

SURAH AS A STORY



Surah Maryam

Mary

The complete journey — the surah that softened a king —
told the way a loving elder shares it with a child



Surah No. 19 • 98 Ayahs • Meccan

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The Surah at a Glance

Iz naadaa Rabbahoo nidaaa'an khafiyyaa

3. When he called to his Lord a private, secret call.

Wa lam akum-bidu'aaa'ika Rabbi shaqiyyaa

4. And never have I been unhappy in my supplication to
You, my Lord.

*Wa hazzeee ilayki bijiz'in-nakhlati tusaaqit 'alayki
rutaban janiyyaa*

25. And shake toward you the trunk of the palm tree; it
will drop upon you ripe, fresh dates.

Wa ja'alanee mubaarakan ayna maa kuntu

31. And He has made me blessed wherever I am.

*Wa kaana ya'muru ahlahoo bis-Salaati
waz-Zakaah*

55. And he used to enjoin on his people prayer and
zakah.

*Innal-lazeena aamanoo wa 'amilus-saalihaati
sa-yaj'alu lahumur-Rahmaanu wuddaa*

96. Indeed, those who believe and do righteous deeds —
the Most Merciful will grant them affection.



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The Surah That Made a King Weep

Beta, before we open this surah, you should know where it was first recited in public — because that tells you what kind of surah it is.

In the early years in Makkah, when the persecution became unbearable, a group of Muslims migrated to Abyssinia, to the Christian king Najashi. The Quraysh sent envoys with gifts, demanding they be handed back.

The king summoned the Muslims and asked them to explain themselves. Ja'far ibn Abi Talib (radiyallahu anhu) stood and described what they had been: a people of ignorance, worshipping idols, eating dead meat, committing indecency, cutting family ties, the strong devouring the weak — and how Allah sent among them a man they knew for his truthfulness and trustworthiness, who called them to worship Allah alone, to speak the truth, to keep trusts, to join family



ties, to be good neighbours, and to pray and give charity.

And then the king asked whether he had any of that revelation with him. And Ja'far recited from THIS surah — the passage about Maryam and 'Isa (alaihimas salam).

The reports say the king wept until his beard was wet, and his bishops wept, and he said that this and what 'Isa brought came from the same source. And he refused to hand the Muslims over.

Beta, remember that as you read: these ayahs, recited once, secured refuge for a persecuted community.

Words can do what armies cannot.

A Call No One Else Heard

The surah opens with a set of letters, and then: 'ZIKRU RAHMATI RABBIKA 'ABDAHU ZAKARIYYA — a MENTION OF THE MERCY OF YOUR LORD to His servant Zakariya.'



Beta, note the framing: the whole story is introduced as an account of MERCY. And notice the name that will run through this entire surah like a thread: AR-RAHMAN, the Most Merciful.

'IZ NADA RABBAHU NIDA'AN KHAFIYYA — WHEN HE CALLED TO HIS LORD A CALL THAT WAS HIDDEN, PRIVATE, SECRET.'

Beta, 'nida'an khafiyya' — a secret call. He did not announce his need. He did not tell people what he was asking for. He took it to Allah quietly, where no one else could hear.

And beta, the scholars drew a beautiful point from this: the most beloved du'a is the one nobody knows about. There is no showing off in it, no one to impress, and no one to pity you. Just a servant and his Lord in the dark.

'QALA RABBI INNI WAHANAL-'AZMU MINNI — he said: MY LORD, INDEED MY BONES HAVE WEAKENED — WASHTA'ALAR-RA'SU SHAYBA — AND MY HEAD HAS FLARED WITH WHITE HAIR.'



Beta, what an image: 'ishta'alar-ra'su shayba' — the head has CAUGHT FIRE with whiteness, the way a flame spreads through dry grass. The grey has taken over completely.

And then the sentence, beta, that I want you to hold on to for the rest of your life:

'WA LAM AKUN BI-DU'A'IKA RABBI SHAQIYYA —
AND I HAVE NEVER BEEN UNHAPPY IN MY
SUPPLICATION TO YOU, MY LORD.'

