



Maryam In The Holy Qur'an

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Abstract

This research examines the narrative of Maryam in the Holy Qur'an analyzes key dimensions of her story, including divine favor, the tests she endured, and the miraculous birth of Isa (peace be upon him). Drawing upon classical interpretations and modern scholarly insights, this research demonstrates how Maryam's story embodies faith, purity, and sacrifice. It also highlights her exceptional status as chosen above the women of all worlds, offering enduring moral and spiritual lessons relevant to contemporary readers. It uses a thematic exegesis method (*tafsir maudhu'i*). The primary sources referenced are the Qur'an and additional sources include books that provide further information and support this research, such as *At-Tafsir al-Kabir* by Fakhruddin ar-Razi, *Tafsir al-Qur'an al-'Azim*, by Ibn Kathir, *Tafsir al-Qurtubi* by Qurtubi, and other relevant works. The analysis explores the story of Maryam (Mary) as presented in the Holy Qur'an, focusing on the divine favor she received, the unique trials she endured, and the spiritual lessons derived from her life. This study discusses Maryam's special status granted by God, including her early dedication to the service of Bayt al-Maqdis, her miraculous provision, and her selection above all other women. Furthermore, it examines the challenges she faced: receiving the news of giving birth to a prophet without a father, enduring accusations from her people, and her solitude during childbirth. The research highlights the significance of parental piety, steadfast faith, and trust in divine decree as central lessons from Maryam's story. In conclusion, Maryam's narrative in the Qur'an is presented not only as a historical account but as an enduring moral and spiritual guide emphasizing purity, patience, and complete reliance on God.

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INTRODUCTION

This research discusses the analysis of the word 'Maryam' in the Qur'an. The researcher found that the word 'Maryam' is repeated thirtyfour times and is found in thirty-one verses and twelve surahs in the Holy Qur'an. Maryam Binti 'Imran is known as a woman honored by Allah, as mentioned in the Qur'an, and Allah even honors her name as the title of a surah in the Qur'an. Through Maryam's story, Allah shows how equitable and greatly He honors women by accepting Maryam as the daughter dedicated by her mother. Maryam was even granted various perfections in monotheism and worship to God. She was given the name Maryam, which means *al-'Ābidah Khādimah al-Rabb*, a servant of Allah. A very noble name. Because the majesty of a servant is when their entire soul, breath, and body are devoted to the Most Glorious Being.

(وَإِذْ قَالَتِ الْمَلَائِكَةُ يُمْرِنِ إِنَّ اللَّهَ أَصْطَفَنَاكِ وَطَهَرَكِ وَأَصْطَفَنَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ)

"And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds."

Its means is, Allah has chosen her for service in the Holy Temple, cleansed her from physical and moral defects, and specifically granted her the birth of a prophet without being touched by a man, and preferred her above all women in all ages. This is supported by the Prophet's saying:

(*The leaders of the women of Paradise are Maryam bint Imran, then Fatimah, then Khadijah, then Asiyah the wife of Fir'aun*). Or it means the women of her time, as supported by the hadith narrated by Ibn Asakir from Ibn Abbas where the Prophet said: ("The four women who have achieved perfection are Maryam, Asiyah the wife of Fir'aun, Khadijah, and Fatimah").

One of the verses that mentions when Maryam was tested by Allah in the Qur'an is Ali Imran: 47, where Allah SWT states: "She said: "O my Lord, how shall I have a son while no human has ever touched me?" Said He: "That is how Allah creates what He wills. When He decides a matter, He simply says to it 'Be', and it comes to be."

(*He said: 'That is how Allah creates what He wills.'*) That is, such an amazing creation and wonderful event as creating a child without a father – Allah creates what He wills. Due to the differences in the stories of Mary and Zakariya in their strangeness, the verb '*yaf'al*' (does) is used in the first instance and '*yakhlugu*' (creates) in the second.

Quraish Shihab (2005) said in his commentary, Al-Mishbah that The word "كُن" (*kun*) in this verse is used merely to illustrate how easy it is for Allah to create something and how quickly it is created when He wills it. The speed and ease are likened to uttering the word "*kun*." Although, in reality, Allah does not need to say it because He requires nothing to bring about what He wills. Once again, the word "*kun*" is used to depict for humans how Allah does not need anything to realize His will and how swiftly something can come into existence, even faster if He wills, than the time it takes for a human to utter the word "*kun*." It is important to note that this does not mean that 'Isa (peace be upon him) was born so quickly and without the usual process experienced by mothers during childbirth.

