



Global Lectures

Mubarak Speeches Series – Part 1

Global Lectures – Mubarak Speeches Series – Part 1

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Imāmu'n-nās and Imāmu'l-muttaqīn

Imam of Humankind and Imam of the Righteous

Dr. Faquir Muhammad Hunzai
Al-Wā'izah Rashida Noormohamed Hunzai

Imam of Humankind = Imāmu'n-nās

Qur'an: Surah 4:1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً

Yaaa aiyuhan naasut taqoo Rabbakumul lazee khalaqakum min **nafsinw waahidatinw** wa khalaqa minhaa zawjahaa wa bas sa minhumaa rijaalan kaseeranw wa nisaaa'aa; ...

O humankind! 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 has spread abroad a multitude of men and women; ...

Qur'an: Surah 6:98

وَهُوَ الَّذِي أَنْشَأَكُمْ مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ

Wa huwal lazeeee ansha akum min **nafsinw waahidatin** famustaqarrunw wa **mustawda'**;

And He it is Who has produced you from a Single Soul and (has given you) a permanent [place] and a temporary [place] ...



An Example from Nature: Sun spreads its light universally



The Memoirs of Aga Khan - World enough and Time

“This fraternity is absolute and comprises men of all colours and of all races: black, white, yellow, tawny; all are sons of Adam in the flesh and all carry in them a spark of the Divine light. Everyone should strive his best to see that this spark be not extinguished but rather developed to that full “Companionship-on-High” which was the vision expressed in the last words of the Prophet on his deathbed, the vision of that blessed state which he saw clearly awaiting him.”

Example of necessity of Breathing for those asleep and those fully awake

Pir Nasir-i Khisraw ^(q.s.) gives this example in his Wajh al-Din:



Hadis-i Nabawi - Prophetic Tradition

Law khalaqtu'l-arzu min Imāmin sā`atan la-māddat bi ahlihā

If the earth were to be devoid of the Imam even for a moment, it would shake with all its people

Qur'an: Surah 2:124

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ

Wa izib talaaa Ibraaheema Rabbuhoo bi Kalimaatin fa atammahunna qaala
Innee jaa'iluka linnaasi Imaaman

And when his Lord tried Abraham with (His) commands and he fulfilled them. He said: Lo! I have appointed you a **leader for humankind**.

Imāmu'l-muttaqīn = Imām of the Righteous

Qur'an: Surah 2:1-2

الم (١) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

1. Alif-Laaam-Meeem
2. Zaalikal Kitaabu laa raiba feeh; hudal lil**muttaqeen**

Alif, Lam, Mim. That is the Book in which there is no doubt, a guidance unto those who are righteous,

Qur'an: Surah 25:74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Wallazeena yaqooloona Rabbanaa hab lanaa min azwaajinaa wa zurriyaatinaa qurrata a'yuninw waj 'alnaa lilmuttaqeena Imaamaa

And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring and make us the **Imam of the righteous.**

Characteristics of the Imam (Khalifah of God on earth)

- ❖ ... *wa nafakhtu fiihi mir-Ruuhii* = ...and have breathed into him My Spirit do all of you fall down prostrating yourselves to him (Surah 15:29)
- ❖ *Wa `allama Aadama'l-asmaa`a kullahaa* = And He taught Adam all the [knowledge] of the names (Surah 2:31)
- ❖ Hadis of the holy Prophet: “*Tanamu `aynaya wa la yanamu qalbi* = *My two eyes sleep but my heart never sleeps*” (Jami` Saghir, I, 321)
- ❖ References: Ayatu'l-Kursi (2:255); *Tera Shah Pir kadi na sove tuje sona kiyun bhave* (Ginan of Sayyid Imam Shah)

Bay`ah = Obedience (Surah 48:10)

Qur'an: Surah 14:36

رَبِّ إِنَّهُنَّ أَضَلَّنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي ۖ

Rabbi innahunna adlalna kaseeram minan naasi faman tabi'anee fa innahoo minne

My Lord! Lo! They have led astray many of humankind. **So whoever follows me, he verily is of me**

Conclusion

1. There is Meritocracy in Spiritual and Religious Matters:
2. See: *Sari`u, Sabiqu, Firru* in the holy Qur'an (Re: Farman presentation on Meritocracy)
3. Imam-i Zaman's speeches reflect his role as the Imam of Humankind and his mubarak farmans reflect his role as the Imam of the Righteous.



Honorary Doctorate (Honoris Causa) at Peshawar University

LOCATION

1967, Peshawar, Pakistan

Mr Chancellor, Mr Vice Chancellor, professors, students of this university and distinguished guests,

I am deeply moved by the kindness of your welcome and by the outstanding honour this University has done in bestowing an honorary degree upon me today. I speak these words in no formal sense, but from the heart. I do this especially because, as a Muslim it will remain a proud memory that the first such academic honour I have received has been given to me by this renowned Islamic seat of learning in Pakistan.

This degree is all the more precious because of the illustrious personages who have been earlier recipients of your honour, and because this University is situated in one of the most historically awesome sites on earth. Speaking to you today, I cannot fail to recollect the names of people, places, and civilisations which light the glittering past of this region. Peshawar is not only the gateway of Central Asia, but much more it is a jewel box of history. The walls are nature's mountainous fortifications and the key is the Khyber Pass. Inside are the names of many of history's most precious jewels: Gandhara, the Greeks, the Buddhists, the Huns, the Brahmins, the Ghaznavids, the Mughals, the Sikhs, the Afghans, the Iranis, the Uzbeks, the Tajeks, the Afridis, the Aryans, Alexander the Great, Darius, Genghis Khan, the Sassanians, Kandahar and many more. Few cities of learning can boast such a variegated and colourful past.

I have had the good fortune to have seen much of this world since I travel more widely than most people, and my responsibilities bring me into contact with the advanced industrial societies of the West, and with the less developed, newly independent nations in Asia, and Africa. Some of the contrasts I have observed have convinced me that by no means do all the advantages and hopes for the future lie with the wealthier developed nations of the world.

Leaders of newly independent nations often comment, sadly or angrily as the case may be, on the widening gap between the rich nations and the poor. But there are two ways of looking at this, either in the absolute, in which case even the poorer nations are making considerable progress, or relatively where the gap between the two groups in living standards and technological progress continues to widen at a frightening speed.

The explanation for all this is well enough known to you. We have the population explosion, the shortage of human skills and material capital, the problems of political stability, and so forth. The list is a long one and the solutions will not quickly or easily be found.

One particular problem which is endemic to most countries and to which the President of Pakistan refers in his recent illuminating autobiography, is inevitably more keenly felt in newly independent nations. After generations, sometimes centuries of foreign rule, ordinary people find it hard to associate themselves and their own fortunes with those of their Governments. For so long "they", the rulers, have been quite literally a race apart, remote and distant from the ordinary activities of daily life.

The moment of independence may release this mental vacuum for a while, but it takes a great deal of time-consuming work by already hard-pressed leaders to stop the old habits of apathy creeping back again.

However, in all these complex and some times well-worn arguments, I often find myself on the side of the optimist. I do not believe that the scales are irretrievably loaded on the side of the rich, developed nations of the West. Even in a purely material sense the newer nations have more assets than they sometimes realise.

The very fact that the younger nations are experiencing rapid social and economic change after independence, makes their people more adaptable to new machines and new techniques. They should realise this, seek out the facts, identify them and then fully exploit what they can offer. This may involve training a small team of experts whose single task is to keep a constant watch on the opportunities arising from research and new developments overseas.

In many cases new industrial and production processes can be tested more thoroughly and less expensively in the developing countries than in the Western world where labour is costly and unionisation often chokes young and new ideas before they can reach maturity. Here in Pakistan many new industrial ventures are utilising processes which are at least partially experimental. This enables your youth to be in permanent contact with the vanguard of industrial developments and such an adventurous spirit must be encouraged. I fear less the inability of young countries to create new ventures than the rapid assassination of new projects by obsolescence.

Material progress apart, I do not think it should ever be assumed that only the smaller, poorer nations are faced by apparently insoluble problems. Western Europe and North America possess much that can be envied. They also face social and moral conflicts which are far more daunting than known in Asia or Africa. Increasingly, I believe, thinking people both in Europe and America are asking: Where is this all prosperity leading us? Are we any happier? Do we get as much satisfaction out of living as did our fathers and forefathers?

These indeed are relevant, urgent questions. There has been a fundamental challenge to the traditional and in this case, mainly Christian religious values. The younger generation has almost completely forsaken its churches. The pressure of an acquisitive society has made quite frightening demands on family life. Mothers with younger children go out to work in the millions. The juvenile crime rate soars upwards, homes are broken, and the family unit itself is undermined at its source.

The working family in the West can earn all the money it needs in four or five days a week - and then with only six hours work a day. Its capacity for leisure is growing every year. But what does the family do with it? Look at television? Perhaps. But what will be seen on television? Are they any nearer the complete and contented man of all our dreams?

Few would risk an affirmative answer to these questions. What has been called the permissive society where anything goes, nothing matters, nothing is sacred or private any more, is not a promising foundation for a brave and upright new world. This fearful chase after material ease must surely be tempered by peace of mind, by conscience, by moral values, which must be resuscitated. If not, man will simply have converted the animal instinct of feeding himself before others and even at the expense of others, into perhaps a more barbaric instinct of feeding himself and then hoarding all he can at the cost of the poor, the sick and the hungry.

It would be wrong and very foolish not to recognise that the developed industrial countries also have much from which the new nations can learn. The picture is not all dark but it might well deteriorate.

The West has achieved, on the whole, a degree of political stability and administrative efficiency which other parts of the world cannot but envy. The West has won the freedom to enjoy, and at times often slips into the licence of abusing, the pursuits of leisure and culture. They have won this freedom, not for a privileged few, but for the great mass of their people.

Two questions arise. First, do we wish for the developing nations of the world similar freedom to enjoy a more prosperous life? There can be no doubt that the answer is "yes".

The second question is more delicate. If the developing nations succeed in raising the standards of living to such an extent that there is far greater freedom and privilege to enjoy leisure, how is this leisure to be used, and what values will govern its use?

It is here that the East, that Asia, nay that this very University can contribute something of primordial and everlasting value. It is my deepest conviction that if Islamic society is to avoid following blindly the course of Western society without taking the trouble to raise guards against the latter's weaknesses and deficiencies, a thorough rediscovery, revitalisation and reintegration of our traditional values must be achieved.

They must be drawn forth from under the decades of foreign rule which have accumulated like thick sets of paper that have rested for generations on top of the finest oriental painting making the edges turn yellow, but the centre piece remaining as colourful and lively, for us to discover, as when it was originally completed. In all forms of art, painting, calligraphy, architecture, city planning; in all forms of science, medicine, astronomy, engineering; in all expressions of thought, philosophy, ritualism, spiritualism, it is of fundamental importance that our own traditional values and attitudes should permeate our new society.

It would be traumatic if those pillars of the Islamic way of life, social justice, equality, humility and generosity, enjoined upon us all, were to lose their force or wide application in our young society. It must never be said generations hence that in our greed for the material good of the rich West we have forsaken our responsibilities to the poor, to the orphans, to the traveller, to the single woman.

The day, we no longer know how, nor have the time nor the faith to bow in prayer to Allah because the human soul that He has told us is eternal is no longer of sufficient importance to us to be worthy of an hour of our daily working, profit-seeking time, will be a sunless day of despair.

It is eminent seats of learning such as this that can synthesise and transmit to the younger generations the proper balance between the Western search of well-being and the Eastern spiritual, human and cultural traditions. I believe the future does reserve better standards of living for us than what we have at present, but in order to enjoy them fully, we must know today what will be the fundamental principles of our lives tomorrow.

I render sincere and high tribute to Peshawar University that has set out to fulfil this essential and monumental task.

May Allah crown your efforts with brilliant success.

<https://global-lectures.com/courses/1967-honorary-doctorate-peshawar-university/lesson/watch-lecture/>

Speech of Mawlana Hazir Imam (a.s.) at Peshawar University



30 November 1967

Lecture Presentation by Ali Yar

The University of Peshawar

- The University of Peshawar, located in Peshawar, Khyber Pakhtunkhwa, Pakistan, is one of the oldest and most prestigious universities in the country. Established in October 1950, it began as a small institution and has since grown into a comprehensive center for teaching and research.
- Ranks 8th in Pakistan

Honorary Degrees of Mawlana Hazir Imam (a.s.)

- 24 honorary degrees
- Two degrees from Pakistani Universities:
 - Peshawar University, **Pakistan (1967-11-30)**
 - University of Sindh, **Pakistan (1970-02-06)**

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

One day We shall call together **all human beings** with their **Imam** (17:71)

وہ امام المتقین ہے اور امام الناس بھی

وہ رسول پاک کی خود پاک عترت ہے امام

علامہ نصیر الدین نصیر ہنزائی (قس)

Thank You Note

“I am deeply moved by the kindness of your welcome and by the outstanding honour this University has done in **bestowing an honorary degree upon me today**. I speak these words in no formal sense, but from the heart. I do this especially because, **as a Muslim it will remain a proud memory that the first such academic honour I have received has been given to me by this renowned Islamic seat of learning in Pakistan.**”

Rich history and culture of the region

“This degree is all the more precious because of the illustrious personages who have been earlier recipients of your honour, and because this University is situated in one of the **most historically awesome sites on earth**. Speaking to you today, I cannot fail to recollect the names of people, places, and civilisations which light the glittering past of this region. Peshawar is not only the gateway of Central Asia, but much more it is a **jewel box of history**. The walls are nature's mountainous fortifications and the key is the Khyber Pass. Inside are the names of many of history's most precious jewels: **Gandhara, the Greeks, the Buddhists, the Huns, the Brahmins, the Ghaznavids, the Mughals, the Sikhs, the Afghans, the Iranis, the Uzbeks, the Tajeks, the Afridis, the Aryans, Alexander the Great, Darius, Genghis Khan, the Sassanians, Kandahar and many more**. Few cities of learning can boast such a variegated and colourful past.”

Exposure of the Imam a.s.

“I have had the good fortune to have seen much of this world since I travel more widely than most people, and my responsibilities bring me into contact with the advanced industrial societies of the West, and with the less developed, newly independent nations in Asia, and Africa. Some of the contrasts **I have observed have convinced me that by no means do all the advantages and hopes for the future lie with the wealthier developed nations of the world.**”

Opinion on the gap between rich and poor nations

“Leaders of newly independent nations often comment, sadly or angrily as the case may be, on the widening gap between the rich nations and the poor. But there are two ways of looking at this, either in the absolute, in which case even **the poorer nations are making considerable progress**, or relatively where **the gap between the two groups in living standards and technological progress continues to widen at a frightening speed.**”

Problems to deal with...

“The explanation for this is well enough known to you. We have the **population explosion, the shortage of human skills and material capital, the problems of political stability, and so forth**. The list is a long one and the solutions will not quickly or easily be found.

One particular problem which is endemic to most countries and to which the President of Pakistan refers in his recent illuminating autobiography, is inevitably more keenly felt in newly independent nations. **After generations, sometimes centuries of foreign rule, ordinary people find it hard to associate themselves and their own fortunes with those of their Governments. For so long "they", the rulers, have been quite literally a race apart, remote and distant from the ordinary activities of daily life.**”

Opportunities...

“... However, in all these complex and some times well-worn arguments, I often find myself on the side of the optimist. I do not believe that the scales are irretrievably loaded on the side of the rich, developed nations of the West. **Even in a purely material sense the newer nations have more assets than they sometimes realise.**

The very fact that the younger nations are experiencing rapid social and economic change after independence, makes their people more adaptable to new machines and new techniques. **They should realise this, seek out the facts, identify them and then fully exploit what they can offer. This may involve training a small team of experts whose single task is to keep a constant watch on the opportunities arising from research and new developments overseas.”**

Opportunities in less developed countries

“In many cases new industrial and production processes can be tested more thoroughly and less expensively in the developing countries than in the Western world where labour is costly and unionisation often chokes young and new ideas before they can reach maturity. Here in Pakistan many new industrial ventures are utilising processes which are at least partially experimental...”

Problems apart from material progress

“Material progress apart, I do not think it should ever be assumed that only the smaller, poorer nations are faced by apparently **insoluble problems**. Western Europe and North America possess much that can be envied. **They also face social and moral conflicts which are far more daunting than known in Asia or Africa. Increasingly, I believe, thinking people both in Europe and America are asking: Where is all this prosperity leading us? Are we any happier? Do we get as much satisfaction out of living as did our fathers and forefathers?”**

Cont...

“These indeed are relevant, urgent questions. There has been a fundamental challenge to the traditional and in this case, mainly Christian religious values. The younger generation has **almost completely forsaken its churches**. The pressure of an acquisitive society has made quite frightening demands on family life. Mothers with younger children go out to work in the millions. The juvenile crime rate soars upwards, homes are broken, and the family unit itself is undermined at its source.

The working family in the West can earn all the money it needs in four or five days a week - and then with only six hours work a day. **Its capacity for leisure is growing every year. But what does the family do with it? Look at television? Perhaps. But what will be seen on television? Are they any nearer the complete and contented man of all our dreams?”**

What is the solution now?

“Few would risk an affirmative answer to these questions. What has been called the **permissive society** where anything goes, nothing matters, nothing is sacred or private any more, is not a promising foundation for a brave and upright new world. **This fearful chase after material ease must surely be tempered by peace of mind, by conscience, by moral values, which must be resuscitated. If not, man will simply have converted the animal instinct of feeding himself before others and even at the expense of others,** into perhaps a more barbaric instinct of feeding himself and then hoarding all he can at the cost of the poor, the sick and the hungry...”

Cont...

“It would be wrong and very **foolish not to recognise that the developed industrial countries also have much from which the new nations can learn**. The picture is not all dark but it might well deteriorate.

The West has achieved, on the whole, a degree of political stability and administrative efficiency which other parts of the world cannot but envy. **The West has won the freedom to enjoy, and at times often slips into the licence of abusing, the pursuits of leisure and culture. They have won this freedom, not for a privileged few, but for the great mass of their people.”**

Two Important Questions?

“Two questions arise. First, **do we wish for the developing nations of the world similar freedom to enjoy a more prosperous life?** There can be no doubt that the answer is **"yes"**.”

The second question is more delicate. **If the developing nations succeed in raising the standards of living to such an extent that there is far greater freedom and privilege to enjoy leisure, how is this leisure to be used, and what values will govern its use?”**

The Answer!

“It is here that the East, that Asia, nay that this very University can contribute something of primordial and everlasting value. **It is my deepest conviction that if Islamic society is to avoid following blindly the course of Western society without taking the trouble to raise guards against the latter's weaknesses and deficiencies, a thorough rediscovery, revitalisation and reintegration of our traditional values must be achieved.**

...In all forms of art, painting, calligraphy, architecture, city planning; in all forms of science, medicine, astronomy, engineering; in all expressions of thought, philosophy, ritualism, spiritualism, it is of fundamental importance that **our own traditional values and attitudes should permeate our new society.**”

What if?

“It would be traumatic if those pillars of the Islamic way of life, social justice, equality, humility and generosity, enjoined upon us all, were to lose their force or wide application in our young society. It must never be said generations hence that in our greed for the material good of the rich West we have forsaken our responsibilities to the poor, to the orphans, to the traveller, to the single woman.

The day, we no longer know how, nor have the time nor the faith to bow in prayer to Allah because the human soul that He has told us is eternal is no longer of sufficient importance to us to be worthy of an hour of our daily working, profit-seeking time, will be a sunless day of despair.”

Advice to the institutions

“It is eminent seats of learning such as this that can synthesise and transmit to the younger generations the proper balance between the Western search of well-being and the Eastern spiritual, human and cultural traditions. **I believe the future does reserve better standards of living for us than what we have at present, but in order to enjoy them fully, we must know today what will be the fundamental principles of our lives tomorrow.**”

Conclusion

“I render sincere and high tribute to Peshawar University that has set out to fulfil this essential and monumental task.

May Allah crown your efforts with brilliant success.”

Main Points

Challenges Faced by Developing Nations: Mawlana Hazir Imam (a.s.) addresses challenges faced by newly independent nations, such as the widening gap between wealthy and poorer nations, population explosion, political instability, and shortages of human skills and capital.

Optimism for Developing Nations: Despite challenges, Mawla remains optimistic about the adaptability of people in newer nations to technological advancements and the potential for economic growth.

Lessons from Industrialized Nations: Acknowledgment is made of the stability and administrative efficiency achieved by Western nations, but Mawla also highlights social and moral conflicts faced in those regions.

Call for Rediscovery of Traditional Values: Emphasis is placed on the importance of rediscovering and integrating traditional values into the fabric of society to maintain social justice, equality, and spirituality.

Hope for a Better Future: Concluding on an optimistic note, Mawlana Hazir (a.s.) focuses on improving standards of living while emphasizing the necessity of understanding the fundamental principles that will guide society.

Thank you!



Presidential Address by His Highness the Aga Khan at the International Seerat Conference.

11 March 1976, Karachi, Pakistan.

“Rather than let force of circumstance impose upon us through our default in not having suitably prepared ourselves for the future, ways of life which are not or should not be ours, we must ourselves design the path we should tread.”

Mowlana Kausar Niazi, Your Excellencies, eminent scholars,

When Mowlana Kausar Niazi invited me to preside at today's gathering of the Seerat Conference, I felt both trepidation and joy, trepidation because few subjects could be more awe inspiring for any Muslim to speak on, joy as few subjects could give greater happiness to be involved with. Let me add that I am also deeply appreciative of the occasion offered to me by Mowlana Kausar Niazi to meet and greet you all. Few conferences can have gathered so many men of outstanding intellect, who have devoted so much time and wisdom to the study of Islam and the life of the Holy Prophet, peace be upon him.

In addressing you shortly today, I will begin by making a request: One hundred and seventy two eminent scholars from forty-eight countries have gathered in Islamabad, Lahore, Peshawar and Karachi to present the results of

their research and reflection on various aspects of the life of the Holy Prophet. From all these exchanges, from all the private debates which have preceded and succeeded the presentation of each paper, will have come an immense range of new thoughts, new ideas and new understanding of the Prophet's life. I sincerely request that you have available to all Muslims a complete printed record of these papers and the subsequent debates.

In your high intellectual world many of you are fortunate to have the time to reflect on the great aspects of Prophet Muhammad's life. It is a blessing that many a Muslim would wish for, but due to circumstances beyond his control, indeed the very nature of modern life, he cannot have.

The poorer countries of Islam have ahead of them years of increasingly hard work if they wish to progress materially to acceptable standards of every day life. The richer countries, especially those that have new means, will rapidly find that this wealth, blessing that it is, will impose upon them heavy new responsibilities. They will have to administrate this wealth wisely, in the best interest of their citizens, but also keeping in mind that they have a heavy responsibility to their less well endowed brother Muslim countries, and indeed to the human race at large. Thus it is my profound conviction that Islamic Society in the years ahead will find that our traditional concept of time, a limitless mirror in which to reflect on the eternal, will become a shrinking cage, an invisible trap from which fewer and fewer will escape.

I have observed in the Western world a deeply changing pattern of human relations. The anchors of moral behaviour appear to have dragged to such depths that they no longer hold firm the ship of life: what was once wrong is now simply unconventional, and for the sake of individual freedom must be tolerated. What is tolerated soon becomes accepted. Contrarily, what was once right is now viewed as outdated, old fashioned and is often the target of ridicule.

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.

As the demands on his time increase, every Muslim will find it more and more difficult to seek for himself the answer to the fundamental question of how he should live his life for it to be truly Muslim. It is men such as you who will have to bring forth the answers, answers which will have to be practical and realistic in the world of today and tomorrow. Rather than let force of circumstance impose upon us through our default in not having suitably prepared ourselves for the future, ways of life which are not or should not be ours, we must ourselves design the path we should tread.

In seeking to define what our Islamic Society should be in times ahead, 50 and 100 and 200 years hence we should, I believe, be aware that the Muslims of this world cover such an amazing range of historical, ethnic and cultural backgrounds that a completely monolithic answer may not be found. I am convinced on the other hand, that we do want to avoid so much diversity that our Muslim countries are in conflict amongst themselves or that they are so divided that they are incapable successfully of facing common enemies, be they cultural, religious,

national or otherwise. This is why I so applaud Pakistan for having organized the first Muslim Summit Conference, and now this Seerat Conference, for it is only through dialogue, personal contacts and continuous exchanges that the great diversity of cultures, knowledge, outlook and resources can be co-ordinated and brought to bear fruit for the Muslim world.

Let me return, now, to the question of what Muslim Society should seek to be in the years ahead. Islam, as even non-Muslims have observed, is a way of life. This means that every aspect of the individual's daily existence is guided by Islam: his family relations, his business relations, his education, his health, the means and manner by which he gains his livelihood, his philanthropy, what he sees and hears around him, what he reads, the way he regulates his time, the buildings in which he lives, learns and earns.

I cannot think of any time in Islamic history when Muslims have had a greater opportunity to unite, and to ensure that the society in which they live is that which they have defined and chosen for themselves.

Not only are all forms of human communication easier than ever before in history, but rarely, if ever has the Muslim world had such means to ensure its future. Conferences such as this seeking inspiration from the life of the Holy Prophet could render no greater service to Islam than to assist in defining what steps can be taken, where, and how, to ensure that our people can live in the years ahead in greater peace, greater prosperity and in an Islamic Society which will not be overrun or simply taken by surprise, by forces, pressures or concepts which are totally alien and may damage us irretrievably.

In our search for a solution, I am convinced that we must call upon our own men and women, who have achieved positions of eminence anywhere in the world, and persuade them to return, for us to benefit from their knowledge, their learning and their work. All too often in my journeys I have met or learnt of outstanding Muslim scholars, doctors, scientists, and architects who have remained abroad, or who, when they do come home, have failed to receive the support and encouragement necessary for them to bring to their nations' benefit their Muslim outlook on key areas of modern progress.

Any meaningful human endeavour, any original thinking, any authentic research, will require moral encouragement and material support. This we must provide, not only during the individual's initial years of learning, but equally when he leaves the restricted life of his academic centre to enter into the wider world of national or international activity.

The Holy Prophet's life gives us every fundamental guideline that we require to resolve the problem as successfully as our human minds and intellects can visualise. His example of integrity, loyalty, honesty, generosity both of means and of time, his solicitude for the poor, the weak and the sick, his steadfastness in friendship, his humility in success, his magnanimity in victory, his simplicity, his wisdom in conceiving new solutions for problems which could not be solved by traditional methods, without affecting the fundamental concepts of Islam, surely all these are foundations which, correctly understood and sincerely interpreted, must enable us to conceive what should be a truly modern and dynamic Islamic Society in the years ahead.

<https://global-lectures.com/courses/presidential-address-by-his-highness-the-aga-khan-at-the-international-seerat-conference/lesson/12102023-lecture-watch-video/>

*Mawlana Hazir Imam (a.s.)'s
Mubarak Speeches Series*

Presidential Address at the
International Seerat Conference 1976

Lecture Presented

by

Sultanuddin Yusofi

Themes in today's topic:

1. Elaboration on *Seeratu'n-Nabi*
 - a. Underlying principles of the *Seeratu'n-Nabi*
2. *Seeratu'n-Nabi and Imamat*
3. *Seeratu'n-Nabi* and other prophets – *Nafs-i Wahidah*
4. *Seeratu'n-Nabi and An-Nas (all humanity)*
5. Analysis of the Speech

What is Seerat, Seerah, or *Seeratu'n-Nabi*, *Seerat-i Tayyaba*? And why is it celebrated?

- Seerat is defined as “life history, conduct, career, biography, behaviour, manner of behaving,” and many more meanings. (www.almaany.com)
- *Sra-i-Rasulullah, Seerat-i-Tayyaba Seeratu'n-Nabi* – a thorough life history of the Prophet Muhammad (s.a.s)

Before starting the analysis of the concerned speech, let us examine the following questions:

- What were the underlying principles/factors of the *Seeratu'n-Nabi* (s.a.s)?
 - As most of the *Ahl-i Zahir* consider, things happen out of the blue
 - On the contrary, in Islam all things happen logically (based on nature)
- What do we know about the two most important attributes of the Prophet (s.a.s), and was the Huzur (s.a.s) considered *As-Sadiq* and *Al-Ameen* before he became the prophet or after?
- **Let us dig deeper**, how did the prophet achieve these two great attributes? Out of the blue? Or did he have a (divine) teacher (*Rabbani Mu'allim*)?
- *As-Sadiq* and *Al-Ameen* followed by over 200 other beautiful names
 - <https://salawathub.com/names-of-prophet-muhammad/>

Let us examine few principles from the Qur'an and the hadith:

1. Well-known Arabic saying or according to some it is a hadith, “الـى يرجع شـيء كلـ” “أصله”, everything goes back to its origin.
 - a. All the names and titles of *Huzur* (s.a.s) will return to their origin (in essence)
2. *Hadith-i- Man Kuntu Mawla* مولا علي فهذا مولاہ كنت من
3. *Hadith-i Mumathilat-i Harni* "نبي لا أنه إلا موسى من هارون بمنزلة مني أنت على يا" (Caskets of Pearls, Q. 135)
 - *Manzil* is the place of *Nzl* (descent) – meaning, all forms of mercy (<https://salawathub.com/names-of-prophet-muhammad/>) from the blessed heart of the Prophet Muhammad (s.a.s) will go to the blessed heart of Mawla Ali (a.s)

a. The above is confirmed by the Principle of the *Imam-i- Mubn* (36/12)

Although with all those great and blessed titles and names, *Huzur* (s.a.s) had become the *Qibla Gah-i `Alam*, BUT Mawlana Rumi says that Hazrat-i Ali was on the throne of *Huzur's* blessed heart. How and what is the process? *Huzur's* (s.a.s) blessed Heart was the Lifeline for all the names and titles

لم عا قبلگاه بود محمد

بود علی سلطان دل تخت بر ولی

Holy Prophet Muhammad was the Ka`bah for the entire world

But the king on the throne of his heart was Mawlana `Ali

- *Pir Nasir-i Khisraw* explains the process

بتافت الزمان امام نور چو من جان بر
شدم الضحی شمس بودم السرار لیل

قبل این از است، زمان امام «بزرگ نام»
سماشدم بر بدو زهره چو زمین از من

Now, let us further dig deeper and with the Mercy of the Imam-i Zaman to enrich our understanding of the *Seeratu'n-Nabi* (s.a.s)

Were *Huzur's* teachings different from those of Hazrat-i Adam (a.s) – That is, is there any change in the Divine Habit (33/62) *تَبْدِيلًا لِلَّهِ لِسُنَّةٍ تَجِدَ وَكُن قَبْلُ مِنْ خَلْوِ الَّذِينَ فِي اللَّهِ سُنَّةً*)

[This is] the established way of Allah with those who passed on before; and you will not find in the way of Allah any change. (Saheeh International)

2/285... رُسُلِهِ مِّنْ أَحَدٍ بَيْنَ نَفَرٍ لَا

"...We make no distinction between any of His messengers..." (Saheeh International)

واحدة كنفس والأنبياء أخوة المؤمنون انما

Believers are brothers [and sisters] and the prophets are like One Soul (Hadith, *Ascent of Soul*, Urdu, p. 30)

In the light of the above two verses of the Qur'an-i Sharif and the above *hadith*, Prophet Muhammad's (s.a.s) and other prophets' chapters become the **One Master Chapter of the One Soul** (*Nafs-i Wahidah*, 4/1, 6/98, 31/28, and 39/6)

- Let us examine just one of the four verses mentioned above

مَتَّهِمَا وَبَثَّ زَوْجَهَا مِثْمَا وَخَلَقَ وَاحِدَةً نَّفْسًا مِّنْ خَلْقِكُمْ الَّذِي رَبَّكُمْ اتَّقُوا يَا أَيُّهَا
4/1 ... وَنِسَاءً كَثِيرًا رَّجَالًا

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women... (Saheeh International)

Therefore, all the humanity is part of the One Master Chapter of One Soul – Universal Soul. If this was not the case, Allah *Subhanahu Wa Ta'ala* would not have mentioned in the Qura'n 33/21

اللَّهُ وَذَكَرَ الْآخِرَ وَالْأَوَّلَ وَالْيَوْمَ اللَّهُ يَرْجُوا كَان لِمَنْ حَسَنَةً أَسْوَةٌ اللَّهُ رَسُولٌ فِي لَكُمْ كَان لَقَدْ
كَثِيرًا

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

Saheeh International

Analysis of the Speech

Presidential Address, International Seerat Conference, 'Life of the Prophet (sas)' (Karachi, Pakistan) March 12, 1976

Mawlana Kausar Niazi,

Your Excellencies,

Eminent Scholars:

When Mawlana Kausar Niazi invited me to preside at today's gathering of the Seerat Conference, I felt both trepidation and joy. Trepidation because few subjects could be more awe inspiring for any Muslim to speak on, joy as few subjects could give greater happiness to be involved with. Let me add that I am also deeply appreciative of the occasion offered to me by Mawlana Kausar Niazi to meet and greet you all. Few conferences can have gathered so many men of outstanding intellect, who have devoted so much time and wisdom to the study of Islam and the life of the Holy Prophet, peace be upon him.

- First of its kind international conference
- Mawlana – a learned Muslim scholar
- Greeting and appreciation of the attendance of so many men of outstanding intellect

In addressing you shortly today, I will begin by making a request: One hundred and seventy two eminent scholars from forty-eight countries have gathered in Islamabad, Lahore, Peshawar and Karachi to present the results of their research and reflection on various aspects of the life of the Holy Prophet. From all these exchanges, from all the private debates which have preceded and succeeded the presentation of each paper, will have come an immense range of new thoughts, new ideas and new understanding of the Prophet's life. I sincerely request that you have available to all Muslims a complete printed record of these papers and the subsequent debates.

- 172 eminent scholars from 48 countries
- The results from all the preceding and succeeding private debates should become available to all Muslims
- To the best of my knowledge, the above recommendations were not implemented, see <https://www.nanowisdoms.org/nwblog/7426/>

In your high intellectual world many of you are fortunate to have the time to reflect on the great aspects of Prophet Muhammad's life. It is a blessing that many a Muslim would wish for, but due to circumstances beyond his control, indeed the very nature of modern life, he cannot have.

The poorer countries of Islam have ahead of them years of increasingly hard work if they wish to progress materially to acceptable standards of every day life. The richer countries, especially those that have new means, will rapidly find that this wealth, blessing that it is, will impose upon them heavy new responsibilities. They will have to administrate this wealth wisely, in the best interest of their citizens, but also keeping in mind that they have a heavy responsibility to their less well endowed brother Muslim countries, and indeed to the human race at large. Thus it is my profound conviction that Islamic society in the years ahead will find that our traditional concept of time, a limitless mirror in which to reflect on the eternal, will become a shrinking cage, an invisible trap from which fewer and fewer will escape.

- We are blessed to have the time "to reflect on the great aspects of Prophet Muhammad's life."
- We are blessed with intellect – it takes a high level of nurtured intellect to be able to do authentic and sincere research – and an obligation to do so
- Poorer and richer countries of Islam have their respective challenges and responsibilities
- Traditional concept of time – "a shrinking cage"

I have observed in the Western world a deeply changing pattern of human relations. The anchors of moral behaviour appear to have dragged to such depths that they no longer hold firm the ship of life: what was once wrong is now simply unconventional, and for the sake of individual freedom must be tolerated. What is tolerated soon becomes accepted. Contrarily, what was once right is now viewed as outdated, old-fashioned and is often the target of ridicule.

- Three generations lived under one roof – traditional and normal
 - Multi Generation Housing– independent seniors and assisted care seniors
- Now young adults living with parents – may not appear normal?
- Family cohesiveness replaced with individualistic aspirations and isolations with a lot of negative fallout consequences – rising mental issues
- Parenthood is a blessing in Islam, but the rising trend in the Western world...
- Few other – somewhat sensitive - trends taking roots in the Western world and protected by the state under the name of individual freedom.

Ship of life “The anchors of moral behaviour appear to have dragged to such depths that they no longer hold firm the ship of life”

- Universal ship of life – “supreme manifestation of Allah”
- Humanity ship of life – atheists, Jews, Christians, and Muslims
- Ummah ship of life – All the Muslims
- Ismaili (Community) ship of life – the Shia Muslim believers in the Imam of the Time (Hazir Imam)
- Individual ship of life – Free will to adhere to the ethics of the faith
- The Universal Soul (Al-Hayy) transcends and sustains all of the above
- Noah’s Ark of Salvation من قومه من نوح سفينة كمثل فيكم بيتي أهل مثل ان الا غرق عنها تخلف ومن ، نجا ركبها (Caskets of Pearls, Q. 199)

Ismaili ethics of faith – Hazir Imam’s guidance = ship of life

- 33:6 - أَنْفُسِهِمْ مِّنْ بِالْمُؤْمِنِينَ أَوْلَىٰ النَّبِيِّ
- The Prophet has a greater right over the souls of the believers than they themselves...

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?

- Overcrowded island – the power of the internet, science and technology
- How Western democracy is shaped and practiced and what an individual does its effects and fallout consequences reverberate across the globe in no time
- All the Muslims get labelled as a result of how Islam is practised and presented in Afghanistan, Pakistan or in another country
- "...Foreign fleet of cultural and ideological ships... have broken loose.", and social media does not discriminate against all those ships. This is the power or fallout benefits of the Dawr-i Kashf. Meritocracy is leading in material science as well as in spiritual science – "Social Awareness" is on the rise
- Walls have been brought down (taw 'an wa karhan); windows of hope and connectivity are established; the strength and the spirit of "Global brotherhood" is prevailing, especially after Diamond Jubilee
- Muslims, in times to come, face uncertainty

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 Muhammad 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.

- No excuse to delay the search for the answer
- Allah's final message and the final prophet have already come
- If the above two followed correctly, we will not go astray – however, more divisions are happening now, where are we heading to?

As the demands on his time increase, every Muslim will find it more and more difficult to seek for himself the answer to the fundamental question of how he should live his life for it to be truly Muslim. It is men such as you who will have to bring forth the answers, answers which will have to be practical and realistic in the world of today and tomorrow. Rather than let force of circumstance impose upon us through our default in not having suitably prepared ourselves for the future, ways of life which are not or should not be ours, we must ourselves design the path we should tread.

- increasingly difficult to live a true Muslim's life
- Practical and realistic answers are needed proactively; otherwise will have to experience undesirable outcomes
- Should design our own path with a sense of direction

In seeking to define what our Islamic Society should be in times ahead, 50 and 100 and 200 years hence we should, I believe, be aware that the Muslims of this world cover such an amazing range of historical, ethnic and cultural backgrounds that a completely monolithic answer may not be found. I am convinced on the other hand, that we do want to avoid so much diversity that our Muslim countries are in conflict amongst themselves or that they are so divided that they are incapable successfully of facing common enemies, be they cultural, religious, national or otherwise. This is why I so applaud Pakistan for having organised the first Muslim Summit Conference, and now this Seerat Conference, for it is only through dialogue, personal contacts and continuous exchanges that the great diversity of cultures, knowledge, outlook and resources can be co-ordinated and brought to bear fruit for the Muslim world.

- Bold statement – where the Islamic society will be in 50 to 200 years from now
- No monolithic answer is practical – humility needed to accept pluralism
- Not to dilute too much that we fail to face the common enemies “be they cultural, religious, national or otherwise.”

Let me return, now, to the question of what Muslim Society should seek to be in the years ahead. Islam, as even non-Muslims have observed, is a way of life. This means that every aspect of the individual's daily existence is guided by Islam: his family relations, his business relations, his education, his health, the means and manner by which he gains his livelihood, his philanthropy, what he sees and hears around him, what he reads, the way he regulates his time, the buildings in which he lives, learns and earns.

- “Islam is a way of life” even in the eyes of non-Muslims
- Complete code of life – see the above paragraph

I cannot think of any time in Islamic history when Muslims have had a greater opportunity to unite, and to ensure that the society in which they live is that which they have defined and chosen for themselves.

Not only are all forms of human communication easier than ever before in history, but rarely, if ever has the Muslim world had such means to ensure its future. Conferences such as this seeking inspiration from the life of the Holy Prophet could render no greater service to Islam than to assist in defining what steps can be taken, where, and how, to ensure that our people can live in the years ahead in greater peace, greater prosperity and in an Islamic Society which will not be overrun or simply taken by surprise, by forces, pressures or concepts which are totally alien and may damage us irretrievably.

- This is the best opportunity to serve Islam to avoid being “overrun ...by surprise, by force...and may damage us irretrievably.”

In our search for a solution, I am convinced that we must call upon our own men and women, who have achieved positions of eminence anywhere in the world, and persuade them to return, for us to benefit from their knowledge,

their learning and their work. All too often in my journeys I have met or learnt of outstanding Muslim scholars, doctors, scientists, and architects who have remained abroad, or who, when they do come home, have failed to receive the support and encouragement necessary for them to bring to their nations' benefit their Muslim outlook on key areas of modern progress.

- we need to put all our own resources together – to prevent brain drain situation

Any meaningful human endeavour, any original thinking, any authentic research, will require moral encouragement and material support. This we must provide, not only during the individual's initial years of learning, but equally when he leaves the restricted life of his academic centre to enter into the wider world of national or international activity.

The Holy Prophet's life gives us every fundamental guideline that we require to resolve the problem as successfully as our human minds and intellects can visualise. His example of integrity, loyalty, honesty, generosity both of means and of time, his solicitude for the poor, the weak and the sick, his steadfastness in friendship, his humility in success, his magnanimity in victory, his simplicity, his wisdom in conceiving new solutions for problems which could not be solved by traditional methods, without affecting the fundamental concepts of Islam, surely all these are foundations which, correctly understood and sincerely interpreted, must enable us to conceive what should be a truly modern and dynamic Islamic Society in the years ahead.

- “Fundamental concepts of Islam...correctly understood and sincerely interpreted, must enable us to conceive what should be a truly modern and a dynamic Islamic Society in the years ahead.”

His Highness the Aga Khan IV

- Who and which community has been serving Islam for centuries?

Let us, with a deep sense of gratitude and humility and sincerity, serve *Din-i Islam*, the Qur'an, and Prophet Muhammad (s.a.s) by understanding the Seeratu'n-Nabi in depth. Humbly, I hope today's presentation, with His Mercy, served its purpose



Honorary Doctorate of Laws from the University of Sindh

06 February 1970, Sindh, Pakistan

Mr. Vice-Chancellor,
Excellencies,
Ladies and Gentlemen,

You have paid my family a great honour by inviting me here today to receive an Honorary Doctorate of Laws from this famous centre of learning. I am most grateful to you all, and as a Muslim, it makes me especially happy that this ceremony should be taking place at a university whose development has been so intimately linked with the historic province of Sind.

As you pointed out in your very generous tribute to my forbearers, and particularly my grandfather, both my family and the Ismaili Community have enjoyed close associations with Sind over many centuries.

Today I am addressing an intellectual elite which, very soon no doubt, will hold in its hands, the destiny of Pakistan. I propose therefore to talk briefly about one of the major problems facing Muslim countries everywhere in the world today. It is clearly an important and sensitive topic so that I speak with real humility and no little apprehension. Indeed, I appeal at the outset to your generosity should I falter, and I am fully aware that no single person can claim to offer a complete solution. At most, I can attempt merely to stimulate further thought and discussion, but leading very soon I hope to purposeful action.

The issue, very simply, is this: what kind of nation states do we hope will emerge in the Muslim world during the next century? What are we looking for? What do we want of our society? What kind of institutions should we seek to create?

These questions will have to be answered. And they must be answered by you. Indeed, within thirty years, you will be living in the twenty-first century. You are already living in the largest Muslim country in the world.

