

## **Complete Story of The Prophet Zakariya (عليه السلام)**

**The Prophet Zakariya (عليه السلام) – and (remember) Zakariyya, when Zakariyya cried out to his Lord: “O my Lord! Do not leave me without children, even though you are the greatest to inheritors.**

***Then We were attentive to him. We gave the following Yahya:***

***and (remember) the woman (Maryam) who defended her purity Then We breathed into her Our Spirit and then We gave both her and her son into a sign for all mankind. (al-Anbiya, 89, 90, 91)***

***Hz. ZAKARIYYA (ZECHARIAS)***

**The Prophet Zakariya (عليه السلام) –** Hz. Zakariyya is derived from the progenitors of Hz. Sulayman (Solomon). He was the leader of the religion of the Masjid al-Aqsa in Quds (Jerusalem). Then, Allah Almighty chose him as a prophet for the Children of Israel.

Hz. Zakariyya didn't bring the new shari'ah. He was a shari'ah practitioner. Hz. Musa (Moses). We can learn from a narration of Muslim that the frequency of Hz. Zakariyya was skilled at the art of carpentry. <sup>1</sup>

Hz. Zakariyya married a woman named Isha. Isha was not a mother of children. Hz. Zakariyya and Isha became extremely old. They had no hopes of having children.

### ***THE PRAYER OF THE MOTHER***

**The Prophet Zakariya (عليه السلام) –** Hz. The mother of Isa is. Maryam (Mary). Maryam is the daughter Imran from the Children of Masan. She has a mother's name, Hanna and she is the sibling of Isha she was. Zakariyya's wife. In this case, Isha is Maryam's aunt.

Children of Masan The family of Hz. Maryam's father were one of the most notable powerful families in the Children of Israel in terms of nobility and religious matters.

Imran's wife Hanna had no children the way her younger sister Isha. She was also becoming old. Her biggest desire was to have a child.

She was once sitting in the shade of a tree was watching a bird's nest nesting among the tree's branches. She was touched through the effort of the bird's mother feeding her young birds. Her motherhood feelings were visible. She began to plead with God with a pure heart and sincere desires to bless her with an infant. **2**

Allah Almighty has accepted this prayer and request with sincerity.

When Hanna was informed she was expecting she was extremely happy. She contemplated dedicating the baby to the worship of the Masjid al-Aqsa mosque in Quds to thank the blessings of Allah. She shook her hands and began praying in the following manner:

"O Lord! I do dedicate into Thee what is in my womb for Thy special service so accept this of me! for Thou hearest and knowest all things. " **3**

It was not clear if the baby born would have a son or girl. In the past the only boys who were devoted to religious activities. The boys who were devoted to the religious service, stayed in the church and were taught the subjects of religion until they were mature enough to work. If they wanted they wanted, they stayed there until they reached the age of work. **4**

What would be the outcome if she had an unborn child? What was the best way to keep her promise? She believed in the truthfulness of her vow and was never unsure the possibility of having the boy of her dreams.

The husband of her, Imran was not share the same view like her. After hearing her vow, he was angry. He declared,

"How did you dedicate the child to religious service before knowing its gender? How are you going to fulfill your vow if you give birth to a girl? " **5**

But Imran's time was not long enough to be able to see the baby. Imran passed away a few minutes prior to when the child was born. baby.

## ***HZ. MARYAM***

**The Prophet Zakariya (عليه السلام)** – Then, Hanna gave birth to the baby. However, what she imagined would happen did not. She had a baby girl. She believed that her prayer was not being accepted and was very disappointed. She told herself:

“O my Lord! I had a sincere intention and a definite vow. I was expecting a male child but I am delivered of a female child! A female child is not like a male child. What am I going to do now?” **6**

Hanna was a firm believer. She was free of her sadness quickly. There might have been advantages of having the girl child. **7** She resolved to do her best to ensure that her daughter lived the life of purity in preparation for the religious ceremony. With this idea in mind, she began praying to Allah Almighty in the manner following:

“O Lord! I have named her Maryam (Mary) and I commend her and her offspring to Your protection from the Evil One, the Rejected. **8** Though it is a female child, I will keep my promise and give it to the service of Masjid al-Aqsa.”

Maryam is a term that means “worshipper, the one who offers service” in the language spoken by the Children of Israel. When she gave her the name, Hanna hoped that she lived a life that was that was in line with her name.

