



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

SEEKING REFUGE BY ALLAH'S PERFECT WORDS

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ اللَّاتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ
شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَشَرِّ مَا يَعْرُجُ فِيهَا وَشَرِّ مَا ذَرَأَ فِي الْأَرْضِ
وَشَرِّ مَا يَخْرُجُ مِنْهَا وَمِنْ فِتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ طَوَارِقِ اللَّيْلِ
وَالنَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ

*Audhu bi kalimati'llahi't-tammati. Allati la
yujawazu hunna barra wa la fajir, min sharri ma
yanzil min as-sama, wa sharri ma yaruju fiha, wa
sham ma dhara' fi'l-ard, wa sharri ma yakhruju
minha, wa min fitani'l-layli wa'n-nahar, wa min*

*tawariqi'l-layli wa'n-nahar illa tariqan yatruq
bikhayr ya Rahman!*

I seek refuge with the complete words of Allah which neither the good person nor the corrupt can exceed, from the evil of what descends from the sky and the evil of what ascends in it, and from the evil of what is created in the earth and the evil of what comes out of it, and from the trials of the night and day, and from the visitations of the night and day, except for one that knocks with good, O Merciful!¹

- The religion is beautiful, every decree is beautiful, every creation is beautiful because Allah (سبحانه وتعالى) is The Most Beautiful.
- Nothing in this life is random; there are no surprises in the decrees and consequences because there are no contradictions in the ways of Allah (سنن الله) (سبحانه وتعالى).

¹ Hisn al-Muslim 247

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

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قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۚ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ

Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.

WAYS OF ALLAH (سُنَنِ اللَّهِ)

SURAH AL FUSSILAT 46

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ
لِّلْعَبِيدِ

Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

- If someone does good, he will find good, and if someone finds bad, he will find bad. We know what will happen if someone oppresses. We know what will happen if someone has bad in their heart.
- This is not predicting or forecasting, but there are ways of Allah (سبحانه وتعالى) – whoever does this, then this will happen.
- We have two choices – to talk good or to talk bad. Someone spoke badly to us and I want to speak bad, but I will speak good for Allah (سبحانه وتعالى). We want to choose what is pleasing to Allah (سبحانه وتعالى).
- All of us have been implanted with the fitra of Islam which is to believe in Allah (سبحانه وتعالى), it is to love good and to hate evil, to love justice and to hate injustice, to love appreciation

and to hate denial, to love happiness and to hate sadness, to love being secure and to hate fear, to love kindness and to hate rudeness.

- Allah (سبحانه وتعالى) gave us what is solid and clear from both the divine revelation and the fitra, so this becomes a balance and measure for us.

SURAH AR RAHMAN 7 TO 8

7

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the heaven He raised and imposed the balance

8

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

That you not transgress within the balance.

- In a world of imbalance, what brings the balance, what rebalances us? What brings us

back to the truth? The divine revelation of the Qur'an and Sunnah.

- People have different scales and measures and when we stop believing in the measures of people, but believe in the scale of measure of Allah (سبحانه وتعالى), then surely we will predict good.
- For example, anyone stealing will be caught, anyone taking riba will find himself bankrupt, someone who bullies others will have someone bullying him or his children.
- If we are patient, Allah (سبحانه وتعالى) will bring relief. If someone chooses to rely on Allah (سبحانه وتعالى) then He will be sufficient for Him. These are all sunnan (ways of Allah).

SURAH AT TALAQ 3

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ
لِكُلِّ شَيْءٍ قَدْرًا

And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.

- Someone might say, “I don’t know so much Qur’an or hadith so does this mean I can’t choose what is right”, no. Allah (سبحانه وتعالى) has given us the fitra and sense if we are doing something good or bad.
- There was a simple Bedouin who knew there is the Day of Judgement, and when asked how he knew, he said, “you see many people who oppress but they die before getting caught and facing the penalty so there must be a

Day of Judgement when they will face their punishment."

