

THE ANALYSIS: MARYAM & NABÎ ‘ÎSÂ

2:2: “This (Qur’ân) is the Book; in it is guidance sure, without doubt, to those who Allah consciousness.”

Any person who is well acquainted with the guidance of the Arabic Glorious Qur’ân ought to understand that the message as presented explains the subjects rationally. However, in spite of this fact most ‘Muslim learned scholars’ have come to irrational conclusions! The reason as to why they have come to irrational conclusions could be that they do not consider carefully the meanings of each word in a verse, and also they do not try and find the reason of every phrase in the verses. It is for this reason that I will do my best to explain the various facets of the subject in every verse and in a systematic order, that is to take the verses which relates to the same aspect of the life of nabî ‘Îsâ (Allâh is pleased with him) together.

Allâh begins the subject of nabî ‘Îsâ (Allâh is pleased with him) with his family tree, by telling us that just as He chose Âdam (3:33) so was nabî ‘Îsâ’s great grandparents chosen. But the main unnoticed point is the fact that the Âdam mentioned in the verse is not the Âdam that was first created! The Âdam of chapter 3, verse 33 is introduced as a prophet and from whom nabî ‘Îsâ’s great grandparents descended. The verse reveals that nabî ‘Îsâ was a descendant in the same natural order. Allâh states in the following chapters:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

16:43-44: “And *We* (i.e. Allâh) sent not before you any but رَجَالًا (men) to whom We sent revelation¹ — so ask the followers of الذِّكْر (the scripture or reminder i.e. of those who received revelation before the Quraish and are conscious that the messengers were men) if you know not — With bayyî-nât (clear arguments) and الزُّبُر (Scriptures). And We have revealed to you the Reminder (Qur’ân) that you may make clear to people that which has been revealed to them, and that happily they may reflect.”

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ

¹ : The meaning of the words “...whom We (i.e. Allâh) sent revelation” is that they were messengers of Allâh. The verse then qualifies that they were (mortal) ‘men’.

21:7-8: “And *We* (i.e. Allâh) sent not before you (i.e. Muḥammad) any but رَجَالًا (men) to whom *We* (i.e. Allâh) sent revelation; so ask the followers of الذِّكْر (the scripture or reminder i.e. of those who received revelation before the Quraish and are conscious that the messengers were *men*) if you know not. Nor did *We* (i.e. Allâh) give them bodies not eating food, nor did they abide.²”

The two verses make clear that the prophets were chosen to deliver Allâh’s message. And that they were all human beings subjected to the same natural order. Again we are informed:

14:11: “Their messengers said to them: *We are nothing but mortals like yourselves*, but Allâh bestows (His) favours on whom He pleases of His servants. And it is not for us to bring you an authority, except by Allâh’s permission. And on Allâh let the believers rely.”

The important factor of a prophet is that he must be the same in nature as that of his followers. If it is not so then it would not be possible to do everything which he guides his followers to do! The examples of the prophets are that which their followers can do. If their nature were not the same, then their followers cannot possibly do exactly what they came to teach their followers. These facts are supported by the words “*We are nothing but mortals like yourselves*” therefore what they did, their followers can also do! Taking the above verses into consideration, it ought to be clear that a special reason must exist for beginning the narrations about nabî ‘Îsâ’s history, by stating “Truly Allâh chose Âdam and Nûḥ and the descendants of Ibrâhîm and the descendants of ‘Imrân above the nations, *offspring, one of the other*. And Allâh is Hearing, Knowing.” Putting the prophets in this order presents the idea that nabî ‘Îsâ’s nature was no different than any of them! Look at the words of the verse: “*offspring, one of the other*” until nabî ‘Îsâ appeared. On what basis was it then possible for him to have been different? Let us ponder over the next verse:

3:35: “When a woman of ‘Imrân said: My *Rabb*, I vow to You what is in my womb, to be devoted (to Your service), so accept (it) from me; surely You, only You, are the Hearing, the Knowing.”