The decision is derived following this incident that it’s an act of kindness to give the child a name, hoping that the child will live a happy life as the name implies. **9**

### ***THOSE WHO WERE BORN FREE OF THE EVIL OF SATAN***

**The Prophet Zakariya (عليه السلام)** – It is mentioned in the verse 36 in the chapter of Aal-i-Imran that Hanna asked Allah Almighty to shield the daughter of her husband, Maryam, and her offspring from the evils of Satan. Allah Almighty listened to her request and protected Maryam as well as her child from the delusions and deeds that are the work of Satan through their entire lives. Their protection from evil and the influence of Satan began at the time of their lives.

A. Messenger of Allah revealed that in the hadith below:

“There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Maryam and her child.” **10**

In the course of narrating the hadith Abu Hurayra said,

“If you wish, you can read verse 36 of the chapter of Aal-i Imran.” In this way he said that the hadith was interpreting the verse in question. **11**

**The Prophet Zakariya (عليه السلام)** – The fact that Satan is present in every child who is born can open the possibility for him to create illusions in the child and also to trick the

child. Naturally, it's possible for man to make use of his free will to do positive outcomes and to resist illusions and vices. The hadith says Hz. Maryam and Hz. Isa are not subject to this state. Qadi Iyad believes that this state isn't unique to the frequency of Hz. Maryam and Hz. Isa and all the prophets are safe from the influence of Satan at the time of their birth. **12**

### ***IN THE SERVICE OF THE HOLY MOSQUE***

**The Prophet Zakariya (عليه السلام)** – Hanna brought his daughter along and went to Bayt al-Maqdis. She informed the person who was religious in the area about her vow. She appealed to the religious authorities there to allow Maryam as a religious person. These religious authorities were the descendants of Prophet Harun (Aaron).

They were busy with studying and worshipping at the mosque. **13** Their chief was The Prophet Zakariyya. The religious authorities favored Maryam to work in the mosque as they believed that the prophet Zakariyya was the spouse of Maryam's aunt, and Imran's family Imran was an aristocratic family.

It was now time to choose who should teach and Maryam. The Prophet Zakariyya would have been interested in her education because his family was related to her. But, other religious scholars were keen to teach her. They therefore rejected Hz. Zakariyya's offer. Everyone wanted to take her studies. Then, one offered:

"Nobody deserves to take the child more than the others. We are all servants of this mosque. We had better pray Allah and throw our pens with which we write the Torah into the river. The person whose pen floats will take the child."

They took the invitation. They put marks on their pens in order to make them more identifiable and they tossed them into the lake. All the pens, except one fell into the water. The pen that didn't sink was owned by the Prophet Zakariyya. He gave it to them with no any objection. **14**

### ***THE SUSTENANCE NEXT TO MARYAM***

Hz. Maryam began to grow in the midst of protection from Hz. Zakariyya. She was born a young woman with purity and morality.

Hz. Zakariyya created a small space inside the corner Masjid al-Aqsa. Hz. Maryam attended worship in that tiny space day and at night. Only Hz. Zakariyya was in the room and fed her. However, when Prophet Zakariyya visited her room certain days, he found different fruits and other food items there. He asked for Hz. Maryam.

“O Maryam! You never leave your room and nobody except me enters this room. Where do these fruits and food come from?”

Haz. Maryam smiled and replied,

“They are Allah’s gifts for me. **15**

That Haz. Maryam was awaited sustenance by Allah in a unique way gave her the karamah. If an exceptional state occurs, such as one that which is seen in the prophet, it is described as miracle. If it is witnessed by an innocent person or saint, it’s called an aramah. **16**

### ***THE PRAYER OF THE PROPHET ZAKARIYYA***

**The Prophet Zakariya (عليه السلام)** – The remarkable things the Prophet Zakariyya witnessed regarding Maryam proved that she was a loved person to Allah. Haz. Zakariyya had no children. It would be wonderful for him to have a decent child, like Maryam and continued his rituals of the church after his demise. In actual fact, the Haz. Zakariyya was quite old. But, Allah Almighty could give him a child, as He provided food towards Maryam from the world of the unknowable through His mercy. **17**

With this belief he began to plead with to his God. **18** First the king mentioned his age in prayer of intercession:

“O Lord! My bones became weak. They cannot carry my body. My hair got gray. O Lord! My previous prayers were all accepted. You always accepted my prayers. ” **19**

The Prophet Zakariyya made his wishes known by saying:

“O Lord! Let me go not without children. Save my name and keep it from getting lost. Provide me with a worthy inheritor who will carry on my name and fulfill my religious obligations.

