Surah Maryam

Maryam

The Link Between Surah Maryam and Surah Kahaf

Surah Kahaf replies to four doubts of the Mushrikeen and Surah Maryam replies to the rest of doubts. It may be said that Surah Maryam is a conclusion to Surah Kahaf.

A Summary of the Surah

Surah Maryam refutes several incorrect beliefs of the Kuffaar. Among these are the following.

1. Some Jews believed that Zakariyya had control over the affairs of the universe because he managed to father a son in extreme old age. This belief is refuted in the opening verses of the Surah in which Allaah explains that it was Allaah Who granted Zakariyya his son after he made du'aa to Allaah to grant him a son.

2. Some Christians believed that Maryam (R.A) was superhuman because she used to receive fruit that was not in season. They also believed the same about Isa because of the miraculous feats that he performed such as raising the dead, curing lepers and blind people and creating living birds from sand. Because of this, some Christians believed that the mother and son possessed supernatural powers and worshipped them. Allaah refutes this in verses 16 to 36 where He makes it clear that Maryam (R.A) was also subservient to Allaah and that Isa openly declared to the people that Allaah is his Rabb and theirs.

3. Another incorrect belief that some Jews, Christians and Mushrikeen entertained was that Ibraheem could alleviate their difficulties. Verses 41 to 49 refute this belief by making it clear that Ibraheem disassociated himself from all gods besides Allaah and announced that they were all helpless and should be shunned.

4. Allaah also mentions three other Ambiyaa whom some people regarded as deities, viz. Moosa, Ismaa’eel and Idrrees. Allaah declares that all these Ambiyaa were sons of their forefathers and because they were all dependent on Allaah, they cannot be worshipped.

5. Some people called the angels Allaah’s daughters and deputies. This is refuted by the declaration of the angels, where they say, "We descend only by the command of your Rabb. To Him belongs whatever is before us, whatever is behind us and whatever is between the two. Your Rabb never forgets.” [verse 64]
In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Kaaf Haa Yaa Ayn Saad (only Allaah knows the meaning of these letters).

2. (This Surah makes) Mention of the mercy of your Rabb towards His slave (the Nabi) Zakariyya.

3. (Mention is made of the time) When he (Zakariyya) secretly made du'aa (in a low tone at night) to his Rabb.

4. He said (In his du'aa), “O my Rabb! My bones have weakened (aged) and my hair has turned white because of old age. I have never (before) been unfortunate (unsuccessful) in my du'aa to You (I therefore have great hope that this du'aa will also be accepted).”

5. “I fear for my relatives after me (I fear that they may forsake the Deen after I die). My wife is barren (unable to bear children), so grant me an heir (a son to help me in propagating the Deen)...”

6. “…who can inherit (my knowledge) from me and inherit from the family of Ya’qoob (so that he can guide my people if they stray from their Deen). And, O my Rabb, make him beloved unto You (by making him a person who practises the knowledge of Deen that he possesses).”
In reply to his du’aa, Allaah sent an angel to him who said, “O Zakariyya, We convey to you the good news of (the birth of) a son called Yahya. We have never named anyone like this before him.” (His name and his character were unique.)

His (Zakariyya) said, “O my Rabb! How will I have a son when my wife is barren (unable to bear children at the age of 98) and I have reached the pinnacle of old age (at 120 years)?”

He (the angel) said, “So it shall be (what Allaah wills will come to pass even though it seems astonishing). Your Rabb declares it will be easy for Me. Indeed I have created you whereas you were nothing (in a like manner, I can create anything even though the means are unavailable).”

So (the day finally came when) he (Zakariyya) came to his people from the sanctuary (the place where he engaged in Ibaadah) and (unable to speak to them, he) gestured to them, “Engage in glorifying your Rabb morning and evening (as you normally do. However, additional thanks will now have to be expressed to Allaah because of the successor to be born).”

Subsequently, Yahya was born. When he came of age, Allaah commanded him saying, “O Yahya! Hold fast on to the scripture (diligently practise the injunctions of the Torah).” We granted him wisdom (understanding of Deen and deep insight) in childhood...

We granted him the quality of compassion (towards others) from Ourselves and purity (because of which he never committed any sins). He was abstinent indeed.
14. He was kind to his parents and was neither rebellious (not arrogant towards his parents) nor disobedient (towards Allaah).

