

**Tadabbor focused on Eeman in the Holy Qur'an**

**Friendship with the Holy Qur'an**

**Surah Aal Imran Verses 132 - 133**

بسم الله الرحمن الرحيم  
يا الله يا محمد يا على يا فاطمه يا صاحب الزمان ادركنى ولا تهلكنى

The duration to teach this content is aimed at conducting 15-minute sessions 3 weeks.  
Henceforth, called Sessions.

### Surah Aal Imran Verses 132 - 133 (Week 1)

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ [٣:١٣٢]  
وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ [٣:١٣٣]

*And obey Allah and the Apostle so that you may be granted [His] mercy. [3:132]*

*Hasten towards your Lord's forgiveness and a paradise as vast as the heavens and the earth, prepared for the Godwary [3:133]*

*Translation: Sayyid 'Alī Qulī Qarā'ī*

#### Session 1: Hearing out what the Holy Qur'an has to say.

And	وَ
obey	أَطِيعُوا
the messenger	الرَّسُولَ
so that	لَعَلَّ
you (plural)	كُمْ
receive mercy	تُرْحَمُونَ
Hasten	سَارِعُوا

towards	إِلَى
forgiveness	مَغْفِرَةٍ
from	مِّنْ
Lord	رَبِّ
Heaven / Garden	جَنَّةٍ
it's width	عَرْضُهَا
the sky	السَّمَاوَاتُ
the earth	الْأَرْضُ
prepared	أُعِدَّتْ
for the pious	لِلْمُتَّقِينَ

## Session 2: Allah and Man's relationship.

We are looking to see how the Holy Quran explains why it is that Man has to follow Allah and his Religion.

Here again, the Arabic verses are recited. Then instead of the translation the individual words are translated from Session 1. In addition, some words are talked about in more detail.

The layout of the 15 minutes is the same: recitation of the verses in Arabic as a class, then spot checking (inclass game with teams) from word list in session 1, and lastly additional points about some words.

And	وَ
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obey	أَطِيعُوا
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- This is a command addressing the masses.
- It is not just any type of following. Not the following of a prisoner being led to a death sentence, not that of a person obeying the traffic lights from fear of a fine or an accident. It is an obedience out of desire and humility.
- Keep this in mind and let's see why this type of obedience is asked of mankind?

### Session 3: The Messenger and Man's relationship.

the messenger	الرَّسُولَ
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Does the Messenger say anything other than what Allah says? If he says everything that Allah wanted to say to us, then what additional information can we get from this mention of the Rasool? (get class opinion)

- The Rasool was a physical, living person amongst the people, they couldn't claim to follow Allah in their own ways. they were asked to follow the specific guidance that this very real man was asking of them.
- Prevent people from just labeling their acts as Allah's obedience. When there is a real live person who represents Allah, then it's harder to put this label.

so that	لَعَلَّ
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This word is used when the outcome is natural and something you want to happen. For example, when I want to say that I want to lose weight, I got a gym membership "so that" I can exercise. The exercise is a very desirable and a natural result of a gym membership.

you (plural)	كُمْ
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The masses are being addressed.

#### **Session 4: The result of man's relationship with Allah (swt) and the Messenger.**

receive mercy	تُرْحَمُونَ
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The root words of this word are (ra ha and meem). The root word means to have one's needs fulfilled. Another word which uses this same root word is rahm (a mother's womb). Arabs used this word for the womb as they saw that the fetus, when in the womb, gains a safe environment and is able to have his/her needs fulfilled.

So a way of understanding this word would be not just any kind of mercy. But to have one's needs fulfilled.

What types of needs does an average human have?

1. Physical (shelter, food, protection)
2. Intellectual (knowledge, vision, world view)
3. Emotional (happiness, love, respect)
4. Spiritual (capacity to control pressures in the above three sectors, capacity to maintain balance between the above three sectors)

## Surah Aal Imran Verses 132 - 133 (Week 2)

### Session 5: Group discussion -Think about why finance is not a need for man?

Money is a tool used to gain some entity. Food, shelter, entertainment, etc..

- What is the need of man is the entity bought with money and not the money itself.
- So accumulation of money is just a number on a screen which determines potentially what you can buy. Your wants and needs are not quenched by means of just money. So in fact the financial need should go back to one of the above listed needs.

### Session 6: Review Verse 132

Again the Arabic verses are to be read as a group. Then the word list from session 1 spot checked (teams game). And key points from session 2, 3 and 4 words summarised quickly:

obey	أَطِيعُوا
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It is a command to the masses to have obedience out of desire and humility.

the messenger	الرَّسُولَ
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Mentioned so people couldn't claim to follow Allah in their own ways.  
Prevent people from just labeling their acts as Allah's obedience.

so that	لَعَلَّ
---------	---------

This word is used when the outcome is natural and something you want to happen.

you (plural)	كُمْ
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1. Physical
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3. Emotional
4. Spiritual (capacity to control pressures in the above three sectors, capacity to maintain balance between the above three sectors)

### Session 7: So why should we be willingly obeying? ( أَطِيعُوا )

Well this Holy book is introducing the religion to us.. it is not promising something in the future as the only means of our obedience. Rather it is saying that as a human you have needs. Very real needs. In fact each layer of your person has needs. Physical, intellectual, emotional, and spiritual... the commands of Allah by means of the Rasool have taken into account your needs.

