

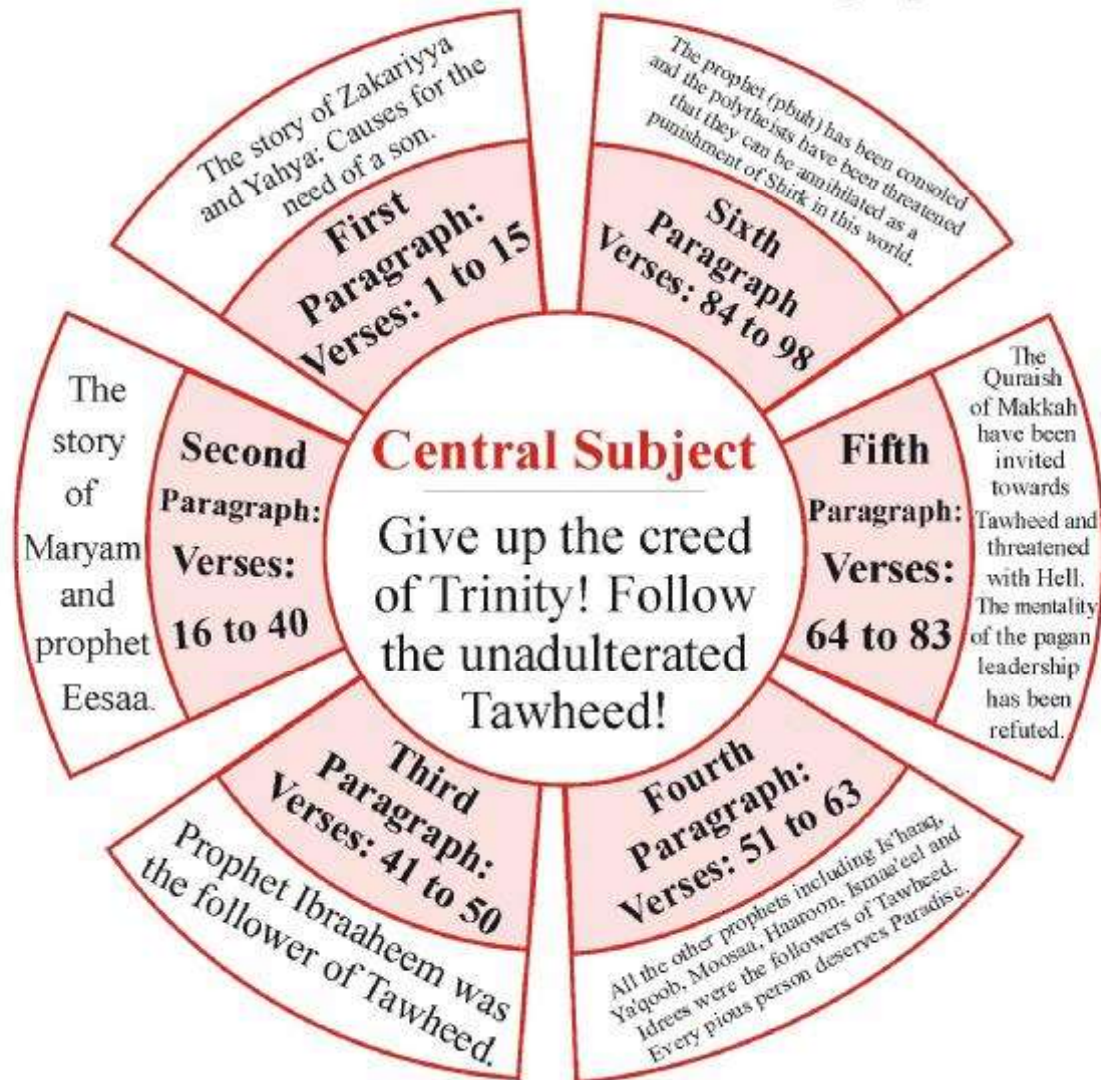
Flow Chart of Macro-Structure of Soorah Maryam

19-Soorah Maryam

Makkan

Verses: 98

Paragraphs:6



• **Period of revelation:**

Soorah Maryam is a Makkan soorah, which was revealed before migration to Ethiopia in Rajab, 5 prophet-hood when the Muslims were undergoing the cruelties of Quraish. The training of the companions was necessary for propagation of Islam among the Christians of Ethiopia. Hence, this soorah was revealed for argument with the people of the Book. Ja'far bin Abi Taalib had recited this soorah in the court of Najaashi, the Ethiopian king.

