

THE HOLY QUR'AN

COMMENTARY

by

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PREFACE

The Holy Quran, revealed in the best Arabic with its inimitable quality has been the standing Miracle of the Prophet Muhammad S.A.W. (Peace be upon him) Arabic is a rich language where its words have many shades of exact meanings unlike any other languages. Thus no translation of the Quran can be perfect. The original text in Arabic has been preserved and continually being studied because the Holy Quran is only the one in the Arabic.

Inspite of this, the need to convey its meanings simply to non-Arab speaking world could only be done through translations. If at all that its message can be understood though not in depth, the value of any translation must never be seen to equal the original.

In approaching the Quran, an uninformed reader may be puzzled by its arrangement because the Quran is a book of Guidance and its approach is to Guide. A reader would realise that it is the Quran which introduces the subject, although in a manner not familiar to the reader. One who expects the Quran to convey its message according to the usual theme and subject matter like normal books will be disappointed. For those readers what they need is a commentary from one who has a good grasp of the meaning and message of the Holy Quran to present it in a manner and style more familiar for them.

Allama Abdullah Yusuf Ali, has done a beautiful running commentary in English of the Quran in beautiful prose. Though it is not a word for word translations of the Holy Quran, contained in the style familiar to the English speaking audience.

We present to you reader this work by Allama Abdullah Yusuf Ali's running commentary and titled it:

THE HOLY QURAN'S MESSAGE IN PROSE

It is hoped that this can be useful introduction for the uninitiated so that the Message of the Holy Quran can be appreciated.

INTRODUCTION

GOD'S PURPOSE WITH MAN

- c.1. **Glory**
To *God Most High*,
Full of Grace and Mercy,
God created all
Including Man;
To Man,
God gave
A special place in *His* Creation,
God Honoured man
To be *His* agent,
And to that end
Endowed man
With understanding,
Purified his affections,
And gave him
Spiritual insight,
So that man
Should understand Nature,
Understand himself,
And know *God*
Through *His* wondrous Signs,
And glorify *Him*,
In Truth,
Reverence
And Unity.

GOD'S PURPOSE WITH MAN

C.2. **FOR** the
Fulfillment
Of this great trust
Man was further given a Will,
So that his acts
Should reflect *God's*
Universal Will and Law,
And his mind,
Freely choosing,
Should experience
The sublime joy
Of being in harmony
With the *Infinite*,
And with the great drama
Of the world around him
And with his own
Spiritual growth.

GOD'S PURPOSE WITH MAN

C.3. **B**ut though
He was made
In the best of moulds,
Man fell from Unity
When his Will was warped
And he chose
The crooked path of discord.
And sorrow and pain,
Selfishness and degradation,
Ignorance and hatred,
Despair and unbelief,
Poisoned his life;
And he saw shapes of evil
In the physical,
Moral and spiritual world,
And in himself.

GOD'S PURPOSE WITH MAN

C.4. Then did his soul
Rise against himself,
And his self-discord
Made discord
Between kith and kin,
Men began to fear the strong
And oppress the weak,
To boast
In prosperity
And curse
In adversity,
And to flee from each other,
Pursuing phantoms,
For the Truth
And reality of Unity,
Was gone
From their minds.

GOD'S PURPOSE WITH MAN

- C.5. When Men
Spread themselves over the Earth
And became many nations,
Speaking
Diverse languages,
And observing
Diverse customs and laws;
The evils became multiplied,
As one race
Or nation
Became alienated from the other.
The Brotherhood of Man
Was now doubly forgotten -
First,
Between individuals,
And secondly between nations
Arrogance,
Selfishness and untruth
Were sown
And reaped in larger fields;
And Peace,
Faith,
Love and Justice
Were obscured
Over masses of men,
As large tracts of land
Are starved of sunshine
By clouds
Floating far on high.

GOD'S PURPOSE WITH MAN

C.6. **But** *God*,
In His infinite
Mercy and Love,
Who forgives
And guides individuals and nations,
And turns to Good
Even what seems to us as evil,
Never forsakes the struggling soul
That turns to *God*,
Nor the groups of men and women
Who join together
To obey *God's* Will and Law
And strengthen each other
In Unity and Truth,
Nor the nations that dwell
In mountains or valleys, in heat or cold,
In regions fertile or arid, In societies
That roam over land or seas
Or hunt, or tend flocks,
Or till the soil, or seek the seas
For food, or oil or fat or gems,
Or dig out
From the bowels of the earth
Precious stones or metal
Or stored-up heat and energy,
Or practise arts and crafts
Or produce abundant wealth
By machines of ingenious workman
ship,
Or live a frugal life of contemplation.
For all are creatures of one *God*,
And share *God's* loving care,
And must be brought within the pale,
Of His Eternal Unity and Harmony.

THE LIGHT OF HIS REVELATION

C.7. **And** so
This Light
Of Eternal Unity
Has shone in all ages
And among all nations,
Through chosen Messengers of *God*,
Who came as men
To dwell among men,
To share
Their joys
And sorrows,
To suffer for them
And with them -
To suffer more than falls
To ordinary mortal lot -
That so their message
And their life
Might fulfill the eternal
And unchanging purpose
Of the *Most High* -
To lead man
To his noblest destiny.

THE LIGHT OF HIS REVELATION

C.8. Ever this
Eternal light of Unity,
This mystic light
Of *God's* own Will,
Has shone
And shines
With undiminished splendour;
The names of many Messengers
Are inscribed,
In the records
Of many nations
And many tongues,
And many were the forms
In which their message
Was delivered,
According to
The needs of the times
And the understanding of the people,
And manifold
Were the lives of the Messengers,
And manifold
Also was
The response of their people,
But they all witnessed to
The One Truth :
Of *God's* Unity,
Might, Grace and Love.

THE LIGHT OF HIS REVELATION

C.9. AS the records
Of man
Are imperfect,
And the memory of man
Unstable,
The names
Of many of these messengers
Are known in one place
And not in another,
Or among one people
And not among others,
And some of their names
May have perished utterly;
But their message
Stands one and indivisible,
Even though it may
Have been forgotten,
Or twisted by ignorance,
Error,
Superstition
Or Perversity;
Or misunderstood
In the blinding light
Of time
Or tortuous circumstance.

THE LIGHT OF HIS REVELATION

C.10. Many were
The faiths
In the composite world
Of Western Asia,
Northern Africa and Europe,
And many were
The fragments
Of ancient wisdom,
Saved, transformed,
Renewed or mingled;
And many new streams of wisdom
Were poured through the crucibles
Of noble minds -
Prophets,
Poets,
Preachers,
Philosophers,
And thinking men of action;
And many were
The conflicts,
And many
The noble attempts
Reaching out towards Unity,
And many were
The subtle influences,
Interchanged with
The other worlds
Of further and Eastern Asia -
And perchance
With the scattered Isles
Of the Pacific and the world
Between the Atlantic
And the Pacific.

THE VOICE OF UNITY

C.11. At length
Came the time
When the Voice of Unity
Should speak
And declare to the People,
Without the need of Priests
Or Priest-Craft;
Without miracles
Save those that happen
Now and always
In the spiritual world,
Without mystery
Save those mysteries
Which unfold themselves
In the growing inner experience
Of man
And his vision of *God* -
To declare
With unfaltering voice
The Unity of *God*,
The Brotherhood of Man,
And Grace and Mercy,
Bounty and Love,
Poured out
In unstinted measure
Forever and ever.

THE VOICE OF UNITY

- C.12. **And** this
Great healing light
Shone among a people
Steeped in ignorance,
Brave and free,
But without cohesion
Or union,
Simple and rude,
But with an easy familiarity
With Nature,
Accustomed to Nature's hardships
And her rugged resistance to man,
But dreaming
Of the delights of gardens,
And fruitful fields,
Cruel,
Yet with a rough sense
Of equality,
And wielding a tongue,
Flexible,
Beautiful,
And able to respond,
With brevity
And eloquence,
To the sublimest thoughts
Which man could conceive.

THE VOICE OF UNITY

C.13 Who were fit
To be vehicles
Of this Light?
Not men,
Intoxicated with words
And mysteries,
Men,
Whom politics had debauched
Or tyranny had subdued,
Men,
Whose refinement had ended in vices,
Who saw Nature
Only through books
Or artificial conceits,
Or in moods
Which bred softness,
Indolence or luxury,
Who spoke of love and justice,
But practised gross selfishness
Between class and class,
Sex and sex,
Condition and condition;
And had perverted their language
Once beautiful,
Into jargons of empty elegance
And unmeaning futility.

THE VOICE OF UNITY

- C.14. **FOR** the glory of Hellas,
And her freedom
And wisdom had departed;
Rome's great systems
Of law,
Organisation
And universal citizenship
Had sunk into the mire,
Of ecclesiastical formalism,
And dogmatism,
And exclusive arrogance.
The living fire
Of Persia's prophet
Scarce smouldered
In her votaries of luxury;
In India,
Countless castes and kingdoms
Cancelled the unity
Of Buddha's teaching;
The wounds of China
Had not yet been healed
By T'ang culture;
And Japan
Was still a disciple of China.

THE VOICE OF UNITY

- C.15. Then,
In the sacred city
Of pagan Arabia,
Shone a light
That spread in all directions,
It was centrally placed
For the bounds
Of the world
Of men's habitations in Asia,
Europe and Africa.
It made the Arabs
The leading nation
Of culture and science,
Of organised enterprise,
Law and arts,
With a zeal
For the conquest
Of Nature
And her mysteries.

MUHAMMAD

- C.16. Behold! there was born
Into the World of sense,
The unlettered Prophet,
The comely child,
Noble of birth,
But nobler still
In the grace and wisdom
Of human love,
And human understanding;
Dowered with the key
Which opened to him
The enchanted palace
Of Nature;
Marked out to receive-
To receive and preach
In burning words
The spiritual truth
And message
Of the *Most High*.

MUHAMMAD

- c.17. Others before him
Had been born
In darkness,
Beyond the reach
Of history;
Others again
It pleased *God*
To send as Messengers,
Preaching,
Working
In the dim twilight
Of history,
Wherein men fashion legends
After their own hearts
And dimly seek
A light afar,
Remote from the lives
Mean
And sordid,
Such as they knew.

MUHAMMAD

- C.18. **B**ut Muhammad came
In the fullest blaze
Of history;
With no learning,
He put to shame
The wisdom of the learned;
With pasture folk
He lived
And worked,
And won their love;
In hills and valleys,
Caves and deserts,
He wandered,
But never lost his way
To Truth
And Righteousness;
From his pure and spotless heart
The Angels washed off
The dust that flew around him;
Through the ways
Of crooked city folk,
He walked upright and straight,
And won from them
The ungrudging name
Of the Man of Faith ('Al Amin)
Who never
Broke his word.

MUHAMMAD

C.19. TO the Praiseworthy
Indeed be praise:
Born in the Sacred City
He destroyed
Its superstition;
Loyal to the people
To the core,
He stood for all humanity;
Orphan-born
And poor,
He envied not the rich,
And made his special care
All those
Whom the world neglected
Or oppressed -
Orphans,
Women,
Slaves
And those in need
Of food or comforts,
Mental solace,
Spiritual strength,
Or virtues
Downtrodden
In the haunts of men.

MUHAMMAD

C.20. **His** mother
And his foster-mother,
Loved
And wondered at the child;
His grandfather,
Abdul Mutalib,
Of all their twice-eight children
And their offspring,
Loved him best
And all his sweet and gentle ways;
His uncle,
Abu Talib,
Loth though he was
To give up the cult
Of his fathers,
Knew well the Purity
Of Muhammad's mind and soul,
And was his stoutest champion,
When the other chiefs of Mecca
Sought to kill,
The man
Who challenged in his person,
Their narrow Pagan
Selfish lives.

MUHAMMAD

C.21. TO his cousin,
Ali,
The well-beloved,
Born when he was thirty,
He appeared
As the very pattern
Of a perfect man,
As gentle
As he was wise
And true and strong,
The one in whose
Defence and aid,
He spent his utmost
Strength and skill,
Holding life cheap
In support of a cause so high,
And placing without reserve
His chivalry,
His prowess,
His wit,
And learning
And his sword
At the service of this
Mighty Messenger of *God*.

HIS MISSION

C.22. NOT till
The age of forty
Did he receive
The Commission
To stand forth and proclaim,
The Bounty of *God*
And *His* gift,
To lowly man,
Of knowledge by Word and Pen;
But all through
His years of preparation
He did search
The Truth;
He sought it
In Nature's forms and laws,
Her beauty
And her stern unflinching ways;
He sought it
In the inner world
Of human lives,
Men's joys and sorrows;
Their kindly virtues and their sins
Of pride, injustice,
Cruel wrong,
And greed of gain;
Scarce checked by the inner voice
That spoke of duty,
Moral law,
And higher still,
The Will supreme of *God*,
To which the will of Man
Must tune itself to find
Its highest bliss.

HIS MISSION

C.23. **B**ut he grew
Steadfastly in virtue
And purity;
Untaught by men
He learnt from them,
And learned to teach them;
Even as a boy of nine,
When he went in a trade caravan
With Abu Talib to Syria,
His tender soul
Marked inwardly
How *God* did speak
In the wide expanse
Of deserts,
In the stern
Grandeur of rocks,
In the refreshing
Flow of streams,
In the smiling
Bloom of gardens,
In the art and skill with which
Men and birds and all life
Sought for light
From the Life of Lives,
Even as every plant
Seeks through devious ways
The light of the Sun.

HIS MISSION

C.24. **NOR** less
Was he grieved
At Man's ingratitude
When he rebelled
And held as naught
The Signs of *God*,
And turned His gifts
To baser uses,
Driving rarer souls
To hermit life,
Clouding the heavenly mirror
Of pure affections
With selfish passions,
Mad unseemly wrangles,
And hard,
Unhallowed,
Loathsome tortures
Of themselves.

HIS MISSION

C.25. He worked,
And joyed
In honest labour;
He traded
With integrity
To himself and to others;
He joined
The throngs of cities
And their busy lives,
But saw its good
And evil
As types of an inner
And more lasting life hereafter;
People gladly sought his help
As umpire and peacemaker
Because they knew his soul
Was just and righteous;
He loved the society
Of old and young,
But oft withdrew to solitude
For prayer
And inward spiritual strength;
He despised not wealth
But used it for others;
He was happy in poverty
And used it as his badge,
And his pride
When wealth was within his reach
But not within his grasp,
As a man among men.

HIS MISSION

C.26. At twenty-five
He was united
In the holy bonds of wedlock
With Khadija the Great,
The noble lady
Who befriended him,
When he had no worldly resources,
Trusted him
When his worth was little known,
Encouraged and understood him
In his spiritual struggles,
Believed in him
When with trembling steps,
He took up the Call
And withstood obloquy,
Persecution,
Insults,
Threats
And tortures,
And was a lifelong helpmate
Till she was gathered
To the saints
In his fifty-first year -
A perfect woman -
The mother
Of those that believe.

HIS MISSION

C.27. **There** is a cave
In the side of Mt.Hirā,
Some three miles
North of the city of Mecca
In a valley which turns left
From the road to Arafat,
To which
Muhammad used to retire
For peaceful contemplation:
Often alone,
But sometimes with Khadija,
Days and nights
He spent there with his *Lord*.
Hard were the problems
That revolved in his mind -
Harder,
And more cross-grained
Than the red granite
Of the rocks around him -
Problems not his own,
But his people's, yea, and
Of human destiny,
Of the Mercy of *God*,
And the age-long conflict
Of Evil
And Righteousness,
Sin,
And abounding Grace.

HIS MISSION

C.28. **NOT** till forty years
Of earthly life had passed
That the veil was lifted
From the Preserved Tablet,
And its contents
Began to be transferred
To the tablet
Of his mind,
To be proclaimed
To the world,
And read and studied,
For all time -
A fountain of mercy and wisdom,
A warning to the heedless,
A guide
To the erring -
An assurance
To those in doubt,
A solace
To the suffering,
A hope
To those in despair -
To complete the chain
Of Revelation
Through the mouths
Of divinely inspired
Prophets.

HIS MISSION

C.29. **The** Chosen One
Was in the cave of Hirā.
For two years
And more
He had prayed there
And adored his *Creator*
And wondered
At the mystery of man,
With his corruptible flesh,
Just growing out of a clot,
And the soul in him
Reaching out
To knowledge sublime,
New
And ever new,
Taught by
The Bounty of *God*,
And leading to that
Which man himself knoweth not.
And now, behold!
A dazzling vision
Of beauty and light
Overpowered his senses
And he heard the word
“Iqraa!”

HIS MISSION

C.30. "Iqraa!" -
Which being interpreted
May mean "Read"
Or "Proclaim!"
Or "Recite!".
The unlettered Prophet
Was puzzled:
He could not read.
The Angel seemed to press him
To his breast
In a close embrace,
And the cry rang clear -
"Iqraa!"
And so it happened three times;
Until the first
Overpowering sensation yielded
To a collected grasp of the words
Which made clear his mission;
Its author,
God the Creator,
Its subject, man
God's wondrous handiwork,
Capable, by Grace,
Of rising to heights sublime;
And the instrument of that mission,
The sanctified Pen
And the sanctified Book,
The Gift of *God,*
Which men might read,
Or write or study,
Or treasure in their souls.

HIS MISSION

c.31. The veil
Was lifted
From the Chosen One's eyes,
And his soul
For a moment was filled
With divine ecstasy.
When this passed,
And he returned to the world of Time
And Circumstance,
And this world of Sense,
He felt like one
Whose eyes had seen
A Light of dazzling beauty,
And felt dazed
On his return to common sights.
The darkness
Now seemed tenfold dark;
The solitude
Seemed tenfold empty;
The mount of Hiraa,
Henceforth known
As the mountain of Light,
The mere shell
Of an intense memory.
Was it a dream?
Terror seized his limbs
And he straightaway sought her
Who shared his inmost life,
And told her of
His sense of exaltation,
And the awful void
When the curtain closed.

HIS FIRST DISCIPLES

C.32. She understood,
Rejoiced,
And comforted him;
Gave strength
To his shaken senses;
Wrapped up in warmth
His shivering body,
Unused as yet
To bear the strain and stress
Of an experience rare to mortal men
She knew it was no dream
Or delusion.
She went and consulted her cousin Waraqa,
A devout worshipper of God in the
Faith of Chirst,
Learned in spiritual lore.
He listened -
And with her rejoiced
That he,
Muhammad
Was *God's* Chosen One
To renew the Faith.

HIS FIRST DISCIPLES

C.33. She said :
"Blessed be thou,
Chosen One!
Do we not see thy inner life -
True and pure?
Do not all
See thy outer life -
Kind and gentle?
Loyal to kin,
Hospitable to strangers?
No thought of harm,
Or mischief
Ever stained thy mind,
Nor word ever passed thy lips
That was not true,
Or stilled not the passions
Of narrower men,
Ever ready
In the service of *God*,
Thou art he
Of whom I bear witness :
There is no *God* but *God*,
And thou art
God's chosen Prophet."