**So the willingness to follow is out of the love of the self. We want our needs to be taken care of.**

A system which claims to take care of the needs of all of mankind till forever, what qualities must be present for the maker of the system? Aim is just to get the students to think of this and make a list..

## Session 8: Man's progression

Hasten	سَارِعُوا
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- A command to the masses to speed up..
- When someone is stopped you tell them to go, not speed up..
- When someone is already progressing towards something, you say speed up!
- Man is already progressing towards trying to fulfill their needs which they understand in their own capacity innately. From a baby crying in pursuit of milk to an adult in pursuit of a spouse, to an elderly in pursuit of comfort from their loved ones.
- So it makes sense that Allah is telling us to speed up, and not Go.. as we are already naturally inclined towards this pursuit.

towards	إِلَى
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We are naturally all going towards the direction in which our capacity determines our needs. But as our capacity to determine our need is low, identifying something in the direction of our pursuit is incomplete.

The adult trying to fulfill his physical, intellectual and emotional needs goes towards finding a spouse. But as initially that adult is more aware of his physical need, they miss the mark and instead of a live and actual relationship they pursue temporary fulfillment of only their physical need at a shallow level by means of viewing haram content. Not knowing that this sets their physical needs to such a high level that it will be very hard to meeting their new level of physical needs.. not to mention the disaster they create for the other sectors of their needs.

So Allah is giving us a direction as well. He says “ila” towards..

But towards what?



## Surah Aal Imran Verses 132 - 133 (Week 3)

### Session 9: Allah's Forgiveness

forgiveness	مَغْفِرَةٍ
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- Gha fa ra , this root word means to cover.. but it is different from sa ta ra.. which is also to cover..
- Gha fa ra means to cover in a very special way: by means of covering the defects, the defects are destroyed. No trace left of them.
- So hasten in the pursuit towards getting rid of your deficiencies. Know that it is by means of a covering from Allah. And this is *maghfirah*..
- You are already trying to get rid of your deficiencies. Give proper direction to your vision, Know that by means of the shelter Allah provides the laws he asks you to obey, the covering he provides, is what enables the deficiencies to vanish.

from	مِّنْ
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The actions one does is not the cause of the taking away of previously existing deficiencies, ones we created by means of not following the deen, or lacking in the understanding of what we were following.

The obeying of the deen is just setting the foundations for the cause to create the effect.

Who is the cause?

Lord	رَبِّ
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The cause is their rab. Allah does not mention the word Allah here or the word Rahman or Raheem.. he mentions a very special trait of his. The nurturer, the sustainer. The Rab. He doesn't just mention Rab on its own, so to be taken as a general concept.. he mentions Rab with kum. To

ensure that man understands that this effect is from HIS Rab. This brings the general understanding of Rab into the specific case of each person.

### Session 10: The reality of this Jannah

Heaven / Garden	جَنَّةٍ
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The resulting outcome is that a pleasant place to stay is created for man. A Heaven. But this is not a place which is credit based and to come.. no it is a very real and live thing man experiences as he obeys willingly his Rab. How special and real is this heaven, this pleasant place of existence, the peaceful manner of existence?

it's width	عَرْضُهَا
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It is such that it encompasses not just the hereafter. Or the spiritual realm of man's existence, or just the intellectual realm of man's existence.. this heaven, this peaceful existence encompasses man.

From what to what?

the sky	السَّمَاوَاتُ
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From the spiritual and intellectual aspects of man

the earth	الْأَرْضُ
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To the worldly aspect of man. Yes, the obeying of the deen of Allah (swt) gives man peace and fulfillment, a heaven really, in this dunya. But not limited to this dunya. A heaven which is spread out from the dunya to the higher realms of existence.

## Session 11: Piousness

prepared	أُعِدَّتْ
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This peaceful manner of life and existence, this heaven which provides the shelter is from the Rab which takes away defects of man yielding in his peace and growth and fulfilment in this dunya and beyond is prepared.

The Rab has set a method and a methodology, has given some items causality towards some effects, he has set the pieces in the proper places, each rule and each segment of this deen is with purpose in this system leading man to his heaven. Albeit, some men may not know the exact reasoning due to his own blindness and lack of understanding.

for the pious	لِلْمُتَّقِينَ
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The entirety of the system is designed for man. But not any man. See Allah does not here say *al-ladhina aamino*. A verb is not used to describe these people. A noun is used. What is the difference between someone playing soccer (a verb used to describe a person) and a soccer-player (a noun used to describe a person)? Well in the latter, the action of playing soccer has penetrated the identity of man such that they are recognized by that action.. while the verb form does not link the action to identity.

So who is this peaceful heaven and fulfilment of deficiency from the worldly life and beyond for? Well for those who obey. Not just obey.. those who make it their identity the willing obedience of their Rab.