15. Peace be on him on the day he was born on the day that he passed away and on the day when he will be resurrected. (May he enjoy peace on all these days which is the most traumatic in a person’s life.)

16. Mention Maryam (the mother of Isa) in the Book (the Qur’aan). (Mention the time) When she drew away from her family to go to a place far to the east (to take a bath of purity).

17. She screened herself from the people (so that none may see her), when We sent Our angel (Jibra’eel) to her, who assumed the appearance of a perfect man before her.

18. (Startled by his sudden appearance,) She said, “I seek Ar-Rahmaan’s protection from you, if you fear (If you fear Allaah, you would leave me in peace because He will punish you for harming me).”

19. He (Jibra’eel) said, “I am but a messenger of your Rabb (and my task is) to convey to you the good news of a pure son (that is to be born to you).”

20. She responded, “How can I have a son when no man has touched me (I have never been married) and I have never been adulterous (How will I conceive a child when I have never had intimate relations with a man either lawfully or unlawfully)?”

21. He said, “It shall be so (the command of your Rabb will come to pass even though the means are not present). Your Rabb says, ‘It (giving her a child without a father) is simple for Me. And (We intend giving
22. So she conceived him (Isa) and (when it was time to deliver the child, she) withdrew with him to a distant place. (She travelled approximately 8km from home to Baytul Lahm [Bethlehem], fearing the people's angry reaction to her pregnancy without being married.)

23. The labour pains brought her to the trunk of a date palm (from which she took support). She said, “Oh! If only I had died before this and had been completely forgotten (in that way, I would not have to suffer the difficulty of being here all alone without any provisions and I would not have to worry about the insults of people when they see me with a baby).”

24. [At that moment,] He (Jibraeel) called to her from below (from a place where he could not see her) saying, “Do not grieve (about your lack of provisions). Your Rabb has created a stream (spring) beneath you (so that you can easily have water).”

25. “[Allaah has also arranged food. All you need to do is to lightly] Shake the trunk of the date palm towards you, causing fresh ripened (nutritious) dates to fall on you.”

26. “So eat, drink and cool your eyes (be happy with your child and the thought that he will be one of Allaah’s chosen servants). (As far as your concern about what to tell people, Allaah will see to that as well. Therefore,) Should you see any person (who questions you about the child) then say, ‘I have vowed to fast for Ar Rahmaan, so I cannot speak to anyone today (because the fasting during their times entailed not speaking as well as not eating).’”

27. (Taking courage from the words of Jibraeel and after regaining her strength with the dates and water, she..."
decided to return home. Consequently, She brought the child before her people. They exclaimed, “O Maryam! You have surely perpetrated a grave (sinful) act (of fornication).”

28. “O sister of Haaroon! Your father was never an evil (wicked) person, neither was your mother adulterous (unchaste). How then are you such?”

29. (Adhering to the instructions of Jibra’eel, she did not answer and) She pointed towards the child (indicating to them that they should speak to the child). They said, “How can we speak to one who is still a baby in a cradle?”

30. He (the child who was Isa عليه السلام) said, “I am a slave of Allaah (contrary to the beliefs of the Christians who claim that he is Allaah or Allaah’s son). Allaah gave me a scripture (the Injeel) and made me a Nabi (contrary to the beliefs of the Jews who claim that he was not a Nabi)…”

31. “Allaah has blessed me wherever I may be (so that I may always be of benefit to people) and has commanded me to perform salaah and to pay zakaah (when I return to the world before Qiyaamah) as long as I remain alive.”

32. “Allaah has also made me kind to my mother (because I have no father) and has not made me a tyrant (arrogant) and a wretched (unfortunate) person.”

33. “Peace be on me on the day I was born, on the day death comes to me (after I return to this world before Qiyaamah), and the day when I shall be resurrected (because these are the most traumatic times in a person’s life).”

34. This is Isa the son of Maryam. (We have spoken) The truth about which they (the Christians) have doubts (because the Christians claim that Isa عليه السلام was Allaah’s son).
35. It is not (necessary) for Allaah to take a son. He is Pure (He does not need children)! When He decides (to do) anything, all He has to say is “Be!” and it comes into being.

