

INTRODUCTION TO SŪRAT *Aḷ-Zāriyāt*, 51.

This is an early Makkan Sūra, the second of the seven Sūras forming a group dealing with Revelation and the Hereafter. See Introduction to S. 1. This Sūra deals with the varying ways in which Truth prevails irresistibly even against all human probabilities.

Summary.—The winds may blow and scatter, lift and rush, or divide in all directions; but the Truth and Promise of Allah are sure and stable, whereof you may see Signs both around and within you (li. 1-23).

Past events and what you see before you point to the unfailing consequences of all you do: Allah, of His Grace, sends you a Reminder: the loss is your own if you reject and deny (li. 24-60).

Az-Zāriyāt, or the Winds That

Scatter.

*In the name of Allah, Most Gracious,
Most Merciful.*

1. By the (Winds)⁴⁹⁸⁶
That scatter broadcast;⁴⁹⁸⁷
2. And those that⁴⁹⁸⁸
Lift and bear away
Heavy weights;
3. And those that⁴⁹⁸⁹
Flow with ease
And gentleness;



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِي تَدْرَوْنَ

فَالْحَمَلَاتِ وَفَرَا

فَالْجَارِيَتِ يُسْرًا

4986. Four things are mentioned in verses 1 to 4 as evidences or types of the certainty and unity of a Truth described in verses 5-6. What these things are is described by certain adjectival participles, the noun understood being usually taken to be "Winds": the word for Wind (*Rih*) being feminine in Arabic. Some Commentators however understand other nouns as being implied. *e.g.*, angels in all four verses, or different things in each of the four verses. Whatever these things are, their different modes of working are evidence of the power and goodness of Allah, the Unity of His Plan, and the certainty of Good and Evil reaching their own destined ends, when Judgment and Justice will have given each one his due.

4987. Winds may blow strong, and scatter particles of dust far and wide; but they do not diminish by one jot the substance of Allah's material creation; on the contrary they help to readjust things. They reshape the configuration of the earth; in the vegetable kingdom they carry seeds about and plant new seeds in old soils; in the region of air they produce mighty changes in temperature and pressure that affect animal and vegetable life; they carry the moisture of equatorial Africa to the parched plains of India; and so on. Yet they are just one little agency showing Allah's working in the material world. So in the spiritual world. Revelation works mighty changes; it may be resisted, but the resistance will be swept away; it ever points to the one Great Final Event, "to which the whole Creation moves".

4988. The things that lift and bear away heavy weights may be the Winds that carry the heavy rain-clouds or that sweep off every resistance from their path, or it may be the heavy moisture-laden clouds themselves. So works Revelation: it lifts and sweeps away the burdens of custom, superstition, or man's inertia, and ever leads onwards to the destined End.

4989. These may be Winds that fill the sails of ships with gentle and favourable breezes, that carry men and merchandise to their destinations. Or they may be the ships themselves, whose smooth motion through the waters is described in many places, by the verb *jarā*, "to flow", *e.g.*, cf. ii. 164.

4. And those that⁴⁹⁹⁰

Distribute the affair;-

فَالْمُقَسِّمَاتِ أَمْرًا ٤

5. Verily that which ye⁴⁹⁹¹

Are promised is true;

إِنَّمَا وَعْدٌ لِّصَادِقٍ ٥

6. And verily Judgment⁴⁹⁹²

And Justice will surely

Come to pass.

وَأِنَّ الدِّينَ لَوَاقِعٌ ٦

7. By the Sky

With (its) numerous Paths,⁴⁹⁹³

وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ٧

8. Truly ye are of

Varying opinion.⁴⁹⁹⁴

إِنكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ٨

4990. These may be Winds (or other agencies) that distribute and apportion moisture or rain or atmospheric pressure or other blessings of Allah, -not haphazard but by fixed laws, i.e., according to the Command of their Lord. So with Revelation. Its blessings are distributed all round, and it produces its marvellous effects sometimes in the most unlikely places and ways.

4991. *That which ye are promised:* the Promise of Allah about Mercy and Forgiveness to the Penitent, and Justice and Penalty to the Rebellious, the promise of the Hereafter: the promise that all does not end here, but that there is a truer and more lasting world to come, for which this is but a preparation.

