

## Section 3: Allah's choice of the descendants of Abraham (as)

Sins of those who love Allah and his Apostle are forgiven – Mary's dedication for service to the Lord – The glad tidings to Zachariah of being granted a son

### Surah 'Ali-Imran, Verse 31

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ  
{31}

**31. "Say: 'If you love Allah, then follow me, Allah will love you and forgive you your sins; and Allah is Forgiving, Merciful',"**

The verses under discussion, including the above verse, have been revealed about a group of the People of the Book, (the Christians from Najran), who used to say:

**"We are the lovers of the Lord."**

Then *Allah* defines 'the followers of the Apostle of *Allah*' as the clear example of this love, and tells His Apostle Muhammad thus:

**"Say, 'If you love Allah, then follow me...'"**

If you are true in what you claim –that you love *Allah* –then follow the Apostle of *Allah*. This act of following is the same as obeying *Allah*. It is in this case that, *Allah* loves you and forgives your sins.

**"...Allah will love you and forgive you your sins; and Allah is Forgiving, Merciful'."**

## Surah 'Ali-Imran, Verse 32

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

**32. "Say: 'Obey Allah and the Apostle '. But if they turn back, then verily Allah does not love the disbelievers."**

The love of *Allah* due to His servant is that He wills to reward the servant, while the love of a servant towards the Lord is that the one heartily wishes to obey Him and to serve Him, because love originate from one's intention. Then, to emphasize on this subject, the Qur'an says:

**"Say: 'Obey Allah and the Apostle '..."**

The objective meaning of this sentence is as such: if you claim that you love *Allah*, then you should reveal the sign of your love by obeying and following *Allah* and His Messenger.

But, if you disobey Him and His Apostle by rejecting the religion of *Allah*, the case is different.

**"... But if they turn back..."**

Then, *Allah* does not love disbelievers and, as a result of their infidelity, He will not give them any reward.

**"... Then verily Allah does not love the disbelievers."**

## Surah 'Ali-Imran, Verses 33-34

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

**33. "Verily Allah chose Adam and Noah, and the progeny of Abraham and the progeny of 'Imran above all people."**

**34. "Some of them are offspring of the others; and Allah is All-Hearing, All-Knowing."**

From this verse on, the explanation of the story of Mary and her forefathers begins. The purpose of 'the family of Abraham' mentioned in this verse is Ismael and Issac and the offsprings of these two. The purpose of 'family of 'Imran' is Moses and Aron, the sons of 'Imran-ibn-Yashar.

***"Verily Allah chose Adam and Noah, and the progeny of Abraham and the progeny of 'Imran above all people."***

The term / Qurriyah / (offspring) is another form used instead of 'the family of Abraham and the family of 'Imr'an', and the phrase /ba'duha min ba'din / (one of the other) means that the family of Abraham and the family of 'Imran are both progenies from one origin separated from each other.

***"Some of them are offsprings of the others; and Allah is All-Hearing, All-Knowing."***

In some books,<sup>1</sup> it is cited that 'the family of Abraham' is the same as 'the family of Muhammad', Viz. Ahlul-Bayt, who, after Muhammad (S), are the immaculate ones from Amir-ul-Mu'mineen Ali and Fatimat-uz-Zahra (as) up to Hadrat Mahdi (May Allah hasten his glad advent), and that Allah does not choose anyone from amongst His servants unless the one be sinless, pure, and immaculate.

Therefore, such special persons elected from the family of Abraham and the family of 'Imran have to be the ones who have been sinless, whether they would have been chosen as prophets or as Imams.

## **Surah 'Ali-Imran, Verses 35-36**

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

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

35. ***"(Remember) when the wife of Imran said: ' My Lord! Verily I vowed to You what is within my womb to be (dedicated) for You (for Your service) freed; therefore accept from me; verily you are the All-Hearing, the All-Knowing! "***

36. ***So, when she delivered her, she said: 'My Lord! I have delivered a female (child) -and Allah knew best what she delivered - and the male is not like the female; and I have named her Mary, and I commend her and her offspring into Your protection from the accursed Satan! "***

The spouse of 'Imran, son of Mathan, was Mary's mother and grandmother of Jesus (as). Her name was Hannah. She had a sister by the name of 'Isha' who was Zachariah's wife. Her father's name was Faghuth. Thus, both Mary and Yahya (John) were cousins for each other.

