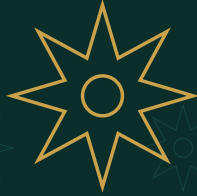


SURAH AS A STORY



Surah Al-Imran

The Family of Imran

The complete journey — a family chosen, a day of loss, a night of signs —
told the way a loving elder shares it with a child



Surah No. 3 • 200 Ayahs • Medinan

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The Surah at a Glance

*Rabbanaa laa tuzigh quloobanaa ba'da iz
hadaytanaa*

8. Our Lord, let not our hearts deviate after You have
guided us.

*Kullamaa dakhala 'alayhaa Zakariyyal-mihraaba
wajada 'indahaa rizqaa*

37. Every time Zakariyya entered upon her in the prayer
chamber, he found with her provision.

*Wa'tasimoo bihablil-laahi jamee'anw-wa laa
tafarraqoo*

103. And hold firmly to the rope of Allah, all together,
and do not become divided.

*Wa laa tahinoo wa laa tahzanoo wa
antumul-a'lawna in kuntum-mu'mineen*

139. So do not weaken and do not grieve, for you will be
superior if you are believers.

Fabimaa rahmatim-minal-laahi linta lahum

159. So by mercy from Allah, you were lenient with
them.

Rabbanaa maa khalaqta haazaa baatilaa



191. Our Lord, You did not create this aimlessly.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).

The Firm and the Ambiguous

Beta, this surah takes its name from the family of 'Imran — the family of Maryam (alaihas salam) — and it was revealed in Madinah, largely in the period around the battle of Uhud, and in the context of long conversations with the People of the Book.

It opens with the living God: 'ALLAHU LA ILAHA ILLA HUWAL-HAYYUL-QAYYOOM — ALLAH — THERE IS NO DEITY EXCEPT HIM, THE EVER-LIVING, THE SUSTAINER OF EXISTENCE.'

And then, beta, it gives a principle for reading this Book that will protect you your whole life:

'HUWAL-LAZI ANZALA 'ALAYKAL-KITABA MINH
AYATUN MUHKAMATUN HUNNA UMMUL-KITABI
WA UKHARU MUTASHABIHAT — IT IS HE WHO HAS



SENT DOWN TO YOU THE BOOK; IN IT ARE VERSES THAT ARE PRECISE — THEY ARE THE FOUNDATION OF THE BOOK — AND OTHERS THAT ARE UNSPECIFIC.'

'FA-AMMAL-LAZINA FEE QULOBIHIM ZAYGHUN
FA-YATTABI'OONA MA TASHABAHA
MINHUB-TIGHA'AL-FITNATI WABTIGHA'A
TA'WEELIH — AS FOR THOSE IN WHOSE HEARTS IS
DEVIATION, THEY FOLLOW WHAT IS UNSPECIFIC,
SEEKING DISCORD AND SEEKING AN
INTERPRETATION.'

Beta, understand this, because it explains almost every religious argument you will ever witness.

The 'muhkamat' — the clear, decisive ayahs — are called 'ummul-kitab', the MOTHER of the Book. They are where you live: pray, be honest, honour your parents, do not oppress, Allah is one.

And the 'mutashabihat' are those whose full meaning is not accessible to us.



And Allah says that a person with a sickness in his heart is drawn specifically to THOSE — not to the clear commands he must obey, but to the ambiguous ones he can argue about. Beta, notice how a certain kind of person always wants to discuss the most obscure question in the deen and never the prayer he is missing.

'WAR-RASIKHOONA FIL-'ILMI YAQOOLONA
AMANNA BIHI KULLUN MIN 'INDI RABBINA — AND
THOSE FIRM IN KNOWLEDGE SAY: WE BELIEVE IN IT;
ALL OF IT IS FROM OUR LORD.'

Beta, that is the mark of real scholarship: peace with what has not been made clear to you.

And then their du'a, beta — and this is one you should say every day:

'RABBANA LA TUZIGH QULOOBANA BA'DA IZ
HADAYTANA WA HAB LANA MIN LADUNKA RAHMAH
— OUR LORD, LET NOT OUR HEARTS DEVIATE AFTER
YOU HAVE GUIDED US, AND GRANT US FROM
YOURSELF MERCY — INNAKA ANTAL-WAHHAB —



indeed, You are the Bestower.'

