

Surât Maryam (Mary) XIX

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

1. Kâf- Hâ-Yâ- 'Ain-Sâd.

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

2. (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zachariah).

3. When he called out his Lord (Allâh) a call in secret.

4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!

5. "And verily I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth.). And make him, my Lord, one with whom You are Well-Pleased!"

7. (Allâh said) "O Zakariyyâ (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)."

8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ك ه ي ع ص ١

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ١

إِذ نَادَى رَبَّهُ يَدَاءَ حَفِيئًا ٢

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ
سَبِيحًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيئًا ٣

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ
أُمْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ٤

بِرَبِّي وَيُرْبُ مِنْ آلِ يَعْقُوبَ ۖ وَأَجْعَلْهُ
رَبِّ رَضِيًّا ٥

يَذَرُكَ نَبَأًا نَبَشْرًا لِيُغَلِّمَهُ اسْمَهُ ۚ يَحْيَىٰ
لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ٦

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ
أُمْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ
مِنَ الْكِبَرِ عِتِيًّا ٧

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنٍ
وَقَدْ خَلَقْتَنكَ مِنْ قَبْلُ وَلَمْ تَكُن شَيْئًا ٨

10. [Zakariyyâ (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

11. Then he came out to his people from *Al-Mihrâb* (a praying place or a private room) and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon.

12. (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture [the Taurât (Torah)]." And We gave him wisdom while yet a child.

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahyâ (John)] and he was righteous,

14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allâh or to his parents).

15. And *Salâm* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

16. And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم, the story of Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.

18. She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."

19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ
أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ
أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾

يَبِيحِينَ خُذِ الْكِتَابَ بِقُوَّةٍ وَأَنبِئْهُ
الْحُكْمَ صَبِيًّا ﴿١٢﴾

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾

وَبِرًّا بِوَالِدَيْهِ وَلَوْ يَكُنْ جَبَارًا عَصِيًّا ﴿١٤﴾

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ
وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا
مَكَانًا شَرْقِيًّا ﴿١٦﴾

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا
رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا
زَكِيًّا ﴿١٩﴾

20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).'

22. So she conceived him,^[1] and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

24. Then [the babe 'Îsâ (Jesus) or Jibrîl (Gabriel)] cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you.

25. "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'"

27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariyy* (a mighty thing). [*Tafsir At-Tabari*]

قَالَ أَنَّى يُكُونُ لِي غُلَامٌ وَلَمْ يَمَسَّ مِنِّي بَشَرٌ
وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنٌ
وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً
مِّنَّا وَكَاتَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَاصِيًّا ﴿٢٢﴾

فَاجَاءَهَا الْمَخَاضُ إِلَىٰ جَنَعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي
مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسِيًّا مَّنْسِيًّا ﴿٢٣﴾

فَنَادَىٰهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ
تَحْتِكَ سَرِيًّا ﴿٢٤﴾

وَهَزَىٰ بِإِذِكَ جَنَعِ النَّخْلَةِ فَسَقَطَ عَلَيْكِ
رُطْبًا جَبِيًّا ﴿٢٥﴾

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَمَا مَاتَرَيْنَ مِنَ الْبَشَرِ
أَحَدًا فَقَوْلِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ
أَكَلِمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

فَأْتَتْ بِهِ قَوْمَهَا حَمَلَةً قَالُوا لَأَنزَرِيه
لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾

[1] (V.19:22) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* (Jibrîl - Gabriel)]*, and We made her and her son ['Îsâ (Jesus)] a sign for *Al-Âlamîn* (the mankind and jinn)." [The Qur'ân, Verse 21:91]

* It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

28. "O sister (i.e. the like) of Hârûn (Aaron)^[1]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?^[2]"

30. "He ['Îsâ (Jesus)] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet;^[3]"

31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salât* (prayer), and *Zakât*, as long as I live."

32. "And dutiful to my mother, and made me not arrogant, unblest.

33. "And *Salâm* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

34. Such is 'Îsâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).

35. It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Îsâ (Jesus) is the son of Allâh]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" — and it is.^[4]

36. ['Îsâ (Jesus) said]: "And verily Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allâh's religion of Islâmîc Monotheism which He did

يَتَّخَذَ هَدْرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوِيًّا وَمَا كَانَتْ
أُمُّكَ بَغِيًّا ﴿٢٨﴾

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي
الْأَهْدِ صَبِيًّا ﴿٢٩﴾

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ
وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

وَبِرًّا بِوَالِدِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي
فِيهِ يَمْتَرُونَ ﴿٣٤﴾

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحٰنَهُ ؕ إِذَا قَضَىٰ أَمْرًا
فَأِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هٰذَا صِرَاطٌ
مُسْتَقِيمٌ ﴿٣٦﴾

[1] (V.19:28) This Hârûn (Aaron) is not the brother of Mûsâ (Moses), but he was another pious man at the time of Maryam (Mary).

[2] (V.19:29) See the footnote of (V. 3:46).

[3] (V.19:30) See the footnote No. 2 of (V. 4:171).

