



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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لا حول ولا قوة إلا بالله

عش مع القرآن: سورة آل عمران LIVE WITH THE QUR'AN SURAH AAL IMRAAN

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INTRODUCTION

TO BE FIRM WITH ALLAH AL HAYY AL QAYYOOM

- Surah Aal Imraan is about firmness and firmness does not mean to be rigid, like stone, numb, without feelings or “my plan is my plan and no one can ruin it”.
- Firmness is not to live in our own bubble. It is important to accept the nurturing of Allah (سبحانه وتعالى) and when we do, He will bring the best to us.

- Attaching to Allah Al Hayy – The Ever-Living – will be lively firmness. He will give life to our worships, feelings and connections.
- Faith goes up or down and Allah Al Qayoom – The Self-Sufficient Master will sustain our faith by increasing it. Allah (سبحانه وتعالى) will never leave us at the same level so that our faith remains lively.
- Allah (سبحانه وتعالى) teaches us to accept because He is Al 'Aziz – The All-Mighty – and not because we are always making mistakes. For example, we could be driving and talking at the same time, and end up missing the turn and finding ourselves in heavy traffic. What would we end up doing in a situation like this?
 - Before knowledge, we will not look at ourselves. Rather we will say, “why are

people in such a rush, they made me miss the turn or why is the signboard not clear?"

- And then with knowledge, we start to look at ourselves, we start to blame ourselves, we look at our sins and seek forgiveness, and then we feel ok.
- But then after more nurturing and seeking forgiveness like before, we still feel restless. So we ask Allah (سبحانه وتعالى) for guidance, so He extracts worships from us, whether to be more grateful, to entrust Him, to be sincere to Him and so forth.
- And then with more nurturing, when we go through something, we look at ourselves, we seek forgiveness, we make

dua, but still our heart is not at rest. Faith does not remain at one level, and Allah (سبحانه وتعالى) wants to elevate us. At the same time, we need to beware of the shaitan because he will tell us, “your heart is dead, it is full of sins, you do not have feelings”, but we do not want to listen to him.

○ Nevertheless, a person still wants the truth, the ever-truthful always checks his heart and wants to be at rest with faith. And here only Allah (سبحانه وتعالى) can show us – He will show us Who He is. This is the highest level of faith.

○ It is not about our actions, sins or what we think of ourselves, but to see that Allah (سبحانه وتعالى) is Al ‘Aziz – He is The All-Mighty.

There is no explanation for not missing the road except to show us that Allah (سبحانه) is Al 'Aziz. (وتعالى)

SURAH AAL IMRAAN 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

- When Allah (سبحانه وتعالى) brings something we do not expect, it is not to make things messy for us, but to place our heart and feelings in the right place. It is to make us detach from our experience, knowledge and what we feel

except that we only have Allah Al 'Aziz Al Hakeem, and this will make us firm.

- To be firm is not about remaining at the same level. Firmness in the beginning was not to blame others, then we look at ourselves, then we seek forgiveness, then worships are extracted from us, and then it is all to see Who is Allah (سبحانه وتعالى).

THERE IS NO ONE WORTHY OF WORSHIP
EXCEPT ALLAH AND MOHAMMED IS THE
MESSENGER OF ALLAH (لا إله إلا الله محمد رسول
الله)

- (لا إله إلا الله محمد رسول الله) will not make us look at what we go through or our nurturing, but what the Prophet (ﷺ) went through because his nurturing was the greatest and it covered more than what we went through.

- If we lost a child, then he lost all his children. If we lost our parents, he lost his parents. If we lost a spouse, he lost his wife. Whatever we went through, he has gone through more.
- Knowing that Mohammed (ﷺ) is the Messenger of Allah removes all sensitivities with regards to the struggles we go through in life. It will not make us look at our struggles because what the Prophet (ﷺ) went through is greater.
- When the Prophet (ﷺ) went through trials and calamities in his life, it was not for expiation of sins or even elevation in ranks, but because Allah (سبحانه وتعالى) loves him, and he is an example for all of us.

