

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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t.me/markazalsalam

[+97150 8008875](https://www.whatsapp.com/+971508008875)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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LIVE WITH THE QUR'AN

SURAH AAL IMRAAN

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INTRODUCTION

- Connections are very important and to be in pairs is very important - then we see more beauty. We may think pairs are only in marriage but the first matter the Prophet (صلى الله عليه وسلم) set up after migration was brotherhood.
- When we are with a companion all the time, we will be more transparent.
- If we open up to someone who is not there with us all the time then there will be clash.

- The moment we open up, the other person will be part of the nurturing.
- It has to be a two-way relation, where each are transparent to each other. This is where we see true values and truthfulness. It changes the dynamics of the nurturing when we just go and open up to many people. There is a loyalty in the relation to maintain the purity.
- This is a relation for Allah (سبحانه وتعالى). to appreciate what Allah (سبحانه وتعالى) nurtures us by.
- The relation based on love for Allah (سبحانه وتعالى) is something greater. It goes beyond any responsibilities that may be in any other relationships.

- This relation is not about perfection but to see beauty with purification.
- It is not a surface relation which is only based on advices, but to be nurtured together with the companion. It is not operational but emotional, and to be very truthful is important.
- The connection is based on focusing on Allah (سبحانه وتعالى). It is not about solving issues, but this relation is because you believe in Allah (سبحانه وتعالى) to come closer to Him. In the end anything we go through - the full picture is only to see Who is Allah (سبحانه وتعالى). This is the purpose of the relationship.
- If the focus is only on self-improvement it is limited. But the focus is to live together in the best way knowing Allah (سبحانه وتعالى). The

highlight of that companionship is Allah (سبحانه وتعالى).

- If Allah (سبحانه وتعالى) is not the highlight in this relationship then it can separate.
- We want this relation to know Allah (سبحانه وتعالى), to love Allah (سبحانه وتعالى) more through this companionship.
- And this relationship needs bravery because a person confronts himself.

SURAH AL KAHF 28

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُ ^{صَلَاةً} وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ^{صَلَاةً} وَلَا تُطِعْ مَنْ
أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring

adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.

- A person cannot connect with the other for Allah (سبحانه وتعالى) if each one does not connect with Allah (سبحانه وتعالى) in the first place.
- A person wants the Face of Allah (سبحانه وتعالى) and not the face of anyone.
- And being in this companionship for Allah (سبحانه وتعالى) is deep purification which goes deep to the nerves to bring about a person's humbleness, and sometimes people do not like this type of relationship. Not everyone wants to confront the reality of themselves. Not everyone wants to have a mirror placed in front of them to see who they are.

- And when there is any change in this relationship, it is not because the other person changed, but to return back to oneself and see how he changed with Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) grant us all companions for His sake. Ameen.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

SURAH AAL IMRAAN AYAH 21

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment.

○ (إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ)

(Those who disbelieve in the signs of Allah): we do not see Allah (سبحانه وتعالى), but what we see is what He creates. If we think the creation is created randomly then this is disbelief in Allah (سبحانه وتعالى).

○ Al Khidr wanted to teach Musa (عليه السلام) the way of behaving with the decree of Allah (سبحانه وتعالى). Musa (عليه السلام) saw three incidents happen in front of him and each time he spoke, but Al Khidr reminded him, “did not tell you to not ask me?”.

○ Allah (سبحانه وتعالى) told Musa (عليه السلام) that he will meet someone who knows what he does not know. And what he will learn will be used in the future.

- When a decree befalls, then it has happened and is done. But then what is our reaction, do we do good or bad?
- There are people who did not submit because they do not accept the decree of Allah (سبحانه و تعالی).
- What makes us firm in situations? When we submit and believe in Allah (سبحانه و تعالی) because we trust His decree.
- Sometimes we see someone gets and not us, and this can make us shaky, but when we know Allah (سبحانه و تعالی) is The Distributor, then this should make us submit. And whether we get or do not get, we are still given because we get something else in end.

وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ)

(and kill the people from among the people - give them tidings of a painful punishment.)

and here we see how one misbehaves with the best of mankind. For example, it is one thing when a person misbehaves with his friend, but to misbehave with his parents or teacher is worse. Or sometimes the one who is listening to the teacher is bullied as well. Just as we see the messengers and followers of the messengers being harmed as well.

○ And in this ayah, Allah (سبحانه وتعالى) tells us about those who kill, and (يَقْتُلُونَ) – they kill – is mentioned twice.

- And the first sin committed on earth is killing when the son of Adam (عليه السلام) killed his brother. Imagine there is no outer influence and their parents are Adam (عليه السلام) and Hawa, and they had just come down from paradise, but what caused him to kill his brother?
- Why is his sacrifice accepted by Allah (سبحانه وتعالى) and not mine.

SURAH AL MAEDA 27

وَ اٰتٰهُ عَلَيْهِمْ نَبَاً ابْنِيْ اٰدَمَ بِالْحَقِّ اِذْ قَرَّبَا قُرْبٰنًا فَتَقَبَّلَ مِنْ اٰحَدِهِمَا وَاَلَمْ يُتَقَبَّلْ مِنَ الْاٰخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ

And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other.

Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him]."

- We all have jealousy, but we should not react with it, but have taqwa.
- The son of Adam (عليه السلام) will bear the sin for every murder after his, we ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- It is a big thing to finish the life of someone, and the disturbance he causes to the families and people. And the first thing to be judged between the people on the Day of Judgement is killing.
- And the torment of one who killed one is different from one who killed ten, and how one kills the other, and no one can bring this kind of justice except Allah (سبحانه وتعالى).

SURAH AL FURQAN 68

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

- This ayah is mentioned in the context of the Slaves of the Most Merciful, who do not invoke anyone besides Allah (سبحانه وتعالى).
- They do not kill people and they do not commit adultery.
- When Allah (سبحانه وتعالى) gives life to someone then another cannot end it.

SEVEN DESTRUCTIVE SINS

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ ". قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ " الشِّرْكُ

بِاللَّهِ، وَالسِّحْرِ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ
الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ."

The Prophet (ﷺ) said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers."¹

- It is important to never ascribe purity to ourselves, especially when we come across ayat about sins, thinking we would not fall into that sin. The one who thinks he would never

¹ Sahih Muslim 89

do it is the one who ends up falling into the sin because he should not be confident of himself, but ask Allah (سبحانه وتعالى) for the well-being.

- In the story of Barseesa who was a worshipper, no one ever thought he would commit adultery, murder and prostrate to the devil.
- The seven major sins:
 - To associate with Allah (سبحانه وتعالى)
 - To practice magic or go to magicians
 - To kill someone unjustly
 - To take the wealth of an orphan
 - To take interest
 - To escape a battlefield. A person needs to confront their reality and not withdraw. This person gives their back when everyone else is going forward. There are

cases where a husband or wife leave his/her family. A person should not keep a topic hanging. Or to just leave the study circles.

- To accuse a chaste, believing woman and say, “no she is not pure or she has relations”.
- The opposite of killing is to give life, and not take life, such as to say what Allah (سبحانه وتعالى) and the Prophet (ﷺ) said. If everyone is just to themselves at home, then do something to make it lively. And if there is too much conflict between others, then try to reconcile. And bringing happiness to someone brings life, while isolation is deception.

- We will be happy when we make someone happy. If we are feeling unhappy, then we should make someone happy.

MAY ALLAH PROTECT AND PURIFY US. 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>

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