The term /muharrir/, mentioned in the verse, means 'freed' for serving in Jerusalem so that another person does not appoint her upon doing one's own affairs.

***"(Remember) when the wife of 'Imran said..."***

It is narrated from Imam Sadiq (as) who has said: "*Allah* revealed 'Imran that He would give him a son who could heal the blind and the leprous and raise the dead to life by *Allah's* leave, and He would make of him a prophet unto the Children of Israel, 'Imran informed his wife of that matter," 2

So, when Hannah became pregnant with Mary, she said:

***"... 'My Lord! Verily I vowed to You what is within my womb to be (dedicated) for You (for Your service) freed, therefore accept from me..."***

Here, the phrase 'accept from me' means that, I ask You to accept my vow with Your consent.

***"... Verily You are the All-Hearing, the All-Knowing'."***

***"So, when she delivered her, she said: ..."***

The spouse of 'Imran wished to deliver a son, but when she delivered Mary she became ashamed and, with her head hung, bashfully said:

***"... 'My Lord! I have delivered a female (child),..."***

'Imran's wife expressed this statement with sigh and regret, because she hoped to deliver a son and hence she vowed to devote him for the service of the Lord in the place of worship,

***"... and Allah knew best what she delivered -and the male is not like the female; ....."***

And You know that, for the aim I have vowed, son and daughter are not alike. A female can not afford the duties concerned to a male as he is able to perform them. Therefore, to magnify her she-child, *Allah*, in reply to her, said:

***"...and Allah knew best what she delivered- ..."***

This response means that the Lord is more cognizant than her to Mary and what is concerned to her due to the important affairs that her mother does not know.

It is recognized from this sentence that naming Mary with this appellation was done by her mother at the time of delivery. By the way, it should be noted that the term Mary, in their lexicon, meant 'a saint

worshipping lady'.

So, this kind of naming had been a sign of ultimate love and affection of that pure mother for dedicating her dear child alongside the path of the servitude of *Allah* (s.w.t.). That is why, after performing this auspicious naming, she asked the Lord to protect this child and the progeny that would come into being from her thereafter from the temptations of Satan and to keep them in His merciful shelter.

***"...and I commend her and her offspring into Your protection from the accursed Satan!"***

## **Surah 'Ali-Imran, Verse 37**

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

***37. "So, her Lord accepted her with a good acceptance and made (the plant of) her grow a goodly growth, and He cherished her under the care of Zakariya. Whenever Zakariya entered the sanctuary to (see) her, he would find with her a sustenance. He said: 'O' Mary! Whence have you got this?, She said: 'It is from Allah. Verily Allah provides with sustenance for whomever He wills without measure'."***

***"So, her Lord accepted her with a good acceptance... "***

Mary was a girl, yet *Allah* accepted the vow of her mother with pleasure (that she be set in Jerusalem to serve instead of a boy), which itself was a grace of *Allah* to her.

***"... and made (the plant of) her grow a goodly growth ... "***

The Lord made her growth and development good. He trained her well and, in all circumstances in her life, improved her affairs nicely.

***"... and He cherished her under the care of Zakariya..."***

That is, *Allah* added Mary to the family members (Ahlul-Bayt) of Zachariah and caused him to be Mary's cherisher and guardian, as well as a sponsor of her interests.

***"... whenever Zakariya entered the sanctuary to (see) her, he would find with her a sustenance..."***

Every time Zachariah entered Mary's sanctuary, (and he used to do it frequently), he would find fresh wholesome fruits with her which did not belong to that season.

***"...He said: 'O' Mary! Whence have you got this?'"***

When Zachariah asked her where that sustenance had come from, Mary answered:

***"... She said: 'It is from Allah '..."***

That is, Mary replied him that it had come from Heaven, and that was a grace from the side of *Allah* unto her.

In Kashshaf , (At- Tafsir-ul-Kashshaf),<sup>1</sup> it is cited that during the time of famine and drought, one day the Prophet (S) had become hungry.

Then, Fatimah (as) sent two loaves of bread and some meat as a present for him in order to make him happy and honour him. The holy Prophet (S), carrying that present with him, came to Fatimah's house. When he entered the house, he said:

*"My daughter! Come to me. "*

When she came nigh to him, the Prophet (S) put the cover from over the tray aside. At that time, (those who were present there saw that) the tray was full of bread and meat. So, Fatimah was surprised when she saw them and comprehended that they had come down from the side of *Allah*.