HIS FIRST DISCIPLES

C.34. Khadija believed,
Exalted in faith
Above all women;
Ali, the well-beloved,
Then a child of ten,
But lion-hearted,
Plighted his faith,
And became from that moment
The right hand of Islam;
Abu Bakar, the Sincere,
The True-hearted, the man
Of wealth and influence,
Who used both
Without stint for the Cause;
The sober counsellor,
The inseparable friend,
Never hesitated
To declare his faith
And Zaid,
The freedman of Muhammad,
Counted his freedom
As naught compared with
The service of Muhammad and Islam.
These were the first fruits
Of the mission:
A woman,
A child,
A man of affairs,
And a freedman,
All banded together
In the equality of Islam.

THE TASK BEFORE HIM

C.35. The Revelation,
Had come,
The Mission
And the inspiration.
But what was it leading to?
It was a miracle,
But not in the sense
Of a reversing of Nature;
Al Mustafa's vision
Was linked with Eternity,
But he was no soothsayer
Foretelling passing events;
The mysteries of knowledge
Were being opened out,
But his message
Was no mere esoteric doctrine,
To be grasped by a few,
In contemplation,
Fleeing from action;
Nor was it
The practice of single
Or social monasticism,
Undisturbed,
By the whims or passions of life.
He was asked to stand forth,
To preach, To declare
The *One Universal God* ,
The *Gracious*,
The *Merciful*,
And to lead men to Right
And forbid the Wrong.

THE TASK BEFORE HIM

C.36. **The Wrong?**
The selfish pride of birth,
The massing
Of power and wealth,
In the hands of a few,
The slaughter
Of female infants,
The orgies
Of gambling and drunkenness,
The frauds of temples,
And idols and priests,
The feuds and arrogance
Of tribes and races,
The separation
Of Sacred and Profane,
As if the unity of all Life,
And all Truth
Did not flow from
The Unity
Of *God, Most High.*

THE TASK BEFORE HIM

C.37. He was loyal
To his family,
But could he support
Their monopoly of power? -
To his tribe,
But were the Quraish
The only creatures of *God*? -
To the Temple of Mecca,
But could he wink at Lat and Uzza,
And other monsters
Whose worship killed
The spiritual growth of Man? -
To the earlier Revelations,
But could he hold
With the superstitions
And Falsehoods
The dogmas and creeds,
Which went against
Reason and nature,
And the inner light,
Which was now
Fanned into flame
By the Will of *God*?

THE TASK BEFORE HIM

C.38. And so
His very virtues
And loyalties pointed
To offence
And conflict,
Mockery
And misrepresentation.
Hatred
And persecution,
Threats, tortures and exile,
For him
And his and martyrdoms,
Wars,
Revolutions,
And the shaking of the
Foundations of history
And social order.
But Islam meant
The willing submission
Of his will to *God*,
The active attainment
Of Peace through Conflict.

THE TASK BEFORE HIM

c.39. And he gave
That submission,
Not without effort,
Even as Moses did before him,
And Jesus
In the agony
Of the garden of Gethsemane.

THE QU'RAN

C.40. **FOR** three
And twenty years,
In patience,
Conflict, hope
And final triumph,
Did this Prophet of *God* receive,
And teach
The Message of the *Most High*.
It came,
Like the fruit
Of the soul's own yearning,
To teach
Profound spiritual truths,
Answer questions,
Appeal to men,
In their doubts and fears,
Help and put heart
In them,
In moments of trial
And ordain
For them
Laws by which
They could live in society,
Lives of Purity,
Goodness and Peace.

THE QU'RAN

C.41. **These** Messages
Came as inspiration
To Muhammad
As the need arose,
On different occasions
And in different places:
He recited them
And they were recorded
By the Pen,
They were imprinted
On his heart,
And mind,
And on the memory
Of his loving disciples.
As the body
Of sacred Scripture grew,
It was arranged,
For purposes of public prayer
And reading:
This is the Book,
Or the Reading,
Or the Quran.

AL FATIHA

- C.42. **First** came
The beautiful Sura,
The opening chapter
Of seven verses,
Rightly called
The Essence of the Book;
It teaches us
The Perfect Prayer.
For if we can pray aright,
It means
That we have
Some knowledge of *God*,
And *God's* attributes,
Of *God's* relations to us,
And *God's* creation,
Which includes ourselves;
That we glimpse the source
From which we come,
And that final goal
Which is our spiritual destiny
Under *God's* true Judgement.
Then we offer ourselves
To *God*,
And seek *God's* Light.

AL FATIHA (cont'd)

C.43. Prayer is the
Heart of Religion and Faith.
But how shall we pray?
What words shall convey
The yearnings of our
Miserable ignorant hearts
To the *Knower of all?*
Is it worthy of *God*
Or of our spiritual nature
To ask
For vanities,
Or even for such physical needs
As our daily bread?
The Inspired One
Taught us a Prayer
That sums up our Faith,
Our hope,
And our aspiration,
In things that matter.
We think in devotion
Of *God's* name and *His* Nature;
We praise *Him*
For His Creation,
And His Cherishing care;
We call to mind the Realities,
Seen and Unseen;
We offer *Him* worship,
And ask His guidance;
And we know the straight
From the crooked path
By the Light of *God's* Grace,
That illumines the righteous.

AL BAQARA

C.44. **The** Message of *God*
Is a guide that is sure
To those
Who seek *God's* Light.
But those
Who reject Faith,
Are blind:
Their hearts are sealed.
Woe to the Hypocrites,
Self-deceived,
And deceiving others
With mockery
On their lips,
And mischief
In their hearts,
And fear;
The clouds,
That bring fertilizing rain
To others,
To them bring but
Deafening thunder-peals
And lightning flashes
Blinding to their eyes.

AL BAQARA (cont'd)

- C.45. Yet Man!
What wonderful destiny
Is thine!
Created to be
God's vicegerent
On earth!
A little higher
Than angels!
Yet beguiled by evil!
Set for a season
On this earth on probation
To purge thy stain,
With the promise,
Of guidance
And hope
From on high,
From the Oft-Returning,
Merciful!
Will thou choose right
And regain
Thy spiritual home
With *God*?

AL BAQARA (cont'd)

- C.46. Amongst men,
What nations
Had higher chances
In the realm of the Spirit
Than the Children of Israel?
But again and again,
Did they fail in the Spirit.
They rebelled against Moses,
And murmured
In the wilderness;
The Prophets
They slew,
And the signs
They rejected;
They falsified Scripture,
And turned their backs
On righteousness.

AL BAQARA (cont'd)

C.47. The people
Of Moses,
And the people
Of Jesus,
Were given revelations.
But they played false
With their own lights,
And in their selfishness,
Made narrow
God's universal Message.
To them,
It seemed incredible
That God's Light
Should illumine Arabia,
And reform the World.
But God's ways
Are wondrous,
And they are clear
To those,
Who have Faith.

AL BAQARA (cont'd)

- C.48. If the people
Of the Book,
Rely upon Abraham,
Let them study
Abraham's history,
His posterity included
Both Israel
And Ismael.
Abraham
Was a Righteous man of *God*,
A Muslim,
And so were his children.
Abraham
And Ismael
Built the Ka'ba,
As the house of *God*,
And purified it,
To be a centre
Of worship
For all the world;
For *God*,
Is *the God*,
Of all peoples.

AL BAQARA (cont'd)

C.49. **But** those people
Have passed away,
Who promised
To uphold the Law of *God*.
Their progeny
Having been found unworthy,
Their place
Was taken by a new people,
Looking
Towards Mecca -
A new people,
With a new Messenger,
To bear witness
To *God's* Law,
To proclaim
The Truth,
Maintain
God's symbols,
And strive and fight,
For Unity
In *God's* Way.

AL BAQARA (cont'd)

C.50. The society
Thus organised,
Must live under laws,
That would guide their everyday life -
Based on eternal principles
Of righteousness and fair-dealing;
Cleanliness and sobriety,
Honesty and helpfulness.
One to another -
Yet shaped into concrete forms,
To suit times and circumstances,
And the varying needs
Of average men and women.
The food to be clean, and wholesome;
Blood feuds to be abolished;
The rights and duties of heirs
To be recognised after death,
Not in a spirit of Formalism,
But to help the weak and needy,
And check all selfish wrongdoing;
Self-denial to be learnt by fasting;
The courage to fight in defence of right,
To be defined;
The Pilgrimage to be sanctified
As a symbol of Unity;
Charity and help to the poor
To be organised;
Unseemingly riot and drink
And gambling to be banished;
Orphans to be protected;
Marriage, divorce and widowhood
To be regulated;
And the rights of women
Apt to be trampled under foot,
Now clearly affirmed.

- C.51. **Fighting**
In defence of Truth
And Right,
Is not to be undertaken
Light-heartedly,
Nor to be evaded
As a duty -
Life and Death
Are in the hands of *God*.
Not all
Can be chosen
To fight for *God*.
It requires constancy,
Firmness,
And faith.
Given these, large armies
Can be routed by those
Who battle for *God*,
As shown by the courage of David,
Whose prowess single-handedly
Disposed off the Philistines.
The mission
Of some of the messengers,
Like Jesus,
Was different -
Less wide in scope
Than that of Muhammad.
And *God* carries it out
As *He* wills.

AL BAQARA (cont'd)

- C.52. **Who** can describe
The nature of *God*?
The Living,
The Eternal;
God's Throne extends
Over worlds and worlds
That no imagination
Can encompass.
God's truth
Is clear as daylight.
How can compulsion advance religion?
The keys
Of Life and Death,
And the mysteries
Of everything around us,
Are in *God's* hands.
Our duty then
Is to seek
The Path of Goodness,
Kindness,
Upright Conduct
And Charity -
To grasp at no advantage
From a brother's need,
To stand by the word
That is pledged,
To bear true witness
And remove all cause
Of misunderstandings
In our dealings
As between man and man.

AL BAQARA (cont'd)

- C.53. **OUR** honesty
And upright conduct
Are not mere matters
Of policy or convenience:
All our life in this world
Must be lived
As in the presence
Of *God*.
The finest example
Of Faith we have
Is in the Prophet's life:
Full of Faith,
Let us render willing obedience
To *God's* Will.
Our responsibility,
Though great,
Is not a burden
Greater than we can bear.
Let us pray
For *God's* assistance,
And *He* will help.

ALI IMRAN

- C.54. The Quran's
Revelation has,
Step by step,
Confirmed
The Law of Moses
And the Gospel of Jesus
It is a Guide
From *God*,
And appeals to reason,
And understanding.
Let us understand it rightly,
In reverence
And truth,
Unswayed by those
Who reject faith,
And seeking ever
The reward of the pleasure
Of *God*.
Through firmness,
Patience,
Discipline,
And charity,
And offering others
The light,
Which we have ourselves received.

ALI IMRAN (cont'd)

- C.55. **If** the people
Who received
Earlier revelations
Confine themselves
To partial truths,
And in their Pride shut their eyes
To the whole
Of the Book of *God*,
Their day is done.
Let the Muslims
Seek the society
And friendship of their own
And trust in *God*,
Who knows all,
And holds every soul
Responsible
For its own deeds.

ALI IMRAN (cont'd)

C.56. **God's** truth
Is continuous,
And *His* Prophets,
From Adam,through Noah,
And Abraham,
Down to the last
Of the Prophets,
Muhammad,
Form one brotherhood.
Of the progeny of Imran,
Father of Moses and Aaron,
Sprang a woman,
Who devoted
Her unborn offspring to *God*.
The child was Mary, the mother of Jesus,
Her cousin was the wife
Of the priest Zakariya,
Who took charge of Mary.
To Zakariya,in his old age,
Was born a son Yahya,
Amid prodigies:
Yahya,was the herald of
Jesus,the son of Mary,
And was known as John the Baptist.
Jesus was of virgin birth,
And performed many miracles.
But those to whom
He came as Prophet,
Rejected him, and plotted for his death.
Their plots failed,
For *God's* plan,
Is above man's plots.
So will it be with Islam,
The Truth from all eternity.

ALI IMRAN (cont'd)

C.57. **Islam** doth
Invite all people
To the Truth:
There is no cause
For dissembling or disputing.
False are the people
Who corrupt *God's* truth,
Or hinder men
From coming to *God*.
Let the Muslims hold together
In unity and discipline,
Knowing that they have a mission
Of righteousness for humanity
No harm can come to them.
Though there are good men and true
In other Faiths, Muslims must be
True to their own Brotherhood.
They should seek help and friendship
From their own and stand firm
In constancy and patient perseverance.

ALI IMRAN (cont'd)

- C.58. **God's help**
Comes to those
Who strive with firmness,
As it did at Badr
Much can be learnt
From the misfortunes
At Mt.Uhud.
It is not for us
To question *God's* Plan,
Which is full of wisdom and mercy
For all.
Our duty is to stand firm
And unswerving,
To obey,
And in steadfast courage
To persevere,
To retrieve our mistakes,
Not in grief and despair,
But in firm hope
In *God*
And in contempt
Of pain and death.

ALI IMRAN (cont'd)

C.59. **The** battle
Of Mt.Uhud,
Showed
How dangerous it was
To lend ear
To enemy suggestions;
To disobey orders,
To dispute,
To lose courage,
Or seek selfish ends.
Some even
Followed the evil course
Of turning back.
But great is *God's* mercy,
Where *He* helps
No harm can come.
Trust your *Leader*.
The Hypocrites
In withdrawing from battle
Were really helping the Unbelievers,
But glorious were those
Who knew no fear:
Those killed
In the Cause of *God*,
Yet live,
And thrive,
And do rejoice;
And never can those
Who fight against Faith,
Hurt in the least
The Cause of *God*.

ALI IMRAN (cont'd)

C.60. **Regard,**
Unmoved
The taunts of those
Who laugh at Faith;
Nor let their falsehood.
Nor their seeming prosperity,
Raise questions
In your minds.
All who can read
The Signs of *God* in Nature
Know *God's* wisdom,
Goodness,
Power,
And justice.
They know *God's* promise
Is sure,
And in humble prayer,
Wholly put their trust
In *Him*.

AL NISAA

C.61. All Mankind
Are one,
And mutual rights
Must be respected.
The sexes
Must honour each other;
Sacred,
Are family relationships
That rise
Through marriage
And women
Bearing children;
Orphans
Need special loving care,
In trust
Is held all property;
With duties well-defined;
And after death,
Due distribution should be made
In equitable shares
To all
Whose affection,
Duty,
And trust
Shed light and joy
On this our life below.

AL NISAA (cont'd)

- C.62. **What** can be
A holier cement to society
Than that women
Should be chaste and pure,
And crimes against sex
Rooted out?
Let decency,
Kindness and justice
Prevail
In all sex relationships;
Let marriage be cherished,
And carefully guarded;
Women's rights secured;
Family jars adjusted;
And all life
Lived in Faith,
Charity
And Kindness, sincere
To all our fellow creatures.

AL NISAA (cont'd)

- C.63. **Be** clean
And pure, and
Seek not occasions
For quibbles,
Nor go after sorcery
Or false gods.
Be faithful in your trusts,
Learn obedience,
And settle your quarrels
Under the guidance
Of *God's* Messenger.
Ever keep away from hypocrisy
And every kind of falsehood.
Then will you be admitted
To a glorious Fellowship
With the highest
And noblest
In the spiritual world.

AL NISAA (cont'd)

- C.64. **Keep** together
In your noble Botherhood:
Share its joys and sorrows
Strive and fight,
The good fight,
And never fear:
For this life is short,
And the Hereafter eternal.
Allow not yourselves
To be drawn,
Into unbelief
And cowardice.
Maintain the Right.
Protect yourselves against
Hypocrites and deserters,
But pursue them unrelentlessly.

- C.65. The lives
Of those who believe,
Are sacred:
If one is slain
By mistake,
Full compensation
Should be made.
Nor should a stranger,
Even in time of war
Be treated as an enemy,
Without the
Fullest investigation.
Live not in places hostile
To Islam,
If you are able to migrate,-
And spacious is *God's* Earth.
Devotion,
And prayer
May be shortened
In time of danger.
Take every precaution
For safety,
But be bold and undaunted
In fight.

AL NISAA (cont'd)

- C.66. **Beware**
Of treachery,
That will use
The good and pious,
For its wicked end.
Its plots will recoil
On its own head.
The righteous
Have no cause for secrecy,
Except in doing good.
It is evil
That misleads,
Deceives,
And even dares deface
Fair Nature,
As by *God* created.
Shun all Evil,
And be firm in righteousness
And faith in *God*.

C.67. **Justice**
To women
And orphans
Is part of religion
And the fear of *God*.
Stand out firmly
For justice to all,
Even against yourselves
Or your nearest of kin.
Remain firm in faith,
And consort not with evil
Or hypocrisy.
Be true in speech
And wound not others;
Nor distinguish
Between Teachers of Truth,
For *God's* Truth
Is One
And should be believed.

C.68. **The People**
Of the Book
Went wrong:
The Jews,
In breaking their Covenant,
And slandering Mary and Jesus,
And in their usury
And injustice;
And the Christians
In raising Jesus the Messenger
To equality with *God*.
God's revelation
Is continued in the Quran,
Which comes
With manifest proof
And a clear light
To those who understand.

AL MAIDA

C.69. **All** obligations
Are sacred,
Human or divine.
In the spiritual world
We owe duties to *God*,
Which must be fulfilled.
But whilst we are
In this world of sense,
Those duties are by no means
Isolated,
From what we owe to ourselves
And our fellows in the world of men.
We must respect
The laws and customs
Of the Sacred Mosque
And the Sacred Sanctuary.
In food,
Our laws are simple:
All things good and pure
Are lawful,
We refuse not
Social intercourse
With men and women -
People of the Book.

AL MAIDA (cont'd)

C.70. **God** wishes us
To be clean and pure,
At prayer
And at other times.
But justice
And right conduct,
Even in the face of spite
And hatred
Are nearest to Piety
And the love of *God*:
In *HIM*
We put our trust.

AL MAIDA (cont'd)

C.71. **If** the men
Who received revelations
Before were false
To their trust,
If they broke
Their agreements
And twisted *God's* Message
From its aim,
If they rebelled
Against Truth
And followed their fancies,
God's grace
Was withdrawn from them
And they wandered
In the wilderness.

AL MAIDA (cont'd)

C.72. **The** jealousy
Of Cain against Abel,
Which led to
The murder of innocent Abel,
Is the type of the jealousy
Between the people of the Book
And their younger brethren
In Islam.
Jealousy leads to envy
And murder.
Such crimes against individuals
Are often crimes
Against whole peoples.
There are men
Who are ready
To catch up every lie
Told against
A just man
The just man
Should not grieve,
For that is their way.

AL-MAIDA (cont'd)

- c.73. True justice
Accords with *God's* Law,
Follow not men's selfish desires,
But *God's* Will,
Which was revealed
To Moses and Jesus,
And now to Muhammad.
Take not for friends and protectors
Those in whose hearts
Is a disease -
To whom religion
Is a mockery
Or a plaything -
Who worship evil.
Proclaim the Truth of *God*
And be not afraid.
Eschew their iniquities,
Which were denounced
By David and Jesus.
But recognise with justice
Those who are sincere and humble,
Though they may be themselves
Not of your flock,
If they witness
To Truth.

AL MAIDA (cont'd)

C.74. In the
Physical pleasures
Of life,
The crime is excess:
There is no merit
In abstention from things
That are good
And lawful.
Take no rash vows
But to solemn oaths
Be faithful.
Shun as abominations
Drinking and gambling,
And superstitions of all kinds.
But be reverent
To what is sacred
In rites and associations.
Not the same
Are things good
And things evil.
Learn to distinguish,
But pry not
Into questions beyond your ken.
Guard your own souls
In truth and justice.
And no harm
Can befall you.

