

The Life Of Holy Mary As related in the Qur'an and the Bible

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This text examines the life of Lady Maryam (s.a.) as presented in the Qur'an and the Bible. In *The Life Of Holy Mary: As Related in the Qur'an and the Bible*, Batool S. Arastu compares the accounts found in both scriptures, highlighting their similarities and differences.

The book covers major events in Lady Maryam's (s.a.) life, including her upbringing under the care of Prophet Zakariyya ('a), the divine provision she received, the miraculous conception and birth of Prophet 'Isa (a), and her return to her people with the infant Messiah. Relevant Qur'anic and Biblical passages are presented alongside explanatory commentary to provide context and clarify the theological perspectives of each tradition.

This text is intended for readers interested in a comparative study of the Qur'anic and Biblical narratives concerning Lady Maryam (s.a.).

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Person Tags:

[Lady Maryam](#) [8]

Dedication

And when the angels said:

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

“O Mary, Allah has chosen you and purified you, and He has chosen you above the world's women” (3:42). [1](#)

I dedicate this research to my beloved Hadhrat [2](#) Maryam [3](#) (Peace be on her); to my mother Syeda Rabab Sultana Razavi, my father Akbar Patel, my mother-in-law Tahera Begum, and my father-in-law Riazath Hussain Arastu.

I also pay special thanks to the personality of Lady Fatima Ma'suma of Qum (s.a.), for providing me with the opportunity to study in her city and granting me the blessings of her proximity, through which I was able to complete this book.

[1](#). Qarai, Syed Ali Quli, The Qur'an with an English Paraphrase. ﴿٤﴾

[2](#). Title preceding the name of a respected or holy person; excellency, highness, majesty. ﴿٤﴾

[3](#). Biblical name Holy Mary. ﴿٤﴾

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Abstract

The topic of this book is Hadhrat Maryam (s.a.) [1](#) as per some verses of the Holy Qur'an and Ahadith [2](#), the story of whom is discussed in different chapters of the Qur'an.

This topic was selected because Hadhrat Maryam (s.a.) is an important figure in Islam and Christianity. There are many lessons that can be taken from her life, and she should be taken as a role model: even the Holy Qur'an refers to her as a mentor for the believers.

The story has been divided into a number of segments which have been further divided into different parts. Each segment contains related verses describing that part of the story and a detailed discussion of each verse.

The first segment of this story is about the birth of Hadhrat Maryam (s.a.). The story starts with Hadhrat Maryam's mother who had no offspring and was barren. Then she makes a vow that she will dedicate her child to the service of the temple. Verses 35 to 37 of Surah [3](#) Aali Imran are the related verses highlighting this part of the story.

The second segment of the story is about the guardianship of Hadhrat Maryam (s.a.): When Hadhrat Maryam (s.a.) is brought to the temple, and how the Rabbis dispute with each other to take the guardianship of Hadhrat Maryam (s.a.). Finally, when Hadhrat Maryam (s.a.) comes under the care of Nabi [4](#) Zachariah [5](#) ('a), verses 37, 38, and 42 of Surah Aali Imran are related to this part of the story.

The third segment of the story, where Hadhrat Maryam (s.a.) is chosen by Allah (SwT) [6](#), the angels descend on her and give her the glad tidings. Verses 42, 43 of Surah Aali Imran are related to this part of the story.

The fourth segment of this story talks about the modesty and chastity of Hadhrat Maryam (s.a.): It talks about how she reacts when she sees the angel. Verses 16 to 19 of Surah Maryam are related to this part of the story.

The fifth segment of this story talks about her conception. Verses 19 to 21 of Surah Maryam are related to this part of the story.

The sixth segment of this story talks about the birth of Nabi Isa [7](#) ('a) [8](#) and how she moves to a distant place. She gives birth to Nabi Isa ('a) in isolation. Then it talks about how Allah (SwT) sent His blessings to her to comfort her. Verses 22 to 26 of Surah Maryam are related to this part of the story.

The seventh segment of this story deals with Hadhrat Maryam's return to her people: people accuse her, blame her. They ask her where she got the baby from. She points to the baby. Verses 27 to 33 of Surah Maryam are related to this part of the story.

The eighth segment of this story talks about how Allah (SwT) says, that she is an example for the believers: Allah commends her in this part of the story. Verses 11 and 12 of Surah Tahrim are related to this part of the story.

The last segment of this story talks about her death. A tradition has been quoted here from the book *Al-Kafi*.

After every part of the story, when applicable, there is a brief comparison of what the Bible says regarding that part of the story.

[1.](#) (s.a.) indicates Salamu Allahi alayha, meaning peace be on her. 

[2.](#) Traditions. 

[3.](#) Chapter. 

4. Nabi is the Islamic term for the prophet of God, the bearer of message. ﴿٩﴾
5. Biblical name Zachariah. ﴿٩﴾
6. (SwT) indicates Subhana Wa Ta'ala, meaning He is Glorified and Exalted. ﴿٩﴾
7. Biblical name Jesus, peace be upon him. ﴿٩﴾
8. ('a) indicates Alaihi as-salam, peace be upon him. ﴿٩﴾

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Preface

All praise is due to Allah (SwT), Creator of the universe, and blessings and salutations upon the Holy Prophet Muhammad (S) [1](#) and his Holy Progeny ('a).

This book is about Hadhrat Maryam (s.a.) as she appears in the different chapters of the Holy Qur'an and also as she is portrayed according to the traditions of the Holy Prophet (S) and his Holy Progeny ('a). The story of Hadhrat Maryam (s.a.) has many lessons for us. I have divided the story into a number of segments and further divided these segments into different parts, and then discussed the verses that talk about those segments. After every part of the story, when applicable, I compare very briefly what the Holy Bible says regarding that part of the story.

The Qur'an tells us to ponder over its verses, which contain a density of spiritual meanings. My goal in writing this book was to share the result of long thought on the verses of this glorious book, the Qur'an. The reason why I chose Hadhrat Maryam (s.a.) a subject is because her story is captivating, and contains many messages.

Some of the important sources used for this book were: *Tafsir Nemuneh*, *Tafsir Al Mizan*, *Tafsir Nur*, *Manshoore-Javeed* and *Qissehaye Qur'an*. The main text of the story of Hadhrat Maryam (s.a.) was taken from *Qissehaye Qur'an*, and the main sources used to extract points regarding verses were *Tafsir Nemuneh*, *Al Mizan*, *Tafsir Nur*, *Manshoore-Javeed* and *Tafsir e Mouzueey Qur'an al-Kareem*, *Sireye Payambaran Dar Qur'an*. The text and the points taken from the books mentioned above are not word for word; rather the gist of what they contain was summarized in order to make the book simple and brief and thereby to cater to a larger audience.

In this book, most of the verse translations are based on Sayyid Ali Quli Qarai's translations of the Qur'an. In some places the translations of M.H Shakir and Abdullah Yusufali are also utilized.

I thank Allah (SwT) for giving me the ability to complete this book. I could not have handled this project alone and the contributions made by others have been invaluable. First and foremost, I would like to thank my husband, Ali Azhar Arastu for encouraging me and guiding me and for being by my side

whenever I needed help; my school Jame'at uz-Zahra for encouraging and supporting me in completing this project; Sister Hanieh Tarkian for her guidance and help; Br Haneef Arastu and Sister Jasmine Sommer for helping me edit this book; and my daughters for all their help, encouragement, support, insight and suggestions.

¹. (S) indicates Salla Allahu alayhi wa a'alihi meaning peace be upon him and his progeny. ﷺ

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Introduction

The story of Hadhrat Maryam (s.a.), which describes the ups and downs of her life, appeals to men and women, as well as to young and old. It is scattered across different chapters, depending on the situation or the subject being discussed. Allah (SwT) has referred to Hadhrat Maryam (s.a.) as a mentor for the believers. Allah (SwT) is the Creator, and He is the most Wise, and who could know better than Him. As per traditions, Hadhrat Maryam (s.a.) is referred to as one of the four greatest women in history¹: Allah (SwT) is All-Wise; whatever He does has a reason behind it. He will never do anything in vain. In Surah Anbiyah he refers to Hadhrat Maryam (s.a.) as a sign for the people:

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

“And her who guarded her chastity, so We breathed into her Our spirit, and made her and her son a sign for all the nations” (21:91).

In this book we examine various events that took place in Hadhrat Maryam's life, and the lessons that we learn from them. The didactic background to these events includes the ideal relationship between mother and daughter, and the separation they must face. Hadhrat Maryam's strengths are shown in her respect and obedience to her guardian, and, most importantly, her obedience to her Creator. She stands strong and steadfast through various tests, demonstrating her chastity, piety, reliance on the Almighty God, faith, courage, truthfulness and patience. She shows gratitude, even in tough situations, such as going into labor in isolation.

As with other narratives in the Qur'an, the Lessons in this story are clear for those who possess intellect, while for the people who do not pay attention to the signs of Allah (SwT), it is just another story. The Holy Qur'an is a book for all mankind whose message is applicable until the end of time, and its

narratives apply to us even today; therefore, we should learn from these stories.

I have divided this story into ten segments:

- Lineage of Hadhrat Maryam
- Birth
- Guardianship
- Chosen by Allah
- Modesty and Chastity reflected
- Conception
- Birth of Nabi Isa, (‘a)
- Hadhrat Maryam returns with Nabi Isa (‘a)
- An example for the Believers
- Death

[1.](#) The four great women are: Hadhrat Aasiya (the wife of Pharoah), Hadhrat Maryam (s.a.), Hadhrat Khadija (s.a.) (the wife of the Prophet of Islam), Hadhrat Fatimah (s.a.) (the daughter of the Prophet of Islam).🔒🔒

Lineage of Hadhrat Maryam (s.a.)

Maryam (s.a.) has been mentioned 34 times in the Qur'an. A surah has been named after her too (surah #19). She was the daughter of Imran, who was the son of Mathan.[1](#)

Mathan was from the elites of Bani Isra'il[2](#) and was from the progeny of Nabi Sulaiman[3](#) son of Nabi Dawud[4](#) from the progeny of Nabi Ibrahim[5](#).

According to some traditions, Imran, the father of Maryam (s.a.), was also a prophet[6](#) and he received revelations. However, some traditions say that he was a priest.[7](#)

It is reported that Abu Basir[8](#) said, "I asked Abu Ja'far[9](#) ('a) about Imran, whether he was a prophet. He said, 'Yes. He was a prophet and an apostle to his people, and Hannah, the wife of Imran and Hananah (Aashya)[10](#), the wife of Zachariah[11](#) were sisters. Mary was born to Imran from Hannah, and John[12](#) was born to Zachariah from Hananah. Mary gave birth to Jesus ('a), and Jesus ('a) was the son of the daughter of John's aunt. John was the son of the aunt of Mary. And the aunt of one's mother is like one's aunt."[13](#)

Maryam's father Imran was different from Nabi Musa's[14](#) father Imran. There was a difference of eighteen hundred years between these two personalities.[15](#)

[1.](#) Amoli, Jawadi, Tafsir e Mozueey Qur'an e Karim, Sirey Payambaran Dar Qur'an vol. 7, p. 320; Tabarasi, Tafsir e Jawame Al Jame, Persian Translation, vol. 1, p. 405.🔍🔍

[2.](#) Biblical name Children of Israel, Motemad Lari, Tuba, Maryam Dukhtari Dar Mahrab, p. 11.🔍🔍

[3.](#) Biblical name Solomon.🔍🔍

[4.](#) Biblical name David.🔍🔍

[5.](#) Biblical name Abraham.🔍🔍

[6.](#) Shirazi, Makarim, Tafsire Namune, vol. 2, p. 409.🔍🔍

[7.](#) Ishtehardi, Muhammed Muhammedi, Qissyhaye Qur'an, p. 395.🔍🔍

[8.](#) A companion of Imam Al-Baqir ('a).🔍🔍

[9.](#) Imam Muhammad Al-Baqir ('a).🔍🔍

[10.](#) According to some traditions her name was Aashya. She was the mother of Nabi Yahya (John the Baptist). Her Biblical name was Elizabeth. Qadyani, Batool, Seemaye Hadhrat Maryam(s.a.) uz didgahe Qur'an wa Injeel, p. 29.🔍🔍

[11.](#) Nabi Zakariya was from the progeny of Nabi Dawud.🔍🔍

[12.](#) Nabi Yahya.🔍🔍

[13.](#) Mahdi, Muntazir Qaim, Jesus Through Shiite Narrations, p. 32, quoted from Bihar, 14, 202, 14.🔍🔍

[14.](#) Biblical name Moses.🔍🔍

[15.](#) Tafsire Namune, vol. 2, p. 409, Qanadi, Saleh, Ashnaee ba Ma'arif e Qur'an, Tafsir e Mozuee, vol. 1, p. 243.🔍🔍

Birth

Both the sisters Hannah the wife of Imran and Ashyaa the wife of Nabi Zachariah were barren.

One day Hannah was sitting under a tree and she saw a nest in the tree. She saw the mother bird feeding the chicks. Pangs of motherhood aroused in her. She prayed to Allah (SwT) with utmost sincerity for a baby. Her prayer was answered and she became pregnant.[1](#)

According to some traditions, Allah (SwT) sent a revelation to Hannah's husband Imran that he would have a son, who would be able to cure incurable diseases, he would raise the dead by the leave of Allah (SwT), and he would be a prophet sent by Allah (SwT) to the Bani Isra'il.[2](#)

Imran narrated his revelation to his wife. Hannah thought that the baby in her womb was the same prophet of whom her husband had spoken. So she vowed that she would give this child for the service of the temple, "Bait al-Muqaddas".[3](#)

She said:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“My Lord! Surely I vow to Thee what is in my womb, to be devoted (to Thy service) ; accept therefore from me” Surely Thou art the Hearing, the Knowing” (3:35).[4](#)

The word “nadhr” or” vow” means to make a thing obligatory on oneself, which was not obligatory.[5](#)

In those days, only boys were chosen for this chore. Such children were called “muharar”. The word “muharar” is derived from the word “tehrir” which means to set free from chains and imprisonment. Thus, “tehrir” is used also for freeing a slave. Writing a book is also called “tehrir”, because it frees the thoughts and ideas that are stored in the mind of a person.[6](#) These children were called “muharar” because they were set free from the responsibility of serving their parents. Their duty was to serve the temple by keeping it clean. In their spare time, they worshipped the Almighty.

Some say that under the supervision of their parents, these 'muharar' children served the temple till they reach puberty, and that after puberty, they were free to decide whether they wanted to continue serving the temple or not.[7](#)

Finally, the day came when Hannah went into labor, and a beautiful baby girl “Maryam” was born.

Hannah was astonished to see a girl instead of a boy. All this time, she thought that she was carrying a boy. That was why she had made her promise. Now what should she do? Until now, only boys were dedicated to the temple. Never before was a girl chosen for this service. How would she keep her promise?

She had mixed emotions, which the Qur'an describes:

...فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِنَّ الذَّكَرَ كَأَلْأُنْثَىٰ

“When she brought forth, she said: My Lord! Surely I have brought forth a female and Allah knew best what she brought forth and the male is not like the female...” (3:36). [8](#)

When she said that a boy is not like a girl, she meant that a girl cannot perform the duties of a boy. Moreover, only boys were chosen by the temple for such a task. She made the promise because she was under the impression that she had conceived a boy.

Boys were chosen because girls after puberty had menstruation. This would force them to leave the temple for a few days and they would not be able to serve the temple on those particular days. Moreover, they would have to observe hijab,[9](#) and issues like pregnancy, etc. were big hurdles for girls. The boys were chosen because they were free from all these hurdles.[10](#)

Even though she gave birth to a girl, Hannah's passion for devoting the child to the temple did not subside. She named the child “Maryam”. Maryam means a female worshipper and also a maid servant.[11](#) The name “Maryam” itself depicts how much Hannah wanted to devote this child for this purpose.

Then Hannah tells Allah (SwT):

وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ...

“... And I have named it Marium And I commend her and her offspring into Thy protection from the accursed Shaitan” (3:36). [12](#)

Hannah keeps her promise. She donates Maryam to the temple, Bait ul-Muqaddas.

Some commentators say that Hannah vowing in her pregnancy and then naming her child shows that her husband Imran had passed away before Maryam was born.[13](#) Moreover to have a draw to choose her guardian shows that Maryam was fatherless when she was born.[14](#)

Then Hannah prays for Maryam and Maryam's children, to be protected from Satan.

