






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

عش مع القرآن: سورة آل عمران

LIVE WITH THE QUR'AN

SURAH AAL IMRAAN

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INTRODUCTION

VIRTUES OF THE STUDY CIRCLES

- There is a great blessing in attending the study circles and it is something we never want to miss or leave. There is a story of an elderly lady who has been attending study circles for forty years, may Allah protect her and keep her firm. She has a great love for it and is so adamant to attend such to the point thirty years ago, someone told her that her son was missing. And back then, children would just normally go out

and play and then come back. She said, “no he’s not missing, this is just from the shaitan, and I will go to the Qur’an class.” She went to class and when she returned, she still did not find her son.

- Then she said, “he is not missing, Allah will bring him.” Then they found a bunch of sandals, including his, along the sea shore. So people assumed the children must have gone to sea and drowned, subhan Allah. She said, “no they are alive and Allah will bring them.”
- Then the children returned, and they wanted to run along the sea shore so they removed their sandals.
- The way and path of knowledge is different from the path of worship. What a person reaches with knowledge is different from

worship. That's why the similitude of the scholar to the worshipper is like that of the moon to the stars.

SUPERIORITY OF THE SCHOLAR OVER THE WORSHIPPER

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ
 سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ
 الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ
 الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَاتَانِ فِي
 جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ
 الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ
 لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظِّ
 وَافِرٍ "

'I heard the Messenger of Allah (صلى الله عليه وسلم) say: "Whoever follows a path in the pursuit of knowledge, Allah will make easy for him a path

to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind a Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share."¹

- The knowledge is the inheritance of the prophets and Allah (سبحانه وتعالى) even assigned specific angels for the study circles unlike other worships.
- Also tranquility and mercy descends in the study circles. Even if a person attends a study

¹ Sunan Abi Dawud 3641, Authenticated by Al Albani as Sahih

circle without then intention of knowledge, Allah (سبحانه وتعالى) will still have mercy on him.

- If our concern is Allah (سبحانه وتعالى) and what He loves, then He will make all worries vanish and He will take care of all other concerns. But if anyone's concern is the duniya, fame or anything else, then they will only have what Allah (سبحانه وتعالى) has decreed for them.

DO NOT MAKE THE DUNIYA OUR
GREATEST CONCERN

ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا

Let not worldly affairs be our principal concern,
or the ultimate limit of our knowledge²

- Our soul and heart need to be dressed with taqwa and faith, and it needs to be nourished

² Riyadh As Saliheen, At Tirmidhi, Book 5, Hadith 834

with what Allah (سبحانه وتعالى) and the Prophet (ﷺ) have said.

- It is a great blessing to have a center and a place to attend the study circles. We ask Allah (سبحانه وتعالى) to make our heart always attached to the study circles.
- One of the people who will be shaded under the Throne of Allah (سبحانه وتعالى) is the one whose heart is attached to the masjid and this is to be attached to a place where Allah (سبحانه وتعالى) is worshipped. And the best worship is to seek knowledge.
- The angels make dua for the seekers of knowledge and seek forgiveness for them. That's why the Prophet (ﷺ) said if you pass any garden of paradise, then sit and relax there.

And they asked, “what are these gardens?” He said, “they are study circles”.

STUDY CIRCLES ARE GARDENS OF PARADISE

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا» قَالُوا: وَمَا رِيَاضُ الْجِنِّ؟ قَالَ: «حَلَقُ الذِّكْرِ»

Anas (may Allah be pleased with him) reported Allah's Messenger as saying, “When you come upon the pastures of paradise, then relax in them.” On being asked what the pastures of paradise, he replied that they were circles where Allah is remembered.³

- There is tranquility in the study circles because Allah (سبحانه وتعالى) will take care of everything. However, our nafs places so many obstacles in front of us.

³ At Tirmidhi 3510, Authenticated by Al Albani as Hasan

- In Surah Al Fatiha, it is not about me, but “us”.

SURAH AL FATIHA 5 TO 6

5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help.

6

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path -

- When we do not associate with Allah (سبحانه وتعالى) and are humble and not arrogant in seeking help from Him, then we will be guided.
- Our beauty is when we appreciate the beauty of others, our goodness is when we appreciate the goodness of others.
- When we make dua for others, the angels say and the same for you.

- Making dua for others is a great means of purification. If we have anything against anyone then we should make dua for them, whether we are jealous of them, dislike them or always show aggression to them.
- And when anything negative happens to us, we need to remember it is purification for us and Allah (سبحانه وتعالى) wants the best. It might be that we think too much of ourselves, so things happen to purify us from “I” and “me”.
- And we have beautiful companions in the study circles where we make dua for one another.
- And part of showing our respect to Allah (سبحانه وتعالى) is when we respect the elderly Muslim, the ruler and the carrier of the Qur'an.

