



ESSENTIALS FROM

*Surah
Ibrahim*





طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

Request Issuance of Permit Publication/Printing

نتيجة تدقيق مادة علمية
Result of Auditing the Material

Applicant	إيمان العبيد	جهة الطلب
Reference number	IPP-000548	الرقم المرجعي / تاريخ الطلب
Date of application	11/05/2023	تاريخ الطلب
The addressee		الجهة المرسل إليها

عدد الصفحات	القياس	سنة الطبع	اللغة	شكل المادة	الناشر/دار الطبع	المحقق	المؤلف	عنوان المادة
52	A4	2022	انجليزية	كتاب	مركز السلام الإسلامي	نورة الظاهر وفائزة قاضي	إيمان العبيد ونورة الظاهر	Essentials from Surah Ibrahim

Audit Result نتيجة التدقيق لا مانع من منحه إذن التداول، وذلك لتحقيق المادة العلمية شروط طباعة وتداول المصاحف والمنشورات الدينية في إمارة دبي

Warning : تنبيهات :

For approved subjects only, the following is required:
the Department assumes no responsibility for scientific intellectual, legal or other rights to other.
Any abrasion, modification or separation in sealed attachments shall void the certificate.
The material may not be traded on the basis of this certificate, where the trading license shall be taken from the competent authority in the country.
This certificate is valid only within the territorial boundaries of the emirate of Dubai.
No entity that has been granted this certificate shall be entitled to include it in the pages of the material, whether it is a Qur'an or a book or any other format.
This certificate is valid for only six months.

بالنسبة للمواد المجازة يشترط التالي:
لا تتحمل الدائرة أية مسؤولية عن الحقوق العلمية، أو الفكرية، أو القانونية، أو أية حقوق أخرى تجاه الآخرين
أي كشط أو تعديل أو فصل في المرفقات المضمومة يلغي الشهادة
لا يجوز تداول المادة بناءً على هذه الشهادة، حيث يتعين أخذ إجازة التداول من الجهة المختصة بالدولة
هذه الشهادة سارية المفعول ضمن حدود إمارة دبي
لا يحق لأي جهة تم منحها هذه الشهادة إدراجها أو إدراج شعار الدائرة الرسمي ضمن صفحات المادة العلمية المطبوعة
هذه الشهادة صالحة لمدة ستة أشهر من تاريخ إصدارها.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لا حول ولا قوة إلا بالله

TABLE OF

Contents

Preface	1
Introduction Ayat 1 To 4	3
Ayat 5 To 8	7
Ayat 9 To 14	11
Ayat 15 To 22	17
Ayat 23 To 30	23
Ayat 31 To 34	29
Ayat 35 To 41	35
Ayat 42 To 52	41



Preface

In the name of Allah,
the Most Merciful, the Especially Merciful

All praise and thanks are due to Allah Who has guided us to this. We would never have found guidance if Allah had not guided us.

This book came about as a result of our need to internalize the gratitude for blessings of the religion which one experiences in life. The religion has been brought to us by Prophets and messengers from Allah. They all call to the message of لا إله إلا الله . Without this message, human beings would be in eternal darkness.

The message guides one to differentiate good from evil. The messengers have shown us how to lead life through a praiseworthy path by following this message. Hence, we should be grateful for the messengers, the books of guidance and the straight path that we have been guided to. Allah has promised that He will increase us in our blessings if we are grateful for them.

The blessing of religion is life's most precious blessing. The more of this blessing we attain, the more we will succeed in this world and the next.

This book consists of translation of the verses of Surah Ibrahim along with its explanation for practical application in one's daily life.

The sources used in this book are:

1. تفسير الشيخ السعدي – Tafseer Sheikh As Saa'dy
2. تفسير ابن كثير – Tafseer Ibn Kathir
3. تفسير الشيخ بن عثيمين – Tafsir Sheikh bin Uthaymeen

We ask Allah to accept this work and pray that those who read it will find it easy to understand and benefit from it.





