

# الجزء الثالث

The Third Chapter



MASUMA ABDUL-MUHT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## الجزء الثالث The Third Chapter

Surah Baqarah now comes to a conclusion in the first quarter of this third chapter.

### Not all Messengers are of the Same Rank

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ مِنْهُمْ مَن كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

(253) Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree

Some prophets have been given higher rank over others. For example, Musa is known as **كَلِيمُ اللَّهِ** Kalimullah, the 'One Who Spoke with Allah', as he spoke with Allah directly on Mount Tur.

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ  
اِخْتَلَفُوا فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا

If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other,

If Allah wanted, He would have created man as one harmonious nation. Rather, He made us different, so much so that even His prophets differed; we are unlike the angels, which Allah created without freewill. Inevitably, different people have different statuses in society, have varying intellects, and so on. However, in terms of religion, everyone is equal. The Qur'an is for everyone, and does not discriminate against its readers.

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وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

*but Allah does what He intends.*

Allah is the Creator. He created us as He willed. Many people cannot understand, or cannot bare to accept this notion, so much so that it leads them to disbelief.

Often atheists use this as an argument, stating that if a God did exist, evil would not exist. But they fail to understand the nature of this world. This world is a test for mankind, to differentiate between the faithful and unfaithful, the patient and hasty, the humble and the prideful.

Furthermore, we were created with free will, and unfortunately evil is a result of that.

### Why is the Qur'an Constantly Changing Topics?

Allah ﷻ says in 17:41:

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

*And We have certainly diversified [the contents] in this Qur'an that mankind may be reminded, but it does not increase the disbelievers except in aversion.*

Allah speaks of rotating the topics in the Qur'an. Some may see the constant changing of themes and topics haphazard at first glance, but the Qur'an has its own specific methodology. The Qur'an came down first and foremost to the Prophet ﷺ. Each instance of revelation was relevant to his life at the time; whether it was a need for religious rulings, or explanations of Allah's creation.

Allah speaks of the Prophet's ﷺ mission in 3:164:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ  
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

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*Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.*

Furthermore, the beauty behind this methodology is that a person can pick up the Qur'an and read only 5 pages, and within those pages read about the oneness of Allah, the messenger, the afterlife, as well as various legal rulings and stories of people of the past.

### Ayat al-Kursi - The Verse of The Throne

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

*Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.*

This verse has the most mentions of Allah (with His various names) than any other verse in the Qur'an.

Allah speaks of His attributes as the Living, in that He was never born, nor will He ever die. Tiredness or sleep will never overcome Him.

Allah knows what was before and what is to come, in that His knowledge transcends time. Allah is not bound by time in the same way humans are. We rely on time to live our daily lives, we use time to know when to pray, when to eat and even measure our lives by it. All of this is below Allah. He created time, and He could take it away without effort.

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### There is No Compulsion in Religion

لَا إِكْرَاهَ فِي الدِّينِ <sup>صَلِّ</sup> قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

*There shall be no compulsion in [acceptance of] the religion.*

Every person is created with free will, and every person has a God given right to follow their own free will. Yes, we are allowed to try to convince people of our opinions, to call people to follow that which we follow, but if one was to cross the line between convincing and compulsion, they will have incurred sin upon themselves.

We can try to guide someone with our words, but we cannot take someone to guidance. This is Allah's role. Allah guides whom He wills and misguides whom He wills.

### Ibrahim and The King

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ <sup>صَلِّ</sup> قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ <sup>قَالَ</sup> وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

*Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.*

Ibrahim said to a King, Nimrood, "Allah gives life and causes death," and Nimrood said that he could do the same. To prove this, Nimrood called one man and allowed him to live, then called another, and took his life.

Ibrahim saw that Nimrood's ego had clouded his intellect. So instead he told Nimrood that his Lord, Allah rises the sun from the East and sets it in the West, and he challenged Nimrood to rise it from the West and set it in the East, and to this Nimrood had no answer.

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### The Seed Parable

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ  
سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

*The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.*

A penny spent in the way of Allah will result in the reward of thousands of times of its worth.

Every coin of spare change you have ever given from your pockets at a mosque collection or charity dinner, without you even thinking, a thoughtless act has been accumulating rewards for you since the day you gave it.

Then Allah ﷻ reminds us:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ  
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

*O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day.*

Charity is an act that should remain between you and Allah.

Allah ﷻ then encourages us to give in charity from what is dear to us.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ

*O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth*

وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ  
اللَّهَ غَنِيُّ حَمِيدٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.*

In many Muslim countries throughout history, many have often been encouraged to purchase their Qurbani animals 6-12 months in advance and rear the animals themselves. Thus, they would grow an attachment for the animal by time it came to slaughter it. Slaughtering an animal you raised yourself as opposed to a random animal picked at a market is a true sign of obedience to Allah. Furthermore, this practices teaches us to give in charity what we hold dear to ourselves.

