



CHAPTER 14

Ibrāhīm: Abraham

(REVEALED AT MAKKAH: 7 sections; 52 verses)

The name of this chapter is taken from Abraham, whose prayer is mentioned in the sixth section. As this prayer speaks of the settling of Ishmael in the wilderness of Paran, the mention of it is meant to be a reminder of the truth of the Holy Prophet, whose advent was prophesied by Abraham.

The chapter opens with the statement that the Qur'ān is revealed with the object of leading men out of darkness into light, and goes on to show that the Mosaic revelation, although given with a similar object, was for a particular people. The second section shows that Moses also exhorted his people to accept the truth, but that all prophets had their message rejected at first. The third section maintains that in all cases opposition was at last destroyed, the Divine promise to help the prophet being brought to fulfilment and his powerful opponents rendered helpless. That truth is confirmed as the natural sequel is affirmed in the next section, and this is followed by one which shows that by rejecting truth man brings about his own ruin, for everything is made subservient to man, which establishes the grand truth of Divine Unity. Here follows Abraham's prayer expressing his disavowal of polytheism of every sort, with special reference to his descendants through Ishmael, for whom he also prayed. The concluding section states that the end of opposition to truth has always been, and will always be, failure.

The chapter belongs to the same period as the sister-chapters of this group.

SECTION 1: Revelation dispels Darkness

In the name of Allāh, the Beneficent, the Merciful.

1 I, Allāh, am the Seer. A Book which We have revealed to thee that thou mayest bring forth men, by their Lord's permission, from darkness into light, to the way of the Mighty, the Praised One,

2 Of Allāh, Whose is whatever is in the heavens and whatever is in the earth. And woe to the disbelievers for the severe chastisement!

3 Those who love this world's life more than the Hereafter, and turn away from Allāh's path, and would have it crooked. Those are far astray.

4 And We sent no messenger but with the language of his people, so that he might explain to them clearly.^{4a} Then Allāh leaves in error whom He pleases and He guides whom He pleases. And He is the Mighty, the Wise.

5 And certainly We sent Moses with Our messages, saying: Bring forth thy people from darkness into light and remind them of the days of Allāh.^{4a} In this are surely signs for every steadfast, grateful one.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٥

الرَّسْمِ كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ
النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ٥
يُؤَدِّنُ رَبَّهُمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ٥

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ٥

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى
الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَيَبْغَوْنَهَا عَوَجًا ٥ وَاللَّهُ فِي ضَلَالٍ بَعِيدٍ ٥

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ
لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَ
يَهْدِي مَنْ يَشَاءُ ٥ وَهُوَ الْعَزِيزُ الْحَكِيمُ ٥

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ
قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ٥
وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِكُلِّ صَبَّارٍ شَكُورٍ ٥

4a. In 7:158 we have: "Say: O mankind, surely I am the Messenger of Allāh to you all, of Him, Whose is the kingdom of the heavens and the earth". A similar statement is made in 34:28: "And We have not sent thee but as a bearer of good news and as a warner to all mankind". In the verse under discussion nothing is said about the extent of the mission of the Holy Prophet. All that is said here is that every prophet is sent with the language of his people, not that his people, or the nation to which he belongs, are the only people to whom he is required to deliver the message. And the reason for sending a prophet with the language of a people is stated to be that he may explain to his people, because it is his people, who are the first recipients of his message.

5a. *Ayyām-Allāh* is explained as meaning the *favours of Allāh* (T). The use of the word in a similar sense is well known in Arabic literature, in which *Ayyām al-'Arab*, or the

6 And when Moses said to his people: Call to mind Allāh's favour to you, when He delivered you from Pharaoh's people, who subjected you to severe torment, and slew your sons and spared your women. And therein was a great trial from your Lord.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ
اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْعُونَ
أَبْنَاءَكُمْ وَ يُسْتَحْيُونَ نِسَاءَكُمْ وَ فِي
ذَلِكَ بَلَاءٌ لَكُمْ مِنْ رَبِّكُمْ عَظِيمٌ ①

SECTION 2: Truth is rejected first

7 And when your Lord made it known: If you are grateful, I will give you more, and if you are ungrateful, My chastisement is truly severe.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ
وَ لَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ①

