

A RAY OF LIGHT: FOR GENERATIONS YOUNG OR FOR THE YOUNG UMMAH

Suleman Zubair

Whatever now than art,

While these sterling qualities

Of thine

Are only because

Our love tingled in thee.

It was she who infused in thee

That immortal spirit,

Sonny dear, And through her ye

Grieve not over words nor Understood the meaning

vows Real of La illah (The

For they too can alluring be, Almighty)

What ever the depth of heart

contains Now come hither and gather

Out of reach of words can it ye

be. The wisdom and elation

Of enjoying through

me

Remember ye that I did The joy of vision,
express While glowing
So much so easily, In the halo of Almighty.
Though I have for thee
What could still perplex ye. Now La illah
When ye often do recall
Inexplicable Do so from the depth of thy
Could my ideas be, heart,
So catch their spirit So that thy body too
Oh! ye of generations new Could feel the warmth of thy
One and all of ye! soul!
Further gather ye Even the sun and the moon
from this warmth of mine, In the love of La illah
As also from these looks Do glow,
And brows of mine. Seen have I this blaze

Or' the mountains

Although thy first lessons And the grass too by it does
Learnt did thee glow.
Atop thy mothers lap,
Which did enable thee La and Illah?

To open the window of thy mind! They are not words alone,
They are in fact a sword

Whose cut ye cannot
escape.

Her breath made out of thee

The stroke of La illah

Is lasting; No longer

Through its radiance Is there evidence,

Strength, energy and power Of any divinity

all do flow. In their universe.

Ah! believers Their source of strength

And pay homage? Once was Almighty alone.

And at that too

To the un-believers too? Now hath they fallen

Into the depths of
loving

Believers and disloyal be? Naught, but wealth alone,

Believers and hypocrites be? And in their hearts

My! My! Now they fear

Naught, but death alone. What! Such believers?

Who their religion sell! Gone is their love

And their people too Ardour and zest,

For a trifle do they sell! That once steeled

The love,

persons such not only torch That they had

All that their nations hold In their faith.

dear

But also set aflame Their enthusiasm has faded

Their very country dear! That rapture of their's has

evaporated,

The muslims' prayers That joy too in them has

Once inspired were By La faded

illah, Their energy go and gusto

But no more hath they Has all but evaporated.

The spirit -

Nor the soul of Lah illah. The Muslims' religion real

Now only in the book

Their submissions remains

To the Almighty, While his body in the grave

Had attractions. Remains.

Once their very own.

Influenced are some

Now their prayings Inversely by the so called

Have lost all their frevour, modernity,
While their fastings Who unlearnt their religions
All their spirtuality. did
From "Prophets" At whose behest
Not one but two, The heavens too did swirl.
The first one from Iran did
come And casts its imprint
Who Haj did'nt approve, On the mountains too,
While the other from India Who would evaporate
did come As ordained in the Quran
Who Jihad did disapprove ! Like smoke
Ye ought to know. When thou doth Haj
But deleate, Prostration ours is nothing
And Jihad now
Too ye forfeit, But the bending of the head,
From religious duties thine, Or call it
Then prayers and fastings too The weakness of the aged.
Loose their meaning and their
'soul. No longer hath our faith

In it the grandeur

When prayers and fasts Of God is Great !

Loose their philosophy, spirit Is it our fault?

and soul, Or our inherent defect?

The individual

Is upturned and unbalanced, Nay ! Now instead

While the Society too All of us

Is disconnected and uprooted. Move on our way

Own.

When no longer

Hearts The muslim now moves

Are warmed by the Quran, Like a camel bridleless

What good Aimless and goalless.

Can ye expect

From such hearts and minds? The once

Standard bearers of

Quran

The muslims Have lost their urge

Have their For research!

Self respect lost, Astonishing and astounding

O! Khizar please do help Is'nt if?

Before all is lost.

If the Almighty doth

grant

Once our Saida (bowing), thee
To the Almighty Insight and vision,
Caused the earth to quake, Scan the times
Through which ye move. The world may moveth
Or may not moveth Yell feel But the Muslman now
That reason has been Does not moveth.

swallowed

By brutal beasts, Infact have they now
And hearts no longer Fallen a prey
By love are warmed. To the talismans

Of the priests and the
kings.

The muslims no longer

Are modest or discreet, Ahove' crippled their
Influenced alone by glitter thoughts

Now are they ! And movements too;

That has further
clipped

The knowledge that they Their urge to soar
gather now Higher and higher
Negates Towards the unattainable.

Their arts and sciences

Economics and politics, Is'nt it shameful
And more so their religion That our reason, faith and
too thought

They v' plunged in to the in Are now tied alone
mire To the western school of
Of power, wealth and muck! thought.

