

Surah Maryam (19) Tafsir notes

Sheikh Abdul Nasir Jangda, January 2025 by Naimah Karim

Themes include: parenthood, children, dua (supplication), Allah's rahmah (mercy), family, respecting parents, divine protection, guidance, cycle of life from birth to old age and death

This is a Meccan surah of 98 verses that was revealed close to its time, around the end of 4th year of prophethood. Discusses the Islamic view of Isa, and how this differs to Christianity. Early muslims were facing prosecution and were seeking refuge, they used the ayahs from this surah as a form of provision to the Christian king of Abyssinia to explain the islamic view and belief of Isa. This teaches us that the Quran can be a form of provision for us in all situations and circumstances.

The Quran was written before it was revealed, it was created for human beings to read, understand and incorporate into our lives.

Structure of the Surah:

Section 1 - Story of Zakariah زكريا and birth of Yahya يحيى

Section 2 - Story of Maryam مريم and birth of Isa

Section 3 - Story of Ibrahim and birth of Isaac اسحاق, Yaqub يعقوب

Section 4 - Mentions of prophets (Moses موسى, Ismail اسماعيل, Idris ادريس)

Section 5 - Addressing the believers and disbelievers

Surah Maryam is a profound reminder of Allah's mercy, power, and guidance. It emphasises the importance of sincerity when making dua, showing how Allah answers the prayers of His servants, even when circumstances seem impossible. The stories of those mentioned in this surah illustrate the transformative power of faith and trust in Allah. They remind us to turn to Him in times of need, as He alone has the ability to provide, guide and heal.

The surah highlights the significance of respecting parents, and the duty of parents to raise their child well under Islamic values and principles, fostering an environment of love, righteousness and guidance towards Allah. This mutual respect between generations is a cornerstone of a fulfilling and blessed life.

Through its depiction of life stages - from the mentions of the miraculous birth of Isa to the frail age of Zakariah - the surah reminds us of the fleeting nature of this world. It calls attention to the cycle of life, showing us how quickly we pass from one stage to the next, ultimately reminding us of our true purpose: preparing for Jannah, our eternal home of peace and joy that is promised for the believers.

Maryam's story exemplifies Allah's care and provision during hardship. When she faced the pain of childbirth alone, Allah provided her with a date tree, ripe fruit and flowing water - symbols of strength, comfort, and divine mercy. These signs reflect His ability to support us in every difficulty, reassuring us of His constant watch over us. The surah also discusses Allah's boundless mercy, offering guidance to those who sincerely seek His forgiveness and guidance. Above all, Surah Maryam teaches us to rely on Allah, to value our relationships, live with purpose and intention, and to acknowledge that our ultimate destination is to return to Him.

As per Islamic etiquette, say 'alayhi wa'salam' when mentioning the prophets of Allah. Say 'radhiallahu anhu' when mentioning Maryam

Section 1: Story of Zakariah and birth of Yahya

Ayahs 01-15

Zakariah and his wife were of extremely old age, and had not been able to bear children their entire life. He pleaded with Allah for a righteous child and Allah answered his sincere dua by blessing him with his child, Yahya, who was pious from a young age. It is a miracle that his wife was able to bear a child at such a frail age, but also it was a miracle that Yahya was pious so young as a blessing for Zakariah and his wife, to make it easier for them as Zakariah was worried about the continuation of Islamic preaching. Allah named Yahya Himself.

You do not need to be loud for Allah to hear you. Allah knows what is in our hearts, we should put our full trust in Him and never doubt His plan.

There is no barrier between supplication of firm conviction and the fulfilment of that supplication. Allah will never ignore you, He will never forget you.

This story demonstrates to us Allah's ability to grant blessings even when it seems impossible. We should be sincere in our dua, and have patience (الصبر)

Zakariah was a mentor to Maryam. One day, he saw her eating fruit that was out of season and was surprised how this was possible. Again, this teaches us that Allah can make the impossible, possible. Humans only think with and understand with logic.

19:1
كَهَيِّضٍ

Kaf Ha Ya 'Ayn Sad

29 surahs begin with disjointed letters. 24.29 immediately talk about the Quran straight after, whereas 5/29 end by talking about the Quran, one of which is Surah Maryam. Only Allah knows exactly what these disjointed letters refer to, serving as a reminder that our knowledge is limited, there is always going to be something that we will never fully grasp. This surah discusses miracles and concepts that the human may find hard to understand, such as Zakariah's wife being able to bear a child, Isa being able to speak as an infant, Ibrahim surviving the fire, the birth of Isa without a father etc.