AL MAIDA (cont'd)

C.75. **JESUS** did feed
His disciples by miracles,
But he claimed
Not divinity:
He was a true servant
Of *God*,
To Whom doth belong
The dominion of the heavens
And the earth.
Glory and power
Are *His*,
And *His* alone.

AL AN'AM

C.76. God did
Separate Light
From Darkness,
He reigns
Not only in heaven
But also on earth;
Mercy
Is *His* Law;
To Him,
Shall we all return
At the end of all things
How can we then
Depart from the truth
And forge lies
Against *Him*?
It is folly to say
That there is nothing
Beyond this,
Our present life.

AL AN'AM (cont'd)

C.77. The life
Of this world
Is but empty.
What is serious
Is the life hereafter.
The teacher of *God's* truth.
Is not baulked
By frivolous objections,
Or insults,
Or persecution.
The wicked
Will be cut off
To the last remnant.
God's Wisdom pervades
The whole of His Creation,
And in *His* hands
Are the keys
Of the Unseen,
And the secrets
Of all that we see.

AL AN'AM (cont'd)

C.78. God's loving care
Doth encompass us
Round throughout life,
And delivers us
From dangers
By land and sea.
He is the only protector:
How can we then forget *Him*
Or run after things
That are mere creatures`
Of *His*,
And shall perish -
While *He*
Is the Eternal God,
Adored by Abraham
And all the prophets.

AL AN'AM (cont'd)

C.79. The good men
And true,
Who succeeded Abraham,
Received the gifts
Of revelation and guidance,
And kept alive
God's Message,
Which now is proclaimed
In the Quran,
In which is blessing
And confirmation
Of all that went before.
In the daily Pageants of Nature -
The dawn
And the restful night,
The sun,
The moon,
And the stars
That guide the mariner
In distant seas,
The rain-clouds
Pouring abundance,
And the fruits
That delight the heart of man
Can you not read
Signs of *God*?
No vision can comprehend *God*,
Yet *He* knoweth
And comprehendeth all.

AL AN'AM (cont'd)

C.80. **Those** in
Obstinate rebellion
Against *God*,
Are merely deceived
And deceive each other.
Leave them alone.
But trust
And obey *God* openly
And in the inmost recesses
Of your heart.
The plots
Of the wicked
Are but plots
Against their own souls.

AL AN'AM (cont'd)

C.81. **GOD** punishes
Not mere shortcomings:
There are degrees
In good
And evil deeds.
God is Merciful,
But *His* Plan
Is sure,
And none
Can stand in its way.
We must avoid
All superstition,
And all excess,
And humbly ask
For *His* guidance.

AL AN'AM (cont'd)

- C.82. God'S commands
Are not irrational taboos,
But based on
The moral law,
And conformable to reason.
His Way is the straight Way,
Of justice and truth.
In unity
And faith,
Must we dedicate
All our life
To *His* service,
And *His* alone
To Whom we shall return.

C.83. Revelations

Should ease
The difficulties
Of the heart and mind,
For it tells the story
Of man's spiritual past,
And teaches
The end of good and evil.
Iblis fell
From jealousy and arrogance,
And Adam fell
Because he listened
To Iblis's deceit.
But God did grant
In His Mercy,
Gifts and guidance to men,
Warned them against excess,
And taught them
Moderation
And justice.

AL A'RAF (cont'd)

C.84. **God** has
Forbidden the things
That are evil,
Not those that are good,
For these were created
For man's Enjoyment.
The transgressors are those
Who reject *God's* Signs.
They will have no share
In the Bliss
Of the Hereafter.
But the righteous
Will dwell in Peace,
And the hope
That was promised
Will be theirs.

AL A'RAF (cont'd)

- c.85. Noah's warning
Was rejected
By his generation,
And they were destroyed
In the Flood.
Hud was defied
By his own people, Ad,
But they were swept away
By a terrible blast.
Their successors, the Thamud,
Were puffed up
With pride and injustice.
An earthquake
Buried them for their Sins,
After Salih
Had warned them from *God*.
With a rain of brimstone and fire
Were overwhelmed
The Cities of the Plain
For their unexampled lusts,
Against which Lot did warn them.
The people of, Midian
Were given to mischief
And fraud:
Shu'aib did warn them,
But they heeded not,
And perished
In an earthquake.
God's punishment is sure
For wickedness and sin.

AL A'RAF (cont'd)

- C.86. **While** the story.
Of prophets.
Who preached in vain
To their people
Prefigures the struggles
In the early careers
Of all Prophets,
The story of Moses -
His struggles,
With an alien
And arrogant people,
His final deliverance
Of his people
From foreign domination,
And his leading them within sight
Of the Promised Land,
In spite,
Of the forces that resisted -
Prefigures
The early struggles
And eventual triumph
Of Muhammad,
The Holy Prophet of *God*.

AL A'RAF (cont'd)

- C.87. **With** the advent
Of the Holy Apostle,
The light
And guidance
Which he brought
For all mankind
From *God*
Superseded the earlier Law
For the Jews.
The good and upright
Among them
Followed the new Light,
But the rest were scattered
Through the earth.

- C.88. **Mankind**
Have the nature of good
Created within them:
Yet does *God* by His Signs
keep up a constant
Reminder to men
Of *God's* Holy Names.
Those who err
Scarce realise
How gradually they fall
Into sin.
Their respite has a term;
The doom must come,
And it may be on a sudden.
So humbly draw nigh
To *God*,
Declare *His* glory
And rejoice
In *His* service.

AL ANFAL

- c.89. **Fight**
The good fight,
But dispute not
About the prize:
That is for *God* to give.
Men of faith act and obey
'Tis nobler
To fight for Truth
Than to seek worldly gain.
To the pure in faith
God will give
The mind and the resources
To conquer.
They but fight,
With no thought
Of ever turning back,
The victory
Should be ascribed to *God*,
Not men

AL ANFAL (cont'd)

C.90. **Be** ready
To obey *God's* call,
And to hold
All else as naught:
God will grant you the Light,
Turn away
All evil from you,
And forgive you
Your sins
And shortcomings.
Ever keep in remembrance
God's mercies
And grace.
The godless
May try to keep man
From *God*,
But they will not thrive:
They will be hurled together
To destruction.

AL ANFAL (cont'd)

- C.91. **The** Battle of Badr
Brought to an issue
The fight
Between Truth
And Unbelief.
It was the
Day of Differentiation.
Not for spoils was it won,
Nor by numbers;
But by courage
And planning,
Union of wills,
And pooling of strength
And resources -
Above all
By the help of *God*,
Whose help
Is ever all-sufficient.

AL ANFAL (cont'd)

C.92. **NO** Man
Of heart,
Spirit
Or constancy
Can ever be cowed down
By odds against him.
We fight
Not for spoils or for captives,
But for the Glory of *God*,
And for truth
And faith.
We must be kind
To all,
But specially regard
The needs of our comrades,
Linked to us
By ties of duty and affection.
Our highest reward
Will be forgiveness
And grace
From the giver of all.

AL TAUBA

C.93. **If** the Pagans
Repeatedly break
Their treaties denounce the treaties
But give them time
Either to repent
Or to prepare
For the just punishment
Of their treachery.
Punish the chiefs
Of the treacherous
And destroy them.
But if one of them seek asylum,
Give it:
Let him hear
The Word of *God*
And escort him to security.
Be true
To the true,
And fight those
Who are false
To the plighted word
And taunt you for your Faith.
No one has the right
To approach the Mosques of *God*
Unless he believes
In *God*,
And follows *God's* Law,
The law of the *righteousness*.

AL TAUBA (cont'd)

C.94. **The** enemies
Of Faith
Would fain put out
God's Light,
But *God's* Light
Will shine
More glorious than ever.
Wealth is for use
And on trust
For mankind:
Hoard not
Nor misuse it.
Fight
The straight fight
In the cause of Right:
Go forth bravely
To strive and struggle,
And prove yourselves
Worthy of *God*.

AL TAUBA (cont'd)

- C.95. **The** Believers
Do their duty,
Make no excuses -
Unlike the Hypocrites,
Who are a burden
Whether they join you
Or hold back.
No help should be accepted
From these
Last,
As they are false
And insincere,
And have a slanderous tongue.
Alms are for the poor
And needy,
Not for those
Who come in Hypocrisy
And mock
At things solemn.
But the Hypocrites
Will be found out
And receive due punishment,
While the righteous
Will be rewarded
With bliss
And the good pleasure
Of *God*.

AL TAUBA (cont'd)

c.96. The hardest,
Striving,
And fighting
Are needed to combat
Evil and hypocrisy;
For sin
Can reach a stage
When the doors
Of forgiveness
Are closed.
The good
Must shun all evil
As unclean,
And gladly welcome
All chance of service
And sacrifice,
As bringing them closer
To the Presence
And Mercy
Of *God*.

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AL TAUBA (cont'd)

C.97. **The** vanguard
Of Faith
Think nothing
Of self-sacrifice.
Their reward
Is *God's* Good Pleasure.
Even those who do wrong
But repent
Will obtain *God's* Mercy:
Not so those who
Persist in Unfaith,
Hypocrisy,
And Mischief.
God's grace is free
And abounding
For the righteous.
Even if they waver or fail,
God will turn to them
In Mercy,
If only they repent
And come back unto *God*.

AL TAUBA (cont'd)

- C.98. TO be true
In word and deed
Is to hold
Our selfish desires
At bay,
And follow *God's* Call:
In this is our
Fullest satisfaction
And reward.
But our striving should
Include study and teaching,
For the Brethren's benefit.
For *God's* Message
Increases our Faith
And leads us to love *Him*,
And trust *Him*,
The *Lord* of the Throne
Of Glory Supreme.

YUNUS

c.99. **Men**
May wonder that a man
Like unto them
Should bring
A Message from *God*,
But *God's* Message
Shines forth through
All nature and Creation.
God guides
The human spirit,
If only man will have Faith
And put his hope
In *God*.
Wonderful
Are *God's* relations
With man,
Yet man is ungrateful
And runs to fancies
And fanciful gods.
Glory to the *One true God*,
Who made mankind
As One,
And holds alone
The secrets of the Unseen
In His great
And good Universal Plan.

YUNUS (cont'd)

C.100. The good,
The beautiful,
And the useful
In man's life
Are derived from *God*;
Yet man is ungrateful.
He runs after
The ephemeral things
Of this life.
Yet they are no better than
The green of the fields,
That lasts for a season
Ere it perish!
God's call
Is to an eternal Home
Of Peace.
Will ye not answer it?
Know ye not
That it is *He*
Who sustains
And cherishes?
No partner has *He*,
And *He* speaks to His creatures
And guides them
Through this wonderful Book
Unmatched.

YUNUS (cont'd)

C.101. Men but
Wrong their own souls
In shutting out
The truth of *God*.
To *Him*
Will be their return.
They have been warned
At all times
And among all peoples
By chosen Prophets of *God*,
Whom they have flouted.
The Day will come
When they will see the majesty,
The glory,
The goodness,
And the justice of *God*.
But they invent
Fancies
And falsehoods.
Let not their
Blasphemies and falsehoods
Grieve the men of *God*:
For falsehoods
And false ones
Will never prosper.

YUNUS (cont'd)

C.102. **God** works
In His world -
In mercy
For His servants,
And in just punishment
For those who do wrong.
Thus was it in Noah's story,
For he worked
Unselfishly
For his people,
Though rejected by them.
So was it with Moses:
He preached
To Pharaoh
And the Egyptians,
But most of them
Preferred falsehood and pride
To the Truth of *God*
And perished.
Even Pharaoh's
Confession of *God* at the last
Was too late,
As his life
Had been spent in luxury,
Pride and oppression.

YUNUS (cont'd)

C.103. God's purpose
Of Mercy
And Forgiveness,
Was shown
In the mission of Jonah,
When Nineveh was pardoned
On repentance,
And given
A new lease of life.
We must be patient
And strive with constancy
And perseverance,
For all suffering,
And sorrow
As well as all bounties
Proceed from *God*,
Whose plan
Is righteous,
And for the good
Of *His* creatures.

HUD

C.104. **God's** Revelation
Teaches the Truth:
It warns
Against wrong
And gives glad tidings
To the righteous:
Ungrateful Man
Folds up his heart
And fails to see
How all Nature
Points to *God*
And to the Hereafter:
He but seeks petty issues,
Forgetting
The Cause of Causes,
Not all
The wisdom of man
Can produce
Aught like the Message
Which comes from *God*.
As the light
That leads
And the Mercy
That forgives.
Who then but
Will humble himself
Before *God*,
Seeking *God's* light
And *God's* voice.

HUD (cont'd)

C.105. **Noah** walked
Righteously
And humbly
As in the sight of *God*.
With unselfish love
For his people,
He warned them
And taught them.
But they did
Flout and reject
His Message with scorn
And insults.
God gave him directions
To build an Ark
Against the impending Flood,
Which was to purify
The world from Sin
And Unrighteousness.
In it were saved
Noah
And those who believed.
So were promised
Salvation and *God's* Peace
And blessings to the Righteous
Evermore.

C.106. **Awful**
Were the fates
Of the 'Ad,
And the Thamud,
Two mighty peoples
Of ancient Arabia.
They rejected *God*
And *God's* Message
And went on
In their evil ways -
The 'Ad
In their superstition
And arrogance
And the Thamud
In their entrenched selfishness,
Denying to others
The gifts
Of *God's* spacious earth!
How swiftly
Were they wiped out,
As if
They had never been?
But wrong,
Can never stand!

HUD (cont'd)

C.107. **When** the angels,
On a mission
To Sodom and Gomorrah,
Cities of the Plain,
Passed by Abraham,
He entertained them
And received from them
The good news
Of the line of Prophets
To spring from his loins.
He tried,
In his goodness of heart,
To intercede
For the wicked Cities,
But they were steeped
In Sin
And past all hope
Of repentance.
Lūt preached to them,
But they flouted him
And went to their fate,
As also did Midian.
The people of Shu'aib
Destroyed
Their commerce
By fraudulent dealings
And love of brute force.
Marvellous
Are *God's* Mercies,
And strange
Are the ways
Of ungrateful man!

HUD (cont'd)

C.108. **HOW** the
Arrogant Pharaoh
Misled his people
In resisting *God's* Message
Through Moses!
Thus did they ruin themselves!
It was they
Who wronged themselves:
For *God* is ever kind
And *His* Punishments
Are just.
All men
Will be brought
To *His* Judgement Seat,
And the good
Will be rewarded
With bliss,
As the evil
Will be consigned
To misery.
Eschew evil; stand firm
In righteousness;
Be not immersed
In the lusts of this world.
Learn
From the stories of the past,
And seek
The *Lord's* Mercy:
Trust *Him*,
And serve,
And praise Him forever!

YUSUF

C.109. Life and Wisdom
Are explained
By Signs,
Symbols,
Parables,
And moving Stories
In the Holy Quran.
A beautiful story is that of
Joseph,
The best-beloved son
Of Jacob.
His future greatness
Was prefigured in a vision,
But his brothers
Were filled
With envy and hate:
They plotted
To get rid of him
And threw him
Down into a well.
Some merchants bound for Egypt,
Found him
The brothers sold him into slavery
For a few silver coins -
Him,
The noblest man of his age,
Marked out
By *God*
For a destiny
Of Greatness,
Righteousness,
And Benevolence.

YUSUF

C.110. Joseph

Was bought
By a man
High at court in Egypt,
Who asked his wife, Zulaikha,
To treat him
With honour,
With a view to his adoption
As a son.
But she burnt with a passion
Of earthly love for him.
When Joseph refused to yield
To her solicitations,
There was trouble
And scandal,
And Joseph
Had to go to prison.
Here
Were shown his greatness,
And kindness and wisdom.
The King's cupbearer
Came in disgrace to prison.
Joseph instructed him and others
In the Eternal Gospel of Unity.
When released and restored to favour,
The cupbearer
Forgot Joseph for a time-
Until it pleased *God*
To put into Joseph's hands
The keys of the
Prosperity of Egypt
And the World.

YUSUF (cont'd)

c.111. The King of Egypt
Saw a vision
Which none of his
Grandees could explain.
The cupbearer
Referred to Joseph,
Who was sent for
By the king.
But Joseph insisted that
The voice of scandal,
Which had pointed to him,
Should be declared in public
To be false.
After Zulaikha had paid
A splendid ungrudging tribute
To his truth
And righteousness,
He came, and was invested
With supreme power
By the king.
In times of plenty
He organised great reserves
To meet the needs of famine.
When widespread famine
At last prevailed,
His brothers came from Canaan
In search of corn.
He treated them kindly
And got them to bring
His youngest brother, Benjamin:
But they knew not
That he was Joseph.

YUSUF (cont'd)

C.112. **When** the brothers
Went back
Without Benjamin,
Jacob was overwhelmed
With grief,
But he bore his affliction
With Patience
And Faith in *God*.
He refused
To be comforted
And sent his sons
Back to Egypt.
At last,
Joseph revealed himself,
Forgave them
And sent his shirt by them
To Jacob;
To tell him the good news
That Joseph lived
And did great work
In Egypt,
And had sent for
His whole family
To come and rejoice
And live in the land of Egypt,
And be a blessing to all.

YUSUF (cont'd)

c.113. Jacob

Was comforted
With the news.
The whole family
Moved to Egypt,
Where Joseph received them
With honour,
He forgave his brothers,
Thanked
And praised *God*,
And lived
And died
A righteous man.
So the story shows
How the Plan of *God*
Doth work without fail:
It defeats
The wiles of the wicked,
Turns evil to good,
And ever leads those
Who are true
To beatitudes undreamt of.
So did it happen
In Muhammad's life.
Will man not learn
To rely on *God*
As the only Reality,
Turning away
From all that is fleeting
Or untrue?

AL RA'D

C.114. **God's** Truth
Comes to Man
In revelation
And in nature.
How noble
Are *God's* works!
How sublime
His government of the world!
They all declare forth
His glory!
Yet man
Must strangely resist Faith,
And ask to see
The Signs of *His* Power
Rather than
The Signs of *His* Mercy!
Doth not *His* knowledge
Search through
The most hidden things?
Are not Lightning
And Thunder
The signs of *God's* Might
As well *God's* Mercy?
He alone
Is worthy of Praise,
And *God's* Truth
Will stand
When all vanities pass away
Like scum
On the torrent of Time.

AL RA'D (cont'd)

C.115. **The** seeing
And the blind
Are not alike:
Nor are those blessed
With Faith
And those without,
The former seek *God*,
And attain peace
And blessedness
In their hearts,
And a final Home of rest.
The latter
Are in a state of Curse,
And their End is terrible.
If *God*
In His wisdom
Postpones retribution,
It is for a time.
God's promise
Never fails:
It will come to pass
In His own good time.
In all things
It is for *Him* to command.

AL RA'D (cont'd)

C.116. **The** mockery
Of *God's* Messengers
Is an old game
Of the world.
But *God's* Truth
Will come to its own
In good time.
The End of the righteous
Is their Home of Bliss,
And they rejoice
In the revelations
They receive.
The Messengers of *God*
Take their due share
In the life of the world;
They win through
By *God's* Grace
Against all the plots of the world.
Their witness
Is from *God*,
Through *His* revelation.

c.117. Revelation

Leads mankind
From the depths of darkness
Into light.
It comes to every age
And nation
In its own language.
So was it before;
So is it always.
The Prophets
Were doubted,
Insulted,
Threatened
And persecuted.
But their trust
Was sure in *God*.
It is Evil
That will be wiped out
God's Truth
Is a goodly tree,
Firmly established
On its roots,
Stretching its branches
High and wide,
And bearing good fruit
At all times.