Beta, note what they fear: not losing wealth or health. Losing GUIDANCE after having it. And the Prophet ﷺ used to say frequently: O Turner of hearts, keep my heart firm upon Your religion.

Beta, a heart is called 'qalb' in Arabic from a root meaning to turn over and change. Nobody's guidance is guaranteed by yesterday's guidance. That is why this du'a exists.

The Woman Who Made a Vow

And now, beta, the story that gives this surah its name — and it begins with a woman making a promise about a child not yet born.

'IZ QALATIM-RA'ATU 'IMRANA RABBI INNI NAZARTU LAKA MA FEE BATNI MUHARRARAN FA-TAQABBAL MINNI — WHEN THE WIFE OF 'IMRAN SAID: MY LORD, INDEED I HAVE PLEDGED TO YOU WHAT IS IN MY WOMB, DEDICATED (to Your service), SO ACCEPT



THIS FROM ME — INNAKA ANTAS-SAMEE'UL-'ALEEM
— indeed, You are the Hearing, the Knowing.'

Beta, she vowed the child to the service of the temple,
expecting a son — because in that tradition, that service
was for males.

'FA-LAMMA WADA'AT-HA QALAT RABBI INNI
WADA'TUHA UNTHA — BUT WHEN SHE DELIVERED
HER, SHE SAID: MY LORD, I HAVE DELIVERED A
FEMALE — WALLAHU A'LAMU BIMA WADA'AT —
AND ALLAH WAS MOST KNOWING OF WHAT SHE
DELIVERED — WA LAYSAZ-ZAKARU KAL-UNTHA —
AND THE MALE IS NOT LIKE THE FEMALE — WA INNI
SAMMAYTUHA MARYAM — AND I HAVE NAMED
HER MARYAM — WA INNI U'EEZUHA BIKA WA
ZURRIYYATAHA MINASH-SHAYTANIR-RAJEEM —
AND I SEEK REFUGE FOR HER IN YOU, AND FOR HER
DESCENDANTS, FROM SHAYTAN, THE EXPELLED.'

Beta, look at this closely. There is disappointment in her
voice — she had planned for a son and the plan did not



work. And Allah's comment is inserted right into the middle of her sentence: 'and Allah was most knowing of what she delivered.'

Beta, meaning: you thought a son was what this work needed. I knew what I was giving you.

And what came from that 'disappointment'? Maryam — the only woman named in the entire Quran, with a surah bearing her name, and the mother of a prophet.

Beta, hold on to this whenever a plan of yours produces something other than what you asked for.

And note her first act as a mother: she sought refuge for her daughter AND her daughter's descendants from shaytan. Beta, and it is reported that every child is touched by shaytan at birth except Maryam and her son, because of this du'a.

'FA-TAQABBALAH RABBUHA BI-QABOOLIN HASANIN
WA ANBATAHA NABATAN HASANAN WA KAFFALAH
ZAKARIYYA — SO HER LORD ACCEPTED HER WITH



GOOD ACCEPTANCE AND CAUSED HER TO GROW IN A GOOD MANNER, AND PUT HER IN THE CARE OF ZAKARIYYA.'

Beta, 'anbataha nabatan hasana' — He GREW her the way a plant is grown. What a description of a child raised well.

'KULLAMA DAKHALA 'ALAYHA ZAKARIYYAL-MIHRABA WAJADA 'INDAHA RIZQA — EVERY TIME ZAKARIYYA ENTERED UPON HER IN THE PRAYER CHAMBER, HE FOUND WITH HER PROVISION — QALA YA MARYAMU ANNA LAKI HAZA — HE SAID: O MARYAM, FROM WHERE IS THIS TO YOU? — QALAT HUWA MIN 'INDILLAH — SHE SAID: IT IS FROM ALLAH — INNALLAHA YARZUQU MAN YASHA'U BI-GHAYRI HISAB — INDEED, ALLAH PROVIDES FOR WHOM HE WILLS WITHOUT ACCOUNT.'

Beta, memorise that answer: 'huwa min 'indillah'. Four words that a young woman gave to a prophet.



And notice WHERE the provision was found: in the MIHRAB — the place of worship. She was busy with her Lord, and her provision came to her where she stood.

A Prophet Asks for a Child

Beta, and look at what that scene did to Zakariyya (alaihis salam). He saw out-of-season fruit appearing for a girl in a prayer chamber — and something in him woke up.