19:2
ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

This is an account of your Lord's grace towards His servant, Zachariah

19:3
إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا

when he called to his Lord secretly, saying

It is preferred to call upon Allah 'secretly' meaning in undertone. The prophet Muhammad ﷺ once said 'Surely the best way to make supplication to Allah is in undertone and the best substantance is that which is sufficient for one's needs' (Qurtubi), narrated by Sayyidna Sa'd Ibn Abi Waqqas.

19:4

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبَّ شَقِيًّا .

Lord, my bones have weakened and my hair is ashen grey, but never, Lord, have I ever prayed to You‘
in vain

When the bones become weak due to old age, the body becomes weak also.

19:5

وَأِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۖ

I fear [what] my kinsmen [will do] when I am gone, for my wife is barren, so grant me a successor—a
—gift from You

19:6

يَرْثُنِي وَيَرْثِ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا .

to be my heir and the heir of the family of Jacob. Lord, make him well pleasing, to You

19:7

يَزَكِّرِيَا إِنَّا نُبَشِّرُكَ بِغُلَامٍ سَمُهُ يَحْيَىٰ ۖ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا =

Zachariah, We bring you good news of a son whose name will be John—We have chosen this name‘
’.for no one before him

19:8

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

He said, ‘Lord, how can I have a son when my wife is barren, and I am old and frail
’?

19:9

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ۙ

He said, ‘This is what your Lord has said: “It is easy for Me: I created you, though you were nothing
’ ”.before

A message to those who mock the belief in resurrection. They ask how is it possible for Allah to give life to the dead, yet they do not question how life became to be in the first place. Think to the origin of your soul, not just your birth. Allah can create something from nothing.

19:10

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ۚ

He said, ‘Give me a sign, Lord.’ He said, ‘Your sign is that you will not [be able to] speak to anyone
for three full [days and] nights.’

Zakariah asks for a sign, his response is that he will not be able to speak for 3 nights (Surah Imran says 3 days). This is called itikaaf, to leave everything behind to focus solely on worship. This is similar to what Maryam did before she gave birth to Isa.

Surah Imran mentions ‘day’ to symbolise positivity, whereas Surah Maryam mentions ‘night’ due to the darker concepts discussed e.g. death, old age, weakness.

19:11

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ۝ ١١

He went out of the sanctuary to his people and signalled to them to praise God morning and evening.

We should practice dhikr morning and evening (Fajr and Asr times, also the times when the angels swap their postings). This is directly mentioned after the ‘day’ and ‘night’ from above ayah.

19:12

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۚ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا ۝ ١٢

[We said], ‘John, hold on to the Scripture firmly.’ While he was still a boy, We granted him wisdom,

This ayah is talking about the Torah, that was originally revealed to Moses. For those of us who have been blessed with education, knowledge and wisdom - what are we using it for?

19:13

وَحَنَانًا مِّنَ لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ۝ ١٣

tenderness from Us, and purity. He was devout,

19:14

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۝ ١٤

kind to his parents, not domineering or rebellious.

19:15

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۝ ١٥

Peace was on him the day he was born, the day he died, and it will be on him the day he is raised to life again.

Section 2: Story of Maryam and birth of Isa

Ayahs 16-40

Maryam was the daughter of Imran, the only woman to have an entire surah named after her. Maryam is introduced to us as a woman, a daughter before anything else, in isolation to association with her son Isa. Maryam was guided by Allah, and gave birth to Isa.

This story shows us the piety and modesty of Maryam, a role model for all muslim not just muslim women. The provision and care Allah gives to us in times of need. The universe and worldly entities submit to Allah, and therefore if Allah wills, they are available to us for our usage and support.

Discusses the concept of abstaining *صوم*, and miracle of Isa speaking as an infant, confirmation that Allah has no children as he is One.

Kun faya kun. Allah says 'Be', and it is.

[66:12] 'And Mary, daughter of Imran. She guarded her chastity, so We breathed into her from Our spirit'

[03:36] 'God knows best what she had given birth to: the male is not like the female - 'I name her Mary and I commend her and her offspring to Your protection from the rejected Satan'

19:16

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۖ ١٦

Mention in the Quran the story of Mary. She withdrew from her family to a place to the east

Itikaaf, facing east. Possibly why Christians pray facing east although this was originally a Jewish practice. Does not really hold importance. Maryam created a barrier to remove distractions, from which we should follow by removing our own distractions. What distractions are there that may block our full potential, or connection with Allah?