Beta, what is he saying? He is saying: my whole life, every time I have called on You, I have never gone away disappointed. You have never turned me away empty.

And notice how he uses this: he is not boasting. He is making a case. He is saying: this is Your habit with me, my Lord — and I am counting on it again.

Beta, that is one of the most beautiful ways to make du'a: to remind Allah — and yourself — of every time He has answered you before. Because a person who



reviews his past answers finds it much easier to trust the next one.

And what did he ask for? 'FA-HAB LEE MIN LADUNKA WALIYYA — so GRANT ME from Yourself an HEIR — YARITHUNEE WA YARITHU MIN ALI YA'QOOB — who will inherit me and inherit from the family of Ya'qub — WAJ'ALHU RABBI RADIYYA — AND MAKE HIM, MY LORD, PLEASING (to You).'

Beta, note the last request. He did not ask merely for a son. He asked for one who would be 'radiyya' — pleasing to Allah. What use is an heir who inherits your wealth but not your deen?

'YA ZAKARIYYA INNA NUBASHSHIRUKA BI-GHULAMINIS-MUHU YAHYA LAM NAJ'AL LAHU MIN QABLU SAMIYYA — O ZAKARIYYA, WE GIVE YOU GOOD TIDINGS OF A BOY WHOSE NAME WILL BE YAHYA. WE HAVE NOT ASSIGNED TO ANY BEFORE THIS NAME.'



Beta, Allah named the child Himself. And He points out that no one had carried that name before.

And Zakariya asked, out of wonder: how can I have a boy when my wife is barren and I have reached extreme old age? And the answer: 'KAZALIKA QALA RABBUKA HUWA 'ALAYYA HAYYIN — thus said your Lord: IT IS EASY FOR ME — WA QAD KHALAQTUKA MIN QABLU WA LAM TAKU SHAY'A — AND I CREATED YOU BEFORE, WHEN YOU WERE NOTHING AT ALL.'

Beta, feel the force of that answer. You are asking how I will make a child from an old man and a barren woman? I made YOU when there was nothing there at all. Which is harder?

And Yahya was given his instructions as a boy: 'YA YAHYA KHUZIL-KITABA BI-QUWWAH — O YAHYA, TAKE THE SCRIPTURE WITH STRENGTH — WA ATAYNAHUL-HUKMA SABIYYA — and We gave him wisdom while yet a CHILD.'



And his description: 'WA HANANAN MIN LADUNNA WA ZAKAH — and AFFECTION from Us, and PURITY — WA KANA TAQIYYA — and he was righteous — WA BARRAN BI-WALIDAYHI WA LAM YAKUN JABBARAN 'ASIYYA — AND DUTIFUL TO HIS PARENTS, and he was not a tyrant or disobedient.'

Beta, notice what is mentioned in the praise of a prophet: kindness to his parents. It is never a small thing in this Book.

Maryam and the Palm Tree

'WAZKUR FIL-KITABI MARYAMA IZIN-TABAZAT MIN AHLIHA MAKANAN SHARQIYYA — and MENTION in the Book MARYAM, when she WITHDREW FROM HER FAMILY to a place toward the east — FAT-TAKHAZAT MIN DOONIHIM HIJABA — and she took, apart from them, a SCREEN.'

Beta, note her habit: she withdrew for worship, and she screened herself. This was a woman devoted to her Lord in private.



'FA-ARSALNA ILAYHA ROOHANA FA-TAMATHTHALA LAHA BASHARAN SAWIYYA — then We sent to her Our angel, and he REPRESENTED HIMSELF to her as a WELL-PROPORTIONED MAN.'

And her immediate reaction, beta, tells you everything about her: 'QALAT INNI A'OOZU BIR-RAHMANI MINKA IN KUNTA TAQIYYA — she said: INDEED, I SEEK REFUGE IN THE MOST MERCIFUL FROM YOU, IF YOU ARE ONE WHO FEARS ALLAH.'