IBRAHIM (cont'd)

C.118. **But** the Evil
Not only chose evil
For themselves
But mislead others to perdition.
The godly should learn
From the Signs of *God*
All around them,
And be on their guard
Against all that is false.
So Abraham prayed
Not only for his posterity,
But for all:
For he foresaw
The universality
Of *God's* Message in Islam.
That leads to the
Sublime doctrine of oneness,
Which will be seen
In its fullness
On the Great Day,
When a new Earth
And a new Heaven
Will proclaim the end of Evil
And the adjustment
Of all this life's accounts.

AL HIJR

C.119. **God's** Truth
Makes all things clear,
And *God* will guard it.
But *God's* signs
Are not for those
Who mock.
Who fails to see
The majesty, beauty,
Order and harmony
Blazoned in *His* Creation,
And *His* Goodness
To all His creatures,
In the heavens and on earth?
With *Him*
Are the sources
Of all things,
And *He* doth freely
Give His gifts
In due measure.
He holds the keys
Of Life and Death,
And *He* will remain
When all else
Passes away.

AL HIJR (cont'd)

C.120. **Man's** origin
Was from dust, lowly;
But his rank
Was raised above
That of other creatures.
Because *God*
Breathed into him, His spirit.
Jealousy
And arrogance
Caused the fall of Iblis,
The power of Evil;
But no power
Has Evil
O'er those sincere souls
Who worship *God*
And seek *His* Way.
Many are the gates of Evil,
But Peace
And dignified joy
Will be the goal of those
Whom the Grace of *God*
Has made *His* own.

C.121. **God's**
Grace
And Mercy
Are always first,
But *His* Justice
And Wrath
Will seize those
Who defy *His* Law.
Even when
The unspeakable crimes
Of the Cities of the Plain
Made their destruction
Inevitable,
God's Message
Of Mercy to mankind
Was sent to Abraham
And of safety
To Lot.
The last remnants of sin
Will be cut off,
And the Signs
And Tokens thereof
Are plain for all
To see.
The proud Companions
Of the Wood
And the builders
Of Rocky Fortresses
Were all swept away
Because of their sins.

C.122. **But**
God's Creation
Doth bear witness
To *God's*
Design and Mercy.
His Plan
Is sure.
His gift
Of the glorious Quran.
Is more than
Any worldly goods can be.
So, while we
Denounce Sin openly,
Let us be gentle
And kind,
And adore
And serve
Our *Lord*
All our lives.

C.123. **God's** Command
Must inevitably
Come to pass.
But all *His* Creation
Proclaims *His* Glory,
And leads
To *His* Truth.
In all things
Has *He* furnished man
With favours innumerable;
To lead and guide him
And bring him to Himself
Why then does man
Refuse the Truth,
Except for arrogance?
Why does he
Run after false gods,
Thus acting against
His own lights
And misleading others
Less blest in knowledge?

AL NAHL (cont'd)

C.124. In all ages
Wicked men
Tried to plot
Against *God's Way*,
But they never succeeded,
And were covered
With shame
In ways unexpected.
The righteous
See good in *God's Word*,
And their goal
Is the Good.
Great teachers were sent
To all nations,
To warn
Against Evil
And guide
To the Right.
The penalty for Evil
Comes in many unexpected ways,
For Evil
Is against Nature.
And all Nature
Proclaims *God's Glory*
And humbly serves *Him*,
The *Lord Supreme*.

AL NAHL (cont'd)

C.125. **There** is
But one *God*,
He who gives all blessings
To man
And other creatures.
His greatest gift
Is that *He* reveals Himself.
But in many tangible ways
He cares for man
And provides
For his growth
And sustenance.
In rain,
In milk,
In fruits and honey,
And in Nature
And the life of man,
With his opportunities
Of social, moral,
And spiritual growth,
Are signs for those
Who understand.
Why then does man
Show ingratitude
By going after false gods
And forgetting *God*?

C.126. **God's** Prophets
If rejected,
Will be witnesses
Against those
Who reject *God's* Truth.
And all false gods
Will disappear.
A life
Of Justice
And righteousness
Is enjoined by *God*,
And the strictest fidelity,
In intent
And action.
For *God* will judge us
By our faith and deeds,
And no evil
Shall have power over those
Who believe
And put their trust
In *God*,
Their *Lord*.

- C.127. **God's** Truth
May come in stages,
But it gives strength
Guidance and glad tidings,
And should be held fast
When once received.
Be not like those
Who get puffed up
With pride
In worldly good,
And scorn the Truth.
Enjoy the good things of life,
But render thanks
To *God*
And obey *His* Law.
Be true in faith,
And proclaim *His* Word,
With gentle,
Patient wisdom:
For *God*
Is with those
Who live in self-restraint
A Pure,
Good
And righteous life.

AL ISRA'

C.128. **It** is
The privilege
Of the men of *God*
To see
The sublimest mysteries
Of the spiritual world
And instruct people
In Righteousness;
They warn
And shield men
Against Evil.
But nothing can lessen
Each soul's personal responsibility
For its own deeds.
It carries its fate
Round its own neck.
God's gifts are for all
But not all
Receive the same gifts,
Nor are all gifts
Of equal dignity
Or excellence.

AL ISRA' (cont'd)

C.129. **TO** be
Worthy of the service
Of the One True *God*
We must love and serve
His Creatures:
The parents
Who cherished us in childhood
Deserve our humble reverence
And service:
Next comes the rights
Of kinsmen,
Those in want
And wayfaring strangers:
To each
According to his needs,
Not in spendthrift show,
And gentleness is needed
To those
Whom we cannot help.
God will provide.
He has made life
Sacred and pure.
Fulfill your trusts
For orphans
And deal with all
In strictest probity.
Pry not into evil
Prom curiosity,
And shun insolence:
For *God* hates evil -
The *One*,
The *Good*,
The *Universal Lord!*

AL ISRA' (cont'd)

c.130. **There** is
None
Like unto *God*.
Exalted beyond measure
Is *He*.
All Creation
Declares *His* glory.
His revelation
Is Truth,
But is beyond comprehension
To those
Who believe not
In the Hereafter.
Those who serve *Him*
Should beware
Lest words unseemingly
Should escape them,
Whether to friend
Or foe.
Avoid dissensions,
And know that
God's Wrath when kindled
Is a terrible thing.
But we rejoice
That He forbears
And forgives.

AL ISRA' (cont'd)

C.131. **Arrogance,**
Jealousy
Spite and Hatred
Were the cause
Of the fall of Iblis.
Man was given pre-eminence
Above much
Of *God's* Creation,
And owes
Higher responsibilities.
He should give thanks
For *God's* mercies,
And remember
The Day of Account.
Not all
The scheming of Evil
Will deflect
God's righteous Plan
To protect
His chosen ones.
They should pray without ceasing
And seek
His true Guidance;
For Truth will last,
But Falsehood will perish.

AL ISRA' (cont'd)

C.132. **Who** can define
The Spirit of Inspiration?
Its gift
Is the highest
Of *God's* Mercies
To man.
The Quran is divine,
And no carplings
Can affect its greatness
Or the greatness
Of the Messenger
Who brought it to men.
Those who reject it
Will be called to account
On the Day of Judgement,
Let not
Pride and Ignorance
Rush, like Pharaoh,
To the Punishment
Of the Hereafter.
The Quran
As revealed by stages
Teaches the Truth:
Learn it
And chant it
And praise
The Beautiful Names of *Allah*
Forever!

AL KAHF

- C.133. **The** Book
Of Revelation
Gives straight directions
To make our lives straight -
To warn us
Against Evil
And guide us
To the Good everlasting.
Teach the Truth,
But fret not about men
Rejecting it.
The Parable
Of the Companions of the Cave
Shows how *God*
Works wonders
Beyond our fathoming:
How Faith is a sure refuge
In ways we know not;
How time itself
Works *God's* Plan
Before we know how it passes;
How *He*
Can give us rest;
And raise us back to life
Against all odds;
And how futile it is
To engage in controversies
About matters we know not.

AL KAHF (cont'd)

C.134. True knowledge
Is with *God* alone
We are not to dispute
On matters
Of conjecture,
But to rely
On the Truth
That comes from *God*.
As in the Parable,
The man
Who piles up wealth
And is puffed up
With this world's goods,
Despising those
Otherwise endowed,
Will come to an evil end,
For his hopes
Were not built on *God*.

AL KAHF (cont'd)

C.135. **The** life
Of this world
Is ephemeral,
And its gains
Will not last.
Good deeds are the
Best of possessions
In *God's* sight:
All will be levelled up
On the Day of Judgement,
And a new Order created
On the basis of Truth,
According to the
Book of Deeds.
Pride
Is the root of Evil,
Rebellion
And Wrong.
Who will choose
Evil ones
In preference to *God*?
Let us accept Truth,
For though Falsehood
May flourish for a time,
It must perish
In the end.

AL KAHF (cont'd)

C.136. **MOSES** was
Up against mysteries
Which he wanted to explore.
He searched out
A man
Endued with knowledge
Derived from
The divine springs
From which flow
The paradoxes of life.
He is shown
Three such paradoxes,
And how human impatience
Is inconsistent
With their true understanding.
The highest knowledge
Comes not except
By divine gift,
And a constant,
Patient striving,
With Faith,
To apprehend something
Of the purpose
Of the All-Wise *God*.

c.137. **Three** episodes
In the life
Of a great king,
Dhu al Qarnain,
Illustrated how power
And opportunities
Should be used
In the service of *God*.
He punished
The guilty indeed,
But was kind
To the righteous.
He left primitive people
Their freedom of life;
And he protected
Industrious people
From grasping neighbours.
But he relied upon *God*,
And made them remember
The Day of Judgement,
When all will see
The Truth
And receive
The Punishments
And the Rewards earned
In their present Life.

MARYAM

C.138. Men

Of *God*
Show their qualities
In their
Private relationships
As much as in their
Public ministry.
Zakariya,
Was anxious
In a world
Of unrighteousness,
To find a successor
To continue
His *Godly* errand.
He was given
A son,
Yahya(John the Babtist),
Who heralded Jesus,
And lived
A life of Wisdom,
Gentle love
And Purity.

MARYAM (cont'd)

C.139. **Next** comes
The story of Jesus
And his mother Mary.
She gave birth,
As a virgin,
To Jesus,
But her people
Slandered and abused her
As a disgrace
To her lineage.
Her son did defend her
And was kind to her.
He was a servant
Of God,
A true Prophet blessed
In the gifts of Prayer
And Charity,
But no more than a man:
To call him
The son of *God*
Is to derogate
From *God's* Majesty,
For *God* is High above
All His creatures,
The Judge of the Last Day.

MARYAM (cont'd)

C.140. Abraham
Pleaded with
Loving earnestness
With his father
To accept
The Truth of *God*:
He was turned out,
But he retained
His gentleness
And was blessed.
Moses
Asked for the aid
Of his brother Aaron
And was true
To his people.
Ismail
Was loyal to
His father, Abraham,
And his *God*,
And was a willing
And accepted sacrifice
To *God*.
Idris,
In his highest station,
Held fast to
Truth and Integrity.
Thus are the righteous
Shown true in
Their personal environment,
And inherit the Bliss
In which the salutation
Is Peace -
Perfect Peace,
The reward
Of the *Constant*

MARYAM (cont'd)

C.141. Why should Man
Disbelieve
In the Hereafter?
We all must pass through
The fire of temptation,
But *God Most Gracious*
Will save us
If we accept *Him*
And do right.
Sin
May have its respite,
But must run
To its own destruction
We must not
Dishonour *God*
By holding false
And monstrous
Ideas of *Him*.
Glory to *Him*
That He cares for all
His creatures.

C.142. **God's** revelation
Is not an occasion
For man's distress:
It is a Message
To show that
God the All-Knowing
Sits on the
Throne of Mercy
And guides all affairs.
There is no God but He
To *Him*
Belong all
The most Beautiful Names.

C.143. **The** story
Of how Moses
Was chosen and told
Of his mission,
Has a high
Mystic meaning.
He was true
To his family
And solicitous
For their welfare.
Encamped in the desert,
He saw a fire far off.
Approaching,
He found it was holy ground.
God did reveal Himself
To him,
So that he saw life
In things lifeless,
And light
In his glorified Hand,
That shone white
With light divine.
Armed with these Signs
He was told
To go forth on his mission:
But he thought of his brother,
Aaron,
And prayed
That *God* might join him
In his mission,
And his prayer was granted.

C.144. **From** birth
Was Moses prepared
For his task.
His mother
Received guidance,
So that *God's* purpose
Might be fulfilled.
Moses was brought up
In Pharaoh's palace
And was trained
In all the learning of Egypt.
Yet he drank the love
Of his people
In his mother's milk.
Adventures and trials he had,
Including his stay
With the Midianites -
Until he was called
To his double mission:
To preach to Pharaoh
And the Egyptians,
And to free his own people.
So he and Aaron
Went to Pharaoh,
Who rejected *God*
And *His* signs,
But appointed
A trial of strength
Between his magicians
And Moses.
Moses won:
And the Truth of *God*
Was accepted by some Egyptians
But not by Pharaoh.

C.145. **The** people
Of Israel
Were rescued from bondage
And led on their way
To the Promised Land.
God's Grace
Gave them Light
And Guidance,
But they rebelled
Under the leadership.
One called Samiri:
He melted
The gold of their jewels
And made an idol -
A calf
For their worship -
A thing without life
Or power.
Moses
Destroyed the idol,
And cursed the man
Who led the people astray.

C.146. Such is
The lure of Evil:
But high and low
Will be levelled
On the Day of Judgement,
Before the Eternal,
The Gracious,
The King,
The Truth,
Who sends the Quran
To teach and to warn.
Will man remember
How Adam's arch-enemy,
Satan,
Caused his fall,
And will he yet be blind
To the Signs of *God*?
Nay-but let not Evil
Make you impatient:
The Prize
Of the Hereafter
Is better than aught
Of the glitter of this life:
Wait in Faith,
And the End will show
The triumph of Truth,
Goodness
And Righteousness.

C.147. Men

Lightly treat
God's Signs
As jests,
But the Judgement
Must come inevitably.
His Message is true,
And delivered
By *God's* Prophet,
As from man
To men.
Truth must triumph,
And all false gods
And false worship
Must come
To naught:
For *God* is One,
And *His* Truth
Has been One
Throughout the ages.

AL ANBIYAA (cont'd)

C.148. **LOOK** at
God's Creation:
Contemplate
Its unity of Design
And benevolence of Purpose.
Death
Must come to all,
But life
And faith
Are not objects of ridicule.
Truth will outlast
All mockery:
'Tis *God* who calls,
Because he cares for you,
And on *His*
Judgement Seat
Will weigh each act,
Each thought,
Each motive,
Great or small,
With perfect justice.
Come ye all
Reject not
His blessed Message.

C.149. The great
Exemplars of virtue
Conquered Evil,
Each according
To his circumstances:
Abraham
Stood staunch
In the fire of persecution, unhurt;
Lot
Was bold
In reproving abominations;
Noah
Survived the Flood
By his faith,
In a world of Unbelief;
David
Sought justice
And sang *God's* praises;
Solomon
By wisdom
Subdued the refractory;
Job
Was patient
In suffering;
Ismail, Idris and Zulkifli
Were true in constancy
Amid temptation
Jonah
Turned to *God*
After a short misunderstanding;
Zakariya and his family
Were exemplars of devoutness;
And Mary
Of chastity;
All men and women of *God*
Form one united Brotherhood.

AL ANBIYAA (cont'd)

C.150. NO good deed
Is fruitless:
Work
While yet there's time;
For with Judgement
The door
Will be closed
To repentance.
No false gods of fancy
Can help,
The Righteous
Will have no fear;
For them the
Angelic greetings
Will truly open
A new world,
Which they will inherit.
This was *His* Message
Of old,
And the same is
God's Message
Renewed:
For *God* is One,
And so is *His* Message
Proclaimed for all,
Freely
And in loving Truth.

AL HAJJ

C.151. **Will** not mankind
Take warning from
The dreadful consequences
Of Evil
Clearly proclaimed
To them?
Will they dispute
About *God* and the Life
Of the Future?
They only have to
Look around
And within them,
And they will see
Vestiges of the Plan
And the Purpose of *God*.
Let them not halt
Between Good and Evil:
God's Message
As well as *His* Messenger
Must win
Against all obstacles.
Only the Evil
Will be brought
To shame
And agony.
The Good
Whose speech is pure
And conduct
Worthy of praise-
Will have a meed
Of refinement,
Beauty and bliss.

AL HAJJ (cont'd)

C.152. **For** our
Spiritual growth
Are provided
Symbols
And means of expression
In our ordinary lives.
Such is
The pilgrimage,
Meant to gather men and women
From far and near
To share in sacrifice,
And prayer,
And praise,
In an age-old
Centre of worship.
The sacrifices, too,
Are symbols
Of Piety of Heart,
A longing to share
With fellow-men
In the bounties
Of *God*.
In the Fight for Truth
Is tested
Our purity of motive,
Unselfishness of aim,
And devotion
To Right
At the cost of self.
Fearless
Must we fight;
For Truth
Has often been flouted,
But must finally win.

C.153. **The** Power
Of Evil is in
Insidious suggestions:
They are only a trial
To those whose hearts
Are inclined
To Evil,
But Truth doth shine the nobler
For the Believers,
By the grace
And guidance
Of *God*.
Martyrs
Who give their all
In the cause of *God*
Will find a provision
Ample and eternal.
The finest
And the subtlest mysteries
Are but proofs
Of the goodness
Of *God*.
Dispute not
About rites and ceremonies:
Follow the Straight Way.
Seek for worship
The only True *God*,
And strive
In *His* service,
That ye may be witnesses
Among men
To *His* Truth,
As the Prophet
Is a witness to you.

AL MU'MINUN

C.154. Faith

Lead to humility,
Avoidance of vanity
In word and deed,
Charity,
Continenence,
Faithful observance of trusts
And covenants,
And devout approach
To *God* -
Surest steps to Bliss.
Man carries in himself
Proofs of *God's* Providence
The same story is told
If he looks
At Nature around him;
And the long line
Of Teachers
Sent by *God*
Shows *God's* special care
For humanity.
What though they were
Rejected
And scorned,
Maligned
And persecuted?
God's Truth won through
As it always will.