- Allah (سبحانه وتعالى) took him as His Khalil because He loves him and the Prophet (ﷺ) loves Allah (سبحانه وتعالى). So whatever the Prophet (ﷺ) went through, his love for Allah (سبحانه وتعالى) did not decrease. And Allah (سبحانه وتعالى) will not use him unless the Prophet (ﷺ) loves Allah (سبحانه وتعالى). So when the messengers went through calamities, it is not to see how much they sacrifice for Allah (سبحانه وتعالى), but they see how much Allah (سبحانه وتعالى) loves them and they love Allah (سبحانه وتعالى).
- Sometimes doors are closed and we do not know why, but it is important to remember (لا إله إلا الله محمد رسول الله).

- The one who is truthful, does not believe in Allah (سبحانه وتعالى) alone, but believes in Allah (سبحانه وتعالى) and His messengers.

SURAH AL HADID 19

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ

And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth

- When we see what the Prophet (ﷺ) went through, we will not look at ourselves and struggles because when we do, we will become shaky and think, “look at how much I sacrificed” and start to look at ourselves, instead of Allah’s love.

- If we truly love Allah (سبحانه وتعالى) then we will follow the Prophet (ﷺ) because Allah (سبحانه وتعالى) chose him as a role model and He applied all situations on him.
- The level of the sidiqeen are higher in rank than the martyrs because they do not see themselves as sacrificing for Allah (سبحانه وتعالى) from their time or effort, but they see love. They will not see how much they give or how little they receive, because they see love.
- The sidiqeen will enter paradise with no account or torment because they do not look at sacrifices or accounting how much they did. If we are alone, we will only see our faults, our good deeds and our sacrifices.

- After the migration from Makkah to Median, the Prophet (ﷺ) first built a masjid and he chose a companion for each one. Only Allah (سبحانه وتعالى) is One; we cannot witness (لا إله إلا الله) if we are alone. We may worship Allah (سبحانه وتعالى) alone, but to have a companion helps us in following the Prophet (ﷺ) because we will not look at ourselves or our actions.
- They are all companions, but when being with someone, a person cannot run away. Being with a companion will protect us from jealousy, arrogance, seeking praise or being hurt by dispraise.

- To be firm, a companion is needed and it is not a surface relationship. May Allah (سبحانه وتعالى) grant us all a truthful companion. Ameen.
- To be firm is not to be without feelings or to be selfish.
- To love purely for Allah (سبحانه وتعالى) is not about “switch-on and switch-off”; it is like the blood flowing – it is constant and unconditional.
- In Tafsir Ibn Kathir of the below ayah, it mentions two believing companions and what happened after one of them passed away.

SURAH AZ ZUKHRUF 67

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

Close friends, that Day, will be enemies to each other, except for the righteous

TWO BELIEVING COMPANIONS

وقال عبد الرزاق : أخبرنا إسرائيل ، عن أبي إسحاق ، عن الحارث ، عن علي ، رضي الله [ص : 238] عنه : (الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين) قال : خليلان مؤمنان ، و خليلان كافران ، فتوفي أحد المؤمنين وبشر بالجنة فذكر خليله ، فقال : اللهم ، إن فلانا خليلي كان يأمرني بطاعتك وطاعة رسولك ، ويأمرني بالخير وينهاني عن الشر ، وينبئني أني ملائكتك ، اللهم فلا تضله بعدي حتى تريه مثل ما أريتني ، وترضى عنه كما رضيت عني . فيقال له : اذهب فلو تعلم ما له عندي لضحكت كثيرا وبكيت قليلا . قال : ثم يموت الآخر ، فتجتمع أرواحهما ، فيقال : ليثن أحدهما على صاحبه ، فيقول كل واحد منهما لصاحبه : نعم الأخ ، ونعم الصاحب ، ونعم الخليل ..