Beta, a strange man appears in her private place of worship, and her first weapon is not a scream — it is 'a'oozu bir-Rahman', I seek refuge in the Most Merciful. And then she appeals to whatever taqwa he might have.

'QALA INNAMA ANA RASOOLU RABBIKI LI-AHABA LAKI GHULAMAN ZAKIYYA — he said: I am only the messenger of your Lord, to give you a PURE BOY.'

She protested: how can I have a boy when no man has touched me, and I have not been unchaste? And the answer: 'KAZALIKI QALA RABBUKI HUWA 'ALAYYA



HAYYIN — thus said your Lord: it is easy for Me — WALI-NAJ'ALAHU AYATAN LIN-NASI WA RAHMATAN MINNA — AND WE WILL MAKE HIM A SIGN TO THE PEOPLE AND A MERCY FROM US — WA KANA AMRAN MAQDIYYA — and it is a matter already decreed.'

And then, beta, the birth — and it is one of the most human passages in the Quran:

'FA-AJA'AHAL-MAKHADU ILA JIZ'IN-NAKHLAH — AND THE PAINS OF CHILDBIRTH DROVE HER TO THE TRUNK OF A PALM TREE — QALAT YA LAYTANI MITTU QABLA HAZA WA KUNTU NASYAN MANSIYYA — SHE SAID: OH, I WISH I HAD DIED BEFORE THIS AND WAS FORGOTTEN, COMPLETELY FORGOTTEN.'

Beta, stop here. A prophet's mother, chosen above the women of the worlds, alone, in labour, clinging to a tree trunk — and she says: I wish I had died.

And Allah recorded her words in His Book without rebuke.



Beta, understand what that means. Islam does not require you to pretend that pain does not hurt. It does not demand a smile through agony. The most honoured woman in history said 'I wish I were dead and forgotten', and Allah preserved it — and then He answered her with kindness, not with a lecture.

'FA-NADAHA MIN TAHTIHA ALLA TAHZANI — SO HE CALLED TO HER FROM BELOW HER: DO NOT GRIEVE — QAD JA'ALA RABBUKI TAHTAKI SARIYYA — YOUR LORD HAS PROVIDED A STREAM BENEATH YOU.'

'WA HUZZEE ILAYKI BI-JIZ'IN-NAKHLATI TUSAQIT 'ALAYKI RUTABAN JANIYYA — AND SHAKE TOWARD YOU THE TRUNK OF THE PALM TREE; IT WILL DROP UPON YOU RIPE, FRESH DATES.'

Beta, now look at this carefully, because there is a lesson here that could change how you face every hardship.

Allah could have caused the dates to fall by themselves. She was a woman in the final moments of childbirth — physically the weakest a person can be. And yet the



instruction is: SHAKE THE TREE.

And beta, anyone who knows date palms knows that a healthy grown man cannot shake dates off a mature palm trunk. So the shaking was never going to bring the dates down. Allah brought them down. But He asked for the effort first.

That is the principle, beta: Allah's help usually arrives THROUGH an action, not instead of one. You must shake your tree — send the application, make the call, take the medicine, study the material, have the conversation. The dates are His. The shaking is yours.

And notice the provision He gave her: dates and water. A stream at her feet and fresh dates falling — and the scholars have long noted how suited both are to a woman who has just given birth.

'FA-KULEE WASHRABEE WA QARREE 'AYNA — SO EAT AND DRINK AND BE CONTENTED — cool your eye.'



Beta, three instructions to a woman in distress, and every one of them is gentle and physical: eat something, drink something, and let your heart settle. That is how Allah treats grief.

The Baby Who Spoke

'FA-ATAT BIHI QAWMAHA TAHMILUH — then she brought him to her people, CARRYING HIM.'

Beta, she had been told to say nothing to anyone — 'INNI NAZARTU LIR-RAHMANI SAWMAN FA-LAN UKALLIMAL-YAWMA INSIYYA' — I have vowed a fast to the Most Merciful, so I will not speak to any human today.

And she walked into her town carrying the child. Beta, imagine the courage in that walk. She could have hidden. She carried him openly and let Allah defend her.