AL MU'MINUN (cont'd)

C.155. **The** Brotherhood of Truth
Is One
In all ages:
It is narrow men
Who create sects.
Let them not think
That the goods
Of this world
Can shield them
From evil
Or its consequences.
God's Truth
And *His* Messenger
Can be known to all:
For *God* in His Mercy
Has given us
Faculties and judgement,
If we would but use them.
The Message
Is not new;
All Creation proclaims it;
High above all
Is the *Lord of Glory Supreme!*

AL MU'MINUN (cont'd)

C.156. **Let** us
Eschew evil,
But not
Pay back evil
In its own coin,
However great
The temptation:
No chance will there be
To retrieve our conduct,
Once death cuts us off.
Then we shall only
Have to wait
For Judgement:
None
Can pass that barrier.
Our deeds
Will be weighed,
And happy those
Whose good weighs more
In the scale
Than ill.
Only Faith and Goodness
Will prevail in the end.
So glory to the Lord
Of the Throne Lord exalted,
Of Mercy and Honour.

c.157. Chastity

Is a virtue,
For men and women,
Whether
Joined in marriage,
Or single
Or widowed
The punishment
For offences in
Such matters
Should be public.
No less grave
Is the launching
Of false charges
Or rumours against
The fair reputation
Of women,
Or the spreading
Of such slanders,
Or the facile belief
In them.
Evil is ever
Spreading its net.
Good men
And women
Should ever be
On their guard,
And pray
For *God's* grace
And mercy.

C.158. **Privacy**
In the home
Is a nature of virtue:
Respect it
With dignity
And decorum.
Guard your eyes
And thoughts
With rules of
Modesty in dress
And manners.
And learn from these
To keep
Your spiritual gaze
From straying
To any but *God*.
True marriage
Should teach us
Chastity and Purity,
And such
Are the virtues
Which lead us
To the Light Sublime
Which illuminates
The world.

C.159. **God** is
The Light
Of the heavens
And the earth
High above our
Petty evanescent lives,
God illumines
Our souls
With means that reach
Our innermost being.
Universal
Is *His* Light,
So pure
And so intense
That grosser beings
Need a veil
To take *His* rays:
His elect
Are e'er absorbed
In prayer and praise
And deeds of love,
Unlike
The children of Darkness,
Struggling in Depths
Profound of vanities false.
All Nature sings
To the glory of *God*,
And men of fraud
And hypocrisy
Are but rebels
In the Kingdom of *God*.

AL NUR (cont'd)

C.160. **FOR** a self-respecting
Life on earth,
Respect
For others' privacy
Is most essential,
In the home and abroad:
But superstitions
Are not met
In intercourse
Amongst kin or true friends.
In public council
Never fail to observe
The most punctilious
Form and order:
Your self-respect
Demands
That you should give
Your Leader
Sincere respect
And all obedience.
You may not know
But *God* knows
The inwardness of things
Both great and small.

AL FURQAN

C.161. **Amongst**
The highest
And greatest of
The Gifts of *God*
Is His Revelations,
Which is the criterion
By which we may judge
Between Right
And Wrong -
Between False
And True Worship,
Between the Message
That comes from *God*
And the Forgeries
Of men,
Between the Real
In our eternal Future
And the Fancies
By which we are misled.
The Prophets of *God*
Come as men
To live among men
And guide them.

AL FURQAN (cont'd)

C.162. **Woe** to
The misbelievers
Who arrogantly
Demand to see *God*,
Yet reject *His* Signs!
The Judgement
Will come,
And then they will see
Too late,
How evil casts nothing
But treacherous snares
For man.
Slowly comes
God's Revelation,
In ways
Most conducive
To man's enlightenment.
Men in their folly
Reject the most obvious
Signs of *God*.
Let then mock!
Soon will they know!
Alas! Men ruled
By self-impulse
Are worse
Than brute beasts
To guide or control!

AL FURQAN (cont'd)

C.163. **But** the
Signs of *God*
Are everywhere
In creation.
The Sun and the Shadow,
The Day and the Night,
The Wind and the Rain -
All things in nature
Are the symbols,
And point
To the Law Divine,
And the Destiny,
Good or ill of man.
Will he not learn and put his trust
In *Him*,
The Merciful?
His true servants
Ever adore *Him*
In humility
And fear of wrong,
In faith
And just moderation
In life,
In respect for duties
Owed to *God*
And men and self,
In avoidance of all
That is false or futile,
In strict
And grateful attention
To *God's* Message,
And in the wish
To put themselves and their families
In the van of those
Who love and honour *God*.

AL SHU'ARAA

C.164. **God's** Plan
Works unceasingly:
His Light shines
None the less brightly
Because some reject it
Or mock at it.
Moses was freed
From all fear
When *God* gave him
His Signs
And sent Moses
To Pharaoh:
Moses boldly proclaimed
The Message,
And won
The wise ones of Egypt:
The rejecters,
With Pharaoh,
Perished,
And their heritage
Passed to worthier hands.

C.165. **Abraham**
Patiently argued
With his people
About *God's* Truth;
Prayed for
Wisdom
And Righteousness,
For himself,
His father
And future generations;
And taught Truth
About the Hereafter.
Noah preached
To a World of Unfaith,
And would not reject
The humble and lowly;
His arrogant rejecters
Were brought low;
In him
And in his following
Were vindicated
God's Righteous Purpose
And Mercy.

AL SHU'ARAA (cont'd)

C.166. The 'Ad
Were addicted
To arrogance;
They exalted
In material strength
And possessions,
And had no faith
But in force:
They were brought low,
As were the Thamud,
Who gave way
To extravagance,
And were guilty
Of sacrilege
In destroying
A symbol of justice
And fair-dealing.
Their repentance
Was too late:
They were blotted
Out of the earth
For the mischief
They had made.

AL SHU'ARAA (cont'd)

C.167. The task
Of Lot
Was a hard one:
His mission was
To people addicted
To crimes abominable.
His reasoning with them
Was in vain:
It only excited
Their wrath.
They threatened
To cast him out,
But were themselves
Overwhelmed
In disaster.
Shu'ayb
Had to rebuke fraud
And commercial dishonesty:
He met only ridicule,
But the just
And fair-dealing
He preached
Was vindicated
In the end.

AL SHU'ARAA (cont'd)

C.168. **The** Truth
Of *God*
Must win against
Folly and Falsehood.
The Spirit of
Inspiration and Faith
Brought down the Quran
To the mind
Of the Holy Prophet,
That he might teach
In noble Arabic speech,
And through it
Reach the world.
If obstinate rebels
Do resist the Message,
Their day is brief:
With humble,
Gentle kindness
It must make its way
To all,
Nearest and farthest.
It is not like
The vain words
Of poet's false
Wandering without a goal:
It is Truth,
That fills the heart
Which trusts in *God*.

c.169. **Revelation**

Shows us
A glimpse of
The Spiritual World,
Guides us
In this life,
And gives us the
Hope of Eternal Bliss
In the Hereafter.
It works a complete
Transformation in us,
As it did with Moses.
When he saw
The Mystic Fire
And was given
The Signs with which
To reclaim a people
Lost in Superstition
And Sin,
And proud of Sin.

AL NAML (cont'd)

C.170. **NO** less
Were David and Solomon
Versed in knowledge
And mystic wisdom.
Even Solomon
Could appreciate
The wisdom
Of the humble Ant.
He used all his power
And resources
In extending
The Kingdom of *God*.
In wonderful ways
Did he lead
The Queen of Sheba
To the Light
Of the Faith of Unity,
And confirmed her
In pure worship,
The worship
Of the *Lord* of the Worlds.

AL NAML (cont'd)

C.171. In Salleh's
Pure preaching,
The evil Thamud
Found omens of ill
To themselves:
In secret they plotted
To take his life,
And like cowards
They made a league
To cover their crime
With lies.
Lo! On themselves
Recoiled the plot:
They perished
In utter ruin.
The men
Admonished by Lot
Were False to themselves:
They insulted
The nature
Given them by *God*,
And mocked
The Message of Purity.
Lo! were buried
In a shower of brimstone!

C.172. God's
Goodness And Mercy
Are manifest
Through all nature
And in the heart
And conscience of man.
God alone knows all:
Our knowledge
Can at best be partial.
Yet we can travel
Through space and time
And see how Evil
Never prospered.
God teaches us good,
But how can we see
If we make ourselves blind?
At the end of all things
Shall we know
How small is our state,
But for *God's* Grace:
Let us bow
To *His* Will
And accept
His True Guidance;
Let us Praise *Him*
And Trust *Him* -
Now and forever!

C.173. God's
Messengers
Are men,
And win through good life
By *God's* Grace
And their Faith.
So Moses was saved
From the Tyrant's wrath
In infancy,
And reared in
The Tyrant's own den,
But gently in
A mother's love.
In youth
Was he endowed
With wisdom and knowlege;
Strength and the will to do right.
In sorrow
Or misfortune
He trusted in *God*
And opened his heart
To *Him*.
In self-imposed exile
He won love by his chivalry
And confidence by Truth.
In his mission
He triumphed over
Arrogant Wrong
By his meekness, patience
And faith.
So Good follows Good
And Evil must fall,
Cursed,loathed,
Disgraced and despised.

AL QASAS (cont'd)

- C.174. **AS** with Moses,
So with the Prophet
Muhammad:
Revelation
Was given to him,
By which he knew
And understood,
And led men
And was kind.
He was a Mercy to men
Sent by *God*,
To warn those in sin,
And, by precept and example,
To bring the Light
To their very doors.
Those who had
Spiritual eyes rejoiced,
And walked in
God's Ancient Way,
Now reopened,
Valuing the things
Of the Spirit
As *God's* own gift's
To be their possession
Forever!

AL QASAS (cont'd)

C.175. **Material** good
Is nothing
Compared to the Spiritual.
In the Hereafter
No plea that others misled'
Will avail.
Each soul
Must answer for itself,
Whether it honoured
God alone
Or worshipped
Something else,
Or whether it received
Or rejected
The Teachers
Sent by *God*.
The Wisdom
And Plan of *God*
Are beyond all Praise:
All Mercy and Truth
Proceed from *Him*,
And there is no other -
None -
Besides *Him*.

AL QASAS (cont'd)

C.176. **Men** puffed up
With wealth,
Like Qarun,
Are not pleasing
To *God*:
For wealth
Is for service
Not for hoarding
Or show.
In the midst of his pride
Was Qarun swallowed up
In the Earth,
And the Earth
Knew him no more!
It is the righteous
That attain a happy End.
Let nothing
Keep your eyes back
From that End:
Then and only then,
Shall you reach
The Eternal Reality
The Glorious Reality,
Which is *God*,
Who endureth forever!

AL 'ANKABUT

c.177. Faith must
Be tested
In the conflicts
Of practical life,
But Good
Can never be submerged.
On the contrary
God will wash off
All stains
From those who strive,
And admit them
To the Fellowship
Of the Righteous.
Not so are the hypocrites
And those
Who reject Faith.
Their hearts are diseased,
And they will not
Accept the Right
Though a Noah
Preached to them
For a thousand years,
Or an Abraham
Reasoned with them
On *God's*
Most wonderful Providence.
But the True
Will ever search out
The Truth,
And Truth
Will always prevail.

AL 'ANKABUT (cont'd)

C.178. **Worldly** power
Cannot through sin
Defy the right,
As was proven
In the Ministry of Lot;
Nor can
Intelligence misused
Stand in the place
Of *God's* Light;
Nor can
Boastful insolence
Do aught
But dig its own grave.
The Strength
And Skill,
The Beauty
And Power,
Of this World's Life
Are no more
Than a Spider's Web,
Flimsy
Before the force
Of the Eternal Verities
That flow
From *God* Supreme!

C.179. **Proclaim**

The Message of *God*,
And pray to *Him*
For Purity and Guidance.
God's Revelation
Carries its own proofs
And is recognised
By men of wisdom.
Its rejecters but lose
Their own chances
Of profiting
By the Truth,
And attaining
The Paths that lead
To *God's* own
Gracious Presence!

AL RUM

C.180. **Great** Empires
Rise and fall,
Conquer and are conquered,
As happened
To Rome and Persia:
But the true Decision
Is with *God*,
Who will make
The Righteous rejoice,
Men may see
But the onward crust
Of things,
But in Truth
The End of things
Is all-in-all.
In *God's* own good time
He will separate
Good from Evil:
Praise and Glory
To *Him* forever!

AL RUM (cont'd)

C.181. **God's** Signs
Are many,
And so are
His mysteries:
Yet each does point
To *His* Unity,
Goodness,
Power and Mercy.
There is none like unto *Him*
His teaching is one,
And men that split up
God's standard religion
Are but following
Their own lusts.
Ungrateful are they
To give part worship
To others,
When all worship and
Praise and Glory
Are due to *Him*
And to *Him* alone,
In whom
We have our life and being!

AL RUM (cont'd)

C.182. **The** result
Of Evil is Evil.
So Mischief spreads
But *God*
Will restore the balance
In the End.
God did create
All things pure,
And will purge
And purify,
As *He* does
The physical world
With Winds.
Destruction awaits those
That break
His Harmony and Law:
It will come
When least expected.
Let the Righteous wait
And endure
With Constancy,
For Evil is shaky,
With no faith in itself
And no roots,
And is doomed
To perish utterly.

LUQMAN

C.183. **What** is
The Book of Wisdom?
It is a Guide
And a Mercy
To men,
And teaches them
How to attain Bliss.
God's Mercies
Are infinite:
How can man deny them?
Luqman, the Wise,
Taught grateful worship
Of the One True *God*,
And the service
Of men
Beginning with parents:
Every good deed
Is known to *God*
And is brought to account.
So walk in the Golden Mean,
And serve *Him*
With constancy,
And firmness of purpose.

LUQMAN (cont'd)

C.184. True Wisdom
Sees *God's*
Boundless Bounties
To man,
And how all nature
Is made to serve
Man's ends.
It is due from us to know
Our place,
Discern the limits
Of our knowledge,
And see how far above us
Is *God's* Wisdom,
And *His* Law.
Let us not
Deceive ourselves.
The end of all things
Will come,
But the when and the how,
Are known to *God* alone,
To Whom
Be all Praise!

AL SAJDA

C.185. **HOW** can
The Unbelievers
Realise the Mystery
Of Revelation?
They do not even see
The Marvel and Mystery
Of Time
And *God's* Creation,
And how
They were themselves created!
If they could see
How the end
Will shape itself -
How Good
Will be sorted out
From Evil!
The two
Are not equal in Goal.
Clear are the signs
And the Revelation of *God* -
In Nature,
History,
And the Message
Of *His* living Prophets.
If they learn not now, alas!
It will be too late
When Time's
Wings are furled.

AL AHZAB

C.186. **The** issue
Of all things
Depends on *God* alone:
We must put
Our trust on Him
As the Guardian of all things.
Both great and small:
Call things
By their right names.
If false relationships
By custom
Or superstition
Do harm, to men or women,
Shun them.
The Spiritual Guide
Is more than Father:
The ladies
Of his household
Are Mothers
To the Believers -
In rank,
Dignity and duty.
The Guide will have to
Give an account,
In the Hereafter,
And how the Truth was received
Which he was charged
To proclaim to men.

AL AHZAB (cont'd)

C.187. **When** the
Formidable forces
Of a whole Confederacy
Bent on destroying Islam
Burst upon Medina,
It was *God's* Grace
That saved the Muslims.
The enemies
And the Hypocrites
Did their best
To defeat
The Purpose of *God*;
But they were foiled.
In the Prophet
Was found
The ideal leader
For the men of *God*.
Who became heirs
To the heritage
Misused
By enemies to Faith
And the Laws of *God*.

AL AHZAB (cont'd)

C.188. **The** Prophet's
Household
Is not for worldly ends:
His consorts
Have a place
And dignity beyond
Ordinary women.
They must recite
And proclaim
The Signs of *God*.
For women
Have spiritual virtues
And duties
Like unto men.
God decrees
No unhappy wedlock:
Fear not
To dissolve such
And provide
What is right and fitting
For the service of *God*.
High
Is the Prophet's position,
And he must
Order his household
As best befits
His work and duties.
God doth watch all things.

C.189 **Believers**

Should cultivate
Refined respect
In social
And spiritual life.
And the Mothers of the Faithful
Have to uphold their dignity
So should all women
Protect their honour
And uphold their dignity.
The Hour will come
When all Evil
Will be punished.
Fear *God*,
And always speak the word
That leads to Right.
Arduous is the
Quest of Mankind's
High and noble Destiny -
Beyond the reach
Of other creatures:
Let Man
But strive in Faith,
And fulfill *God's* Trust -
By the Grace
And Mercy of *God*.

SABA

C.190. **God's** Mercy
And Power
Endure forever:
Man should understand
And not resist
God's Revelation.
Human Wisdom and Power,
As given to David,
Were only for
Establishing Righteousness.
Human Glory,
Like Solomon's,
Rested on
Slender foundations.
Saba but enjoyed
Her fair and prosperous state
As long as she obeyed
The Law of *God*,
But perished
For unrighteousness.
Learn, then,
That the Mercy and Power,
Wisdom and Justice,
Of *God*
Are beyond all comparison.
Do Right
And prepare
For the Final Day.

SABA (cont'd)

c.191. Unfaith

Has no stable foundations
To rest on:
Misleaders
And misled
Will all be responsible
For their deeds.
True values
Are not to be judged
By the seeming good
Of this Life:
True Good
Will come to its own
In the End,
However derided or scorned
In the period of Trial.
Revelation
And Mission
Of the Men of *God*
Will stand every test.
God's Truth
Will endure,
While Falsehood
Will perish,
And its votaries
Find the door of Repentance
Closed in the End.

FATIR

C.192. **God** is
The source of all things:
All Power,
Wisdom,
Beauty And Truth
Flow from *Him*
It is Evil
That deceives
And plots in the dark.
All knowledge
Is with *God*.
The things
That are Good
And Pure and True
Are not as the things of that are Evil,
Deceitful and False.
God is free
Of all needs:
It is we that need *Him*.
Let us seek His Love
And live.
His message
Will save us from wrong,
While dark
Is the fate of those
Who reject *Him*.
Praise and Glory to *Him*,
The Cherisher of all!

FATIR (cont'd)

C.193. **Man** can see
By his own experience,
What infinite
Shades and grades
Of colour
There are in nature.
So are there grades
In the spiritual world.
The Good
And the True
Understand *God*,
Who knows and watches
Over all His creatures.
The Good
Will reach Eternal Bliss,
While the Evil
Will find no helper.
Arrogance and plotting
Will be
The undoing of Evil:
Its doom is sure,
If it fails to profit
By the respite granted
By the All-Merciful *God*.

YA SIN

C.194. **The** Wisdom
Of Revelation:
The Quran received
Through the Holy Prophet
Is a guide to the Straight Path,
And a warning against
The terrible state
In which the yokes of Sin
Enslave us.
The Righteous
Receive it with joy,
For they believe
In the Hereafter.
Behold
There was once a city,
To which came two Righteous men
With the Gospel of Truth.
But they were rejected
And persecuted:
They were joined by a third.
But the City refused to believe
Or to turn from iniquity.
Only one man was found
In the outskirts,
To bear witness
To Truth, Faith And Righteousness,
And he did suffer martyrdom.
He attained Peace
But mourned for his people,
In that they shut the gates of salvation
And *God's* Mercy on themselves.
Alas for man's short-sighted folly
In defying the Grace
That would shield
And deliver him!

YA SIN (cont'd)

C.195. **Are** there not
Signs enough around you
To bear witness
To *God*,
And *His* saving Grace?
The earth dies
And revives:
There are mysteries
Of Life and Sex,
Of Light And the Stars
And Planets
In Heaven,
That follow their orbits
By Law
And in Harmony!
There are the ships
And the modes of transport
By which man
Can conquer the forces
Around him
With God-given Gifts!
Learn the Law of Goodness
From them
And believe in the Hereafter:
It will come
When least expected.
Be prepared for *God*.

