

SURAH MARYAM (19)

The *Suratulkahf* comes to an end with the negation of polytheism and the affirmation of monotheism. Polytheism is Allah's curse while monotheism, as presented by the *Quraan*, is His mercy which is showered on those who submit themselves to Him. This theme runs throughout the Surah *Maryam*. The Surah, therefore, narrates His mercy on *Zakariyyaa* who was granted *Yahyaa* in old age as a miracle to continue the spiritual heritage of Jacob, the son of Isaac, who was Abraham's son, from the first verse to the fifteenth verse. To reinforce the theme of mercy, the word *Rahmaan* occurs sixteen times in the Surah. The Surah, then, from the sixteenth verse to the thirty-fifth verse, narrates His mercy on *Maryam* who seeks *Rahmaan's* protection, when Gabriel appears to her and Gabriel, too, announces His mercy on her. Jesus Christ, on being born as an act of a greater miracle than that of *Yahyaa*, affirms that he is Allah's servant in the thirtieth verse and not the son of God as affirmed, misguidedly, by modern Christianity. The fifteenth verse is synonymous with the thirty-third verse showing the same source — Allah's mercy. From the thirty-sixth verse to the fortieth verse, the Surah affirms pure monotheism and announces that their differences about Christ shall be resolved on the Day when prophets and messengers bear witness against all forms of polytheism. Hence, the Messenger is enjoined to warn their Makkan counterparts of the Last Judgement. The Surah, then, proceeds to mention Abraham who was their Patriarch and had been, similarly, gifted with Ishmael and Isaac in old age as a miracle. He settled Ishmael in Makka by Allah's House as mentioned in the fifty-fourth verse and Isaac in Hebron to continue his spiritual heritage. Allah's mercy was, also, showered on them. The Surah, then, proceeds to mention Moses, Aaron, Ishmael, *Idrees*, Noah, and other prophets, all of them being Adam's offsprings, from the fifty-first verse to the fifty-eighth verse. All of them used to prostrate themselves, when *Rahmaan's* verses were recited to them. Such was Allah's mercy on them. But the polytheists of all hues, whether Abraham's lineal descendants or those of Moses, as mentioned in the fifty-ninth verse, have lost the obligatory prayer and followed passions and hence, they have been delinked from Allah's mercy — His *Quraan*. From the sixtieth verse to the sixty-third verse, the Surah promises Paradise to those who repent. But, since the Makkan polytheists were obdurate at the instigation of the Jews and the Messenger's persecuted companions had reached the breaking point of their patience, the sixty-fourth and sixty-fifth verses have been uttered by Gabriel to console the Messenger and, through him, his pious companions and exhort them to continue persevering for Allah is with them and the mask of reality hides triumph for them as miraculously as Allah's mercy had been bestowed on all the preceding prophets and messengers mentioned above.

The Surah, finally, from the sixty-sixth verse to the ninety-eighth verse, proceeds to contradict polytheistic notion that human beings shall not be resurrected. The Doomsday, the Resurrection and the Judgement shall come and all the polytheists, disbelievers, and their leaders shall be resurrected and gathered round the Hell on their knees and then, thrown into the Hell while Allah shall rescue the pious as announced in

the seventieth verse. Wealthy Makkan polytheists used to taunt the poor believers with their poverty and pride themselves on their wealth. But the seventy-fourth verse warns that peoples and communities, more opulent than they, had been wiped out. What matters is the belief in Allah, His books, and His messengers. Whoever chooses misguidance is given free rein to do so and whoever chooses guidance is facilitated to grow in guidance. What remains is goodness or righteousness. But disbelievers and polytheists used to think, as they do now, that wealth or material prosperity is the measure of success in this world and if, at all, accountability takes place, their deities shall help them. The eighty-second verse debunks this claim. They shall be against them on that Day. The Surah, then, tells the Messenger that devils have been set on them to instigate them and hence, he must not press for a divine judgement on them. On the Judgement Day, they shall, as criminals, be drawn to the Hell for alleging male or female issue to Allah and they shall not have any intercessors while pious believers shall be escorted to the Paradise as the eighty-fifth and eighty-sixth verses affirm. The word *Rahmaan* — the profusion of Allah's mercy — occurs seven times in this context showing that His mercy is overflowing while polytheists keep on alleging male or female issue to Allah. On the Judgement Day, they shall account for it individually while believers shall have love. In the ninety-seventh verse, the Messenger is enjoined to go on with announcing good news to the pious and warning the obdurate *Quraysh*. If they do not pay heed to his message, they shall meet the same fate as the doomed peoples of the past had met.