'HUNALIKA DA'A ZAKARIYYA RABBAH — AT THAT PLACE, ZAKARIYYA CALLED UPON HIS LORD — QALA RABBI HAB LEE MIN LADUNKA ZURRIYYATAN TAYYIBAH — HE SAID: MY LORD, GRANT ME FROM YOURSELF GOOD OFFSPRING — INNAKA SAMEE'UD-DU'A' — INDEED, YOU ARE THE HEARER OF SUPPLICATION.'

Beta, 'HUNALIKA' — AT THAT MOMENT, THERE. He had been childless into old age and had presumably made peace with it. And then he saw a proof that Allah gives outside the normal channels — and he



immediately asked for his own impossible thing.

Beta, that is the lesson: when you see Allah's generosity to someone else, let it INCREASE your asking, not your envy. Someone else's blessing is evidence that the treasury is open.

And the angels called him while he stood praying in the chamber, giving him news of Yahya. And he asked, in wonder, how — when he had reached old age and his wife was barren. And the answer: 'KAZALIKALLAHU YAF'ALU MA YASHA' — THUS DOES ALLAH DO WHAT HE WILLS.'

And then the angels spoke to Maryam: 'YA MARYAMU INNALLAHAS-TAFAKI WA TAHHARAKI WASTAFAKI 'ALA NISA'IL-'ALAMEEN — O MARYAM, INDEED ALLAH HAS CHOSEN YOU AND PURIFIED YOU AND CHOSEN YOU ABOVE THE WOMEN OF THE WORLDS.'

'YA MARYAMUQ-NUTEE LI-RABBIKI WASJUDEE WARKA'EE MA'AR-RAKI'EEN — O MARYAM, BE DEVOUTLY OBEDIENT TO YOUR LORD, AND



PROSTRATE, AND BOW WITH THOSE WHO BOW.'

Beta, she was told of her rank — and immediately given more worship to do. Rank in this deen is not a reward that excuses you from anything; it is a reason to do more.

And she was given the news of 'Isa (alaihis salam):
'INNALLAHA YUBASHSHIRUKI BI-KALIMATIN
MINHUS-MUHUL-MASEEHU 'EESAB-NU MARYAMA
WAJEEHAN FID-DUNYA WAL-AKHIRATI WA
MINAL-MUQARRABEEN — Allah gives you good
tidings of a word from Him, whose name will be the
Messiah, 'Isa son of Maryam — distinguished in this
world and the Hereafter and among those brought near.'

And how? 'QALAT RABBI ANNA YAKOONU LEE
WALADUN WA LAM YAMSASNEE BASHAR — she said:
my Lord, how will I have a child when no man has
touched me? QALA KAZALIKILLAHU YAKHLUQU MA
YASHA' — He said: such is Allah; He creates what He
wills — IZA QADA AMRAN FA-INNAMA YAQOOLU



LAHU KUN FA-YAKOON — WHEN HE DECREES A MATTER, HE ONLY SAYS TO IT: BE — AND IT IS.'

'INNA MATHALA 'EESA 'INDALLAHI KA-MATHALI ADAM — INDEED, THE EXAMPLE OF 'ISA WITH ALLAH IS LIKE THAT OF ADAM — KHALAQAHU MIN TURABIN THUMMA QALA LAHU KUN FA-YAKOON — He created him from dust, then said to him: BE — AND HE WAS.'

Beta, that is the decisive argument. If a birth without a father makes someone divine, then what of Adam, who had neither father nor mother? The unusual creation proves the power of the Creator, not the divinity of the created.

A Word Common Between Us

And then, beta, comes an invitation of extraordinary dignity — addressed to the People of the Book:

'QUL YA AHLAL-KITABI TA'ALAW ILA KALIMATIN SAWA'IN BAYNANA WA BAYNAKUM — SAY: O



PEOPLE OF THE SCRIPTURE, COME TO A WORD THAT IS EQUITABLE BETWEEN US AND YOU — ALLA NA'BUDA ILLALLAHA WA LA NUSHRIKA BIHI SHAY'AN WA LA YATTAKHIZA BA'DUNA BA'DAN ARBABAN MIN DOONILLAH — THAT WE WILL NOT WORSHIP EXCEPT ALLAH, AND NOT ASSOCIATE ANYTHING WITH HIM, AND NOT TAKE ONE ANOTHER AS LORDS BESIDES ALLAH.'