The relationship of soorah Maryam with the book

1- In the last verse of the previous soorah (Al-Kahf) Tawheed was explained in the following words: “That your God is One God (Allah).

Then the Shirk was forbidden in these words: ﴿وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“And joins no other deity in the worship of his Lord.” (18: 110)

The central subject of soorah Maryam is the refutation of Trinity and the establishment of Tawheed.

2- In the introduction of the previous soorah (Al-Kahf), one of the purposes of the revelation of holy Quran was told to be a warning for the Christians about their creed of Trinity. ﴿وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا﴾ “And warn those who say, 'Allah has begotten a son'.” (Verse:4)

Here, in soorah Maryam, this subject has come repeatedly.

﴿مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ﴾ “It is not befitting to Allah that He should beget a son! He is far above this.” (Verse:35)

﴿وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا﴾ “It is not befitting to the Compassionate (Allah) that He should get a son.” (Verse:92)

3- The temporary adornment of this world and the everlasting deeds:

In the previous soorah (Al-Kahf) it was said:

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلًا﴾ “The wealth and children are the attraction of this worldly life; yet, honourable deeds that last forever are better rewarded by your Lord and hold for you a better hope (of salvation). (Verse: 46)

The same subject has been described in soorah Maryam in the following words:

﴿وَالْبَقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا﴾ “Everlasting are only the good deeds, which are the best in the sight of your Lord to earn you a better reward and yield you the best fruit.” (Verse: 76)

4- In soorah Maryam, the creed of Tawheed has been proved by the life of Jesus Christ and some other prophets.

In the next soorah (Taahaa) the proof of Tawheed has been provided from the life of prophet Moosaa which he spent in invitation towards Tawheed.

Important key words and subjects

1- A marvellous style of historical arguments in soorah Maryam:

It is a marvellous style of soorah Maryam that instead of the words “Burhaan” (argument) or “Aayah” (Sign), the words “Zikro Rahmate” (mentioning the mercy), “Wazkur fil-Kitaab” (mention in the book) have been used for the arguments of Tawheed. This way of expression means asking to present another argument from the history.

﴿ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدًا زَكِرْتَا﴾ “This is a reminder of blessings that your Lord bestowed on His servant Zakariyya.” (Verse: 2)

(O Muhammad) ﴿وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ﴾ “Relate to them the story of Maryam in the Book.” (Verse: 16)

﴿وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ﴾ “Relate to them the story of Ibraaheem from the Book (holy Quran).” (Verse: 41)

﴿وَأَذْكُرْ فِي الْكِتَابِ مُوسَى﴾ “Relate to them the story of Moosaa in the Book.” (Verse:51)

﴿وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ﴾ “Relate to them the story of Ismaa'eel in the Book.” (Verse:54)

﴿وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ﴾ “Relate to them the story of Idrees in the Book.” (Verse:56)

2- The real cause of the Shirk of Makkan pagans was that they considered their gods to have authority:

Explaining the causes of Shirk it was said that the Makkan pagans made gods other than Allah and considered them powerful, mighty and authoritative. They used to worship them in order to get their help and protection.

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا﴾ “They have taken other deities for worship besides Allah, so that they should be a source of strength to them.” (Verse: 81)

3- A rational argument of Tawheed in soorah Maryam:

A rational argument has been given and it is asked that Allah Who has brought mankind into existence from non-existence; is He not able to create Jesus Christ without a father?

﴿وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا﴾ “Just as I created you before, when you were nothing at all.” (Verse: 9) and

﴿أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا﴾ “Does not man remember that We created him before out of nothing?” (Verse: 67)

4- The unworthy descendants of Bani Israa'eel lost the prayer:

It was made clear to the people of the Book that the prayer was obligatory for everyone from the time of prophet Ismaa'eel till the time of prophet Eesaa, the last prophet of Bani Israa'eel. All the prophets ordered for it, but the Israelites lost this important ritual. Prophet Ismaa'eel (2,000 B.C.) used to order his family to offer the prayer and pay the Zakah (obligatory charity). ﴿كَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ﴾ “He commanded his people to establish Salah (prayer) and give Zakah.” (Verse: 55)

Regarding the prayer and the charity, it has been reported from prophet Eesaa himself that Allah had advised him for it. ﴿وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾ “He has commanded me to establish Salah (prayer) and give Zakah (obligatory charity) as long as I live.” (Verse: 31) However, some unworthy successors among the Israelites who became slaves of their desires lost this centuries old special form of worship (the prayer). ﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ﴾ “But the generations who succeeded them, abandoned the Salah and started following their lusts.” (Verse: 59)