Introduction

Ayat 1 To 4

This book will look at the fundamentals, principles and lessons from Surah Ibrahim.

Ibrahim (عليه السلام) is the one who set the foundation and placed the seeds for the religion. The theme of Surah Ibrahim is the blessing of the religion. All of the messengers are united by one message – calling to Allah (سبحانه وتعالى) alone.

الرَّكَتَبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ
 الْعَزِيزِ الْحَمِيدِ ﴿١﴾

Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. (This is) a Book which We have revealed unto 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 Allah and Islamic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَوَيْلٌ لِلْكَافِرِينَ ۖ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾

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

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّوكَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا
 أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾

Those who prefer the life of this world to the hereafter, and hinder (men) from the Path of Allah (i.e. Islam) and seek crookedness therein - they are far astray.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ ۗ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ
 مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٤﴾

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 Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

Every building has a foundation and without it, then there can be no stability. All humans need guidelines and a Straight Path. If they do not have this then they will be far in misguidance. There are those who take the divine path, thus being granted honor and praise. And those who do not take that path, thus being in misguidance.

All of the messengers are united by calling to (لَا إِلَهَ إِلَّا اللَّهُ). They all call to the One Path. They all call to (صِرَاطِ الْعَزِيزِ) – an honorable and praiseworthy path. If the people have no messenger, book or path then they will be in misguidance.

If we do not have the path pleasing to Allah (سُبْحَانَهُ) (وَتَعَالَى) then we will remain in darkness. We will not only remain in darkness, but also prefer the duniya over the akhira, and prefer what is low over what is best. Such a person will even discourage others from the praiseworthy path.

We appreciate the Messengers Allah (سبحانه وتعالى) has sent to us, and the Books He has brought down and the Path He has set for us. The Dominion belongs to Allah (سبحانه وتعالى) and He knows who is worthy of guidance and who is worthy of misguidance. By His permission He turns the hearts so we should never think bad of Him because He is Al Aziz Al Hakeem (The All-Mighty, The All-Wise). He puts everything in its place and knows who is guided and who is misguided.

We appreciate the Messengers because Allah (سبحانه وتعالى) sent them with clarity and eloquence. And He sent down a clear Book for guidance. If a person does not follow them then they will be far in misguidance. It is by Allah's Permission of who will be guided and who will be not.

We appreciate Allah (سبحانه وتعالى), the Messengers, the Books and the Honorable and Praiseworthy Path.



Ayat 5 To 8



وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَذَكِّرْهُمْ بِأَيِّنَّمَا لِلَّهِ آيَاتٌ فِي ذَلِكَ لَأَيِّتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

And indeed We sent Musa (Moses) with Our Ayat (signs, proofs, and evidence) (saying): "Bring out your people from darkness into light, and remind them of the Annals of Allah. Truly, therein are Ayat (evidence, proofs and signs) for every patient, thankful (person)."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدَّبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي
ذَلِكَ لِبَلَاءٍ مِّن رَّبِّكُمْ عَظِيمٍ ﴿٦﴾

And (remember) when Musa (Moses) said to his people: "Call to mind Allah'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."

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

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

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأَنَا رِزْقُ اللَّهِ لَعَنِي حَمِيدٌ ﴿٨﴾

And Musa (Moses) said: "If you disbelieve, you and all on earth together, then verily Allah is Rich (Free of all needs), Owner of all Praise."

Humanity will be in darkness and misguidance without the messengers and books. We go through different situations in life, at times there are afflictions and at times there are blessings. For those who are oppressed, the messengers tell the people which is the way to be taken.

The messengers do not confuse us because their message is one; their role is one and they are all united. This truly is an honorable, praiseworthy Path.

People go through different types of misguidance from disbelief, shirk, disobedience and ingratitude. And the messengers shed light on belief, tawheed, obedience and gratitude. The messengers know what the people face. When there are difficulties and oppression, then a person needs to be patient.

