



The Holy Quran in English

Poetic rendering of verses and Mystical meanings

by

M.A.HyderAli Yakeenullashah B.A.

Kalifathul Khadhiri, Shathari, Chishthi, Sir Kalifa Rifai

Mumthaj Publishers

39, Muslim Karumara Street,
Nellikuppam - 607105,
Cuddalore District,
Tamil Nadu, India.

Phone : +0091 98947 46014

eMail : ma.hyderali@gmail.com

Publication : June 2012

Dedication

*to the Holy flowery feet of
Muhammed (..peace..),
the Mercy of the God for the mankind*

Preface

Divine Inspirations ordains me to venture upon a translation and commentary on the verses of the Holy Quran. Though not authentically well versed in arabic language, I am having a workable knowledge of Quranic literature and terminology by self learning through arabic by radio cairo distant education.

The mystical meanings and implications are taken mostly from the commentary work of renowned Sufi master Hazrat Gouz el Azam Syedina Muhyidheen Sheikh Abdul Kadhiri Gilani (R.A).

For the past one year I am urged by Lord Allah the Almighty God that I should elucidate the spiritual and mystical kernels lying inbetween the lines of the Glorious verses of the Quran.

Incase if I avoid His dictum in lethargy or in fear of criticism, God is cautioning me via spiritual visions and dreams of a holocaust to the living world which is in the offing.

In grip of fear I am hastily but cautiously doing this colossal job. Recent untoward happenings like storms, earthquakes and such threatenings in my living place terrify me. And that I am urged to publish this translation and commentary on Holy Quran.

Oh my brothers and sisters of the entire world whomsoever you be and to what religion you belong, I humbly repeatedly pray you, pardon this idiotic fellow, bear up with my blabbery, but believe in my words of warning and do the atonements I place before you to avert the dangers to the world in offing.

Read and vouchsafe the inner meanings of the Holy Quran, I am herein venture to publish and also recite the four chapters of the Quran which I have given in my earlier warnings "2012 Disaster to the Universe " in my blog www.sufisky.wordpress.com.

Kindly do it until the end of this year 2012 every morning and evening pray the God in the way and words of your own religion and implore Him that the disaster facing the earth be averted by His Grace and the entire humanity escape from the holocaust.

HyderAli Yakeenullashah

Kalifathul Kadhiri Shathari Chishthi Sir Kalifa Rifayi

Nellikuppam - 607105

Cuddalore Dt. Tamilnadu, India

Bismillahir Rahmanir Raheem

In the name of Allah, Beneficent and Merciful

The meaning of Bismillah, pronounced above consists three of the names of Allah, the Allah, Rahman and Raheem, Prophet(..peace..) said once, “Allah, the eternal God is having a thousand names for Him and in Holy Quran an hundred of His names are mentioned.

The numeric, the thousand in Arabic language usually denotes innumerable. Of course if we venture to collect the names of God in various religions and languages thriving around the world it will go certainly countless.

Among the thousands of His names Allah has chosen three of them to emphasise His qualities in Quran and they are Rahman, Raheem and Allah. The connotation of Allah is the eternal divine deity that makes its presence at the entire universe, both the visible and non visible.

Other two names Rahman and Raheem have their root in the word Raham and that means beneficence or gracefulness. The meaning of Arabic noun Raham has another implication and that is the uterus or womb that bears the embryo.

My renowned Sheikh Hazrath Muhamed Hussain Sahib of Nagore used to pray unto God “Oh my Lord abound me with thy grace” and used to make appeal with Auliyas of Allah and the Prophet(..peace..) “Oh the Noble Lords! pray, place your foot of compassion on my head”.

However Allah, divine nomenclature suggests or implicates each and every name that is associated with Divinity in the entire world. And this is the opinion of Islamic scholars.

“Uttering the single word Allah
I am abound with jubilance!
Let me forget every other thing
Except the name of God
Saying Lailaha Illallah!”

This is vivid lines of a poem in Tamil written by Kunankudi Masthan Sahib Oliyullah,

Imam Kazi the famous grammaria in Arabic language, met a Sufi master in Hiran in Persia. The Sufi master asked the Imam “How could you prove the existense of God?” The famous Imam jumped to say, in my books I have brought out hundreds of identities for God’s existense.