Then the Prophet (S) asked her:

*"Whence has this come to you?"*

Fatimah (as), answered:

*"It is from Allah. He provides with sustenance for whomever He wills without measure."*

Then, the Messenger of *Allah* (S) said:

*"I praise Allah Who has set you (O' Fatimah!) like the chief Lady of the women of Israelites (i.e. Mary)."*

After that, the Prophet (S) called Hadrat Ali-ibn Abi Talib (as), Imam Hassan (as), Imam Husayn (as) and all the members of his-house to gather around that tray. Then, all of them ate from that food so that they satiated.

Yet, there was still some considerable food remained in the tray, (so much so as if nothing had been consumed of it). So, Hadrat Fatimah (as) distributed it among people living in her neighbourhood. 3

***"... Verily Allah provides with sustenance for whomever He wills without measure, ' "***

Allah gives sustenance without measure since His power and sovereignty has no limit or finite, and whatever is taken from it, nothing will be decreased of it.

## Surah 'Ali-Imran, Verses 38-39

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

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَى مُصَدِّقًا  
بِكَلِمَةٍ مِنْ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

38. *"It way then (that) Zakariya prayed to his Lord; he said: 'My Lord! grant me from You a good offspring; verily You are the Hearer of all prayers!'"*

39. *"Then the angels called unto him while he way standing praying in the sanctuary: 'Verily Allah gives you the glad tidings of Yahya (who comes) to confirm a Word from Allah, and honourable and chaste, and a prophet from among the righteous!'"*

*"It way then (that) Zakariya prayed to his Lord..."*

The first Qur'anic word mentioned in the above verse is /hunalika/ which means: 'in that place'. It was the place at the sanctuary where Zachariah saw the position and honour of Mary with *Allah* and wished he had also a child from his wife, 'Isha', similar to the child of his sister, Hannah, although his wife was barren.

*"... he said: 'My Lord! grant me from You a good offspring..."*

Zachariah prayed and asked his Lord to give him an auspicious, pious and sound child.

*"... Verily You are the Hearer of all prayers."*

*"Then the angels called unto him while he was standing praying in the sanctuary: 'Verily Allah gives you the glad tidings of Yahya (who comes) to confirm a Word from Allah, and honourable and chaste, and a prophet from among the righteous!'"*

At that time, when Zachariah (as) was standing praying in the sanctuary, some angels called him that *Allah* granted him the glad tidings of a son, Yahya (John), in the case that he (John) would confirm the Word of *Allah* (Hadrat Masih, Jesus), and would become a leader and honourable. He would be apart from low desires and a prophet from among the pious.

Thus, not only *Allah* informed him the acceptance of his prayer by the angels, but also stated five characteristics of the qualities of that pure child. They are as follows:

1. Yahya (John) acknowledged Jesus (as) as a true prophet and he believed him. John was six months older than Jesus (as), and he confirmed his prophet hood. He was the first certifier of him and testified that Jesus (as) was the Word and the Spirit of *Allah*.

This very fact was one of the miracles concerning Jesus (as) as well as the most authoritative means of the advent and propagation of his auspicious prophet hood, because people did accept the statement of John due to his piety and truthfulness.

By the way, in Arabic, the terms 'Isa and Yahya nearly have a similar meaning. Both of them mean 'to live long'.

***"... (who comes) to confirm a Word from Allah ..."***

2. Yahya (John) became the chief of his tribe and had preference over them from the point of honesty, knowledge, worship, and good manner.

***"... honourable and chaste ..."***

3. He restrained himself from the low desires, and also from following the violent filthy passions, and mammonism.

4. He would become an honest exalted prophet. It should also be noted that the prophet hood of John had been settled from his childhood. The reference for this meaning is Surah Maryam, No, 19, verse 13 which says:

***"... and we granted him wisdom while yet a child."***

That is, we gave him the rank of prophet hood at the time of his childhood. In many Islamic traditions, the Imamate of Hadrat Imam Jawad (as), who became Imam when he was seven years old, as well as the Imamate of Hadrat Mahdi (may Allah hasten his glad advent), have been reasoned to John and Jesus (as) who became prophets when they were in the course of their childhood.<sup>4</sup>

