



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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لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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LIVE WITH THE QUR'AN
SURAH AAL IMRAAN

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INTRODUCTION

SUPPLICATION TO BE GUIDED TO THE
BEST DEEDS AND MANNERS

اللَّهُمَّ اهْدِنِي لأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا
إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ

*Allahummahdini liahsanil-amali wa ahsanil-
akhlaqi la yahdi li ahsaniha illa anta wa qini
sayy'al-a'mali wa sayy'al-ahaqi la yaqi sayy'aha
illa ant.*

O Allah, guide me to the best of deeds and the
best of manners, for none can guide to the best
of them but You. And protect me from bad

deeds and bad manners, for none can protect against them but You.¹

- In this dua we seek the guidance of Allah (سبحانه وتعالى) and this shows no matter how much we think we know what is good for us, or what is good for our children, or our future, we should never feel self-sufficient from the guidance of Allah (سبحانه وتعالى).
- Notice with young children, they will ask us, “what is this, how do I do this?” and then they stop asking us and starting asking “google”, subhan Allah.
- And similarly for us, anything besides Allah (سبحانه وتعالى) can change. Only Allah (سبحانه وتعالى) is constant, solid and firm. Nothing can increase Him or decrease Him. The worshippers of the

¹ Sunan an-Nasa'i 896

those who love Him does not increase Him in His perfection and beauty, and the denial of the haters does not decrease Him from His majesty and honor.

- We cannot incline to or seek the guidance of anyone. Something might work for someone, and when we are told the same, it does not work for us.
- In order to fulfill our purpose, we have to know that no one can guide us except Allah (سبحانه). No one can tell us what is right or wrong, even if we know it. It is important to accept it and feel it, and then automatically we will follow it.
- Who can protect us from any desire or deception? Only Allah (سبحانه وتعالى). He provides “customized guidance” that we can only

“wear once” and then we cannot use it again, nor can we give it to anyone, and this will always keep us attached to Him.

- Allah (سبحانه وتعالى) is the Owner of Honor and Majesty, He is the One Who guides so we should never leave a gap from seeking His guidance.

NEVER LEAVE A GAP

- In life, we should not leave a gap and not do anything thinking it will wait for us because Allah (سبحانه وتعالى) will not leave a gap. It is the Sunnah, Way of Allah (سبحانه وتعالى), to not leave a gap, but always bring a replacement. And the replacement is always better.
- We should never leave a gap in our home, with our children, our spouses, our worships, our

prayers, our duties and anything Allah (سبحانه) has favored us with.

- Allah (سبحانه وتعالى) promised paradise and hellfire that they will never be empty, it will always be filled and occupied, and this shows Allah (سبحانه) never leaves gaps.

PARADISE AND FIRE WILL NOT BE EMPTY

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ . وَقَالَتِ الْجَنَّةُ فَمَا لِي لَا يَدْخُلْنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَغَرَّتُهُمْ قَالَ اللَّهُ لِلْجَنَّةِ إِنَّمَا أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مَنْ أَسَاءَ مِنْ عِبَادِي . وَقَالَ لِلنَّارِ إِنَّمَا أَنْتِ عَذَابِي أَعَذِّبُ بِكَ مَنْ أَسَاءَ مِنْ عِبَادِي . وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مَلُؤُهَا فَأَمَّا النَّارُ فَلَا تَمْتَلِي حَتَّى يَضَعَ اللَّهُ تَبَارَكَ وَتَعَالَى رِجْلَهُ تَقُولُ قَطُّ قَطُّ قَطُّ . فَهَنَالِكَ تَمْتَلِي وَيُزَوَّى بَعْضُهَا إِلَى

بَعْضٍ وَلَا يَظْلِمُ اللَّهُ مِنْ خَلْقِهِ أَحَدًا وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ يُنْشِئُ
لَهَا خَلْقًا .

Allah's Messenger (صلى الله عليه وسلم) said: The Paradise and the Hell fell into dispute and the Hell said: I have been distinguished for accommodating (the haughty and proud in me), and the Paradise said: What is the matter that the meek and the humble and the downtrodden and simple would find an abode in me? Thereupon Allah said to Paradise: You are a (means) of My Mercy. I shall show mercy through you to one whom I will from amongst My servants. And Allah said to the Hell: You are a (sign) of My chastisement and I shall chastise through you anyone whom I will from amongst My servants and both of you, would be full. And as regards the Hell it would not be full until Allah, the Exalted and Glorious, places His foot therein, and it would say: Enough, enough, enough, and it would be then full and the one part would draw very close to the other one and

Allah would not treat unjustly anyone amongst His creation and He would create another creation for the Paradise (to accommodate it).²

○ After the dwellers of paradise have entered, Allah (سبحانه وتعالى) will ask paradise, “are you full?” and it will say “no”. And Allah (سبحانه وتعالى) will create a creation who never entered this life, but they will enter paradise. And this is just to fulfill His promise that paradise will not be empty. May Allah (سبحانه وتعالى) fill all places of worships. Ameen.