The role of the messengers is to remind the people that relief will come and the oppression will end. And when this happens, they need to be grateful to Allah (سبحانه) and not attribute being saved to themselves. We should never be ungrateful and associate with Allah (سبحانه وتعالى) another partner.

A person wants to live with gratitude. When we are grateful, Allah (سبحانه وتعالى) promises us He will increase us in blessings. And if we are ungrateful then a torment will come. Thus, with gratitude, a correct foundation will be set up. Allah (سبحانه وتعالى) does not benefit if we are grateful or ungrateful, or if we are obedient or disobedient because He is Al Ghaniy Al Hameed – The Most Rich, The Most Praiseworthy.

Therefore, the great blessings Allah (سبحانه
وتعالى) has bestowed upon us are the
blessings of the message and messengers.
The blessings of the religion are great and
when we are grateful then Allah (سبحانه وتعالى)
will increase us



Ayat 9 To 14



أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿١٠﴾

Has not the news reached you, of those before you, the people of Nuh (Noah), and 'Ad, and Thamud? And those after them? None knows them but Allah. 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. Islamic Monotheism)."

﴿١٠﴾ قَالَتْ رُسُلُهُمْ أَفَى اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخَّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَنَا عَمَّا كَانُوا يَعْبُدُونَ أَبَاؤُنَا قَاتُونَا إِسْلَاطِينَ مُّبِينٍ ﴿١٠﴾

Their Messengers said: "What! Can there be a doubt about Allah, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allah) 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)."

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُم بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

Their Messengers said to them: "We are no more than human beings like you, but Allah 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 Allah. And in Allah (Alone) let the believers put their trust.

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنْصَابِرَ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

"And why should we not put our trust in Allah while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allah (Alone) let those who trust, put their trust."

وَقَالَ الَّذِينَ كَفَرُوا الرُّسُلُ هُمْ لِنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾

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 Zalimun (polytheists, disbelievers and wrong-doers).

وَلَنُصَلِّبَنَّكُمْ فِي الْأَرْضِ مِنْ بَعْدِهِمْ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾

"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."

Not everyone will appreciate the truth, but when a person has the truth, then one should not get affected if people do not appreciate it. One should be confident about the truth and not hide it. And if opposed, then a person defends himself in the best way. There are people who will be guided and people who will be misguided, and this is by the permission of Allah (سبحانه وتعالى).

The messengers are sent with ayat, yet there are those who still doubt. What is the reaction of the messengers to this? Trust, confidence, appreciation of the truth, and appreciation of the position Allah (سبحانه وتعالى) has given them.

The dawah of the messengers is not about them, but about Allah (سبحانه وتعالى). The one who believes in Allah (سبحانه وتعالى), will have a good life. When anyone doubts the messengers, then the messengers take it back to Allah (سبحانه وتعالى) and do not doubt Him.

When the messengers say they are human, they do not mean to defend themselves, but say it is Allah (سبحانه وتعالى) Who favored them to be messengers. A person should not be hesitant from speaking the truth. The messengers will not speak except with authority and by the permission of Allah (سبحانه وتعالى).

When a person is confident of the truth then he can rely on Allah (سبحانه وتعالى). The more belief a person has, the more his reliance in Allah (سبحانه وتعالى) will increase. The messengers do not want to discontinue on their path.

Allah (سبحانه وتعالى) is The One Who guides to the Honorable and Praiseworthy Path. The more a person is grateful, the more he will rely on Allah (سبحانه وتعالى). What brought about gratitude from the messengers? It was through the attack of the disbelievers. As a result, the messengers appreciated having the truth and calling to it.

When a person is grateful, then he will have trust in Allah (سبحانه وتعالى) and he will be patient on the harm.

The disbelievers began with harming the messengers by tongue, yet the messengers increased in gratitude, tawakkul and patience. And then the harm of the disbelievers intensified and they wanted to harm the messengers physically.

Will Allah (سبحانه وتعالى) leave the messengers? Never. He promised the disbelievers will be taken out and the messengers will dwell in the land. The messengers will not be taken out, but they will be established.