Qur'an narrates that Allah (SwT) accepted her gift.

...فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا

“Thereupon her Lord accepted her with a gracious acceptance, and made her grow up in a worthy fashion” (3:37). [15](#)

Some commentators say that the sign of acceptance was that Maryam never experienced menstruation, so that she is forced to leave Bait al-Muqaddas for a few days, and some say that maybe the mother was informed by Allah (SwT) through divine inspiration. [16](#)

The Bible

The Bible does not mention any name or characteristic of Hadhrat Maryam's mother, whereas the Qur'an mentions her with honor, calling her the wife of Imran. [17](#)

Furthermore, the Bible does not mention anything about the birth of Holy Mary.

Related verses from the Qur'an

Surah Aali Imran, ayah [18](#) #35:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“When the wife of Imran said,” My Lord, I dedicate to You what is in my belly, in consecration. Accept it from me; indeed You are the All-hearing, the All-knowing” (3:35).

Surah Aali Imran, ayah #36:

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

“And when she bore her, she said,” My Lord, I have borne a female [child]” and Allah knew better what she had borne” and the male is not like the female. I have named her Mary, and I commend her and her offspring to Your care against [the evil of] the outcast Satan” (3:36). [19](#)

Surah Aali Imran, ayah #37:

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ

يَمْرِيْمُ اَنْتٰى لَكَ هٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ

“Thereupon her Lord accepted her with a gracious acceptance, and made her grow up in a worthy fashion, and He charged Zachariah with her care. Whenever Zachariah visited her in the sanctuary, he would find provisions with her. He said,” O Mary, from where does this come for you?” She said,” It comes from Allah. Allah provides whomever He wishes without any reckoning” (3:37).

Explanatory comments and lessons derived

Hannah's vow

Surah Aali Imran, ayah #35:

اِذْ قَالَتْ اَمْرَاْتُ عِمْرَنَ رَبِّ اِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىْ اِنَّكَ اَنْتَ السَّمِىْعُ الْعَلِىْمُ

“When the wife of Imran said,” My Lord, I dedicate to You what is in my belly, in consecration. [20](#)Accept it from me; indeed You are the All-hearing, the Allknowing” (3:35).

- Hannah was ready to dedicate the child in her womb, the only child that she would ever have, and for whom she had waited so long. This tells us that she was very devoted, spiritually strong and uplifted.[21](#) Any ordinary mother, if she had a child after many years of waiting, would never do this. However, she might do such a thing if she had many children, that is, she might devote one child to serve the temple.
- People plan for the future, and plan for their unborn child too.[22](#) Before a child is born, for example, the parents might move to a city where there are good schools, or to the country where they think the environment is safer to raise the child. Also, they might start saving so that they have enough funds to educate the child, etc.
- The ayah teaches us how to forget oneself and only to spend in the way of Allah.[23](#) But unfortunately, we human beings tend to think the opposite way. We say, “Me first, then Allah”. The ayah teaches us how to be selfless.
- Serving the mosque has so much value that the beloved ones of Allah would vow even

before the child is born.[24](#)

- 'Vowing and Promising has been part of the history of religions for the ages.[25](#) For example Nabi Ayub[26](#) vowed to lash his wife a hundred times.[27](#)
- The Mother has a right on the child. Hadhrat Hannah says, “My lord I dedicate to You what is in my belly”.[28](#)
- People who dedicate their whole life to the service of Allah are successful. Not a part of their life.[29](#)
- It is the right of the mother that the child should serve her, but if she dedicates him to the service of the Lord, then she disregards her right. The word 'muharara' depicts that.[30](#)
- When we give something in the way of Allah (SwT) it should be the best and our most favorite thing. For instance when Habil[31](#) and Qabil[32](#) offer sacrifices in the way of Allah, Habil offers the best sheep that he had from his flock, whereas Qabil offers the worst grapes from his vine yard. Allah accepted Habil's offering.
- When we give out our favorite thing, we should not get arrogant rather we should pray that Allah (SwT) accepts it.[33](#)
- If women so desire, they are capable of reaching a very high spiritual level. They say that behind every successful man is a woman. Here, Nabi Zachariah was motivated by seeing the piety of Hadhrat Maryam and Hadhrat Hannah[34](#)

Hannah bore a girl!

Surah Aali Imran, ayah #36:

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي

أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

“And when she bore her, she said,” My Lord, I have borne a female [child]” and Allah knew better what she had borne and the male is not like the female. I have named her Mary, and I commend her and her offspring to Your care against [the evil of] the outcast Satan” (3:36).

- The ayah states Allah knew better what she had borne and the male is not like the female... There is a debate regarding these two parts of the sentence. Some say that both the parts of the sentences were said by Maryam's mother, whereas some say that the first part of the sentence (Allah knew better what she had borne) was said by Allah and the second part of the sentence (and the male is not like the female) was said by Maryam's mother. Both of these views are wrong. Both of these parts of the sentence were said by Allah. If they had been the words of Maryam's mother, then the ayah would have said, “Allah knows better what I have given birth to.”
- If we look at the previous part of the ayah, it states, *‘My lord I have borne a female...’* and the next sentence expresses that Allah knew that her child was a girl, and Allah wanted to fulfill her wish, in a better way by giving her a girl instead of a boy. Suppose, she were given a son, instead of the daughter; what could that son achieve? He, like 'Isa, could be made a prophet; he could give eyes to the blind and heal the lepers; he could raise the dead. And this was the most he could have done. But this female child, which Allah (SwT) gave her, would be a means to complete the word of Allah (SwT); she would bear a son without a father; Allah would make her and her son together a manifest sign for the people; that the son would talk with people in his cradle; he would be a spirit and a word of Allah (SwT); his likeness before Allah (SwT) would be like Nabi Adam, just like how Nabi Adam was created without a father or a mother.

The next part of the sentence states, *‘...and the male is not like the female...’* These also cannot be the words of Hadhrat Maryam's mother. If they would have been her words, then it should have been the opposite of what she uttered. It should have been “and the female is not like the male”, because when a person desires for something valuable, and when something else is given to him, he says in disappointment, “this is not what I wanted” or he would say “the thing that was given to me (female), is not like what I wanted (male)”. This person will not say, “The thing that I wanted (male), is not like what has been given to me (female)”.[35](#)

- Ayatullah Jawad Amoli says that the scholars who have given their view about this verse can be divided into two groups. One group has regarded the simile in this verse as a reversed simile, '*and the male is not like the female*', that is, they mean the opposite of what is mentioned; they actually mean that "the female is not like the male". This is because their thinking is like the people of the age of ignorance. They regard the male to be better than the female.

The other groups of scholars regard this verse to be a true simile. They think that the verse is saying that no male can perform the role of this female. No man during that time was fit to be the father of Nabi Isa ('a), nor was he fit to be the husband of Hadhrat Maryam. This is why the simile in this ayah is a direct simile and not an indirect simile.[36](#)

- Desires are not important. Allah's wisdom and what He wants is important.[37](#) '*...and Allah knew better what she had borne*'. We should be thankful to Allah in all situations and take what he gives without complaining.
- Sometimes a girl might reach the status of modesty that a boy might not reach. Hadhrat Maryam (s.a.) reached that status.[38](#)
- Select good names for your children.[39](#) We see in the history that prophets sometimes changed the names of people after they accepted Islam. In the days of ignorance, people used to have names of animals.
- A mother has the right to name her child too.[40](#) Contrary to the teachings of Islam, in some cultures mothers are not given the right, only the grandparents are given the right to name the child. Imam Ali ('a) tells his opponent 'Marhab' in the Battle of Khaibar, that, "My mother has named me Hyder".[41](#)
- Small changes in life should not make you forget your main goal in life. The child born was a girl, and Hannah was expecting a boy. But it did not make Hannah forget her vow. She still dedicated this child to the temple. She named the child 'Maryam', which means servant and female worshipper.[42](#)

- The ayah teaches us that before anything, we should worry about saving our child from the whisperings of Satan.[43](#)
- Don't just consider the future of your immediate children; rather, think about their progeny too.[44](#) In other words we should be concerned about the progeny of our children too, this way we should bring up our children with good moral values and God-wariness.
- Nobody knows about the future of their children, and neither did Hannah have knowledge of the unseen. Thus, the question that arises here is, "How did Hannah know that Hadhrat Maryam would have children?" In answer, we can say that Hannah was informed by her husband that she would have a son who would be extraordinary. Thus, when she became pregnant, and when her husband passed away, she had no doubt that the baby she was carrying was the same son about whom she had been informed. However, when she delivered, she realized that she was mistaken; this is why, she was sure, that the extraordinary son would be given to Hadhrat Maryam, and that she would have children. This is why she kept her promise, named her child "Maryam," and prayed for her offspring.[45](#)
- The ayah teaches us that we should also pray for our children and for our progeny. There are so many people whom we see who are pious and God-wary, but their progeny go astray.
- We should not depend on our upbringing only. We should also entrust the child in Allah's security, because what we can do is limited, and there is a lot of glitter and temptation around us and our children.[46](#)
- The ayah depicts that Hannah had a lofty status, because of her vow, her naming the child 'Maryam', praying for her child and the child's offspring.[47](#)
- Satan has always been the enemy of mankind.[48](#)

Maryam (s.a.) under the care of Nabi Zachariah ('a)

Surah Aali Imran, ayah #37:

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ
يَمْرُئُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

“Thereupon her Lord accepted her with a gracious acceptance, and made her grow up a good growing, and He charged Zachariah with her care. Whenever Zachariah visited her in the sanctuary, he would find provisions with her. He said,” O Mary, from where does this come for you?” She said,” It comes from Allah. Allah provides whomever He wishes without any reckoning” (3:37).

- Acceptance also has a different level. Allah accepted from Maryam's mother with a 'gracious acceptance.'⁴⁹ This means that it was a high level of acceptance.
- If one gives in the way of Allah (SwT) with full sincerity then Allah accepts it graciously.⁵⁰
- The gift should match the status of the receiver. Hannah offered the best thing that she had to Allah (SwT).

¹. Tabarasi, Majma ul Bayan, Persian Translation, vo1. 4, p. 46. [44]

². Tabarasi, Majma ul Bayan, Persian Translation, vo1. 4, p. 46. [44]

³. The Dome Of The Rock. [45]

⁴. Shakir, M.H., Qur'an English Translation, p. 54. [45]

⁵. Tabatabai, Syed Muhammad Hussain, Al Mizan, vol. 3, p. 266. [45]

⁶. Tabatabai, Syed Muhammad Hussain, Al Mizan, vol. 3, p. 266. [45]

⁷. Shirazi, Makarim, Qisseyhaye Qur'an, p. 423, 424, Al Mizan, vol. 3, p. 267. [45]

⁸. Qur'an English Translation, p. 54. [45]

⁹. Covering the head and dressing modestly and conservatively in front of men. [45]

¹⁰. Tafsire Namune, vol. 2, p. 611. [45]

¹¹. Al Mizan, vol. 3, p. 270. [45]

¹². Qur'an English Translation, p. 54. [45]

¹³. Tafsire Namune, vol. 2, p. 611. [45]

¹⁴. Al Mizan, vol. 3, p. 267. The discussion regarding guardianship will be next segment 'Guardianship'. [45]

¹⁵. Qarai, Syed Ali Quli, The Qur'an with an English Paraphrase, p. 76. [45]

¹⁶. Qisseyhaye Qur'an, p. 424. [45]

- [17.](#) Seemaye Hadhrat e Maryam(sa) uz Deedgahe Qur'an wa Injeel, p. 22.🔒🔒
- [18.](#) Verse.🔒🔒
- [19.](#) Sayyid Ali Quli Qarai's translation, changed 'the female is not like a male' to 'the male is not like a female'.🔒🔒
- [20.](#) Dedication.🔒🔒
- [21.](#) Qarati, Mohsin, Tafsir al-Nur, vol. 2, p. 50.🔒🔒
- [22.](#) Qarati, Mohsin, Tafsir al-Nur, vol. 2, p. 50.🔒🔒
- [23.](#) Qarati, Mohsin, Tafsir al-Nur, vol. 2, p. 50.🔒🔒
- [24.](#) Qarati, Mohsin, Tafsir al-Nur, vol. 2, p. 50.🔒🔒
- [25.](#) Qarati, Mohsin, Tafsir al-Nur, vol. 2, p. 50.🔒🔒
- [26.](#) Biblical name: Prophet Job.🔒🔒
- [27.](#) Qissehayee Qur'an, p. 394.🔒🔒
- [28.](#) Tafsir al-Nur, vol. 2, p. 50.🔒🔒
- [29.](#) Tafsir al-Nur, vol. 2, p. 50.🔒🔒
- [30.](#) Tafsir al-Nur, vol. 2, p. 50.🔒🔒
- [31.](#) Biblical name: Abel the son of Prophet Adam.🔒🔒
- [32.](#) Biblical name: Kane the son of Prophet Adam.🔒🔒
- [33.](#) Tafsir al-Nur, vol. 12, p. 50.🔒🔒
- [34.](#) Tafsir e Mozueey Qur'an e Karim, Sirey Payambaran Dar Qur'an vol. 7, p. 321.🔒🔒
- [35.](#) Al Mizan, vol. 3, p. 269, 270.🔒🔒
- [36.](#) Amoli, Jawadi, Zan dar Aine Jalal o Jamal, p. 133.🔒🔒
- [37.](#) Tafsir al-Nur, vol. 2, p. 51.🔒🔒
- [38.](#) Tafsir al-Nur, vol. 2, p. 51.🔒🔒
- [39.](#) Tafsir al-Nur, vol. 2, p. 51.🔒🔒
- [40.](#) Tafsir al-Nur, vol. 2, p. 51.🔒🔒
- [41.](#) Imam Ali ('a) is also known as Hyder.🔒🔒
- [42.](#) Tafsir al-Nur, vol. 2, p. 51.🔒🔒
- [43.](#) Tafsir al-Nur, vol. 2, p. 52.🔒🔒
- [44.](#) Tafsir al-Nur, vol. 2, p. 52.🔒🔒
- [45.](#) Al Mizan, vol. 3, p. 271.🔒🔒
- [46.](#) Tafsir al-Nur, vol. 2, p. 52.🔒🔒
- [47.](#) Tafsir al-Nur, vol. 2, p. 52.🔒🔒
- [48.](#) Tafsir al-Nur, vol. 2, p. 52.🔒🔒
- [49.](#) Tafsir al-Nur, vol. 2, p. 52.🔒🔒
- [50.](#) Tafsir al-Nur, vol. 2, p. 52.🔒🔒

[1] [1]

SHARES

Guardianship

Maryam was brought to the temple and the rabbis started arguing as to who should be her guardian. Each of them tried to prove their eligibility for this task. Maryam belonged to a well-known family, which is why everybody wanted to be her guardian.

To solve the conflict, it was decided that a draw would be performed. All the candidates were asked to write their names on a wooden pen and then throw the pens into the water. The pen that floated would win. All the rabbis, including Nabi Zachariah, did this, and none of the pens floated except Nabi Zachariah's. This is how Nabi Zachariah was chosen to be Hadhrat Maryam's guardian. Moreover, Zachariah was a more appropriate guardian than the others as he was the prophet of Allah, and also an uncle of Hadhrat Maryam (he was her mother's sister's husband).¹ Finally with Allah's help and mercy, Hadhrat Maryam's guardianship was given to Zachariah and Allah (SwT) solved the conflict.²

Qur'an tells the Holy Prophet (S) of Islam:

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ...

“...and you were not with them when they were casting lots {to see} which of them would take charge of Mary's care, nor were you with them when they were contending” (3:44).³

وَوَكَّلْنَا زَكَرِيَّا...

“...and He charged Zachariah with her care...” (3:37).⁴

Hadhrat Maryam was taken under the wing of Nabi Zachariah. She prayed and worshipped Allah (SwT) a lot. According to the narration of Ibn Abbas, after the age of nine, she used to fast every day and pray the whole night.⁵ Her piety, worship and knowledge went much beyond the piety, worship and knowledge of the rabbis of her time.

Being a guardian of Hadhrat Maryam was not just a blessing for her; rather, it was also a blessing for Nabi Zachariah. Whenever he visited her where nobody except him was allowed, he saw food near her.⁶

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا...

“Whenever Zachariah visited her in the sanctuary, he would find provisions with her” (3:37).⁷

Every effect has a cause. Seeing food there surprised Nabi Zachariah because nobody except him would visit her. He asked her in a confused tone:

يَا مَرْيَمُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ...