'QALOO YA MARYAMA LAQAD JI'TI SHAY'AN FARIYYA — they said: O MARYAM, YOU HAVE CERTAINLY DONE A THING UNPRECEDENTED — YA UKHTA HAROONA



MA KANA ABOOKI-MRA'A SAW'IN WA MA KANAT UMMUKI BAGHIYYA — O sister of Harun, your father was not a man of evil, nor was your mother unchaste.'

Beta, the cruellest form of accusation: dragging in her parents' honour.

'FA-ASHARAT ILAYH — SO SHE POINTED TO HIM.'

Beta, she said nothing. She kept her vow, and simply pointed at the baby. They were outraged: 'KAYFA NUKALLIMU MAN KANA FIL-MAHDI SABIYYA — HOW CAN WE SPEAK TO ONE WHO IS IN THE CRADLE, A CHILD?'

And then, beta, the infant spoke — and listen to the ORDER of what he said, because every word is a defence of his mother and a definition of himself:

'QALA INNI 'ABDULLAH — HE SAID: INDEED, I AM THE SERVANT OF ALLAH.'

Beta, the very FIRST words out of his mouth: I am the SERVANT of Allah. Not the son. Not divine. A servant.



Fourteen centuries of theological dispute answered by the first sentence he ever spoke.

'ATANIYAL-KITABA WA JA'ALANEE NABIYYA — He has given me the Scripture and made me a prophet — WA JA'ALANEE MUBARAKAN AYNAMA KUNTU — AND HE HAS MADE ME BLESSED WHEREVER I AM — WA AWSANEE BIS-SALATI WAZ-ZAKATI MADUMTU HAYYA — AND HAS ENJOINED UPON ME PRAYER AND ZAKAH AS LONG AS I REMAIN ALIVE — WABARRANBI-WALIDATEE — AND (made me) DUTIFUL TO MY MOTHER — WALAM YAJ'ALNEE JABBARAN SHAQIYYA — AND HE HAS NOT MADE ME A WRETCHED TYRANT.'

Beta, look at 'mubarakan aynama kuntu' — blessed WHEREVER I AM. Not blessed in a certain place or a certain role — blessed anywhere he is put. And some of the salaf explained 'barakah' in a person as being one who benefits others wherever he goes.



Beta, that is a thing worth asking Allah for: make me a source of benefit wherever You place me.

And note again the pairing that keeps appearing in this surah: prayer, and kindness to a parent. Yahya was dutiful to his parents; 'Isa was made dutiful to his mother; and you will see it once more with Ibrahim.

'ZALIKA 'EESABNU MARYAMA QAWLAL-HAQQIL-LAZI FEEHI YAMTAROON — THAT IS 'ISA, THE SON OF MARYAM — THE WORD OF TRUTH ABOUT WHICH THEY ARE IN DISPUTE.'

'MA KANA LILLAHI AN YATTAKHIZA MIN WALADIN SUBHANAH — IT IS NOT FOR ALLAH TO TAKE A SON; EXALTED IS HE — IZA QADA AMRAN FA-INNAMA YAQOOLU LAHU KUN FA-YAKOON — when He decrees a matter, He only says to it: BE — and it is.'

And later in the surah, beta, the rejection of that claim is expressed with an intensity found nowhere else:

'TAKADUS-SAMAWATU YATAFATTARNA MINHU WA TANSHAQQUL-ARDU WA TAKHIRRUL-JIBALU HADDA



— THE HEAVENS ALMOST RUPTURE FROM IT, AND THE EARTH SPLITS OPEN, AND THE MOUNTAINS COLLAPSE IN DEVASTATION — AN DA'AW LIR-RAHMANI WALADA — THAT THEY ATTRIBUTE TO THE MOST MERCIFUL A SON.'

Beta, creation itself recoils. And then the correction, gently and completely: 'IN KULLU MAN FIS-SAMAWATI WAL-ARDI ILLA ATIR-RAHMANI 'ABDA — THERE IS NO ONE IN THE HEAVENS AND EARTH BUT THAT HE COMES TO THE MOST MERCIFUL AS A SERVANT.'