SURAH MARYAM

In the name of ALLAH, the Most Gracious, the Most Merciful

1. *Kaafhaayaa `ayn`saad.*
2. (This is) an account of your *Rabb's* mercy on His servant, *Zakariyyaa*.
3. (Imagine) when he called on his *Rabb*, lowering (his) voice.
4. He said, "O my *Rabb*! My bones have weakened in me (in my body) and my hair has turned grey with old age and I have never been unheard, O my *Rabb*, in my prayer to You.
5. And I fear my relatives after me and my wife is barren and hence, grant me an inheritor on Your part (on Your initiative)
6. He will inherit me and inherit (the spiritual heritage) of Jacob's people and, O my *Rabb*, make him loving and obedient."
7. (Allah answered), "O *Zakariyyaa*! We announce the good news to you of a son whose name will be *Yahyaa* (John) — We have not created anyone, earlier, bearing this name."
8. (*Zakariyyaa*) said, "How shall I have a son while my wife is barren and I have, already, too far gone in old age?"
9. (An angel) said, "So shall it be." Your *Rabb* says, "It is very easy for Me and I created you before while you were nothing,"

سُورَةُ مَرْيَمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيَّعَ ١

ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ٢

إِذَا نَادَى رَبَّهُ نِدَاءً خَفِيًّا ٣

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ٤

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ٥

يَرْثُنِي وَيَرْثِ مِنْ آلِ يَعْقُوبَ ٦
وَأَجْعَلْهُ رَبِّ رَضِيًّا ٦

يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ٧

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ٨

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ ٩
وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ٩

10. (*Zakariyyaa*) said, "O my *Rabb!* (Please) give me a proof." He said, "Your proof is that you shall not be able to talk to human beings for three nights (and days) while you are hale and hearty."

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

11. Then, he came out of his sanctuary to his people and then, he suggested to them by gestures to declare (Him) free from imperfections morning and evening.

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

12. (Allah said), "O *Yahyaa!* Adhere to the Book firmly." And We had given him judgement from a child,

يَسِجِّى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ
الْحُكْمَ صَبِيًّا ﴿١٢﴾

13. And tender-heartedness on Our part (on Our initiative) and purity and he guarded himself against evils.

وَحَنَانًا مِن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾

14. And was obedient to his parents and he was not insolent, defiant.

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾

15. And peace (rained) on him on the day he was born and on the day he died and (peace shall rain on him) on the Day he is raised alive.

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

SECTION 2

16. And mention Mary in the Book when she retired (sought seclusion) from her people to the eastern place (of the Temple).

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَّتْ
مِنَ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

17. And there, she put up a screen excluding all of them and then, We sent Our angel (Gabriel) to her and he appeared to her in the likeness of a full man.

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

18. She said, "I seek the protection of (Allah), the Most Gracious, from you, if you fear" (Allah).
19. He said, "I am, only, your *Rabb's* envoy so that I should give you a son cleansed of sin."
20. She said, "How shall a son be born to me while neither has any man ever touched me nor have I, ever, been a whore?"
21. He said, "So shall it be: your *Rabb* says, 'It is easy for Me and (We will do so) in order that We should make him a miracle for human beings and (an act of) mercy on Our part; and it is a matter, already, decided.'"
22. Hence, she became pregnant with him and retired with him to a far-off place.
23. At last, the throes (of childbirth) brought her to the trunk of a date palm: she said, "Would that I had died before this and been a paltry thing, worth discarding."
24. Then, (an angel) called on her under it, "Do not grieve (for) your *Rabb* has caused a small stream to flow under you.
25. And shake the trunk of the date palm towards yourself, fresh and ripe dates shall fall on you.
26. So, eat and drink and cool your eye (be full of good cheer): but, if you see any of the human beings you should say, (to him by gesture), 'I have vowed (to keep) fast for

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

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

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَى هَيْنٌ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَاتَ أَمْرًا مَقْضِيًّا ﴿٢١﴾

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾

فَاجَاءَهَا الْمَخَاضُ إِلَى جَنْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقُطُ عَلَيْكَ رُطْبًا جَمِيًّا ﴿٢٥﴾

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ

(Allah), the Most Gracious, and hence, I will not talk to any man today."

