

INTRODUCTION TO SŪRAT *An-Najm*, 53.

This is an early Makkan Sūra, and is the fourth of the series of seven which were described in the Introduction to S. I.

The particular theme of this Sūra is that Revelation is not an illusion: the illusion is in the minds of those who doubt and have false ideas of Allah: Allah is the Originator of all things.

In some Sūras the consecutive arrangement is shown or suggested by a cue-word. Here the cue-word is "star", corresponding to "stars" in the last verse of the last Sūra. So in xlv. 1, the words: "Exalted in Power, Full of Wisdom": are carried forward from the last verse of S. xlv., and indeed the same words occur in the first verse of S. xlv. So, again the words: "Most Merciful, Oft-Forgiving": in xxxiv. 2, refer back to the words: "Oft-Forgiving, Most Merciful": in the last line of S. xxxiii. In S. liv. 1, the nearness of Judgment recalls the same idea at the end of the previous Sūra (liii. 57). Other examples will also be found.

Summary.—The impression received by the Prophet in revelation is neither error on his part nor deception by others, nor does he speak from selfish motives: it comes clearly from Allah, Who is not what the vain imaginations of men conceive: He is all-in-all, First and Last, Lord of all, Ample in forgiveness (liii. 1-32).

Those who turn away are petty and ignorant, not knowing that Allah is the Originator of all things—in men, in nature, and in the events of history: therefore serve ye Him (liii. 33-62).

An-Najm, or the Star.

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

1. By the Star⁵⁰⁸⁵
When it goes down,—
2. Your Companion is neither⁵⁰⁸⁶
Astray nor being misled,
3. Nor does he say (aught)
Of (his own) Desire.
4. It is no less than
Inspiration sent down to him:
5. He was taught by one⁵⁰⁸⁷
Mighty in Power,
6. Endued with Wisdom:
For he appeared
(In stately form)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ①

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ②

وَمَا يَنطِقُ عَنِ الْهَوَىٰ ③

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ④

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ⑤

ذُو مِرَّةٍ فَاسْتَوَىٰ ⑥

5085. *An-Najm* is interpreted in various ways. As most commonly accepted, it means either a Star generically, or the close cluster of seven stars known as the Pleiades in the Constellation Taurus, which the sun enters about the 21st of April every year. In mid-April, or a little later, the beautiful cluster would set just after the sun, after having gradually ascended the sky in the winter months. In late May, or a little later, it would rise just before the sun. In its western aspects, it might be considered a spring constellation. To open-air nations (including the Arabs) whose climate usually presents starry skies, this is an object of great interest, and many folklore tales gather round it. When so glorious a cluster is content to bow down in the horizon and merge its light in the greater light created by Allah, it becomes a symbol of humility in beauty and power before the Most High. Whose revelation discloses the summit of beauty, power, and wisdom.

Hawā in the text may mean either "goes down (or sets)" or "rises". Whichever meaning we take, it makes no difference to the interpretation given above.

5086. "*Your Companion*" is the holy Prophet Muḥammad, who had lived among the Quraish. He is defended from three kinds of charges that the Unbelievers brought against him: (1) that he was going astray, either through defect of intelligence or through carelessness; (2) that he was being misled or deceived by evil spirits; and (3) that he spoke out of a whim or impulse, or from a selfish desire to impress his own personality. None of these charges were true. On the contrary he had direct inspiration from Allah.

5087. This is referred by the Commentators to the angel Gabriel, through whom the inspiration came. Cf. lxxx, 20.

7. While he was in
The highest part⁵⁰⁸⁸
Of the horizon:
8. Then he approached
And came closer,
9. And was at a distance
Of but two bow-lengths⁵⁰⁸⁹
Or (even) nearer;
10. So did (Allah) convey⁵⁰⁹⁰
The inspiration to His Servant—
(Conveyed) what He (meant)
To convey.
11. The (Prophet's) (mind and) heart
In no way falsified⁵⁰⁹¹
That which he saw.
12. Will ye then dispute
With him concerning
What he saw?
13. For indeed he saw him
At a second descent,⁵⁰⁹²

وَهُوَ بِالْأُفُقِ الْأَعْلَى ﴿٧﴾

ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٩﴾

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾

أَفَتُسْأَلُهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

5088. Gabriel appeared in stately form. *Istawā* in verse 6, translated "appeared", means literally "mounted" or "ascended", or "set himself to execute a design"; see n. 1386 to x. 3.

5089. Two bow-shots (counting 100 to 150 yards to a bow-shot) would be a clearly visible distance.

5090. Gabriel would be just a messenger, to do no more than convey Allah's Message to Allah's Messenger.

5091. 'Heart' in Arabic includes the faculty of intelligence as well as the faculty of feeling. The impression conveyed was pure truth; there was no illusion in it.