YA SIN (cont'd)

C.196. When

The Day comes
men
Will be taken aback.
The Judgement Seat
Will be established.
Blessed will be those
Who attain salvation:
Their Joy,
Satisfaction
And Peace
Will be crowned
With nearness to their *Lord!*
Alas
For the Sinful,
Who deliberately followed Evil:
Their own nature and actions
Will speak against them;
They will face
The realities of punishment!
Both Revelation and Nature
Are eloquent
In instructing man
For his own good
In the Hereafter,
Which will come as a certainty.
Praise
And Glory to *God.*

AL SAFFAT

C.197. **God** is One,
The Source and Centre
Of all affairs,
And we must work
In discipline,
Harmony
And Unity
To put down Evil.
The Hereafter is sure,
When personal responsibility
Will be enforced.
For the True and Sincere
Servants of *God*,
There will be
The highest Bliss,
Unmixed and everlasting:
For those
Who defy *God's* Law
There will be
The deepest enduring misery.
Which will man choose?

AL SAFFAT (cont'd)

C.198. **The** Prophets
Of *God*
Formed a series
That worked
In *God's* service
To instruct their fellow-men.
In case of distress
God helped and delivered them.
Men did flout
And persecute them,
But they carried out
Their mission
With constancy;
And *God's* Purpose always won,
To the destruction
Of Evil.
So was it in the story of Noah
And the Flood,
Of Abraham the True,
Of Ishmael
Ready for self-sacrifice,
Of Isaac the Righteous,
Of Moses and Aaron,
Of Elias and Lot:
All men of Faith,
Who receive the blessings
Of Posterity
And Peace
And Salutation
From *God* Most Gracious.

AL SAFFAT (cont'd)

C.199. **SO** was
It also with Jonah;
He had his trials,
But *God*
Had mercy on him
And his mission was successful.
How can men
Ascribe to *God*
Qualities and relations
Derogatory to *His* nature?
High is *God*
Above all creatures.
The ranks
Of Angels and Prophets
Stand firm
In *His* service.
Evil
Is sure to be overcome.
So Praise and Glory
To *God*,
The *Lord* of Honour
And Power,
And Peace
To *His* messengers!

C.200. Self-glory
And Separatism,
These are
Among the roots of Evil,
Also Envy and Suspicion.
Not all
Combinations of evil
Can for a moment
Reverse *God's* Purpose
Or *His* Justice.
David,
Endowed with
Worldly Power and Virtues,
Had yet to purge himself
Of the thought of Self-glory,
Which he did;
And thus became
One of those
Nearest to *God*.

SĀD (cont'd)

C.201. **FOR** just ends
Was the world created.
Solomon,
In the midst
Of his worldly Power
And Glory,
Never forgot *God*;
Nor Job
In the midst of afflictions.
Nor other men
Of Power and Vision.
Whose patience and constancy
Brought them
Nearer to *God*.
So should all the righteous
Strive to win
The final Bliss,
For truly grievous
Are the woes of Evil
In the final account.

SĀD (cont'd)

c.202. The Gospel
Of Unity
Is the true cure
For Evil:
For it gives the good news
Of *God's* Power Supreme,
And *His* Mercy
And Forgiveness
Again and again.
It warns us
To avoid Evil,
For Evil
Arose from selfish Pride
And Rebellion.
No power
Has it over *God's* servants,
Sincere and true:
While Revelation comes
As a gift
Free
To all *God's* Creation.

AL ZUMAR

C.203. **TO** *God*
Is due
Sincere devotion
And to *Him* alone:
There is none
Like unto *Him*.
All Nature
Obeys *His* Laws,
And our own growth and life
Proclaim *Him*
Lord and Cherisher.
How can we blaspheme?
We must serve *Him*,
The One,
The True,
With sincere devotion,
And follow *His* Law
In its highest meaning:
Or else
The loss is our own.
All nature proclaims aloud
His Grace
And Loving kindness.

AL ZUMAR (cont'd)

C.204. What distance
Separates the man
Whose heart
Is melted
By the Message of *God*
And enlightened
By *His* Light
And him
Who rejects Revelation!
God teaches man
By Parables:
Straight is *His* Word
And clear.
Any doubts
In the minds of men
Will be resolved
After death:
Even now,
God's Signs are enough:
No other can guide.
Death
And his twin-brother, Sleep,
Are in the hands of *God*:
To *Him*
Is our goal.
He will judge in the end.
His Will
Is all-in-all.
No other thing
Can be of any account
Before *His* Law.

AL ZUMAR (cont'd)

C.205. **But** no soul
Need be in despair
Because of its sin:
God's Forgiveness and Mercy
Are unbounded.
Turn to *God*
In repentance now,
For at Judgement
It will be too late.
Unity in worship and life
Is commanded by *God*.
Go not astray.
When Judgement comes,
It will be a new World.
In perfect Justice
Will the followers
Of Evil
Be sorted out from the Good.
And the Righteous
Will rejoice,
Singing praises
To *God*
With the Angels on high.

AL MU'MIN

C.206. Believe

In *God*
For *He* is perfect
In Knowledge and Power,
Forgives Sin,
And accepts Repentance,
And justly enforces
His Law.
Those who reject *Him*
Are but in deceit:
God's Glory
Is sung
By the highest and purest.
Give all devotion
To *Him* alone.
The Day of Requital
Is ever drawing near,
When Falsehood will vanish,
And *God's* Truth
And Justice
Will be established
For all Eternity.

AL MU'MIN (cont'd)

c.207. Travel

In space and time,
And you will see
That Evil
Came to nothing
But Evil.
Mighty men of old.
In arrogance
Plotted against *God's* Truth,
But were brought low.
A humble believer
In Pharaoh's Court
Stood up
For Truth,
And counselled his people
To obey the Right:
In earnest humility
Did he address them.
They heard him not.
But he was saved,
And they were engulfed
In the Wrath of *God*.

AL MU'MIN (cont'd)

C.208. **God's** Grace
And help
Are ever ready
For *His* servants
Who patiently persevere.
Let not arrogance
Blind the soul.
Of men:
The Hour of Judgement
Is bound to come.
The keys
Of Life and Death
Are in the hands of *God*.
Dispute not
The Signs of *God*,
But learn from History
And the world around you.
Science and skill
Avail you not
If the soul is dead.

C.209. Revelation

Explains
And makes things clear;
It gives
The Message Of Hope
And Mercy,
And it warns men
Against the snares of Evil.
Deny not *God*,
The *Lord* of the Worlds,
Whose Glory
And Power
Are shown in Creation,
And *His* Mercy
In Revelation.
Learn
From the fate
Of the Peoples of old!
Learn from the warnings
Of your own nature:
Your very limbs
And faculties if misused,
Bear witness against you.
Repent ere it be too late.

c.210. **The best**
Of Men
Is the man of Faith
Who calls all men
To share his Faith,
Whose life
Is pure,
And whose law of life
Is the Will of *God*.
Eschew all evil,
And adore *God*,
And Him alone.
His Signs are everywhere,
His Message
Is the same
Through all the ages,
A Guide and a healing
To those who believe.
Dispute not,
But live righteously.
Knowledge,
Belongs to *God*
But Falsehood
Deprives man of Hope,
Humility
And Clear Sight,
And drives him to Hypocrisy.
So turn to Truth
And live.

AL SHURA

c.211. Inspiration

Is part of the
Glory and Goodness
Of *God*.
His Unity is shown
In *His* Creation;
Yet man will
Turn to false gods;
And dispute
About religion.
Faith has been one
At all times,
But sects and divisions
Rose through selfish contumacy.
Let all contention cease,
And conduct
Weighed by
The just balance
Of *God's* Word.
The Just
And the Unjust
Will all be brought
Before *God*,
Whose Mercy and Bounty,
Are writ large
In the Signs
In *His* marvellous Creation -
One,
Yet diverse!

AL SHURA (cont'd)

C.212. **What** we call
The ills of life
Is due
To our own ill-deeds,
And many of them
Are forgiven by *God*.
His Plan
Can never be frustrated.
This life is
But a stage of convenience:
Live True
And resist all Wrong,
But learn
The best way to do so.
On *God* rely;
Else
No protector will you find.
God's Revelation
Comes as a Guide
And Mercy:
It shows The Straight Way,
The Way
Of *God* All-Wise.

c.213. Revelation

Makes
Ever-lasting Truths
Clear -
Those who mock
Merely undo themselves.
Consider the Signs
Of *God's* gracious kindness
Around you,
And glorify *Him*:
Attribute not
Unworthy qualities
Nor
Any companions
To the One True *God*.
Seek
Truth in worship
More than
Mere ancestral ways,
And shut not out
Revelation's Light.

AL ZUKHRUF (cont'd)

C.214. **If** the Arabs
Hark back to Ancestry,
Why not accept the Faith
Of Abraham the True?
He joined
Not gods with *God*.
Spiritual worth
Is measured
By the other things
Than gold
Or silver
Or the adornments of this world.
These are
But things of the hour.
The lasting gifts
Are those
Of the Hereafter.
If Israel
Goes back to Moses
How he was mocked
By Pharaoh
In his pride of power!
Yet Pharaoh
And his deluded people
Perished:
So ends the pomp
And power
And vanity of this world!

AL ZUKHRUF (cont'd)

C.215. **If** Christians
Go back to Jesus,
He was
But a man
And a servant
Of *God*:
He came
To still the jarring sects,
Not
To create a new one:
He preached
The One True *God*,
His *Lord*.
So give up disputing,
And join in
Devotion to *God*.
That is the way
To the Garden of Bliss,
But the opposite
Leads to the Fire.
Beware!
The Truth has come,
And *God* knows
How you receive it.
He is
The *Lord* of power and mercy.
The Truth must prevail:
Resist it not.

AL DUKHAN

C.216. Blest

Is the night
In which *God's* Message
Comes down,
As a Mercy to men,
To warn them
Against Evil.
How fractious of men
To ignore
Or suppress
Such warnings?
Proud Pharaoh and his Chiefs
Did resist
God's authority,
But their sins
Rebounded on themselves:
They were swallowed up
By the sea:
And their tilth,
Their gardens,
Their noble fanes
And buildings,
And all the advantages,
Of which they boasted,
Passed to other hands.
Not a tear
Was shed over them
In Heaven
Or Earth.
Thus ends the tale
Of Power misused.

AL DUKHAN (cont'd)

C.217. **SO** with
The Children of Israel:
Granted gifts and favours,
They became arrogant
And fell.
Can the Quraish escape
The doom of Sin?
We(*God*) created the world
For just ends.
The Day will come
When Good
And Evil
Will be sorted out:
Each
Will meet
The fruits of its own deeds.
Give good heed
To the Message revealed,
And wait and watch.

C.218. *The Signs of God*
Are everywhere:
His Power ,
Wisdom,
And Goodness
Are shown through
All Creation and in Revelation.
How can man
Be so ungrateful
As to reject
True Guidance,
Reaping thus
The fruits of Evil?
But men of Faith
Have patience and forgive
Their weaker brethren,
And trust
In the final justice of *God*.
Form no sects,
As was done aforesaid,
Nor make
Your lusts your gods.
The future is sure,
And in the hands of *God*,
To Whom
All will bend the knee,
When Truth will shine
In all its glory,
So Praise and Glory
To *God*,
The *Lord* and Cherisher
Of all the Worlds!

C.219. Creation

Is for just ends.
And Falsehood
Is but straying from the Path:
Say what people may
Truth
Carries its own vindication:
Follow it firmly
Let Age
Think of Youth,
And Youth
Not turn rebellious.
There are fine gradations
In the Kingdom of *God*:
Then
Strive for the best.
Let not
Pride and arrogance
Undo you:
The Humble
Are often the best recipients
Of Truth.
All
Will come right
In good time:
So persevere
With patient firmness
Of purpose.
Justice
That seems to tarry
Comes really
On swiftest foot but sure.

MUHAMMAD

C.220. **NO** plots
Against Truth
Or Faith
Will succeed:
But those
Who follow
Both Truth and Faith,
Will be strengthened.
Be firm
In the fight,
And *God* will guide.
Rebellion against *God*
Is destruction:
Fidelity
Will cool the mind
And feed the heart:
It will warm
The affections and sweeten life.
Hypocrisy
Carries its own doom.

MUHAMMAD (cont'd)

c.221. **Those**
Eager for service
Want the call for service;
But the Hypocrites
Blanch at such call.
If it were not obeyed,
And Evil
Should get the upper hand,
Will it not
Stalk arrogant over the land,
And trample underfoot
All claims
Of right and kinship?
Fight it,
And fail not
In the test of your mettle.
Be bold
And establish
The Flag of Righteousness
In the highest places.
Thus comes Peace,
For which due sacrifice
Must be made.

AL FAT H

c.222. Victory

And Help
Go with
Calmness of Mind,
Faith,
Fidelity,
Zeal and Earnestness,
Not with Greed,
Lukewarmness
Or Timidity.
Discipline
And Obedience
Are essential for service.
The rewards for service
Are not to be measured
By immediate results,
But accrue
In countless hidden ways,
For Patience and Restraint.
Be strong
Against Evil,
But kind and gentle
Amongst yourselves:
The seed will grow
And become strong,
To your wonder and delight.

c.223. Respectful

Behaviour

To the Leader

In manner,

Voice and demeanour,

Are bonds and cement

Of an organised community.

The whispers of rumours should be tested

And selfish impatience

Should be curbed

To discipline.

All quarrels should be composed,

If necessary

By the force of the community,

But with perfect fairness and justice.

Ridicule, taunts, and biting words

Should be avoided,

In presence or in absence.

Suspicion and spying are unworthy of men

Who believe.

All men are descended from one pair:

Their honour

Depends not on race,

But on Righteousness.

Faith

Is not a matter of words,

But of accepting *God's Will*

And striving

In *His Cause*.

The coming into Islam

Confers no favour on others,

But is itself

A favour and a privilege,

A guidance for those

Who are True and Sincere.

C.224. **The** Prophet's
 Credentials
 Are the Revelation he brings.
 Let them not
 Wonder at the Message
 Or at the News
 Of the Hereafter.
 They have but to look
 At the starry heavens
 And at Nature
 Around them
 To see *God's* Goodness
 And *His* Power
 To bring Life
 Out of the Dead,
 And to punish all Wrong.
 Every deed,
 Word and thought
 Are in the Eternal Record.
 Death
 Will open your eyes
 And make you see Realities.
 Then will every action
 Bear its due fruit,
 And no soul
 Can shift its responsibility
 On to another.

QAF (cont'd)

C.225. **AS** Goodness
Has possibilities unlimited,
So has Evil
In the opposite direction.
To those
Who bring a heart unsullied
And to *God* devoted,
Will be Peace,
Security
And Eternal Life -
The Rays
From *God's* own Presence.
Adore ye *God*
And pay no heed
To whispers
Of Doubt and Evil:
These must vanish
At Judgement,
When Truth and Justice
Reign supreme.

C.226 Various

Are the ways
Of working.
We see in *God's* World -
Strong and gentle,
Scattering and uniting:
Though it all runs a Purpose
True and stable,
Which we all shall see
Fulfilled
On the Day of Judgement
And Justice,
Which must inevitably
Come to pass:
Give up false doctrines
Which agree not
Among themselves
Or with facts.
For Evil
Must end in Evil,
And Good
In Joy and Felicity.
The Good
Worship *God*
And serve *God's* creatures:
Those needing help
Are ever in their thoughts.
They see Signs of *God*
In all things in Heaven
And Earth,
And in their own hearts
And minds.

C.227. **Even**

Abraham the True
Had need to be told
Before he could realise
The Purpose of *God*.
Clear Signs
Were sent for warning,
As, of old
To Pharaoh,
The Aad,
And Thamud,
And the people of Noah,
And the warning
Inevitably came to pass.
Our Signs
Are for your instruction.
Heed them
And learn by them.
Those who believe
Find profit in their lives:
Those who reject
Or deny -
Alas! They learn not from the past
Woe unto them!
The loss is their own!

C.228. **By** the Sacred Symbols -
Of the Mount Sublime,
The Eternal Record on an open scroll,
The House of Worship thronged with men,
The Canopy blue of unfathomed Heights,
And the boundless Ocean
With its resistless tidal swell -
All acts of men
Must have their inevitable fruits.
New Worlds will be born
With the Day of Doom:
New values established
By *God's* decree.
Consumed will be Evil
In the fire of Reality:
And Good will come to its own -
In personal and social Bliss,
But most in the full realisation
That *God* is Good, the Beneficial, the Merciful...!
Proclaim, then, the praises of the *Lord*,
Nor heed the slanders of Ignorance or Spite:
For the *Lord*
Who created will cherish;
His Plan will overthrow
The puny plots of men.
Hold firm with patience in Faith
In the Hereafter, and sing *His* praises
Even in the busy marts of this world,
But chiefly
In the stillness of the Night
And the Holy hour of Dawn
As the Stars retreat,
Singing Glory to the Maker
Of their own Most Glorious Sun.

C.229. True Revelation
Is not a process
Either of error
Or deception,
Nor does the Prophet
Speak from himself
As he desires.
It is *God's* inspiration,
True, without doubt.
It is reality -
The inner reality of Heaven
As far as knowledge can reach,
Not the false ideas and idols
That men construct
For themselves,
Names
Without Truth behind them.
The goal of all things
Is *God*,
As *He* is the one
From Whom starts Reality.
No other
Can ever intercede
Except as *God* Wills.
He made us
And knows all that we are.
It is not for us
To justify ourselves,
But to offer ourselves
As we are.

C.230. **When** once
In *God's* Way,
Turn not away,
Nor check
Your generous impulse
To give your all to *God*.
The spiritual world unseen
Is above
All worldly bargains.
Each soul must bear
Its own responsibility.
It must strive its utmost
And attain its end.
The final goal of all
Is *God*:
In *His* hands
Are Laughter and Tears,
Life and Death,
The mystery of Birth and Creation
And the Hereafter.
God controls
Our Bliss
And inner satisfaction.
He is Lord of the highest
And Noblest in Nature.
His hand
Traces the course of History.
Learn, oh learn
From *His* Revelation,
And adore
The *Lord* of your inmost soul!

AL QAMAR

C.231. **With** every breath
Of our life,
Comes nearer and nearer
The Hour of Judgement:
The proud will be brought low;
The lovers of ease
Will find themselves in Hardship.
Come! Is there any
That will truly receive admonition?
So said Noah, but his people
Rejected the warning and perished.
God has made the Revelation
Easy to understand and follow.
Is there any
That will truly receive admonition?
So said the Prophets
Of Aad and Thamud:
So said the Prophets
Deputed to
The people of Lot and Pharaoh:
But the Wicked
Continued in sin and defiance
And perished.
Will the present generation
Learn wisdom by warning?
Alas! Is there any
That will truly receive admonition?
The Righteous will dwell
In the Garden of Bliss -
In joyful assembly
Of realised Truth,
In the presence
Of their *Sovereign Most High*.

AL RAHMAN

C.232. **GOD'S** creatures!
Which favours of *God*
Will you deny?
Most Gracious is *God*
Who reveals Himself
In the Quran,
In man's Intelligence,
And in Nature around man.
Balance and Justice,
Goodness and Care,
Are the Laws of *His* Worlds.
Created from clay,
Man can yet comprehend
The *Lord*
Of the Easts and the Wests,
Him who sustains all His creatures,
Him who bestows
The Jewels of Life and Faith,
Him who abides
When all else perishes,
Him whose Eternity
Is the Hope of man's Future,
The *Lord* Everlasting
Of Justice and Glory
And Bounty and Honour!
Which, then,
Of the favours of your *Lord*
Will you deny?