4992. *Dīn*=the giving to each person his precise and just due; this is implied in Judgment and Justice. All the inequalities of this Life are to be redressed.

4993. The study of the numerous regular orbits of the planets and irregularly regular orbits of comets, and the various motions, visible or invisible, of the fixed stars or revolving stars, form in themselves a network of knowledge or science, of a highly technical nature; the highest astronomy or mathematics can only barely reach its fringe. But these have all a fixed Plan and Purpose under Allah's Dispensation. In them variety leads to Unity. In contrast look at the confused medley of doctrines, views, and dicta put forward by the Sceptics, as described in the next verse.

4994. *Qaul*=saying, word, theory, doctrine. *Mukhtalif* =differing, various, inconsistent with itself, discordant. No theory or doctrine based on a denial of a Hereafter can be consistent with spiritual facts as we know them, or with Allah's Goodness, Justice, and Mercy.

9. Through which are deluded (away
From the Truth) such
As would be deluded.⁴⁹⁹⁵

يُؤَفِّكُ عَنْهُ مَنْ أَفَكَ ﴿٩﴾

10. Cursed be the conjecturers.

قُلِّلْ الْخَرَّصُونَ ﴿١٠﴾

11. Those who (flounder) heedless⁴⁹⁹⁶
In a flood of confusion:

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾

12. They ask, "When will be
The Day of Judgment
And Justice?"

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ﴿١٢﴾

13. (It will be) a Day
When they will be tried
(And tested) over the Fire!

يَوْمَ هُمْ عَلَى النَّارِ يُقْسَنُونَ ﴿١٣﴾

14. "Taste ye your trial!
This is what ye used
To ask to be hastened!"⁴⁹⁹⁷

ذُوقُوا فَنَتَكُمُ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾

15. As to the Righteous,
They will be in the midst
Of Gardens and Springs,⁴⁹⁹⁸

إِنَّ الْمُسْقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

16. Taking joy in the things
Which their Lord gives them,
Because, before then, they
Have done good deeds.

ءَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ

مُحْسِنِينَ ﴿١٦﴾

4995. Some Commentators draw from this a rigid doctrine of Calvinistic Predestination or Determinism, which I do not think is fairly deducible from the words. "Ufika" should I think be translated "will be or would be deluded", meaning "have the wish or desire to be", and not "must necessarily be deluded by eternal predestination". The word occurs in many places in the Qur-ān: e.g. Cf. v. 78, or ix. 30.

4996. They are in great spiritual danger: yet they care not.

4997. They used to say scoffingly, "if there is to be punishment for our sins, let it come at once!" When it comes, they will know what a terrible thing it is! Cf. xxvi. 204, n. 3230.

4998. Gardens and Springs are the two most frequent examples for the highest satisfaction and bliss.

17. They were in the habit⁴⁹⁹⁹

Of sleeping but little

By night,

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

18. And in the hours

Of early dawn,

They (were found) praying

For Forgiveness;⁵⁰⁰⁰

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

19. And in their wealth

There is a due share

For the beggar

And the deprived.⁵⁰⁰¹

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

20. On the earth

Are Signs for those

Of assured Faith,

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

21. As also in your own⁵⁰⁰²

Selves: will yet not

Then see?

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

4999. They were engaged most of the night in worship and in the planning of good deeds. They preferred activity to idleness, the service of Allah and His creatures to the indulgence of Self.

5000. They were up early before dawn, ready for their devotions. The praying for Forgiveness and Mercy does not necessarily imply that they had committed fresh sins. Indeed they *began* the day with such devotions, showing their great humility before Allah and their anxious care for others, for whom they prayed as much as for themselves. See the last sentence of n. 21 to i. 5.