19:17

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

and secluded herself away; We sent Our Spirit to appear before her in the form of a perfected man.

This ayah is talking about angel Jibrail, whose main role is to communicate in a divine manner. Jibrail changed his outwards appearance to a male when approaching Maryam. A human being would not be able to handle the sight of an angel in its original form.

19:18

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ۖ ١٨

She said, 'I seek the Lord of Mercy's protection against you: if you have any fear of Him [do not approach]!'

The first person Maryam turns to is Allah, reflecting her chastity and level of faith (iman). Modesty is meant to be self-driven as modesty is for Allah, not for men.

19:19

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ١٩

but he said, 'I am but a Messenger from your Lord, [come] to announce to you the gift of a pure son.'

Here, 'Messenger' is used in its literal linguistic meaning, rather than its religious connotation. A courier delivering a message on behalf of Allah.

The story of the birth of Yahya prepares the reader for the story of the birth of Isa. When Zakariah and his wife were worried about being able to have a child at their old age, Allah took care of them. Similarly, Jibrail tells Maryam that Allah will take care of her worries.

19:20

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

She said, 'How can I have a son when no man has touched me? I have not been unchaste,'

19:21

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَى هَيْنٍ وَلَنَجْعَلَ لَكَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ٢١

and he said, 'This is what your Lord said: "It is easy for Me- We shall make him a sign to all people, a blessing from Us."'

A sign that cannot be overlooked or ignored, a sign that leads or points you to something (to Allah), for mankind. A sign for the people, and a mercy from Allah

19:22

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ٢٢ ﴿٥﴾

And so it was ordained: she conceived him. She withdrew to a distant place

Ordained by the One who has the authority to do so. There are people who believe in Allah regardless of miracles, but these miracles are a mercy to those who question Islam, as a mercy to them.

Distance place is believed to be Bethlehem, described more in Surah Mu'minun.

Bethlehem was blessed and prepared by Allah for Maryam, to provide her with the basic necessities (place to stay, water, food, elevation) she needed during this difficult time. To receive slander from her hometown would bring upon severe stress, which is not healthy for her or her unborn.

19:23

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ٢٣

and, when the pains of childbirth drove her to [cling to] the trunk of a palm tree, she exclaimed, 'I wish I had been dead and forgotten long before all this!'

'Makhadu' refers to the pains of childbirth, translates to the shaking of water inside a canister, used metaphorically to describe the movements of the child inside the mother. The pain forces Maryam to move towards a 'trunk of a palm tree', an example of how Allah the earth and nature around us are a form of provision for our usage and strength. Allah's creations will look after us, if He wills.

In this ayah, Maryam wishes death due to her self-imposed standard of chastity.

Prophet Muhammad ﷺ: 'Oh Allah, keep me alive so long as life is good for me, but take me away when leaving this world is good for me' (Sahih al-Bukhari 5671)

19:24

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ٢٤

but a voice cried to her from below, ‘Do not worry: your Lord has provided a stream at your feet

Either the voice of an angel, although some believe it was the voice of Isa from her womb. Either way, Allah’s creations are a vessel of Allah’s capabilities. The voice respected Maryam’s chastity and privacy, so called from a distance, a reminder to us that people, especially women, are entitled to their own peace and space.

The emergence of a stream of water is similar to the story of Zamzam

19:25

وَهَزَىٰ إِلَيْكَ بِجُنْعِ النَّخْلَةِ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا ٢٥

and, if you shake the trunk of the palm tree towards you, it will deliver fresh ripe dates for you,

Water and food were provided to her by Allah. We should utilise and take the means of what we are given. If Allah has given you something, use it!

Here, it seems impossible that Maryam is able to shake the tree herself. There are situations in life where we have to step forward and make an attempt, try our best and Allah will take care of the rest. Allah is preparing Maryam for motherhood, she is now responsible for raising a child, so she needs to listen to the voice to take care of herself and her child. There is some evidence that show dates help with labour pains.

The prophet Muhammad ﷺ said ‘Tie your camel and put your trust in Allah’ (Sunan al-Tirmidhi, Hadith 2517). The prophet emphasised that true trust in Allah does not negate taking appropriate action or responsibility. Aligns with condemning passivity or negligence under the guise of ‘trusting Allah’ without making an effort.

