope in the Catholic religion.

[CTV Canada AM Interview, Norm Perry \(Ottawa, Canada\) 13 Nov 1978](#)

I am not prepared to say that a Jew and a Muslim cannot live side by side in different circumstances at peace with each other. In fact, the Qur'an and Islam as a faith, accept Judaism as a monotheistic faith. In fact, they refer to the Christians, as "Ahl al-Kitab" – "People of the Book"

[BBC Radio 4 Interview, Michael Charlton \(London, UK\) 6 Sep 1979](#)

The Qur'an is not a body of law, and that, I think, is a statement that every Muslim will make. What is referred to today as Islamic law is a compilation of views expressed by law makers, who lived well after the revelation of the Qur'an, well after the time of the Prophet. The interesting thing is that in the Qur'an, for example, a lot of the things which I would refer to as punishment, are punishment as deterrent. The punishment itself is not the issue at stake. The question is you have got to stop certain things from happening for the good of society. Now if that's the starting point, then I would say a lot of things do not have to be done, which maybe being done today in the Muslim world. That is my position, because I will start from the Qur'an. I will not start from an interpretation made five or six generations after the life of the Prophet. If we're talking about fundamentalism, let's start at the revelation of Islam.

[The Age Interview, Geoffrey Barker, 'Aga Khan: Enigma of East and West' \(Melbourne, Australia\) 14 July 1979](#)

If you read the Qur'an you will find that a very substantial part of Islam and Islam's teaching has to do with the individual's behaviour in society in totally secular matters — how you behave in your relations with other people in society, in your business transaction, in your family, in your friends.

[Pakistan Television Corporation Interview \(Karachi, Pakistan\) 12 Nov 1985](#)

In fact it is the motivating force. That is the force which has encouraged me to look at various areas of help. I think there are two forms of help. There is helping people without instigating them to help themselves. And then there is helping people by helping them help themselves. I prefer the second form. I believe it is also the intent of Allah to, what He said in the Qur'an and in the

tradition that you don't help people once. You try to help them in such a way that they become self sufficient, make them help the others.

[1st CBC Interview, Man Alive with Roy Bonisteel \(Canada\) 8 Oct 1986](#)

You have to be very careful not to confuse the concept of religious authority with divinity. The Prophet himself never claimed any miracle of any sort. The only miracle which you have in Islam is the Qur'an

[1st India Today Interview, Aroon Purie \(India\) - February 1989](#)

As Imam of the Ismaili sect, I am in a position to adapt the teachings of the Qur'an to the modern condition. On the question of modernity the issue is essentially whether one is affecting the fundamental moral fabric of society or whether one is affecting the fundamentals of religious practice. As long as these two aspects are safeguarded the rest can be subject to adjustment.

[Corriere della Sera Interview, Massimo Nava, 'I am amazed by the Ignorance on Islam' \(Italy\) 22 Oct 2001](#)

The Qur'an prohibits judging the way in which another Muslim practises faith, but it also prohibits the enforcement of a religious practice or of a faith.

The Qur'an edicts the ethics of responsibility as an obligation for those who have civilian authority, to enhance the well being and the development of their community. This is something which the Taliban have not done and it is because of this that their regime condemns itself. In these conditions, Islam even says that trust in authority must be denied.

There is an enormous confusion in schools and in universities. Hence in the general culture of the West there is no education regarding the Muslim world and the fundamental principles of the Qur'an are unknown: i.e. ethics and the learning of acknowledging faith in every moment of life with coherent behaviour.

[Lebanese Broadcasting Corporation International Aleppo, Syria - 8 Nov 2001](#)

Q. is there a place in the Islamic World for the other religions?

Hazir Imam: For sure! Islam is a faith that recognises the preceding monotheistic interpretations, Judaism and Christianity, called the "People of the Book". It is one Book. So for me there is no doubt whatsoever.

[1st Philip Jodidio Interview - published in Connaissance des Arts, 'Bridging the Gulf' \(Paris, France\) - Jan 2002](#)

In peacetime, Islam has three sources of understanding on such subjects. The first is the Qur'an, the second is the Hadith or Tradition, that is to say accounts of statements and actions of the Prophet Muhammad as recorded over the course of history. The last is the example of the actions of the Prophet towards the Christian community or the Jewish community of his time. My answer is that in peace, there is sufficient information from these three sources together to say that cultural pluralism is absolutely acceptable to Islam.

[1st Spiegel Online Interview - Erich Follath, 'Only those who help people serve God' \(Germany\) 30 Dec 2002](#)

That the holder of a political official accountable for his actions is taken, is part of our faith. It says so in the Qur'an.

[Deutsche Welle Interview, Günter Knabe, 'There's No Conflict Between Islam and Democracy' \(Berlin, Germany\) 12 Sep 2004](#)

I would say that Islam is an encompassing faith. There is a very, very famous ayat in the Qur'an, for example, where Allah says I have created you — meaning mankind — from one soul. With that line, he meant all of humanity. (7:189 or 4:1)

[2nd Philip Jodidio Interview - published in 'Under the Eaves of Architecture', 'The Processes of Change' \(London, United Kingdom\) 6 March 2007](#)

In much of Islamic architecture you find a sense of spirituality. You find that spirituality not only in religious buildings. If you think of the history of

landscape architecture and you relate that to references to heaven in the Qur'an, you find very strong statements about the value of the environment, the response of the senses, to scent, to noise, music or water.

