

Offspring, One of the Other

Friday Sermon Presented by

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Al 'Adiliyya Mosque, Aleppo, 26\12\2008

The memory of the birth of our Master Christ (PBUH) is a highly estimated occasion, because the Holy Qur'an presents frequent mention of this occasion in many Suwar (divisions in the Holy Qur'an). His birth was one of the Exalted Allah's great signs that indicates the Greatness of the Exalted Allah, His Oneness and His Uniqueness in Deity, Exalted He is.

This occasion can be understood in many ways, but on this blessed day, I have chosen one of its aspects. It is induction of the environment in which the Exalted Allah planted this plant, namely, the family of Christ (PBUH). It was a family unlike any other family. The Exalted Allah created Christ (PBUH) from a mother in a family where there was no father. But the Exalted Allah took into consideration the family roots and their connotations. Moreover, the Exalted Allah called one of the Suwar after the name of Christ's mother, and another Surah after the name of her family. It is Surat Al Imran (the family of Imran) in which light is shed on the roots of this family and its moral identity.

Read the following Exalted Allah's words:

"Allah did choose Adam and Noah, the family of Abraham, and the family of Imran above all people. Offspring, one of the other; and Allah heareth and knoweth all things. Behold a woman of Imran said: O my Lord I do dedicate unto thee what is in my womb for thy special service" (Al Imran, 33-35).

Thus, in the Holy Qur'an the Exalted Allah mentions the family of Imran twice: the first is when He ascribes to Imran the family, and secondly, when He talks about Imran's wife, the grandmother of Christ (PBUH).

There is no need for mannerism when we ascribe Imran's family to Imran, the father of Moses, then we make Imran II the grandfather of Christ, for such a procedure is uncustomary in the Qur'anic context.

The Exalted Allah said: "**Allah did choose Adam and Noah, the family of Abraham, and the family of Imran above all people. Offspring, one of the other**", and herein the evidence of the incident, "**and Allah heareth and knoweth all things**". Interpreters of the Holy Qur'an said: 'The Exalted Allah chose Imran family: "**Behold a woman of Imran said: O my Lord I do dedicate unto thee what is in my womb for thy special service**", thus privileging and choosing are accompanied by the abstract meaning.

The Exalted Allah chose Imran Family, "**Behold a woman of Imran said: O my Lord I do dedicate unto thee what is in my womb for thy special service**". The moral connotation included in this statement of the grandmother of Christ (PBUH) is a message sent to mankind to present an expression we need so that we be acquainted with the identity of the mother from whom generations are born.

It is the message of the mother who wanted her offspring to be emancipated from slavery, and be salves only to the Exalted Allah, Exalted He is. She did not like any of her offspring to be a slave to the objects or to the others... .

The statement of the woman of Imran is a strange expression when she said: "**O my Lord I do dedicate unto thee what is in my womb for thy special service**", i.e., liberated. She wanted her offspring to be free, as the scholars of interpretation said.

Today, how many the families are who plan to make their offspring slaves to the objects!

Where is the mother who plans for the release of her child and her offspring from other than Allah?

The woman of Imran wanted her child to be liberated from the objects, from the creatures, from the world, and from all the cosmos so that his heart be purely dedicated to the Exalted Allah.

She wanted the new born baby to be free. It does not matter whether it is male or female, because the Exalted Allah creates mankind male and female. Scholars said: The woman of Imran vowed to give up her intimacy with the child, because according to logic and the juristic concept, the free cannot be vowed, but movable property can be bequeathed only when it is an enslaved slave. Consequently, she vowed to give up her intimacy with her child, for the mother holds kindled passion in her heart and breast towards her child, and the most thing the mother can do is to be greatly intimate with her child, male or female, but the woman of Imaran vowed to give up her intimacy with the child so that this child become a free person as well as a slave to the Exalted Allah alone.

Then He said: **"so accept this of me; for thou hearest and knowest all things"**. Notice the repetition of the two Divine names, 'All-Hearing and All-Knowing', when the Exalted Allah said: **"Offspring, one of the other; and Allah heareth and knoweth all things"**, and when He repeated the same two Divine Names mouthed by the woman of Imran: **"so accept this of me; for thou hearest and knowest all things"**.