“O Mary, from where does this come for you?” She said, “It comes from Allah. Allah provides whomever He wishes without any reckoning” (3:37).⁸

What kind of food?

What kind of provision or food was it? How did it get there?

There is nothing mentioned in the Qur'an about this. But traditions say that it was a kind of heavenly fruit, and that it was off season fruit. [9](#)

Opinion of the commentators

Some commentators, like the author of “Al Minar”, believe that it was the regular food of the world, and Ibn Jarir narrates that, in those days, the Bani Isra'il were experiencing a famine. Nabi Zachariah was a carpenter and it was difficult for him to provide for and support his family. But when they cast the lot in his name, he took pride in supporting Hadhrat Maryam and whatever meager earnings he had, he bought food for Maryam (s.a.) with it. But when he came to Hadhrat Maryam and saw food near her in this famine, it surprised him. [10](#)

Seeing these blessings from Allah, it encouraged Nabi Zachariah to pray for an offspring. If Allah could provide Hadhrat Maryam with fruits that were not available in that season then why could He not give him a child in his old age? This prompted him and he prayed to Allah (SwT) whole heartedly. [11](#)

هٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ

“Thereat Zachariah supplicated his Lord. He said,” My Lord! Grant me a good offspring from You! Indeed You hear all supplications” (3:38). [12](#)

Tradition of Imam al-Baqir (‘a)

Imam Al-Baqir [13](#) (‘a) narrates that the chores between Imam Ali (‘a) and Hadhrat Fatimah (s.a.) were divided by the Holy Prophet (S). The outside chores were given to Imam Ali (‘a) and the household chores were given to Hadhrat Fatimah (s.a.).

One day Imam Ali (‘a) asked for food and Hadhrat Fatimah (s.a.) informed him that there had been no food in the house for three days. Imam Ali inquired as to why she did not inform him earlier. She replied that it was the request of the Holy Prophet that she should not embarrass and trouble her husband.

Ali (‘a) went out and took a loan from someone to buy some food. On his way, he met his companion 'Miqdad' who informed Ali (‘a) that hunger had forced him out of the house. Ali (‘a) gave that money to Miqdad and returned home empty handed.

He saw the Holy Prophet (S) at home and saw Fatimah (s.a) praying and he saw food in front of the Holy Prophet (S). When he asked Fatimah (s.a.) as to where did she got the food from, she gave the

same reply what Hadhrat Maryam gave.

At this point the Holy Prophet (S) said this scenario is the same as when Zachariah visited Maryam and saw food near her and asked her as to where she got this food, and she replied it was from Allah. [14](#)

The Bible

Comparison of the Qur'an and the Bible:

1. The Bible has mentioned Prophet Zachariah with honor. He and his wife Elizabeth were known for their piety. The Bible states, *"Both of them were upright in the sight of God, observing all the Lord's commandments and regulations blamelessly"* [15](#)
2. The Bible does not mention anything about the guardianship of Holy Mary, whereas the Qur'an talks about how they drew lots.
3. The Bible does not throw any light upon the food or the blessings being sent to Holy Mary from heaven, whereas the Qur'an does talk about it.
4. The Bible does not mention that the Prophet Zachariah was chosen as the guardian of Holy Mary, whereas the Qur'an has mentioned it.
5. According to the Muslim traditions, Elizabeth was the aunt (mother's sister) of Holy Mary, whereas Bible says that she was her cousin.

'And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.' [16](#)

Related verses from the Qur'an

Surah Aali Imran, ayah #44:

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَمَلَهُمْ آيُهُمْ يَكْفُلْ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

"These accounts are from the Unseen, which We reveal to you, and you were not with them when they were casting lots [to see] which of them would take charge of Mary's care, nor were you with them when they were contending" (3:44).

Surah Aali Imran, ayah #37:

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ

يَمْرِيْمُ اَنْتَ لَكَ هٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

“Thereupon her Lord accepted her with a gracious acceptance, and made her grow up a good growing, and He charged Zachariah with her care. Whenever Zachariah visited her in the sanctuary, he would find provisions with her. He said,” O Mary, from where does this come for you?” She said,” It comes from Allah. Allah provides whomever He wishes without any reckoning” (3:37). [17](#)

Surah Aali Imran, ayah #38:

هٰنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً اِنَّكَ سَمِيعُ الدُّعَاۗءِ

“Thereat Zachariah supplicated his Lord. He said, ‘My Lord! Grant me a good offspring from You! Indeed You hear all supplications” (3:38).

Explanatory comments and lessons derived

Holy Prophet (S) receives a revelation

Surah Aali Imran, ayah #44:

ذٰلِكَ مِنْ اَنْۢبَاۗءِ الْغَيْۢبِ نُوۡحِيۡهِ اِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْۡهِمْ اِذْ يُلْقُوۡنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْۡهِمْ اِذْ يَخْتَصِمُوۡنَ

“These accounts are from the Unseen, which We reveal to you, and you were not with them when they were casting lots [to see} which of them would take charge of Mary's care, nor were you with them when they were contending” (3:44).

- Prophets are informed about the unseen through revelation. [18](#)
- The Ayah tells us that before this revelation, this incident was neither recorded in a book nor was it memorized. [19](#)
- One of the ways of knowing the history of the past is revelation. One of the miracles of the Qur'an is to inform us of the past and the unseen. [20](#)

- The words in the ayah 'you were not with them' and 'nor were you with them', is a repetition of the same expression. This shows that the case of guardianship was a serious one.[21](#)
- One of the ways of solving a conflict is by casting a lot.[22](#)
- The elites for accepting a holy task compete with each other.[23](#)
- Everybody could feel that this child is not an ordinary one. They wanted to be a part of her life, so that they get some credit too.
- Allah resolved the conflict with a draw or by casting a lot. Allah knew best as to who should be her guardian. Hadhrat Maryam was special.

Allah (SwT) sends off season fruit for Maryam (s.a.)

Surah Aali Imran, ayah #37:

فَنَقَّبَلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ
يَمْرُئُ أَنْتَى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

“Thereupon her Lord accepted her with a gracious acceptance, and made her grow up a good growing, and He charged Zachariah with her care. Whenever Zachariah visited her in the sanctuary, he would find provisions with her. He said,” O Mary, from where does this come for you?” She said,” It comes from Allah. Allah provides whomever He wishes without any reckoning” (3:37). [24](#)

- When you take one step towards Allah, Allah will take ten steps towards you.
- Hannah promises to devote the child to serve Allah (SwT). He (SwT) gives Maryam the best teacher, and sends heavenly food for her. He (SwT) took care of her physical as well as spiritual growth.[25](#)

- When Hadhrat Maryam says that 'Allah provides whomever He wishes without any reckoning' does not just mean that you cannot count the provision; rather, it means that it is beyond any estimate.[26](#)
- The phrase '...and made her grow up in a worthy fashion' shows that Hadhrat Maryam had a perfect physical growth.[27](#) Also, it shows that Allah bestowed on her and her offspring guidance and sanctity, and gave them a purified life free from the whisperings of Satan, untouched by his misleading suggestions. That is what is called “cleanliness”, in the language of Islam. Her growth was like a tree with branches. Allah (SwT) gave piety to every branch of this tree; this is why the whisperings of Satan had no effect on it. These two characteristics, that is, gracious acceptance and good growing – which means that she was chosen and purified, respectively – have been referred to in a verse:

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

“And when the angels said,” O Mary, Allah has chosen you and purified you, and He has chosen you above the women of the world” (3:42).

- Her piety and her being chosen was the answer to her mother's prayer. In the previous ayah Hannah prays to Allah (SwT); '... and I commend her and her offspring to Your care against [the evil of] the outcast Satan.'[28](#)
- If the mother is Hadhrat Maryam, whose guardian was Nabi Zachariah; her home was a place of worship, her food was from heaven, the result and outcome will be a prophet like Nabi Isa. The main factors that effect in good upbringing are:
 - Mother with a pure soul, pious woman.
 - Mother who is physically fit.
 - Mother is under the supervision and constant care of Allah.

- Mother who ate halal²⁹ and pure food³⁰
- Whoever comes under the guardianship of a prophet, stays away from the devil.³¹
- Worship does not mean that you have to cut your ties with the world. It does not mean that you live in solitude. As the ayah says 'whenever Zachariah visited her in the sanctuary...' ³² this says that even though Hadhrat Maryam used to worship so much, she still had visitors.
- The ayah teaches us that the guardian should be observant, vigilant and inquisitive. The ayah states that whenever Nabi Zachariah visited Hadhrat Maryam, he saw food near her, and then he asked her "from where does this come for you?" ³³ Here Nabi Zachariah was observant and probing: he did not fail to notice, and when he noticed, he did not fail to probe. Similarly, nowadays, parents should be observant and should know what their children are up to, they should not just leave them and fail to notice their activities.
- The word 'Rizqan' (food/provision) has been used as a common noun; this tells us that it was unusual food. It is said that Nabi Zachariah used to find winter fruits in summer and vice versa with Hadhrat Maryam. Some interpret that the food found with Maryam (s.a.) was common and nothing unusual, but this interpretation does not match with the context. Nabi Zachariah was satisfied with the answer of Maryam (s.a.), when she said; '*this is from Allah...*' if the food would have been the usual kind, then Nabi Zachariah would not have been satisfied with this answer. He was satisfied with her answer because the food was unusual. Also, the next ayah, '

هٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ

“There did Zachariah pray to his Lord He said: My Lord! grant me from Thee good offspring Surely Thou art the Hearer of prayer” (3:38),

tells us that Nabi Zachariah thought that the presence of food was a miracle of Allah (SwT), so he felt that he should call on Allah to grant him an off spring. It means that the food he saw near Maryam (s.a.)

was very unusual, so he felt it was time for him to pray to Allah (SwT) to grant him too an unusual prayer and give him a good offspring in his old age.[34](#)

- A woman can reach to such a position that would even amaze a prophet.[35](#)
- Blessings are always from Allah, not due to our hard work or because of our efforts. 1 It is true that hard work pays but ultimately it all goes back to Allah (SwT). There are a lot of factors that are involved in working hard, for instance, one needs good health; one may not be able to work hard if he has physical impairments, or if he is ill etc...
- Allah can provide us without any medium if He wishes. If He wills it, anything is possible.[36](#)
- Some commentators think that the presence of provisions from Allah was a sign that Allah accepted Hannah's offer (Maryam).[37](#)
- Just as seedlings and saplings are likely to grow well under the supervision of a farmer, similarly, human beings are likely to grow well spiritually if they submit themselves to the spiritual guides, who guide and direct them.[38](#)
- 'Mihrab' is a special place within the place of worship. It is intended for the cleric of the mosque who leads the prayers. As to why this word has been used in the ayah, there are three opinions:
- Mihrab is derived from the root word 'harb' meaning to struggle. In this place the believers fight with the devil and struggle with their carnal soul, this is why this place is called 'mihrab'.
- The 'mihrab' that the Bani Isra'il built was different. It was elevated like an altar and was surrounded by walls in a way that if there was someone in 'mihrab' then he would be hidden and was not visible from outside.

- 'Mihrab' was used for the whole temple, as the whole place was meant to be for the struggle with Satan and the struggle with the carnal soul.[39](#)
- According to Al Mizan, 'mihrab' means a place in the mosque or house, especially reserved for worship. It is said that it was given this name because it is the place where one fights against Satan and his desires. Others say that it is because once a man enters 'mihrab,' it is his duty to struggle and fight against the carnal desires. Some others have said that originally the leading and the foremost portion of the sitting place was called mihrab of the house; when the mosques were built, their leading and the foremost part was given the same name, mihrab.
- Some say that the word “mihrab” refers to what the People of the Book call the altar; and it can also be a closet with a door in front of the synagogue, and one has to ascend a few steps to reach it. Anyone inside remains hidden from others in the synagogue.
- Allamah Tabatabai says that, in the Islamic world, the recess in a mosque which is reserved for the Imam/leader, is known as the 'mihrab'.[40](#)

Nabi Zachariah ('a) prays for an offspring

Surah Aali Imran, ayah #38:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ﴿٤٠﴾ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ﴿٤١﴾ إِنَّكَ سَمِيعُ الدُّعَاءِ

“Thereat Zachariah supplicated his Lord. He said,” My Lord! Grant me a good offspring from You! Indeed You hear all supplications” (3:38).[41](#)

Another translation: ***“There did Zachariah pray to his Lord He said: My Lord! Grant me from Thee good offspring surely, Thou art the Hearer of prayer” (3:38).[42](#)***

- When Hannah saw the bird feeding the chicks, her desire to be a mother was aroused, and she prayed to Allah (SwT) for a baby whole heartedly. Similarly when Nabi Zachariah saw the off-season food near Hadhrat Maryam sent by Allah (SwT), his heart was also filled with the desire to have a pious childlike Maryam. He prayed to Allah (SwT) with all

his heart.[43](#)

- The inner state of a human being and the time of prayer and supplication (dua) do have an effect on the acceptance of the supplication.[44](#) According to tradition, certain timings are highly recommended for supplicating:
- For example: Some of the recommended times are,

Thursday night, the whole day of Friday, and the last hour of Friday. Especially Friday is given much importance as there are traditions regarding it. For instance, there is the tradition of the Holy Prophet (S) that: “Surely Friday is the master of days and the most glorious day for Allah (SwT). Rather it is superior to Eid al-fitr and Eid al-Adha. Friday has five advantages:

1. Adam was created on that day.
 2. On that day Nabi Adam was sent to earth.
 3. Allah (SwT) took the life of Nabi Adam on that day.
 4. Archangels, the heavens, the earth, winds, mountains, and trees fear that the Last Day occurs on such a day.
 5. On that day there is an hour, that whatever lawful asked will be granted.[45](#)
- The night of power (Lailat al-Qadr).
 - In Salat al-Witr, which is the last unit in Salat al-Lail.[46](#)

- After dawn, after dhuhr and maghrib.[47](#)

There is a tradition of Imam as-Sadiq ('a). "Prayer is answered in four places:

عَنْهُ عَنْ أَبِيهِ وَغَيْرِهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ فَضْلِ الْبَقْبَاقِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ فِي الْوُتْرِ وَبَعْدَ الْفَجْرِ وَبَعْدَ الظُّهْرِ وَبَعْدَ الْمَغْرِبِ

1. In Salat al-Witr.

2. After dawn.

3. After dhuhr.

4. After maghrib.[48](#)

- Between Adhan and Iqamah.[49](#)

- While reciting Qur'an.

- When you are heartbroken.

- When tears roll down your cheeks.

- When it is raining.

- When it is windy.

- While prostrating (sajda).[50](#)

It is okay to envy, but to be jealous is wrong. Being envious leads you to perfection, but jealousy leads you to deficiency. Prophet Zachariah saw the high spiritual station of Hadhrat Maryam and envied her. This paved the way for him to pray for a child too.[51](#) There is a difference between envy and jealousy. An envious person is one, when he sees something good in others; he wishes for it too and does not have an ill wish for the other. For example, if he sees that his friend has a nice car he would wish that his friend as well himself should have the same model car. But if a person gets jealous of his friend, he would wish that his friend should not have that car. Only he should have that car.

- A woman has the capability to even influence and impress a prophet.[52](#) Unfortunately some women think that only men can get closer to Allah faster because they don't have to face the hurdles that a woman has to face. For example, menstruation, pregnancy, childbirth, but actually it is the other way round, women are more emotional than men, and they are sensitive. So when they pray, they can get emotional faster than men. The women can concentrate more in prayers as they do not get distracted soon, but a man can get easily distracted. Men get aroused just by looking, and women do not. Hence it is very easy for a woman to get closer to Allah. In her menstruation if she is not praying it does not mean that she is an outcast and Allah (SwT) does not love her. Allah made this rule for her comfort because He loves her. If she is not praying in those days she is obeying Allah, not disobeying Him!
- When we look at the perfection in others, we desire for the same. Thus we turn back to Allah asking for the same perfection.[53](#) That is why we should choose pious friends because they will influence us into getting pious too. A tradition from Nabi Isa[54](#), peace be upon him, says that a friend should have these three qualities:
 - When we look at him we should be reminded of Allah.
 - When we talk to him our knowledge should increase.
 - His actions should make you desirous of the other world.[55](#)

- If we choose the ones who have gone astray, slowly but surely, they will influence us. So we need to be extra careful when we make friends.
- We should always pray to have good and righteous children and progeny. This has been the custom and traditional practice of the prophets.[56](#)
- The value of our descendants is in their piety, chastity and purity.[57](#) If someone has lots of children and grandchildren etc... but God forbid if none of them are on the right path and have gone astray, then what is the use of having them?
- In prayers one should invoke Allah (SwT) by praising Him. '*Surely thou art the hearer of prayers*'.[58](#) One should extol and specify the qualities of Allah (SwT) and should express how inferior he is in front of Him, the Almighty. The supplications of the Holy Prophet (S) and the Holy Imams teach us the art of invoking and supplicating to Allah. For example, the supplications of Imam Zayn al-Abidin ('a)[59](#) in Sahifa Sajjadiyah.[60](#)
- The Ayah states '*Surely thou art the hearer of prayers*'. The word '*hearer*' does not mean that Allah (SwT) only hears all the sounds and words rather it means that Allah listens and grants to all the wishes of the one who is supplicating.[61](#)

[1.](#) Tabarasi, Majmul Bayan fi Tafsir ul Qur'an, Persian Translation, vol. 4, p. 52. 