[L'Express Interview, Eric Chol and Christian Makarian, 'The ethic of Islam rests on generosity' \(Paris, France\) 4 July 2007](#)

My concept of Islam is a faith for all time, not backward looking. In the Qur'an it is written that one must seek education to know Allah better, and share knowledge for the betterment of society. That is to say that in Islam, the links between faith and knowledge are very strong and we are constantly encouraged to learn. This is an extraordinary message for humanity.

[Sociedade das Nações Interview, Martim Cabral and Nuno Rogerio \(Lisbon, Portugal\) - 21 July 2008](#)

Every individual is expected to use his intellect, his knowledge, to help him understand his faith — at least that is the way we interpret the faith. So I don't see a conflict of any sort whatsoever. Obviously you can get back to the question of interpretation of the Qur'an, interpretation of the sunnat, interpretation of the hadith, but that is as diversified in Islam as it is in the Christian world. In fact there's probably more diversity in what we call the Ummah, which is the community of Muslims worldwide.

[Paroquias de Portugal Interview, António Marujo and Faranaz Keshavjee, 'The West should accept that Islam does not separate the world and faith' \(Lisbon, Portugal\) 23 July 2008](#)

The Qur'an has a very important ayat, in which God says: "*I have created you*" — "you" means mankind — "*male and female, from one soul, only one soul.*" {7:189} This is the most extraordinary expression on the unity of the human race. It is within this context that we must work.

Islam is different. If we are happy, as Muslims, we should thank God for our happiness. God reflects his presence, not only through suffering in human life, but also through happiness, through friendship. There is no requisite that says a Muslim cannot be a happy person. One can find expressions of happiness in the Qur'an — we do not, in any way, face happiness as unreligious.

If you read the hadith [teachings of the Prophet], you will note that he was called upon many times, by the members of the Muslim community, to interpret the Qur'an or a specific ayat.

There is a very famous ayat in the Qur'an that says: *"To yourself, your faith. To myself, my faith."* There is a great debate about whether this ayat refers to the intra-Muslim relationship or to the relationship between Muslims and non-Muslims. But the ayat is there!

[Syrian TV Interview, Reem Haddad \(Aleppo, Syria\) 29 Aug 2008](#)

And what we, I think, need to do, is to try to make sure that, for example, public spaces — which have always been a very **powerful** element of our environment, and indeed the Qur'an itself refers to our duty to pass on an improved quality of environment ... and so public spaces are important.

It's an amazing place [referring to the Taj Mahal] and that is also taking symbolism from the Qur'an that has been translated into the concept of the space around.

[Interview featured in PBS/E2 Series 'A Garden in Cairo' \(USA\) - 2 Sep 2008](#)

There is an often quoted ayat [of the Qur'an] which says that you should leave the world in a better environment than you found it. You have a responsibility of legacy of God's creation of the world, to improve that legacy from generation to generation. So there is an ethical premise to it.

Interviews with Mawlana Sultan Muhammad Shah

[Daily Sketch Interview, 'Is Religion Something Special?' \(London, United Kingdom\) - \(1920-24\)](#)

Of course, we hold fast by the Qur'an, for it is from the Qur'an that we get the texts which buttress our faith in the ever-watchful eye and sustaining hand of God.

[A Broadcast Message on Radio Pakistan, 'Build up that free Islamic state mentality' \(Karachi, Pakistan 19 February 1950\)](#)

[The] Qur'an and the Tradition [have both insisted] that nature is the great daily book of God whose secrets must be found and used for the well being of humanity. Islam is essentially a natural religion, the miracles quoted in the Qur'an are the great phenomena surrounding us and we are often told that all

these manifestations can be used and should be, with intelligence, for the service of man.

[Reply to The Times of London, 'The Tolerance of Islam' \(London, United Kingdom\) 6 November 1951](#)

In fact, in the interest of the universal unification of mankind the Qur'an ignores the minor differences and says: "Come, let us unite to what is common to us all", which obviously encourages Muslims to assimilate ideas and even customs from others.

[Letter to H.E. Dr. Zahid Husain, President of Arabiyyah Jamiyyat, 'What have we forgotten in Islam?' \(Karachi, Pakistan\) 4 April 1952](#)

Islam is fundamentally in its very nature a natural religion. Throughout the Qur'an 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'an refers when Muslims forgot the Ayats, namely natural phenomenon, its law and order which are the proofs of Divine guidance used in the Qur'an, 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) in 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'an 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'an, to make the spirit of the Qur'an 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'an is the one whose Ayats are the universe.

[Al-Ahram Weekly 23-29 April 1992](#)

Interview with Mata Salamat

My husband wanted a sheikh to recite the Qur'an everyday from morning to evening - he's been with me for twenty eight years [referring to Sheikh Said Ahmed].

[Hidden secrets of the universe-24 Jan 1998](#)

Interview with Prince Sadrudin

"I was brought up in the Muslim religion, My father insisted that I learnt the Qur'an and encouraged me to understand the basic traditions and beliefs of Islam but without imposing any particular views. He was an overwhelming personality but open-minded and liberal."