36. (Assert your Imaan in Allaah, as Isa ﷺ told the people when He said,) “Without doubt Allaah is my Rabb and your Rabb (also), so worship Him. This is the straight path (of Towheed and Islaam).”

37. However (despite this clear statement of Isa ﷺ), the groups (among the Christians) began disputing (arguing) among themselves (some saying that Isa ﷺ is Allaah and others saying that he is one of three gods). Woe be to the Kuffaar on the occasion of a momentous (mighty) day (the Day of Qiyaamah when they will be punished for their corrupt beliefs).

38. How well will they hear and see on the day when they will come to Us! (Unlike the condition of the Kuffaar in this world when they fail to see and hear the truth, they will clearly see and hear the truth on the Day of Qiyaamah when it will be too late.) However, the oppressors (Kuffaar) are in open (obvious) error today (while in this world).

39. Warn them of the day of remorse (the Day of Qiyaamah when people will regret the wrong they did in this world), when judgement shall be passed (condemning them to Jahannam). Yet (today) they are negligent and do not want to accept Imaan.

40. Without a shadow of doubt, We will inherit (be the eventual owners of) the earth and whoever is on it (on the Day of Qiyaamah when all creation will be no more) and they (creation) will return only to Us (they will go nowhere else and will have to answer to Us).

41. Mention Ibraheem in the scripture (the Qur’aan). He was undoubtedly a Siddeeq (extremely true in his Imaan), a (truthful) Nabi.
42. (Mention the time) When he told his father (Aazar), “O my father! Why do you worship things (idols) that cannot hear, cannot see and cannot be of any assistance to you?”

43. “O my father! Such knowledge (of Nabuwwah) has come to me that has not come to you, so follow me and I shall show you the straight path (the path of Towheed that leads to eternal salvation).”

44. “O my father! Do not worship (serve) Shaytaan (because the object of worship is to please the one being worshipped and worshipping idols pleases only Shaytaan, worshipping idols is equal to worshipping Shaytaan). Indeed Shaytaan was ever disobedient to Ar Rahmaan (and therefore deserves no reverence at all).”

45. “O my father! Indeed I fear that (because of your idol-worship) a punishment would afflict you from Ar Rahmaan, after which you would be a friend (companion) of Shaytaan (in Jahannam).”

46. His father retorted, “Do you dislike (renounce and turn away from) my gods, O Ibraheem? If you do not stop (opposing them), I shall stone you. (It is best that you) Leave me forever.”

47. (Greeting his father as he left,) Ibraheem said, “Peace be on you. (Because Ibraheem thought that Allaah would still guide his father, he added,) I shall shortly seek forgiveness from my Rabb on your behalf. He has always been compassionate (kind) towards me.”

48. “I shall separate myself from you (idol-worshippers) and from that (the idols) which you worship instead of Allaah (I shall physically separate from you just as I am spiritually separated from you). Then (being away from you people and being able to peacefully worship Allaah,) I shall call to (worship) my
Rabb. I am hopeful that I shall not be deprived (of reward and acceptance) in my call (my worship and du’as) to my Rabb.”

49. When he (Ibraheem) departed (withdrew) from them (and proceeded to live in Shaam) and refrained from what they worshipped instead of Allaah. We gifted him with (a son) Is’haaq and (a grandson) Ya’qoob. We made each one of them a Nabi.

50. And We bestowed on (gave to) them a portion of Our mercy (various bounties) and made for them (in their honour) tongues of high truthfulness. (We made it such that future generations will always praise them).

51. Mention Moosa in the scripture (the Qur’aan). He was surely chosen (selected) and was a Rasool, a Nabi.

52. We called him from the right side of Mount Toor (to formally declare him a Rasool as he returned to Egypt from Madyan) and We brought him close in communion (spoke directly to him).

53. From Our mercy We gifted him with his brother Haaroon as a Nabi.

54. Mention Ismaa’eel in the scripture (the Qur’aan). Verily he was true to his promise and he was a Rasool, a Nabi. (This denotes the superiority of Ismaa’eel over Is’haaq, who was only a Nabi and not a Rasool.)

55. (Besides being steadfast with salaah and Zakaah,) He (also) used to instruct his family to perform
salaah and to pay zakaah and he was beloved to his Rabb.