5092. The first occasion when Gabriel appeared in a visible form was at the Mountain of Light, when he brought his first revelation beginning with *Iqrāa*:. The second was at the Prophet's *Mi'raj* or Ascension: see Introduction to S. xvii.

14. Near the Lote-tree⁵⁰⁹³

Of the utmost boundary.

عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٤﴾

15. Near it is the Garden

Of Abode.⁵⁰⁹⁴

عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٥﴾

16. Behold, the Lote-tree

Was shrouded

With what shrouds.

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿١٦﴾

17. (His) sight never swerved,

Nor did it go wrong!

مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٧﴾

18. For truly did he see,

Of the signs of his Lord,

The Greatest!

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٨﴾

19. Have ye seen⁵⁰⁹⁵

Lāt, and 'Uzzā,

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى ﴿١٩﴾

20. And another,

The third (goddess), Manāt?

وَمَنْوَةَ الثَّالِثَةِ الْآخَرَى ﴿٢٠﴾

21. What! For you⁵⁰⁹⁶

The male sex,

And for Him, the female?

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى ﴿٢١﴾

5093. For the Lote-tree in its literal meaning, see n. 3814 to xxxiv. 16. The wild Lote is thorny; under cultivation it yields good fruit and shade, and is symbolic of heavenly bliss, as here and in lvi. 28.

5094. The "Garden of Abode" (*Jannat al-Mawa*) lies close to the Lote-Tree and, in the opinion of some authorities, is so called because the souls of believers will find their abode therein.

5095. From the heights of divine Glory, we come back again to this sorry earth, with its base idolatries. We are asked to "look at this picture, and at that!" The three principal idols of Pagan Arab Idolatry were the goddesses Lāt, Uzzā, and Manāt. Opinions differ as to their exact forms: one version is that Lāt was in human shape, 'Uzzā had its origin in a sacred tree, and Manāt in a white stone.

5096. To show Allah in human shape, or imagine sons or daughters of Allah, as if Allah were flesh, was in any case a derogation from the supreme glory of Allah, high above all creatures, even if the human shapes were invested with great beauty and majesty as in the Greek Pantheon. But when we consider in what low opinion Pagan Arabia held the female sex, it was particularly degrading to show Allah, or so-called daughters of Allah, in female shapes. Cf. xvi. 57-59, and n. 2082; also lii. 39, and n. 5073.

22. Behold, such would be
Indeed a division
Most unfair!
23. These are nothing but names
Which ye have devised,⁵⁰⁹⁷
Ye and your fathers,—
For which Allah has sent
Down no authority (whatever).
They follow nothing but⁵⁰⁹⁸
Conjecture and what
The souls desire!—
Even though there has already
Come to them Guidance
From their Lord!
24. Nay, shall man have (just)
Anything he hankers after?⁵⁰⁹⁹
25. But to Allah
Belongeth the Hereafter
And the Former life.

SECTION 2.

26. How many-so-ever be
The angels in the heavens,⁵¹⁰⁰

تِلْكَ إِذَا قِسَّمَةٌ ضِيزَى ١٦

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَتْهُمَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ
اللَّهُ بِهِمَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى
الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَى ١٧

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ١٨

فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ١٩

وَكَمِ مِنْ مَلَائِكَةٍ فِي السَّمَوَاتِ لَا تُفْقَى شَفَعَتُهُمْ ٢٠

5097. Cf. vii. 71; xii. 40, n. 1693. The divine names which they give to stocks and stones, or to heroes living or dead, or even to prophets and men of God, are but the creations of their own fancy. Whatever they were, they were not gods.

5098. Cf. vi. 116. Conjecture is a dangerous thing in speaking of divine things. It follows lines which reflect the lusts of men's own hearts. Why not follow the divine guidance which comes through the prophets of Allah?

5099. The unpurified desires of men's hearts often lead to destruction, for they are dictated by Evil. The true source of guidance and light is Allah, just as He is also the goal to which all persons and things—all existence—returns.

5100. We are apt to imagine the angelic host of heaven as beings of immense power. But their power is all derived from Allah. Men, when they attain to the highest spiritual dignities, may have even more power and position than angels in the sight of Allah, as in typified by angels being bidden to bow down to Adam: ii. 34. The Quraish superstition about angels being intermediaries and intercessors for man with Allah is condemned.

Their intercession will avail nothing
Except after Allah has given⁵¹⁰¹
Leave for whom He pleases
And that he is acceptable
To Him.

شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴿٦١﴾

27. Those who believe not
In the Hereafter, name
The angels with female names.⁵¹⁰²

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُؤْنَ الْمَلَائِكَةَ

نَسِيمَةَ الْأُنثَى ﴿٦٢﴾

28. But they have no knowledge
Therein. They follow nothing
But conjecture; and conjecture⁵¹⁰³
Avails nothing against Truth.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ الظَّنُّ

لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٦٣﴾

29. Therefore shun those who
Turn away from Our Message
And desire nothing but
The life of this world.

فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ

الدُّنْيَا ﴿٦٤﴾

30. That is their⁵¹⁰⁴
Attainment of Knowledge.
Verily thy Lord knoweth best
Those who stray from
His path, and He knoweth
Best those who receive guidance.

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ

عَنْ سَبِيلِهِ. وَهُوَ أَعْلَمُ بِمَنْ أَهْتَدَى ﴿٦٥﴾

5101. Cf. xx. 109 and xxi. 28. No one can intercede except with the permission of Allah, and that permission will only be given for one who is acceptable to Allah. For a possible different shade of meaning. See n. 2643 to xx. 109.

5102. Cf. liii. 21, above, and n. 5096. The Pagan Quraish had no firm belief in the Hereafter. Their prayers for intercession to angels and deities was on account of their worldly affairs.

5103. Cf. liii. 23 above, and n. 5098.

5104. Men with a materialist turn of mind, whose desires are bounded by sex and material things, will not go beyond those things. Their knowledge will be limited to the narrow circle in which their thoughts move. The spiritual world is beyond their ken. While persons with a spiritual outlook, even though they may fail again and again in attaining their full ideals, are on the right Path. They are willing to receive guidance and Allah's Grace will find them out and help them.

31. Yea, to Allah belongs all
That is in the heavens
And on earth: so that
He rewards those who do⁵¹⁰⁵
Evil, according to their deeds,
And He rewards those who
Do good, with what is best.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ يَجْزِي الَّذِيْنَ
اَسْتَوٰ بِمَا عَمِلُوْا وَيَجْزِي الَّذِيْنَ اَحْسَنُوْا بِالْحَسَنٰى ﴿٣١﴾

32. Those who avoid
Great sins and indecent deeds,
Save lesser offences,-
Verily thy Lord is ample⁵¹⁰⁶
In forgiveness. He knows
You well when He brings
You out of the earth,
And when ye are hidden
In your mothers' wombs.
Therefore hold not yourselves
purified:⁵¹⁰⁷
He knows best who it is
That guards against evil.

الَّذِيْنَ يَحْتَبِئُوْنَ كَثِيْرًا الْاِثْمِ وَالْفَوْحِشِ اِلَّا اللّٰمَ
اِنَّ رَبَّكَ وَسِيْعُ الْمَغْفِرَةِ هُوَ اَعْلَمُ بِكُمْ اِذَا اَنْشَأَكُمْ
مِّنَ الْاَرْضِ وَاِذَا اُنْتَرٰجِحْتُمْ فِيْ بُطُوْنِ اُمَّهَاتِكُمْ
فَلَا تَزْكُوْا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَنِ اتَّقٰى ﴿٣٢﴾

5105. All deeds have their consequences, good or ill. But this is not an iron law, as the Determinists in philosophy, or the preachers of bare Karma, would have us believe. Allah does not sit apart. He governs the world. And Mercy as well as Justice are His attributes. In His Justice every deed or word or thought of evil has its consequence for the doer or speaker or thinker. But there is always in this life room for repentance and amendment. As soon as this is forthcoming, Allah's Mercy comes into action. It can blot out our evil, and the "reward" which it gives is nearly always greater than our merits.

5106. Allah's attributes of Mercy and Forgiveness are unlimited. They come into action without our asking, but on our bringing our wills as offerings to Him. Our asking or prayer helps us to bring our minds and wills as offering to Him. That is necessary to frame our own psychological preparedness. It informs Allah of nothing, for He knows all.

5107. As Allah knows our inmost being, it is absurd for us to justify ourselves either by pretending that we are better than we are or by finding excuses for our conduct. We must offer ourselves unreservedly such as we are: it is His Mercy and Grace that will cleanse us. If we try, out of love for Him, to guard against evil, our striving is all that He asks for.

SECTION 3.

33. Seest thou one⁵¹⁰⁸

Who turns back,

أَفَرَأَيْتَ الَّذِي تَوَلَّى

34. Gives a little,

Then hardens (his heart)?