5001. True charity remembers not only those in need who ask, but also those who are prevented by some reason from asking. The man of true charity seeks out the latter. There may be various reasons which prevent a man from asking for help: (1) he may be ashamed to ask, or his sense of honour may prevent him from asking; (2) he may be so engrossed in some great ideal that he may not think of asking; (3) he may even not know that he is in need, (4) he may not know that you possess the things that can supply his needs; and (5) he may be a dumb and helpless creature, whether a human being or a dumb animal, or any creature within your ken or power. Charity in the higher sense includes all help, from one better endowed to one less well endowed. Cf. n. 179 to ii. 177; also ii. 273-274, and notes 322 and 323.

5002. The Signs and Evidence of Allah are in all nature and within the body and soul of man, if man has but the spiritual eyes to see. Cf. xli. 53.

22. And in heaven is⁵⁰⁰³
Your Sustenance, as (also)
That which ye are promised.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

23. Then, by the Lord⁵⁰⁰⁴
Of heaven and earth,
This is the very Truth,
As much as the fact
That ye can speak
Intelligently to each other.

فَوَرَبُّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِمَّا تَأْتِكُم
نُطْقُونَ ﴿٢٣﴾

SECTION 2.

24. Has the story⁵⁰⁰⁵
Reached thee, of the honoured
Guests of Abraham?

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِ ﴿٢٤﴾

25. Behold, they entered⁵⁰⁰⁶
His presence, and said:
"Peace!" He said, "Peace!"
(And thought, "These seem)
Unknown people."⁵⁰⁰⁷

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ
مُنْكَرُونَ ﴿٢٥﴾

5003. "Sustenance", here as elsewhere, includes physical sustenance, as well as spiritual sustenance. Similarly heaven or sky has both the physical and the spiritual meaning. The physical sustenance grows from rain from the sky; the spiritual sustenance comes from divine aid, grace, and mercy, and includes the Good News and the Warning which come from Revelation about the Hereafter.

5004. Attention having been called to the Signs or Evidences of Allah's working on the earth, within ourselves, and in the heavens, in verses 20-22, an appeal is made to our own inner conscience, in the name of the Lord of heaven and earth, to acknowledge and act up to the truth of Revelation, and turn to the spiritual Realities. For they are as real as our own conscious and self-intelligent existence, on which is based all our knowledge. As a philosopher (Descartes) has said: "I think; therefore I am."

5005. Cf. xi. 69-73 and notes, where further details of the story will be found. Cf. also xv. 51-56.

5006. They were angels, who appeared suddenly before him at his tent-door in the guise of men, and saluted him with the salutation of peace. He returned the salutation, but felt, from their appearance and their manner, that they were unusual, not ordinary, strangers.

5007. *Munkar*: unknown, uncommon, unusual, not customary, (hence by derived meaning, not applicable here, not fair or just); opposite in both primary and secondary meanings to *ma'rūf*, well-known, usual, customary, just. Cf. xv. 62.

26. Then he turned quickly⁵⁰⁰⁸
To his household, brought
Out a fatted calf,
27. And placed it before them...
He said, "Will ye not
Eat?"
28. (When they did not eat),
He conceived a fear of them.
They said, "Fear not,"
And they gave him
Glad tidings of a son
Endowed with knowledge.
29. But his wife came forward⁵⁰⁰⁹
Clamouring: she smote
Her forehead and said:
"A barren old woman!"
30. They said, "Even so"⁵⁰¹⁰
Has thy Lord spoken:
And He is full
Of Wisdom and Knowledge."

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٦٦﴾

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٦٧﴾

فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشِّرُوهُ
بِغُلَامٍ عَلِيمٍ ﴿٦٨﴾

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ مُّصَوِّتٍ وَجْهَهَا
وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٦٩﴾

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ
الْعَلِيمُ ﴿٧٠﴾

5008. They seemed unusual strangers, but he said nothing and quietly proceeded to perform the rites of hospitality. He brought a roast fatted calf and placed it before them to eat. But the strangers did not eat (xi. 70). This disconcerted him. According to the laws of hospitality, a stranger under your roof is under your protection, but if he refuses to eat, he refuses your hospitality and keeps himself free from any ties of guest and host. "What were their designs?" thought Abraham, and he felt some distrust. But they were angels and could not eat. They declared themselves, and announced the birth to Abraham of a son endowed with wisdom,—in other words that Abraham was to be the head of a long line of Prophets! (xv. 53).