○ Then Allah (سبحانه وتعالى) will ask the hellfire, “are you full” and the hellfire will say, “is there more?”. It wants more, but out of the mercy of Allah (سبحانه وتعالى), He will place His Foot in the fire and the fire will say, “enough, enough”. And

² Sahih Muslim 2846

this shows Allah (سبحانه وتعالى) will not create a creation to fill the fire.

- If this is for the hereafter, then what about in this life? Surely Allah (سبحانه وتعالى) not keep any gaps in this life. When the Prophet (ﷺ) died, Abu Bakr (may Allah be pleased with him) came afterwards and so forth, and this shows life will not stop at anyone.
- Allah (سبحانه وتعالى) is Al Waarith – The Inheritor – and He inherits everything from people, wealth, and qualities, and this is His action that He will not leave any gaps.
- If it is the Way of Allah (سبحانه وتعالى) to not leave a gap, so why do we leave gaps? Do we feel self-sufficient, do we feel content from being

attached to Allah (سبحانه وتعالى) and turning to Him?

- When we see how much Allah (سبحانه وتعالى) has favored us and provided us from blessings and roles, then why do we leave a gap?
- If we leave a gap, do we think the gap will wait for us? Do we think life will wait for us? No, someone will come and fill that place.
- Sometimes we leave our position because we like something else. For example, Musa (عليه السلام) first had a meeting with Allah (سبحانه وتعالى) and he enjoyed it, but for the second meeting, Allah (سبحانه وتعالى) commanded Musa (عليه السلام) to bring his people in order to receive the Tawrat. Musa (عليه السلام) left alone to be with Allah (سبحانه)

(وتعالى) first and then Banu Israel would follow suit.

What did Allah (سبحانه وتعالى) tell him?

- He told him directly, "why did you leave your people and you came early?", in other words, "why did you leave a gap?". Musa (عليه السلام) said, "I hastened to You so that You may be pleased."

SURAH TA HA 83 TO 84

83

وَمَا أَغْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى

[Allah] said, "And what made you hasten from your people, O Moses?"

84

قَالَ هُمْ أُولَاءِ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى

He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased."

- But what did Allah (سبحانه وتعالى) tell him?

SURAH TA HA 85

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ

[Allah] said, "But indeed, We have tried your people after you [departed], and the Samiri has led them astray."

- His people faced a trial because he left them. Haroon (عليه السلام) was there, but he could not do anything; Musa (عليه السلام) had to be there. When Musa (عليه السلام) returned, he was angry and upset.
- And this shows when we leave gaps, then there is a test, so we want to fulfill our position. If we are not doing that job, then someone else will fill that job, and it will be someone better than us which is more painful. We will feel that pinch.

- When Allah (سبحانه وتعالى) brings a replacement that is better, we will feel even more embarrassed to return because now we will be compared with someone better. And before there was no comparison, subhan Allah.
- That's why it is important to not leave the house when there's an argument between husband and wife because "the touch of the wife" is needed. Even if there is a housekeeper taking care or cooking, the wife should still have that final touch, even it is just to put bukhoor or arrange the food; these touches can be noticed.
- If everything is being taken care of by someone else, and we do not have that final touch, then there will be a gap and we can

lose that connection, especially the emotional connection.

- There are stories of mid-life crisis where the marriage is exciting in the beginning, and then as time passes a person is trying to establish and stability the relationship, but then after twenty years, it can start to get boring and dull. If it becomes stale and the wife no longer has those “touches”, there will be someone else at who will notice the husband is “sad”. She will offer that cappuccino with cream, while you will be at home drinking that “black coffee”.
- This does not mean the wife has to be behind the husband 24/7, but her presence should be felt by him, with the kids and with at least providing some food. Even if she is ordering

food, at least it should show the final touch when arranging it.

- If this is about our relationships with people, what about our relationship with Allah (سبحانه) ? Do we think Allah (سبحانه وتعالى) will wait for us? Subhan Allah.