My Dear Father

And then, beta, the surah turns to Ibrahim (alaihis salam) — and this passage is a masterclass in how to speak to a parent you disagree with.

His father was an idol-maker. And read how he addressed him — four times, and every single time with the same word:



'YA ABATI LIMA TA'BUDU MA LA YASMA'U WA LA YUBSIRU WA LA YUGHNEE 'ANKA SHAY'A — O MY DEAR FATHER, why do you worship that which does not hear and does not see and will not benefit you at all?'

'YA ABATI INNI QAD JA'ANEE MINAL-'ILMI MA LAM YA'TIK — O MY DEAR FATHER, INDEED THERE HAS COME TO ME OF KNOWLEDGE THAT WHICH HAS NOT COME TO YOU — FATTABI'NEE AHDIKA SIRATAN SAWIYYA — so follow me; I will guide you to an even path.'

Beta, look at the delicacy of that. He had to tell his father — an old man, an authority in his household — that he knew something his father did not. And he did it without a trace of contempt: knowledge 'has come to me', as a gift, not as an achievement of his own superiority.

'YA ABATI LA TA'BUDISH-SHAYTAN — O MY DEAR FATHER, do not worship shaytan — INNASH-SHAYTANA KANA LIR-RAHMANI 'ASIYYA —



indeed shaytan has ever been disobedient to the Most Merciful.'

'YA ABATI INNI AKHAFU AN YAMASSAKA 'AZABUN MINAR-RAHMANI FA-TAKOONA LISH-SHAYTANI WALIYYA — O MY DEAR FATHER, I FEAR THAT A PUNISHMENT FROM THE MOST MERCIFUL WILL TOUCH YOU.'

Beta, notice: his argument is never 'you are wrong and I am right'. It is 'I FEAR FOR YOU'. He is not winning a debate; he is trying to save someone he loves.

And the father's reply: 'QALA A RAGHIBUN ANTA 'AN ALIHATI YA IBRAHEEM — are you TURNING AWAY from my gods, O Ibrahim? LA'IN LAM TANTAHI LA-ARJUMANNAK — IF YOU DO NOT DESIST, I WILL SURELY STONE YOU — WAHJURNEE MALIYYA — AND AVOID ME FOR A LONG TIME.'

Beta, threatened with stoning, and thrown out of his own home, by his own father.



And Ibrahim's answer is the most astonishing part:
'QALA SALAMUN 'ALAYK — HE SAID: PEACE BE UPON
YOU — SA-ASTAGHFIRU LAKA RABBEE — I WILL ASK
FORGIVENESS FOR YOU FROM MY LORD — INNAHU
KANA BEE HAFIYYA — indeed, He has ever been
GRACIOUS to me.'

Beta, his father threatened to stone him, and he replied:
peace be upon you, and I will pray for you.

That is the ceiling of good treatment toward a parent.
Beta, whatever your parents' faults, and however hard a
conversation with them becomes, this is the standard
you have been given: 'ya abati', and 'salamun 'alayk'.

'WA A'TAZILUKUM WA MA TAD'OONA MIN
DOONILLAHI WA AD'OO RABBEE — and I will LEAVE
YOU and what you invoke besides Allah, and I will call
upon my Lord — 'ASA ALLA AKOONA BI-DU'A'I
RABBEE SHAQIYYA — PERHAPS I WILL NOT BE
UNHAPPY IN MY SUPPLICATION TO MY LORD.'



Beta, notice — that is the same phrase Zakariya used at the start of the surah. Ibrahim leaves his home and family with nothing but the hope that his du'a will not go unanswered. And Allah gave him Ishaq and Ya'qub, and made prophethood run through his line to the end of time.

And of Isma'il (alaihis salam): 'INNAHU KANA SADIQAL-WA'DI WA KANA RASOOLAN NABIYYA — indeed, he was TRUE TO HIS PROMISE, and was a messenger and a prophet — WA KANA YA'MURU AHLAHU BIS-SALATI WAZ-ZAKATI WA KANA 'INDA RABBIHI MARDIYYA — AND HE USED TO ENJOIN ON HIS FAMILY PRAYER AND ZAKAH, AND HE WAS PLEASING TO HIS LORD.'

