

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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LIVE WITH THE QUR'AN

SURAH AAL IMRAAN

SUMMARIZED ARABIC CLASS TRANSLATION

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- After learning the curriculum from Surah Al Baqarah it is important to be firm and this is through Surah Aal Imraan.
- Though we are surrounded by trials and unclear matters, we want to remain firm. How? Through dua.

SURAH AAL IMRAAN 8, 9

8.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ

[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

9.
 رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ
 الْمِيعَادَ

Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise."

- Dua is the outlet when facing mutashabihat (unclear matters). These invocations came out from those deeply rooted in knowledge in times of mutashabihat. They were facing unclear scenarios in their religion.
- They are not listening and remaining silent in unclear times but their outlet is dua. Submission in unclear times is not by remaining silent but by saying everything is a nurturing from our Rabb and by making dua. They return to what is muhkam (solid).

- Then there is the innovation of the mutaqaen when they face worldly attractions.

SURAH AAL IMRAAN 16

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,"

- They renew their faith before seeking forgiveness. And they seek protection from the hellfire.
- The ayat preceding their dua are about challenges and worldly adornments that can make a person slip. A person needs taqwa to remain firm. He cannot leave the worldly adornments but needs taqwa.

LIVE WITH THE QUR'AN - SURAH AAL IMRAAN

SURAH AAL IMRAAN 26

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ

Say, "O Allah , Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.

- (قُلِ) (Say,) Allah (سبحانه وتعالى) commands the Prophet (صلى الله عليه وسلم) to say and this shows this is a specific invocation for Him.

- The focus is this dua is completely on Allah (سبحانه وتعالى) alone which is an important means for firmness.
- (اللَّهُمَّ) (O Allah) this is different than invocations that begin with (ربنا) (Our Rabb) where we seek special nurturing.
- This ayah is similar to the dua made on the Day of 'Arafah.
- The firmness of Banu Israel was not on Islam or submission but their firmness was on their position.
- If a person is firm on Islam, he does not think if he likes something or not but he submits.
- Banu Israel were deluded to think they were special. Allah (سبحانه وتعالى) saved them from

Firawn, told them to enter the town, to kill the cow but they didn't submit to Him. Their submission was only to themselves and not to Allah (سبحانه وتعالى).

- The Prophet (صلى الله عليه وسلم) came to them who was from the Arabs, he was illiterate and he was waiting for divine inspiration and didn't have a complete Book. They turned away from the Prophet (صلى الله عليه وسلم) because of these reasons.
- (مَالِكِ الْمَلِكِ) (Owner of Sovereignty): Allah (سبحانه وتعالى) is Maalik Al Mulk - He gives leadership to whomever He wills. This is a lesson for Banu Israel and also for the Prophet (صلى الله عليه وسلم) and his followers to not be impressed with themselves.

- For example, there are bright students who are not good to their teachers. The teachers could not remain with them and kept changing. In the end, a teacher came who spoke another language, didn't have a book and was not from their tribe. This could break them.
- The ayat preceding the dua are not easy. Then comes the dua for firmness for the Prophet (صلى الله عليه وسلم).
- Banu Israel had position and a book but they didn't accept Islam. This caused them to lose their leadership. If a person does not submit, he cannot have firmness. The foundation is to be firm on Islam.
- We don't own anything. Our homes, cars, families do not belong to us. The whole of

duniya is not muhkam. We see this when we have sometimes and sometimes we do not.

- We are not the only ones who are praying, fasting, learning or teaching. No one is special. But what we all remain firm on is Islam, on loving Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم).
- Firmness is not on things and matters by themselves but firmness is on Islam.
- Allah (سبحانه وتعالى) commanded the Prophet (صلى الله عليه وسلم) to make this dua when he was given position that no one else had. The dua is not to give him dominion, position or to remove position from them. But the dua is general about the Dominion of Allah.

- Purely talking about Allah (سبحانه وتعالى) is a cure and remedy for everything.
- It is possible that a person gets a position and thinks he is someone special. Here with this dua, the focus is shifted purely on Allah (سبحانه وتعالى) alone.
- Positions, tasks and responsibilities can easily cause a person to slip. Whether this is regarding the worldly matters or regarding the hereafter.
- When the Prophet (صلى الله عليه وسلم) was on his deathbed he was given the choice to remain on earth as a king till the Day of Judgement or to leave this world and he chose to go back to Allah (سبحانه وتعالى) . He

chose the Highest Companion (إلى الرفيق الأعلى).

- He didn't think I will stay on earth and spread Islam. Surely the religion spread even after his death.
- The Prophet (صلى الله عليه وسلم) did not leave even a few dirhams when he died.
- We don't own anything - neither regarding this world or the hereafter.
- Allah (سبحانه وتعالى) is Maalik- the King. No one else owns anything in the deen or duniya.
- A reason for slipping is when a person thinks he 'owns' whether himself or others.
- The focus is on the perfection of Allah (سبحانه وتعالى) and the connection with Him. The

focus shifts from the self and turns completely to Allah (سبحانه وتعالى) alone.

- If a person feels special in any way, this is a dangerous reason for slipping.
- Allah (سبحانه وتعالى) is free from anyone being similar to Him, we turn to no one except Him. He is the Most Beloved. We drown in His love and perfection. He overtakes our minds. He is One in every way.
- The word (مَالِكِ الْمَلِكِ) (Owner of Sovereignty) takes us away from ourselves and turns us to Allah (سبحانه وتعالى) alone.
- (مَالِكِ الْمَلِكِ) (Owner of Sovereignty) is mentioned only in this ayah in the whole Qur'an.

- There are two meanings for (مَالِكِ الْمَلِكِ)

(Owner of Sovereignty):

1. All kingdoms in this world is one kingdom.
 - There are kingdoms for birds, people, jinn, stars but they are all one kingdom.
 - Despite their differences, they are all one to the One King.
 - For example, in worldly matters, the department for health is separate from the department for finance. But they are all one in the Hands of Allah.
 - Do we own the key to the hearts of our husbands, children, our minds or even our cars? Nothing is in our hands.

- The keys of all the treasures of this world and the next are in the Hands of Allah Alone.
- He owns life and death.
- Everything returns to Him. No matter what we all do, say, happens, in the end everything returns to Him.
- We do not have a word in His Dominion.

2. He disposes in His Dominion however He wills.

- Giving life, death, opening, closing, guidance, misguidance, giving, withholding - all are in His Hands.
- He brings forward and delays.
- If something what we want happens, it is the Will of Allah. He allowed it to happen.

- He disposing all the affairs without any partners.
- In Surah Al Fatihah we learn that He is Maalik of the Day of Judgement. Then in Surah Aal Imraan, He is the Maalik to give us firmness. Then at the end, in Surah An Naas, we learn that no one has authority - even the whispers of shaithan.
- We slip when we think we own, we do, they did or they didn't do. The solution is Allah (سبحانه وتعالى) is Maalik Al Mulk.

O ALLAH , OWNER OF SOVEREIGNTY, YOU GIVE SOVEREIGNTY TO WHOM YOU WILL AND YOU TAKE SOVEREIGNTY AWAY FROM WHOM YOU WILL. YOU HONOR WHOM YOU WILL AND YOU HUMBLE WHOM YOU WILL. IN YOUR HAND IS [ALL] GOOD. INDEED, YOU ARE OVER ALL THINGS COMPETENT.

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



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