[4] (V.19:35) See the footnote of (V.2:116).

ordain for all of His Prophets.” [Tafsir At-Tabarî]

37. Then the sects differed [i.e. the Christians about ‘Îsâ (Jesus) عليه السلام], so woe unto the disbelievers [those who gave false witness by saying that ‘Îsâ (Jesus) is the son of Allâh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)^[1].

38. How clearly will they (polytheists and disbelievers in the Oneness of Allâh) see and hear the Day when they will appear before Us! But the *Zalimûn* (polytheists and wrong-doers) today are in plain error.

39. And warn them (O Muhammad صلى الله عليه وسلم) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not^[2].

40. Verily We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,

41. And mention in the Book (the Qur’ân) Ibrâhîm (Abraham). Verily he was a man of truth, a Prophet.

42. When he said to his father: “O my father! Why do you worship that which hears

فَاخْتَلَفَ الْأَحْزَابَ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا
مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الْفَالِقُونَ
الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ
وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ
وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

[1] (V.19:37) See the footnote of (V.3:103).

[2] (V.19:39) Narrated Abu Sa’id Al-Khudrî رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “On the Day of Resurrection, death will be brought forward in the shape of a black and white ram. Then a call-maker will call, ‘O people of Paradise!’ Thereupon they will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say: ‘Yes, this is death.’ By then all of them would have seen it. Then it will be announced again, ‘O people of Hell!’ They will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is death.’” And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, ‘O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.’ Then the Prophet صلى الله عليه وسلم recited: “And warn them (O Muhammad صلى الله عليه وسلم) of the Day of grief and regrets when the case has been decided, while (now) they (i.e. the people of the world) are in a state of carelessness and they believe not.” (Sahih Al-Bukhari, Vol.6, Hadith No.254).

not, sees not and cannot avail you in anything?

43. "O my father! Verily there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path.

44. "O my father! Worship not *Shaitân* (Satan). Verily *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh).

45. "O my father! Verily I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan) (in the Hell-fire)." [*Tafsir Al-Qurtubî*]

46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."

47. Ibrâhîm (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily He is unto me Ever Most Gracious.

48. "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.

50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the

يَأْتِيَنِي إِذِي قَدْ جَاءَ فِي مِصْرَ الْعِلْمِ مَا لَمْ يَأْتِكَ
فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿١٣﴾

يَأْتِيَنِي لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ
عَصِيًّا ﴿١٤﴾

يَأْتِيَنِي إِذِي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ
فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿١٥﴾

قَالَ أَرَأَيْتَ أَنْتَ عَنْ هَٰؤُلَاءِ رَبِّكَ يَأْتِيَنِي هُتَمٌ لِّمْ لَمْ
تَنْدِهِ لَأَرْحَمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿١٦﴾

قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ
بِي حَفِيًّا ﴿١٧﴾

وَأَعِزَّنِي لَكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا
رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿١٨﴾

فَلَمَّا أَعِزَّنَاهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ
إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿١٩﴾

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ
عَلِيًّا ﴿٢٠﴾

nations, i.e everybody remembers them with a good praise).^[1]

51. And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily he was chosen and he was a Messenger (and) a Prophet.

52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsâ (Moses)].

53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.

54 And mention in the Book (the Qur'ân) Ismâ'il (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet.

55. And he used to enjoin on his family and his people *As-Salât* (the prayers) and the *Zakât*, and his Lord was pleased with him.

56. And mention in the Book (the Qur'ân) Idrîs (Enoch). Verily he was a man of truth, (and) a Prophet.

57. And We raised him to a high station.

58. Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping.^[2]

59. Then, there has succeeded them a posterity who have given up *As-Salât* (the

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا
وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ
وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ
رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِن ذُرِّيَةِ
آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَةِ إِبْرَاهِيمَ
وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذْ أَنْتَلَىٰ عَلَيْهِم
آيَاتِ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

خَلْفًا مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ

[1] (V.19:50) See the footnote of (V. 2:135) and the footnotes (A, B and C) of (V. 16:121)

[2] (V.19:58) Prostration: The reciter of the Qur'ân at this place should prostrate himself to Allâh, facing the *Ka'bah* at Makkah.

prayers) [i.e. made their *Salât* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts.^[1] So they will be thrown in Hell.

60. Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم), and work righteousness.^[2] Such will enter Paradise and they will not be wronged in aught.

61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily His Promise must come to pass.

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salâm* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].

63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqîn* (the pious — See V.2:2).

64. And we (angels) descend not except by the Command of your Lord (O Muhammad صلى الله عليه وسلم). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful —

65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar

وَاتَّبِعُوا الْقَهْرَ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يظْلَمُونَ شَيْئًا ﴿٦٠﴾

جَنَّتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ
كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا سُلُوفًا لَّهُمْ فِيهَا
مِنْ رِزْقِهِمْ ﴿٦٢﴾

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا
وَمَا خَلْفُنَا وَمَا يَنْبَغُ ذَلِكَ
وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ

[1] (V.19:59) Like drinking alcoholic drinks; giving false witnesses; eating unlawful things - meat of edible animals not slaughtered according to Allâh's Order; taking intoxicants; narcotic drugs like opium, morphine, heroin, cannabis; committing crimes; evil wicked deeds like illegal sexual acts, murdering, taking others' rights unlawfully, robbing, stealing, betraying, backbiting, slandering, telling lies.

