



Chapter Mary

Chapter 19 of The Sacred Qur'an
Explained in the English language

A brief word on terror:

Islam unequivocally condemns terrorism: God Almighty has informed us:

“Whoever slays a soul, unless it is (with legal cause) in retaliation or for terror in the land, it is as though he slew all of mankind, and whoever saves a life, it is as though he saved all of mankind”
The Qur’an - 5:32

The Prophet spoke directly about such terrorists by calling them “Dogs of the hellfire” (Ibn Majah) To read more on what Islam says about terrorism please visit:

www.findtruepeace.co.uk

For any questions regarding it or any other matter please email
info@worshipthecreator.net

Acknowledgements: As the Prophet taught us ‘He who does not thank the people, does not thank The Almighty’. Thus, after thanking The Almighty, we thank all those involved in the project. Special thanks are given to Shaykh Salih Al-Ghamdi from Dar Al Hadith, Makkah, and Dr Azizah Al-Yousef, Dr of Quranic Exegesis (Tafsir) Jamiat Al Imam, Riyadh, for checking over this work. For any questions regarding this translation, permission for print, or in general please email: info@worshipthecreator.net

Introduction

We commence in the Name of the One True God (In Arabic: Allah).

I ask The Almighty to send peace and blessings upon the Prophet Muhammad, The Prophet Jesus (Eesa) (and every one of the Prophets He sent) and to send peace and blessings upon Mary, the Mother of Jesus. Indeed, most people are unaware that the 19th chapter in the Qur'an is named after Mary (peace be upon her). It is now even more important to share the message from this chapter, so that people can come to a common understanding, and at the very least, mutual respect.

Key concepts and definitions:

Allah: The name Allah is simply the Arabic name for The One True God of all nations and indeed, all creation, entirely. It is the name used for God Almighty by Jewish, and Christian Arabs.

Islam teaches that Allah is not like mankind or anything of creation. There is no comparison or likeness unto Him. There is no plural for the name Allah, nothing is like Him in truth.

The names Alah, Elah, Eloah are found in The Torah and The New Testament. ('Alah': See The Original Scofield Bible page 3 footnote 1, 'Eloah': Deuteronomy 32:15 in Hebrew). The name Allah is also found in the Aramaic form in the Aramaic Gospel as 'Alaha' ("In the sixth Beatitude Matthew 5:8, 'Blessed are the pure in heart for they shall see "Alaha" New Testament/Peshitta". Also refer to the Bibliotheca Sacra Journal, volume 161, issue 641, 2004). The name Allah is also found in the Arabic version of the Bible, and The English Gideon's Bible.

Allah is The Most Kind, The Provider, Creator and Sustainer, He is The Almighty, The All-Aware, The Most Merciful...

Islam states unequivocally, that He alone should be worshipped.

Islam: Whilst misunderstood either due to misrepresentation in the media or by its claimed adherents, Islam means peace through sincere worship and devotion of The Almighty. The belief and worship of The One True God alone, is vital to Islam, without it, ones' belief is nullified.

Muslim: Someone who devotes their worship to The Almighty alone according to His commands and prohibitions, literally someone who submits to The Creator, The Most Loving, The Most Merciful.

Ayah: Usually translated as verses, it literally means sign. Ayat is the plural form.

Salaam: The Arabic word meaning peace, it is related to the word Islam, sharing the same root. It is one of the names of The Almighty; As-Salaam; meaning The Perfect Peace, The Flawless, it is also the Islamic greeting and the greeting of paradise.

In Sha Allah: Literally meaning if God wills.

A foreword:

In Arabic, it is not uncommon to start a sentence with the word 'and'. Oaths often start with 'and' thus this has been kept in line with the original Arabic. The word "We" when used by The Almighty, does not necessarily denote plurality but rather it denotes a royal 'I'. Where text is in grey it indicates the implied meaning or tone. It should be noted that The Qur'an in truth is only intact in its original language, and that any such work of translation is merely an attempt to convey its meaning. In its original form, it is rich with linguistic delights and it is truly a most awesome composition indeed. Just imagine trying to translate the most complex poem to another language, its rhyme scheme would be lost, as would many other nuances, and verily The Qur'an is far, far, loftier than this example.