وَأَعْطَى قَلِيلًا وَأَكْدَى

35. What! Has he knowledge

Of the unseen

So that he can see?⁵¹⁰⁹

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى

36. Nay, is he not acquainted

With what is in the books⁵¹¹⁰

Of Moses—

أَمْ لَمْ يُبَيِّنْ بِمَا فِي صُحُفِ مُوسَى

37. And of Abraham⁵¹¹¹

Who fulfilled his

(commandments)⁵¹¹²

وَأَبْرَاهِيمَ الَّذِي وَفَّى

5108. The particular reference in this passage, according to Baidhāwī is to Walīd ibn Mugaira, who bargained with a Quraish Pagan for a certain sum if the latter would take upon himself the sins of Walīd. He paid a part of the sum but withheld the rest. The general application that concerns us is threefold: (1) if we accept Islam, we must accept it whole-heartedly and not look back to Pagan superstitions; (2) we cannot play fast and loose with our promises and (3) no man can bargain about spiritual matters for he cannot see what his end will be unless he follows the law of Allah, which is the law of righteousness.

5109. 'So that he can see what will happen in the Hereafter': for no bargains can be struck about matters unknown.

5110. *Books of Moses*: apparently not the Pentateuch, in the *Taurāt*, but some other book or books now lost. For example, the Book of the Wars of Jehovah is referred to in the Old Testament (Num. xxi. 14) but is now lost. The present Pentateuch has no clear message at all of a Life to come.

5111. No original *Book of Abraham* is now extant. But a book called "The Testament of Abraham" has come down to us, which seems to be a Greek translation of a Hebrew original. See n. 6094 to lxxxvii. 19, where the Books of Moses and Abraham are again mentioned together.

5112. One of the titles of Abraham is *Ḥanif*, the True in Faith Cf. xvi. 120, 123.

38. Namely, that no bearer⁵¹¹³
Of burdens can bear
The burden of another;
39. That man can have nothing
But what he strives for;
40. That (the fruit of) his striving⁵¹¹⁴
Will soon come in sight;
41. Then will he be rewarded
With a reward complete;
42. That to thy Lord
Is the final Goal;⁵¹¹⁵
43. That it is He Who
Granteth Laughter and Tears;
44. That it is He Who
Granteth Death and Life;
45. That He did create
The pairs,—male and female,⁵¹¹⁶
46. From a sperm-drop when lodged
(In its place);
47. That He hath promised
A Second Creation

أَلَا نُزِرُ وَأَزْرُهُ وَزَرَ آخَرَى ﴿٣٨﴾

وَأَنْ لِّسَ لِلْإِنْسَنِ إِلَّا مَا سَعَى ﴿٣٩﴾

وَأَنْ سَعْيَهُ سَوْفَ يَرَى ﴿٤٠﴾

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٤١﴾

وَأَنْ إِلَى رَبِّكَ الْمُنْتَهَى ﴿٤٢﴾

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٤٣﴾

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٤٥﴾

مِنْ نُّطْفَةٍ إِذَا تُمْنَى ﴿٤٦﴾

وَأَنْ عَلَيْهِ النَّشْأَةُ الْآخَرَى ﴿٤٧﴾

5113. Here follows a series of eleven aphorisms. The first is that a man's spiritual burden—the responsibility for his sin—must be borne by himself and not by another: Cf. vi. 164. There can be no vicarious atonement.

5114. The second and third aphorisms are that man must strive, or he will gain nothing; and that if he strives, the result must soon appear in sight and he will find his reward in full measure.

5115. The fourth, fifth, and sixth aphorisms are that all things return to Allah; that all our hope should be in Him; and we should fear none but Him: and that He alone can give Life and Death.

5116. The seventh aphorism relates to sex: all things are created in pairs: each sex performs its proper function, and yet its wonderful working is part of the creative process of Allah: the living seed fructifies, but contains within itself all the factors disclosed in its later development and life.

(Raising of the Dead),⁵¹¹⁷

48. That it is He Who
Giveth wealth and satisfaction;⁵¹¹⁸
49. That He is the Lord
Of Sirius (the Mighty Star);⁵¹¹⁹
50. And that it is He
Who destroyed the (powerful)
Ancient 'Ād (people),⁵¹²⁰
51. And the Thamūd,
He left no trace of them.
52. And before them,
The people of Noah,
For that they were (all)
Most unjust
And most insolent transgressors,

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿١٨﴾

وَأَنَّهُ هُوَ رَبُّ الشَّعَرَىٰ ﴿١٩﴾

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٢٠﴾

وَتَمُودَ إِفْثَىٰ ﴿٢١﴾

وَقَوْمَ نُوحٍ مِّنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٢٢﴾

5117. No less wonderful is the promise He has made about the raising of the dead, and a new life in the Hereafter, and this is the subject of the eighth aphorism.

