

# Tafseer: Group D

## **Surah Aal-e-Imran**

### **Introduction:**

*This is the 3rd surah of Al-Quran. It has 200 ayah and was revealed in Medina.*

### **Importance:**

*After the death of Prophet Muhammad (S), once few of his companions came to Ayisha (R) and asked her to tell them something unique about Prophet(S). Ayisha (R) answered, “everything is unique about Prophet (S)”. Then she shared one of her experience with them, one night Rasul (S) was beside her and then he asked permission to leave as he was about to receive revelation from Allah and he wanted to receive it in prayer. While he was praying, he was crying so much that his beard was wet. Bilal (R) came to call him for Fajr and found him in such a distress. Prophet (S) said, ‘How can you call me when Allah has revealed on me these Aya?’” Then he recited the ayah 190- 200 of Surah Al- Imran.*

*Prophet Muhammad (S) used to recite Surah Imran verse 190-200 before going to bed and said: “It will be rewarded like the night vigil.”*

### **Explanation:**

#### **Aya 190:**

□ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

***Indeed, in the creation of the heavens and the earth and the alternation of the night and the day, are signs for those of understanding.***

- *This section presents a most profound concept of Quran: that the entire physical world is an open “book” for us which in itself conveys the signs and evidence of faith. These signs, however, are only perceived and appreciated by people “who understand”*

- *This represents one of the most fundamental concepts of the Islamic outlook on the physical world, and the very close and harmonic relationship that exists between it and man's basic and original nature.*

*This concept asserts that the physical world, in itself, is living and tangible proof of the existence of its Creator. This concept is of the utmost importance in defining man's attitude towards the physical world and its Lord, God Almighty, and is, therefore, a central pillar of the Islamic outlook on all existence.*

- *What are these signs contained in the creation of the heavens and the earth and the succession of day and night? What is the message understood by men of wisdom when they reflect on these phenomena?*

- *When we look at the sky and see how nicely it is organized, when we see so many different things producing from same earth, when we see how smoothly every event of day and night is running, don't we realize there is a God who is maintaining everything. We can realize how powerful, thoughtful He is!*

- *I would like to share a story of Imam Abu Hanifa with you. Once Abu Hanifa was set to have a debate with an atheist. He was way too late to come to the meeting and everyone was getting upset. However, he came and started to say that he was late because there was no boat for him when he was crossing a river. So, he waited and waited for a boat and all of a sudden he saw some wood were chopped, brought in and was attached to build a boat without any human being doing that. Everyone was shouting, that cannot be true or possible. Then Abu Hanifa said, how can you believe that whole universe is running by miracle without any God where you cannot imagine a simple boat built by itself!!!*

-*So, people of understanding endowed with understanding open their minds to receive the messages God has placed in the universe. They allow no barriers to prevent them from appreciating these messages.*

***Uulil albaab:*** *people of sound mind, owner of pure mind, free from distraction, people of understanding*

- *Most of us are full of useless information, so when important information comes to us, there is less chance or time or room for us to think about it.*

- *For example, if you eat too much junk food, there will be no more room for healthy meal. Or if we watch shameless scene often, we will be desensitized to it and there will be no feelings for us to think about it.*

- *So Allah is telling us it will be possible for us to think about His creation and ponder upon it if we are having a mind free of distraction.*

- *Now a days, we are occupied with so many useless or less useful things that we forget to think about His creations. Our precious time is so occupied with facebook, instagram , twitter etc that we have very little time to look outside and think!!*
- *We have only to open our eyes and minds to these scenes of the creation of the heavens and earth and the succession of day and night and look at them afresh, as if for the first time, so that we may be overwhelmed with awe and stand in utter wonder and amazement. When we do this, we are bound to feel that behind all this harmony and perfection there must be an organising hand, an elaborate thinking and a law that never fails. We are bound to conclude that nothing of this is deceptive, borne by coincidence or happening in vain.*
- *Same idea is shared in Surah Mulk: Ayah 3: “who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?”*

**Aya 191:**

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيْلًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ □

***Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.***

- *People of sound mind remember Allah in every situation, standing, sitting or lying, so there is no specific time to remember Allah, every moment in life is to remember Allah.*
- *It combines man’s remembrance and worship of God in all situations, when he, “stands, sits and lies down” with his reflection on the creation of the heavens and the earth and on the succession of day and night. Thus, reflection becomes intertwined with worship and an aspect of remembering God. This combination presents us with two highly important facts, namely, that reflection on God’s creation is an act of worship, and the signs that God has placed in the universe do not impart their true messages except to people who always remember God and worship Him.*

*Zikr: remembrance- it is an activity of heart, spiritual exercise*

- The word “remember” is used to refresh old information. So, “Zikr” means remembering Allah knowing His power already

- How can we do it?