19:26

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا قَامَا تَرَيْنِ مِنَ الْيُسْرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ٢٦

so eat, drink, be glad, and say to anyone you may see: “I have vowed to the Lord of Mercy to abstain from conversation, and I will not talk to anyone today.”

Comforting verses reassuring Maryam that the adversities will be worth it. This ayah introduces the concept of sawm (abstinence) from speaking to a single human being via a vow of silence. This is to protect Maryam from the slander she is about to receive from her hometown, as she herself hasn’t processed what has happened and needs this time to herself to connect with Allah.

This command was instructed for Maryam only, and not for the believers to follow as regular practice of faith.

19:27

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ٢٧

She went back to her people carrying the child, and they said, ‘Mary! You have done something terrible!

‘Fariyyan’ meaning something terrible has occurred of extreme measure. This is what the hometown of Maryam are claiming about her.

19:28

يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا ۚ ۲۸

Sister of Aaron! Your father was not an evil man; your mother was not unchaste!’

The mention of this name says more about Maryam’s character, and how they viewed her as someone who was a soft and humble soul. This demonstrates how children are often a reflection of their parents, as Maryam’s parents raised her well.

19:29

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۚ ۲۹

She pointed at him. They said, ‘How can we converse with an infant?’

19:30

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۚ ۳۰

[But] he said: ‘I am a servant of God. He has granted me the Scripture; made me a prophet;

A miracle sent by Allah, as a mercy to mankind. Isa refers to himself as ‘Abdullah’ meaning servant of Allah. Here, the Scripture is the Injil (bible) sent as a reminder and motivation for the believers.

19:31

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۚ ۳۱

made me blessed wherever I may be. He commanded me to pray, to give alms as long as I live,

Stated in the past tense because this has already been guaranteed by Allah. ‘Wherever I may be’ may refer to his lifetime on earth as well as when he is in Jannah, so he is foretelling what will happen. There is consistency in what Isa is preaching, with previous prophets: prayer and purification.

Prophet Muhammad ﷺ advised us to stick to our salah, even during his last words: ‘The prayer, the prayer, and fear Allah with regard to those under you’ (Sunan Ibn Majah, Hadith 2697). Salah remains with us as long as we are alive, we only have this lifetime to perform this act of worship and it has been made amendable to make it easy for people. Standing > sitting > lying down, you should stand if you are able but this shows the completion of salah is more important than the format.

19:32

وَبِرًّا بَوَلَدَتْنِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۚ ۳۲

to cherish my mother. He did not make me domineering or graceless.

We are divinely obligated to be good to our parents, and especially our mothers.

‘Jabbaran’ - domineering, ‘shakiyan’ - graceless, devoid of any good

19:33

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۚ ۳۳

Peace was on me the day I was born, and will be on me the day I die and the day I am raised to life again.’

This ayah refers to the day Isa will return, mentions the cycle of life from birth to death to resurrection that will happen to all humans.

19:34

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۝٣٤

Such was Jesus, son of Mary. [This is] a statement of the Truth about which they are in doubt:

19:35

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝٣٥

it would not befit God to have a child. He is far above that: when He decrees something, He says only, 'Be,' and it is.

Allah has no children, it is inappropriate to state this.

'Subhan' means to swim - Allah is free, above and beyond all. Practicing dhikr is our effort to remain afloat above our temptations, just like swimming is the action of remaining afloat above water.

Everything and anything is simple for Allah, He is capable of all. If He wills for it to happen, He will make it happen. We should constantly be making dua to Allah as there is possibility for our qadr to be rewritten - possibly the reason why the prophet Muhammad ﷺ kept hearing the Pen. Allah takes creation into fruition.

When practicing dhikr, *think*:

Subhanallahi wabihamdihi - why is Allah worthy of praise and glory?

Alhamdulillah - what are you grateful for?

Astagfirullah - what are you repenting for?

19:36

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ۝٣٦

'God is my Lord and your Lord, so serve Him: that is a straight path.'

This ayah alone is telling us exactly what the straight path is, and how to achieve it.

19:37

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ۝٣٧

But factions have differed among themselves. What suffering will come to those who obscure the truth when a dreadful Day arrives!

Groups that are connected through similarity, but differ strongly by opinion. Isa himself will testify against these people on the Day of Judgement.