The Sufi Master contradicted him “No! you are wrong. The proofs and identities could only remove the doubts that linger about His existense, but faith is just doubtless belief and for the truthful believers there is no need for any proofs and identities.

Words of Sufi master lead the reputed Imam Kazi to the path of gnosticism. Imam became a disciple of the Sufi Master at once. The name of the Sufi master is

Najmudheen Kubra.

Only after this incident Imam ventured in writing his book of commentary on Holy Quran, and the Imam titled his great work as “Thafseer-e-Kabir” thereby honoring the name of the Sufi “Kubra”.

The goal of the human birth could only be achieved by imbibing the name of God Allah in his heart. The Holy Quran elucidates the nature of God as follows:-

God! There is no God but He, the living, the Eternal, neither slumber seizes Him nor sleep. His is whatsoever is in the Heavens and whatsoever is in the Earth, Who is he who can intercede with Him but by His own permission?

He knows what has been before them and what shall be after them, yet not of His knowledge shall they grasp save what He wills. His throne reaches over the Heavens and the earth, and the upholding burdens Him not, and He is the High, the great (Holy Quran 2:225).

He is God, beside Him there is no God! He is the King, the Holy, the Faithful, the Guardian, the Might, the Strong, the Most High. Far be the Glory of God from that which they unite with Him.

He is God, the Producer, the Maker, the fashioner. To Him are ascribed excellent titles. Whatever is in the Heavens and in the earth praises Him. He is the Mighty the Wise! (Holy Quran 54 :22-25).

Thus Allah, the God is described in the Quran, the word Allah is made up of five alphabets in Arabic, Alif, lam, lam, Alif, and Hey. The Alif denotes the male and Hey denotes the female and the lam the eunuch. And the learned fashion Alif as breath of man and the Hey as the heart of man and some other describe the Hey is a symbol of vast universe and Alif is that of man.

Hey could be the mentioning of ‘Kabakousin’ the inner light between the eyebrows and alif the divine light that emanates from there.

The nomenclature ‘Allah’ is called Ismul Aalam, the leading name of God and one who mediates over this name of God attains Mahriba, the gnosis of God. Even before the birth of Muhamed (..peace..) the divine name ‘Allah’ had its high respect among Arabs.

Although the pre-Islamic Arabs were idolators and worshippers of several deities and angels they always revered Allah, which had no forms. Inhaling “Hu” and exhaling “Allah” in breath is an exercise advocated by Sufis to attain the spirit of Allah in oneself.

If you inscribe the name Allah in Arabic alphabets on a China plate with an ink made of rice and with a pen of peacock’s feather, after drying of the inscription dissolving it in rose water, the preparation is a remedy for relief from evil spirits and ailments due to black magic and witchcraft. Sufis practise this kind of medication .

There are conditions for the faith in Islam, one should accept the fact that Allah has no partners or enemies to Him.

He does not have colour, form or figure. Neither sky nor earth hold Him. He is at present aptly as if he was in the beginning. He is alive, He is all knowing. He has His goals. He is seeing, hearing and He is able to speak.

He is everlasting. All these qualities of the God the believer should admit. The Prophet (..peace..) said “There is no peace for the believer except in the meeting of his Lord, The God”. The man has been created to get knowledge of God and worship him.

This is the truth found in Quran. In Bismillah there are 19 letters found. According to numerology 19 is a lovable number. In the books of numerology 19 is a magnetic number, it attracts everything that comes around it.

The Bismillah as a sentence appears in the 27 th chapter of Holy Quran where in the love story of Solomon and Sheeba is portrayed. Solomon, the wise sends a letter to Balquis the queen of Sheeba, asking her to accept the religion of Islam.

The queen seeing the Bismillah at the beginning of the letter, falls in love with Solomon, the sender of the letter. The very words of the sentence, beauty and the connotation of the words entice her.

As said earlier to seduce a person, the letter of Bismillah be inscribed on China plate dried and dissolved in rose water. As it is given to a person dissolved in syrup, the person who drinks it falls in love with the person who gave it.

For prosperity and affluence, for luck and success, any endeavour to be begun pronouncing Bismillah. As it is a saying of the Prophet whole of the Muslim world follow this as a rule in the affairs of their day to day life.

