

Mention of the word Quran in Speeches

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Source: <https://www.akdn.org/press-centre/speeches>

Still need to explore <http://www.nanowisdoms.org/nwblog/?s=Qur%27an&cat=3&paged=1>

In the face of this changing world, which was once a universe to us and is now no more than an overcrowded island, confronted with a fundamental challenge to our understanding of time, surrounded by a foreign fleet of cultural and ideological ships which have broken loose, I ask, "Do we have a clear, firm and precise understanding of what Muslim Society is to be in times to come?" And if as I believe, the answer is uncertain, where else can we search then in the Holy Qur'an, and in the example of Allah's last and final Prophet?

There is no justification for delaying the search for the answer to this question by the Muslims of the world, because we have the knowledge that Islam is Allah's final message, the Qur'an His final book and Muhammed His last Prophet. We are blessed that the answers drawn from these sources guarantee that neither now, nor at any time in the future will we be going astray.

*12 March 1976 PAKISTAN
Presidential Address by His Highness the Aga Khan at the International Seerat
Conference*

<https://the.ismaili/speeches/presidential-address-his-highness-aga-khan-international-seerat-conference>

As we work towards that vision of the future we will remember the Sura of Light from the Qur'an. It tells us that the oil of the blessed olive tree lights the lamp of understanding, a light that belongs neither to the East nor West. We are to give this light to all. In that spirit, all that we learn will belong to the world - and that too is part of the vision I share with you.

*Speech by His Highness the Aga Khan to the Asia Society
25 September 1979*

<https://the.ismaili/speeches/asia-society-islamic-architecture-revival>

I have often discussed education with leading Muslim thinkers and asked such questions as how the traditional Koranic school or Madrassah can continue to coexist successfully with modern secular educational systems which are often rooted in a basically alien colonial mould. How can this duality be resolved?

*07 July 1983| UK
Presentation of Academic Awards, London University*

<https://the.ismaili/speeches/presentation-academic-awards-london-university>

Architecture must integrate cultural wealth and creative spirit. I would even venture to say the dreams of a society aiming to become itself a force of integration of space and time where all creative and productive activities and human exchange take place. It is true that the power of integration of the classic Islamic culture at one time rested on the recurring spiritual energy which is called faith: faith expressed in ritual behaviour repeated daily but also in ethical rules and laws, the relationship to nature, even with visible and invisible worlds stresses in the Qur'an, thus creating a unity of thought and existence.

*24 November 1986| GLOBAL
Aga Khan Award for Architecture Ceremony, Marrakech*

*Speech by His Highness the Aga Khan at the Aga Khan Award for Architecture
Ceremony, Marrakech*

<https://the.ismaili/speeches/aga-khan-award-architecture-ceremony-marrakech>

An Ayat in the Qur'an says: "Verily, God does not change man's condition unless they change that which is in themselves." We must show greater faith in the ability of the individual to be creative. We may be at a point in history in which the people of the Third World are both willing and able to act. We all share a responsibility to help create an environment to make this possible.

*18 March 1987| GLOBAL
International Development Conference*

*Keynote address by His Highness the Aga Khan at the International Development
Conference*

<https://the.ismaili/global/international-development-conference>

Journalists learn to use these words — but how many of them know what they really mean? How many of them understand, for example, that the shari'a is seen by most Muslims as a changing body of law, subject to what we call the fiqh, the capacity for evolving interpretation. How many of them are aware of the selective and moderate application of the shari'a in the legal systems of those Islamic countries which do allow its application? How many of them know that Arabic translators of the Old Testament used the word shari'a to designate the Torah, underlining a shared perception of the Divine Law that governs the spiritual relationship between God and His believers? How many are knowledgeable enough to appreciate the shari'a's illuminating qualities in civil law?

Without a proper sense of context, it is little wonder that those exceptional instances of Muslims theocratising Islamic politics are mistaken for the norm, and that the humanistic temper of Islamic ethics is overlooked. Among some observers, there is even a tendency to see political violence as a function of the faith itself — when in fact nothing could be further from the truth.