O Lord! Now I am afraid of what my colleagues and relatives will do in the future My wife is not fertile. I need an heir to Your kindness and grace. I want an heir who) is truly my representative and be a symbol of the legacy that is Jacob (Yaqub )....” **20).**

### **-lessons to be learned in the prayer the Haz. Zakariyya**

A) He said his prayer privately:

According to the declaration of Abu's Suud, Hz. Zakariyya was a follower of good manners during his prayers. Because, according to Allah's Almighty prayer, open or secret do not matter, but Zakariyya preferred the secret prayer because it was genuine, simple and free from the ridicule of the people. **21**

B) He clung to an effective method by presenting his old age as a method of intercession.

It is evident that Hz. Zakariyya identified the following three matters prior to giving his main reason to Allah Almighty

1.) He claimed the bones of his body were weak. He was referring to the fact that he was old and was getting close to death. He thus expressed his age effectively.

2.) He said that his head had turned gray as an indication of age and there was no hair of black on his head.

3.) He claimed that his previous prayers were not refused.

His prayers were received and accepted by Allah Almighty up to that moment. The moment came when he was in dire need and was weak. A prayer like this was more worthy than any previous prayer. **22**

Hz. Zakariyya held onto a powerful method for his prayer to be recognized. Since, belief in old age is loved by Allah extremely. The time that draws Allah's mercy most is the old age of faith. Hz. Zakariyya was the first to discover this secret, therefore, he utilized his weak points and his the aging process as a method to pray and acceptance.

A. The Messenger of Allah has stated via a hadith "Were it not for the helpless old people, misfortunes would pour onto you." This reveals how much the age of old people attracts the mercy of God. **23**

### ***HZ. ZAKARIYYA IS GIVEN THE GOOD NEWS OF HZ. YAHYA (JOHN)***

Allah Almighty accepted Hz. Zakariyya's prayer sincere, and used his age as an instrument of intercession. He also sent Jibril his way to bring Jibril the good news.

At the moment the frequency was At that time. Zakariyya was in the process of worship. Jibril informed Jibril to believe that Allah Almighty would grant him the name Yahya and that the name had never been granted to anyone prior to. **24** The name Yahya was to be bestowed to the child who was due to become a baby was granted through Allah Almighty, which is Allah's blessing unique to Yahya.

Hz. Zakariyya was shocked by the good news, as it was unattainable in light of the situation. He was a very old man while his wife old to bear an infant. What made this happy news from Allah Almighty going to take place? Thus, he asked Jibril, "How can I be a parent? My wife is unable to be a mother to a child. I am extremely old and rough-boned." **25**

The reason the reason that Hz. Zakariyya was astonished was not due to doubting the power of Allah. If it were the case, he wouldn't be asking for such a thing by Allah Almighty. He knew for certain it was possible that Allah Almighty could do anything. So, he pleaded with Him to bless him with an infant. Prophets have never asked for anything they believed could not happen or was impossible to occur. It was an error to ask them to do that.

The reason the reason that Hz. Zakariyya was speaking like this, even although he was confident of divine power was because he was able to see the manner in which this great news would occur. Because, the obvious situation was not his. What was the way that this child was going to come into the world?

Is Allah Almighty going to make them again young? Or would he provide a different method? Many scholars believe that they believe that Hz. Zakariyya was asking this question to hear the divine promise and to hear the good news over and over again. It's natural that after an individual hears about positive news or something that he likes, he would like to hear it over and again.

Hz. Jibril said to Hz. Zakariyya Jibril told Hz. Zakariyya that Allah Almighty could do anything He desired and could do whatever He liked in the future. He also said that it's not difficult for Him to grant him the child **26** and he suggested to the Hz. Zakariyya to be patient.

On the basis of this response from Jibril's the Hz. Zakariyya felt convinced. He was required to thank Allah Almighty and praise Him because of this incredible grace. It was not possible for him to predict what time his partner would be pregnant. So, he prayed to Allah Almighty to show him an indication that would help him realize that his wife was expecting.

Allah Almighty told him that the prophet would be unable to communicate with anyone for three days, only the help of signals. **27**

In fact in the moment that Yahya was born the first time, it was Hz. Zakariyya was unable to speak. He could communicate with others only using gestures.