***"... and a prophet from among the righteous."***

5. This prophet (John) was from amongst the righteous people.

## **Surah 'Ali-Imran, Verse 40**

قَالَ رَبِّ اَنْىٰ يَكُوْنُ لِىْ غُلَامٌ وَقَدْ بَلَغَنِى الْكِبَرُ وَاْمْرَاْتِىْ عَاْقِرٌ قَالَ كَذٰلِكَ اَللّٰهُ يَفْعَلُ  
مَا يَشَاءُ

40. ***"He said: ' My Lord! how can I have a son (born) while, indeed, old age has already over taken me, and my wife is barren ? ' He said: 'Even so does Allah whatsoever He pleases'."***

By hearing that glad tiding Zachariah became very happy so that he could not conceal his surprise because of such a subject that happened. Therefore:

***"He said: ' My Lord! how can I have a son (born) while, indeed, old age has already over taken me, and my wife is barren?' ..."***

Then, he was answered thus:

***"... He said: ' Even so does Allah whatsoever He pleases'."***

With this concise sentence, which laid emphasis on the influence of the Divine Will, Zachariah was convinced.

## **Surah 'Ali-Imran, Verse 41**

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُرْ رَبَّكَ  
كَثِيرًا وَسَبِّحْ بِالْعِشِيِّ وَالْإِبْكَارِ

41. ***"He (Zakariya) said: 'My lord! Appoint a token for me'. He said: ' The token for you (will be) that you cannot speak unto human beings for three days except by signals; and remember your Lord immensely and glorify (Him) in the evening and early morning."***

Here, Zachariah (as) asked *Allah* for a token for that glad tiding he received, in order to make his heart completely certain. It was similar to the case that Abraham (as) requested *Allah* to see the scene of resurrection to make his heart certain more than before.

***"He (Zakariya) said: 'My Lord! Appoint a token for me' ...,"***

In answer to him, *Allah* said that the token for him was that he could not speak to people for three days, except by signals, and his tongue, without having any disease or natural disorder, would stop talking with men:

***"... He said: 'The token for you (will be) that you cannot speak unto human beings for three days except by signals..."***

Yet, to show his (Zachariah's) gratitude to that bounty, the verse says:

***"...and remember your Lord immensely and glorify (Him) in the evening and early morning."***

Thus, the Lord accepted the request of Zachariah. But his tongue could not move speaking with people for three days and nights without being involved by any natural cause. Yet, in the meanwhile, he was in a condition that he was still able to be busy murmuring the name of *Allah*.

That wonderful state was a sign of *Allah's* power dominated over everything. The Lord, Who is able to open the speechless dumb tongue when it starts to invoke the name of *Allah*, is also able to bring a believing child into existence from a fruitless barren womb. This occurrence can be the manifestation of the remembrance of the Providence, too.

## Surah 'Ali-Imran, Verse 42

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ  
الْعَالَمِينَ

**42. "And (remember) when the angels said: 'O' Mary! Verily Allah has chosen you and purified you and preferred you above the women of the worlds '."**

It is cited in some books such as: Al-Minar, Qurtubi, Maraqi, Rouhul-Bayan, and Fakhr-Razi that the pre-eminent of the women of the world were four persons: Mary, 'Asiyah, Khadijah, and Fatimah (as).

Some Islamic literature, narrated from Ahlul-Bayt (as) also denotes that Mary was the preeminent woman among the women of her time, while Fatimah (as) is the preeminent throughout of the history.<sup>5</sup>

It should be noted, of course, that when *Allah*, the Wise, chooses a person as preeminent it is because of a special series of efficiencies and eligibilities that the one has. So, this preeminence of Mary over all women of the world was not but because of her piety and virtues. Yes, she had been chosen to give birth to a prophet such as Jesus (as).

### Explanations

1. Angels may speak to human beings other than prophets, too.
2. A woman can reach the rank of Divine sainthood so that *Allah* sends messages to her.
3. Mary was both chosen for virtues and became the preeminent of the women. That is why the Arabic phrase /istafaki/ (has chosen you) has been repeated twice in the verse.

**"And (remember) when the angels said:**

**'O' Mary! Verily Allah has chosen you and purified you and preferred you above the women of the worlds '."**

## Surah 'Ali-Imran, Verse 43

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

**43. "O' Mary! worship your Lord devoutly and prostrate yourself and bow you down with those who bow (unto Him)."**

In this verse, the statement is from other angels who addressed Mary and told her:

**"O' Mary! Worship your Lord devoutly and prostrate yourself and bow you down with those who bow (unto Him)."**

This accomplishment of Mary, indeed, is a kind of gratitude for those great bounties she was given.