17 October 1996| GLOBAL

Commonwealth Press Union Conference in Cape Town, South Africa

<https://the.ismaili/speeches/commonwealth-press-union-conference-cape-town-south-africa>

I am convinced that the potential for future development of this movement is enormous because it builds on the strongest of foundations. Philanthropy and charitable giving hold a very central place in the teachings of the Holy Quran, the writings of Islamic thinkers, and the history of Muslims in all parts and cultures of the Islamic World, including here on the sub-continent. Islam's clear and explicit injunction is to share resources beyond one's reasonable commitments, and to care for those in need. I will not speak further about them this morning as they received attention in yesterday's presentations. There are, however, some specific aspects of the teachings of our faith that are worthy of additional comment. They deal with the ethical basis for important policy decisions relevant for the future of philanthropy in Pakistan, and the duty to insure the integrity of philanthropic organisations.

The Quran, the Hadith, the sayings of Hazrat Ali, and many scholarly sources make numerous references to the forms and purposes of philanthropy. Human dignity - restoring it, and sustaining it - is a central theme. Enabling individuals to recover and maintain their dignity as befitting their status as Allah's greatest creation, is one of the main reasons for charitable action. There is dignity in the individual's ability to manage his or her destiny. That being the case, the best of charity, in Islamic terms, can go

beyond material support alone. It can take the form of human or professional support such as the provision of education for those otherwise unable to obtain it, or of the sharing of knowledge to help marginalised individuals build different and better futures for themselves. Thus conceived, charity is not limited to a one-time material gift, but can be seen as a continuum of support in a time frame which can extend to years. This means that multi-year support for institutions that enable individuals to achieve dignity by becoming self-sustainable, holds a special place amongst the many forms of charity in the eyes of Islam.

There is another precept found in the Quran and Islamic philosophical texts of great significance that is particularly relevant in this context. It is the emphasis on the responsibilities placed upon those charged with the management of philanthropic gifts and the institutions supported by them. The duty of responsible stewardship is very clear, a concept that can be equated to the notions of trust and trusteeship in today's international legal terminology. The obligation to maintain the highest level of integrity in the management of donated resources, and of the institutions benefiting from them, is grounded in our faith. It is critical to the realisation of the purposes of all gifts, to the continuation and growth of philanthropic giving, and for credibility in the eyes of the public. Muslim societies have the moral right to expect and demand that philanthropic donations be managed according to the highest ethical standards.

*Address by His Highness the Aga Khan at the Conference of Indigenous Philanthropy
17 October 2000*

<https://the.ismaili/speeches/conference-indigenous-philanthropy>

Nine eleven has scarred America, but not just America. It has scarred the Islamic world, and hundreds of millions of devout and practicing Muslims for whom the word of the Quran is the word of God. We have clarity and direction enough when the Quran affirms that to save a life is, as if, to save humankind altogether.

*23 June 2002| GLOBAL
Inauguration of the Ismaili Jamatkhana and Center, Houston*

<https://the.ismaili/speeches/inauguration-jamatkhana-and-center-houston>

The Qur'an itself acknowledges that people upon whom wisdom has been bestowed are the recipients of abundant good;

Word quran has been mentioned 16 times in this speech.

(The entire speech talks about Qur'an)

Speech by Mawlana Hazar Imam at 'Word of God, Art of Man: The Qur'an and its Creative Expressions'

19 October 2003

<https://the.ismaili/global/speeches?page=9>

Does the Holy Quran not say in one of the most inspiring references to mankind, that Allah has created all mankind from one soul?

Speech of His Highness the Aga Khan at the opening of Alltex EPZ Ltd

18 December 2003

<https://the.ismaili/speeches/opening-alltex-epz-limited-athi-river>

In Islam, the Holy Qur'an says that man is God's noblest creation to whom He has entrusted the stewardship of all that is on earth. Each generation must leave for its successors an enhanced and sustainable social and physical environment. I am sure every responsible citizen in every part of the world would share this aspiration.