In the early morning of the day, when Hz. Zakariyya was not able to speak and he was unable to speak, he left his home for the location where his nation was been gathered. He then delivered an important message for his people by means of gestures: "Glorify



your Lord and rid Him of all sorts of deficiency today, in the afternoon, and for the days to be. Keep on worshipping as you always do.”

The Hz Zakariyya quit his room of worship each day, open the gates to Bayt al-Maqdis for the congregation who came to the mosque to pray and to worship as well as to pray with the congregation, and then preached. In the event that he was unable to preach because of the birth of his wife in an indication of pregnancy the people by displaying gestures.

Hz. Zakariyya was awed by Allah Almighty. He praying and paying homage to Him for three days. Hence He praised and thanked Him.

The reason for his being not able to speak was that it made him worship and pray peacefully and with a sincere heart. Because, being with other people could hinder him from fully worshipping. Only way for him to express gratitude God Almighty for this gift He gave was to worship as he did.

### ***THE BIRTH OF THE PROPHET YAHYA***

The day that the prophet Yahya arrived, Zakariyya’s family was very content. Hz. Yahya was born six months ago and according to a different account, three years prior to the birth of the frequency. Isa.**28**

Hz. Yahya was a moral and upright child. Allah Almighty provided him with the wisdom and knowledge he needed at the age of a child and instructed him to follow his Torah. **29**

Hz. Yahya adhered to this rule while reading the Torah every day. as his fellows played games on the streets while he was in the desert and prayed to Allah by himself.

When he was an adult, Allah Almighty gave him the responsibility of prophethood. He ruled based on Shari’ah from Hz. Musa was a preacher to the Children of Israel in the midst of their daily lives and offered them all the time advice. **30**

When Hz. Isa was also granted the responsibility of prophethood He was also given the responsibility of prophethood. Yahya became his subject and began to issue decrees in accordance with the Gospel.

The virtues that follow the Hz. Yahya are listed within the Quran:

A) He was blessed with mercy and compassion from Allah and was guided to stay away from the sins of his past and to remain clean. **31**



B) The man was generous and kind to his parents. He did not disobey them, neither was he in rebellion. **32**

C) He was granted peace on the day he born, the day passed away and the day the day comes when he is raised to life. **33** The instances when men fear the most is when he's born, dies , and when he's revived. Allah Almighty has promised the Hz. Yahya that He would be secure on those days and would not be afraid. **34**

d) Hz. Yahya has been called "Sayyid" by the Quran since he was among the most revered people of his day with regard to asceticism devotion, piety, understanding of lenience, religious matters and piety. **35**

E) He was said to be unchaste (hasur) because He did not engage in sexual relations with women and did not indulge in romantic desires in his mind even though he was strong and powerful.

Hasur is a term that is that refers to those who stop their souls from sins. This is why the verse says that Hasur means "to prevent sin.. Yahya was extremely humble. **36** According to the words of Baydawi, when his friends wanted him to play with them he replied as follows: "Was I created to play games?" It is stated that he did not waste his time playing games or doing unnecessary activities. **37**

Children do can play games and it's their right to play. Yet, Allah Almighty protects some of His slaves because of their purity to refrain from doing naughty things for His mercy. Thus, it's not unusual to the Hz. Yahya to use the same language as a young child.

F) It is said that he will be willing to accept the signal and verify Hz. Isa.**38**

### ***THE FAMILY OF HZ. ZAKARIYYA***

**The Prophet Zakariya (عليه السلام)** – The Zakariyya family Zakariyya was a cheerful and reverent family, which received applause from the Quran. This family is described in the following traits:

1) Hz. Zakariyya's prayer was listened to and he was blessed with an unrighteous child named Yahya. **39**

2) Hz. Zakariyya's wife's condition was improved. **40** This improvement took the way of granting the power to conceive to an old woman who was denied the chance of having the child of her own and making her loyal to her husband in regard to religious issues and ensuring her morality.

It is an absolute joy for men to have a spouse and children who can assist him in matters of religion and do not disagree with his views that cause him to be in trouble.

If a person of faith who spreads messages from Allah to others is not able to maintain peace in his home the results will be severely affected. If his family supports him in his mission the enthusiasm and determination will rise. In fact, in the initial years of the prophethood the most important support for Prophet Muhammad Messenger of Allah (pbuh) was his wife Khadijah. His messenger Allah (pbuh) did not forget about her sacrifice and would always praise her for her kindness. So, Allah Almighty mentioned the improvement of the health of Zakariyya's wife in the bounty offered to him.