After the collapse of the Ottoman Empire, most of the Muslim world was in one form or the other subjugated by the will of the West. England and France between them controlled most of the Middle East including Syria, Lebanon, Egypt, Iraq, the whole of North Africa with Algeria, Morocco, Tunisia and Libya; most of those parts of Africa south of the Sahara which had substantial Muslim population such as Nigeria, Senegal, Dahomey, Kenya, Tanzania, Uganda and Zanzibar; and finally most of those parts of Asia which were totally or substantially Muslim, including the Indian subcontinent, and Malaysia. Thus at the dawn of the twentieth century, practically no Muslim areas of the world were self-governing. This is a startling fact, but none the less true.

One of many consequences was that the concept of Muslim statehood was broken in time and in action to be replaced by concepts which were western in inspiration as well as in practice. The art of government no longer directly involved the Muslims of the world. Those who did concern themselves were never in the position of testing their ideas against the harsh realities of nineteenth and twentieth century power politics. I suggest therefore that there has been a very prolonged vacuum in Muslim responsibilities in this field and that this vacuum in turn provoked a deep apathy towards problems of Islamic statehood. Few men in their daily lives have time to worry about other peoples' problems, and at the dawn of the twentieth century, problems of Muslim statehood were completely dormant.

Within the last 30 years, most of the Muslim world has regained its independence, and now is totally in control of its own affairs. But the loss of control of government in the recent past has left the Muslims of today in a situation either of prolonging the inherited forms of Western Government or of adopting a pragmatic approach, the results of which are impossible to forecast.

If the Muslim countries had controlled their own destinies over a longer and more continuous period of recent history, there is little doubt that appropriate institutions would already have evolved in a form which would have come to terms with this technological and materialistic age. So far, however, there simply has not been enough time.

In the Muslim world of the twenty-first century, what is going to be the accepted form of government? What institutions will be best suited to provide the Islamic world with stable, progressive government which will have a strong and dynamic sense of direction?

The questions I ask particularly concern Pakistan. It is first of all the largest Muslim state. Secondly, with general elections due here within a matter of months, it is a question you will soon have to answer in any case. Thirdly, Pakistan takes its place in one of the most forward-looking and dynamic regions of the Muslim world which, with Iran and Turkey, and especially through the agency of RCD, is certain to play an increasingly important role in the destiny of Muslims everywhere.

Let us for a moment review, as it is today, the Muslim part of the world: the Arab Middle East has been torn apart and has been in turmoil for years. The sheer pace of events, political and economic, does not seem to have given

time and peace enough for the local leadership and society as a whole to develop stable governmental institutions. Largely for the same reasons, regional cooperation under the prevailing conditions in this area has been faced with a virtually impossible task.

North Africa has in my view been a great deal more successful than is yet generally realised: regional cooperation is well underway, the economies of Tunisia and Morocco are developing well, and there has been political stability coupled with dynamic leadership. But the population of North Africa is truly minimal in comparison with that of the RCD and this is why I repeat that it is here in Pakistan, and in the RCD, that lies the most essential area for the development of Muslim statehood which must stem from a society, the goals of which have been clearly established and universally accepted.

Pakistan was conceived by Muslims and for Islam. Everyone here will agree with me, I am sure, that the source of national motivation in the future must continue to be our faith. But once this is said, how is it to be achieved? If institutions are born from society, then I affirm that it is to our society that we must turn, and ask ourselves: if Islam is to be the source of inspiration, how do we transform this inspiration into practical terms of everyday life? And how do we do this and at the same time continue to make material progress which, as I have said earlier, very often has its origins in the Western, Christian world? These questions have a special urgency and relevance in a democratic society such as Pakistan is now seeking to create. It is society which gives birth to its institutions in democracy – and not the institutions which shape and impose themselves upon society.

I am convinced that our faith and our heritage contain all the indicators that we shall need. More than this, I am convinced that it will take relatively little effort to isolate those elements which, through the centuries, were responsible for the amazing development of the Muslim Empire. And once we have identified these basic elements, we should be able, without difficulty, to use them to our advantage.

Let me take as an example one of the most important and fundamental aspects of our everyday lives: the buildings we live in. For five centuries, Muslim architecture led the world in concept, in design, in finish and even in structural ingenuity. Millions of non-Muslims every year visit Islamic monuments in the Middle East, in the Indo-Pakistan sub-continent, and in North Africa. And yet what is being done today to develop our own Islamic architecture of the twenty-first century? Practically nothing. Our office buildings, our schools, our hospitals, our banks and insurance companies – nearly all are copies, monkeyed and mimicked from styles and designs which have been imported. I ask you today to think about this: is it really impossible to adapt for our modern needs those magnificent finishes and building materials so widely used in our past? If our historic buildings used red stone, tile and marble, must we really now use concrete and glass? Must we abandon the remarkable wooden and stone carved trellis work that is so typical of our artistic heritage? And what of the fountains that have been so intimately connected with Muslim architecture at all times and in all parts of the world? Are we powerless to build a fountain as a decoration to our most imposing buildings? Is it really beyond our powers to revive traditional concepts of landscaping? Must the gardens of Shalimar remain just a beautiful historic curiosity?

Let me turn to another aspect of Islamic society: our intellectual elite. In the past, much of the dynamism of Muslim society was born from the leaders of the faith: the Imams, the Pirs and Mullahs. This identity between the leaders of the faith and the empire's intellectual elite was a continuous source of strength both to the faith and to those whose duty it was to govern the empire. How many aspiring Mullahs or Imams today enter secular universities and obtain degrees in secular subjects? And vice-versa, how many university graduates, after completing their degrees, turn their lives to directing the flock of the faithful? Let me not be misunderstood – I criticise neither Pirs nor Mullahs nor Imams nor degree holders: I simply state that in future I believe it will be in our society's interest to have a much wider platform in common between our religious and our secular leaders.

Our religious leadership must be acutely aware of secular trends, including those generated by this age of science and technology. Equally, our academic or secular elite must be deeply aware of Muslim history of the scale and depth of leadership exercised by the Islamic Empire of the past in all fields.

It is through the creation of such a new elite, inspired by and widely read in everything related to our heritage, that there must come about a revival in Muslim thought. The whole approach to education, without becoming archaic, should begin now to re-introduce, as widely as possible, the work and thought of our great Muslim writers and philosophers. Thus, from the nursery school to the university, the thoughts of the young will be inspired by our own heritage and not that of some foreign culture. Again, let there be no misunderstanding: I am not in any way opposed to the literature or the art or the thought of the West. I simply maintain that the Islamic heritage is just as great and that it is up to us to bring it to the forefront again. When our nursery school children first begin to read, why should they not let their imaginations build upon the prowess of the Great Khaled rather than Wellington or Napoleon? And if the student of philosophy seeks a degree, should he not be encouraged to read about even Al-Hallaj rather than Hegel or Kierkegaard?

This has been described as the age of technology and blessed may be those who through their technological discoveries have enabled man to conquer space and to hope one day to draw sufficient food from the earth and the sea to feed himself. Blessed also may be those who have helped eliminate from this earth such crippling diseases as poliomyelitis and perhaps one day cancer. But through all this development, hand in hand and side by side with it, the spirit of Islam must survive. A society without a strong sense of its own identity has time and again in human history proved to be well on the way to decay.

I do not pretend to know an infinitesimal part of the answers to the problems facing the Muslim state in the twenty-first century. But I believe that its inspiration and its institutions must come from a Muslim society which has a clear understanding of the pillars of Islamic greatness in the past.

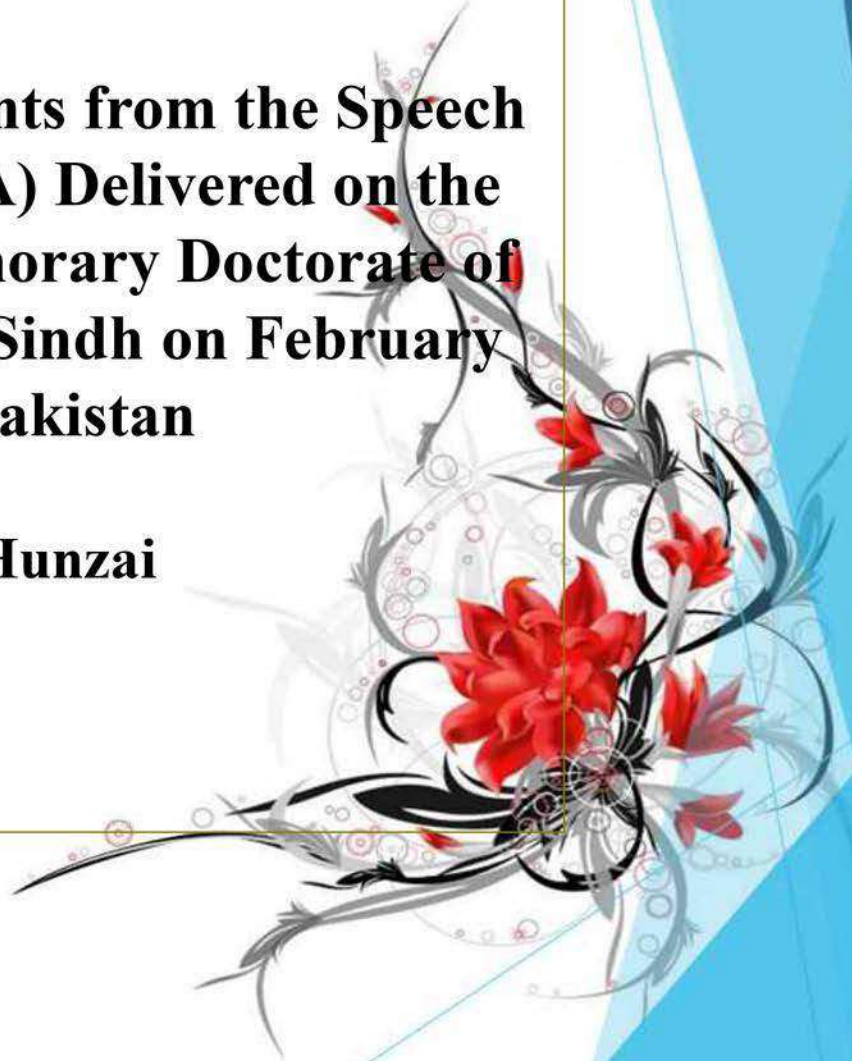
We are still in the process of disentangling ourselves from a long period of foreign rule, and although the early years of independence have provided immense problems to successive governments, almost a generation has now passed. We must renew our resolve and determination to complete the revival of our own Islamic heritage so that it may become the stepping stone to a brilliant future. The need to break finally with the immediate and largely alien past, and to rebuild on the foundations of our historic greatness is more than a condition of further progress; it has now become an urgent necessity throughout the Muslim world.



<https://global-lectures.com/courses/1970-02-06-honorary-doctorate-of-laws-from-the-university-of-sindh/lesson/watch-lecture-video-119/>

**Understanding Some Key Points from the Speech
of Mawlana Hazir Imam (S.A) Delivered on the
Occasion of the Award of Honorary Doctorate of
Laws from the University of Sindh on February
06, 1970, Sindh, Pakistan**

Dr Nazim Aman Hunzai



Scheme of Presentation

- **Introduction to the Context**
- **Key Question**
- **The Key Points**
- **Discussion**

Introduction to the Context

- **The Socio-Political Context of Pakistan in 1970s and the Shifting Political and Social Context**
- **The Role of Imam Sultan Muhammad Shah (s.a.) in Creation of Pakistan**
- **Imamate's Historical Association with Sindh**

The Key Question

- MHI started the speech with an expression of gratitude for appreciating the role of his grandfather and his association with Sindh
- MHI highlighted one of the key problems that Muslim Societies are facing. The problem of the nature of nation-state that Muslims may aspire to.
- The Main Question: What kind of nation-states do we hope will emerge in the Muslim world during the next century?

The Related Questions

- The Linked Questions:
- What are we looking for?
- What do we want of our society?
- What kind of institutions should we seek to create?

Key Points

- The Colonial Past
- Collapse of the Ottoman Empire and the subjugation of most of the Muslim world by the will of the West.
- ‘One of the consequences was that the concept of Muslim statehood was broken in time and in action to be replaced by concepts which were Western in inspiration as well as in practice.’
- A very prolonged vacuum in Muslim responsibilities in conceptualizing and practising indigenous art of government and statehood

Key Points

- ‘A situation either of prolonging the inherited forms of Western Government or of adopting a pragmatic approach’
- Appropriate institutions would already have evolved if Muslim countries had controlled their own destinies.
- So MHI asks the question about the accepted form of government for the 21st century. In the Muslim world of the twenty-first century, what is going to be the accepted form of government?

Key Points

- What institutions will be best suited to provide the Islamic world with stable, progressive government which will have a strong and dynamic sense of direction?
- ‘The questions I ask particularly concern Pakistan... Pakistan was conceived by Muslims and for Islam. and the source of national motivation in the future must continue to be our faith. But..., how is it to be achieved? If institutions are born from society, then I affirm that it is to our society that we must turn, and ask ourselves: if Islam is to be the source of inspiration, how do we transform this inspiration into practical terms of everyday life?’

Key Points

- How should the society be shaped?
- MHI proposed to extract elements and indicators from our faith and our heritage. It is through ‘the revival of our own Islamic heritage so that it may become the stepping stone to a brilliant future’.
- MHI discussed two elements as examples of how Islamic heritage of Islam should be shaping our life:
 - Architecture
 - Intellectual Elite

Key Points

➤ **Architecture**

- a) Our buildings are all copies, monkeyed and mimicked from styles and designs which have been imported. What is needed is to creatively integrate the elements from Muslim architecture that ‘led the world in concept, in design, in finish and even in structural ingenuity’ to modern needs.
- b) Aga Khan Award for Architecture is a Case in Point

Key Points

- **Intellectual Elite**
- ‘How many aspiring Mullahs or Imams today enter secular universities and obtain degrees in secular subjects? And vice-versa, how many university graduates, after completing their degrees, turn their lives to directing the flock of the faithful?’
- The need is to ‘have a much wider platform in common between our religious and our secular leaders. Our religious leadership must be acutely aware of secular trends, including those generated by this age of science and technology. Equally, our academic or secular elite must be deeply aware of Muslim history of the scale and depth of leadership exercised by the Islamic Empire of the past in all fields’.

Discussion

- ▶ **The Form of Government**
- ▶ **Is Democracy compatible with Islam?**
- ▶ ‘I see no conflict between the faith of Islam and democracy. [...]Two notions were retained; one was consultation and other was hereditary religious authority as well as secular authority. The second issue was consultation to achieve what, to achieve best qualified people to lead the community. I think democracy is founded on those two concepts; It is founded on the concept of consultation, and it is founded on the concept of consultation for the purpose of merit, of the finding the people best qualified to lead’.
- ▶ Compatible if we are choosing the best!
- ▶ The Best is the Infallible Imam.



Opening of the Aga Khan Baug, Versova

17 January 1983 Mumbai, India

Your Excellency the President,
Your Excellencies,
Ladies and Gentlemen,

It gives me profound pleasure to be in Versova again to open the housing project which I inaugurated here almost exactly five years ago and to be performing the ceremony in the presence of such distinguished guests.

The Trustees of the Muniwarabad Charitable Trust and I are most happy and honoured to have His Excellency the President with us this morning. It is indeed a privilege and a very great encouragement to have him here.

I also warmly welcome His Excellency the Governor of Maharashtra and Mr H.T. Parekh, Chairman and guiding spirit of the Housing Development Finance Corporation, with which I am proud to be associated, as well as many other important citizens of this great metropolis.

We are appreciative that they have given their time, on which there is such constant pressure, to come here today and so acknowledge an important duty which we all share: the duty to offer both our efforts and our resources for the benefit of the poor.

There are those, as I said when I inaugurated this project, who enter the world in such poverty that they are deprived of both the means and the motivation to improve their lot. Unless these unfortunates can be touched with the spark which ignites the spirit of individual enterprise and determination, they will only sink back into renewed apathy, degradation and despair. It is for us, who are more fortunate, to provide that spark.

That is why declaring the Aga Khan Baug ready to receive the first of the 344 needy families who will eventually fill its apartments means so much to me. This occasion is not only a part of the Silver Jubilee celebrations, marking the 25th anniversary of my accession to the Imamate of the Shia Ismaili Muslims. It is a milestone in the Muniwarabad Charitable Trust's hopes of making a positive contribution to India's housing efforts and of improving the quality of life for some of this great city's urban poor people who might otherwise see no glimmer of hope in their futures.

Bombay, as many of you here will know, is a city with which my family has very long established links. It was to Bombay that my ancestor, Aga Khan the First, Aga Hassan Ali Shah, came in 1845, two years after his arrival in India from Persia, and it was on Malabar Hill that the official residence of the Aga Khans was built. This is the property which was sold in 1980 to provide the bulk of the funding for the Muniwarabad Charitable Trust and so for the buildings we see completed here today. I am sure you will appreciate that this gives a particular emotional intensity to today's ceremony so far as my family and I are concerned.

Malabar Hill was the home of my great grandmother, Lady Ali Shah. From her it passed to my grandfather, Sir Sultan Mahomed Shah. It was from Malabar Hill that he was sent to be India's representative at the Geneva disarmament conference in 1931 and 1932, and again it was from there that he departed to take office as President of the League of Nations in 1938. It was where I stayed during my Takhtnashini in 1957. Malabar Hill has been a place of marvellous memories for our family.

You may wonder why we decided to relinquish a place so close to our hearts. With the passing of time Malabar Hill had become less and less used by us. A developing country like India cannot afford under-utilised assets. I feel confident that if the previous generations of my family were alive today, they would have agreed with my feeling that the value of such assets ought to be released for better purposes. That is why, despite the sentimental attachment of all my family and the Jamat to Malabar Hill, we decided to donate the property so that it could be sold and the proceeds devoted to re-housing the poor. At the same time we gave land in Pune to the Muniwarabad Charitable Trust.

A moment ago I mentioned the soul-destroying poverty into which many children are born, in which they grow up, live as adults, and in which, often prematurely, they die.

The demographic surveys which we carried out in 1971 showed conclusively that families of immigrants to the city can rarely succeed in generating enough income to meet the most basic urban needs within the whole lifetime of the head of the family concerned. The gulf between the way such families live and the lowest acceptable standards can seem unbridgeable? They live in appalling conditions, they easily fall prey to disease, their children cannot achieve a proper education. Not only are they miserable the social and economic cost of their plight is enormous.

This is what convinced us that the best way to assist these unfortunate people is through a policy of all-enveloping support: improving health care, educational facilities and housing. One of my earlier concerns in social welfare in India was with housing. As I said at the inauguration ceremony five years ago, the visual, physical and emotional

impact of a decent home can light the spirit of human endeavour. A proper home can provide the bridge across that terrible gulf between utter poverty and the possibility of a better future.

If a man is enabled to buy or rent a reasonable roof over his head he will have been provided with the first ingredient of his self-respect. He will feel it worth working harder to have a little more to spend on food and clothing. If he has children he will be more inclined to educate them and take proper care of their health. Perhaps more important than anything, his children will grow up against a secure background, with all that implies. By building new homes we lay the social foundation of man's betterment.

This belief has governed the activity of the Muniwarabad Charitable Trust and the Ismailia Central Housing Board, which provides the Trust's housing development and other projects with professional and technical expertise. The buildings we now see before us are the first completed result of their endeavours and in this connection I must pay a warm tribute to the voluntary assistance the Housing Board has received from such distinguished experts as Mr Charles Correa and Mr Ruston Dubash, Mr Akber Merchant and Mr Farouq Chinoy.

I need not repeat the construction details of the Aga Khan Baug given in his introductory speech by the Chairman of the Trust, Mukhtar Munjee, whose own contribution to the project together with that of Salim Maladwala and their respective Boards, has been invaluable. However, I would like to mention that the building specifications have improved on the basic standards set by the Urban Land Ceiling Law. Four water taps instead of one per dwelling, glazed tiles in the bathrooms, more electrical points and such qualitative differences as cross ventilation and two rooms instead of one per family, have, we must admit, increased construction costs. But they will also add much to the quality of life enjoyed in the Baug.

It is my belief, and a very strongly held one, that where the climate degrades the fabric of buildings more rapidly than elsewhere and land is at premium, new housing must be conceived and executed in such a way that it will provide permanent, valid, homes for many successive generations. This is especially so in view of the near-certainty that net disposable incomes in India will not grow fast enough to out space constructional costs and so eventually enable the present owners of apartments of their children to sell and purchase substantially better accommodation. Their families are likely to remain in the Baug. Tomorrow's children will demand higher standards. So far as is practicable, we must build for the future as well as the present.

Here, of course, one enters upon the familiar arguments concerning housing for the lower income groups. As we all know, low cost housing can escalate into becoming so high cost that the people it is intended for cannot afford the end-product offered. Yet too strong an emphasis on economy can equally reduce quality to such an extent that ten years later an apartment block degenerates into a slum and living standards become little better than those in the hutments and dilapidated dwellings from which the unhappy occupants were originally moved.

Somehow a correct balance must be struck. In the case of the present project, costs were pushed up by a number of factors, including long delays in obtaining cement and unexpected price rises. I have already mentioned the limitations on the growth of the net disposable incomes of the poor. It would be unwise to imagine that the people who will take over the apartments here are ever likely to achieve sufficient growth in their incomes to be able to repay the true costs of the property they are acquiring.

Accordingly we are subsidising the selling prices and will help the purchasers to obtain loans, an approach which we believe offers the best solution to assisting the urban poor whom we want to re-house in the Baug. At the same

time, we must recognise that those housed here will be taking possession of an inflation proof capital asset and we will not look kindly on any who try to convert this subsidised housing into an immediate windfall profit.

It might be argued that there is more urgent need to give increased support to the rural populations and dissuade them from seeking to become urbanised – a need which we are planning to address through our new rural support programmes. But this does not alter the scale of the existing problems of the urban poor and it is most desirable for the Trust to continue this work.

The Trust does, however, feel that, in any future housing developments, efforts should be made to achieve a reasonable social mix so that the better educated and better-off people allotted space can provide stimulus and guidance to those people who are less socially advantaged. The better-off allottees would be both prepared and capable of paying a price closer to the “market” and if this were permissible, the Trust would charge different prices to the different income groups. The intention would not be to develop any property at a profit but simply to achieve the ‘greatest good for the greatest number’ by varying the degree of subsidy according to need.

You can see, here in front of you, what the Trust is capable of building. Yet housing is the most difficult area of social development to appraise in terms of human, as opposed to architectural, results. It is far easier to quantify the effects of providing better education or health care facilities against their costs. How do you measure the benefits of a family having a decent home, of the father’s dignity, of the mother’s pride, or the children’s sense of security, of better family and better work potential? Nonetheless the beneficial impact can be tremendous.

I am deeply convinced that improved housing has a substantial multiplying effect from generation to generation and I intend to encourage our institutions to make even greater efforts in the housing field in the years ahead.

Thank you very much.

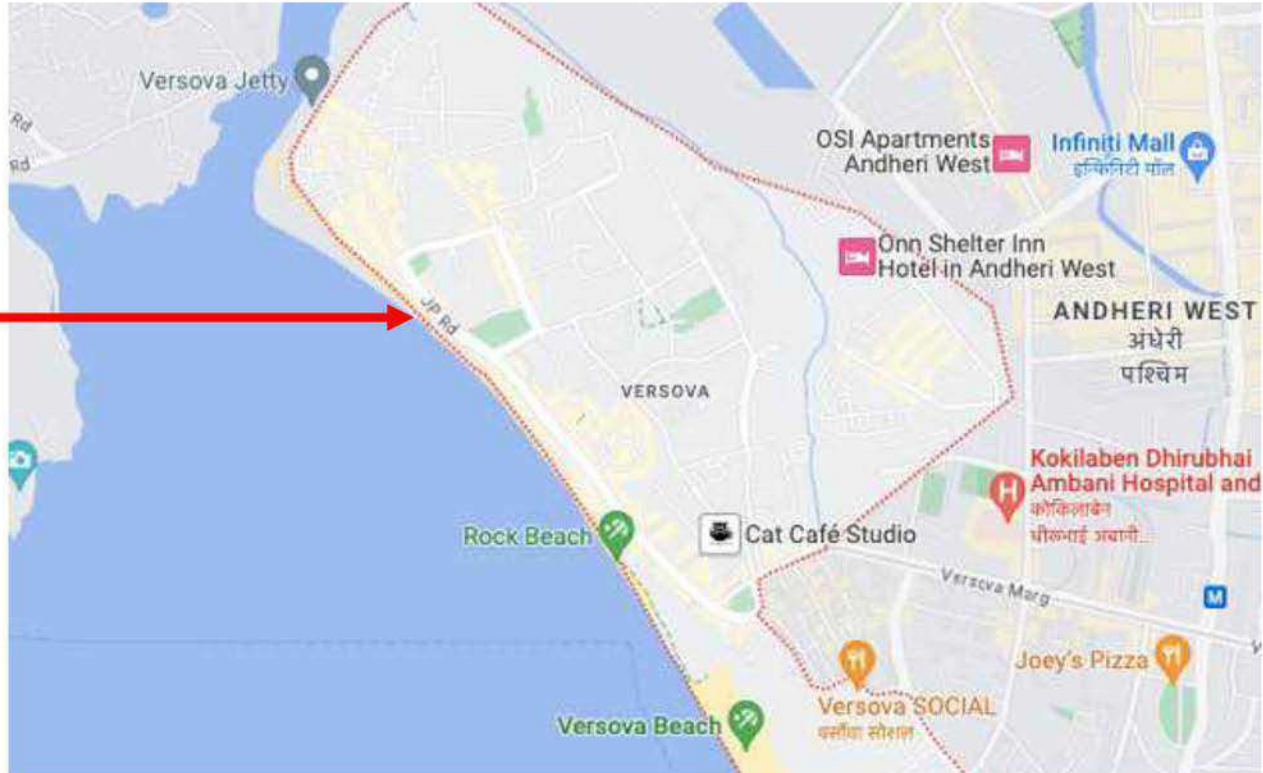
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Opening of the Agakhan Baug
Versova, Mumbai
on 17th January 1983

Lecture Presentation by Al-Wā'izah Anis Attenborough



Versova- Andheri West, Mumbai Maharashtra India



The Agakhan Palace in Pune



Importance of the Agakhan Palace

- The **Aga Khan Palace** was built by Mawlana Sultan Muhammed Shah in the city of Pune, India in 1892.
- It has become one of the biggest landmarks in Indian history. The palace was an act of charity by Mawla who wanted to help the poor in the neighbouring areas of Pune at a time when they were drastically hit by famine.
- The palace is a majestic building and closely linked to the Indian Freedom Movement. It served as a prison for Mahatma Ghandi, his wife Kasturba, his secretaries Mahadev Desai and Sarojini Naidu.

Presentation outline

- Appreciation and acknowledgement of the work done by those involved.
- Aim of the project.
- Background of the project
- Importance of the project.
- Personal attachment to the project.
- Importance of the occasion.
- Concerns for the families
- Charities and Individuals' contributions.
- Factors influencing construction
- Future Intention in constructing projects.
- Learning from it.

ACKNOWLEDGEMENTS

- As always Hazir Imam opened this speech by expressing his profound pleasure to be in Versova again to open the project which he inaugurated almost 5 years ago. He acknowledged and appreciated those involved.
- The occasion was attended by His Excellency the President, Trustees of the Muniwarabad Charitable Trust and Hazir Imam acknowledged his presence as a distinguished guest.
- He also welcomed His Excellency the Governor of Maharashtra and Mr H T Parekh, Chairman and guiding spirit of the Housing Development Finance Corporation and many other important citizens of this great metropolis.

Aim of the project

- The aim of this project was to uplift the poor urban people to better life.

In Imam's words: "There are those, as I said when I inaugurated this project, who enter the world in such poverty that they are deprived of both the means and the motivation to improve their lot. Unless these unfortunates can be **touched with the spark which ignites the spirit of individual** enterprise and determination, they will only sink back into renewed apathy, degradation and despair. It is for us, who are more fortunate, to provide that spark."

Background of the project

- Demographic surveys were conducted in 1971, and from their conclusions Hazir Imam stated that “families of the immigrants to city can rarely succeed in generating enough income to meet the most basic urban needs within the whole lifetime of the head of family concerned.”
- “These people live in appalling conditions, they fall prey to disease, their children cannot achieve a proper education”.
- Hazir Imam referred this as “The **soul-destroying poverty** into which these children are born, in which they grow, live as adults and in which, prematurely, they die.”

Background of the project

The social and economic cost of their plight was not only miserable but also enormous and Hazir Imam was concerned with the gulf between the way such families lived and the lowest acceptable standards. Hazir Imam used the word **“unbridgeable.”**

Personal attachment to this Project

In this speech Hazlr Imam says:

“Bombay is a city with which my family has very long - established links. It was to Bombay that my ancestor, Aga Khan the First, Aga Hassan Ali Shah, came in 1845, two years after his arrival in India from Persia, and it was on Malabar Hill that the official residence of the Aga Khans was built. This is the property which was sold in 1980 to provide the bulk of the funding for the Muniwarabad Charitable Trust and so for the buildings we see completed here today. I am sure you will appreciate that this gives a particular **emotional intensity** to today’s ceremony so far as my family and I are concerned.”



Agakhan the First

Personal attachment to this project

Hazir Imam continues:

“Malabar Hill was the home of my great grandmother, Lady Ali Shah. From her it passed to my grandfather, Sir Sultan Mahomed Shah. It was from Malabar Hill that he was sent to be India’s representative at the Geneva disarmament conference in 1931 and 1932, and again it was from there that he departed to take office as President of the League of Nations in 1938. It was where I stayed during my Takhtnashini in 1957. Malabar Hill has been a place of marvellous memories for our family. The reason why the place was relinquished although so close to family’s heart was that with the passing of time Malabar Hill had become less and less used by us. A developing country like India cannot afford under-utilized assets. I feel confident that if the previous generations of my family were alive today,



Lady Ali Shah

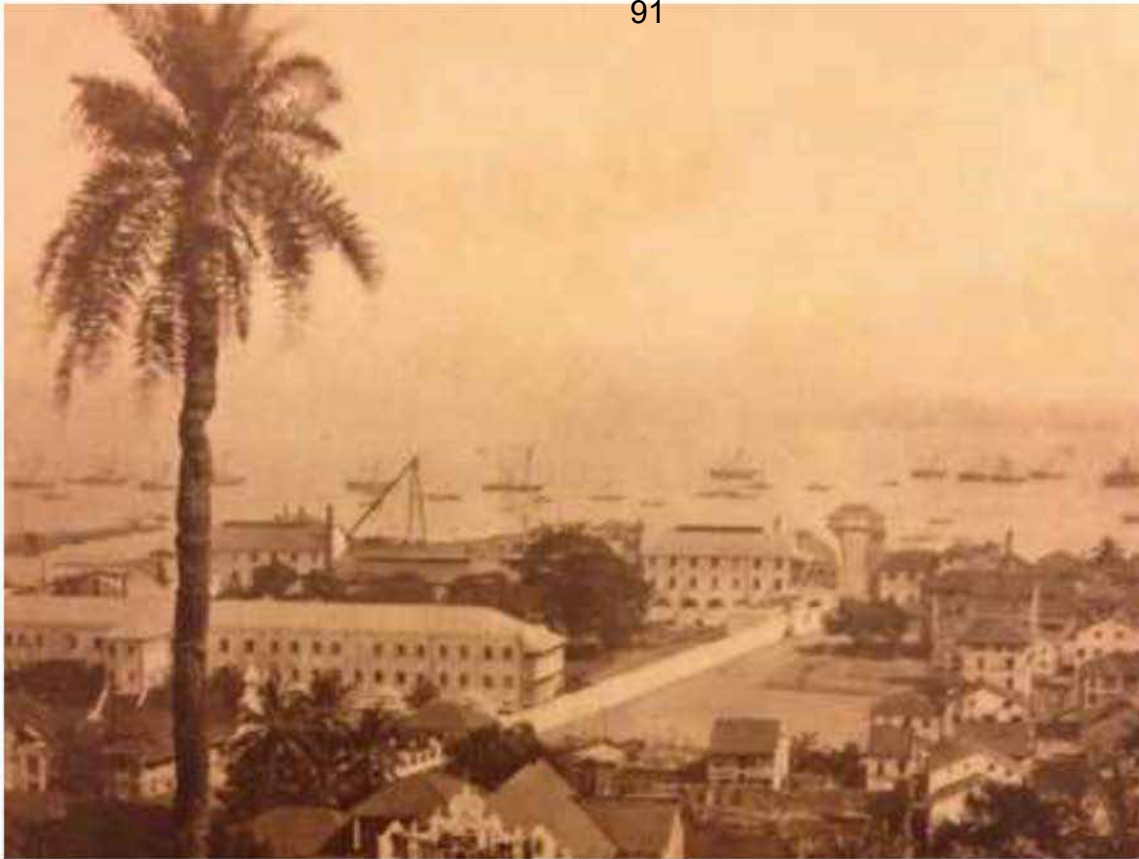
Personal attachment conti....

They would have agreed with my feeling that the value of such assets ought to be released for the better purposes. That is why, despite the sentimental attachment of all my family and the Jamat to Malabar Hill, we decided to donate the property so that it could be sold and the proceeds devoted to rehousing the poor. At the same time we gave land in Pune to the Muniwarabad Charitable Trust.”

Farman

Hazir Imam's farman of Maputo, Mozambique 12th August 1998.
Towards the end of this farman Hazir Imam says :

“.....If the notion has been accumulation of wealth--because that was the primary purpose - -then that is not in keeping with the ethic of our faith. The accumulation of the wealth is to protect and care for the family, for the jamat. That which is in excess, then be generous with it. That is the ethic of our faith. The question is not only, what I have achieved?; but the question is what have I helped others to achieve? That is the notion of social conscience in Islam....”



View of Bombay from
Malabar Hill

Importance of this occasion

The importance was that the Aga Khan Baug was ready to receive the first of the 344 needy families.

Hazir Imam said: “This occasion is not only a part of the Silver Jubilee celebrations, marking the 25th anniversary of my accession to the Imamate of the Shia Ismaili Muslims. It is a **milestone** in the Muniwarabad Charitable Trust’s hopes of making a **positive contribution** to India’s housing efforts and **of improving the quality of life** for some of this great city’s urban poor people who might otherwise see no glimmer of hope in their futures.”

Farman

Hazir Imam's farman made in Bombay 27 November 1973.

He said: "And the reason why in recent years I have made Farmans to you from time to time about your material well-being is that I have believed that in India, like in other parts of the world, serious attention has been necessary to improve the living conditions of the Jamat and of your children, and in the future, of your grandchildren and great grand children....."

Concerns for the families

At that time, Hazir Imam's first concern was with housing in India.

He said: "At the inauguration ceremony five years ago, the visual, physical and emotional impact of a decent home **can light the spirit of human endeavour**. A proper home can provide the bridge across that terrible gulf between utter poverty and the possibility of a better future".

"The best way to assist these unfortunate people is through a policy of all-enveloping support: improving health care, educational facilities and housing."

Concerns for the families

- A man who owns property has dignity and self respect. “He will be motivated to work harder to have little more to spend on food and clothing. If he has children, he will be more inclined to educate them and take proper care of their health. Perhaps more important than anything, his children will grow up against a secure background.”
- So, by building new homes will provide the social foundation of man’s betterment.

Acknowledgment to⁹⁶ Charities and Individuals

Several charities were involved in this project and Hazir Imam paid a warm tribute them

Muniwarabad Charitable Trust

Ismailia Central Housing Board

Voluntary Housing Board

Late Mr Charles Correa

Mr Ruston Dubash.

Mr Akbar Merchant and Mr Faruq Chinoy.

Mukhtar Munjee and Salim Maladwala and their respective Boards.

Regarding their contribution of **time** Hazir Imam said:

“We appreciate that they have given their time, on which there is such constant pressure, to come here today and so acknowledge an important duty which we all share: the duty to offer both our efforts and resources for the benefit of the poor”.

Factors influencing construction

Hazir Imam was very particular about the construction details of this project, and he scrutinized every minute detail, such as:

“These buildings are built above the **basic standards of Land ceiling Laws**. That is, they have four water taps installed instead of one per dwelling, glazed tiles in the bathrooms, more electrical points and such qualitative differences as cross ventilation and two rooms instead of one per family”.

“Although this increased the cost of construction, it added much to the quality of life enjoyed in the Baug.”

Factors influencing construction

Climate change was also taken into consideration:

Hazir Imam said : “It is my belief and a **very strongly held one**, that where the climate degrades the fabric of buildings more rapidly than elsewhere and land is premium, new housing must be conceived and executed in such a way that it will provide permanent, valid homes for many successive generations”.



The Agakhan Baug in Versova

Factors influencing construction

Economy of India:

Hazir Imam was also considering the future economy of India. He said: “This is especially so in view of the near-certainty that net disposable incomes in India **will not grow fast enough** to out-pace constructional costs and so eventually enable the present owners of apartments of their children to sell and purchase substantially better accommodation. Their families are likely to remain in the Baug. Tomorrow’s children will demand higher standards. So far is as practicable, we must build for the future as well as the present”.

Factors influencing construction

Economy of India..contd.

Although this housing was for the lower income group, Hazir Imam said: “low-cost housing can escalate into becoming so high cost that the people it is intended for cannot afford the end-product offered.”

Also “Giving too strong an emphasis on economy can equally reduce **quality** to such an extent that ten years later this apartment block degenerates into a slum and living standards becomes little better than those in the hutments and dilapidated dwelling from which the unhappy occupants were originally moved”.

Factors influencing construction

Cost of the buildings:

- These buildings have cost more than anticipated because of long delays in obtaining materials and inflation.
- There are limitations on the growth of the net disposable incomes of the poor.
- Hazir Imam said: “it would be unwise to imagine that the people will take over the apartments here are ever likely to achieve sufficient growth in their income to repay the costs of the property they are acquiring”.

Factors influencing construction

Affordability:

The best solution was that the selling prices were subsidised to help the purchasers to obtain loans so to help the urban poor to rehouse in the Baug.

To ensure no one took advantage of this opportunity, Hazir Imam said:” ... we must recognise that those housed here will be taking possession of an inflation proof capital asset and we **will not look kindly** on anyone who try to convert this subsidised housing into an immediate windfall profit”.

Rural population Vs Urban population

“ It might be argued that there is more urgent need to give increased support to the rural population and dissuade them from seeking to become urbanised- a need which we are planning to address through **the new rural support programme.**”

But then Hazir Imam said: “But this does not alter the scale of the existing problems of the urban poor and it is most desirable for the Trust to continue this work.”

Social Mixed Housing

- Hazir Imam is also thinking of the **diversity** of the people living in such future housing developments. He said: “The Trust does, however, feel that, in any future housing developments, efforts should be made to achieve a reasonable **social mix** so that the better educated and better-off people allotted can provide stimulus and guidance to those people who are less socially advantaged. The better-off allottees would be both prepared and capable of paying a price closer to the ‘market price’, and if this were permissible, the Trust would charge different prices to the different groups”.

Further thoughts (Future intentions)

- “The intention **would not** be to develop any property at a profit but simply to achieve the ‘greatest good for the greatest number’ by varying the degree of the subsidy according to need.”
- Hazir Imam was very praiseworthy of the Trust because he said: “You can see in front of you what the Trust is capable of building.”
- Hazir Imam then compared the cost of housing against the cost of providing better education or health care facilities. He said: “How do you measure the benefits of a family having a decent home, of the father’s dignity, of the mother’s pride or the children’s sense of security, of better family and better work potential? Nonetheless the beneficial impact can be tremendous.”

Hazir Imam concluded by saying : "I am deeply convinced that the improved housing has a substantial multiplying effect from generation to generation and I intend to encourage our institutions to make even greater efforts in the housing field in the years ahead."

Learning from this speech

1. The unbounded generosity of the Imam
2. His unwavering concern for the very poor of all mankind
3. That he will not let any soul go to waste
4. By thoughtfully taking care of worldly needs, they can work on their spiritual lives.

Whatever we undertake to do we should:

- Consider our intention
- commitment
- time factor
- detail
- and acknowledge others as opposed to taking credit for oneself.

Shukaran li'llah wa'l hamduli'llah

Thank you

Ya Ali Madad

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Asia Society, Islamic architecture: a revival

25 September 1979, New York, USA

Mr Talbot,
Ladies and Gentlemen,
Honoured guests and,
Members of the Asia Society,

By the Islamic calendar we will in just a few months enter the 1,400th year of our faith. In the Christian accounting of time, we stand on the brink of the 21st century. It seems fitting to reflect, to consider what Islam has been and what it is to become in this new age. It is a time to speak out about hazards and about visions.

An overwhelming array of questions face all of us both East and West in the challenging years that are upon us. Political, social, economic and spiritual problems surround us and must be addressed with all the compassion and commitment we can summon.

In my own commitment to the well-being of the Ismaili community, I have come to be ever more concerned with the physical form that the Islamic world of the future will take. The houses we live in, our places of work, the institutions that serve us, the gardens and parks where we rest, the markets and, of course, the mosques.

How will they look? And how will they affect our perceptions of the world and of ourselves? As descendents of the magnificent builders of Islam's golden age, how will we build the Islamic world of the future? Indeed will the Islamic environment of tomorrow be identifiably ours?

These are not frivolous questions: all beings are affected positively or negatively by their surroundings but for Muslims it is a particularly critical matter.

Islam does not deal in dichotomies but in all encompassing unity. Spirit and body are one, man and nature are one. What is more, man is answerable to God for what man has created. Many of our greatest architectural achievements were designed to reflect the promises of life hereafter, to represent in this world what we are told of the next. Since all that we see and do resonates on the faith, the aesthetics of the environment we build and the quality of the social interactions that take place within those environments, reverberate on our spiritual life. The physical structure of Islam is therefore an important concern for me, charged as I am with the leadership of a Muslim community.

As Mr Talbot has told you, we have been involved in construction projects for some time. One of the largest of these undertakings is a 700-bed teaching hospital in Karachi with allied medical centres throughout Pakistan. We have found it easy to plan for excellence in this institution's services and teaching standards. But when we spoke of the best possible design for the buildings, excellence was not so easily found. I told our architect, who is American and who has specialized in hospital design, that his idiom should reflect the spirit of Islam. How was this to be done? I did not want him to succumb, through nostalgia, to mimicry of the past, adding minarets and domes to his renderings – the sort of bogus orientalism that has produced Alhambra hotels and Tal Mahal bars around the world. Surely we, as Muslims must do better than that.

For the Karachi project, we elected to send our specialised hospital designer through many countries on an extended tour of important Islamic buildings. He was accompanied by a number of people connected with the project, including a fine Iranian architect. After much study, many discussions and several revisions, we have a design solution. But not everyone setting out to build has the time, the funds nor, unfortunately, the motivation to solve design problems this way. Even after all this effort, I am not in a position to affirm that the solution is the right one. We have, on the other hand, identified and addressed ourselves to a fundamental problem for future generations of Muslims, and we have sought a solution. Nothing more.

Our difficulties in discovering what it means to build today in the Spirit of Islam have provoked me into what I expect will be a life-long commitment to identifying and spreading that spirit.

We have sent teams of architectural experts into many countries since the journey of our hospital designer and his group. These observers' reports on the built environment of Islam today are disheartening reading. They tell us that the wonderful distinctiveness of Islamic architecture is disappearing, that much of it today looks like Frankfurt, Bogota or Dallas. There is such homogenized blandness, that one is left with few visual clues to know where one is or who the people of this place might be.

