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## Sūrah 14: Ibrāheem

### Period of Revelation

It appears from the tone of the Sūrah that it belongs to that group of the Sūrahs which were revealed during the last stage of the Makkan period. For instance v.13 (“**And those who disbelieved said to their messengers, “We will surely drive you out of our land, or you must return to our religion.” So their Lord inspired to them, “We will surely destroy the wrongdoers.”**”) clearly indicates that the persecution of the Muslims was at its worst at the time of the revelation of this Sūrah and the people of Makkah were bent on expelling the Believers from there like the disbelievers of the former Prophets.

### Central Theme and Purpose

This Sūrah is an admonition and a warning to the disbelievers who were rejecting the Message of the Prophet and devising cunning schemes to defeat his Mission. But warning, censure and reproach dominate admonition. This is because a good deal of admonition had already been made in the preceding Sūrahs but in spite of this their obduracy, enmity, antagonism, mischief, persecution etc. had rather increased.

### Sūrah 14: Ibrāheem<sup>593</sup>

In the Name of God, the Most Compassionate,  
the Most Merciful

1. Alif, Lām, Rā.<sup>594</sup> [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy -
2. God, to whom belongs whatever is in the heavens and whatever is on the earth. And woe [i.e., destruction] to the disbelievers from a severe punishment -
3. The ones who prefer the worldly life over the Hereafter and avert [people] from the way of God, seeking to make it [seem] deviant. Those are in extreme error.
4. And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and God sends astray [thereby] whom He wills<sup>595</sup> and guides whom He wills. And He is the Exalted in Might, the Wise.
5. And We certainly sent Moses with Our signs, [saying], "Bring out your people from darknesses into the light and remind them of the days<sup>596</sup> of God." Indeed in that are signs for everyone patient and grateful.
6. And [recall, O Children of Israel], when Moses said to His people, "Remember the favor of God upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.
7. And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'"
8. And Moses said, "If you should disbelieve, you and whoever is on the earth entirely - indeed, God is Free of need and Praiseworthy."
9. Has there not reached you the news of those before you - the people of Noah and 'Aad and Thamūd and those after them? No one knows them [i.e., their number] but God. Their messengers brought them clear proofs, but they returned their hands to their mouths<sup>597</sup> and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt."
10. Their messengers said, "Can there be doubt about God, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays you [i.e., your death] for a specified term." They said, You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority [i.e., evidence]."
11. Their messengers said to them, "We are only men like you, but God confers favor upon whom He wills of His ser-

<sup>593</sup> *Ibrāheem*. (The Prophet) Abraham.

<sup>594</sup> See footnote to 2:1.

<sup>595</sup> i.e., those who refuse His guidance.

<sup>596</sup> Days of blessings bestowed upon the Children of Israel. Also interpreted as days of punishment and destruction of the former nations.

<sup>597</sup> Several explanations have been given as to the meaning. Based upon the conclusion of the verse, Ibn Kathir preferred that this was a gesture of denial and rejection.

- vants. It has never been for us to bring you evidence except by permission of God. And upon God let the believers rely.
12. And why should we not rely upon God while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon God let those who would rely [indeed] rely.”
13. And those who disbelieved said to their messengers, “We will surely drive you out of our land, or you must return to our religion.” So their Lord inspired to them, “We will surely destroy the wrongdoers.
14. And We will surely cause you to dwell in the land after them. That is for he who fears My position<sup>598</sup> and fears My threat.”
15. And they requested decision [i.e., victory from God], and disappointed, [therefore], was every obstinate tyrant.
16. Before him<sup>599</sup> is Hell, and he will be given a drink of purulent water.<sup>600</sup>
17. He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.
18. The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to
- keep] from what they earned a [single] thing. That is what is extreme error.
19. Have you not seen [i.e., considered] that God created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation.
20. And that is not difficult for God.
21. And they will come out [for judgement] before God all together, and the weak will say to those who were arrogant, “Indeed, we were your followers, so can you avail us anything against the punishment of God?” They will say, “If God had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape.”
22. And Satan will say when the matter has been concluded, “Indeed, God had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with God] before.<sup>601</sup> Indeed, for the wrongdoers is a painful punishment.”
23. And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, “Peace!”

<sup>598</sup> An alternative meaning is “the standing [for account] before Me.”

<sup>599</sup> Literally, “after him [in time],” meaning ahead of him.

<sup>600</sup> That which oozes from the skins of Hell’s inhabitants.

<sup>601</sup> By your obedience to me instead of Him during life on earth.

24. Have you not considered how God presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?
25. It produces its fruit all the time, by permission of its Lord. And God presents examples for the people that perhaps they will be reminded.
26. And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.
27. God keeps firm those who believe, with the firm word,<sup>602</sup> in worldly life and in the Hereafter.<sup>603</sup> And God sends astray the wrongdoers. And God does what He wills.
28. Have you not considered those who exchanged the favor of God for disbelief<sup>604</sup> and settled their people [in] the home of ruin?
29. [It is] Hell, which they will [enter to] burn, and wretched is the settlement.
30. And they have attributed to God equals to mislead [people] from His way. Say, "Enjoy yourselves, for indeed, your destination is the Fire."
31. [O Muhammad], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange [i.e., ransom], nor any friendships.
32. It is God who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you<sup>605</sup> the ships to sail through the sea by His command and subjected for you the rivers.
33. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.
34. And He gave you from all you asked of Him.<sup>606</sup> And if you should count the favor [i.e., blessings] of God, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.<sup>607</sup>
35. And [mention, O Muhammad], when Abraham said, "My Lord, make this city [i.e., Makkah] secure and keep me and my sons away from worshipping idols.
36. My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me;<sup>608</sup> and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.
37. Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

<sup>602</sup> The testimony that there is no deity except God and that Muhammad is the messenger of God.

<sup>603</sup> When questioned in their graves by the angels after death.

<sup>604</sup> They met God's blessing with denial instead of gratitude.

<sup>605</sup> i.e., made serviceable to you.

<sup>606</sup> Something of what you asked and all of what you continually require, according to His wisdom.

<sup>607</sup> i.e., disbelieving and denying of God's favour.

<sup>608</sup> i.e., of my religion.

38. Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from God on the earth or in the heaven.
39. Praise to God, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.
40. My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.
41. Our Lord, forgive me and my parents and the believers the Day the account is established.”
42. And never think that God is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror].
43. Racing ahead, their heads raised up, their glance does not come back to them,<sup>609</sup> and their hearts are void.
44. And, [O Muhammad], warn the people of a Day when the punishment will come to them and those who did wrong will say, “Our Lord, delay us for a short term; we will answer Your call and follow the messengers.” [But it will be said], “Had you not sworn, before, that for you there would be no cessation?<sup>610</sup>”
45. And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples.”
46. And they had planned their plan, but with God is [recorded] their plan, even if their plan had been [sufficient] to do away with the mountains.<sup>611</sup>
47. So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution.
48. [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before God, the One, the Prevailing,
49. And you will see the criminals that Day bound together in shackles,
50. Their garments of liquid pitch and their faces covered by the Fire
51. So that God will recompense every soul for what it earned. Indeed, God is swift in account.
52. This [Qur’ān] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.

<sup>609</sup> This is their state at the time of resurrection from the graves. Their heads are upraised in fixed stares of terror, unable even to glance back.

<sup>610</sup> Of the blessings which God had bestowed upon you during life on earth.

<sup>611</sup> An alternative meaning is “...and their plan was not [sufficient] to do away with the mountains,” i.e., it had no effect against God’s will.