



# 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

05 OCTOBER 2022 | 09 RABI' AL AWWAL 1444 | CLASS #27

## INTRODUCTION

### IDIOLIZING WHAT IS PERFECT

- It is a great blessing to be able to gather together, be happy and increase in faith. Notice we do not go to class and only learn as if it is only points; it is to be normal, go through nurturing, eat, drink and so forth. It is important to be human, and not as someone who is perfect.
- People think only those who do not know or are sinners are the ones who fall into shirk. But

it is worse when a worshipper, seeker of knowledge or someone doing good deeds falls into shirk.

- People think adhering to the religion means to stop oneself from going to the market, or dressing up or talking about normal talk. And then people will see such as a person as not humanly, as if they are someone divine, immaculate and flawless.
- And as human beings, the moment we see something as flawless, as someone who does not change or make mistakes then we can quickly idolize it.
- The Companions were always with the Prophet (ﷺ), but there was no shirk; they did not idolize him. Idolizing the Prophet (ﷺ) did not take place until after his death.

- But while he was alive, the Companions saw that he was human, he eats, he goes to the markets, he changes his outfits and so forth. The Companions and the Prophet (ﷺ) were all normal people.
- The moment we think something is perfect, Allah (سبحانه وتعالى) will show us something different, why? So that our heart turns only to Allah (سبحانه وتعالى) and not attaches to something else.
- For example, we may go to the hair salon and we tell the hair dresser to do the same as before, and when she finishes she says, “I did the same as before”, but it came out different. And this is all to show us that no one is perfect.

- It is a great word to say that Allah (سبحانه وتعالى) took a son such that the skies split and the mountains shake. And this shows the intense feelings they have when Allah (سبحانه وتعالى) is associated, so what about us?

## SURAH MARYAM 88 TO 93

88

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

And they say, "The Most Merciful has taken [for Himself] a son."

89

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا

You have done an atrocious thing.

90

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا

The heavens almost rupture therefrom and the  
earth splits open and the mountains collapse in  
devastation

91

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

That they attribute to the Most Merciful a son.

92

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

And it is not appropriate for the Most Merciful  
that He should take a son.

93

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا

There is no one in the heavens and earth but  
that he comes to the Most Merciful as a servant.

## COMPANIONS OF THE GARDEN IN SURAH AL KAHF

- In the story of the companions of the garden mentioned in Surah Al Kahf, it is about one who was successful, had gardens, had wealth, had children, had employees, so basically he achieved and succeeded in his duniya. It does not appear as something bad from the outside, but then it became a big problem, why?
- When we start to place so much effort towards something, give all our time for it, spend on it that all our feelings start to get channeled towards it.

## SURAH AL KAHF 32 TO 34

اللهم اجعل اجتماعنا هذا اجتماعاً مرحوماً، واجعل تفرقنا  
من بعده تفرقاً معصوماً، ولا تبق فينا ولا منا ولا معنا شقياً ولا  
محروماً

O Allah make our gathering a merciful  
gathering, and make our parting after it free of  
harm. And do not make among us anyone  
miserable or deprived.

32

وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ  
وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

And present to them an example of two men:  
We granted to one of them two gardens of  
grapevines, and We bordered them with palm  
trees and placed between them [fields of]  
crops.



33

كُلَّتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا  
نَهْرًا

Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river.

34

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ  
نَفَرًا

And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men."

35

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا

And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever.

36

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا  
مُنْقَلَبًا

And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return."

37

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ  
مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?

38

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone.

39

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ تَرِنَ  
أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا

And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah '? Although you see me less than you in wealth and children,

40

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ  
السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا

It may be that my Lord will give me [something] better than your garden and will send upon it a

calamity from the sky, and it will become a  
smooth, dusty ground,

41

أَوْ يُصْبِحَ مَأْوَهَا غُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا

Or its water will become sunken [into the earth],  
so you would never be able to seek it."