Beginning with the name of Allah, the Beneficent and Merciful is the meaning of Bismillah ‘I begin with’ is implied. This is outer meaning. The inner meaning has several claims. It means everything begins in the Universe by the order of the God. Continuously things begin with God’s impacts only.

“As if the letter Alpha is the beginning of the Alphabets. The beginning of the Universe is with Godhood.” Thus goes the meaning of the first couplet of Thirukural, the scripture in Tamil language,imbibing the spirit of Bismillah.

“Nishkamy Karma - do your duty without anticipating its fruit” is the gist of the message found in Geetha, the fifth Veda of Hinduism. The beautiful sentence of Quran, Bismillahir Rahmanir Rahim is nectar that makes man who recites it to be God obeying and duty bound not anticipating the results.

Al Fathiha - The Opening

The opening ode Al Fathiha in Holy Quran contains seven verses. Though it is the foremost chapter of the script, this is not the first of the revelations of God.

A gist of the whole text of the Quran, it is considered. It is made up of twice received revelations in Mecca. Some historians consider it to be of a single revelation. The ode is repeatedly recited in namaz, the prayer.

In every prayer whether it is regular, which is done five times a day, or special prayers like the prayer on festival days or optional prayers done by one's own will and wish, the recital of the ode in every prayers is conditional.

The meaning of the first two verses is that, all the praises are to be said for the God because He only created the entire Universe and he only is the Sustainer of the beings everywhere. He is beneficent and merciful with his creation.

Earth, gold and women are the three passions of man. The praise is another passion that every man want him to be praised by others. However the God is never in need of any of these passions.

while we consider the benefits, He has given us, the sky, earth, sun, moon, rain, and our own life; Our human body with five organs; We are astonished and we praise Him with no exception of words.

There are several religions in this world and all of them hold Him high and praise Him in abundance. The religion which consider Him formless and those religions that consider the head of their religion is none but incarnation of God Himself, they both are sportive to boast Him or praise Him by prose and poetry.

Either the people praise Him either knowingly and unknowingly all the praises go to Him is the opinion found in the ode, Alhamdh. The Rab, the Lord is omnipresent, its verses emphasise.

The word does also mean He is the Head, the Master, the Creator, the Fashioner the Sustainer of the universe.

If you change the Arabic letters of the word Rab, the Re and Be vice versa as Be and Re it pronounces 'Bar' and in Arabic its meaning is one who gives life.

The meaning of Rab could be safely considered as the Creator, Sustainer and Destroyer of the Universe as The God is portrayed Triad in Hindu religion.

And the matter created by Him, makes of all the universe, the earth like planets, sun like stars and the vast sky where they traverse, there is one antimatter, a recent noble prize rewarded scientific invention.

Could it be admitted that the anti matter approve the presence of spirit?

Could it be vouch safed as a proof that the God is the guard behind every sphere of the existense which is visible or invisible to our eyes?

“No doubt is there about this book, it is a guidance to the God fearing, who believe in the unseen” (AlQuran 2:2-3)

The God, the Beneficent, the Merciful is also the owner of the day of judgement (maliki yaumidhin), yaum which means here a particular day in Arab. Literal dictionaries give various meanings.

Yaum is hour, yaum is an year, yaum is an era and finally it is the flow of time itself. So whatever happens in the universe whenever and wherever it is meant the happening is due to the ordains of Allah, the God. Aptly “We are from God and we are ahead unto Him (Innalillahi va inna ilaihi)” a verse from Holy Quran.

The verdict is not only for us the human beings. The rule applicable to each and every tiny existence upon this universe. Because He is the Sustainer and Monarch of the universe we have to worship and obey only Him and pray for help unto Him only. Prophet said aptly “While your shoe has to be repaired, ask the help of the God Almighty.”

Show us the path of the pious (Musthaqem) is the fifth verse of the ode. The Pious are different from the believers. Believers are beginners in the path of the religion. Those people who are considered pious are those believers who have understood the repercussions of their belief so obey and worship God with piety.

“For illness of any kind recite Alhamdh and seek the relief from God” is another saying of the Prophet (..peace..). If you recite the ode forty times, breathing it on Attar or scent and spilling on your dressess you will find people attracted towards you.

