



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

لا إله إلا الله محمد (رسول الله)

○ Allah Al 'Aleem is The All-Knower and He knows the ways to teach us. Yesterday, we talked about the meaning of each person's name, and not who they are or their personality. And from the meaning, it reminded us of ayat of the Qur'an, dua and Names of Allah (سبحانه وتعالى). And so this brought out more feelings, but what will bring more depth? When we end it with

Allah (سبحانه وتعالى) alone and this will make everyone benefit.

SURAH AN NOOR 34 TO 38

34

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِينَ

And We have certainly sent down to you distinct verses and examples from those who passed on before you and an admonition for those who fear Allah.

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اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ
الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ
مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ
تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the heavens and the earth.

The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

36

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ

[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings

37

رَجَالٌ لَا تُلِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

[Are] men whom neither commerce nor sale
distracts from the remembrance of Allah and
performance of prayer and giving of zakah.
They fear a Day in which the hearts and eyes
will [fearfully] turn about -

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لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ
مَن يَشَاءُ بِغَيْرِ حِسَابٍ

That Allah may reward them [according to] the
best of what they did and increase them from
His bounty. And Allah gives provision to whom
He wills without account.

SUPPLICATION FOR LIGHT

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ، فَصَلَّى
 فَقَضَى صَلَاتَهُ، يُثْنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ يَكُونُ مِنْ آخِرِ
 كَلَامِهِ: اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي، وَاجْعَلْ لِي نُورًا فِي سَمْعِي،
 وَاجْعَلْ لِي نُورًا فِي بَصَرِي، وَاجْعَلْ لِي نُورًا عَنْ يَمِينِي، وَنُورًا عَنْ
 شِمَالِي، وَاجْعَلْ لِي نُورًا مِنْ بَيْنَ يَدَيَّ، وَنُورًا مِنْ خَلْفِي، وَزِدْنِي
 نُورًا، وَزِدْنِي نُورًا، وَزِدْنِي نُورًا.

"When the Prophet, may Allah bless him and grant him peace, prayed the night prayer, and finished his prayer, glorifying Allah as he deserves, he said at the end of it, 'O Allah, give me a light in my heart and give me a light in my hearing and give me a light in my sight. Give me a light on my right and a light on my left and give me a light in front of me and a light behind

me and increase me in light. Increase me in light, and increase me in light."

- Allah (سبحانه وتعالى) uses everything and anything for a great purpose, even if it is flowers, names or clothes. He can use anything to exalt His Name in the end.
- Allah (سبحانه وتعالى) will always continue, extend and complete His Light. He is The Light of the heavens and the earth and He guides whomever He wills to His light.
- We can come to class, start, end and then leave, but we want “noor” – light and constancy in everything and that is when we know and believe that Allah is The Light of the Heavens and the Earth. There is no disconnect between life and deen.

- The description of light is flowing, ongoing, continuous and comfortable. We can perform any worship or talk about any topic but with Allah An Noor – He will make anything continuous and this is only possible when we return back to Allah (سبحانه وتعالى).
- When we conclude anything in life, it is all to refer it back to Allah (سبحانه وتعالى). Yesterday, each one talked about their name, but what made it so distinct? When we witnessed the greatest testimony that is not connected to anyone – to (لا إله إلا الله محمد رسول الله). Allah (سبحانه وتعالى) made it constant light when we witnessed (لا إله إلا الله محمد رسول الله).
- So Allah (سبحانه وتعالى) will make a situation to show what it means for Him to be mentioned purely

and to go back purely to Him. And He is The All-Knower of how to complete His light.

SURAH AL BAQARAH 32

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

DO NOT SKIP THE NURTURING OF ALLAH

- We cannot skip the nurturing of Allah (سبحانه وتعالى) and just move on. When there is nurturing, we need to acknowledge it, share it and talk about it. Allah (سبحانه وتعالى) does not teach us “abstract knowledge” that we cannot

understand or apply. Allah (سبحانه وتعالى) brings decrees to make it easy for us to apply the knowledge and to feel it, and that is nurturing.

○ Something that can deprive us from a great amount of change and elevation is when we separate what we feel and desires, from our knowledge. What will happen? It will cause gaps and make us as if we are living two lives – deen and duniya.

○ People think the only way to connect with Allah (سبحانه وتعالى) is when they pray, recite Qur'an or learn about Him, but we want constant, ongoing light. If we separate between the religion and life then it will only lead to more questions and rigidness.

○ What was the lesson from yesterday's nurturing? When someone accepted Islam.

When we accept Allah's nurturing and take whatever Allah (سبحانه وتعالى) brings to us, then we see how Allah (سبحانه وتعالى) opens hearts.

SURAH AN NOOR 36

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ

[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings

- Only Allah (سبحانه وتعالى) can make a place where His Name is purely exalted.