8 And Moses said: If you are ungrateful, you and all those on earth, then Allāh is surely Self-sufficient, Praised.

وَقَالَ مُوسَى إِنَّ تَكْفُرًا أَنتُمْ وَمَنْ فِي
الْأَرْضِ جَبِيعًا لَا فَاِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ①

9 Has not the account reached you of those before you, of the people of Noah and 'Ād and Thamūd — and those after them? None knows them but Allāh.^a Their messengers came to them with clear arguments, but they thrust their hands into their mouths^b and said: We deny that with which you are sent, and surely we are in serious doubt as to that to which you invite us.^c

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِنْ
قَبْلِكُمْ قَوْمِ نُوحٍ وَ عَادٍ وَ ثَمُودَ
وَ الَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا
اللَّهُ طَجَأْتُمْهُمْ رَسُولَهُمْ بِالْبَيْتِ فَردُّوْا
أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَ قَالُوا إِنَّا كَفَرْنَا
بِمَا أُرْسِلْتُمْ بِهِ وَ إِنَّا لَفِي شَكٍّ مِمَّا
تَدْعُونَنَا إِلَيْهِ مُرِيبٌ ①

days of the Arabs, is used for the conflicts of the Arabs. Hence, as a conflict is a source of blessings for the conqueror and a source of distress for the vanquished, *the days of Allāh* signify *His merciful dealings with the righteous and His punishment of the wicked*.

9a. The Qur'ān does not claim to give a history of all the prophets; see 4:164 and 40:78. The statement made here is much wider. It is claimed that no other book mentions them all; they are known only to Allāh. In fact, the Bible does not contain more than a mangled account of some of the prophets of a single nation.

9b. *When a man does not return an answer, being unable to do so, and withholds, he thrusts his hand into his mouth* (AH). Or, as the majority of the commentators agree, the meaning may be, *they bit their hands* by reason of rage; compare 3:119. Or the meaning may simply be that the disbelievers put their hands into the mouths of the messengers to silence them.

9c, see next page.

10 Their messengers said: Is there doubt about Allāh, the Maker of the heavens and the earth? He invites you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from that which our fathers used to worship; so bring us clear authority.

11 Their messengers said to them: We are nothing but mortals like yourselves, but Allāh bestows (His) favours on whom He pleases of His servants. And it is not for us to bring you an authority, except by Allāh's permission. And on Allāh let the believers rely.

12 And why should we not rely on Allāh? and He has indeed guided us in our ways. And we would certainly bear with patience your persecution of us. And on Allāh should the reliant rely.

قَالَتْ رُسُلُهُمْ أِنَّىٰ لِلّٰهِ شَكٌّ فَاطِرِ
السَّمٰوٰتِ وَالْاَرْضِ يَدْعُوْكُمْ لِيَعْفِرَ
لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُخَيِّرَكُمْ اِلَىٰ اَجَلٍ
مُّسَمًّى قَالُوْۤا اِنْ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا
فَتُرِيْدُوْنَ اَنْ تَصُدُّوْنَا عَمَّا كَانَ يَعْبُدُ
اَبَاؤُنَا فَاْتُوْنَا بِسُلْطٰنٍ مُّبِيْنٍ ﴿١٠﴾

قَالَتْ لَهُمْ رُسُلُهُمْ اِنْ نَّحْنُ اِلَّا بَشَرٌ
مِّثْلُكُمْ وَ لٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَن يَّشَآءُ
مِّنْ عِبَادِهٖ ۗ وَ مَا كَانَ لَنَا اَنْ نَّآئِيْكُمْ
بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ ۗ وَ عَلٰى اللّٰهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١١﴾

وَ مَا لَنَا اِلَّا نَتَوَكَّلَ عَلٰى اللّٰهِ وَ قَدْ هَدٰنَا
سُبُلَنَا ۗ وَ لَنَصْبِرَنَّ عَلٰى مَا اٰذَيْتُمُوْنَا ۗ
وَ عَلٰى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿١٢﴾