C.233. Let not
Evil think that
It will escape Justice:
Its tell-tale mark
Is on those who follow it,
And it must meet its reward
In the final adjustment.
But the Good, the Righteous,
Must reach their fulfillment
In the Garden of Bliss,
Where every delight
Will be theirs
In Beauty and Dignity.
How can such delights
Be pictured in words?
In symbols subjective
Let each take his choice.
For Good
Can there ever be any reward
Other than Good?
Beautiful sights and sounds,
Delicious fruits
To nourish the soul,
Companionship
Where Grace
Is mingled with love
May figure forth our Bliss.
Blessed be *God*
Full of Majesty and Bounty.
God's creatures!
What favours of *God*
Will you deny.

AL WAQI'A

C.234. **The** Event Inevitable
Is the Day of Judgement:
The world as we know it
Will be shaken to its depths,
And its place will be taken
By a world made new,
Where Good will be sorted out
From Evil.
In Dignity and Bliss
Will the Good
Find Fulfillment:
Both those nearest
To the throne of *God*,
And those who earned,
By faith and good life,
The title,
Companions of the Right Hand.
Who can tell
Of the misery in which
The Companions of the Left hand
Will live?
They will be as it were
In a fierce blast of Fire;
Their drink
But boiling water;
Their shade that of black smoke
That chokes their lungs -
Ever burning
With hunger and thirst,
And never satisfied:
Fit emblems
Of the Life in Death
To which Evil leads.

AL WAQI'A (cont'd)

C.235. **Learn** ye then
To witness the Truth
In your lives.
Your own creation
And growth,
The seeds
That ye sow in the ground,
The circuit of water
Through streams,
Rivers and seas
To vapour,
Clouds, and rain
That feeds the streams,
The Fire that stands
As an emblem of Life
And Light -
All point to your
Lord Supreme.
His Revelation
Conveys the same Message
To the pure in heart.
Will ye receive it
And live,
Assured of the truth
Of the Hereafter?
Glory
And Praise
To *God*
The Beneficent,
Supreme in Justice,
Mercy and Truth.

C.236. **God** is All-in-All:
 Follow *His* Law
 And *His* Light,
 And obey *His* Prophet,
 Who invites you to deeds
 Of Goodness and Charity.
 Strive and spend your resources
 And yourselves
 In the Cause of *God*:
He will grant you a Light
 To go before you to guide you
 To your Eternal Goal,
 Where no Evil can enter.
 When Success
 Crowns your efforts,
 Even then is the time
 To humble yourselves
 Before *God*,
 In sincere witness
 To *His* Love
 In pleasures here below
 Are deceptive:
 Be foremost
 In seeking *God*
 And *His* good pleasure:
 Trust *Him*:
 Be not like those
 Who mistook
 Mere renunciation of the world
 For *God's* service.
God's Grace is for all:
 Be your love and
 Your service for all.

AL MUJADILA

C.237. Let not
False pretence
Or superstitions
Degrade
The position of women.
Eshew
Secret plottings
And secret counsels.
Observe
Order and decorum
In public assemblies,
And seek not
In selfish pride
To engage
Your leader's private attention.
It is wrong
To turn to the enemies of *God*
For friendship:
They make their oaths
A cloak
For wrongdoing
And keep back
Men from the Right.
But none can resist
The Power
Or the Judgement of *God*.
The Righteous
Seek only *His* good pleasure,
And rejoice therein
As their highest achievement.

AL HASHR

C.238. **God's** Wisdom foils
The treachery of men,
And makes the path
Smooth for believers
Who strive even against odds.
Against *God's* decrees
All resistance is vain .
In property
Taken from the enemy,
Let those in need
Have a share,
But those
Who sacrifice their all
For the Cause.
But those
Who lend a helping hand
In the hour of need
Do it for love
And crave no reward,
Nor feel the least envy or jealousy.
They all rejoice
That the Brotherhood should thrive.
Not so the Hypocrites:
They are False
Even among themselves.
Perdition
Is the end of all Evil.
But the Good and Faithful
Will achieve felicity.
Such is the Power of Truth
And *God's* Revelation.
God!
There is no *God* but *He* -
The Good, the Glorious,
The Irresistible!
All Creation sings *His* Praise -
The Exalted in Might,
The Wise!

AL MUMTAHINAH

C.239. **What** social relations
Should you hold with men
Whose hearts
Are filled with rancour -
Who hate both *God*
And the men of *God*?
Sure you cannot offer
Love and friendship
To such as seek to destroy
Your Faith and you.
Seek protection for you and yours
from *God*
And not from *God's* sworn enemies.
But deal kindly and justly with all:
It may be
That those who hate you now
May love you:
For *God* can order all things.
But look not
For protection to those
Who are bent on driving you out.
Let not believing women
Be handed over
To Unbelievers:
No marriage tie
Is lawful between them.
When women
Wish to join your society,
Take their assurance
That they yield not
To Sin or unseemingly conduct.
Take every care
To keep your society
Free and pure
And self-contained.

AL SAFF

C.240. God's Glory
Shines through
All the Universe.
What deeds
Of Unity
And Discipline,
Of Love
And Righteousness,
Have you to show in conduct?
Or do you only mock
And insult the messengers
As they did of old?
Nay, trust in *God*
And strive your utmost
In *His* Cause.
Little
Have you to give,
But glorious
Is the reward
That *God* will give you -
Now and in
The Eternal Life to come!

C.241. **God's** care
For all *His* creatures
Is Universal.
His Revelation
Is for all -
Ignorant and lowly
As well as learned and high-placed -
Now and forever.
None can arrogantly claim
Exclusive possession
Of *God's* gifts.
If they do
Search their hearts within
And you will find them
Afraid of Death and Judgement.
Men of Faith!
On the Day of Assembly,
When you hear the call,
Hasten earnestly to answer it:
Leave off business
And join
In common worship
And devotion.
Then you may disperse
About your ordinary business,
But remember
The Praises of *God* always:
It is *God* alone
Who can provide
For your every need,
And *God's* gifts are best.

AL MUNAFIQUN

C.242. **The** Oaths
Of Hypocrites are a screen
For their misdeeds.
They think they deceive
With their fair exteriors
And plausible talk,
But their minds are impervious
To the real Truth.
They may plot to withhold
From men of *God*
Such things of this world
As they may command
They may plot to expel and persecute
The Righteous;
They may call them ill names
And slight them.
But to *God* belong
The treasures
Of the heavens and the earth,
And *God* will bestow
According to His Wise
And Universal Plan.
Let not
The world's foolish craze
Divert the Believers
From the service of *God* -
From Good Deeds
And Charity.
Now is the time:
All vain will be your pleas
And your regrets
When the shadow of Death
Cuts you off
Your last chance
Of Repentance!

AL TAQABUN

C.243. **The** self-same *God*
Created all men.
If some do good
And others evil,
And ye wonder how
The Good do suffer
And the Evil thrive,
Remember the final goal,
When true adjustments
Will be made.
The gainers here
Will be the losers there.
And the loser gainers
Some of this exchange
You will see even here,
In this life,
For Unbelievers
Who deny
The Hereafter but in the Hereafter,
Full account and True Adjustment
Of Good and Ill
Will follow
Before the Judgement Seat: nay,
Good will get more
Than its full reward:
For *God* is Bounteous,
Merciful, Mighty and Wise.

AL TALAQ

C.244. Guard well
Your Truth
And pure Integrity
In sex relations.
Keep the tie of marriage
Sacred;
But where it must
Be dissolved,
Use all precautions
To ensure Justice
To the weaker party
And protect
The interests of unborn
Or newborn lives
As well as social decency;
And close not to the last
The door of reconciliation.
God's laws
Must be obeyed:
It's man's own loss
If he is deaf to the Voice
Which teaches him, or
Blind to the Light
Which guides him.
God's Universe
Of Beauty and Wonder
Stands strong in Wisdom:
Let man
But tune himself thereto.

AL TAHRIM

C.245. **The** relations
Between the sexes
Are embittered
By the misunderstandings
And conflicts
That produce unhappiness
And misery,
Personal and social.
Harmony and confidence
Are due between the sexes,
Not disgust,
Or isolation,
Which may please some
But cause injustice to others.
Respect each other's confidence,
And if you fail,
Repent and make amends.
The good man seeks virtue
For himself
And his family.
If Evil is yoked to Good,
It must take the fruit
Of its own deeds;
The worldly tie
Will profit naught;
But Good
Should firmly make a stand
And will be saved,
For *God* cares
For all *His* true devoted servants.

C.246. Lordship

In right and in fact
Belongs to *God Most Gracious*,
Whose Goodness and Glory and Power
Are writ large on all *His* Creation.
The Beauty and Orderr
Of the Heavens above us
Proclaim *Him*.
Then who can reject *His* call
But those in pitiful delusion?
And who can fail to accept;
That truly knows himself
And the Mighty Reality
Behind him?
The Earth
And the good things thereof
Are prepared for man
By his Gracious *Lord*,
Who guards him
From hourly dangers.
Who sustains
The wonderful flight of birds
In mid-air?
Above, and below, and in mid-air
Can we see
God's boundless Signs.
We know that *His* promise
Of the Hereafter
Is true.
The spring and source
Of the goodness of things
Is in *Him*,
And will appear triumphant
When the Hour is established.

AL QALAM

c.247. The Pen
Is the symbol
Of the permanent Record,
The written Decree, and
The perfect Order
In the Government of the World.
And by that Token,
The man of *God*
Comes with a Plan
And Guidance
That must win
Against all detraction.
Truth
Is high above slander.
But men must be tried
Against selfishness
An overweening confidence
In themselves,
Such as would lead them
To forget *God*
And *His* providence-
Like the brothers
Who built castles in the air
About their garden
And found it desolate
In one night's storm.
But Repentance
Brought them Forgiveness:
Thus work
The Wrath and the Mercy of *God*.

AL QALAM (cont'd)

C.248. **TO** Evil and Good
There can never be
The same end:
No authority
Can the unjust produce
For their False imaginings.
In shame
Will they realise this
On the Day
When all illusions
Will vanish
And they find that the time
For Repentance
Is past?
The good man should wait
And should never
Lose patience,
Even though things go
Dead against him.
Jonah suffered in agony,
But his sincere Repentance
Brought him
The Grace of his *Lord*,
And he joined the company
Of the Righteous:
For Truth
Is firm and unshaken,
Is calm and works good,
Through all *God's* Creation.

AL HAQQA

C.249. In this
Fleeting world
Few things
Are what they seem.
What then is sure Reality?
Nations and men
In the past
Assumed arrogance
And perished
Because they were unjust,
But that destruction
Was but a foretaste
Of the Doom to come
in the Hereafter,
When all Creation
Will be on a new plane,
And True values
Will be fully established:
To the Righteous will be Bliss
And to Evil, Punishment.
The Word of Revelation
Is not a poet's imagination
Or a Soothsayer's groping
Into the Future.
It is *God's* own Message,
Of Mercy to the Righteous,
And warning
To those who reject the Truth,
Praise and Glory
To the Name
Of *God Most High!*

AL MA'ARIJ

C.250. **Man** can ascend
To the Presence of God,
But by gradual ways
And in Process of Time.
But what is Time?
A Day
Is as fifty-thousand years,
On two different planes.
What seems near
Is far,
And what seems far
Is near.
So will be Judgement,
When things as we know them
Will be transformed completely
In a world all new.
Evil will come to its own,
Whatever its mask
In this transitory world,
And Good
Will surely reach its goal.
The good life
Is patient in prayer and well-doing
Faith and the earnest search
For the good pleasure of *God*,
Purity and Probity.
These are the Paths
To the Heights
And the Gardens of Bliss.
No Evil can enter there:
For the Evil
Are other ways,
Leading by steep descent
To dark Ignominy.

NŪH

C251. **The** Prophet's Message
As was that of Noah,
Is a warning against Sin,
And the good news of Mercy
Through the Door of Repentance,
For *God* is Loving
And long-suffering,
And *His* Signs
Are within us and around us.
But the sinners are obstinate:
They plot
Against Righteousness,
And place their trusts
In futile falsehoods.
They will be swept away,
And the Earth
Will be purged of Evil.
Let us pray for Mercy
And Grace,
For ourselves,
For those nearest
And dearest to us,
And for all
Who turn in Faith to *God*,
In all Ages
And all countries,
And amongst all Peoples.

C.252. **Spiritual Truth**
Finds its lodgement
In all sorts of unexpected places,
And in all sorts of unexpected ways.
The man of *God*
When most depressed
By the buffets of a world
Steeped in selfishness,
Sees a glorious vision:
Hidden spiritual forces
Work for him,
Make known the truth
In marvelous ways, and proclaim
The Goodness And Judgement
Of *God*.
They reject all Error and lead others
To purify their wills and come to *God*.
Behold! Every place and time,
Every gift is meet
For the service of *God*.
The One, the True,
Whose Word
The Righteous One proclaims
And must proclaim at all cost.
Man's Duty is plain,
But in the Kingdom of *God*,
Through *God's* Chosen Ones,
We rise to higher and higher Mysteries;
As may be expedient for us.
Yet when or how our End may be,
Is not given to man to know:
Let him but take
The treasures well-guarded,
That come to him,
And praise the *Lord*
Of all Knowledge and Wisdom!

AL MUZZAMMIL

C.253. Devote yourself
To the service of *God*
In the stillness of the night
But not all night.
In the world's persecution
Rely on *God*,
Who will deal with
His enemies
Fittingly.
Let not *God's* service
Be a matter
Of difficulty to you:
Do all your duties
In a whole-hearted remembrance
Of *God*,
And ever seek
His bountiful Grace.

AL MUDDATHHIR

C.254. **The Seer,**
By devotion and contemplation,
Prepares himself
For the Duties
Of Guide and Leader
To Mankind:
But when there comes the clear Call,
He must stand forth
And proclaim the Message -
In Purity,
Unselfish Devotion,
And Patient Long Suffering -
To save men
From the distress
Of the Final Day.
For many there be
Who glory in a life of ease,
And plenty,
Arrogant splendour,
And the applause of men,
Who scorn *God's* Truth
And reject the Divine.
How will they fare,
When the Judgement comes, and the Penalty?
Every fact of Life's Grand Pageant
Is but a portent for the Future.
Every soul is in Pledge
And must redeem itself
By Faith and Prayer,
By Charity
And Earnest Care
For the Realities of Life.
Bring but the Will,
And *God* will guide -
The *Lord* of Righteousness,
The *Lord* of Mercy and Forgiveness!

AL QIYAMAT

C.255. **Eschew** all Evil:
For man was not created
Without Purpose
Or without responsibility.
The Day of Account
Will come,
And his own conscience
Bears witness
That he must walk straight;
For he must face
That Day's Realities.
With Patience
Await the unfolding
Of *God's* view.
The faces of the Blest
Will beam
With Brightness and Beauty.
For the others,
Death
Will be a terror -
For Duties neglected
And sins committed.
Woe unto man
That he thinks not now
Of *God's* Purpose
And the Noble Destiny
For which *God* gave him Life
And its Gifts.

AL DAHR

C.256. **Man** was evolved
Out of nothing,
And through low beginnings:
But he was given
Insight and understanding.
God showed him the way;
And if man doth
Wilfully rejects the Right,
Man but chooses chains and yokes
And a Blazing Fire
Within his own soul.
Not so the devotees of Right:
They attain
The Mystic Fountain of Kafur:
For, purely out of love for *God*,
They do good
To *God's* creatures
And serve them.
The Light of Beauty and Joy
Will be on them.
In full felicity and honour
Will they live
In the Garden of Delights,
And share
In the Banquet-
The Presence and Glory Divine.
The Righteous are Patient
In Constant Devotion:
God's Way
Is open to all;
Whosoever has the Will,
May attain
To the Perfect Goal.

AL MURSALAT

C.257. **The** Winds
In the World of Nature
Are types of
God's Bounty and Power:
They gently bring
The Beneficent rain,
And when roused to wrath,
They clean the World
And wipe out Infection.
So works
God's Revelation,
In Sunshine and Storm.
It will root out Evil,
And restore
True values at Judgement.
Truly terrible will be that day
For the evil ones.
It will be
A day of sorting out:
Ah woe that Day
To the Rejecters of Truth!
Will man not learn
From his own little story,
Or from nature around him?
The Blazing Fire
Will be indeed
An enveloping Punishment.
How dreadful the contrast
With the Bliss
Of the Righteous!
Learn ye, therefore, Humility,
And approach *God's* Throne
In Repentance
And Earnest Endeavour.

AL NABAA

C.258. **The** Great News
For Man,
In his Spiritual Destiny,
Is the Judgement to come,
The Day of Sorting Out.
Do not the Power,
The Goodness, and
The Justice of *God*
Reveal themselves
In all Nature?
The Panorama around us,
The voice in our Souls,
And the harmony
Between Heaven and Earth?
That Day is sure to arrive
At its time appointed.
When behold!
The Present Order
Will pass away.
Then
Will fruits of Evil appear,
And the fruits of Righteousness.
God's Blessings
Will be more
Than the Merits of men;
But who can argue
With the Fountain of Grace?
And who can prevent
The course of Justice?
Let us then,
Before it becomes too late,
Betake ourselves
To our *Lord Most Gracious*.

AL NAZI'AT

C.259. **Never** can Evil escape
God's Order and Law:
His angels are ever present
To bring the wicked to their bearings
And they ever strive and press forward
To bring Comfort, Succour,
And *God's* Mercy
To those who seek it.
Then will come the Day
When the Proud shall be humbled,
Though they deny the coming Judgement.
What happened to Pharaoh?
He flouted *God's* Message
Specially sent to him,
And arrogantly proclaimed;
"I am your Lord Most High!"
He perished in this life
And will answer for his deeds in the next.
Can ye not see O men, the mighty works of *God*
In the Heavens and on Earth?
The Darksome Splendour of the Night
With its stars,
And the Daylight Splendour
Of the Sun?
How the Earth with its spacious expanse
And its mountain yields moisture and pasture, and
Feeds and sustains men and cattle,
Through *God's* wise Providence?
Ah! Transgress not all bounds and earn not
The Fire or Punishment,
But fear *God* and *His* Judgement,
And prepare
For the Garden of Perpetual Bliss.
Delay not!
The Judgement is sure
And it's nigh!

'ABASA

C.260. **Men** not blest
With the good things
Of this life
May yet
Be earnest seekers
Of Truth and Purity,
And deserve
As much attention as those
Who seem to wield some influence,
Yet who in their pride
Are self-sufficient.
God's Message is Universal:
All
Have a right to hear it.
Held high in honour,
Kept Pure and holy,
It should be writ
By none
But Good and honourable men.
God's Grace
Is showered on man
Not less
For his inner growth
Than in his outward life.
There must be
A final Reckoning,
When each Soul must stand
On its own past record:
The faces, then,
Of the Blest
Will beam
With Joy and Light,
While the doers of iniquity
Will hide
In Dust and Shame and Darkness.