By the way, the attendance of women in worshipping communities has been recommended, (on the condition that women treat similar to that which Mary did).

## Surah 'Ali-Imran, Verse 44

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

**44. "This is of the news of the Unseen which we reveal to you; and you were not with them when they did cast (their lots with) their pens as to which of them should have the charge of Mary; and you were not with them (to see) when they were quarrelling (among themselves)."**

This verse points to another part of the story of Mary. It denotes that: O' Muhammad! what Was expressed for you about the story of Mary and Zachariah is from among the news of Unseen revealed to you:

**"This is of the news of the Unseen which We revealed to you..."**

This is revealed to you because these stories in this form, which are proper and free from any superstition, and whose reference is merely heavenly revelation of the Qur'an, are not found in any of the former revealed Books, those which have been distorted later.

Then, it continues saying that when they throwing their pens into water to cast their lots in order to decide who should have the charge of Mary, you were not present therein with them. And also, when the

scholars of the Israelite were quarrelling among themselves to obtain the honour of her guardianship, you were not with them. So, We informed you of all of them by means of revelation.

**"... and you were not with them (to see) when they were quarrelling (among themselves)."**

It is understood from this verse and the verses of Surah As-Safat, No 37, about Yunus (Jonah) that when a problem comes forth which is not soluble, or when there is an endless dispute with quarrelling that no way is found to put an end to it, and it is impossible to unite that knot, casting a lot can be applied.

## Surah 'Ali-Imran, Verse 45

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

**45. "(Remember) when the angels said: 'O' Mary! Verily Allah gives you the glad tidings with a Word from Him whose name shall be Christ, Jesus, son of Mary; eminent in this world and the Hereafter, and of those nearest (to Allah),"**

In the Qur'an, Jesus is nominated to /kalimah/ (word) which, in the Qur'anic texts, has been used in the sense of a 'creature', One example is its application in **Surah Al-Kahf. No. 18. Verse 109**, where it says:

**"...the sea would surely be consumed before the words of my Lord are exhausted..."**

Here, 'words' has been rendered into 'creatures'.

The commendation 'held in honour in this world and the Hereafter' has been used in the Qur'an only for Jesus (as) and, thus, none else is qualified by it throughout the Qur'an,

## Explanations

1. The position of a woman elevates so high that *Allah* talks to her by the way of angels,

**"(Remember) when the angels said: 'O' Mary! Verily Allah gives you the glad tidings with a word from Him..."**

2. *Allah* sometimes nominates His saints before their birth:

**"...whose name shall be Christ, Jesus..."**

3. Jesus (as) is not a son of *Allah* but he is a creature of *Allah*:

**"...a Word from Him..."**

How can be the son of *Allah* the one who was borne from Mary and had passed the foetal course!

**"...son of Mary..."**

4. A child is a bounty,

**"...eminent in this world and the Hereafter and of those nearest (to Allah)."**

## **Surah 'Ali-Imran, Verse 46**

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

**46. "And he will speak to the people in the cradle and in adulthood, and will be one of the righteous."**

To speak as prediction in cradle is the miracle of Jesus. He spoke to people when he was in cradle. His speech, when he would become aged, was another prediction of Jesus which meant he would live to become grown up.

**"And he will speak to the people in the cradle and in adulthood."**

### **Explanations**

1. The One who is able to bring a child for Mary without having a husband, can make a baby speak in the cradle.
2. Where *Allah* wills to protect a person from accusation and imputation, He makes the mute tongue of a baby speak.
3. Where *Allah* intends, a baby speaks like a grown up person, too.
4. The child of a righteous woman, such as Mary, is Jesus, the righteous.

**"... and will be one of the righteous."**

5. In childhood, too, it is possible for him to convey the message of *Allah* to others. So, some of our Imams, like Imam Jawad (as), Imam Ali-an-Naqi (as), and Imam al-Mahdi (as), were appointed to Imamate when they were in childhood.

## Surah 'Ali-Imran, Verse 47

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَٰلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا  
قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

**47. "She said: 'My Lord! How can I have a child when no man has touched me?' He said: 'Even so Allah creates what He pleases. When he decrees a matter (to be), He only says to it 'BE!' and it is '!'"**

The Will of *Allah* is the cause of creation and he can create without any material means or material cause. *Allah* is the cause of all causes. Sometimes He takes the effect of a thing from it and sometimes gives a particular effect to a thing.