- There are many examples of how we see the dead land is brought to life, or someone is in a coma and comes to life.
- We will be firm when we believe in Allah (سبحانه وتعالى) and we will be firm when we choose what Allah (سبحانه وتعالى) loves. Do we choose belief over disbelief, do we choose to be humble over being arrogant, do we choose to say salam over ignoring, do we choose gratitude over ingratitude? We want to go to paradise, so we have to work for it. We want a good life, so we have to believe and perform good deeds.
- The one who does not take the means will be all over the place; he will not be firm. When

we do not take the means and put all the weight on our heart, then we will be unable to handle it. The means give comfort to the body, but the heart is at comfort in relying on Allah (سبحانه وتعالى).

- In the example of Yaqoub (عليه السلام), he told his sons to enter from different doors. He had eleven sons, all handsome and well-built, so it can easily attract attention and evil eye. He did not say, "I just rely on Allah and not do anything". Tawakul is to take the means and rely purely on Allah (سبحانه وتعالى).

SURAH YUSUF 68

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And when they entered from where their father had ordered them, it did not avail them against Allah at all except [it was] a need within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.

- There are no surprises in life, everything goes according to the ways of Allah (سبحانه وتعالى). We do not know if there will be rain or not, but we know anyone who does good will get good sooner or later, and anyone who does bad will get bad sooner or later.
- Anyone who makes dua, we know that Allah (سبحانه وتعالى) answers on the spot. We should not worry about Allah (سبحانه وتعالى) responding to us, but to make dua to Him.

- The answering of dua does not mean it will happen as we want, but it means Allah (سبحانه وتعالى) accepts it as a worship.
- Everything goes according to the ways of Allah (سبحانه وتعالى). Imagine someone is an employee, but he does not know what he is supposed to do and does not know the rules. And he is fired because he broke a rule he does not know, or is promoted but does not know why. This will cause confusion, the employees will not be productive, and they will leave because they cannot handle all these surprises.
- We need to be constant and firm because Allah (سبحانه وتعالى) is constant and firm in His ways.

- If rules are applied to some and not others, then it is injustice. And the rules of Allah (سبحانه) are applied on all, even the messengers (وتعالى).

SURAH AL ISRAA 74 TO 75

74

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

And if We had not strengthened you, you would have almost inclined to them a little.

75

إِذَا لَأَذْقُنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.

- Even in rules of victory, not all battles were won by the believers. The rules are to obey Allah (سبحانه وتعالى) and the Messenger (ﷺ). If the

believers are in conflict and the disbelievers are in agreement, then the disbelievers will win. These are according to the rules of Allah (سبحانه وتعالى).

- Allah (سبحانه وتعالى) is so firm and constant and we should be firm and constant as well.
- What is the difference between the sun and Firaoun? The sun has no choice, but it obeys Allah, while Firaoun had a choice, but disobeyed Allah (سبحانه وتعالى).
- Imagine if the sun had a choice there would be no sun, if the mountains had a choice they would crumble, if the seas had a choice they would flood. They do not have a choice in order to make life easy for us so that we focus on ourselves.

- Before the sun rises, it prostrates at the Throne of Allah (سبحانه وتعالى), and it will rise everyday from the east, until it will rise from the west as a major sign of the Day of Judgement.
- As for Firaoun, Allah (سبحانه وتعالى) gave him a choice, He gave him dominion, provision and He sent guidance to him, He sent messengers to him, he sent a dream, miracles and warnings, but still Firaoun did not choose to submit.
- He saw a dream that his dominion would be taken away from someone from Banu Israel, he could have prayed to Allah (سبحانه وتعالى), but what did he do? He killed all the newborn boys. And then his inner-circle told him, “there will be no more boys to serve us”, so they said to kill them every other year. But in the end,

the very boy who would take him down would live in his house.

- Knowing the ways of Allah (سبحانه وتعالى) helps us to choose the best. We will not accuse people when we do not get something or blame it on the evil eye. If something good happens to us then we should praise Allah (سبحانه وتعالى) and if something bad happens to us then we should seek forgiveness.
- When the scholars could not understand something, they will not say, "I'm tired or the weather is off", they will seek forgiveness because they know the way of Allah (سبحانه وتعالى).
- The best desire is when our desire is what Allah (سبحانه وتعالى) and the Prophet (ﷺ) love.