**All Praise is due To The Almighty, The Most Gracious, The
Most Compassionate**

Chapter Mary

In the Name of The One True God, The Most Gracious, The Most Compassionate

1:

كهيعص

(Kaf Ha Ya Ayn Saad. An array of Arabic letters open a number of chapters of the Qur'an, whilst none except Allah know the actual meaning of this arrangement of letters, this serves as a linguistic device that was employed to challenge the idol-worshippers of Arabia, and for all those who reject the message of Islam, to produce something similar to this revelation which comprises the very same letters that they had used in their own poetry, this challenge has not been answered for over 1400 years.)

2: We begin with: A testament of the mercy of your Lord to His servant Zechariah, 3: when He called out to His Lord with a secret call. 4: He said "My Lord, verily my bones have weakened, and indeed my hair has flared white from old age, but never in my supplication to you, my Lord, have I ever been one without favour: 5: I fear what my successors will do as a result of my passing and my wife is barren, so please grant me a successor from thyself, 6: one who will inherit from me and hence also inherit from the family of Jacob (in wisdom and prophethood), and make him my Lord, one pleasing to You." 7: (The Almighty responded:) "O Zechariah, We give you good tidings of a son whose name will be John, We have not chosen this name for anyone previously." (He was the first to be named as Yahya/John. Also known as John the Baptist.) 8: He responded, "My Lord, how can I have a son when my wife is barren, and I have reached a frail old age?" 9: He said: "As thus it is Your Lord has said." "For Myself It is easy, and certainly I created you before, whilst you were once not even a thing." 10: He Zechariah, said in response: "My Lord Give me a sign," He (The Almighty) replied: "Your sign is that you will not be able to speak to anyone for three nights, this is all whilst you are in sound health". 11: So thus, He went to His people, leaving His prayer chamber, and thence He gestured to them (pointing upwards, signifying), that they should: "Glorify Him (The Almighty) morning, and evening". 12: The Almighty said: "O John, take the book with strength." We granted him the wisdom, whilst He was still a child. (The wisdom of Islam, and indeed prophecy were given to Him whilst He was still a child.)

13: He was a tenderness sent from Us, one who was pure, and He was of the heedful, 14: He was benevolent to His parents, and He was not someone rebellious and overbearing.

15: And peace was upon him the day He was born, the day He died, and the day He will be resurrected alive.

16: And declare what is in the book regarding Mary - when She withdrew from Her family to a place in the east. (Away from Her family, the word translated as declare here and later in signs 41,51,54 and 56 also means remember, commemorate and honour, here whilst it is directed at the prophet, the meaning is multifaceted and thereby includes callers to Islam and for people, in general, to remember and pass on the message.) 17: And thus, She secluded herself

from them, so We sent Our spirit (Angel Gabriel/Jibril) to Her as an example of a perfect man. (The spirit mentioned is the Angel Gabriel (in Arabic Jibril) this is known from other parts of the Qur'an it can also be found when comparing Matthew 1:18, and Luke 1:26-27. He was sent to Her as the epitome of the perfect man.) 18: She said: "I seek the protection of The Most Gracious

against you: if you are to have any fear of Him, do not approach!" 19: He said: "I am but a Messenger from your Lord, that I may bestow to you the gift of a pure boy." 20: She said: "How can I have a son when no man has touched me? And I have not been someone unchaste." (I have not been morally loose, as a prostitute etc.) 21: So, He replied: "As thus it is, for Your Lord has said": "For Me it is easy, And We shall certainly make him a sign for mankind, and a Mercy from Us, and know it is a matter already decreed." 22: Thence, She bore the conception of him, and She thus withdrew to a remote place. 23: And when the throes of childbirth brought Her to cling to the trunk of a palm tree, She exclaimed: "Oh for me that I had been one who had died already, and was someone forgotten, completely and utterly forgotten". (Literally meaning one forgotten that they had ever been even as much as something forgotten. In oblivion/a thing that never existed.)

24: But then a voice called to Her from on low, "Do not grieve, for indeed, your Lord has made a stream beneath you. 25: Shake the trunk of the palm-tree towards you, it will cast down upon you, fresh, ripe, dates. 26: So, eat, drink, and calm your eyes, and say to any person you see: 'I have vowed to The Most Gracious a fast, and as thus, I will not talk to anyone today'." (Literally cool your eyes, meaning rejoice, allow your eyes to cool and be calm and content.)