Our reports tell us that the new structural symbols of power in our world have not sprung from our spirit, from our understanding of who we are, or what we believe, but have been merely copied from foreign images of political and commercial power.

Can this be the world of the people who built the mosque of Cordoba? Of the people whose marvellous urban systems in Isfahan are still studied by city planners? The people who created the Mughal gardens of Kashmir? The people who have fashioned the remarkable town architecture of Yemen?

Changes are coming upon Islam faster now than in the age of our greatest territorial expansion. Today the changes have to do not with military conquest or the conservation of new peoples to the faith but with the impact upon us of economic social and technical change, urbanization, population explosions, skyscrapers, automobiles, hotels and airports. Further shock is upon us.

In much of the Islamic world, modern infrastructures are going into place almost overnight. Roads, schools, power plants, hospitals, housing and drainage are needed immediately. In newly wealthy Muslim nations, it is possible simply to import total systems even with the skilled worker to put them together. Government officials rush to deal with the tides of people swamping the cities. They order up a thousand units here, ten thousand there, never getting ahead of the need, no matter how fast they build. There simply is not time for thoughts of the social fabric, of the long-range effects on the minds and spirits of the people being housed.

The pressure is too great. But to build is to affect the world for a long time. Buildings conceived in haste to meet pressing needs will be negative presences for years ahead.

Throughout the Islamic world there is a thirst for the images of modernity, of material progress, the symbols of power. The colonial rulers are gone, the structures they left behind, the courts and residences and legislatures they built and from which the rulers governed, have long been occupied by our own leaders. Now the need is for new symbols and they are being imported complete and intact without adaptation, without filtering out the inappropriate, without perhaps even asking the question whether they could, or should, be different.

There is little time.

The treasures of our past are being destroyed and an ever-quickenning construction boom is bringing us too many buildings that I think we will live to despise. Should we allow future generations of Muslims to live without the self-respect of our own cultural and spiritual symbols of power, to practise their faith without also being reminded of that sense of scale in relation to the universe around us which is so particularly ours?

The field trips I have mentioned are but one part of our quest. A world-wide series of seminars on fundamental issues affecting modern Islamic architecture are assisting us to address the problems.

Eminent scholars of Islamic culture and distinguished architects and designers have met in Paris, Istanbul and Jakarta to discuss the issue and to share their knowledge. The fourth seminar will take place next month in Fez.

In all these journeys and meetings, we have been searching for a definition of Islamic architecture. One of our first conclusions has been that no single definition exists. Islamic architecture has reflected different climates, different times and materials, and thus today, in speaking about a revival, let me underline to you that I am far from referring to a new school! I do not believe it can exist, nor should it be encouraged, because this would stifle that strength which comes from the diversity of the Islamic world, and the creativity of those who will build around us in the years ahead. We have however sought the essentials that go beyond regional factors of climate and materials and the limitations of period technology. What have we found?

One of our major conclusions centred on the serenity of form. In Islamic design the basic forms are balanced and ruled by geometry. There is a sense of stability, tranquility and equilibrium. And with serenity goes modesty. There is a lack of domination and pride. The superiority of man-made structures over natural environment is a concept alien to Islamic belief.

A second conclusion growing out of the first was the congruence of our traditions with natural forces. There is much Islamic spirit in the current effort in the West to respect and preserve ecological balance. As an example of this, Islamic builders have employed cooling systems in their houses for the last thousand years using only sun and wind for power. Such houses circulated cool air and produced chilled water and even ice.

We found too that the overwhelming unity of Islamic life which sees no division between body and spirit, between this world and the next, was a powerful influence on Islamic architecture. The desire to bring to this world some of the beauty of the hereafter acted as a constant barrier to the discordant or the haphazard in Islamic styles. The calligraphy which adorns so much of what we have built was a constant reminder of spiritual content through its common design, the endless expression of the name of God.

Finally we found that we were able to specify applications of style which expressed our attitudes and beliefs. There is the framing of space for instance. We define each area. We construct a physical context for each activity in daily life. There is always a definite delineation between privacy and community, light areas and areas in shadow, small spaces and large spaces, interiors and exteriors, each is framed and set apart by itself usually with formality. There is further formality, it might even be called solemnity, in the passageways that connect all of these differing spaces.

And we were reminded that Islamic homes are sanctuaries, places of retreat and refreshment from the noise and movement of public life. Those aspects of our idiom that engender this sense of peace should come with us in our designs for the homes of the future. But here we come upon one of the many paradoxes that struck us in our research. How much of the privacy built into a Muslim house was necessitated by the sequestering of our women? When women step out of purda, no doubt the physical form of new households will reflect this change. On the other hand, perhaps the internal orientation of buildings can be most closely linked to the privacy and attitude to the family, the very base of Islam.

There is also a strong kinesthetic experience in Islamic building. There is a play upon the physical senses -- air currents touching the skin, the sound of moving water, the touch of varied surface textures, the richness of colour and the play of light and shade upon the vision, the scent of plants in the courtyards, are touches of the paradise to come.

These then are our findings. What will we do with them? We cannot offer any clear-cut solutions that correspond to the blueprint of the drawing board. Indeed, we do not seek them nor do we believe in them. But we can identify the paths that must be taken if such solutions are to be arrived at in the future. The signposts to these paths are already clearer.

We must begin with a new visual language for our future environment, one generated from within Islam, not devised abroad.

We must foster the growth of a new generation of architects knowledgeable about technology, sensitive to the cultural diversities, regional resources and separate national destinies of their countries and imbued with a renewed sense of pride in the value and dignity of Islamic culture.

We must instil that sense of respect in those who employ architects. The city planners, the government officials, the private clients who commission construction projects must be recognised as the powerful agents of change that they are. They must understand that to build is to exercise power and that their decisions resonate upon Islam.

We must encourage sensitivity to local needs. Labour-intensive construction and the teaching of building skills must be stressed, especially in the many regions where there is great unemployment. We must look for the use of local artisans and craftspeople and of local materials.

This is what we have learned about the problems we face and the ways in which they must be solved. Our assessments, our reflection, our meditation continue. Even so we are acting. Our first steps along the path begin now. To encourage new creative approaches we have instituted the Award for achievements in Islamic architecture. The first of these will be made at the end of 1980. The awarding of prizes, the recognition of achievement is only a part of our objective. We seek at the same time to open communications between Islam and the West and among builders in the Muslim nations. At present the exchange is very limited, indeed, almost nonexistent. An architect in Lahore has little access to news of what is being built in Rabat and if he himself devises a good solution to a design problem, there are no channels through which he can share that solution.

We must also make every effort to see that those who make the journey to study far from home return to their native lands to use their knowledge, to plant the seeds of this revival in the soil of Islam. I might note here that having schools of architecture within the borders of Islamic countries does not guarantee an Islamic architecture.

Many architectural schools in the Muslim world have orientated their teaching towards modern Western idioms instead of seeking to revive their own culture. They are often not to blame as the source of their reaching is usually in the West. Yet few of the western schools are informed about the real needs of their counterparts in Muslim countries, fewer still have developed the resources and documentation necessary to meet the needs of Islamic architectural scholarship, whether in Muslim countries or in the West.

I am often asked how better understanding can be developed between East and West, whether bridges can be built and what they should look like. There are as many answers as the number of times the question is asked, but it is my deep conviction that a singular step should be taken, a magnificent relationship developed on which so much could be built if the West will cease to look at the Islamic architectural heritage simply as a matter of scholastic interest and admiration. On the contrary, give to it recognition of a different dimension, a dimension of the future. Enhance it, enrich it and enliven it, put at its disposal your talents, your knowledge and your creativity.

I do not wish to imply that the West is solely responsible for what is happening to Islamic environments. I am saying that you could do much more, as you are already doing for your own architectural heritage, to help revive the culture of Islam. Creativity knows no frontiers: it is not of the East nor the West, of the North nor the South, but it sometimes needs awakening, to be set alight, to be shown a purpose. I believe such a time is now.

The recognition that teaching and communications are of the essence and that for years to come the West's contribution is fundamental to an Islamic architectural revival, led me to create the first major teaching and information programme incorporating all the points I have mentioned.

To fulfil the immediate need for an information base for all who require it, and to move into the action as effectively as possible, this first programme will build upon the existing resources of the Massachusetts Institute of Technology and Harvard University. I would like to share with you my expectation of the clarity that will follow this time of confusion, this time of turning back to rediscover some of the foundations on which to build the future. Before the end of this century, before the fourteen hundred and twentieth year of our faith, I hope to see an Islamic civilization with a strong sense of purpose, that has become clear in its understanding of itself and of the world around it. And with those gifts of strength and understanding, our builders, our governments and our private patrons should be able to create an environment that will personify the Spirit of modern Islam.

I hope that in the years ahead we shall see Islamic cities representing to the world all that the City of God and man can be. Cities of which all Muslims can be proud, where our magnificent heritage and our firm place in this new age, are manifest.

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.

<https://global-lectures.com/courses/islamic-architecture-a-revival-asia-society-new-york-25th-september-1979/lesson/watch-lecture-video-124/>

His Highness the Aga Khan's speech

Islamic Architecture: A Revival

Asia Society, New York, USA · 25 September 1979

Lecture Presentation by Al-Wāizah Rashida Noormohamed Hunzai

Introduction:

- ❖ 1976 - World of Islam Festival in Britain - sparked personal interest
- ❖ 1977 - Mawlana Hazir Imam establishes the Aga Khan Award for Architecture
- ❖ 1979 - Stage for Padhramnie in Birmingham done with Islamic designs
- ❖ 1979 - Mawlana Hazir Imam's Speech cements that interest and inspires to learn more
- ❖ 1981-2 - Opportunities to share learning with Canadian Jamat whilst at McGill University
- ❖ **Convinced** that without reading and internalising this speech nobody can duly understand all the Ismaili Centres, Aga Khan University, Imamat Delegation Building (Ottawa) or the Aga Khan Centre (London)
- ❖ As the Imam of the Time he also conveys the true Islamic teachings
- ❖ "The physical structure of Islam is therefore an important concern for me, charged as I am with the leadership of a Muslim community."

“All beings are affected positively or negatively by their surroundings but **for Muslims it is a particularly critical matter.**” **WHY?**

“Islam does not deal in dichotomies but in all encompassing unity. Spirit and body are one, man and nature are one. What is more, man is answerable to God for what man has created. Many of our greatest architectural achievements were designed to reflect the promises of life hereafter, to represent in this world what we are told of the next. **Since all that we see and do resonates on the faith, the aesthetics of the environment we build and the quality of the social interactions that take place within those environments, reverberate on our spiritual life.**”

Mawlana Hazir Imam's commitment:

“Our difficulties in discovering what it means to build today in the Spirit of Islam have provoked me into what I expect will be a lifelong commitment to identifying and spreading that spirit.”

Findings of architectural experts who visited many countries:

- Disheartening reports from the observers
- Wonderful distinctiveness of Islamic architecture was disappearing
- Much of it looked like Frankfurt, Bogota or Dallas
- There was such homogenized blandness that there were few clues to the identity of the people
- The new structural symbols of power in the Muslim world had not sprung from our spirit, our identity or what we believe
- They were merely copied from foreign images of political and commercial power
- Fast change due to economic, social and technological change, urbanization, population explosions, skyscrapers, automobiles, hotels and airports

Trajectory of the Aga Khan Award for Architecture

- **The Aga Khan Award for Architecture**, established in 1977, is considered one of the most renowned and prestigious awards of its kind. At its inception, architectural discourse reflected Western preoccupations. There was a vacuum of knowledge of the architecture of Muslim civilisations. The Award championed many of the concerns that are now common today: sustainability, human scale, climate adaptation and quality of life. To address these issues, the Award is given every three years to projects that set new standards of excellence in architecture, planning practices, historic preservation and landscape architecture.
- **The Aga Khan Program for Islamic Architecture at Harvard University and the Massachusetts Institute of Technology (MIT)** educates architects, planners, teachers and researchers who can contribute to meeting the building and design needs of Muslim communities. Established in 1979, it is supported by a series of endowments from His Highness the Aga Khan. It aims to improve the teaching of Islamic art and architecture, enhance the understanding of Islamic architecture, urbanism and visual culture, and to increase the visibility of Islamic cultural heritage.
- **Archnet.org** is an online complement to the Award, the Historic Cities Programme and AKPIA. It aims to be the most comprehensive archive of online resources on architecture, urban design and development in the Muslim world. It features collections, resources and documentation from the Aga Khan Trust for Culture, AKPIA and donated collections of historic archives and documentation.
- **The Aga Khan Historic Cities Programme** plans and implements urban regeneration projects. These include the restoration of historic structures and the creation and rehabilitation of public spaces, parks and gardens.

Findings of the Aga Khan award for Architecture

“In all these journeys and meetings, we have been searching for a definition of Islamic architecture. One of our first conclusions has been that no single definition exists. Islamic architecture has reflected different climates, different times and materials, and thus today, in speaking about a revival, let me underline to you that I am far from referring to a new school! I do not believe it can exist, nor should it be encouraged, because this would stifle that strength which comes from the diversity of the Islamic world, and the creativity of those who will build around us in the years ahead. **We have however sought the essentials that go beyond regional factors of climate and materials and the limitations of period technology. What have we found?**”

Geometric Patterns

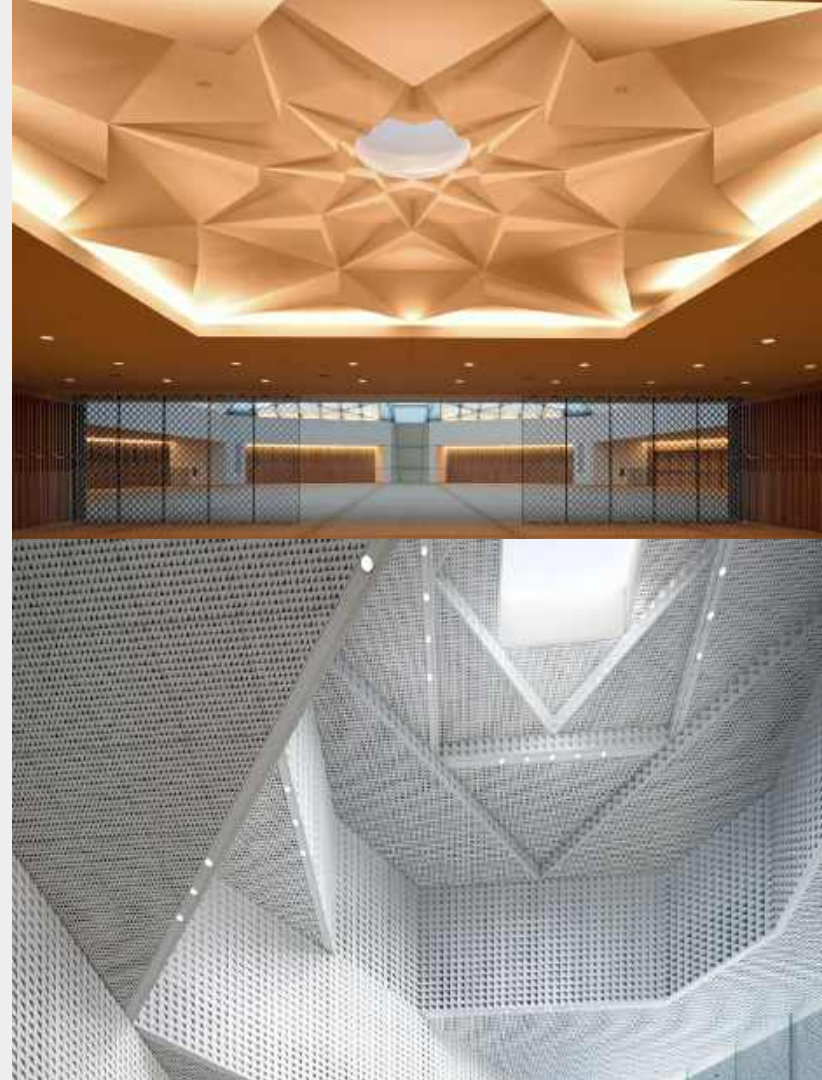
“One of our major conclusions centred on the serenity of form. In Islamic design the basic forms are balanced and ruled by geometry.”

A London newspaper headline in 1985 after the opening of the Ismaili Centre by the then Prime Minister, Margaret Thatcher: “**Serenity comes to South Kensington**”



Geometric Patterns

“There is a sense of stability, tranquility and equilibrium. And with serenity goes modesty. There is a lack of domination and pride. The superiority of man-made structures over natural environment is a concept alien to Islamic belief.”



Geometric Patterns & Calligraphy

Geometric patterns which have no beginning or end - set in frames - separated by columns of calligraphy.

The Calligraphy of Allah, Muhammad and `Ali is read in the LIGHT which comes through the grill.

The names are repeated and continuous.

Design by Professor Karl Schlamming, a Bavarian Sufi Muslim.



Congruence of Islamic traditions with Natural forces



“A second conclusion growing out of the first was the congruence of our traditions with natural forces. There is much Islamic spirit in the current effort in the West to respect and preserve ecological balance. As an example of this, Islamic builders have employed cooling systems in their houses for the last thousand years using only sun and wind for power.”

Note: High grill windows which invite cooler air

Congruence of Islamic traditions with Natural forces



Weeping plaster creates shadows on the walls, thus reducing the heat of the sun's rays.

Entrances are recessed to avoid direct rays of sunlight and clad with marble which is a cool natural material

Courtyard gardens with vegetation have a cooling effect

Calligraphy

“The calligraphy which adorns so much of what we have built was a constant reminder of spiritual content through its common design, the endless expression of the name of God.”

Basmalah on the back wall of foyer which has a heptagonal intertwined design on floor becoming a three dimensional fountain and also etched in the ceiling to create a reflection.

‘Allahu nurus’s-samawati wa’l-ard’ by Gulgee



Calligraphy

“We found too that the overwhelming unity of Islamic life which sees no division between body and spirit, between this world and the next, was a powerful influence on Islamic architecture. The desire to bring to this world some of the beauty of the hereafter acted as a constant barrier to the discordant or the haphazard in Islamic styles.”



Islamic Gardens

“There is also a strong kinesthetic experience in Islamic building. There is a play upon the physical senses -- air currents touching the skin, the sound of moving water, the touch of varied surface textures, the richness of colour and the play of light and shade upon the vision, the scent of plants in the courtyards, are touches of the paradise to come.”



Islamic Gardens

Ismaili Centre, Burnaby, Vancouver

Bruno Freschi Italian Canadian architect, who in an interview said: “His Highness the Aga Khan is the architect”



Aga Khan Garden in the University of Alberta Botanic Gardens

Designer is Thomas Woltz

Chini Khana



The Unique Conclusion of this Speech

“I hope that in the years ahead we shall see Islamic cities representing to the world all that the City of God and man can be. Cities of which all Muslims can be proud, where our magnificent heritage and our firm place in this new age, are manifest.

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.”

The Story of Light begins with the Imamat Delegation Building

WATCH LIVE ON-DEMAND GLOBAL STEM FESTIVAL THE ISMAILI WEBSITE »

» Understanding AKDN » Ismaili Centres, Parks and Gardens » Gary Kamemoto on Pluralism in Architecture





***IN ROCK CRYSTAL** the cuts and angles permit both transparency as well as translucency. It pleases and confuses the eye by its internal planes running at different angles creating a sense of visual mystery. The Delegation Building in a sense should be somewhat mysterious and visually nearly esoteric. It should not be blatant, but ethereal, not obvious, but difficult to captivate.*

The goal is to create a building which causes the viewer to wonder how different elements and different planes relate to each other, how they work together to tickle the eye.

The design should consider and use a structural system of glass, steel, aluminum to create an extraordinary visual enquiry.

Agakhan
"In a rock crystal, the cuts and angles permit both transparency as well as translucency."
10th October 2002

3
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PLURALISM IN ARCHITECTURE

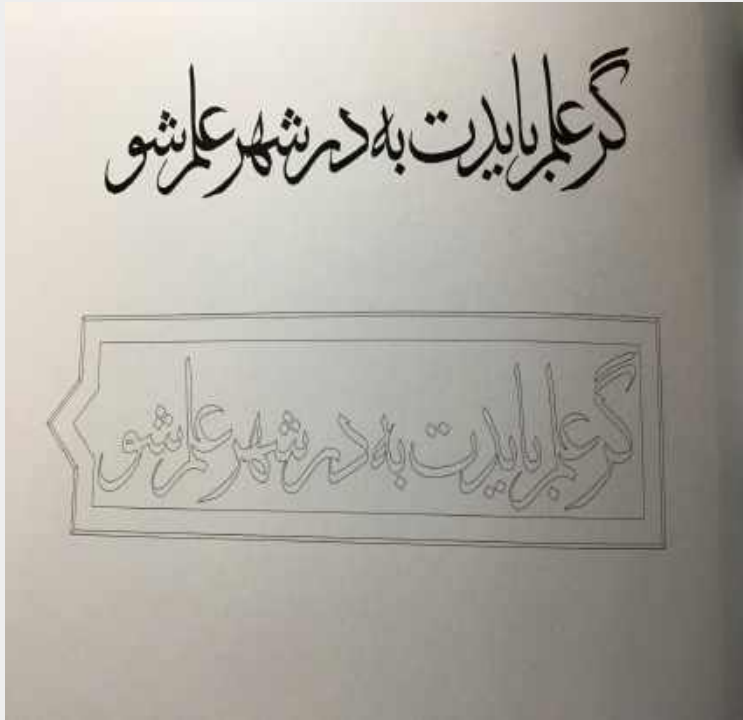
Ismaili Centre, Toronto at night reflected in the still pool



In a letter, the Aga Khan describes why light would be an appropriate design direction for the new museum in Toronto: “The notion of light has transversed nearly all of human history, and has been an inspiration for numerous faiths, going as far back of course to the Zoroastrians and their reverence for the Sun, to the Sūra in the Holy Qur’ān titled al-Nūr. Decades of Western history are referred to as the ‘enlightenment’ for good reason.” He adds:

...I hope that the building and the spaces around it will be seen as the celebration of Light, and the mysteries of Light, that nature and the human soul illustrate to us at every moment in our lives. I have explained at the beginning of this letter why I think Light would be an appropriate design direction for the new museum and this concept is of course particularly validated in Islamic texts and sciences: apart from the innumerable references in the Qur’ān to Light in all its forms, in nature and in the human soul, the light of the skies, their sources and their meaning have for centuries been an area of intellectual inquiry and more specifically in the field of astronomy. Thus the architecture of the building would seek to express these multiple notions of Light, both natural and man-made, through the most purposeful selection of internal and external construction materials, facets of elevations playing with each other through the reflectivity of natural or electric light, and to create light gain or light retention from external natural sources or man-made internal and external sources. *Correspondence of His Highness to Professor Fumihiko Maki [January 3, 2006] in Philip Jodidio, Under the Eaves of Architecture: The Aga Khan: Builder and Patron, pp. 206–210, Munich–Berlin–London: Prestel Verlag, 2007*

The Garden of Light at the Aga Khan Centre, London



Some Conclusions:

- Mawlana Hazir Imam has built strong bridges between Islam and the West
- He has demonstrated the opposite of Prof. Samuel Huntington's 'Clash of Civilisations', that is a 'Clash of Ignorance' and done a lot to remove the ignorance and the fear born of it
- Ensured that architects, both Muslim and non-Muslim are educated in Islamic Heritage and Culture
- Added enormously to the stock of research, documentation and publications
- He has succeeded in rallying Muslims around a subject of common interest - simultaneously highlighting the diversity within the Ummah
- Wide impact across the globe on the built environment

Some Conclusions continued:

- Set a practical example of how to preserve Muslim identity and values in an increasingly globalised world
- In the late 70's and 80's Mawlana Hazir Imam brought together a cohort of experts in architecture, engineering, sociology, history, planning etc - a phenomenon which has only become possible now through the communications media
- Completely transformed the discourse about restoration of heritage by introducing ideas of economic and social development
- Demonstrated that there is no dichotomy in Islam between the material and the spiritual
- Final Words - “We are to give this Light to all”

References:

- Philip Jodidio, *Under the Eaves of Architecture: The Aga Khan: Builder and Patron*, Munich–Berlin–London: Prestel Verlag, 2007, pp. 206–210.
- *Aga Khan Centre*, Islamic Publications Limited, 2018.
- Gary Kamemoto, *Pluralism in Architecture* - Lecture delivered for the Aga Khan Foundation, London, 2002 (available on YOUTube and The.Ismaili)

Acknowledgements:

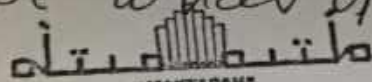
I am grateful to Dr. F.M. Hunzai for the translation of Pir Nasir-i Khisraw's verse; my sincere thanks to Nageen Fatimah and Zaiba Ehsan for help in selecting appropriate photographs.



At the staff of the Islamic center,

I keep a wonderful impression
of light, intellectual light
emotional light
and architectural!

I am very privileged to have
visited this center and wish for
it to be what it ought to be:



MAKTABAH

REFERENCE LIBRARY

— a Centre for Small Towns and Religious Education based for the United Kingdom

a meeting ground

(Signed) [Signature]





Acceptance of the Charter of the Aga Khan University

LOCATION

Karachi, Pakistan (16 March 1983)

Your Excellency, The President
Your Excellency, The Governor of Sindh
Honourable Ministers,
Excellencies,
Distinguished Guests,

In this Silver Jubilee year, celebrating my twenty-fifth anniversary to the accession to the Imamate of the Ismaili Muslims. I have been called upon to make many speeches on many subjects, in countries as diverse as Portugal, Singapore and Tanzania. But important and happy as these Jubilee occasions have been, this is the event which can with the greatest certainty be called historic. Modern communications, the radio, the newspapers, all the media, urge us to believe that each day brings momentous events. Happily this is not so, or we would be producing far more history than we can comfortably consume. Today, however, is historic in the true sense. The Charter which His Excellency the President has been gracious enough to grant the new Aga Khan University creates the first university inspired by my family since Al Azhar was founded enterprise, in which individual endeavour is encouraged and in which citizens can feel secure and confident of improvements in their future prospects.

When the principles of the Aga Khan University were presented to Your Excellency, you espoused them and made them your own. You have always listened to proposals, both on this and other subjects, with great open-mindedness. No one could have been more willing not simply to find mutually acceptable solutions to problems, but also to implement agreements promptly. In so far as the creation of the Aga Khan Medical College and the transformation of that college into the Aga Khan University were concerned, Your Excellency has epitomised how the enabling environment can be created. Without your understanding and encouragement we would not be assembled here today.

Although this University is new, it will draw inspiration from the great traditions of Islamic civilisation and learning to which Your Excellency has referred.

At the height of this civilisation, academies of higher learning reached from Spain to India, from North Africa to Afghanistan. One of the first and greatest research centres, the Bayt-al-Hikmah established in Baghdad in 830, led Islam in translating philosophical and scientific works from Greek, Roman, Persian and Indian classics. By the art of translation learning was assimilated from other civilisations. It was then advanced further and in new directions by scholarship in such institutions as the Dar Al Ilm, the Houses of Science, which during the 9th and 10th centuries spread to many cities; through colleges like those of Al Azhar in Cairo; Qarawiyyin at Fez in Morocco; Zaytouna in Tunis; and the eminent Spanish centre of Cordoba, founded between 929 and 961.

Everywhere, whether in the simplest mosque schools or in universities, teaching was regarded as a mission undertaken for the service of God. Revenue from endowments provided students with stipends and no time limit was set for the acquisition of knowledge. Above all, following the guidance of the Holy Quran, there was freedom of enquiry and research. The result was a magnificent flowering of artistic and intellectual activity throughout the Umma.

Muslim scholars reached pinnacles of achievement in astronomy, geography, physics, philosophy, mathematics and especially in medicine. The great British scientist, Sir Isaac Newton, remarked that if he was able to see further than his predecessors, it was because he stood on the shoulders of giants. Among those giants, who made possible the scientific revolution in Europe, were Ibn Sina, whose 'Canon of Medicine' was a standard text for 500 years; Al-Idrisi, the geographer; Ibn Rushd, the philosopher, and a host of other Muslim scientists who had produced the notion of specific gravity, refined Euclid's theories, perfected solid geometry, evolved trigonometry and algebra, and made modern mathematics possible by developing Indian numerals and the concept of the zero as a numeral of no place, an invention crucial to every aspect of technology from that time onwards to the present day. Their Socratic principles of education, so sympathetic to Muslims and so characteristic of the great Islamic teaching institutions of the golden age, are still – and are likely to remain – universally accepted practices of advanced teaching.

It is no exaggeration to say that the original Christian universities of the Latin West, at Paris, Bologna and Oxford, indeed the whole European Renaissance, received a vital influx of new knowledge from Islam: an influx from which the later Western colleges and universities, including those of North America, were to benefit in turn. It is therefore most fitting that Harvard, McGill and McMaster Universities should today be associated with the Medical College which is the first faculty of the Aga Khan University, and that President Bok and other members of the Harvard faculty are advising us on the development of the University as a whole. Making wisdom available from one country to another is truly in the finest tradition of Islamic learning.

Your Excellency has paid tribute to the contribution which my grandfather, Sir Sultan Mohammed Shah Aga Khan, made to the University of Aligarh. Aligarh's achievement rested on engendering true Muslim values, in particular the maintenance of a balance between the spiritual and the material in all matters. In Islamic belief knowledge is twofold. There is that revealed through the Holy Prophet (Salla'llahu Alayhi Wa Aliyi Wa Sallam) and that which man discovers by virtue of his own intellect. Nor do these two involve any contradiction, provided man remembers that his own mind is itself the creation of God. Without this humility, no balance is possible. With it, there are no barriers. Indeed one strength of Islam has always lain in its belief that creation is not static but continuous, that through scientific and other endeavours, God has opened and continues to open new windows for us to see the marvels of his creation. For many of my generation the greatest technological miracle of this century has been sending men into space and a remark by an astronaut on one of the first flights in space has always remained in my mind. Looking down upon the earth he had just left he said emotionally 'It's one world'. He was not a Muslim. But his remark substantiated two fundamental aspects of our Faith: the limitlessness of God's power and the brotherhood of man.

This is the inspiration which guided the great Islamic centres of learning in the past and which must guide the Aga Khan University in the future.

This vital point established, what form should a Muslim Third World University take? What considerations should shape its role? Are historical precedents valid?

At various times and various places in history there have emerged societies which have combined impressive tangible achievements with broad and coherent visions of the meaning and purpose of the world and of humanity. In these periods great universities have appeared and flourished. That they have both risen and fallen with civilisations is because they are expressions of the purpose of those civilisations. However they have not been solely concerned with the ultimate philosophical and theological questions underpinning civilisation. They have characteristically been the training ground for the many professions serving the day-to-day needs of mankind. The importance of this function has been one of the major reasons for the Third World's rapid creation of new Universities in recent decades.

Indeed, during the second half of the twentieth century universities have been internationally recognised as influential to an extent unparalleled since the fourteenth century. They have become focal points of national expectation, especially in the Third World, where political leaders, eager to reinforce independence with locally-based economic growth, have looked to them to provide the necessary professional manpower. Equally, ordinary citizens have seen universities as the direct route to advancement for their children.

The result has been a vast expansion in institutions of higher learning. Third World enrolment in them rose on average ten percent a year during the 1960s and even faster during the 1970s, though here in Asia the rate of expansion has moderated. Worldwide, the pressures which have ensued have proved inexorable and, in many cases, uncontrollable. Universities have consumed a heavy proportion of national expenditure. The supply of qualified teachers has fallen short, while secondary schools have often put forward students who are insufficiently prepared for the higher intellectual demands of a University.

Above all, most Third World Universities have found themselves face to face with a fundamental problem: how to reconcile local needs with loyalty to international standards.

All too often they have failed on both counts. They have allowed students to pursue arts or law degrees irrespective of either long-term national requirements or immediate job opportunities. At the same time academic standards have declined under the weight of numbers, cost and poor tuition.

Today disillusion has set in. Courses are disrupted by student unrest; academic criteria are challenged; failure is attributed to modern Western models of Universities being inappropriate to developing countries with additional blame being thrown on Western materialism for corrupting values. Where does the truth lie?

The truth, as the famous Islamic scholars repeatedly told their students, is that the spirit of disciplined, objective enquiry is the property of no single culture, but of all humanity. To quote the great physician and philosopher, Ibn Sina:

'My profession is to be forever journeying, to travel about the universe so that I may know all its conditions.'

It is these journeys of the mind which our students must make, for what is the study of science but man's endeavour to comprehend the universe of God's creation, the immediate world around him and himself? The laws of science are not bounded by cultures, nor should there be any basic conflict between loyalty to high academic standards and service to practical development needs. A good doctor, lawyer, economist, manager or engineer is not simply a person committed to social good; he or she must have acquired the searching curiosity and the disciplined habits of mind which enthusiasm and commitment cannot alone supply, but which the modern university can. There is no weakness in principle with the university as it has evolved today. The

weaknesses lie rather in universities having resources too limited for their task, in the kind of faculties they have established, in the curricula they have offered, above all in the standards they have set themselves.

The overall aim of the Aga Khan University will be to make clear and rational judgements as to which foreseeable future needs of the developing countries require new educational programmes and, having identified those openings, to address them by the appropriate means, setting the highest standards possible, whether in teaching, in research or in service.

The progress of the School of Nursing has already been mentioned. Its concept illustrates our aims and methods. The school derived from the serious shortage of qualified nurses in Pakistan, a shortage partly attributable to their low standing. The architectural quality of the school's buildings is a visible affirmation of the inspiration of Islamic design and of the importance we attach to the nursing profession. The training programmes have been evolved with generous aid from Canada. Thus we have drawn successfully on the human and technical resources of both East and West. We hope next to introduce something which has never before been available in Pakistan, namely a degree in nursing. So the school is fulfilling precisely those aspirations which I have outlined for the University. It is meeting a carefully identified requirement, raising standards and introducing new concepts.

Having decided upon the curricula, our approach to learning will be in the high traditions of intellectual enquiry I have already described, teaching students not simply to memorise factual knowledge, but to use that knowledge to identify and to solve problems. We hope that the habit of applying logical and disciplined thought to questions and the appreciation of research will remain with our graduates throughout their lives.

The Charter which His Excellency the President has granted us establishes a number of important principles. The Aga Khan University will be open to all-comers regardless of colour, creed, race or class and my wish is that the only criteria which will count for admission will be merit and potential for leadership. The Charter further lays down that the purpose of the Aga Khan University will be the promotion and dissemination of knowledge and technology and that it will be a fully autonomous corporate body with freedom to govern its academic functions and the right to grant degrees.

Academic freedom is in the truest spirit of Islam. Without it excellence cannot be achieved. From the start of my grandfather's association with the Muslim University of Aligarh he insisted that it should 'preach the gospel of free enquiry, of large hearted toleration and of pure morality.' That ideal will never lose its validity and I commend it to the Trustees of the Aga Khan University.

However, academic freedom also imposes responsibilities, both to the University's defined academic mission and to society. Freedom must not be allowed to degenerate into licence, whether in universities or in society as a whole. When it has so degenerated it has invariably destroyed the very civilisations which gave it birth.

Throughout man's history there have been periods when political stability and seemingly assured economic growth have tempted educational institutions to stray from their true academic tasks, and give rein to political involvement, social ambition or moral indulgence: in other words to allow freedom to lapse into licence. To maintain one's own integrity at such times may be difficult and unpopular, but only by maintaining it can an institution of this kind justify the privileges it has been given and the faith placed in it by its founders.

The Aga Khan University has a number of constituencies to which the Charter encourages it to respond and with which it must keep faith: the Pakistan nation; the Islamic Umma; including my own Community; the Third World countries of Asia and Africa. As I have already indicated it must address itself to subjects relevant to the development and civilisations of these constituencies, if possible responding to challenges in an international context.

This is why the Charter specifically allows the University to establish faculties abroad. Whilst it is too early to say where these might be, it is my wish that this should become an international university, able to mobilise

resources from other countries, to coordinate international research and to encourage the exchange of ideas between nations. We may find it appropriate to teach or research such subjects as the administration of social institutions; education, rural development; communications, in all its aspects; and architecture. Equally, we may wish to assist men and women who have successfully established themselves in politics, in government, in business or in the social services and who want to return to an academic institution briefly for advanced courses in political theory, public administration or any other of the many subjects directly related to improving their capability in the senior positions they occupy.

Such possibilities make it essential for the faculties and the curricula to be flexible. Accordingly the Charter permits the University to expand as need arises.

I have spoken of new initiatives and present deficiencies. Inevitably priorities will alter as the years and time and history unfold, and the University must be able to adapt itself to change. But one thing will remain constant: the mission of preparing graduates, men and women, to play constructive, worthwhile and responsible roles in society.

Your Excellency, it is with great emotion and pride that I have today accepted the Charter of the Aga Khan University from you. My hope is that this institution will bring credit upon the country which has given it birth and the men and women who have made it possible, first among them Your Excellency.

In everything we do we must look to the future, seeking always to think creatively, to innovate and to improve. I urge all those who are involved with the Aga Khan University now or in the years to come, whether they be Trustees, Faculty staff or students, never to forget that the future is in their hands. IT will be upon them that the performance and reputation of this University will depend and it will be through them that the University will, or will not, achieve the position among the world's institutions of higher learning which its founders have envisaged. With their help let us pray that we should develop a guiding light, a light to be added to those many others which seek to illuminate the path to a better life for Pakistan for the peoples of the Umma and of the Third World.

Thank you.

<https://global-lectures.com/courses/charter-of-the-aga-khan-university-karachi-pakistan-16th-march-1983/lesson/watch-lecture-video-126/>

The Aga Khan University Charter acceptance

Speech by Mawlānā Ḥāzīr Imām Shāh Karīm Al-Ḥussainī Aga Khan
March 16, 1983

Lecture Presentation by Fatima Vertejee

ACADEMIC CONDITIONS OF PAKISTAN UNTIL 1964

All universities were built by British colonial authorities and were to follow curriculum designed since late 1800 to early 1900. Later on changes were made by University of Bombay in 1940s. University Grant Commission now known as Higher Education Commission (HEC) was only established in 1974, modernized in 2002.

- PAKISTAN MILITARY ACADEMY-1947
- UNIVERSITY OF PESHAWAR-1950
- UNIVERSITY OF ENGINEERING AND TECH PESHAWAR-1952
- KING EDWARD MEDICAL UNIVERSITY-MEDICAL SCHOOL-1860/2005
- FORMAN CHRISTIAN COLLEGE UNIVERSITY-1864/2004
- UNIVERSITY OF PUNJAB-1882/1962
- **BALAK RAM MEDICAL UNIVERSITY/ FATIMA JINNAH MEDICAL UNIVERSITY LAHORE-1941/1948**
- RAWALPINDI WOMEN UNIVERSITY-1950
- NISHTAR MEDICAL UNIVERSITY-1951
- UNIVERSITY OF HOME ECONOMICS-1955
- NATIONAL TEXTILE UNIVERSITY-1959
- GOVT VIQAR UN NISA UNIVERSITY-1957
- LIAQUAT COLLEGE/UNIVERSITY OF MEDICAL AND HEALTH SCIENCES-1879/1942/2002
- NED UNIVERSITY OF ENGINEERING AND TECH-1922
- DOW UNIVERSITY OF HEALTH SCIENCES-1945/2003
- UNIVERSITY OF SINDH-1947
- UNIVERSITY OF KARACHI-1951
- DAWOOD UNIVERSITY OF ENGINEERING AND TECH-1962
- MEHRAN UNIVERSITY OF ENGINEERING AND TECH-1963
- EMERSON UNIVERSITY MULTAN-1933/1963

HISTORY OF UNIVERSITY 1964



President Ayub Khan and Prince Karim Aga Khan together at a reception at Karachi. The others from left are Habib ur Rehman, and Shameema.

In December 1964, Mawlānā Ḥāzīr Imām (ṣalawātu'llāhi ʿalyahi) announced his plan to build a modern medical centre comprising a medical college, a school of nursing, and a teaching hospital in Karachi, Pakistan, to meet the health care needs of the country. The Government of Pakistan Field Marshal Mohammad Ayub Khan donated 84 acres of land for this initiative.



Mawlana Hazar Imam and then President of Pakistan Muhammad Yahya Khan laying the foundation stone of Aga Khan Medical College and Hospital on February 3, 1971.

HISTORY OF UNIVERSITY 1981



Mawlānā Hāzīr Imām and then President of Pakistan General Mohammad Zia-ul Haq inaugurate the **Aga Khan School of Nursing** on February 16, 1981.

In 1980, thirty five young Pakistani women had enrolled for their first class at the newly opened School of Nursing – the first component of the Hospital.



1st lamp lighting ceremony, 1981. Founding Director Winnifred Warkentin Lighting the Lamp for Ashraf Punjwani, who topped first year exam held by Sindh Nurses Examination Board Pakistan.

CHARTER 1983



General Mohammad Zia-ul-Haq, President of Pakistan, presenting the Charter to Mawlānā Ḥāzīr Imām

The Aga Khan Medical College commenced operation in 1983 as an academic unit of the Faculty of Health Sciences, alongside the School of Nursing. On March 16, 1983, Aga Khan Medical College received its Charter as Pakistan's first private international university.

Today, AKU has campuses in Kenya, Uganda, Tanzania, Afghanistan, and the UK. It operates teaching hospitals in Karachi and Nairobi, Schools of Nursing and Midwifery, Medical Colleges, Institutes for Educational Development, the Institute for the Study of Muslim Civilisations, the Graduate School of Media and Communications, the East Africa Institute, and the Institute for Human Development. AKU also runs an Examination Board and manages the French Medical Institute for Children in Kabul, Afghanistan.



SEAL AND ACADEMIC REGALIA OF AGA KHAN UNIVERSITY

• وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

- And hold firmly together to the rope of Allah and do not be divided. Remember Allah's favour upon you when you were enemies, then He united your hearts, so you by His grace became brothers. (3:103)
- Aga Khan University's academic regalia is the Jamiapoash, from the Arabic *jamia*, meaning institution of higher learning, and the Persian *poash*, meaning apparel. The Jamiapoash comprises a *khila'at* (robe) and a *sirpoash*, meaning headwear (from the Persian *sar-o-pah*, 'from head to toe').
- The Sirpoash is a composite article that brings together a turban and a *kulah* (cap), the two forms of headwear used historically throughout the Islamic regions, with a tassel on the right.



SPEECH

- After welcoming guests including the President of Pakistan General Mohammad Zia-ul-Haq, the Governor of Sindh, Lt. Gen. Sadiq ul Rashid Mohammad Abbasi and ministers.
- In this Silver Jubilee year, celebrating my **twenty-fifth** anniversary to the accession to the **Imamat of the Ismaili Muslims**.... this is the event which can with the greatest certainty be called historic. (July 1982-July 1983)
- “Today, however, is historic in the true sense. The Charter which His Excellency the President has been gracious enough to grant the new **Aga Khan University creates the first university inspired by my family since Al-Azhar** was founded enterprise, in which individual endeavour is encouraged and in which citizens can feel secure and confident of improvements in their future prospects.”

AL-AZHAR

Al-Azhar is one of the relics of the Isma'ili Shi'a Fatimid dynasty. **Hazrat Fatimah was called *al-Zahra* (the luminous), and the institution was named in her honor.** It was founded as a mosque by the Fatimid commander Jawhar al-Siqilli at the orders of Imam Al-Mu'izz li-Din Allah as he founded the city for (Cairo) *Al-Qāhirat al-Mu'izziyya*. The construction began (probably on Saturday) in Jumada al-Awwal in the year AH 359 (March/April **970 CE**) and was completed on the 9th of Ramadan in AH 361 (24 June 972 CE).