METHOD

This study examines the compilation of Qur'anic verses related to the Story of Maryam in The Holy Qur'an, classifying them based on their *Makkijah* or *Madaniyah* origin, as well as the occasions of their revelation. In this research, the researcher will show the verses from the Qur'an that related the topic or limits that were already explained in the previous part of the study.

RESULT AND DISCUSSION

Allah accepted Maryam with a good acceptance is based on a narration that when Hannah (Maryam's mother) gave birth to her Fakhruddin Ar-Razi (2012), she wrapped her in a cloth and took her to Bayt al-Maqdis (the Holy Temple in Jerusalem). There, she left Maryam with the scholars of Bani Israel, who were descendants of Harun (Aaron). They were basically the temple's caretakers, just like the keepers of the Ka'bah in Mecca. Hannah said to them: "This child is dedicated to serving the house of worship, so accept her." The scholars of Bani Israel were all trying to take care of Maryam because she was the daughter of a famous imam. The Bani Matthan were a respected group among the Bani Israel. They were their religious leaders and kings. But Prophet Zakariya said: "I have more right to take care of her because her mother is my wife's sister (her maternal aunt)." They said no and explained why: "We're not handing her over to you guys unless we decide it by drawing lots." So, 27 of them went to a river to cast lots. They threw their pens—the ones they used to write revelations—into the river. The rule of the lot was: Whoever's pen floated on the water would be the one chosen to care for Maryam.

They asked a young child, who was not yet able to make decisions for herself, to choose one of the pens. The pen of Zakaria 'alayhissalam was the one that was drawn. Then they asked for the drawing to be repeated once more, this time by throwing their pens into a river. Whoever could write the most in the water would win. They did this, and it turned out that Zakaria's pen moved against the current, while the other pens moved with it. They then asked for a third drawing. The winner would be the person whose pen followed the current, while the others turned against it. They used this method, and once again, Zakaria's pen was better. Therefore, he was chosen to take care of Maryam. He was the best person for the job, according to the law and religious rules. There were several reasons why he was chosen.

Then Allah SWT accepted Maryam from her mother with a gracious acceptance. He was pleased to dedicate Maryam as a child devoted to worship and service in Baitul Maqdis, even though she was a young girl. Allah SWT took care of Maryam and taught her everything she needed to know. He helped her grow and develop both physically and spiritually. He made sure she had everything she needed to thrive, just like a plant in good soil. Allah SWT chose Zakariya, a good man known for his noble character and the husband of Maryam's aunt, to be her guardian. He took care of her until she grew up. Zakariya was chosen for Maryam's well-being and happiness. He could teach her a lot and she could learn from him. She could also learn to be as pious and virtuous as he was. Meanwhile, whenever Zakariya entered the mihrab to meet Maryam, he would always find an plenty of goodness, food, and various fruits that were out of season near her. Some scholars from the tabi'in said that during winter, Zakariya found summer fruits next to Maryam, and in summer, he found winter fruits. Zakariya then asked Maryam, "Where did you get all of this?" This is a time of drought and hardship." "Where did you get all of this?" This is a time of drought and hardship." Maryam replied, "It is from Allah SWT. He provides food for everyone by creating a balance among His creations. Allah provides for those He chooses without making it hard for them. Some scholars say that the verse, 'Indeed, Allah provides for whom He wills without account' (Surah Ali 'Imran, 3:37), is part of Maryam's statement. However, others believe it is a separate statement that doesn't depend on what Maryam said. This event made Zakariya want to have a child, so he prayed to Allah SWT.

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

"His saying: 'So she pointed to him. They said, How can we speak to one who is in the cradle, a child?'"

This means: when the people doubted her situation and were shocked by her case, and when they said to her what they said—hinting at accusing her and charging her with immorality—she was fasting that day and observing silence. So she directed them

to speak to the child, and she pointed to him, signaling that they should address him. They responded mockingly and sarcastically, thinking she was belittling or making fun of them:

كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

"How can we speak to someone who is in the cradle, a child?"