Beta, look at the manner of it. 'Ta'alaw' — COME. Not 'submit', not 'admit you are wrong'. Come — to something we can BOTH stand on.

And note the third clause: that none of us take others as lords besides Allah. That includes scholars, leaders, and traditions — for every community, including ours.

The surah also settles the identity of Ibrahim (alaihis salam), whom every group claimed: 'MA KANA IBRAHEEMU YAHOOdiyyan WA LA NASRANIyyan WA Lakin KANA HANEEFAN MUSLIMAN — IBRAHIM WAS NEITHER A JEW NOR A CHRISTIAN, BUT HE WAS



ONE INCLINING TOWARD TRUTH, A MUSLIM — WA
MA KANA MINAL-MUSHRIKEEN.'

And then a warning about the sickness of a heart that cannot bear another's good: 'IN TAMSASKUM HASANATUN TASU'HUM WA IN TUSIBKUM SAYYI'ATUN YAFRAHOO BIHA — IF GOOD TOUCHES YOU, IT DISTRESSES THEM; AND IF HARM STRIKES YOU, THEY REJOICE AT IT — WA IN TASBIROO WA TATTAQOO LA YADURRUKUM KAYDUHUM SHAY'A — BUT IF YOU ARE PATIENT AND FEAR ALLAH, THEIR PLOT WILL NOT HARM YOU AT ALL.'

Beta, keep that formula for anyone who wishes you ill: SABR and TAQWA. That is your whole defence, and the ayah says the plot will not harm you 'shay'a' — not in the slightest.

And then, beta, the ayah that tells you what love of Allah actually requires:

'QUL IN KUNTUM TUHIBBOONALLAHA
FATTABI'OONEE YUHBIBKUMULLAHU WA YAGHFIR



LAKUM ZUNOObAKUM — SAY: IF YOU SHOULD LOVE ALLAH, THEN FOLLOW ME, (SO) ALLAH WILL LOVE YOU AND FORGIVE YOU YOUR SINS.'

Beta, the scholars called this 'the ayah of the test'. Many people claim to love Allah. This ayah gives the evidence that is accepted: FOLLOWING the Messenger ﷺ. Love that does not produce following is a claim without proof.

And notice the exchange: you follow — and ALLAH LOVES YOU. Beta, that is the highest thing a created being could be offered.

Hold to the Rope, All Together

And now, beta, one of the most urgent commands in the Quran for a community:

'YA AYYUHAL-LAZINA AMANUT-TAQULLAHA HAQQA TUQATIHI WA LA TAMOOTUNNA ILLA WA ANTUM MUSLIMOON — O YOU WHO HAVE BELIEVED, FEAR ALLAH AS HE SHOULD BE FEARED, AND DO NOT DIE EXCEPT AS MUSLIMS.'



'WA'-TASIMOO BI-HABLILLAHI JAMEE'AN WA LA
TAFARRAQOO — AND HOLD FIRMLY TO THE ROPE OF
ALLAH, ALL TOGETHER, AND DO NOT BECOME
DIVIDED.'

Beta, examine the wording. 'I'tisam' means to grip
something tightly for safety — the way a drowning man
grips a rope.

And 'JAMEE'A' — ALL TOGETHER. So there are two
commands here, not one: hold the rope, and hold it
TOGETHER. A person can be gripping the rope and still
be disobeying this ayah, because he has gripped it alone
and turned his back on everyone else holding it.

'WAZKUROO NI'MATALLAHI 'ALAYKUM IZ KUNTUM
A'DA'AN FA-ALLAFA BAYNA QULOObIKUM
FA-ASBAHTUM BI-NI'MATIHI IKHWANA — AND
REMEMBER THE FAVOUR OF ALLAH UPON YOU —
WHEN YOU WERE ENEMIES AND HE BROUGHT YOUR
HEARTS TOGETHER, AND YOU BECAME, BY HIS
FAVOUR, BROTHERS — WA KUNTUM 'ALA SHAFa



HUFRATIN MINAN-NARI FA-ANQAZAKUM MINHA —
AND YOU WERE ON THE EDGE OF A PIT OF FIRE, AND
HE SAVED YOU FROM IT.'

Beta, remember: they were tribes who had been killing
each other for generations. Unity was not their natural
state — it was a rescue.

