






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

SUPPLICATION TO MAKE THE QUR'AN
THE SPRING OF OUR HEARTS

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ ناصيتي بيدك ماضٍ في
حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هَوَّلَتْ لَكَ سَمِيَّتَ بِهِ
نَفْسُكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ
اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي،
وَنُورَ صَدْرِي وَجِلَاءَ حَزَنِي وَذَهَابَ هَمِّي

“O Allah, I am Your slave, the son of Your slave.
My forelock is in Your Hand. Your judgment of
me is inescapable. Your trial of me is just. I am

invoking You by all the names that You call Yourself, that You have taught to anyone in Your creation, that You have mentioned in Your Book, or that You have kept unknown. Let the Qur'an be the delight of my heart, the light of my chest, the remover of my sadness and the pacifier of my worries."¹

○ The Words of Allah (سبحانه وتعالى) are the greatest blessings we can have in our life because these Words purify us and upgrade us. And it is important to come to the Qur'an while being free of stress, anxiety, grief and wiswas. If we are crowded with these matters, then we will not have space for the Words of Allah (سبحانه وتعالى)؟

○ We will not get anywhere when we worry, and as humans we overthink, we overstress, we

¹ As Silsalah As Saheeha 199, Authenticated by Al Albani as Sahih

become overly sad, but then how can we be firm on the Qur'an?

- We all have a great mission in this life and the greater the mission, the more we want to be free of stress and anxiety. That's why Musa (عليه السلام) asked Allah (سبحانه وتعالى) to expand his chest so that he can go forward.
- And we need a vast chest to receive the Words of Allah (سبحانه وتعالى) and we will not be free until we admit that we are a slave of Allah (سبحانه وتعالى). We are not an owner, we are not in charge, we do not have any keys or buttons in our hand, we do not have any tools or means.
- To believe we are a slave of Allah (سبحانه وتعالى) then we should feel we are poor, needy and humble. We are waiting for our Master to feed

us, guide us and give us, and to have the title “slave of Allah (سبحانه وتعالى)” will bring us the best in our life.

- We are a slave, our mother is a slave and our father is a slave, and it is Allah (سبحانه وتعالى) Who moves us and places us; whatever Allah (سبحانه وتعالى) decides for us is fair and just.
- We can have everything around us, but we will always be waiting for Master and we know whatever He does for us is the best because He is our Master and we are a slave. And this is the best life. But we can be so full of ourselves, and we will only make a fool of ourselves because we think of “me, my perspective”.

- Then in the supplication, when we are truly a slave of Allah (سبحانه وتعالى), we ask Him by all His Names which are more than ninety-nine.
- Sometimes we need feelings and we do not know which Name to invoke, but we ask Allah (سبحانه وتعالى) by all His Names, what we know and do not know. That's why we always want to invoke all by all His Names.
- The Names of Allah (سبحانه وتعالى) are the greatest gift and it is a great gift Allah (سبحانه وتعالى) has gifted us to learn about Him so that we can think about Him day and night. When we remember Allah (سبحانه وتعالى), He will remember us. But if we just think about our problems, then how will we be remembered?

- And when Allah (سبحانه وتعالى) remembers us, it means He will bring all that is good for us in this life and the next, and He will avert away all harm for us in this life and the next.
- When Allah (سبحانه وتعالى) remembers us then for sure we are under His Guidance, Companionship and Nearness.
- The essence of life is all about attaching to the Divinity, Beauty and Perfection of Allah (سبحانه وتعالى). He is Divine, He is Perfect and He is The Most Beautiful in every action, command and decree. And He wants us to always be drawn to Him and to drown in His Love all the time.
- To be a slave of Allah (سبحانه وتعالى) and only think of Him does not just come in a day and night, but it comes gradually. In the beginning we will

remember Him through the blessings, then He will take us higher and everything will fade. We will not see the blessings, but we will see The Bestower of the blessings. We will not see the ayat, but the One Who brings the ayat – The Divine – The Majestic. The One Whom we always prostrate to and praise; we will never be bored of Him.

- There is no pleasure in this life if we do not believe in Allah (سبحانه وتعالى), love Him and do not give Him His Worth by attaching and loving Him.
- It is a beautiful life and a beautiful end with no side effects when Allah (سبحانه وتعالى) and His Words are central in our life.
- We need a very solid platform before we go to the Qur'an, and we need our emotions and

feelings to be balanced. If there are desires then the Qur'an will mislead us. The Qur'an is guidance for those who have taqwa, not desires.

- The shaitan is hyper and will not stop nagging us. He will whisper when we are lying down, he will whisper when we brush our teeth, he will whisper when we are driving, and we will never have good feelings when he whispers. He just makes us thinking negatively, puts us down and we will feel bitter and ugly. But people are attracted to this voice, why?
- Because he elevates our ego. We think we are being elevated, but we actually do not feel good; it is deception.