The appearance of existence, the maintenance of existence, the effects of existence, and the quantity, the quality and the duration of the effects of all things depend on the Will and pleasure of *Allah*. The Qur'an, in answer to the request of Zachariah, says:

**"Even so does Allah whatsoever He pleases."<sup>6</sup>**

While in answer to Mary it says:

**"Even so Allah creates what he pleases."**

The secret of this difference –does & creates –in the statement may lie in this that a child coming forth from a lady without being touched with a spouse is more surprising than that an old man brings an offspring from his old wife.

Then, to complete this meaning, the Qur'an says:

**"...When He decrees a matter (to be), He only says to it 'BE!' and it is '!"**

### Explanations

1. *Allah* is powerful in creation. He can create creatures both through the natural means and without natural means. Both of them are the same for Him,

**"... He said: 'Even so Allah creates what He pleases."**

**When he decrees a matter (to be), He only says to it 'BE!' and it is '!"**

2. *Allah's* creation through an unusual way is not a new thing. This manner has had some former samples, too.

3. It does not matter for a person to wonder and ask question when its origin is not denial and obstinacy.

*"She said: 'My Lord! how can I have a child when no man has touched me?'*

## Surah 'Ali-Imran, Verse 48

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ

48. *"And He will teach him the Book, and the wisdom, and the Torah and the Evangel."*

In books provided by both main Islamic schools of thought, it is cited that the purpose of the Qur'anic phrase *'He will teach the Book'* is *'writing, and teaching how to write'* and the purpose of /hikmah/ (wisdom) is being conversant unto the merits, effects, goodness and evils of things, deeds morals and beliefs, whether those things belong to this world or to the coming world.

### Explanations

1. One of the principles and conditions of leadership is knowing the necessary things –being conversant unto science, wisdom, and the contents of the heavenly Books.

*"And He will teach him the Book, and the wisdom, and the Torah and the Evangel."*

2. At any time, the leader of a community should have conversance of the former incidents and laws. (Jesus (as) was taught Torah which was from the time of Moses.)

## Surah 'Ali-Imran, Verse 49

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ  
كَهَيْئَةِ الطَّيْرِ فَانْفُخْ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي  
الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم  
إِن كُنْتُمْ مُّؤْمِنِينَ

49. *"And (He will make Jesus) a Messenger to the Children of Israel, (saying): 'Verily, I have come to you with a sign from your Lord. I will make for you like the figure of a bird out of clay, then I will breathe into it, and it shall become a bird by Allah's leave; and I will (also) heal the blind and the leprous and will raise the dead to life by Allah's leave; and I will inform you of what you eat*

***and what you store up in your houses. Verily in that is a sign for you if you (indeed) are believers. "***

This verse points to the miracles of Jesus (as). At first it says:

***"And (He will make Jesus) a Messenger to the Children of Israel..."***

Then, the Qur'an continues saying that he was commissioned to tell people:

***"...I have come to you with a sign from your Lord..."***

This sign was not only a single sign but it had also some numerous branches; thus:

***"... I will make for you like the figure of a bird out of clay, then I will breathe into it, and it shall become a bird by Allah's leave..."***

Then, it refers to his second miracle and states about the treatment of refractory diseases in some ordinary ways. It says:

***"... and I will (also) heal the blind and the leprous..."***

No doubt these subjects, especially for the physicians and scholars of that time, were some undeniable miracles.

In the third stage, it points to another miracle, saying:

***"...and will raise the dead to life by Allah's leave..."***

This phenomenon is something that is considered among miracles and extraordinary actions at any time or period. The writer of Majma'ul-Bayan says that Jesus (as) raised many dead persons to life.

Among them, it happened that he saw a dead was being carried in a coffin on the shoulders of people. Jesus (as) prayed for the dead one to bring him back to life again when the dead raised to life and came down from people's shoulder. Then he wore clothes and returned to his home and, later, he got a son.<sup>7</sup>

Another time Jesus (as) raised a ten-year-old girl to life when it was one day after her death. She returned home and, after a length of time, she married and borne an offspring.

