

back His Judgement and He is Swift at reckoning.

42. And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).

43. And those who disbelieved say: "You (O Muhammad صلى الله عليه وسلم) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh, and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

### *Sûrat Ibrâhîm (Abraham) XIV*

*In the Name of Allâh,  
the Most Gracious, the Most Merciful.*

#### 1. *Alif-Lâm-Râ.*

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

(This is) a Book which We have revealed to you (O Muhammad صلى الله عليه وسلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmîc Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe to the disbelievers from a severe torment.

3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the Path of Allâh (i.e. Islâm) and seek crookedness therein — they are far astray.

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

5. And indeed We sent Mûsâ (Moses) with Our *Ayât* (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Blessings of Allâh.

Truly, therein are *Ayât* (evidences, proofs and signs) for every patient, thankful (person)[*Tafsîr Ibn Kathîr*].”

6. And (remember) when Mûsâ (Moses) said to his people: “Call to mind Allâh’s Favour to you, when He delivered you from Fir‘aun’s (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord.”

7. And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe.”

8. And Mûsâ (Moses) said: “If you disbelieve, you and all on earth together, then verily Allâh is Rich (Free of all needs), Owner of all Praise.”

9. Has not the news reached you, of those before you, the people of Nûh (Noah), and ‘Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: “Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islâmîc Monotheism).”

10. Their Messengers said: “What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed.” They said: “You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say).”

11. Their Messengers said to them: “We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.

12. “And why should we not put our trust in Allâh while He



indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust.”

13. And those who disbelieved, said to their Messengers: “Surely, we shall drive you out of our land, or you shall return to our religion.” So their Lord revealed to them: “Truly, We shall destroy the *Zâlimûn* (polytheists, disbelievers and wrong-doers).

14. “And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat.”

15. And they (the Messengers) sought victory and help [from their Lord (Allâh)]; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.

16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.

17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat<sup>[1]</sup>; and death will come to him from every side, yet he will not die and in front of him, will be a great torment.

18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).

19. Do you not see that Allâh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation!

20. And for Allâh that is not hard or difficult.

21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were

<sup>[1]</sup> (V.14:17) Narrated Abu Hurairah عنه رضى الله: The Prophet صلى الله عليه وسلم said, “The width between the two shoulders of a *Kâfir* (disbeliever) will be equal to the distance covered by a fast rider in three days.” (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.559A).

arrogant (chiefs): “Verily, we were following you; can you avail us anything against Allâh’s Torment?” They will say: “Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.”

22. And *Shaitân* (Satan) will say when the matter has been decided: “Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the *Zâlimûn* (polytheists and wrong-doers).”

23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein forever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salâm* (peace!).<sup>[1]</sup>

24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.

26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter.<sup>[2]</sup> And Allâh

<sup>[1]</sup> (V.14:23) See the footnote of (V.4:86).

<sup>[2]</sup> (V.14:27) i.e. immediately after their death (in their graves, etc.), when the angels (*Munkar* and *Nakîr*) will ask them three questions: As to: (1) Who is your Lord? (2) What is your religion? and (3) What do you say about this man (Prophet Muhammad صلى الله عليه وسلم) who was sent to you? The believers will give the correct answers, i.e. (1) My Lord is Allâh; (2) My religion is Islâm; and (3) This man (Muhammad صلى الله عليه وسلم) is Allâh’s Messenger, and he came to us with clear signs and we believed in



will cause to go astray those who are *Zâlimûn* (polytheists and wrong-doers), and Allâh does what He wills.<sup>[1]</sup>

28. Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad صلى الله عليه وسلم and his Message of Islâm), and caused their people to dwell in the house of destruction?

29. Hell, in which they will burn, — and what an evil place to settle in!

30. And they set up rivals to Allâh, to mislead (men) from His Path! Say: “Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!”

31. Say (O Muhammad صلى الله عليه وسلم) to ‘*Ibâdî* (My slaves) who have believed, that they should perform *As-Salât* (*Iqâmat-as-Salât*)<sup>[2]</sup>, and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.