Knowing the nature of the ancestors, tells one that in spite of the fact that the name of a woman of ‘Imrân’s husband is not specifically mentioned, does mean that she had no husband! What is sure according to common sense, for her to have a child in her womb, reveals that she had a

² : ‘Nor did they *abide*’ means that they did not continue to live or remain alive, as they were also not immortals.

husband. The words “to be devoted (to Your service)” and the request “so accept (it) from me” tells one that Maryam’s mother wants Allâh’s help in Maryam’s up bringing! Hence, the words of the next verse confirm what is been said:

3:36: “So when she brought it forth, she said: My *Rabb*, I have brought it forth a female — and Allâh knew best what she brought forth — and *the male is not like the female*, and I have named it Maryam, and I commend her and her offspring into Your protection from the accursed *shaitân*.”

Verse 36 further establishes that the words of Maryam’s mother, is appealing for Allâh’s guidance and protection for her daughter and for her future offspring, the verse do two things at the same time. The first is that Maryam’s mother must have been married; otherwise she could not request Allâh’s help. The second is that Maryam’s mother also requested Allâh’s help for Maryam’s offspring which must also be in compliance with what was known about those mentioned in verse 3:33. What should be taken into consideration is the fact that the introduction of Maryam and nabî ‘Îsâ’s life is not the same in chapter 19. It is for this reason that special consideration be given to chapter 3 concerning the technical aspects of nabî ‘Îsâ’s nature. Allâh has done it in such a manner that if one gives it one’s attention, then it should become understandable, that is, everything necessary that had to be made known about nabî ‘Îsâ’s nature, was actually given in the first few verses quoted above! What one must understand is the fact that the first creation of human beings is not made known to us in any detail. Only Allâh knows how He creates from nothing! The following verse reveals what we must learn to understand:

30:30: “So set your face for *dîn* (i.e. the way of life as prescribed by Allâh), being upright, *the nature made by Allâh in which He has created human beings. There is no altering Allâh’s creation*. That is the right *dîn* (i.e. the way of life as prescribed by Allâh) — but most people know not—”

Then we are given the following verse on which we may advance our understanding:

40:67: “He it is Who evolved you from *turâb* (inorganic matter), then from a *Nutfah*, then from ‘*alaqah* (sperm into a mass (of cells) attached), then He brings you forth as a child, then that you may attain your maturity, then that you may be old; and of you are some who die before and that you may reach an appointed term, and that you may understand.”

If nabî ‘Îsâ came into existence outside that which Allâh has made known then He would have made it known in clearly understandable terms as the Christians believe that:

“Before anything else existed, there was Christ, with God. He has always been alive and is himself God. He created everything there is – nothing exists that he didn’t make.” (John 1: 1-3. No Greater Love an edition of The Living New Testament tenth printing march 1981)

The Christians believe on the above basis that he had no father!

The following Qur’ânic statement is important:

3:37: “So her *Rabb* accepted her with a goodly acceptance and made her grow up a goodly growing, **and gave her into the charge of Zakariyyâ**. Whenever Zakariyyâ entered the sanctuary to (see) her, he found food with her. He said: O Maryam, from where comes this to you? She said: It is from Allâh. Surely Allâh gives to whom He pleases without measure.”

Now, why is this statement important? The reason ought to be understandable for the thinking person. **However, this statement makes clear that it was Allâh who has commanded Zakariyyâ to take CHARGE of Maryam when she was a small child.** It was not an act of chance that is, taking unknown persons and let them cast pens to decide who was going to take charge of Maryam. The verse is clear, Maryam’s mother wanted her upbringing to be of the best as far as being obedient to Allâh, and that required the skills of a righteous person. Who could have been better than Zakariyyâ who was chosen by Allâh? We are not going into the discussion about Zakariyyâ’s encounter with Maryam and his subsequent prayer for a similar kind of offspring.

We are going to verse 42 which tells about Maryam’s divine information she received:

3:42: “And when the *Malâ’ikah* said: O Maryam, surely Allâh has chosen you and purified you and chosen you above the **WOMEN** of the world.”

This verse in no uncertain terms reveals that Maryam is now a grown up woman, she is no more a child. It further reveals that the purification by giving her the proper education during her up- bringing is the result that she was now ready to fulfill the second part of her mothers’ request to Allâh. And that request was about Maryam’s offspring. The words “chosen you above the women of the world” refers to request of putting Maryam into the protection of Allâh from ‘the accursed *shaitân*’ that is to prevent that she would develop any evil inclinations. The reason was simply to guide her so that she would be now capable of giving her offspring the same up-bringing!