SURAH AT TAHEREEM 8

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Our Lord! Keep perfect our Light for us and grant us forgiveness. Verily, You are Able to do all things."

- Anything we do, whether it is about cooking, shopping or worship, we ask Allah (سبحانه وتعالى) to complete our light until the end. And this is only when we return to Allah (سبحانه وتعالى). And this will make us a normal human being and it keep us **firm** on the religion.
- Why are some people not firm and do not take ayat Allah (سبحانه وتعالى)? Because they make separation. They think religion is to suppress our needs and desires, though the religion is the best outlet to fulfill our needs and desires.
- When we taste the sweetness of faith and when He guides our heart to reminders and He enlightens us, we will be firm. Then our eyes will

not turn to something else, nor will our heart desire something else. We will be someone who is ourselves; we will be content, satisfied, enriched and firm, all at the same time.

GAPS AND DEVIATION

- Allah (سبحانه وتعالى) tells us about two types who deviated. One type are those whom Allah (سبحانه وتعالى) is angry with, why? Because they have a great amount of religious knowledge, but they separated life from religion, so they do not see the decrees in their life as nurturing to apply in their life.
- As a result, they became rigid, harsh and ask too many questions. They do not see the decree that Allah (سبحانه وتعالى) takes them through is part of their nurturing, and this is what

will make them better people with feelings. They think they only need to learn by asking many questions so they can get it right and act perfectly.

- The Prophet (ﷺ) was not rigid, he was always smiling. If an old lady came to talk to him, he will speak to her and not rush, even if there was a delegation waiting for him.
- If we want to do things precisely, then we will become harsh, and can we remain firm if we are harsh? No, we will be in constant struggle to keep our emotions in line, and surely we will be unable to have a smile on our face.
- We want to be firm in the religion, we should accept that we are human, and that we can go through different patterns in life, but we ask

Allah (سبحانه وتعالى) and return back to Him so there are no gaps.

- Allah (سبحانه وتعالى) mentions a group of people who did not benefit from the reminders or the ayat because they think if they go to the religion, then the religion will tell them, “do not enjoy, do not dress up, you cannot be yourself” and that it will not fulfill our needs.
- We need to know that Allah (سبحانه وتعالى) will give us light gradually. It is not about being rigid and making a big change, but with the religion, we will be enriched because we will have good choices to enrich ourselves.
- It is natural to have desires, but with the religion, it will be fulfilled in the right way and it will enrich us. Unlike just doing anything to fulfill

what we desire, but then face the consequences afterwards.

- We should never think following the deen is to suppress us. When we follow it in the right way, we will be more satisfied than those who think they can satisfy it only through the duniya. People have obsessions with the duniya when they separate it from the religion.
- And the second type of deviation are the misguided; they are lost in life, why? Imagine someone is moving in this life without a map, they cannot be firm. They will always stumble because they do not have a foundation, they do not have anything to ground them; they do not have the basics – (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ).
- So a cause of deviation is when a person is all over the place – either because they do not

have a foundation or they forgot their foundation.

- We cannot listen to class 24 hours, but we can be in life 24 hours and connect all that we go through with Allah (سبحانه وتعالى) and His nurturing.
- Sometimes we think, “why are we talking about our names?”, but Allah (سبحانه وتعالى) can use any topic to make us conclude with Him and bring our feelings for Him.
- We can go “east” and “west” in life, but Allah (سبحانه وتعالى) will always bring us back to balance. Firmness is not about praying and then going back to life. This is just hopping here and there.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

SURAH AAL IMRAAN 11

كَذَّابٍ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ

[Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty.

- In Surah Aal Imraan, many dramatic incidents took place, but firmness is to keep going and keep the love, and that is with the Light of Allah (سبحانه وتعالى).
- In the Battle of Uhud, the Prophet (ﷺ) commanded those with the bow and arrows to remain in their places and not leave. They saw the war booty and assumed the battle had

ended. Due to leaving their place, the enemies attacked them and a great amount of loss of lives took place, and even the Prophet (ﷺ) got attacked.

- If someone faced them after giving them orders to not leave, then they will immediately scold them, blame them and put them down for the grave mistake they made.
- But in that moment, it was about removing all titles and operations to prevent more loss, and keep the love and mercy. This is not easy.
- The Prophet (ﷺ) has authority and position, and he could easily reprimand them, but it is not about exerting authority, but to keep the standard of being merciful because Allah (سبحانه وتعالى) told him:

SURAH AAL IMRAAN 159

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي
الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

So by mercy from Allah, [O Muhammad (ﷺ)],
you were lenient with them. And if you had
been rude [in speech] and harsh in heart, they
would have disbanded from about you. So
pardon them and ask forgiveness for them and
consult them in the matter. And when you have
decided, then rely upon Allah. Indeed, Allah
loves those who rely [upon Him].

