






# 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

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### LIVE WITH THE QUR'AN

### SURAH AAL IMRAAN

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## INTRODUCTION

### SURAH AL BAQARAH 32

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ  
الْحَكِيمُ

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

- Allah (سبحانه وتعالى) teaches us through different means. And previously, we talked about the (محكم) – what is solid in our life, and to talk about it all the time so that we remain firm on it.

However, if we do not know what is (محکم) – solid in our life then we will not care for it because anything (متشابه) – unclear can be very tempting, distracting or hypnotizing.

- The (متشابه) – unclear – can appear as the same “color”, but it is a different shade. We do not want our life to follow (متشابه) – the unclear – otherwise we will not have an identity.
- Who we are is what we believe in and what is (محکم) – solid in our life. Surah Aal Imraan is not about learning new information, but to keep all that we have learned and to look after it because if we do not look at the (محکم) – solid – in our life then we will dissolve and have no identity; we will become anything.

- Unity does not mean to be dissolved, unity is to have identity and to accept ourselves and each other. We do not want to put ourselves down nor do we want to blame others.
- Surah Aal Imraan gives us firmness with unity and identity without exceeding boundaries. And at the same time, we will be someone forbearing and forgiving. It is important to never leave what is (محکم) – solid – in our life.
- Allah (سبحانه وتعالى) gave everyone (محکم) – solids in their life. And He introduces these solid matters in our life.

## SOLID AND UNCLEAR (محکم ومتشابه)

### BELIEF BEFORE ACTIONS

- For example, someone who is searching for the truth, the main (محکم) – solid – is to be guided to

Islam and the (محكم) – solid – is to know (لا إله إلا الله) before the rituals.

- Allah (سبحانه وتعالى) not only wants to keep us firm, without giving us life and feelings first. He is Al Hayy Al Qayoom (The Ever-Living, The Self-Sustaining Master), and we need feelings while being firm. We need belief before actions.
- Allah Al Hayy Al Qayoom is in charge of increasing what is (محكم) – solid – in our life. And then we will start to learn the wudhu, then the prayer, then fasting such that the pillars of Islam became a part of our life, so it becomes (محكم) – solid – in our life; we cannot leave it.
- And then the journey continues, we want to be closer to Allah (سبحانه وتعالى), so we begin to pray the voluntaries, we pray the dhuha prayer, and

Allah (سبحانه وتعالى) will increase the worships. Then the door for seeking knowledge opens, but people will say things, though there needs to be that determination to go forward.

- And then the study circles become part of our life and it becomes (محکم) – solid. Anything (محکم) – solid in our life did not just come like this, but Allah Al Hayy Al Qayyoom nurtured us to have it as part of our life, to have feelings for it and to remain firm on it.
- Faith, feelings and relationships are (محکم) – solid. What keeps someone to remain in a marriage? Is it just cooking and earning? No there has to be feelings. And even with worships, what will keep us firm on it, when there is belief and feelings for it.

- Surah Aal Imraan solves the issue of people who do something and then they leave it. How many times do we start going to the gym and then we leave it, or we start arranging the house and then we get tired? How many times do we not keep up with our medication or vitamins?
- The (محکم) – solids in life, whether it is our feelings, relationships, worships and lifestyle all require belief.

### SOUL BEFORE BODY

- When we take the body and soul, which one is (محکم) and which one is (متشابه)? The soul is (محکم) – solid because when we take care of it, our body will follow suit. But many times we place too much pressure on the body. Our body can

get tired and sick, but what can pick it up and make it better? The soul.

- We face mental issues because we only take care of the body and forget the soul.
- Some people get cured when they are happy, smiling and when they have good relationships. That is why there is visiting the sick, giving gifts, visiting someone for Allah (سبحانه وتعالى), shaking hands, and talking good words. It all brings feelings and makes someone happy and this brings more reward than just prayer and worship.
- In the Battle of Uhud, the people left their positions and it caused great chaos and loss, but Allah (سبحانه وتعالى) still told the Prophet (ﷺ) it's not for you to scold them, subhan Allah. So



what about when a vase breaks at home?  
Subhan Allah.

- The soul is unlimited, while the body is limited. The soul is with us all the time, but the body is demanding and persistent.
- Imagine having two children, one that is gentle and always goes along with you, and another is so demanding and always chains you, and similarly is the soul and body.
- When we nourish our soul, even if our body is sick, and we believe we will be cured, then we will feel better. As long as the soul is nourished and believing, the body will follow suit and it will be at its best.
- The soul should lead the body and not the other way around. The body dies, but the soul remains, and that's why the life of the grave

depends on the soul, and that's why we want to take care of our soul while in this life.

- When relationships are based on body, beauty wealth, then they will end, but relationships based on feelings are what last.
- When we can surround something then we get bored of it, so anything material can easily be surrounded, but the soul cannot be surrounded, and we always want more of it.

### SURAH AL ISRAA 85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ  
الْعِلْمِ إِلَّا قَلِيلًا

And they ask you, [O Muhammad (ﷺ)], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little".

- The heart is important because this is the place Allah (سبحانه وتعالى) looks at, and this is our happiness, satisfaction and richness.
- So the faith is important before the actions, and the soul is important before the body.

### AKHIRA BEFORE DUNIYA

- And between the duniya and akhira, the akhira is solid and is real, and the duniya is trials, changing and not constant. And this makes us to never forget the akhira part in our life because this is what is real, this is everlasting and that is the place of our eternal abode.
- In the hereafter is when we will meet Allah (سبحانه وتعالى), be accounted and recompensed.

## SURAH TA HA 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: "My Lord! Increase me in knowledge."

- If there is no knowledge, then we will not know what is (محکم) – solid – in our life.