SECTION 3: Opposition is at last destroyed

13 And those who disbelieved said to their messengers: We will certainly drive you out of our land, unless you come back into our religion.^a So their Lord revealed to them: We shall certainly destroy the wrongdoers,

وَ قَالَ الَّذِيْنَ كَفَرُوْۤا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ
مِّنْ اَرْضِنَا ۙ اَوْ لَنَعُوْدَنَّ فِيْ مِلَّتِنَا ۗ
فَاَوْحٰى اِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظّٰلِمِيْنَ ﴿١٣﴾

9c. The general statements made with regard to the messengers and the treatment of their people in this and the following section, while essentially true with regard to messengers generally, are particularly made in reference to the mission of the Prophet Muḥammad, the determined opposition and enmity of his people, their turning him out of the city, and their final discomfiture.

13a. This is no doubt equally a description of what the Holy Prophet was suffering at the hands of his enemies.

14 And We shall certainly settle you in the land after them. This is for him who fears standing in My presence and fears My threat.^a

وَلَكَسَيَكُنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ
ذَلِكَ لِمَنْ خَانَ مَقَابِلِي وَخَانَ وَعَيْدِي ⑭

15 And they sought judgment, and every insolent opposer was disappointed:

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ⑮

16 Hell is before him and he is given to drink of boiling water;^a

مَنْ وَرَأَيْهِ جَهَنَّمُ وَيُسْقَى مِنْ
مَاءٍ صَدِيدٍ ⑯

17 He drinks it little by little and is not able to swallow it; and death^a comes to him from every quarter, yet he dies not. And before him is vehement chastisement.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسَبِّغُهُ وَيَأْتِيهِ
الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ
بِمَيِّتٍ وَمِنْ وَرَأَيْهِ عَذَابٌ عَلِيمٌ ⑰

18 The parable of those who disbelieve in their Lord: Their works are as ashes on which the wind blows hard on a stormy day. They have no power over aught they have earned. That is straying far away.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ
كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ
عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى
شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبُعِيدُ ⑱

19 Seest thou not that Allāh created the heavens and the earth with truth? If He please, He will take you away and bring a new creation,

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ إِنَّ يَسْئَلُ يَدُوبَكُمْ وَيَأْتِي
بِخَلْقٍ جَدِيدٍ ⑲

20 And that is not difficult for Allāh.^a

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ⑳

14a. The prophecy of the final triumph of the Holy Prophet and of the utter discomfiture and overthrow of the power of his opponents is of very frequent occurrence in the Holy Qur'ān; here, too, it is expressed in the clearest words. The opponents are told that they may expel the Prophet, but there was not the least doubt that he would ultimately come back as a conqueror, and be made the ruler in the land after their power was crushed. This verse contains, in fact, a very clear prophecy of the flight of the Holy Prophet from Makkah and of his re-entry into that city as a conqueror and ruler.

16a. *Ṣadīd* is translated variously as *pus, filthy water, hot or boiling water* (LL).

17a. *Death* or *maut* here means, not cessation of life, but *grief* or *distress* (R), sufficient to cause death. He experiences, as it were, the pangs of death, but death, which would end all distress, does not come to him.

20a. Vv.18–20 are again prophetic. V. 18 states that all the exertions of the opponents against the Prophet will be useless, while vv. 19 and 20 warn the disbelievers that their power will come to an end and another people will take their place.

21 And they will all come forth to Allāh, then the weak will say to those who were proud: We were your followers, can you then avert from us aught of the chastisement of Allāh? They will say: If Allāh had guided us, we would have guided you. It is the same to us whether we cry or bear patiently; there is no escape for us.