LIVE WITH THE QUR'AN – SURAH AAL IMRAAN

SURAH AAL IMRAAN 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ
إِلَّا أُولُو الْأَلْبَابِ

It is He who has sent down to you, [O Muhammad (ﷺ)], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

DO NOT LEAVE A GAP IN YOUR
RELATIONSHIP WITH ALLAH

SURAH AL MAEDA 54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ
بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

- Allah (سبحانه وتعالى) has given everyone a position, depending on what He has opened for them, whether it is prayer, fasting, dawah, acquiring knowledge, helping others or to be given any type of blessing.
- Allah (سبحانه وتعالى) gives the duniya to whom He loves and does not love, so the duniya is not a

measure of His love. But He will give the religion to whom He loves. So when Allah (سبحانه وتعالى) gives us the study circles, then Allah (سبحانه وتعالى) loves us. When Allah (سبحانه وتعالى) makes us Muslim, then He loves us. When He opens a worship for us, then He loves us. So we should be firm on it, be grateful and not look right or left because it is not only to be given a position, but it is to be given the Love of Allah (سبحانه وتعالى). And we never want to leave the Love of Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) keep us firm on His love. Ameen.

- Allah (سبحانه وتعالى) gave us position, knowledge and worship and we do not want to leave it, meaning we do not want our heart to turn away from it.

- We can end up feeling self-sufficient, comfortable or think “they need me”, but if our heart turns elsewhere then we are out.

SURAH AS SAFF 61

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

And when they deviated, Allah caused their hearts to deviate.

- On the Day of Judgement, there will be two matters on the Sirat which will either hold us firm or make us fall, and these are keeping our relations with our family, and upholding the amanahs (trusts). Our religion, our health, our families, the responsibilities given to us are all amanahs (trusts we have been entrusted with) that we should take care of.
- When we leave our place and are replaced, what happens? All our faults become

exposed. Our jealousy, our pride, our anger and our aggression become exposed. And the opposite is true, when we do not leave our position, then we will be concealed, protected and beautiful. And this is to remain firm.

○ The Prophet (ﷺ) commanded the arrow throwers to not leave their position in the Battle of Uhud, but when they did, there was no longer the needed protection, and this caused a mess.

○ The position that Allah (سبحانه وتعالى) gives us in religion should not be left. Whoever leaves their religion or whatever from their religion, then Allah (سبحانه وتعالى) will not leave a gap, He will bring a people who love Him and He loves them, and this is a perfect relationship. It is not a one-sided love.

- Allah (سبحانه وتعالى) will bring someone better with feelings. And the replacement is “ready-made”. What are their qualities?
- They are not someone who shows-off to the believers. They are very humble; they do not say, “they need me, no one will replace me, let them feel how they are in need of me”.
- They are firm with the disbelievers meaning they are not easily manipulated nor do they quickly disbelieve. They are firm on believing in Allah (سبحانه وتعالى) and loving Him.
- All their strive and struggle is for Him, and they do not fear being blamed for following the truth. We should be patient and hold on to what Allah (سبحانه وتعالى) has opened for us.
- Allah (سبحانه وتعالى) is The Most Vast and The All-Knower, we should not think tightly that He

wants to eliminate us; Allah (سبحانه وتعالى) does not want to eliminate us. But when we feel that pinch and that threat, it is to move us so that we quickly catch up, and that is good for us.

STORY OF SULEIMAN (عليه السلام)

- Once Suleiman (عليه السلام) was spending time with his horses that he ended up missing the prayer, as a result, a shaitan took his position.

SURAH SAAD 30 TO 40

30

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ

And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah].

31

إِذْ عَرَضَ عَلَيْهِ بِالْعَشيِّ الصَّافِنَاتُ الْجِيَادُ

[Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses.

32

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ

And he said, "Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until the sun disappeared into the curtain [of darkness]."

33

رُدُّوْهَا عَلَيَّ فَطْفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

[He said], "Return them to me," and set about striking [their] legs and necks.

34

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

And We certainly tried Solomon and placed on his throne a body; then he returned.

35

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ

الْوَهَّابُ

He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

36

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ

So We subjected to him the wind blowing by his command, gently, wherever he directed,

37

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ

And [also] the devils [of jinn] - every builder and diver

38

وَأَخْرَيْنَ مُقَرَّنِينَ فِي الْأَصْفَادِ

And others bound together in shackles.

39

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

[We said], "This is Our gift, so grant or withhold without account."

40

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ

And indeed, for him is nearness to Us and a good place of return.

- Suleiman (عليه السلام) was tested in his authority, but then he returned to Allah (سبحانه وتعالى) and was given a better kingdom. And this teaches us when we see we have been replaced, we can still reverse it, and that is by returning to Allah (سبحانه وتعالى).
- He did not say, “I made a mistake and now I’m out”. He made dua to Allah (سبحانه وتعالى), and he asked to be given kingdom which no one will have like him, not before or after him.
- And this teaches us to not listen to the whispers of the shaitan when he tells us, “Allah (سبحانه وتعالى) has replaced me and I need to go somewhere else.”