19:38

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنَ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ۝٣٨

How sharp of hearing, how sharp of sight they will be when they come to Us, although now they are clearly off course! Warn them [Muhammad] of the Day of Remorse when the matter will be decided,

The same people who were spiritually blind and deaf, will come to see what it is they refused to see and hear right before them on this Day. Warn people out of love, out of the goodness of your own heart.

The Day of Judgement is referred to as the Day of Remorse as people will feel remorseful for their actions in this dunya, wishing they would have spent their time differently.

19:39

وَأَنذَرُكُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ۝ ٣٩

for they are heedless and do not believe.

19:40

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ۝ ٤٠

It is We who will inherit the earth and all who are on it: they will all be returned to Us.

‘We’ and ‘Us’ used as royal plural to showcase superiority, Everything belongs to Allah and will return to Him. On the Last Day, a person will try to run to their left and right but be blocked by actions. They will look in front of them only to see the fire of hell burning. Whether we want to or not, whether we are ready or not, we will eventually stand before Allah and be accountable for the lives we are living.

Section 3 - Story of Ibrahim and birth of Isaac يعقوب, Isaac
Ayahs 41-50

Ibrahim's father was aggressive towards him, despite this Ibrahim remained respectful and peaceful, showing care and compassion to his father. Ibrahim was blessed with Isaac and his grandson Yaqub, who he could practice being a good father for, one who he did not grow up with.

This story demonstrates to us to remain respectful to our parents, despite their behaviour and speech. We are not required to maintain close relationships (if they are toxic, cause harm etc), we can be respectful from a distance if need be.

The mention of Ibrahim is strategically placed in the middle of the surah, both to segregate and combine the abrahamic faiths of Islam and Christianity. A clear message what the difference between these religions are.

19:41

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ٤١

Mention too, in the Quran, the story of Abraham. He was a man of truth, a prophet.

Nabi - someone who carries important messages

19:42

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

He said to his father, 'Father, why do you worship something that can neither hear nor see nor benefit you in any way?

Ibrahim dealt with a disbelieving father who was very aggressive in his disbelief. This mention of Ibrahim acts as a comfort for the prophet Muhammad صلی اللہ علیہ وسلم as he also faced family who were disbelieving e.g. his uncle Abu Lahab. The way Ibrahim addresses his father through terms of endearment, despite his behaviour, shows his soft character. The title of being a prophet does not override his position as his father's son, and this can be seen through him remaining to be respectful to his father.

19:43

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ٤٣

Father, knowledge that has not reached you has come to me, so follow me: I will guide you to an even path.

Ibrahim cares about his father and wants to guide him to the Straight Path. He speaks humbly of the knowledge he has, maintains humility and shows understanding of his father's situation through sympathy.

19:44

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ٤٤

Father, do not worship Satan- Satan has rebelled against the Lord of Mercy.

19:45

يَأْتِيَنِي إِتَى أَخَافُ أَنْ يَمْسَكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونُ لِلشَّيْطَانِ وَلِيًّا ۝٤٥

Father, I fear that a punishment from the Lord of Mercy may afflict you and that you may become Satan's companion [in Hell].'

Ibrahim is worried that punishment will touch his father even slightly.

Juxtaposition - mentions how Allah is the Lord of Mercy, yet is capable of severe punishment

19:46

قَالَ أَرَأَيْتَ إِنْ تَتَنَبَّأُ بِأَنِّي لَأَكُونُ مِنَ الْخَاسِرِينَ ۝٤٦

His father answered, 'Abraham, do you reject my gods? I will stone you if you do not stop this. Keep out of my way!'

Ibrahim's father is offended and becomes aggressive in his tone towards him, threatening him and practically disowning him.

19:47

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ۝٤٧

Abraham said, 'Peace be with you: I will beg my Lord to forgive you- He is always gracious to me-

Ibrahim remains respectful, has no ill will towards his father. Although his father is responsible for looking after him, Ibrahim is content with Allah looking after him.

19:48

وَأَعْتَرُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ۝٤٨

but for now I will leave you, and the idols you all pray to, and I will pray to my Lord and trust that my prayer will not be in vain.'

19:49

فَلَمَّا أَعْتَرَاهُم وَمَا يَعْجُبُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ۝٤٩

When he left his people and those they served beside God, We granted him Isaac and Jacob and made them both prophets:

Ibrahim was gifted Isaac and Yaqub, who were both prophets. Ibrahim struggled with conflict in deen with his own father, whilst his own child and grandchild were believers.