She now receives further guidance to always keep in mind to “...be obedient to your *Rabb* and humble yourself and bow down with those who bow.” Everyone studying these verses must be able to realize that the obvious must now take place! Consequently, Allâh reveals to the Holy Prophet Muḥammad (Allâh is pleased with him) **tidings of things unseen** what was unknown to most before him and still seems to be unknown in spite of the fact that Allâh revealed the following:

3:44: “This is of the **tidings of things unseen** which We reveal to you. And you (i.e. Muḥammad) were not with them when they cast their pens (to decide) which of them should have Maryam in his charge, and you were not with them when they contended one with another.”

How could it ever be possible that in spite of the fact that the verses followed a logical sequence, that it now wants to reintroduce a part of her childhood? How is it going to be possible to explain that Allâh accepted Maryam’s mother’s request and gave her to unknown persons who must now cast pens to decide who is going to take care of her as a child? Is it not then right to question why has Allâh allowed such a situation to take place? What is the meaning of the following words: “So her *Rabb* accepted her with a goodly acceptance and made her grow up a goodly growing, ***and gave her into the charge of Zakariyyâ***.” Those who want to present the other scenario, are they trying to make a fool of Allâh?

Thus far the verses follow a sequence which is in compliance with the natural normal way of life. The most important aspect of the subject thus far is the fact that this part of Maryam’s life only appeared in chapter 3.

What then is the meaning of the words? What is the reason that the following statement is posed to the Holy Prophet Muḥammad (Allâh is pleased with him):

“...And you (i.e. Muḥammad) were not with them **when they cast their pens (to decide) which of them should have Maryam in his charge**, and you were not with them when they contended one with another.”

Obviously he could never have been there “when they contended one with another.” Then why did Allâh make the statement? Why must the Holy Prophet Muḥammad (Allâh is pleased with him) been told: “This is of the tidings of things unseen which We reveal to you”? Was Maryam’s childhood life not known to everyone during her stay in the sanctuary? Is the fact about Zakariyyâ’s prayer not a well-known fact during that period? If it was, then it could never have formed part of the “unseen which We reveal to you”? It becomes absurd to think that the

childhood period of Maryam was ‘*unseen*’ to everyone before the Holy Prophet Muḥammad (Allāh is pleased with him). Then why did Allāh revealed this verse? Is it not true that verse 37 according to the understanding of the majority is in contradiction with verse 44? Why has Allāh not said that verse 37 and 44 were part of the unseen? If verse 37 and verse 44 do form part of the unseen, then we have a contradiction. Most would like to argue that the *unseen* only forms part of the method used to get Zakariyyâ in charge of Maryam! Is this not a wonderful reason? Such an argument would even make a greater attack against Allāh! Look carefully at the words again: “So her *Rabb* accepted her with a goodly acceptance and made her grow up a goodly growing, and gave her into the charge of Zakariyyâ.” Allāh goes one step further to avoid confusion by revealing: “Whenever Zakariyyâ entered the sanctuary to (see) her, he found food with her. He said: O Maryam, from where comes this to you? She said: It is from Allāh. Surely Allāh gives to whom He pleases without measure.” There remains no doubt that the facts about the statement of the verse were well known and cannot form part of the *unseen*! Consequently, verse 44 must relate to a part of Maryam’s life that was not a well-known affair!

Looking at the logical sequence of the life of Maryam as revealed in the Arabic Glorious Qur’ân, then it must relate to her marriage. That is the only conclusion one could reach unless one agrees that the Qur’ân contains a contradiction, so it seems! In order to make progress we will leave this argument in abeyance until some other verse relates to this point which will clear the controversy and brings out clarity. We will now see that the rest of the life seems to be duplicated but not the introduction of her childhood and womanhood until verse 44.

Both the following quotations appear to be very similar:

3:45-46: “When the *malâ’ikah* said: O Maryam, surely Allāh gives you good news with a word from Him (of one) whose name is the *Masîḥ*, ‘*Îsâ*, son of Maryam, worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to Allāh), and he will speak to the people when in the cradle and when of old age, and (he will be) one of the good ones.”