The Fatimid Caliphs always encouraged scholars and jurists to have their study-circles and gatherings in this mosque. The mosque provided teaching on a variety of subjects from a variety of scholars. According to Syed Farid Alatas, these subjects included Islamic law and jurisprudence, Arabic grammar, Islamic astronomy, Islamic philosophy, and logic. In 1961, Al-Azhar was re-established as a university.





CHARTER

“When the principles of the Aga Khan University were presented to Your Excellency, you espoused them and made them your own. You have always listened to proposals, both on this and other subjects, with great open-mindedness. No one could have been more willing not simply to find mutually acceptable solutions to problems, but also to implement agreements promptly. In so far as the creation of the Aga Khan Medical College and the transformation of that college into the Aga Khan University were concerned, Your Excellency has epitomised how the enabling environment can be created. Without your understanding and encouragement we would not be assembled here today.”

Communication and dealing with military dictatorships: President Muhammad Ayub Khan, President Agha Muhammad Yahya Khan and President Muhammad Zia-ul-Haq.

MHI's hard work since 1964 until 1983 was finally starting to bear fruit.

Charter = Complete freedom i.e. no interference from any body of power/constituencies.

ISLAMIC UNIVERSITIES

“Although this University is new, it will draw inspiration **from the great traditions of Islamic civilisation** and learning to which Your Excellency has referred.

At the height of this civilisation, academies of higher learning reached from Spain to India, from North Africa to Afghanistan. One of the first and greatest research centres, **the Bayt al-Hikmah** established in Baghdad in 830, led Islam in translating philosophical and scientific works from Greek, Roman, Persian and Indian classics. By the art of translation learning was assimilated from other civilisations. It was then advanced further and in new directions by scholarship in such institutions as the **Dar Al-Ilm**, the **Houses of Science**, which during the 9th and 10th centuries spread to many cities; through colleges like those of **Al-Azhar** in Cairo; **Qarawiyyin** at Fez in Morocco; **Zaytouna** in Tunis; and the eminent **Spanish centre of Cordoba**, founded between 929 and 961.”

LEARNING IN ISLAM

“Everywhere, whether in the simplest mosque schools or in universities, **teaching was regarded as a mission undertaken for the service of God.** Revenue from endowments provided students with stipends and **no time limit was set for the acquisition of knowledge.** Above all, following the guidance of the Holy Quran, there was freedom of enquiry and research. The result was a magnificent flowering of artistic and intellectual activity throughout the Umma.”

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾

These are the parables We set forth for humanity, but none will understand them except the people of knowledge.

Praise for people of knowledge: 29:43, 38:29,
2:269

ENQUIRY AND RESEARCH BY REFLECTION

Zikr-u Fikr; `Ibadat-i `Ilmiyya wa `Ibadat-i `Amaliyya

“so perhaps you may reflect”. 2:219

2:266, 7:184, 30:8, **3:191**, 7:176, 10:24,
13:3, 16:11, 16:44, 16:69, 30:21, 39:42,
45:13, 59:21, 6:50

“They are those who **remember** Allah while standing, sitting, and lying on their sides, and **reflect** on the creation of the heavens and the earth and pray, Our Lord! You have not created all of this without purpose. Glory be to You! Protect us from the torment of the Fire”.
3:191

لَعَلَّكُمْ تَتَفَكَّرُونَ

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ

جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ

وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ

فَقِنَا عَذَابَ النَّارِ

ACHIEVEMENTS OF MUSLIM SCHOLARS IN HISTORY

“Muslim scholars reached pinnacles of achievement in astronomy, geography, physics, philosophy, mathematics and especially in medicine. The great British scientist, Sir Isaac Newton, remarked that if he was able to see further than his predecessors, it was because he stood on the shoulders of giants. Among those giants, who made possible the scientific revolution in Europe, were Ibn Sina, whose ‘Canon of Medicine’ was a standard text for 500 years; Al-Idrisi, the geographer; Ibn Rushd, the philosopher, and a host of other Muslim scientists who had produced the notion of specific gravity, refined Euclid’s theories, perfected solid geometry, evolved trigonometry and algebra, and made modern mathematics possible by developing Indian numerals and the concept of the zero as a numeral of no place, an invention crucial to every aspect of technology from that time onwards to the present day. Their Socratic principles of education, so sympathetic to Muslims and so characteristic of the great Islamic teaching institutions of the golden age, are still – and are likely to remain – universally accepted practices of advanced teaching.”

- Interesting map of inventions by the book: 1001 Inventions, The enduring legacy of Muslim civilization. By Salim T. S. Al-Hassani

Map of Major Contributions in Muslim Civilization

From Islam, or the Muslim world, stretched over three vast continents, from Toledo in Spain, through Arabia and Indonesia to China, and as far south as East Africa. It reached its peak in the 13th century under the Abbassids. Cities in the Middle East and Spain became global centers of culture, trade, and learning. Their atmosphere of tolerance and creativity stimulated groundbreaking advances in medicine, engineering, philosophy, mathematics, astronomy, and architecture. Explore the map below to see what happened, where—and when.

Gothic Rib Vaulting

The Gothic ribs of the Toledo and Córdoba Mosque vaults inspired European architects and their patrons to adopt them in the Romanesque and Gothic movements. [page 199]

Surgical Instruments

Cutting-edge surgeon Al-Zahrawi introduced more than 200 surgical tools that revolutionized medical science. These instruments would not look out of place in today's 21st-century hospitals. [page 198]

Exploration

Ibn Battuta (1304–1368/70) Ibn Battuta traveled more than 75,000 miles in 30 years through more than 40 modern countries, compiling one of the best eyewitness accounts of the customs and practices of the medieval world. [page 212]

Foundation of Sociology and Economics

This man traced the rise and fall of human societies in a science of civilization, recording it all in his fateful *Al-Muwad'ah*, or *Introduction to a History of the World*, which forms the basis of sociology and economic theory. [page 202]

Horseshoe Arch

Resembling a horseshoe, this arch was first used in the Umayyad Great Mosque of Damascus. In Britain, it is known as the Moorish arch and was popular in Victorian times; it was often used in railway station entrances. [page 195]

Al-Nuri Hospital

Hospitals provided free health care to all. Al-Nuri was an immense and sophisticated hospital where druggists, barbers, ophthalmologists, and physicians were all examined by "market inspectors" to make sure they met the highest standards. [page 194]

Blood Circulation

Ibn al-Nafis (1210–1288) Ibn al-Nafis of Egypt first described pulmonary circulation of venous blood passing into the heart and lungs via the ventricles, thus becoming oxygenated and arterial blood. He was finally credited with this discovery in 1957. [page 166]

Pointed Arch

The pointed arch concept, on which Gothic architecture is based, came to Europe from Egypt's beautiful Ibn Tulun Mosque of Cairo via Sicily through Amalfitan merchants. It enabled European architects to overcome problems in Romanesque vaulting. [page 196]

Camera Obscura

Ibn al-Haytham (965–1039) In a darkened room (jama'at in Arabic), Ibn al-Haytham observed light coming through a small hole in the window shutters producing an upside-down image on the opposite wall. This early pinhole camera has led to the cameras of today. [page 98]

Castles

The invincible design of the castles of Syria and Jerusalem were imitated in Western lands with key features like round towers, arrow slits, barbicans, machicolations, parapets, and battlements. [page 210]

World Map

Al-Idrisi (1099–1166) Al-Idrisi was commissioned by the Norman King of Sicily, Roger II, to make a map. He produced an atlas of 70 maps called the *Book of Roger*, showing that the Earth was round, which was a common notion held by Muslim scholars. [page 216]



Water-Raising Machine

Al-Jazari (early 13th century) Al-Jazari's greatest legacy is the application of the crank and connecting-rod system, which transmits rotary motion into linear motion. His machines were able to raise huge amounts of water without anyone lifting a finger. [page 121]



Tick Devices

Third century Three brothers, the Banu Musa brothers, were great mathematicians who funded the translation of Greek scientific treatises, they also invented fabulous tick devices (that, some say, are precursors to executive toys). [page 52]

House of Wisdom

Eighth-fourteenth century This immense scientific academy was the brainchild of four generations of caliphs who drew together the cream of Muslim scholars. It was an unparalleled center for the study of humanities and for sciences, where the greatest collection of worldly knowledge was accumulated and developed. [page 72]



$$x = \frac{-b \pm \sqrt{b^2 - 4ac}}{2a}$$

Algebra

Al-Khwarizmi (780–850) Al-Khwarizmi introduced the beginnings of algebra; it then developed into a form still used today by many who lived after him. [page 84]

Coffee

Eighth century Khalid the goat herder noticed his excitable animals had eaten red berries, which led to the early Arabic drink al-qahwa. Coffee drinking flourished across the Muslim world in the 1500s and spread to Europe through trade in 1637. [page 36]



Lands encompassed by Muslim civilization at various times from the seventh century onward.

Cryptography

Al-Kindi (801–872) Second World War problem solvers carried on the code-breaking tradition first written about by polymath Al-Kindi from Baghdad, when he described frequency analysis and laid the foundation of cryptography. [page 28]

Distillation

Jabir ibn Hayyan (722–815) Jabir ibn Hayyan perfected the distillation process using the alembic still, which is still used today. The Muslim world produced rose water, essential oils, and pure alcohol for medical use. Today, distillation has given us products ranging from plastics to gasoline. [page 34]



Shampooing

Shampooing was introduced by Britain at Brighton by Sa'ib Dean Muhammad, from Patna, India, who became the "Shampooing Surgeon" to King George IV and King William IV. [page 51]





House of Wisdom
(eighth-fourteenth century)
center for the study of
humanities and for sciences, where the
greatest collection of worldly knowledge
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1001 Inventions, The enduring legacy of Muslim civilization. By
Salim T. S. Al-Hassani

MAKING WISDOM AVAILABLE BUILDING BRIDGES

“It is no exaggeration to say that the original Christian universities of the Latin West, at Paris, Bologna and Oxford, indeed the whole European Renaissance, received a vital influx of new knowledge from Islam: an influx from which the later Western colleges and universities, including those of North America, were to benefit in turn. It is therefore most fitting that Harvard, McGill and McMaster Universities should today be associated with the Medical College which is the first faculty of the Aga Khan University, and that President Bok and other members of the Harvard faculty are advising us on the development of the University as a whole. Making wisdom available from one country to another is truly in the finest tradition of Islamic learning.”

FARMANS ABOUT KNOWLEDGE

Farman Mubarak: “So I say to my murids today: use the opportunities you have to educate yourselves. Keep in mind that education does not stop and start, it is a lifelong process. Access to knowledge, the use of knowledge, making knowledge serve your purpose, your family, your future, your economic development -- this is all absolutely fundamental. So I say to my spiritual children: live in the context of an ongoing access to modern education. Keep in mind also that education itself is a changing process. It is not a frozen process -- it is a changing process. Every decade, there is new knowledge made available, in new forms, to people around the world. And the aspiration I have, as your Imam, is that you should be amongst the leaders in knowledge around the world. This is what I wish for you, this is what I wish for your children, for your next generations, so that they have a life of happiness, of integrity, and of worldly and spiritual success. And for this I give you and your children and future generations of the Jamat, my best, best loving blessings.” Islamabad, Pakistan 14 December 2017

“And in order for us to be successful we need to share knowledge -- not keep knowledge to ourselves but share knowledge, share competence, share thoughtfulness, share thinking ahead of what you wish your families to be over time in various parts of the world.” Hyderabad, India, 25 February 2018

“And I would say to the students in the Jamat: sometimes you are not prepared and you fail the exam, but that does not mean that you fail in life. So what it means is each individual is responsible for the knowledge that he brings to himself or that she brings to herself, so that that knowledge becomes part of the individual, and the individual can use that knowledge for everyday life. So I encourage my spiritual children not only to follow formal education, but to continue to seek education all through your lives. And I give you blessings for success in this search.” Hyderabad, India, 27 February 2018

IMAM AND ALIGARH

“Your Excellency has paid tribute to the contribution which my grandfather, Sir Sultan Mohammed Shah Aga Khan, made to the University of Aligarh.”

“Immediately after the Durbar we held a Muslim Educational Conference in Delhi, at which I spoke at some length on several of the educational projects in whose furtherance I was active -- most important of all, Aligarh.

I ventured to make a direct plea to my friends and colleagues: "I beg of you that the cause of a Central University -- a university which, please Heaven, may rank some day with Oxford and Leipzig and Paris, as a home of great ideas and noble ideals -- a university where our youth may receive the highest instruction in the sciences of the West, a university where the teaching of the history and literature of the East may not be scamped over for a mere parrotlike knowledge of Western thought, a university where our youth may also enjoy, in addition to such advantages, a Muslim atmosphere. I earnestly beg of you that the cause of such a university should not be forgotten in the shouts of the market place that daily rise among us."

Those words of mine, spoken fifty years ago, sum up the aspirations which I cherished from the outset on behalf of Aligarh, and which I have been happy to live to see fulfilled”

The Memoirs of Aga Khan; World Enough and Time: Nine Crowded Years (1900-1909): pp. 77-78

IMAM AND ALIGARH IN MEMOIRS

My way led me, too, to the Anglo-Muslim College (as it then was) at Aligarh, where I met Sir Syed Ahmed and Nawab Mohsen-ul-Mulk. This was the origin of what was for many years one of the crucial concerns of my life -- my interest in the extension and improvement of Muslim higher education, and especially the College and University at Aligarh.

I took up its cause then with a youthful fervor which I have never regretted. Aligarh in the 1890's was an admirable institution, but it was hampered and restricted by lack of funds and lack of facilities. Did I realize then, young as I was, that it had in it to become a great power house of Muslim thought and culture and learning, in full accord with Islamic tradition and teaching, yet adapted to the outlook and the techniques of our present age? No one could have foretold all that did in fact happen; but I do know that I was on fire to see Aligarh's scope widened and its usefulness extended, and to find the money for it, by any short-cut means if necessary. Why not, said I in my youthful rashness, go to some great American philanthropist -- Mr. Rockefeller or Mr. Carnegie -- and ask for a substantial grant?

Often in civilized history a University has supplied the springboard for a nation's intellectual and spiritual renaissance. In our time it has been said that the American Robert Missionary College in Constantinople led to the re-emergence of Bulgaria as an independent, sovereign nation. Who can assess the effect on Arab nationalism of the existence of the American University of Beirut? Aligarh is no exception to this rule. But we may claim with pride that Aligarh was the product of our own efforts and of no outside benevolence; and surely it may also be claimed that the independent, sovereign nation of Pakistan was born in the Muslim University of Aligarh.

The Memoirs of Aga Khan; World Enough and Time: My First European Tour. pp. 35-36

IMAM AND ALIGARH IN MEMOIRS

I called on Lord Cromer, the British Resident in Egypt, whose power and authority in Egypt at that time were paramount. He said that Egypt badly needed a man like Sir Syed Ahmed, to do for its Muslim population the sort of educative and regenerative work which he had done in Aligarh. ... There was nothing like Aligarh to show the vast Muslim population the way toward a compromise with and understanding of modern, Western science, and to raise an elite capable of co-operating with British administrators and technicians in that process of economic and social uplift of which the country was in such desperate need.

The Memoirs of Aga Khan; World Enough and Time: Early Visits to the Middle East: p. 61

I myself was devoting a good deal of time, energy and interest to the affairs of Aligarh. I suppose that I was a sort of one-man "ginger group" on behalf of the project of converting Aligarh into a great Muslim university.

The work of converting others to this belief which I held so ardently, of building up support for it, and of raising funds was extremely strenuous. I traveled all over India. I went to great Muslim leaders, to the poor and to the rich, to princes and to peasants. My own monetary contribution was 100,000 rupees, which was quite a sum in those days; in all I collected more than three million rupees. These were years of unremitting hard work. For days and weeks at a time, it seemed, I lived in railway trains. In every town the train stopped at I would address Muslim gatherings on the platform of the railway station. At every opportunity I preached the cause of Aligarh. My honorary private secretary, and my right-hand man throughout the campaign, was the late Maulana Shaukat Ali; without his steadfast, unwearrying help I doubt if I should ever have been able to make a success of it.

The Memoirs of Aga Khan; World Enough and Time: Nine Crowded Years (1900-1909): Pg. 114-116

KNOWLEDGE IS TWOFOLD

“Aligarh’s achievement rested on engendering true Muslim values, in particular the maintenance of a balance between the spiritual and the material in all matters. In Islamic belief knowledge is twofold.”

(Given Knowledge (‘Ilm-i ladunni) and Acquired Knowledge)

“There is that revealed through the Holy Prophet (Salla’llahu `alayhi wa alihi wa’s-sallam) and that which man discovers by virtue of his own intellect. Nor do these two involve any contradiction, provided man remembers that his own mind is itself the creation of God. Without this humility, no balance is possible. With it, there are no barriers. Indeed one strength of Islam has always lain in its belief that creation is not static but continuous, that through scientific and other endeavours, God has opened and continues to open new windows for us to see the marvels of His creation.”

WORLDS OF MATERIAL INTELLIGENCE AND SPIRITUAL ENLIGHTENMENT

“But, as I have explained in my Memoirs for the whole world to understand there are two worlds — the world of material intelligence and the world of spiritual enlightenment. The world of spiritual enlightenment is fundamentally different from the world of material intellectualism and it is the pride of the Ismailis that we firmly believe that the world of spiritual enlightenment has come as a truth from the inception of Islam to this day with the Imam and carries with it as one of its necessary consequences love, tenderness, kindness and gentleness towards first, our brother and sister Muslims of all sects and, secondly, to those who live in righteousness, conscience and justice towards their fellow men. These religious principles of Ismailism are well known to you for you have heard them from me and through your fathers and grandfathers and from my father and grandfather until I fear that by long familiarity with these teachings some of you forget the necessity of re-examination of your heart and religious experience.” Cairo, 20 Feb 1955.

NEW WINDOWS OF MARVELS



سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ
 أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

God has opened and continues to open new windows for us to see the marvels of His creation

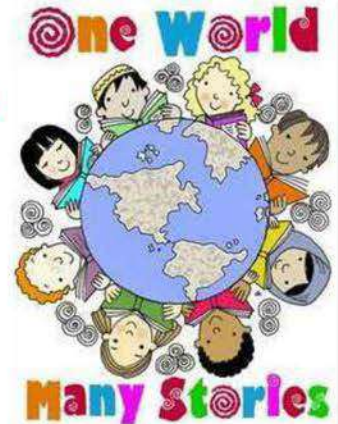
We will show them Our signs in the universe and within themselves until it becomes clear to them that He is the truth. Is it not enough that your Lord is a Witness over all the things? (41:53)



ONE WORLD

“For many of my generation the greatest technological miracle of this century has been sending men into space and a remark by an astronaut on one of the first flights in space has always remained in my mind. Looking down upon the earth he had just left he said emotionally ‘It’s one world’. He was not a Muslim. But his remark substantiated two fundamental aspects of our Faith: the limitlessness of God’s power and the brotherhood of man.”

This is the inspiration which guided the great Islamic centres of learning in the past and which must guide the Aga Khan University in the future.”





ONE WORLD

- “When you're finally up on the moon, looking back at the earth, all these differences and nationalistic traits are pretty well going to blend and you're going to get a concept that maybe this is really one world and why can't we learn to live together like decent people?” Frank Borman. Apollo 8, 1968, **became the first man to orbit the moon.**
- Edgar Mitchell (Apollo 14; 1971) described it as an "explosion of awareness" and an "overwhelming sense of oneness and connectedness... accompanied by an ecstasy... an epiphany"
- "I see Earth! It is so beautiful!" The world's first spaceship, Vostok, with a man on board, was launched into orbit from the Soviet Union on 12 April 1961. The pilot space-navigator of the satellite-spaceship Vostok is a citizen of the USSR, Flight Major Yuri Gagarin. This historic 108-minute flight, orbiting Earth once, made Gagarin the first human in space, and a global hero.



VS



ONE WORLD OF GOD

- **Apollo 11** (July 16–24, 1969) was the American spaceflight that first landed humans on the Moon. Commander Neil Armstrong and Lunar Module Pilot Buzz Aldrin landed the Apollo Lunar Module *Eagle* on July 20, 1969, and Armstrong became the first person to step onto the Moon's surface six hours and 39 minutes later, on July 21, 1969. Aldrin joined him 19 minutes later, and they spent about two and a quarter hours together exploring the site they had named Tranquility Base upon landing.
- On reflection in his 2009 book, Aldrin said, "Perhaps, if I had it to do over again, I would not choose to celebrate communion. Although it was a deeply meaningful experience for me, it was a Christian sacrament, and we had come to the moon in the name of all mankind – be they Christians, Jews, Muslims, animists, agnostics, or atheists. But at the time [I could think of no better way to acknowledge the enormity of the Apollo 11 experience than by giving thanks to God.](#)" Aldrin shortly hit upon a more universally human reference on the voyage back to Earth by publicly broadcasting his reading of the Old Testament's Psalm 8:3–4, as Aldrin records: "When I considered the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him."
- Disney character Buzz Lightyear was named in honor of Apollo 11 astronaut Buzz Aldrin.

NEW INITIATIVES

What form should a Muslim university take?

- Expressions of the purpose of civilisations.
- Training ground for many professions.
- Focal point of national expectations.
- Reinforce independence with locally based economic growth.
- Direct route to advancement.
- Faculties and the curricula to be flexible.

14TH CENTURY

Indeed, during the *second half of the twentieth century* universities have been internationally recognised as influential to an extent unparalleled since the fourteenth century.

- Islamic Golden age 7-13 Century
- Al-Azhar University – 970 CE (In 12th Century Salah ad-Din Yusuf ibn Ayyub, commonly known as Saladin, sold books over a period of ten years. Many were burned, thrown into the Nile, or thrown into a great heap, which was covered with sand, so that a regular "hill of books" was formed and the soldiers used to sole their shoes with the fine bindings. Mamluks and Ottomans followed Ayyubid and kept the change of Madrasa for Sunni teachings. Finally in 1961 CE it was re-established as a University)
- University of Qarawiyyin 859 CE
- *Muslim Scientists, researchers and qualified learned Polymaths of Golden Era*
- Ibn Sina / Avicenna (Father of Medicine) (970-1037 CE)
- Ibn Haytham / Alhazen (Father of Optics) (965-1040 CE)
- Muhammad ibn Musa al-Khwarizmi (Father of elementary Algebra) (780-850 CE)
- Ibn-i Batuta (RIHDAH: Travelogue of Europe, Africa and Asia of 29 years) (1304-1369 CE)
- Ibn-i Khaldun (Father of Economics) (1332-1406 CE)
- Jabir Ibn Hayyan / Jabrian Corpus / Geber. (Pioneer of Chemistry) (721-815 CE)
- Nasir al-Din al-Tusi (Father of Trigonometry) (1201-1274 CE)
- MAP on slide 14

ISLAMIC DARK AGE- GOLDEN AGE IN EUROPE (14-17 CE)

We alternate days among the people. 3:140

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

Renaissance

- Galileo di Vincenzo Bonaiuti de' Galilei (1564-1642 CE)
- Leonardo da Vinci (1452-1519 CE)
- Christopher Columbus (1451-1506 CE)
- Michelangelo (1475–1564 CE)
- Nicolaus Copernicus (1473-1543 CE)
- William Shakespeare (1564-1616 CE)
- Napoleon Bonaparte (1769-1821 CE)
- Isaac Newton (1643-1727 CE)
- British Monarchs.

PRESENT DEFICIENCIES

- Degrees irrespective of either long term national requirements or immediate job opportunities.
- Political leaders, eager to reinforce independence with locally-based economic growth.
- Enrolment Rise – Universities consuming heavy proportion of National Expenditure.
- Lack of qualified teachers.
- Insufficiently prepared students – Poor Tuition.

“The weaknesses lie rather in universities having resources too limited for their task, in the kind of faculties they have established, in the curricula they have offered, above all in the standards they have set themselves....Third world Universities...Fundamental problem: how to reconcile local needs with loyalty to international standards.

...Courses are disrupted by student unrest; academic criteria are challenged; **failure is attributed to modern Western models** of Universities being inappropriate to developing countries with additional blame being thrown on Western materialism for corrupting values.”

SOLUTION

The truth, as the famous Islamic scholars repeatedly told their students, is that the spirit of **disciplined, objective enquiry** is the property of no single culture, but of all humanity. To quote the great physician and philosopher, **Ibn Sina**: 'My profession is to be **forever journeying**, to travel about the universe so that I may know all its conditions.'

- Journeys of mind / Study of Science i.e. Man's endeavour to comprehend the universe of God's creation, the immediate world around him and himself.
- Acquire searching curiosity and the disciplined habits of mind.

The **overall aim** of the Aga Khan University will be:

- Clear and rational judgements of future needs: New educational programmes
- Highest standards of teaching, research and service.
- Progress of School of Nursing to a Degree in Nursing, which has never before been available in Pakistan.
- The architectural quality of the school's building – inspiration of Islamic Design. (Gardens, water fountains and Arabic inscriptions) – Aid from Canada: Human and technical resources.
- Curricula i.e. High traditions of intellectual enquiry: not simply memorize but use factual knowledge, taught to question and appreciation of research.

CHARTER

“The Charter which His Excellency the President has granted us establishes a number of important principles. The Aga Khan University will be **open to all-comers** regardless of colour, creed, race or class and my wish is that the only criteria which will count for admission will be merit and potential for leadership. The Charter further lays down that **the purpose of the Aga Khan University will be the promotion and dissemination of knowledge** and technology and that it will be a **fully autonomous** corporate body with freedom to govern its academic functions and the right to grant degrees.

Academic freedom is in the truest spirit of Islam. Without it excellence cannot be achieved. From the start of my grandfather’s association with the Muslim University of Aligarh he insisted that it should **‘preach the gospel of free enquiry, of large hearted toleration and of pure morality.’** That ideal will never lose its validity and I commend it to the Trustees of the Aga Khan University.”

- Charter specifically allows the University to establish faculties. (UK, Australia, Africa etc.)
- able to mobilise resources from other countries, to coordinate international research and to encourage the exchange of ideas between nations. We may find it appropriate to teach or research such subjects as the administration of social institutions; education, rural development; communications, in all its aspects; and architecture.
- To help successful women and men to return to education.
- Accordingly the Charter permits the University to expand as need arises.

FREEDOM WITH BOUNDARIES

FREEDOM MUST NOT BE ALLOWED TO DEGENERATE INTO LICENCE

“However, academic freedom also imposes responsibilities, both to the **University’s** defined **academic mission and to society**. **Freedom must not be allowed to degenerate into licence**, whether in universities or in society as a whole. When it has so degenerated it has invariably destroyed the very civilisations which gave it birth.

... To maintain one’s own integrity at such times may be difficult and unpopular, but only by maintaining it can an institution of this kind justify the privileges it has been given and the faith placed in it by its founders. (& Constituencies: the Pakistan nation, the Islamic Umma including my own community, the third world countries of Asia and Africa)

Let us pray that we should develop a **GUIDING LIGHT**, a light to be added to those many others which seek to illuminate the path to a better life for Pakistan, for the peoples of the Umma and of the Third World.”

GUIDING LIGHT/SPARK OF THE DIVINE LIGHT



اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي
 زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا
 غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ
 يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

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 the blessed tree, an Olive neither of the 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. 24:35 .

“...all carry in them a spark of the Divine Light.” The Memoirs of Aga Khan; World Enough and Time: The Islamic Concept and My Role as Imam. p. 176

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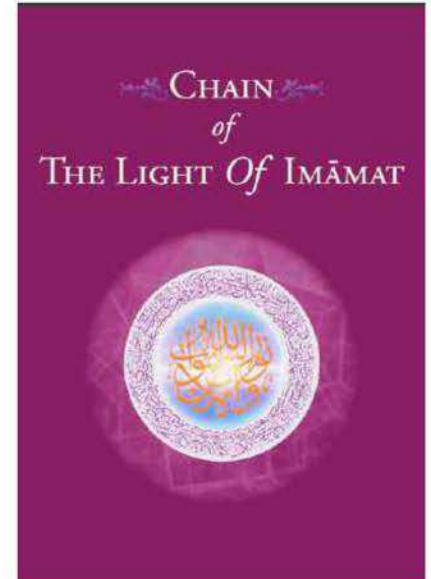
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Inauguration of the Faculty of Health Sciences and Aga Khan University Hospital, Pakistan

November 11, 1985

Your Excellency the President,
Your Excellency the Governor of Sind,
Honourable Chief Minister of Sind,
Honourable Ministers,
Your Excellencies,
Distinguished Guests,

Mr President, your unfaltering encouragement has enabled us to bring the Aga Khan University into being. To give the first private University in Pakistan your support was a bold initiative and one to which I wish to offer the fullest recognition. If Pakistan and the Ummah one day have occasion to be thankful for the existence of this institution, then first and foremost they will have to render honour to the leader who, in answer to my question about the possibility of turning our proposed Medical College into a University, replied without hesitation, "yes". This is your University. Without your help the task of all those hundreds and indeed thousands of others who have been involved with its foundation would have been immeasurably more difficult, if not impossible.

It is my strong personal wish to give a permanent form of expression to the gratitude which everyone connected with this institution feels to you. I should therefore like to mark this most auspicious occasion by announcing the establishment of named endowment funds for both institutions, one of 10 million rupees to provide scholarships for medical students, the other for a similar amount to support health care for the poor at the Hospital. With your approval these funds will be named in honour of your gracious wife Begum Shafiq Zia ul-Haq. They will also, I hope, serve as some recognition of the contribution which her own charitable and humanitarian activity has made to this country.

It may be appropriate today to recall some of the challenges we have faced since the announcement of the project in 1964.

Those 21 years have been turbulent ones throughout the world. Inflation has ravaged currencies. The pattern of health problems on the sub-continent has altered. Pakistan itself has been scarred by war and its land torn by earthquakes.

Necessarily, planning for the University has had to take these influences into account. Major cities are liable to be prime targets in war, while this year's Mexico City tragedy underscores that in time of disaster hospitals above all other buildings must remain intact. The destructive potential of bomb blasts and Karachi's seismic vulnerability forced us to re-evaluate the architecture of these structures in 1975.

During those two decades health experts gradually came to appreciate that the most pressing health problems for 80 percent of Third World populations are ones involving primary health care. Few hospitals had taken this into account, because it had taken so long to come fully into focus. Our planners adapted the project accordingly and we have greatly benefited from those advisers who improved our comprehension of what was required. As a result our original concept of a small medical college with its own 120 bed hospital attached to an existing university and training doctors for work in urban hospitals was abandoned to be replaced by an independent university, with its own Faculty of Health Sciences and a 721 bed University Hospital devoting one third of its resources to primary health care. These profound changes

caused delays and a substantial escalation of the cost of the project, which rose from \$ 10 million at 1964 prices to \$ 300 million in 1980.

The Medical Complex we are inaugurating is profoundly different, and a much more sophisticated project than that which we conceived in 1964.

If the Campus and the Hospital possess an atmosphere of peace and calm, and are aesthetically pleasing, then that is in fact the outcome of hundreds of thousands of man-hours of debate, and sometimes of confrontation, on how Pakistan's changing needs could best be addressed.

These buildings represent the endless travels of experts on hospital architecture and management, on teaching and on health care. They have provoked moments of inspiration, but also of disillusion, exhaustion and even despair, as the project staff analysed and re-analysed what would constitute the most effective deployment of the resources available. You hold in your hands the statistics of physical area, student enrolment, hospital beds and departments, down to a 75,000 volume medical library. What those figures cannot show are the human commitment and endeavour which enabled the Aga Khan University and the University Hospital to evolve in such an exhilarating way. I sincerely hope that those who gave so unstintingly of their efforts, who may have felt they would never witness the projects' completion, will feel themselves rewarded today, and forgive any moments when the stresses may have seemed unbearable, or my own leadership too demanding. When a team of climbers assault a mountain, it is inescapable that the leader determines the route, however arduous it may prove.

To my team goes my deepest gratitude and my prayer that Allah should shower His Blessings upon them.

Many people from many walks of life have contributed to this achievement, including the donors from whom there has been a massive response. A response from individuals and institutions, from Ismailis and other Muslims and non-Muslims, both inside and outside Pakistan. Their generosity has been an object lesson to us. As Muslims we talk about living our lives in an Islamic context, guided by the Faith. We seek this goal and try to achieve it. When I asked who would help me with this project, which was not of their conception but mine, the answer given was affirmative and empathic. These donors have demonstrated that one of our Faith's most fundamental and inspiring concepts – giving for the benefit of others – is still deeply influential. I can say without exaggeration that this response has been a source of inspiration to me. It has given me confidence in the future and further heightened my gratitude to all those who, with me, battled to bring this University into being.

This week we have had the pleasure of appointing a distinguished Board of Trustees under the chairmanship of Shahabzada Yaqub Khan, whose eminence needs no further tribute from me. We are honoured at his hand and the other members willingness to serve our cause. I can affirm that the Aga Khan University and its Hospital will endeavour, with every resource available to us, and under the direction of the Board, to match the high expectations of all those who have made the University's realisation possible.

However, developing a new university into an effective and respected centre of learning demands a far greater span of commitment and time than can ever be available from one man's views, one man's resources and the allotted years of one man's life. In particular, if it is to become an institution whose excellence and longevity are assured, then it must be guaranteed the capability of meeting its future material requirements. Otherwise it will be merely like a passing comet, which illuminates the sky for a few seconds of eternity, and then is gone.

If the Aga Khan University is unique in Pakistan for self-government accorded by its Charter, I am happy to affirm that it is now no less unique in Asia through being endowed with a corpus of funds, mobilised from many parts of the world, which will ensure that it has the means to fulfil its present objectives. Through the generosity of our donors, targets to be achieved by 1993 have already been attained. The income from this corpus will in part be re-invested each year, so that its earnings will grow, thus enabling the institution to better meet its expanding needs.

Your Excellency, the Charter given us by you on March 16, 1983 laid down the principles which would govern the functioning of the University and identified the constituencies to which it would be encouraged to respond: the Pakistan Nation, the Ummah, including my own Community, and the Third World countries of Asia and Africa.

Whilst open to all, the Aga Khan University is to be an Islamic institution. It will draw upon the great historical tradition of Muslim's learning, the heritage of such philosophers and scientists as Ar-Razi and Al-Biruni, Ibn Sina and Ibn Rushd. In the true spirit of this tradition, it will also address the higher educational needs of Muslims as they face this new fifteenth century of the Hijra.

This inaugural day is therefore an appropriate moment to reflect upon the nature of those needs and on what the role of this University should be, situated as it is in an Islamic country of world importance, at the heart of the Ummah. The relationship between the intellect of Man and the Faith has always been of fundamental importance to Muslims. How can a modern University respect and reinforce that relationship?

The divine intellect, "Aql Qul", both transcends and informs the human intellect. It is this intellect which enables man to strive towards two aims dictated by the Faith: that he should reflect upon the environment Allah has given him and that he should know himself. It is the light of intellect which distinguishes the complete human being from the human animal, and developing that intellect requires free enquiry. The man of Faith who fails to pursue intellectual search is likely to have only a limited comprehension of Allah's creation. Indeed, it is man's intellect that enables him to expand his vision of that creation.

Eleven hundred years ago, Al-Kindi wrote "no-one is diminished by the truth, rather does the truth ennoble all".

I quote that great Muslim scientist and thinker because his words are as relevant to higher education today as they were during the first flowering of Islamic civilisation. There was not then, and is not now, any conflict between intellectual attainment and the Faith of Islam. If the frontiers of physics are changing, it is due to scientists discovering more and more about the Universe, even though they will never be able to probe its totality, since Allah's creation is limitless and continuous.

I apprehend that in certain educational institutions respect for tradition has restricted academic study to the accomplishment of the past. However, our Faith has never been restricted to one place or one time. Ever since its revelation the fundamental concept of Islam has been its universality and the fact that this is the last revelation, constantly valid, and not petrified into one period of man's history or confined to one area of the world.

Islam is for all places and all time. This is why there is a role for a modern Islamic University which can draw inspiration from the Faith and from the past in addressing the opportunities of the future.

The Holy Koran's encouragement to study nature and the physical world around us gave the original impetus to scientific enquiry among Muslims. Exchanges of knowledge between institutions and nations and the widening of man's intellectual horizons are essentially Islamic concepts. The Faith urges freedom of intellectual enquiry, and this freedom does not mean that knowledge will lose its spiritual dimension. That dimension is indeed itself a field for intellectual enquiry.

I cannot illustrate this interdependence of spiritual inspiration and learning better than by recounting a dialogue between Ibn Sina, the Philosopher, and Abu Said Abul-Khayr, the Sufi Mystic. Ibn Sina remarked "whatever I know, He sees", to which Abu Said replied "whatever I see, He knows".

Today more than ever, the Ummah of nearly one billion believers, spread across so many lands, needs the leadership in education which universities most particularly can provide. Unhappily many Islamic institutions of higher learning, operating under severe pressures of numbers or of financial constraints, are unable to articulate relationships with their equivalents in other Islamic countries. We must seek to open windows, not only upon other civilisations, but also between peoples of our own Faith in different lands.

It is therefore appropriate that in establishing the curriculum of the Faculty of Health Sciences we have consulted with academics both inside and outside Pakistan: with the College of Physicians and Surgeons of Pakistan; with institutions in other countries of the Ummah; with Harvard, McGill and McMaster Universities in America and Canada. Through them the Faculty will, I hope, be able to draw upon whatever available resources of contemporary knowledge are relevant to our pursuit of excellence.

Many difficult decisions have already marked the history of this young University, but there is one which deserves to be spelt out publicly. Numerous colleges and universities provide undergraduate education to substantial student numbers in the Islamic world. Should we attempt the same, or endeavour to expose a relatively few students, to the best that is internationally available in the belief that we will assist both Pakistan and our wider constituencies more effectively by seeking to train leadership for the future?

We have taken a purposeful decision, based on considerable discussion and research, to pursue the latter course: to aim to help raise the standards of medical education. At the time of your decision to grant our Charter, Your Excellency was not only President: you also held the portfolio for Health and you were uniquely well placed to appreciate how the erosion of those standards was affecting Pakistan. You pressed our objective upon us. You agreed that excellence would only be achieved in an institution where the faculty was not overwhelmed by the administrative burdens which large numbers would create and you requested me to ensure that the University should have sufficient resources to underwrite the maintenance of the highest educational standards. Without demonstrable excellence we could neither prepare the next generation for its tasks, nor create an atmosphere of vibrant activity which would stimulate the Faculty, nor encourage research, not by example persuade other teaching institutions to set themselves higher targets.

This policy has already attracted back some outstanding academics who had earlier left this country. They had departed in search of improved facilities, rewards and –most important – personal and professional fulfilment. They returned when the intellectual stimulation they had sought became available here. I hope many more will do the same. Pakistan needs the skills of its own sons and daughters.

Hitherto, many medical schools in Pakistan have trained doctors for western secondary care in cities. This will never cease to be needed. In the near future, we shall introduce graduate training in the College and we are considering a degree course in nursing. However, the vast majority of the Third World's inhabitants live either in the rural areas or in deprived urban ones. The Faculty of Health Sciences is therefore introducing an innovative curriculum to prepare physicians for work at the community level, which will give student doctors and nurses practical field training, often in demanding circumstances, at small rural and urban health centres. Conversely, those centres will send their own health professionals, such as midwives and health visitors, to the Hospital for further training and refresher courses. Through such interchanges we shall seek to understand more completely and address two of the most intractable problems encountered in providing qualified health care for those many millions of the Third World citizens who live on the land. First, how to prepare urban trained medical staff for rural work, and secondly how to establish stable and satisfying careers for them in those rural environments.

Our own health planners believe that a new and more creative role is possible for hospitals in the Third World. They can address the basic health needs of the population directly by acting as a referral resource for local health centres. The Aga Khan University Hospital will do this, providing support for medical and health units both of the Government and of the Aga Khan Health Services, which operate throughout Pakistan from Karachi to the remotest areas of Northern areas as well as elsewhere in Asia and Africa.

Change is woven inescapably into the texture of men's lives if Universities are to fulfil their roles they must both respond to change and initiate it through research, in the sciences especially.

In the future, the Hospital may broaden its horizons, possibly coupling research carried out at the Faculty of Health Sciences with high technology tertiary care, in health areas determined as being of particular relevance to Pakistan. For example, recent statistics here in Karachi reveal an increase in degenerative diseases. It is the duty of leading institutions always to be aware of such changing patterns.

In what directions, then, might the university as a whole expand?

Of one thing we can be certain: the University will only devote its resources to issues of such importance, size and permanence as demand the most constructive thinking available. More than perhaps any other contemporary type of institution, universities can provide a forum which a creative, enquiring and logical approach can be made to the significant issues of the time. They possess – or should possess – the capacity to bring independent thought and original research to bear on the many challenges facing our civilisation. However, their value is directly proportional to their ability to look further than the immediate landscape of society, to identify which current trends are likely to evolve into major changes and to stimulate thinking about their implications in advance. We must endeavour as much to fly high and see beyond our present horizons as to broaden them.

Two such areas of change can be discerned as of crucial importance to the Ummah and the Third World are the functioning of an Islamic society in the coming century, and the wide ranging issue of development in the Third World.

The relationship of the individual to society constitutes one of the oldest preoccupations of civilised man. I share with other Muslims a sense of frustration that this issue has not been adequately explored in an Islamic context for many decades and I share a desire to react. As your Excellency argued forcefully in your recent speech to Al-Azhar University, we have to ensure that the eternal humanistic values of Islam are properly understood in today's world.

The new technology of information is embracing a growing proportion of the world. Misrepresentation spreads before it can be countered. Individual privacy is invaded.


In the predominantly rural countries of the Ummah urbanisation pounds the social structure of cities, destroying those traditional human relationships which are so necessary to our culture and threatening to provoke explosive reactions. It is essential that we respond to such pressures, not emotionally and intemperately, but with mature and dispassionate analysis, seeking wise long-term solutions, which will enable our societies to evolve and develop within Islam's humanistic guidelines. Communications, urban law, the modernisation of education: these are among pressing issues which might justify the Aga Khan University creating a Faculty of Islamic humanities in the future.

Economic and social development is of compelling urgency throughout the non-industrialised world. The formulation of national policy needs to be in the hands of men and women who have been trained in the demanding tasks of allocating priorities that will affect a country for generations to come. Rural development; the better management of voluntary agencies and their collaboration with public institutions; the overall governance of enterprise in both the public and the private sectors; these are among key policy areas. They have become so over recent years and their importance is increasing not diminishing. A faculty concerned with Development Policy and Management, basing an innovative curriculum on prior field research, could provide courses for those already in development jobs, enabling them when they return to contribute more effectively to problem solving, decision making and day-to-day management.

No matter where such Faculties might eventually be situated, however excellent the academic environment on this campus, however accurate the definitions of the issues to be addressed, or the size of the resources available, the success of the Aga Khan University will come from elsewhere. It can only be born from an enlightened intellectual environment, which gives stimulation to everyone involved, from the most recently arrived young student. That will not be easy, it will demand a strong sense of purpose and a sensitive balance between freedom and discipline. At the Charter Ceremony in 1983 I warned that priorities would inevitably alter with the years. That warning was also a statement of intent.

The Aga Khan University will only succeed in providing intellectual leadership if its members are constantly seeking new paths to progress. I pray to Allah that He may give everyone connected with the University, today and in the future, the Faith, wisdom, and courage to stride boldly towards that challenge.

Your Excellency, it is now my privilege to ask you on this day to which I have been looking forward for 21 years of my life, to perform the inauguration ceremony of the Faculty of Health Sciences of the Aga Khan University and of the Aga Khan University Hospital.