42

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ  
عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

And his fruits were encompassed [by ruin], so he  
began to turn his hands about [in dismay] over  
what he had spent on it, while it had collapsed  
upon its trellises, and said, "Oh, I wish I had not  
associated with my Lord anyone."

43

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا

And there was for him no company to aid him other than Allah, nor could he defend himself.

44

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

There the authority is [completely] for Allah, the Truth. He is best in reward and best in outcome.

- It appears as someone who loves to work, is doing his own thing and not harming anyone, but he was harming himself and his faith.
- When this man saw the fruits of his work, saw the result of everything, saw distinction and felt satisfied with what he had achieved, he started to underestimate his friend. He said, “I have more wealth and more money than you”. These words came to the surface, but it indicates something deeper. And many times we hear this talk, “I have a better job than

you, I have a better spouse than you, I'm smarter than you" and so forth.

- Someone who underestimates another shows that he trusts himself, his work and his ability. And this itself is shirk, and in the story, it came in the form of looking down on others.
- He trusted his work so much to the point he said, "this garden will never go away". As if it was confirmation to himself that it will always be sustained and never fail.
- For example, someone might say, "I raised my children so well, they will not misbehave", "our marriage is so good, no one will leave the other"; there is no need to say something like this.
- And this man further said, "I do not think the Day of Judgement will come."

- And even worse he said, “if I die and return to my Lord, I will have even better than this garden.” This statement from the outside appears hopeful, but he is saying it as if it is confirmed he will have something better, instead of hoping from Allah (سبحانه وتعالى).
- Someone from the outside would not detect there is shirk in these statements, but who did? His friend.
- His friend told him, “why do you disbelieve in your Lord, why do you disbelieve in the One Who created you from dust?”.
- If a person has gone through a great experience and Allah (سبحانه وتعالى) saved him from associating with Allah (سبحانه وتعالى), then they will have strong feelings for it. And if he sees anyone starting to show the same

“symptoms”, then he can quickly detect it and feel it. For example, if someone was ill and had to go through difficult treatment, he will quickly sense if there are any symptoms again.

- So his friend did not tell him, “why did you say I have less than you?”. Rather, he highlighted Allah (سبحانه وتعالى) and said, “did you disbelieve in the One Who created you, but Allah is my Rabb, and I will not associate with Him.”
- For anyone who commits shirk, Allah (سبحانه وتعالى) will bring sharp reminders to him. This man knows the ugly side of shirk and was able to sharply warn his friend in order to not fall into shirk, and Allah (سبحانه وتعالى) knows best.
- Someone whose priority is Allah (سبحانه وتعالى) will say speak to the point because he went



through it, he knows the symptoms of it and the ugly consequence of it. He loves his friend and wants him to be saved from shirk, and that is why he warned him.

- So he told his friend, if you enter your garden, then say, (مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ) (What Allah willed [has occurred]; there is no power except in Allah) – this shows tawheed. It is not because of his power, his intelligence, his effort or his time that caused his garden to grow and flourish.
- Then he said, “may my Lord give me better than your garden.” He did not say, “I will have better than you”, he had hope in Allah (سبحانه) (وتعالى).

- And he said, (وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا)  
(and will send upon it a calamity from the sky,  
and it will become a smooth, dusty ground).
- Someone might think, “why would he make  
dua against his friend?”, but it is just to show  
that he understands the actions of Allah (سبحانه  
وتعالى) and that shirk will demolish everything.
- Someone might think, “why is this friend so  
harsh?”, but this shows how he loves his friend  
and wants him to be saved from punishment  
in the duniya and akhira.
- What is the point of progression if we are not  
saved from the roots? And anything regarding  
the rights of Allah (سبحانه وتعالى) will always be  
shown. If there is a problem in the roots, Allah  
(سبحانه وتعالى) will show us.