A person does not fear the people, but fears standing before Allah (سبحانه وتعالى).



Ayat 15 To 22



وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

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

مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾

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

يَتَجَرَّعُهُ، وَلَا يَكَادُ يُسِغُهُ، وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِن وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

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

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَشَدُّ كَرَامًا، أَسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ، ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

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 caught of what they have earned. That is the straying, far away (from the Right Path).

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَّ الْحَقُّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا
 كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا
 أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا بِمُصْرِخَتِي إِيَّكَ فَكَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ
 الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

*And Shaitan (Satan) will say when the matter has been decided:
 "Verily, Allah 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 Allah (by obeying me in the
 life of the world). Verily, there is a painful torment for the Zalimun
 (polytheists and wrong-doers)."*

When we see misguidance and the punishment that follows, then we appreciate the blessing of guidance which protects us from the punishment.

Those who do not take the guidance are stubborn and tyrants. There is always disgrace connected to disbelief. Their deeds become like ashes, burnt and worthless. We appreciate the message because it causes us to believe, thus our deeds will have value because of the faith.

Allah (سبحانه وتعالى) created everything for the truth then why do we not follow the truth?

Anyone who's not following the messengers will follow something else, and anyone who is not humble under the message will be humiliated under disbelief.

Anyone who does not appreciate the honorable and praised path then he will be tested with a humiliated path. He will follow the whispers of the shaitan and in the hellfire he will find no one can avail him.

The shaitan will say the truth on the Day of Judgement. He will admit to breaking his promises and that he cannot be blamed, but it's the person himself.

Every person is responsible for himself if he truly wants the guidance or not.

Following the message brings about praise, guidance and honor.



Ayat 23 To 30



وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾

And those who believed (in the Oneness of Allah 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: Salam (peace!).

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفُرُوعُهَا فِي
السَّمَاءِ ﴿٢٤﴾

See you not how Allah 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).

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

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

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

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

مِثَّتْ اللَّهُ الَّذِينَ ءَامَنُوا بِأَلْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُصَلِّ اللَّهُ
الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Zalimun (polytheists and wrong-doers), and Allah does what He wills.

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

Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad صلى الله عليه و سلم and his Message of Islam), and caused their people to dwell in the house of destruction?

جَهَنَّمَ يَصَلُّونَهَا وَبَسَّ الْقَرَارُ ﴿٢٩﴾

Hell, in which they will burn, - and what an evil place to settle in!

﴿٣٠﴾ وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

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

Those who are grateful for the blessings of the religion are the ones who will enter paradise. Internally, they have faith which keeps them firm and externally, they perform good deeds which show their gratitude for having faith. It is only by Allah's permission that they are guided to the honorable and praiseworthy path.

To believe and do good deeds is the way of the messengers and this is praiseworthy way. To be on the Straight Path is by the permission of Allah (سبحانه وتعالى) and not because of us.

Allah (سبحانه وتعالى) is the One Who nurtured the dwellers of paradise to reach paradise. For someone who is grateful, and it shows in him, what will be spread amongst others? Peace. There is always peace among the people when there is belief and good deeds.

The good tree is good internally and externally, while the bad tree is bad internally so what is produced is bad externally.

We need to appreciate the blessings of the religion so that it makes us beneficial.

The good tree is the date-palm tree which represents the believer. The roots are firm due to faith, the branches are high as a result of the acceptable good deeds, and it produces fruits by the permission of its Lord. To place a seed and when it will produce is only the permission of Allah (سبحانه وتعالى).

What makes this tree to be good? A good word – (لا إله إلا الله). All of the messengers came so the people may say (لا إله إلا الله). This good word will produce faith and good deeds. لا إله إلا الله is the best of good words. For any good word we say, there needs to be faith and feelings.

The bad word is disbelief, there is no firmness, no benefits and it will not reach the sky, and all that it produces is evil and bitter.