Inauguration of the Faculty of Health Sciences and
Aga Khan University Hospital, Pakistan
November 11, 1985

Prepared by Navin Kaisani Feb.2024

<https://global-lectures.com/courses/inauguration-of-the-akus-faculty-of-health-sciences-and-of-the-aga-khan-university-hospital-karachi-pakistan-11-11-1985/lesson/watch-lecture-video-128/>

Lecture Presentation by Navin Kaisani

Favorite Quote:

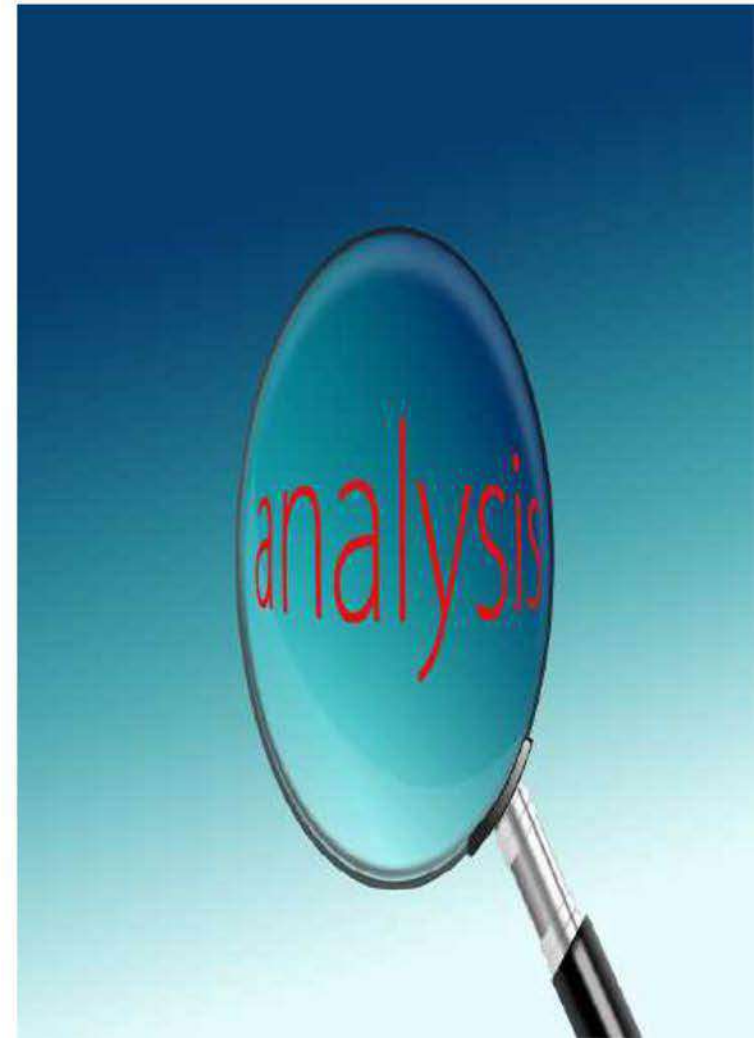
“The divine intellect, “Aql kull”, both transcends and informs the human intellect.

It is this intellect which enables man to strive towards two aims dictated by the Faith:

that he should reflect upon the environment Allah has given him and that he should know himself.”



1. Mawlana Hazir Imam's **Humility & Recognition** of Others for **His Own Vision**
2. Mawlana Hazir Imam's **Wisdom full way** of Expressing **Gratitude**
3. Background & Project **Transformation**
4. Construction of **Aesthetically Pleasing** Institute, its **challenges & emotions** of all involved.
5. Importance of **monetary donation**
6. **Future needs** of institute, country & ummah
7. **Unique** creation
8. Establishment of **Islamic institution**
9. **Role of university** as change agent
10. No conflict between **faith** and **intellect**
11. Faith urges freedom of **intellectual enquiry**
12. "Whatever I know, He sees" & "whatever I see, He knows."



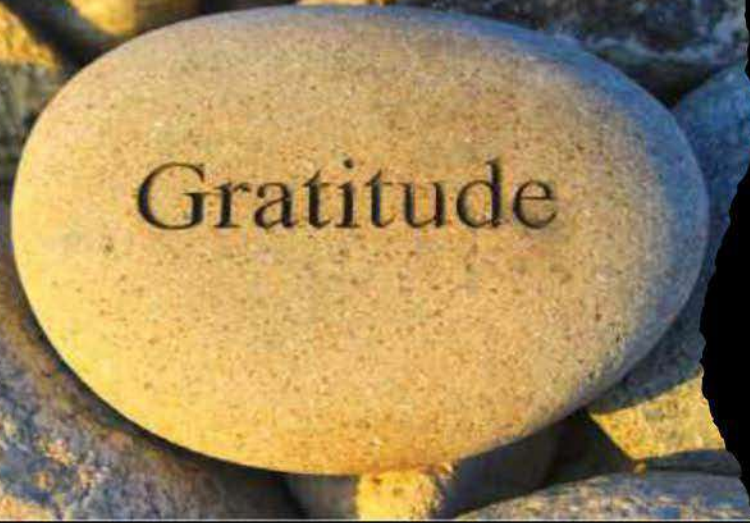
MHI's Humility & Recognition of Others for His Own Vision.

"If Pakistan and the Ummah one day have occasion to be thankful for the existence of this institution, then first and foremost they will have to render honour to the leader who, in answer to my question about the possibility of turning our proposed Medical College into a University, replied without hesitation, **"yes"**.

This is your University."



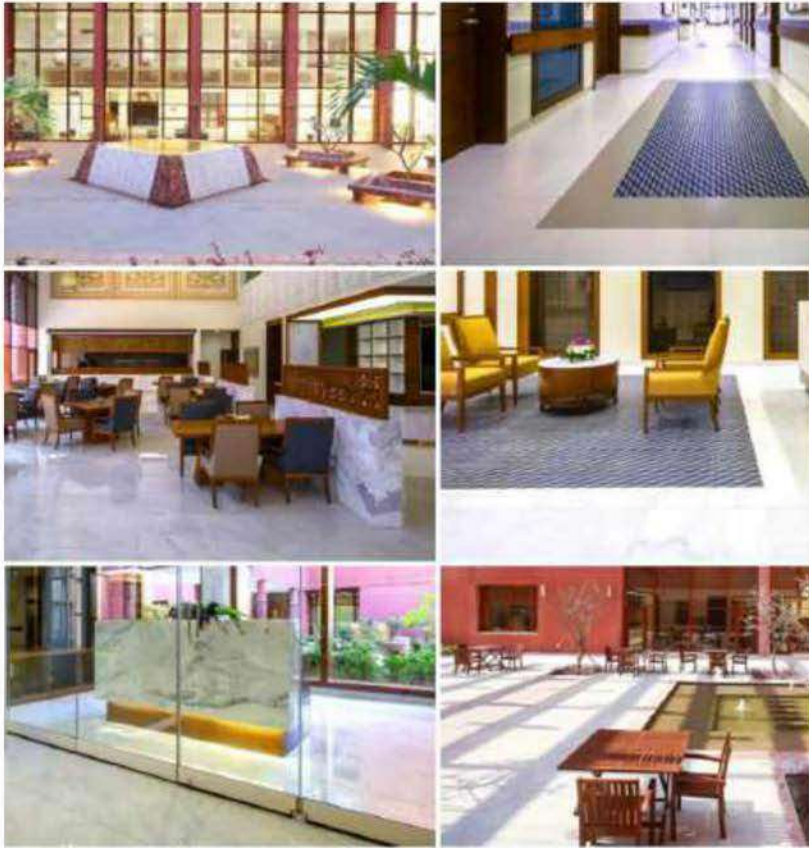
Wisdom full Expression of Gratitude



“These endowment will also, I hope, serve as some recognition of the contribution to her own charitable and humanitarian activity she has made to this country.”

- Permanent form of expression
- Named Endowment funds 2 of \$10 million
- *al-baqiyatu's-salihah* (18:46)
- Perpetual Charity (*sadqah-i jariyah*)
- Longevity of the Institution
- Begum Shafiq Zia ul-Haq
- Status of women

***Witnessing the wisdom of
Imam of the Time***



Pakistan > The Aga Khan University Hospital

Princess Zahra Pavilion



Imāmu'n-nās
Imam of
Humankind

*Imāmu'l-
muttaqīn*
Imam of the
Righteous

Background & Project Transformation in 21 Years. 1964 - 1985



Original Concept vs. Revised Concept

- Cost of this project escalated from \$10 million in 1964 to \$300 million in 1980.
- Original concept was a small medical college, 120-bed hospital, attached to an existing university, primarily focusing on training doctors for urban hospitals.
- That idea was abandoned & replaced with an independent university with its own Faculty of Health Sciences.
- 721-bed University Hospital, allocating one-third of its resources to primary health care.

Imam's Vision for Independent University and a Larger hospital

“The Aga Khan University Hospital will provide support for medical and health units both of the Government and of the Aga Khan Health Services, throughout Pakistan from Karachi to the remotest areas of Northern areas as well as in Asia and Africa.”



Aesthetically Pleasing Institute

The Aga Khan Award for Architecture

Aiglemont, France, on 5 April 1978.

- “One of my **requirements** was that the resulting design should reflect the **Spirit of Islam**.

By this I do not mean a **soul-less mimicry of past traditions** of architecture, but a **generation of new design** using aesthetic and practical bases of these traditions.”





















Picnic Spot





Aesthetics

- “Islam does not deal in dichotomies but in **all-encompassing unity**. **Spirit and body are one, man and nature are one.**
- What is more, **man is answerable to God for what man has created**. Since all that we **see and do resonates on the faith**, the aesthetics of the environments we build and the quality of the interactions that take place within them reverberate on our spiritual lives ...
- The **physical representation of Islamic values** is particularly important to me. It should reflect **who we are** in terms of our beliefs, our cultural heritage and our relation to the needs and contexts in which we live in today's world.”

Houston TX 23 June 2002



Aesthetics



Challenges



Construction



Emotions



Challenges

- “If the Campus and the Hospital possess an atmosphere of peace and calm, and are aesthetically pleasing, then that is ,in fact the outcome of hundreds of thousands of man-hours of debate, and sometimes of confrontation, on how to meet the changing needs of Pakistan.”
- “This project has provoked moments of inspiration, but also of disillusion, exhaustion and even despair, as the project staff analyzed and re-analyzed what would constitute the most effective deployment of the resources available.”

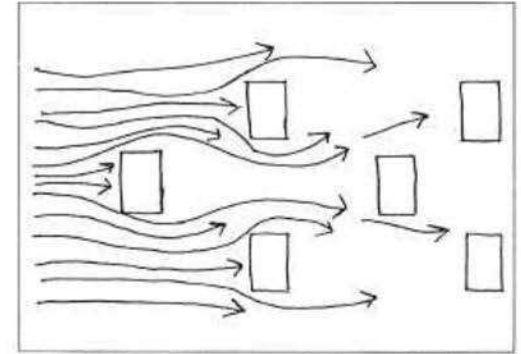
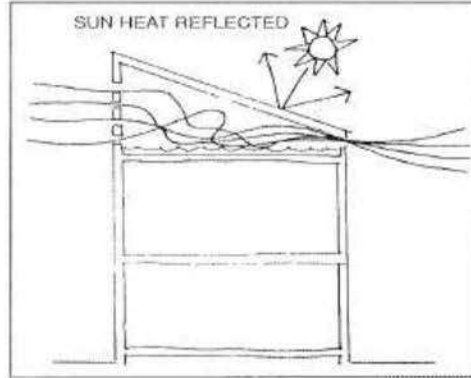
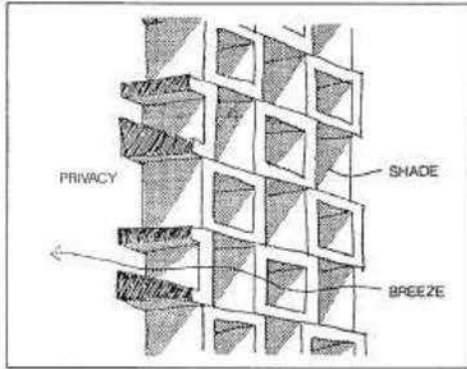


Figure 5: Building orientation and placement can modulate the direction and intensity of the wind.



“The challenge we confronted was how to introduce a Western institution into an Islamic culture that had no tradition of technologically oriented medicine. Under those circumstances, the architect assumes the role of cultural innovator along with that of a builder. ”

“We began with questions. How do cultural patterns influence spatial organization? What is the tradition of a hospital or a medical school in an Islamic culture? What are the essential functions of a hospital? A medical school? A nursing school? How must they work together?”

Thomas M. Payette

Unstintingly of their Efforts

“I sincerely hope that those who gave so unstintingly of their efforts, who may have felt they would never witness the projects’ completion, will feel themselves rewarded today, and forgive any moments when the stresses may have seemed unbearable, or my own leadership too demanding.”

“To my team goes my **deepest gratitude** and **my prayer** that Allah should shower His Blessings upon them.”

**Architectural buildings Communicates
Peace , Inspiration, Unity**



Monetary Donation

Who would help me with this project?

“My conception, but the answer given was affirmative and empathic.”

MHI Farman: “Allah's greatest gift to mankind - - our intellect - - is to be protected and enhanced.” (7 Sep. 1998)

Imāmu'n-nās and Imāmu'l-muttaqīn

Imam of Humankind & Imam of the Righteous

“These donors have demonstrated that one of our Faith’s most fundamental and inspiring concepts – giving for the benefit of others – is still deeply influential.

I can say without exaggeration that this response has been a source of inspiration to me.”



THE AGA KHAN UNIVERSITY



آغا خان یونیورسٹی ہسپتال، کراچی

The Aga Khan University Hospital, Karachi

DONATION

“Many people from many walks of life have contributed to this achievement.”

- Object lesson
- Islamic concept of generosity

“As Muslims we talk about living our lives in an Islamic context, guided by the Faith. We seek this goal and try to achieve it.”

Monetary Donation Cont.

- “It has given me confidence in the future and further heightened my gratitude to all **those who, with me, battled**, to bring this University into being.
- Those 21 years have been turbulent ones throughout the world. **Inflation has ravaged currencies**. The **pattern of health problems** on the sub-continent has altered. Pakistan itself has been **scarred by war** and its land torn by **earthquakes**.
- Major cities are liable to be prime targets in war, while this year’s Mexico City tragedy underscores that in **time of disaster hospitals above all other buildings must remain intact**. The destructive potential of **bomb blasts and Karachi’s seismic vulnerability** forced us to **re-evaluate the architecture of these structures** in 1975.”



Future Needs

Board of Trustees

**Founding Chairman for 16 years Sahibzada Yaqub Khan
Institution of excellence with assured longevity**

- Future Leaders
- Raise the standard of medical education
- Curriculum of Faculty of Health Sciences
- Resources to pursuit excellence
- Intellectual stimulation

**“Otherwise!
it will be merely like a
passing comet, which
illuminates the sky
for a few seconds of
eternity, and then is
gone.”**

“I hope many more will do the same.

**Pakistan needs the skills of its own
sons and daughters.”**

“Numerous colleges & universities providing undergraduate education to substantial student numbers in the Islamic world.”

Should we attempt the same?

- Relatively few students
- Best internationally
- Assist Pakistan
- Wider constituents
- Seeking to train leadership for the future



Unique

If the Aga Khan University is unique in Pakistan for self-government accorded by its Charter, I am happy to affirm that it is now no less unique in Asia through being endowed with a corpus of funds, mobilized from many parts of the world, which will ensure that it has the means to fulfil its present objectives. Through the generosity of our donors, targets to be achieved by 1993 have already been attained. The income from this corpus will in part be re-invested each year, so that its earnings will grow, thus enabling the institution to better meet its expanding needs.



Al-Farabi
The Philosopher



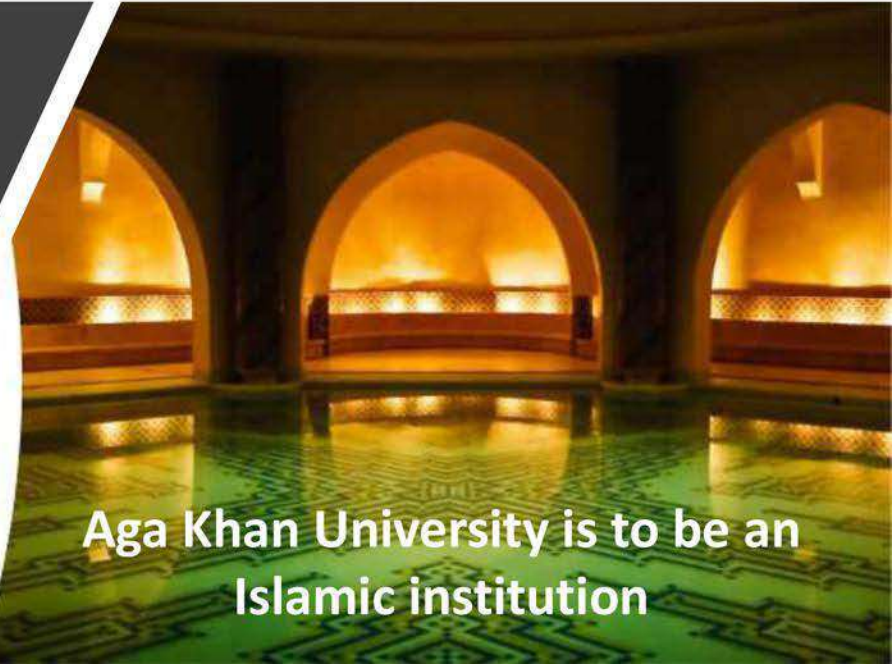
Ibn Sina
The Master



Islamic Institution

- Commitment to Islamic values
- True spirit of this tradition
- Intellectual Heritage of Islam
- Commitment to fostering knowledge
- Historical Tradition of Muslim's learning
- Higher Educational Needs in 15th century

Prepared by Navin Kaisani Feb.2024



Aga Khan University is to be an
Islamic institution

providers either.

However, Islam itself support shows little evidence of supporting such practices. Since the time of Prophet Mohammed, Peace Be Upon Him, women used to provide water and care to the injured men in the fields of battle. It was Rufaida Al-Aslamiya, the first Muslim nurse, who began nursing training for women in the 11th century (Hussain, 1981). She took her team to provide care to the injured men in war, with permission of Prophet Mohammed.

Not only this, according to Ibn-e-Saad (cited in Talib Al-Hashmi, 1981), Rufaida also provided care and health education to the people of Madina in her tent pitched in the Prophet's mosque with his complete approval. It is clear the Prophet highly supported her activities, indicating that Islam is not against women providing nursing care—in general, or

Reflections 19 4th Quarter 1996

Rufayda al-Aslamiya





Rufayda al-Aslamiya First Muslim nurse in 11th century

“When this University was conceived, Nursing was one of the founding concerns that we had. It was a profession that needed support, recognition, enhancement. But it was part of a more significant issue which was the education of women in Pakistan.”

Speech at the opening of the Rufaida-al-Islamia center Karachi, Pakistan, November 22, 1996





ROLE OF UNIVERSITY

“The relationship between the intellect of Man and the Faith has always been of fundamental importance to Muslims.

How can a modern University respect and reinforce that relationship?”

“If you walk through the Aga Khan University in Karachi, there are a number of spaces on that campus that are very unique I think. In the Islamic world we always look at the relation between *din* and *dunya* and we cannot tolerate that one functions without the other. The notion of *din* and *dunya* and the integrity of human life is a very important issue.”

*Under the Eaves of Architecture The Aga Khan:
Builder and Patron*

Change agent

Aga Khan University (AKU) Examination Board in Pakistan in 2003

Emphasizing critical thinking

Problem solving skills

91% accepted in good universities

Well-prepared for higher education

“The Aga Khan University will only succeed in providing intellectual leadership if its members are constantly seeking new paths to progress.”



“Change is woven inescapably into the texture of men’s lives. We must endeavor as much to fly high and see beyond our present horizons as to broaden them.”

“It is the duty of leading institutions always to be aware of such changing patterns.”

“The capacity to bring **independent thought** and **original research** to bear on the many challenges facing our civilization.”



“The Divine Intellect, “Aql kull”, both transcends and informs the human intellect.”

Intellect which enables man to Strive towards two aims dictated by the Faith

Reflect upon the environment Allah has given to us!

Know Himself!

Surah Fussilat (41:53)

Light of Intellect

“It is the light of intellect which distinguishes the **complete human being** from the **human animal**, and developing that intellect requires free enquiry.

The man of Faith **who fails to pursue intellectual search** is likely to have only a **limited comprehension of Allah’s creation**. Indeed, it is man’s intellect that enables him to expand his vision of that creation.”

Imam Muhammad al-Baqir (as) that the holy Prophet said: “When **God created the intellect**,! did not create a creature more beloved to Me than you. And I will not perfect you except in him whom I love. But you alone I will command and you alone I will prohibit, you alone I will punish and you alone I will reward.”

A Thousand Wisdom



“As we work towards that vision of the future we will remember the Surah 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 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.”

Asia Society New York 25 September 1979



**“No conflict between intellectual attainment and the Faith of Islam”
“Our Faith has never been restricted to one place or one time.”**

- “1100 years ago, Al-Kindi wrote **“no-one is diminished by the truth, rather does the truth ennoble all”**.”
- “I quote that great Muslim scientist and thinker because his words are as **relevant to higher education today as they were during the first flowering of Islamic civilisation**. There was not then, and is not now, any conflict between intellectual attainment and the Faith of Islam.”

MHI Farman: “The difference for men and women -- whether they live today or they lived 500 years agoSo there is no contradiction between intellect and faith It is, therefore, important that in our religious education, the youth understand that, basically, between Western secular education and the practice of the faith of Islam and the practice of the Ismaili *tarigah*, there is no conflict. And we are happy to be able to live at any time, without conflict between the intellect and the faith.” 03/03/1998.

“Islam is for all places and all time. This is why there is a role for a modern Islamic university which can draw inspiration from the Faith and from the past in addressing the opportunities of the future.”



Faith urges freedom of intellectual enquiry

“The Holy Koran’s encouragement to study nature and the physical world around us gave the original impetus to scientific enquiry among Muslims.

Exchanges of knowledge between institutions and nations and the **widening of man’s intellectual horizons are essentially Islamic concepts. ...**

This freedom does not mean that knowledge will lose its spiritual dimension. That dimension is indeed itself a field for intellectual enquiry.”

Prepared by Navin Kaisani Feb.2024

MH Farman “Our good fortune is that our faith is a faith of the intellect in the sense that the practice of our faith tells us to learn more every day about Allah's creation.

This means that as you live in the physical world, your intellect lives in another world. And it is up to each individual to follow the path of intellectualism.....” 11/17/2017

- One billion believers
- Need leadership in education
- Other Islamic institutions (Numbers & Financial constrains)

“We must seek to open windows, not only upon other civilisations, but also between peoples of our own Faith in different lands.”

MHI Farman...We have got to improve education. We have got to enable people to earn their living. We have got to build bridges across various communities within the Ummah. 09/27/1998



spiritual inspiration and learning

**“Whatever I know, He sees”
“ whatever I see, He knows.”**

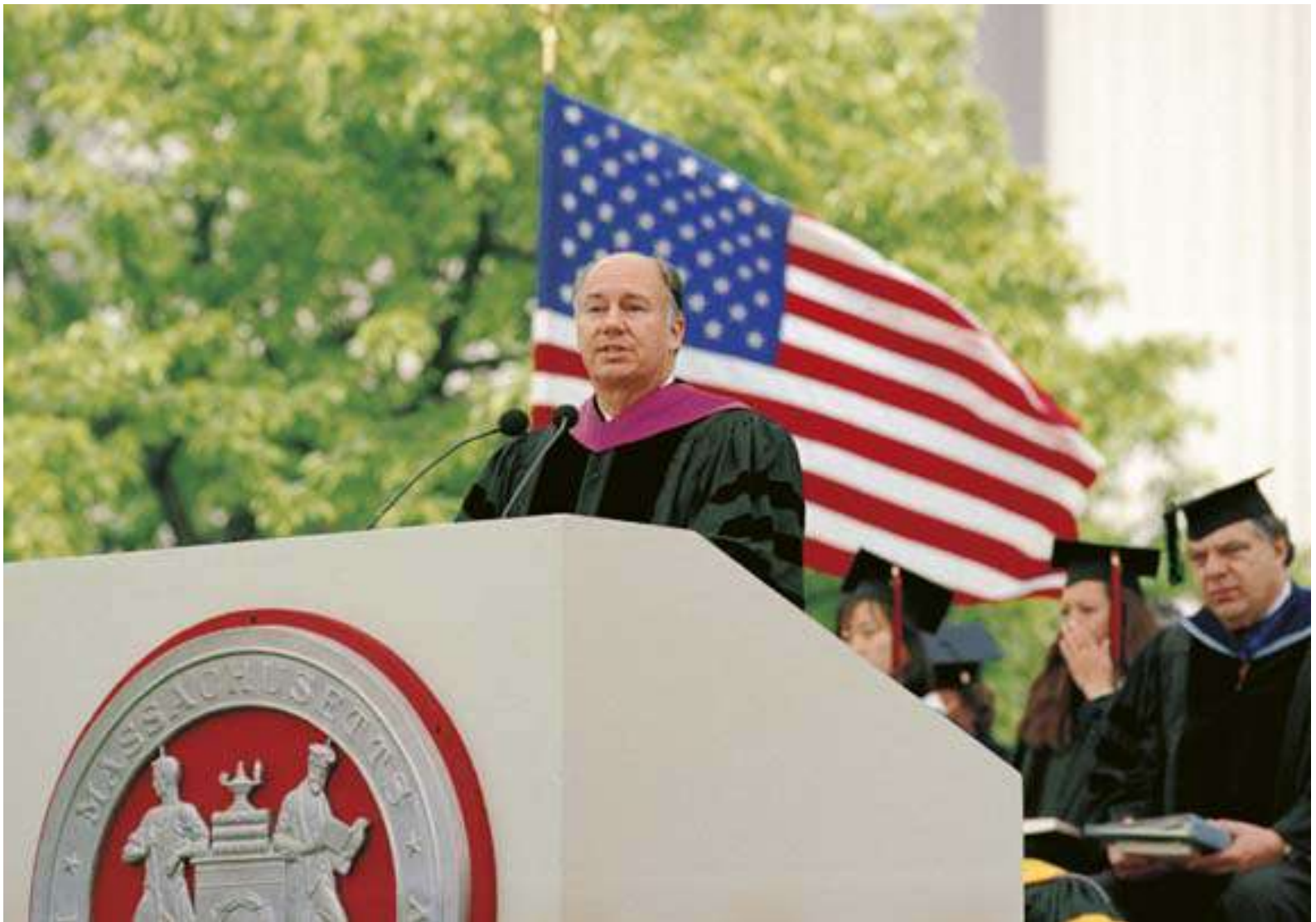
“I cannot illustrate this interdependence of spiritual inspiration and learning better than by recounting a dialogue between Ibn Sina, the Philosopher, and Abu Said Abul-Khayr, the Sufi Mystic.”

“I have been looking forward for 21 years of my life for the inauguration of this university.”

“I pray to Allah that He may give everyone connected with the University, today and in the future, **the Faith, wisdom, and courage to stride boldly towards the challenges.**”

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- <https://www.aku.edu/Pages/campuses.aspx>



Commencement speech by His Highness the Aga Khan at MIT (USA)

27 May 1994, Cambridge, Massachusetts (USA)

President Vest,
Members of the corporation of the Massachusetts Institute of Technology,
Distinguished members of the Faculty,
Mayor Reeves,
Happy graduates,
Even happier parents,
and others gathered here today

I am pleased and honoured to be with you this morning.

MIT has shown a standard of excellence in education and research that sets a benchmark for universities, everywhere. You who have been at the Institute for years may be excused if you take this in stride, but for me, coming here for the first time in several years, the energy of the place is palpable.

Education has been important to my family for a long time. My forefathers founded Al Azhar University in Cairo some 1,000 years ago, at the time of the Fatimid Caliphate in Egypt. Discovery of knowledge was seen by those founders as an embodiment of religious faith, and faith as reinforced by knowledge of workings of the Creator's physical world. The form of universities has changed over those 1,000 years, but that reciprocity between faith and knowledge remains a source of strength.

MIT has changed also over its 130 years. This university was initially designed to meet the needs of society in a newly industrialised world. As the world and its needs have evolved, so has MIT's curriculum. Steadily the emphasis on social sciences and humanities has expanded, as the Institute has recognised increasingly that the range of "technologies" that are needed to solve societal problems goes far beyond those of engineering and the natural sciences. The increased richness of education results in an increasingly versatile set of graduates.

As I look out over those gathered here, I see that MIT has changed in other ways. The great continents of the world are now represented in your student body and in your faculty. So, too, are the great religions of the world. MIT seems prepared to take advantage of excellence from all quarters, a fact that is sure to reinforce the Institute's future strength.

When I was thinking about the theme that I should choose for this talk, I considered first that Commencements are occasions to reflect on general truths, truths that will retain their validity over the course of your lives and over the wide range of intellectual interests that you graduates embody. But how is that search for generality to be squared with the very particular point in time that today represents? You and I are here, in a real sense, only because 1994 finds MIT and the world at distinctive stages of their evolution. Still, the particular can provide insight into the general, so my comments today will draw on the particular, in the hope of saying something of value about the general.

I shall talk today about encounters. Encounters. When two people meet. Or two particles. Or two cultures. In that crucial moment of interaction the results of an encounter are determined. In the simplest of encounters -- say, with two billiard balls -- the outcome is a predictable result of position, velocity and mass. But the encounters that interest me most are not so simple. In the encounters of people and cultures, much depends on the path that each has taken to that point. These are not stochastic processes. The subjects have histories. The encounter has complexity and rich dimensionality. The result of an encounter between two people or between two cultures is shaped by the assumptions of each, by their respective goals and -- perhaps most directly relevant to a university -- by the repertoire of responses that each has learned. Encounters therefore have aspects of both the general and the specific. What makes our current time distinctive are the new combinations of people and cultures that are participating in these encounters.

Two ongoing social and political changes illustrate the reasons for these new combinations. The first is the collapse of communism in the USSR and Eastern Europe. You graduates may feel that you have been at MIT forever, but it really is remarkable that the overturning of most of the Communist world has occurred since most of you started your studies here. You go out into a world where the roles are different from those that held when you entered. Colonialism is moribund. No longer is it enough to decide whether one is aligned with Communism or Capitalism in a bipolar world. Now a full range of complicated choices is opened up to people in the developed

and the developing world alike. A massive brake on change has been released. The potential for creative action, for creative encounters, is now much enhanced. This change is a work in progress, however. The potential of the moment must be seized, for conditions for change may not always be so propitious. There is the real possibility that the Soviet Union may reconstitute itself, if the social upheaval that accompanies political disintegration and economic reform is allowed to become less tolerable than the strictures of a totalitarian state.

While these shocks reverberate from the ex-Communist bloc, profound changes of a very different character are to be found in the Islamic world. Here the changes are in both perception and reality, and both of them are works in progress, too. The Islamic world is remarkably poorly understood by the West -- almost terra incognita. Even now, one sees pervasive images in the West that caricature Muslims as either oil sheikhs or unruly fundamentalists. The Islamic world is in fact a rich and changing tapestry, which the West would do well to understand. The economic power of the Islamic world is increasing, not so much because of Middle Eastern oil but because of the rapid growth of newly industrialising countries like Malaysia and Indonesia. Its population is increasing, and already represents nearly one-quarter of the world's total, It is remarkably diverse -- ethnically, economically, politically and in its interpretations of its own faith. The Muslim world no longer can be thought of as a subset of the developing world. Islam is well represented in the United States, Canada, the United Kingdom and Western Europe -- and that presence is growing.

The religious diversity of Islam is important, and misunderstood by most non-Muslims. This is not the forum to go into the multiple reasons for this misunderstanding. But, for many in the West, the first awareness that there were two major branches of Islam -- Shia and Sunni -- came only with the Iranian revolution. That represents a superficiality of understanding that would be as though we Muslims only just learned that there were two branches of Christianity -- Protestant and Catholic -- and had no understanding of the Reformation, the authority of the Church or the ideas that led to the proliferation of Protestant sects in the 16th and early 17th century. Or as though we thought that most Americans were Branch Davidians.

In the face of such lack of knowledge about one quarter of the world's population, one may reasonably ask what the role of the university is in setting things straight. It seems clear to me that at the most basic level the university is responsible for helping its students to learn not only the simplifying principles that the various learned disciplines have found useful in understanding our world, but also the rich complexity -- of history and language and culture -- that make real life problems interesting and difficult. MIT now teaches both of these lessons well, and vigorously, but it seems not always to have done so. Indeed, I am told that at the opening of MIT, in 1865, one local newspaper reported with a note of triumph that the creation of MIT (quote) "sealed the fate ... of that system by which our youth waste the best portion of student life in burrowing into the grammars and dictionaries of races less enlightened than their own ...". (unquote). MIT has clearly come around to thinking that those "less enlightened races" have something to teach, and that teaching helps the university fulfil its potential. I would argue, however, that the university's potential is met not just in developing the intelligence of its students but also in bringing them to understand the importance of engaging themselves in solving the problems of the world. The great political and social changes around us are creating opportunities for service that promise to be deeply rewarding to persons with the engaged intelligence to be successful at important but difficult work.

Let me take one example to illustrate the challenging encounters to which today's graduates might apply their intelligence. Tajikistan is a mountainous country in Central Asia of 5 million people, more than 90%~ Muslim. As a republic in the former Soviet Union bordering China and Afghanistan, it had a strategic importance that dwarfed its natural resources. The Soviet Union therefore invested heavily in Tajikistan, building roads and power stations, supplementing food supplies and equipment, developing the educational and health systems. The result was a highly educated, sophisticated but largely rural population that managed its affairs well at home -- by the

rules of the game at that time -- and provided well-developed human resources for export to other parts of the Soviet Union. With the fall of the Soviet Union, things changed for Tajikistan. Subsidies, which had provided most of the Republic's budget and, for the remoter parts, 80% of the food supply, were cut off. The result has been hunger, shortages of fuel and clothing and deep uncertainty about the future. Long suppressed ethnic tensions -- between indigenous Tajiks, neighbouring Uzbeks and Kirghiz and immigrant Russians, among others -- became more evident as groups jostled for political and economic control. Religion emerged from private houses, where it had been practised covertly for 60 years, to become a manifest force.

Tajikistan has become the focus of one of the most interesting encounters of the day. It is here, and in the other Central Asian Republics, that three great cultures encounter one another: the ex-Communist world, the Muslim world, and the Western world. It is here that those three cultures could forge a success that would contrast starkly with the brutal failure in Bosnia. The result of the encounter in Tajikistan may determine much about the way history unfolds over the coming decades, so it is worth thinking a bit about the stance that each of these cultures might take in preparing for this encounter. That thought might lead one to ask what it would take for this, or any, encounter to be constructive. I suggest that there are four pre-requisites for success. For each of the cultures, the result should, first, draw on its strengths and, second, be consistent with its goals. Third, the result should be a sustainable improvement in the current situation. And fourth, the transition should be humane.

Each of these three cultures has something to bring to the solution of the problems of Tajikistan. The West has many strengths, but prominent among them are science and democracy (with their public mechanisms for self-correction) and also private institutions, liberal economics, and a recognition of fundamental human rights. The Muslim world offers deep roots in a system of values, emphasising service, charity and a sense of common responsibility, and denying what it sees to be the false dichotomy between religious and secular lives. The ex-Communist world, although it failed economically, made important investments in social welfare, with particular emphasis on the status of women, and was able to achieve in Tajikistan impressive social cohesion. These are a powerful array of strengths and goals. Just how to combine them to solve Tajikistan's problems is not clear. But if the outcome is to be sustainable, it seems necessary to concentrate resources on the development of private institutions, of accountable public institutions, and of human potential.

But how to get from here to there without inflicting cruel damage on a people already buffeted by shortages and change? Again, the way is not entirely clear, but one should strive to retain the powerful ties of mutual support that -- in different ways -- bind individuals together in Muslim and Communist societies. And one should see that the impressive gains in health and education are not lost in the transition, for it would be unconscionable to allow, for example, the equality of men and women that has been achieved in Tajikistan over the last 60 years to be erased in the transition to a market economy.

These are the prerequisites that I hope the representatives of these three important cultures will keep in mind as they have their encounter over Tajikistan. If the encounter of the Muslim world, the West and the ex-Communist world takes account of the need for each to draw on its own strengths, to be consistent with its goals, to strive for a sustainable, improved outcome and to ensure a humane transition, then the encounter will have been as successful as it is important. Indeed, the importance of Tajikistan has, if anything, increased in recent years, as events in neighbouring countries continue to remind us.

Turning back now to today's graduates, I hope that these four prerequisites applied equally to the encounter that you are just completing with MIT. Knowing the quality of faculty and students here, I have no doubt that the encounter between you and the faculty has drawn on your respective strengths. I hope each of you kept consistent with your goals, even as they may have evolved over your time here. The quality and sustainability of

the outcome will be determined over the course of your lives. But reading the smiles among the graduates, I judge that the transition -- your time at MIT -- must have been tolerably humane.

In conclusion, I would recall the words of former MIT President James Killian Jr. Nearly 50 years ago he said (quote) "We need better linkages between science and the humanities, with the object of fusing the two into a broad humanism that rests upon both science and the liberal arts and that does not weaken either. We need bifocal vision to thread our way among the problems of modern society." (unquote). That need to use the power of complementary academic disciplines remains true today. What is now clear is the need also to draw on the wisdom of different cultures in solving those problems.

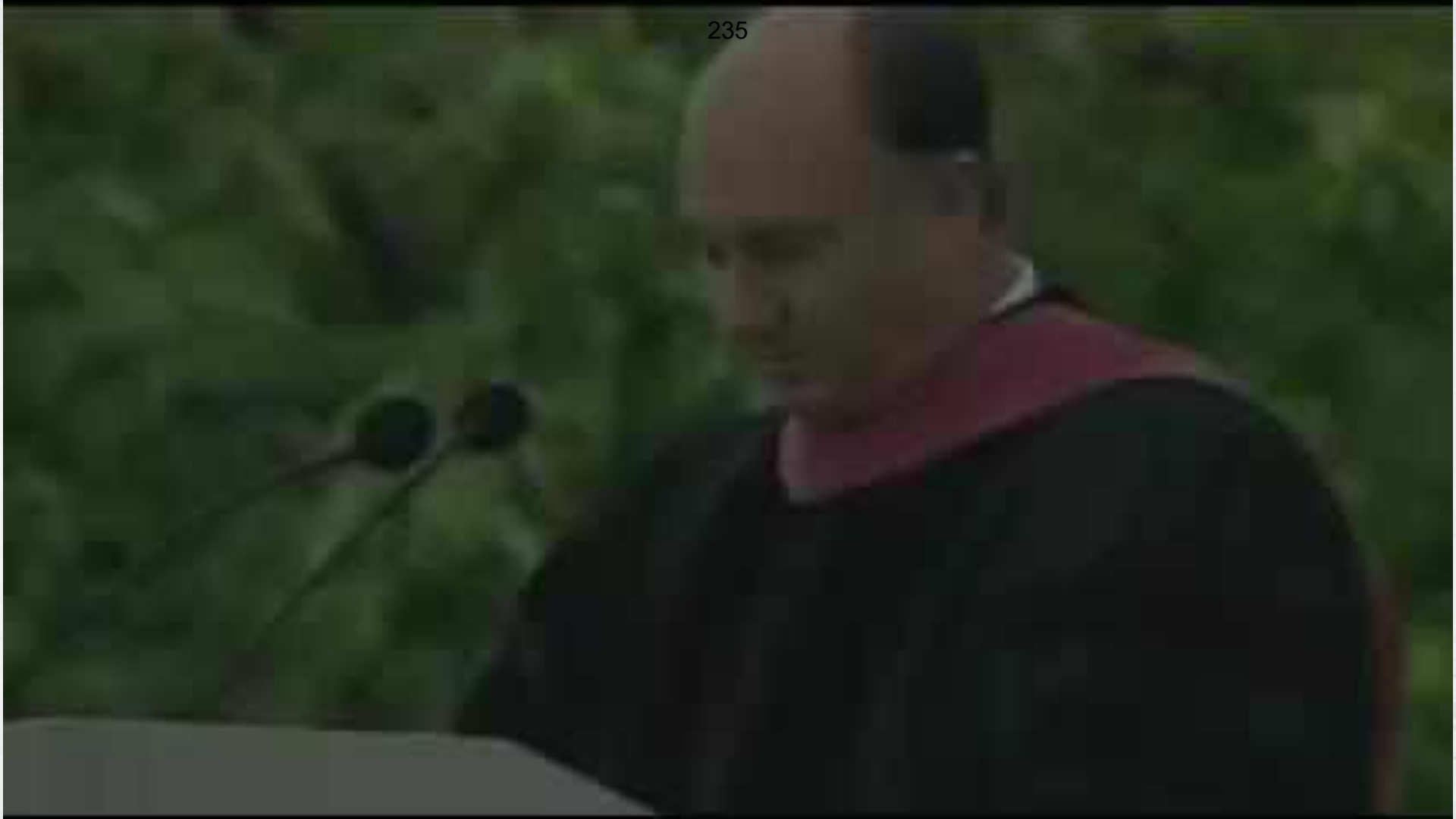
Thank you, and please accept my best wishes for a lifetime of constructive encounters.

<https://global-lectures.com/courses/02112024-commencement-speech-at-mit-05-27-1994/lesson/watch-lecture-video-130/>

Mawlana Hazir Imam's Commencement Speech at the Massachusetts Institute of Technology

May 27, 1994

Prepared by Riyaz D Momin



Background of MIT University

- Massachusetts Institute of Technology (MIT) is a prestigious private research university located in Cambridge, Massachusetts, USA.
- It is widely recognized as one of the world's leading institutions for scientific and technological research and education.
- MIT was founded in 1861 in response to the increasing industrialization of the United States.
- Its founding mission was to promote the advancement of knowledge in science, technology, and other areas of scholarship.

To advance knowledge and educate students in science, technology, and other areas of scholarship that will best serve the nation and the world in the 21st century.



MIT Mission Statement

Background of Harvard University

- Founded in 1636, oldest institution of higher learning in the United States
- Located in Cambridge, Massachusetts, adjacent to Boston
- Fosters a diverse academic community with students and faculty from around the world
- Conducts groundbreaking research in various fields, contributing to innovation and discovery

To advance new ideas and
promote enduring knowledge.



Harvard Mission Statement



“MIT has changed also over its 130 years. This university was initially designed to meet the needs of society in a newly industrialized world. As the world and its needs evolved, so has MIT’s curriculum. Steadily, the emphasis on social sciences and humanities has expanded as the Institute has recognized increasingly that the range of technologies that are needed to solve societal problems goes far beyond those of engineering and natural sciences.”

- Commencement Speech at the Massachusetts Institute of Technology 1994



“Education has been important to my family for a long time. My forefathers founded Al Azhar University in Cairo some 1,000 years ago at the time of the Fatimid Caliphate in Egypt. Discovery of knowledge was seen by those founders as an embodiment of religious faith and faith as reinforced by knowledge of workings of the creator’s physical world. The form of universities has changed over those 1,000 years. **But that reciprocity between faith and knowledge remains a source of strength.**”

- Commencement Speech at the Massachusetts Institute of Technology



“World and faith are inseparable in Islam. Faith and learning are also profoundly interconnected. 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. Our traditional teachings remind us of our individual obligation to seek knowledge unto the ends of the earth - and of our social obligation to honor and nurture the full potential of every human life.”