19:50

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُم لِسَانَ صِدْقٍ عَلِيًّا ۝٥٠

We granted Our grace to all of them, and gave them a noble reputation.

Section 4 - Mentions of prophets (Moses موسى, Ismail اسماعيل, Idris إدريس)

Ayahs 51- 58

Moses:

Brief mention of Moses to highlight his prophethood, and how Allah guided him. Again through worldly entities that spoke to Moses, and Allah's answer to Moses' supplication of needing support by bestowing upon his brother Aaron هارون, prophethood.

Another example of how Allah answers sincere dua, and is constantly guiding his servants.

19:51

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ٥١

Mention too, in the Quran, the story of Moses. He was specially chosen, a messenger and a prophet:

Moses was selected as a prophet, he was devout and dedicated to worshipping Allah. Allah inspired within the mother of Moses' heart to place him in the river - Allah can guide us by His will, and if He wishes He will divinely protect us.

19:52

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ٥٢

We called to him from the right-hand side of the mountain and brought him close to Us in secret communion;

The right side of the mountain is representative of something being on the 'right side', the correct side. People of Jannah are referred to as the 'people of the right hand side'.

19:53

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ٥٣

out of Our grace We granted him his brother Aaron as a prophet.

Moses requested Allah through a sincere supplication to aid him in his task of confronting of the pharaoh, to which Allah responded by granting Aron prophethood.

Ismail:

Ibrahim's son. Discusses his character; patience, trustworthiness and devotion to prayer. Consistency in his preaching of islam with previous prophets. Muhammad ﷺ, is a descendent of Ibrahim's family. This is all a reminder for him especially for consoling at the time the surah was revealed, as well as a reminder for the believers.

19:54

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

Mention too, in the Quran, the story of Ishmael. He was true to his promise, a messenger and a prophet.

The son of Ibrahim, Ismail is considered to the ancestor of the Arab nation, by setting the foundation by devising and enforcing code of law.

19:55

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ٥٥

He commanded his household to pray and give alms, and his Lord was well pleased with him.

Salah teaches us punctuality, consistency and dedication. Raising a good family, being a good husband/wife/mother.father is also important during worship

Idris:

Discusses his character of having high righteousness, similar to Ismail. Concludes the mentions of the progeny of Adam عَلَيْهِ السَّلَامُ.

19:56

وَأُذْكِرُ فِي الْكِتَابِ إِدْرِيْسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ٥٦

Mention too, in the Quran, the story of Idris. He was a man of truth, a prophet.

Idris is the forefather of Noah, the 1st prophet after Adam a.s. He is known for his work on astrology, mathematics, physics, tools of measurement etc.

19:57

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ٥٧

We raised him to a high position.

19:58

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۝ ٥٨

These were the prophets God blessed- from the seed of Adam, of those We carried in the Ark with Noah, from the seed of Abraham and Israel- and those We guided and chose. When the revelations of the Lord of Mercy were recited to them, they fell to their knees and wept,

They fell to their knees and wept to Allah because of how motivated they were as prophets and servants of Allah. ‘Revelations of the Lord of Mercy’, remember the entire Quran is Allah’s own words. We should internalise the message, live the message and implement the words of Allah into our own life.

Section 5 - Addressing the believers and disbelievers

Ayahs 59-98

Descriptions of Jannah for the believers, as well as Jahannam for the disbelievers. Messages directed to the prophet Muhammad ﷺ as consolation. The connection between Allah's creation of the universe and nature, and how it is in complete servitude to Him.

19:59

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسُوفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾

but there came after them generations who neglected prayer and were driven by their own desires.

These will come face to face with their evil,

People went astray by neglecting their prayers by not praying on time - this does not refer to them abandoning salah completely, but not praying on time. These people followed their own lust and desires. The one who is neglectful of his salah will be neglectful of other aspects of their life, for salah is the foundation of our life. If someone cannot please Allah and fulfil this obligation, how can you entrust yourself to them?

'Ghayyan' meaning completely lost astray due to corruption in belief, they have lost track of what is right and wrong.

19:60

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

but those who repent, who believe, who do righteous deeds, will enter Paradise. They will not be wronged in the least:

Those who turn, and return, back to Allah should not despair. They are on the Straight Path and are divinely guided.