Asia that massive land However, invaded have I
Of the rising sun The castles of their thoughts.
Has sunk so low

That it is hidden -from itself. That's led my heart

To bleed from within,

Asians now borrow But enabled has it me
Ideas ov others>To revolutionize
And have stopped Her world from without.
Thinking for themselves.

While their ideas own In so few a words
Now ar'nt worth a pun ! Has this sage
Conveyed his thoughts

The Asians life To the people of this age.

In this world called old

Is caught All the knowledge

By the syndorme of the old. Contained in oceans two,
Have been condensed

Can you imagine Are far more diverse,

By me! That hath enabled me

Only in cups two! To lay the foundation,

Of a phenomenon

Expressed have I ideas mine Far more different.

In paralance such

That I could win Although the youth

The applause of people mine Of today thirsty remain,

For its excellence. Yet that goblet of theirs

empty remains,

Which ye shall see Otherwise charming all of

As ye go along, them remain.

But ye might yet Yet some of them

Not grasp its meaning, Possess

For here have I used A soul that's dark.

The metaphor of the west.

Foresight have they

none

The exotic songs that fleet Future theirs they can't

From the strings of my heart perceive,

Merge for thee all that is the In conviction do they lack
best Nothing in this world can
Both of the east and the west. they discern.
Know do ye When independence ye do
The songs of the East loose
Out of contemplation spring, Ego and spirit ye also loose
While the songs of the West To top it all faith too do ye
Out of thoughts do sprout. loose.
I want ye to grasp Although the builders of
And inherit them both temples of learning ours
For I am a stream Use bricks and mortars of
Whose thoughts flow from mother earth,
both. Even then these scholars of ours
My divergence includes both Know not what
Individual disconnection Aspirations and objectives are
As well as ecclesiastical really ours.
connection.

Then how can ye
expect

The demands of the age
Our scholar's instructions and For clarifies it, the cobwebs
appeals That befogs the judgement of

To flow deep into our hearts a being.

To build a society

With roots deep and strong. Burn ye thy self

While passing through
the fire

See ye thus, how this Of thoughts pure and chaste,

Has stolen our lives and souls If ye really want to

Of our inner most light, discriminate

Including the goodness of Betwixt right and wrong.

nature ours,

And of what is wrong and That could lead thee

what is right. Towards grasping the truth,

And attaining a vision

So much so that even That is even beyond

Roses worth name ours The reach of reason.

Have stopped growing

On these boughs of ours! Ample knowledge gathered have ye

And builders ours From literary compositions

Haven't laid foundations Books and tutors a many,

propel- Yet real insight can thou

Of mosques that are ours. Acquire through the

disposition

Although thine fathers fore Of the-natures eye!
Were far more daring
Than even the eagles, The wine of preception that
Now youth ours flowth
Are far more timid From these eyes of mine
Than even the ducklings. Can exhilarate and invigorate
Thy Vision and
foresight.

If thy education gathers not
The warmth from the flame While each dawn bringth
of life. Whifs of thoughts a fresh
How can thy heart recieve the And blowth away ideas old,
fervour Filing the inverted cup
And the absorbtion of On shoulders thine with ideas
knowledge new. new.
Thus see ye Another advice sonny dear
How learning is a process. Is eat as little as is possible
Of the exposure of thy being, Sleep as less as ve can
And be very much brief in And circumvent it never.
thy speech
Which will cause thee In matters such
To be agile and alert, Let none else but logic

Enabling thee Rule thy heart.

To amass and encompass

Far more knowledge and Food for the human soul,

insight. Is reminiscence infinite

Of ideas, logic and
opinions;

The clergy denounces While therapy for the cage

gainsayers Of mortals

Of Almighty as unbelievers, Is sans excesses carnal and

Where as I consider those physical.

who disown

Them selves .as greater If thy body and soul arn't

unbelievers. sound and pure,

Ye can't attain sway

Of them one is dubbed Neither in this life

impietous Nor in the hereafter.

For denying existence

While the other one is labeled Goals of movements

Rash, baised and oblivious. Be they of ideas or of journies

Should in the direction

Truthfulness should thy Forward move

resolve be Other wise why at all bother

So break the chains of fear to move.

And free thyself from the

phobia Now look, the cruise of the

Of the feudals and the lords. moon

Is limited to its orbit
own,

Leave not the hands of justice It shall tarry

Even if thou be And one day shall it stop;

In a state While the voyage of the

Of rage or tranquility. humans

Is unbounded and
infinite.

And hold on to this principle

Whether ye be drenched Existence is non-existent

In poverty or prosperity, If the delight of the flight is

Even though amiss,

The law of Almighty And retreat discordant

May not to thy liking be; With the nature of the

Do this remember humankind.

Crums and scums of the earth My! My! what a horse

Sustain vultures and crows, Steadfast and flawless

While eagles draw With a lineage that surpassed

norishment Excellence all.