These kind of miracles also occurred abundantly by, and at the time of the Prophet of Islam (S) and Imam Amir-ul-Mu'mineen Ali (as) and other Imams from Ahlul-Bayt (as). For example, one day a man from Kufah, an ancient city in Mesopotamia, came to Hadrat Rida in Khorasan, located in the east of Iran, and said:

***"O' progeny of the Messenger of Allah! the inhabitants of Kufah have seen many miracles from your ancestor, Amir-ul- Mu'mineen Ali (as) and, now, I ask you to do a miracle so that I can take it as a***

*present to the people of Kufah."*

Hadrat Rida (as), addressing the man, said:

*"What do you want that I do?"*

*"My mother has died," the man said:*

*"I ask you to invoke that Allah raises her to life."*

Imam Rida told him:

*"Return home and you will find your mother alive."*

When the man reached home in Kufah, he found his mother alive. He announced to people that the happening was the miracle of Imam Rida. So, that woman lived for some years after that and finally she died again.<sup>8</sup>

It is noteworthy that the reason that Jesus (as) was given those kinds of miracle was that at his time the science of medicine had progressed vastly. So, Allah appointed his miracle of the same knowledge of that time so that Jesus (as) could overcome the scientists and scholars of his time, expert in that field, in order that his prophet hood be proved.

The similar case happened for Moses, son of 'Imran (as), when sorcery had gone to its climax and had spread very vastly. Allah gave him the miracle of Rod to nullify their magic, and made the sorcerers unable to bring something like that.

The knowledge and art of the people at the time of our prophet, Muhammad Mustafa (S), was rhetoric and elegance. Therefore, Allah manifested the miracle of the Qur'an to them: the surprising tone and the wonders of statements, and the marvellous style of the word of *Allah*, all of which made those people unable to bring the like of it.

However, in the fourth stage, it refers to the hidden secrets of people. Usually everybody has some personal affairs in his / her life that are mysteries and others rarely know them, but Jesus (as) said:

***"...and I will inform you of what you eat and what you store up in your houses..."***

At the end, the verse, referring to all of these four divine miracles, says:

***"... Verily in that is a sign for you if you (indeed) are believers."***

It is understood from the content of the above mentioned verse, as well as the similar verses of this sense in the Qur'an, that the saints and Messengers of *Allah* can, by His leave, interfere in the world of nature and creation, when it is necessary.

They can cause some incidents to happen which are extraordinary and different from the natural process of the current affairs. This matter is something higher than Master-ship /wilayah/ (in religion, i.e. guardianship over people), which, in Islamic literature, idiomatically is called: /wilayat takwini/ i.e. (genetic authority).

## Surah 'Ali-Imran, Verse 50

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَآخِلَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ  
بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

**50. "And (I come) conforming that which is before me of the Torah and to make lawful to you a part of that which has been forbidden unto you; and I come unto you with a sign from your Lord; therefore, be in awe of Allah and obey me."**

This verse is also the continuation of the expressions of Jesus (as), In fact, he explains a part of the aims of his appointment to prophet hood. It says:

**"And (I come) conforming that which is before me of the Torah..."**

He said he also came to allow them to use some of the things which (because of transgression and sin) had become forbidden for them. (The things were such as the meat of camel, some of animal fats, some birds, and some kinds of fish.)

**"...and to make lawful to you a part of that which has been forbidden unto you..."**

Then, it adds:

**".. and I came unto you with a sign from your Lord; .."**

Through Surah Al-'An'am, No 6, verse 146, Allah says:

**"And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones:..."**

Therefore; may be, those unlawful things which became lawful by Jesus (as) are these very things.

And, at the end of the verse, it concludes thus:

**"... therefore, be in awe of Allah and obey me."**

## Surah 'Ali-Imran, Verse 51

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

**51. "Verily Allah is my Lord and your Lord: therefore worship (only) Him; this is a straight path."**

In this verse, the Qur'an speaks from the tongue of Jesus (as) and to remove any ambiguity or doubt and falsehood, and also in order that some people do not attach his exceptional birth as a means for his divinity, it says:

**"Verily Allah is my Lord and your Lord: therefore worship (only) Him; this is a straight path."**

Here, Jesus (as) emphasizes that you must worship only *Allah*, neither me nor anything else. This is the way of monotheism, the straight path, not the path of paganism nor the path of duality or polytheism.