- In the beginning of guidance there is a struggle until it becomes something we like. If we are constant then we will like it.

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.

- For example, we struggle to pray Fajr and struggle until we wake-up and love it. Or we struggle to recite Qur'an, but remain constant then we love it. Or we struggle to wear hijab, but we become constant and then it becomes part of us and we cannot leave it.
- The ways of Allah (سُبْحَانَهُ وَتَعَالَى) keep us firm and make us want to obey Him, but if we listen to the shaitan, he will betray us.

- The ways of people are different, but the way of Allah (سبحانه وتعالى) is the same.
- Surely there are exceptions such as the miracles for the prophets and that is to give more confidence to them, such as the fire becoming cool for Ibrahim (عليه السلام) and the sea splitting for Musa (عليه السلام).
- When we are constant in our gratitude, then surely Allah (سبحانه وتعالى) will increase us. It is about belief, and not trying to test the ways of Allah (سبحانه وتعالى).
- It is important to be constant. The doctor will tell us to be constant in taking our medication, to be constant in eating well and exercising.

- All that Allah (سبحانه وتعالى) ordains keeps us constant such as the five prayers, fasting Ramadan, saying the adhkaar.

AR RAAZIQ AR RAZZAQ (الرازق) (THE PROVIDER, THE EVER PROVIDER)

- From the Names of Allah (سبحانه وتعالى) is Ar Raaziq Ar Razzaq (The Provider, The Ever Provider).

SURAH ADH DHARIYAT 58

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

- The Name Ar Razzaq is mentioned once in Surah Adh Dhariyat. The name Ar Razzaq

(الرِّزْق) has a shaddah which shows His provision is constant.

SURAH AL HAJJ 58

وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّازِقِينَ

And indeed, it is Allah who is the best of providers.

- The word (رزق) gets translated as provision but it is something that is constantly given. We are all enjoying our provision of rizq daily, yearly- what is written on the Night of Decree and the provision written for our whole life - this is what the angels write for the baby when it is four months in the womb of the mother.
- Rizq is not only for people but for everyone and everything including the jinn.

SUPPLICATION OF THE PROPHET (ﷺ) FOR HIS NATION

عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اللَّهُمَّ
بَارِكْ لَأُمَّتِي فِي بُكُورِهَا " .

It was narrated from Ibn Umar that the Messenger of Allah (ﷺ) said: "O Allah, bless my nation early in the morning." ²

- Allah (سبحانه وتعالى) guarantees provision for us through many verses and hadiths because the human being is constantly worried about his provision.
- Even if a person gives us food, money or anything else, in reality they are providing us from the rizq of Allah.
- He is the One Who initially provided the rizq and anyone who gives us is only carrying and delivering His provision to us.

² Sunan Ibn Majah 2238

- Allah Ar Raaziq Ar Razzaq will provide everyone - the believer and disbeliever, the young and old, the weak and the strong.
- Even the tyrant is being provided by Allah so we should not be deceived by the power or provision of anyone.
- Anything that is written for us, will surely come to us even if we have to travel to get it. Our rizq is not only what comes to us but Allah (سبحانه وتعالى) can also drive us to a place because there is rizq there that is written for us. Even if a mustard seed is stuck between a rock, it will come to us. We should never lose hope in His Provision.
- Everything is Written in the Preserved Tablet, it comes down annually on the Night of Decree

and the angels implement it. This shower of provision is constant.

- People can easily fall into shirk (association with Allah) in their quest for provision. They read horoscopes or go to fortune tellers to know what they will get in the future when in the end everyone will only get what Allah (سبحانه وتعالى) has written for them. The stars have no power to provide the human being, only Allah Ar Razzaaq.
- There are two types of rizq; general and special.

