






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

15 JUNE 2022 | 16 DHUL QU'DA 1443 | CLASS #9

INTRODUCTION

FIRMNESS

◉ In order to believe in Allah (سبحانه وتعالى), it is important to be certain about Him. If we are uncertain about Him then we can easily be impatient.

SUPPLICATION FOR FIRMNESS

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي صَلَاتِهِ " اللَّهُمَّ
إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرُّشْدِ وَأَسْأَلُكَ شُكْرَ
نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا

وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ
لِمَا تَعْلَمُ .

The Messenger of Allah (ﷺ) used to say in his
prayer:

*"Allahumma inni as'aluka at-thabbuta fi al-amr
wal-'azimata 'alar-rushdi wa as'aluka shukr
ni'matik wa husna 'ibadatik wa as'aluka qalban
saliman wa lisanan sadiqan wa as'aluka min
khairi ma at'lamu wa author bika min sharri ma
at'lamu wastaghfiruka lima ta'lam*

(O Allah, I ask You for steadfastness in all my
affairs and determination in following the right
path, I ask You to make me thankful for Your
blessings and to make me worship You properly.

I ask You for a sound heart and a truthful
tongue. I ask You for the best of what You know
and I seek refuge in You from the worst of what

You know and I seek Your forgiveness for what You know.)¹

- We want firmness in all situations and we want determination to be on the guidance.
- We want to be rightly guided and grateful for all of Allah's blessings. We cannot be grateful if Allah (سبحانه وتعالى) does not help us. When we are in shaky situations, then we cannot be grateful or do things in excellence.
- Then we ask Allah (سبحانه وتعالى) for a sound heart that is free of shirk, disbelief, hypocrisy, jealousy and doubts.
- And we want a truthful tongue so that whatever we say is the truth. Then we ask Allah (سبحانه وتعالى) for the good He knows and we seek forgiveness from the sins we do not know.

¹ Sunan an-Nasa'i 1304

- We can go through so much in life that we become restless and tense, and this is so we give up and go to Allah (سبحانه وتعالى). We are disabled, we are poor, needy and weak before Allah (سبحانه وتعالى). We cannot hold a pen, speak or think of what to say except if we are guided.
- Imagine someone with zero ability, who cannot speak, hear or move, and this is how we are with Allah (سبحانه وتعالى); we rely purely on Him. Our power is a test for us, do we trust ourselves or do we trust Allah (سبحانه وتعالى)?
- How can we be firm on the Qur'an, in the prayer and good manners? Firmness is not about putting pressure on our limbs, but it is

when our heart is firm in believing in Allah (سبحانه وتعالى).

○ The Qur'an is the Word of Allah (سبحانه وتعالى), and He spoke it and Jibreel (عليه السلام) brought it down to the Prophet (ﷺ) and inspired it in his heart. And Jibreel (عليه السلام) will only come down when Allah (سبحانه وتعالى) permits him. And only the Prophet (ﷺ) can hear the inspiration, and not others. He would start to sweat or feel being weighed down when the revelation would be revealed. And when the inspiration is completed, then the Prophet (ﷺ) will inform the people.

○ So when we know the background of the Qur'an, we will accept every ayah, situation

and decree because we appreciate the whole process of it.

- Similarly, we can underestimate the decree, though the word for decree – (قدر) – means value. We underestimate it thinking things happen because of people, but before any decree befalls is the Knowledge of Allah (سبحانه), and He wrote it in the Preserved Tablet and He willed it to happen. So when we know the background, then it will make us more firm.
- Those firmly rooted in knowledge, not only know the tafseer, but they know the reason of revelation. They not only know the hadith, but know how the hadith was gathered and preserved. And similarly, we know that we have to pray five times a day, but when we the story of Israa and Mi'raj and how the prayer

was commanded then we will appreciate it even more. So the people deeply rooted in knowledge have the “roots” to their knowledge.

- They are firm, but are not complicated or philosophical people that others cannot understand. They are deep, but they are simple because they know the foundation of everything. They know, “my Lord is Allah”, they know “it is all from our Rabb”.
- We all need to work on ourselves. Allah (سبحانه) does not want our limbs, but wants our inside by letting go and believing in Him. Sometimes we can get tense when we forget to do something, but tawakkul is to not look at the means. It is to disable our mind, and have trust in Allah (سبحانه وتعالى).