[2.](#) Tafsir al-Mouzeey Qur'an e Karim, Sirey payambaran dar Qur'an, vol. 7, p. 315. 

[3.](#) The Qur'an with an English Paraphrase, p. 77. 

[4.](#) The Qur'an with an English Paraphrase, p.76. 

[5.](#) Shirazi, Makarim, Qisseyhaye Qur'an, p. 426. 

[6.](#) Tafsir e Mouzeey Qur'an e Karim, Sirey payambaran dar Qur'an, vol. 7, p. 316. 

[7.](#) The Qur'an with an English Paraphrase, p. 76. 

[8.](#) The Qur'an with an English Paraphrase, p. 76. 

[9.](#) Tafsire Namune, vol. 2, p. 617. 

[10.](#) Note: Makarim Shirazi rejects this commentary. Tafsire Namune, vol. 2, p. 618. 

[11.](#) Tafsir e Mouzeey Qur'an e Karim, Sirey payambaran dar Qur'an, vol. 7, p. 316. 

[12.](#) The Qur'an with an English Paraphrase, Surah Aal e Imran, ayah 38. 

[13.](#) The 5th Holy Imam. 

[14.](#) Tafsire Namune, vol. 2, pg 618, 619; Also Urusi Havezi Abd Ali ibn Juma, Tafsir e Al-Nur Ath-Thaqalain, vol. 1, p. 333. 

- [15.](#) Holy Bible, The New Testament, Luke, Chapter 1, verse 6, New International Version. [9]
- [16.](#) Holy Bible, The New Testament, Luke, Chapter 1, verse 36, King James Version. [9]
- [17.](#) Sayyid Ali Quli Qarai's translation but replaced 'and made her grow up in a worthy fashion' with 'and made her grow up a good growing'. [9]
- [18.](#) Tafsir al-Nur, vol. 2, p. 60. [9]
- [19.](#) Tafsir al-Nur, vol. 2, p. 60. [9]
- [20.](#) Tafsir al-Nur, vol. 2, p. 60. [9]
- [21.](#) Tafsir al-Nur, vol. 2, p. 60. [9]
- [22.](#) Tafsir al-Nur, vol. 2, p. 60. [9]
- [23.](#) Tafsir al-Nur, vol. 2, p. 61. [9]
- [24.](#) Sayyid Ali Quli Qarai's translation but replaced 'and made her grow up in a worthy fashion' with 'and made her grow up a good growing'. [9]
- [25.](#) Tafsir al-Nur, vol. 2, p. 52. [9]
- [26.](#) Tafsir al-Nur, vol. 2, p. 52. [9]
- [27.](#) Tafsir al-Nur, vol. 2, p. 53. [9]
- [28.](#) Al Mizan, vol. 3, p. 271, 272. [9]
- [29.](#) Allowed as per the Islamic law. [9]
- [30.](#) Tafsir al-Nur vol. 2, p. 53. [9]
- [31.](#) Tafsir al-Nur vol. 2, p. 53. [9]
- [32.](#) Tafsir al-Nur vol. 2, p. 54. [9]
- [33.](#) Tafsir al-Nur vol. 2, p. 54. [9]
- [34.](#) Al Mizan, vol. 3, p. 273. [9]
- [35.](#) Tafsir al-Nur, vol. 2, p. 54. [9]
- [36.](#) Tafsir al-Nur vol. 2, p. 54. [9]
- [37.](#) Tafsire Namune, vol. 2, p. 614. [9]
- [38.](#) Tafsire Namune, vol. 2, p. 614. [9]
- [39.](#) Tafsire Namune, vol. 2, p. 615, 616. [9]
- [40.](#) Al Mizan, vol. 3, p. 272 & 273. [9]
- [41.](#) Sayyid Ali Quli Qarai's translation. [9]
- [42.](#) Shakir's translation. [9]
- [43.](#) Tafsir al-Nur, vol. 2, p. 54. [9]
- [44.](#) Tafsir al-Nur, vol. 2, p. 55. [9]
- [45.](#) Hilli, Ahmad Ibn Fahd, English Translation by Ali Akbar Aghlil Ashtiani, 'Uddat al-Daee, p. 51. [9]
- [46.](#) The night prayers which are highly recommended. [9]
- [47.](#) Dhuhr and Maghrib: Afternoon and Sunset. [9]
- [48.](#) Kulaini, Al Kafi, Kitab al-dua, vol. 2, p. 477. [9]
- [49.](#) The call of prayers. Adhan when Muslims call for prayers at the time of prayers and Iqamah is recited just before starting the salat. [9]
- [50.](#) Garmarudi Asadullah Asadi, Razo Ramz e Niyayesh, p. 112 to 117. [9]
- [51.](#) Tafsir al-Nur, vol. 2, p. 55. [9]
- [52.](#) Tafsir al-Nur, vol. 2, p. 55. [9]
- [53.](#) Tafsir al-Nur, vol. 2, p. 55. [9]
- [54.](#) Biblical Name, Jesus. [9]
- [55.](#) Muntazir Qaim, Mahdi, Jesus Through Shiite Narrations, Translated by Al Hajj Muhammad Legenhausen, p. 260, tradition #5.1. Online at: <https://al-islam.org/jesus-through-shiite-narrations-mahdi-muntazir-qaim> [9]
- [56.](#) Tafsir al-Nur, vol. 2, p. 55. [9]
- [57.](#) Tafsir al-Nur, vol. 2, p. 55. [9]
- [58.](#) Tafsir al-Nur, vol. 2, p. 55. [9]

[59.](#) The fourth Holy Imam. ﴿٥٩﴾

[60.](#) A book which consists the supplications of Imam Zayn al-Abidin ('a) the fourth Holy Imam. ﴿٦٠﴾

[61.](#) Tafsir e mouzuee e Qur'an e Karim, Seerey Payambaran dar Qur'an, vol. 7, p. 317. ﴿٦١﴾

[1] [1]

SHARES

Chosen by Allah

Hadhrat Maryam worshipped day and night. She became a symbol of piety, modesty, and faith in the Bani Isra'il. She was popularly known as "Holy Mary".

One of the special qualities of Hadhrat Maryam was that angels visited her and talked to her. One day the angels gave her good news. They said,

يَمْرِيْمُ إِنَّ اللّٰهَ اصْطَفٰكِ وَطَهَّرَكِ وَاصْطَفٰكِ عَلٰى نِسَاءِ الْعٰلَمِيْنَ...

"...O Marium! surely Allah has chosen you and purified you and chosen you above the women of the world" (3:42). [1](#)

Indeed, it was because of her piety, modesty, purity, and faith that Allah (SwT) chose her above the women of the world of her time. The first sentence in the Ayah states that Allah has chosen you. This was because of the superior qualities that she possessed. Then the second sentence states that chosen you above the women of the world. This shows that she had superior qualities that surpassed all the women of the world of her time.

After giving her the glad tidings the angels said,

يَمْرِيْمُ اقْنُتِيْ لِرَبِّكِ وَاَسْجُدِيْ وَارْكَعِيْ مَعَ الرَّاكِعِيْنَ

"O Mary, be obedient to your Lord, and prostrate and bow down with those who bow in worship" (3:43). [2](#)

This was to thank Allah (SwT) in return for the great blessing. [3](#)

The Bible

[28] And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.[4](#)

The Bible, like the Qur'an, mentions that how the angel descends on Holy Mary and gives her the glad tidings that she was blessed and chosen among the women, by God.

Related verses from the Qur'an

Surah Aali Imran, Ayah #42:

And when the angels said:

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

“O Maryam! Surely Allah has chosen you and purified you and chosen you above the women of the world” (3:42).[5](#)

Surah Aali Imran, Ayah #43:

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

“O Mary! Worship thy Lord devoutly: Prostrate thyself, and bow down in prayer with those who bow down” (3:43).[6](#)

Explanatory comments and lessons derived

Hadhrat Maryam chosen by Allah (SwT)

Surah Aali Imran, ayah #42:

And when the angels said,

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

“O Maryam, Allah has chosen you and purified you, and He has chosen you above the women of the world” (3:42).

- Tafaseer⁷ like Minar, Rooh al-Bayan, Qurtubi, Muraji and Kabir state that four women are superior to all the women of the world. They are Hadhrat Maryam, Hadhrat Aasiya (Pharaoh's wife), Hadhrat Khadijah (the Holy Prophet's wife), and Hadhrat Fatimah (the Prophet's daughter).⁸ Traditions of the Holy Prophet (S) and Imam as-Sadiq (‘a). narrate that Hadhrat Maryam was the outstanding and chosen woman of her time and Hadhrat Fatimah is the most superior among all the women of all times, from the beginning of this world till the end.⁹ Hadhrat Maryam was the outstanding woman of her time; just as it is mentioned about the Bani Isra’il in the Qur’an:

يٰۤاَيُّهَاۤ اِسْرٰٓءِیْلَ اٰذْكُرُوْاۤ اِلٰیَّ نِعْمَتِیَ الَّتِیْۤ اَنْعَمْتُ عَلَیْكُمْ وَاِنِّیْ فَضَّلْتُكُمْ عَلٰی الْعٰلَمِیْنَ

“O Children of Israel remember My blessing which I bestowed upon you, and that I gave you an advantage over all the nations.”¹⁰ (2:47).

It is obvious that Allah is talking about the nations in those times.¹¹

- Hadhrat Maryam was chosen, and it is obvious that only a woman like her could give birth to an extraordinary child who was none other than Nabi Jesus.¹²
- Angels not only communicated with the prophets; rather, they communicated with others too. A woman can reach such a rank that Allah (SwT) sends messages to her through the angels.¹³ Another woman that Allah (SwT) sent message to was the mother of Nabi Musa, asking her to leave her child in a basket and place him in the river.
- Hadhrat Maryam was infallible, because the ayah states 'purified you'.¹⁴
- She was a role model for all the women of her times. Chosen you above the women of the world.¹⁵ If Allah has made her a role model that means it is possible for the women of today to be like her too. Allah will not do anything in vain. Everything that he does has wisdom behind it.

Allah (SwT) asks Maryam (s.a.) to pray with congregation

Surah Aali Imran, ayah #43:

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

“O Mary! Worship thy Lord devoutly: Prostrate thyself and bow down in prayer with those who bow down” (3:43). [16](#)

- In the previous ayah, Allah (SwT) granted Hadhrat Maryam three things: chosen you, purified you, chosen you above the women of the world. In return Allah wants three things from her:
- Worship
- Prostration
- Bowing [17](#)
- To those who are closer to Allah (SwT), their worship, humility and modesty should be more than to regular people. For example, Salat ul-Lail [18](#) was obligatory on our prophet [19](#) as they are our role models and mentors.
- In the previous ayah, Hadhrat Maryam was chosen by Allah. The best way to show her gratitude was by bowing, prostrating and praying. [20](#) We have numerous traditions that talk about thanking Allah for the blessings He has bestowed on us. It is not always necessary to bow and prostrate: one may thank Allah (SwT) by saying “Alhamdulillah Rabbil Aalameen” (All praise belongs to Allah the Lord of the worlds). In the tradition of Imam as-Sadiq (‘a), the complete way to thank Allah is to say “Alhamdulillah Rabbil Aalameen!” [21](#) We should not only thank Allah (SwT) rather we should thank our fellow beings too. There is a saying of the Ahl Al-Bayt (‘a): 'If the creations are not thanked then the Creator too is not thanked'. We need to express it, not just keep it in our heart. Traditions say that there

are 3 steps to giving thanks:

1. Thanking by our tongue: here we will say 'thank you' verbally.
 2. Thanking by our heart: We should be grateful in our heart. We should realize what the donor has done. We should feel the need for thanking for the blessing.
 3. Thanking by our actions: The blessings that were bestowed upon us should be spent in halal things, and we should make the best use of the blessing in order to please the giver. For instance, the organs of our body, all these are blessings from Allah (SwT). We should not use our eyes to look at haram^{[22](#)} or forbidden things. I should not use my ears for listening to haram things like backbiting, provocative music, etc. If Allah has given me wealth, I should spend it in the way of Allah (SwT) and the lawful things.
- Worship should be only for Allah. The ayah states, '*worship thy Lord*'.^{[23](#)} But unfortunately, we tend to forget this. We start worshipping this world, wealth, family, children, status etc. All these become our first priority. This is called 'shirk al-khafi', the hidden polytheism. This means we worship them along with Allah (SwT). We make these priorities partners of Allah (SwT). Hence, we indulge in sin. For instance, one may do something forbidden to please his employer but he ignores the fact that it is forbidden and haram to do such an act.
 - Worship is the basis for moulding a human being.^{[24](#)} Those who do not have God in their life are lost. Allah is the nurturer, and He is our creator. So who could know our needs better than Him. If we forget Him, then He will forget us too. For example, if we do not call someone for a long time, then this person will also stop calling us too.
 - The ayah depicts that prayers in congregation was practised before the advent of Islam too. The ayah states, 'bow down in prayer with those who bow down'.^{[25](#)} Islam encourages congregational prayers (Salat al-Jama'at) a lot. Traditions say that if more than 10 people stand together in prayers their reward is going to be innumerable.

- The ayah shows that women are allowed to pray in congregation and go to the mosque and move in society where the men are present too, as long as they maintain their modesty and chastity like Hadhrat Maryam.[26](#)
- The chosen ones and the friends of Allah (SwT) should be with people. They should not live in seclusion. The ayah states, '*bow down in prayer with those who bow down*'.[27](#) Allah (SwT) has chosen them, so they are our role models and they need to be with the people so that people learn from them. They were also human beings like us. If they could reach to this level in their piety, worship, modesty and faith, then why can't we?
- In this ayah the words **اِقْتَتِي اسْجِدِي وَاِرْكَعِي**, (worship, prostrate and bow) all of these three words mean humbleness and obedience. If in the ayah we see prostration before bowing, it does not mean that in those days bowing was done after prostration. It is like saying 'pray and perform the ablution and keep yourself ritually clean'. This means one must take care of all these duties. The pattern mentioned, does not mean that you have to follow the same pattern.[28](#)

[1.](#) Translation Shakir.[\[1\]\[2\]](#)

[2.](#) Translation Qarai.[\[1\]\[2\]](#)

[3.](#) Qisseyhay Qur'an, p. 427.[\[1\]\[2\]](#)

[4.](#) Holy Bible, King James Version, The New Testament, Luke, Chapter 1, verses 28–30.[\[1\]\[2\]](#)

[5.](#) Shakir's translation.[\[1\]\[2\]](#)

[6.](#) Translation Yusufali.[\[1\]\[2\]](#)

[7.](#) Commentaries of the Holy Qur'an.[\[1\]\[2\]](#)

[8.](#) Tafsir al-Nur, vol. 2, p. 58.[\[1\]\[2\]](#)

[9.](#) Urusi Jawezi Abd Ali Ibn Juma, Tafsir Al-Nur Ath-Thaqalain, vol. 1, p. 337.[\[1\]\[2\]](#)

[10.](#) Surah Baqrah, Ayah 47.[\[1\]\[2\]](#)

[11.](#) Tafsire Namune, vol. 2, p. 632.[\[1\]\[2\]](#)

[12.](#) Tafsire Namune, vol. 2, p. 632.[\[1\]\[2\]](#)

[13.](#) Tafsir al-Nur, vol. 2, p. 58.[\[1\]\[2\]](#)

[14.](#) Tafsir al-Nur, vol. 2, p. 58.[\[1\]\[2\]](#)

[15.](#) Tafsir al-Nur, vol. 2, p. 58.[\[1\]\[2\]](#)

[16.](#) Translation Yusufali.[\[1\]\[2\]](#)

[17.](#) Tafsir al-Nur, vol. 2, p. 59.[\[1\]\[2\]](#)

[18.](#) Recommended midnight prayers.[\[1\]\[2\]](#)

[19.](#) Tafsir al-Nur, vol. 2, p. 59.[\[1\]\[2\]](#)

[20.](#) Tafsir al-Nur, vol. 2, p. 59.[\[1\]\[2\]](#)

[21.](#) Al Kafi, Kitab al-shukr, vol. 2, p. 95, tradition 10.[\[1\]\[2\]](#)

- [22.](#) Forbidden. ﴿٢٢﴾
[23.](#) Tafsir al-Nur, vol. 2, p. 59. ﴿٢٣﴾
[24.](#) Tafsir al-Nur, vol. 2, p. 59. ﴿٢٤﴾
[25.](#) Tafsir al-Nur, vol. 2, p. 59. ﴿٢٥﴾
[26.](#) Tafsir al-Nur, vol. 2, p. 59. ﴿٢٦﴾
[27.](#) Tafsir al-Nur, vol. 2, p. 59. ﴿٢٧﴾
[28.](#) Tafsire Namune, vol. 2, p. 633. ﴿٢٨﴾

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SHARES

Modesty and Chastity Reflected

Hadhrat Maryam decides to move to the east side of the Bait al-Muqaddas. Probably this was a nice, quiet and secluded place. She wanted to worship in peace, without being distracted. Then she throws a curtain or a screen between her and others, so that her place of worship is totally secluded and hidden from intruders.