- 2008 Foundation Laying Ceremony of the Aga Khan Academy in Bangladesh



“I shall talk about encounters. Encounters. When two people meet, or two particles, or two cultures, in that crucial moment of interaction, the results of an encounter are determined. In the simplest of encounters – say, with two billiard balls – the outcome is a predictable result of position, velocity, and mass.

- Commencement Speech at the Massachusetts Institute of Technology 1994



GLOBAL ENCOUNTERS

“But the encounters that interest me most are not so simple. In the encounters of people and cultures, much depends on the path that each has taken to that point. These are not stochastic processes. The subject have histories. **The encounter has complexity and rich dimensionality.**”

- Commencement Speech at the Massachusetts Institute of Technology 1994



“The Islamic world is remarkable poorly understood by the West, almost terra incognita. Even now one sees pervasive images in the West. The caricature of Muslim is as either oil sheiks or unruly fundamentalists.”

- **Commencement Speech at the Massachusetts Institute of Technology 1994**

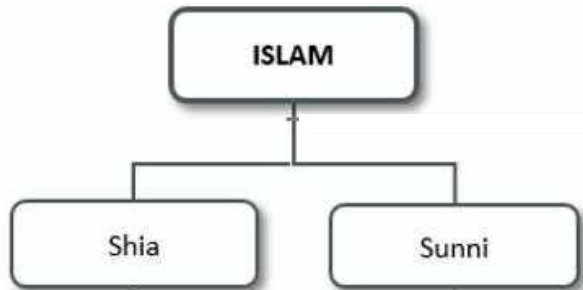


“.....The Islamic field of thought and knowledge included and added to much of the information on which all civilizations are founded. And yet this fact is seldom acknowledged today, be it in the West or in the Muslim world, and **this amnesia has left a six hundred year gap in the history of human thought.**”

- Commencement Ceremony at the Brown Univeristy 26 May 1996, Providence, Rhode Island, USA

Contributions of Muslim Scientists

- Islamic mathematicians such as Al-Khwarizmi, Avicenna and Jamshīd al-Kāshī made advances in algebra, trigonometry, geometry and Arabic numerals.
- The scientist-philosopher Ibn Sina's text, Canon of Medicine, served as the standard textbook on medicine for centuries in the Islamic world as well as in Europe.
- Eighth-century mathematician Muhammad al-Fazari is the first person credited with building the astrolabe in the Islamic world.
- The eleventh-century scientist Hasan Ibn al-Haytham, who spent much of his time in Fatimid Cairo during the reign of Imam-caliph Hakim bi Amr Allah (*a.s.*), was the first to explain the theory of vision, paving the way for the modern science of optics.
- The list of Muslim contributions to all fields of knowledge is long and distinguished



“The religious diversity of Islam is important and misunderstood by most non-Muslims. This is not the forum to go into the multiple reasons for this misunderstanding. But for many in the West, the first awareness that there were two major branches of Islam, Shia and Sunni, only came with the Iranian Revolution. This represents a superficiality of understanding that would be as though we Muslims only just learned that there were two branches of Christianity, Protestant and Catholic, and has no understanding of the Reformation, the authority of the church, all the ideas that led to the proliferation of Protestant sects in the 16th and 17th century, or as though we thought that most Americans were Branch Davidians.”

- Commencement Speech at the Massachusetts Institute of Technology 1994

Protestant

>Don't Use Pictures or statues

>No Authority of the Pope

>Those that trust in Jesus as savior go to paradise, those that trust in their own works for salvation go to hell.

>Marriage is the Holy union of a man and woman. What God has bound together, no person can separate. Divorce permitted in cases of adultery or abandonment.

Catholic

> Use Pictures and Statues to worship

>Authority of the Pope

>Both Religions Worship in Churches, Chapels and Cathedrals

>Both believe that Jesus was killed by crucifixion

>Both believe in the Father, Son and the Holy Spirit

>Eternal Salvation in Heaven; Eternal Damnation in Hell;

>The Holy union of a man and woman. What God has bound together, no person can separate.

Mawlana Hazir Imam (a.s.) Mubarak Farman

“Since my last visit, there have been major changes in our world. The Soviet Union has collapsed. Some of the constraints of the conflict of dogmas are disappearing or have disappeared. We are therefore looking towards a very different world in the decades ahead and it is particularly important that My Jamat, particularly the young in My Jamat should have a clear sense of direction as to the way in which they should plan their future, whether it is in Western Europe or elsewhere.”

“First of all, the disappearance of this conflict of dogmas means that large areas of our globe will be free from this conflict. Some of My Jamat may have wondered why it was that in countries where the Jamat was no longer resident in large numbers, I thought it was important to keep our institutions alive. I have thought very carefully about that decision. And I am convinced today that there is opportunity in many countries, in the future, for the Jamat. And therefore, to have given up institutions, programs, activities in parts of the world where the Jamat used to be resident, given them up would have been shortsighted. Keep them alive, to give them the opportunity to grow as the Jamat may seek their support, that seemed to be the logical thing to do.’

“And therefore, the first conclusion I wish to share with My Jamat in the United Kingdom and those who have come from outside, is that in the years ahead opportunity will be available in many more countries of the world than may have appeared to be the case five or ten or fifteen years ago.”

London, United Kingdom Friday, August 5, 1994

Mubarak Farman (cont.)

“Secondly, with the disappearance of the dogmas, of the conflict of dogmas, it is likely to result in what I have called an increasing presence of meritocratic concepts of society.....”

My beloved spiritual children,

“And now a consequence of the new, of the coming into existence of the New World, because it is a new world - make no mistake – is the fact that economic forces will become driving forces in society. Many countries that exist through historical consequence are not viable physical entities. That is, they do not have the resources capable of sustaining the population that lives within those countries. This means that in due course regional associations such as the Common Market are going to become more and more significant.”

London, United Kingdom Friday, August 5, 1994



“Tajikistan has become the focus of one of the most interesting encounters of the day. It is here and in other Central Asian republics that the three great cultures encounter each other – **the communist world, the Muslim world, and the Western world.** It is here that **those three cultures could forge a success** that would contrast starkly with the brutal failure in Bosnia.”

- Commencement Speech at the Massachusetts Institute of Technology 1994



“I suggest that there are four prerequisites for success. For each of the cultures, the result should, first, draw on its strengths and, second, be consistent with its goals. Third, the result should be a sustainable improvement in the current situation. And fourth, the transition should be humane.”

- Commencement Speech at the Massachusetts Institute of Technology 1994



“Each of these three cultures has something to bring to the solution of the problems of Tajikistan. The west has many strengths. But prominent among them are science and democracy, with their public mechanisms for self correction, and also private institutions, liberal economics, and a recognition of fundamental human rights.”

- Commencement Speech at the Massachusetts Institute of Technology 1994



“The Muslim world offers deep roots in a system of values emphasizing service, charity, a sense of common responsibility, and denying what it sees to be the false dichotomy between religious and secular lives. The ex-communist world, although it failed economically, made important investments in social welfare with particular emphasis on the status of women and was able to achieve in Tajikistan impressive social cohesion.”

- **Commencement Speech at the Massachusetts Institute of Technology 1994**



“Indeed I am told that at the opening of MIT, in 1865, one local newspaper reported with a note of triumph that the creation of MIT “sealed the fate...of that system by which our youth waste the best portion of student life in burrowing into the grammars and dictionaries of races less enlightened than their own...” **MIT has clearly come round to thinking that those “less enlightened races” have something to each, and that teaching helps the university fulfil its potential. I would argue, however, that the university’s potential is met not just in developing the intelligence of its students but also in bringing them to understand the importance of engaging themselves in solving the problems of the world.** The great political and social changes around us are creating opportunities for service that promise to be deeply rewarding to persons with the engaged intelligence to be successful at important but difficult work.”

- Commencement Speech at the Massachusetts Institute of Technology 1994

“We need better linkages between science and humanities, with the object of fusing the two into a broad humanism that rests upon both science and the liberal arts and that does not weaken either. We need bifocal vision to thread our way among the problems of modern society.”



- Former MIT President James Killian, Jr.

“What is required today, in my view, is an educational approach which is the polar opposite of indoctrination – one that nurtures the spirit of **anticipation** and **agility, adaptability** and **adventure.**”

“To this end, the Academies curriculum will encourage its students in the practice of what I would call **“Intellectual Humility, ” recognizing that what they do not know will always be greater than what they know** – and launching an ardent, lifelong search for the knowledge they will need. In an age of accelerating change, the most important thing **any student can learn is how to go on learning.**”

Speech by His Highness the Aga Khan
Remarks by His Highness the Aga Khan at the
Foundation Stone Laying Ceremony of the Aga Khan Academy
Kampala – 22 August 2007

<http://www.akdn.org/speeches/2007Aug22.htm>

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Conference of Indigenous Philanthropy

17 October 2000, Islamabad, Pakistan

Your Excellency General Pervez Musharraf,
Honourable Ministers,
Your Excellencies,
Chairman and Members of the Steering Committee,
Distinguished Ladies and Gentlemen,

Assalam-o-Alaikum

Let me begin by adding my welcome and congratulations to all the participants in this path-breaking meeting. His Excellency Rafiq Tarar, President of the Islamic Republic of Pakistan, honoured this gathering with his presence and presentation yesterday. General Pervez Musharraf, Chief Executive of the Islamic Republic of Pakistan, has honoured us by participating today and we look forward to his comments later in the programme. Their willingness to join these proceedings and thereby lend their support to its deliberations underscores, in the strongest of terms, the importance and potential of indigenous philanthropy in Pakistan at this moment in history. I thank them both for fitting the conference into their busy schedules, for their valuable suggestions, and for their vital encouragement.

I would also like to commend everyone who has worked to make this conference a success. The breadth of support it has enjoyed from government officials and institutions and from individuals and organisations representing all segments of society is, itself, a singular achievement. Indeed, I would venture to suggest that the organisation and conduct of the conference may be a model for new venues to grapple with many of the challenges confronting positive social and economic change in Pakistan today. Partnerships that bring together the government, the private sector and civil society institutions have great potential. I am impressed by how the Steering Committee, with its diverse composition in terms of backgrounds and perspectives, has been able to reach a clear consensus on such a complex set of issues, in such a short period of time.

I would also like to recognise the donors who have made this conference possible. The Canadian International Development Agency merits special mention in this regard for its long-standing support for the development of civil society institutions in Pakistan, and for the work of the Aga Khan Development Network more generally.

The creative leadership of the Steering Committee, the original and very interesting research papers, and other conference documents, the deliberations of the working groups, and the presentations at the plenary sessions have, in combination, laid a basis for formulating plans for the immediate future. I would add my endorsement to the recommendation to establish the Pakistan Centre for Philanthropy as a means to institutionalise some of the processes that have been put in motion by this conference. I am sure that the work of the proposed Centre would move philanthropy in Pakistan to new levels of giving, new forms of activity, and new heights of accomplishment.

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.

Religion and generosity - the gifts of time, of funds, and of material - have been closely linked throughout human history. Religious institutions, buildings, and activities have been a major focus of giving in virtually all religious traditions and in countries at all stages of development. Charitable support for the poor and for the victims of disasters has an equally long and widespread history. In the Islamic World, from the earliest days, wealthy donors evolved a special form - endowments (Awqaf) - to address charitable needs on a sustainable basis. Philanthropic funding for social development (as distinguished from charity) is a somewhat more recent phenomenon. Support for schools and hospitals, often through endowments, were its first forms. The funding of institutions engaged in human resource development came later but is beginning to grow rapidly.

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.

The teachings of Islam and the history of Islamic civilisations give us direction and courage to take on the challenges and responsibilities of active engagement in philanthropic work. The world in which we live today provides additional stimulus to do so as well. Self-reliance at the national, and local, levels is a theme that is now receiving greater emphasis than at any time in the last fifty years. This is a significant departure from development thinking in the 20th century, with its emphasis on state and international organisations as "nannies" to which citizens could look for everything. It also represents a move away from "special" relations between individual countries in the developing and developed world, with their overtones of dependency and patron-client relationships. My sense is that in Pakistan today, the urgency of reducing dependency on external resources is widely appreciated. It will be equally important for the general public to understand and appreciate the requirements and consequences of the shift in responsibility for social services from the government to private and community organisations as well.

As governments pass more and more development responsibility to private and community level initiatives, countries must improve existing social service and development institutions, and create many new ones. Building and strengthening institutions and sustaining them on a continuing basis will depend primarily on the availability of philanthropic resources. The provision of such resources through multi-year grants is the optimum form of support. It enables institutions to plan and develop in an orderly fashion, rather than existing from year to year.

The question before this conference is how the movement toward self-reliance can be effectively supported and encouraged at the national, community and individual levels. The establishment of a Centre for Philanthropy, as recommended by the conference, would be a concrete step in that direction. Another would be to look for ways to strengthen an "enabling environment" of beneficial tax and regulatory conditions to stimulate philanthropic giving. Creating fuller public understanding of the role of philanthropy in the support and development of activities formerly offered exclusively through government funding are also very important.

My own engagement in international development work now extends over a period of more than forty years. This experience, which has included establishing the agencies of the Aga Khan Development Network to mobilise domestic and international support for a wide range of projects and activities, has yielded some important lessons.

The first is that funding is generally forthcoming when the conditions are right: solid institutions with committed leadership that inspire trust and confidence, an enabling legal and regulatory environment that welcomes and

encourages philanthropic action, and programmes and activities that are grounded in local needs and initiatives and are informed by the latest thinking and experience wherever it can be found.

The second lesson is that giving can take many forms - funds, time, ideas, and professional skills. Everyone can and should be a donor, not just the wealthy, and all forms of giving should be encouraged and recognised. Volunteerism is critical, and is obtaining greater and greater recognition and encouragement. One indication is that the United Nations has designated the year 2001 as the International Year of the Volunteer.

The third lesson is that new forms or objects of giving do not take place at the expense of more traditional forms, and should not be seen as competing with them. More funding for institutions engaged in social and human development does not, if experience elsewhere is a guide, mean less giving for traditional forms of charity or for religious institutions. An invigorated culture of giving, supported by appropriate institutions and an enabling environment, benefits all institutions supported by philanthropic giving.

Experience around the world, in developed and developing countries, suggests that partnerships involving the government, the business sector, and the wide variety of institutions of civil society, have enormous potential for finding innovative solutions to the delivery of social services, and the development of a nation's human resources. New institutions will emerge, and existing institutions can be improved and in some instances take on new areas of activity. Opportunities will develop to create capacity to look beyond the pressing concerns of the day, and to address problems that are chronic or emergent.

Let us dream a little about some of the beneficiaries of a vigorous and maturing philanthropic movement ten or fifteen years from now. Endowed professorships, providing resources to attract and retain Pakistan's very best talent in critical fields of teaching and research, could be a feature of major government universities, not just a small number of private institutions. Funds for medical research on health problems and needs that are particular to Pakistan's different regions and that can never be fully resolved by depending on the international research system, could be made available on a competitive basis to researchers in public and private universities, and in the commercial sector. Sustaining cultural integrity is a major issue in many parts of the non-western world today. How can these cultures survive in the face of the globalisation of communications, and the huge resources of the western media giants? Cultural institutions could be funded to develop material on all facets of Pakistani culture designed for use in the new media and directed to both domestic and international audiences.

These are only a few examples of what might be considered in the future. I am sure that this audience could think of many more. I also suspect that all of you know at least one or two very good institutions in this country that do very important work, and yet are extremely fragile for want of better financial support. They too would be appropriate beneficiaries of a maturing philanthropic system.

It is also important to recognise that needs will change because conditions themselves will certainly change. The experience of the Aga Khan Development Network in the Northern Areas is that the social service and development needs today are very different than they were fifteen years ago. Philanthropic institutions have the opportunity, and I would say the responsibility, to be observers of trends and to anticipate emergent needs. They can support activities that focus on the kind of longer term requirements of the nation that are difficult for the government to consider, given the breadth and an depth of its role in dealing with the pressure of all its everyday responsibilities.

But now let us return to the present. Given what this conference has been able to accomplish, I am very encouraged about the future of indigenous philanthropy in Pakistan. The movement has a firm foundation on which to build. Giving in all forms is already much higher than many would have imagined. Fostering the expansion and development of philanthropic action will require continuous and vigorous attention. It is a source of confidence and inspiration that the ethical premises for philanthropy, from the time of the Revelation and throughout Islamic history, legitimise the application of charitable giving that has been the subject of this conference. I trust that some years ahead we will be able to look back at this gathering as something of great significance in the development of self-reliance and sustainability for this nation and all of its peoples.

You and I will recognise in General Musharraf's presence the importance he attaches to the subject of this conference, and his willingness to move its agenda forward. I thank him for sharing his time with us, and look forward to hearing his comments with great anticipation.

Thank you.

<https://global-lectures.com/courses/02182024-conference-of-indigenousphilanthropy-2000-10-17/lesson/watch-lecture-video-132/>



Recap of Conference of Indigenous Philanthropy

Islamabad, Pakistan

17 October 2000

Lecture Presentation by Farid and Zaibunnisa

Listening vs Reading



\neq



Definition - Charity



The short term focus of the distribution of money, food, or assistance to those in need.

Definition - Philanthropy



The long term, strategic initiatives aimed at improving human welfare and advancement

Philanthropy and Charity in Islam

Centralized in the

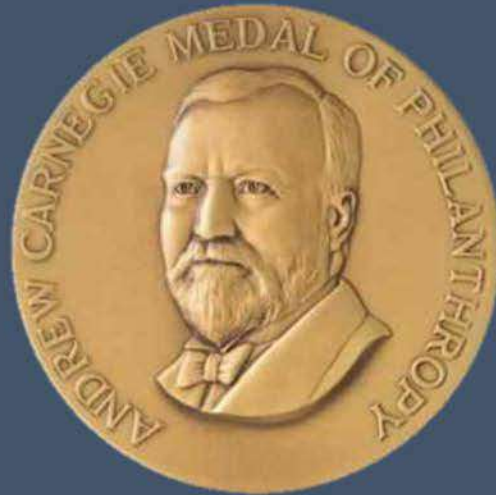
- teachings of the Holy Quran
- writings of Islamic teachers
- history of Muslims

“...to share resources beyond ones reasonable commitments, and to care for those in need.”



Carnegie Medal for Philanthropy

“The Holy Quran offers explicit direction to share resources beyond one’s requirements, and to care for the poor and those in need.”



Imam's Farman

“Remember, Islam is a faith of brotherhood. It is a faith of generosity. It is a faith of caring.”

-Oct. 18, 2000

“...be generous with your time, be generous with your knowledge. That is a resource that all the Jamat should benefit from, because that is the meaning of brotherhood.”

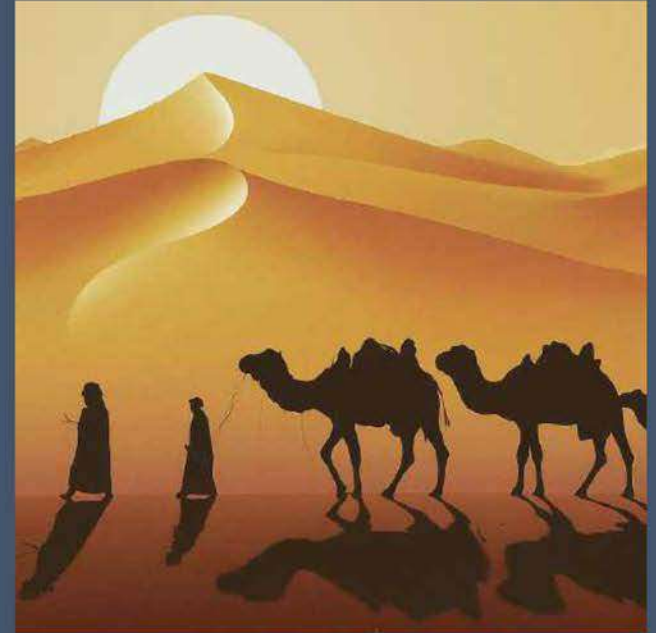
-Oct. 23, 2000

Historical Example of Generosity

Story of generosity of Mawla Ali

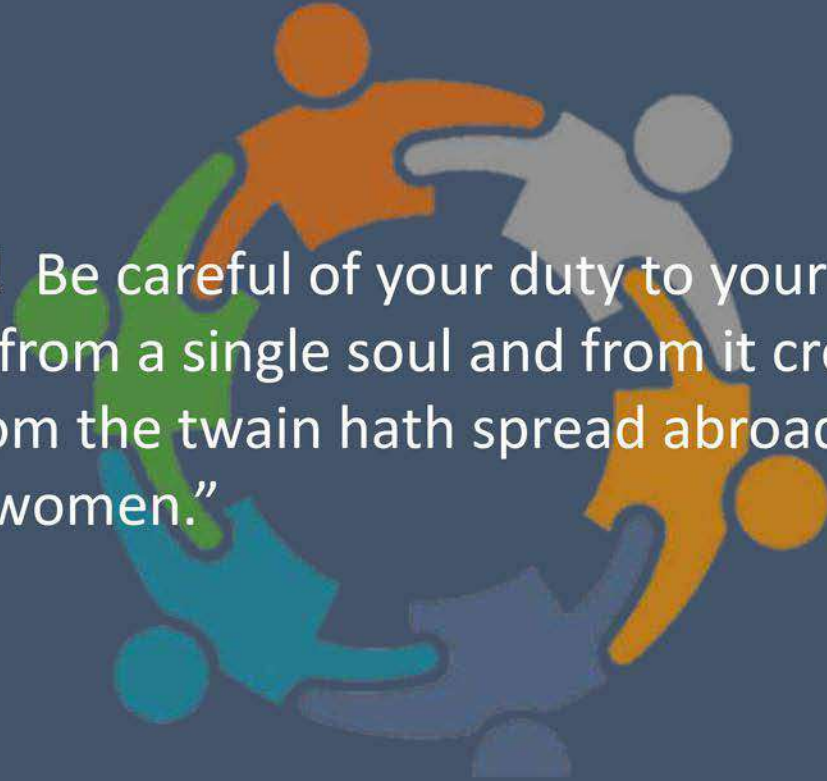
Brotherhood of Makkans and
Madinans

Immigration of Ismaili communities



Tolerance Award

“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.”



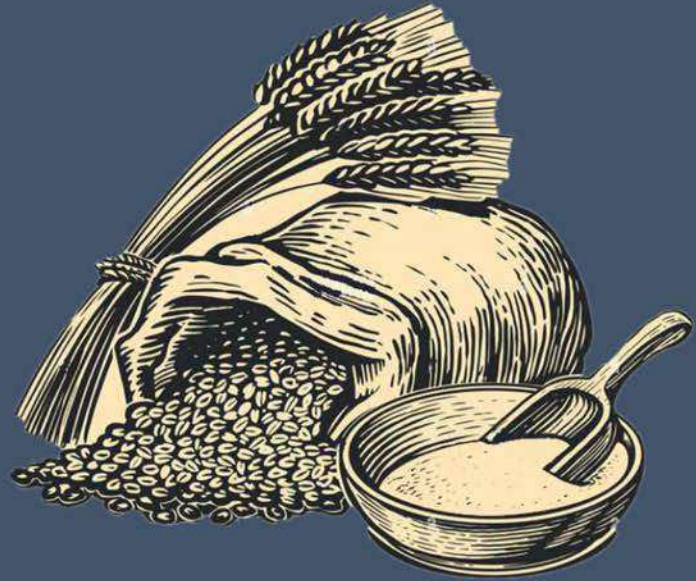
Quranic Verse 2:254

“O you who believe! Spend of what We have given you before the day comes when there shall be neither bargaining, nor friendship, nor intercession. And the disbelievers, they are unjust.”



Quranic Verse 2:261

“The likeness of those who spend their wealth in Allah's way, is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives manifold increase to whom He pleases.”



Quranic Verse 2:274

“Those who spend of their goods by night and by day, in secret and in public, have their reward with their Lord; on them shall be no fear, nor shall they grieve.”



Generosity Beyond Islam

Generosity via gifts of:

- Time
- Funds
- Material

History of charitable support for the poor and post disasters.

Endowment

Philanthropy



God's Household



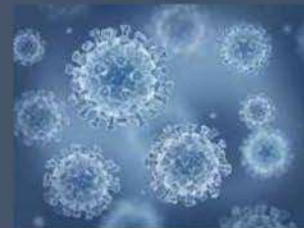
“People are God's household, and the most beloved to God is the one who helps His household and makes them happy.”

Perpetual Charity

“Every good work is a charity.”



Perpetual charity
=
Everlasting service

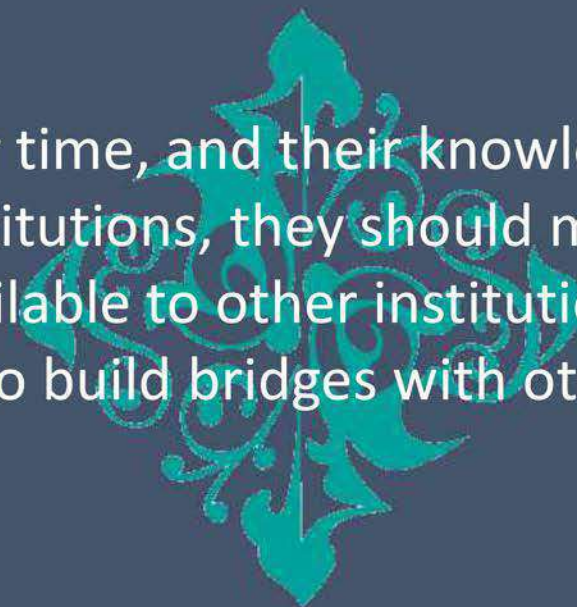


Purpose of Philanthropy

“Enabling individuals to recover and maintain their dignity as befitting their status as Allah's greatest creation.”



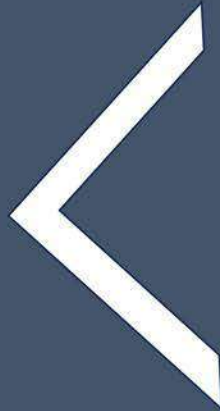
Imam's Farman



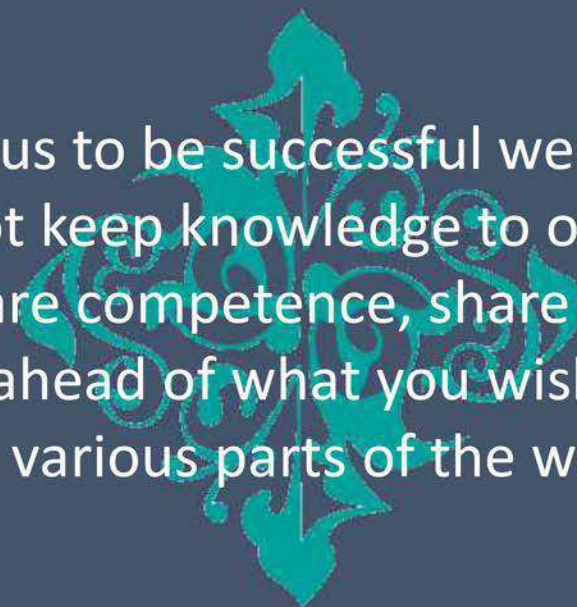
“... give of their time, and their knowledge, they should sustain our institutions, they should make their knowledge available to other institutions and communities, to build bridges with other communities.”

-Oct 24, 2000

Love For One Another



Imam's Farmans

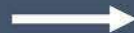


“... in order for us to be successful we need to share knowledge - not keep knowledge to ourselves but share knowledge, share competence, share thoughtfulness, share thinking ahead of what you wish your families to be over time in various parts of the world.”

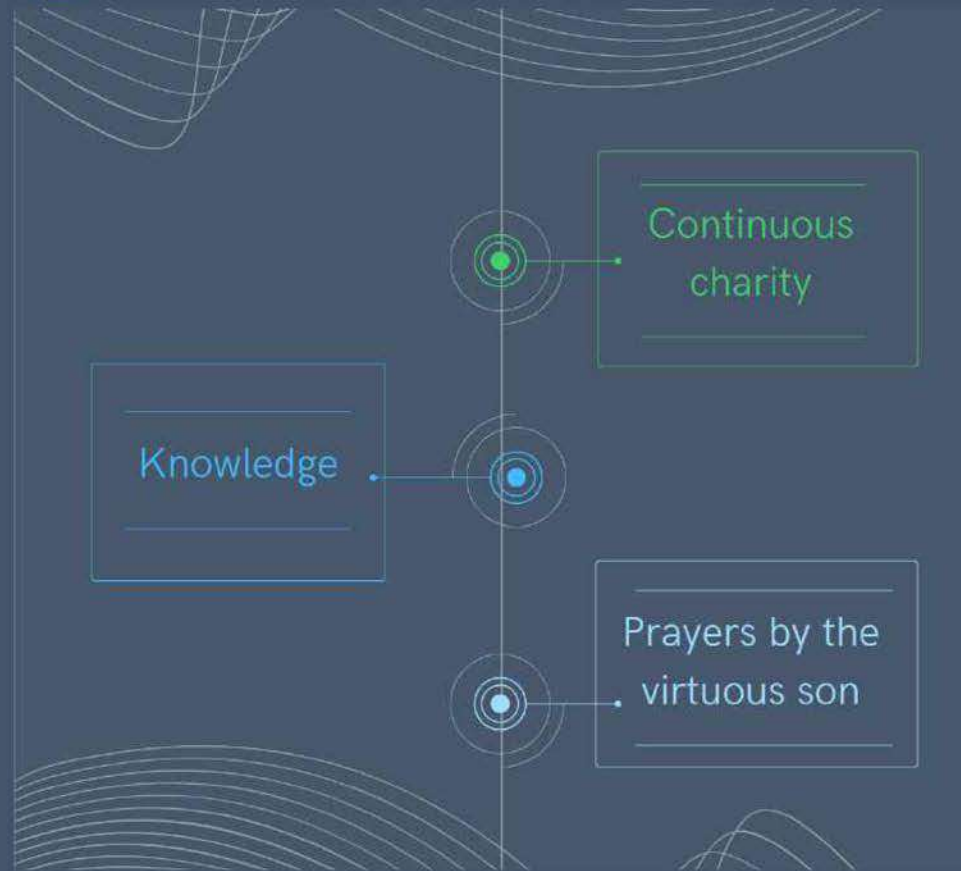
-Feb 25, 2018

Continuum Support

“... multi-year support that enable individuals to achieve dignity by becoming self-sustainable.”



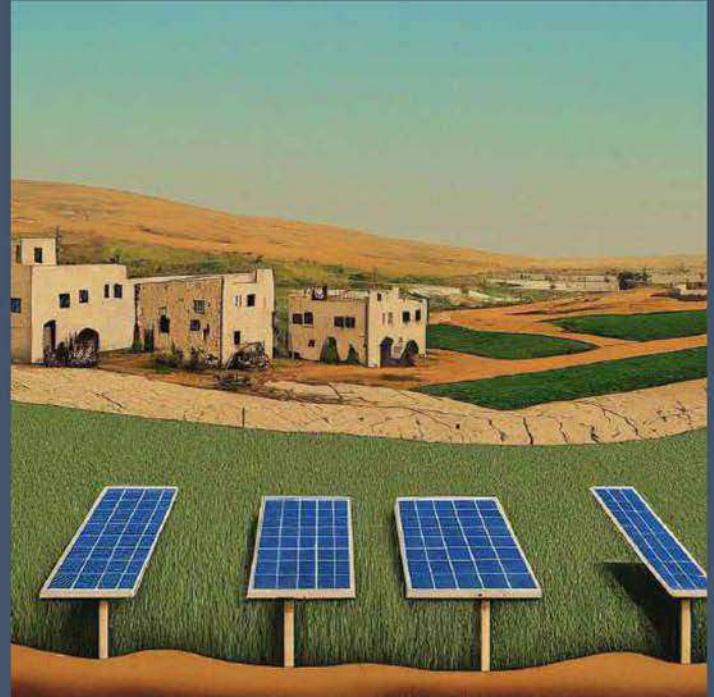
Everlasting Attachments



Electricity in Syria

Result of solar power:

- Reduced food waste through refrigeration
- Increased agriculture
- Increase profit margins for small businesses



Management Responsibility

“... obligation to maintain the highest level of integrity in the management of donated resources...”



Self-Reliance

Important for the public to understand and appreciate:

- requirements
- consequences

... when shifting responsibility for social services.



Yetu Initiatives

- Empower local communities with ownership and decision-making to address communities needs.
- Leverages community resources, capacity, and trust to move towards a self-reliant and self-sustaining economy.



Teacher to Baker

Philanthropic Support



Individual Development



Community Advancement



Self-Reliant



Transition and Development of Institutions

Transition of institutions:

- Improve existing institutions
- Create new institutions
- Sustain all institutions

Multi-year grants is optimal form of support.



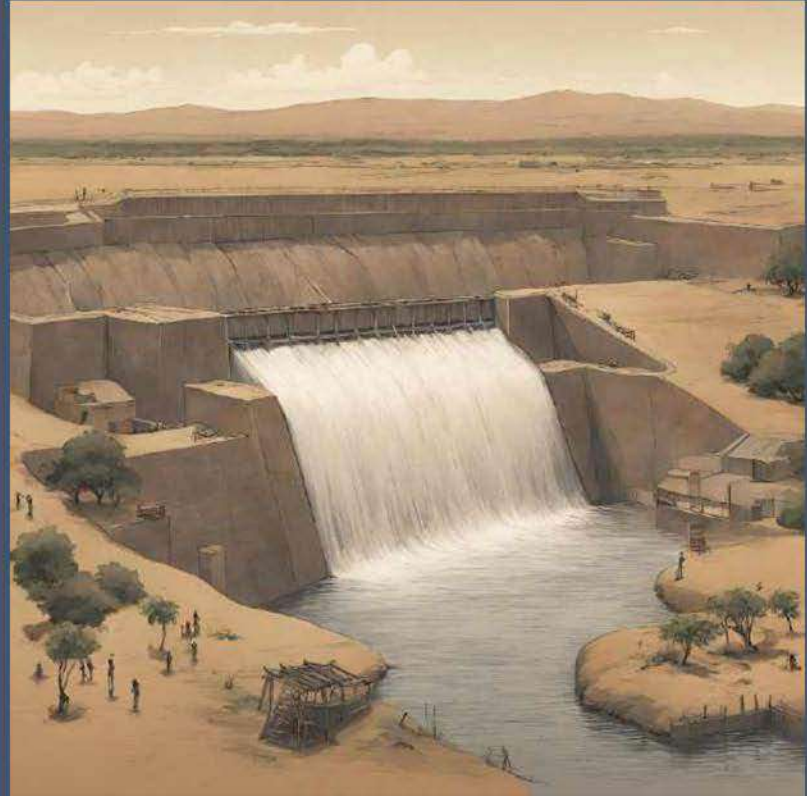
Makutano Community Development Association

Represents 200 villages

Benefit 70k-85k individuals

Accomplishments:

- 9 dams
- 23 km road
- First secondary school



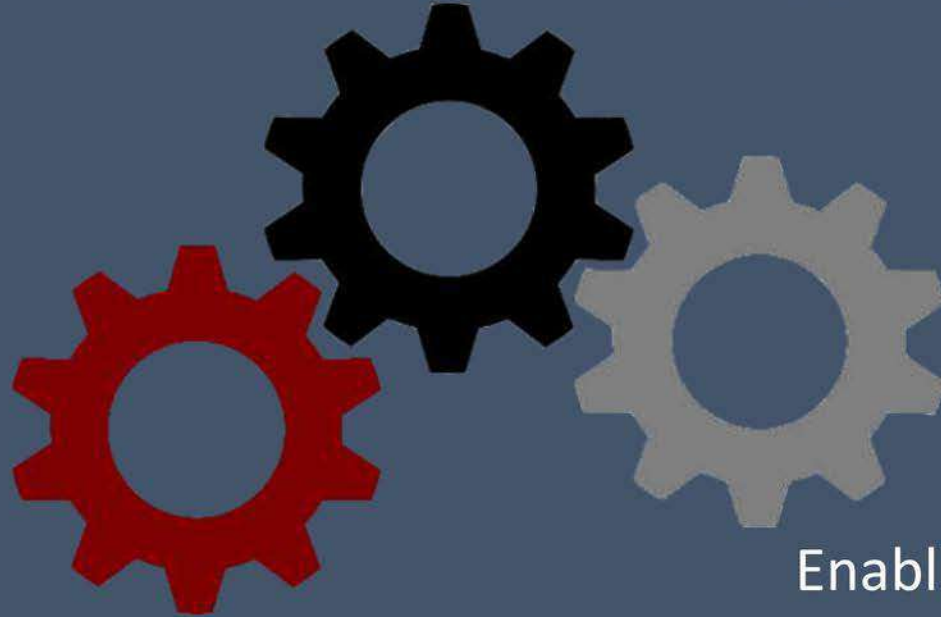
Bridging Communities



- Trade and commerce
- Faster delivery of humanitarian goods
- Reduced transportation cost
→ reduced market price

Moving Towards Self-Reliance

Establish Center of Philanthropy



Thorough Public Understanding

Enabling Environment

Lesson 1 – Enabling Conditions

- Solid institutions
- Welcoming legal & regulatory environment
- Programs focused on local needs



Lesson 2 – Forms of Giving



Lesson 3 – New vs Traditional Giving



Emergent Needs

Joint Partnerships

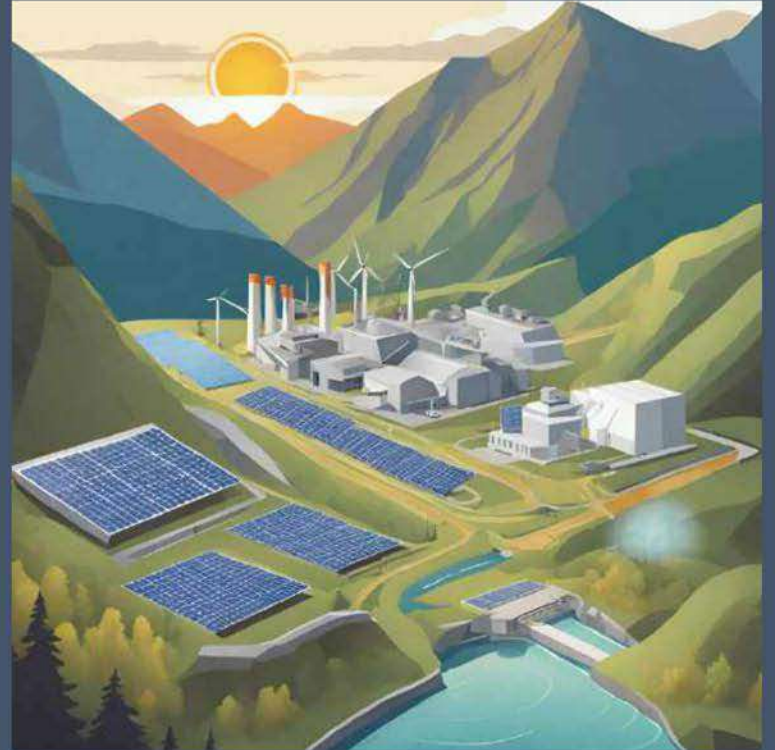


Innovative Solutions

Observe Trends



Long-Term Requirements



Recap of Recap

- Historical presence of philanthropy/charity in Islam
- Purpose of charity in Islam
- Various forms of charity
- Self-reliance vs international support
- Observant of trends for long-term planning

Final Remarks

“Verily, God does not change a people’s condition unless they change that which is in themselves.”

-Surah Ar-Ra’d, verse 11

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Inauguration ceremony for the restoration of Humayun's Tomb

18 September 2013, Delhi, India

Bismillah-ir-Rahman-ir-Rahim

Your Excellency Prime Minister Manmohan Singh
Minister for Culture Shrimati Chandresh Kumari Katoch
Mr. Ratan Tata
Honorable Ministers, Excellencies
Distinguished Guests
Ladies and Gentlemen

Let me first extend my special thanks to the Prime Minister, whose presence honours all of us.

There is another very important reason for me to salute the Prime Minister today. It was he who first recommended to the Aga Khan Trust for Culture that projects like this, should be built on public private partnerships. We heeded his suggestion. And today, the great majority of the 20 similar projects we have undertaken, are founded on public private agreements.

We are also pleased that so many friends – old and new – are sharing with us in this most significant ceremony – in this truly remarkable place.

Among those whom we welcome with special gratitude are the generous partners who have worked with us over many years. Let me take this moment to offer a special, grateful salute to the Sir Dorabji Tata Trust and the Sir Ratan Tata Trust, and its Chairman Sir Ratan Tata.

We are happy that you all are here – even as we have been overjoyed to know of the many millions who now visit this site annually. I understand that there has been a ten-fold increase in visitors to the Tomb Complex since our restoration efforts began here, more than a decade ago.

This inauguration ceremony marks the accomplishment of a great goal; the gardens and now the Mausoleum are fully restored. And we can be confident that the Complex will be able to welcome, on a sustainable basis, a larger number of additional annual visitors in the years ahead.

The fact that so many people want to share this extraordinary experience – as you do today – is a heartening affirmation of the Monument’s continuing importance. We all feel its power to fascinate, to teach – and to inspire us – nearly half a millennium after it was originally built.

As you may know, this Mughal monument, which dates back to 1570, was the first garden-tomb complex on the Indian subcontinent. It inspired major architectural innovations, culminating in the construction of the Taj Mahal.

I recall happily how our own efforts began here in 1997, in celebration of the fiftieth anniversary of Indian independence. Our initial objective was to restore the surrounding Gardens – including the fountains and pathways – according to their original plans. That was the first privately funded restoration of a World Heritage Site in India – and it had significant impact, vastly expanding the community’s green space, and stimulating an impressive flow of new visitors.

As the Garden project was completed, we were proud to become part of a new Public Private Partnership, dedicated to the restoration of the Mausoleum and other notable buildings on this site. Our partners included the Archaeological Survey of India, the Central Public Works Department, and the Delhi Municipal Corporation. We extend our deepest gratitude to all of them. And we also note gratefully the generous support of the United States Embassy, the German Embassy, the Ford Foundation and the World Monuments Fund.

Over time, the restoration work has drawn not only on these supporting organizations, but also on many hundreds of highly skilled individuals from a vast array of disciplines – all working to recover here a grandeur enjoyed in past centuries and now, once again, a part of public life.

Since 2007, master craftsmen have spent some 200,000 work-days restoring Humayun’s Tomb and its associated structures.

I think you will be as fascinated as I have been to hear just a little about this reconstruction work.

It is striking, for example, to learn that some one million kilos of cement concrete had been laid down here during the 20th century – and that it had to be removed from the roof using hand tools. Meanwhile, some 200,000 square feet of lime plaster had to be applied in areas where it had been lost or replaced with cement plaster that was already crumbling.

Similarly, over 40,000 square feet of concrete had to be removed from the lower plinth of the Mausoleum and major, two-ton paving blocks, had to be manually replaced.

In addition, original decorative patterns have been painstakingly recreated – work that required the talents of master ceramic tile makers. Happily, practitioners of this art in Uzbekistan were able to come here to train young residents of the Hazrat Nizamuddin Basti, contributing not only to the beauty of this monument, but also opening new economic opportunities for these young people.

But even as we observe the beauty that is evident within the Humayun Complex, it is also important to situate this project within a larger context. We hope to link this monument to the adjacent seventy-acre site of the Sundar Nursery, once a significant Sufi graveyard, and now being transformed into an Archeological Park. We are planning new visitor facilities and an innovative Interpretation Center serving the two sites.