Address by His Highness the Aga Khan at the Ninth AKA Award Cycle, New Delhi

26 November 2004

<https://the.ismaili/speeches/ninth-award-cycle-aga-khan-award-architecture>

In Islam, the Holy Koran says that man is God's noblest creation to whom He has entrusted the stewardship of all that is on earth. Each generation must leave for its successors a wholesome and sustainable social and physical environment.

Speech by His Highness the Aga Khan at the Scully Seminar

26 January 2005

<https://the.ismaili/speeches/scully-seminar>

Wherever they live, they faithfully abide by the Quranic ethic of a common humanity and the dignity of man.

Remarks by His Highness the Aga Khan upon receiving Die Quadriga 2005 Prize

2 October 2005

<https://the.ismaili/speeches/receipt-die-quadriga-2005-prize>

In Islam, the Holy Quran offers explicit direction to share resources beyond one's requirements, and to care for the poor and those in need.

Remarks by His Highness the Aga Khan upon receiving the Carnegie Medal for Philanthropy

3 October 2005

<https://the.ismaili/speeches/carnegie-medal-philanthropy>

Regardless of gender, origin or faith, the AKDN strives to help the weakest in society to achieve self reliance in improving their lives, guided by the Quranic ethic of a common humanity and the dignity of all mankind.

Speech by His Highness the Aga Khan at the opening of the Kabul Serena hotel

8 November 2005

<https://the.ismaili/speeches/opening-kabul-serena-hotel>

Lest it be forgotten, the society of their times was richly pluralistic when the Quranic notion of the Ahl al-Kitab – the People of the Book – and of one humanity were the driving force for tolerance and respect for difference.

Acceptance remarks by His Highness the Aga Khan, University of Evora Honorary Doctorate

12 February 2006

<https://the.ismaili/speeches/university-evora-honorary-doctorate>

As the Holy Quran says: "There is no compulsion in religion".

Address by His Highness the Aga Khan at the graduation ceremony at Columbia University, USA

15 May 2006

<https://the.ismaili/speeches/graduation-ceremony-school-international-and-public-affairs-usa>

The first affirms the unity of the human race, as expressed in the Holy Qu'ran where God, as revealed through the Holy Prophet Muhammad, may peace be upon him, says the following:

“O mankind! Be careful of your duty to your Lord, Who created you from a single soul and from it created its mate and from the twain hath spread abroad a multitude of men and women.” (4:1)

<https://www.akdn.org/speech/his-highness-aga-khan/upon-receiving-tolerance-award-tutzing-evangelical-academy>

Tutzing, Germany, 20 May 2006

Aga Khan receives Tolerance Award from the Evangelical Academy of Tutzing

This ignorance spans all aspects of the peoples of Islam: their pluralism, the diversity of their interpretations of the Qur'anic faith, the chronological and geographical extent of their history and culture, as well as their ethnic, linguistic and social diversity.

Speech by His Highness the Aga Khan at Splendori a Corte exhibition

29 March 2007

<https://the.ismaili/global/speech-his-highness-the-aga-khan-splendori-corte-exhibition>

An Ayat in the Holy Quran says: “Verily, God does not change a people’s condition unless they change that which is in themselves.” In the end, it is the will and the resourcefulness of the individual human being that, with Allah’s blessings and guidance, will determine our future.

Speech by His Highness the Aga Khan at the Enabling Environment Conference, Kabul

3 June 2007

<https://the.ismaili/speeches/enabling-environment-conference-kabul>

The Holy Quran speaks of how mankind has been created by a single Creator “from a single soul...” – a profound affirmation of the unity of humanity.