Beta, of everything that could be said about him, two things are chosen: he KEPT HIS PROMISES, and he made his FAMILY pray. Those are the two things Allah selected as his legacy. Ask whether they would be selected as yours.



They Fell Down Weeping

And then, beta, after this long procession of prophets, Allah describes what they had in common:

'ULA'IKAL-LAZINA AN'AMALLAHU 'ALAYHIM
MINAN-NABIYYEEN — THOSE WERE THE ONES UPON
WHOM ALLAH BESTOWED FAVOUR FROM AMONG
THE PROPHETS — IZA TUTLA 'ALAYHIM
AYATUR-RAHMANI KHARROO SUJJADAN WA
BUKIYYA — WHEN THE VERSES OF THE MOST
MERCIFUL WERE RECITED TO THEM, THEY FELL
DOWN IN PROSTRATION, WEEPING.'

Beta, that is how the greatest human beings who ever lived received the Quran: they FELL — 'kharroo', collapsed down — prostrating and in tears.

And then the contrast: 'FA-KHALAFA MIN BA'DIHIM
KHALFUN ADA'US-SALATA
WATTABA'USH-SHAHAWAT — BUT THERE CAME
AFTER THEM SUCCESSORS WHO LOST THE PRAYER
AND FOLLOWED DESIRES — FA-SAWFA YALQAWNA



GHAYYA — SO THEY ARE GOING TO MEET EVIL.'

Beta, look at the two symptoms named: 'ada'us-salah' — they LOST, wasted, neglected the prayer; and 'ittaba'ush-shahawat' — they followed their appetites. And the scholars noted that the two always travel together: when prayer is lost, desire takes the vacant seat.

And notice the phrase 'ada'us-salah' does not necessarily mean they stopped praying. It includes praying it late, praying it carelessly, letting it slip out of its time. Beta, this is a warning aimed at people who still consider themselves religious.

'ILLA MAN TABA WA AMANA WA 'AMILA SALIHAN
FA-ULA'IKA YADKHULOONAL-JANNATA WA LA
YUZLAMOOONA SHAY'A — EXCEPT THOSE WHO
REPENT, BELIEVE AND DO RIGHTEOUSNESS — THEY
WILL ENTER PARADISE AND WILL NOT BE WRONGED
AT ALL.'



Beta, the door is never closed in this Book. However far a person has drifted, the next ayah after the warning is always the way back.

The Most Merciful Will Grant Them Love

The surah then describes Paradise as 'JANNATI 'ADNIN' — gardens of perpetual residence — where 'LA YASMA'OONA FEEHA LAGHWAN ILLA SALAMA — they will hear no idle talk therein, only PEACE — WA LAHUM RIZQUHUM FEEHA BUKRATAN WA 'ASHIYYA — and they will have their provision therein, morning and evening.'

And it gives one of the great definitions of true success: 'TILKAL-JANNATUL-LATI NOORITHU MIN 'IBADINA MAN KANA TAQIYYA — that is Paradise, which We give as inheritance to those of Our servants who were RIGHTEOUS.'

The surah also warns about the false confidence of the wealthy — the man who said 'I will surely be given wealth and children (in the Hereafter)' — and answers:



'A ITTALA'AL-GHAYBA AMIT-TAKHAZA

'INDAR-RAHMANI 'AHDA — has he looked into the unseen, or has he TAKEN A COVENANT from the Most Merciful?'

Beta, and then an ayah that should shake any of us who assume our worldly comfort means Allah is pleased with us: 'WA NARITHUHU MA YAQOOLU WA YA'TEENA FARDA — and We will INHERIT from him what he speaks of, AND HE WILL COME TO US ALONE.'

Beta, 'ya'teena farda' — he will come to Us ALONE. Everything he collected stays behind. Every person he relied on stays behind.

