

## Surah 14. Ibrahim

Asad: [Thus,] God grants firmness unto those who have attained to faith through the word that is unshakably true<sup>39</sup> in the life of this world as well as in the life to come; but the wrongdoers He lets go astray:<sup>40</sup> for God does whatever He wills.

Malik: With firm words, Allah makes the believers steadfast in the life of this world and in the hereafter; but Allah lets the wrongdoers go astray. Allah does what He pleases.

Pickthall: Allah confirmeth those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sendeth wrongdoers astray. And Allah doeth what He will.

Yusuf Ali: Allah will establish in strength those who believe with the Word that stands firm in this world and in the Hereafter; but Allah will leave to stray those who do wrong: Allah doeth what He willeth. <sup>1903</sup>

Transliteration: Yuthabbitu Allahu allathheena amanoo bialqawli alththabiti fee alhayati alddunya wafee alakhirati wayudillu Allahu alththalimeena wayafAAalu Allahu ma yasha

Khatab:

Allah makes the believers steadfast with the firm Word ?of faith?1 in this worldly life and the Hereafter. And Allah leaves the wrongdoers to stray. For Allah does what He wills.

### Author Comments

39 - Lit., "firm" (thabit). The term qawl - similar to the term kalimah (see note [36] above)-denote, beyond its primary meaning of "saying" or "utterance", also anything that can be defined as a statement of belief or opinion, namely, "concept", "tenet", "assertion of faith", and so on. In this context it expresses the concept that there is no deity save God, and that Muhammad is His Apostle: which is an interpretation of the above phrase given by the Prophet himself, as quoted by Bukhari in a Tradition on the authority of Al-Bara' ibn 'Azib (Kitab at-Tafsir), and by other Traditionists, including Muslim, on the authority of Shu'bah. The adjective thabit connotes the "firmness" - that is, the unshakable truth-of the "word" (or "concept") which it qualifies, thus connecting it with the preceding parable of the "good word" and the "good tree".

40 - See note [4] on verse {4} of this surah.

That there is only one God worthy of worship.

1903 - His Will and Plan may be above comprehension, but will prevail over all things. It is not like the will of man, who may plan good things but is not necessarily able to carry them out.

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*Source : Alim.org-Compare Translation-Surah 14-Ayah 27*