At this time Allah (SwT) sends an angel called 'Rooh', or spirit in the form of a perfect handsome man. When this handsome man invades her privacy, she is awe stricken. Just imagine this young girl who was a symbol of piety, modesty and chastity, when she sees this stranger in her private chamber, what must have happened to her. She must be shaking from head to toe.

She immediately cried out saying,

إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

“...I seek refuge in Allah, the all Beneficent from you. Do not touch me if you are God wary and if you fear Allah” (19: 18).

Even though the stranger was handsome and impeccably good looking, and they were both secluded from others, she did not fall for his looks. Instead, she encouraged him to be God wary, just in case he had some sin in mind. Then she took the name of Allah (SwT) to scare him off. This shows how chaste and modest she was.

She invites him to God wariness, so that he controls his evil desires and she seeks refuge in Allah (SwT), the Almighty, the all Powerful, there is no power other than Him. Relying on Him was the best move she took in this great difficulty. [1](#)

After saying these powerful lines Hadhrat Maryam was waiting for the stranger's reaction, while she was trembling with fear and panic.

Finally, the stranger broke the silence by saying,

...إِنَّمَا أَنَا رَسُولُ رَبِّكِ...

“I am only a messenger of your Lord” (19: 19).

Hearing this she was totally relieved.

What is meant by 'Our Spirit'?

Ayah 17 of Surah Maryam talks about 'Our spirit'. The ayah states:

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

“Thus did she seclude herself from them, whereupon We sent to her Our Spirit and he became incarnate for her as a well-proportioned human” (19: 17).

Almost all the commentators believe that the spirit referred to in this ayah is Angel Jibra'eel.^{[2](#)} He is called 'spirit' because he is a spirit and he is also a being. He is also the messenger of Allah (SwT) to the prophets; he brought the messages which gave life to humanity. When Allah referred to him as His spirit, it shows the greatness, distinction and honor of this being.^{[3](#)}

A question that is raised

The story of Hadhrat Maryam is found in two surahs,^{[4](#)} Surah Maryam and Surah Aali Imran. The question raised here is do these two events belong to the same incident or are they two different incidents?

The answer to this question is that both the surahs are narrating the same incident. Surah Aali Imran summarizes and just refers to the incident whereas Surah Maryam gives the detail of the incident.^{[5](#)}

Bible

[26] And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

[27] To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.^{[6](#)}

Comparison of the Qur'an with the Bible:

1. The Bible says that the “Angel Gabriel” was sent whereas the Qur'an says that “Our Spirit” was sent.
2. Bible says that the angel was sent to Nazareth, whereas Qur'an says that Holy Mary was in Bait ul-Muqaddas then.
3. Bible talks about her being engaged to Joseph, whereas Qur'an does not mention this at all.
4. The Bible does not talk about her reaction when she sees the angel, whereas the Qur'an describes it.

Related verses from the Qur'an

Surah Maryam, ayah #16:

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

“And mention Maryam in the Book when she drew aside from her family to an eastern place (Bait al-Muqaddas)” (19: 16). [7](#)

Surah Maryam, ayah #17:

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

“So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man” (19: 17). [8](#)

Surah Maryam, ayah #18:

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

“She said,” I seek the protection of the All-beneficent from you, should you be God wary!”
(19: 18).

Surah Maryam, ayah #19:

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا

“He said,” I am only a messenger of your Lord that I may give you a pure son” (19: 19).

Explanatory comments and lessons derived

Hadhrat Maryam honored

Surah Maryam, ayah #16:

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

“And mention Maryam in the Book when she drew aside from her family to an eastern place (Bait al-Muqaddas)” (19: 16).

- One of the duties of the religious leaders is to respect and honor the important personalities in history, by remembering them. The ayah states, '*And mentions Maryam in the Book.*' [9](#) We should remember them and remind ourselves about them so that they are not forgotten, as they are our role models.
- The great women should be remembered like the great men. The ayah states, '*And mentions Maryam in the Book*'. This ayah is similar to the ayah that says, ***“And mentions Ibrahim in the Book” (19:41)***. This shows that Islam does not discriminate between a man and a woman. Whoever is more pious is closer to Allah. Both of them are His creations and are equal in his eyes.
- It is preferable to pray in a quiet, secluded place. [10](#) If the place is secluded, then we are not distracted and we can concentrate better. In seclusion we can open up our heart to Allah. But on the other hand, Islam encourages us to pray the obligatory prayers in congregation, Allah (SwT) guarantees big rewards when we pray our obligatory prayers in

congregation, this shows that Islam promotes man to live in society with harmony. In the teachings of Islam, one cannot perform the recommended prayers in congregation and it is highly recommended to perform the obligatory prayers in congregation. Islam does not want us to stay in the mosque all the time. This shows that Islam is a balanced religion and it does not believe in extremes.

An Angel in the shape of a man visits Maryam (s.a.)

Surah Maryam, ayah #17:

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

“So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man” (19: 17).

- To segregate and to have a curtain where the women are praying has an importance of its own. Hadhrat Maryam also chose a secluded corner in the mosque and then hung a curtain to partition her from others. [11](#)
- Angel Jibra'eel has a high rank given by Allah (SwT). The ayah says, ***“then We sent to her Our spirit” (19: 17).*** [12](#)
- Angels can take forms, so that human beings can see them too. For some missions they descended in the form of humans. [13](#) For example, at the time of Nabi Lut [14](#) they came in the form of men.
- Training should be done step by step. In the previous ayahs Allah talks about the birth of Nabi Yahya [15](#) who was born to old parents. Then he talks about the birth of Nabi Isa without a father. [16](#)
- Jibra'eel not only visited and took messages to the prophets but he visited non prophets too. [17](#)

- A woman can reach a status in which angels talk to her. [18](#) It is not just men. Whoever is more pious is closer to Allah (SwT), whether it be a man or a woman.

Maryam (s.a) admonishes the Angel

Surah Maryam, ayah #18:

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

“She said,” I seek the protection of the All-beneficent from you, should you be God wary!”
(19: 18).

- To the people who are chaste, just the thought of sin makes them shiver and they take refuge in Allah. [19](#)
- The best place of refuge is the mercy and blessing of Allah. The ayah states, the Beneficent God. [20](#)
- To take refuge in Allah (SwT) is a custom among the prophets and the friends of Allah. [21](#)
- Don't invade the privacy of others. [22](#) Some people don't realize this. They will just arrive at your doorstep without prior permission or notice.
- To be in an isolated place with a stranger who is a man is dangerous. [23](#)
- While doing Nahi Anil Munkar, (forbidding evil), it is always good to remind that person of God wariness and piety, as piety directs one to refrain from sins. [24](#)
- Out of all the attributes and qualities of Allah , Hadhrat Maryam uses 'Rahman', so that in this critical situation she is able to invoke Allah's mercy towards her, and is able to stay

away from the sins, just like Nabi Yusuf²⁵, when he was in a similar situation, saying:

وَمَا أُبْرِئُ نَفْسِيَّ إِنَّ النَّفْسَ لَأَمَّارَةٌ ﴿٢٥﴾ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

“Yet I do not absolve my [own carnal] soul, for the carnal soul – indeed prompts [men] to evil, except inasmuch as my Lord has mercy. Indeed my Lord is all forgiving, all-merciful” (12:53).

Hadhrat Maryam instead of the attribute “Raheem”, she uses “Rahman”, because “Rahman” includes mercy in a wider aspect, it includes the mercy both in this world and hereafter, whereas “Raheem”, is for the mercy in the hereafter only.²⁶

The Angel gives Maryam (s.a.) the news of a pure son

Surah Maryam, ayah #19:

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

“He said,” I am only a messenger of your Lord that I may give you a pure son” (19: 19).

- Introducing ourselves is good; it gets rid of people's anxiety. The ayah says, I am only a messenger of your Lord.²⁷
- Having a pure child has more value than just having a child.²⁸

¹. Qisseyhayye Qur'an, p. 428. ﴿٢٥﴾

². Archangel Gabriel. ﴿٢٥﴾

³. Qisseyhayye Qur'an, p. 429, 430. ﴿٢٥﴾

⁴. Chapters. ﴿٢٥﴾

⁵. Subhani, Jafar, Manshoor Jawed, vol. 12, p. 358. ﴿٢٥﴾

⁶. Holy Bible, King James Version, The New Testament, Luke, Chapter 1, verses 26–27. ﴿٢٥﴾

⁷. Shakir's translation. ﴿٢٥﴾

⁸. Shakir's translation. ﴿٢٥﴾

⁹. Tafsir al-Nur, vol. 7, p. 253. ﴿٢٥﴾

¹⁰. Tafsir al-Nur, vol. 7, p. 253. ﴿٢٥﴾

¹¹. Tafsir al-Nur, vol. 7, p. 253. ﴿٢٥﴾

¹². Tafsir al-Nur, vol. 7, p. 254. ﴿٢٥﴾

- [13.](#) Tafsir al-Nur, vol. 7, p. 254. ﴿٢٥﴾
- [14.](#) Biblical name Prophet Lot. ﴿٢٦﴾
- [15.](#) Biblical name John The Baptist. ﴿٢٧﴾
- [16.](#) Tafsir al-Nur, vol. 7, p. 254. ﴿٢٨﴾
- [17.](#) Tafsir al-Nur, vol. 7, p. 254. ﴿٢٩﴾
- [18.](#) Tafsir al-Nur, vol. 7, p. 254. ﴿٣٠﴾
- [19.](#) Tafsir al-Nur, vol. 7, p. 255. ﴿٣١﴾
- [20.](#) Tafsir al-Nur, vol. 7, p. 255. ﴿٣٢﴾
- [21.](#) Tafsir al-Nur, vol. 7, p. 255. ﴿٣٣﴾
- [22.](#) Tafsir al-Nur, vol. 7, p. 255. ﴿٣٤﴾
- [23.](#) Tafsir al-Nur, vol. 7, p. 255. ﴿٣٥﴾
- [24.](#) Tafsir al-Nur, vol. 7, p. 255. ﴿٣٦﴾
- [25.](#) Biblical name: Joseph. ﴿٣٧﴾
- [26.](#) Manshoor al-Jawid, p. 359, 360. ﴿٣٨﴾
- [27.](#) Tafsir al-Nur, vol. 7, p. 255. ﴿٣٩﴾
- [28.](#) Tafsir al-Nur, vol. 7, p. 255. ﴿٤٠﴾

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SHARES

Conception

Hadhrat Maryam was relieved when the Angel informed her that he was the messenger sent by Allah (SwT), but when the Angel informed her that he was there to give her a son, she was astonished.

She was wondering how this was possible. She said,

أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

“How shall I have a child seeing that no human being has ever touched me, nor have I been unchaste?” (19:20).

All through this time she was thinking that there are only two ways of getting pregnant, either by marriage or adultery, and she had not experienced either of those. Her heartbeat was faster now, and she was confused. Just then, the messenger of God said, “Allah says, ***“It is easy for Me” (19:21).***

Thus, Allah (SwT) was reminding her of His power. If Allah (SwT) wishes anything, it is possible. He just has to say 'Be' and it is. Perhaps He was trying to tell her, “Have you not seen the off-season food we sent you? Didn't you hear the angels testifying your chastity? Don't you know that your great-grandfather¹ was created from nothing?² If I could create him without a father and a mother, then why

can't I create your child without a father?"

Then the angel continued.

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنَ ۖ وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ وَرَحْمَةً مِنَّا ۖ وَكَانَ أَمْرًا مَّقْضِيًّا

“He said, “So shall it be. Your Lord says,” It is simple for Me.” And so that We may make him a sign for man and a mercy from Us, and it is a matter which has been decreed” (19:21).[3](#)

Hadhrat Maryam conceived, and she moved to a distant place. How did she get pregnant? There are different views. Some say Jibra'eel blew in her shirt.[4](#) Some say Jibra'eel blew in her mouth, but Qur'an has not mentioned how, as it was not needed. The important thing was that she conceived.[5](#)

The Bible

[26] And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

[27] To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

[28] And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

[29] And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

[30] And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

[31] And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

[32] He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.

[33] And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

[34] Then said Mary unto the angel, How shall this be, seeing I know not a man?

[35] And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

[36] And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth

month with her, who was called barren.

[37] For with God nothing shall be impossible.

[38] And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.[6](#)

When we compare the Bible with the Qur'an, we notice that there are certain things that are mentioned in the Bible, which are not mentioned in the Qur'an, or which the Qur'an has openly disapproved and denied. For example:

1. Hadhrat Maryam had a fiancé named Joseph.
2. Joseph was from the line of the Prophet David.
3. Prophet Jesus was called the Son of God.
4. Prophet Jesus shall rule forever.

But when we study the ayahs of the Qur'an and traditions, we see that Hadhrat Maryam was not engaged at all. The Qur'an has not mentioned anything in this context at all. In point three, where Christians call Prophet Jesus the son of God, the Qur'an has nullified this belief in several ayahs.[7](#)

The fourth point, where Christians believe that Prophet Jesus will rule forever, the Qur'an does not say anything regarding this.[8](#)

Related verses from the Qur'an

Surah Maryam, ayah #19:

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

“He said, I am only a messenger of your Lord that I may give you a pure son” (19: 19).

Surah Maryam, ayah #20:

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

“She said, How shall I have a child seeing that no human being has ever touched me, nor have I been unchaste?” (19:20).

Surah Maryam, ayah #21:

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَلَنَجْعَلَنَّ ۖ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۖ وَكَانَ أَمْرًا مَّقْضِيًّا

“He said, “So shall it be. Your Lord says,” It is simple for Me.” And so that We may make him a sign for mankind and a mercy from Us, and it is a matter which has been decreed” (19:21).[9](#)

Explanatory comments and lessons derived

The Angel says that he is a messenger from Allah (SwT)

Surah Maryam, ayah #19:

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

“He said, I am only a messenger of your Lord that I may give you a pure son” (19: 19).

- Angels are not just messengers of God, sometimes they are even sent on missions. The ayah states, 'That I will give you a pure son'.[10](#)
- To have a son is valuable, but to have a pure son is more valuable.[11](#)

Virgin and a child!

Surah Maryam, ayah #20:

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

“She said, How shall I have a child seeing that no human being has ever touched me, nor have I been unchaste?” (19:20).

- Adultery and fornication is a detested act in all religions. The ayah states '*nor have I been unchaste*'. [12](#)
- This ayah depicts that Hadhrat Maryam was unmarried, whereas some religions say that she was married to Joseph.

It is simple for Allah (SwT)

Surah Maryam, ayah #21:

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۖ وَكَانَ أَمْرًا مَّقْضِيًّا

“He said, “So shall it be. Your Lord says,” It is simple for Me.” And so that We may make him a sign for mankind and a mercy from Us, and it is a matter which has been decreed” (19:21).