GENERAL PROVISION

- This is anything for the body or in general that is provided to everyone from food, drink, oxygen, clothes, health and money. Most people focus only on this provision and all

their feelings come out for this. This can bring tension in relations and brings out bad reactions.

SPECIAL PROVISION

- This is the rizq of the heart and this is what we seek. This special provision is to believe in Him, to love Him, rely on Him, to know about Him, about His religion and to love for each other for His sake.
- The rizq of the body is temporary and will end, but the rizq of the heart is what remains forever. This is what we seek and ask Allah (سبحانه وتعالى) to provide us.

SURAH AR ROOM 40

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life.

- It is easy for us to believe that He created us and will give us life but we tend to forget that He is the One Who provides us.
- The impact of knowing Allah Ar Raaziq Ar Razzaq is to rely on Him and not to be afraid to give from what He provided.

DO NOT FEAR POVERTY

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 دَخَلَ عَلَى بِلَالٍ وَعِنْدَهُ صُبْرَةٌ مِنْ تَمْرٍ فَقَالَ: «مَا هَذَا يَا بِلَالُ؟»
 قَالَ: شَيْءٌ ادَّخَرْتُهُ لِغَدٍ. فَقَالَ: «أَمَا تَخْشَى أَنْ تَرَى لَهُ غَدًا
 بخارا في نار جهنم يوم القيامة أنفق بلال ولا تخش من ذي
 العرش إقلالا»

Abu Huraira said that when the Prophet once visited Bilal and saw he had a heap of dates, he asked him what it was. On his replying, "It is something I have stored up for tomorrow," he

said, "Are you not afraid that tomorrow you may see on account of it steam in the fire of jahannam on the day of resurrection? Spend it, Bilal, and do not fear poverty from the Lord of the Throne."³

○ We tend to store so much out of fear.

RELY ON ALLAH (سبحانه وتعالى) LIKE THE BIRDS

عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا " .

'Umar bin Al-Khattab narrated that the Messenger of Allah (ﷺ) said: "If you were to rely upon Allah with the required reliance, then He would provide for you just as a bird is provided for, it goes out in the morning empty, and returns full."⁴

○ Birds have no storage of food, but are provided daily.

³ Mishkat al-Masabih 1885

⁴ Jami` at-Tirmidhi 2344

- Never think we will be deprived by giving. Instead, Allah (سبحانه وتعالى) will give more and replace what we have given.

SUPPLICATION OF THE ANGELS

ما من يوم يصبح العباد فيه إلا ملكان ينزلان فيقول
أحدهما اللهم أعط منفقًا خلفًا ويقول الآخر اللهم أعط
ممسكًا تلفًا

The Prophet (ﷺ) said, "Two angels descend every morning, and one says: 'O Allah, give him who spends something, in place of what he spends.' The other one says: 'O Allah, give destruction to him who withholds'".⁵

- Every morning there are two angels that call out and supplicate for those who spend.

⁵ Sahih al-Bukhari 1442

MEANS TO ATTAIN RIZQ

1. Seeking forgiveness and repentance

SURAH NOOH 10 TO 12

10.

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

And said, 'Ask forgiveness of your Lord. Indeed,
He is ever a Perpetual Forgiver.

11.

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

He will send [rain from] the sky upon you in
[continuing] showers

11.

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

And give you increase in wealth and children
and provide for you gardens and provide for
you rivers.

2. Early morning time

SUPPLICATION OF THE PROPHET (ﷺ)
(وسلم عليه) FOR HIS NATION

عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ " اللَّهُمَّ
بَارِكْ لَأُمَّتِي فِي بُكُورِهَا " .

It was narrated from Ibn Umar that the Messenger of Allah (ﷺ) said: "O Allah, bless my nation early in the morning." ⁶

3. Taqwa

SURAH AT TALAQ 2, 3

2.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

And whoever fears Allah - He will make for him a way out

3.

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And will provide for him from where he does not expect.

⁶ Sunan Ibn Majah 2238

- This is from the Way of Allah (سبحانه وتعالى). If there is desire, there will not be a way out and he will not get something he did not expect.