'WALTAKUN MINKUM UMMATUN YAD'OONA
ILAL-KHAYRI WA YA'MUROONA BIL-MA'ROOFI WA
YANHAWNA 'ANIL-MUNKAR — and let there be from
among you a community inviting to good, enjoining
what is right and forbidding what is wrong — WA
ULA'IKA HUMUL-MUFLIHOON — and it is those who
will be successful.'

'KUNTUM KHAYRA UMMATIN UKHRIJAT LIN-NAS —
YOU ARE THE BEST NATION PRODUCED FOR
MANKIND — TA'MUROONA BIL-MA'ROOFI WA
TANHAWNA 'ANIL-MUNKARI WA TU'MINOONA
BILLAH — you enjoin what is right, forbid what is
wrong, and believe in Allah.'



Beta, notice this carefully, because it is often quoted with the first half only. The status 'best nation' is not a badge of ethnicity or birth. It is attached to three ACTIONS, and it says 'ukhrijat LIN-NAS' — brought out FOR THE PEOPLE, for mankind's benefit.

Beta, so the moment a community stops enjoining good, stops forbidding wrong, and stops being of benefit to people — it has separated itself from the description.

Uhud: The Day of Loss

Beta, a large part of this surah deals with the battle of Uhud, and it is one of the most honest passages in any scripture — because it is Allah's own analysis of a defeat suffered by the believers.

You know the outline: the archers were told to hold their position on the hill regardless of what happened. The battle turned in the Muslims' favour, and most of the archers came down to collect the spoils. The cavalry came round behind them. Seventy companions were killed, including Hamzah (radiyallahu anhu). The



Prophet ﷺ himself was wounded, his tooth broken and his face bleeding.

And Allah addressed it directly: 'WA LAQAD SADAQAKUMULLAHU WA'DAHU IZ TAHUSSOONAHUM BI-IZNIHI HATTA IZA FASHILTUM WA TANAZA'TUM FIL-AMRI WA 'ASAYTUM MIN BA'DI MA ARAKUM MA TUHIBBOON — and Allah had certainly fulfilled His promise to you when you were killing them by His permission, UNTIL you lost courage AND FELL TO DISPUTING ABOUT THE ORDER, AND DISOBEYED AFTER HE HAD SHOWN YOU THAT WHICH YOU LOVE — MINKUM MAN YUREEDUD-DUNYA WA MINKUM MAN YUREEDUL-AKHIRAH — AMONG YOU ARE SOME WHO DESIRE THIS WORLD, AND AMONG YOU ARE SOME WHO DESIRE THE HEREAFTER.'

Beta, look at the sequence named: they disputed about the instruction, and then disobeyed it — AFTER victory was already in sight. The danger came at the moment of success, not the moment of fear.



And then the consolation, beta: 'WA LA TAHINOO WA LA TAHZANOO WA ANTUMUL-A'LAWNA IN KUNTUM MU'MINEEN — SO DO NOT WEAKEN AND DO NOT GRIEVE; YOU WILL BE SUPERIOR, IF YOU ARE BELIEVERS.'

'IN YAMSASKUM QARHUN FA-QAD MASSAL-QAWMA QARHUN MITHLUH — IF A WOUND SHOULD TOUCH YOU, A SIMILAR WOUND HAS ALREADY TOUCHED THE OTHER PEOPLE — WA TILKAL-AYYAMU NUDAWILUHA BAYNAN-NAS — AND THESE DAYS WE ALTERNATE AMONG THE PEOPLE.'

Beta, 'nudawiluha baynan-nas' — We ROTATE these days among people. Days of victory and days of loss circulate; no one holds either permanently. And the reason is given: 'WA LI-YA'LAMALLAHUL-LAZINA AMANOO WA YATTAKHIZA MINKUM SHUHADA' — so that Allah may make evident those who believe, and take from among you martyrs.'



'AM HASIBTUM AN TADKHULUL-JANNATA WA
LAMMA YA'LAMILLAHUL-LAZINA JAHADOO
MINKUM — OR DID YOU THINK YOU WOULD ENTER
PARADISE BEFORE ALLAH MAKES EVIDENT THOSE
WHO STRIVE AMONG YOU?'

And a hard, necessary correction, beta — because some
believed the Prophet ﷺ had been killed and were shaken:

'WA MA MUHAMMADUN ILLA RASOOLUN QAD
KHALAT MIN QABLIHIR-RUSUL — AND MUHAMMAD
IS NOT BUT A MESSENGER; MESSENGERS HAVE
PASSED AWAY BEFORE HIM — A FA-IN MATA AW
QUTILANQALABTUM 'ALA A'QABIKUM — SO IF HE
WAS TO DIE OR BE KILLED, WOULD YOU TURN BACK
ON YOUR HEELS?'