56. Mention Idrees in the scripture (the Qur’aan). He was certainly a Siddeeq (extremely true in his Imaan), a Nabi.

57. We elevated him to a high rank (of excellent attributes).

58. These (Ambiyaa mentioned above from Zakariyya until Idrees are) are the ones whom Allaah has favoured from the progeny of Adam and from the progeny of those whom We carried with Nooh (on the ark). And (some of them such as Ismaa’eel and Ishaq were) from the progeny of Ibraheem and (others like Moosa, Haaroon, Zakariyya and Isa were from the progeny of) Israa’eel (Yusaob) and (others were from the progeny of) those whom We guided and selected. When the Aayaat of their Rabb are recited, they fall down weeping in prostration. (It is therefore befitting of anyone who reveres them to behave in the same manner.) (One who recites or hears this verse being recited should perform Sajdah)

59. They were followed by such evil successors who destroyed salaah (by either rejecting the command or by neglecting its performance) and pursued their (evil) passions (did as they pleased). Soon they shall meet devastation (in the Aakhirah)...

60. ...except he who repents (from kufr and sin) and who carries out good acts. These people will enter Jannah and will not be oppressed in the least (no one will be punished for a sin one did not commit nor deprived of any reward that one deserves).

61. Theirs shall be eternal Jannaat that Ar Rahmaan has promised His bondsmen in the unseen (which they cannot see). Undoubtedly, His promise shall come to pass (for nothing can prevent it from occurring).
62. There (in Jannah) they will not hear any futile (useless) talk; (they will hear) only (words of) peace (greetings of Salaam and talk that will increase their peace and comfort). They shall have their sustenance (provision) there morning and evening (at all times, as and when they please).

63. This is the Jannah that Our bondsmen with Taqwa shall inherit (shall acquire).

64. (When Rasulullaah requested Jibra'eel to visit him more often, Allaah instructed Jibra'eel to reply by saying,) “We (angels) descend (from the heavens) only by the command of your Rabb (we cannot come and go when we please). To Him belongs (He has control of) whatever is before us (whatever times and places lay ahead of us), whatever is behind us (whatever times and places we have passed by) and whatever is between the two. Your Rabb never forgets (and will send to you all the revelation that you are due to receive).”

65. (Allaah is) The Rabb of the heavens, the earth and whatever is between the two, so worship Him and be steadfast in His worship (service). Do you know of any that (deserve to) share His name? (There is none who has the attributes to be worthy of being called Allaah.)

66. Man (the Kuffaar) says, “Shall I be resurrected alive after I have (completely) died?”

67. Does man not recall (remember) that We created him before when he was nothing? (In a like manner, We shall create him again after he has died.)

68. By your Rabb! We will certainly gather them (mankind) and the Shayaateen (on the Day of Qiyaamah). We shall then present them before Jahannam (hobbling) on their knees.
69. Then We will definitely separate from every group those who were most rebellious (arrogant) against Ar Rahmaan (so that they can suffer the worst punishment).

70. Then (after separating them,) We will (make others) know best who most deserve to enter (Jannah).

71. Every one of you shall pass by it (everyone shall pass over Jannah as they cross the bridge of Straat that spans Jannah). This is a decreed command (proclaimed decree) of your Rabb (every person will have to pass over the bridge of Straat. Those headed for Jannah will pass over it speedily and enter Jannah while the others will fall off and land in Jannah).

72. Then We shall rescue (save) those with Taqwa and We will leave the oppressors (the Kuffaar and sinners) in it (Jannah) on their knees.

73. When Our clear Aayaat are recited to them (to the Mu'mineen and the Kuffaar), those who commit kufr ask those who have Imaan, “Which of the two groups (you or us) has a better (social and financial) standing and which has a finer (larger, stronger and better looking) assembly (army, group of supporters)?” (Because the Kuffaar have more wealth, larger numbers and greater influence in society, they assume that they are the beloved of Allaah.)

74. (Allaah replies to this assumption by telling them,) How many generations did We destroy before them, who were better off than them in terms of resources and appearance? (Their great wealth and resources meant nothing to Allaah. Neither were they beloved to Allaah, nor were they saved from His punishment.)
75. (Allaah gives a second reply to their assumption by instructing Rasulullaah ﷺ to) Say, “Allaah shall grant respite (temporary relief) to those who are astray (He will grant them more bounties of this world) until they (increase in kufr and sin and eventually) witness (receive) what (punishment) has been promised to them, which shall either be punishment (in this world) or (on the Day of) Qiyaamah (which will herald the beginning of their punishment in the Aakhirah). Then they (the Kuffaar) will know who has the worst standing and who has the weakest army.”