19:17-21: “So she screened herself from them. Then We sent to her Our *Rûḥanâ* (i.e. Divine revelation in *Mutashâbihât* terms) and it appeared to her as a well-made man. She said: I flee for refuge from you to the Beneficent, if you are one guarding against evil. He said: I am only bearer of a message of your *Rabb*: That I will give you a *Ghulâman zakiyyan*. She said: How can I have a son and no mortal has yet touched me, nor have I been unchaste? He said: So (it will be). Your *Rabb* says: It is

easy to Me; and that We may make him a sign to men and a mercy from Us. And it is a matter decreed.”

In the above two quotations, the message about the son she was going to conceive is practically the same, though not in the actual words. In verse 45 it states: “When the *malâ'ikah* said: O Maryam, surely Allâh gives you good news with a word from Him (of one) whose name is the *Masîh*, ‘Îsâ, son of *Maryam*.” And in verses 17-19 it states: “Then We sent to her Our *Rûhanâ* (i.e. Divine revelation in *Mutashâbihât* terms) and it appeared to her as a well-made man. She said: I flee for refuge from you to the Beneficent, if you are one guarding against evil. He said: I am only bearer of a message of your *Rabb*: That I will give you a *Ghulâman zakiyyan*.” In both the quotations, it is only a message about a son that she will get in the future. Before we have a look at the rest of the message, it is important that we understand the first part clearly.

Let us analyse the verses:

(1) In both of the verse we are told that Allâh inform Maryam through the means of revelation. In verse 3:45 the agency is called a *malâ'ikah*. In verse 19:17 the agency is called Our *Rûhanâ*. What it in actual fact means, is that Allâh used what could be termed as the means with which Allâh communicates with human beings. It is only another way in which Allâh tells us to take note of what He is revealing.

(2) There are two very important aspects which Allâh makes known about nabî ‘Îsâ. In the first part above he is called the “*Masîh*, ‘Îsâ, son of *Maryam*.” And in the second part above he is called “*Ghulâman zakiyyan*.” What Allâh is doing is to reveal that these two facets of his character informs us that he will be nothing more than a righteous human being – a messenger of Allâh. Please note that the meanings of the Arabic terms were already been given.

(3) Then we are informed in 3:45 that nabî ‘Îsâ will be: “worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to Allâh), and he will speak to the people when in the cradle and when of old age, and (he will be) one of the good ones.” The words “worthy of regard in this world” could only mean that he will be made a prophet. Then the words “the Hereafter, and of those who are drawn nigh (to Allâh)” could only refer to what is been revealed in chapter 4:69: “And whoever obeys Allâh and the Messenger, they are with those upon whom Allâh has bestowed *favours from among the prophets* and *the truthful* and *the faithful* and *the righteous*, and a goodly company are they! Nabî ‘Îsâ in the Hereafter is “*from among the prophets*”! And the other three categories will be for those “who are drawn nigh (to Allâh)”! In other words nabî ‘Îsâ will never be stripped of his titles Allâh has bestowed upon him!

(4) Then Allâh reveals another aspect of his life by stating: “and he will speak to the people when in the cradle and when of **old age**, and (he will be) one of the good ones.”

He will begin to talk sense from a very young age, and he will continue to live until an old age, while he will continue to reveal Allâh’s message. Then Allâh reveals he will become “of the good ones” that is of the prophets. Thus far there is nothing which is outside the normal characteristics of a human being!

(5) In the second part above we find that Maryam question: “How can I have a son and no mortal has yet touched me, nor have I been unchaste?” The reason for the question is obvious; she knew that it was not going to be possible for her to get a son without a husband. But, she went one step further, by declaring: “nor have I been unchaste” which means that she knew exactly what was the needed to procreate. At the same time it means that she would not accept to be used in an **unchaste** manner! The answer confirms the deduction: “He said: So (it will be). Your *Rabb* says: It is easy to Me; and that We may make him a sign to men and a mercy from Us. And it is a matter decreed.” What Maryam found lacking, Allâh reveals, to give her what was needed, is easy for Allâh, to give her the mortal she is in need of. Furthermore, in answer to the request of Maryam’s mother, Allâh reveals to Maryam: “It is easy to Me; and that We may make him a sign to men and a mercy from Us.” And if it was not so then Nabî ‘Îsâ’s life would have been hell on earth!