Beta, it is reported that when the Prophet ﷺ actually
died, the people were in shock and some refused to
accept it — until Abu Bakr (radiyallahu anhu) stood
and recited this very ayah. And 'Umar (radiyallahu
anhu) said that it was as if he had never heard it before,



and his legs would not hold him.

Beta, the lesson stands for every age: your deen is attached to Allah, not to any person — however great, however beloved. People die. Scholars die. Leaders fail. Allah remains.

And the surah describes the martyrs, beta: 'WA LA TAHSABANNAL-LAZINA QUTILOO FEE SABEELILLAH AMWATA — AND NEVER THINK OF THOSE WHO HAVE BEEN KILLED IN THE CAUSE OF ALLAH AS DEAD — BAL AHYA'UN 'INDA RABBIHIM YURZAQOON — RATHER, THEY ARE ALIVE WITH THEIR LORD, RECEIVING PROVISION — FARIHEENA BIMA ATAHUMULLAHU MIN FADLIH — REJOICING IN WHAT ALLAH HAS BESTOWED UPON THEM OF HIS BOUNTY.'

Had You Been Harsh

And now, beta, after all of that — after a defeat caused partly by disobedience to a direct order — comes an ayah about the Prophet's character ﷺ that ought to



change how every parent, teacher and leader behaves:

'FA-BIMA RAHMATIN MINALLAHI LINTA LAHUM —
SO BY MERCY FROM ALLAH, YOU WERE LENIENT
WITH THEM — WA LAW KUNTA FAZZAN
GHALEEZAL-QALBI LANFADDOO MIN HAWLIK — AND
IF YOU HAD BEEN RUDE IN SPEECH AND HARSH IN
HEART, THEY WOULD HAVE DISPERSED FROM
AROUND YOU.'

Beta, stop and consider the timing of this ayah. Seventy of his companions were dead. His own face was bleeding. And the cause included a group who left their assigned position for spoils.

Any human being would have been entitled to anger.

And Allah says: it was a MERCY from Allah that you were gentle with them. And then He states the plain consequence of the alternative: they would have SCATTERED away from you.



Beta, absorb this. Harshness empties a room. It does not matter how right you are — a hard heart and a cutting tongue will empty your house, your class, your team, your masjid.

'FA'FU 'ANHUM WASTAGHFIR LAHUM WA
SHAWIRHUM FIL-AMR — SO PARDON THEM AND
ASK FORGIVENESS FOR THEM AND CONSULT THEM
IN THE MATTER.'

Beta, three instructions after they made a costly mistake. One: pardon them. Two: ask Allah to FORGIVE them — pray for the people who let you down. Three, and this is astonishing: CONSULT THEM AGAIN.

Beta, the outcome at Uhud came partly from following consultation. And Allah says: keep consulting them. Do not use one failure as a reason to stop trusting people ever again.

'FA-IZA 'AZAMTA FA-TAWAKKAL 'ALALLAH — AND
WHEN YOU HAVE DECIDED, THEN RELY UPON ALLAH
— INNALLAHA YUHHIBBUL-MUTAWAKKILEEN —



indeed, Allah loves those who rely upon Him.'

Beta, note the order: consult, then DECIDE, then rely. Consultation is not endless discussion; at some point a decision is made and handed over to Allah.

'IN YANSURKUMULLAHU FA-LA GHALIBA LAKUM — IF ALLAH SHOULD AID YOU, NO ONE CAN OVERCOME YOU — WA IN YAKHZULKUM FA-MAN ZAL-LAZI YANSURUKUM MIN BA'DIH — AND IF HE SHOULD FORSAKE YOU, WHO IS THERE THAT CAN AID YOU AFTER HIM? — WA 'ALALLAHI FALYATAWAKKALIL-MU'MINOON.'

Race Toward Forgiveness

The surah then calls the believers to a different kind of competition, beta:

'WA SARI'OO ILA MAGHFIRATIN MIN RABBIKUM WA JANNATIN 'ARDUHAS-SAMAWATU WAL-ARDU U'IDDAT LIL-MUTTAQEEEN — AND HASTEN TO FORGIVENESS FROM YOUR LORD AND A GARDEN AS



WIDE AS THE HEAVENS AND EARTH, PREPARED FOR THE RIGHTEOUS.'