When we look at these two parables; surely, we want the good tree and to be firm upon the good word with no hesitance.

Whatever the believers do is firm so Allah (سبحانه وتعالى) will give them firmness when answering the questions of the grave and firmness when crossing the Sirat.

Firmness and determination push away desires and certainty pushes away doubts. May Allah (سبحانه وتعالى) keep us firm. Ameen.

But the one who says the bad word of disbelief, will not be firm, will have no stability in life and will be in misguidance.

When Allah (سبحانه وتعالى) grants us the great blessing of the religion, then we need to appreciate it and it will benefit us and those around us. And when we appreciate it then it will increase. But if we exchange appreciation with disbelief then it will affect us and those around us by causing them to fail.

Disbelief can be disbelieving in Allah (سبحانه وتعالى) and ingratitude to the blessings of the religion. Ingratitude to the blessings of the religion is worse than ingratitude to the blessings of the duniya because it will harm him and those around him.

We should never exchange the blessings of the religion with disbelief. When Allah (سبحانه وتعالى) allows us to learn about Him, to do something, to be granted good friends, then we should not be ungrateful because it will harm us and others. May Allah (سبحانه وتعالى) keep us firm to be always grateful for the blessings of the religion.

From these ayat we learn:

- 🌿 To be grateful for the blessings of the religion
- 🌿 To say the good word
- 🌿 To take care of our faith and good deeds
- 🌿 To ask Allah (سبحانه وتعالى) to be firm
- 🌿 To never show ingratitude for the blessings of the religion





Ayat 31 To 34

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ
يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾

Say (O Muhammad صلى الله عليه و سلم) to 'Ibadi (My slaves) who have believed, that they should perform As-Salat (Iqamat-as-Salat), 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

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
رِزْقًا لَّكُمْ ۗ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۗ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾

Allah 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.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۗ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

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.

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَأَفْلَكُونٌ
 لَظَالِمٌ كَفَّارٌ ﴿٢٤﴾

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

When we are grateful then Allah (سبحانه وتعالى) will increase and shower us with more blessings. He will command us with the most praiseworthy commands and He will call us with an honorable title – My slave. Allah (سبحانه وتعالى) commands us to establish the prayer and to spend openly and in secret.

When we appreciate the blessings of the deen, then Allah (سبحانه وتعالى) will subject the duniya for us so that we do our best. Our religion is not only about rituals, but also reflecting and looking at the duniya.

Also, we should not be deceived with the creations around us because it is Allah (سبحانه وتعالى) Who has subjected them to us. Thus, we should see the actions of Allah (سبحانه وتعالى).

The believers are beneficial to others and work hard for the faith, just as the day and night work hard.

If our goal is the religion and we are grateful, then Allah (سبحانه وتعالى) will give us whatever we ask Him, even if it is from the duniya because He will grant us if it is to exalt the Name of Allah (سبحانه وتعالى).

Those who appreciate the deen, then Allah (سبحانه وتعالى) will give them in abundance. But if a person does not appreciate the blessings by attributing it to himself, then this is dhulm. Moreover, to not appreciate the blessings and conceal them is ingratitude.

From these ayat we learn:

- 🌿 Appreciate the blessings and attribute it to Allah (سبحانه وتعالى)
- 🌿 Do not conceal the blessings
- 🌿 Make your concern to exalt the Name of Allah (سبحانه وتعالى)



Surely the concern of Ibrahim (عليه السلام) is the religion, but he does not neglect his children or parents. A person also needs to consider the duniya, and Ibrahim (عليه السلام) makes a dua for both the deen and duniya.

His supplication gives us the essentials, the priorities, the past, present and future.

Ayat 35 To 41



وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

And [mention, O Muhammad], when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.

رَبِّ إِنَّهُمْ أَضَلُّونَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ يَتَّبِعْنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

My Lord, indeed they have led astray many among the people. So, whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

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.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven.