Then He said: **"When she was delivered, she said: O my Lord behold I am delivered of a female child and Allah knew best what she brought forth"** (Al Imran, 36). The baby she had vowed to be dedicated to Allah and with whom she vowed to give up her intimacy was not a male. It was a female.

Thus, the Exalted Allah reveals the human image in its two aspects, because what was customary in that environment was that the child who was to be vowed to be dedicated to the Exalted Allah, and with whom intimacy should be given up so that he

became a slave to Allah and be free from the objects, should be a male.

It was customary among people that masculinity was valued with disregard to the second half of mankind, i.e., femininity. But the Exalted Allah Who wanted to reveal His secret and the marvels of His creation, made this free creature a female, because minds accepted the idea of the male that was free from the objects, but the freedom of the woman was unaccepted. So the Exalted Allah made freedom from the others for the female in this incident because He wanted to draw our attention to this freedom.

When the female is free from other than the Exalted Allah, she will be able to produce generations. She will be able to make men and women who would serve a sublime cultural flourishing message of great value.

It is a crucial issue when the Holy Qur'an draws the attention to and directs our minds to this issue. Many of us refer to educating children having in mind only the males, but this image and painting the Qur'an presents sheds the light on educating the female too. It sheds the light on the identity of the female who will play a great role in the future.

I have nearly discovered and I affirm an inductive issue that the Holy Qur'an does not mention a righteous woman whose children were bad.

In the Holy Qur'an, one righteous man was mentioned who had a bad child. Noah (PBUH) was one of the Messengers of Allah, but his son was an unbeliever, but by induction, I was searching for the women mentioned in the Qur'an, and I found that none of them produced but good children, such as Hajar, mother of Isma'il, Sarah, mother of Isaac, and Moses' mother who reared the Speaker with Allah: **" So We sent this inspiration to the mother of Moses; "Suckle {thy child}"** (Al Qasas, 7).

When we review the good females whose biographies the Holy Qur'an sheds light on, we find only good people produced by them. When the Exalted Allah said: **"and Allah knew best what she brought forth"**, He draws our attention to this value, because it is He Who created her female, and it is He Who

inspired her to say: **"O my Lord I do dedicate unto thee what is in my womb for thy special service"**.

Why did the Prophet (PBUH) say: **"so you should marry a religious woman, otherwise you will be a loser"** when he directed the youth to marriage? He summarized the issue that is unintelligible to the youth of today, the youth who are desirous to receive the results of wrong experiences. He means to say that a man should choose a mother for his children with distinguished notions derived from Heavenly inspiration; a woman who learns from Allah and from the Qur'an; a woman who is a disciple of the heavenly message.

"so you should marry a religious woman, otherwise you will be a loser". It is an expression that summarizes all the issue. That is, if you want to attain real happiness, you have only to summarize the experience: **"marry a religious woman"**. When you give up many conditions for psychological reasons required by the self, you will pay an expensive price in your life and the life of your children.

"and Allah knew best what she brought forth" He, Exalted He is, knew that she would give birth to a female, and it was He Who created her a female, but the mother of Mariam (grandmother of Christ and the wife of Imran) said: **"and nowise is the male like the female"** (Al Imran, 36), i.e., the female is physically different from the male whom I vowed to You to be freed from the objects and the others!

Then He said: **"I have named her Mary"**. The name 'Mariam' is interpreted to mean 'the servant of her Lord'.

"and I commend her and her offspring to thy protection from the evil one, the rejected" (Al Imran, 36). She planned for the future and had a far-reaching prospect.

She did not plan for the new born baby. She rather planned for the generation that would come after it. Thus, Christ was of her offspring, the Messenger who was Allah's Word and Spirit, the one who was created by the word: "Be" and whom He called Christ (Messiah).