And then He describes them, beta — four qualities, and each one deserves attention:

'ALLAZINA YUNFIQOONA FIS-SARRA'I WAD-DARRA'
— THOSE WHO SPEND IN EASE AND IN HARDSHIP.'

Beta, in ease AND in hardship. Giving when you have plenty is expected. Giving when you are short is the sign.

'WAL-KAZIMEENAL-GHAYZ — AND THOSE WHO
RESTRAIN ANGER.'

Beta, 'kazm' is used for filling a waterskin and tying it shut so nothing spills. So: the anger is THERE, and it is contained. The ayah does not say they never feel angry — it says nothing spills out.

'WAL-'AFEENA 'ANIN-NAS — AND THOSE WHO
PARDON PEOPLE.'



Beta, and note the progression: first they hold the anger in, then they PARDON. Holding it in is only the first stage; the goal is releasing the grudge entirely.

'WALLAHU YUHIBBUL-MUHSINEEN — AND ALLAH LOVES THE DOERS OF GOOD.' — and the scholars added: after restraining and pardoning comes ihsan, actually doing GOOD to the one who wronged you. Three levels, ascending.

'WAL-LAZINA IZA FA'ALOO FAHISHATAN AW ZALAMOO ANFUSAHUM ZAKARULLAHA FASTAGHFAROO LI-ZUNOOBIHIM — AND THOSE WHO, WHEN THEY COMMIT AN IMMORALITY OR WRONG THEMSELVES, REMEMBER ALLAH AND SEEK FORGIVENESS FOR THEIR SINS — WA MAN YAGHFIRUZ-ZUNOOBA ILLALLAH — AND WHO CAN FORGIVE SINS EXCEPT ALLAH? — WA LAM YUSIRROO 'ALA MA FA'ALOO WA HUM YA'LAMOON — AND THEY DO NOT PERSIST IN WHAT THEY HAVE DONE, WHILE THEY KNOW.'



Beta, look at this description of the righteous: they SIN. The Quran's own portrait of the people of Paradise includes them falling. The distinguishing feature is what happens next — they remember, they seek forgiveness, and they do not PERSIST.

Beta, so the question is never 'have I sinned?' Everyone has. The question is: am I persisting?

The Night of Signs

And now, beta, the surah reaches its final passage — and these are the ayahs that the Prophet ﷺ would recite when he woke in the night. It is reported that he would wake, look at the sky, and recite from 'Inna fee khalqis-samawati wal-ard' to the end of the surah.

'INNA FEE KHALQIS-SAMAWATI WAL-ARDI
WAKHTILAFIL-LAYLI WAN-NAHARI LA-AYATIN
LI-ULIL-ALBAB — INDEED, IN THE CREATION OF THE
HEAVENS AND THE EARTH AND THE ALTERNATION
OF THE NIGHT AND THE DAY ARE SIGNS FOR THOSE
OF UNDERSTANDING.'



'ALLAZINA YAZKUROONALLAHA QIYAMAN WA
QU'OODAN WA 'ALA JUNOOBIHIM — WHO
REMEMBER ALLAH STANDING, SITTING, AND LYING
ON THEIR SIDES — WA YATAFAKKAROONA FEE
KHALQIS-SAMAWATI WAL-ARD — AND REFLECT
UPON THE CREATION OF THE HEAVENS AND THE
EARTH.'

'RABBANA MA KHALAQTA HAZA BATILAN — OUR
LORD, YOU DID NOT CREATE THIS AIMLESSLY —
SUBHANAKA FA-QINA 'AZABAN-NAR — EXALTED ARE
YOU; SO PROTECT US FROM THE PUNISHMENT OF
THE FIRE.'

Beta, look at what happens in those two ayahs. A person looks up at the night sky and REFLECTS. And the reflection does not end in wonder — it ends in a du'a.

Beta, that is the difference between a believer looking at the universe and anyone else. Anyone can find the stars beautiful. The believer looks and concludes: this was not made for nothing — so I was not made for nothing — so



I will be asked.

And note the three positions: standing, sitting, and lying down. Beta, there is no posture in which a person is excused from remembering Allah. Even flat on your back, too ill to move, you can do it.