- Allah is all powerful. He has power over everything. [13](#)
- The conception of Nabi Isa (‘a) itself was Nabi Isa's first miracle. [14](#)
- Extraordinary acts and miracles show that Allah is our Lord and Master, the goal behind these acts is to guide human beings. [15](#)
- The existence of Nabi Isa (‘a) is a mercy. Someone who guides human beings, someone who kindles faith in the heart of human beings, is by all means from Allah. [16](#)
- Nobody can change what Allah decides. The ayah says, '*It is a matter which has been decreed*'. [17](#)

[1.](#) Nabi Adam. ﴿١﴾

[2.](#) Qissyhaye Qur'an, p. 429. ﴿٢﴾

[3.](#) Sayyid Ali Quli Qarai's translation, but replaced '(already) decided' with 'which has been decreed'. ﴿٣﴾

- [4.](#) Qissyhaye Qur'an be Qalam al-Ravan, p. 426. 
- [5.](#) Qisseyhaye Qur'an, p. 430. 
- [6.](#) Holy Bible, King James Version, The New Testament, Luke, Chapter 1, verses 26–38. 
- [7.](#) Refer to the following verses: Surah at-Tawba, 9:30 & 9:31; Surah al-Ma'idah, 5:17, 5:72, 5:73, 5:75; Surah an-Nahl, 16:51; Surah an-Nisa', 4:59, 4:171; Surah Maryam, 3:37. 
- [8.](#) Seemaye Hadhrat Maryam Uz Deedgahe Qur'an wa Injeel, p. 62–64. 
- [9.](#) Sayyid Ali Quli Qarai's translation, but replaced '(already) decided' with 'which has been decreed'. 
- [10.](#) Tafsir al-Nur, vo1. 7, p. 255. 
- [11.](#) Tafsir al-Nur, vo1. 7, p. 255. 
- [12.](#) Tafsir al-Nur, vo1. 7, p. 255. 
- [13.](#) Tafsir al-Nur, vo1. 7, p. 257. 
- [14.](#) Tafsir al-Nur, vo1. 7, p. 257. 
- [15.](#) Tafsir al-Nur, vo1. 7, p. 257. 
- [16.](#) Tafsir al-Nur, vo1. 7, p. 257. 
- [17.](#) Tafsir al-Nur, vo1. 7, p. 257. 

[1] [1]

SHARES

Birth of Nabi Isa ('a)

Nabi Isa's ('a) birth was a miraculous one. After getting pregnant, Hadhrat Maryam (s.a.) moves to a far-off place. Many commentators believe that place to be Naserah (Nazareth). In that city, she seldom stepped out and mostly stayed indoors.

There is a controversy regarding the length of her pregnancy. The controversy goes back to different views in different traditions. Some say her pregnancy was for one hour, some say nine hours. Some traditions say six months, some say seven months, some say eight months and some say nine months like all women. Whatever it was does not affect the story at all. [1](#)

She started getting labor pains so she went to the desert and wilderness where there were no humans, no greenery and no water. She was all alone. Usually in such a situation women seek the help of their women folk and friends, but her delivery was an exception. She wanted to be away from everybody to avoid being questioned.

Alone and depressed, she reached near the trunk of a dried palm tree. Women do have their baby blues and she was also afraid how she would face the people. She would be blamed for adultery. How would she answer their questions? What would she say when they asked about the baby's father? Who would believe her when she said that he was born without a father? She was a young girl, a symbol of chastity and modesty, who grew up under the supervision and guardianship of a prophet, brought up in the temple, and who spent all her life in worship. All these thoughts crowded her mind. She burst out saying:

يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا

“...I wish was dead and long-forgotten...” (19:23).

Apart from these troubling thoughts, her solitude, hunger and thirst, there was no midwife to help her with the delivery, no suitable place to rest.

Some people object asking, “How come Maryam, who had seen the bounties and blessings of Allah (SwT), could utter such words as 'I wish I was dead and long forgotten.' If they had been in this situation, they would know how Hadhrat Maryam felt.² Women who have given birth can easily perceive and understand what Hadhrat Maryam was going through.

On the other hand, she had hope in Allah's mercy. Allah (SwT), who had given her this child miraculously without a father, will surely protect her from the accusations of the people. Moreover, this child was going to be a great prophet. This was surely a great gift from Allah (SwT) to her.

While she was having these troubling thoughts, suddenly she heard a voice calling out to her from beneath her, saying,

أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا...

“...Do not grieve! Your Lord has made a spring to flow at your feet” (19:24).

Look above, the dried palm tree has changed into a fruit bearing palm tree. Now,

هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقُطُ عَلَيْكِ رُطَبًا جَنِيًّا...

“...Shake the trunk of the palm tree, freshly picked dates will drop upon you” (19:25).

Enjoy the fresh dates and drink from the refreshing spring that Allah (SwT) has created for you.

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا

“So eat, drink, and be comforted...” (19:26).

Look at your beautiful new born baby. Take pleasure in him and thank Allah for this handsome gift. But if you are worried about the future, where people will question you about the baby, then don't worry.

فَإِمَّا تَرِينَ مِنْ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا...

“Then if you see any human, say: “Indeed, I have vowed a fast to the All-beneficent, so I will not speak to any human today” (19:26).

Relay this to them in actions. You do not need to worry about how to defend yourself, Allah (SwT) has given this son to you and He has given him the responsibility of defending you. This is why you can just relax and rely on Allah.

These miracles and words were like lightening in the darkness; they brought life to her, and she was at total peace.

The Bible

According to Matthew:

[18] Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

[19] Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately.

[20] But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

[21] And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

[22] Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

[23] Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

[24] Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

[25] And knew her not till she had brought forth her firstborn son: and he called his name JESUS.[3](#)

According to Luke:

[1] And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

[2] (And this taxing was first made when Cyrenius was governor of Syria).

[3] And all went to be taxed, every one into his own city.

[4] And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David)

[5] To be taxed with Mary his espoused wife, being great with child.

[6] And so it was, that, while they were there, the days were accomplished that she should be delivered.

[7] And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.[4](#)

Comparison of the Qur'an and the Bible

1. The Bible does not talk about the feelings, anxiety and fear of Hadhrat Maryam during her pregnancy and labor, whereas the Qur'an talks about her physical as well as her spiritual feelings and sentimental conditions.
2. The Bible does not talk about her fear of facing the accusations of the Jews, after her delivery.
3. The Bible does not talk about the miracles that took place after her labor, where Allah (SwT) made the dry palm tree give fresh dates and made a spring flow under her feet, in that barren and dried land.
4. At the time of the birth, when she was under mental pressure and in pain, Allah (SwT) comforts her by giving her the blessings and gives her hope: no mention has been made about this in the Bible.
5. The Bible talks about Joseph, her husband, who was ashamed of what Maryam had done, and did not want to make her a “public example”, and that is why he wanted to “put her away privately”.[5](#) Whereas according to the Qur'an she did not have a husband or a fiancé.

Related verses from Qur'an

Surah, Maryam, ayah #22:

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ ۖ مَكَانًا قَصِيًّا

“Thus she conceived him, then withdrew with him to a distant place” (19:22).

Surah Maryam, ayah #23:

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا

“The birth pangs brought her to the trunk of a date palm. She said, ‘I wish I had died before this and become a forgotten thing, beyond recall’” (19:23).

Surah Maryam, ayah #24:

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

“Thereupon he called her from below her saying, Do not grieve! Your Lord has made a spring to flow at your feet” (19:24).

Surah Maryam, ayah #25:

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا

“Shake the trunk of the palm tree freshly picked dates will drop upon you” (19:25).

Surah Maryam, ayah #26:

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

“So eat, drink, and be comforted. Then if you see any human, say, ‘Indeed I have vowed a fast to the All-beneficent, so I will not speak to any human today’” (19:26).

Explanatory comments and lessons derived

Maryam (s.a.) conceives!

Surah Maryam, ayah #22:

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ ۖ مَكَانًا قَصِيًّا

“Thus she conceived him, then withdrew with him to a distant place” (19:22).

- Sometimes chaste people need to withdraw from people to avoid accusations.[6](#)

Solitude and hardships

Surah Maryam, ayah #23:

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

“The birth pangs brought her to the trunk of a date palm. She said, ‘I wish I had died before this and become a forgotten thing, beyond recall’” (19:23).

- Sometimes troubles and calamities pave the way towards blessings; the pangs of labor, the fear, the anxiety, the loneliness and depression lead Hadhrat Maryam (s.a.) towards the trunk of dry palm tree which gave her fresh dates (by the leave of Allah (SwT)).[7](#)
- Sometimes a person might not be able to confide in his family, and might wish for death instead.[8](#)
- Death is better than a defamed life.[9](#)

Allah (SwT) causes a spring to flow at her feet!

Surah Maryam, ayah #24:

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

“Thereupon he called her from below her saying, Do not grieve! Your Lord has made a spring to flow at your feet” (19:24).

- Some commentators believe that the voice that called her from below was the voice of Jibra'eel. But the structure of the ayahs shows that the voice belonged to Nabi Isa ('a). They say that it was Nabi Isa ('a) comforting her so that she is at peace and when the time comes to defend herself from the accusations, she will just point to her son, who will talk for her. [10](#)
- For a chaste woman, the worst grief is when she is accused of being unchaste. The ayah states, *'Do not grieve!'* [11](#)
- For a pregnant woman it is harmful to be depressed. [12](#)

Dry palm tree gives fresh dates

Surah Maryam, ayah #25:

وَهَزَىٰ إِلَيْكَ بِجِدْعِ النَّخْلَةِ تُسَاقُطُ عَلَيْكَ رُطْبًا غَنِيًّا

“Shake the trunk of the palm tree freshly picked dates will drop upon you” (19:25).

- A person even in difficulties should work hard to get the sustenance. The ayah says, *'Shake the trunk!'* [13](#)
- Being comforted and at ease is more important than food. If a person is depressed even delicious food will not be appetizing to him. The previous ayah says, *'Do not grieve!'*, then the current ayah says, *'freshly picked dates will drop upon you'*. [14](#)
- The first thing that is recommended for mothers after child birth is fresh dates. Prophet

said, 'Dates should be the first thing that women should eat after giving birth.'¹⁵

- Imam Ali (‘a) said, “The best food for a pregnant woman is fresh dates, and there is no medicine better than dates for her”¹⁶
- It is ironic because when Hadhrat Maryam was healthy, Allah (SwT) sent heavenly food for her. But now when she is tired, worn out from the delivery and stress, Allah is asking her to shake the tree trunk to get some food. Allah has out of the ordinary ways of testing.¹⁷
- Till now Allah was showering his blessings on Hadhrat Maryam (s.a.), then how come Allah asked her to shake the palm tree, so that the fresh dates fall on the ground? Whereas Allah (SwT) could have made the dates fall in to her lap without her performing this act. The answer to this question is that one should not always rely on the help of the unseen without making an effort. It is true that everything is from Allah (SwT) and if Allah (SwT) decides something to happen it will happen, but one of the conditions to let it happen is in the hands of the human beings and that condition is that man has to move, make an effort, show that he is ready.¹⁸ Some people do not make any effort, and rely only on Allah (SwT).

For example, this man needs a job and instead of searching for a job he just sits on a prayer mat and prays to Allah (SwT) to send him sustenance. This is not right; we have to take that first step, and then leave it to Allah (SwT). For example, when the Prophet was out on a journey with his companions, and they stopped near a pond to have some water and rest, the companions rushed to the pond but the Holy Prophet (S) tied his camel to a tree first before he went towards water. The companions said, O’ prophet of Allah we could have done that for you and why did you tie the camel, you should rely on Allah (SwT). To this the Holy Prophet (S) said: I like to do my own chores and before we rely on Allah we should take the necessary steps, one should tie the camel and then depend and rely on Allah (SwT).

Fast of silence

Surah Maryam, ayah #26:

فَكُلِّى وَأَشْرَبِى وَقَرِّى عَيْنًا فَإِمَّا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِى إِنِّى نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

“So eat, drink, and be comforted. Then if you see any human, say,” Indeed I have vowed a fast to the All-beneficent, so I will not speak to any human today (19:26).

- Imam as-Sadiq (‘a) said, “A fast is not just refraining from eating and drinking.” After saying this he recited this ayah. [19](#) In olden days they had a fast called a 'fast of silence'. In this fast they refrained from talking.
- She was ordered to observe a fast of silence, perhaps because the people she was going to face were not fit mentally to grasp what she had to say. Or maybe if she would have talked, they would not have believed her and would have tortured her with more questions and accusations. [20](#)
- A baby is the cause of happiness and comfort to parents. The ayah states, '*be comforted*'. [21](#) Maybe by looking at her newborn she will be happy and comforted.
- The best diet is when you are happy and comforted. The ayah states, 'Eat, drink, and be comforted'. [22](#)
- Vowing was in practice for a long time. Whenever we were stuck, or faced a dead end, we could seek the help of Allah by vowing. The ayah states, '*I have vowed a fast*'. [23](#)
- Vowing should be to seek closeness to Allah (SwT), so Allah's name should be mentioned in it. The ayah states, '*I have vowed a fast to the All-beneficent*'. [24](#)
- To fulfill a promise is obligatory. The ayah states, *Indeed I have vowed a fast...so I will not speak...* [25](#)
- Sometimes you should remain silent in front of others. The ayah says, '*I will not speak to any human today*'. [26](#)

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1. Tafsire Namune, vol. 13, p. 53. ﴿﴾
 2. Qissehaye Qur'an, p. 432. ﴿﴾
 3. Holy Bible, King James Version, The New Testament, Matthew, verses 18–25. ﴿﴾
 4. Holy Bible, King James Version, The New Testament, Luke, Chapter 2, verses 1–7. ﴿﴾
 5. Holy Bible, New Testament, Matthew, verse 19, King James Version. ﴿﴾
 6. Tafsir al-Nur, vol. 7, p. 257. ﴿﴾
 7. Tafsir al-Nur, vol. 7, p. 257. ﴿﴾
 8. Tafsir al-Nur, vol. 7, p. 257. ﴿﴾
 9. Tafsir al-Nur, vol. 7, p. 257. ﴿﴾
 10. Tafsir al-Nur, vol. 7, p. 258. ﴿﴾
 11. Tafsir al-Nur, vol. 7, p. 258. ﴿﴾
 12. Tafsir al-Nur, vol. 7, p. 258. ﴿﴾
 13. Tafsir al-Nur, vol. 7, p. 258. ﴿﴾
 14. Tafsir al-Nur, vol. 7, p. 258. ﴿﴾
 15. Al Kafi, vol. 6, p. 22, tradition 4. ﴿﴾
 16. Tafsir al-AI-Nur Ath-Thaqalain, vol. 3, p. 330, tradition 50. ﴿﴾
 17. Tafsir al-Nur, vol. 7, p. 258. ﴿﴾
 18. Manshoor al-Jawid, p. 362. ﴿﴾
 19. Tafsir al-AI-Nur Ath-Thaqalain, vol. 3, p. 332, tradition 58. ﴿﴾
 20. Tafsir al-Nur, vol. 7, p. 259. ﴿﴾
 21. Tafsir al-Nur, vol. 7, p. 259. ﴿﴾
 22. Tafsir al-Nur, vol. 7, p. 259. ﴿﴾
 23. Tafsir al-Nur, vol. 7, p. 259. ﴿﴾
 24. Tafsir al-Nur, vol. 7, p. 259. ﴿﴾
 25. Tafsir al-Nur, vol. 7, p. 260. ﴿﴾
 26. Tafsir al-Nur, vol. 7, p. 260. ﴿﴾

[1] [1]

SHARES

Hadhrat Maryam Returns with Nabi Isa (‘a)

Hadhrat Maryam (s.a.) returned to her people with the baby in her arms from the wilderness. When they saw a baby in her arms, they were all astonished. These people had heard about her modesty, chastity, abstinence, virtue and piety. Some of them started doubting these qualities; others were surprised and worried. Some even made hasty judgments and started insulting and accusing her, by saying:

يَمْرِمُ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا

“...O' Mary, you have certainly come up with an odd thing!” (19:27).

You have performed an ugly act. Shame on you! Woe to you, as you fooled us with your modesty and

piety. Woe to you for disgracing your family and ancestors.