In our lives, as it may not be plausible to rear an animal in our gardens, we can transfer this concept to our general lives when giving charity. When giving away clothing to a charity appeal, we should not only give away those clothes which are no longer fit to wear, or are damaged. We could instead give away an item of clothing we still have use for, or hold dear, or even go out and purchase fresh clothing to give away.

### Interest, Usury

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً <sup>ط</sup> وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

*O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.*

Any wealth accumulated through interest will eventually be destroyed by Allah. Whereas wealth accumulated through profit, from which charity is given, will me blessed and multiplied by Allah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### The Final Three Verses

These verses are a gift from Allah to His creation.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ <sup>ط</sup>فِيَعْرِضُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ <sup>ق</sup>وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.*

This verse is a stark reminder to man. Often, when a person is alone, or away from their families, they act in ways they never usually would in front of others. However, we must always remember that on the day of judgement, every evil we hid (and did not sincerely repent for) will come to light.



رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

(286) OUR LORD, DO NOT IMPOSE BLAME UPON US IF WE HAVE FORGOTTEN OR ERRED.

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

OUR LORD, AND LAY NOT UPON US A BURDEN LIKE THAT WHICH YOU LAID UPON THOSE BEFORE US.

رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

OUR LORD, AND BURDEN US NOT WITH THAT WHICH WE HAVE NO ABILITY TO BEAR.

وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ ﴿٢٨٦﴾

AND PARDON US; AND FORGIVE US; AND HAVE MERCY UPON US. YOU ARE OUR PROTECTOR, SO GIVE US VICTORY OVER THE DISBELIEVING PEOPLE.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Surah Aal Imran - The Family of Imran

Madani

A virtue of Aal Imran which is similar to Surah Baqarah is that it will intercede on the day of judgement for those who recite it.

### What is Aal Imran?

Where Surah Baqarah was about the Jews and the nation of Musa, this Surah is about the Christians, and the nations of a family of prophets known as Aal Imran - The Family of Imran.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

*Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence.*

Some scholars are of the opinion that these two names of Allah, Al-Hayy and Al-Qayyum are the الاسم الأعظم al-ism al-A'zam, the Greatest Names of Allah.

### A Prayer to Remain Guided

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

(8) [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."

Often people can get 'comfortable' in their positions. Some people assume that praying 5 times a day, fasting in Ramadan and going to Jumua Salah on Fridays are enough to get to Jannah, and perhaps it is. But it is often the case that a person robotically performs these actions out of habit, not out of subservience for Allah ﷻ. They act because they have been told to, but do not know the meaning behind their actions.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is easy to become complacent in our every day lives. It is a good practice to every week, if not every day, set a goal for yourself to learn one new thing about Islam, whether it is learning a new portion of the Qur'ān, or a hadith, or even learning a dua and implementing it into your daily life.

Iman (faith) is not consistent, it is constantly fluctuating. In times of great happiness, it increases, and in times of great sadness, it decreases. In those times of happiness, we should utilise that 'spiritual high' in order to nurture our souls and prepare them for those times when, under duress, it is possible for our faith to wain.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ  
(17) THE PATIENT, THE TRUE, THE OBEDIENT, THOSE WHO SPEND [IN THE WAY OF ALLAH], AND THOSE WHO SEEK FORGIVENESS BEFORE DAWN.

*This verse paints a portrait of the heart Allah loves.*

*It gathers five inner qualities that shape a believer's life: patience in hardship, truthfulness in word and intention, humble obedience to Allah, generosity in giving for His sake, and a deep habit of returning to Him in repentance. The final description is especially tender, they seek forgiveness in the stillness before dawn; when no one sees them except Allah. It shows that real closeness to Allah is not only found in public acts of worship, but in private moments of humility, where one's honesty and need may truly be laid bare before Him.*

### Being Wary of Who We Surround Ourselves With

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

(28) Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Although it is not forbidden to take non-Muslims as friends, we should always aim to surround ourselves with those who encourage us towards our religion.

We should also think about who we are as friends. Do you as an individual bring benefit to the relationships you are in? Are you the kind of person who encourages those around us into the remembrance of Allah.

This does not mean we should constantly be lecturing people, or correcting their actions, as this could drive people away. The best way to encourage change in others is to be the change yourself. This is why the concept of the Sunnah of the Prophet ﷺ is so important in Islam.