19:61

جَنَّاتٍ عَذْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۚ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾

they will enter the Gardens of Lasting Bliss, promised by the Lord of Mercy to His servants- it is not yet seen but truly His promise will be fulfilled.

The believers are promised Paradise. For those who have the slightest worry or doubt, Allah reassures us through this promise.

19:62

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

There they will hear only peaceful talk, nothing bad; there they will be given provision morning and evening.

Believers will gather together every morning and evening in Jannah

19:63

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ٦٣

That is the Garden We shall give as their own to those of Our servants who were devout.

19:64

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ٦٤

[Gabriel said], 'We only descend [with revelation] at your Lord's command—everything before us, everything behind us, everything in between, all belongs to Him—your Lord is never forgetful.

Everything belongs to Allah. Angels can only act with the command of Allah. This is a message to console the prophet, and serve as a reminder for us all. Allah does not even ignore a spec of dust, he will never ignore His believers.

19:65

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

He is Lord of the heavens and earth and everything in between so worship Him: be steadfast in worshipping Him. Do you know of anyone equal to Him?'

Emphasises the vast and magnificent power of Allah, not a single thing is missed or forgotten. Don't just worship, but be steadfast in your worship. Allah is there for us just like He was there for the prophets. We call upon Him everyday when we recite Surah Fatiha during salah - He will respond if we are sincere. We should always look forward to our salah as an opportunity to talk to Allah and make dua.

19:66

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ٦٦

Man says, 'What? Once I am dead, will I be brought back to life?'

Disbelievers mock the idea that humans will be brought back to Allah, they find this concept questionable yet do not ponder over the origin of our existence.

19:67

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ٦٧

but does man not remember that We created him when he was nothing before?

A simple answer because this is simple to Allah. Why do people not ponder over where they came from, how their existence came to be?

19:68

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ٦٨

By your Lord [Prophet] We shall gather them and the devils together and set them on their knees around Hell;

The disbelievers and the shayateen will be gathered together

19:69

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَشَدَّ عَلَى الرَّحْمَنِ عِتِيًّا ٦٩

We shall seize out of each group those who were most disobedient towards the Lord of Mercy-

The ones who acted the worst will be extracted from this group. This is in contrast the ‘The Lord of Mercy’ because although Allah’s mercy is endless, His punishment is to be feared.

19:70

ثُمَّ لَنَعْلَمَنَّ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ٧٠

We know best who most deserves to burn in Hell-

Every person will be made to cross the Bridge of Sirat - as thin as a strand of hair, as sharp as a knife. Some will pass it as fast as lightning, whilst others will fall to jahannam with just one step. The ease of the passing depends on our relationship with Islam and Allah in this world.

19:71

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ٧١

but every single one of you will approach it, a decree from your Lord which must be fulfilled.

19:72

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ٧٢

We shall save the devout and leave the evildoers there on their knees.

The ones who turned to Allah will be saved, and have nothing to worry about.

19:73

وَإِذَا تَنَزَّلُوا عَلَيْهِمْ أَصْلَبَتْ بَيْنَهُمْ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ٧٣

When Our revelations are recited to them in all their clarity, [all that] the disbelievers say to the believers [is], ‘Which side is better situated? Which side has the better following?’

Disbelievers resort to their material assets of this world but fail to recognise these are meaningless in the eyes of Allah. These worldly possessions will not save them or testify for them on the Last Day.

19:74

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَءِيًّا ٧٤

We have destroyed many a generation before them who surpassed them in riches and outward glitter!

Previous generations who had even more wealth and assets were still destroyed, completely wiped out with not a single trace left of them.

19:75

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ٥ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ٧٥

Say [Prophet], ‘The Lord of Mercy lengthens [the lives] of the misguided, until, when they are confronted with what they have been warned about- either the punishment [in this life] or the Hour [of Judgement]- they realize who is worse situated and who has the weakest forces.’

Speak to people according to the level of understanding they possess. The misguided, drown in their misguidance - this person is building a case against themselves so on the Last Day when they are held accountable for their actions, they will be found guilty. Allah does not give up on guiding people, He will send sign after sign as a mercy e.g. story of Fir'aun.

On the Last day, prophet Muhammad ﷺ will offer help to the believers during:

1. The weighing of deeds (Sunan abu Dawood, Hadith 4721)
2. The Bridge of Sirat - encouraging the believers to pass (Sahih al-Bukhari, Hadith 806)
3. The fountain of Al-kawthat - he will serve the believers water (Sahih al-Bukhari, Hadith 657)

19:76

وَيَرْيِدُ اللَّهُ الَّذِينَ أَهْتَدُوا هُدًى ۖ وَالْبَاقِيَتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ۖ ٧٦

But God gives more guidance to those who are guided, and good deeds of lasting merit are best and most rewarding in your Lord's sight.