Two close friends who are believers, and two close friends who are disbelievers. So one of the

two believers passes away and he is given the glad tidings of al-Jannah, so he remembers his close friend – so he says, “O Allah! Verily my dear friend so-and-so used to command me with obedience to You and obedience to Your messenger, and command me with good and forbid me from evil, and inform me that I will be meeting with You. O Allah! Therefore do not misguide him after me so that you may show him the likes of [the good – i.e. the glad tidings of al-Jannah] what you have shown me, and be pleased with him as you are pleased with me.” So Allah will say to him, “Go, for if only you knew what I have in store for him, then you would laugh much and cry little.” Then the other dies and their souls are brought together, so He says, “This is due to the averting [of harm,

through supplication] of one of you for his companion.” So each of them will say to his companion, “What an excellent brother! What an excellent companion! What an excellent close friend!”¹

- They knew if there are alone, then they will be misguided, but when they are together, they will be guided. They know that being together shows their gratitude to Allah (سبحانه وتعالى).
- If there is no love, then there will be no nurturing. But what keeps the believers firm together? Love of Allah (سبحانه وتعالى), love of the Prophet (ﷺ) and love of each other for Allah (سبحانه وتعالى). If there is no love, then the love for (لا إله إلا الله محمد رسول الله) will be weak.

¹ Tafsir ibn Kathir 7/238-239

SWEETNESS OF FAITH

أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ. "ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانِ - وَقَالَ بُنْدَارٌ حَلَاوَةَ الْإِيمَانِ - مَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ . وَمَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا . وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ "

It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said:

“There are three things, whoever has them has found the taste of faith (One of the narrators) Bundar said: ‘The sweetness of faith; When he loves a man and only loves him for the sake of Allah. When Allah and His Messenger are more beloved to him than anything else; and when being thrown into the fire is dearer to him than

going back to disbelief after Allah has saved him from it."²

- Love for Allah (سبحانه وتعالى) is a very strong bond and it has conditions. This love is not based on desires; it has a great amount of responsibility. Just as in marriage there is a contract and the responsibility of raising a family. And similarly with love of Allah (سبحانه وتعالى), there is Allah (سبحانه وتعالى), there is religion, there is guidance.

THOSE WHO LOVE EACH OTHER FOR
THE SAKE OF THE MAJESTY OF ALLAH

وعن معاذ رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "قال الله عز وجل: المتحابون في جلالي، لهم منابر من نور يغبطهم النبيون والشهداء".

² Sunan Ibn Majah 4033

The Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs'.³

- They love each other for Allah (سبحانه وتعالى) out of the majesty of Allah (سبحانه وتعالى) which means they have a great amount of respect and magnification of Allah (سبحانه وتعالى).

SURAH AAL IMRAAN 102 TO 103

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يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

³ Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 381

O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

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وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

- 'Umar bin Al Khattab (رضي الله عنه) said the best blessing given to me after Islam is a companionship in Islam.

ALL PRAISES ARE DUE TO ALLAH

أَلَا أَدُلُّكَ عَلَىٰ مَا هُوَ أَكْثَرُ مِنْ ذِكْرِكَ اللَّهِ اللَّيْلَ مَعَ النَّهَارِ؟ تَقُولُ :
 الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ ، الْحَمْدُ لِلَّهِ مِلْءَ مَا خَلَقَ ، الْحَمْدُ لِلَّهِ
 عَدَدَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ، الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى
 كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ عَلَىٰ مَا أَحْصَى كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ
 شَيْءٍ ، وَالْحَمْدُ لِلَّهِ مِلْءُ كُلِّ شَيْءٍ ، وَتَسْبِيحُ اللَّهِ مِثْلَهُنَّ . تَعْلَمُهُنَّ
 وَعَلَّمَهُنَّ عَقِبَكَ مِنْ بَعْدِكَ

Should I not tell you of a remembrance that is more than saying remembrance during the night and day? It is to say: "All praises are due to Allah the number of times for all He has created, all praises are due to Allah to fill all that

He has created, all praises are due to Allah the number of things that are in the heavens and the earth, all praises are due to Allah the number of times of what is in the Preserved Tablet, all praises are due to Allah for what has been enumerated in the Preserved Tablet, all praises are due to Allah the number of times for all things, all praises are due to Allah to fill all things. And to glorify Allah in a similar way. Learn it and teach it after you.

MAY ALLAH GRANT US AND OUR OFFSPRING TRUTHFUL
COMPANIONS FOR ALLAH. 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

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