*Speech by His Highness the Aga Khan at the Graduation ceremony at Sciences Po,
Paris*

15 June 2007

<https://the.ismaili/speeches/graduation-ceremony-institut-detudes-politiques-de-paris-sciences-po>

The Quran tells us that signs of Allah’s Sovereignty are found in the contemplation of His Creation - in the heavens and the earth, the night and the day, the clouds and the seas, the winds and the waters.

*Remarks by His Highness the Aga Khan at the foundation stone-laying ceremony of the
AKA, Kampala*

22 August 2007

<https://the.ismaili/speeches/foundation-stone-laying-ceremony-aga-khan-academy-kampala>

The Quran commands us to be good stewards of Allah’s natural creation - even as we employ His gifts of time and talent to shape our surroundings.

*Speech by His Highness the Aga Khan at the presentation ceremony of the 2007 Aga
Khan Award for Architecture*

4 September 2007

<https://the.ismaili/speeches/presentation-ceremony-2007-aga-khan-award-architecture>

The teachings of the Quran, like those of the Bible, also resonate with the words that rang out from Philadelphia in 1776: affirming that “all men are created equal, and are endowed by their Creator with certain unalienable rights.” Those words express our common ideal.

12 April 2008| GLOBAL

Dinner hosted by the Governor and First Lady of Texas
<https://the.ismaili/speeches/dinner-hosted-governor-and-first-lady-texas>

I would also like to quote an infinitely more powerful statement about the unity of mankind, because it comes directly from the Holy Quran, and which I would ask you to think about. The Holy Quran addresses itself not only to Muslims, but to the entirety of the human race, when it says:

“O mankind! Be careful of your duty to your Lord Who created you from one single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women.”

18 April 2008| GLOBAL
Annual meeting of the International Baccalaureate
<https://the.ismaili/speeches/annual-meeting-international-baccalaureate>

“Amid such a worthy and learned gathering I am reminded of the verses of the Holy Qur’an in which Allah reminds us that He gives the blessing of wisdom to whoever He wills, but only those with intelligence remember that He has done so.”

<https://www.akdn.org/speech/his-highness-aga-khan/presentation-title-honorary-citizen-islamic-community-timbuktu-and>

Mopti, Mali (24 April 2008)
Presentation of the title of Honorary Citizen of the Islamic Community of Timbuktu and an Honorary Doctorate from the University of Sankoré

The Holy Qur’an sees the discovery of knowledge as a spiritual responsibility, enabling us to better understand and more ably serve God’s creation.

Speech by His Highness the Aga Khan at the foundation stone-laying ceremony of AKA,
Dhaka
18 May 2008

<https://the.ismaili/speeches/foundation-stone-laying-ceremony-aga-khan-academy-dhaka>

As the Holy Quran so powerfully affirms, “Allah is the Creator and the Master of the heavens and the earth.” And then it continues: “Everything in the heavens and on earth, and everything between them, and everything beneath the soil, belongs to Him.”

Speech by His Highness the Aga Khan at the inaugural ceremony of the Delegation of the Ismaili Imam, Ottawa
6 December 2008

<https://the.ismaili/speeches/inaugural-ceremony-delegation-imamat-ottawa>

The Holy Quran says: “O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women.” What a unique and profound statement about the Oneness of humanity!

Speech by His Highness the Aga Khan at the Graduation ceremony of the University of Alberta

8 June 2009

<https://the.ismaili/speeches/graduation-ceremony-university-alberta>

Like Mali itself, this Park has the mission of upholding the country’s tradition of encounters and dialogue, while preserving the natural heritage and ecosystems of which man has stewardship, as the Holy Qur’an instructs us.

Speech by His Highness the Aga Khan at the inauguration ceremony of the National Park of Mali

22 September 2010

<https://the.ismaili/speeches/inauguration-ceremony-national-park-mali>

In the Holy Quran we read these words: “O mankind! Be careful of your duty to your Lord who created you from a single soul ...[and] joined your hearts in love, so that by His grace ye became brethren.”