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

*Praise to Allah, who has granted to me in old age Ishmael and Isaac.
Indeed, my Lord is the Hearer of supplication.*

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

*My Lord, make me an establisher of prayer, and [many] from my
descendants. Our Lord, and accept my supplication.*

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

*Our Lord, forgive me and my parents and the believers the Day the
account is established."*

We will look at lessons from the supplication of Ibrahim (عليه السلام). Anything we ask for the religion then Allah (سبحانه وتعالى) will give us. And when we ask, it shows our appreciation to Allah (سبحانه وتعالى).

We all want balanced children and a balanced generation. We should not think our offspring are in the future and that we should not ask for them. Ibrahim (عليه السلام) still made dua for his offspring and their duniya. A person makes dua for the duniya to serve the deen, and not just duniya for the duniya.

When a person makes dua for their children, they might immediately jump to asking Allah (سبحانه وتعالى) to make them worshippers or da'ees. But the priority before anything else is security – internal and external security. A person asks for external security by having a secure land and internal security by being protected from shirk. If we do not have a good place, then we cannot worship, and if there is a shirk then there is no progression.

The top of worships after the “securities” is the prayer. Ibrahim (عليه السلام) asks Allah (سبحانه وتعالى) to make them establish the prayer. If the prayer is upright, then all other worships will be upright.

Ibrahim (عليه السلام) also wants his offspring to be a good example, “good influencers” whom others admire and look up to. And since they establish the prayer, then this is a good example.

We should not make our concern to be loved by the people because if we focus on the prayer then Allah (سبحانه وتعالى) will grant us the best quality in everything – best marriage and best relationships.

Ibrahim (عليه السلام) also asks Allah (سبحانه وتعالى) to make them from the grateful ones. So, for the worships, Ibrahim (عليه السلام) asks Allah (سبحانه وتعالى) to make them establish the prayer and for the heart worship to be grateful. If they are grateful, then Allah (سبحانه وتعالى) will increase them.

Ibrahim (عليه السلام) showed how he is humble to Allah (سبحانه وتعالى) by attributing everything to Allah (سبحانه وتعالى) that only He knows. Thus, we should not feel proud of our knowledge.

Ibrahim (عليه السلام) also praises Allah (سبحانه وتعالى) for giving him children in the best time. And this shows to appreciate the past, present and future.

When making dua, the priority is to ask for ourselves first, then the future which is our offspring and children, and then our parents and others.

For the children, one should emphasize establishing the prayer, even if they are old or already praying.

For the parents, we ask Allah (سبحانه وتعالى) to forgive them.

For the believers, we ask Allah (سبحانه وتعالى) to forgive them.

These are essentials when we make dua to Allah (سبحانه وتعالى).



Ayat 42 To 52



وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ
الْأَبْصَارُ ﴿٤٣﴾

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

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٤﴾

(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).

وَأَنْذِرِ النَّاسَ يَوْمَ يَا نَبِيئُهمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ مُّجِبًا
دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ الْأَوَّلَ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾

And warn (O Muhammad صلى الله عليه و سلم) mankind of the Day when the torment will come unto 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).

وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ
 وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾

"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."

وَقَدْ مَكَّرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ
 ﴿٤٦﴾

Indeed, they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains (real mountains or the Islamic law) from their places (as it is of no importance) [Tafsir Ibn Kathir] .

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

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

يَوْمَ تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ ۗ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾

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 Allah, the One, the Irresistible.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾

And you will see the Mujrimun (criminals, disbelievers in the Oneness of Allah - Islamic Monotheism, polytheists) that Day Muqarranun (bound together) in fetters.

سَرَابِلُهُمْ مِنْ فَطْرَانَ وَتَعَشَىٰ وُجُوهُهُمْ النَّارُ ﴿٥٠﴾

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

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

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

هَذَا بَلَاغٌ لِلنَّاسِ وَإِنَّهُمْ لَلْمُجْرِمُونَ ﴿٥٢﴾ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُهُمُ الْوَاحِدُ الْكَرِيمُ الَّذِي لَهُ الْمُلْكُ يَوْمَئِذٍ الْحَكِيمُ ﴿٥٣﴾

This (Qur'an) 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 Ilah (God - Allah) - (none has the right to be worshipped but Allah) - and that men of understanding may take heed.

