

AALI IMRAAN - THE FAMILY OF IMRAAN



ESTABLISHING IDENTITY AS MUSLIMS
DIALOGUE WITH THE PEOPLE OF THE BOOK & INTERACTION WITH OTHER NATIONS
POST BATTLE COMMENTARY FOR THE BATTLE OF UHUD
INTERNAL STRUGGLE WITH HYPOCRISY

003

SUCCESS & DUAS TO MAINTAIN IT

Contemplation, Remembrance, Perseverance with patience & God consciousness



9

Ayaat 190-200

FAILURE

Rejection of guidance, miserliness and boasting

8

Ayaat 180-189

POST BATTLE COMMENTARY ON UHUD

Key Malady – Hypocrisy
Disobedience of the Prophet (pbuh)



7

Ayaat 139-179

DIRECTIVES TO BELIEVERS

- Obey Allah & His messenger
- Hasten towards forgiveness
- Share in ease and adversity
- Suppress anger
- Forgive others

6

Ayaat 131-138

CONVICTION AT THE BATTLE OF BADR VS HYPOCRISY AT THE BATTLE UHUD

Conviction at Badr lead to Divine help whilst hypocrisy and cowardice at Uhud led to defeat.

5

Ayaat 121-129

DIALOGUE WITH THE PEOPLE OF THE BOOK

Dialogue with the Christians of Najraan and the Jews of Madina began with commonalities of submission to the one God, not disputing about Ibraheem and not to clothe the truth with falsehood.



4

Ayaat 64-120

BIRTH OF PROPHET ISA (PBUH) – AN AWESOME MIRACLE

Miraculous birth of prophet Isa (pbuh) and his miracles to jolt the Bani Israail who were mesmerised by the rabbanical elite.
Mubahila aya 61



3

Ayaat 33-63

NONE WORTHY OF SUBMISSION TO EXCEPT ALLAH

AYATUSH SHAHAADAA (18-19) - 1ST MANIFESTATION OF ISLAM IS JUSTICE
AYATUL MULK (26-27) - RECOGNITION OF ALLAH AS THE ABSOLUTE SOVEREIGN
LOVE ALLAH (31) BY FOLLOWING THE MESSENGER IN ORDER TO SUCCEED



2

Ayaat 18-32

DIVINE GUIDANCE – UNIVERSAL MESSAGE OF THE TORAH, GOSPEL & QUR'AN

Three groups of people – the believers, the rejectors and those who focused on the ambiguous ayaat and protested

1

Ayaat 1-17

003. Aali Imraan ~ The Family Of Imraan

200 Ayaat (Madani)

FOCUS

ESTABLISHING IDENTITY AS MUSLIMS
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POST BATTLE COMMENTARY FOR THE BATTLE OF UHUD
INTERNAL STRUGGLE WITH HYPOCRISY

DID YOU KNOW?

Aali Imran – Name comes from aya 33
Imran was the father of Sayyida Maryam. He died when his wife was pregnant.
Before that Imran was the father of Prophet Musa (pbuh). There is 1800 years between them.
"One who recites Al Baqara & Aali Imran will be shaded (protected) by clouds on the day of Qiyama as if they were two clouds, or two rays of the sun...."
Prophet Muhammad (pbuh)

SELECTED AYAAT

3:8	Our Lord! make not our hearts deviate after You have guided us aright, and grant us from Your mercy; surely
3:18	You are the most liberal Giver.
3:26	Ayatush Shahada
3:31	Ayatul Mulk
3:35	Love Allah
3:54	Story of Maryam and Prophet Isa (pbuh) Allah's plans are the best
3:61	Event of Mubahila
3:92	Righteousness
3:104-110	Amr bil Ma'ruf and Nahyi anil Munkar
3:123	Battle of Badr
3:133	Forgiveness
3:145	Death
3:160	Allah's help
3:169	Shaheed
3:185	Death

NARRATIVE

All Imraan refers to the family line of Sayyida Maryam as referred to in verse 33. It begins with the Divine Guidance of the Qur'an, Tawraat (Torah) and Injeel (Evangel) and the outright rejectors, the believers and those who focused on the ambiguous verses and protested.

Allah then introduces himself as the Master of the kingdom. The first manifestation of faith is justice. Love of Allah and therefore success can only be achieved by following the messenger practically and potentially.
His awesomeness is manifested with a powerful miracle – the birth of Prophet Isa (pbuh) without a father. This was to shake those who rejected the truth out of their decadence.

The chapter then encourages dialogue with the Christians (of Najran) and the Jews (of Madina) with commonalities and an invitation to submit to Divinity and be unified in purpose.
A considerable portion of the sura is devoted to the events of the battles of Badr and Uhud contrasting Divine help at Badr where there was belief and trust as opposed to Uhud where hypocrisy and cowardice were manifested.

A directive to share wealth in ease and adversity with the forbidding of interest follows. Community cohesion is encouraged with obedience to the messenger, forgiveness, charity and goodness.
A post battle commentary of Uhud follows stating that the key malady was hypocrisy. Finally, the chapter conceptualises failure as rejection of guidance, miserliness and boasting and success as contemplation, remembrance, patience and taqwa and duas to maintain them.