




# عش مع القرآن: سورة آل عمران

## LIVE WITH THE QUR'AN: SURAH AAL IMRAAN

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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LIVE WITH THE QUR'AN  
SURAH AAL IMRAAN

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## ALLAH AL HAYIY (الحيي) – THE MOST MODEST

- Truthfulness is to accept what Allah (ﷻ) brings to us. The one who is truthful in his dealings with Allah (ﷻ) will even have truthful dreams.
- When we start to do things, we can start to become disconnected from the decree.
- Allah (ﷻ) is Al Hayiy and out of His shyness, He will not reject anyone. And if someone makes mistakes, He will not be direct with him. Unlike

with people who will be direct when someone makes a mistake.

- And the Shyness of Allah (ﷻ) is beauty and majesty. People reject His Messengers, but does He quickly take them to account? How many people accuse Allah (ﷻ) of being in need, poor and taking rest? Subhan Allah.
- Imagine if someone in our house is telling lies about us, will we keep them? Subhan Allah.
- The Shyness of Allah (ﷻ) is connected to His generosity and He is too shy to stop us on the spot.

### ALLAH IS AL HAYIY

عَنْ سَلْمَانَ الْفَارِسِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّ  
اللَّهَ حَيٌّ كَرِيمٌ يَسْتَجِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا  
صِفْرًا خَائِبَتَيْنِ"

Salman Al-Farsi (may Allah be pleased with him) narrated that the Prophet (صلى الله عليه وسلم) said:

“Indeed, Allah is Hayiyy, Generous. When a man raises his hands to Him, He feels shy to return them to him empty and rejected.”<sup>1</sup>

- Allah (ﷻ) is not forceful and He is shy to not respond to the one who raises his hands and asks him.
- All blessings are from Allah (ﷻ), but there are those who attribute it to themselves, but does Allah (ﷻ) remove it from them? No, He still keeps it for them.
- The wife of Imraan made a dua until the end. A male is not like a female, but Allah (ﷻ) still accepted Maryam (aas) and that is from His shyness. Nevertheless, He is not shy from

<sup>1</sup> Jami' At-Tirmidhi 3556, Authenticated by Al Albani as Sahih

saying the truth that a male is not like a female.

- When we know Allah (ﷻ) is shy to reject us, then we should feel even more shy to not respond to Him and go to Him, subhan Allah.
- Allah (ﷻ) loves people who are slaves to Him, Who come to Him, remember Him and acknowledge Him. Though He does not need this, but it is for us to feel what is the relationship with the Nurturer.
- When we hear this hadith, we think, “I need to make dua, but we forget that it is Allah Who is shy to reject us” – we have feelings for ourselves before Allah (ﷻ), subhan Allah.
- Allah (ﷻ) is As Sitteer and He conceals our faults. We make a mistake and others ignore it

or do not notice it and that is because Allah is As Sitteer.

## LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

### IMPORTANCE OF MAKING DUA

- Allah (ﷻ) is not shy from saying the truth and He mentions that the male is not like the female. Note if it was mentioned “that the female is not like the male”, then it is as if putting down the female. But Allah (ﷻ) says, “the male is not like the female”, it is just like saying “night is not like day.”
- People think they are doing things, and Allah (ﷻ) still makes them feel it is them, though they are not the ones. This is from His shyness and generosity.

- For example, children may spend hours making a painting, and you will still say, "it's beautiful" out of shyness.

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فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ  
 وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا  
 مِنَ الشَّيْطَانِ الرَّجِيمِ

But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]."

- (فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ) (But when she delivered her, she said, "My Lord, I have delivered a female."): when she delivered, she said, "my Lord, I delivered a female", as if to show, "I made an oath, I have delivered a

female.”. She did not say, “well I made an oath, and now it’s a girl, so I can’t fulfill it.”

- She showed so much manners and firmness in talking about Allah (ﷻ) and explaining herself.
- As if she is excusing herself, subhan Allah. And this shows His great shyness.
- (وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ) (And Allah was most knowing of what she delivered, "And the male is not like the female.): Allah (ﷻ) is All-Knower of what she has delivered, and the male is not like a female. The male can serve, but not the female.
- (وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ) ("And the male is not like the female.): this is never to put down the woman. If Allah (ﷻ) were to choose someone to serve in the masjid and dawah, it would be a man.



That is why the messengers are men. But Allah (ﷻ) accepted Maryam (peace be upon her).

- They are not equal in strength, worship and serving the House of Allah (ﷻ). A woman cannot enter the mosque when on her menses, so she cannot keep up being there to serve the House of Allah.
- There are things men can do and women cannot, and things women can do and men cannot.
- Men carry the revelation, serve the mosque, go to the battle, and give khutbah. A woman cannot give a khutbah to the men because the men would only be focused on the woman and not what is being said, subhan Allah.