27: So then, She went to Her people carrying Him. They said: "O Mary! You have certainly brought something astonishing!"

28: O sister in faith of Aaron! Your father was not a man of evil and your mother was not someone unchaste!" (Aaron is Haroon in Arabic.)

29: So, She pointed to Him (Jesus) they said: "How can we converse with one who is in the cradle, a mere child?"

30: He (Jesus) said: "I am a servant of God. He has given me The Book, and has made me a prophet. 31: And indeed, He has made me blessed wherever, and whatever place I may be. He has commanded me to pray, and to give the prescribed charity as long as I remain alive. 32: He made me a dutiful son to my mother, and He did not make me as someone overbearing, without favour. (Neither tyrannical or oppressive, not without blessing or cursed as a graceless wretch, the opposite of the one-eyed liar, the anti-Christ.)

33: Peace was upon me the day I was born, and will be upon me the day I die, and the day I am raised alive again."

34: That is the reality regarding Jesus (Eesa), the son of Mary. A statement of Truth about which they doubt and dispute. (The name of Jesus in Arabic is Eesa.)

35: It is not for The One True God (Allah) to take any son. Exalted is He far beyond that, Indeed, whence He decrees a matter, He only says 'Be,' for the matter and thus it becomes . (Glory be to Him beyond any imperfection. Indeed, The Almighty is able to do whatsoever He wishes.)

36: Jesus (Eesa) proclaimed: "Allah is my Lord and your Lord, so worship Him, for this is a path that is straight." (This path has been decreed by Allah. Indeed, He has chosen devotion to Him: Islam, and it is He who decides what it constitutes.)

37: Differed have the factions among themselves regarding this, therefore woe - will be upon those who reject on the tremendous day. 38: And they will hear and see clearly on that day they come to Us, although the violators are in a clear deviation today. 39: Therefore, Warn them of the day of regret, the day when the matter has been decided (and final, they will have no opportunity to return), as they are in heedlessness, and they do not believe. 40: Indeed, We, Ourselves, We will inherit the earth, and whosoever is upon it, and to Us, they will all be brought back. (God Almighty using the royal I of we, is saying He will inherit all of what is on the heavens and earth.)

41: And declare what is in the book regarding Abraham (Ibrahim in Arabic). He was a man of truth, a prophet. 42: He said to His father, “O my dear father, why do you worship something that cannot hear, cannot see, and does not enrich you in a single thing?” (Even in the most minute of matters.)

43: O my dear father, indeed, nay, certainly, knowledge has come to me that has not reached you, therefore follow me, I will guide you to a path of rectification. (A Path that enables one to make amends by the Grace of God, a way that corrects one’s soul.)

44: O my dear father, do not worship Satan! Indeed, Satan has rebelled against The Most Gracious. 45: O my dear father, I fear that a punishment from The Most Gracious may afflict you, and that you may become the Devil’s companion.”

46: He (Abraham’s father) responded: “Are you one who dislikes my gods? If you do not desist, I will surely stone you, stay away from me for a long, long time!” (Meaning: “Get away from me before I stone you!”) 47: He,

replied: “peace be upon you: I will ask my Lord for your forgiveness, for indeed, He is to me one who is kind. 48: Thus I leave you all, and all of that which you invoke besides Allah, and I will invoke my Lord, and it may be that in my prayer to my Lord, that I will not be one without favour.” (I hope my prayer will not be without fruit and go unanswered, in vain, without success.)

49: When He left His people and those (idols) that they worshipped besides Allah, We bestowed upon him Isaac and Jacob, and We made each of them a prophet. (Isaac and Yaqub lived with Abraham and were raised by Him whereas Ishmael was left in Makkah with Hagar/Hajar, we ask The Most Kind to send peace upon them all.) 50: And We bestowed upon them from Our Mercy, and thus We made for them a lofty validation, and commendation. (A lofty mention of praise, in revelation, validation from upon high.)