Mystical Meanings:

Saful Mathini, Ummul Kithab are surnames of the ode. Not only the praise be to Allah, and inducing us the thought of praising Him is also with Allah, thus said Hajrath Muhyidheen Abdul Kadhira Jilani (R.A).

Sufis view is that since the creatures are the Creator in disguise, He is to be praised for His ability to feel himself in plurality in every being on earth. God pretends in man that He does not know Himself, thus speaks Muhyidheen Ibn al Arabi (R.A).

He has the ability to brush aside all his pretentious and come to realise He is Himself and none else in the end. The word abdh in the fourth verse does mean the servant and in literary Arabic it gives the meaning One who goes around.

The worshippers, the servants go around His Lord again and again taking birth and death and finally arrive at the stage of his Master, the God Himself. This is virtual meaning found in fourth and fifth verses.

Hajrath Muhyidheen said it is found in the scripture of the past that God says unto men “Oh! you who are believers, worship me only and I make you like me and enable you to create anything just saying “Kun-Be” (Futhuhul Gaib).

This is the secret message found in “Alhamdh - Begining” ode of Holy Quran. Sufis are of the opinion the verses of the ode read vice versa in Hebrew it contains Nemiaa - man becoming an atom and Neiliaa - atom becoming a man -Mystic terminology of Kabbala.

Sufis elucidate the yogic art of attaining mystic powers are abound in the ode. The just recital of the ode is also having effects on human mind and body. Alhamdhu lillah - Praise be to Allah.

Deletion of the letter ‘L’ from AlHamdh which denotes la, the nothingness in Arabic, pronounces Ahmadh i.e., Muhammadh is Allah. According to Sufis the personality of Muhammadh is none but Allah.

Sirath does mean path or bridge. That is the bridge between the material world and spiritual world. The bridge Sirath is Astral. the man who gets an astral body is called Musthaqim i.e., he attained Mukthi or Salvation.

The people musthaqim are called the Aulia Allah, the friends of Allah. “Those people who have been in the path of God are not to be considered dead” is a verse found in Holy Quran. Finally to say to gain God’s grace the human being should find and seek the sirath or right path unto heaven from the doors of Aulia Allah.

Prophet (..peace..)has aptly said “***Seek after Wisdom even it is found in China***”(Uthlubil Ilmi Valavu BiSheen) and he has also said “***Go in search of a Sheikh and find him even he is living in China or Syriya***”(Ja’alna farlun ala insanu anayathlubu Sheikan Kaamilan uthalibu Sheikal Kaamilu va indhana makanahi biSheen va biSaam).

These are the mystical meanings found in the lesson Alhamdh, the opening in Holy Quran.

Al Fathiha – The Opening - Ode 1

Sura Faatihah (@Mecca)

Bismillaahir - Rahmaanir -Rahim
Al-Hamdu lillahi Rabbil-Aalameen;
Ar-Rahmanir Raheem;
Maaliki Yawmid-Deen!
Iyyaaka na-budu wa iyyaakka
nasta-ein.
Ihdinas-Siraatal- Musta-qeem-
Siraatal-lazeena an - amta alai-him
Qayril-magzoobi alai-him
wa laz-zaalleen!
Ameen!

(١) سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ
الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝*

In the name of God, the Gracious, the Merciful!

All praises art to (Thee Oh) God!

The Creator and Sustainer (Thou art! Oh) Lord!

Of the worlds (all along the universe)

(The sun, the moon, and the stars that traverse

The skies visibly and unseen worlds of the heavens)

The most Gracious and Merciful (Thou art to Thy servants)

(The ruling fate belongs to Thee, and) on the Day

Of the Judgement Thou art the Monarch (whom all obey)

Thee alone we worship and Thee alone we seek for help!

Show us the way of those who walk on the straight path

The path of those who Thyne Grace and Mercy breath!

Not of those who earn Thy wrath and who go astray!

Amen! Oh God grant us our request, we humbly pray!

AnNaas - The Mankind

The forerunning three verses of the ode describe God as the Lord, the Ruler and the God of mankind. Both of the parents of a man, his boss with whom he earn his bread are seem to be the Lord of the man. But it is not a permanent one. In this world and in the hereafter, Allah, the God only is man's everlasting Lord.