- Women can deliver a baby, carry it and feed it, and men cannot. She can perform many tasks at home, but men cannot. Men just do one thing at a time. Even if they are on the phone and you try to tell them something in between, they cannot hear it. This quality is important for men so work can get done. And women have the quality to do everything at the same time.
- Also for calamities, women can get very emotional.
- Even their physical creation is different. The Prophet (ﷺ) cursed the man who resembles a woman and a woman who resembles a man.

## MEN AND WOMEN WHO RESEMBLE EACH OTHER

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ .

Narrated Ibn 'Abbas: The Prophet (ﷺ) cursed women who imitate men and men who imitate women.<sup>2</sup>

- Now we even see style of men's clothes resembling women's and women's clothes becoming shapeless, subhan Allah.
- Women are sensitive, so it is important to cover their sensitivity with doing their hair, nails, and wearing beautiful clothes. But not the man who goes and pampers himself, and then how can he go face situations, subhan Allah.

<sup>2</sup> Sunan Abi Dawud 4097

- (وَإِنِّي سَمَّيْتُهَا مَرْيَمَ) (And I have named her Mary,): she called her daughter, “Maryam” which means a worshiper, devotee, as if to continue her oath. If she cannot serve, then she will be a devotee to Allah (جَلَّ).)
- And this shows her love for her. She did not say, “oh it’s a girl, that’s it, call her whatever.”
- Choosing a good name is important in life. In the time of ignorance, the father would look at the first thing he sees and call his child. For example, if he sees a rock, he’ll call his child, “rock”, or if he sees a lizard, he’ll call his child “lizard.” Or nowadays, people will just open the mushaf and choose a name without knowing the meaning, subhan Allah.
- A name is our identity, it is like our clothing, if it is a good name, it makes us beautiful and if

not, it makes us uncomfortable. It is our symbol in the duniya and akhira, and it should show that we are Muslim and love Allah (ﷻ).

### Impermissible and Disliked Names:

1. A person cannot call names such as, “slave of the sun”, “slave of manaf”, “slave of the emir”, “slave of the messenger”. Any names of that are “slave of”, must be followed by the Names of Allah only.
2. A person cannot name a child with the Names of Allah, such as Rahman, Qudoos, Qahaar, but there can be attributes such as “Aziz” or “Kareem”.
3. A person cannot name a child based on an idol or names that indicate disbelief such as, “mannat” or “slave of the messiah”.

4. A person cannot name a child with despicable names or names that others will mock or names of sicknesses, such as “corona”, subhan Allah. It is the right of a child to have a good name.
5. It is disliked to name a child which has an indecent connotation or is suggestive.
6. It is disliked to name a child after the name of an actor or singer, but if the name is nice, that is fine. But to call out of following that person is not permissible.
7. It is disliked to name a child that refers to injustice or sin, such as “thief”, “sin” or “Firaoun”, subhan Allah.
8. It is disliked to name a child that refers to a disgraced animal, such as “dog”, “monkey”, “donkey”, “spider”, “ant”.

9. It is disliked to have a name that is followed with “islam” or “deen” because it shows too much praise, such as “noor ad deen”, “noor al islam”, “shams ad deen”, and so forth.
10. It is disliked to name such as “Rahmat Allah”, “Noor Allah”, “Sibghat Allah”, “Habib Allah.”
11. It is disliked to name after the names of angels such as Jibreel, Mikael, Israfeel.
12. It is disliked to name after surahs of Qur'an or severed letters, such as Ta-Ha, Ya-Seen, except for names of messengers.

### Best Names:

1. The best names are ‘Abdallah and ‘Abdulrahman.

2. The best names after that are 'Abdulaziz, 'Abdulkareem, 'Abdulwahhaab any names of slave of Allah followed by one of the Names of Allah.
3. Then names of messengers such as Mohammed, Ibrahim, Nuh.
4. The best names after that are righteous slaves of Allah such Abu Bakr, 'Umar, Khadija, Fatima, Aisha.
5. Every name that is beautiful and its meaning is correct and beautiful.
6. A person should consider that the name is suitable for all phases in life.
7. It is the right of the father to call the child, and it is recommended that he asks the mother if she likes it or not.



- If a woman has a child out of zina, the name of the child will be called after the mother's and not the father's because it is not a legal marriage.
- Also a person's name remains as it is, without changing the last name.
- (وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ) (and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]."): to be continued in sha'a Allah.

MAY ALLAH GRANT US A TRUTHFUL REPUTATION .AMEEN.

## REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY
2. تفسير ابن كثير – TAFSEER IBN KATHIR
3. تفسير الشيخ بن عثيمين – TAFSEER SHEIKH BIN UTHAYMEEN



## ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/live-with-the-qurn-surah-al-imraan>

TO REQUEST ACCESS TO THE RECORDING:

<https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

[https://t.me/alsalamislamiccenter\\_kids](https://t.me/alsalamislamiccenter_kids)

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>