- Tawakkul is not something we prepare for in advance and activate it from before. Tawakkul takes place the moment something strikes.
- For example, Allah (سبحانه وتعالى) is able to put off the fire for Ibrahim (عليه السلام) the moment he was thrown in the fire, but then there would be no tawakul.
- As humans we all have weaknesses, but we can be greedy, jealous and arrogant, when the truth comes, so we defeat our ego in order to be purified.

SURAH AL 'ANKABOOT 69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

- People do not see our inner-struggle, but they see our impatience, they see when we falter and say something we shouldn't have. But with Allah (سبحانه وتعالى), there is no loss because He sees our struggle, He hears when we tell ourselves to believe in Him.
- We can struggle so much and do not see achievement, and that is ok because we can be impressed with our achievement if we saw a result, but the point is not the result, but Allah (سبحانه وتعالى) rewards us for our struggle.
- We can fall into the same mistake each time, and we struggle each time, and Allah (سبحانه

(وتعالى) appreciates it each time. But if we feel good for struggling and feel proud of ourselves then it eliminates our reward.

- Nurturing is not just about learning information, but our reaction when something happens. The Prophet (ﷺ) would not just sit and lecture the people, but when situations take place with him or with the people, ayat or hadiths are revealed, and this is nurturing.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

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.

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 religion²

- When we ask Allah (سبحانه وتعالى) to keep our heart firm, then our focus should be on our heart because it can quickly change, react and flip. When we neglect our heart then it will cause gaps between us and Allah (سبحانه وتعالى), and with the people.

² Jami` at-Tirmidhi 3587

- For example, we can be crossing the road with our children, but we know one child is quick to run and cross the road. So what will we do? We will hold on to that child's hand and not let them go on their own, and similarly is the heart. We need to hold on to it and let it go.
- The heart is the place of struggle, and we need to fill it with faith because if the heart is firm and tranquil then our actions and utterances will be proper. We will not retaliate or react.
- The heart is the place where Allah (سبحانه وتعالى) looks and Who can keep our heart at the best standard? Our Rabb.
- The meaning of heart (قلب) means “to flip”, so we cannot trust our heart when it flips, but we entrust it to Allah (سبحانه وتعالى) because He is the Rabb of our heart. We admit we cannot look

after it, but we give it to Allah (سبحانه وتعالى) to take care of it.

REASONS FOR DEVIATION OF THE HEART

- Previously we mentioned the signs of deviation of the heart are:
 1. To quickly follow what is unclear
 2. To doubt essentials of the religion
 3. To take halal and haram very lightly
- Reasons for deviation of the heart:
 1. To indulge in the duniya and forget the akhira
 2. Arrogance and turning away from the truth

1. TO INDULGE IN THE DUNIYA AND FORGET
THE AKHIRA

2. ARROGANCE AND TURNING AWAY FROM
THE TRUTH

SURAH AT TAWBAH 124 TO 127

124

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا
فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

And whenever a surah is revealed, there are among the hypocrites those who say, "Which of you has this increased faith?" As for those who believed, it has increased them in faith, while they are rejoicing.

125

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا
وَهُمْ كَافِرُونَ

But as for those in whose hearts is disease, it has
[only] increased them in evil [in addition] to their
evil. And they will have died while they are
disbelievers.

126

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا
هُمْ يَذْكُرُونَ

Do they not see that they are tried every year
once or twice but then they do not repent nor
do they remember?

127

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ
ثُمَّ انصَرَفُوا صَرَفَ اللَّهِ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

And whenever a surah is revealed, they look at each other, [saying], "Does anyone see you?" and then they dismiss themselves. Allah has dismissed their hearts because they are a people who do not understand.

- For the believer, when a surah is brought to him, he is very happy. But for the hypocrite, if an entire surah is brought to him, he will ask, "did the people see us?".
- So one of the reasons of deviation is arrogance and turning away from the truth. When we feel we know a surah, or when we feel we know this advice, do we accept it or do we look at something else?
- Even if we are reminded a hundred times of the same ayah, we need to be humble to the truth. And when the truth comes, it will come in a

way to suppress our ego, but do we take it or let it go?