1. Practicing daily dua, eg. Dua for waking up, going to washroom, leaving house, getting into car , before eating , after eating , before sleeping etc. This way we are remembering Allah subhanahu ta'ala every moment and it will improve our faith in Allah.

2. To improve relation with quran- Believing that Quran is the book of almighty Allah reciting it regularly and also reflecting and relating with our daily life, we can be the people of understanding too. We have to believe and practice that reciting the Quran is the way of conversation with the creator.

**Tafakkaruun:** To think deeply

**Baatil:** purposeless

**Faqina:** protect us

- The first fact is that reflection on God’s creation constitute a definite act of worship and an essential part of remembering God.

- The second fact is that the signs that God has placed throughout the universe do not impart their inspiring messages except to hearts and minds refined by worship and the remembrance of God. Those who remember God in all situations, when they stand, sit and lie down, and reflect on the creation of the heavens and the earth and on the succession of day and night are indeed the very people whose hearts and minds are ready to appreciate the messages imparted by these universal phenomena.

- It is no wonder, then, that the mere reflection on the creation of the heavens and the earth and the succession of day and night is enough to reveal the truth about them and the fact that nothing of this has been created in vain. The immediate result of this attitude is embodied in these words: “Our Lord, You have not created all this in vain. Limitless are You in Your glory.” This is immediately followed by a psychological response to the inspiration of the universe: “Guard us, then, against the torment of the fire. Our Lord, him whom You shall commit to the fire, You will have condemned to disgrace. The evildoers shall have none to help them.”

□□ رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ **Aya 192:**

*Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.*

□ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ **Aya 193:**

*Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.*

- We all should believe and learn these dua. May Allah forgive us.

□ رَبَّنَا وَعَآئِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ **Aya 194:**

*Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."*

**Aya 195:**

□ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَأُكْفِرُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ □ تَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

*And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah , and Allah has with Him the best reward."*

□ لَا يَغْرَبَنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ **Aya 196:**

*Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.*

**Ayah 196- 200:**

**Wrap up of full surah:**

**Aya 197:** مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (١٩٧) لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ □

*[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.*

**Aya 198:** لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ □

*But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous.*

*Nuzulaa: appetizer, starter*

- Whoever fears Allah and takes steps to protect them, will be given gardens under which will have flowing river: Allah says it is like “Nuzulaa” for them. So imagine, if it is the starter only, how will be the full menu!!! SubhanAllah.

**Aya 199:** وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

*And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah . They do not exchange the verses of Allah for a small price.*

*Those will have their reward with their Lord. Indeed, Allah is swift in account.*

**Aya 200:** يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ □

*O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.*

*The last verse of the surah is for the believers.*

*Aamanuu: believe*

*Isbiruu: Don't fluctuate, stay on point*

*Swaabiru: compete in patience, consistency*

- Compete with disbeliever

*Rabituu: In Arabic it usually means tied the horse up and ready to battle*

- Be on stand by and remain alert
- Don't relax: be high alert

***Taqullah:*** *most mentioned command in Quran*

- *Most mentioned expectation from believer in Quran*
- *Fear of danger: taking precaution*
  
- *The closing verse in this long sūrah is an address to the believers which sums up the obligations imposed on them by the constitution God has chosen for them. It calls them by their very quality which establishes their bond with their creator and places on them their obligations. It is the quality which gives them honor in this world and makes them honored in heaven. They are called upon to show patience in adversity and to continue to do so in all situations, to be always ready for sacrifice and to maintain their fear of God.*
- *The sūrah speaks repeatedly about patience in adversity and fear of God. The two qualities are mentioned on occasions separately and on others together. The sūrah also repeatedly calls on the believers to endure whatever hardship they have to face, to struggle and to foil the schemes of their enemies and never to listen to the defeatists or to those who sow the seeds of discord. That the concluding verse of the sūrah calls on the believer to be patient in adversity and to always persevere demonstrates that these are the essential ingredients of those who want to follow the path of Divine faith. It is a long and hard way, full of obstacles, persecution, trials and tribulations. To follow it they must be patient.*
- *They have to resist their own desires, ambitions and weaknesses. They have to persevere in the face of peoples' desires, weaknesses, ignorance, lack of understanding, perversions, selfishness, conceit, and their impatience for quick results.*
- *They have to be patient in spite of any of their own weaknesses and in spite of the whisperings of Satan at such times when they are totally unhappy. They must persevere in spite of the fact that this can give rise to anger, exasperation, occasional lack of trust in goodness, lack of confidence in human nature, disappointment, frustration and total despair. In addition, they must also be patient and restrain themselves at the moment of victory, show humility and gratitude when adversity is replaced by prosperity, suppress every motive for revenge or for exceeding the limits of justice. They must maintain their relationship with God and submit to His will in times of happiness and in times of hardship. They surrender themselves to Him with trust and reassurance.*

***Yaflah:*** *Success in akhirah, higher goal*

**End.**