In chapter 3:47 the same question was posed which has the same answer as above:

3/47: “She said: My *Rabb*, ***how can I have a son and man has not yet touched me?***
He said: even so; Allâh creates what He pleases. When He decrees a matter, He only says to it, ***Be, and it is.***”

One must keep in mind that Allâh said in chapter 3:7:

“He it is Who has revealed the Book to you, some of its verses are *Muhkamât* (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. The basis of the Book and also its protector, hence the ‘*mother of the Book*’); and others are *Mutashâbihât* (allegorical).

It is important to keep in mind that the *Muhkamât* (decisive) are called by Allâh as the *Ummul-Kitâb*. Let us take the most common meaning of the phrase which is called ‘***The basis of the***

Book! The word **basis** means ‘1 the foundation or support of something, especially an idea or argument. 2 the main or determining principle or ingredient, etc.’ In other words one must find the basic guidance of the nature of a subject in order to arrive at the proper understanding of a subject of the Qur’ân! It is for this reason that I will quote these two verses:

30:30: “So set your face for *dîn* (i.e. the way of life as prescribed by Allâh), being upright, *the nature made by Allâh in which He has created human beings.* There is no altering Allâh’s creation. That is the right *dîn* (i.e. the way of life as prescribed by Allâh) — but most people know not—”

40:67: “He it is Who evolved you from *turâb* (inorganic matter), then from a *Nutfah*, then from ‘*alaqah* (sperm into a mass (of cells) attached), then He brings you forth as a child, then that you may attain your maturity, then that you may be old; and of you are some who die before and that you may reach an appointed term, and that you may understand.”

Because Allâh has revealed the above conditions there is no way that one may bypass the above conditions! The only reason for one to bypass the above conditions will be when Allâh makes a clear statement which informs one that the above conditions are not applicable in that case! Unfortunately, for those who think that Allâh has bypassed the above conditions, such bypassing do not appear anywhere on this subject which we are analysing! It is for this reason that I must obey what Allâh has made clear! If anyone knows where Allâh have stated that He has bypassed the above laws then please show it!

Remember that Allâh introduced Nabî ‘Îsâ’s subject with the following verses:

3:33-34: “Truly Allâh chose Âdam and Nûh and the descendants of Ibrâhîm and the descendants of ‘Imrân above the nations, offspring, one of the other. And Allâh is Hearing, Knowing.”

This is the only verse in which Allâh states that He ‘chose Âdam’. And because he is mentioned amongst others, makes his nature and order the same as the others. Therefore, after twenty six verses Allâh again refers to the same Âdam:

3:59: “The likeness of ‘Îsâ with Allâh is truly as the likeness of Âdam. He created him from *turâb* (inorganic matter), then said to him, Be, and he was.”

In the above verse Allâh directly equates the nature and order of Nabî ‘Îsâ with that of Âdam. This is to show that there is no difference between him and the rest of the human beings. One

cannot read into a verse which is not stated. The main point to understand is the fact that a child cannot come into being without going through a process! The Qur'ân claims:

23:12-16: “And certainly We create human beings of an extract of clay (*tîn*), then We make him a small *nutfah*³ in a firm resting-place, then We make the *nutfah* a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allâh, the Best of creators! Then after that you certainly die. Then on the day of Resurrection you will surely be raised up.”

Surely, there is no way that human beings as we know them could have bypassed the above law of Allâh! Consequently, as a result of the above law, Allâh states:

19:22-23: “Then she conceived him; and withdrew with him to a remote place. And the throes (spasms; pain; suffering) of childbirth drove her to the trunk of a palm tree. She said, ‘Oh, would that I had died before this, and had been a thing quite forgotten!’”

If the conceiving was miraculous as most believe then surely the child birth should have been painless! The pain and suffering of child birth as stated in the above further collaborates with the known laws.

In chapter 3, verse 48 Allâh reveals what Allâh will do with Nabî ‘Îsâ:

3:48: “And He will teach him the Book and the Wisdom and the *Taurât* and the *Injîl*:

The next verse needs much more explanations:

3:49: “And (make him) a messenger to the Children of Isrâ’îl (saying): I have come to you *biâyati* (with a message) from your *Rabb*, that I determine for you out of dust the form of a bird, then I *fa-anfuḥu* into it and it becomes a bird with Allâh’s permission, and I heal the blind and the leprous, and bring the dead to life with Allâh’s permission; and I inform you of what you should eat and what you should store in your houses. Surely there is a sign in this for you, if you are believers.”

