

## Surah 14. Ibrahim

Asad: [And] tell [those of] My servants who have attained to faith that they should be constant in prayer and spend [in Our way], secretly and openly, out of what We provide for them as sustenance,<sup>44</sup> ere there come a Day when there will be no bargaining, and no mutual befriending.<sup>45</sup>

Malik: O Prophet, tell My devotees who have believed, to establish Salah (regular five times daily prayers) and spend in charity openly and secretly out of the sustenance which We have given them, before the coming of that Day in which there will neither be trading nor any friendship.

Pickthall: Tell My bondmen who believe to establish worship and spend of that which We have given them, secretly and publicly, before a day cometh wherein there will be neither traffic nor befriending.

Yusuf Ali: Speak to My servants who have believed that they may establish regular prayers and spend (in charity) out of the Sustenance We have given them secretly and openly before the coming of a Day in which there will be neither mutual bargaining nor befriending. <sup>1905 1906 1907</sup>

Transliteration: Qul liAAibadiya allatheena amanoo yuqemoo alssalata wayunfiqoo mimma razaqnahum sirran waAAalaniyatan min qabli an yatiya yawmun la bayAAun feehi wala khilalun

Khatab:

Tell My believing servants to establish prayer and donate from what We have provided for them—openly and secretly—before the arrival of a Day in which there will be no ransom or friendly connections.

### Author Comments

44 - See surah {2}, note [4].

45 - Cf. [2:254](#). According to the philologist Abu 'Ubaydah, as quoted by Razi, the expression bay' ("selling and buying" or "bargaining") denotes here the metaphorical "[giving and taking] ransom" which, as the Qur'an repeatedly stresses, will be inadmissible on the Day of Judgment (cf. [3:91](#) and the corresponding note [71], as well as [5:36](#), [10:54](#), [13:18](#), [39:47](#) and {70:11-15}) similarly, the denial of khilal - which Abu 'Ubaydah regards as synonymous, in this context, with makhalah ("mutual befriending") - expresses the impossibility of "ransom" through intercession on Judgment Day, for "now, indeed, you have come unto Us in a lonely state, even as We created you in the first instance" ([6:94](#)).

1905 - Putting ourselves back in the position in which the Muslim community found themselves in Makkah just before the Hijrat, we can imagine how much encouragement and consolation they needed from the preaching, the Faith, and the steadfast character of Al-Mustafa. Intolerant persecution was the order of the

day; neither the life nor the property or reputation of the Muslims was safe. They are asked to find strength and tranquillity in prayer and in helping each other according to their needs and resources.

1906 - Here, as elsewhere, "Sustenance" is to be taken in the literal as well as the metaphorical sense. There were many among the Muslims who were poor, or slaves, or depressed, because they were deprived of the means of livelihood on account of their Faith. They were to be fed, clothed, and sheltered, by those who had means. Charity was to be ordinarily secret, so as to cut out all show or parade, and perhaps also lest the enemy should dry up those sources by unprincipled violence; but there must be much that had to be open and organised, so that all the needy could know where to go to be relieved.

1907 - The great Day of Reckoning would be one on which all values would be changed. Wealth, as understood in this world, would no longer count. Should we not therefore use any wealth we have in this life, to give here and receive there? Bai includes all bargaining, -barter, purchase and sale, etc. In this world, where wealth has some value, let us spend it and get for ourselves "treasures in heaven." In the next life each man will stand on his merits and personal responsibility. One man cannot help another. Let us here help each other to become true and righteous, so that our personal account may be favourable there.

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