3.) Family members of the Hz. Zakariyya was able to do good deeds as well as charity extremely quickly. They always believed that they would receive reward from Allah and offered prayers to Him not frightened of His punishment. **41**

**\* Fast in doing charitable acts and good deeds:** Man is a guest in this world. He must attain eternal bliss and eternal happiness in the short time he has. You can achieve this by doing good deeds, praying and doing what are pleasing to Allah. Every believer has to perform good deeds a large amount and be quick to prepare for the future.

Allah Almighty mentioned this property of the Zakariyya's family and urged believers to compete against each other to accomplish good deeds. Allah further states that this is a sign of approval to pray.

**\* The tension between hope and fear:** Believers need to keep a balance between fear and hope **The Prophet Zakariya (عليه السلام)** – when they pray and worship every day to rid themselves of heedlessness and hopelessness. Therefore, they'll follow the right path in hopes of receiving the great blessings of Allah and proceed in a spirited and determined manner on the path of goodwill and charity. They will rid themselves from the illusions of the mind like self-promotion and conceit, as well as of breaking boundaries due to fear.

If one is a believer throughout the day, hope can make him believe that he is safe and is not punished by Allah as well as to appreciate the things he does, and to believe that what he is doing is sufficient and to avoid heedlessness. If one lives in fear all of the time, fear can cause him to lose faith in mercy and hinder the person from performing good acts and giving back to charity. This causes a person to wander from the path of righteousness because it makes him say, "No matter what will happen from now on."

Actually it was like this with Satan. After being denied God's mercy, he lost faith of Allah and began to cause people walk off the correct path instead of repenting and believing that he could not be accepted as a forgiveness.

Allah Almighty states in several verses that only those who are not believers despair of the mercy of God. **42**

A believer has to have a balance between the two in his prayer and worship.

In this way that the Quran was a source of encouragement for people at first and then warned them. It praised positive actions first, then condemned bad acts in the following. **43**

4.) They were able to surrender in surrender to Allah and were in stupor. **44**

### ***VIRTUES OF HZ. MARYAM***

**The Prophet Zakariya (عليه السلام)** – Hz. Maryam is the mother of Prophet Isa is considered to be one of the most beautiful females in this world. She was the Prophet (pbuh) declared the following from a Hadith “The most beautiful woman in her generation is Maryam. The most beautiful woman in my family is Khadijah.” **45**

Maryam is named 11 times throughout the Quran. Maryam is identified as “the woman who protected her chastity” twice, without the name of Maryam being mentioned. **46**

Hz. Maryam was not able to become prophet because it was her first time as a female, but she was honoured to be speaking to Jibril. This proves her worth to Allah. Jibril addressed the Hz. Maryam in the following manner and announced her status to the world in the following manner:

“O Maryam! Allah hath chosen thee and purified thee;—chosen thee above the women of all nations. O Maryam! Worship thy Lord devoutly; prostrate thyself, and bow down (in prayer) with those who bow down.” **47**

There are many aspects of the Hz. Maryam which allowed her to be chosen by the people, and can be found in the verses that follow in the following manner:

A) She was accepted as a member of Bayt al-Maqdis: No women were accepted for service prior to her.

B) She was blessed with sustenance from Allah in a remarkable manner.

C) She was Mother to Hz. Isa a prophet of righteousness with divine power without having an heir.

D) She spoke to Hz. Jibril.

E) She received gifts and blessings from Allah.

F) She was found to be exempt from the slanders of Jews as she spoke. Isa was speaking in his crib.

G) Her son and she were set to be models for the world. **48**

In exchange for the bounties and grants in exchange for the grants and bounties. Maryam was required to perform three things:

A) to continue worshipping and praying in a sincere manner.

b) To prostrate. What does it mean to prostrate is to offer prayers. This is explained in an hadith "A person is closest to Allah when he is in prostration. " **49**

C) to bow down with the bowers. What is the meaning behind this expression is to say prayers in a congregation. The instruction to prostrate demands her to sing in private. **50**

## FOOTNOTES

- **1** Muslim trnsl., VII, 264; at-Taj, III, 301
- **2** M. Vehbi, ibid, II, 587: O.N. Bilmen, ibid, I, 356
- **3** Aal-i Imran, 35.
- **4** H. Jisri, Risala al-Hamidiyya, 625
- **5** M. Vehbi, ibid, II, 585
- **6** Aal-i Imran, 36.
- 7** In the text, Hanna asked from Allah Almighty for a son whom she could dedicate her life to serving to the cause of Allah however, Allah Almighty provided her with an infant daughter. It is not possible to say that Hanna's request was not received however Allah Almighty granted her request by giving her more than she had hoped for.