AL TAKWIR

C.261. **HOW** can the Soul's
Self-conviction
Be fitly expressed,
Except by types
Of tremendous cataclysms in nature,
And still more by tremendous searchings
In the heart of man?
These want deep pondering.
When once the Spiritual Dawn
Has "breathed away"
The Darkness of the Night,
The Vision Glorious
Clears all doubts,
And brings us face to face
With Truth.
The highest Archangel in Heaven
Is sent by *God*
To bring these truths
To man
Through their Prophet.
God's Grace
Flows freely:
We have but to tune
Our Will to *His-*
The Ever-loving Righteous *God*.

AL INFITĀR

C.262. **HOW** fixed
Is the order
Holding together
This material Universe
Above and below us?
Yet it must give way
Before
The vast Unfathomed Truth
In which man
Will see
His past and his future
In true perspective.
To *God* he owes his
Life and all its blessings:
Will he not
See that the Future
Depends on Right and Justice?
Righteousness
Must come to its own,
And so must
Discord and Rebellion.
The Day must come
When Discord
Must finally cease,
And the Peace of *God*
And *His* Command
Are all-in-all.

AL MUTAFFIFIN

C.263. **Shun** Fraud
In all things:
In little things
Of daily life,
But specially in those
Subtler forms of higher life,
Which will be exposed to view
At Judgement,
However hidden they may be
In this life.
Give everyone his due.
For the Record
Of ill deeds and good
Is fully kept,
And stains of Sin
Corrupt the Soul.
Reject not the Real now,
Nor mock:
For the Time will come
When the True
Will come to its own,
And then
The Mighty Arrogant
Will be abased!

AL INSHIQAQ

C.264. **All** Mysteries,
Fair or shrouded in gloom,
Will vanish
When the full Reality
Stands revealed.
If this life
Is but Painful Toil,
There is the hope
Of the meeting with the Lord!
That will be Bliss indeed
For the Righteous,
But woe
To the arrogant dealers
In Sin!
Like the Sunset Glow
Or the Shades of Night,
Or the moon's
Ever-changing Light,
Man's life
Never rests here below,
But travels ever onwards
Stage by stage.
Grasp then *God's* Message
And reach the Heights,
To reap a Reward
That will never fail
Through all Eternity!

AL BURUJ

C.265. **Woe** to those
Who persecute Truth!
They are
Being watched
By mighty Eyes;
They will
Have to answer
When Judgement comes;
And a clear Record
Will witness against them.
Are they
Cruel to men
Because of their faith?
The Fire they use
Will be turned against them.
For *God* is strong
And will subdue
The Mightiest Foes.
Be warned and learn
From *God's* Gracious Message,
Preserve
Through all Time!

c.266. Through

The Darkest Night
Comes
The penetrating Light
Of a Glorious Star.
Such is
The Power of Revelation:
It Protects and Guides
The Erring.
For what is man?
But a creature
Of flesh and bones!
But *God*
By His Power doth
Raise man's state
To a Life Beyond!-
When lo! All things hidden
Will be made Plain.
Man's help will then be
But the Word of *God*,
Which none can thwart.
So wait with gentle patience -
For *His* Decision.

AL A'LA

c.267. Wonderful

Are the ways of *God*
In Creation,
And the Love
With which *He* guides
His creatures' destinies,
Gives them the means
By which to strive
For maturity
By ordered steps,
And reach the end
Most fitted for their natures.
His Law
Is Just and Easy,
And *His Grace*
Is ever ready to help:
Let us look
To the Eternal Goal,
With Hearts and Souls
Of Purity,
And Glorify *His* name:
For in this changing,
Fleeting world,
His Word is always True,
And will remain
Through all the Ages,
Ever the same.

AL GASHIYA

C.268. **Have** you heard
Of that Tremendous Day
When the Good
From the Evil
Will be separated?
There will be Souls that Day
Will burn and grovel
In the Blazing Fire of Wrath!
No Food can fill their Hunger:
No Drink alas, can slake their fierce Thirst!
There will be Souls that day
Will shout with Joy
To the Glory of their *Lord!*
Their past Endeavour
Will now be Achievement.
Raised high
On Thrones of Dignity
They will be guests
At the sumptuous Feast of Bliss.
Let man
But look at his dominion
Over the beasts of the Field,
Or his Glorious Canopy of Stars,
Or the Eternal Hills
That feed his streams,
Or the wide expanse of Mother Earth
That nurtures him,
And he will see
The ordered Plan of *God.*
To *God* must he return
And give account!
Let him, then,
Learn his Lesson and live!

AL FAJR

C.269. **Man** is apt to forget
The contrasts
In nature and life,
And all that they mean
In his spiritual growth.
Perchance
His mind is so absorbed
In what he sees
That he doubts
The vast Realities
He does not see.
The Present
Makes him blind to the Past
And to the Future.
Fooled by glory,
He fears not a fall.
And balked in disaster,
He gives up Hope
And sometimes Faith.
Let him study
Nature and History,
And restore his Faith:
Realising the Sure Event,
The Hereafter,
Let him find his
Fullest fulfillment
In the service
And the good pleasure of *God*.

AL BALAD

C.270. **The** Prophet's
Own city
Persecuted him.
Honoured by his nativity,
They sought to slay him:
Yet he loved it
And purged it
Of all that was wrong.
What toil and struggle
Did it not involve?
Man is made
For toil and struggle:
Let him not
Boast of ease and wealth.
He will be called
To account for all his doings.
Let him use
His *God*-given faculties,
And tread
The steep path
That leads to Heaven's Heights:
The steps thereto are
Love, unselfish Love
Given freely
To *God's* creatures -
All those in need -
And Faith in *God*
And Patience
Joined with Self-restraint
And Kindness.
Thus only can we reach
The ranks
Of the blest Companions
Of the Right Hand!

AL SHAMS

C.271. **All** Nature
Around us
And her pageants,
And the soul of man
Within,
Proclaim
The goodness of *God*.
God gave the soul
The power of choice,
And the sense
Of Right and Wrong.
Let Man
Keep it pure
And attain Salvation
Soil it with sin
And reach Perdition.
Inordinate wrongdoing
Ruined the Thamud.
They defied *God's* sacred Law
And *His* Prophet.
And went to Destruction
For their crime.

AL LAIL

C.272. **When** we consider
God's wonderful Creation,
We see many mysteries-
Many opposites-
Many differences;
The succession
Of nights and days,
The Creation
Of male and female.
Can we wonder
At the differences
In the nature
And objectives of man?
He is endowed with Will,
And he must strive
For the Right
Through all his diverse paths.
For the Righteous,
The way is made smoother
For Bliss;
For the Arrogant, Crooked Will,
The way is the smoother
For Misery.
For God's Guidance
Is always nigh,
If man
Will choose it.
And what is the Goal
For those
Who choose aright?-
The sight
Of the Face of *God Most High*:
For that indeed
Is Happiness Supreme.

C.273. **What** an example
We have
In the Prophet's life!
When moments of Inspiration
Were still,
His soul yet felt
The power
Of that stillness.
Like one
Who prays by night
And waits for the dawn,
Knowing how
The light grows brighter
Every hour till noon,
And well content
That Night and Morn
And the hours succeeding
Are but steps
To the plenary splendour of noon.
He was content
And consoled in the thought
That *God* had bestowed
His loving care on him,
In the Past
And so the Future
Was sure.
He followed the Light Divine-
To help the helpless,
To attend with patience
To the call
Of those in need,
And to rehearse
And proclaim and share
The boundless Bounties of *God*.

AL INSHIRAH

C.274. **The** Prophet's
Mind and heart
Had indeed
Been expanded and purified;
The burden
That pressed on his soul
Had been removed;
And his name exalted
In this world
And the next.
For the righteous man
There is no trouble
But is linked
With ease and joy;
He must strive
At every stage,
And look to *God* alone
As the goal of all his hopes.

C.275. Nature

And history
And the Light of revelation,
Through the ages,
Show that man,
Created by *God*
In the best of moulds,
Can yet fall
To the lowest depths,
Unless
He lives a life of faith
And righteousness.
Then will he
Reach his goal:
If not,
He must stand for Judgement-
None can doubt-
Before the wisest
And justest of Judges.

c.276. Noble

Is the mission
 Of the Prophet,
 Selected to proclaim
 The Message of *God*,
 The Lord and Cherisher of
 All His Creation
 Whose measureless Bounties
 Include
 The instruction of man
 In new
 And ever new knowledge.
 But alas for man!
 He fancies himself self-sufficient
 Turns away
 From the Path,
 And misleads others.
 But nothing
 Is hidden from *God*.
He will bring
 All untruth and sin
 And rebellion to judgement,
 And subdue all evil:
 The Righteous
 Bow in adoration to *God*,
 And draw closer to *Him*.

AL QADR

C.277. **Blessed** indeed
Is the Night of Power!-
When the Mercy
Of *God's* Revelation
Breaks through the darkness
Of the human soul!
All the Powers
Of the world divine,
Speed on their
Mystic Message of Mercy,
By *God's* Command,
And Bless
Every nook and corner
Of the Heart!
All jars are stilled
In the Reign Supreme of Peace,
Until this mortal night
Gives place
To the glorious day
Of an immortal world!

AL BAIYINA

C.278. **But** those
Who reject
The Light of Truth
Are obstinate.
Why should they persist
In evil ways
When the clear evidence
Has come before them:
The Straight Religion
Is simple:
To adore
With a pure heart
The *God* of Truth,
To draw nigh to *Him*
In Prayer sincere,
And to serve
Our fellow creatures
In Charity and Love.
To do aught else
Is to fall from Grace.
But Faith
And Good Life
Lead straight to the Goal-
The beautiful Gardens
Of Bliss Eternal,
And the mutual good pleasure
Of the Soul in her *Lord*.

AL ZILZAL

c.279. **The** Hour
Of Judgement
Must needs be heralded
By a mighty Convulsion:
The Earth
Will give up her secrets
And tell her tale
Of all man's doings:
Men will march
In companies
And clearly see
The inwardness
Of all their Deeds:
Not an atom
Of Good or Evil done,
But will be shown
In the Final Account
Of men convinced.

AL ADIYAT

C.280. **There** are those
That fight,
With eager charge
The hosts of Evil,
And storm
Its Citadel.
But unregenerate Man
Shows less than gratitude
For *God's*
Most gracious Bounties:
His life bears witness
To his treason and his greed.
God's Knowledge is All-Embracing:
All things hidden
Will be laid bare
At Judgement.

AL QARI'A

C.281. **HOW** will
The senses of man
Stand
The Noise and Clamour
Of the great Day of Account;
Whereon this life's
Old landmarks
Will vanish,
And men
Will be helpless
Like scattered moths?
Nay but a Balance of Justice
Will weigh
And appraise all Deeds:
And those whose good
Will show substance and weight
Will achieve a life
Of good pleasure
And satisfaction.
While those whose good
Will be light
Will find themselves, alas,
In a blazing Pit of Punishment.

AL TAKATHUR

C.282. **Be** not engrossed
In things ephemeral,
To the neglect
Of higher things in life.
Life is but short
And Death will soon claim you.
Oh that men would only learn
Before it is too late,
The serious issues
Of the higher life.
They must
Taste the consequence
Of their neglect.
For every good enjoyed
They must
In the Hereafter
Give a strict account.

AL 'ASR

C.283. Waste not,
Nor misuse your life.
Time
Through the Ages
Bears witness
That nothing remains
But Faith and Good Deeds,
And the teaching
Of Truth
And the teaching
Of Patience and Constancy.
But for these,
Man against Time
Is in loss!

AL HUMAZA

C.284. Woe

To the man
Or woman
Who deals in scandal,
In Word
Or Act
Or by Insults
Or Suggestions.
Woe
To the Backbiter,
Even if
His tale is true
For the taint
Is in his motive.
Woe
To the Miser
Who blocks up
The channels of use
And service
And dams up his wealth
As if
He could remain
In possession
For all time.
The Fire of Wrath
Will envelope them
And wither up
Their hearts and minds,
And consume
That largeness of life
Which is the portion
Of mankind.

AL FIL

C.285. Let not
Man be intoxicated by power
Or material resources:
They cannot defeat
The Purpose of *God*
So Abrahah Ashram found
To his cost.
His sacrilegious attack
On the Holy Fane of *God*
Brought about his own undoing:
What seemed but frail
Destroyed his mighty hosts in a day!

QURAISH

C.286. **Who** gave
The Quraish
Their talents
For their arts of peace,
Trade and commerce,
And for journeys
South and north
At proper seasons,
And made their home
Inviolable in Mecca?
Surely they, if any,
Should adore their *Lord*
And listen
To *His* Message
Of Unity and Truth.

AL MA'UN

C.287. **What** remains
If you deny all Faith
And personal Responsibility?
Why then
Help the helpless
Or teach others
Deeds of Charity?
Vain were Worship
Without heart and soul.
What think ye of men
Who make
Great show,
But fail to meet
The simple needs
Of daily life.

AL KAUTHAR

C.288. **T**O the man of *God*,
Rich in divine blessings,
Is granted
A Fountain unfailing,
That will quench
The spiritual thirst
Of millions.
Turn, then, in devotion
And sacrifice
To *God*,
Nor heed
The venom of Hatred,
Which
Destroys its own hopes,
Alas, of the Present
And the Future!

AL KAFIRUN

C.289. **The** Man of Faith
Holds fast
To his faith,
Because
He knows it is true.
The Man of the World,
Rejecting Faith,
Clings hard
To worldly interests,
But let him not
Force his interests
On men
Sincere and True,
By favour,
Force or Fraud.

AL NASR

C.290. **F**OR that
Which is right
The help of *God*
Is ever nigh and victory!
When the spirit of men
Is stirred,
They come
To the flag of faith
In troops and battalions.
They are to be welcomed:
But Praise and Glory
Belong to *God*:
To *Him*
We humbly turn
And pray for Grace:
For *He*
Is oft-Returning
In Grace and Mercy.

AL MASAD

C.291. **The** Chosen One
Of *God*,
In his earnest desire
To proclaim the Message,
Gathered
His kin together
To hear and judge,
With open minds
Between error and truth.
Behold,
The fiery "Father of Flame"
Blazed up
With foul abuses and curses,
And said to the Holy One:
"Perish Thou!"
With his hands he took stones
And cast them
At the Holy One's head.
Purse-proud
He headed relentless persecution.
His wife laid snares,
Tied thorns with twisted ropes
Of prickly palm leaf fibre,
And strewed
Them in the Holy One's path
On darkest nights,
For cruel sport!
But lo! the curses,
Insults,
Spite,
Harmed not the Innocent;
But hit
The wrongdoers themselves
And branded them
With Eternal Infamy!

AL IKHLAS

C.292. **Keep** Faith
All pure
And undefiled.
There is *God*,
The One and Only;
Eternal,
Free of all needs;
On Whom Depend
To Whom
Go back all things;
He hath no son
Nor father
Nor partner.
There is
No person like unto Him.

AL FALAQ

C.293. *It is God*
Who brings forth
Light from Darkness,
Life and Activity
From Death,
Spiritual Enlightenment
From Ignorance
And Superstition.
Banish Fear,
And Trust
His Providence.
No danger, then,
From the outer world.
No secret plottings
From perverted Wills,
No disturbance
Of your Happiness or Good,
Can affect the fortress
Of your inmost soul.

C.294. **Insidious** Evil
Lies in wait for man,
And loves
To whisper and withdraw,
Thus testing his Will.
But man
Can make God
His sure shield;
For *God* doth
Care for him
And cherishes him;
God
Is the Heavenly King
Who gives him laws
And *God*
Is the Goal
To which he
Will return and be judged.
Let man
But place himself
In *God's* hands,
And never
Can Evil touch him
In his essential and inner life.

CONCLUSION

C.295. Thus spake,
Inspired,
Our Holy Prophet,
Muhammad,
On whom we invoke
God's Blessings
For ever and ever -
We who are
Heirs to his teachings,
His exemplary life,
And the golden thread
Which he inwove
Into the web
Of human history.
In pious retreats he prayed;
Much thought he gave
To Life's most obstinate tangles;
'Gainst odds he strove
With Might and Main;
Wisely he led;
Gently he counselled;
And firmly he subdued Evil.

CONCLUSION (cont'd)

C.296. **Mantle** clad,
He solved
The most baffling mysteries.
His soul would scale
The heights of Heaven,
Yet showered its love
On the weak and lowly
Of this earth.
Like a cloud that catches
The glory of the Sun,
He threw
His protecting shade
On all.
The widow's cry,
And the orphan's,
Found an answer in his heart,
As did the cry
Of Penury and Need,
He searched out
Those who felt no need,
Being by pride and ignorance
Blinded,
And he fulfilled their real wants.
His last great charge
Summed up the rule
Of spiritual life
In linking Faith
With One universal Brotherhood.
Ah! Never shall we see
Such life again !

CONCLUSION (cont'd)

C.297. **B**ut his clarion voice
Still speaks his message.
His Love and Wisdom
Still pour forth
Without stint
The inexhaustible Treasures
Of *God*,
For whosoever
Will bring a purified heart
To receive them.
And never
Did the world,
Impoverished by its own
Wayward lusts
And greed,
Need those treasures
More than now!

CONCLUSION (cont'd)

C.298. **There** is
Still with us
Much sorrow and sin,
Injustice, oppression,
Wrong and hate.
Still does
Arrogance deaden Conscience,
Rob struggling souls
Of even the crumbs of Pity,
And make,
Of loathsome flesh,
And crumbling dust
And fair-seeming Idols
For worship.
Still does
Ignorance blow a mighty Horn
And try to shame
True Wisdom.
Still do
Man drive Slaves-
Protesting smoothly
The end of Slavery!
Still does
Greed devour the substance
Of helpless ones
Within her power.
Nay, more
The fine Individual Voice
Is smothered in the raucous din
Of Groups and Crowds
That madly shout
What they call Slogans New-
Old Falsehoods long discredited.

CONCLUSION (cont'd)

C.299. **What** can we do
To make *God's* Light
Shine forth
Through the Darkness
Around us?
We must first let it shine
In our own true Selves.
With that Light
In the niche
Of our inmost hearts
We can walk
With steps both firm and sure:
We can humbly visit
The comfortless
And guide their steps.
Not we but the Light
Will guide.
But Oh!
The joy of being found
Of being found
Worthy to bear the Torch,
And to say
To our brethren
"I,too,
Was in Darkness,
Comfortless,
And behold
I have found Comfort and Joy
In the Grace Divine!"

CONCLUSION (cont'd)

C.300. Thus should we
Pay the dues
Of Brotherhood
By walking humbly side by side,
In the ways of the *Lord*,
With Mutual Aid
And Comfort,
And heartfelt Prayer,
Backed by action,
That *God's* Good Purpose
May be accomplished
In us all together.

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THE HOLY QUR'AN - ITS COMMENTARY

BY A YUSUF ALI

This booklet has been extracted from "The Holy Qur'an - text, translation and commentary" by A Yusuf Ali. We have only extracted his "running commentary in Rythmic prose to prepare the atmosphere" for you Readers to get a general bird's eye view of the contents of the Holy Book before you proceed to the study of the Holy Book itself.

Therefore this booklet does not claim to be the "The Holy Qur'an"; for there can be no substitute for the True Message revealed and preserved in Arabic of such excellence that it is inimitable. Yet the need to convey its message to those without knowledge of the Arabic lanaguage has made it necessary for this work.

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