RESPECT TO THE ELDERLY MUSLIM, CARRIER OF THE QUR'AN, JUST RULER

قَالَ أَبُو كِنَانَةَ، عَنِ الْأَشْعَرِيِّ قَالَ: إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي
الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ، غَيْرِ الْغَالِي فِيهِ، وَلَا الْجَافِي
عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ.

Al-Ash'ari said, "Part of respect for Allah is to show respect to an old Muslim and to someone who knows the Qur'an, as long as he does not go to excess in it nor turn away from it, and to respect a just ruler."⁴

⁴ Al-Adab Al-Mufrad 357, Authenticated by Al Albani as Hasan

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

FIRMNESS

SUPPLICATION TO KEEP OUR HEARTS FIRM

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Yā muqallibal-qulūbi thabbit qalbī `alā dīnik

O Turner of the hearts, keep my heart firm upon
Your religion.⁵

SURAH AAL IMRAAN 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.

⁵ Jami` at-Tirmidhi 3587

○ Surah Aal Imraan is about firmness on all that Allah (سبحانه وتعالى) has taught us and has opened for us. It is not about being firm in the limbs, but firm in the feelings.

○ We might have something in front of us, but we are not firm on it. We might have study circles, but we are not firm on it, meaning we do not have feelings for it. Or we might have faith or knowledge, but our heart is not there. This is what we fear.

○ Firmness is not about outer firmness in actions, but firmness in our feelings for it and being excited, motivated and loving it.

○ Firmness does not mean we need to be rigid or selfish. Firmness is to be soft, gentle and compassionate while still being firm. It is not

possible to be both firm and harsh in the deen because then we will lose all our connections.

○ Firmness is about being loving, compassionate and caring, but what can remove all of these feelings? The duniya and our nafs.

○ If a person is so selfish then it removes the feelings and our connections to others. We do not want to hate one another or to feel awkward when we see each another.

○ People think firmness is to force ourselves, but the Prophet (ﷺ) is so gentle and accommodating. There are people who scream at others if they disturb them while reciting Qur'an, but the Prophet (ﷺ) never told the women to not bring their children. And if he heard a child crying, he will hasten the prayer.

- Someone who is firm is gentle and compassionate, but someone who quickly gets irritated does not show firmness.
- Surah Aal Imraan is an example to be firm on faith and only Allah (سبحانه وتعالى) can give us this firmness.
- When we talk about maintenance of the body, we see it as a checklist which we can encompass, but to maintain our faith is about keeping up our standard according to what Allah (سبحانه وتعالى) has nurtured us and shown us.
- Faith does not remain in a single level, it either goes up or down and we want to be firm on the level we reach and not less. For example, before coming to the study circle, we were at a certain level of faith, but when attending the study circle

and being shown ayat then it should increase us in faith.

○ Everyone gets nurtured differently – a man, woman, a student, a teacher, child all get nurtured differently.

○ Faith cannot be seen, but we can sense it.

Feelings of faith are:

○ Happiness

○ Content

○ No worries

○ Taking things with ease

○ Tranquility

○ Vastness of the chest

○ If we are stressed, worried or sad then it will be difficult to bring our faith up.

SURAH AL FAT'H 4

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ
إِيمَانِهِمْ

It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith.

- People worry due to two reasons:
 - They do not know everything, so they feel they need to get a hold of everything. Though it is not possible to encompass every matter. We want to know everything, but there are things we cannot know.
 - To have full control and full authority over something. And people worry when they feel they are incapable or do not have control over someone.

○ So people worry when they lack in knowledge and ability, though only Allah (سبحانه وتعالى) encompasses all knowledge and has full ability. These are two matters that are exclusively for Allah (سبحانه وتعالى).

SURAH AT TALAQ 12

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ
شَيْءٍ عِلْمًا

It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

- Tawakkul is to believe Allah (سبحانه وتعالى) will teach us what we need to know and He will give us the ability to act when the time comes.
- Stress is the opposite of tawakkul. We can stress about preparing for a party and make sure everything is set and then it rains. And this is to show us that things happen which we do not expect so that we put our trust in Allah (سبحانه وتعالى) and depend on Him.
- As humans we worry, but we need to be truthful with ourselves and ask ourselves when we start to worry, “why do I worry, why am I am stressed, why am I feeling like this? Do I feel like I need to know everything or do I feel I need to know how to do everything?”.