51: And declare what is in the book regarding Moses, indeed, He was one chosen (He was dedicated, with pure sincerity) and He was a prophet and a messenger. (A higher status than the vast majority of prophets as He received divine law from The Most Gracious, this is the difference between a prophet and a prophet messenger in Islam. The name Moses is Musa in the Arabic language.)

52: We summoned Him from the right side of the mountain and brought Him near to Us for an intimate conversation. (A secret and noble discourse, including the meaning of entrusting.)

53: And We bestowed from Our mercy to Him, His brother Aaron as a prophet. (God Almighty from His kindness to Moses commissioned His brother as a prophet alongside him.)

54: And declare what is in the book regarding Ishmael, Indeed, He was true to His promise, and He was a prophet and messenger. 55: He used to call His people to pray and to give the prescribed charity, and He was one well-pleasing to His Lord. (With His Lord, In the sight of The Almighty, He invited them to make Salah and pay the Zakah.)

56: And declare what is in the book regarding Idris, Indeed, He was a man of truth, a prophet.

57: And indeed, We raised Him to a high station.

58: Those are the ones who (The Almighty) Allah bestowed blessings upon, from the descendants of Adam, from those We carried with Noah and from the descendants of Abraham and Israel (Jacob), and they are those who We guided, and chose, when the signs of The Most Gracious were recited to them, they fell in prostration and wept. 59: Then there followed after them generations who neglected the prayer, and hence they pursued their own desires, thus they will come face to face with a dark destruction. (Either by leaving the Salah/the prayer or by doing so with ostentation) The darkest place is that which they gained by trading worship of The Most Kind for sullen desires; a place in the hellfire. Indeed, they will soon come to see what they have been promised, whilst it is seen as far off: "Indeed, they think it to be something distant, Yet We see it as near." Chapter 70: 6-7. All were punished:)

60: Except those who repented, who believed (maintained the trust) and worked aright, for they will enter Paradise. They will not be wronged in a single thing. (even in the slightest measure) (Instead, they will enter:)

61: Gardens of (Eden, gardens of) an everlasting kind, promised by The Most Gracious to His servants, whilst it is in the unseen, (but know that) Indeed, undoubtedly, His promise will come to pass.

62: They will not hear within Her (paradise) any vain speech (they will hear:), only an unblemished peace, and for them is their provision therein every morning and every evening. (The Angels will greet them with asalaamu alaykum, may peace be upon you. Literally in Her meaning therein.)

63: That is (the reality of:) The Garden, which We give as an inheritance to Our servants, to whosoever was one heedful (of The Almighty). (Paradise, literally The Garden, sharing its root with the word for what is unseen. The Garden of paradise is given to whoever is heedful and guards their relationship with The Almighty to the best of their ability until they meet Him.)

64: Gabriel (Jibril) proclaimed after not being sent down for a time: "We only descend at your Lord's command, for to Him belongs what is within our hands (within our capability) and what is beyond us, and what is in between that, all of it belongs to Him, and never is your Lord one forgetful. (The future, present and past are all in the Hands of The Almighty Alone.)

65: Lord of the heavens and the earth and what is in between them, therefore worship Him and be steadfast for His worship. Do you know of one other than Him named with this title?" (Do you know of someone else with the name "Lord of the heavens and the earth" none other than The Almighty has this name. Also meaning: "Do you know for Him one who is similar?")

66: Man says: "Is it the case that when I am dead, I will indeed, be one brought back alive?" 67: Or is it that man does not remember that We created him before, when he was not even a single thing? 68: For by your Lord, We shall gather them, and the devils together, and certainly bring them around Hell on their knees. 69: Then, We shall seize from each group those who were most extreme in their disobedience towards The Most Gracious. (They will be snatched vehemently, with a violent seizing.) 70:

Then know that undoubtedly, We know best who of them are most deserving to be one of them burning in Her (the Hellfire).

71: And certainly, there is not one of you except that you will come to Her, that is with your Lord a judgement, one that is already decreed. (Everyone will see the hellfire, however, the believers will walk over a bridge with the hellfire beneath, for the mindful this will be made easy.) 72: Then We

shall save those who are heedful, (those who are mindful of Allah), and leave the oppressors in Her on their knees.