[2] (V.19:60) See the footnote of (V.9:121).

to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer, the All-Seer].^[1]

66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

67. Does not man remember that We created him before, while he was nothing?

68. So by your Lord, surely, We shall gather them together, and (also) the *Shayâtin* (devils) (with them), then We shall bring them round Hell on their knees.

69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh).

70. Then, verily, We know best those who are most worthy of being burnt therein.

71. There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.^[2]

72. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).

73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad صلى الله عليه وسلم who have a hard life): "Which of the two groups (i.e. believers or disbelievers) is best in (point of) position

وَأَصْطِرُّ لِعِبَادِيهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِنْ قَبْلُ
وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾

فَوَرِيدًا لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ
عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

وَإِنْ يَسْأَلُكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ
حَتْمًا مَقْضِيًّا ﴿٧١﴾

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ
فِيهَا جِثِيًّا ﴿٧٢﴾

وَإِذَا نُفِثَ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا
وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾

[1] (V.19:65) See the footnote of (V. 3:73).

[2] (V.19:71) See the footnote (C) of (V. 68:42).

and as regards station (place of council for consultation).”

74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ
أَتْنَابًا وَرِيًّا يَا ﴿٧٦﴾

75. Say (O Muhammad صلى الله عليه وسلم) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73]

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ
إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ
فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا
وَأَضْعَفُ جُنْدًا ﴿٧٥﴾

76. And Allâh increases in guidance those who walk aright.^[1] And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَيِّنَاتُ
الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

77. Have you seen him who disbelieved in Our *Ayat* (this Qur'ân and Muhammad صلى الله عليه وسلم) and said: “I shall certainly be given wealth and children [if I will be alive (again)].”

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ
مَالًا وَّوَلَدًا ﴿٧٧﴾

78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)?

أَطَّلَعَ الْغَيْبَ أَمْ آتَاهُ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾

79. Nay, We shall record what he says, and We shall increase his torment (in the Hell);

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ
لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾

80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

وَنَرِيئُهُ، مَا يَقُولُ وَيَأْتِنَا فَرَادًا ﴿٨٠﴾

81. And they have taken (for worship) *alihah* (gods) besides Allâh, that they might

وَأَتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً
يَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾

[1] (.V. 19:76) those who walk aright i.e. the true believers in the Oneness of Allâh — who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained).

give them honour, power and glory (and also protect them from Allâh's punishment).

82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

83. See you not that We have sent the *Shayâtin* (devils) against the disbelievers to push them to do evil.

أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ
تَوْرُهُمْ أَرْأَىٰ ﴿٨٣﴾

84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

85. The Day We shall gather the *Muttaqûn* (the pious — See V.2:2) unto the Most Gracious (Allâh), like a delegation (presented before a king for honour).

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾

86. And We shall drive the *Mujrimûn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state (like a thirsty herd driven down to water).

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا ﴿٨٦﴾

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh).

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ
الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

88. And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Isâ (Jesus) عليه السلام], and the pagan Arabs say that He has begotten daughters (angels and others).]"

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

89. Indeed you have brought forth (said) a terrible evil thing.

لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾

90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

91. That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).

92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).

93. There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.

94. Verily He knows each one of them, and has counted them a full counting.

95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad صلى الله عليه وسلم)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them^[1] (in the hearts of the believers).

97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad صلى الله عليه وسلم), only that you may give glad tidings to the *Muttaqûn* (the pious — See V.2:2), and warn with it the *Ludd*^[2] (most quarrelsome) people.

98. And how many a generation before them have We destroyed! Can you (O Muhammad صلى الله عليه وسلم) find a single one of them or hear even a whisper of them?

تَكَادُ السَّمَوَاتُ يَنْفَطِرْنَ مِنْهُ وَتَنْشَقُّ
الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ﴿٩٠﴾

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي
الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَجِّعَلْ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

فَإِنَّمَا يَسْتَرْزُقُهُ بِلسَانِكَ لِتُبَشِّرَ بِهِ
الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿٩٧﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِشُّ مِنْهُمْ
مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

[1] (V.19:96) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If Allâh loves a person, He calls Jibrîl (Gabriel) saying: Allâh loves so and so; O Jibrîl (Gabriel) love him.' Jibrîl (Gabriel) would love him, and then Jibrîl (Gabriel) would make an announcement among the residents of the heavens, 'Allâh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." (Sahih Al-Bukhari, Vol. 8, Hadith No. 66).

[2] (V.19:97) *Ludd*:- The people who don't believe in Allâh's Oneness and His Prophet's message and argue about everything that Allâh has ordained.