'WA IN MINKUM ILLA WARIDUHA — AND THERE IS NONE OF YOU EXCEPT HE WILL PASS OVER IT — KANA 'ALA RABBIKA HATMAN MAQDIYYA — this is upon your Lord an inevitability decreed — THUMMA NUNAJJIL-LAZINAT-TAQAW WA NAZARUZ-ZALIMEENA FEEHA JITHIYYA — THEN WE WILL SAVE THOSE WHO FEARED ALLAH, and leave the



wrongdoers within it, on their knees.'

Beta, every single person will pass by it. The scholars differed on the exact nature of this passing, and the most widely held view is that it refers to crossing the Sirat, the bridge over the Fire. Whatever its precise form, the point is unmistakable: nobody arrives at Paradise without passing that place. So ask Allah for safe passage.

And now, beta, the ayah I want to leave you with — one of the most beautiful promises in the entire Quran:

'INNAL-LAZINA AMANOO WA 'AMILUS-SALIHATI
SA-YAJ'ALU LAHUMUR-RAHMANU WUDDA —
INDEED, THOSE WHO HAVE BELIEVED AND DONE
RIGHTEOUS DEEDS — THE MOST MERCIFUL WILL
GRANT THEM AFFECTION.'

Beta, 'wudd' is a particular kind of love — warm, affectionate, the love that makes people WANT to be near you. And 'sa-yaj'alu' — He will PLACE it, deposit it.



The Prophet ﷺ explained how this works: when Allah loves a servant, He calls Jibreel and tells him that He loves so-and-so, so love him. Then Jibreel loves him and announces to the inhabitants of the heavens that Allah loves this person, so love him. And then acceptance is placed for him on the earth.

Beta, understand what this means practically. You do not need to campaign for people's affection. You do not need to perform, or please everyone, or manage your image. Fix your relationship with Allah, and He handles your reputation.

And notice which Name is used again: AR-RAHMAN. Beta, count how many times that Name has appeared in this surah — it runs through every story. Zakariya's private call, Maryam's refuge, 'Isa's servanthood, Ibrahim's fear for his father, the prophets falling in prostration. And now this: the Most Merciful placing love for you in the hearts of people you have never met.



The surah closes: 'FA-INNAMA YASSARNAHU
BI-LISANIKA LI-TUBASHSHIRA BIHIL-MUTTAQEENA
WA TUNZIRA BIHI QAWMAN LUDDA — and We have
only made it easy on your tongue that you may give good
tidings to the righteous and warn a hostile people — WA
KAM AHLAKNA QABLAHUM MIN QARNIN HAL
TUHISSU MINHUM MIN AHADIN AW TASMA'U
LAHUM RIKZA — AND HOW MANY GENERATIONS
BEFORE THEM HAVE WE DESTROYED? DO YOU
PERCEIVE OF THEM ANYONE, OR HEAR FROM THEM
A WHISPER?'

Beta, what a final line. Whole nations that once filled the
earth with noise — and now not a single sound. 'Rikza'
means the faintest possible whisper.

So the surah that opened with a secret call from an old
man in the dark ends by pointing out that the loudest
civilisations left less trace than that whisper. Beta, the
quiet du'a was heard. The empires were not.

What This Surah Teaches Us



- 1.** The best du'a is the one nobody knows about — 'nida'an khafiyya'.
- 2.** Argue your case with your own history: 'I have never been unhappy in my supplication to You.'
- 3.** Islam does not require you to pretend pain does not hurt — Maryam's words were recorded without rebuke, and answered with food, water and comfort.
- 4.** Shake the tree: His help usually arrives THROUGH your effort, not instead of it.
- 5.** The first words 'Isa ever spoke were 'I am the servant of Allah' — and ask to be made 'blessed wherever I am'.
- 6.** 'Ya abati' four times, and 'peace be upon you' to a father who threatened to stone him — that is the ceiling of good treatment.
- 7.** When prayer is lost, desire takes the empty seat — and when you fix things with Allah, He places love for you in the hearts of people.



Ya Allah, make us blessed wherever we are, do not let us be unhappy in our supplication to You, and grant us Your wudd. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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