يَاخْتِ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

“O sister of Aaron! Your father was not an evil man, nor was your mother unchaste” (29:28).

How come you performed this evil act? You disgraced the honor of your family. You shattered their respect and honor.

Hadhrat Maryam did not speak a word, obeying Allah's command. The only thing that she did was to point towards her son, Nabi Isa (‘a). This act opened their mouths wide in amazement. Some of them became angry with her for making fun of them. Some of them said,

كَيْفَ نَكْلِمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا...

“...How can we speak to one who is yet a baby in the cradle?” (19:29).

According to some traditions, some of them were very upset and they said, “Her mocking at us is worse than the dirty act that she performed”.¹

This scene did not last long, as the baby broke the silence by declaring, “Indeed I am a servant of Allah! He has given me the Book and made me a prophet.

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

“He has made me blessed, wherever I may be, and He has enjoined me to [maintain] the prayer and to [pay] the zakat² as long as I live” (19:31).

Then he defended his mother by stating,

وَوَيْلٌ لَّيَّ بَوْلَدَتِي...

“And to be good to my mother” (19:32).

Then, to show how fortunate he was, he said,

وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

“He has not made me self-willed and wretched” (19:32).

Thus, he finished by concluding,

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

“Peace is to me the day I was born, and the day I die, and the day I am raised alive” (19:33).

These three days are the most critical days in one's life. These three days are the days that, without the mercy of Allah (SwT), are very difficult. A person's destiny revolves around these three days.

The Bible

Comparison of the Qur'an with the Bible:

1. The Bible does not talk about the reaction of the people when they saw Hadhrat Maryam (s.a.) with a child, whereas the Qur'an talks about it.
2. The Bible does not talk about Hadhrat Maryam's (s.a.) fast of silence, whereas the Qur'an talks about how Hadhrat Maryam (s.a.) maintained silence obeying the command of Allah (SwT), and how she left the task of defending her chastity to her infant son, Nabi Isa (‘a).
3. Although no light has been thrown on this issue in the Bible, the Qur'an describes how, soon after his birth, Nabi Isa (‘a) defended his mother's modesty and chastity by calling himself a servant of Allah (SwT)., and then introduced himself as the prophet of Allah (SwT)., thus proving that a prophet cannot be born from a sinful and polluted womb and the chastity of his mother, Hadhrat Maryam (s.a.). Whereas the Bible identifies Nabi Isa (‘a) as the son of God, the Qur'an rejects this idea because he introduced himself by saying,

إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

“Indeed, I am a servant of Allah! He has given me the Book and made me a prophet.” (19:30).

Related verses from the Qur'an

Surah Maryam, ayah #27:

Then carrying him she brought him to her people.

قَالُوا ۖ يَمْرِئٌ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا...

“...They said,” O Mary, you have certainly come up with an odd thing!” (19:27).

Surah Maryam, ayah #28:

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا

“O sister of Aaron! Your father was not an evil man, nor was your mother unchaste”. (29:28). [3](#)

Surah Maryam, ayah #29:

فَأَشَارَتْ إِلَيْهِ قَالُوا ۖ كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأَمْهِدِ صَبِيًّا

“Thereat she pointed to him. They said, How can we speak to one who is yet a baby in the cradle?” (19:29).

Surah Maryam, ayah #30:

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

“He said, Indeed I am a servant of Allah! He has given me the Book and made me a prophet” (19:30).

Surah Maryam, ayah #31:

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

“He has made me blessed, wherever I may be, and He has enjoined me to (maintain) the prayer and to (pay) the zakat as long as I live” (19:31).

Surah Maryam, ayah #32:

وَيَرْۙءُ^[٩] اِبْرٰهِيْمَ الَّذِيْ جَعَلْنٰى حَبْرًا شَقِيًّا

“And to be good to my mother, and He has not made me self-willed and wretched” (19:32).

Surah Maryam, ayah #33:

وَالسَّلَامُ عَلَى يَوْمٍ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

“And peace is on me the day I was born, and the day I die, and the day I am raised alive” (19:33).⁴

Explanatory comments and lessons derived

Maryam (s.a.) faces the crowd

Surah Maryam, ayah #27:

فَأَتَتْ بِهِ ۚ قَوْمَهَا تَحْمِلُهُ ۚ قَالُوا ۚ يَمْرِيمُ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا

“Then carrying him she brought him to her people. They said, O Mary, you have certainly come up with an odd thing!” (19:27).

- Truth should be revealed. Even if one has to face accusations or even if some get upset. The ayah states, 'she brought him to her people.'[5](#)
- People make hasty decisions according to what they see and without investigating the facts behind the scenes. When they saw the baby in Hadhrat Maryam's (s.a.) arms, they said without thinking, “O Mary you have certainly come up with an odd thing!”[6](#)

People taunt Maryam (s.a.)

Surah Maryam, ayah #28:

يَاخْتَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

“O sister of Aaron! Your father was not an evil man, nor was your mother unchaste” (19:28).

Some commentators say that Harun (Aaron) was the half-brother of Hadhrat Maryam (s.a.), which means he was born to another mother and not from Hadhrat Hannah. However, the Prophet said that “Maryam was from the family of Harun, brother of Nabi Musa.”⁷ Some commentators say that Harun was known for his piety and chastity. If they wanted to say that someone was chaste and pious, people would call that person brother/sister of Harun. It was a proverb used by the Bani Isra’il.⁸ Actually, in this case, they were being sarcastic to Hadhrat Maryam (s.a.).

- One of the ways of nurturing and training is to remind them of the good deeds of their ancestors. The ayah states, *O sister of Aaron.*⁹
- From pious parents we only expect pious children. Piety of parents has an effect on the character of children.¹⁰ The ayah states, ***'Your father was not an evil man nor was your mother unchaste.'*** Some people want their children to be religious and pious, whereas they themselves show no sign of piety: though they do not practice, they expect it from their children. The parents need to be pious if they want their children to follow suit. If the roots of a tree are not healthy, slowly but surely, the tree will wither away.

Maryam (s.a.) points at the baby

Surah Maryam, ayah #29:

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

“Thereat she pointed to him. They said, How can we speak to one who is yet a baby in the cradle?” (19:29).

- Hadhrat Maryam (s.a.) obeyed Allah's command and observed the fast of silence. She trusted Allah that the baby will defend her innocence. With utmost belief in Allah, she pointed to her son, but she did not speak. So, we should also always trust and rely on Allah in all our affairs.

The people were confident that the baby would not speak. They had forgotten the power of Allah. They thought that she was looking for excuses.

The New Born Speaks

Surah Maryam, ayah #30:

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

“He said, Indeed I am a servant of Allah! He has given me the Book and made me a prophet”
(19:30).

- People asked Imam Al-Baqir (‘a) if Isa (‘a) was a messenger of Allah (SwT) while he was in the cradle too? The Imam replied that he was a 'Nabi' but not a 'Rasool' until 7 years of age. [11](#) A Nabi is a prophet with all the requisite knowledge, but he does not have a duty to preach; however, if someone approaches him with a question, then he has to answer. A Rasool is a prophet with all the knowledge and he also has a duty to go out and preach and to invite people to recognize the truth. Thus, a Rasool is a Nabi too, but a Nabi is not always a Rasool.
- The very first sentence that was uttered by Nabi Isa (‘a) was “I am a servant of Allah”. He said clearly that he was a servant of Allah, but people still made him the son of God. [12](#)
- If Allah wants, He can make a baby talk in the cradle too. [13](#)
- The first thing that we should say to introduce ourselves is that I am a servant of Allah. This is the best feature that we can be proud of. [14](#)
- There is no age restriction on prophethood or the Imamate. [15](#) Since they are both divinely appointed, there is no room for error.

The blessed infant

Surah Maryam, ayah #31:

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

“He has made me blessed, wherever I may be, and He has enjoined me to [maintain] the prayer and to [pay] the zakat as long as I live” (19:31).

- Something that is blessed is characterized by lots of benefits for others. Nabi Isa (‘a) has a blessed long life, and he will reappear after the advent of Imam Mahdi (atfs). [16](#) His followers are many and he succeeded, but his enemies did not succeed in killing him. This portrays that he is blessed. [17](#)
- All our credits and distinctions are from Allah. The ayah states, He has made me blessed. [18](#) All the blessings we have are from Allah (SwT): whatever we own, whatever we give, whatever we receive, it all belongs to Allah (SwT). If we achieve something, we should know that we cannot do so without divine help.
- There is no problem inherent in self-praise if there is no pride involved. [19](#) We should not forget that whatever we have, whether they be good qualities, health, beauty or wealth, they are all the blessings of Allah. So if we want to praise ourselves, we should say, 'Allah has blessed me'.
- Prophets are the fountainhead and the source of blessings. [20](#) Allah said in Hadith Qudsi [21](#) “O Muhammad, if it was not for you, I would not have created the skies and the earth”
- Spiritual excellence is not bound by time or place. The ayah states ‘*wherever I may be as long as I live*’. [22](#)
- Prayers and charity are common things in the heavenly religions. [23](#)
- Connection with Allah [by performing prayers] is no different than connecting with the poor [by giving charity]. [24](#) When one helps the poor then one is actually helping the creation of Allah (SwT), and Allah loves those who help others, so when one helps the poor then one gets connected with Allah (SwT).

- Prayers and charity are going to be with us all our life.[25](#) As long as we live we must remember Allah (SwT) and the poor and destitute.

The Infant honors his mother

Surah Maryam, ayah #32:

وَبَرًّا۟ٓ اِبْرَٓءٰٓى وَّلَمْ يَجْعَلْنِىْ جَبَّارًا شَقِيًّا

“And to be good to my mother, and He has not made me self-willed and wretched” (19:32).

- Nabi Isa (‘a) by using the words 'my mother' proved the chastity of his mother, and pointed out that he has no father. He said *my mother but did not say my parents*.[26](#)
- Being good to your mother is one of the moral traits and values taught by the prophets.[27](#) There are lots of traditions that talk about honoring a mother.
- There is a tradition of the Holy Prophet (S) in which he says: The heaven lies under the feet of the mothers.[28](#)
- Another tradition: This man had his old mother on his back and he was circumambulating the Holy Ka'aba and he saw the Holy Prophet (S), so he asked the Holy Prophet (S), “Have I paid her back for the troubles she went through for my sake?” Prophet (S) replied,” No, you have not paid back even one of her cries of labor pain when she delivered you'.[29](#)
- Another tradition: This man comes to the prophet and says “Who should I do good towards?” The Holy Prophet (S) said, “(serve) your mother.” The man asked the same question thrice and the Holy Prophet (S) answered the same. When the man asked the same question the fourth time, the Holy Prophet (S) replied, “(serve) your father.”[30](#) This tells us the importance of a mother.

- Another tradition: Nabi Musa (‘a) supplicated to Allah (SwT) and wanted to meet his companion in heaven. Allah (SwT) sent the Angel Jibra’eel (‘a) towards Nabi Musa (‘a), and Jibra’eel (‘a) gave the address and details of a butcher. Nabi Musa (‘a) wanted to see what the butcher did to be granted such a special place in heaven. Nabi Musa (‘a) paid him a visit, and saw that this butcher worked all day, and, towards evening, he started heading home. Musa (‘a) followed him and when he reached his house, Musa (‘a) asked him, 'Do you want a guest?' The butcher happily said, 'You are welcome.' Musa (‘a) saw that this man cooked supper. He had a big basket hanging a few feet away from the roof. He lowered the basket and there was a very old woman in it, this man washed her and fed her with his own hands.

After he had finished feeding her, the old lady mumbled something that Musa (‘a) could not understand. Then this butcher laid the food for Musa (‘a) and sat down with him (‘a) to eat. Nabi Musa (‘a) asked him, 'How are you related to the old lady?' The butcher said, 'She is my mother and she is old and handicapped, but since I cannot afford to have a maid to serve her, I do my best to take care of her.' Nabi Musa (‘a) asked, “She said something after you finished feeding her. What was it?” The butcher said, “She prays for me every time I feed her that Allah forgives my sins and makes me a companion of Nabi Musa in Heaven.” Nabi Musa (‘a) told the butcher, “I have good news for you: Allah (SwT) has heard her supplication.”[31](#)

- Whoever does not treat his mother properly will never be able to treat others properly.[32](#)
The ayah states, *'to be good to my mother'*.
- Prophets are not after power. They do not want to be a ruler nor a dictator. The ayah states, *'He has not made me self-willed and wretched'*.[33](#)

Peace is on me forever

Surah Maryam, ayah #33:

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

“And peace is on me the day I was born, and the day I die, and the day I am raised alive” (19:33).

- The path of the prophets is safe from birth to resurrection from all deviations.^{[34](#)} They can never go astray, as their will power is very strong and they can see and feel the results of sinning. This is much like when we know not to drink dirty water because the water is contaminated and will make us ill.
- Sometimes it is alright to praise and honor oneself. The ayah states, '*Peace is to me.*'^{[35](#)}
- The most important days for a human being are the day that he is born, the day he dies, and the day he is resurrected.^{[36](#)}
- Everyone will die. Nabi Isa ('a) even though he is alive now, one day he will die too.^{[37](#)}
- Someone who is destined to be born, to die and to be resurrected cannot be the son of God.^{[38](#)}

^{1.} Qisseyhaye Qur'an, p. 434. ^{۱۱۱}

^{2.} Charity. ^{۱۱۱}

^{3.} Sayyid Ali Quli Qarai's translation, deleted the word (Lineage), original translation was 'O sister of Aaron's' (lineage). ^{۱۱۱}

^{4.} Sayyid Ali Quli Qarais translation but changed 'Peace is to me' to 'And peace is on me'. ^{۱۱۱}

^{5.} Tafsir al-Nur, vol. 7, p. 260. ^{۱۱۱}

^{6.} Tafsir al-Nur, vol. 7, p. 260. ^{۱۱۱}

^{7.} Tafsir al-Nur, vol. 7, p. 260, Qarati narrated from Tafsir al-Burhan. ^{۱۱۱}

^{8.} Qisseyhaye Qur'an, p. 433, in footnotes; Majma ul Bayan, vol. 115, p. 163. ^{۱۱۱}

^{9.} Tafsir al-Nur, Vol. 7, p. 260. ^{۱۱۱}

^{10.} Tafsir al-Nur, Vol. 7, p. 260. ^{۱۱۱}

^{11.} Tafsir al-Nur, Vol. 7, p. 261. ^{۱۱۱}

^{12.} Tafsir al-Nur, Vol. 7, p. 261. ^{۱۱۱}

^{13.} Tafsir al-Nur, Vol. 7, p. 262. ^{۱۱۱}

^{14.} Tafsir al-Nur, Vol. 7, p. 262. ^{۱۱۱}

^{15.} Tafsir al-Nur, Vol. 7, p. 262. ^{۱۱۱}

^{16.} The 12th Holy Imam who is in occultation. (a.t.f.s.) May Allah hasten his return. ^{۱۱۱}

^{17.} Tafsir al-Nur, vol. 7, p. 262. ^{۱۱۱}

^{18.} Tafsir al-Nur, vol. 7, p. 263. ^{۱۱۱}

^{19.} Tafsir al-Nur, vol. 7, p. 263. ^{۱۱۱}

^{20.} Tafsir al-Nur, vol. 7, p. 263. ^{۱۱۱}

^{21.} The holy tradition, the words of Allah (SwT) but it is not from Qur'an. ^{۱۱۱}

^{22.} Tafsir al-Nur, vol. 7, p. 263. ^{۱۱۱}

- [23.](#) Tafsir al-Nur, vol. 7, p. 263. ﴿﴾
- [24.](#) Tafsir al-Nur, vol. 7, p. 263. ﴿﴾
- [25.](#) Tafsir al-Nur, vol. 7, p. 263. ﴿﴾
- [26.](#) Tafsir al-Nur, vol. 7, p. 263. ﴿﴾
- [27.](#) Tafsir al-Nur, vol. 7, p. 263. ﴿﴾
- [28.](#) Nahjul Fasaha, p. 125. ﴿﴾
- [29.](#) Sadaqat, Syed Ali Akbar, Ek Sad Mouzoo Pansad Dastaan, vol. 3, p. 289. ﴿﴾
- [30.](#) Sadaqat, Syed Ali Akbar, Ek Sad Mouzoo Pansad Dastaan, vol. 3, p. 288. ﴿﴾
- [31.](#) Gulestani, Shaikh Ali, Dastanhai Tableeghi, p. 243. ﴿﴾
- [32.](#) Tafsir al-Nur, vol. 7, p. 263. ﴿﴾
- [33.](#) Tafsir al-Nur, vol. 7, p. 263. ﴿﴾
- [34.](#) Tafsir al-Nur, vol. 7, p. 264. ﴿﴾
- [35.](#) Tafsir al-Nur, vol. 7, p. 264. ﴿﴾
- [36.](#) Tafsir al-Nur, vol. 7, p. 264. ﴿﴾
- [37.](#) Tafsir al-Nur, vol. 7, p. 264. ﴿﴾
- [38.](#) Tafsir al-Nur, vol. 7, p. 264. ﴿﴾

[1] [1]

SHARES

An Example for the Believers

Surah Tahrim ayah 10 says:

...وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا ۖ امْرَأَتُ نُوحٍ وَامْرَأَتُ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا

“Allah draws an example for the faithless: the wife of Noah and the wife of Lot. They were under two of our righteous servants, yet they betrayed them...” (66: 10).