The Prophet ﷺ was sent as the best of examples; he was the embodiment of the perfect Muslim. Although, unlike the Prophet ﷺ, we are fallible (capable of doing wrong), we should always aim to try to do what is right, and be in the habit of repenting for those wrongs we have committed. We should always strive to keep the Rida - happiness of Allah at the forefront of our intentions, and allow the lens of His happiness, His eternal abode, drive all of our actions.

### The Family of Imran

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

(35) [Mention, O Muhammad], when the wife of 'Imran said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

Imran and Hanna were the parents of Maryam, the Virgin Mary. Imran was a very pious man. When Hanna became pregnant with her first child, the couple swore their child to the service of Allah, they planned for their child to live in Bayt al-Maqdis (Masjid Al-Aqsa) in Jerusalem. Unfortunately, Imran passed away whilst his wife was pregnant.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

*But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]."*

When the time came for Hanna to give birth, she was shocked to have had a girl. They had originally thought that Allah would bless them with a son in order to serve the masjid. The baby girl was named Maryam, and as promised she was sent to the masjid to live out her life in the service of Allah. Allah ensured them that both males and females hold their own unique blessings. Had they had the son, the miracle of Isa's birth would never have taken place.

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

*(37) So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."*

Maryam was handed to the care of her uncle, the Prophet Zakariyyah. Maryam's mother, Hanna was the sister of Zakariyya's wife, Eesha' (Elizabeth).

From the onset, it was very obvious to everyone that Maryam was a very blessed girl. Often, her uncle would enter her rooms and find her with platters of food and fruit which were out of season. Clearly, these were bounties which were miraculously granted to her by Allah.

Maryam is the only woman who holds the honour of being mentioned by name in the Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

(37) INDEED, ALLAH PROVIDES FOR WHOM HE WILLS WITHOUT ACCOUNT.

هَذَاكَ دَعَا زَكَرِيَّا رَبَّهُ <sup>ط</sup> قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً <sup>ط</sup> إِنَّكَ سَمِيعُ الدُّعَاءِ

*At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."*

Unfortunately, Prophet Zakariyyah and his wife Eesha' (Elizabeth) struggled with infertility for many years.

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا  
بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ

*So the angels called him while he was standing in prayer in the chamber, "Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."*

Then one day, after years of patience and service, they received glad tidings from Allah of a baby boy to come, his name would be Yahya (John). Zakariyyah and Eesha' were very surprised as they were well into old age and had been barren for years, however, as we have been reminded time and time again, Allah is the Giver of Life, and He does as He wills; a fact which shall be emphasised in the verse to come.

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

*[And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]."*

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The Angels came to Maryam with glad tidings of a child she was to bear. Although logically impossible, Allah willed him to be, and so Isa was planted in his mothers womb.

Allah ﷻ says:

قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ

*Such is Allah; He creates what He wills*

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

*He will speak to the people in the cradle and in maturity and will be of the righteous."*

Although Maryam was honoured to be given such a great role by Allah ﷻ, any woman would fear for the consequences of birthing a child out of wedlock. So Allah ﷻ assured her that this child would bare witness for her before the people.

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

*And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.*

This verse is somewhat of a concise summary of Isa's prophethood. He was sent to Banu Israil<sup>1</sup> (Jews) to call them from their misguidance, back to the light of Tawhid.

<sup>1</sup> The Israelites, who were formerly the people of Musa

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The Banu Israil, as outlined in Surah Baqarah, were a people of many questions. So Allah sent Isa with many miracles which could leave no room for any doubt in his role as a messenger.

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

*And they [disbelievers] planned, but Allah planned. And Allah is the best of planners.*

Although this verse is specifically about the disbelievers at the time of Isa, it can also hold a more general meaning that we may all benefit from.

Often in life, when things do not go to plan, or as we expect, we as humans are quick to grow angry or upset. Some people even go so far as to accuse Allah of ruining their lives and plans.

However, true faith requires a leap of faith, in that one of the core tenants of faith is belief in Qadr, fate. Allah has a plan, Allah has written everything that was and everything that is to be. It is up to us, as servants, to put our faith in Allah, that He has our best interest in mind.

We must remember that Allah loves us more than our own parents, and every event that takes place in our lives has a wisdom behind it; although we may not see it in the present, which is why in hindsight, everything is much clearer.

Allah exists outside the realm of time, and so our fates are written outside the realm of time also, although they play out over a timeline. We must always bare in mind that we do not have the whole picture.



رَبَّنَا إِنَّا أَمَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ (16)

(16) OUR LORD, INDEED WE HAVE BELIEVED, SO FORGIVE US OUR SINS AND PROTECT US FROM THE PUNISHMENT OF THE FIRE

بسم الله الرحمن الرحيم