5- An important principle of annihilation of nations in soorah Maryam:

This soorah contains the principle that Allah gives respite to the disobedient nations who have lot of wealth and dignity up to an appointed time and then annihilates them. This principle has been described twice in verse 74 and 98. ﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَخْسَنُ أَثَاقًا وَّرِثِيًّا﴾ “(Don't they see), how many generations have We destroyed before them, who were far greater in riches and in splendour?” (Verse: 74)

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْوًا﴾ “How many generations have We destroyed before them! Can you see any of them, or hear even a whisper of them?” (Verse: 98)

Macro-structure of soorah Maryam

Soorah Maryam consists of six paragraphs. Jesus Christ is not the son of Allah. In the first paragraph, the miraculous birth of prophet Yahya has been cited as a proof of the miraculous birth of prophet Jesus Christ which is mentioned in the second paragraph. In the third paragraph, prophet Ibraaheem's Tawheed has been cited as an argument. In the fourth paragraph, the Tawheed of a few prophets, who are accepted by the Jews and the Christians, is mentioned. In the fifth paragraph, the commandment for Tawheed of worship has been given. In the last paragraph, there is consolation for the prophet (pbuh) and threat of annihilation for the Christians.

1- Verses: 1 to 15: In the first paragraph, prophet Zakariyya is mentioned that Allah miraculously gave him a son like Yahya in his old age.

In fact, it has been proved in this paragraph that contrary to the normal method, Allah has got the power to administer things miraculously. The God Who gave Zakariyya a son in his old age, the same God gave Maryam a son without a husband. The Christians have been given an argument of Tawheed from their own history here.

Allah made Yahya polite, chaste, pious and obedient to his parents. He was not oppressive and disobedient.

﴿وَحَنَانًا مِن لَّدُنَّا وَزَكُورَةً وَكَانَ تَقِيًّا هُوَ وَبِزَاوَالِ الدِّيُولَمْ يَكُنْ جَبَّارًا عَصِيًّا﴾ “And also granted him kindness and purity by Our grace, and he grew up as a pious man, dutiful to his parents- he was neither arrogant nor disobedient. (Verses: 13, 14)

2- Verses: 16 to 40: In the second paragraph, the story of Maryam and Eesaa (pbuh) has been told in detail and the creed of Trinity has been refuted after reporting his miraculous birth and his miraculous conversation after the birth.

Jesus Christ himself said: ﴿إِنِّي عَبْدُ اللّٰهِ الْوَالِي الْكِتَابِ وَجَعَلَنِي نَبِيًّا﴾

“I am indeed a servant of Allah. He has given me the Book and made me a prophet.” (Verse: 30) After establishing the manhood and the prophet-hood of

Jesus Christ, Allah Almighty said: ﴿ذٰلِكَ عِيسَى ابْنُ مَرْيَمَ﴾ “Such was Eesaa (Jesus) the son of Maryam, and this is the true statement about him concerning which they are in doubt. (Verse: 35) Then the words of prophet Eesaa have

been reported: ﴿اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ﴾ “Verily Allah is my Lord and your Lord: therefore, serve Him. This is the right way.” (Verse: 36)

3- Verses: 41 to 50: The invitation of prophet Ibraaheem (pbuh) towards Tawheed is mentioned in detail in the third paragraph.

Both the Jews and the Christians accept prophet Ibraaheem as their great grandfather. They are denying the invitation of Tawheed given by the last messenger (pbuh) only to follow their forefathers. There is a model for them in the life of Ibraaheem (pbuh) whose father was a polytheist, but he showed determination and steadfastness on Tawheed instead of following his forefathers.

(a) The etiquettes of invitation towards Islam have been taught in this soorah.

Prophet Ibraaheem argued with his father very sympathetically. He gave

rational arguments and asked his father: ﴿يٰٓاَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِيْ عَنْكَ شَيْئًا﴾

“O my father! Why do you worship something that can neither hear nor see,

nor profit you in any way?" (Verse: 42) Prophet Ibraaheem invited his father Aazar towards Tawheed with great love and affection.