The path chosen by Allah (سبحانه وتعالى) is an honorable and praiseworthy path. It is important to appreciate the blessings of the religion and Allah (سبحانه وتعالى) appreciates those who appreciate His blessings and even the warnings.

It is from the essentials to have warnings in order to appreciate the glad tidings.

Surah Aal Imran 190 To 191

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding

الَّذِينَ يَذْكُرُونَ اللَّهَ فِيْمَا وَقَعُوا عَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

The people of understanding are the ones who remain firm even when there are changes. The people of understanding know that Allah (سبحانه وتعالى) is One and they know with all the admonition and warnings that it is a reminder.

Everyone will be warned that Allah (سبحانه وتعالى) is One, but there are those who will take it further and they will remember, and this is the people of understanding. The people of understanding take what is given to them and this takes them to a higher level – to the honorable and praiseworthy path. And this shows there are different types of people with the warnings.

The people of understanding take all the means and take it higher; this will make them praised. But for the people, they will be warned.

The message from Surah Ibrahim tells us there are essentials, but there are those who will take it further which are the people of understanding. They have firmness as mentioned in Surah Aal Imran.

There is guidance from Allah (سبحانه وتعالى) and He sends messengers so that we take their example. After the people of the hellfire face humiliation, they will say if they can come back and follow the messengers.

If we do not appreciate the messengers, then we will not follow the praiseworthy path. The people of the hellfire thought they could not never be removed in their life, but it is important to appreciate the guidance from the messengers.

They also knew how Allah (سبحانه وتعالى) dealt with the previous nations, and this is a warning to appreciate the message of the messengers. We appreciate all the messengers and prophets.

The way of the messengers is praised and all of the messengers are praised for their manners because the seeds of their faith progressed.

Allah (سبحانه وتعالى) gives glad tidings especially to the messengers so that we appreciate them and not underestimate them. Allah (سبحانه وتعالى) always supports the messengers and He fulfills His Promise by destroying their enemies and granting victory to them and their followers.

The disbelievers do not have value because there is no faith, for this reason their deeds will be ashes. The heavens and the earth will change and everyone will be one to Allah Al Wahid Al Qahaar.

Allah (سبحانه وتعالى) calls those who did not appreciate the blessings of the deen as criminals. Thus, it is important to appreciate Allah (سبحانه وتعالى), the messengers and the reminders.

Surah Ibrahim ends with strong admonition and that we should appreciate the blessing of the deen and messengers.

We ask Allah (سبحانه وتعالى) to keep us firm on the religion.

Supplication To Remain Firm On The Religion

يا مقلب القلوب ثبت قلبي على دينك

O Turner of the hearts, keep my heart firm on Your religion¹

We do not need to worry about progression because that will come, but we need to appreciate the current blessings and faith. Sometimes we appreciate the deeds and not the feelings of faith. It is important to appreciate the feelings in our heart.

We Appreciate All That Allah Has Taught Us And The Feelings He Has Allowed Us To Feel. May Allah Endear The Faith To Us And Adorn It In Our Hearts And Make Us Dislike Disbelief, Transgression And Disobedience. Ameen.



¹ Riyadh As Saliheen, At Tirmidhi, Book 16, Hadith 1489



مركز السلام الإسلامي

AL SALAM ISLAMIC CENTER

COPYRIGHT © 2023
BY AL SALAM ISLAMIC CENTER.
ALL RIGHTS RESERVED
THIS BOOK IS NOT FOR SALE.

 www.markazalsalam.com

 info@markazalsalam.com

   Al Salam Islamic Center

 t.me/markazalsalam

 t.me/alsalamislamiccenter_kids

 +97150 8008875