His Highness the Aga Khan delivers the 10th Annual LaFontaine-Baldwin Lecture
15 October 2010

<https://the.ismaili/speeches/10th-annual-lafontaine-baldwin-lecture>

In addressing all these issues, I believe we can, indeed, make our continuing conversation more relevant and more productive - remembering always the Quranic commandment that humankind must take responsibility for shaping and reshaping our earthly environment, employing Allah's gifts of time and talent as good stewards of His Creation.

*Speech by His Highness the Aga Khan at the 2010 Aga Khan Award for Architecture Ceremony
23 November 2010*

<https://the.ismaili/speeches/2010-aga-khan-award-architecture-ceremony>

Holy Quran where it is written, "O Mankind, be careful of your duty to your Lord who created you from a single soul ... (and) joined your hearts in love so that by His grace ye became brethren."

*His Highness the Aga Khan: a life in the service of development
20 January 2012*

<https://the.ismaili/speeches/his-highness-aga-khan-life-service-development>

This new discourse, as wide as it has become, has had a continuing, common premise, a conviction that architecture has a capacity to transform the quality of human existence. More than that, we believed that our Quranic heritage gave us the responsibility, as good stewards of the Divine creation, to shape and reshape our earthly environment in the service of humankind

*Speech by His Highness the Aga Khan at the 2013 Award Ceremony
6 September 2013*

<https://the.ismaili/speeches/award-ceremony-12th-cycle-aga-khan-award-architecture>

Central to my life has been a verse in the Holy Quran which addresses itself to the whole of humanity. It says: "Oh Mankind, fear your Lord, who created you of a single soul, and from it created its mate, and from the pair of them scattered abroad many men and women..."

*Address of His Highness the Aga Khan to both Houses of the Parliament of Canada in
the House of Commons Chamber, Ottawa
27 February 2014*

<https://the.ismaili/speeches/address-both-houses-parliament-canada-house-commons-chamber>

Does the Holy Quran not say that mankind is descended from “a single soul?”

*The 88th Stephen Ogden Lecture delivered by His Highness the Aga Khan at Brown
University
9 March 2014*

<https://the.ismaili/speeches/stephen-ogden-lecture-brown-university>

The Holy Qur'an, itself, portrays the Garden as a central symbol of a spiritual ideal – a place where human creativity and Divine majesty are fused, where the ingenuity of humanity and the beauty of nature are productively connected. Gardens are a place where the ephemeral meets the eternal, and where the eternal meets the hand of man.

*Remarks by His Highness the Aga Khan at the inauguration of the Aga Khan Park,
Toronto
25 May 2015*

<https://the.ismaili/speeches/inauguration-aga-khan-park-toronto>

A passage from the Holy Quran that has been central to my life is addressed to the whole of humanity. It says: “Oh Mankind, fear your Lord, who created you of a single soul, and from it created its mate, and from the pair of them scattered abroad many men and women...”

*Speech at the Jodidi Lecture at Harvard University
11 November 2015*

<https://the.ismaili/speeches/speech-samuel-i-and-elizabeth-jodidi-lecture-harvard-university>

The symbol of the garden as a spiritual symbol goes back to the Holy Qur'an itself - where the garden ideal is mentioned many times. Down through many centuries, Islamic culture has continued to see the garden as a very special place, where the human meets further proof of the divine.

Edmonton, Canada (16 October 2018)

<https://www.akdn.org/speech/his-highness-aga-khan/inauguration-aga-khan-garden-alberta>

The Holy Quran asks Muslims not to be passive recipients of our Natural Habitat but instead to be faithful stewards of the divine creation; we need to expand our commitment in all directions.

Kazan, Republic of Tatarstan, Russian Federation (13 September 2019)

The Aga Khan Award for Architecture 2019 Presentation Ceremony

<https://www.akdn.org/speech/his-highness-aga-khan/aga-khan-award-architecture-2019-presentation-ceremony>