- However, did his friend listen to him? No. It is important to never underestimate any admonition (عبرة) we get. An admonition means something that will help us crossover without falling; it is like a bridge.
- We cannot detect shirk from the roots, but Allah (سبحانه وتعالى) shows us the symptoms of it through the words.
- Shirk is so great because whoever dies on it will abide in the fire, and this is how severe and scary it is.
- Then this man saw his garden destroyed and regretted all the time, money and effort he spent on it. And then finally he said, "if only I had not associated anything with my Lord."
- The moment his garden was gone, the moment all the glitter was gone, then he

realized beneath it all was shirk. His friend told him his garden will go if he remains on shirk because he knew the actions of Allah (سبحانه و تعالی).

- This is shirk of the self and giving power to one self. Those who fall into depression cannot handle themselves because they worked so much on themselves, they reached a peak and cannot handle it if they make mistakes. And the start of it is being so independent that they think they do not need people and are better off alone. They cannot handle seeing their mistakes, and do not like it for others to point their mistakes, so no one can penetrate them. They separate themselves from others.
- It is a blessing to be with friends and companions because this saves us; we

cannot be alone. Being alone stops us from accountability, especially accounting our relationship with Allah (سبحانه وتعالى).

- What is the point of having everything, but not being loyal to Allah (سبحانه وتعالى). His friend is so loyal to Allah (سبحانه وتعالى) and could not accept someone talking like this.
- We are talking about shirk because if someone is saved from shirk then everything will be good forever.

ALLAH FORGIVES ALL SINS, NO  
MATTER HOW MANY OR GREAT THEY  
MAY BE

وعن أنس ، رضي الله عنه قال: "سمعت رسول الله ، صلى الله عليه وسلم يقول: "قال الله تعالى: يا ابن آدم، إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي، يا ابن آدم، لو

بلغت ذنوبك عنان السماء، ثم استغفرتني غفرت لك ، يا ابن آدم، إنك لو أتيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك به شيئاً، لأتيتك بقرابها مغفرة"

Messenger of Allah (صلى الله عليه وسلم) said, "Allah, the Exalted, has said: 'O son of Adam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of 'Adam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of 'Adam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earth load of forgiveness.'"<sup>1</sup>

○ Allah (سبحانه وتعالى) says, “o son of Adam, if you come to me full of sins, but you do not

<sup>1</sup> Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 442

associate another partner with Me, I will come to you with the earth full of forgiveness." We think forgiveness is only when repent, but Allah (سبحانه وتعالى) appreciates His right so much, that when we fulfill it, He will forgive all our sins.

- This shows how a bit of shirk nullifies all good deeds and how no shirk forgives all sins.
- We may not feel pain if we commit shirk against Allah (سبحانه وتعالى), but we feel pain if we say something wrong to someone. But Allah (سبحانه وتعالى) will bring someone to show us in the best way when we do not fulfill His right.

GREAT CARD: ( لا إله إلا الله محمد رسول الله )

قَالَ رَسُولُ اللَّهِ ﷺ. "يُصَاحُ بِرَجُلٍ مِنْ أُمَّتِي  
يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ فَيُنْشَرُّ لَهُ تِسْعَةٌ وَتِسْعُونَ  
سَجَلًا كُلُّ سَجَلٍ مَدَّةُ الْبَصَرِ ثُمَّ يَقُولُ اللَّهُ عَزَّ وَجَلَّ هَلْ تُنْكِرُونَ

هَذَا شَيْئًا فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ أَظْلَمْتُكَ كَتَبْتَنِي الْحَافِظُونَ ثُمَّ  
يَقُولُ أَلَيْكَ عُذْرُ أَلَيْكَ حَسَنَةٌ فَيَهَابُ الرَّجُلُ فَيَقُولُ لَا . فَيَقُولُ بَلَى  
إِنَّ لَكَ عِنْدَنَا حَسَنَاتٍ وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتُخْرَجُ لَهُ  
بِطَاقَةٌ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
قَالَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجِلَّاتِ فَيَقُولُ  
إِنَّكَ لَا تُظْلَمُ . فَتُوضَعُ السِّجِلَّاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ  
فَطَاشَتِ السِّجِلَّاتُ وَثَقُلَتِ الْبِطَاقَةُ "

