

# 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.

[www.markazalsalam.com](http://www.markazalsalam.com)

[info@markazalsalam.com](mailto:info@markazalsalam.com)

[t.me/markazalsalam](https://t.me/markazalsalam)

[t.me/alsalamislamiccenter\\_kids](https://t.me/alsalamislamiccenter_kids)

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

[f](#) [ig](#) [yt](#) Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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

06 MARCH 2024 | 25 SHA'BAN 1445 | CLASS #107

PREPARATION FOR RAMADAN  
EXPANSION OF THE CHEST

SURAH TA HA 25 TO 28

25.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

26.

وَيَسِّرْ لِي أَمْرِي

"And ease my task for me;

27.

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي

"And loose the knot (the defect) from my  
tongue,  
28.

يَفْقَهُوا قَوْلِي

"That they understand my speech.

○ And as we hear the lecture, we want to clear  
our chest on the spot – (لا حول ولا قوة الا بالله).

### SURAH AL ISRAA 80

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي  
مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا

And say, "My Lord, cause me to enter a sound  
entrance and to exit a sound exit and grant me  
from Yourself a supporting authority."

### SURAH AL HASHR 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ  
سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ  
رَءُوفٌ رَحِيمٌ

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

- Anyone who was us before and preceded us in faith, then they have a right upon us that we make dua for them. We ask Allah (ﷻ) to remove any (غل) in our heart. And (غل) is a deep grudge or hatred that is chained to the heart.
- If the chest is not clear then it will enter to the heart, and then it becomes harder to remove.
- And the deep feeling of hatred does not just come like this, but it comes with whispers, and if we do not “wipe” and clean it up, then there are more whispers from the shaitan, so it

accumulates. We cannot go to paradise if we hate believers in our heart.

### SURAH AL 'ARAAF 43

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا  
 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ  
 لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَمُ الْجَنَّةُ أُورِثْتُمُوهَا  
 بِمَا كُنْتُمْ تَعْمَلُونَ

And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."

- It is important to clear our chest so that we may praise Allah (ﷻ), and we praise Him for guiding us.

- We ask Allah (ﷻ) to extract the hatred in our hearts.

## A SWEEPED HEART

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، حَدَّثَنَا زَيْدُ بْنُ  
وَاقِدٍ، حَدَّثَنَا مُغِيثُ بْنُ سُمَيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قِيلَ  
لِرَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . أَيُّ النَّاسِ أَفْضَلُ قَالَ " كُلُّ  
مَخْمُومِ الْقَلْبِ صَدُوقِ اللِّسَانِ " . قَالُوا صَدُوقُ اللِّسَانِ نَعْرِفُهُ  
فَمَا مَخْمُومُ الْقَلْبِ قَالَ " هُوَ التَّقِيُّ النَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيَ وَلَا  
غِلَّ وَلَا حَسَدَ " .

It was narrated that ‘Abdullah bin ‘Amr said: “It was said to the Messenger of Allah (ﷺ): ‘Which of the people is best?’ He said: ‘Everyone who is pure of heart and sincere in speech.’ They said: ‘Sincere in speech, we know what this is, but what is pure of heart?’ He said: ‘It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.’”<sup>1</sup>

<sup>1</sup> Sunan Ibn Majah 4216

- The word (مخموّم) is to sweep, so it is a “swept” heart. This heart has:
  - Taqwa: he is cautious of his desires. He wants to purify his heart from desires.
  - Purity: it is so transparent
  - No sin in it: we sin, but we should seek forgiveness and repent. The place of sins is in the heart, and we need to work on ourselves until we solve our issue. Anything that scratches our heart is a sin, and sometimes a decree comes that causes a scratch in our heart. And that is because we are not pleased with the decree, though the decree is perfect because it is from Allah (ﷻ).
  - No transgression in it: this begins in the heart, and that is when we transgress the

rights of people in our heart, when we talk bad about them in our heart. For example, we have to obey our husband or parents as long as it is not in disobedience of Allah (ﷻ). And they may tell us something, but inside our heart we disrespect them for telling us.

- No deep grudge in it: there are no grudges.
- No envy in it: there is no body that is free of envy. And envy is to wish for the blessing to go away from the person or for the blessing to come to you instead. Envy is most prominent between those in the same position, for example, maternal and paternal grandmother, two chefs,



two doctors. And the jealous person is eating himself up.

- Allah (ﷻ) knows what is inside our heart, but do we keep it or sweep it away? How will be able to love Allah (ﷻ) and follow the Prophet (ﷺ) with these impurities in our heart? Subhan Allah.
- With an expanded and clear chest, we will be able to communicate and speak to the people. If our chest is clear then communication will be best because it is transparent. But if we do not have a clear chest then it will not be a good connection.