The combined sites will create a heritage zone of unmatched scale, value and visibility – a proud symbol of Indian history – featuring one of the world’s largest concentrations of medieval Islamic buildings. This site is the largest of the 20 major projects developed in nine countries by our Historic Cities program over the past decades.

But cultural history is only one part of this story. A central premise of our work is that cultural enrichment and historic restoration can also be effective springboards for economic and social progress. Rather than being a drain on fragile economies, as some once feared, investment in cultural legacies can be a powerful agent in improving the quality of human life. The impact of such projects can begin by diversifying local economies, expanding employment and teaching new skills. And a continuing stream of visitors, properly guided and welcomed, can provide income streams far into the future, which can be further invested in economic growth.

We have been encouraged by the impact of this project on the lives of some 20,000 inhabitants of the Nizamuddin Basti area. But we cannot assume that such favorable outcomes will emerge automatically from such work; they must be carefully considered and continually monitored. Here in Delhi, as elsewhere in our Network, an intimate part of our program is what we call a “quality of life assessment” concerning the surrounding community -- a measuring process that begins when a project is launched, and continues long beyond its completion.

In Delhi, this concern has led to a variety of initiatives in the core areas of health, education and sanitation, including job training and access to microfinance. All of this is being done in close cooperation with local community groups, close partners in our work.

The word “partnership,” in fact, could be the watchword of this celebration. What we honor today, above all else – is the spirit of partnership in which this work has unfolded.

In my view, an Ethic of Partnership must be at the center of any successful project of this sort. Among other things, an Ethic of Partnership means that traditional separations between public and private domains must be set aside, so that public-private partnerships can thrive as an essential keystone for effective development.

The role of governments – including municipalities – is essential, of course, in providing “an enabling environment” for development. But the public sector cannot do this work alone. A creative mix of participants is needed: corporations and development agencies, foundations and universities, faith communities and local community groups.

This Humayun Tomb project was the first Public-Private Partnership for cultural heritage in Indian history. It has been a model for our new project in Hyderabad – the restoration of the Qutb Shahi Tombs – in cooperation with the local government.

I believe that Public-Private Partnerships can be an increasingly useful approach, here in India and in other settings. India is one of the world's richest countries in terms of historic heritage, with 30 World Heritage Sites – including 24 cultural sites. They represent a patrimony that cannot be preserved by the public sector alone. Public-private collaboration will be essential.

And so I would conclude as I began, with a heartfelt salute to the partners who have worked with us in making this day possible – and to all who have cared so deeply about this project – and supported it so thoughtfully.

You have helped to make the Humayun Tomb endeavor into a great gift to the people of this neighborhood, to the city of Delhi, to the people of India, and – indeed – the peoples of the world. And you have validated the foundations on which many similar initiatives here in India, and elsewhere, can be built.

Thank you

<https://global-lectures.com/courses/02252024-inauguration-of-the-restored-humayun-tomb-gardens-2013-09-18/lesson/watch-lecture-video-134/>

Bismillahi'r-Rahmani'r-Rahim

Speech of Mawlana Hazir Imam at the
inauguration ceremony for the restoration
of Humayun's Tomb

Delhi, India on 18th September 2013

Lecture Presentation by Dr.Azmeena Nathu

2. Why did I select this speech?

1. It was a defining moment in Indian history as it was the first Public Private Partnership. This was a collaboration between a government agency and a private sector company.
2. The key message of the speech was the “ Spirit of Partnership”, that is, unity and being from “One Soul”.
3. It was a moment across cultures, to value and protect important historical sites.
4. It is a reminder that Nature is a reflection of the Spiritual world.
5. The Tomb is a World Heritage site, a beautiful example of Mughal architecture, and reminds us that the aesthetic of architecture reverberates on our souls.
6. I was also drawn to find out more about it because of it's beauty and grandeur.

3. .Emperor Humayun(Nasir al-Din Muhammed)

- 1508-1556.
- Humayun was his royal name. He loved Astrology and Star gazing



He was the 2nd Mughal emperor, the son of Babur, the first Mughal Emperor.

Born in Kabul (Afghanistan) in 1508.

Died in Delhi in 1556.

4. Brief Mughal history

At the Unveiling of plans for the Aga Khan Garden, University of Alberta, Edmonton, Canada

- **7th April 2017**

Mawlana Hazir Imam (a.s.) said:

- “The Mughals, who reigned in the Indian subcontinent (1526–1858), built a magnificent empire based on well-founded and enduring institutions, laying the foundations of a dynastic rule which inaugurated one of the most glorious periods in the history of Islam.

At their peak, the Mughals ruled over most of South Asia and parts of what is now Afghanistan.”

5. Humayun as a ruler:

- At the Foundation stone laying ceremony of the Humayun's Tomb site Museum, on 7th April 2015, Hazir Imam (a.s.) said,
- “Humayun himself, who governed an area of one million square kilometres – and who was remembered as much for his peaceful and forgiving temperament as for his military conquests. His rhetoric was said to be non-provocative, his style that of a diplomat. And it was these qualities that were inherited by his son, the Emperor Akbar, who further broadened the Empire – and who strengthened it through a policy of universal tolerance – one that welcomed the vast diversity of his many subjects.”

6. The background of the Mausoleum:

- It was built in 1570
- It is known as the Red Taj Mahal and the Jewel of Mughal architecture.
- It is a UNESCO World Heritage site.
- It is built of red sandstone and white marble.
- It was built by Humayun's son Akbar and Humayun's widow, Haji Begum, as an expression of their love. The tomb represented paradise on earth where he could rest in eternal peace.
- It was the first garden-tomb complex in India.
- It was a sign of power of the Mughal dynasty, which was Muslim but ruled over a Hindu population.

6. . Continued:

It is referred to as, “Dormitory of Mughals” as there are 150 Mughal family members buried in the complex.

The tomb inspired future architectural innovations.

As we know, 100 years later, Humayun’s great-grandson, Shah Jahan, was inspired to build the famous Taj Mahal in Agra, in memory of his wife, Mumtaz Mahal.

The main tomb is largely in a Persian style, with arched alcoves and a double dome, but there is a Rajasthani element as seen in the lattice Chhatris and small domes.

It is the fusion of these two styles that creates another distinct style called the Mughal style.

8. A picture of the tomb before the restoration:



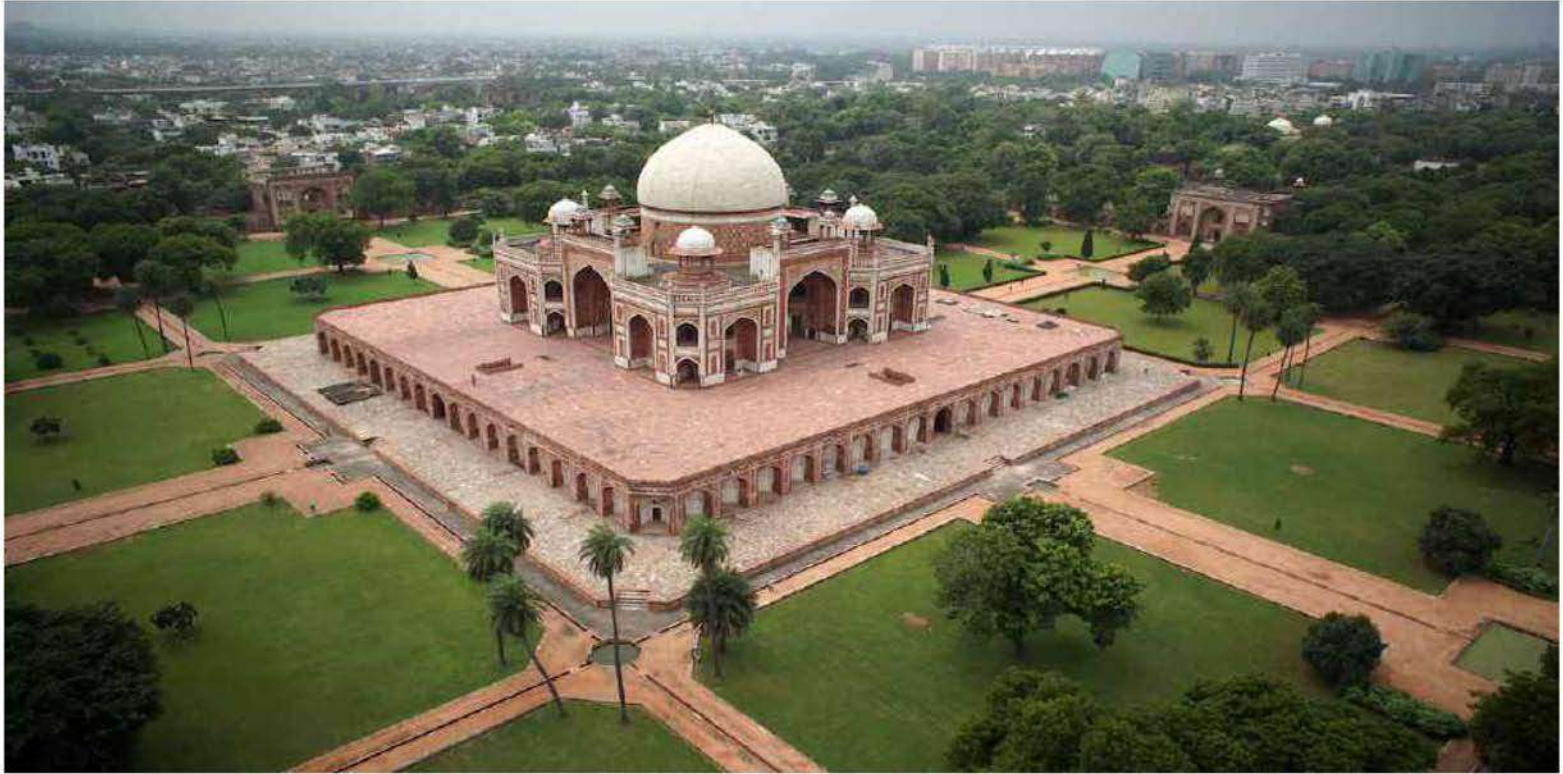
9.

The fully restored magnificent ³¹⁸ tomb-garden



The tomb stands on a platform that is 6.5 metres high and 99 metres wide, better seen in the next image

10. Image to with the site, Charbagh gardens, and entrance gate



The platform of the tomb, the red sandstone and white marble, and the entrance gate to the right

11. Char Bagh Garden

At the inauguration of Humayun gardens, on 19th April 2003 Mawlana Hazir Imam(a.s.) said

“The Char bagh was more than a pleasure garden. In the discipline and order of its landscaped geometry, its octagonal or rectangular pools, its selection of favourite plants and trees, it was an attempt to create **transcendent perfection - a glimpse of paradise on earth.**”

12. The West Gate and Char bagh gardens



The west gate, the main entrance. The char bagh gardens with channels of water and fountains

13. The tomb at night: 800 LED lights mimic and enhance the moon light, glowing over the city's skyline.



The iconic dome at night is seen in the skyline of the city and resembles moonlight

14. The main chamber with Humayun's marble tomb

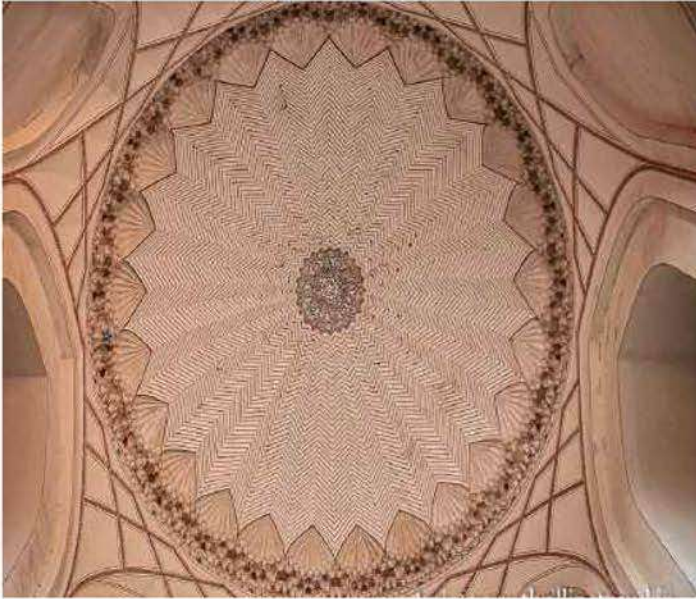


Note the geometrical symmetry in the design work and the wooden lattice chhatris for light

15.

324

Ceiling after and before restoration

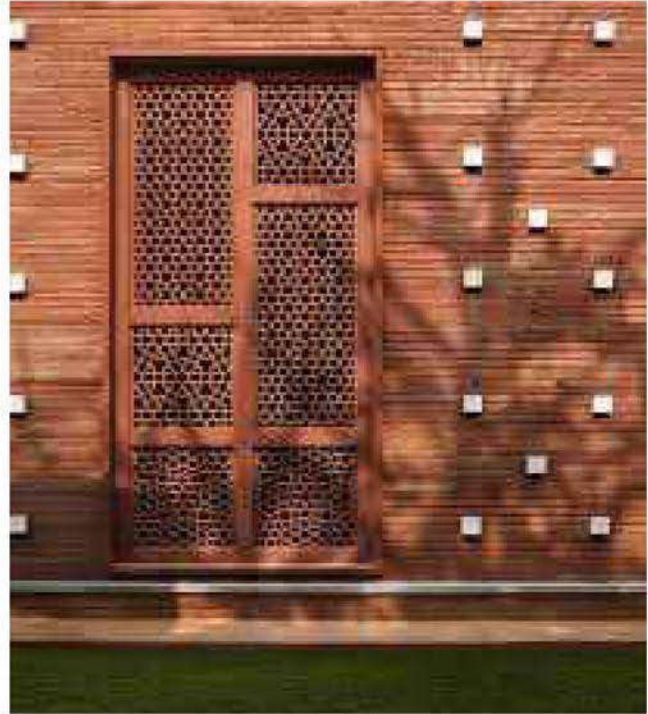


The ceiling after and before restoration. There is a ceiling rose at the apex of the ceiling with accents of blue tiles

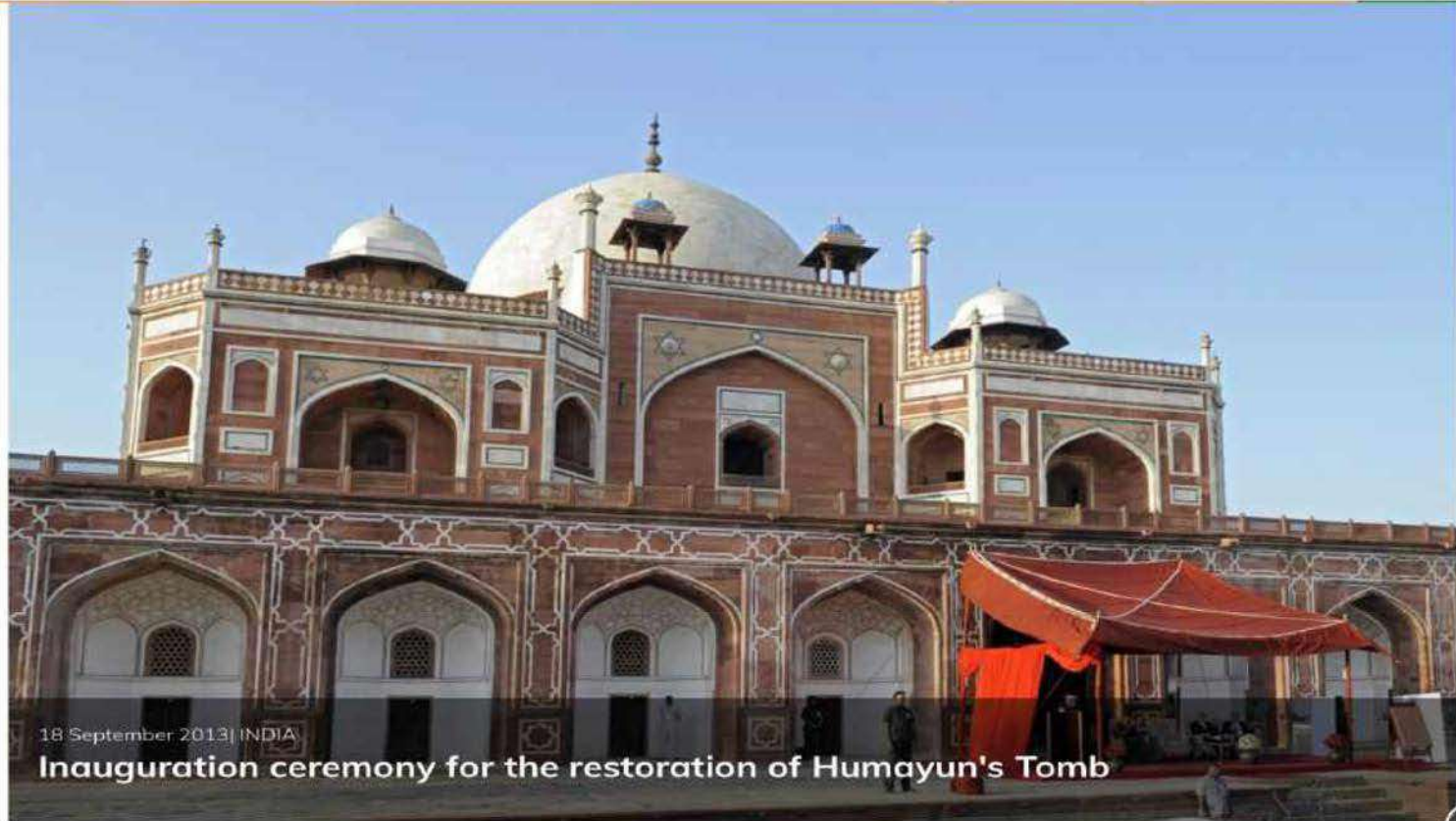
16. One of the four corner rooms, before and after renovation



17. Lattice trellis chhatris, that allow light and air to enter into the tomb



19. .Inauguration ceremony on 18th September 2013



19. The celebratory day : 18/9/2013



The Prime Minister, Dr Manmohan Singh, the Union Minister for Culture, Mrs Chandresh Kumari Katoch, And Mr. Ratan Tata and Mawlana Hazir Imam .

20. Time factors in restoration

The idea began in 1997, when Mawlana Hazir Imam attended the celebration of the 50th anniversary of Indian Independence.

Phase 1: The gardens, 2001-2003. Funded by Mawlana Hazir Imam privately, as a gift to India. The inauguration for this was on the 15th April 2003.

Phase 2: Restoration of the tomb , 2007-2013.

It was **done by The Aga Khan Trust for Culture.**

The Inauguration ceremony was held on 18th September 2013.

Interim 1997-2007: A search of archives in Delhi, Agra, Dehradun, UK, USA and Canada was carried out using international experts to know everything about the original build, to restore it to this standard.

- 3D laser technology was used, which showed a stable structural condition, but the severe state of material deterioration, due to inappropriate modern material used in repairs, in the 20th Century. These were all replaced during the restoration.

21. The key points of the speech:

1. Acknowledgement and gratitude.
2. Hazir Imam finds the place is a sign of Paradise on earth.
3. The watchword for the day was “partnership”; a key message of the speech.
4. This was the first Public Private Partnership in India.
5. It was the first garden-tomb complex, a World Heritage site, that had been restored.
6. Highly skilled workmen were used in the project.
7. The Nizamuddin Basti community around the site, were actively involved in the project to help improve their quality of life.
8. A tenfold increase in visitors to the site was seen.
9. The project was sustainable long term and was part of a greater project involving the Sundar Nursery.
10. This project was a great gift to the local community, to India and to the peoples of the world.

Acknowledgement and gratitude

22.

“ Let me first extend my **special thanks** to the Prime Minister, whose presence **honours all of us**.

There is another very important reason for me to **salute** the Prime Minister today. **It was he who first recommended** to the Aga Khan Trust for Culture that projects like this, should be built on **public private partnerships**. We heeded his suggestion. And today, the great majority of the 20 similar projects we have undertaken, are founded on public private agreements.

We are also pleased that so many friends – old and new – are sharing with us in this **most significant ceremony – in this truly remarkable place.**”

23.

- In his speech at inauguration of Humayun Gardens on 15/4/2003

Hazir Imam (a.s.) said,

“We are gathered today, near the twilight hour, **surrounded by the signs of paradise**, at what is clearly a defining moment in world history.”

- *Thus this site is filled with the sense of Divine presence and peace.*
- *Nature is a reflection of the spiritual world.*
- In Quran Surah 3:191, “The ones who remember Allah, upright and seated and on their sides, and **meditate upon the creation of heavens and the earth...**” (Dr Ghali’s translation)
- *In this verse, Man is commanded to reflect on Allah’s creation.*

24.

In Mawlana Hazir Imam's speech to the Asia Society in New York, USA on 25th September 1979, Hazir Imam (a.s.) said:

“Since all that we see and do resonates on the faith, the aesthetics of the environment we build and the quality of the social interactions that take place within these environments, reverberate on our spiritual life.”

- *Thus, standing here in front of this opulent tomb, heightened the experience of seeing the signs of paradise. This made it a remarkable place for all there, including Hazir Imam.*

25. Joy in visitors to the tomb

“Among those whom we welcome with special gratitude are the generous partners who have worked with us over many years. Let me take this moment to offer a special, grateful salute to the Sir Dorabji Tata Trust and the Sir Ratan Tata Trust, and its **Chairman Sir Ratan Tata**.

We are happy that you all are here – even as we have been **overjoyed** to know of the **many millions** who now visit this site annually. I understand that there has been a **ten-fold increase in visitors** to the Tomb Complex since our restoration efforts began here, more than a decade ago.”

26. .Great goal accomplished and power of monument

“This inauguration ceremony marks the **accomplishment of a great goal**; the gardens and now the Mausoleum are fully restored. And we can be confident that the Complex will be able to welcome, on a **sustainable basis**, a larger number of additional annual visitors in the years ahead.

- The fact that **so many people want to share this extraordinary experience – as you do today** – is a heartening affirmation of the Monument’s continuing importance. We all **feel its power to fascinate, to teach** – and to **inspire us** – nearly half a millennium after it was originally built.”

27:

- *Man is answerable to God for what he has created. Architecture can reflect the promises of what we are told about the hereafter.*
- *Islamic design is ruled by geometry, giving a sense of equilibrium, tranquility, reflection, inner joy and eternity. It plays on the physical senses with the use of the sound of water, the scents of plants: the touches of paradise to come. It awakens the desire to gain knowledge (symbolized by water), to follow our Guide, our Hazir Imam, and to awaken our inner senses.*
- *Nature, with its manifold beauty is one way of God manifesting Himself in the Universe. To enjoy, appreciate and contemplate nature is part of our faith.*

Nature and Allah

28.

- In an interview granted to the Daily Sketch on 2nd November 1931, Mawlana Sultan Muhammed Shah(a.s.), our beloved 48th Imam talks on the Glories of Nature,
- “All those sunrises and sunsets – all the intricate miracle of sky colour, from dawn to dusk. All that splendid and spendthrift beauty. As a rich man treasures the possession of some unique picture, so a man should treasure and exult in the possession – his individual possession, of the sights of this unique world....”
- *This is a command to us to capture every image of Nature’s beauty, and retain each of these as a unique manifestation of Allah.*

29. History and initial objective

“As you may know, this Mughal monument, which dates back to 1570, was the first garden-tomb complex on the Indian subcontinent. It inspired major architectural innovations, culminating in the construction of the **Taj Mahal**.

I recall happily how our own efforts began here in 1997, in celebration of the fiftieth anniversary of Indian independence. Our initial objective was to restore the surrounding Gardens – including the fountains and pathways – according to their original plans. That was the first privately funded restoration of a World Heritage site in India – and it had significant impact, vastly **expanding the community’s green space**, and stimulating an impressive flow of new visitors.”

30. Public Private Partnership

“As the Garden project was completed, we were proud to become part of a new Public Private Partnership, dedicated to the restoration of the Mausoleum and other notable buildings on this site. Our partners included the Archaeological Survey of India, the Central Public Works Department, and the Delhi Municipal Corporation. We extend our deepest gratitude to all of them. And we also note gratefully the generous support of the United States Embassy, the German Embassy, the Ford Foundation and the World Monuments Fund.”

31. Partners included in the restoration:

- 1. The Archeological Survey of India
- 2. The Central Public Works Department
- 3. The Delhi Municipal Corporation
- 4. The United States Embassy
- 5. The German Embassy
- 6. The Ford Foundation
- 7. The World Monuments Fund
- 2 **key partners** that were specifically acknowledged were Sir Dorabji Tata Trust and Sir Ratan Tata Trust, under the Chairman Sir Ratan Tata.
- *In involving the Embassies and all others in funding and partnership, our Imam was making them aware that they too, have responsibility for the quality of life of others who are less fortunate than themselves. This is a reminder that we are from One Soul, the Nafs-i Wahidah. (Quran Surah 4:1)*

32.

Use of highly skilled workmen

“Over time, the restoration work has drawn not only on these supporting organizations, but also on many hundreds of **highly skilled individuals** from a vast array of disciplines – all working to recover here a grandeur enjoyed in past centuries and now, once again, a part of public life.

Since 2007, master craftsmen have spent some **200,000 work-days** restoring Humayun’s Tomb and its associated structures.”

Attention to precise detail

33.

“I think you will be as fascinated as I have been to hear just a little about this reconstruction work.

It is striking, for example, to learn that some **one million kilos of cement concrete** had been laid down here during the 20th century – and that it had to be removed from the roof using hand tools.

Meanwhile, some **200,000 square feet of lime plaster** had to be applied in areas where it had been lost or replaced with cement plaster that was already crumbling.

Similarly, over **40,000 square feet of concrete** had to be removed from the lower plinth of the Mausoleum and major, two-ton paving blocks, had to be manually replaced.”

Use of the best skilled tilemakers

34.

“In addition, original decorative patterns have been painstakingly recreated – work that required the talents of master ceramic tile makers. Happily, practitioners of this art in Uzbekistan were able to come here to train young residents of the **Hazrat Nizamuddin Basti**, contributing not only to the beauty of this monument, but also opening new economic opportunities for these young people.”

35. Larger context of the project and outcome

“But even as we observe the beauty that is evident within the Humayun Complex, it is also important to situate this project within a larger context. We hope to link this monument to the adjacent seventy-acre site of the **Sundar Nursery**, once a significant Sufi graveyard, and now being transformed into an Archaeological Park. We are planning new visitor facilities and an innovative Interpretation Centre serving the two sites.

The combined sites will create a **zone of heritage of unmatched scale, value and visibility** – a proud symbol of Indian history – featuring one of the world’s largest concentrations of medieval Islamic buildings. This site is the largest of the 20 major projects developed in nine countries by our Historic Cities program over the past decades.”

36.

Economic and social progress

“But cultural history is only one part of this story. A central premise of our work is that cultural enrichment and historic restoration can also be effective springboards for economic and social progress. Rather than being a drain on fragile economies, as some once feared, investment in **cultural legacies can be a powerful agent in improving the quality of human life.** The impact of such projects can begin by diversifying local economies, expanding employment and teaching new skills.

And a continuing stream of visitors, properly guided and welcomed, can provide income streams far into the future, which can be further invested in economic growth.”

37. Quality of life of Nizamuddin Basti community

“We have been encouraged by the impact of this project on the lives of some **20,000 inhabitants** of the Nizamuddin Basti area. But we cannot assume that such favourable outcomes will emerge automatically from such work; they must be carefully considered and continually monitored. Here in Delhi, as elsewhere in our Network, an intimate part of our program is what we call a “**quality of life assessment**” concerning the surrounding community -- a measuring process that begins when a project is launched, and continues long beyond its completion.”

38. Partnership as a watchword for the celebration

“In Delhi, this concern has led to a variety of initiatives in the core areas of health, education and sanitation, including job training and access to microfinance. All of this is being done in close cooperation with local community groups and close partners in our work.

The word “partnership,” in fact, could be a watchword of this celebration. What we honour today, above all else - is the spirit of partnership - in which this work has unfolded.

In my view, an Ethic of Partnership must be at the centre of any successful project of this sort. Among other things, an Ethic of Partnership means that traditional separations between public and private domains must be set aside so that public-private partnerships can thrive as an essential keystone for effective development.”

Public Private Partnerships

39.

- “The role of governments – including municipalities – is essential, of course, in providing “an enabling environment” for development. But the public sector cannot do this work alone. A creative mix of participants is needed: corporations and development agencies, foundations and universities, faith communities and local community groups.
- This Humayun Tomb project was the first **Public-Private Partnership for cultural heritage** in Indian history.
- It has been a model for our new project in Hyderabad – the restoration of the Qutb Shahi Tombs – in cooperation with the local government.”

40. Importance of PPP in future restorations

“I believe that Public-Private Partnerships can be an increasingly useful approach, here in India and in other settings. India is one of the world’s richest countries in terms of historic heritage, with 30 World Heritage Sites – including 24 cultural sites. They represent a patrimony that cannot be preserved by the public sector alone. Public-private collaboration will be essential.

And so I would conclude as I began, with a heartfelt salute to the partners who have worked with us in making this day possible – and to all who have cared so deeply about this project – and supported it so thoughtfully.”

41.

Conclusion:

“ You have helped to make the Humayun Tomb endeavour into a great gift to the people of this neighbourhood, to the city of Delhi, to the people of India, and – indeed – the peoples of the world. And you have validated the foundations on which many similar initiatives here in India, and elsewhere, can be built.”

42. ·

The project is a gift to Humankind all over the world.

- *As Imam of Humankind (Imam'un-Nas), Hazir Imam helped to significantly improve the quality of life of the Nizamuddin Basti community.*
- *By looking after their worldly lives, Imam helps them to focus on their spiritual lives.*
- *Hazir Imam brought awareness of the grandeur and beauty of Mughal architecture and the importance of our environment in awakening our spirituality.*
- *Hazir Imam ends with sowing the seed that this idea will benefit other similar initiatives in India, as well as other parts of the world.*

Summary:

43. What did I learn from the speech:

- to be ever conscious of being part of One Soul, the *Nafs-i Wahidah*.
 - to work in partnerships, where possible, for the good of the community.
 - to live and work in unity and the spirit of brotherhood.
 - to reflect on Nature as it is directly linked to the spiritual world.
 - to capture every moment in Nature as these are manifestations of Allah.
 - to be conscious of the aesthetics of our created environment, as it will impact on our souls.
 - to look after the planet as we are stewards of the Divine creation.
 - to be humble and grateful for all that we have been given.
 - to be ever conscious of He who is above all else.
-
- I hope that you will all be inspired to go and visit the Humayun Tomb Complex.
 - Shukran li'llah wa'l hamdu li'llah
-
- My special thanks to Rashida Sahiba and Faquir Sahib for sharing their knowledge and inspiring all of us.

References:

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- 3. **SLIDE 24:** heritage.ismaili.net Speech to the Asia Society, New York, USA
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- 4. **SLIDE 23 and SLIDE 11:** www.akdn.org Ceremony to inaugurate the restored Humayun Tomb Gardens

'Word of God, Art of Man: The Qur'an and its Creative Expressions' - An International Colloquium organised by The Institute of Ismaili Studies

19 October 2003, London UK

Bismillah al-Rahman al-Rahim

Your Excellencies, Your Worship, Distinguished Scholars and Guests, Ladies and Gentlemen,

An assembly of the wise and learned is a privileged occasion. I am, therefore, immensely happy to be with you this morning as you begin your deliberations on a theme which, though of perennial interest, holds a special significance at a time that calls for enlightened encounters among faiths and cultures. Whatever its vernacular forms, the language of art, more so when it is spiritually inspired, can be a positive barrier-transcending medium of discourse, manifesting the depths of the human spirit.

The venue for this international colloquium is particularly appropriate. In its architectural design and definition of broader functions, the Ismaili Centre in London, like its counterparts in other countries, has been conceived in a mood of dialogue, of humility, of friendship and of harmony. These Centres reflect a commitment to pre-empt excellence of endeavour in the realms of the intellect and the spirit.

I thank you most warmly for setting aside the time from your busy schedules to participate in this colloquium. I also congratulate the Institute of Ismaili Studies for marking the twenty-fifth year since its inauguration through this timely event. This is a part of its ongoing ambitious programme of Qur'anic studies in which scholars from around the world, both Muslim and of other persuasions, are participating. They bring to bear a variety of academic disciplines on a reflection of how Islam's revelation, with its challenge to man's innate gift of quest and reason, became a powerful impetus for a new flowering of human civilisation.

This programme is also an opportunity for achieving insights into how the discourse of the Qur'an-e-Sharif, rich in parable and allegory, metaphor and symbol, has been an inexhaustible well-spring of inspiration, lending itself to a wide spectrum of interpretations. This freedom of interpretation is a generosity which the Qur'an confers upon all believers, uniting them in the conviction that All-Merciful Allah will forgive them if they err in their sincere attempts to understand His word. Happily, as a result, the Holy Book continues to guide and illuminate the thought and conduct of Muslims belonging to different communities of interpretation and spiritual affiliation, from century to century, in diverse cultural environments. The Noble Qur'an extends its principle of pluralism also to adherents of other faiths. It affirms that each has a direction and path to which they turn so that all should strive for good works, in the belief that, wheresoever they may be, Allah will bring them together.

Tradition honours the vocation of the learned scholars who are gathered here for this colloquium. The Qur'an itself acknowledges that people upon whom wisdom has been bestowed are the recipients of abundant good; they are the exalted ones. Hence Islam's consistent encouragement to Muslim men and women to seek knowledge wherever it is to be found. We are all familiar that al-Kindi, even in the 9th century, saw no shame in acknowledging and assimilating the truth, whatever its source. He argued that truth never abases, but only ennoble its seeker. Poetising the Prophet's teaching, Nasir Khusraw, the 11th century Iranian poet-philosopher, also extols the virtue of knowledge. For him, true jihad is the war that must be waged against the perpetrators of bigotry, through spreading knowledge that dispels the darkness of ignorance and nourishes the seed of peace that is innately embedded in the human soul.

This colloquium covers a range of Muslim expressions in the Arts, across time and space. Some among the eminent scholars present today have observed that, while the Qur'an may not propound a doctrine of Islamic art or material culture, it does offer imaginative scope in this direction. From early on, its passages have inspired works of art and architecture, and shaped attitudes and norms that have guided the development of Muslim artistic traditions.

In this context, would it not also be relevant to consider how, above all, it has been the Qur'anic notion of the universe as an expression of Allah's will and creation that has inspired, in diverse Muslim communities, generations of artists, scientists and philosophers? Scientific pursuits, philosophic inquiry and artistic endeavour are all seen as the response of the faithful to the recurring call of the Qur'an to ponder the creation as a way to understand Allah's benevolent majesty. As Sura al-Baqara proclaims: 'Wherever you turn, there is the face of Allah'.

Does not the Qur'an challenge the artist, as much as the mystic, to go beyond the physical - the outward - so as to seek to unveil that which lies at the centre but gives life to the periphery? Is not a great work of art, like the ecstasy of the mystic, a gesture of the spirit, a stirring of the soul that comes from the attempt to experience a glimpse of, and an intimacy with, that which is ineffable and beyond being?

The famous verse of 'light' in the Qur'an, the Ayat al-Nur, whose first line is rendered here in the mural behind me, inspires among Muslims a reflection on the sacred, the transcendent. It hints at a cosmos full of signs and symbols that evoke the perfection of Allah's creation and mercy. Many other verses of the Qur'an have similarly inspired calligraphy in all its forms, reminding us of the richness and vitality of Muslim traditions in the Arts.

It is my sincere hope that this colloquium will bring additional insights to an understanding of the Holy Qur'an as a message that encompasses the entirety of human existence and effort. It is concerned with the salvation of the soul, but commensurately also with the ethical imperatives which sustain an equitable social order. The Qur'an's is an inclusive vision of society that gives primacy to nobility of conduct. It speaks of differences of language and colour as a divine sign of mercy and a portent for people of knowledge to reflect upon.

Ours is a time when knowledge and information are expanding at an accelerating and, perhaps, unsettling pace. There exists, therefore, an unprecedented capacity for improving the human condition. And yet, ills such as abject poverty and ignorance, and the conflicts these breed, continue to afflict the world. The Qur'an addresses this challenge eloquently. The power of its message is reflected in its gracious disposition to differences of interpretation; its respect for other faiths and societies; its affirmation of the primacy of the intellect; its insistence that knowledge is worthy when it is used to serve Allah's creation; and, above all, its emphasis on our common humanity.

As this colloquium embarks on its deliberations, I wish you well in all your proceedings.

Thank you.

اس جهان میں جبکہ قرآن کزِ رحمان آگیا
رحمتوں اور برکتوں کا ایک طوفان آگیا

Ever since the Qur'an was revealed
in this world as the Divine Treasure
A torrent of mercies and blessings
was unleashed

Allamah Nasir al-Din Nasir Hunzai^(q.s.)

Diwan-i Nasiri

Lecture Presentation by Sadaqat Ahmadi

Word of God, Art of Man: The Qur'an and its Creative Expressions

<https://global-lectures.com/courses/03032024-word-of-god-art-of-man-2003-10-19/lesson/watch-lecture-video-136/>

An International Colloquium organised by The
Institute of Ismaili Studies, October 2003

جَوَامِعُ الْكَلِمِ

The most comprehensive words

“Assembly of the Wise and Learned”

Word of God, Art of Man

Importance of Learning – According to Sayyidna Pir Nasir-i Khisraw^(q.s.)

بیاموز اگر چند دشواری آید کہ دشوار از آموختن گشت آسان

Learn even you face difficulties and hardships
As learning will turn your difficulties into ease ^(gist)

Importance of Learning – According to Sayyidna Pir Nasir-i Khisraw^(q.s.)

بیاموز تا همچو سلمان باشی
که سلمان از آموختن گشت سلمان

Learn so that you become like Salman

Salman became Salman, as a result of Learning ^(gist)

From Diwan of Sayyidna Nasir-i Khisraw^(q.s.)

The Word “Perennial”

Synonyms: Eternal or Everlasting

Word of God, Art of Man

The Holy Qur'an – An Everlasting Intellectual Miracle of Knowledge

قرآن کریم ایک دائمی عقلی معجزہ



“Enlightened Encounters”

Word of God, Art of Man

“Enlightened Encounters”

It is time for all of us to ask: How can we ensure that these innumerable contacts will result in a more **peaceful world** and a better life? We should be seeking out and welcoming these **encounters** and not fearing them. We should be energising them with **knowledge, wisdom** and shared hope.

Mawlana Hazir Imam (a.s)

Commencement ceremony at the Brown University 26 May 1996, Providence,
Rhode Island, USA

Clash of Ignorance

We are often told that increased contact among cultures will inevitably produce a “**Clash of Civilizations**”, particularly between Islam and the West....

The true problem we face is what I would call a “**Clash of Ignorance**” – on both sides.

Mawlana Hazir Imam (a.s)

Columbia University, May 15, 2006

“Spiritually Inspired”

Word of God, Art of Man

“Spiritually³⁷⁰ Inspired”

Prophet Muhammad received the Holy Qur’an in the form of Spirit (Spiritual experiences).

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

And thus We revealed to you a **Spirit** from Our command.

Holy Qur’an (42:52)

Spirit of Qur'an

...the Qur'an in reality, was revealed to the Prophet in the form of a living spirituality. **This spirituality is still preserved intact in its own position**, for the spirit and spirituality of the Qur'an are an everlasting miracle..

Allamah Nasir al-Din Nasir Hunzai^(q.s.)

Book: The Qur'an and Spirituality

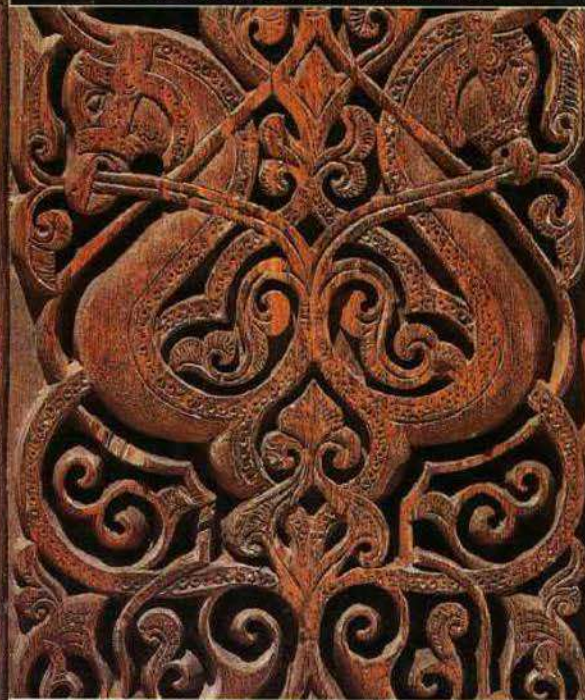
Preserving Intellectual Heritage

The Institute of Ismaili Studies (IIS) was established in 1977 as an academic institution of higher education. It is dedicated to the study of Islam, with a particular focus on the history, philosophy, law, and mysticism of Ismaili and broader Shi'ī intellectual and cultural heritages within the larger Muslim ummah. **A core part of our mission is to preserve and study the intellectual and literary heritage of these traditions**

<http://www.iis.ac.uk/>

NĀSĪR KHUSRAW
*Knowledge
and Liberation*

A Treatise on Philosophical Theology



Edited and Translated by Faquir M. Hunzai
Introduced by Parviz Morewedge

373

THE
MASTER
AND THE
DISCIPLE

An Early Islamic Spiritual Dialogue

A New Arabic Edition and English Translation of
Ja'far b. Mansūr al-Yarman's
Kitāb al-'Ālim wa'l-ghulām

Edited and Translated by
JAMES W. MORRIS

DEGREES
OF
EXCELLENCE

*A Fatimid Treatise
on Leadership in Islam*

A new Arabic edition and English
translation of Aḥmad b. Ibrāhīm al-Naysābūrī's
Kitāb ihbāt al-imāma

Edited and Translated by
ARZINA R. LALANI

“The noble Qur’an extends
its principle of Pluralism”

Word of God, Art of Man

Pluralism in the Holy Qur'an



Diamond Jubilee Emblem

O humankind!

Indeed We created you male and female
And **We made you [diverse] peoples and tribes**
So that you may come to know one another.

Indeed the noblest among you
In the sight of Allah is the most pious.
Indeed Allah is All-Knowing and All-Aware.

Holy Qur'an (Sura 49, Ayat 13)

It is also a testimony to the Qur'anic ideal of a vibrant humanity, **rich in pluralism, and yet constituting a single human community.**

Mawlana Hazir Imam (a.s)

2001 Award presentation ceremony of the Aga Khan Award for Architecture, Aleppo, Syria (6 November 2001)

“Inexhaustible well-spring of Inspiration”

Word of God, Art of Man



Sheikh Lotfollah Mosque, Isfahan, Iran.