27. Then, she came to her people bearing him (in her lap): they said, "O Mary! You have committed something astonishing.

28. O Aaron's sister! Neither your father was a wicked man nor your mother was a whore."

29. Then, she pointed (her finger) at him: they said, "How can we talk to (a baby) who is, still, an infant in a cradle?"

30. He said, "I am Allah's servant. He has given me the Book and appointed me a prophet

31. And made me blessed wherever I am and enjoined me (to offer) the obligatory prayer and (pay) *zakaat* as long as I am alive.

32. And (further enjoined me to be) obedient to my mother and He has not made me insolent (and) wretched.

33. And peace (rained) on me on the day when I was born and (peace shall rain on me) on the day when I die and on the day when I am raised alive."

34. Such is Jesus, Mary's son; the true pronouncement about which they are in doubt.

35. It does not become Allah that He should have any children: He is free from all the imperfections; when He decrees a matter, He, then, only,

صَوَّمَا فَلَنِ أَكَلِمَ الْيَوْمَ أَنِسِيًّا ﴿٣٥﴾

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا لِمَ يَمُرُّ
لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٣٦﴾

يَتَأَخَذَ هَهُنَا مَا كَانَ أَبُوكَ أَمْرًا سَوْءَ ۖ وَمَا كَانَتْ
أُمُّكَ بَغِيًّا ﴿٣٧﴾

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ
مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٣٨﴾

قَالَ إِنِّي عَبْدُ اللَّهِ ۖ آتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٩﴾

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ
وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٤٠﴾

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٤١﴾

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا ﴿٤٢﴾

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي
فِيهِ يَمْتَرُونَ ﴿٤٣﴾

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٤﴾

says to it, "Be" and hence, it is (comes into existence).

36. (Jesus added further), "And Allah is, undoubtedly, my *Rabb* and your *Rabb* and hence, all of you must serve (render exclusive obedience to) Him __ this is the straight path."

وَلِإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

37. But (many) groups among them differed with one another and hence, woe betide (all those people) who disbelieve in, owing to (caused by) the gathering up (of all the human beings for accountability) on the terrible Day (of Judgement).

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا
مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

38. How clear their hearing will be and how clear their sight will be on the Day when they come to Us! But, today, the wrongdoers are in clear error (straying from the right).

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

39. (O Messenger)! And you must warn them of the Day of regret when the Judgement is pronounced, while they are in a state of heedlessness and they do not believe, (now, in it).

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

40. We will, indeed, inherit the Earth and (all the creatures) that are on her and to Us all of them shall be returned.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

SECTION 3

41. And mention Abraham in the Book; he was, indeed, the utmost in truthfulness, a prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

42. (Imagine) When he said to his father, "O my father! Why do you worship (the idols) which neither

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

hear nor see nor do they avail (help / benefit) you in any way.

43. O my father! To me has come (from Allah) such knowledge as has not come to you and hence, you must follow me, I will guide you the straight path.

يَتَّيَّبَتْ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ
فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

44. O my father! You must not worship the Devil: the Devil is, undoubtedly, disobedient to (Allah), the Most Gracious.

يَتَّيَّبَتْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ
عَصِيًّا ﴿٤٤﴾

45. O my father! I fear that a punishment from (Allah), the Most Gracious, may visit on you and hence, you may be the Devil's friend."

يَتَّيَّبَتْ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ
فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

46. He said, "O Abraham! Are you going to turn away from my deities? If you do not cease, I will stone you to death: and leave me for good."