- As for the angels, they will only say the truth and what Allah (سبحانه وتعالى) wants; not what we want to hear.
- We will be unable to be a slave of Allah (سبحانه وتعالى) with the whispers of the shaitan, and that's why it depends on us? Do we listen to the voice that attracts our ego or do we want to listen to the Word of Allah (سبحانه وتعالى)?
- The truth only shows the truth, it may not make satisfy our nafs feel better, but this is what will make us a slave.

SURAH AL BAQARAH 2

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ

This is the Book about which there is no doubt, a guidance for those conscious of Allah -

- The muttaqeen are selfless; they do not have desires, and desires does not mean to not want to eat or drink, but they do not follow their arrogance or their ego or any evil inclinations.
- But if someone comes to the Qur'an with bad desires then it will mislead and shake them.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

SOLID AND UNCLEAR AYAT (محکم و متشابہ)

- Previously we mentioned there are two types of ayat in the Qur'an:
 - (محکّمات): solid and clear
 - (متشابهات): unclear or can have different interpretations. And this is a test for the people because those who have wrong

inclinations in their heart will be exposed due to the unclear ayat. It will show who is firm or not.

- People are easily attracted to the (متشابهات) – unclear, because it can have different shades. While something (محکم) – solid means it is clear and nothing more can be added to it.
- The (محکم) – solid is what will keep us firm while the (متشابهه) – unclear is what will make us shake if we base our judgements on it.
- Why do we react to something unclear? Because there is (زَيغٌ) – twist and tilt in the heart and it will not show until the (متشابهه) – unclear come to the surface.
- Similarly with relationships, if there is nothing solid in a relationship, then a person will always

go to the unclear matters, and then a person will not have an identity.

- Also when we fulfill our role for Allah (سبحانه وتعالى), then we will not get affected with matters that are (متشابه) – unclear – such as when a person says, “you’re not doing well” or someone will not acknowledge or appreciate us.
- That’s why it is important to not base our reactions on what is (متشابه) – unclear.

THOSE FIRMLY ROOTED IN KNOWLEDGE (الراسخون في العلم)

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 two groups of people:

○ (الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ): someone at the edge;

there is a tilt in their heart. They are not determined or firm. They will grab any excuse to leave.

○ (وَالرَّاسِخُونَ فِي الْعِلْمِ): those who are firmly

rooted and grounded in knowledge. The ones who will remain firm are those who went deep into knowledge.

DO NOT SPEAK IN TIMES OF TRIALS

○ There are people who do things out of experience and there are people who studied and then acted. They spent their life in

knowledge and in the time of trials, they do not say anything except, “we believe in it. It is all from our Lord.”

- Someone might think that their knowledge will come out in the time of trials, but they will not go deep into explaining something unclear.
- The more people have knowledge, the more they will respect themselves in front of the (متشابهات) – unclear ayat. They will not indulge in them.
- They have a great amount of knowledge, but they stop themselves in the time of trials. But who are the ones who will talk in the time of trials? Those with no knowledge.
- The one who is firmly rooted in knowledge will not ask too many questions because it will only add more confusion. Sometimes we do not

have an explanation for why we did something, but the one firmly rooted in knowledge knows it is nurturing for them, and the safest is to believe in Allah (سبحانه وتعالى) in order to overcome the nurturing. They know if they question more it will only make the nurturing more painful.

- For example, in the start of Surah Al Baqarah, Allah (سبحانه وتعالى) brings forth parables as examples, but some people do not take it as an example and lesson, but they see it “why did He say this?”, “maybe she went through something and that’s why she mentioned an example like this?”
- Or sometimes someone tells us a hadith or ayah, and then we think, “why did they tell us

this?", but there is no point in digging; a person takes everything from Allah (سبحانه وتعالى).

FEAR BEING DEVIATED

- Why do the firmly rooted in knowledge say something simple as “we believe in it, it is all from our Lord”? Because they fear being deviated. They know that going into the unclear matters will lead to conflict and deviation. It will weaken their hearts. That's why they then invoke Allah (سبحانه وتعالى) to keep them firm.

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.

- And they always ask Allah (سبحانه وتعالى) for pardoning and well-being.
- We ask Allah (سبحانه وتعالى) to pardon us and overlook us. We ask Him to not hold anything against us for doing something we should not have done or not doing something we should have done. And we ask Allah (سبحانه وتعالى) to grant us both inner and outer well-being.

ADMITS IT IS ALLAH WHO GUIDES

- Those who are deeply rooted in knowledge admit and confess it is Allah (سبحانه وتعالى) Who guides, so they do not attribute guidance to themselves or to others.

- This means those who attribute guidance to themselves are those who will shake.

VIRTUES OF BEING DEEPLY ROOTED IN KNOWLEDGE

ELEVATION IN RANKS

- Elevation in ranks in this life and the next. Those who are deeply rooted in knowledge are the ones who can survive in times of trials. And we do not only want to be firm, but we want to be elevated as well.

