






# 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

### FURQAN – CRITERION

#### SURAH AL BAQARAH 151

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ  
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Similarly (to complete My Blessings on you), We  
have sent among you a Messenger  
(Muhammad صلى الله عليه وسلم) of your own, reciting  
to you Our Verses (the Qur'an) and purifying  
you, and teaching you the Book (the Qur'an)  
and the Hikmah (i.e. Sunnah, Islamic laws and

Fiqh - jurisprudence), and teaching you that which you used not to know.

- We all need to respect the messengers and to have a messenger in our life is mercy.
- Allah (سبحانه وتعالى) chose the Prophet (ﷺ) and taught him so that he teaches the people, whether directly, indirectly or with examples. And it is a mercy have a messenger to correct and reform us.
- In the Story of the Cow, Banu Israel disrespected the messenger and as a result there was no impact of nurturing from the messenger. Musa (عليه السلام) no longer gave his input any more and did not tell them to stop asking questions. They would ask questions and he would say, "He (Allah) says".

- And with the Companions when they were told that Allah (سبحانه وتعالى) would take them to account for what they think, they went to the Messenger (ﷺ) and told him that they cannot handle such a command. The Prophet (ﷺ) did not just say, “He (Allah) says”, but he corrected them and scolded them, so least he advised them.
- But in the story of the cow, Musa (عليه السلام) had no input and no longer advised them to stop asking questions so that it does not become harder on them. They did not respect the messenger and give him his due position in the first place, using him only as a way to ask his Lord, so they received their answers directly

from Allah (سبحانه وتعالى), and this is very difficult nurturing.

- This teaches us as to respect those around us with position, such as our husband or our parents, and not just say, “it’s between me and Allah” because we are still around people. And we need people in order to be nurtured.
- For example, whoever does not thank the people, does not thank Allah (سبحانه وتعالى). Thus, we have means around us in order to train us to believe in Allah (سبحانه وتعالى) and to worship Him, but we do not attach to the means.
- People may say, “I do not want to be with people, it’s such a headache”, so they isolate themselves and say, “it’s just me and Allah”, and they can be grateful on their own, seeking forgiveness on their own, but there is no

challenge. Such a person will see themselves as perfect because they are not around people to discover their weakness.

- People do not want to be with others because it can be painful to face our weakness, but this is all purification for us.
- The messengers in our life are a way of purification and surely the level of nurturing will be very high. Musa (عليه السلام) was with Firaoun, Banu Israel, Haroon (عليه السلام) and Al Khidr, but the nurturing with Al Khidr was the most difficult since he was very learned. And we will have a long journey in our nurturing with others as long we are patient. Patience is to not blame others and not say, “it should be like this, why did you do this” and so forth. When we change

ourselves then Allah (سبحانه وتعالى) will change our outside.

## SURAH AN NOOR 28

وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۖ هُوَ أَزْكَىٰ لَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.

- When someone tells us to go back or to leave, we may think they are disrespecting us, but it is all great purification for the nafs. Allah (سبحانه وتعالى) knows what situation is needed to purify us.
- What does purification mean? It is to purify the nafs from evil and to bring forth the best

qualities so the person becomes kinder, more appreciative, patient and tolerant.

- We want to be purified in the study circles because we will learn the same concepts outside the study circles, but through problems and trials. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- There was a person who was very stubborn and had a bad attitude, but then they went through difficult trials and then changed and became a softer person. We do not want to go through trials in order to become kinder and gentler. We want to do it now while we are in a state of well-being.
- Allah (سبحانه وتعالى) will purify the people in this life, and if they are not purified here, then it will be in the grave, and if the person was not purified

in the grave, then they will be purified in the fire, and if there is an atom of faith then they will be admitted to paradise. However, want to be purified in this life and not in the hereafter.

- When we go through difficult situations and we say, “why did they do this to me?” then we will only feed our nafs, and it will only harden our heart.
- In the story of the cow, they slaughtered the cow in the end, but the result was a hardened heart, so what is the point of getting things right, but the heart becomes hard, is disrespectful, fussy and selfish.
- Selfish people are very sensitive and think everyone should serve them, but they need to give.

- After purification, Allah (سبحانه وتعالى) will teach us and this shows in order to learn, we need a clean heart. If we learn with an impure heart then we will only use the knowledge to defend ourselves and justify our desires.

### SURAH AL BAQARAH 129

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! Send amongst them a Messenger of their own) and indeed Allah answered their invocation by sending Muhammad (صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise".