SURAH AAL IMRAAN 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
 وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
 مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
 وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ
 إِلَّا أُولُو الْأَلْبَابِ

It is He who has sent down to you, [O Muhammad (ﷺ)], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

○ There are ayat that are (مُحْكَمَاتٌ) – which are clear and straightforward. And there are ayat that are (مُتَشَابِهَاتٌ) – which can have different interpretations, why? To filter between the people, to see who truly believes in Allah (سبحانه) or who deviates (وتعالى).

○ Misguidance and deviation take place when people follow the unclear ayat. And similarly for any relationship in life, it will end if judgement is based on what is unclear instead of on something solid.

○ For example, we think, “why did she do something like this? Why did she say that?” and then we start to have thoughts of why she did it, and then we start to believe it and then our actions change, our body language changes

and our words change towards that person. And this is happening all based on assumptions.

○ That's why it is important to place an "account" of all that is solid and we are certain about with our family members and friends.

○ Situations can take place, or there can be actions, utterances or behavior that take place which we do not understand why. And then we start thinking about it, though it is important to not surrender to these thoughts because it can lead to separation.

SURAH AL BAQARAH 237

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

And do not forget graciousness between you.

○ This ayah is mentioned in the context of a marriage and then there is a divorce though no

relation took place between them. Even in such a situation, Allah (سبحانه وتعالى) says do not forget the good between you, though they did not live with each other, so what about people we live with and are with all the time? It is so important to not forget the good between us.

○ And we need to remember that people go through difficult situations, they are weak, imperfect, they can be are under medication or the shaitan overcomes them, so we do not want to forget all the good things.

○ Unfortunately, we are quick to go to something doubtful and forget all the good. But it is our duty and responsibility to be firm on what is solid and to always activate it when we go through any doubtful situation.

- Who will follow what is doubtful? Anyone whose heart is (زَيْغٌ) – tilted – they want to make a fitna and a big issue when something doubtful happens. Or they want to make their own interpretation of it. They listen to their nafs.
- When these doubtful matters or unclear matters take place, it is a test because Allah (سُبْحَانَهُ وَتَعَالَى) wants people who are pure and firm on the Qur'an and knowledge.
- It is important to confront and clarify than just to assume because we cannot go into the hearts and intentions of the people. And most conflict happens between people due to the unclear matters.
- We want to think good of others because our mind can think too much about the actions of others, though we are crossing our boundaries.

○ Also, it is important to not try to interpret things about the Being of Allah (سبحانه وتعالى). For example, Allah (سبحانه وتعالى) tells us:

SURAH AL QALAM 42

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ

(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allah), but they (hypocrites) shall not be able to do so.

○ It is clear that it is the Shin of Allah (سبحانه وتعالى), but some will say, how can it be a “Shin”, so they will interpret it as something else as power or dominance. Or when it mentions the “Face of Allah”, they say, “a face is only for humans”, so they will say, it is pleasure or reward.

○ Or Allah (سبحانه وتعالى) rose over the Throne so we do not need to think, “how did He rise over The Throne?”.

○ After mentioning the group of people whose hearts are tilted to the unclear and doubtful, Allah (سبحانه وتعالى) tells us about another group of people, who are they?

○ (وَالرَّاسِخُونَ فِي الْعِلْمِ) (But those firm in knowledge): those who are firmly rooted in knowledge. (رَّاسِخٌ) is similar to the roots of mountains. So they are deeply rooted in knowledge such that even if people say doubtful or strange things, they remain solid in their knowledge and solid about their relationships.

○ If we are firm on the Qur'an and Sunnah then we will not get affected when others say things that are doubtful.

○ There are people who reflect, but if they reflect without knowledge then they will get lost and become deviated, that's why the foundation of knowledge is very important.

○ A person does not start reflecting without knowledge otherwise it will be a big mess. (أُولُو

الْأَلْبَاب) – the people of understanding are those who are firmly rooted in knowledge and they reflect.

○ (يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ)

(say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.): to be continued in sha'a Allah.

DIVINE NURTURING LESSONS

- The way and path of knowledge is different from the path of worship. What a person reaches with knowledge is different from worship. That's why the similitude of the scholar to the worshipper is like that of the moon to the stars.
- The knowledge is the inheritance of the prophets and Allah (سبحانه وتعالى) even assigned specific angels for the study circles unlike other worships.
- If our concern is Allah (سبحانه وتعالى) and what He loves, then He will make all worries vanish and He will take care of all other concerns. But if anyone's concern is the duniya, fame or anything else, then they will only have what Allah (سبحانه وتعالى) has decreed for them.

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- Firmness does not mean we need to be rigid or selfish. Firmness is to be soft, gentle and compassionate while still being firm. It is not possible to be both firm and harsh in the deen because then we will lose all our connections.

MAY ALLAH KEEP US FIRM ON OUR FAITH AND FEELINGS.

AMEEN.

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