(Oppressors of either their own souls or others.) 73: Indeed, when a section of Our evident signs (portions of the Qur'an) are recited to them, the rejectors say to the believers, 'Which of the two groups is better in esteem? Which side has a better gathering?' (They clutch at straws as are unable to respond to the truth with its evident eloquence, thus they resort to chauvinistic boasting of their status or number or point to the status of the followers of Islam, rather than refuting the message itself.)

74: And how many a generation have We destroyed before them, who were superior to them with regard to their array of possessions, and their outward appearance?

75: Proclaim: "Whoever is wilfully choosing error (misguidance) then, indeed, The Most Gracious will extend their lives with a lengthening, until they see what they have been promised directly, whether the punishment (before death), or the Hour, then they will see who is worse in esteem, and who it is that has a weaker force." (Here we learn the length of one's life is not necessarily linked to the favour of The Almighty - when wicked people are given riches and worldly ease, it is in fact, most often, a rope of destruction. To choose misguidance away from Allah is certainly something most wretched.)

76: Indeed, Allah increases in guidance those who accept guidance, and know that lasting good deeds are better with your Lord, for seeking a reward, and are something superior for when you return to Him. (More worthy actions for meeting The Lord with on The Day of Judgement than mere worldly boasting.)

77: Have you seen one who rejects Our signs and who says:

"I will certainly be given a portion of wealth and of children"? 78: Has he ascended to the unseen (into the records of provision in the heavens), or has he received from The Most Gracious a promise to that effect?

79: Nay, We shall record what he says, and We will lengthen for him his punishment - with an extensive lengthening.

80: We shall inherit from him all of that which he speaks of, and he will come to Us alone. (The Almighty will inherit his wealth and children.)

81: Indeed, they have taken false gods besides Allah, that they (the idols etc.) may be a source of glory for them thereby. (Seeking might, glory, victory, and chauvinistic boasting thereby.)

82: Nay, but they (those worshipped) will reject their worship of them, and they will be an opponent against them.

(On the day of judgement.) 83: Have you not seen that We unleash (set free) the devils, inciting the rejectors with an incitement?

84: Thus, do not make haste against them (these people), for indeed, We have only counted a number for them. (Only counted for them a number of days, their peril awaits.)

85: Ending on The Day We gather the heedful to The Most Gracious as (an honoured) delegation.

86: And, (this is the day when) We will drive the guilty into Hell, a thirsty group. (Their respite will be over, utterly powerless:)

87: They will not have the power to intercede, except for he who has obtained permission from The Most Gracious.

88: Indeed, they say: "The Most Gracious has taken a son".

89: For certain, you have brought forth something atrocious!

90: It almost causes the heavens to be torn apart thereby, the earth to split asunder and the mountains to crush to pieces in devastation ⁹¹: that they attribute to The Most Gracious a

son. (By them saying such a thing the heavens earth and mountains themselves almost collapse in devastation. That is due to the fact mentioned here:)

92: Certainly, it is not appropriate for The Most Gracious to take a son. ⁹³: There is no one in the heavens or earth who will return to The Most Gracious, except as a servant of His.

94: And without doubt He has calculated them, and enumerated them (all), a counting.

95: And indeed, all of them will come to Him on the Day of Resurrection, alone.

96: Indeed, for those who believed and did righteous deeds, The Most Gracious will undoubtedly bestow for them an everlasting love.

97: For indeed, We have made it easy in your own language for the purpose that you may bring glad news to the mindful with it, and warn with it a stubborn (and quarrelsome) people.

98: How many a generation did We destroy before them?

Can you sense a single one of them now?

Or hear from them a whisper? (Can you hear even as much as a whisper from the "great" nations of old?)

A recitation of Chapter Mary (Surat-al Maryam) with English translation is available to listen to on our website www.findtruepeace.co.uk

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Is the Prophet Muhammad ﷺ mentioned in The Bible?

