

﴿and the male is not like the female. I have named her Maryam﴾. This indicates that the male is preferred to the female, and that the child may be named at the time of birth, and that the mother may give the child his or her name, if the father does not object.

﴿and I seek refuge with You for her and her offspring from the accursed Shayṭān﴾. She prayed for her and her offspring, asking Allah to protect them from the accursed Shayṭān.

﴿Her Lord graciously accepted her﴾ that is, He accepted the vow and protected her and her offspring from Shayṭān

﴿and caused her to grow in a good manner﴾ that is, she grew in a good manner physically and in terms of physical well-being and attitude, because Allah made Zakariyâ (ﷺ) available to look after her:

﴿and entrusted her to the care of Zakariyâ﴾. This was by Allah's kindness towards her, so that she would grow up in the best circumstances. So she grew up worshipping her Lord, and she superseded all women and devoted all her time to the worship of her Lord, remaining in her chamber or prayer place.

﴿Every time Zakariyâ entered the chamber to see her, he found some provisions with her﴾ that is, without any effort on her part; rather it was provision that Allah granted to her and with which Allah honoured her. Zakariyâ said to her: ﴿...where has this come from? She said: From Allah﴾ that is, by His grace and kindness

﴿for Allah grants provision without measure to whom He will﴾ that is, without any thought or effort on the individual's part. Allah (ﷻ) says:

﴿... Whoever fears Allah, He will grant him a way out [from difficulty], and will provide for him from where he does not expect...﴾ (at-Talâq 65: 2-3)

This verse indicates that miracles and extraordinary events may happen to the close friends of Allah, as has been mentioned in many reports, contrary to denials. When Zakariyâ saw what Allah had bestowed upon Maryam and what He had honoured her with of