## ALLAH BEFORE THE PEOPLE

- Humans can be all over, they can change, one day they can say something and another day something else.
- So if in times of trials, if we refer to people or what they say, then we can get confused, but we will remain solid when we believe it is all from our Lord.

○ Allah (سبحانه وتعالى) is Al Hayy Al Qayyoom and He is the One Who disposes and takes care of the people.

## LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

### SUPPLICATION FOR BENEFICIAL KNOWLEDGE

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. كَانَ يَقُولُ إِذَا صَلَّى الصُّبْحَ حِينَ  
يُسَلِّمُ " اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا  
مُتَقَبَّلًا " .

*'Allahumma inni as'aluka 'ilman nafi'an, wa  
rizqan tayyiban, wa 'amalan mutaqabbalan*  
O Allah, I ask You for beneficial knowledge,  
goodly provision and acceptable deeds.

## 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.

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا ۚ وَمَا

(يَذْكُرُ إِلَّا أَهْلَ الْبَابِ) (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.): we all want what is (محكم) – solid

in our life, and Allah (سبحانه وتعالى) tells us a group of

people whose eyes are always on the (محكم) –

solid. They are (الرَّاسِخُونَ فِي الْعِلْمِ) – those firmly

rooted in knowledge.

(الرَّاسِخُونَ) is plural for (راسخ), and it comes from

the root word (رسخ) which means:

○ Firm

○ When the water sinks deep inside the earth and is preserved there

- Root and foundation to anything
- What causes someone to be shaky? When they are “hollow” inside; there is not something deeply rooted in them.
- So those who are firmly rooted in knowledge are not just rooted because of their memorization, or what they say or write, but they believe in it and it is deep in their system. They have feelings for it and have witnessed it.
- Knowledge that is deeply rooted is not surface knowledge with only memorization or knowing definitions.
- To be deeply rooted in knowledge is to feel it, be nurtured by it and have great certainty in it.
- The moment human beings detach their feelings from knowledge then it will not be (راسخ) –



firmly rooted in knowledge. A person can remove it like “clothes”, unlike “skin”.

○ Those deeply rooted in knowledge are (أُولُو

الْأَلْبَابِ) – they use all of their minds. They think, they make good choices, they do not just jump into something.

○ The description of those deeply rooted in knowledge are firm in whatever Allah (سبحانه وتعالى) has said and the Prophet (ﷺ) has said.

○ For example, the one who can truly interpret dreams is someone who has firm knowledge in Allah (سبحانه وتعالى), the Qur'an and Sunnah. The moment a dream is interpreted then it befalls, even if it is interpreted wrongly. That's why it is better to not interpret anyone's dream.

○ We will be unable to do taffakur, reflecting, if we are not firmly rooted in the Qur'an and Sunnah otherwise the taffakur will be off and lead to deviation.

○ To be deeply rooted in knowledge is not only about memorizing the knowledge, but to see a situation and remember an ayah or hadith. Those deeply rooted in knowledge connect with the Qur'an and Sunnah; they have a firm grasp of it.

○ And those deeply rooted in knowledge have no doubts whatsoever in Allah (سبحانه وتعالى). They have absolute belief in Allah (سبحانه وتعالى), the Last Day, the messengers.

○ In the time of fitna, it is all (متشابه) – unclear – and this is the time when most people will talk, but those deeply rooted in knowledge believe in

Allah (سبحانه وتعالى). They do not go into the interpretation of the fitna or indulge in it. And the moment the fitna is lifted, then others will realize what it was.

○ So in “foggy” times, the deeply rooted in knowledge will be highlighted because they remain firm. Why? They believe in their Lord.

○ They have a great amount of knowledge and they can connect, but in times of trials, they do not interpret, but say, (آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا) “we believe in it, it is all from our Rabb.”

○ In times of trials, the Companions did not speak because trials confuse us and make us exceed our boundaries.

○ People talk most in times of fitna, though it is not the place for it. There is no need to make a problem or interpret in that time.

○ When we are in a trial, we may have all the knowledge, but in times of trials, we cannot apply our knowledge, so it is best: ( **آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا** ) to believe in Allah (سبحانه وتعالى), it is all from our Lord. And this is the short-cut in times of trials. May Allah (سبحانه وتعالى) help us firm. Ameen.

○ Belief in Allah (سبحانه وتعالى) is constant and His nurturing is constant and this is what we rely on.

○ In Surah Al Baqarah, after all the knowledge, the final test is to believe in Allah (سبحانه وتعالى). And in Surah Aal Imraan, after going through situations and decrees, the final test is to believe in Allah (سبحانه وتعالى). And this is safe for all.

## SURAH AL BAQARAH 32

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ  
الْحَكِيمُ

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

## DIVINE NURTURING LESSONS

- In times of trials, one does not speak, but remembers, "We believe in it, it is all from our Lord."
- In times of trials, the more we speak, the more we will cause a mess.
- Surah Aal Imraan gives us firmness with unity and identity without exceeding boundaries.
- The soul should lead the body and not the other way around. The body dies, but the soul remains, and that's why the life of the grave

depends on the soul, and that's why we want to take care of our soul while in this life.

- Belief in Allah (سبحانه وتعالى) is constant and His nurturing is constant and this is what we rely on.
- In Surah Al Baqarah, after all the knowledge, the final test is to believe in Allah (سبحانه وتعالى). And in Surah Aal Imraan, after going through situations and decrees, the final test is to believe in Allah (سبحانه وتعالى). And this is safe for all.

MAY ALLAH KEEP US FIRM ON "WE BELIEVE, IT IS ALL FROM OUR LORD". AMEEN.

## 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



## ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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