This dunya is perceived to be sweet and tempting, but sweet things spoil fast. When Allah guides us, and we turn to Him and are consistent with our worship, He will continue to guide us. Allah will save the ones who are conscious of Him.

19:77

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ۚ ٧٧

Have you considered the man who rejects Our revelation, who says, 'I will certainly be given wealth and children'?

19:78

أَطَّلَعَ الْغَيْبَ أَمْ آتَاهُ مِنَ الرَّحْمَنِ عَهْدًا ۚ ٧٨

Has he penetrated the unknown or received a pledge to that effect from the Lord of Mercy?

Do these people think they know better than Allah?

19:79

كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ۚ ٧٩

No! We shall certainly record what he says and prolong his punishment:

19:80

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ۚ ٨٠

We shall inherit from him all that he speaks of and he will come to Us all alone.

19:81

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ۚ ٨١

They have taken other gods beside God to give them strength,

19:82

كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۚ ٨٢

but these gods will reject their worship and will even turn against them.

The same idols they worship will testify against them on the Last Day. In contrast, for the believers, the Quran can actually protect us from the torment of the grave.

19:83

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ٨٣

Have you [Prophet] not seen how We send devils to incite the disbelievers to sin?

19:84

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ٨٤

There is no need for you to be impatient concerning them: We are counting down their [allotted] time.

19:85

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ٨٥

On the Day We gather the righteous as an honoured company before the Lord of Mercy

19:86

وَنَسُوقُ الْمَجْرِمِينَ إِلَى جَهَنَّمَ وَرِدًّا ٨٦

and drive the sinful like a thirsty herd into Hell,

19:87

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ٨٧

no one will have power to intercede except for those who have permission from the Lord of Mercy.

19:88

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ٨٨

The disbelievers say, 'The Lord of Mercy has offspring.'

Returning back to earlier concepts of the surah, about children and confirmation that Allah has no children since He is One. Also in reference to those who believe Jesus is the son of God, and those who believe the angels are the daughters of God. These are not true in Islam.

19:89

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ٨٩

How terrible is this thing you assert:

19:90

تَكَادُ السَّمَاوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَتَنَسَّقُ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ٩٠

it almost causes the heavens to be torn apart, the earth to split asunder, the mountains to crumble to pieces,

The creations of Allah are appalled and infuriated when it becomes apparent what people claim about Allah. The only creation of Allah that does not find this appalling is the human being. Nature no longer wants to be a form of protection for the human being who claims this.

19:91

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ٩١

that they attribute offspring to the Lord of Mercy.

19:92

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ٩٢

It does not befit the Lord of Mercy [to have offspring]:

19:93

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ٩٣

there is no one in the heavens or earth who will not come to the Lord of Mercy as a servant-

Not one person will be left out when returning to Allah. Regardless of people's beliefs, regardless if we are not ready we will return to Allah. Every action of every being is accounted for.

19:94

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ٩٤

He has counted them all: He has numbered them exactly-

19:95

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ٩٥

and they will each return to Him on the Day of Resurrection all alone.

19:96

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ٩٦

But the Lord of Mercy will give love to those who believe and do righteous deeds:

Allah loves the one who tries their best when worshipping Him. The righteous will receive love from Allah through various means, such as through the physical entities of this world protecting us. The abundant mercy of Allah is constantly mentioned throughout the surah, to emphasise the significance of this fact. The multiple stories of the different prophets and Maryam provide the believers with examples to follow and learn from. Allah will provide all the love and acceptance a person needs.

19:97

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ٩٧

We have made it easy, in your own language [Prophet], so that you may bring glad news to the righteous and warnings to a stubborn people.

The Quran was revealed to the prophet in arabic, as a facilitation for the prophet.

19:98

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ٩٨

How many generations We have destroyed before them! Do you perceive a single one of them now, or hear as much as a whisper?

These generations - we know nothing of them, not even the slightest sound like a whisper is heard from them. Not a single thing, as if they never existed,

Whilst I have made every effort to proofread to ensure accuracy, any remaining mistakes are unintentional. May Allah grant you and I a deep understanding of His words. جزاكم الله خيرا