Maymūn ibn Mahrān said: "She pointed to him," meaning, she said, "Speak to him." So they replied, "After bringing such a disaster, she now tells us to talk to a child in the cradle!"

Al-Suddī (1999) stated, When she pointed to him, they got mad and said: "The way she mocks us by telling us to talk to the baby is worse for us than her supposed immorality." Their statement, "How can we speak to one who is in the cradle, a child?" means: one who is still in the cradle in the state of infancy and youth—how can he speak? Then he said: (فَلَمْ يَكُنْ إِلَّا عَبْدُ اللَّهِ) "Indeed, I am the servant of Allah." The first thing he said was to declare that God is greater than everything and to say that God isn't going to have a son. He said he was His servant. His saying: (عَانَتْنِي الْكِتَبُ وَجَعَلَنِي نَبِيًّا) "He has given me the Scripture and made me a prophet," He said, "He has given me the Scripture and made me a prophet." This was to clear his mother of the accusations made against her.

When Maryam pointed to Isa to speak, he introduced himself by mentioning several of his attributes. First, he said, (فَلَمْ يَكُنْ إِلَّا عَبْدُ اللَّهِ) "Indeed, I am a servant of Allah." Second, (عَانَتْنِي الْكِتَبُ) "He (Allah) has given me the Book." Third, (وَجَعَلَنِي نَبِيًّا) "He has made me a prophet." Fourth, (وَجَعَلَنِي مُبَارَكًا إِنَّ مَا كُنْتُ) "He has made me blessed wherever I may be." Fifth, (وَأَوْصَنِي) "He has enjoined me to perform prayer and give zakat as long as I live." Sixth, (وَلَمْ يَجْعَلْنِي جَبَارًا شَفِيقًا) "He has made me dutiful to my mother." Seventh, (وَلَسْلَمَ عَلَيَّ يَوْمَ وُلُودِي وَيَوْمَ أُمُوتُ وَيَوْمَ أُبَعْثَرُ حَيًّا) "He has not made me arrogant or miserable." Eighth, (وَلَرَبِّا بُولَادِي) "Peace is upon me the day I was born, the day I will die, and the day I will be resurrected alive."

It is also narrated that Isa (AS) spoke these words as an infant, then returned to the state of childhood and went through the usual human experiences until he reached the age of a child. Therefore, his words (as an infant) were a means of purifying his mother's reputation, not because he had reasoning abilities at that time. This is similar to how Allah Ta'ala will make the limbs speak on the Day of Judgment. There is no narration that states Isa continued to speak as an infant, and no narration that mentions he performed prayers at the age of one day or one month. If he had continued to speak, glorify, advise, and pray from birth, certainly this would not have been omitted in the narrations. This serves as evidence against the first opinion and clearly highlights the error of those who hold that view. This also proves that if he had been able to speak continuously while still in the cradle (i.e., if his ability to speak never stopped), it would contradict both the Jews and the Christians. The proof is that all groups agree that Maryam was not punished, and it is indeed true that Maryam was freed from the accusation of adultery through the words of Isa while still in the cradle."

CONCLUSION

Towards the conclusion of this academic study on Maryam In the Holy Qur'an; A Thematic Analysis, the researcher has reached an important result. This result consists of the answers to the research problems, which have been analyzed and discussed in each chapter of this thesis, which will be presented as follows; This discussion includes an explanation of Maryam in the Qur'an. The researcher begins with a discussion of the bounty granted to Maryam. Maryam possessed special virtues even before her birth. The Family of Imran, was praised and honored by Allah in the Qur'an. When she was born, Allah answered her mother's prayer by protecting her and her offspring from the harm of Satan. Due to her mother's vow, Maryam dedicated herself to serving in Bayt al-Maqdis, where Allah always provided her with sustenance. Moreover, Allah honored her above all other women in the world. No privilege is ever granted without being accompanied by trials. Therefore, the researcher explains the various trials that Maryam faced. These trials began when Allah informed her through an angel that a prophet would

be born from her womb. After that, Maryam had to face accusations from her people, who accused her of committing adultery. She also had to endure the pain of childbirth all alone. Finally, Maryam had to return to her people to prove her purity after giving birth to Isa (peace be upon him). The last is the lessons ('ibrab) from this story is the importance of parental awareness in preparing their child to become righteous, obedient, and God-fearing even from the time of pregnancy.

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