- What did Allah (سبحانه وتعالى) give Suleiman (عليه السلام)? He gave him wind under his command and he gave him devils under his command. He could use them to build or dive, or he can just chain them. The devil took his place of authority as a test, but now they are under his command.
- When we return, everything comes back faster. And when we return and come back to Allah (سبحانه وتعالى), He will give us more than before.
- A person should never give up, never leave their position, return to their home, return with humility and with belief in Allah (سبحانه وتعالى), and surely Allah (سبحانه وتعالى) will never disappoint or let us down.

- Loss is when we listen to our voice and the shaitan's voice that we have been replaced so we should just go.
- After this incident, Suleiman (عليه السلام) never left his position, until the last moment of his life. He even died while in his chair with his stick and and the jinn continued to work, not knowing he had died. And Allah (سبحانه وتعالى) said if the jinn knew the unseen then they would not have continued working.

SURAH SABA 14

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ
 مِنْ سَاةِهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانَُوا يَعْلَمُونَ الْغَيْبَ مَا
 لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

And when We decreed for Solomon death,
 nothing indicated to the jinn his death except a
 creature of the earth eating his staff. But when

he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.

- Even when the hudhud came telling him about a people who worshipped the sun, Suleiman (عليه السلام) sent a letter to them telling them to submit to Allah (سبحانه وتعالى) alone. He was determined to show them that he has kingdom, but he believes in Allah (سبحانه وتعالى) alone.

STORY OF YUNUS (عليه السلام)

- Yunus (عليه السلام) left his because they did not follow his message, but what happened? He ended up being in the stomach of the whale, and when he was taken out, he found they had believed without him.

- When Yunus (عليه السلام) returned to Allah (سبحانه وتعالى) while in the stomach of the whale, Allah (سبحانه وتعالى) took him out and had everything ready for him.
- For the deen, Allah (سبحانه وتعالى) does not give up on us. Did Allah (سبحانه وتعالى) ever take out a messenger? Did anyone ever enter paradise and was then taken out? No. And as for Adam (عليه السلام), it was already decreed for him that he would leave.

SURAH AT TALAQ 12

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ
شَيْءٍ عِلْمًا

It is Allah who has created seven heavens and of the earth, the like of them. [His] command

descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

- When we are replaced, it is so that we return to Allah (سبحانه وتعالى) with more feelings, but before it we need to know that it is the power of Allah (سبحانه وتعالى) to have caused it and He encompasses all things by His knowledge.
- So before we go into action mode and feel we are determined that we can face it, we should feed ourselves with the right knowledge and then Allah (سبحانه وتعالى) will automatically inspire us to perform the best deeds and manners. If we just act without the correct knowledge then we just fall into another trap.

- Surah At Talaq tells us directly to not leave gaps by having taqwa and Surah Aal Imraan tells us to not leave gaps by having tawakul.
- We need to rely on Allah (سبحانه وتعالى) when He makes a new path for us. And all of this is to teach us (لا إله إلا الله). Do we think it is in vain when we go through situations where we feeling we are being “pinched in the heart”? No.
- The people of understanding go through changes, but they know nothing is in vain. The pain they feel is nothing compared to the pain of the hellfire, and that's why they invoke Allah (سبحانه وتعالى) to protect them from the fire.
- We can be standing, sitting or lying down, and we can still remember Allah (سبحانه وتعالى); we cannot always be running. And when we remember Him, our heart will be at rest.

SURAH AR RA'AD 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ
الْقُلُوبُ

Those who believed (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest.

- We need every situation in life in order to believe in Allah (سبحانه وتعالى) and believe in (لا إله إلا الله). He did not create this life, the paradise or the fire in vain. Everything is for (لا إله إلا الله), and not for ourselves or our ego.

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.

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 religion³

SUPPLICATION TO HAVE OUR HEARTS DIRECTED TO THE OBEDIENCE OF ALLAH

اللهم مصرف القلوب صرف قلوبنا على طاعتك

The Messenger of Allah (ﷺ) supplicated:
"Allahumma musarrifal-qulubi, sarraf qulubana
'ala ta'atika

³ Jami` at-Tirmidhi 3587

O Allah! Director of the hearts, direct our hearts
to Your obedience."⁴

◌ The word (صرف) is to be directed and we want
our hearts to be directed to Allah's obedience.

MAY ALLAH LOVE US AND KEEP US FIRM ON ALL GOOD HE
HAS OPENED FOR US. AMEEN.

⁴ Riyadh As Saliheen, Muslim, Book 16, Hadith 6

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