Not only for his physical existence in this world and for the livelihood but also for the well being of the heart and mind, the help of God is a must for the man.

The existence of Jinni, a rational being other a man, is hinted in this ode. The meaning of Jinni in Arabic is that which cannot be seen and that which is in darkness. The devil, demon, fairy, nymph and the spirit of the human beings also generally mentioned as Jinni in Arabic lexicons.

The existence of Jinni or mythical beings is a controversial subject of discussion in the annals of the human history. Even by this era of scientific advances the disussion and search continues in the western worldas well as in the eastern.

In the final days of the Prophet (..peace..) a jew had cast a spell on him and he fell ill. To get relieve of the bad spell Allah bestowed these two odes An nass and Al Falak is the story behind the odes.

It is said if you recite these two verses seven times everyday by morning and evening after regular prayers the spells of sorcery and witchcraft could not catch hold of you.

Mystical meanings:

Man has been created as the representative of each and every intrinsic quality and attribute of Allah, the God. In man lies the power and vigor of a King, benevolence and bounties of a Lord and eternality and omnipresence of the Diety. "Vasvas" the confusion in man diverts him away from knowing the secret potentialities of his own self. Man has to pray unto God to relieve him from his ego which draws a curtain between him and God.

-Thafsir-e-Kareem,
-Hazrath Gauzel Azam(ra).

AnNaas - The Mankind- Ode 114

Surah Naas (@Mecca)

Bismillaahir - Rahmaanir -Raheem

Qul a-oozu bi-Rabbin-Naas

Malikin-Naas

Ilaahin-Naas

Min-Sharril-Waswasil-khan-Naas

allazi yuwas- wisu fee suddurin-Naasi

Minal-Jinnati wan-Naas.

سُورَةُ النَّاسِ مَكِّيَّةٌ (١١٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ
النَّاسِ ۝ مَنْ شَرَّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي
يُوسِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

In the name of God, the Gracious, the Merciful!

(Oh men and women hear and) Say!

Oh Allah! the Lord of the mankind!

The Monarch of the mankind!

The God of the mankind!

(Bestow peace to our minds!)

Save our hearts from *(lust and anger*

Unwarrented worries) doubts *(and fear)*

And from the evils of the perilous whisperer

Who whispers in the hearts *(a terrible desire*

To fight for women, gold and power!)

(Let the hearts of women and men be sanctified

And upon the earth Thy rule be justified!)

Al Falaq - The Daybreak

The entire universe is a creation by God. There are qualities of goodness and badness found in every one of His creation. The ode Al-Falaq is found to be a day to day prayer unto God, pleading Him to safeguard the man from the evils of His creation .

Presently it seems to be an era of natural calamities and the nations of the world often meet with such adversities. None except God can save the humanity from these misfortunes.

The word “Haasikeen” darkness in the third line of the verse is allegoric. It represents ignorance in the minds of the people. Mentioning of the word “Nafashath” women witchcrafts signifies witchcraft and related items, phantoms, devils, evil spirits and the said mental and physical ailments caused by them.

The word “Hasadh” in fifth line of the verse does mean jealous and envy. The jealous and grudging are the basic cause for quarrels and fightings not only between individuals, but also between communities and countries and they are the seeds of world wars. So man has to pray his Lord to soften his mind and keep him out the grip of jealousy grudging envy covetousness cupidity distrust mistrust suspicion doubt and impatience.

Mystical meanings :

The personality of man consists of a physical body, a thinking mind or feeling heart and a soul. The physical body made of elements air, fire, water and earth via the five organs such as eyes and ear etc. Draw a curtain of darkness in the heart of man. In other words the passions emerging out of the physical organs and the darkness they create in the heart of man could be cleared only by the light of the Soul that lies hidden in the heart of man. The mystical meaning of the ode is a prayer begging Lord Alimighty to pour the light of the Soul that is His own light in man’s being, his mind and heart.

-Thafsir-e-Kareem,
-Hazrath Gauzel Azam(ra).