- A scholar can know so much, but when someone tells him something very simple, he will not show, “I know”, but will listen to it as if it is the first time, why? Because he wants to treat his heart; he does not want to be arrogant or proud when any trust comes to him.
- When any ayah is brought to the believers, they increase in faith and rejoice because they are truly happy with the ayat.
- They rejoice with commands, prohibitions, ayat, news about Allah (سبحانه وتعالى) or anything of unseen. As for those whose hearts are sick with the sicknesses of arrogance, doubts and hypocrisy, then the ayat will only increase them in impurity together with their existing impurity.

- Then Allah (سبحانه وتعالى) says, “do they not see they are tested with their faith only once or twice a year?”, and this is not a good sign when someone is left alone from being tested. Allah (سبحانه وتعالى) knows more tests will increase them impurity.
- But when Allah (سبحانه وتعالى) loves someone, He will always nurture them so to purify them and increase them in faith and ranks because He knows they will accept it.
- So for the hypocrites, when a surah is revealed, their focus is not on increasing in faith, but they ask, “did the Prophet (ﷺ) saw us when the surah was revealed”. And this shows their concern is just to be present and be seen by others that they are there in those times. Their

concern is not the ayat being revealed so that they may increase in faith.

- Someone who is humble will remain until the surah is revealed. They will not leave or show arrogance. But the one who turns away from the reminders due to their arrogance, then Allah (سبحانه وتعالى) will turn away their hearts.
- Or sometimes a child or someone elderly tells us something or a story we already know, and we show frustration or we try to slip away, but it is all nurturing for us.
- It is important to never show arrogance to ayat Allah (سبحانه وتعالى), even if we know it. If Allah (سبحانه وتعالى) Himself would tell us the ayat then we will not reject it, but the test is that reminders will come from someone whom we do not want to hear it from.

3. TO GO INTO DEEP THOUGHTS WITH THE WHISPERS OF THE SHAITAN

- This means to leave ourselves with the whispers of the shaitan and not stop ourselves from going deep into it. When we start to go with the whispers of the shaitan, then it makes us heedless because we will ignore many important matters.
- The whispers of the shaitan are among the greatest reasons for heedlessness because we take those thoughts then we will start to build on it. For example, if our child promised to call us and we do not hear from them then we start to have the worst thoughts and think something happened to them, and start to fear so much.

SURAH AL 'ARAAF 200 TO 201

200

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.

201

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.

- ◉ The shaitan (يَتَزَغُ) which means to jab, so he touches our nerves or makes us angry such that he weakens us, discourages us, and makes us think of evil thoughts. So we are in a real inner-

battle. And it is important to say: (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) (I seek refuge with Allah from the accursed shaitan.)

- The Prophet (ﷺ) saw a man who was suppressing his anger and his face was red, he told him to say these words.

SEEK REFUGE WITH ALLAH FROM THE SHAITAN WHEN ANGRY

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لِأَعْلَمُ كَلِمَةً لَوْ قَالَهَا
ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ. ذَهَبَ عَنْهُ
مَا يَجِدُ "

Narrated Sulaiman bin Surd: While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the

Prophet said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek Refuge with Allah from Satan.' then all is anger will go away."³

- So when we suppress our anger, we should remember to seek refuge with Allah, The All-Hearing, The All-Knowing from the accursed shaitan.
- And there are muttazeen whom when the shaitan (مَسَّيَهُمْ طَائِفٌ) which means he brings an idea or a thought, they have insight and know it is from the shaitan. So they seek forgiveness from Allah (سُبْحَانَهُ وَتَعَالَى).

³ Sahih al-Bukhari 3282

- The shaitan does not take a break, so it is important to always remember Allah (سبحانه وتعالى).

CONCLUSION

- Reasons for deviation of the heart:
 1. To indulge in the duniya and forget the akhira
 2. Arrogance and turning away from the truth
 3. To go deep in thought with the whispers of the shaitan

MAY ALLAH KEEP OUR HEARTS FIRM AND PROTECT US
FROM DEVIATION. AMEEN.

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