- This was the invocation of Ibrahim (عليه السلام) after raising the foundation of the house. He invoked for his offspring and the Prophet (ﷺ) is the answer to this supplication.
- Allah (سبحانه وتعالى) tells us the answer to the invocation in ayah 151, but we find the sequence has changed.
- In the invocation of Ibrahim (عليه السلام), he asked for a messenger who will:
  - Recite the verses
  - Teach the people the book and wisdom
  - Purify them.
- But Allah (سبحانه وتعالى) says He sent a messenger who will:
  - Recite the verses
  - Purify them

- Teach them the book and wisdom
- Teach them what they do not know
- Surely all of us before coming to the study circles have been purified in our life and we continue to get purified before we come to class, at home, while driving and so forth.
- We want to clear our hearts so that we can learn. When things are not happening according to plan, whether at home, with the children and so forth, we should all take it as purification.
- When we know the example of the Prophet (ﷺ), his sunnah, then we will be wise because all his dealings were the most wise.
- And Allah (سبحانه وتعالى) will not only teach the book and sunnah (wisdom), but He will also teach us what we do not know. He will teach

us something different which is not found in any book; it is all in line with our nurturing.

- Allah (سبحانه وتعالى) then says to remember Him and He will remember us, and be grateful to Him and never disbelieve in Him.
- People can be seeking knowledge, but they can forget Allah (سبحانه وتعالى). Someone might say, “but I am doing this for Allah”, but to remember Allah (سبحانه وتعالى) is to be aware of Him and to always consider Him.
- A person should not be distracted from remembering Allah (سبحانه وتعالى), even in worships and rituals. As we get busy with worships, we can forget the bigger picture which is to keep a lively connection with our Lord. The worst punishment on the Day of Judgement, even

worse than the fire, is to not see Allah (سبحانه).  
(وتعالى).

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

### SURAH AAL IMRAAN 1 TO 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

الم

Alif, Lam, Meem.

2

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence.

### FIRMNESS WITH ALLAH AL HAYY AL QAYYOOM

- We all want to be firm, and firmness is not about being rigid. We can make mistakes, and

this is to make us see what is right so that we become firmer on it.

- We always need maintenance for our food, health, home, hair and the longer we are living, the more maintenance we need. The more work we have, the more maintenance we need.
- And any blessing we have, we need to maintain it so that we are not bored of the blessing. And similarly we need maintenance of our faith, but we do not need to do anything for Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) looks after everyone, but no one will look after Him because He is already established and maintained. And this will make it easy on us to rely on Him. Unlike ourselves and others who need constant maintenance from

food, health, home, clothes, hair and so forth. And the more work we have, the more maintenance we need.

○ But with Allah (سبحانه وتعالى), we can ask Him anything because He is Al Hayy Al Qayyoom.

### SUPPLICATION TO NOT RELY ON OURSELVES

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ  
إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye<sup>1</sup>.

<sup>1</sup> Sahih Aj Jami'e 5820, Authenticated by Al Albani as Hasan

## FIRMNESS WITH THE BOOK

## SURAH AAL IMRAAN 3

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ  
وَالْإِنْجِيلَ

He has sent down upon you, [O Muhammad (ﷺ)], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel.

- Allah (سبحانه وتعالى) sent down the Qur'an on the Prophet (ﷺ), in truth and this is a great favor on us because we are being maintained in truth. We do not want to be maintained with falsehood.
- And the Qur'an is not something strange or odd, but it confirms what is in the previous books. And this shows Allah (سبحانه وتعالى) appreciates the previous books as well.

Imagine someone their whole life being on the previous books, but Allah (سبحانه وتعالى) still considers them by saying the Qur'an confirms what is correct in the previous books.

- Allah (سبحانه وتعالى) can easily command everyone to Islam, but there is a middle path and common ground. There is always gentleness.
- So when the Tawrat and Injeel are mentioned, it brings its followers to come to the final book. They say, "oh the Tawrat and Injeel are mentioned in the Qur'an" and this connects all. Islam joins people and not separate them.
- The Tawrat has many rules and legislations and the Injeel is more spiritual, but the Qur'an is middle path.
- (وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ): the Tawrat and Injeel were sent in whole for Banu Israel and for that time,

but the Qur'an was brought down gradually and is for all people.

- The religion is all about dealing in the best way and to respect our religion and others. And anyone who accepts Islam from the previous books will have double the reward because they believed in the previous book and now in the Qur'an.
- The Qur'an confirms what is correct in the previous books. Alhamdulillah for Islam and all of the prophets and messengers who were Muslims. And the meaning of Muslim is one who submits to Allah (سبحانه وتعالى). That's why they are Muslims in the time of Musa (عليه السلام) and Muslims in the time of Eisa (عليه السلام).

- Islam is more than just a name, but a way of life by being aware in our life with belief and connecting to Allah (سبحانه وتعالى).

## DIVINE NURTURING LESSONS

- *What does purification mean? It is to purify the nafs from evil and to bring forth the best qualities so the person becomes kinder, more appreciative, patient and tolerant.*
- *We want to be purified in the study circles because we will learn the same concepts outside the study circles, but through problems and trials. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.*

MAY ALLAH MAKE US LIVE AS MUSLIMS, DIE AS MUSLIMS  
AND BE RESURRECTED AS MUSLIMS. 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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