The wife of Nabi Lut (‘a) and the wife of Nabi Nuh (‘a) [1](#) are named as the examples of the faithless: these two women lived in the house of the prophets of the times and yet they betrayed their husbands. They were with the non-believers. Hence, Allah (SwT) calls them as an example for the faithless.

And in Surah Tahrim ayah 11 and 12 Allah (SwT) says:

...وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا ۖ امْرَأَتُ فِرْعَوْنَ

“Allah draws an [other] example for those who have faith: the wife of Pharaoh...” (66: 11).

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ فِيهَا وَكَانَتْ مِنَ الْمُقْنِينَ

“And Mary, daughter of Imran, who guarded the chastity of her womb, so We breathed into it of Our spirit. She confirmed the words of her Lord and His Books, and she was one of the obedient” (66: 12).

Both the faithful men and women are being told to take Hadhrat A'asiya (The wife of Pharaoh) and Hadhrat Maryam as an example or as their mentor. Hadhrat A'asiya was the wife of Pharaoh and she lived in luxury. However, she accepted the truth and brought faith. Pharaoh did not like this, so he tortured her to death. When given the choice between denouncing her faith and returning to Pharaoh, or facing torture, she opted for torture.

Hadhrat Maryam was chaste, truthful and obedient to Allah (SwT) and was chosen as an example for all the believers. She attained purity and piety by sincerely serving Allah (SwT).

Some of the outstanding qualities and holy experiences she had were:

1. Chastity
2. Obedience
3. Truthfulness
4. Being purified by Allah (SwT)
5. Being chosen by Allah (SwT) above all women of her era
6. Being addressed by angels
7. Receiving food from Allah (SwT)
8. Being the mother of Nabi Isa (‘a)

Among the above merits, two are the most important and encompass the rest, that is, to be most truthful and to be purified. Indeed, these are the two signs of perfect people. The most truthful come in rank immediately after the prophets. In fact, to be most truthful is so important that sometimes prophets are praised as being most truthful. Truthfulness here is much more than truthfulness in one's speech. The truthfulness here requires truthfulness in speech, in intentions, and in beliefs and acts. In other words, truthfulness involves correspondence and compliance between one's heart, mind, tongue and deeds. Hadhrat Maryam (s.a.) is the only lady who is mentioned in the Qur'an as being the most truthful (siddiqah). Of course, Islamic ahadith mention other ladies, specially Hadhrat Fatimah (s.a.) the daughter of the Holy Prophet Muhammad (S) to be one of the most truthful.²

The second concept, purification, is another praiseworthy characteristic attributed to Hadhrat Maryam (s.a.) in the Qur'an. The Qur'an teaches that Allah (SwT) is the purest of the pure, holiest of the holy, the source of all sanctity and cleanliness: no impurity, no evil, no wickedness, would ever approach Him. It is impossible for evil hearts to understand anything about Him, to have faith in Him, to come to any kind of knowledge related to His exalted attributes, let alone to be taught by Him, His teachings being whispered in their hearts and inspired in their souls. Whoever aspires to approach Him must necessarily purify their soul and cleanse their hearts. However, voluntarily purification by a person is only possible to a limited extent, after which it is Allah (SwT) Himself who will guide the person in their endeavors towards purification. This process begins after a trial of the person's all truthfulness and after severe tests to prove their resolution in the path they have chosen towards Him. Without such purification, it was not possible for Hadhrat Maryam to receive the Spirit.³

The Bible

The Qur'an exalts Hadhrat Maryam (s.a.) as an example for the faithful. The Bible does not say such a thing, where the Lord Himself names her as an example for the faithful. But in the Bible there are verses in which others called her "blessed," or she called herself "blessed."

In Luke chapter 1, verse 42, when Holy Mary visits Elizabeth, Elizabeth exclaims in a loud voice, "*Blessed are you among women, and blessed is the child you will bear*"⁴

In Luke, in the same chapter, Holy Mary says: "*My soul glorifies the Lord and my spirit rejoices in God my savior, For he has been mindful of the humble state of his servant. From now on, all generations will call me blessed*"⁵

Related Verses from Qur'an

Surah Tahirim, ayah #11:

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا ۖ امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ ۖ

وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

“Allah draws an example for those who have faith: the wife of Pharaoh, when she said, “My Lord! Build me a home near You in paradise, and deliver me from Pharaoh and his conduct, and deliver me from the wrongdoing lot” (66: 11).

Surah Tahrim, ayah #12:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا وَقَانَتْ مِنَ الْغَائِبِينَ

“And Mary, daughter of Imran, who guarded the chastity of her womb, so We breathed into it of Our spirit. She confirmed the words of her Lord and His Books, and she was one of the obedient” (66: 12).

Explanatory comments and lessons derived

The wife of Pharaoh

Surah Tahrim, ayah #11:

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا ۚ امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ ۚ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

“Allah draws an example for those who have faith: the wife of Pharaoh, when she said, “My Lord! Build me a home near You in paradise, and deliver me from Pharaoh and his conduct, and deliver me from the wrongdoing lot” (66: 11).

- A'asiya was the daughter of Muzahim. When she saw the miracle of Nabi Musa (‘a) that was performed in front of the magicians, right away her heart was contended and she brought faith in the God of Nabi Musa (‘a). In the beginning she was holding her faith as a secret but soon Pharaoh found out. He warned her again and again to give up her faith in Musa and his Lord but she refused. Pharaoh ordered to lay her down on the scorching sand and to nail her hands and feet on the ground. Then a big boulder was placed on her chest. When she was taking her last breath she prayed to Allah,

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ ۚ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ...

“...My Lord! Build me a home near You in paradise, and deliver me from Pharaoh and his conduct, and deliver me from the wrongdoing lot” (66: 11).[6](#)

- By asking for a home near Allah (SwT), she rejected and degraded the palace of Pharaoh.[7](#)
- She declared her detachment and disgust from Pharaoh and his evil deeds and his tyranny.[8](#)
- She was not attracted by the glitter of her husband's palace, neither was she afraid of the torture and persecution. She stood firm in the way of Allah (SwT) and did not budge.[9](#)
- She prays, ***'My Lord, build me a home near You in paradise'***. This prayer shows that she wanted to be physically present in paradise and also spiritually she wanted to be closer to Allah (SwT).[10](#)
- She preferred being martyred in the way of Allah (SwT) than living as a non-believer and the Queen of Egypt.

Maryam (s.a.) an example for the faithful

Surah Tahrim, ayah #12:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ فِيهَا وَكَانَتْ مِنَ الْقَانِنِينَ

“And Mary, daughter of Imran, who guarded the chastity of her womb, so We breathed into it of Our spirit. She confirmed the words of her Lord and His Books, and she was one of the obedient” (66: 12).

- Regarding faith, she had reached the peak of it. She accepted and brought faith on all the heavenly books of Allah (SwT) and was obedient to Allah.[11](#)

- She was so faithful to all the heavenly books and revelations that Allah calls her the most truthful,

...مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ ۖ صِدِّيقَةٌ

“The Messiah, son of Mary, is but an apostle. Certainly other apostles have passed before him, and his mother was a truthful one...” (5:75).

- Allah, by revealing such ayahs, purified Hadhrat Maryam of all the accusations against her and talked about her purity and chastity. [12](#)
- Our Spirit mentioned in the ayah portrays the high rank of that Angel. It is just like saying 'House of Allah'. Obviously, Allah neither has a home nor a soul or spirit. [13](#)
- Many Muslim exegetes have interpreted this Spirit to be Archangel Gabriel. Imam Ali (‘a) was also asked whether the Spirit was Gabriel, and he replied, “Gabriel is from the angels and the Spirit is other than him.” According to another report from Imam as-Sadiq (‘a) [14](#), Spirit is “a creature greater than Gabriel and Michael”. According to Allamah Tabatabai, Spirit is instrumental in the process of revelation received by the prophets. According to the Qur'an, the recipients of the Spirit are not ordinary people. They are distinguished as benefiting from the special grace of the Lord, and as having capabilities enabling them to be addressed by Him. It is in this category of people that the Virgin Mary is placed in the Qur'an, although she was not a prophet. [15](#)

[1.](#) The wife of Prophet Lot and Prophet Noah. ﴿٢﴾

[2.](#) Shomali Muhammad Ali, Mary, Jesus and Christianity, An Islamic Perspective, p. 11, 12 Paraphrase. ﴿٢﴾

[3.](#) Bahmanpour, M.S. Mary in Islam, p. 10 to 12 Paraphrase. ﴿٢﴾

[4.](#) Holy Bible, New Testament, Luke, Chapter 1, verse 42, New International Version, p. 566. ﴿٢﴾

[5.](#) Holy Bible, New Testament, Luke, Chapter 1, verse 46–48, New International Version, p. 566. ﴿٢﴾

[6.](#) Tafsire Namune, vol. 24, p. 315. ﴿٢﴾

[7.](#) Tafsire Namune, vol. 24, p. 316. ﴿٢﴾

[8.](#) Tafsire Namune, vol. 24, p. 316. ﴿٢﴾

[9.](#) Tafsire Namune, vol. 24, p. 316. ﴿٢﴾

[10.](#) Tafsire Namune, vol. 24, p. 316. ﴿٢﴾

- [11.](#) Tafsire Namune, vol. 24, p. 317.  
- [12.](#) Tafsire Namune, vol. 24, p. 318.  
- [13.](#) Tafsire Namune, vol. 24, p. 318.  
- [14.](#) The sixth Holy Imam.  
- [15.](#) Mary in Islam, p. 13 to 15.  

[1] [1]

SHARES

Death

Nothing has been reported about her death in the Holy Qur'an or in the Traditions from the Infallibles. But some scholars have written about it:

Nabi Isa ('a) went to Mount Lebanon with his mother. They fasted every day and they spent their night in worship.

One day Nabi Isa ('a) went down the mountain to fetch some water and the Angel of Death, descended on Hadhrat Maryam while she was busy praying. He greeted her by saying, "Peace be on you O' Maryam, who fasts in the day and prays in the night."

Hadhrat Maryam fainted when she saw the Angel of Death. When she got back to her senses, he saluted her again. She became unconscious again. When she recovered, she asked the angel, "Who are you, that by seeing you my whole body is shivering and by listening to you I'm losing my senses?" The Angel replied, "I am the one who does not have mercy on young neither on old. When I enter the premises of kings, I don't need their permission. I am the destroyer of homes and palaces and I populate the graveyards... I am the Angel of Death and I have come to take your soul."

Hadhrat Maryam asked, "Will you give me time so that I see my son Isa, for the last time?" The angel replied, "I do not have permission to do that. I have been ordered to take your soul. Get ready to meet your Lord." Hadhrat Maryam replied, "I submit to Allah's command." Thus the angel of death took her soul. [1](#)

Nabi Isa ('a) returned by dusk. He got some green vegetables to break their fast. He found his mother sleeping. He told himself, "I'll let her rest a little bit more." He got busy praying until nightfall. He called her but there was no answer. So he thought that she was fast asleep. But when it was almost dawn, he realized that something was wrong, because his mother never slept this long. He came closer to her and saw that his mother had passed away. He placed his face on the face of his mother, and cried bitterly. His cries were so painful, that the angels started crying with him. [2](#)

Only one tradition, can be used which talks about the ritual bath of Hadhrat Fatimah after her death and in the same tradition the ritual bath of Hadhrat Maryam given by Nabi Isa has also been referred to.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ
ع مَنْ غَسَلَ فَاطِمَةَ ع قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ ع كَأَنَّكَ اسْتَفْطَعْتَ ذَلِكَ مِنْ قَوْلِهِ فَقَالَ لِي كَأَنَّكَ ضَيِّقْتَ مِمَّا أَخْبَرْتُكَ
فَقُلْتُ قَدْ كَانَ ذَلِكَ جُعِلَتْ فِدَاكَ فَقَالَ لِي لَا تَضِيقَنَّ فَإِنَّهَا صِدِّيقَةٌ لَمْ يَكُنْ يُغَسَّلُهَا إِلَّا صِدِّيقٌ مَا عَلِمْتُ أَنْ مَرِيَمَ ع لَمْ
يُغَسَّلْهَا إِلَّا عِيسَى ع

Narrated from Mufadhal ibn Omar, “I asked Imam as-Sadiq (‘a) who washed Hadhrat Fatimah Zahra's dead body? He replied “It was Amir al-Muminin”.³ I was surprised by his words. Then he told me, “Were you mournful after what you heard?” I replied, “Indeed I was “. He added, “Don't be sad, Fatimah (s.a.) was a siddiqah (truthful), and only a truthful could wash her body. Don't you know that Hadhrat Maryam's body was not washed, but by Nabi Isa.”⁴

With the help of this tradition, we can gather that Hadhrat Maryam (s.a.) died before Nabi Isa (‘a) was lifted to the heavens.

The Bible

[25] Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

[26] When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, “Dear woman, here is your son,”

[27] And to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.⁵

The Bible says something different from what the tradition says. According to the Bible, Hadhrat Maryam was alive when Jesus was being crucified. But according to the above tradition, Hadhrat Maryam passed away when Nabi Isa (‘a) was living on this earth. He was the one who washed her dead body.

¹. Seemaye Hadhrat Maryam s.a. uz deedgahe Qur'an wa Injeel, p. III, 112, taken from Shahid Dastaghib, Zindagani e Fatimah tuz Zahra wa Zainab e Kubra, p. 110.❧❧

². Seemaye Hadhrat Maryam s.a. uz deedgahe Qur'an wa Injeel, p. 112, taken from Shahid Dastaghib, Zindagani e Fatimah tuz Zahra wa Zainab e Kubra, p. 112.❧❧

³. A title of Imam Ali (‘a).❧❧

⁴. Al-Kafi, vol. 3, p. 159.❧❧

⁵. Holy Bible, New Testament, John, Chapter 19, verses 25–27, New International version, p. 600, 601.❧❧

Conclusion

The story of Hadhrat Maryam (s.a.) is truly a story which is filled with lessons. It has guidance for everyone, parents and children, men and women, young and old.

In this short book we have learnt many lessons from the different aspects of the life of Hadhrat Maryam (s.a.): her mother's vow, her childhood, her worship, her service to Allah, her obedience to her mother, and her obedience to Allah (SwT), her youth and how she refrained from the forbidden, her life in the temple with all men around her, her patience, her faith, her labor, her return to her people with the baby.

Some of the lessons learned from this story include the following: the will of Allah (SwT) prevails, He (SwT) is the master planner, His power, anything is possible if He wills, He just has to say 'Be' and it is, accusing others is one of the worst traits, piety is the best quality one may have, a person who is pious can stay pious in any given environment, one should stay obedient to the command of Allah (SwT), relying on Allah in all circumstances, supporting the Hujjat¹ of Allah.

If one studies the life of Hadhrat Maryam (s.a.) deeply, one will definitely find many more treasures of guidance in it. Similar work should be done regarding the other great women too (like; Hadhrat A'asiya, Hadhrat Khadija, Hadhrat Fatimah).

I ask for Allah's help in guiding us so that we are able to ponder more on the verses of the Holy Qur'an particularly the verses on Hadhrat Maryam (s.a.) and take advantage of the unlimited amount of guidance in them. There are solutions to the problems for all generations in the Holy Qur'an.

وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ...

“...and their concluding call,” All praise belongs to Allah, the Lord of all the worlds” (10: 10).

¹. The proof of Allah (SwT). ﴿١٠﴾

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