There are many other verses in the Qur'an, too, wherein Jesus (as) emphasizes on his worship and servitude before *Allah*. In spite of what is cited in the present perverted Evangels from the tongue of Jesus (as) that he often used the term 'Father' about himself, the Qur'an narrates the word /rabb/ (Lord) and the like of it from Jesus (as) which itself is an evidence to his utmost attention toward the effort and strive against paganism, or against the claim of divinity of Jesus (as).

Hence, as long as Jesus (as) was alive and was among people, no one dared to introduce him as one of gods. Besides that, as the Christian researchers have confessed, the subject of Trinity and belief in three gods (the Father, the Son, and the Holy Ghost) appeared from the third century AD.

## Surah 'Ali-Imran, Verse 52

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ  
أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّ أُمَّسَلْمُونَ

**52. "And when Jesus perceived infidelity on their part, he said: 'Who are going to be my helpers (on the way) towards Allah?' The disciples said: 'We are the helpers (on the way of) Allah! We believe in Allah and bear you witness that we are "Muslims'."**

The Arabic term /hawariyun/ (helpers) is the plural form of /hawari/ in the sense of 'change of way'. The 'helpers' on the way towards *Allah* were those who left the deviated way of people and joined to the path of right,

In Safinat-ul-Bihar, it is narrated from Imam Rida (as) who in this respect, said:

*"They were some people who purified and brightened themselves and tried to purify others both."*<sup>9</sup>

It is cited in Al-Kafi, narrated from Imam Sadiq (as) who said:

*"The helpers of Jesus left him when the stage of action came forth, but our helpers heartily accept kinds of calamities and do not abandon our obedience....."* <sup>10</sup>

As Moses (as) prophesied, too, before coming Jesus (as), the Jewish people were waiting for his advent, but when he appeared and the unlawful interest of a perverted group of Children of Israel were exposed to danger, only a small group followed Jesus (as). The verse says:

***"And when Jesus perceived infidelity on their part, he said: "Who are going to be my helpers (on the way) towards Allah?!"***

Here, only a small group responded this invitation positively. The Qur'an refers to these people as /hawariyun/ (helpers, the special disciples of Jesus (as).)

***"...The disciples said: 'We are the helpers (on the way of) Allah! We believe in Allah and bear you witness that we are Muslims' ! "***

To prove their sincerity; the disciples of Jesus, in answer to him, said that they were the helpers (on the way of) Allah and they did not say that they were his helpers.

## **Surah 'Ali-Imran, Verse 53**

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

***53. "Our Lord! We believe in what You have revealed and we follow the Messenger, so record us among the witnesses."***

In this verse, there are some expressions stated which denote to the utmost sincerity and theistic belief of the disciples.

They presented their belief unto Allah like this and said:

***"Our Lord! We believe in what You have revealed and we follow the Messenger, so record us among the witnesses."***

## Surah 'Ali-Imran, Verse 54

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

**54. "And they devised, and Allah devised, and Allah is the best devisers."**

At the time of the holy Christ (as) to stop the call of his invitation, a group of evil people planned some satanic plots against him. They devised to capture and prison him in order to set the preparation of his execution by hanging him.

So, they assigned some prizes to those who could show his place or would deliver him (as). But *Allah* obliterated their plots totally and rescued him in the best form.

**"And they devised, and Allah devised, and Allah is the best devisers."**

### Explanations

1. The Will and device of *Allah* is above all kinds of effort and device that anybody may bring forth.
2. The Lord is the supporter of His saints.
3. The evil or good devices and deeds of human beings are the main factors to call the wrath or the grace of *Allah*.

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1. Tafsir-ul-Burhan, Vol. 1, p. 277; Atyab-ul-Bayan, Vol. 3, p. 178; and Majma'-ul-Bayan, Vol. 2, p. 433

2. Bihar-ul-'Anwar, vol. 14, p. 203

3. Tafsir-Kashshaf, Vol. 1 p. 427

4. Atyab-ul-Bayan, Vol. 3, P. 189

5. A1-Mizan, vol. 4, p. 65 (Persian version)

6. The Quran, Surah Ale-'Imran, No.3, Verse 40

7. Majma' ul-Bayan, Vol. 2, P. 446

8. 'Ithbat-ul-Huda, Vol. 6, P. 149 (Persian version)

9. Safinat-ul-Bihar, vol. 2, p. 493

10. Ibid, narrated from Al-Kafi; Kitab-ul-Kufr

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