And then the du'as continue, beta — and they are among the most complete in the Quran:

'RABBANA INNAKA MAN TUDKHILIN-NARA FA-QAD AKHZAYTAH — our Lord, indeed whoever You admit to the Fire, You have disgraced him — WA MA LIZ-ZALIMEENA MIN ANSAR.'

'RABBANA INNANA SAMI'NA MUNADIYAN YUNADEE LIL-IMANI AN AMINOO BI-RABBIKUM FA-AMANNA — OUR LORD, WE HEARD A CALLER CALLING TO FAITH: BELIEVE IN YOUR LORD — AND WE HAVE BELIEVED.'

'RABBANA FAGHFIR LANA ZUNOOBANA WA KAFFIR 'ANNA SAYYI'ATINA WA TAWAFFANA MA'AL-ABRAR



— OUR LORD, FORGIVE US OUR SINS AND REMOVE FROM US OUR MISDEEDS AND CAUSE US TO DIE WITH THE RIGHTEOUS.'

'RABBANA WA ATINA MA WA'ADTANA 'ALA
RUSULIKA WA LA TUKHZINA YAWMAL-QIYAMAH —
our Lord, grant us what You promised us through Your
messengers and do not disgrace us on the Day of
Resurrection — INNAKA LA TUKHLIFUL-MEE'AD —
indeed, You do not fail in Your promise.'

And their Lord responded to them, beta: 'FASTAJABA
LAHUM RABBUHUM ANNI LA UDEE'U 'AMALA
'AMILIN MINKUM MIN ZAKARIN AW UNTHA
BA'DUKUM MIN BA'D — AND THEIR LORD
RESPONDED TO THEM: I WILL NOT ALLOW TO BE
LOST THE WORK OF ANY WORKER AMONG YOU,
WHETHER MALE OR FEMALE; YOU ARE OF ONE
ANOTHER.'

Beta, 'la udee'u 'amala 'amilin minkum' — I do not let
any worker's work be wasted. Not one act, from anyone,



ever.

And then a caution against being impressed by the comfortable: 'LA YAGHURRANNAKA TAQALLUBUL-LAZINA KAFAROO FIL-BILAD — DO NOT BE DECEIVED BY THE COMINGS AND GOINGS OF THE DISBELIEVERS THROUGHOUT THE LAND — MATA'UN QALEELUN THUMMA MA'WAHUM JAHANNAM — a brief enjoyment, then their refuge is Hell.'

And the final ayah of the surah, beta — four commands for a community that has just been through a defeat:

'YA AYYUHAL-LAZINA AMANUS-BIROO WA SABIROO WA RABITOO WATTAQULLAHA LA'ALLAKUM TUFLIHOON — O YOU WHO HAVE BELIEVED: BE PATIENT, AND SURPASS IN PATIENCE, AND REMAIN STATIONED, AND FEAR ALLAH, THAT YOU MAY BE SUCCESSFUL.'

Beta, four words to end on.



'ISBIROO' — be patient, in yourself, with what happens to you.

'WA SABIROO' — and out-last the other side; be more patient than those who oppose you. Beta, many struggles are won simply by whoever gives up last.

'WA RABITOO' — stay tied to your post, remain stationed, hold the line. And the scholars also connected it to guarding the frontier and to waiting for one prayer after another.

'WATTAQULLAH' — and fear Allah. Because all of the above is worthless if you abandon this.

Beta, and that is Surah Al-Imran: a woman who was disappointed by a daughter and was given Maryam; a prophet who saw someone else's blessing and dared to ask for his own; a day of loss analysed honestly; a wounded man told that his gentleness was a mercy; and a night sky that ends in du'a.

What This Surah Teaches Us



1. A sick heart chases the ambiguous and ignores the clear — 'Rabbana la tuzigh quloobana' is a daily du'a, because hearts turn.
2. She wanted a son and was given Maryam — 'and Allah was most knowing of what she delivered'.
3. Provision came to her in the place of worship — and someone else's blessing should increase your ASKING, not your envy.
4. Love of Allah is proved by following His Messenger ☒ — a claim without following is a claim without evidence.
5. Hold the rope — and hold it TOGETHER; and 'best nation' is attached to three actions, not to birth.
6. Harshness empties the room: pardon them, pray for them, and CONSULT them again.
7. The righteous also sin — the difference is that they do not PERSIST. And they look at the sky and end in du'a.



Rabbana ma khalaqta hadha batila, subhanaka fa-qina
'azaban-nar. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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