³ : *Nutfah* – droplet, minute quantity of liquid. However, it is a comprehensive term which its true meaning can only be deduced from Qur’ânic text. It includes the male and female gametes and associated cellular fluid. It is also a descriptive term for fertilized egg, the morula and blastocyst.

The above verse is a *Mutashâbihât* verse based on the fact that Allâh have said:

16:20-21: “And those whom they call on besides Allâh created naught, while they are themselves created. Dead (are they) not living. And they know not when they will be raised.”

These two verses show conclusively that neither Nabî ‘Îsâ (“Jesus Christ”) nor any other person who is or was taken for a deity ever created anything; and secondly, that ‘Îsâ was not alive at the time of the revelation of the Arabic Glorious Qur’ân: ***Dead are they, not living***. The further statement that they do not even know when they will be raised shows that the verse speaks of men taken for deities, and at any rate includes them.

Then chapter 3:50-51 comes:

3:50-51: “And (I am) a verifier of that which is before me of the *Taurât*, and I allow you part of that which was forbidden to you; and I have come to you with a *âyat* (message) from your *Rabb*, so keep your duty to Allâh and obey me. Surely Allâh is my *Rabb* and your *Rabb*, so serve Him. This is the right path.”

Let us evaluate the argument in chapter 19, verses 27-29:

19:27-29: “Then she came to her people with him, *tahmiluh* (carrying him on an animal). They said, ‘O Maryam, you have indeed brought a strange thing! O sister of Hârûn, your father was not a wicked man, nor was your mother an unchaste woman! But she pointed to him. They said: How should we speak to one who is a child in the cradle?’”

Ponder over the words carefully. Most want him to be a baby! If he was an illegitimate baby the people at the time would have known. However, the words do not allow one to come to such a foolish conclusion! The reason ought to be obvious, because if Maryam had an illegitimate baby, she could never have pointed to the baby to give them an answer! The words “They said: How should we speak to one who is a child in the cradle?” Now surely, to conclude that he was a small child could never be the conclusion of a rational being. The reason for this remark is based on the answer:

19:30-33: “He said: I am indeed a servant of Allâh. He has given me the Book and made me a prophet: And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live: And to be kind to my mother;

and He has not made me insolent, unblessed. And peace on me the day I was born, and the day I die, and the day I am raised to life.”

However, those who believe the contrary should note the following questions:

- (1) Was nabî ‘Îsâ the first baby servant of Allâh?
- (2) Was nabî ‘Îsâ the first baby whom Allâh has given a Book?
- (3) Was nabî ‘Îsâ the first baby whom Allâh has made a prophet?
- (4) Was nabî ‘Îsâ the first baby who Allâh blessed wherever he may be?
- (5) Was nabî ‘Îsâ the first baby who Allâh has enjoined on prayer?
- (6) Was nabî ‘Îsâ the first baby who Allâh made to pay poor-rate for so long as he lives?
- (7) Was nabî ‘Îsâ the first baby who was made to be kind to his mother; and whom Allâh has not made to be insolent, unblessed?

Those who believe that nabî ‘Îsâ was a baby has the responsibility to answer the simple seven questions! They must also tell where could one witness a baby with such characteristics? But please explain it in the light of chapter **23:12-16**! But there also emerges a more fascinating question to those who believes that he is still alive! To who is nabî ‘Îsâ paying the poor-rate (zakât) for the past 2, 000 years and more?

I will now continue from where I said: In order to make progress we will leave this argument in abeyance until some other verse relates to this point which will clear the controversy and brings out clarity. This brings us to chapter 6:

6:85-87: “And Zakariyyâ and Yahyâ and ‘Îsâ and Ilyâs; each one (of them) was of the righteous, and Ismâ‘îl and Al-Yash‘a and Yûnus and Lûţ; and each one (of them) We made to excel the people; and some of their fathers and their descendants and their brethren. And We chose them and guided them to the right way.”