## PREVENTERS THAT STOP THE CHEST FROM EXPANDING

- No matter how much we want sweep our heart and chest, we cannot have it without sweeping away these matters. May Allah (ﷻ) help us. Ameen.

### 1. Whispers of the shaitan

- No matter how much we try to sweep our heart, we must seek refuge with Allah (ﷻ) from the shaitan. The shaitan tries to pump us and make us see ourselves as good and others are bad. Many people will fall into listening to the shaitan because he will say something that pleases us.

## SURAH AL ISRAA 53

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ  
الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

And tell My servants to say that which is best.

Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

- It is important to watch what we say because the shaitan uses our feelings to say bad words, why? Because he wants to expose us, our ego, arrogance and jealousy.

## 2. Jealousy and hatred

- This person is always jealous and hateful, and does not care to purify himself.

### 3. Placing ourselves in competition

- The meaning of “nafs” is something precious; it also means competition.
- If he sees others with a house; he wants a better house. If someone makes a dish, he wants to make a better dish. Even in the deen, if someone is memorizing Qur'an, he wants to memorize more.

#### COMPETITION THAT CAN DESTROY

فقالوا: أجل يا رسول الله فقال: “أبشروا وأملوا ما يسركم ،  
فوالله ما الفقر أخشى عليكم، ولكني أخشى أن تبسط الدنيا  
عليكم كما بسطت على من كان قبلكم، فتنافسوها كما  
تنافسوها ، فتهلككم كما أهلكتهم” ((متفق عليه)).

They said, "Yes! O Messenger of Allah!". He (ﷺ) said, "Rejoice and hope for that which will please you. By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to

those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them". [Al-Bukhari and Muslim].<sup>2</sup>

- The Prophet (ﷺ) said he does not fear poverty for us, but that wealth will open for us such that we will compete for it and then it will ruin us.
- And wealth is not limited to money, but it can be with children, health and position.
- And the remedy to competition is to know that we will be with whom we love. We cannot perform the deeds of the Companions or handle the nurturing of the Prophet (ﷺ), but we love them. And we will be with whom we love.

---

<sup>2</sup> Riyad as-Salihin 456

- We should not put our children in competition with one another because it will plant jealousy between them.

#### 4. Love of fame and position

- Anyone who loves to have position will not have a clear heart because he will always look at others.

FIRST WHOM THE FIRST WILL BE SET  
FOR THEM

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا حَيَوَةُ  
بْنُ شُرَيْحٍ، أَخْبَرَنِي الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ أَبُو عَثْمَانَ الْمَدَنِيُّ، أَنَّ  
عُقْبَةَ بْنَ مُسْلِمٍ، حَدَّثَهُ أَنَّ شُفِيًّا الْأَصْبَحِيَّ حَدَّثَهُ أَنَّهُ، دَخَلَ  
الْمَدِينَةَ فَإِذَا هُوَ بِرَجُلٍ قَدْ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ مَنْ هَذَا  
فَقَالُوا أَبُو هُرَيْرَةَ. فَدَنَوْتُ مِنْهُ حَتَّى قَعَدْتُ بَيْنَ يَدَيْهِ وَهُوَ يُحَدِّثُ  
النَّاسَ فَلَمَّا سَكَتَ وَخَلَا قُلْتُ لَهُ أَنْشُدْكَ بِحَقِّي وَبِحَقِّي لِمَا حَدَّثْتَنِي  
حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَلْتَهُ

وَعَلِمْتَهُ . فَقَالَ أَبُو هُرَيْرَةَ أَفْعَلُ لِأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ  
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَلْتَهُ وَعَلِمْتَهُ . ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ  
 نَشْغَةً فَمَكَثَ قَلِيلًا ثُمَّ أَفَاقَ فَقَالَ لِأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ  
 غَيْرِي وَغَيْرُهُ . ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ فَمَسَحَ  
 وَجْهَهُ فَقَالَ لِأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ وَأَنَا وَهُوَ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ . ثُمَّ نَشَعَ  
 أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ وَمَسَحَ وَجْهَهُ فَقَالَ أَفْعَلُ  
 لِأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا  
 مَعَهُ فِي هَذَا الْبَيْتِ مَا مَعَهُ أَحَدٌ غَيْرِي وَغَيْرُهُ . ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ  
 نَشْغَةً شَدِيدَةً ثُمَّ مَالَ خَارًا عَلَى وَجْهِهِ فَأَسْنَدَتْهُ عَلَى طَوِيلًا ثُمَّ  
 أَفَاقَ فَقَالَ حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ اللَّهَ  
 تَبَارَكَ وَتَعَالَى إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَنْزِلُ إِلَى الْعِبَادِ لِيَقْضِيَ بَيْنَهُمْ  
 وَكُلُّ أُمَّةٍ جَائِيَةٌ فَأَوَّلُ مَنْ يَدْعُو بِهِ رَجُلٌ جَمَعَ الْقُرْآنَ وَرَجُلٌ قُتِلَ  
 فِي سَبِيلِ اللَّهِ وَرَجُلٌ كَثِيرُ الْمَالِ فَيَقُولُ اللَّهُ لِلْقَارِي أَلَمْ أُعَلِّمَكَ مَا  
 أَنْزَلْتُ عَلَى رَسُولِي قَالَ بَلَى يَا رَبِّ . قَالَ فَمَاذَا عَمِلْتَ فِيمَا عَلَّمْتَ  
 قَالَ كُنْتُ أَقَوْمُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ . فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ

وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ لَهُ بَلْ أَرَدْتَ أَنْ يُقَالَ إِنَّ  
 فَلَانًا قَارِيٌّ فَقَدْ قِيلَ ذَلِكَ . وَيُوتَى بِصَاحِبِ الْمَالِ فَيَقُولُ اللَّهُ لَهُ  
 أَلَمْ أَوْسِعْ عَلَيْكَ حَتَّى لَمْ أَدْعَكَ تَحْتَا جُ إِلَى أَحَدٍ قَالَ بَلَى يَا رَبِّ .  
 قَالَ فَمَاذَا عَمِلْتَ فِيمَا آتَيْتَكَ قَالَ كُنْتُ أَصِلُ الرَّحِمَ وَ أَتَصَدَّقُ .  
 فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ تَعَالَى  
 بَلْ أَرَدْتَ أَنْ يُقَالَ فَلَانٌ جَوَادٌ فَقَدْ قِيلَ ذَلِكَ . وَيُوتَى بِالَّذِي قُتِلَ  
 فِي سَبِيلِ اللَّهِ فَيَقُولُ اللَّهُ لَهُ فِي مَاذَا قُتِلْتَ فَيَقُولُ أُمِرْتُ بِالْجِهَادِ  
 فِي سَبِيلِكَ فَقَاتَلْتُ حَتَّى قُتِلْتُ . فَيَقُولُ اللَّهُ تَعَالَى لَهُ كَذَبْتَ  
 وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ لَهُ بَلْ أَرَدْتَ أَنْ يُقَالَ فَلَانٌ  
 جَرِيٌّ فَقَدْ قِيلَ ذَلِكَ " . ثُمَّ ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ عَلَى رُكْبَتَيْ فَقَالَ " يَا أَبَا هُرَيْرَةَ أَوْلَيْتَكَ الثَّلَاثَةَ أَوَّلُ خَلْقِ  
 اللَّهِ تُسَعَّرُ بِهِمُ النَّارُ يَوْمَ الْقِيَامَةِ " . وَقَالَ الْوَلِيدُ أَبُو عَثْمَانَ  
 فَأَخْبَرَنِي عُقْبَةُ بْنُ مُسْلِمٍ أَنَّ شَفِيًّا هُوَ الَّذِي دَخَلَ عَلَى مُعَاوِيَةَ  
 فَأَخْبَرَهُ بِهَذَا . قَالَ أَبُو عَثْمَانَ وَحَدَّثَنِي الْعَلَاءُ بْنُ أَبِي حَكِيمٍ أَنَّهُ  
 كَانَ سَيِّفًا لِمُعَاوِيَةَ فَدَخَلَ عَلَيْهِ رَجُلٌ فَأَخْبَرَهُ بِهَذَا عَنْ أَبِي هُرَيْرَةَ  
 فَقَالَ مُعَاوِيَةُ قَدْ فَعَلَ بِهَؤُلَاءِ هَذَا فَكَيْفَ بِمَنْ بَقِيَ مِنَ النَّاسِ ثُمَّ  
 بَكَى مُعَاوِيَةَ بُكَاءً شَدِيدًا حَتَّى ظَنَّ أَنَّ هَالِكٌ وَقُلْنَا قَدْ جَاءَنَا



هَذَا الرَّجُلُ بِشَرِّتُمْ أَفَاقَ مُعَاوِيَةَ وَمَسَحَ عَنْ وَجْهِهِ وَقَالَ صَدَقَ  
 اللَّهُ وَرَسُولُهُ ۝ : (مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ  
 أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ \* أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي  
 الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ) .