- For example, if we tell our children to not leave their place, and they leave, and major loss happens, what will we do? We will immediately scream at them and blame them.

- It is a decree that took place, and if we connect it to people, then we will be disconnected, slip and lose ourselves.
- But something that will keep us going is love, and this love is light. When we go through different transitions in life, we quickly think, “what should we do? How can I catch up?”, but something we want to quickly catch up with are feelings.
- If there is love and compassion, then we will not slip or make bad choices, rather we can quickly move on when facing changes and transitions.
- So a person remembers the love and to not spoil it in times of transition. Love will quickly get affected when we account, blame, shout and scream.

- The Prophet (ﷺ) is not a dictator; he is a messenger and slave of Allah (سبحانه وتعالى). And situations like this purifies our ego; the higher our position, the more ego we can have. But to break our ego, situations happen where we have to show mercy to others in order to keep the unity and not separate. If the Prophet (ﷺ) exerted his authority, then he will lose them, and this will only cause separation.
- But the Prophet (ﷺ) had to pardon them, seek forgiveness, and even consult them for advice, subhan Allah. This not only breaks the ego, but it brings more love.
- Situations we go through are not to make us slip or lose our identity, but when we connect it

back to Allah (سبحانه وتعالى), then surely there will be more light.

- It is essential we return to (لا إله إلا الله) and to keep the mercy and love between us. Those who love each other for Allah (سبحانه وتعالى) will be on platforms on light on the Day of Judgement. They will be highlighted, their faces will be light, their clothes will be light. They are not messengers or martyrs, they are from the different tribes and nations, but they are awliya Allah – the close friends of Allah (سبحانه وتعالى). Any situation they go through in life will only add the more in love because their priority is to keep the love for Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) make us among them.

- We want our journey to Allah (سُبْحَانَهُ وَتَعَالَى) to be firm and beautiful. We do not want to be firm while being rigid and separated. We want to be connected, and connection is not when we are selfish, account or blame others. Connection is when we love and that is (لَا إِلَهَ إِلَّا اللَّهُ). (اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ).

SURAH AAL IMRAAN 8

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

- We do not want to be in life without feelings; we want to be firm with compassion and mercy. Unlike in the duniya where a person is

told to put his heart aside and he will be successful.

- It is firmness when we are guided to the Straight Path, we do not want to be someone whom Allah (سبحانه وتعالى) is angry with because they cause separation, or to be someone with no foundation or principles, so we are just lost in life.

SUPPLICATION TO KEEP OUR HEARTS FIRM

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Yā muqallibal-qulūbi thabbit qalbī `alā dīnik

O Turner of the hearts, keep my heart firm upon

Your religion¹

¹ Jami` at-Tirmidhi 3587

TO NOT MAKE THE DUNIYA OUR GREATEST CONCERN

ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا

Do not let worldly affairs be our principal concern, or the ultimate limit of our knowledge.

- We ask Allah (سبحانه وتعالى) for His pleasure and paradise and seek refuge with Him from His wrath and hellfire. Ameen.

DIVINE NURTURING LESSONS

- We cannot skip the nurturing of Allah (سبحانه وتعالى) and just move on. When there is nurturing, we need to acknowledge it, share it and talk about it. Allah (سبحانه وتعالى) does not teach us “abstract knowledge” that we cannot understand or apply. Allah (سبحانه وتعالى) brings

decrees to make it easy for us to apply the knowledge and to feel it, and that is nurturing.

○ Something that can deprive us from a great amount of change and elevation is when we separate what we feel and desires, from our knowledge. What will happen? It will cause gaps and make us as if we are living two lives – deen and duniya.

○ People think the only way to connect with Allah (سبحانه وتعالى) is when they pray, recite Qur'an or learn about Him, but we want constant, ongoing light. If we separate between the religion and life then it will only lead to more questions and rigidity.

○ Anything we do, whether it is about cooking, shopping or worship, we ask Allah (سبحانه وتعالى) to complete our light until the end. And this is only

when we return to Allah (سبحانه وتعالى). And this will make us a normal human being and it keep us firm on the religion.

○ Why are some people not firm and do not take ayat Allah (سبحانه وتعالى)? Because they make separation. They think religion is to suppress our needs and desires, though the religion is the best outlet to fulfill our needs and desires.

○ If we want to do things precisely, then we will become harsh, and can we remain firm if we are harsh? No, we will be in constant struggle to keep our emotions in line, and surely we will be unable to have a smile on our face.

MAY ALLAH KEEP GRANT HIS PLEASURE AND PARADISE
AND MAY HE PROTECT US FROM HIS WRATH AND HELLFIRE.
AMEEN.

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