It is easy to say that because a name of a prophet is mentioned amongst those about whom it is mentioned that some of their fathers and their descendants and their brethren, of whom Allâh chose and guided them to the right way, means that not all of them had a father. To do that means that the one that makes such a claim (Allâh forbids) is making Allâh a liar! How is it possible to claim that one of the prophets mentioned in the above quotation (**6:85-87**) had no father? Is it not clear enough that the words ‘*and some of their fathers*’ do not mean that one could be excluded from having a father? Is the verse not just stating that not all of their fathers

and all of their descendants and all of their brethren were not guided? Is it not clear that anyone who misinterprets the verses do so to misguide the people? Once this point is truthfully understood then it must become easy to understand that 3:44 can only refer to Maryam's marriage, and that it could never refer back to her childhood!

‘DWELLING PLACE WITH PROVISION’ FOR A TIME FOR HUMAN KIND ON EARTH!

2/37: “.....There shall be for you on EARTH a habitation and provision for a time”.

The provision for human beings is on earth, and not anywhere else!

EATING OF FOOD!

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ
الطَّعَامَ ۚ أَنْظُرْ

كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنِّي يُؤْفَكُونَ ﴿٥٧﴾

5/75: “Îsâ the son of Maryam was no more than an apostle; many were the apostles that passed away before him. His mother (*i.e.* Maryam) was a woman of truth. They had both to eat their (daily) food. See how Allâh doth make His Signs clear to them; yet see in what ways they are deluded away from the truth!”

2/285: “The Messenger believeth in what hath been revealed to him from His Rabb, as do the men of Faith. Each one (of them) believeth in Allâh, His mala’ikah, His books, and His apostles. “We make no distinction (they say) between one and another of His (Allâh) apostles.” And they say: "we hear, and we obey: (we seek) Thy forgiveness, Our Rabb, and to Thee (*i.e.* Allâh) is the end of all journeys.”

Now that it is established that nabî ‘Îsâ was born like all mortals, which means that he was a normal human being, therefore he had to go through the normal human life and died like normal human beings on earth. This fact was already been proven in the verses above!

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٨﴾

29/57: “Every soul shall have a taste of death in the end to Us (*i.e.* Allâh) shall ye be brought back.”

ALLÂH REVERSES ONE WHEN ONE LIVES LONG

36/68: “If Allâh grant’s long life to any, We cause him to be REVERSED in nature: will they not then understand?”

30/54: “It is Allâh who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave you weakness and a hoary head: He (Allâh) creates as He wills, and it is He (Allâh) who has all knowledge and power.”

35/11: “And Allâh did create you from dust; then from a sperm-drop; then He (Allâh) made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from His life, but is in a Decree (ordained). All this is easy to Allâh.”

PERTINENET QUR’ANIC VERSES:

6/114: “Say: ‘Shall I seek for judge other than Allâh. - when He (Allâh) it is who hath sent unto you the Book, explained in detail’. They know full well, to whom We (Allâh)_have given the Book that it hath been sent down from thy Rabb in truth. Never be then of those who doubt”.

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿١١٤﴾

6/38:“Nothing have We (Allâh) omitted from the Book, and they (all) shall be gathered to their Rabb in the end”.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٢﴾

7/52... “for We (Allâh) had certainly sent unto them a Book, based on knowledge, which We (Allâh) explained in detail,- a guide and a Mercy to all who believe.”

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ
وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ
وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٦١٩﴾

6/19: “Say: ‘What thing is most weighty in evidence?’ say: ‘Allâh is witness between me and you; this Qur’ân hath been revealed to me by inspiration, that I (*i.e.* Muḥammad) may warn you and all whom it (*i.e.* Qur’ân) reaches. Can ye possibly bear witness that besides Allâh there is another Allâh’? Say: ‘Nay! I cannot bear witness!’ say: ‘But in truth He is the one Allâh, and I truly am innocent of (your blasphemy of) joining others with Him’”.

43:78: “Verily We (*i.e.* Allâh) have brought the truth to you: but most of you have a hatred for Truth.” (also 23/70; 22/72; 53/29)

40:10: “The unbelievers will be addressed: “Greater was the hatred of Allâh to you than (is) your hatred to yourselves, seeing that you were called to the Faith and you used to refuse.”

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