In Arabic 'Messiah' means the one who wipes off and cleans something. Thus 'Messiah' is a task that is hidden for a man who would wipe off the earth from opposites, from polytheism and from atheism. It is a task that is hidden for a man who would terminate the existence of falsehood on the earth, so that complete, comparatively temporary wiping off of all forms of falsehood from the earth would take place. He would come back to the earth with a Message, with signs and with miraculous deeds in the end of the Time to announce his affiliation to Muhammad (PBUH), then he would wipe off the earth from polytheism, from falsehood, and from the existence of the clash of opposites... so that the world live, even temporarily, in a state of peace and security, and in obedience to the Heavenly Message.

"I have named her Mary, and I commend her and her offspring to thy protection from the evil one, the rejected".

The believer is not the one who looks only at the place of his foot, i.e., he is not narrow-minded. He rather plans for what he would do: **"and let every soul look to what (provision) he has sent forth for the morrow"** (Al Hasher, 18).

Where is the planning of an Ummah that is not looking for the morsel of its living, as it is said?

Where is planning?

The enemies of Allah, the Zionists, have been planning since a long time. They have devised intrigues and plotted a plan by which they would reach the level of superiority, of arrogance and of pride. But we like change just for the sake of change, and we are never fixed in one plan nor in one vision. We rather follow our caprices. Sometimes we are with the east, at another time we change into the west. Sometimes we announce our following the right, and at another time, the left.

Where is the clear steadfast vision that prepares for flourishing and plans for renaissance?

Then the Exalted Allah said: **"Right graciously did her Lord accept her"** (Al Imran, 37), i.e., our Lord accepted her though she was a female so that we could understand the message

when we care for the education of our children, and when we direct education to both males and females.

"he made her grow in purity and beauty" (Al Imran, 37), i.e., he reared her to be obedient to Allah not to be filthy with sin, nor to be impure, for she was reared in a clean environment.

"to the care of Zakariya was she assigned" (Al Imran, 37). The Exalted Allah commanded His Messenger, Zakariyya to take care of her, but in spite of this obligation He charged His Messenger with, and in spite of the dispute mentioned in this Surah, when He said to the Prophet (PBUH): **"thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary; nor wast thou with them when they disputed (the point"** (Al Imran,44), He, Exalted He is, presents a beautiful picture of the dispute on the issue 'who was going to care for Mariam', after which He charged Zakariyya with her care.

After all that, He, Exalted He is, assumed the responsibility of taking care of her. After disputing about her care, and after Zakariyya was charged with her care, he entered her room to find that the Exalted Allah had assumed the responsibility of taking care of her so that we understand the value.

"Every time that he entered (her) chamber to see her, he found her supplied with sustenance"(Al Imran, 37).

Glory to Allah! After all that dispute and the responsibility of a Messenger to take care of her, she became in the sponsorship and care of the Exalted Allah.

"He said: O Mary whence (comes) this to you? she said: from Allah: for Allah provides sustenance to whom he pleases, without measure".

After some verses, and after the Holy Qur'an relates the story of Zakariyya and his asking for a progeny when he found the miracle of Mariam's sponsorship, he said: **"There did Zakariya pray to his Lord, grant unto me from thee a progeny that is pure"**(Al Imran, 38). The above mentioned scene was the cause of Zakatiyya's asking for progeny.

After the story of Zakariyya and Yahya, the Holy Qura', moves to the story of Mariam: **"Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary"**(Al Imran, 45).

After Mariam was liberated from the others, she attained a state in which the angels talked to her, and Gabriel, the Holy Spirit, appeared to her to blow the Soul of one of the Messengers of Allah, Christ (PBUH) in her: **"Behold! the angels said: 'O Mary! Allah giveth thee glad tidings of a Word from Him; his name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter and of {the company of} those nearest to Allah' "** (Al Imran, 45).

It is a message whose findings we have to understand, and we should have a little pause of consideration at this headline: **"Offspring, one of the other"**, so that we become careful to make the distinguished type produce a distinguished type.

Shall we learn an educational lesson from this occasion, or we keep on our self-interests and desires?

Guide us to You favorably, and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.