وَبَرُّرُوا لِلَّهِ جَبِيحًا فَقَالَ الضُّعْفُ
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَمَا
أَنْتُمْ مُعْتَدُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ
شَيْءٍ ط قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ
سَوَاءٌ عَلَيْنَا أَجْرُ غَنَاءٍ أَمْ صَبْرُنَا مَا
لَنَا مِنْ مَّجِيصٍ ﴿٥١﴾

SECTION 4: Truth is confirmed

22 And the devil^a will say, when the matter is decided: Surely Allāh promised you a promise of truth, and I promised you, then failed you.^b And I had no authority over you, except that I called you and you obeyed me;^c so blame me not but blame yourselves. I cannot come to your help, nor can you come to my help. I deny your associating me with Allāh before.^d Surely for the unjust is a painful chastisement.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ
وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ
دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَكُونُوا
مُؤْمِنِينَ
وَلَوْ مَوَّاتٍ لَفَسَدْتُ مَا أَنَا بِمُصْرِحٍ
وَمَا أَنْتُمْ بِمُصْرِحِينَ لِي لَكُنْتُمْ بِمَا
أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٥٢﴾

23 And those who believe and do good are made to enter Gardens, wherein flow rivers, abiding therein by their Lord's permission. Their greeting therein is, Peace!

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٥٣﴾
أَلَمْ تَرَ كَيْفَ صَرَّبَ اللَّهُ مَثَلًا كَلِمَةً
طَلْبَةً كَشَجَرَةٍ طَلْبَةً أَصْلُهَا ثَابِتٌ

24 Seest thou not how Allāh sets forth a parable of a good word as a

22a. The devil mentioned in this verse is none other than the proud misleader of the preceding one. Compare also 37:30, where the very words we had no authority over you are put into the mouth of the leaders of evil from among men.

22b. Whenever a person is misled into an evil deed, he finds in the end that the promise of a good consequence for an evil deed was only a deception. Compare 4:120 and 17:64.

22c. The devil, or the leader in evil, only points out an evil way, and the evildoer follows that way.

22d. Compare 35:14. An alternative significance is *I disbelieved because you associated me with Allāh*; in other words, the leaders disbelieve because their followers lead them by their flattery to think that they are worthy of being obeyed and followed.

good tree, whose root is firm and whose branches are high,^a

وَفَرَعَهَا فِي السَّمَاءِ ﴿٢٥﴾

25 Yielding its fruit in every season by the permission of its Lord? And Allāh sets forth parables for men that they may be mindful.

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَ
يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

26 And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.^a

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ
مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

27 Allāh confirms those who believe with the sure word in this world's life and in the Hereafter; and Allāh leaves the wrongdoers in error; and Allāh does what He pleases.^a

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ
اللَّهُ الظَّالِمِينَ ۗ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

SECTION 5: Man's Injustice in rejecting Truth

28 Seest thou not those who change Allāh's favour for disbelief^a and make their people to alight in the abode of perdition —

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ
كُفْرًا وَ آحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

24a. The parable likening a good word to a good tree follows immediately a description of the final abode of those who do good, which is repeatedly described in the Holy Qur'ān as being a Garden or Gardens wherein rivers flow. This gives us a clue to the real nature of paradise. A good word is like a good tree which gives its fruit in every season, and therefore the fruits which a man will find in paradise, ever ready and within his reach, are only the fruits of his own good deeds. The trees of paradise are in fact man's own good deeds, which have grown into trees, bearing a fruit which is an embodiment of the spiritual fruits of the good deeds of this life. It should also be noted that, as good deeds are likened to fruit-bearing trees, faith is likened to water repeatedly in the Holy Qur'ān, being the source of physical life. It is for this reason that, just as the righteous are always spoken of as being those who *believe* and *do good*, paradise is always described as being a *Garden* in which *rivers* flow, the *rivers* corresponding to *faith* and the *trees* of the Garden corresponding to the *good* which a man does. By the *kalimah* (word) is meant a *thing*, or an *affair* or a *matter*, because *every matter is termed a kalimah, whether it is a word or a deed* (R).

26a. The evil deed is likened to a tree whose roots do not go down into the earth, and in whose case, therefore, the process of nutrition must stop. Therefore an evil deed does not prosper and cannot bear any fruit.

27a. Allāh does what He pleases, but it is the *wrongdoers* only, whom He leaves in error. The immediate cause of their going astray is their own iniquity.

28a. They reject Allāh's favour, the Revelation, which aims at making them a great and exalted people, and adopt disbelief in its place.

29 Hell. They will burn in it. And an evil place it is to settle in!

جَهَنَّمَ يَصْلَوْنَهَا وَيُبْسَسُ الْقَرَارُ ﴿٢٩﴾

30 And they set up equals with Allāh to lead astray from His path. Say: Enjoy yourselves, for surely your return is to the Fire.