Al-Walid bin Abi Al-Wald abu 'Utthman Al-Mada'ini narrated that 'Uqbah bin Muslim narrated to him, that shufaiy Al-Asbahi narrated that he entered Al-Madinah and saw a man around whom the people had gathered. He asked: " Who is this?" They said: "Abu Hurairah." (He said): So I got close to him until I was sitting in front of him as he was narrating to the people. When he was silent and alone, I said to him: " I ask you absolute truth if you would narrate to me a Hadith which you heard from the Messenger of Allah (s.a.w), That you understand and know." So Abu Hurairah said: "You want me to narrate a Hadith to you which the Messenger of Allah (s.a.w) narrated to me that I understand and know." Then Abu Hurairah began sobbing profusely. We sat for a while,

then he recovered and said: "I shall narrate to you a Hadith which the Messenger of Allah (s.a.w) narrated in this House, while there was no one with us other than he and I." Then, again, Abu Hurairah began sobbing severely. Then he recovered, and wiped his face, and said: "you want me to narrate to you a Hadith which the Messenger of Allah (s.a.w) narrated while he and I were sitting in this House, and no one was with us but he and I." Then Abu Hurairah began sobbing severely. Then he bent, falling on his face, so I supported him for a long time. Then he recovered and said: "The Messenger of Allah narrated to me that on the Day of Judgement, Allah, Most High, will descend to His slaves to judge between them. Every nation shall be kneeling. The first of those who will be called before him will be a man who memorized the Qur'an, and a man who was killed in Allah's cause, and a wealthy man. Allah will say to the reciter: 'Did I not teach you what I revealed to My Messenger?' He says: 'Of course O Lord!' He says: 'Then what did you do

with what you learned?' He said: 'I would stand (in prayer reciting) with it during all hours of the night and all hours of the day.' Then Allah would say to him: 'You have lied.' And the angels will say: 'You have lied.' Allah will say to him: 'Rather, you wanted it to be said that so-and-so is a reciter. And that was said.' The person with the wealth will be brought, and Allah will say to him: 'Was I not so generous with you, such that I did not leave you having any need from anyone?' He will say: 'Of course O Lord!' He says: 'Then what did you do with what I gave to you?' He says: 'I would nurture the ties of kinship and give charity.' Then Allah will say to him: 'You have lied.' And the angels will say to him: 'You have lied.' Allah, Most High, will say: 'Rather, you wanted it to be said that so-and-so is so generous, and that was said.' Then the one who was killed in Allah's cause shall be brought, and Allah will say to him: 'For what were you killed?' So he says: 'I was commanded to fight in Your cause ,so I fought until I was killed.' Allah [Most High] will say to him: 'You have lied.' And the

angels will say to him: 'You have lied.' Allah [Most High] will say: 'Rather, you wanted it be said that so-and-so is brave, and that was said.'  
 "Then the Messenger of Allah (s.a.w) hit me on my knees and said: 'O Abu Hurairah! These first three are the creatures of Allah with whom the fire will be enflamed on the Day of Judgement.'"

Al-Walid Abu 'Uthman Al-Mada'ini said: "So 'Uqbah bin Muslim informed me that Shaufaiy, is the one who entered upon Mu'awiyah to inform him about this." Abu Uthman said: 'This has been done with these people, then how about with those who remain among the people?' Then Mu'awiyah begin weeping so intensely, that we thought that he will kill himself with excessive weeping. We said: "This man came to us to cause evil." Then Mu'awiyah recovered, wiped off his face and said: "Allah and His Messenger told the truth: Whosoever desires the life of the world and its glitter, then we shall pay in full (the wages of) their deeds therein, and they shall have no diminution therein. They are those for whom there is nothing in the Hereafter Fire, and

vain are the deeds they did therein. And of no effect is that which they used to do."<sup>3</sup>

- It is important to beware of our intentions because to seek knowledge, give charity and struggle for the sake of Allah (ﷻ) are great worships.
- Anyone who wants to have a position will end up following people's mistakes, will be jealous and will say, "why do others have this goodness and not me."

## 5. Thinking bad of others

- When we think bad of others, we need to stop ourselves. And the shaitan will make us see things to confirm our bad thinking.
- The scholars said even if they see a man's beard is dripping with wine, they'll say,

<sup>3</sup> Jami` at-Tirmidhi 2382

“maybe someone spilled it on him”, subhan Allah.

- And it is important to always give excuses for others. Maybe someone is going through something or has a headache that day, so we should give excuses.

## SURAH AL HUJURAT 12

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

○ you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

- It is more sinful to think bad of a believer. No matter what they have done, we should not think bad of them.

## SURAH AN NOOR 12

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?