5009. Abraham's wife Sarah was old and barren. This news seemed to her too good to be true. She came forward, clamoured (xi. 71), struck her forehead with her hands, indicative of her amusement and incredulity as "a barren old woman": xi. 72.

5010. The angels said: "What may sound improbable to human beings will yet come to pass if Allah commands. And Allah thy Lord has spoken. So shall it be. For all His promises are full of wisdom and knowledge." So the angels on that occasion. But the application is for all time and to all human affairs. Never despair. However much Truth may be in the shade, it will shine with full splendour. And the Judgment will come, when good will come to its own!

31. (Abraham) said: "And what,
O ye Messengers,
Is your errand (now)?"

﴿٣١﴾ قَالَ فَاخْطُبْكُمْ أَيُّهَا الْمُرْسَلُونَ

32. They said, "We have
Been sent to a people
(Deep) in sin;—

﴿٣٢﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ

33. "To bring on, on them,
(A shower of) stones
Of clay (brimstone),⁵⁰¹¹

﴿٣٣﴾ لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ

34. "Marked as from thy Lord⁵⁰¹²
For those who trespass
Beyond bounds."

﴿٣٤﴾ مُّسَوِّمَةٌ عِنْدَ رَبِّكَ لِلْمُؤْسِفِينَ

35. Then We evacuated⁵⁰¹³
Those of the Believers
Who were there,

﴿٣٥﴾ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ

36. But We found not there
Any except
One Muslim household.⁵⁰¹⁴

﴿٣٦﴾ فَوَاحِشًا فِيهَا عَاكِرَ بَيْتٍ مِنَ الْمُسْلِمِينَ

5011. Cf. xi. 82, and n. 1052 to vii. 84. The angels' errand of mercy to Abraham (to announce the succession of godly men in his line) was coupled with their errand of justice and punishment to the people of Lūt, the people of Sodom and Gomorrah, who were deep in the most abominable and unnatural sins. So Allah's Mercy and Justice go hand in hand in all human affairs. Faith has nothing to fear, and wickedness has only to turn and repent, to obtain Allah's Mercy.

5012. Cf. xi. 83, and n. 1580. Every crime has its due punishment as marked out in the decrees of Allah.

5013. The only just or righteous persons found in Sodom and Gomorrah (Cities of the Plain by the Dead Sea) were in the house of Lūt, who was the Prophet sent to call them to repentance. He and his believing family and adherents were told to leave in due time, and the wicked were destroyed in a shower of brimstone.

5014. That was the house of Lūt; and even there, his wife had no faith: she disobeyed the Command and perished: xi. 81, n. 1577.

37. And We left there
A Sign for such as
Fear the Grievous Chastisement.⁵⁰¹⁵

وَرَكَّافِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

38. And in Moses⁵⁰¹⁶
(Was another Sign):
Behold, We sent him
To Pharaoh, with authority
Manifest.

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

39. But (Pharaoh) turned back
On account of his might, and said,
"A sorcerer, or
One possessed!"

فَتَوَلَّىٰ بَرْكِيهٖ وَقَالَ سَحَرًا أَوْ مَجْنُونٌ ﴿٣٩﴾

40. So We took him
And his forces, and
Threw them into the sea:
And his was the blame.⁵⁰¹⁷

فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُمْ مِلَمٌ ﴿٤٠﴾

41. And in the 'Ād (people)⁵⁰¹⁸
(Was another Sign):
Behold, We sent against them
The devastating Wind:

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾

5015. *The Grievous Chastisement*: that is, the Final Judgment. The destruction of Sodom and Gomorrah in this life is taken as the type of the Final Judgment. The vestiges can be seen—as a Sign and a Warning—in the sulphury plain round the Dead Sea: Cf. xv. 79.

5016. Cf. xlv. 17-31. The story of Moses and Pharaoh is here just referred to. The points emphasized here are: (1) that Moses had manifest authority, yet Pharaoh doubted; (2) that Pharaoh's reliance was on his Chiefs and his forces, but they could not help when his doom came; and (3) that in the most extraordinary and incredible ways (judged by ordinary human standards), his arrogance and his reliance on his Chiefs and forces was his undoing.

