Surah Maryam – Ayat 88 to 95

Ayah 88 – (And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Īsâ (Christ) A.S.], and the pagan Arabs say that He has begotten daughters (angels, etc.)].")

- Ayat 88 to 95 are the 5th doubt about falsehood, especially claiming that Allah (swt) took a son, istaghfar Allah. The name ‘Ar Rahman’ is mentioned four times in these seven ayat – and these ayat are about those who ascribe a son to Allah (swt), which is the worst statement. So why the name of Allah Ar Rahman? In the hadith of the Prophet (ﷺ there is no one more patient than Allah (انه يدعون له ولدا). Allah (swt) doesn’t need a son. Allah (swt) is not harmed from this yet He’s so merciful by provide those who say this with food, drink, wealth, children, etc, subhan Allah. And this shows you the vast mercy of Allah (swt). If this is how Allah (swt) is dealing with the sinners, so what about the believers? Subhan Allah.

Ayah 89 – (Indeed you have brought forth (said) a terrible evil thing)

- (Indeed you have brought forth (said) a terrible evil thing): you made up a severe statement, something so bad that no one sane can accept it. It’s something they fabricated and spread. Allah (swt) is showing us how this statement is so great. What effect does this statement have on the great creation?

Ayah 90 – (Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins)

- Out of anger these great creations get affected because they can’t stand it. We think that the heavens, earth, and mountains are non-living objects, but based on this ayah they have feelings; they’re alive. Before our creation, Allah (swt) created the heavens and earth and He told them do you come by force or willingly. They submitted willingly. Allah (swt) gave us these creations and subjected them to us so that we can worship Him in ease. We don’t worry about floating in the air, or drowning, or getting crushed. Notice this was not mentioned when speaking about the idols. Both are bad to ascribe a son to Allah (swt) is the worst, istaghfar Allah.
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- (Whereby the heavens are almost torn): the heavens are a great creation, and it’s not just one heaven, but seven heavens. And these heavens are strongly built and when they hear these words they want to split and separate, subhan Allah. Imagine even the elements are connected to each together to keep the harmony but when they hear these words then it’s as if these elements want to separate, subhan Allah. They cannot bear to hear Allah (swt) being accused, they are silent-witnesses, but now is not the time for them to split, they need to remain patient until the Day of Judgement. That’s why Allah (swt) said – ‘they’re about to’.

- (and the earth is split asunder): the earth are seven earths as well, and they want to split, but not yet.

- (and the mountains fall in ruins): and the mountains shake until they fall and are leveled. This ayah shows these creations have feelings but they don’t react without the permission of Allah (swt), but on the Day of Judgement their reaction will show. And this is teaching us to not react. 

Ayah 91 (That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).)

- (That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).): all of these feelings of the creations are because they claimed that Allah (swt) has a son. And out of His mercy, He didn’t allow the creations to react. They’re still doing their job though they’re very angry, subhan Allah.

Ayah 92 (But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).)

- (But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).): it doesn’t suit Allah (swt) to take a son. He’s The Most Rich, He doesn’t need a son. Human beings need children for offspring, to carry on their name, for comfort, etc. Human beings need each other but Allah (swt) doesn’t need anyone.

Ayah 93 (There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave)
Ayat 93 to 95 are telling us about being a slave of Allah (swt). Someone who was not a slave of Allah (swt) in the duniya, then he will be in the akhira and he will taste the humiliation. Unlike someone who was a slave of Allah (swt) in the duniya willingly and will be rewarded and honored in the akhira.

(إن صٰلٰمٰن من في السُّمَّوَاتِ والْأرْضِ): There is none in the heavens and the earth: all that are in the heavens and the earth is referring to the jinn and mankind because they are tested in this life.

(وَٱلَّذِينَ ءَاتَى عَبْدًا) (but comes unto the Most Gracious (Allah) as a slave): everyone will be taken to Ar Rahman, and how will they be taken? To Ar Rahman, The Most Merciful, subhan Allah. For the believer who was an ‘abd in the duniya, then it will be an honor for him to go to Ar Rahman. But the one who didn’t taste to be ‘abd Allah in this life, then he will be driven in chains, taken like cattle with humiliation, he will feel the ‘slavery’ but with humiliation because he didn’t do what he was supposed to in this life. Everyone will confess that he’s a slave of Allah (swt), the believers already know it, but the disbelievers didn’t know it, but now they know it, but it’s too late.

Ayah 94 (Verily, He knows each one of them, and has counted them a full counting)

(وَكُلٌ هُمۡ ءَاتِيهِ يَوۡمَ ٱلۡقِيَـٰمَةِ فَرۡدٌ) (And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).)

May Allah (swt) honor us in the duniya and akhira. Ameen.