76. Allaah will increase the guidance (insight) of those who are rightly guided (who understand). The lasting good acts (all good acts in general, but especially those acts benefit and rewards of which continue after the death of the door, such as digging a well or borehole from which people continue to get water even after the sponsor’s death) are best in the sight of your Rabb in terms of reward and best in terms of consequences (because they produce the best results).

77. Have you seen him who rejects Our Aayaat and says, “I shall certainly be granted (abundant) wealth and children (in the Aakhirah just as I have them in this world) .”

78. Has he peeked into the unseen or has he made a pact with Ar Rahmaan (because of which he seems so convinced.)?

79. Never! We shall shortly record what he says and continue (constantly) to intensify the punishment for him (in the Aakhirah).

80. (On the Day of Qiyaamah) We shall inherit (every thing) from him (We shall take back) all that (wealth and children which) he speaks (boasts) about and he will come to Us all alone (without anything in his possession).

81. Leaving Allaah, they (the Mushrikeen) adopt many Aaliha (gods) so that these may be a means of strength for them (they believe that these Aaliha will be able to intercede for them before Allaah).
82. This will never be! (For from interceding for them,) They (their Aalitha) will soon reject their worship (will claim that the Mushrikeen never worshipped them) and (their Aaliha will) become their adversaries. (Idols will deny being worshipped because being lifeless, they had no idea that they were worshipped. As for living beings who were regarded as gods, they will deny being worshipped because the object of worship is to please the one being worshipped and instead of pleasing the ones being worshipped, the worshippers will have caused more problems for them, especially in the Aakhirah. Therefore, since the object of worship is lost, it is as if no worship took place at all. See also verse 28 of Surah 10 and verse 86 of Surah 16.)

83. Have you not seen that We have set (let loose) the Shayateen after (upon) the Kaafiroon, who instigate (tempt) them tremendously (to commit sin)?

84. So do not be hasty (by asking Allaah to send His punishment) against them (the Kuffaar). We are meticulously keeping records of them (and they will be taken to task for everything they did when the time arrives).

85. (Do not forget) The day (of Qiyamah) when We shall gather those with Taqwa unto Ar Rahmaan as (invited) guests.

86. And We will drag the criminals (the Kuffaar and sinners) to Jahannam, thirsty.

87. Only those who receive permission (power) from Ar Rahmaan will have the ability to intercede (on behalf of others).

88. They (the Kuffaar) say, “Ar Rahmaan has taken a child.”

89. (By saying this,) You have certainly said a grave thing.
90. (This statement is so grave that) The heavens may split asunder because of it, the earth may be cleaved open and the mountains may crash to pieces.

91. (All this will happen) Because they ascribed children to Ar Rahmaan.

92. It is not befitting of Ar Rahmaan to take children (because He has no need for children when everything belongs to Him).

93. (On the Day of Qiyaamah and in this world) Everything within the heavens and the earth shall come to Ar Rahmaan as slaves (humbly and in submission).

94. Allaah has counted them all and numbered them all precisely (therefore, none of them can ever hide from Him and absent himself or herself on the Day of Qiyaamah).

95. Each one of them will come to Him all alone on the Day of Qiyaamah (without any wealth to offer as ransom and without any friend, assistant or lawyer to save him from punishment).

96. As for those who have Imaan and do good acts, Ar Rahmaan will soon authorise (give) love for (to) them. (Allah guides them to perform good deeds and to possess excellent conduct because of which He loves them and the people love them and speak favourably about them.)

97. (O Muhammad) We have made the Qur'aan easy (very light and comfortable) on your tongue so that with it you may convey (the very) good news (of Jannah) to those with Taqwa and warn the quarrelsome people (that they will be punished if they do not stop arguing about the fundamental aspects of Islam).

98. How many were the generations that We destroyed before them (who also refused to give up their quarrels)! Do you see any of them or do you hear any whisper (feeble sounds) from them? (They were destroyed so effectively that there remains no trace of them.)