5118. Wealth and material gain are sought by most men, in the hope that they will be a source of enjoyment and satisfaction. But this hope is not always fulfilled. There is a physical and spiritual side to it. But both the material and the spiritual side depend upon the working of Allah's Plan. This is referred to in the ninth aphorism.

5119. The tenth aphorism refers to a mighty phenomenon of nature, the magnificent star Sirius, which is such a prominent object in the skies, in the early part of the solar year, say, from January to April. It is the brightest star in the firmament, and its bluish light causes wonder and terror in Pagan minds. The Pagan Arabs worshipped it as a divinity. But Allah is the Lord, Creator and Cherisher, of the most magnificent part of Creation, and worship is due to Him alone.

5120. The eleventh and last aphorism refers to the punishment of the most powerful ancient peoples for their sins. For the 'Ād people, see n. 1040 to vii. 65, and for the Thamūd, see n. 1043 to vii. 73. They were strong; and they were talented: but their strength and their talents did not save them from being destroyed for their sins. The same may be said about the earlier generation of Noah, who were destroyed in the Flood: they "rejected Our Signs: they were indeed a blind people" (vii. 64); see also n. 1039 to vii. 59; and xi. 25-49.

Ancient 'Ād (people): some Commentators construe, "First 'Ād people", distinguishing them from the later 'Ād people, a remnant that had their day and passed away.

53. And He destroyed
The Overthrown Cities⁵¹²¹
(Of Sodom and Gomorrah),

وَالْمُؤْنِفَكَ أَهْوَىٰ ﴿٥٣﴾

54. So that there covered it
That which covered.

فَمَسَّنَهَا مَا غَشَىٰ ﴿٥٤﴾

55. Then which of the favours⁵¹²²
Of thy Lord, (O man,)
Wilt thou dispute about?

فَيَأْتِيءُ الْآءَ رَبِّكَ نَتَمَارَىٰ ﴿٥٥﴾

56. This is a Warner,⁵¹²³
Of the (series of) Warners
Of old!

هَذَا نَذِيرٌ مِنَ النَّذِيرِ الْأُولَىٰ ﴿٥٦﴾

57. The (Hour) ever approaching
Draws nigh:

أَزِفَتْ الْأَرْفَةُ ﴿٥٧﴾

58. No one but Allah
Can disclose it.

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

59. Do ye then wonder⁵¹²⁴
At this recital?

أَفَرَأَيْتَ هَذَا الْحَدِيثَ تَعَجُّبُونَ ﴿٥٩﴾

5121. Verses 53-60 may be construed as a commentary on the aphorisms. The story of the Overthrown Cities, to which Lot was sent for a warning, will be found in xi. 74-83 and the notes thereon. This story may well be treated as separate from the aphorisms as it refers to events that happened in the later life of Abraham.

5122. With a slight modification this forms the refrain of the next Sūra but one, the highly artistic Sūra of *Rahmān*. In S. liv. 15, 17 etc., there is a similar refrain in different words. Every gift and benefit you have is from Allah, and to save you from the just punishment of your sins, Allah at all times sends revelations and Messengers to warn you. Why not accept Allah's Grace instead of disputing about it?

5123. The Prophet before the Quraish (and before us) continues the line of messengers of Allah who have come to teach mankind and lead men into unity and righteousness. Shall we not listen to his voice? Every day that passes, the Judgment approaches nearer and nearer. But Allah alone can say at what precise hour it will come to any of us. It is certain, and yet it is a mystery, which Allah alone can lay bare.

5124. Mere wondering will not do, even if it is the wonder of admiration. Each soul must strive and act, and Allah's Mercy will take it under its wings.

60. And will ye laugh⁵¹²⁵
And not weep,-

وَضَحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

61. Wasting your time
In vanities?

وَأَنْتُمْ سَعِيدُونَ ﴿٦١﴾

62. But fall ye down in prostration
To Allah and adore (Him)!⁵¹²⁶

فَاسْجُدْ لِلَّهِ وَاعْبُدْ ﴿٦٢﴾

5125. The higher issues of Life and the Hereafter are serious, and therefore all that we do in this life is serious and important. We must shun inanities and frivolities. It is no laughing time. If we only realised our own shortcomings, we should weep. But weeping by itself will not help. We must try and understand Allah and adore Him. Thus shall we be able to understand ourselves and our fellow-men.

5126. And so we are invited to prostrate ourselves and adore Him. For this is the true end of Revelation and the true attitude when we understand the world, Nature, History and the working of Allah's Plan.