Their's from regions

Nearest the sun and the O! Men of reason

moon. Do ye remember

That once upon a
time,

Religion pure and simple is to Nothing dearer was

Be honest in life To a soldier's heart

Upright and true in speech Than his holy book

Graceful in seclusion His sword and his horse.

Generous in assembly

And above all to be This giant of a horse

benevolent and upright. With the agility of a tiger

Sprang or' hills, and
dales,

Be firm in devotion thine to While in combat his speed

the Almighty Eclipsed the lightning

And in matters such always an Of the skies.

angle be Hemmed he in his stride

Exist always to be with the Rocks and boulders

Almighty Like a gusty blizzard would.

If ye want to live in
real

tranquility Many an uproar and

excitement

I shall now unravel for thee Did he embed in his rapid

Religion in its heart, spirit and Sprints, twists and turns,

soul Bedecked with his astounding

By telling thee the tale of the Appearances and

life disappearncess

And times of Sultan Muzzafar Every now and then.

Who peerless ever was

In his earnestness. Stone and rock and all

Would shudder and
shatter

This Sultan loved his -stallion Under his powerful hoofs.

did

As he his own sonny would, But alas one sad day,

In times of war this Arab This mighty and noble

Horse creature

Of his was as hardy That Alimghty did create,

As his Lord. Like a mortal had to endure

A sharp agony in abdomen That the insolent and the

his. rude,

Command neither
respect

So the medic royal was called, Nor honour due !
Who to the stable regal came
To remove the horse's When behold I ! the youth
distress,

Displaying
conduct

But perforce had to administer unbecoming
That forbidden drink My life turns dark, dismal and
To remove the horse's blue.
torment.

Resultantly,

That saintly prince thereafter Grief and torment intensifies,
Never bridled that beauty ever In this heart of mine. again,
Thus see ye how the approach And then the teachings of
of the godly Mustafa
Happens to be very much Come vividly to life.
Unlike that of ours.

The truth of all truths

My prayer to the Almighty Is and remains,
Is, that ye too be bestowed That a woman's security

With a vision veracious With her consort lies

And a kindly heart. In this world of men

So wild and primitive,

These are the possessions While in the hereafter

Of a muslim sincere Tranquility is all but hers!

And a believer right earnest.

The security of a man

To pursue a religion true Inversely lies in his 'will own

Yell have to glow in its flame To guard his self

Right from head to toe.

From immorality and
depravation.

Initiation in a religion true

With a conduct becoming 'Tis sinful and vile

Begins, To utter words evil and

And with love does it end. immoral

About human kind. As in, hue and fragrance,

Is cast, the beauty of a rose. Forget not for both

The faithful and those
devoid

By now ye ought to know, Are Almighty's creation too!

Ti's a fact that heart
too

So live up and mindful be Is bound by water and clay

Of the high pedestal As our globe too
Of the human being Is bound by these elements
In this universetwo.

That's both thine and mine!

Though thou
aristocratic be

Do remember Or bathe ye in affluence,
That the strength of a human Leave not the apron string of
being education.

Is in proportion direct

To their reverence for Remember the essence
mankind; Of this frair's frevour for

To 'attain destination such learning

Bind thy self firmly Lies in thy spirit and thy

In the bond of love and frame,

brotherhood. Further this accord

Also is embeded

Men and women of love In thee by thy fathersfore

Who hold dear to their hearts Through their blood, sweat

The commandments of the and intellect.

Almighty;

Who emulate and hold near Look not for

To their hearts and souls For the spasms of thy soul
The role of Almighty Allah In this mortal and earth!
their Lord; abode.

Are kind and compassionate
Very much like their Lord Nor beg for honour or f
Both to the believers glory
And unbelievers alike. From princes and the di rich
Pray, permit both Instead look ye up
Faith and doubt Almighty Allah
A limitless place For his blessings and rewards

In thy heart.

Time and again it
happens so

However if thy heart too That persons of preception
Experiences infirmity Who are godfearing too
Then pray to the Almighty Can turn inconsiderate an
To help thee Injudicious too

In this calamity.

Through the smell of
power wealth and
fame.

Hold the cup of
intellect.

Affluence much to much

Arrogance does incubate, While muslims brains best
It erases intellect, Are brain washed by the west,
And sparks of goodness. Who effortless solutions seek
To problems intricate
In travels of mine or' the And in the analysis final,
world They only but lament.
Around the globe and or' the
years, Dispossessed are persons
Seen have 1 pity none Who Who easily are
In the eyes of the moneyed. ride,
For unenlightened are
they,
They heedless of Almighty's the nature and essence of
Commandments remain divinity.
So unfortunatly
Calamity is their claim. Scarcely would ye find
Honesty and integrity
Much do I adore those In and amongst the
Who like hermits do abide. aristocracy,
While whole hearted
truism
Now when the muslims have Originates

lost In the masses by and large.