قَالَ أَرَأَيْتَ أَنْتَ عَنْ إِلَهِتِي يَتَّيَّبُرْهُمْ لِيْنَ لَمْ
تَنْتَهِ لَا زُجْمُكَ وَأَهْجُرِي مَلِيًّا ﴿٤٦﴾

47. (Abraham) said, "May peace be upon you! I will seek forgiveness of my *Rabb* for you: He is, indeed, very kind to me.

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ
رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾

48. And I dissociate myself from all of you and (the deities) whom you pray to besides Allah and I will pray to my *Rabb*. I hope that I shall not be unheard in my prayer to my *Rabb*."

وَأَعِزَّنِي لَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا
رَبِّي عَسَى أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

49. Hence, when he dissociated himself from all of them and (the deities) whom they used to worship besides Allah, We gave him Isaac and Jacob and We made each a prophet.

فَلَمَّا أَعِزَّهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ
إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

50. And We gave them a part of Our mercy and gave them true and excellent renown.

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

SECTION 4

51. And mention Moses in the Book. He was, indeed, singled out and was a messenger (as well as) a prophet.

وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا
وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾

52. And We called him from (the blessed) right side of the Mount Sinai and let him approach Us for a secret conversation.

وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

53. And We gave him his brother, Aaron, as a prophet, from Our mercy.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

54. And mention Ishmael in the Book. He was, indeed, true to promise and was a messenger (as well as) a prophet.

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

55. And he used to enjoin his people (to offer) the obligatory prayer and (pay) *zakaat* and he was, in his *Rabb's* view, accordant with His pleasure.

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

56. And mention Idrees in the Book. He was, indeed, the utmost in truthfulness (as well as) a prophet.

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

57. And We had raised him to a high position.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

58. Such were some of the prophets on whom Allah had conferred His grace, (all of them) being from the descendants of Adam and from (those believers) whom We had carried with Noah (in the ark) and from the descendants of Abraham and Israel and from (those believers) whom We had guided and

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ
ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ
وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ
آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

chosen; when the verses of (Allah), the Most Gracious, were recited before them, they used to fall, prostrating themselves, and shed tears. ﴿٥٨﴾

59. Then, such successors came after them as lost and forsook (offering) the obligatory prayer and followed (their) passions and hence, they would, soon, meet with perdition.

خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ
وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيَا ﴿٥٩﴾

60. But (those people) who turn (to Allah) repentantly and believe and act righteously, are (the people who) shall enter the Paradise and they shall not be wronged at all

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

61. The eternal gardens which (Allah), the Most Gracious, has promised his servants (those who render Him exclusive obedience) in the unseen (world); His promise shall take effect.

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ
بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴿٦١﴾

62. They shall not hear any nonsense among them (those gardens) except (the salutations of) peace and they shall have their sustenance among them (in those gardens) morning and evening.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ
فِيهَا بُكْرَةً وَعَشِيًا ﴿٦٢﴾

63. Such is the Paradise whose heirs We will appoint those of Our servants (rendering Us exclusive obedience) who guard themselves against evils in this world.

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

64. And (Gabriel says), "We do not come down (with revelation) but with your *Rabb's* command: to Him belongs what is in front of us and what is behind us and what is between both (front and behind); and your *Rabb* is not forgetful.

وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا
وَمَا خَلْفُنَا وَمَا يَنْتَبِهُ ذَٰلِكَ
وَمَا كَانَ رَبُّكَ نَسِيًا ﴿٦٤﴾

65. (In that He is) the *Rabb* of the heavens and the Earth and what is between both (of them) and hence, you (the Messenger) must serve (render exclusive obedience to) Him and be patient (steadfast) with His service (exclusive obedience); do you know (anyone) similar to Him?"