- (b) The word "Yaa Aba-te" (O my father) has been used four times in this soorah. Aazar showed obstinacy and threatened his son Ibraaheem that he will be stoned to death. ﴿لَنْ لَمْ تَنْتَوَلَا زَجْنَتَكَ وَأَهْبِرَ نِي مَلِيًّا﴾ "If you do not stop this folly, I will indeed stone you to death: So be gone (from my house) this very moment." (verse: 46) In response to his threat prophet Ibraaheem said very respectfully: ﴿سَلَامٌ عَلَيْكَ﴾ "Peace be upon you: I will pray to my Lord for your forgiveness."

(Verse: 47)

4- Verses: 51 to 63: In the fourth paragraph, the creed of Tawheed has been proved by the invitation of other prophets and their character.

Prophet Moosaa, prophet Haaron, prophet Ismaa'eel, prophet Idrees, prophet Nooh, prophet Ibraaheem and prophet Ya'qoob have been mentioned and it has been established that all of them were human beings and the prophets of Allah, but they had no share in the Divinity. They all bowed down to Allah and they are the inheritors of Paradise. All these prophets cried and fell in prostration to Allah when they heard the revelations of Allah, the Merciful.

﴿إِذَا تُلِي عَلَيْهِمْ آيَاتُ الرَّحْمَنِ حَرَّوْا سُجَّدًا وَبُكِيًّا﴾ "Whenever the Revelations of the Compassionate (Allah) were recited to them, they fell to prostrate and weep."

(Verse: 58) But the successors of these prophets were very degenerate. They lost the prayer and followed their lusts. ﴿تَخَلَّفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ﴾

"But the generations who succeeded them abandoned the Salah and started following their lusts." (Verse: 59)

5- Verses: 64 to 83: In the fifth paragraph, the commandment to worship Allah Alone and be steadfast on it has been given.

﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ﴾ "Worship Allah Alone and be steadfast in His worship."

(Verse: 65) The pagan leaders have been warned, after giving them an account of the conditions of Hell, that they should not be proud of their wealth and splendid assemblies. The history has witnessed that Allah has ruined the nations that had great power and splendour.

The saying of a pagan leader has been reported who thought that the Last Hour will never come and even if it did come, he will surely be blessed with wealth and children. ﴿لَا وَتَيْنَ مَا لَوْ وُلِدْنَا﴾ "I shall always be given wealth and children." (Verse:77)

This creed of the polytheists, that their self-made gods besides Allah can

also help and protect them, has been refuted. ﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيَكُونُوا لَهُمْ عِزًّا﴾
 “They have taken other deities for worship besides Allah, so that they should be a source of strength to them.” (Verse: 81) The polytheists thought that their gods were very powerful and authoritative and they could give them benefit and save them from loss.

- 6- Verses: 84 to 98: In the sixth and last paragraph, the prophet (pbuh) has been given consolation. ﴿فَلَا تَعْجَلْ عَلَيْهِمْ﴾ “Therefore, be not in haste against them, their days are numbered.” (Verse: 84)**

In the last paragraph, the Christians who believed in Trinity and the polytheists have been threatened that they can be annihilated as a punishment of their Shirk in this world. The prophet (pbuh) has been advised to be patient about them. In this last part, Allah has expressed His Anger and Grandeur for those who commit Shirk and He has expressed his Love and Grace for those who follow the Tawheed.

- (a) The Wrath and Grandeur of the Compassionate (Allah) for those who commit Shirk: ﴿تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا﴾ ﴿أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا﴾**
 “The very heavens might crack, the earth might cleave asunder and the mountains might crumble to pieces at their ascribing a son to the Compassionate (Allah).” (Verse: 90, 91)

Then it was explained that: ﴿وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّعِدَ وَلَدًا﴾ “It is not befitting to the Compassionate (Allah) that he should beget a son.”

- (b) Allah's Love, Compassion and Grace for those who follow Tawheed:**
 Allah the Compassionate has expressed His Love for those who follow the Tawheed. He said in the holy Quran: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾
 “Surely, the Beneficent will bring about Love for those who believe and do good deeds.” (Verse: 96)

In the last verse, both the Christians and the Makkan pagans have been advised to learn a lesson from the history of annihilation of nations.

- ﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْوًا﴾
 “How many generations have We destroyed before them! Can you see any of them, or hear even a whisper of them?” (Verse: 98)

This soorah ends with a lesson and invites to think that man should learn a lesson from the history to save himself from the annihilation and follow the Tawheed saving himself from Shirk.

Central subject

The Christians have been invited to give up the creed of Trinity and follow the unadulterated Tawheed.