4. To stay away from sins

SURAH AR ROOM 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned

5. To devote oneself to worship Allah (سبحانه وتعالى)

DEVOTE YOURSELF FOR WORSHIP

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ غِنًى وَأَسُدَّ فَقْرَكَ وَإِلَّا تَفَعَلَ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ " .

Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "Indeed Allah, Most High said: 'O son of Adam! Devote yourself to My worship, I will fill your chest with riches and alleviate your poverty. And if you do not do so,

then I will fill your hands with problems and not alleviate your poverty."⁷

- Whoever frees himself for worshipping Allah (سبحانه وتعالى), He will fill his heart with richness and alleviate poverty.

6. Hajj and umrah

HAJJ AND UMRAH

" عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا
يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجِّ الْمَبْرُورِ
ثَوَابٌ دُونَ الْجَنَّةِ " .

It was narrated that 'Abdullah said: "The Messenger of Allah said: 'Perform Hajj and 'Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron and gold and silver, and Hajj Al-Mabrur brings no less a reward than Paradise.'"⁸

⁷ Jami` at-Tirmidhi 2466

⁸ Sunan an-Nasa'i 2631

7. To spend in the way of Allah

SURAH SABA 39

وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ

But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

- The compensation from Allah is above any human calculation. With Allah (سبحانه وتعالى) there is vastness.
- If we spend a hundred dirhams the compensation from Allah (سبحانه وتعالى) is much more and not limited to money. He can give us feelings, health, love and faith to keep us firm in the time of trials.

8. To keep family connections

EXPANSION OF RIZQ BY CONNECTING TO FAMILY

من سره أن يبسط له في رزقه وينسأ له في أثره فليصل رحمه

Allah 's Messenger (ﷺ) said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his Kith and kin."⁹

9. To honor the weak the be good to them

HONOR THE WEAK

عَنْ أَبِي الدَّرْدَاءِ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
"ابْغُونِي ضُعَفَاءَكُمْ فَإِنَّمَا تُرْزَقُونَ وَتُنَصَرُونَ بِضُعَفَائِكُمْ"

Narrated Abu Ad-Darda': That he heard the Prophet (ﷺ) saying: "Seek your weak for me. For indeed you sustenance and aid is only by your weak."¹⁰

- From this hadith we learn to take care of our children, elderly and helpers.

⁹ Sahih al-Bukhari 5986

¹⁰ Jami` at-Tirmidhi 1702

10. Migrate for the sake of Allah

SURAH AN NISAA 100

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاجِمًا كَثِيرًا وَسَعَةً
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.

- To leave a land of disbelief to a believing land is a reason for expansion of provision.

11. Spending on the seeker of knowledge

PROVISION FOR SEEKER OF KNOWLEDGE

كَانَ أَخَوَانِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ أَحَدُهُمَا
يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ يُحْتَرِفُ، فَشَكَى الْمُحْتَرِفُ
أَخَاهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَعَلَّكَ تَرْزُقُ بِهِ

There were two brothers in the days of the Prophet (ﷺ). One of them used to attend the Prophet's circle (to acquire knowledge) and the other used to earn their living). Once the latter complained to the Prophet (ﷺ) against the former (for not earning his living). He (ﷺ) replied, "Perhaps you are being provided because of him".¹¹

- We ask Allah (سبحانه وتعالى) to provide our loved ones with the same sweetness of attending study circles.

SUPPLICATION FOR BENEFICIAL
KNOWLEDGE, GOOD PROVISION AND
ACCEPTABLE DEEDS

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا ، وَرِزْقًا طَيِّبًا ، وَعَمَلًا مُتَقَبَّلًا

O Allah, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.¹²

- After knowledge, we need good provision to have acceptable deeds.

¹¹ Riyad as-Salihin 84

¹² Ibn Majah No# 925, 3843

MAY ALLAH PROVIDE US WITH NO ACCOUNT. 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

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/live-with-the-qurn-surah-al-imraan>

TO REQUEST ACCESS TO THE RECORDING:

<https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>