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ
قُلْ تَمَتَّعُوا فَإِن مَّصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾

31 Tell My servants who believe to keep up prayer and spend out of what We have given them, secretly and openly, before the coming of the day in which there is no bartering, nor befriending.

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ
وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا بَيْعَ فِيهِ
وَلَا خِلَالَ ﴿٣١﴾

32 Allāh is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you to run their course in the sea by His command, and He has made the rivers subservient to you.^a

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الشَّجَرَاتِ بُرْدًا لَّكُمْ وَسَخَّرَ لَكُمْ
الْفُلُوكَ لَتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ
لَكُمْ الْأَنْهَارَ ﴿٣٢﴾

33 And He has made subservient to you the sun and the moon, pursuing their courses; and He has made subservient to you the night and the day.

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ
وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

34 And He gives you of all you ask of Him. And if you count Allāh's favours, you will not be able to number them. Surely man is very unjust, very ungrateful.

وَأَنْتُمْ مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن
تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ
لَأَظْلَمُ لَكَفَّارًا ﴿٣٤﴾

SECTION 6: Abraham's Prayer

35 And when Abraham said: My Lord, make this city secure, and save

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا
الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ

32a. The whole of creation is here, and in the next verse, declared to be made subservient to man, to show his high place in creation. How much then does man degrade himself by bowing before and worshipping things which were made to serve him!

me and my sons from worshipping idols.^a

تَعْبُدَ الْأَصْنَامَ ۖ

36 My Lord, surely they have led many men astray.^a So whoever follows me, he is surely of me; and whoever disobeys me, Thou surely art Forgiving, Merciful.^b

رَبِّ إِنَّهُمْ أَضَلُّوكَ كَثِيرًا مِّنَ النَّاسِ
فَمَنْ يَتَّبِعْنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ
غَفُورٌ رَّحِيمٌ ۖ

37 Our Lord, I have settled a part of my offspring^a in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer; so make the hearts of some people yearn towards them, and provide them with fruits; haply they may be grateful.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ
ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ
النَّاسِ تُهَوِّئُ إِلَيْهِمْ وَارْتُزِقْهُمْ مِّنَ
الشَّمْرِ لَعَلَّهُمْ شَاكِرُونَ ۖ

38 Our Lord, surely Thou knowest what we hide and what we proclaim. And nothing is hidden from Allāh, either in the earth, or in the heaven.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ
وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ ۖ

35a. That idolatry received a death-blow from the hands of one of Abraham's descendants shows that Abraham's prayer was not in vain. In fact, if idolatry is being swept off from the face of the earth, it is due only to Abraham and his descendants.

36a. Idols do not actually lead men astray, but as it is on account of them that people go astray, they are described as causing men to go astray.

36b. The prayer of Abraham is in fact the prayer of the Holy Prophet and illustrates the breadth of his view. Those who follow him are, of course, his own, but he does not reject even those who disobey him, for he prays for Allāh's mercy and protection even for them.

37a. According to the Holy Qur'an, Abraham brought Ishmael (and his mother) to Arabia and settled them there. The story of the casting forth of Hagar and Ishmael in the wilderness of Beer-sheba is thus not accepted. There are some details given in a ḥadīth by Ibn 'Abbas (B. 60:9). According to this ḥadīth, Abraham brought Hagar and Ishmael, and settled them near the ruins of the Sacred House, the Ka'bah. This, as the ḥadīth states, was done under a Divine commandment. For when Abraham was going back, on leaving them both in this wilderness, where there was no town at this time, Hagar asked him, Is it by Allāh's commandment that thou art doing this? Abraham's reply was, Yes. Then said Hagar: "Allāh will not leave us to perish". It is further stated that, when no water was left with her, Hagar ran to and fro, between the Ṣafā and the Marwah, to find out if there was any caravan going that way. It was on this occasion that she saw an angel, who pointed to her a place where she could find water. This was the place known now as Zamzam. It was due to this water that some people settled there. Even the Bible accepts that Ishmael's descendants settled in Arabia.