‘Abdullah bin ‘Amr narrated that the Messenger of Allah (ﷺ) said: “A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allah will say: “Do you deny anything of this?” He will say: “No, O Lord.” He will say: “Have My recording scribes been unfair to you?” Then He will say: “Apart from



that, do you have any good deeds?" The man will be terrified and will say: "No." (Allah) will say:

"Indeed, you have good deeds with Us, and you will not be treated unjustly this Day." Then a card will be brought out on which is written Ash-

hadu an la ilaha illallah wa anna

Muhammadan 'abduhu wa rasuluhu (I bear

witness that none has the right to be

worshipped but Allah, and that Muhammad is

His slave and Messenger). He will say: "O Lord, what is this card compared with these scrolls?"

He will say: "You will not be treated unjustly."

Then the scrolls will be placed in one side of the

Balance and the card in the other. The scrolls

will go up (i.e., be light) and the card will go

down (i.e., will weigh heavily)."<sup>2</sup>

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<sup>2</sup> Sunan Ibn Majah 4300

- A man will come and see his scale full of sins, but then there is one card that is weighed, and that is (لا إله إلا الله محمد رسول الله). He does not believe in the power of anyone, the stars, energy or himself.
- And in another hadith, Musa (عليه السلام) asked Allah (سبحانه وتعالى), “teach me something to say to remember You.” And Allah (سبحانه وتعالى) said, “say (لا إله إلا الله)”. And Musa (عليه السلام) said, “all Your slaves say this”. And this shows how Musa (عليه السلام) wants something special for him. He says what we are shy to say, he is like the “spokesperson for people”. Then Allah (سبحانه) told him if you place all the heavens and

earth are one pan of the scale and (لَا إِلَهَ إِلَّا اللَّهُ) on the other, (لَا إِلَهَ إِلَّا اللَّهُ) would outweigh it all.

- If we love Allah (سبحانه وتعالى), then we will not associate with Him. It cannot be that we love Him and share Him with someone else because Allah (سبحانه وتعالى) will not accept to be shared.
- If we ask our children, “what is the worst sin?” – they should know the worst sin is shirk. This is the greatest thing Allah (سبحانه وتعالى) forbade us. And if we were to ask, what is the greatest command Allah (سبحانه وتعالى) commanded us? It is tawheed – (لَا إِلَهَ إِلَّا اللَّهُ).
- Before Yaqoub (عليه السلام) died, “he asked his children, what will you worship after me?” and this shows his great concern for his family; he

does not want to lose anyone. And it is important to start with ourselves.

## SUPPLICATION TO BE PROTECTED FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا  
أَعْلَمُ

*Allāhumma innī a`ūdhu bika an ushrika bika wa  
anā a`lam, wa astaghfiruka limā lā a`lam.*

O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not<sup>3</sup>.

- The moment we make it our priority to give Allah (سبحانه وتعالى) His right, then Allah (سبحانه وتعالى) will give us more than our rights. He will bring us more than we can imagine with no

<sup>3</sup> Sahihut-Tarhib wat- Tarhib 1/19

account. He will give us everything customized for us.

### SURAH LUQMAN 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ  
لَظُلْمٌ عَظِيمٌ

And [mention, O Muhammad (ﷺ)], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."

- The right of Allah (سبحانه وتعالى) is not to associate with Him because He is perfect and we love that it is only Him.
- When we go back to tawheed, all problems will be solved, all marriage problems, all work problems, all kids problems, everything.

# LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

## SURAH AAL IMRAAN 13

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى  
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ۚ إِنَّ  
فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

○ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ۚ )

(إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ) (They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory

whom He wills. Indeed in that is a lesson for those of vision.): to be continued in sha'a Allah.

MAY ALLAH PROTECT US SHIRK. 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



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