SURAH AL MUJADILA 11

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ

Allah will raise those who have believed among you and those who were given knowledge, by

degrees. And Allah is Acquainted with what you do.

ALLAH WANTS GOOD FOR THEM

WHEN ALLAH WANTS GOODNESS FOR
A PERSON

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. " مَنْ
يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ " .

"The Messenger of Allah (ﷺ) said: 'When Allah wills good for a person, He causes him to understand the religion.'"²

- When Allah (سبحانه وتعالى) wants good for anyone, He will make them deeply understand the knowledge. So it is not about being given wealth, but knowledge, and the best inheritance is knowledge.

² Sunan Ibn Majah 220

GREATER IN RANKS THAN THE WORSHIPPER

SUPERIORITY IN RANKS OF THE SEEKER
OF KNOWLEDGE 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 وَالْحَيَاتَانُ 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 بِحِظِّ
 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."³

- Someone can be seeking knowledge and someone can be a worshipper, but which one is better? The one seeking knowledge.
- The one who studies and seeks knowledge relative to the worshipper is similar to the level of the Prophet (ﷺ) to the people.
- Worship is far easier because a person is within their comfort zone, unlike the one seeking knowledge because it is a constant struggle.

³ Sunan Abi Dawud 3641, Authenticated by Al Albani as Sahih

When the knowledge comes, it strikes our nafs and inner-desires, it causes a “turbulence” and disturbance in our heart. This itself is an inner-struggle because our faults and weaknesses become exposed. And the more knowledge we have, the greater the struggle to act upon it.

- We will see our negativity, we will see our faults, and this can make it difficult to continue because we are discovering disliked things about ourselves, but we should not leave or quit because there is forgiveness of sins and elevation in ranks.
- And it is not just a struggle of coming, but the struggle of receiving the knowledge because the battle is to face our reality and our weakness. And this truly makes us brave.

ALLAH, THE ANGELS AND INHABITANTS OF THE HEAVENS AND EARTH MAKE DUA FOR THE TEACHER OF KNOWLEDGE

- So when we learn anything we want to write it and teach it to someone else.

STUDY CIRCLES ARE THE MOST HONORABLE GATHERINGS

- The study circles are the best and most honorable gatherings. It is better than the sunrise everyday.
- And if anyone wants to see what the gatherings of the prophets would be like, then let them look at the gatherings of those who seek knowledge for Allah (سبحانه وتعالى).

NEVER MISERABLE WHEN ATTENDING THE STUDY CIRCLES

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ
لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا
وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَى حَاجَتِكُمْ. قَالَ
فِيحْضُونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ
أَعْلَمُ مِنْهُمْ مَا يَقُولُ عِبَادِي قَالُوا يَقُولُونَ يُسَبِّحُونَكَ،
وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ. قَالَ فَيَقُولُ هَلْ رَأَوْنِي قَالَ
فَيَقُولُونَ لَا وَاللَّهِ مَا رَأَوْكَ. قَالَ فَيَقُولُ وَكَيْفَ لَوْ رَأَوْنِي قَالَ
يَقُولُونَ لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجِيدًا،
وَأَكْثَرَ لَكَ تَسْبِيحًا. قَالَ يَقُولُ فَمَا يَسْأَلُونِي قَالَ يَسْأَلُونَكَ
الْجَنَّةَ. قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لَا وَاللَّهِ يَا رَبِّ مَا
رَأَوْهَا. قَالَ يَقُولُ فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ أَنَّهُمْ رَأَوْهَا
كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ
فَمِمَّ يَتَعَوَّذُونَ قَالَ يَقُولُونَ مِنَ النَّارِ. قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ

يَقُولُونَ لَا وَاللَّهِ مَا رَأَوْهَا. قَالَ يَقُولُ فَكَيْفَ لَوْ رَأَوْهَا قَالَ
يَقُولُونَ لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ
فَيَقُولُ فَأَشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ يَقُولُ مَلَكٌ مِنَ
الْمَلَائِكَةِ فِيهِمْ فَلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ هُمْ
الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ."

Allah 's Messenger said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, "Come to the object of your pursuit.' " He added, "Then the angels encircle them with their wings up to the sky of the world." He added. "(after those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels)----though He knows better than them----'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-li I-lah, Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.'

Allah says, How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek It with greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allah says, 'I make you witnesses that I have forgiven

them.'" Allah's Messenger (ﷺ) added, "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allah would say, 'These are those people whose companions will not be reduced to misery.' "⁴

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا (

يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (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.): to be continued in sha'a Allah.

MAY ALLAH MAKE US AMONG THOSE WHO ARE FIRMLY
ROOTED IN KNOWLEDGE. MAY ALLAH KEEP US FIRM ON
THE STUDY CIRCLES. AMEEN.

⁴ Sahih al-Bukhari 6408

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