33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

34. And He gave you of all that you asked from Him, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allâh’s Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad صلى الله عليه وسلم).

35. And (remember) when Ibrâhîm (Abraham) said: “O my

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him, - while the wrong-doers who believed not in the Message of Prophet Muhammad صلى الله عليه وسلم will not be able to answer these questions. [See *Tafsîr Ibn Kathîr*].

<sup>[1]</sup> (V.14:27) See the footnotes of (V.3:85) and (V.6:93).

<sup>[2]</sup> (V.14:31) See the footnotes of (V.2:238).



**Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.**

**36. “O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.**

**37. “O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the *Ka’bah* at Makkah) in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks.<sup>[1]</sup>**

<sup>[1]</sup> (V.14:37). The Story of the building of the *Ka’bah* at Makkah:

Narrated Ibn ‘Abbâs رضى الله عنهما : [On the authority of the Prophet صلى الله عليه وسلم (See *Fath Al-Bârî*, Vol. 7, Page 210)]. The first lady to use a girdle was the mother of Ismâ’il (Ishmael). She used a girdle so that she might hide her tracks from Sârah. Ibrâhîm (Abraham) brought her and her son Ismâ’il (Ishmael) while she used to nurse him at her breast, near the *Ka’bah* under a tree on the spot of *Zamzam*, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ’il’s (Ishmael) mother followed him saying, “O Ibrâhîm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?” She repeated that to him many times, but he did not look back at her. Then she asked him, “Has Allâh ordered you to do so?” He said, “Yes.” She said, “Then He will not neglect us,” and returned while Ibrâhîm (Abraham) proceeded onwards, and on reaching the *Thaniyyah* where they could not see him, he faced the *Ka’bah*, and raising both hands invoked Allâh saying the following supplication:

‘O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the *Ka’bah* at Makkah); in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.’ (V.14:37)

Ismâ’il’s (Ishmael) mother went on suckling Ismâ’il (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Ismâ’il (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of *As-Safâ* was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from *As-Safâ* and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached *Al-Marwah* mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between *As-Safâ* and *Al-Marwah*) seven times.” The Prophet صلى الله عليه وسلم said, “This is the source of the tradition of the *Sa’y* (the

going) of people between them (i.e. *As-Safâ* and *Al-Marwah*). When she reached *Al-Marwah* (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of *Zamzam*, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet صلى الله عليه وسلم added, "May Allâh bestow mercy on Ismâ'il's (Ishmael) mother! Had she let the *Zamzam* (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), *Zamzam* would have been a stream flowing on the surface of the earth." The Prophet صلى الله عليه وسلم further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allâh never neglects His people.' The House (i.e. *Ka'bah*) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of *Kadâ'*. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet صلى الله عليه وسلم added, "Ismâ'il's (Ishmael) mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet صلى الله عليه وسلم further said, "Ismâ'il's (Ishmael) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismâ'il (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismâ'il's (Ishmael) mother had died, Ibrâhîm (Abraham) came after Ismâ'il's (Ishmael) marriage in order to see his family that he had left before, but he did not find Ismâ'il (Ishmael) there. When he asked Ismâ'il's (Ishmael) wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ismâ'il (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ismâ'il (Ishmael) said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ismâ'il (Ishmael) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismâ'il (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrâhîm (Abraham) stayed away from them for a



**38. “O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.**

**39. “All praise and thanks are Allâh’s Who has given me in old age Ismâ’il (Ishmael) and Ishâq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.**