Al-Falaq - The day break- Ode 113

Surah Falaq (@ Mecca)

Bismillaahir - Rahmaanir -Rahiim

Qul a-oozu bi Rabbil-Falaq

Min-sharri maa khalaq;

Wa min-sharri ghashiqin izaa

waqab

Wa min-sharrin-Naffaasaati fil-uqad,

Wa min-sharri haasidin izaa

hasad.

(۱۱۳) سُورَةُ الْفَلَقِ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَ

مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي

الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

In the name of God, the Gracious, the Merciful!

(Oh men and women hear and) Say!

Oh the Lord of the Dawn (the God of the universe!)

I seek refuge from the evils in Thy creation!

(The torrent rain and flood, the terrific cyclone

The horrifying earthquake, tsunami and volcano!

Untoward occurrences on the sky, earth and seas

And the adversities thereon! The dreadful diseases

Bacteria and virus!) All the perils of the Darkness

(Theives and murderers, snakes and instincts poisonous!

The mischieves of sorcery, witchcraft and blackmagic!

The unseen ghost, satan all such things tragic!)

The envious illwill in jinns and men (which drives

them to whisper where upon terrorism thrives!

War out of stupid fanaticism and war of the globe

Dangers of Atomic bombs, Bio-weapons to blow

The entire world to an end! Oh God Save us from these disasters!

Al Iqhlas

Qul: tell the people; Huva: He is Ahadhun : The One the Alpha . He is Allah the only God.

Allah:the God is; Samadh: He is not needy -but he is the need and want of all.
Lamyalidh : He begets none; Va lamyulath : He was not begotten
VaLamyakun : there is none; lahu : unto Him
Kufuvan : Comparable

Huva is one of the names for God found in Holy Quran. Jehova in Hebrew is just as Huva. It is found in Holy Bible that Prophet Moses called Him “Jehova!” In Armaic the spoken language of Prophet Jesus, Huva is “Hova”

“While you drop a vessel into a well for fetching water the vessel in deep touches nothing but God” said the Prophet (..peace..). If you could realise the presence of single solitary Being everywhere in universe the presence is that of God.

The God is one and only one is a maxim found in each and every religion on earth .In every scripture the oneness of God is emphasised. THE Godhood cannot be shared by human beings, but Sufis are of tthe opinion that man has in him divinity and his soul is eternal. Spiritualists of every other religion agree inverse.

According to historians, just to clarify the questioning people of Kuraish the verse said to have been inspired. Among the hundred names of God listed in Quran “Ahadh” clearly emphasis God’s individuality and singularity.“Samadh” according to mystics imply His decomposing Himself in the form of souls or atoms. Every soul is in need of Him. But He is not in need of them.

“To get relieve of poverty just recite this verse whenever you enter you home”. “For fever the verse is a spiritual remedy”.These are from the sayings of the Prophet (..peace..)

Mystical meaning:

The oneness of God could be allogarized as an ocean, the waves are His creations.But waves are not other than the sea or ocean. Qualities of the Creator are available in the creation. The created man is not born as a separate being aloof of His Creator. He comes out as an outpour or outcome of his Creator.

Oh Prophet! Tell them, the Truth of the Truth i.e., Divine perfection came out in your person as a form and tell them the men like you have in them by there human birth.Servitude and devotion at the same time as the outcome of the deity they have in them the qualities of perfection and Almightyness.

-Thafsir-e-Kareem,
-Hazrath Gauzel Azam(ra).

Al-Ikhlās - The Solitary One - Ode 112

Surah Ikhlās (@Mecca)

Bismillaahir - Rahmaanir -Rahiim

Qul Hu-wallaahu Ahad;

Allaahus-Samad;

Lam yalid, wa lum yulad;

Walam yakun-la-Hoo

kufu-wan ahad.

سُورَةُ الْاِحْلَاصِ مَكِّيَّةٌ (١١٢)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ

يُولَدْ ۝ وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ ۝

In the name of God, the Gracious, the Merciful!

(Oh men and women hear and) Say!

The God is one and alone (whom you cry

For help!) ***He is the eternal and absolute!***

He is not needy (but ever alert

In helping the needy) ***He is the need of all!***

Neither He begets! nor He is begotten!

(No dad or mom for Him!) ***There is none***

Like unto Him. He is God the one and alone!