

misguidance), and causes his doom. This indicates that He chose these people on the basis of what He knew about their characters that made them entitled to receive His generosity and bounty.

The wisdom that we learn from this story about these chosen ones is that we should love them and follow their example, and we should ask Allah to help and guide us as He did for them. We should always strive hard to emulate them and try to acquire their noble characteristics and traits. This is also by virtue of Allah's kindness towards them, that they are praised among the earlier and later generations, which highlights their high status. How great is His generosity and kindness; how many benefits one may attain from staying close to Him. If they had no honour except the fact that the memory of them and their noble attributes is eternal, that would be sufficient honour.

When Allah mentions the virtues of these noble families, He also tells us what happened to Maryam, the mother of 'Eesâ, and how Allah took care of her as she was growing up. He said:

«[Remember] when the wife of 'Imrân» that is the mother of Maryam, «said» when she became pregnant: «O my Lord, I dedicate entirely unto You what is in my womb» that is, I dedicate what is in my womb sincerely for Your sake, to serve You and Your House. «so accept this» that is, this blessed deed «from me, for You are the All-Hearing, All-Knowing»; You hear my prayer and You know my intention. This was when she was still in the uterus and had not yet been born.

«When she gave birth, she said: O my Lord, I have given birth to a female!» It was as if she was hoping that the infant would be male, because he would be more able to offer greater service. In her words there is a kind of apology to her Lord. But Allah said: «— and Allah knew best what she had given birth to» that is, there was no need for her to tell Him; rather He knew about her before her mother knew what she was