SECTION 5

66. And man says, "Shall I, when I have died, be raised alive" (for accountability)?
67. And does man not remember that We had created him earlier when he was nothing?
68. So, by your *Rabb*! We will gather up all of them and all the devils and then, We will bring all of them together around the Hell while they will be sitting on their knees.
69. Then, We will segregate, from every group, whoever, among them, has been displaying arrogance and exceeding proper bounds against (Allah), the Most Gracious, (in this world) most intensely.
70. Then, We will know best (those people) who will be the most entitled to enter into (the Hell).
71. (Allah will, then, tell them,) "And there is none among you but has to arrive in it; it is a decree irreversibly binding (imposed as an obligation) on your *Rabb*."
72. Then, We will rescue (those people) who will have been guarding themselves against evils and leave all the wrongdoers sitting on their knees in it.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ
وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ
وَلَمْ يَكْ شَيْئًا ﴿٦٧﴾

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَهْبًا أَشَدَّ
عَلَى الرَّحْمَنِ عَنِيًّا ﴿٦٩﴾

ثُمَّ لَنَعْلَمَنَّ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

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

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ
فِيهَا جِثِيًّا ﴿٧٢﴾

73. And when Our clear verses are recited before them, (those people) who disbelieve say to (those people) who believe, (Why do you not compare) "Which of the two groups enjoys superior position and better company of persons?"

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ
ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾

74. And how many a community We have wiped out before them! They had had better possessions and outward grandeur.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ
أَتْنَابًا وَرِيًّا ﴿٧٤﴾

75. Say, "(Those people) who are through misguidance, (Allah), the Most Gracious is giving them free rein till, when they see what they are being threatened with, either punishment or the Hour of Resurrection, they shall come to know who the worst in place and the weakest in supporters is."

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

76. And Allah augments (those people) who follow the right path in guidance and lasting good deeds are the best, in your *Rabb's* view, as reward and the best as the final outcome.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَيْعَتِ
الَّذِي لِحَنٍّ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

77. Do you, then, see (the man) who rejects (disbelieves in) Our verses and says, "I will be given property and sons?"

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ
مَالًا وَّلَدًا ﴿٧٧﴾

78. Has he come to know the unseen or has he taken any pledge from (Allah), the Most Gracious?

أَطَّلَعَ الْغَيْبَ أَمْ آتَاهُ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾

79. Not at all; We will write what he says and augment the punishment for him, augmenting greatly,

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

80. And inherit it (his property) __ what he asserts (to be his) __ and he shall come to Us singly.
81. And they take (to worshipping) deities besides Allah so that they may be (a source of) strength for them.
82. Not at all; they (those deities) shall deny their worship and turn against them as opponents.

SECTION 6

83. Do you not see that We have set the devils over the disbelievers: they are inciting them (to enmity against the believers)?
84. Hence, you must not press (for punishment) against them. We are, only, counting the number (of days left) for them.
85. The Day when We gather up the fearing towards (Allah), the Most Gracious, in assemblages (honourably),
86. And drive all the criminals towards the Hell (like) thirsty camels (going for watering),
87. They shall not possess any power of intercession except he who takes a pledge from (Allah), the Most Gracious.
88. And they say, "(Allah), the Most Gracious, has children."
89. You have, certainly, forged a very terrible thing (slander).

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْوُهُمْ أَزْوَاجُهُمْ ﴿٨٣﴾

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعْدُهُمْ عَذَابًا ﴿٨٤﴾

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾

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

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾

90. The heavens are about to split at it and the Earth (about to) split and the mountains (about to) fall into demolition

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

91. That they allege issue to (Allah), the Most Gracious.

أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

92. And it does not become (Allah), the Most Gracious, that He should have children.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾

93. There is not any (creature) that is throughout the heavens and the Earth but shall come to (Allah), the Most Gracious, as a servant (on the Day of Resurrection).

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

94. He has taken all of them within His grasp and counted them numerically.

لَقَدْ أَخَصَّكُمْ وَعَدَّ هُمْ عَدًّا ﴿٩٤﴾

95. And everyone of them shall come to Him, on the Day of Resurrection, singly.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٥﴾

96. (Allah), the Most Gracious, shall, soon, inspire love for those (people) who believe and do good deeds.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

97. Hence, We have made it (the *Quraan*) easy in your language so that you should announce good news to the fearing with it and warn a quarrelsome people with it.

فَأَنَّمَا يُسْرِنُ بِلسَانِكَ لِتُبَشِّرَ بِهِ
الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدُنَّا ﴿٩٧﴾

98. And before them, how many a community We have wiped out! Do you perceive anyone of them (by the senses) or hear even a faint sound of them?

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