Hanna had hoped for a son, however Allah Almighty gave her a daughter who was an astrologer's mother. who was one of the most beautiful women on earth. Allah Almighty listens to all the prayers, but He occasionally will accept a prayer and give something more valuable. He may accept prayers for the hereafter and doesn't give it to anyone else in the world.

- **8** Aal-i Imran, 36; M. Vehbi, ibid, II. 586.
- **9** M. Vehbi, ibid, II, 587
- **10** Buhari, Q. Tafsir, B. Surah Aal-i Imran; Baydawvi, II, 16
- **11** Muslim trnsl., VII, 245-246
- **12** Muslim trnsl., VII, 246. Certain experts interpret the touching of Satan in the following manner: "Satan wants to make children deviate to the extent that he has an effect on the child. But, Isa, son of Maryam is exiled because of that request." They interpret the touch of Satan as a desire to make a child rebel. (H. Jisri, R. Hamidiyya, 626)
- **13** H. Jisri, ibid, 627
- **14** See Aal-i-Imran, 44. H. Jisri, 627, ibid.
- **15** Aal-i Imran, 37.
- **16** Verse 37 from the chapter Aal-i Imran in which it is stated that Maryam was provided food by Allah is a clear proof that karamah is a result of saints. For, Hz. Maryam was not a prophet, but she was blessed with a miracle from Allah. Miracles are only shown by prophets. The extraordinary events that happen to others with the blessing of Allah are known as the karamah. According to the Ahl as-Sunnah the creed, karamah performed from a saint is possible and real.

The Mu'tazila sect, which is one of the sects that are deviant and a deviant sect, denies the karamah of saints. They therefore deny the karamah from the frequency of. Maryam's. They believe it could be a miracle caused by the frequency of. Zakariyya or an Irhas (an exceptional act or condition of a prophet prior to the time becoming prophet).

In the words of Razi If it was a miraculous event of Hz. Zakariyya He was aware of his feat of magic as demonstrated by. Hz. Isa's Irhas doesn't stop it from turning into the karamah for Hz. Maryam. (H. Jisri, ibid, 628)

- **17** Aal-i Imran, 38; M. Vehbi, ibid, II, 638.
- **18** Maryam, 3.
- **19** Maryam, 4.
- **20** Maryam, 5-6; al-Anbiya, 89
- **21** To find out the other motives the reason the Hz. Zakariyya was praying in secret read M. Vehbi, ibid Ibid., VIII, 3187
- **22** M.Vehbi, ibid, VIII, 3188.
- **23** Badiuzzaman Said Nursi, Lem'alar (Flashes), 222.
- **24** Maryam, 7; Aal-i Imran, 39.
- **25** Aal-i Imran, 40; Maryam, 8.
- **26** Maryam, 3; Aal-i Imran, 40

- **27** Maryam, 10; Aal-i Imran, 41
- **28** H. Jisri, ibid, 628
- **29** Maryam, 12
- **30** Maryam, 12
- **31** Maryam, 13
- **32** Maryam, 14
- **33** Maryam, 15
- **34** For more information for more information, refer to M. Vehbi, ibid IX, 3198-3199.
- **35** Aal-i Imran, 38; M.Vehbi, ibid, II, 592
- **36** Aal-i Imran 39;
- **37** Baydawi, II, 17
- **38** Aal-i Imran, 39
- **39** al-Anbiya, 90
- **40** al-Anbiya 90
- **41** al-Anbiya, 90
- **42** El-Ankebut, 23; Yusuf, 87
- **43** Bk: Isaratul-Icaz, 65
- **44** al-Anbiya, 90
- **45** Tajrid trnsl. IX, 167,
- **46** at-Tahrim, 12; al-Anbiya 91
- **47** Aal-i Imran, 42-43
- **48** M. Vehbi, ibid, II, 596-597
- **49** See Ajluni, Kashf'ul-Khafa
- **50** Maryam, 16-17; M.Vehbi, ibid, VIII, 3200