الرَّحْمٰنِ

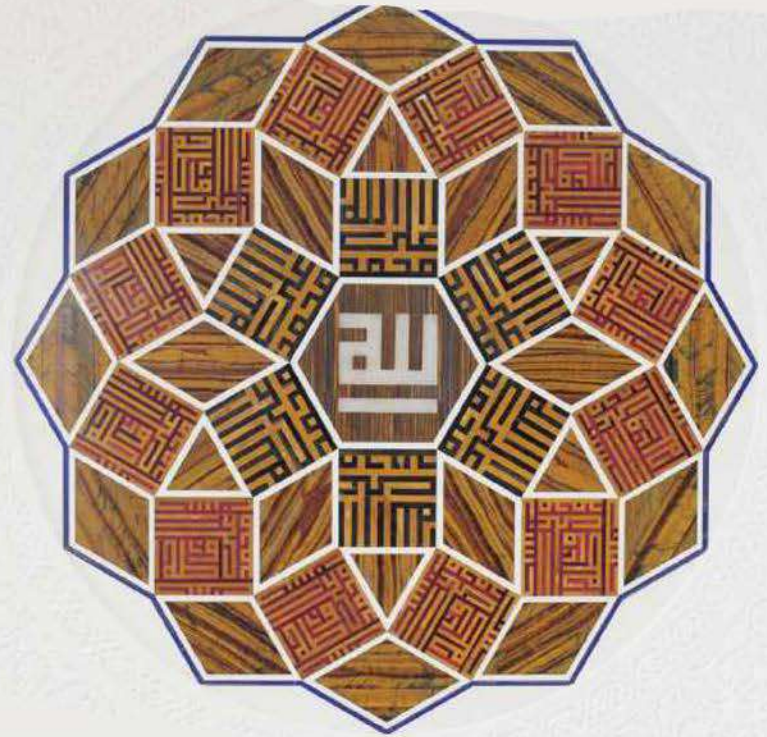
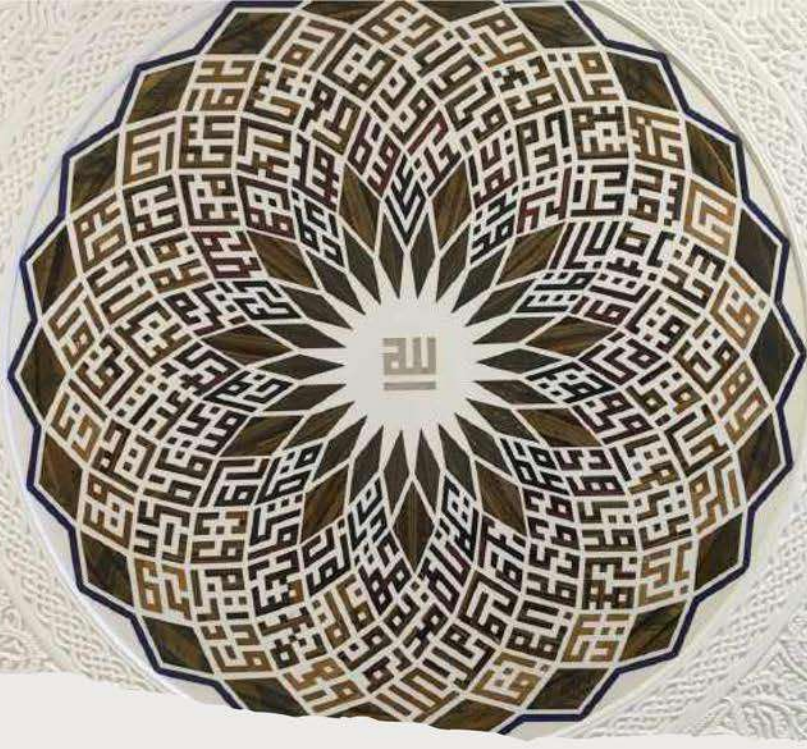
عَلَّمَ الْقُرْآنَ

خَلَقَ الْاِنْسَانَ

عَلَّمَهُ الْبَيَانَ

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

Mosque of Light in Dubai



Ismaili Centre Toronto





Aga Khan Museum, Toronto

The **calligraphy** which adorns so much of what we have built was a constant reminder of spiritual content through its common design, **the endless expression of the name of God.**

Mawlana Hazir Imam (a.s)

Asia Society, Islamic architecture: a revival, 25 September
1979, New York, USA

Inspiration through Spiritual Path

Inspiration through Spiritual Path

از دلِ حجت بحضرت ره بُود
 اُو بتائیدِ دلش آگه بُود

From the **heart** of the Hujjat to the Imam there is a **path**
 The Imam is (always) aware of sending **ta'yid** to his heart.

Khayr Khwah Herati

The **heart** (dil) of a momin is like a telegraph and a telephone, at one end of which is the Murshid and at the other a momin.

Mawlana Sultan Muhammad Shah (a.s)

India, Sept 1905

بکتاب خانہء تعلیم شاگردِ دلِ من شو
 اگر خواہیکہ بر رویتِ درِ اسرار بکشایم

Become a student of my **heart**

If you want me to open the door of (spiritual)
 secrets for you (gist)

Mawlana Abdu's-Salam (a.s) from book: Al-Manaqib

Pir Sadardin has composed for you **Ginans** by extracting **the essence of the Qur'an** and stating it in the language of Hindustan.

Imam Sultan Muhammad Shah (a.s)

Zanzibar 5th July 1899

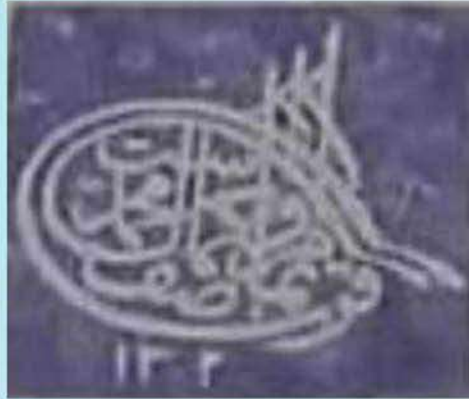
The Holy Qur'an in the Ginanic Literature - by Rashida Noormohamed-Hunzai

“Salvation of Soul”

Word of God, Art of Man

قرآن تمام وصفِ کمال محمد است

The entire Qur'an is the praise of the Perfection of Muhammad.



Seal of Imam

“The Qur’an itself acknowledges that people upon whom wisdom has been bestowed are the recipients of **abundant good**”

Verse of Abundant Good

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

He grants wisdom to whoever He wills. And whoever is granted wisdom is given abundant good

Holy Qur'an (2:269)

“Islam’s consistent encouragement
to Muslim men and women to
seek knowledge”

Seeking Knowledge

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ

Seeking Knowledge is obligatory upon all Muslim men and women

Hadith of Prophet Muhammad (s.a.s.)

“True Jihad is the war that must be waged against the perpetrators of bigotry, through **spreading knowledge that dispels the darkness of ignorance and nourishes the seed of peace**”

Peace of God on earth



The present condition of mankind offers surely, with all its dangers and all its challenges, a chance too – a chance of establishing not just material peace among nations but that better **Peace of God on earth**. In that endeavour Islam can play its valuable constructive part, and the Islamic world can be a strong and stabilizing factor provided it is really understood and **its spiritual and moral power recognized and respected.**

Imam Sultan Muhammad Shah (a.s)

The Memoirs of Aga Khan III

light of knowledge نور علم

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

The earth will be illuminated with the light of its Lord

Holy Qur'an (39:69)

“Emphasis on our
common humanity”

Word of God, Art of Man

Single Soul نفس واحدة

خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ

He created you from a Single Soul.

Holy Qur'an (4:1)

Single Soul

I know of no more beautiful expression about the unity of our human race – born indeed from a **single soul**.

Mawlana Hazir Imam (a.s)

Canadian Parliament, February 27, 2014

Single Soul

A passage from the Holy Qur'an 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.**"

SPEECH BY MAWLANA HAZIR IMAM The Samuel L. and Elizabeth Jodidi Lecture at Harvard University in Cambridge, Massachusetts, Thursday, 12 November 2015 "The Cosmopolitan Ethic in a Fragmented World"

بنی آدم اعضای یک دیگرند که در آفرینش زیک گوهرند
 چو عضوی ببرد آورد روزگار دگر عضوها را نماند قرار
 تو کز محنت دیگران بی غمی نشاید که نامت نهند آدمی

Human beings are members of a whole

In creation of one essence and soul

If one member is afflicted with pain

Other members uneasy will remain

If you have no sympathy for human pain

The name of human you cannot retain

Saadi Shirazi



Address to both Houses of the Parliament of Canada in the House of Commons Chamber

27 February 2014, Ottawa, Canada

Bismillah-ir-Rahman-ir-Rahim
Mr Prime Minister,
Speaker Kinsella,
Speaker Scheer,
Honourable Members of the Senate and House of Commons,
Chief Justice of the Supreme Court
Honourable Members of the Diplomatic Community
Distinguished Guests,
Ladies and Gentlemen:

The Prime Minister's generous introduction has been very kind. I am grateful for this invitation, for our association, and for so thoughtfully enabling leading representatives of our community and institutions, around the world, to join us on this occasion. I am thankful they will have this opportunity to see for themselves why Canada is a leader in the community of nations.

I must also thank you, Prime Minister, for inviting me to become an honorary citizen. May I congratulate you on the gold medals of your remarkable hockey teams in Sochi. As an ex-player myself I was hoping you would require your honorary citizens to join your team. I am convinced that the Dalai Lama and I would have been a formidable defence.

Merci encore Monsieur le Premier Ministre pour votre invitation. Je ressens cet instant comme un honneur sans précédent. C'est à la fois un sentiment intime, et une perception objective, puisque l'on m'a rapporté que c'est la première fois depuis 75 ans qu'un chef spirituel s'adresse au Sénat et à la Chambre des Communes réunis, dans le cadre d'une visite officielle. C'est donc avec humilité et conscient d'une éminente responsabilité que je m'adresse à vous, représentants élus du Parlement fédéral canadien, en présence des plus hautes autorités du gouvernement fédéral.

J'ai le grand privilège de représenter ici l'Imamat ismaïli, cette institution qui, au-delà des frontières et depuis plus de 1,400 ans, se définit et est reconnue par un nombre croissant d'Etats comme la succession des Imams chiites imamis ismaïlis.

Quarante-neuvième Imam de cette longue histoire, je porte depuis plus de cinquante ans, deux responsabilités inséparables : veiller au devenir spirituel des ismaïlis ainsi que, concomitamment, à l'amélioration de leur qualité de vie et de celle des populations au sein desquelles ils vivent.

Même s'il fut une époque où les Imams ismaïlis étaient aussi Califes, c'est-à-dire chefs d'Etats — par exemple en Egypte à l'époque fatimide — ma fonction est aujourd'hui apolitique; tout ismaïli étant avant tout un citoyen ou une citoyenne de son pays de naissance ou d'adoption. Le champ d'action de l'Imamat ismaïli est pourtant considérablement plus important qu'à cette époque lointaine, puisqu'il déploie aujourd'hui ses activités dans de nombreuses régions du monde. C'est dans ce cadre que j'évoquerai successivement devant vous quelques réflexions qui me paraissent dignes de vous être présentées.

I propose today to give you some background about myself and my role, and then to reflect about what we call the Ummah — the entirety of Muslim communities around the world.

I will comment, as a faith leader, on the crisis of governance in so much of the world today, before concluding with some thoughts about the values that can assist countries of crisis to develop into countries of opportunity, and how Canada can help shape that process.

First then, a few personal words. I was born into a Muslim family, linked by heredity to the Prophet Muhammad (may peace be upon him and his family). My education blended Islamic and Western traditions, and I was studying at Harvard some 50 years ago (yes 50 years ago — actually 56 years ago!) when I became the 49th hereditary Imam of the Shia Imami Ismaili Muslims.

The Ismaili Imam is a supra-national entity, representing the succession of Imams since the time of the Prophet. But let me clarify something more about the history of that role, in both the Sunni and Shia interpretations of the Muslim faith. The Sunni position is that the Prophet nominated no successor, and that spiritual-moral authority belongs to those who are learned in matters of religious law. As a result, there are many Sunni imams in a given time and place. But others believed that the Prophet had designated his cousin and son-in-law, Ali, as his successor. From that early division, a host of further distinctions grew up — but the question of rightful leadership remains central. In time, the Shia were also sub-divided over this question, so that today the Ismailis are the only Shia community who, throughout history, have been led by a living, hereditary Imam in direct descent from the Prophet.

The role of the Ismaili Imam is a spiritual one; his authority is that of religious interpretation. It is not a political role. I do not govern any land. At the same time, Islam believes fundamentally that the spiritual and material

worlds are inextricably connected. Faith does not remove Muslims — or their Imams — from daily, practical matters in family life, in business, in community affairs.

Faith, rather, is a force that should deepen our concern for our worldly habitat, for embracing its challenges, and for improving the quality of human life.

This Muslim belief in the fusion of Faith and World is why much of my attention has been committed to the work of the Aga Khan Development Network.

In 1957, when I succeeded my grandfather as Imam, the Ismaili community lived for the most part in the colonies or ex-colonies of France, Belgium and the British Empire, or behind the Iron Curtain. They are still a highly diverse community, in terms of ethnicity, language, culture, and geography. They continue to live mostly in the developing world, though increasing numbers now live in Europe and North America.

Before 1957, individual Ismaili communities had their own social and economic institutions where that was allowed. There was no intent for them to grow to national prominence, and even less a vision to coordinate their activities across frontiers.

Today, however, that situation has changed, and the Aga Khan Development Network has a strong presence in several dozen countries, where appropriate regional coordination is also useful.

The AKDN — as we call it — is composed of a variety of private, non-governmental, non-denominational agencies implementing many of the Imam's responsibilities. We are active in the fields of economic development, job creation, education, and health care, as well as important cultural initiatives.

Most of our AKDN activities have been born from the grass roots of developing countries, reflecting their aspirations and their fragilities. Through the years, of course, this landscape has changed fundamentally, with the creation of new states like Bangladesh, the horrors of ethnic cleansing in Uganda, the collapse of the Soviet empire and the emergence of new countries with large Ismaili populations such as Tajikistan.

More recently, of course, we have faced the conflicts in Afghanistan and Syria. But through all of these experiences, the

Ismaili peoples have demonstrated an impressive capacity to persevere and to progress.

Our work has always been people-driven. It grows out of the age-old Islamic ethic, committed to goals with universal relevance: the elimination of poverty, access to education, and social peace in a pluralist environment. The AKDN's fundamental objective is to improve the quality of human life.

Amongst the great common denominators of the human race is a shared aspiration, a common hope, for a better quality of life. I was struck a few years ago to read about a UNDP survey of 18 South American states where the majority of the people were less interested in their forms of government, than in the quality of their lives. Even autocratic governments that improved their quality of life would be more acceptable for most of those polled than ineffective democratic governments.

I cite that study, of course, with due respect to governmental institutions that have had a more successful history — including certain very distinguished parliaments!

But the sad fact behind so much instability in our world today is that governments are seen to be inadequate to these challenges. A much happier fact is that, in the global effort to change this picture, Canada is an exemplary leader.

Let me now describe a few examples of a quarter century of close collaboration between AKDN and Canada.

One of our earliest collaborations was to establish the first private nursing school in Pakistan, in cooperation with McMaster and the CIDA of that time. It was the first component of the Aga Khan University — the first private university in that country. The nursing school's impact has been enormous; many of those who now head other nursing programmes and hospitals in the whole of the region — not just Pakistan — are graduates of our school. Canada was also one of the first donors to the Aga Khan Rural Support Programme in Northern Pakistan, tripling incomes in this remote, marginalised area. The approaches developed there have shaped our further collaborations in Tajikistan, in Afghanistan, in Kenya, and in Mozambique. Canada has also helped establish the Aga Khan University's Institute for Educational Development in Karachi and in East Africa, along with other educational initiatives in Kenya, Tanzania, Uganda, Mozambique, Afghanistan, Tajikistan, and Pakistan, including pioneering work in the field of Early Childhood Development.

I could speak about our close ties with Canadian universities also, such as McMaster, McGill, the University of Toronto, and the University of Alberta, enhancing our own institutions of tertiary education — the Aga Khan University and the University of Central Asia.

The latter institution has resulted from the Imam's unique, tripartite treaty with the governments of Kazakhstan, Kyrgyzstan and Tajikistan. It serves some 22 million people who live in Central Asia, in hillside and high mountain environments, areas of acute seismic and economic vulnerability.

I could list many more examples in cultural development and in scientific research. And we are especially proud of the Global Centre for Pluralism here in Ottawa, a joint project of the Imam and the Canadian government.

In just three years, Canada will mark its 150th anniversary, and the whole world will be ready to celebrate with you. Sharing Canada's robust pluralistic history, is a core mission of our Global Centre, and 2017 will be a major opportunity for doing so, operating from its headquarters in the former War Museum on Sussex Drive. Perhaps 2017 and the celebrations can be a catalyst with our neighbours to improve the entire riverfront area around that building.

Our partnership in Canada has been immensely strengthened, of course, by the presence for more than four decades of a significant Ismaili community. Like most historic global communities the Ismaili peoples have a variegated history, but surely our experience in Canada has been a particularly positive chapter.

I happily recall the establishment of the Delegation of the Ismaili Imam here in 2008 and the Prime Minister's description that day of our collaborative efforts to make Canada "the headquarters of the global effort to foster peace, prosperity, and equality through pluralism."

We are deeply pleased that we can sign today a new Protocol with your Government — further strengthening our ongoing platform for cooperation.

As we look to the next 25 years of the AKDN, we believe that our permanent presence in the developing world will make us a dependable partner, especially in meeting the difficult challenges of predictability.

Against this background, let me move on to the broad international sphere, including the role of relations between the countries and cultures of Islam — what we call the Ummah — and non-Islamic societies. It is central to the shape of global affairs in our time.

I would begin by emphasising a central point about the Ummah often unseen elsewhere: the fundamental fact of its immense diversity. Muslim demography has expanded dramatically in recent years, and Muslims today have highly differing views on many questions.

Essential among them is that they do not share some common, overarching impression of the West. It has become commonplace for some to talk about an inevitable clash of the industrial West and Islamic civilizations. But Muslims don't see things in this way. Those whose words and deeds feed into that point of view are a small and extreme minority. For most of us, it is simply not true. We find singularly little in our theological interpretations that would clash with the other Abrahamic faiths — with Christianity and Judaism. Indeed, there is much that is in profound harmony.

When the clashes of modern times have come, they have most often grown out of particular political circumstances, the twists and turns of power relationships and economic ambitions, rather than deep theological divides. Yet sadly, what is highly abnormal in the Islamic world gets mistaken for what is normal. Of course, media perceptions of our world in recent years have often been conveyed through a lens of war. But that is all the more reason to shape global conversation in a more informed direction. I am personally aware of the efforts the Prime Minister has made to achieve this. Thank you, Prime Minister.

The complexity of the Ummah has a long history. Some of the most glorious chapters in Islamic history were purposefully built on the principle of inclusiveness — it was a matter of state policy to pursue excellence through pluralism. This was true from the time of the Abbasids in Baghdad and the Fatimids in Cairo over 1,000 years ago. It was true in Afghanistan and Timbuktu in Mali, and later with the Safavids in Iran, the Mughals in India, the Uzbeks in Bukhara, and Ottomans in Turkey. From the 8th to the 16th century, al-Andalus thrived on the Iberian Peninsula — under Muslim aegis — but also deeply welcoming to Christian and Jewish peoples.

Today, these Islamic traditions have been obscured in many places, from Muslims and non-Muslims alike. The work of the Aga Khan Trust for Culture, including the Aga Khan Award for Architecture and our Historic Cities Programme, is to revive the memory of this inclusive inheritance. Another immediate initiative is the Aga Khan Museum which will open this year in Toronto, an important testimonial in a Canadian setting to the immense diversity of Islamic cultures.

Perhaps the most important area of incomprehension, outside the Ummah, is the conflict between Sunni and Shia interpretations of Islam and the consequences for the Sunni and Shia peoples.

This powerful tension is sometimes even more profound than conflicts between Muslims and other faiths. It has increased massively in scope and intensity recently, and has been further exacerbated by external interventions. In Pakistan and Malaysia, in Iraq and Syria, in Lebanon and Bahrain, in Yemen and Somalia and Afghanistan it is becoming a disaster. It is important, therefore, for non-Muslims who are dealing with the Ummah to communicate with both Sunni and Shia voices. To be oblivious to this reality would be like ignoring over many centuries that there were differences between Catholics and Protestants, or trying to resolve the civil war in Northern Ireland without engaging both Christian communities. What would have been the consequences if the Protestant-Catholic struggle in Ireland had spread throughout the Christian world, as is happening today between Shia and Sunni Muslims in more than nine countries? It is of the highest priority that these dangerous trends be well understood and resisted, and that the fundamental legitimacy of pluralistic outlooks be honoured in all aspects of our lives together — including matters of faith.

Permettez-moi à ce point de mon discours de m'adresser à vous à nouveau en français.

Je viens d'évoquer les incompréhensions entre le monde industrialisé et le monde musulman et les oppositions qui flétrissent indument les relations entre les grandes traditions de l'Islam.

Pourtant, le cœur, la raison et, pour ceux qui en sont animés, la foi, nous disent qu'une plus grande harmonie est possible. De fait, des évolutions récentes nous donnent une ouverture.

Parmi ces évolutions, je voudrais dire combien la démarche constitutionnaliste est importante pour corriger l'inadéquation de nombreuses constitutions existantes, avec l'évolution des sociétés, notamment lorsqu'elles sont en développement. C'est un sujet essentiel que les devoirs de ma charge m'interdisent d'ignorer.

Vous serez peut-être surpris d'apprendre que trente-sept pays du monde ont adopté une nouvelle constitution dans les dernières dix années, et douze sont en phase avancée de modernisation de la leur, soit au total quarante-neuf pays. Dit autrement, ce mouvement concerne un quart des états membres des Nations-Unies. Sur ce total de quarante-neuf pays, 25 pour cent sont des pays à majorité musulmane.

Ceci montre qu'aujourd'hui, la revendication par les sociétés civiles de structures constitutionnelles nouvelles, est devenue incontournable.

Je voudrais ici m'arrêter un instant pour souligner une difficulté particulière du monde musulman. Là, les partis religieux sont structurellement porteurs du principe de l'inséparabilité de la religion et de la vie de la Cité.

La conséquence en est que lorsqu'ils négocient les termes d'une constitution avec des interlocuteurs qui revendiquent la séparation entre Etat et religion, le consensus sur la loi suprême est d'évidence difficile à atteindre.

Cependant, un pays vient de nous faire la démonstration que cela est possible : la République tunisienne.

Ce n'est pas le lieu de commenter par le menu sa nouvelle constitution. Disons toutefois qu'elle est la résultante d'un débat pluraliste assumé, et qu'elle semble contenir les règles nécessaires pour assurer le respect mutuel entre composantes de la société civile.

Ceci se traduit en particulier par une appropriation de la notion de coalition, que ce soit au niveau électoral ou gouvernemental. Il s'agit là d'une grande avancée pour l'expression de ce pluralisme accepté que le Canada et l'Imamat ismaïli appellent de leurs vœux.

Remarquons enfin une conséquence que cette évolution laisse espérer : le forum des débats et conflits inhérents à toute société pluraliste n'est plus la rue ou la place, mais la Cour constitutionnelle d'un état de droit.

Outre le génie propre des constitutionnalistes tunisiens, les travaux préparatoires ont été l'occasion de consultations de droit constitutionnel comparé. Je voudrais saluer en particulier le rôle des juristes portugais, citoyens d'un pays pour lequel j'ai beaucoup de considération et qui, comme le Canada, a développé une civilisation du respect mutuel entre communautés, et d'ouverture aux religions. Je fais référence ici à la loi à dimension concordataire qui régit les relations entre la République portugaise et l'Imamat ismaïli depuis 2010. Devant votre très honorable assemblée, je suis heureux d'ajouter que cette loi, votée à l'unanimité, prend acte de la qualité d'entité supranationale de l'Imamat ismaïli.

Pour conclure sur la constitution tunisienne, Monsieur François Hollande, Président de la République française, a dit à Tunis : "Ce qui fait l'originalité de votre révolution, et même de votre Constitution, c'est le rôle de la société civile." Clearly, the voices playing a major role in Tunisia were the voices of "Civil Society."

By Civil Society I mean an array of institutions which operate on a private, voluntary basis, but are motivated by high public purposes. They include institutions devoted to education, culture, science and research; to commercial, labor, ethnic and religious concerns; as well as professional societies in law, accounting, banking, engineering and medicine. Civil Society encompasses groups that work on health and safety and environmental matters, organisations that are engaged in humanitarian service, or in the arts or the media.

There is sometimes a tendency in the search for progress to focus solely on politics and government, or on the private, profit-making sector. And surely they both have roles to play.

But my view is that the world needs to pay more attention — much, much more attention — to the potential role of Civil Society.

We see it expanding in many places, from Sub-Saharan Africa to Tunisia and Egypt, from Iran to Bangladesh. At a time of extreme danger in Kenya a few years ago — the beginnings of a civil war — the former Secretary-General of the United Nations, Kofi Annan, led the way to a peaceful solution which rested heavily on the strength of Kenya's Civil Society.

Increasingly, I believe, the voices of Civil Society are voices for change, where change has been overdue. They have been voices of hope for people living in fear.

They are voices that can help transform countries of crisis into countries of opportunity. There are too many societies where too many people live in a culture of fear, condemned to a life of poverty. Addressing that fear, and replacing it with hope, will be a major step to the elimination of poverty. And often the call for hope to replace fear will come from the voices of Civil Society.

An active Civil Society can open the door for an enormous variety of energies and talents from a broad spectrum of organisations and individuals. It means opening the way for diversity. It means welcoming plurality. I believe that Canada is uniquely able to articulate and exemplify three critical underpinnings of a quality Civil Society — a commitment to pluralism, to meritocracy, and to a cosmopolitan ethic.

A cosmopolitan ethic is one that welcomes the complexity of human society. It balances rights and duties, freedom and responsibility. It is an ethic for all peoples, the familiar and the Other, whether they live across the street or across the planet.

The Aga Khan Development Network has worked over five decades to assist in the enhancement of Civil Society. And as we look to its future, we are honoured that Canada views us as a valued partner. Thank you Prime Minister. One key to Canada's success in building a meritocratic Civil Society is your recognition that democratic societies require more than democratic governments.

I have been impressed by recent studies showing the activity of voluntary institutions and not-for-profit organisations in Canada to be among the highest in the world. This Canadian spirit resonates with a cherished principle in Shia Ismaili culture — the importance of contributing one's individual energies on a voluntary basis to improving the lives of others.

This is not a matter of philanthropy, but rather of self-fulfillment — “enlightened self-fulfillment.”

During my Golden Jubilee — and this is important — six years ago Ismailis from around the world volunteered their gifts, not only of wealth, but most notably of time and knowledge, in support of our work. We established a Time and Knowledge framework, a structured process for engaging an immense pool of expertise involving tens of thousands of volunteers. Many of them traveled to developing countries as part of this outpouring of service — one third of those were Canadians. Their impact has been enormous in helping us to achieve best practice standards in our institutions and programmes, making us we hope an even better partner for Canada!

Such efforts thrive when multiple inputs can be matched to multiple needs, which is why Canada's immense economic diversity is such a valuable global resource.

One of the foundational qualities of Canada's Civil Society is its educational emphasis. Studies show that Canadian students — whether native or foreign born — perform in the very top tier of students internationally, and indeed, that more than 45 per cent of the foreign born population in Canada has a tertiary degree.

This record of educational opportunity resonates strongly with the Shia Ismaili belief in the transformative power of the human intellect, a conviction that underscores AKDN's massive commitment to education wherever we are present — not only education for our faith, but also of education for our world. To do this we are engaged in all levels of education.

The Aga Khan University in Karachi and East Africa are expanding to create a new Liberal Arts faculty, and to establish eight new post-graduate schools in collaboration with several Canadian universities.

We also share with Canada a deep appreciation for the potential of early childhood education. It is the period of the greatest development of the brain. This education is one of the most cost-effective ways to improve the quality of life for rural as well as urban populations. Congratulations, Prime Minister, for your initiative on this.

In this regard, let me take a moment to salute the late Dr Fraser Mustard, whose work in Early Childhood Development will impact millions of people around the world. The AKDN has been fortunate to have been inspired and counselled by this great Canadian scientist and humanist.

Quality education is fundamental to the development of a meritocratic Civil Society, and thus to the development of pluralistic attitudes.

The history of Canada has a great deal to teach us in this regard, including the long, incremental processes through which quality civil societies and committed cultures of pluralism are built. One of the watchwords of our new Global Centre for Pluralism is that “Pluralism is a Process and not a Product.” I know that many Canadians would describe their own pluralism as a “work in progress,” but it is also an asset of enormous global quality.

What more will a quality Civil Society now require of us? Sadly, the world is becoming more pluralist in fact, but not necessarily in spirit. “Cosmopolitan” social patterns have not yet been matched by “a cosmopolitan ethic.” In fact, one harsh reality is that religious hostility and intolerance seems to be on the rise in many places — from the Central African Republic, to South Sudan, to Nigeria, to Myanmar, the Philippines and other countries — both between major religious groups and within them.

Again, Canada has responded in notable ways, including the establishment — just one year ago — of the Office of Religious Freedom. Its challenges, like those facing the Centre for Global Pluralism, are enormous and its contributions will be warmly welcomed. And surely it will also serve as a worthy model for other countries.

In sum, I believe that Civil Society is one of the most powerful forces in our time, one that will become an increasingly universal influence, engulfing more countries, influencing, reshaping and sometimes even replacing ineffective regimes. And I also believe that Civil Society around the world should be vigorously encouraged and wisely nurtured by those who have made it work most successfully — Canada first amongst all.

I am most grateful to the Prime Minister and to you who have given me this opportunity to share — from a faith perspective — some of the issues that preoccupy me when looking ahead. I hope I have explained why I am convinced about the global validity of our partnership for human development.

Let me end with a personal thought. As you build your lives, for yourselves and others, you will come to rest upon certain principles. 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...”

I know of no more beautiful expression about the unity of our human race — born indeed from a single soul.

Thank you.

<https://global-lectures.com/courses/06022024-address-to-both-houses-of-the-parliament-of-canada-in-the-house-of-commons-chamber-2014-02-27/lesson/watch-lecture-video-158/>

His Highness the Aga Khan's Address to both Houses of the Parliament of Canada in the House of Commons Chamber 27th of February 2014



Review by: Lal Muhammad Nabizada,
Toronto, Canada,
June 2nd, 2024

Major Themes from the Speech:

- An Important Event
- Introduction of His Role as forty-ninth hereditary “*Imām*” in Direct Lineage to Prophet Muhammad
- History of “*Ismā‘īli Imāmat*” – and divisions on the question of “Rightful Leadership”.
- The dual inseparable responsibilities of Imām:
- AKDN implementing the responsibilities of “*Imāmat*”
- Voluntary Service – A shared value between Canada & “*Imāmat*”
- A Personal Thought - Unity of Humanity “Single Soul” (4:1)

A very important event:

F.T.: “I feel this moment as an unprecedented honor. It's both a personal feeling and an objective perception, as I've been informed that it's **the first time in 75 years that a spiritual leader** has addressed both the Senate and the House of Commons together, as part of an official visit”¹

Joint Address: “A joint address is a special procedure of the Canadian Parliament, in which members of the House of Commons and Senate sit jointly in the former chamber.. Such an event is used most commonly when a visiting dignitary—such as a foreign head of state or head of government—is asked to address Parliament.”²

History of Joint Address: 30th December 1941, Winston Churchill, Prime Minister of the United Kingdom –22nd September 2011, David Cameron, Prime Minister of the United Kingdom (Prime Ministers, Presidents, First Lady, Secretary-Generals, Premier, King, Queen, Chancellor) ³

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1. Mawlānā Hazir Imām (a.s.), Address to both Houses of the Parliament of Canada, 27 February 2014
 2. Joint Address (Canada), Wikipedia, Free Encyclopedia
 3. Ibid.

Perfection of God's Light:

«يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يَمِّمَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ» (9:32)

“They intend to extinguish the light of Allāh with their mouths, and Allāh refuses but **to perfect His light**, though the infidels detest it.”⁴

“Indeed, the **Divine light** never increases or decreases as such, therefore its **perfection is in relation to people receptivity of it**. Just as the light of the physical sun does not increase or decrease, but changes with respect to the earth's position relative to it”⁵

«وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا» (39:69)

“And the **earth** will be **illuminated** by the **light of its Lord**”⁶

4. Dr. Faquir Muhammad Hunzai, Ishraq, p.315

5. Ibid., p.325

6. Ibid., p.324

Perfection of God's Light – Cycle of Qiyāma:

“This is the last age (*ākhir zamānah*). Those who are faithful will see the power and miracles of the Imām of their time. But those who are half-hearted will see even the physical (*zāhiri*) miracles and yet belie them. Those who do not believe in the power of the Prophet and the Imām are like blind ones to whom a mirror and a potsherd are equal”⁷

« عشق دیده صد قیامت از قیامت پیشتر
از تو هر دم صد قیامت نور مولانا کریم »

“Love has seen hundred of resurrections before the resurrection

There are hundreds of resurrections every moment, Nūr Mawlānā Karīm!”⁸

7. Imām Sultān Muhammad shāh, *Kalām-i Imām-i Mubīn*, (Bombay, 1950)

8. °Allāmah Nasīr al-Dīn Nasīr Hunzai^(Q.S.), *Jawāhiri Ma‘arif*, Eng. Trans. p.18

Introduction of His Role:

“First then, a few personal words. **I was born into a Muslim family, linked by heredity to the Prophet Muhammad** (may peace be upon him and his family). My education blended Islamic and Western traditions, and I was studying at Harvard some 50 years ago (yes 50 years ago — actually 56 years ago!) when I became **the 49th hereditary Imam of the Shia Imami Ismaili Muslims.**”⁹

9. Mawlānā Hazir Imām (a.s.), Address to both Houses of the Parliament of Canada, 27 February 2014

Baghdad Manifesto:

“Just over a century after the Fatimids had established their caliphate in North Africa in 297 AH/ 909 CE, ...the Abbasid caliph al-Qadir bi’llah.. issued what became known in Muslim historiography as the **Baghdad Manifesto**. Proclaimed publicly in the Abbasid capital in 402 AH / 1011 CE, and subsequently read out across the Abbasid lands, its **principal purpose was to invalidate the Alid lineage of the Fatimids** and thus their claim to be **the descendants of the Prophet, through his daughter, Fatima, and Ali b. Abi Talib**; and by these means to render illegitimate their claim to be vested with the sole legitimate, universalist authority and leadership of the Islamic world.”¹⁰

“Coverage of the Baghdad Manifesto acquired some prominence in early 20th-century Orientalist scholarship on the origins and early history of the Fatimid dynasty. Limited access to Ismaili sources and an over-reliance on Sunni chronicles written after the 6th AH /12th CE century in which the Manifesto had become a valid source on the origins of the Fatimids were among the salient features of the scholarship in this period.”¹¹

10. The Fatimid Caliphate, (London, 2018), p.22

11. Ibid., p.22

Al-Qur'an (9:32 / 61:8)

«يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ»

“**They intend to extinguish the light of Allāh with their mouths,** and Allāh refuses but to perfect His light, though the infidels detest it.”

Continuity of “Rightful Leadership”:

“..among these, the most important are the perennial need for the innate human intellect’s (*‘aql-i gharīzī*) nurture with true knowledge and the continuity of a **Divinely illumined and designated Teacher** to fulfill this need.. that God-given innate intellect is not self-sufficient in the knowledge of God. It is capable of learning and has some rudimentary knowledge, but is itself not learned (*‘ālim*)”¹²

Adam as God’s Vicegerent – *Khalīfa* (2:30):

(15:29/38:72) « **مِنْ رُوحِي** وَنَفَخْتُ فِيهِ مِنْ رُوحِي »

(2:31) « **وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا** »

12. Dr. Faquir Muhammad Hunzai, *Ishraq*, p.313

Continuity of “Rightful Leadership”:

Unbroken chain of Divine Appointments (3:33-34):

«إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا

مِنْ بَعْضٍ»

“Verily, Allah chose **Adam** and **Noah**, and the **descendants of Abraham** and the **descendants of ‘Imran** above (all His) creatures. Offspring one of another”¹³

Continuity of “Rightful Leadership”:

A Living *Imām* for every time (17:71):

«يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ..»

“The Day we will call all people with their Imāms”

Unbroken Offspring of one another (3:34):

«ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ»

“**Offspring one of another**”

Fundamental Principle of “*Da’wat-i Haq*”:

“The Ismaili Imamat is a supra-national entity, representing the succession of Imams since the time of the Prophet. But let me clarify something more about the history of that role, in both the Sunni and Shia interpretations of the Muslim faith. The Sunni position is that the Prophet nominated no successor, and that spiritual-moral authority belongs to those who are learned in matters of religious law. As a result, there are many Sunni imams in a given time and place. But others believed that the Prophet had designated his cousin and son-in-law, Ali, as his successor. From that early division, a host of further distinctions grew up — **but the question of rightful leadership remains central**. In time, the Shia were also sub-divided over this question, so that **today the Ismailis are the only Shia community who, throughout history, have been led by a living, hereditary Imam in direct descent from the Prophet.**”¹⁵

15. Mawlānā Hazir Imām (a.s.), Address to both Houses of the Parliament of Canada, 27 February 2014

Fundamental Principle of “*Da’wat-i Haq*”

“The Shia school of thought maintains that although direct Divine inspiration ceased at the Prophet's death, the need of Divine guidance continued and this could not be left merely to millions of mortal men, subject to the whims and gusts of passion and material necessity, capable of being momentarily but tragically misled by greed, by oratory, or by the sudden desire for material advantage. These dangers were manifest in the period immediately following our Holy Prophet's death.”¹⁶

16. Mawlānā Sultan Muhammad Shah (a.s.), The Memoirs of Aga Khan (London 1954)

Fundamental Principle of “*Da’wat-i Haq*”

“Ali, the Prophet's cousin and son-in-law, the husband of his beloved and only surviving child, Fatima, his first convert, his bold champion in many war, **who the Prophet in his lifetime said would be to him as Aaron was to Moses**, his brother and right-hand man, **in the veins of whose descendants the Prophet's own blood would flow, appeared destined to be that true successor;** and such had been the general expectation of Islam.

The Shias have therefore always held that after the Prophet's death, **Divine power, guidance and leadership** manifested themselves in Hazrat Ali as the first Imam..”¹⁷

17. Mawlānā Sultan Muhammad Shah (a.s.), The Memoirs of Aga Khan (London 1954)

Fundamental Principle of “Da’wat-i Haq”

«پس گویم از جمله هفتاد و سه فرقت مسلمان یک فرقت است که مر همگنان را مخالف است، و آن گروه آنانند که می گویند که امام از فرزندان رسول باید از میان علی بن ابوطالب و فاطمه زهرا علیهما السلام و زنده باید ایستاده او علیه السلام بکار دین،

و دیگران همه یک فرقت شده اند بد آنکه هر کس که بامام گذشته اقتدا کند همه مر یکدیگر را حق گویند..»¹⁸

Translation of Wajhuddin passage in previous slide:

- “Of the seventy-three Muslim groups, but one group disclaims the rest. This group affirm that the Imam must be a descendant of the Prophet through ‘Alī b. Abī Ṭālib and Fāṭimat al-Zahrā’, peace be upon both of them. He must be living and leading the affairs of religion. The remainder have, as it were, coalesced into a single sect, because those who follow a deceased imam consider each other true and this one sect, the Shī’a, to be false. The Shī’a hold that the Imam of the time is a living descendant of the Prophet, peace be upon him. Since the seventy-two sects oppose this one sect, we know that the truth lies with the Shī’a and not with the other sects. When these seventy-two sects claim: ‘We are all on the true path’, we respond by saying that the truth cannot be proven simply by claiming it. Truth belongs to those whose claim of being truthful is supported by intellectual proof.”

The dual inseparable responsibilities of *Imām*:

“The role of the Ismaili Imam is a spiritual one; his authority is that of religious interpretation. It is not a political role. I do not govern any land. At the same time, **Islam believes fundamentally that the spiritual and material worlds are inextricably connected.** Faith does not remove Muslims — or their Imams — from daily, practical matters in family life, in business, in community affairs.”¹⁹

F.T. :“As the forty-ninth Imam in this long history, I have borne **two inseparable responsibilities** for over fifty years: **ensuring the spiritual well-being of the Ismailis** and, at the same time, **improving their quality of life** and that of the communities among which they live.”²⁰

19. Mawlānā Hazir Imām (a.s.), Address to both Houses of the Parliament of Canada, 27 February 2014

20. Ibid.,

The dual inseparable responsibilities of *Imām*:

Prophet Said:

«أُمِرْتُ لِصَلَاحِ دُنْيَاكُمْ وَ نَجَاةِ آخِرَتِكُمْ»²¹

“I have been commanded with your **well-being in this world** and your **salvation in the hereafter**”²²

21. Sayyidnā Nāsir Khisraw, Wajhuddin, Chapter 1, p.13

22. °Allāmah Nasīr al-Dīn Nasīr Hunzai^(q), Chain of the Light of Imamat, Eng. Trans. p. 42

The Spiritual & Material World are inextricably Connected:

“God has remained, in spite of all, a national and racial God for the children of Israel, and His personality is entirely separate from its **supreme manifestation, the Universe**”²³

“Thus, man's soul has never been left without a specially inspired messenger from **the Soul that sustains, embraces and is the universe**”²⁴

23. Mawlānā Sultan Muhammad Shah (a.s.), The Memoirs of Aga Khan (Lodon 1954)

24. Ibid.,

AKDN implementing the responsibilities of “Imāmat”:

“This Muslim belief in the fusion of **Faith** and **World** is why much of my attention has been committed to the work of the **Aga Khan Development Network.**”²⁵

“The **AKDN’s fundamental objective** is to **improve the quality of human life.**”²⁶

AKDN:

- Grassroots origins and global reach.
- AKDN Agencies
- Collaborations on many projects with Canada
- Partnership with Canadian Universities

25. Mawlānā Hazir Imām (a.s.), Address to both Houses of the Parliament of Canada, 27 February 2014

26. Ibid.,

Voluntary Service – “Enlightened Self-Fulfilment:

“I have been impressed by recent studies showing the activity of voluntary institutions and not-for-profit organisations in Canada to be among the highest in the world. This **Canadian spirit** resonates with a cherished **principle in Shia Ismaili culture** — the importance of contributing one’s **individual** energies on a **voluntary** basis to improving the lives of **others**. This is not a matter of philanthropy, but rather of self-fulfillment — “enlightened self-fulfilment.”²⁷

- How come serving the “OTHER” leads to “SELF”-fulfilment?
- Is there a “Higher-Self” which is also the “Self” of “Others”?

27. Mawlānā Hazir Imām (a.s.), Address to both Houses of the Parliament of Canada, 27 February 2014

Unity of Humanity - “Single Soul”:

“Let me end with a personal thought. As you build your lives, for yourselves and others, you will come to rest upon certain principles. **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...’²⁸

«يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً» Al-Qur'an (4:1)

28. Mawlānā Hazir Imām (a.s.), Address to both Houses of the Parliament of Canada, 27 February 2014

Unity of Humanity - “Single Soul”:

Al-Qur’an (31:28) «مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةً»

“Your **first** birth and your **last** resurrection is like one Soul”²⁹

«خرد آغاز جهان بود و تو انجام جهان

باز گرد، امی سرانجام، بدان نیک آغاز»³⁰

“Intellect was the beginning of the World and you its end

O happy end! Return to that good beginning”³¹

29. cAllāmah Nasīr al-Dīn Nasīr Hunzai(q), Hundred Questions, Eng. Trans. p.23

30. Sayyidna Nasir Khisraw, Diwan (Taqawi Ed.) p.202

31. Dr. Faquir, The Position of ‘Aql in the Prose and Poetry of Sayyidnā Nāsir Khisraw, p.13

“I know of no more beautiful expression about the unity of our human race —
born indeed from a Single Soul.”³²



32. Mawlānā Hazir Imām (a.s.), Address to both Houses of the Parliament of Canada, 27 February 2014