The following is an astonishing report regarding a prophecy in The Torah and the Bible. Is the Prophet Muhammad ﷺ indeed mentioned in the Song of Solomon? Throughout the fifth chapter of the 'Song of Solomon,' a man is being discussed. Verse 15 says: His "countenance (face) is as Lebanon", so this is an Arabic gentleman (or Arab looking), a Semitic man nonetheless. Verse 10 describes this man as being "radiant and ruddy" which means he was slightly light-skinned with a rosy colour. This can be confirmed in the Sahih Bukhari Hadith, Volume 4, Book 56, Number 747, which says Muhammad ﷺ was slightly light-skinned, with a rosy colour (and also has wavy hair as is mentioned in verse 11). Also, verse 14 describes this man as having a stomach like ivory. This means the parts of His body that were usually covered by His garment from the sun, were very white (like ivory). This also can be attributed to Muhammad ﷺ who although having a rosy, golden colour, had white armpits: Sahih Bukhari, Volume 2, Book 17, Number 141 states: "you could see the whites of His armpit when He raised His hand". The person being described is then directly referred to by name: מַחֲמָד This word is taken from the Song of Solomon 5:16. According to Ben Yehuda's Hebrew-English Dictionary, the name above is correctly pronounced "Mahamad". The same dictionary defines מַחֲמָד as "lovely, coveted one, precious one, praised one". The correct way to say "praised one" in Arabic is Muhammad ﷺ. Haggai 2:7 contains this name מַחֲמָד, . This Hebrew word has the very same meaning as the Arabic name Muhammad and according to the Ben Yehuda dictionary it is pronounced exactly the same.

(Adapted from an article on www.jews-for-allah.org; a website set up by Jewish Converts to Islam, for more information please visit their website. A recital (in Hebrew) of this part of the Torah (where the name is mentioned) can be found on: www.thetruefaith.co.uk

A Prophet like unto Moses?

"18 I will raise up for them a prophet like you from among their brothers. And I will put My words in His mouth, and He shall speak to them all that I command Him. 19 And whoever will not listen to My words that He shall speak in My name, I myself will require it of him." **Deuteronomy 18:17-18**

Is this a prophecy about Jesus, or it is about Muhammad Peace and blessings on them both?

Comparison Title	Moses	Muhammad صلى الله عليه وسلم	Jesus
1. Parents	Moses had a father and a mother.	Muhammad also had a father and a mother.	But Jesus had only a mother, and no father.
2. Birth	Moses was born in the normal, natural course.	Muhammad was born in the normal, natural course.	But Jesus was created by a special miracle.
3. Marriage	Moses married and begot children.	Muhammad also married and begot children.	But Jesus remained a bachelor for his life, thus far.
4. Acceptance	Moses was accepted as a prophet by his people.	Muhammad was also accepted as a prophet by his people.	"He (Jesus) came unto his own, but his own received him not" (John 1:11). Until this day Jews do not recognize Jesus as the Messiah.
5. "Authority over the lands"	Moses was a prophet as well as head of state.	Like Moses Muhammad was also a prophet as well as the head of state.	Jesus did not have worldly authority over the lands, however Islamic prophecy states that He will be the ruler of the entire earth when He returns
7. Final Abode	Natural death; Moses lies buried in earth.	Natural death; Muhammad also lies buried in earth.	Not dead; Jesus is in the heavens

A prophecy come to pass?

In a remarkable prophecy the prophet Muhammad ﷺ responded to the Angel Gabriel with the following when he was asked:

“Inform me about the Hour?”

He The Prophet ﷺ answered, “The one questioned about it knows no better than the questioner.”

He Gabriel said: “Then inform me of its signs.”

He The Prophet ﷺ answered: “That the slave-girl shall give birth to her mistress, and those who were but barefoot, barely clothed (literally naked) needy herdsmen shall compete in building buildings ever higher and higher.” Bukhari and Muslim

The day of judgement is undoubtedly near. The tallest building at the time of print is in Dubai with Riyadh and Jeddah both competing, yet only decades ago the tribes building them were in precisely the same state as mentioned by the Prophet. The other part of the prophecy has also come to pass. In Arabia today if a non-native woman is married to a native man of the land, she will not have full rights in that country, but her children will and in fact often result in a daughter being their mothers 'sponsor' or mistress when the father dies or is otherwise no longer the sponsor. Scholars also state this at a time when children are disobedient to their parents, a reality we see today. This is another prophecy that has come to pass. Of course, it is without question that such oppression is condemned in Islam.

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All Praise is for The One True God, who is known in Arabic as Allah



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