All their vigour trust and

belief, Discriminate ye thoughtfully

Evaporated too has their Betwixt the satanic and the

Frevour, elation and joy. godly,

Search out a person
godly,

The learned ones too heed And in his association

The Quran no more! Do associate.

And are enlightened

By it no more. Societies have their Vultures

too

The sufi hermits Who grab, seize and suck,

Do longer holy come, 'The walth, labour and ideas o'

But plunderous and ravenous others,

Now they v' become. And that's become

Their etiquette,
culture, code

Despite activities hectic and conduct;

In religious schools of ours, While who like eagles soar

The scholars of therein, Incubate and grow

seldom do

On resources and ideas their For being elevated as
very own. Almighty's vicegerent.

Men of destiny who saintly By his fervour and warmth
are Did he convert us,

Like heavenly light they From a soulless, spiritless,
descend on us, pitiless

Stimulus theirs is derived And a disorganized mass

From civilizations both of Into a nation with a

East and West. throbbing heart!

In ignorance while we Horrified am I of the age

languish When thou were cast

In this world of ours, Into this mortal world,

They administer, rule and That's sunk so deep in carnal

command sensuality;

Both of our lives and times. And insensible is it

Both to the soul and

Who is the one who is akin? spirituality.

To Abraham?

To Moses? When spirit is lost so are souls

To Jesus? Resulting in soulless bodies a

To Gabriel? many,

And to the Quran? Then neither honesty nor

He is Muhammad (SAS)! justice

These elements two

Akin is Mohammad (SAS) to Can find a person nor a place

the radiant sun,Wherein to lodge themselves,

Universe is he for the masses, Finally as they find a place no

Who adore him better

From the core of their hearts. So seek they shelter in their

shells own.

His shining brilliance and

wisdom The situation is so very

Emits warmth, compassion serious

and love. Yell not be able to seek out

Persons who are
honest to a

Initially did he brandish us fault,

Through the flame of his Even though they be

radiance, Around thee all the while.

Guiding us to the august

pedstal So sonny dear abandon not

Nor disheartened be, The physical dance causes

And cease not thy quest This mortal world to swirl,

For finding a person such While the intellectual dance
Even if ye have to brave causes,
Hardships far too many! The heavens to bouy

Up with joy.

If in thy endeavours ye do fail
To attract the fellowship of a With these tools two
sage, Ye too can capture
Then please do care to accept Both the heavens and the
blessings mine earth,
With all the wisdom that I Thereby ye too could rule
carry Over both the worlds
Of thy fathersfore both thine Spiritual and temporal.
and mine.

Singly a person

Cause Rumi thy mentor to be By painstaking labour such
Who'll set ye on a course Can by means all
That'll amplify thee, Moses's elation achieve
And may Almighty bless thee While
With warmth, enthusiasm, Collectively a nation can
love and mercy. develop
And preside over a realm

Know ye? that Rumi stands That's glorious, great and
out noble.

In discriminating

The shallow form the deep, Soul's dance is the disciplining

And unwavering Rumi is ever of the self

In his mode of adoration of It's an exercise of the
the Alimghy. Intellect,

That can be achieved

Rumi's inspiration true By burning elements

Our minds did fail to sieze, That are ungodly.

Which slipped from our

hands The sustained glowing

As a fish or a deer could. Of the spirit in the flame of

love,

Rumi's physical prance Plus trails and tribulations a

Did we adopt many

While his spiritual dance Prompt the dance of the soul.

We forgot.

Further sonny dear
learn ye

To understand the difference

Betwixt the Goldy and the So if ye

satanic, Master the dance

Know what is temporal Of the spirit and the soul.

Know what is spiritual,

And above all, I shall tutor thee

What is service above self! In the religion of Mustpha

For the salvation

And further when Of thy spirit

Ye detach thy self And thy soul

From the selfish, And shall pray

Then and only then thy soul For the forgiveness

Shall have the ability Of they soul

To dance by itself. Even when I lie

In that grave of mine

Oh! ye thou

Young friends of mine **THE END**

Do this counsel of mine but

heed, **A LITTLE PRAYER,**

That worring much

Leads to beliefs feeble and frail

Anxiety and adversity too it Now dear children of Islam

incubates,

Which becomes the cause Named mostly after Mustpha

main Though this be the end of this

Of senility in the youth. poem

Can ye comprehend that It should be the beginning

Even the hermits of today Of thine lives anew.

Have greedy become,

And that's what's made me a (Sulman Zubair)

And an ally

Of the unselfish and of

Those who govern and live

Thier lives own.

By now you can see

How ye can a cause

Of solace be,

For my restless

Spirit and soul.