

# عش مع القرآن: سورة آل عمران

LIVE WITH THE QUR'AN: SURAH AAL IMRAAN  
SUMMARIZED ARABIC CLASS TRANSLATION


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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- Firmness is firmness of the heart and only Allah (سبحانه وتعالى) can keep our hearts firm.

Islam is manners and shows from the outside but the equation starts from the heart.

### SURAH AL KAHF 14

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ  
لَنْ نَدْعُو مِن دُونِهِ إِلَهًا

And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity.

- Allah (سبحانه وتعالى) kept the hearts of the companions of the cave firm.

## SURAH AL QASAS 10

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۚ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا  
عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ

And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.

- Allah (سبحانه وتعالى) kept the heart of the mother of Musa (عليه السلام) firm.
- Firmness can be praised or dispraised. Like Firawn who was firm - but it was on falsehood.
- Iblis was firm on falsehood and disbelief. He went so far to blame Allah (سبحانه وتعالى).

- Not all firmness is good. The disbelievers are being firm on disbelief, on what is wrong, on wrong thinking and ideologies.

## SURAH FURQAN 42

إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا

He almost would have misled us from our gods had we not been steadfast in [worship of] them."

- Firmness is not on desires or falsehood but on what is muhkam.
- Decrees can be good and bad and both can be test and the right firmness in both is to remain a slave of Allah.
- For example, when faced with dispraise a person may either leave what he is doing or even take revenge. This is not firmness.
- We take every decree as it is from Allah (سبحانه وتعالى).

- Firmness starts from up and flows down.  
Even after the battle of Uhud, Allah (سبحانه) addressed the Prophet (صلى الله عليه) (وتعالى) saying the matter is not for him. This helps not only him but others to remain firm.
- There is no one higher than Allah (سبحانه) (وتعالى). Everyone else gets affected and can slip. This is why everyone needs to return to Allah (سبحانه وتعالى).

## SURAH AAL IMRAAN 2

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence.

- The Names (الْحَيُّ الْقَيُّومُ) include all the Names of Allah.

- The life of Allah (سبحانه وتعالى) is firm and stable. Our lives are not stable and we get affected. We need Him to take care of our lives.
- To complete the picture He is Al Qayoom. He takes care of everyone even without we say anything. Imagine even when we sleep, our Master is taking care of us.
- Even if a slave is drowning in sins and he repents to Allah (سبحانه وتعالى), He rejoices at the repentance of His slave.
- The life of Allah (سبحانه وتعالى) is perfect and no one can affect His life. At the same time He is firm in His sustaining.
- Al Hayy is about Himself and Al Qayoom is how He deals with others.

## SURAH AR RAHMAN 29

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

Whoever is within the heavens and earth asks Him; every day He is bringing about a matter.

- Allah (سبحانه وتعالى) is Al Qayoom even if no one calls Him or asks Him.
- The more we know about Him, the more we feel there is no one like Him. The sweetest feeling in this life is to know Allah (سبحانه وتعالى).
- Even if all of creation asks Allah (سبحانه وتعالى), He will grant everyone. Even if we do not ask Him, He knows what is in our hearts and will give us more than what we want. There is no one like Him.
- These two Names are mentioned together in two surahs. In Surah Al Baqarah it comes

around the end whereas in Surah Aal Imraan it comes at the beginning. This is to establish in our hearts from the start that He is the One Who keeps us firm.

- The greatest matter He keeps us firm on is our firmness on Islam.
- How does He deal with us? Some matters are dealt with gentleness whereas others are taken care of instantly.
- For example, sometimes a patient can be prescribed a treatment that can be taken over time and other times the doctor prescribes treatment that needs to be taken immediately.
- Firmness is not for matters to be taken care of the same way but the approach changes in the nurturing depending on the



situation. What matters is to remain firm on the truth.

### SURAH AAL IMRAAN 19

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا  
 مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ  
 اللَّهَ سَرِيعُ الْحِسَابِ

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

- The approach for firmness changes depending on the situations but irrespective of the approach Allah (سبحانه وتعالى) is always firm on the truth.
- In ayah 18 we see honor to the people of knowledge and in ayah 19 we the

approach changes because of transgression. Allah (سبحانه وتعالى) will not leave transgression.

## TWO SINS PUNISHED IN THIS LIFE BEFORE THE NEXT

اثنان يُعَجِّلُهُمَا اللَّهُ فِي الدُّنْيَا : البغي ، و عقوقُ الوالدين.

Two sins whose punishment is hastened in this life: transgression and disobedience to parents.<sup>1</sup>

- The word (بغي) means to transgress and cross boundaries. The worst transgression is against the parents. The punishment for it will come in this world before the next.

## SURAH AL ISRAA' 23

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبُلُغَنَّ  
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا  
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

<sup>1</sup> Sahih Aj Jami'e 137, Authenitcated as Sahih

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

- We cannot put them down, make fun of them but use the best words with them.
- Goodness to parents is from the best deeds after the obligatory prayers.
- We are not to question them, mock them or humiliate them.
- We need to know our position with Allah (سبحانه وتعالى), with our parents and with others and not transgress.
- Firmness is on the positions Allah (سبحانه وتعالى) gave us.

- Knowledge is to elevate and not to make division. It is not to cross boundaries or look down on others. Everyone has a position and is deserving of respect.
- How can we know what is our position?

## EVERYBODY WILL FIND EASY TO DO DEEDS

عَنْ عِمْرَانَ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فِيمَا يَعْمَلُ الْعَامِلُونَ قَالَ  
" كُلُّ مَيْسَرٍ مَا خُلِقَ لَهُ "

Narrated `Imran: I said, "O Allah's Messenger (ﷺ)! Why should a doer (people) try to do good deeds?' The Prophet (ﷺ) said, "Everybody will find easy to do such deeds as will lead him to his destined place for which he has been created.'<sup>2</sup>

- This means each one of us know what our position is. The test of firmness is on what is

<sup>2</sup> Sahih al-Bukhari 7551

muhkam for us. We are slaves of Allah no matter what knowledge we have.

- Knowledge is not a reason to transgress on others but to be humble and to benefit others.
- To stop others and to be stopped when there is transgression is mercy.
- The transgression of the people of knowledge is not against those who are ignorant but against others who have knowledge.
- Here the Name of Allah is mentioned and not Ar Rabb. In this situation, it is not to understand the nurturing with time but the action is quick. Instead the Name of Allah here is to bring instant attachment, submission and love.

- Allah (سبحانه وتعالى) makes it clear in this situation that He is Swift in calling to account and did not cover this matter. This is to invoke feelings of fear within us so that we do not transgress.
- The accounting of Allah (سبحانه وتعالى) is all encompassing. He account the words, intentions, impacts and much more.
- Allah (سبحانه وتعالى) made forbidden oppression for Himself.
- Obedience and not transgressing is very important in society.

MAY ALLAH MAKE US DIE AS MUSLIMS. 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



## RELATED RESOURCES

HADITH JIBREEL

## ADDITIONAL RESOURCES

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