5017. The ungodly Egyptians were all destroyed, but the chief blame lay on Pharaoh for misleading them. Pharaoh's punishment was just. He could not blame any one else. And certainly no one can blame the course of Allah's Justice, for Allah was patient, and gave him many chances to repent.

5018. Cf. xlv. 21-26. The point here is that the 'Ād were a gifted people: Allah had given them talents and material wealth: but when they defied Allah, they and all their belongings were destroyed in a night, by a hurricane which they thought was bringing them the rain to which they were looking forward. How marvellously Allah's Providence works, to help the good and destroy the wicked!

42. It left nothing whatever
That it came up against,
But reduced it to ruin
And rottenness.

مَا نَذَرْنَا مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالْزَمِيرِ ﴿٤٢﴾

43. And in the Thamūd⁵⁰¹⁹
(Was another Sign):
Behold, they were told,
"Enjoy (your brief day)"⁵⁰²⁰
For a little while!"

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾

44. But they insolently defied⁵⁰²¹
The Command of their Lord:
So the thunderbolt⁵⁰²² seized
Them, even while they
Were looking on.

فَعْتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ
وَهُمْ يَنْظُرُونَ ﴿٤٤﴾

45. Then they could not
Even stand (on their feet),⁵⁰²³
Nor could they help themselves.

فَمَا اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصَرِفِينَ ﴿٤٥﴾

46. So were the People⁵⁰²⁴
Of Noah before them:
For they wickedly transgressed.

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

5019. See the story of the Thamūd and their prophet Ṣāliḥ in vii. 73-79. Here the point is the suddenness of their punishment and its unexpected nature.

5020. Ṣāliḥ their prophet gave them three days' clear warning for repentance (xi. 65). But they heeded him not. On the contrary they flouted him and continued in their evil courses.

5021. They had already defied the order to preserve the She-camel, which was a sign from Allah. See xi. 64-65 and n. 1560. They continued to flout the warnings of the prophet until the earthquake came on them with a stunning noise and buried them where they were: vii. 78; and xi. 67.

5022. *Ṣā'iqat*: a stunning sound like that of thunder and lightning (ii. 55); such a sound often accompanies an earthquake (see xli. 17, n. 4485, and vii. 78 and n. 1047).

5023. They were swept off in the earthquake.

5024. The generation of Noah was swept away in the Flood for their sins: vii. 59-64. The point is that such a Flood seemed so unlikely to them that they thought Noah was "wandering in his mind" when he delivered Allah's Message: vii. 60.

SECTION 3.

47. We have built
The Firmament with might:⁵⁰²⁵
And We indeed
Have vast power.
48. And We have spread out
The (spacious) earth:
How excellently
We do spread out!
49. And of every thing
We have created pairs:⁵⁰²⁶
That ye may reflect.
50. Therefore flee⁵⁰²⁷
Unto Allah: I am from Him
A Warner to you,
Clear and open!

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَبْهُدُونَ ﴿٤٨﴾

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

فَافِرُوا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

5025. If you do not wish to go back to the wonderful things in the past, which show the power and goodness of Allah, and His justice supreme over all wrong-doing, look at the wonderful things unfolding themselves before your very eyes! (1) The space in the heavens above! Who can comprehend it but He Who made it and sustains it? (2) The globe of the earth under your feet! How great its expanse seems over sea and land, and spread out for you like a wonderful carpet or bed of rest! (3) All things are in twos: sex in plants and animals, by which one individual is complementary to another; in the subtle forces of nature, Day and Night, positive and negative electricity, forces of attraction and repulsion: and numerous other opposites, each fulfilling its purpose, and contributing to the working of Allah's Universe: and in the moral and spiritual world, Love and Aversion, Mercy and Justice, Striving and Rest, and so on;—all fulfilling their functions according to the Artistry and wonderful Purpose of Allah. Everything has its counterpart, or pair, or complement. Allah alone is One, with none like Him, or needed to complement Him. These are noble things to contemplate. And they lead us to a true understanding of Allah's Purpose and Message.