**40. “O my Lord! Make me one who performs *As-Salât***

period as long as Allâh wished and called on them again but did not find Ismâ’il (Ishmael). So he came to Ismâ’il’s (Ishmael) wife and asked her about Ismâ’il (Ishmael). She said, ‘He has gone in search of our livelihood.’ Ibrâhîm (Abraham) asked her, ‘How are you getting on?’ asking her about their sustenance and living. She replied, ‘We are prosperous and well-off (i.e. we have everything in abundance).’ Then she thanked Allâh عز وجل. Ibrâhîm (Abraham) said, ‘What kind of food do you eat?’ She said, ‘Meat.’ He said, ‘What do you drink?’ She said, ‘Water.’ He said, ‘O Allâh! Bless their meat and water.’ ” The Prophet صلى الله عليه وسلم added, “At that time they did not have grain, and if they had grain, he would have also invoked Allâh to bless it.” The Prophet صلى الله عليه وسلم added, “If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah.” The Prophet صلى الله عليه وسلم added, “Then Ibrâhîm (Abraham) said to Ismâ’il’s (Ishmael) wife, ‘When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.’ When Ismâ’il (Ishmael) came back, he asked his wife, ‘Did anyone call on you?’ She replied, ‘Yes, a good-looking old man came to me,’ so she praised him and added. ‘He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.’ Ismâ’il (Ishmael) asked her, ‘Did he give you any piece of advice?’ She said, ‘Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.’ On that Ismâ’il (Ishmael) said, ‘It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.’ Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismâ’il (Ishmael) under a tree near *Zamzam*, sharpening his arrows. When he saw Ibrâhîm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhîm (Abraham) said, ‘O Ismâ’il (Ishmael)! Allâh has given me an order.’ Ismâ’il (Ishmael) said, ‘Do what your Lord has ordered you to do.’ Ibrâhîm (Abraham) asked, ‘Will you help me?’ Ismâ’il (Ishmael) said, ‘I will help you.’ Ibrâhîm (Abraham) said, ‘Allâh has ordered me to build a house here,’ pointing to a hillock higher than the land surrounding it.’ ” The Prophet صلى الله عليه وسلم added, “Then they raised the foundations of the House (i.e. the *Ka’bah*). Ismâ’il (Ishmael) brought the stones and Ibrâhîm (Abraham) was building; and when the walls became high, Ismâ’il (Ishmael) brought this stone and put it for Ibrâhîm (Abraham) who stood over it and carried on building, while Ismâ’il (Ishmael) was handing him the stones, and both of them were saying. ‘O our lord! Accept (this service) from us. Verily, You are the All-Hearer the All-Knower.’ ” (V. 2: 127).

The Prophet صلى الله عليه وسلم added, “Then both of them went on building and going round the *Ka’bah* saying ‘O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.’ ” (V.2:127) [*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 583].



(*Iqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation.

41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

42. Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).

44. And warn (O Muhammad صلى الله عليه وسلم) mankind of the Day when the torment will come to them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."

46. Indeed, they plotted their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance) [*Tafsîr Ibn Kathîr*]<sup>[1]</sup>.

47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible.

49. And you will see the *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh — Islâmic Monotheism, polytheists) that Day *Muqarranûn*<sup>[2]</sup> (bound together) in fetters.

<sup>[1]</sup> (V.14:46) It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad صلى الله عليه وسلم to kill him but they failed and were unable to carry out their plot which they plotted.

<sup>[2]</sup> (V.14:49) *Muqarranûn* in fetters mean with their hands and feet tied to their necks with chains.

50. Their garments will be of pitch, and fire will cover their faces.

51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning.

52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

*Sûrat Al-Hijr (The Rocky Tract) XV*

*In the Name of Allâh,  
the Most Gracious, the Most Merciful.*

\* 1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book and a plain Qur'ân.

2. How much would those who disbelieved wish that they had been Muslims [those who have submitted themselves to Allâh's Will in Islâm i.e. Islâmîc Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].<sup>[1]</sup>

3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!

4. And never did We destroy a township but there was a known decree for it.

5. No nation can advance its term, nor delay it.

6. And they say: “O you (Muhammad صلى الله عليه وسلم) to whom the *Dhîkr* (The Qur'ân) has been sent down! Verily, you are a mad man!

7. “Why do you not bring angels to us if you are of the truthful?”

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have

<sup>[1]</sup> (V.15:2): See the footnote of (V.3:85).