39 Praise be to Allāh, Who has given me, in old age, Ishmael and Isaac! Surely my Lord is the Hearer of prayer.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ
إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

40 My Lord, make me keep up prayer and from my offspring (too), our Lord, and accept my prayer.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ
ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾

41 Our Lord, grant me protection and my parents and the believers on the day when the reckoning comes to pass.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيْ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

SECTION 7: The End of Opposition

42 And think not Allāh to be heedless of what the unjust do. He only respites them to a day when the eyes will stare (in terror),^a

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ
إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

43 Hastening forward, their heads upraised, their gaze not returning to them, and their hearts vacant.^a

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ
إِلَيْهِمْ طَرْفُهُمْ ۗ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾

44 And warn people of a day when the chastisement will come to them, then the wrongdoers will say: Our Lord, respite us to a near term, we will respond to Thy call and follow the messengers. Did you not swear before that there will be no passing away for you?

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ
فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا
إِلَىٰ آجَلٍ قَرِيبٍ ۖ لَنْ نَجِبَ دَعْوَتَكَ وَنَتَّبِعُ
الرُّسُلَ ۖ أَوْ لَمْ تَكُونُوا أَتْمَنُّمُمْ مِّنْ
قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ ﴿٤٤﴾

45 And you dwell in the abodes of those who wronged themselves, and it is clear to you how We dealt with them and We made (them) examples for you.

وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا
أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ
وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾

42a. The expression indicates a state of intense terror, in which one is unable even to wink the eye.

43a. The striking terror into the hearts of those who opposed the Prophet was witnessed in this very life, when the Prophet advanced on Makkah. The vacancy or blankness of the heart indicates a state of great terror.

46 And they have indeed planned their plan,^a and their plan is with Allāh,^b though their plan is such that the mountains should be moved thereby.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِندَ اللَّهِ
مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ
لَيَتْرُوكَنَّ مِنْهُ الْجِبَالَ ﴿٤٦﴾

47 So think not that Allāh will fail in His promise to His messengers. Surely Allāh is Mighty, the Lord of retribution.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدِهِ
رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾

48 On the day when the earth will be changed into a different earth, and the heavens (as well),^a and they will come forth to Allāh, the One, the Supreme.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ
وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾

49 And thou wilt see the guilty on that day linked together in chains^a —

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ
فِي الْأَصْفَادِ ﴿٤٩﴾

50 Their shirts made of pitch, and fire covering their faces,

سَرَائِبُهُمْ مِنْ قَطْرَانٍ وَتَغْشَى
وُجُوهُهُمْ النَّارُ ﴿٥٠﴾

51 That Allāh may repay each soul what it has earned. Surely Allāh is Swift in reckoning.

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾

52 This is a message for the people and that they may be warned thereby,

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا

46a. The reference is to the plan of the Quraish to put an end to the Prophet's life, when he was left almost alone in Makkah.

46b. The words *their plan is with Allāh* signify that their plan is controlled by Allāh, Who will make it ineffective. A wonderful prophecy indeed in the mouth of a person whose only chance of saving himself now lay in escaping from his enemies, while they were taking every precaution not to allow him to escape, having decided to put him to death! See 8:30, 30a, where these plans are detailed.

48a. The transformation wrought by the Holy Prophet no doubt changed the earth into a different earth and the heaven into a new heaven. The Arabia at the birth of the Prophet was not the Arabia at his death. Beliefs, usages, and practices, which had baffled all attempts at reformation for centuries, were swept away, and the ignorant, superstitious, and warring tribes had become a single nation, holding aloft the torch of knowledge and civilization to the whole world. Idolatry was blotted out of existence so completely that no vestige of it could be found among a people who had remained addicted to it for centuries. And that great change must now come over the whole world. But the spiritual resurrection is only an indication of the great day of Resurrection.

49a. The powerful opponents of the Prophet were brought before him linked together in chains in this very life, at the battle of Badr. These promises were fulfilled in this life to show that they were equally true as regards the next.

and that they may know that He is One God, and that men of understanding may mind.

أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلَيْدٌ كَرُّ أُولَئِكَ الَّذِينَ