5026. See (3) in the last note. Cf. xxxvi. 36, n. 3981.

5027. If you understand Nature and yourselves aright, you will know that Allah is the Truth, and you will fly at once to Him. This is the teaching which the Prophet of Allah has come to give you, in clear terms and openly to all.

51. And make not another⁵⁰²⁸

An object of worship

With Allah:

I am from Him

A Warner to you,

Clear and open!

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُم مِّنْهُ

نَذِيرٌ مُّبِينٌ ﴿٥١﴾

52. Similarly, no messenger came

To the Peoples before them,

But they said (of him)

In like manner,

"A sorcerer, or

One possessed!"⁵⁰²⁹

كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا

سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾

53. Is this the legacy⁵⁰³⁰

They have transmitted,

One to another?

Nay, they are themselves

A people transgressing

Beyond bounds!

أَتَوْا صَوَابَهُ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

54. So turn away⁵⁰³¹

From them: not thine

Is the blame.

فَوَلِّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾

5028. Verses 50 and 51, ending with the same clause to emphasize the connection between the two, should be read together. The Prophet's mission was (and is): (1) to show us the urgent need for repentance; and (2) to wean us from the precipice of false worship. The one convinces us of sin and opens the door to the Mercy of Allah; the other cures us of the madness of paying court to idle or worthless objects of desire; for in the worship of Allah, the One True God is included the best service to ourselves and our fellow-creatures. If fully understood, this sums up the whole duty of man: for it leads us by the right Path to the love of Allah and the love of man and of all creatures.

5029. They said this of Moses: li. 39. And they said this of the holy Prophet: xxxviii. 4; xlv. 14.

5030. There is a tradition of Evil as there is a tradition of Good. The ways of Evil in dealing with the teachers of Truth are similar in all ages. But such evil traditions would have no effect, were it not that the generation following them is itself ungodly, "transgressing beyond bounds."

5031. When the Prophet freely proclaims his Message, it is not his fault if obstinate wickedness refuses to listen. He can leave them alone, but he should continue to teach for the benefit of those who have Faith.

55. But remind:

For reminding benefits
The Believers.

وَذَكِّرْ فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

56. I have only created⁵⁰³²

Jinns and men, that
They may serve Me.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

57. No Sustenance do I require⁵⁰³³

Of them, nor do I
Require that they should
Feed Me.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ ﴿٥٧﴾

58. For Allah is He Who
Gives (all) Sustenance,—
Lord of Power,—⁵⁰³⁴
Steadfast (for ever).

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

59. For the wrong-doers,
Their portion is like
Unto the portion of their⁵⁰³⁵
Fellows (of earlier generations):
Then let them not ask Me
To hasten (that portion)!

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ
فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

5032. Creation is not for idle sport or play: xxi. 16. Allah has a serious Purpose behind it, which, in our imperfect state, we can only express by saying that each creature is given the chance of development and progress towards the Goal, which is Allah. Allah is the source and centre of all power and all goodness, and our progress depends upon our putting ourselves into accord with His Will. This is His service. It is not of any benefit to Him: see the next two verses: it is for our own benefit.

5033. *Sustenance*: in both the literal and the figurative sense; so also "Freed Me" at the end of the verse. Allah is independent of all needs. It is therefore absurd to suppose that He should require *any* Sustenance, and still more absurd to suppose that *we* can feed Him! The gifts, the Sustenance, the goodness, all come from His side.

5034. Allah commands all power; therefore any power we seek must be from Him. And His power is steadfast, the same to-day as yesterday, and for ever. Therefore His help is always sure.

5035. Each generation, that acts like any of its predecessors, must meet a similar fate. If the wicked came to an evil end in the past, the same results will follow in the present and the future. The punishment will come suddenly enough: let them not in mockery ask that it should be hastened.

60. Woe, then, to the Unbelievers,
 From that Day⁵⁰³⁶
 Of theirs which they
 Have been promised!

قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ
 الَّذِي يُوْعَدُونَ ﴿٦٠﴾

5036. That is, their eternal Punishment in the Hereafter, as well as any punishment that may come to them in this life.