- May Allah (ﷻ) purify our hearts and chests.  
Ameen.

## HOW TO ATTAIN A SOUND AND CLEAR CHEST

1. To not have hatred towards those who are sincere, to give advice, to remain with the group

### IMPORTANCE OF A SOUND HEART WITH THESE THREE MATTERS

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ،  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، يُحَدِّثُ عَنْ أَبِيهِ، عَنِ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " نَضَّرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي  
فَوَعَاهَا وَحَفِظَهَا وَبَلَّغَهَا فَرُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ .  
ثَلَاثٌ لَا يُغَلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَمُنَاصِحَةُ  
أُمَّةِ الْمُسْلِمِينَ وَلُزُومِ جَمَاعَتِهِمْ فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ "

Narrated 'Abdul-Malik bin 'Umair: from 'Abdur-Rahman bin 'Abdullah bin Mas'ud that he narrated from his father, from the Prophet (ﷺ) who said: "May Allah beautify a man who hears a saying of mine, so he understands it,



remembers it, and conveys it. Perhaps he carries the Fiqh to one who has more understanding than him. There are three with which the heart of a Muslim shall not be deceived. Sincerity in deeds for Allah, giving Nasihah to the A'immah of Muslims, and sticking to the Jama'ah. For indeed the call is protected from behind them."<sup>4</sup>

- It is important to have a good heart with regards to these three matters:
  - Sincerity of deeds: we should be happy when people are doing things purely for the sake of Allah (ﷻ). We should not feel, “why don't they do for me? I am not worthy? Not deserving?”
  - When advising someone in authority, it is important to do it with respect and politeness. For example, we want to

---

<sup>4</sup> Jami` at-Tirmidhi 2658

advise our mother or husband, but it should be respectful.

- To be together with those around us, and not leave and be alone. The Hand of Allah is with the group; and there is blessing in it.

## 2. To be with the Qur'an

### SURAH YUNUS 57

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي  
الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

○ mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

- The Qur'an cures what is inside our chests.

### 3. To make dua to Allah asking for a sound heart

#### SURAH AL HASHR 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

- It is important to make dua asking Allah (ﷻ) to protect us from a grudge-filled heart, before falling into hatred in the heart.
- And if we have any bad feelings towards anyone, it is important to make dua in goodness for them. For example, if we are jealous of the children of others, we need to

make dua for her children to increase them in goodness. If she cooks better, then make dua to Allah to make her an even better cook. It is important to do opposite of what our nafs wants.

#### 4. To show good manners

- Even if we feel miserable, we do not have to make others miserable as well. It is important to have taqwa and still show a smile.

#### 5. To not do things that will annoy others

- If we know that a certain sound annoys a person then we should not do it.

## 6. To be pleased with the decree of Allah

- The people that come in our life are all decreed.

## 7. To not listen to backbiters

## 8. To not leave a gap in the prayer while in congregation

- When praying in congregation, it is important to have the feet touching the feet of the one standing next to him.

## 9. To fast the month of Ramadan and three days of each month

### FASTING TO TAKE AWAY IMPURITY OF THE HEART

أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ حَدَّثَنَا  
سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمَّارٍ، عَنْ عَمْرِو بْنِ شَرْحَبِيلٍ،

عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قِيلَ  
 لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ يَصُومُ الدَّهْرَ. قَالَ " وَدِدْتُ أَنَّهُ  
 لَمْ يَطْعَمِ الدَّهْرَ ". قَالُوا فَتُلْثِيهِ قَالَ " أَكْثَرَ ". قَالُوا فَانْصِفْهُ  
 قَالَ " أَكْثَرَ ". ثُمَّ قَالَ " أَلَا أُخْبِرُكُمْ بِمَا يُذْهِبُ وَحَرَ الصِّدْرِ صَوْمٌ  
 ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ " .

It was narrated from 'Amr bin Shurahbil that a man from among the Companions of the Prophet said: 'It was said to the Prophet that a man fasted for the rest of his life. He said: 'I wish that he had never eaten.' They said: 'Two-thirds (of a lifetime)?' He said: 'That is too much.' Then he said: 'Shall I not tell you of that which will take away impurity from the heart? Fasting three days each month.' 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted.'"<sup>5</sup>

MAY ALLAH EXPAND OUR CHESTS AND GRANT US A SOUND  
 HEART. AMEEN.

<sup>5</sup> Sunan an-Nasa'i 2385

## 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



## RELATED RESOURCES

EXPANSION OF THE HEARTS

## 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>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

[https://t.me/alsalamislamiccenter\\_kids](https://t.me/alsalamislamiccenter_kids)

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>